

# Section 25 - Raag Maaroo

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Shri Guru Granth Sahib: Raag Maaroo

Section 25 - Raag Maaroo - Part 001

Raag Maaroo, 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:

Shalok:

O my Friend, I shall forever remain the dust of Your feet.

Nanak seeks Your protection, and beholds You ever-present, here and now. ||1||

SHABAD:

Those who receive the call in the last hours of the night, chant the Name of their Lord and Master.

Tents, canopies, pavilions and carriages are prepared and made ready for them.

You send out the call, Lord, to those who meditate on Your Name. ||1||

Father, I am unfortunate, a fraud.

I have not found Your Name; my mind is blind and deluded by doubt. ||1||Pause||

I have enjoyed the tastes, and now my pains have come to fruition; such is my pre-ordained destiny, O my mother.

Now my joys are few, and my pains are many. In utter agony, I pass my life.

||2||

What separation could be worse than separation from the Lord? For those who are united with Him, what other union can there be?

Praise the Lord and Master, who, having created this play, beholds it. ||3||

By good destiny, this union comes about; this body enjoys its pleasures.

Those who have lost their destiny, suffer separation from this union. O Nanak, they may still be united once again! ||4||1||

Maaroo, First Mehl:

The union of the mother and father brings the body into being.

The Creator inscribes upon it the inscription of its destiny.

According to this inscription, gifts, light and glorious greatness are received.

Joining with Maya, the spiritual consciousness is lost. ||1||

O foolish mind, why are you so proud?

You shall have to arise and depart when it pleases your Lord and Master.

||1||Pause||

Abandon the tastes of the world, and find intuitive peace.

All must abandon their worldly homes; no one remains here forever.

Eat some, and save the rest,

if you are destined to return to the world again. ||2||

He adorns his body and rests in silk robes.

He issues all sorts of commands.

Preparing his comfortable bed, he sleeps.

When he falls into the hands of the Messenger of Death, what good does it do to cry out? ||3||

Household affairs are whirlpools of entanglements, O Siblings of Destiny.

Section 25 - Raag Maaroo - Part 002

Sin is a stone which does not float.

So let the Fear of God be the boat to carry your soul across.

Says Nanak, rare are those who are blessed with this Boat. ||4||2||

Maaroo, First Mehl, First House:

Actions are the paper, and the mind is the ink; good and bad are both recorded upon it.

As their past actions drive them, so are mortals driven. There is no end to Your Glorious Virtues, Lord. ||1||

Why do you not keep Him in your consciousness, you mad man?

Forgetting the Lord, your own virtues shall rot away. ||1||Pause||

The night is a net, and the day is a net; there are as many traps as there are moments.

With relish and delight, you continually bite at the bait; you are trapped, you fool - how will you ever escape? ||2||

The body is a furnace, and the mind is the iron within it; the five fires are heating it.

Sin is the charcoal placed upon it, which burns the mind; the tongs are anxiety and worry. ||3||

What was turned to slag is again transformed into gold, if one meets with the Guru.

He blesses the mortal with the Ambrosial Name of the One Lord, and then, O Nanak, the body is held steady. ||4||3||

Maaroo, First Mehl:

In the pure, immaculate waters, both the lotus and the slimy scum are found.

The lotus flower is with the scum and the water, but it remains untouched by any pollution. ||1||

You frog, you will never understand.

You eat the dirt, while you dwell in the immaculate waters. You know nothing of the ambrosial nectar there. ||1||Pause||

You dwell continually in the water; the bumble bee does not dwell there, but it is intoxicated with its fragrance from afar.

Intuitively sensing the moon in the distance, the lotus bows its head. ||2||

The realms of nectar are irrigated with milk and honey; you think you are clever to live in the water.

You can never escape your own inner tendencies, like the love of the flea for blood. ||3||

The fool may live with the Pandit, the religious scholar, and listen to the Vedas and the Shaastras.

You can never escape your own inner tendencies, like the crooked tail of the dog. ||4||

Some are hypocrites; they do not merge with the Naam, the Name of the Lord. Some are absorbed in the Feet of the Lord, Har, Har.

The mortals obtain what they are predestined to receive; O Nanak, with your tongue, chant the Naam. ||5||4||

Maaroo, First Mehl,

Shalok:

Countless sinners are sanctified, attaching their minds to the Feet of the Lord.

The merits of the sixty-eight places of pilgrimage are found in God's Name, O Nanak, when such destiny is inscribed upon one's forehead. ||1||

SHABAD:

O friends and companions, so puffed up with pride,  
listen to this one joyous story of your Husband Lord. ||1||

Who can I tell about my pain, O my mother?

Without the Lord, my soul cannot survive; how can I comfort it, O my mother?

||1||Pause||

I am a dejected, discarded bride, totally miserable.

I have lost my youth; I regret and repent. ||2||

You are my wise Lord and Master, above my head.

I serve You as Your humble slave. ||3||

Nanak humbly prays, this is my only concern:

without the Blessed Vision of my Beloved, how can I enjoy Him? ||4||5||

Section 25 - Raag Maaroo - Part 003

Maaroo, First Mehl:

I am Your slave, Your bonded servant, and so I am called fortunate.

I sold myself at Your store in exchange for the Guru's Word; whatever You link me to, to that I am linked. ||1||

What cleverness can Your servant try with You?

O my Lord and Master, I cannot carry out the Hukam of Your Command.

||1||Pause||

My mother is Your slave, and my father is Your slave; I am the child of Your slaves.

My slave mother dances, and my slave father sings; I practice devotional worship to You, O my Sovereign Lord. ||2||

If You wish to drink, then I shall get water for You; if You wish to eat, I shall grind the corn for You.

I wave the fan over You, and wash Your feet, and continue to chant Your Name.

||3||

I have been untrue to myself, but Nanak is Your slave; please forgive him, by Your glorious greatness.

Since the very beginning of time, and throughout the ages, You have been the merciful and generous Lord. Without You, liberation cannot be attained.

||4||6||

Maaroo, First Mehl:

Some call him a ghost; some say that he is a demon.

Some call him a mere mortal; O, poor Nanak! ||1||

Crazy Nanak has gone insane, after his Lord, the King.

I know of none other than the Lord. ||1||Pause||

He alone is known to be insane, when he goes insane with the Fear of God.

He recognizes none other than the One Lord and Master. ||2||  
He alone is known to be insane, if he works for the One Lord.  
Recognizing the Hukam, the Command of his Lord and Master, what other  
cleverness is there? ||3||  
He alone is known to be insane, when he falls in love with his Lord and Master.  
He sees himself as bad, and all the rest of the world as good. ||4||7||

Maaroo, First Mehl:

This wealth is all-pervading, permeating all.  
The self-willed manmukh wanders around, thinking that it is far away. ||1||  
That commodity, the wealth of the Naam, is within my heart.  
Whoever You bless with it, is emancipated. ||1||Pause||  
This wealth does not burn; it cannot be stolen by a thief.  
This wealth does not drown, and its owner is never punished. ||2||  
Gaze upon the glorious greatness of this wealth,  
and your nights and days will pass, imbued with celestial peace. ||3||  
Listen to this incomparably beautiful story, O my brothers, O Siblings of  
Destiny.  
Tell me, without this wealth, who has ever obtained the supreme status? ||4||  
Nanak humbly prays, I proclaim the Unspoken Speech of the Lord.  
If one meets the True Guru, then this wealth is obtained. ||5||8||

Maaroo, First Mehl:

Heat up the sun energy of the right nostril, and cool down the moon energy of  
the left nostril; practicing this breath-control, bring them into perfect  
balance.  
In this way, the fickle fish of the mind will be held steady; the swan-soul  
shall not fly away, and the body-wall will not crumble. ||1||  
You fool, why are you deluded by doubt?  
You do not remember the detached Lord of supreme bliss. ||1||Pause||  
Seize and burn the unbearable; seize and kill the imperishable; leave behind  
your doubts, and then, you shall drink in the Nectar.  
In this way, the fickle fish of the mind will be held steady; the swan-soul  
shall not fly away, and the body-wall shall not crumble. ||2||

Section 25 - Raag Maaroo - Part 004

Nanak humbly prays, if the Lord's humble servant dwells upon Him, in his mind  
of minds, with his every breath, then he drinks in the Ambrosial Nectar.  
In this way, the fickle fish of the mind will be held steady; the swan-soul  
shall not fly away, and the body-wall shall not crumble. ||3||9||

Maaroo, First Mehl:

Maya is not conquered, and the mind is not subdued; the waves of desire in the  
world-ocean are intoxicating wine.  
The boat crosses over the water, carrying the true merchandise.  
The jewel within the mind subdues the mind; attached to the Truth, it is not  
broken.  
The king is seated upon the throne, imbued with the Fear of God and the five  
qualities. ||1||  
O Baba, do not see your True Lord and Master as being far away.  
He is the Light of all, the Life of the world; The True Lord writes His

Inscription on each and every head. ||1||Pause||

Brahma and Vishnu, the Rishis and the silent sages, Shiva and Indra, penitents and beggars

- whoever obeys the Hukam of the Lord's Command, looks beautiful in the Court of the True Lord, while the stubborn rebels die.

The wandering beggars, warriors, celibates and Sannyasee hermits - through the Perfect Guru, consider this:

without selfless service, no one ever receives the fruits of their rewards.

Serving the Lord is the most excellent action. ||2||

You are the wealth of the poor, the Guru of the guru-less, the honor of the dishonored.

I am blind; I have grasped hold of the jewel, the Guru. You are the strength of the weak.

He is not known through burnt offerings and ritual chanting; the True Lord is known through the Guru's Teachings.

Without the Naam, the Name of the Lord, no one finds shelter in the Court of the Lord; the false come and go in reincarnation. ||3||

So praise the True Name, and through the True Name, you will find satisfaction. When the mind is cleaned with the jewel of spiritual wisdom, it does not become dirty again.

As long as the Lord and Master dwells in the mind, no obstacles are encountered.

O Nanak, giving one's head, one is emancipated, and the mind and body become true. ||4||10||

Maaroo, First Mehl:

The Yogi who is joined to the Naam, the Name of the Lord, is pure; he is not stained by even a particle of dirt.

The True Lord, his Beloved, is always with him; the rounds of birth and death are ended for him. ||1||

O Lord of the Universe, what is Your Name, and what is it like?

If You summon me into the Mansion of Your Presence, I will ask You, how I can become one with You. ||1||Pause||

He alone is a Brahmin, who takes his cleansing bath in the spiritual wisdom of God, and whose leaf-offerings in worship are the Glorious Praises of the Lord.

The One Name, the One Lord, and His One Light pervade the three worlds. ||2||

My tongue is the balance of the scale, and this heart of mine is the pan of the scale; I weigh the immeasurable Naam.

There is one store, and one banker above all; the merchants deal in the one commodity. ||3||

The True Guru saves us at both ends; he alone understands, who is lovingly focused on the One Lord; his inner being remains free of doubt.

The Word of the Shabad abides within, and doubt is ended, for those who constantly serve, day and night. ||4||

Above is the sky of the mind, and beyond this sky is the Lord, the Protector of the World; the Inaccessible Lord God; the Guru abides there as well.

According to the Word of the Guru's Teachings, what is outside is the same as what is inside the home of the self. Nanak has become a detached renunciate.

||5||11||

Section 25 - Raag Maaroo - Part 005

Raag Maaroo, First Mehl, Fifth House:

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

Day and night, he remains awake and aware; he never sleeps or dreams.

He alone knows this, who feels the pain of separation from God.

My body is pierced through with the arrow of love. How can any physician know the cure? ||1||

Rare is that one, who as Gurmukh, understands, and whom the True Lord links to His Praise.

He alone appreciates the value of the Ambrosial Nectar, who deals in this Ambrosia. ||1||Pause||

The soul-bride is in love with her Husband Lord;

she focuses her consciousness on the Word of the Guru's Shabad.

The soul-bride is joyously embellished with intuitive ease; her hunger and thirst are taken away. ||2||

Tear down skepticism and dispel your doubt;

with your intuition, draw the bow of the Praise of the Lord.

Through the Word of the Guru's Shabad, conquer and subdue your mind; take the support of Yoga - Union with the beautiful Lord. ||3||

Burnt by egotism, one forgets the Lord from his mind.

In the City of Death, he is attacked with massive swords.

Then, even if he asks for it, he will not receive the Lord's Name; O soul, you shall suffer terrible punishment. ||4||

You are distracted by thoughts of Maya and worldly attachment.

In the City of Death, you will be caught by the noose of the Messenger of Death.

You cannot break free from the bondage of loving attachment, and so the Messenger of Death will torture you. ||5||

I have done nothing; I am doing nothing now.

The True Guru has blessed me with the Ambrosial Nectar of the Naam.

What other efforts can anyone make, when You bestow Your blessing? Nanak seeks Your Sanctuary. ||6||1||12||

Maaroo, Third Mehl, First House:

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

Wherever You seat me, there I sit, O my Lord and Master; wherever You send me, there I go.

In the entire village, there is only One King; all places are sacred. ||1||

O Baba, while I dwell in this body, let me sing Your True Praises, that I may intuitively merge with You. ||1||Pause||

He thinks that good and bad deeds come from himself; this is the source of all evil.

Whatever happens in this world is only by the Order of our Lord and Master.

||2||

Sexual desires are so strong and compelling; where has this sexual desire come from?

The Creator Himself stages all the plays; how rare are those who realize this.

||3||

By Guru's Grace, one is lovingly focused on the One Lord, and then, duality is ended.

Whatever is in harmony with His Will, he accepts as True; the noose of Death is loosened from around his neck. ||4||

Prays Nanak, who can call him to account, when the egotistical pride of his mind has been silenced?

Even the Righteous Judge of Dharma is intimidated and afraid of him; he has entered the Sanctuary of the True Lord. ||5||1||

Maaroo, Third Mehl:

Coming and going in reincarnation no longer exist, when one dwells in the home of the self within.

He bestowed the Blessing of His treasure of truth; only He Himself knows. ||1||

Section 25 - Raag Maaroo - Part 006

O my mind, remember the Dear Lord, and abandon the corruption of your mind.

Meditate on the Word of the Guru's Shabad; focus lovingly on the Truth.

||1||Pause||

One who forgets the Name in this world, shall not find any place of rest anywhere else.

He shall wander in all sorts of reincarnations, and rot away in manure. ||2||

By great good fortune, I have found the Guru, according to my pre-ordained destiny, O my mother.

Night and day, I practice true devotional worship; I am united with the True Lord. ||3||

He Himself fashioned the entire universe; He Himself bestows His Glance of Grace.

O Nanak, the Naam, the Name of the Lord, is glorious and great; as He pleases, He bestows His Blessings. ||4||2||

Maaroo, Third Mehl:

Please forgive my past mistakes, O my Dear Lord; now, please place me on the Path.

I remain attached to the Lord's Feet, and eradicate self-conceit from within.

||1||

O my mind, as Gurmukh, meditate on the Name of the Lord.

Remain attached forever to the Lord's Feet, single-mindedly, with love for the One Lord. ||1||Pause||

I have no social status or honor; I have no place or home.

Pierced through by the Word of the Shabad, my doubts have been cut away. The Guru has inspired me to understand the Naam, the Name of the Lord. ||2||

This mind wanders around, driven by greed, totally attached to greed.

He is engrossed in false pursuits; he shall endure beatings in the City of Death. ||3||

O Nanak, God Himself Himself is all-in-all. There is no other at all.

He bestows the treasure of devotional worship, and the Gurmukhs abide in peace.

||4||3||

Maaroo, Third Mehl:

Seek and find those who are imbued with Truth; they are so rare in this world.

Meeting with them, one's face becomes radiant and bright, chanting the Name of the Lord. ||1||

O Baba, contemplate and cherish the True Lord and Master within your heart. Seek out and see, and ask your True Guru, and obtain the true commodity.

||1||Pause||

All serve the One True Lord; through pre-ordained destiny, they meet Him. The Gurmukhs merge with Him, and will not be separated from Him again; they attain the True Lord. ||2||

Some do not appreciate the value of devotional worship; the self-willed manmukhs are deluded by doubt.

They are filled with self-conceit; they cannot accomplish anything. ||3||

Stand and offer your prayer, to the One who cannot be moved by force.

O Nanak, the Naam, the Name of the Lord, abides within the mind of the Gurmukh; hearing his prayer, the Lord applauds him. ||4||4||

Maaroo, Third Mehl:

He transforms the burning desert into a cool oasis; he transmutes rusted iron into gold.

So praise the True Lord; there is none other as great as He is. ||1||

O my mind, night and day, meditate on the Lord's Name.

Contemplate the Word of the Guru's Teachings, and sing the Glorious Praises of the Lord, night and day. ||1||Pause||

As Gurmukh, one comes to know the One Lord, when the True Guru instructs him.

Praise the True Guru, who imparts this understanding. ||2||

Those who forsake the True Guru, and attach themselves to duality - what will they do when they go to the world hereafter?

Bound and gagged in the City of Death, they will be beaten. They will be punished severely. ||3||

Section 25 - Raag Maaroo - Part 007

My God is independent and self-sufficient; he does not have even an iota of greed.

O Nanak, run to His Sanctuary; granting His forgiveness, He merges us into Himself. ||4||5||

Maaroo, Fourth Mehl, Second House:

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

Suk-deva and Janak meditated on the Naam; following the Guru's Teachings, they sought the Sanctuary of the Lord, Har, Har.

God met Sudama and removed his poverty; through loving devotional worship, he crossed over.

God is the Lover of His devotees; the Lord's Name is fulfilling; God showers His Mercy on the Gurmukhs. ||1||

O my mind, chanting the Naam, the Name of the Lord, you will be saved.

Dhroo, Prahlaad and Bidar the slave-girl's son, became Gurmukh, and through the Naam, crossed over. ||1||Pause||

In this Dark Age of Kali Yuga, the Naam is the supreme wealth; it saves the humble devotees.

All the faults of Naam Dayv, Jai Dayv, Kabeer, Trilochan and Ravi Daas the leather-worker were covered.

Those who become Gurmukh, and remain attached to the Naam, are saved; all their sins are washed off. ||2||

Whoever chants the Naam, all his sins and mistakes are taken away.

Ajaamal, who had sex with prostitutes, was saved, by chanting the Name of the Lord.

Chanting the Naam, Ugar Sain obtained salvation; his bonds were broken, and he was liberated. ||3||

God Himself takes pity on His humble servants, and makes them His own.

My Lord of the Universe saves the honor of His servants; those who seek His Sanctuary are saved.

The Lord has showered servant Nanak with His Mercy; he has enshrined the Lord's Name within his heart. ||4||1||

Maaroo, Fourth Mehl:

The Siddhas in Samaadhi meditate on Him; they are lovingly focused on Him. The seekers and the silent sages meditate on Him as well.

The celibates, the true and contented beings meditate on Him; Indra and the other gods chant His Name with their mouths.

Those who seek His Sanctuary meditate on Him; they become Gurmukh and swim across. ||1||

O my mind, chant the Naam, the Name of the Lord, and cross over.

Dhanna the farmer, and Balmik the highway robber, became Gurmukh, and crossed over. ||1||Pause||

Angels, men, heavenly heralds and celestial singers meditate on Him; even the humble Rishis sing of the Lord.

Shiva, Brahma and the goddess Lakhshmi, meditate, and chant with their mouths the Name of the Lord, Har, Har.

Those whose minds are drenched with the Name of the Lord, Har, Har, as Gurmukh, cross over. ||2||

Millions and millions, three hundred thirty million gods meditate on Him; there is no end to those who meditate on the Lord.

The Vedas, the Puraanas and the Simritees meditate on the Lord; the Pandits, the religious scholars, sing the Lord's Praises as well.

Those whose minds are filled with the Naam, the source of nectar - as Gurmukh, they cross over. ||3||

Those who chant the Naam in endless waves - I cannot even count their number.

The Lord of the Universe bestows His Mercy, and those who are pleasing to the Mind of the Lord God, find their place.

The Guru, granting His Grace, implants the Lord's Name within; servant Nanak chants the Naam, the Name of the Lord. ||4||2||

Section 25 - Raag Maaroo - Part 008

Maaroo, Fourth Mehl, Third House:

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

Take the treasure of the Name of the Lord, Har, Har. Follow the Guru's Teachings, and the Lord shall bless you with honor.

Here and hereafter, the Lord goes with you; in the end, He shall deliver you.

Where the path is difficult and the street is narrow, there the Lord shall liberate you. ||1||

O my True Guru, implant within me the Name of the Lord, Har, Har, Har.

The Lord is my mother, father, child and relative; I have none other than the Lord, O my mother. ||1||Pause||

I feel the pains of love and yearning for the Lord, and the Name of the Lord.

If only someone would come and unite me with Him, O my mother.

I bow in humble devotion to one who inspires me to meet with my Beloved.

The almighty and merciful True Guru unites me with the Lord God

instantaneously. ||2||

Those who do not remember the Name of the Lord, Har, Har, are most unfortunate, and are slaughtered.

They wander in reincarnation, again and again; they die, and are re-born, and continue coming and going.

Bound and gagged at Death's Door, they are cruelly beaten, and punished in the Court of the Lord. ||3||

O God, I seek Your Sanctuary; O my Sovereign Lord King, please unite me with Yourself.

O Lord, Life of the World, please shower me with Your Mercy; grant me the Sanctuary of the Guru, the True Guru.

The Dear Lord, becoming merciful, has blended servant Nanak with Himself.

||4||1||3||

Maaroo, Fourth Mehl:

I inquire about the commodity of the Naam, the Name of the Lord. Is there anyone who can show me the wealth, the capital of the Lord?

I cut myself into pieces, and make myself a sacrifice to that one who leads me to meet my Lord God.

I am filled with the Love of my Beloved; how can I meet my Friend, and merge with Him? ||1||

O my beloved friend, my mind, I take the wealth, the capital of the Name of the Lord, Har, Har, Har.

The Perfect Guru has implanted the Naam within me; the Lord is my support - I celebrate the Lord. ||1||Pause||

O my Guru, please unite me with the Lord, Har, Har, Har; show me the wealth, the capital of the Lord.

Without the Guru, love does not well up; see this, and know it in your mind.

The Lord has installed Himself within the Guru; so praise the Guru, who unites us with the Lord. ||2||

The ocean, the treasure of devotional worship of the Lord, rests with the Perfect True Guru.

When it pleases the True Guru, He opens the treasure, and the Gurmukhs are illuminated by the Lord's Light.

The unfortunate self-willed manmukhs die of thirst, on the very bank of the river. ||3||

The Guru is the Great Giver; I beg for this gift from the Guru, that He may unite me with God, from whom I was separated for so long! This is the great hope of my mind and body.

If it pleases You, O my Guru, please listen to my prayer; this is servant Nanak's prayer. ||4||2||4||

Maaroo, Fourth Mehl:

O Lord God, please preach Your sermon to me. Through the Guru's Teachings, the Lord is merged into my heart.

Meditate on the sermon of the Lord, Har, Har, O very fortunate ones; the Lord shall bless you with the most sublime status of Nirvaanaa.

Section 25 - Raag Maaroo - Part 009

The minds of the Gurmukhs are filled with faith; through the Perfect Guru, they merge in the Naam, the Name of the Lord. ||1||

O my mind, the sermon of the Lord, Har, Har, is pleasing to my mind.

Continually and forever, speak the sermon of the Lord, Har, Har; as Gurmukh, speak the Unspoken Speech. ||1||Pause||

I have searched through and through my mind and body; how can I attain this Unspoken Speech?

Meeting with the humble Saints, I have found it; listening to the Unspoken Speech, my mind is pleased.

The Lord's Name is the Support of my mind and body; I am united with the all-knowing Primal Lord God. ||2||

The Guru, the Primal Being, has united me with the Primal Lord God. My consciousness has merged into the supreme consciousness.

By great good fortune, I serve the Guru, and I have found my Lord, all-wise and all-knowing.

The self-willed manmukhs are very unfortunate; they pass their life-night in misery and pain. ||3||

I am just a meek beggar at Your Door, God; please, place the Ambrosial Word of Your Bani in my mouth.

The True Guru is my friend; He unites me with my all-wise, all-knowing Lord God.

Servant Nanak has entered Your Sanctuary; grant Your Grace, and merge me into Your Name. ||4||3||5||

Maaroo, Fourth Mehl:

Detached from the world, I am in love with the Lord; by great good fortune, I have enshrined the Lord within my mind.

Joining the Sangat, the Holy Congregation, faith has welled up within me; through the Word of the Guru's Shabad, I taste the sublime essence of the Lord. My mind and body have totally blossomed forth; through the Word of the Guru's Bani, I chant the Glorious Praises of the Lord. ||1||

O my beloved mind, my friend, taste the sublime essence of the Name of the Lord, Har, Har.

Through the Perfect Guru, I have found the Lord, who saves my honor, here and hereafter. ||1||Pause||

Meditate on the Name of the Lord, Har, Har; as Gurmukh, taste the Kirtan of the Lord's Praises.

Plant the seed of the Lord in the body-farm. The Lord God is enshrined within the Sangat, the Holy Congregation.

The Name of the Lord, Har, Har, is Ambrosial Nectar. Through the Perfect Guru, taste the sublime essence of the Lord. ||2||

The self-willed manmukhs are filled with hunger and thirst; their minds run

around in the ten directions, hoping for great wealth.

Without the Name of the Lord, their life is cursed; the manmukhs are stuck in manure.

They come and go, and are consigned to wander through uncounted incarnations, eating stinking rot. ||3||

Begging, imploring, I seek Your Sanctuary; Lord, shower me with Your Mercy, and save me, God.

Lead me to join the Society of the Saints, and bless me with the honor and glory of the Lord's Name.

I have obtained the wealth of the Name of the Lord, Har, Har; servant Nanak chants the Lord's Name, through the Guru's Teachings. ||4||4||6||

Maaroo, Fourth Mehl, Fifth House:

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

Devotional worship to the Lord, Har, Har, is an overflowing treasure.

The Gurmukh is emancipated by the Lord.

One who is blessed by the Mercy of my Lord and Master sings the Glorious Praises of the Lord. ||1||

O Lord, Har, Har, take pity on me,

that within my heart, I may dwell upon You, Lord, forever and ever.

Chant the Name of the Lord, Har, Har, O my soul; chanting the Name of the Lord, Har, Har, you shall be emancipated. ||1||Pause||

Section 25 - Raag Maaroo - Part 010

The Ambrosial Name of the Lord is the ocean of peace.

The beggar begs for it; O Lord, please bless him, in Your kindness.

True, True is the Lord; the Lord is forever True; the True Lord is pleasing to my mind. ||2||

The nine holes pour out filth.

Chanting the Lord's Name, they are all purified and sanctified.

When my Lord and Master is totally pleased, He leads the mortal to meditate in remembrance on the Lord, and then his filth is taken away. ||3||

Attachment to Maya is terribly treacherous.

How can one cross over the difficult world-ocean?

The True Lord bestows the boat of the True Guru; meditating on the Lord, Har, Har, one is carried across. ||4||

You are everywhere; all are Yours.

Whatever You do, God, that alone comes to pass.

Poor servant Nanak sings the Glorious Praises of the Lord; as it pleases the Lord, He bestows His approval. ||5||1||7||

Maaroo, Fourth Mehl:

Chant the Name of the Lord, Har, Har, O my mind.

The Lord shall eradicate all your sins.

Treasure the Lord's wealth, and gather in the Lord's wealth; when you depart in the end, the Lord shall go along with you as your only friend and companion.

||1||

He alone meditates on the Lord, unto whom He grants His Grace.

He continually chants the Lord's Chant; meditating on the Lord, one finds peace.

By Guru's Grace, the sublime essence of the Lord is obtained. Meditating on the Lord, Har, Har, one is carried across. ||1||Pause||

The fearless, formless Lord - the Name is Truth.  
To chant it is the most sublime and exalted activity in this world.  
Doing so, the Messenger of Death, the evil enemy, is killed. Death does not even approach the Lord's servant. ||2||

One whose mind is satisfied with the Lord  
- that servant is known throughout the four ages, in all four directions.  
If some sinner speaks evil of him, the Messenger of Death chews him up. ||3||

The One Pure Creator Lord is in all.  
He stages all His wondrous plays, and watches them.  
Who can kill that person, whom the Lord has saved? The Creator Lord Himself delivers him. ||4||

I chant the Name of the Creator Lord, night and day.  
He saves all His servants and devotees.  
Consult the eighteen Puraanas and the four Vedas; O servant Nanak, only the Naam, the Name of the Lord, will deliver you. ||5||2||8||

Maaroo, Fifth Mehl, Second House:  
One Universal Creator God. By The Grace Of The True Guru:  
The earth, the Akaashic ethers and the stars abide in the Fear of God. The almighty Order of the Lord is over the heads of all.  
Wind, water and fire abide in the Fear of God; poor Indra abides in the Fear of God as well. ||1||

I have heard one thing, that the One Lord alone is fearless.  
He alone is at peace, and he alone is embellished forever, who meets with the Guru, and sings the Glorious Praises of the Lord. ||1||Pause||

The embodied and the divine beings abide in the Fear of God. The Siddhas and seekers die in the Fear of God.  
The 8.4 millions species of beings die, and die again, and are born over and over again. They are consigned to reincarnation. ||2||

Section 25 - Raag Maaroo - Part 011  
Those who embody the energies of sattva-white light, raajas-red passion, and taamas-black darkness, abide in the Fear of God, along with the many created forms.  
This miserable deceiver Maya abides in the Fear of God; the Righteous Judge of Dharma is utterly afraid of Him as well. ||3||

The entire expanse of the Universe is in the Fear of God; only the Creator Lord is without this Fear.  
Says Nanak, God is the companion of His devotees; His devotees look beautiful in the Court of the Lord. ||4||1||

Maaroo, Fifth Mehl:  
The five year old orphan boy Dhroo, by meditating in remembrance on the Lord, became stationary and permanent.  
For the sake of his son, Ajaamal called out, "O Lord, Naaraayan", who struck down and killed the Messenger of Death. ||1||

My Lord and Master has saved many, countless beings.  
I am meek, with little or no understanding, and unworthy; I seek protection at

the Lord's Door. ||1||Pause||

Baalmeek the outcaste was saved, and the poor hunter was saved as well.

The elephant remembered the Lord in his mind for an instant, and so was carried across. ||2||

He saved His devotee Prahlaad, and tore Harnaakhash with his nails.

Bidar, the son of a slave-girl, was purified, and all his generations were redeemed. ||3||

What sins of mine should I speak of? I am intoxicated with false emotional attachment.

Nanak has entered the Sanctuary of the Lord; please, reach out and take me into Your embrace. ||4||2||

Maaroo, Fifth Mehl:

For the sake of riches, I wandered around in so many ways; I rushed around, making all sorts of efforts.

The deeds I did in egotism and pride, have all been done in vain. ||1||

Other days are of no use to me;

please bless me with those days, O Dear God, on which I may sing the Lord's Praises. ||1||Pause||

Gazing upon children, spouse, household and possessions, one is entangled in these.

Tasting the wine of Maya, one is intoxicated, and never sings of the Lord, Har, Har. ||2||

In this way, I have examined lots of methods, but without the Saints, it is not found.

You are the Great Giver, the great and almighty God; I have come to beg a gift from You. ||3||

Abandoning all pride and self-importance, I have sought the Sanctuary of the dust of the feet of the Lord's slave.

Says Nanak, meeting with the Lord, I have become one with Him; I have found supreme bliss and peace. ||4||3||

Maaroo, Fifth Mehl:

In what place is the Name established? Where does egotism dwell?

What injury have you suffered, listening to abuse from someone else's mouth? ||1||

Listen: who are you, and where did you come from?

You don't even know how long you will stay here; you have no hint of when you shall leave. ||1||Pause||

Wind and water have patience and tolerance; the earth has compassion and forgiveness, no doubt.

The union of the five tattvas - the five elements - has brought you into being.

Which of these is evil? ||2||

The Primal Lord, the Architect of Destiny, formed your form; He also burdened you with egotism.

He alone is born and dies; He alone comes and goes. ||3||

Nothing of the color and the form of the creation shall remain; the entire expanse is transitory.

Prays Nanak, when He brings His play to its close, then only the One, the One

Lord remains. ||4||4||

Section 25 - Raag Maaroo - Part 012

Maaroo, Fifth Mehl:

Pride, emotional attachment, greed and corruption are gone; I have not placed anything else, other than the Lord, within my consciousness.

I have purchased the jewel of the Naam and the Glorious Praises of the Lord; loading this merchandise, I have set out on my journey. ||1||

The love which the Lord's servant feels for the Lord lasts forever.

In my life, I served my Lord and Master, and as I depart, I keep Him enshrined in my consciousness. ||1||Pause||

I have not turned my face away from my Lord and Master's Command.

He fills my household with celestial peace and bliss; if He asks me to leave, I leave at once. ||2||

When I am under the Lord's Command, I find even hunger pleasurable; I know no difference between sorrow and joy.

Whatever the Command of my Lord and Master is, I bow my forehead and accept it. ||3||

The Lord and Master has become merciful to His servant; He has embellished both this world and the next.

Blessed is that servant, and fruitful is his birth; O Nanak, he realizes his Lord and Master. ||4||5||

Maaroo, Fifth Mehl:

Good karma has dawned for me - my Lord and Master has become merciful. I sing the Kirtan of the Praises of the Lord, Har, Har.

My struggle is ended; I have found peace and tranquility. All my wanderings have ceased. ||1||

Now, I have obtained the state of eternal life.

The Primal Lord, the Architect of Destiny, has come into my conscious mind; I seek the Sanctuary of the Saints. ||1||Pause||

Sexual desire, anger, greed and emotional attachment are eradicated; all my enemies are eliminated.

He is always ever-present, here and now, watching over me; He is never far away. ||2||

In peace and cool tranquility, my faith has been totally fulfilled; the Saints are my Helpers and Support.

He has purified the sinners in an instant; I cannot express His Glorious Praises. ||3||

I have become fearless; all fear has departed. The feet of the Lord of the Universe are my only Shelter.

Nanak sings the Praises of his Lord and Master; night and day, he is lovingly focused on Him. ||4||6||

Maaroo, Fifth Mehl:

He is all-powerful, the Master of all virtues, but you never sing of Him!

You shall have to leave all this in an instant, but again and again, you chase after it. ||1||

Why do you not contemplate your God?

You are entangled in association with your enemies, and the enjoyment of

pleasures; your soul is burning up with them! ||1||Pause||

Hearing His Name, the Messenger of Death will release you, and yet, you do not enter His Sanctuary!

Turn out this wretched jackal, and seek the Shelter of that God. ||2||

Praising Him, you shall cross over the terrifying world-ocean, and yet, you have not fallen in love with Him!

This meager, short-lived dream, this thing - you are engrossed in it, over and over again. ||3||

When our Lord and Master, the ocean of mercy, grants His Grace, one finds honor in the Society of the Saints.

Says Nanak, I am rid of the illusion of the three-phased Maya, when God becomes my help and support. ||4||7||

Maaroo, Fifth Mehl:

The Inner-knower, the Searcher of hearts, knows everything; what can anyone hide from Him?

Your hands and feet will fall off in an instant, when you are burnt in the fire. ||1||

Section 25 - Raag Maaroo - Part 013

You fool, you have forgotten the Lord from your mind!

You eat His salt, and then you are untrue to Him; before your very eyes, you shall be torn apart. ||1||Pause||

The incurable disease has arisen in your body; it cannot be removed or overcome.

Forgetting God, one endures utter agony; this is the essence of reality which Nanak has realized. ||2||8||

Maaroo, Fifth Mehl:

I have enshrined the lotus feet of God within my consciousness.

I sing the Glorious Praises of the Lord, continually, continuously.

There is none other than Him at all.

He alone exists, in the beginning, in the middle, and in the end. ||1||

He Himself is the Shelter of the Saints. ||1||Pause||

The entire universe is under His control.

He Himself, the Formless Lord, is Himself by Himself.

Nanak holds tight to that True Lord.

He has found peace, and shall never suffer pain again. ||2||9||

Maaroo, Fifth Mehl, Third House:

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

He is the Giver of peace to the breath of life, the Giver of life to the soul; how can you forget Him, you ignorant person?

You taste the weak, insipid wine, and you have gone insane. You have uselessly wasted this precious human life. ||1||

O man, such is the foolishness you practice.

Renouncing the Lord, the Support of the earth, you wander, deluded by doubt; you are engrossed in emotional attachment, associating with Maya, the slave-girl. ||1||Pause||

Abandoning the Lord, the Support of the earth, you serve her of lowly ancestry, and you pass your life acting egotistically.

You do useless deeds, you ignorant person; this is why you are called a blind, self-willed manmukh. ||2||

That which is true, you believe to be untrue; what is transitory, you believe to be permanent.

You grasp as your own, what belongs to others; in such delusions you are deluded. ||3||

The Kh'shaatriyas, Brahmins, Soodras and Vaishyas all cross over, through the Name of the One Lord.

Guru Nanak speaks the Teachings; whoever listens to them is carried across.

||4||1||10||

Maaroo, Fifth Mehl:

You may act in secrecy, but God is still with you; you can only deceive other people.

Forgetting your Dear Lord, you enjoy corrupt pleasures, and so you shall have to embrace red-hot pillars. ||1||

O man, why do you go out to the households of others?

You filthy, heartless, lustful donkey! Haven't you heard of the Righteous Judge of Dharma? ||1||Pause||

The stone of corruption is tied around your neck, and the load of slander is on your head.

You must cross over the vast open ocean, but you cannot cross over to the other side. ||2||

You are engrossed in sexual desire, anger, greed and emotional attachment; you have turned your eyes away from the Truth.

You cannot even raise your head above the water of the vast, impassable sea of Maya. ||3||

The sun is liberated, and the moon is liberated; the God-realized being is pure and untouched.

His inner nature is like that of fire, untouched and forever immaculate. ||4||

When good karma dawns, the wall of doubt is torn down. He lovingly accepts the Guru's Will.

Section 25 - Raag Maaroo - Part 014

One who is blessed with the medicine of the GurMantra, the Name of the Lord, O servant Nanak, does not suffer the agonies of reincarnation. ||5||2||

O man, in this way, you shall cross over to the other side.

Meditate on your Dear Lord, and be dead to the world; renounce your love of duality. ||Second Pause||2||11||

Maaroo, Fifth Mehl:

I have quit searching outside; the Guru has shown me that God is within the home of my own heart.

I have seen God, fearless, of wondrous beauty; my mind shall never leave Him to go anywhere else. ||1||

I have found the jewel; I have found the Perfect Lord.

The invaluable value cannot be obtained; in His Mercy, the Guru bestows it.

||1||Pause||

The Supreme Lord God is imperceptible and unfathomable; meeting the Holy Saint, I speak the Unspoken Speech.

The unstruck sound current of the Shabad vibrates and resounds in the Tenth Gate; the Ambrosial Naam trickles down there. ||2||

I lack nothing; the thirsty desires of my mind are satisfied. The inexhaustible treasure has entered into my being.

I serve the feet, the feet, the feet of the Guru, and manage the unmanageable.

I have found the juice, the sublime essence. ||3||

Intuitively I come, and intuitively I go; my mind intuitively plays.

Says Nanak, when the Guru drives out doubt, then the soul-bride enters the Mansion of the Lord's Presence. ||4||3||12||

Maaroo, Fifth Mehl:

You feel no love for the One who created and embellished you.

The seed, planted out season, does not germinate; it does not produce flower or fruit. ||1||

O mind, this is the time to plant the seed of the Name.

Focus your mind, and cultivate this crop; at the proper time, make this your purpose. ||1||Pause||

Eradicate the stubbornness and doubt of your mind, and go to the Sanctuary of the True Guru.

He alone does such deeds, who has such pre-ordained karma. ||2||

He falls in love with the Lord of the Universe, and his efforts are approved.

My crop has germinated, and it shall never be used up. ||3||

I have obtained the priceless wealth, which shall never leave me or go anywhere else.

Says Nanak, I have found peace; I am satisfied and fulfilled. ||4||4||13||

Maaroo, Fifth Mehl:

The egg of doubt has burst; my mind has been enlightened.

The Guru has shattered the shackles on my feet, and has set me free. ||1||

My coming and going in reincarnation is ended.

The boiling cauldron has cooled down; the Guru has blessed me with the cooling, soothing Naam, the Name of the Lord. ||1||Pause||

Since I joined the Saadh Sangat, the Company of the Holy, those who were eyeing me have left.

The one who tied me up, has released me; what can the Watchman of Death do to me now? ||2||

The load of my karma has been removed, and I am now free of karma.

I have crossed the world-ocean, and reached the other shore; the Guru has blessed me with this Dharma. ||3||

True is my place, and True is my seat; I have made Truth my life's purpose.

True is my capital, and True is the merchandise, which Nanak has placed into the home of the heart. ||4||5||14||

Maaroo, Fifth Mehl:

Section 25 - Raag Maaroo - Part 015

The Pandit, the religious scholar, proclaims the Vedas, but he is slow to act on them.

Another person on silence sits alone, but his heart is tied in knots of desire.

Another becomes an Udaasi, a renunciate; he abandons his home and walks out on his family, but his wandering impulses do not leave him. ||1||

Who can I tell about the state of my soul?

Where can I find such a person who is liberated, and who can unite me with my God? ||1||Pause||

Someone may practice intensive meditation, and discipline his body, but his mind still runs around in ten directions.

The celibate practices celibacy, but his heart is filled with pride.

The Sannyasi wanders around at sacred shrines of pilgrimage, but his mindless anger is still within him. ||2||

The temple dancers tie bells around their ankles to earn their living.

Others go on fasts, take vows, perform the six rituals and wear religious robes for show.

Some sing songs and melodies and hymns, but their minds do not sing of the Lord, Har, Har. ||3||

The Lord's Saints are immaculately pure; they are beyond pleasure and pain, beyond greed and attachment.

My mind obtains the dust of their feet, when the Lord God shows mercy.

Says Nanak, I met the Perfect Guru, and then the anxiety of my mind was removed. ||4||

My Sovereign Lord is the Inner-knower, the Searcher of hearts.

The Beloved of my soul knows everything; all trivial talk is forgotten.

||1||Second Pause||6||15||

Maaroo, Fifth Mehl:

One who has Your Name in his heart is the king of all the hundreds of thousands and millions of beings.

Those, whom my True Guru has not blessed with Your Name, are poor idiots, who die and are reborn. ||1||

My True Guru protects and preserves my honor.

When You come to mind, Lord, then I obtain perfect honor. Forgetting You, I roll in the dust. ||1||Pause||

The mind's pleasures of love and beauty bring just as many blames and sins.

The Name of the Lord is the treasure of Emancipation; it is absolute peace and poise. ||2||

The pleasures of Maya fade away in an instant, like the shade of a passing cloud.

They alone are dyed in the deep crimson of the Lord's Love, who meet the Guru, and sing the Praises of the Lord, Har, Har. ||3||

My Lord and Master is lofty and exalted, grand and infinite. The Darbaar of His Court is inaccessible.

Through the Naam, glorious greatness and respect are obtained; O Nanak, my Lord and Master is my Beloved. ||4||7||16||

Maaroo, Fifth Mehl, Fourth House:

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

The One Universal Creator Lord created the creation.

He made all the days and the nights.

The forests, meadows, three worlds, water,

the four Vedas, the four sources of creation,

the countries, the continents and all the worlds,

have all come from the One Word of the Lord. ||1||

Hey - understand the Creator Lord.

If you meet the True Guru, then you'll understand. ||1||Pause||

He formed the expanse of the entire universe from the three gunas, the three qualities.

People are incarnated in heaven and in hell.

In egotism, they come and go.

The mind cannot hold still, even for an instant.

Section 25 - Raag Maaroo - Part 016

Without the Guru, there is only pitch darkness.

Meeting with the True Guru, one is emancipated. ||2||

All the deeds done in egotism,  
are just chains around the neck.

Harboring self-conceit and self-interest  
is just like placing chains around one's ankles.

He alone meets with the Guru, and realizes the One Lord,  
who has such destiny written on his forehead. ||3||

He alone meets the Lord, who is pleasing to His Mind.

He alone is deluded, who is deluded by God.

No one, by himself, is ignorant or wise.

He alone chants the Naam, whom the Lord inspires to do so.

You have no end or limitation.

Servant Nanak is forever a sacrifice to You. ||4||1||17||

Maaroo, Fifth Mehl:

Maya, the enticer, has enticed the world of the three gunas, the three qualities.

The false world is engrossed in greed.

Crying out, "Mine, mine!" they collect possessions, but in the end, they are all deceived. ||1||

The Lord is fearless, formless and merciful.

He is the Cherisher of all beings and creatures. ||1||Pause||

Some collect wealth, and bury it in the ground.

Some cannot abandon wealth, even in their dreams.

The king exercises his power, and fills his money-bags, but this fickle companion will not go along with him. ||2||

Some love this wealth even more than their body and breath of life.

Some collect it, forsaking their fathers and mothers.

Some hide it from their children, friends and siblings, but it will not remain with them. ||3||

Some become hermits, and sit in meditative trances.

Some are Yogis, celibates, religious scholars and thinkers.

Some dwell in homes, graveyards, cremation grounds and forests; but Maya still clings to them there. ||4||

When the Lord and Master releases one from his bonds,  
the Name of the Lord, Har, Har, comes to dwell in his soul.

In the Saadh Sangat, the Company of the Holy, His humble servants are liberated; O Nanak, they are redeemed and enraptured by the Lord's Glance of

Grace. ||5||2||18||

Maaroo, Fifth Mehl:

Meditate in remembrance on the One Immaculate Lord.

No one is turned away from Him empty-handed.

He cherished and preserved you in your mother's womb;

He blessed you with body and soul, and embellished you.

Each and every instant, meditate on that Creator Lord.

Meditating in remembrance on Him, all faults and mistakes are covered.

Enshrine the Lord's lotus feet deep within the nucleus of your self.

Save your soul from the waters of corruption.

Your cries and shrieks shall be ended;

meditating on the Lord of the Universe, your doubts and fears shall be dispelled.

Rare is that being, who finds the Saadh Sangat, the Company of the Holy.

Nanak is a sacrifice, a sacrifice to Him. ||1||

The Lord's Name is the support of my mind and body.

Whoever meditates on Him is emancipated. ||1||Pause||

He believes that the false thing is true.

The ignorant fool falls in love with it.

He is intoxicated with the wine of sexual desire, anger and greed;  
he loses this human life in exchange for a mere shell.

He abandons his own, and loves that of others.

His mind and body are permeated with the intoxication of Maya.

His thirsty desires are not quenched, although he indulges in pleasures.

His hopes are not fulfilled, and all his words are false.

He comes alone, and he goes alone.

Section 25 - Raag Maaroo - Part 017

False is all his talk of me and you.

The Lord Himself administers the poisonous potion, to mislead and delude.

O Nanak, the the karma of past actions cannot be erased. ||2||

Beasts, birds, demons and ghosts

- in these many ways, the false wander in reincarnation.

Wherever they go, they cannot remain there.

They have no place of rest; they rise up again and again and run around.

Their minds and bodies are filled with immense, expansive desires.

The poor wretches are cheated by egotism.

They are filled with countless sins, and are severely punished.

The extent of this cannot be estimated.

Forgetting God, they fall into hell.

There are no mothers there, no siblings, no friends and no spouses.

Those humble beings, unto whom the Lord and Master becomes Merciful,

O Nanak, cross over. ||3||

Rambling and roaming, wandering around, I came to seek the Sanctuary of God.

He is the Master of the meek, the father and mother of the world.

The Merciful Lord God is the Destroyer of sorrow and suffering.

He emancipates whoever He pleases.

He lifts them up and pulls him out of the deep dark pit.

Emancipation comes through loving devotional worship.

The Holy Saint is the very embodiment of the Lord's form.

He Himself saves us from the great fire.

By myself, I cannot practice meditation, austerities, penance and self-discipline.

In the beginning and in the end, God is inaccessible and unfathomable.

Please bless me with Your Name, Lord; Your slave begs only for this.

O Nanak, my Lord God is the Giver of the true state of life. ||4||3||19||

Maaroo, Fifth Mehl:

Why do you try to deceive others, O people of the world? The Fascinating Lord is Merciful to the meek. ||1||

This is what I have come to know.

The brave and heroic Guru, the Generous Giver, gives Sanctuary and preserves our honor. ||1||Pause||

He submits to the Will of His devotees; He is forever and ever the Giver of peace. ||2||

Please bless me with Your Mercy, that I may meditate on Your Name alone. ||3||

Nanak, the meek and humble, begs for the Naam, the Name of the Lord; it eradicates duality and doubt. ||4||4||20||

Maaroo, Fifth Mehl:

My Lord and Master is utterly powerful.

I am just His poor servant. ||1||

My Enticing Beloved is very dear to my mind and my breath of life.

He blesses me with His gift. ||1||Pause||

I have seen and tested all.

There is none other than Him. ||2||

He sustains and nurtures all beings.

He was, and shall always be. ||3||

Please bless me with Your Mercy, O Divine Lord, and link Nanak to Your service. ||4||5||21||

Maaroo, Fifth Mehl:

The Redeemer of sinners, who carries us across; I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to Him.

If only I could meet with such a Saint, who would inspire me to meditate on the Lord, Har, Har, Har. ||1||

No one knows me; I am called Your slave.

This is my support and sustenance. ||1||Pause||

You support and cherish all; I am meek and humble - this is my only prayer.

You alone know Your Way; You are the water, and I am the fish. ||2||

O Perfect and Expansive Lord and Master, I follow You in love.

O God, You are pervading all the worlds, solar systems and galaxies. ||3||

Section 25 - Raag Maaroo - Part 018

You are eternal and unchanging, imperishable, invisible and infinite, O divine fascinating Lord.

Please bless Nanak with the gift of the Society of the Saints, and the dust of the feet of Your slaves. ||4||6||22||

Maaroo, Fifth Mehl:

The Saints are fulfilled and satisfied;  
they know the Guru's Mantra and the Teachings.  
They cannot even be described;  
they are blessed with the glorious greatness of the Naam, the Name of the Lord.  
||1||

My Beloved is a priceless jewel.  
His Name is unattainable and immeasurable. ||1||Pause||  
One whose mind is satisfied believing in the imperishable Lord God,  
becomes Gurmukh and attains the essence of spiritual wisdom.  
He sees all in his meditation.  
He banishes egotistical pride from his mind. ||2||

Permanent is the place of those  
who, through the Guru, realize the Mansion of the Lord's Presence.  
Meeting the Guru, they remain awake and aware night and day;  
they are committed to the Lord's service. ||3||

They are perfectly fulfilled and satisfied,  
intuitively absorbed in Samaadhi.  
The Lord's treasure comes into their hands;  
O Nanak, through the Guru, they attain it. ||4||7||23||

Maaroo, Fifth Mehl, Sixth House, Du-Padas:  
One Universal Creator God. By The Grace Of The True Guru:  
Abandon all your clever tricks; meet with the Holy, and renounce your  
egotistical pride.

Everything else is false; with your tongue, chant the Name of the Lord, Raam,  
Raam. ||1||

O my mind, with your ears, listen to the Name of the Lord.  
The sins of your many past lifetimes shall be washed away; then, what can the  
wretched Messenger of Death do to you? ||1||Pause||

Pain, poverty and fear shall not afflict you, and you shall find peace and  
pleasure.

By Guru's Grace, Nanak speaks; meditation on the Lord is the essence of  
spiritual wisdom. ||2||1||24||

Maaroo, Fifth Mehl:  
Those who have forgotten the Naam, the Name of the Lord - I have seen them  
reduced to dust.

The love of children and friends, and the pleasures of married life are torn  
apart. ||1||

O my mind, continually, continuously chant the Naam, the Name of the Lord.  
You shall not burn in the ocean of fire, and your mind and body shall be  
blessed with peace. ||1||Pause||

Like the shade of a tree, these things shall pass away, like the clouds blown  
away by the wind.

Meeting with the Holy, devotional worship to the Lord is implanted within; O  
Nanak, only this shall work for you. ||2||2||25||

Maaroo, Fifth Mehl:  
The perfect, primal Lord is the Giver of peace; He is always with you.  
He does not die, and he does not come or go in reincarnation. He does not

perish, and He is not affected by heat or cold. ||1||

O my mind, be in love with the Naam, the Name of the Lord.

Within the mind, think of the Lord, Har, Har, the treasure. This is the purest way of life. ||1||Pause||

Whoever meditates on the merciful compassionate Lord, the Lord of the Universe, is successful.

He is always new, fresh and young, clever and beautiful; Nanak's mind is pierced through with His Love. ||2||3||26||

Maaroo, Fifth Mehl:

While walking and sitting, sleeping and waking, contemplate within your heart the GurMantra.

Run to the Lord's lotus feet, and join the Saadh Sangat, the Company of the Holy. Cross over the terrifying world-ocean, and reach the other side. ||1||

Section 25 - Raag Maaroo - Part 019

O my mind, enshrine the Naam, the Name of the Lord, within your heart.

Love the Lord, and commit your mind and body to Him; forget everything else.

||1||Pause||

Soul, mind, body and breath of life belong to God; eliminate your self-conceit.

Meditate, vibrate on the Lord of the Universe, and all your desires shall be

fulfilled; O Nanak, you shall never be defeated. ||2||4||27||

Maaroo, Fifth Mehl:

Renounce your self-conceit, and the fever shall depart; become the dust of the feet of the Holy.

He alone receives Your Name, Lord, whom You bless with Your Mercy. ||1||

O my mind, drink in the Ambrosial Nectar of the Naam, the Name of the Lord.

Abandon other bland, insipid tastes; become immortal, and live throughout the ages. ||1||Pause||

Savor the essence of the One and only Naam; love the Naam, focus and attune yourself to the Naam.

Nanak has made the One Lord his only friend, companion and relative.

||2||5||28||

Maaroo, Fifth Mehl:

He nourishes and preserves mortals in the womb of the mother, so that the fiery heat does not hurt them.

That Lord and Master protects us here. Understand this in your mind. ||1||

O my mind, take the Support of the Naam, the Name of the Lord.

Understand the One who created you; the One God is the Cause of causes.

||1||Pause||

Remember the One Lord in your mind, renounce your clever tricks, and give up all your religious robes.

Meditating in remembrance forever on the Lord, Har, Har, O Nanak, countless beings have been saved. ||2||6||29||

Maaroo, Fifth Mehl:

His Name is the Purifier of sinners; He is the Master of the masterless.

In the vast and terrifying world-ocean, he is the raft for those who have such destiny inscribed on their foreheads. ||1||

Without the Naam, the Name of the Lord, huge numbers of companions have

drowned.

Even if someone does not remember the Lord, the Cause of causes, still, the Lord reaches out with His hand, and saves him. ||1||Pause||

In the Saadh Sangat, the Company of the Holy, chant the Glorious Praises of the Lord, and take the Path of the Ambrosial Name of the Lord.

Shower me with Your Mercy, O Lord; listening to Your sermon, Nanak lives.

||2||7||30||

Maaroo, Anjulee ~ With Hands Cupped In Prayer, Fifth Mehl, Seventh House:  
One Universal Creator God. By The Grace Of The True Guru:

Union and separation are ordained by the Primal Lord God.

The puppet is made from the five elements.

By the Command of the Dear Lord King, the soul came and entered into the body.

||1||

In that place, where the fire rages like an oven,

in that darkness where the body lies face down

- there, one remembers his Lord and Master with each and every breath, and then he is rescued. ||2||

Then, one comes out from within the womb,

and forgetting his Lord and Master, he attaches his consciousness to the world.

He comes and goes, and wanders in reincarnation; he cannot remain anywhere.

||3||

The Merciful Lord Himself emancipates.

He created and established all beings and creatures.

Those who depart after having been victorious in this priceless human life - O

Nanak, their coming into the world is approved. ||4||1||31||

Section 25 - Raag Maaroo - Part 020

Maaroo, Fifth Mehl:

The One Lord alone is our help and support; neither physician nor friend, nor sister nor brother can be this. ||1||

His actions alone come to pass; He washes off the filth of sins. Meditate in remembrance on that Supreme Lord. ||2||

He abides in each and every heart, and dwells in all; His seat and place are eternal. ||3||

He does not come or go, and He is always with us. His actions are perfect.

||4||

He is the Savior and the Protector of His devotees.

The Saints live by meditating on God, the support of the breath of life.

The Almighty Lord and Master is the Cause of causes; Nanak is a sacrifice to Him. ||5||2||32||

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

Maaroo, Ninth Mehl:

The Name of the Lord is forever the Giver of peace.

Meditating in remembrance on it, Ajaamal was saved, and Ganika the prostitute was emancipated. ||1||Pause||

Dropadi the princess of Panchaala remembered the Lord's Name in the royal court.

The Lord, the embodiment of mercy, removed her suffering; thus His own glory

was increased. ||1||

That man, who sings the Praise of the Lord, the treasure of mercy, has the help and support of the Lord.

Says Nanak, I have come to rely on this. I seek the Sanctuary of the Lord.

||2||1||

Maaroo, Ninth Mehl:

What should I do now, O mother?

I have wasted my whole life in sin and corruption; I never remembered the Lord.

||1||Pause||

When Death places the noose around my neck, then I lose all my senses.

Now, in this disaster, other than the Name of the Lord, who will be my help and support? ||1||

That wealth, which he believes to be his own, in an instant, belongs to another.

Says Nanak, this still really bothers my mind - I never sang the Praises of the Lord. ||2||2||

Maaroo, Ninth Mehl:

O my mother, I have not renounced the pride of my mind.

I have wasted my life intoxicated with Maya; I have not focused myself in meditation on the Lord. ||1||Pause||

When Death's club falls on my head, then I will be wakened from my sleep.

But what good will it do to repent at that time? I cannot escape by running away. ||1||

When this anxiety arises in the heart, then, one comes to love the Guru's feet.

My life becomes fruitful, O Nanak, only when I am absorbed in the Praises of God. ||2||3||

Maaroo, Ashtapadees, First Mehl, First House:

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

Reciting and listening to the Vedas and the Puraanas, countless wise men have grown weary.

So many in their various religious robes have grown weary, wandering to the sixty-eight sacred shrines of pilgrimage.

The True Lord and Master is immaculate and pure. The mind is satisfied only by the One Lord. ||1||

You are eternal; You do not grow old. All others pass away.

One who lovingly focuses on the Naam, the source of nectar - his pains are taken away. ||1||Pause||

Section 25 - Raag Maaroo - Part 021

Study the Lord's Name, and understand the Lord's Name; follow the Guru's Teachings, and through the Naam, you shall be saved.

Perfect are the Teachings of the Perfect Guru; contemplate the Perfect Word of the Shabad.

The Lord's Name is the sixty-eight sacred shrines of pilgrimage, and the Eradicator of sins. ||2||

The blind ignorant mortal stirs the water and churns the water, wishing to obtain butter.

Following the Guru's Teachings, one churns the cream, and the treasure of the

Ambrosial Naam is obtained.

The self-willed manmukh is a beast; he does not know the essence of reality that is contained within himself. ||3||

Dying in egotism and self-conceit, one dies, and dies again, only to be reincarnated over and over again.

But when he dies in the Word of the Guru's Shabad, then he does not die, ever again.

When he follows the Guru's Teachings, and enshrines the Lord, the Life of the World, within his mind, he redeems all his generations. ||4||

The Naam, the Name of the Lord, is the true object, the true commodity.

The Naam is the only true profit in this world. Follow the Guru's Teachings, and contemplate it.

To work in the love of duality, brings constant loss in this world. ||5||

True is one's association, true is one's place, and true is one's hearth and home, when one has the support of the Naam.

Contemplating the True Word of the Guru's Bani, and the True Word of the Shabad, one becomes content. ||6||

Enjoying princely pleasures, one shall be destroyed in pain and pleasure.

Adopting a name of greatness, one strings heavy sins around his neck.

Mankind cannot give gifts; You alone are the Giver of everything. ||7||

You are inaccessible and unfathomable; O Lord, You are imperishable and infinite.

Through the Word of the Guru's Shabad, seeking at the Lord's Door, one finds the treasure of liberation.

O Nanak, this union is not broken, if one deals in the merchandise of Truth.

||8||1||

Maaroo, First Mehl:

The boat is loaded with sin and corruption, and launched into the sea.

The shore cannot be seen on this side, nor on the shore beyond.

There are no oars, nor any boatmen, to cross over the terrifying world-ocean.

||1||

O Baba, the world is caught in the great noose.

By Guru's Grace, they are saved, contemplating the True Name. ||1||Pause||

The True Guru is the boat; the Word of the Shabad will carry them across.

There is neither wind nor fire, neither water nor form there.

The True Name of the True Lord is there; it carries them across the terrifying world-ocean. ||2||

The Gurmukhs reach the shore beyond, lovingly focusing on the True Lord.

Their comings and goings are ended, and their light merges into the Light.

Following the Guru's Teachings, intuitive peace wells up within them, and they remain merged in the True Lord. ||3||

The snake may be locked in a basket, but it is still poisonous, and the anger within its mind remains.

One obtains what is pre-ordained; why does he blame others?

If one, as Gurmukh, hears and believes in the Name, the charm against poison, his mind becomes content. ||4||

The crocodile is caught by the hook and line;

caught in the trap of evil-mindedness, he regrets and repents, again and again.  
He does not understand birth and death; the inscription of one's past actions  
cannot be erased. ||5||

Injecting the poison of egotism, the world was created; with the Shabad  
enshrined within, the poison is eliminated.

Old age cannot torment one who remains lovingly absorbed in the True Lord.  
He alone is called Jivan-Mikta, liberated while yet alive, from within whom  
egotism is eradicated. ||6||

Section 25 - Raag Maaroo - Part 022

The world is chasing after worldly affairs; caught and bound, it does not  
understand contemplative meditation.

The foolish, ignorant, self-willed manmukh has forgotten birth and death.  
Those whom the Guru has protected are saved, contemplating the True Word of the  
Shabad. ||7||

In the cage of divine love, the parrot, speaks.

It pecks at the Truth, and drinks in the Ambrosial Nectar; it flies away, only  
once.

Meeting with the Guru, one recognizes his Lord and Master; says Nanak, he finds  
the gate of liberation. ||8||2||

Maaroo, First Mehl:

One who dies in the Word of the Shabad conquers death; otherwise, where can you  
run?

Through the Fear of God, fear runs away; His Name is Ambrosial Nectar.

You alone kill and protect; except for You, there is no place at all. ||1||

O Baba, I am filthy, shallow and totally without understanding.

Without the Naam, no one is anything; the Perfect Guru has made my intellect  
perfect. ||1||Pause||

I am full of faults, and I have no virtue at all. Without virtues, how can I go  
home?

Through the Word of the Shabad, intuitive peace wells up; without good destiny,  
the wealth is not obtained.

Those whose minds are not filled with the Naam are bound and gagged, and suffer  
in pain. ||2||

Those who have forgotten the Naam - why have they even come into the world?

Here and hereafter, they do not find any peace; they have loaded their carts  
with ashes.

Those who are separated, do not meet with the Lord; they suffer in terrible  
pain at Death's Door. ||3||

I do not know what will happen in the world hereafter; I am so confused -  
please teach me, Lord!

I am confused; I would fall at the feet of one who shows me the Way.

Without the Guru, there is no giver at all; His value cannot be described.

||4||

If I see my friend, then I will embrace Him; I have sent Him the letter of  
Truth.

His soul-bride stands waiting expectantly; as Gurmukh, I see Him with my eyes.  
By the Pleasure of Your Will, You abide in my mind, and bless me with Your

Glance of Grace. ||5||

One who is wandering hungry and thirsty - what can he give, and what can anyone ask from him?

I cannot conceive of any other, who can bless my mind and body with perfection. The One who created me takes care of me; He Himself blesses me with glory.

||6||

In the body-village is my Lord and Master, whose body is ever-new, Innocent and child-like, incomparably playful.

He is neither a woman, nor a man, nor a bird; the True Lord is so wise and beautiful.

Whatever pleases Him, happens; You are the lamp, and You are the incense. ||7||

He hears the songs and tastes the flavors, but these flavors are useless and insipid, and bring only disease to the body.

One who loves the Truth and speaks the Truth, escapes from the sorrow of separation.

Nanak does not forget the Naam; whatever happens is by the Lord's Will.

||8||3||

Maaroo, First Mehl:

Practice Truth - other greed and attachments are useless.

The True Lord has fascinated this mind, and my tongue enjoys the taste of Truth.

Without the Name, there is no juice; the others depart, loaded with poison.

||1||

I am such a slave of Yours, O my Beloved Lord and Master.

I walk in harmony with Your Command, O my True, Sweet Beloved. ||1||Pause||

Night and day, the slave works for his overlord.

I have sold my mind for the Word of the Guru's Shabad; my mind is comforted and consoled by the Shabad.

Section 25 - Raag Maaroo - Part 023

The Perfect Guru is honored and celebrated; He has taken away the pains of my mind. ||2||

I am the servant and slave of my Master; what glorious greatness of His can I describe?

The Perfect Master, by the Pleasure of His Will, forgives, and then one practices Truth.

I am a sacrifice to my Guru, who re-unites the separated ones. ||3||

The intellect of His servant and slave is noble and true; it is made so by the Guru's intellect.

The intuition of those who are true is beautiful; the intellect of the self-willed manmukh is insipid.

My mind and body belong to You, God; from the very beginning, Truth has been my only support. ||4||

In Truth I sit and stand; I eat and speak the Truth.

With Truth in my consciousness, I gather the wealth of Truth, and drink in the sublime essence of Truth.

In the home of Truth, the True Lord protects me; I speak the Words of the Guru's Teachings with love. ||5||

The self-willed manmukh is very lazy; he is trapped in the wilderness.  
He is drawn to the bait, and continually pecking at it, he is trapped; his link  
to the Lord is ruined.

By Guru's Grace, one is liberated, absorbed in the primal trance of Truth.

||6||

His slave remains continually pierced through with love and affection for God.

Without the True Lord, the soul of the false, corrupt person is burnt to ashes.

Abandoning all evil actions, he crosses over in the boat of Truth. ||7||

Those who have forgotten the Naam have no home, no place of rest.

The Lord's slave renounces greed and attachment, and obtains the Lord's Name.

If You forgive him, Lord, then He is united with You; Nanak is a sacrifice.

||8||4||

Maaroo, First Mehl:

The Lord's slave renounces his egotistical pride, through the Guru's Fear,  
intuitively and easily.

The slave realizes his Lord and Master; glorious is his greatness!

Meeting with his Lord and Master, he finds peace; His value cannot be described.

||1||

I am the slave and servant of my Lord and Master; all glory is to my Master.

By Guru's Grace, I am saved, in the Sanctuary of the Lord. ||1||Pause||

The slave has been given the most excellent task, by the Primal Command of the  
Master.

The slave realizes the Hukam of His Command, and submits to His Will forever.

The Lord King Himself grants forgiveness; how glorious is His greatness! ||2||

He Himself is True, and everything is True; this is revealed through the Word  
of the Guru's Shabad.

He alone serves You, whom You have enjoined to do so.

Without serving Him, no one finds Him; in duality and doubt, they are ruined.

||3||

How could we forget Him from our minds? The gifts which he bestows increase day  
by day.

Soul and body, all belong to Him; He infused the breath into us.

If he shows His Mercy, then we serve Him; serving Him, we merge in Truth. ||4||

He alone is the Lord's slave, who remains dead while yet alive, and eradicates  
egotism from within.

His bonds are broken, the fire of his desire is quenched, and he is liberated.

The treasure of the Naam, the Name of the Lord, is within all, but how rare are  
those who, as Gurmukh, obtain it. ||5||

Within the Lord's slave, there is no virtue at all; the Lord's slave is totally  
unworthy.

There is no Giver as great as You, Lord; You alone are the Forgiver.

Your slave obeys the Hukam of Your Command; this is the most excellent action.

||6||

The Guru is the pool of nectar in the world-ocean; whatever one desires, that  
fruit is obtained.

The treasure of the Naam brings immortality; enshrine it in your heart and  
mind.

## Section 25 - Raag Maaroo - Part 024

Serving the Guru, eternal peace is obtained, by those whom the Lord inspires to obey the Hukam of His Command. ||7||

Gold and silver, and all metals, mix with dust in the end

Without the Name, nothing goes along with you; the True Guru has imparted this understanding.

O Nanak, those who are attuned to the Naam are immaculate and pure; they remain merged in the Truth. ||8||5||

Maaroo, First Mehl:

The Order is issued, and he cannot remain; the permit to stay has been torn up.

This mind is tied to its faults; it suffers terrible pain in its body.

The Perfect Guru forgives all the mistakes of the beggar at His Door. ||1||

How can he stay here? He must get up and depart. Contemplate the Word of the Shabad, and understand this.

He alone is united, whom You, O Lord, unite. Such is the Primal Command of the Infinite Lord. ||1||Pause||

As You keep me, I remain; whatever You give me, I eat.

As You lead me, I follow, with the Ambrosial Name in my mouth.

All glorious greatness rests in the hands of my Lord and Master; my mind yearns to unite with You. ||2||

Why should anyone praise any other created being? That Lord acts and sees.

The One who created me, abides within my mind; there is no other at all.

So praise that True Lord, and you shall be blessed with true honor. ||3||

The Pandit, the religious scholar, reads, but does not reach the Lord; he is totally entangled in worldly affairs.

He keeps the company of both virtue and vice, tormented by hunger and the Messenger of Death.

One who is protected by the Perfect Lord, forgets separation and fear. ||4||

They alone are perfect, O Siblings of Destiny, whose honor is certified.

Perfect is the intellect of the Perfect Lord. True is His glorious greatness.

His gifts never run short, although those who receive may grow weary of receiving. ||5||

Searching the salty sea, one finds the pearl.

It looks beautiful for a few days, but in the end, it is eaten away by dust.

If one serves the Guru, the ocean of Truth, the gifts one receives never run short. ||6||

They alone are pure, who are pleasing to my God; all others are soiled with filth.

The filthy become pure, when they meet with the Guru, the Philosopher's Stone.

Who can estimate the value of the color of the true jewel? ||7||

Wearing religious robes, the Lord is not obtained, nor is He obtained by giving donations at sacred shrines of pilgrimage.

Go and ask the readers of the Vedas; without faith, the world is cheated.

O Nanak, he alone values the jewel, who is blessed with the spiritual wisdom of the Perfect Guru. ||8||6||

Maaroo, Fifth Mehl:

The self-willed manmukh, in a fit of passion, abandons his home, and is ruined;

then, he spies on the homes of others.

He neglects his household duties, and does not meet with the True Guru; he is caught in the whirlpool of evil-mindedness.

Wandering in foreign lands and reading scriptures, he grows weary, and his thirsty desires only increase.

His perishable body does not remember the Word of the Shabad; like a beast, he fills his belly. ||1||

O Baba, this is the way of life of the Sannyasi, the renunciate.

Through the Word of the Guru's Shabad, he is to enshrine love for the One Lord.

Imbued with Your Name, Lord, he remains satisfied and fulfilled. ||1||Pause||

He dyes his robes with saffron dye, and wearing these robes, he goes out begging.

Tearing his robes, he makes a patched coat, and puts the money in his wallet.

From house to house he goes begging, and tries to teach the world; but his mind is blind, and so he loses his honor.

He is deluded by doubt, and does not remember the Word of the Shabad. He loses his life in the gamble. ||2||

Section 25 - Raag Maaroo - Part 025

Without the Guru, the fire within is not quenched; and outside, the fire still burns.

Without serving the Guru, there is no devotional worship. How can anyone, by himself, know the Lord?

Slandering others, one lives in hell; within him is hazy darkness.

Wandering to the sixty-eight sacred shrines of pilgrimage, he is ruined. How can the filth of sin be washed away? ||3||

He sifts through the dust, and applies ashes to his body, but he is searching for the path of Maya's wealth.

Inwardly and outwardly, he does not know the One Lord; if someone tells him the Truth, he grows angry.

He reads the scriptures, but tells lies; such is the intellect of one who has no guru.

Without chanting the Naam, how can he find peace? Without the Name, how can he look good? ||4||

Some shave their heads, some keep their hair in matted tangles; some keep it in braids, while some keep silent, filled with egotistical pride.

Their minds waver and wander in ten directions, without loving devotion and enlightenment of the soul.

They abandon the Ambrosial Nectar, and drink the deadly poison, driven mad by Maya.

Past actions cannot be erased; without understanding the Hukam of the Lord's Command, they become beasts. ||5||

With bowl in hand, wearing his patched coat, great desires well up in his mind. Abandoning his own wife, he is engrossed in sexual desire; his thoughts are on the wives of others.

He teaches and preaches, but does not contemplate the Shabad; he is bought and sold on the street.

With poison within, he pretends to be free of doubt; he is ruined and

humiliated by the Messenger of Death. ||6||

He alone is a Sannyasi, who serves the True Guru, and removes his self-conceit from within.

He does not ask for clothes or food; without asking, he accepts whatever he receives.

He does not speak empty words; he gathers in the wealth of tolerance, and burns away his anger with the Naam.

Blessed is such a householder, Sannyasi and Yogi, who focuses his consciousness on the Lord's feet. ||7||

Amidst hope, the Sannyasi remains unmoved by hope; he remains lovingly focused on the One Lord.

He drinks in the sublime essence of the Lord, and so finds peace and tranquility; in the home of his own being, he remains absorbed in the deep trance of meditation.

His mind does not waver; as Gurmukh, he understands. He restrains it from wandering out.

Following the Guru's Teachings, he searches the home of his body, and obtains the wealth of the Naam. ||8||

Brahma, Vishnu and Shiva are exalted, imbued with contemplative meditation on the Naam.

The sources of creation, speech, the heavens and the underworld, all beings and creatures, are infused with Your Light.

All comforts and liberation are found in the Naam, and the vibrations of the Guru's Bani; I have enshrined the True Name within my heart.

Without the Naam, no one is saved; O Nanak, with the Truth, cross over to the other side. ||9||7||

Maaroo, First Mehl:

Through the union of mother and father, the fetus is formed. The egg and sperm join together to make the body.

Upside-down within the womb, it lovingly dwells on the Lord; God provides for it, and gives it nourishment there. ||1||

How can he cross over the terrifying world-ocean?

The Gurmukh obtains the Immaculate Naam, the Name of the Lord; the unbearable load of sins is removed. ||1||Pause||

I have forgotten Your Virtues, Lord; I am insane - what can I do now?

You are the Merciful Giver, above the heads of all. Day and night, You give gifts, and take care of all. ||2||

One is born to achieve the four great objectives of life. The spirit has taken up its home in the material world.

Section 25 - Raag Maaroo - Part 026

Driven by hunger, it sees the path of Maya's riches; this emotional attachment takes away the treasure of liberation. ||3||

Weeping and wailing, he does not receive them; he searches here and there, and grows weary.

Engrossed in sexual desire, anger and egotism, he falls in love with his false relatives. ||4||

He eats and enjoys, listens and watches, and dresses up to show off in this

house of death.

Without the Word of the Guru's Shabad, he does not understand himself. Without the Lord's Name, death cannot be avoided. ||5||

The more attachment and egotism delude and confuse him, the more he cries out, "Mine, mine!", and the more he loses out.

His body and wealth pass away, and he is torn by skepticism and cynicism; in the end, he regrets and repents, when the dust falls on his face. ||6||

He grows old, his body and youth waste away, and his throat is plugged with mucous; water flows from his eyes.

His feet fail him, and his hands shake and tremble; the faithless cynic does not enshrine the Lord in his heart. ||7||

His intellect fails him, his black hair turns white, and no one wants to keep him in their home.

Forgetting the Naam, these are the stigmas which stick to him; the Messenger of Death beats him, and drags him to hell. ||8||

The record of one's past actions cannot be erased; who else is to blame for one's birth and death?

Without the Guru, life and death are pointless; without the Word of the Guru's Shabad, life just burns away. ||9||

The pleasures enjoyed in happiness bring ruin; acting in corruption is useless indulgence.

Forgetting the Naam, and caught by greed, he betrays his own source; the club of the Righteous Judge of Dharma will strike him over the head. ||10||

The Gurmukhs sing the Glorious Praises of the Lord's Name; the Lord God blesses them with His Glance of Grace.

Those beings are pure, perfect unlimited and infinite; in this world, they are the embodiment of the Guru, the Lord of the Universe. ||11||

Meditate in remembrance on the Lord; meditate and contemplate the Guru's Word, and love to associate with the humble servants of the Lord.

The Lord's humble servants are the embodiment of the Guru; they are supreme and respected in the Court of the Lord. Nanak seeks the dust of the feet of those humble servants of the Lord. ||12||8||

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

Maaroo, Kaafee, First Mehl, Second House:

The double-minded person comes and goes, and has numerous friends.

The soul-bride is separated from her Lord, and she has no place of rest; how can she be comforted? ||1||

My mind is attuned to the Love of my Husband Lord.

I am devoted, dedicated, a sacrifice to the Lord; if only He would bless me with His Glance of Grace, even for an instant! ||1||Pause||

I am a rejected bride, abandoned in my parents' home; how can I go to my in-laws now?

I wear my faults around my neck; without my Husband Lord, I am grieving, and wasting away to death. ||2||

But if, in my parents' home, I remember my Husband Lord, then I will come to dwell in the home of my in-laws yet.

The happy soul-brides sleep in peace; they find their Husband Lord, the

treasure of virtue. ||3||

Their blankets and mattresses are made of silk, and so are the clothes on their bodies.

The Lord rejects the impure soul-brides. Their life-night passes in misery.

||4||

Section 25 - Raag Maaroo - Part 027

I have tasted many flavors, and worn many robes,  
but without my Husband Lord, my youth is slipping away uselessly; I am separated from Him, and I cry out in pain. ||5||

I have heard the True Lord's message, contemplating the Guru.

True is the home of the True Lord; by His Gracious Grace, I love Him. ||6||

The spiritual teacher applies the ointment of Truth to his eyes, and sees God, the Seer.

The Gurmukh comes to know and understand; ego and pride are subdued. ||7||

O Lord, You are pleased with those who are like Yourself; there are many more like me.

O Nanak, the Husband does not separate from those who are imbued with Truth.

||8||1||9||

Maaroo, First Mehl:

Neither the sisters, nor the sisters-in-law, nor the mothers-in-law, shall remain.

The true relationship with the Lord cannot be broken; it was established by the Lord, O sister soul-brides. ||1||

I am a sacrifice to my Guru; I am forever a sacrifice to Him.

Wandering so far without the Guru, I grew weary; now, the Guru has united me in Union with my Husband Lord. ||1||Pause||

Aunts, uncles, grandparents and sisters-in-law

- they all come and go; they cannot remain. They are like boatloads of passengers embarking. ||2||

Uncles, aunts, and cousins of all sorts, cannot remain.

The caravans are full, and great crowds of them are loading up at the riverbank. ||3||

O sister-friends, my Husband Lord is dyed in the color of Truth.

She who lovingly remembers her True Husband Lord is not separated from Him again. ||4||

All the seasons are good, in which the soul-bride falls in love with the True Lord.

That soul-bride, who knows her Husband Lord, sleeps in peace, night and day.

||5||

At the ferry, the ferryman announces, "O travellers, hurry up and cross over."

I have seen them crossing over there, on the boat of the True Guru. ||6||

Some are getting on board, and some have already set out; some are weighed down with their loads.

Those who deal in Truth, remain with their True Lord God. ||7||

I am not called good, and I see none who are bad.

O Nanak, one who conquers and subdues his ego, becomes just like the True Lord.

||8||2||10||

Maaroo, First Mehl:

I do not believe that anyone is foolish; I do not believe that anyone is clever.

Imbued forever with the Love of my Lord and Master, I chant His Name, night and day. ||1||

O Baba, I am so foolish, but I am a sacrifice to the Name.

You are the Creator, You are wise and all-seeing. Through Your Name, we are carried across. ||1||Pause||

The same person is foolish and wise; the same light within has two names.

The most foolish of the foolish are those who do not believe in the Name. ||2||

Through the Guru's Gate, the Gurdwara, the Name is obtained. Without the True Guru, it is not received.

Through the Pleasure of the True Guru's Will, the Name comes to dwell in the mind, and then, night and day, one remains lovingly absorbed in the Lord. ||3||

In power, pleasures, beauty, wealth and youth, one gambles his life away.

Bound by the Hukam of God's Command, the dice are thrown; he is just a piece in the game of chess. ||4||

The world is clever and wise, but it is deluded by doubt, and forgets the Name; the Pandit, the religious scholar, studies the scriptures, but he is still a fool.

Forgetting the Name, he dwells upon the Vedas; he writes, but he is confused by his poisonous corruption. ||5||

Section 25 - Raag Maaroo - Part 028

He is like the crop planted in the salty soil, or the tree growing on the river bank, or the white clothes sprinkled with dirt.

This world is the house of desire; whoever enters it, is burnt down by egotistical pride. ||6||

Where are all the kings and their subjects? Those who are immersed in duality are destroyed.

Says Nanak, these are the steps of the ladder, of the Teachings of the True Guru; only the Unseen Lord shall remain. ||7||3||11||

Maaroo, Third Mehl, Fifth House, Ashtapadees:

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

One whose mind is filled with the Lord's Love,  
is intuitively exalted by the True Word of the Shabad.

He alone knows the pain of this love; what does anyone else know about its cure? ||1||

He Himself unites in His Union.

He Himself inspires us with His Love.

He alone appreciates the value of Your Love, upon whom You shower Your Grace, O Lord. ||1||Pause||

One whose spiritual vision is awakened - his doubt is driven out.

By Guru's Grace, he obtains the supreme status.

He alone is a Yogi, who understands this way, and contemplates the Word of the Guru's Shabad. ||2||

By good destiny, the soul-bride is united with her Husband Lord.

Following the Guru's Teachings, she eradicates her evil-mindedness from within.

With love, she continually enjoys pleasure with Him; she becomes the beloved of her Husband Lord. ||3||

Other than the True Guru, there is no physician.

He Himself is the Immaculate Lord.

Meeting with the True Guru, evil is conquered, and spiritual wisdom is contemplated. ||4||

One who is committed to this most sublime Shabad

becomes Gurmukh, and is rid of thirst and hunger.

By one's own efforts, nothing can be accomplished; the Lord, in His Mercy, bestows power. ||5||

The True Guru has revealed the essence of the Shaastras and the Vedas.

In His Mercy, He has come into the home of my self.

In the midst of Maya, the Immaculate Lord is known, by those upon whom You bestow Your Grace. ||6||

One who becomes Gurmukh, obtains the essence of reality;

he eradicates his self-conceit from within.

Without the True Guru, all are entangled in worldly affairs; consider this in your mind, and see. ||7||

Some are deluded by doubt; they strut around egotistically.

Some, as Gurmukh, subdue their egotism.

Attuned to the True Word of the Shabad, they remain detached from the world.

The other ignorant fools wander, confused and deluded by doubt. ||8||

Those who have not become Gurmukh, and who have not found the Naam, the Name of the Lord

- those self-willed manmukhs waste their lives uselessly.

In the world hereafter, nothing except the Name will be of any assistance; this is understood by contemplating the Guru. ||9||

The Ambrosial Naam is the Giver of peace forever.

Throughout the four ages, it is known through the Perfect Guru.

He alone receives it, unto whom You bestow it; this is the essence of reality which Nanak has realized. ||10||1||

Section 25 - Raag Maaroo - Part 029

Maaroo, Fifth Mehl, Third House, Ashtapadees:

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

Wandering and roaming through 8.4 million incarnations, you have now been given this human life, so difficult to obtain. ||1||

You fool! You are attached and clinging to such trivial pleasures!

The Ambrosial Nectar abides with you, but you are engrossed in sin and corruption. ||1||Pause||

You have come to trade in gems and jewels, but you have loaded only barren soil. ||2||

That home within which you live - you have not kept that home in your thoughts.

||3||

He is immovable, indestructible, the Giver of peace to the soul; and yet you do not sing His Praises, even for an instant. ||4||

You have forgotten that place where you must go; you have not attached your mind to the Lord, even for an instant. ||5||

Gazing upon your children, spouse, household and paraphernalia, you are entangled in them. ||6||

As God links the mortals, so are they linked, and so are the deeds they do.

||7||

When He becomes Merciful, then the Saadh Sangat, the Company of the Holy, is found; servant Nanak meditates on God. ||8||1||

Maaroo, Fifth Mehl:

Granting His Grace, He has protected me; I have found the Saadh Sangat, the Company of the Holy.

My tongue lovingly chants the Lord's Name; this love is so sweet and intense!

||1||

He is the place of rest for my mind,  
my friend, companion, associate and relative; He is the Inner-knower, the Searcher of hearts. ||1||Pause||

He created the world-ocean; I seek the Sanctuary of that God.

By Guru's Grace, I worship and adore God; the Messenger of Death can't say anything to me. ||2||

Emancipation and liberation are at His Door; He is the treasure in the hearts of the Saints.

The all-knowing Lord and Master shows us the true way of life; He is our Savior and Protector forever. ||3||

Pain, suffering and troubles are eradicated, when the Lord abides in the mind. Death, hell and the most horrible dwelling of sin and corruption cannot even touch such a person. ||4||

Wealth, miraculous spiritual powers and the nine treasures come from the Lord, as do the streams of Ambrosial Nectar.

In the beginning, in the middle, and in the end, He is perfect, lofty, unapproachable and unfathomable. ||5||

The Siddhas, seekers, angelic beings, silent sages, and the Vedas speak of Him. Meditating in remembrance on the Lord and Master, celestial peace is enjoyed; He has no end or limitation. ||6||

Countless sins are erased in an instant, meditating on the Benevolent Lord within the heart.

Such a person becomes the purest of the pure, and is blessed with the merits of millions of donations to charity and cleansing baths. ||7||

God is power, intellect, understanding, the breath of life, wealth, and everything for the Saints.

May I never forget Him from my mind, even for an instant - this is Nanak's prayer. ||8||2||

Maaroo, Fifth Mehl:

The sharp tool cuts down the tree, but it does not feel anger in its mind.

It serves the purpose of the cutter, and does not blame him at all. ||1||

O my mind, continually, continuously, meditate on the Lord.

The Lord of the Universe is merciful, divine and compassionate. Listen - this is the way of the Saints. ||1||Pause||

Section 25 - Raag Maaroo - Part 030

He plants his feet in the boat, and then sits down in it; the fatigue of his

body is relieved.

The great ocean does not even affect him; in an instant, he arrives on the other shore. ||2||

Sandalwood, aloe, and camphor-paste - the earth does not love them.

But it doesn't mind, if someone digs it up bit by bit, and applies manure and urine to it. ||3||

High and low, bad and good - the comforting canopy of the sky stretches evenly over all.

It knows nothing of friend and enemy; all beings are alike to it. ||4||

Blazing with its dazzling light, the sun rises, and dispels the darkness.

Touching both the pure and the impure, it harbors no hatred to any. ||5||

The cool and fragrant wind gently blows upon all places alike.

Wherever anything is, it touches it there, and does not hesitate a bit. ||6||

Good or bad, whoever comes close to the fire - his cold is taken away.

It knows nothing of its own or others'; it is constant in the same quality.

||7||

Whoever seeks the Sanctuary of the feet of the Sublime Lord - his mind is attuned to the Love of the Beloved.

Constantly singing the Glorious Praises of the Lord of the World, O Nanak, God becomes merciful to us. ||8||3||

Maaroo, Fifth Mehl, Fourth House, Ashtapadees:

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

Moonlight, moonlight - in the courtyard of the mind, let the moonlight of God shine down. ||1||

Meditation, meditation - sublime is meditation on the Name of the Lord, Har, Har. ||2||

Renunciation, renunciation - noble is the renunciation of sexual desire, anger and greed. ||3||

Begging, begging - it is noble to beg for the Lord's Praise from the Guru.

||4||

Vigils, vigils - sublime is the vigil spent singing the Kirtan of the Lord's Praises. ||5||

Attachment, attachment - sublime is the attachment of the mind to the Guru's Feet. ||6||

He alone is blessed with this way of life, upon whose forehead such destiny is recorded. ||7||

Says Nanak, everything is sublime and noble, for one who enters the Sanctuary of God. ||8||1||4||

Maaroo, Fifth Mehl:

Please come, O please come into the home of my heart, that I may hear with my ears the Lord's Praises. ||1||Pause||

With your coming, my soul and body are rejuvenated, and I sing with you the Lord's Praises. ||1||

By the Grace of the Saint, the Lord dwells within the heart, and the love of duality is eradicated. ||2||

By the kindness of the devotee, the intellect is enlightened, and pain and evil-mindedness are eradicated. ||3||

Beholding the Blessed Vision of His Darshan, one is sanctified, and is no longer consigned to the womb of reincarnation. ||4||

The nine treasures, wealth and miraculous spiritual powers are obtained, by one who is pleasing to Your mind. ||5||

Without the Saint, I have no place of rest at all; I cannot think of any other place to go. ||6||

I am unworthy; no one gives me sanctuary. But in the Society of the Saints, I merge in God. ||7||

Says Nanak, the Guru has revealed this miracle; within my mind, I enjoy the Lord, Har, Har. ||8||2||5||

Section 25 - Raag Maaroo - Part 031

Maaroo, Fifth Mehl:

Fruitful is the life, the life of one who hears about the Lord, and chants and meditates on Him; he lives forever. ||1||Pause||

The real drink is that which satisfies the mind; this drink is the sublime essence of the Ambrosial Naam. ||1||

The real food is that which will never leave you hungry again; it will leave you contented and satisfied forever. ||2||

The real clothes are those which protect your honor before the Transcendent Lord, and do not leave you naked ever again. ||3||

The real enjoyment within the mind is to be absorbed in the sublime essence of the Lord, in the Society of the Saints. ||4||

Sew devotional worship to the Lord into the mind, without any needle or thread. ||5||

Imbued and intoxicated with the sublime essence of the Lord, this experience will never wear off again. ||6||

One is blessed with all treasures, when God, in His Mercy, gives them. ||7||

O Nanak, service to the Saints brings peace; I drink in the wash water of the feet of the Saints. ||8||3||6||

Maaroo, Fifth Mehl, Eighth House, Anjulees ~ With Hands Cupped In Prayer:

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

The household which is filled with abundance - that household suffers anxiety.

One whose household has little, wanders around searching for more.

He alone is happy and at peace, who is liberated from both conditions. ||1||

Householders and kings fall into hell, along with renunciates and angry men, and all those who study and recite the Vedas in so many ways.

Perfect is the work of that humble servant, who remains unattached while in the body. ||2||

The mortal sleeps, even while he is awake; he is being plundered by doubt.

Without the Guru, liberation is not obtained, friend.

In the Saadh Sangat, the Company of the Holy, the bonds of egotism are released, and one comes to behold the One and only Lord. ||3||

Doing deeds, one is placed in bondage; but if he does not act, he is slandered.

Intoxicated with emotional attachment, the mind is afflicted with anxiety.

One who looks alike upon pleasure and pain, by Guru's Grace, sees the Lord in each and every heart. ||4||

Within the world, one is afflicted by skepticism;

he does not know the imperceptible Unspoken Speech of the Lord.  
He alone understands, whom the Lord inspires to understand. The Lord cherishes  
him as His child. ||5||

He may try to abandon Maya, but he is not released.  
If he collects things, then his mind is afraid of losing them.  
I wave the fly-brush over that holy person, whose honor is protected in the  
midst of Maya. ||6||

He alone is a warrior hero, who remains dead to the world.  
One who runs away will wander in reincarnation.  
Whatever happens, accept that as good. Realize the Hukam of His Command, and  
your evil-mindedness will be burnt away. ||7||

Whatever He links us to, to that we are linked.  
He acts, and does, and watches over His Creation.  
You are the Giver of peace, the Perfect Lord of Nanak; as You grant Your  
blessings, I dwell upon Your Name. ||8||1||7||

Maaroo, Fifth Mehl:  
Beneath the tree, all beings have gathered.  
Some are hot-headed, and some speak very sweetly.  
Sunset has come, and they rise up and depart; their days have run their course  
and expired. ||1||

Those who committed sins are sure to be ruined.  
Azraa-eel, the Angel of Death, seizes and tortures them.

Section 25 - Raag Maaroo - Part 032

They are consigned to hell by the Creator Lord, and the Accountant calls them  
to give their account. ||2||

No brothers or sisters can go with them.  
Leaving behind their property, youth and wealth, they march off.  
They do not know the kind and compassionate Lord; they shall be crushed like  
sesame seeds in the oil-press. ||3||

You happily, cheerfully steal the possessions of others,  
but the Lord God is with you, watching and listening.  
Through worldly greed, you have fallen into the pit; you know nothing of the  
future. ||4||

You shall be born and born again, and die and die again, only to be  
reincarnated again.  
You shall suffer terrible punishment, on your way to the land beyond.  
The mortal does not know the One who created him; he is blind, and so he shall  
suffer. ||5||

Forgetting the Creator Lord, he is ruined.  
The drama of the world is bad; it brings sadness and then happiness.  
One who does not meet the Saint does not have faith or contentment; he wanders  
just as he pleases. ||6||

The Lord Himself stages all this drama. Some, he lifts up, and some he throws  
into the waves.  
As He makes them dance, so do they dance. Everyone lives their lives according  
to their past actions. ||7||

When the Lord and Master grants His Grace, then we meditate on Him.

In the Society of the Saints, one is not consigned to hell.  
Please bless Nanak with the gift of the Ambrosial Naam, the Name of the Lord;  
he continually sings the songs of Your Glories. ||8||2||8||12||20||  
Maaroo, Solahas, First Mehl:  
One Universal Creator God. By The Grace Of The True Guru:  
The True Lord is True; there is no other at all.  
He who created, shall in the end destroy.  
As it pleases You, so You keep me, and so I remain; what excuse could I offer  
to You? ||1||  
You Yourself create, and You Yourself destroy.  
You yourself link each and every person to their tasks.  
You contemplate Yourself, You Yourself make us worthy; You Yourself place us on  
the Path. ||2||  
You Yourself are all-wise, You Yourself are all-knowing.  
You Yourself created the Universe, and You are pleased.  
You Yourself are the air, water and fire; You Yourself unite in Union. ||3||  
You Yourself are the moon, the sun, the most perfect of the perfect.  
You Yourself are spiritual wisdom, meditation, and the Guru, the Warrior Hero.  
The Messenger of Death, and his noose of death, cannot touch one, who is  
lovingly focused on You, O True Lord. ||4||  
You Yourself are the male, and You Yourself are the female.  
You Yourself are the chess-board, and You Yourself are the chessman.  
You Yourself staged the drama in the arena of the world, and You Yourself  
evaluate the players. ||5||  
You Yourself are the bumble bee, the flower, the fruit and the tree.  
You Yourself are the water, the desert, the ocean and the pool.  
You Yourself are the great fish, the tortoise, the Cause of causes; Your form  
cannot be known. ||6||  
You Yourself are the day, and You Yourself are the night.  
You Yourself are pleased by the Word of the Guru's Bani.  
From the very beginning, and throughout the ages, the unstruck sound current  
resounds, night and day; in each and every heart, the Word of the Shabad,  
echoes Your Will. ||7||  
You Yourself are the jewel, incomparably beautiful and priceless.  
You Yourself are the Assessor, the Perfect Weigher.  
Section 25 - Raag Maaroo - Part 033  
You Yourself test and forgive. You Yourself give and take, O Siblings of  
Destiny. ||8||  
He Himself is the bow, and He Himself is the archer.  
He Himself is all-wise, beautiful and all-knowing.  
He is the speaker, the orator and the listener. He Himself made what is made.  
||9||  
Air is the Guru, and water is known to be the father.  
The womb of the great mother earth gives birth to all.  
Night and day are the two nurses, male and female; the world plays in this  
play. ||10||  
You Yourself are the fish, and You Yourself are the net.

You Yourself are the cows, and You yourself are their keeper.  
Your Light fills all the beings of the world; they walk according to Your  
Command, O God. ||11||

You Yourself are the Yogi, and You Yourself are the enjoyer.  
You Yourself are the reveller; You form the supreme Union.  
You Yourself are speechless, formless and fearless, absorbed in the primal  
ecstasy of deep meditation. ||12||

The sources of creation and speech are contained within You, Lord.  
All that is seen, is coming and going.  
They are the true bankers and traders, whom the True Guru has inspired to  
understand. ||13||

The Word of the Shabad is understood through the Perfect True Guru.  
The True Lord is overflowing with all powers.  
You are beyond our grasp, and forever independent. You do not have even an iota  
of greed. ||14||

Birth and death are meaningless, for those  
who enjoy the sublime celestial essence of the Shabad within their minds.  
He Himself is the Giver of liberation, satisfaction and blessings, to those  
devotees who love Him in their minds. ||15||

He Himself is immaculate; by contact with the Guru, spiritual wisdom is  
obtained.  
Whatever is seen, shall merge into You.  
Nanak, the lowly, begs for charity at Your Door; please, bless him with the  
glorious greatness of Your Name. ||16||1||

Maaroo, First Mehl:  
He Himself is the earth, the mythical bull which supports it and the Akaashic  
ethers.  
The True Lord Himself reveals His Glorious Virtues.  
He Himself is celibate, chaste and contented; He Himself is the Doer of deeds.  
||1||

He who created the creation, beholds what He has created.  
No one can erase the Inscription of the True Lord.  
He Himself is the Doer, the Cause of causes; He Himself is the One who bestows  
glorious greatness. ||2||

The five thieves cause the fickle consciousness to waver.  
It looks into the homes of others, but does not search its own home.  
The body-village crumbles into dust; without the Word of the Shabad, one's  
honor is lost. ||3||

One who realizes the Lord through the Guru, comprehends the three worlds.  
He subdues his desires, and struggles with his mind.  
Those who serve You, become just like You; O Fearless Lord, You are their best  
friend from infancy. ||4||

You Yourself are the heavenly realms, this world and the nether regions of the  
underworld.  
You Yourself are the embodiment of light, forever young.  
With matted hair, and a horrible, dreadful form, still, You have no form or  
feature. ||5||

The Vedas and the Bible do not know the mystery of God.  
He has no mother, father, child or brother.  
He created all the mountains, and levels them again; the Unseen Lord cannot be seen. ||6||

I have grown weary of making so many friends.  
No one can rid me of my sins and mistakes.  
God is the Supreme Lord and Master of all the angels and mortal beings; blessed with His Love, their fear is dispelled. ||7||  
He puts back on the Path those who have wandered and strayed.  
You Yourself make them stray, and You teach them again.  
I cannot see anything except the Name. Through the Name comes salvation and merit. ||8||

Section 25 - Raag Maaroo - Part 034

The Ganges, the Jamunaa where Krishna played, Kaydar Naat'h,  
Benares, Kanchivaram, Puri, Dwaarkaa,  
Ganga Saagar where the Ganges empties into the ocean, Trivaynee where the three rivers come together, and the sixty-eight sacred shrines of pilgrimage, are all merged in the Lord's Being. ||9||

He Himself is the Siddha, the seeker, in meditative contemplation.  
He Himself is the King and the Council.  
God Himself, the wise Judge, sits on the throne; He takes away doubt, duality and fear. ||10||

He Himself is the Qazi; He Himself is the Mullah.  
He Himself is infallible; He never makes mistakes.  
He Himself is the Giver of Grace, compassion and honor; He is no one's enemy.  
||11||

Whoever He forgives, He blesses with glorious greatness.  
He is the Giver of all; He does not have even an iota of greed.  
The Immaculate Lord is all pervading, permeating everywhere, both hidden and manifest. ||12||

How can I praise the inaccessible, infinite Lord?  
The True Creator Lord is the Enemy of ego.  
He unites those whom He blesses with His Grace; uniting them in His Union, they are united. ||13||

Brahma, Vishnu and Shiva stand at His Door;  
they serve the unseen, infinite Lord.  
Millions of others can be seen crying at His door; I cannot even estimate their numbers. ||14||

True is the Kirtan of His Praise, and True is the Word of His Bani.  
I can see no other in the Vedas and the Puraanas.  
Truth is my capital; I sing the Glorious Praises of the True Lord. I have no other support at all. ||15||

In each and every age, the True Lord is, and shall always be.  
Who has not died? Who shall not die?  
Nanak the lowly offers this prayer; see Him within your own self, and lovingly focus on the Lord. ||16||2||

Maaroo, First Mehl:

In duality and evil-mindedness, the soul-bride is blind and deaf.  
She wears the dress of sexual desire and anger.  
Her Husband Lord is within the home of her own heart, but she does not know  
Him; without her Husband Lord, she cannot go to sleep. ||1||  
The great fire of desire blazes within her.  
The self-willed manmukh looks around in the four directions.  
Without serving the True Guru, how can she find peace? Glorious greatness rests  
in the hands of the True Lord. ||2||  
Eradicating sexual desire, anger and egotism,  
she destroys the five thieves through the Word of the Shabad.  
Taking up the sword of spiritual wisdom, she struggles with her mind, and hope  
and desire are smoothed over in her mind. ||3||  
From the union of the mother's egg and the father's sperm,  
the form of infinite beauty has been created.  
The blessings of light all come from You; You are the Creator Lord, pervading  
everywhere. ||4||  
You have created birth and death.  
Why should anyone fear, if they come to understand through the Guru?  
When You, O Merciful Lord, look with Your kindness, then pain and suffering  
leave the body. ||5||  
One who sits in the home of his own self, eats his own fears.  
He quiets and holds his wandering mind still.  
His heart-lotus blossoms forth in the overflowing green pool, and the Lord of  
his soul becomes his companion and helper. ||6||  
With their death already ordained, mortals come into this world.  
How can they remain here? They have to go to the world beyond.  
True is the Lord's Command; the true ones dwell in the eternal city. The True  
Lord blesses them with glorious greatness. ||7||  
He Himself created the whole world.  
The One who made it, assigns the tasks to it.  
Section 25 - Raag Maaroo - Part 035  
I cannot see any other above the True Lord. The True Lord does the appraisal.  
||8||  
In this green pasture, the mortal stays only a few days.  
He plays and frolics in utter darkness.  
The jugglers have staged their show, and left, like people mumbling in a dream.  
||9||  
They alone are blessed with glorious greatness at the Lord's throne,  
who enshrine the fearless Lord in their minds, and lovingly center themselves  
on Him.  
In the galaxies and solar systems, nether regions, celestial realms and the  
three worlds, the Lord is in the primal void of deep absorption. ||10||  
True is the village, and true is the throne,  
of those Gurmukhs who meet with the True Lord, and find peace.  
In Truth, seated upon the true throne, they are blessed with glorious  
greatness; their egotism is eradicated, along with the calculation of their  
account. ||11||

Calculating its account, the soul becomes anxious.

How can one find peace, through duality and the three gunas - the three qualities?

The One Lord is immaculate and formless, the Great Giver; through the Perfect Guru, honor is obtained. ||12||

In each and every age, very rare are those who, as Gurmukh, realize the Lord.

Their minds are imbued with the True, all-pervading Lord.

Seeking His Shelter, they find peace, and their minds and bodies are not stained with filth. ||13||

Their tongues are imbued with the True Lord, the source of nectar; abiding with the Lord God, they have no fear or doubt.

Hearing the Word of the Guru's Bani, their ears are satisfied, and their light merges into the Light. ||14||

Carefully, carefully, I place my feet upon the ground.

Wherever I go, I behold Your Sanctuary.

Whether You grant me pain or pleasure, You are pleasing to my mind. I am in harmony with You. ||15||

No one is anyone's companion or helper at the very last moment; as Gurmukh, I realize You and praise You.

O Nanak, imbued with the Naam, I am detached; in the home of my own self deep within, I am absorbed in the primal void of deep meditation. ||16||3||

Maaroo, First Mehl:

From the very beginning of time, and throughout the ages, You are infinite and incomparable.

You are my primal, immaculate Lord and Master.

I contemplate the Way of Yoga, the Way of Union with the True Lord. I am truly absorbed in the primal void of deep meditation. ||1||

For so many ages, there was only pitch darkness; the Creator Lord was absorbed in the primal void.

There was the True Name, the glorious greatness of the Truth, and the glory of His true throne. ||2||

In the Golden Age of Truth, Truth and contentment filled the bodies.

Truth was pervasive, Truth, deep, profound and unfathomable.

The True Lord appraises the mortals on the Touchstone of Truth, and issues His True Command. ||3||

The Perfect True Guru is true and contented.

He alone is a spiritual hero, who believes in the Word of the Guru's Shabad.

He alone obtains a true seat in the True Court of the Lord, who surrenders to the Command of the Commander. ||4||

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

Truth was pervasive - the Lord was Truth.

With Truth in their minds and mouths, mortals were rid of doubt and fear. Truth was the friend of the Gurmukhs. ||5||

In the Silver Age of Traytaa Yoga, one power of Dharma was lost.

Three feet remained; through duality, one was cut off.

Those who were Gurmukh spoke the Truth, while the self-willed manmukhs wasted away in vain. ||6||

The manmukh never succeeds in the Court of the Lord.  
Without the Word of the Shabad, how can one be pleased within?  
In bondage they come, and in bondage they go; they understand and comprehend nothing. ||7||

In the Brass Age of Dwaapur Yuga, compassion was cut in half.  
Section 25 - Raag Maaroo - Part 036  
Only a few, as Gurmukh, remembered the Lord.  
Dharmic faith, which upholds and supports the earth, had only two feet; Truth was revealed to the Gurmukhs. ||8||

The kings acted righteously only out of self-interest.  
Tied to hopes of reward, they gave to charities.  
Without the Lord's Name, liberation did not come, although they grew weary of performing rituals. ||9||

Practicing religious rituals, they sought liberation,  
but the treasure of liberation comes only by praising the Shabad.  
Without the Word of the Guru's Shabad, liberation is not obtained; practicing hypocrisy, they wander around confused. ||10||

Love and attachment to Maya cannot be abandoned.  
They alone find release, who practice deeds of Truth.  
Day and night, the devotees remain imbued with contemplative meditation; they become just like their Lord and Master. ||11||

Some chant and practice intensive meditation, and take cleansing baths at sacred shrines of pilgrimage.  
They walk as You will them to walk.  
By stubborn rituals of self-suppression, the Lord is not pleased. No one has ever obtained honor, without the Lord, without the Guru. ||12||

In the Iron Age, the Dark Age of Kali Yuga, only one power remains.  
Without the Perfect Guru, no one has even described it.  
The self-willed manmukhs have staged the show of falsehood. Without the True Guru, doubt does not depart. ||13||

The True Guru is the Creator Lord, independent and carefree.  
He does not fear death, and He is not dependent on mortal men.  
Whoever serves Him becomes immortal and imperishable, and will not be tortured by death. ||14||

The Creator Lord has enshrined Himself within the Guru.  
The Gurmukh saves countless millions.  
The Life of the World is the Great Giver of all beings. The Fearless Lord has no filth at all. ||15||

Everyone begs from the Guru, God's Treasurer.  
He Himself is the immaculate, unknowable, infinite Lord.  
Nanak speaks the Truth; he begs from God. Please bless me with the Truth, by Your Will. ||16||4||

Maaroo, First Mehl:  
The True Lord unites with those who are united with the Word of the Shabad.  
When it pleases Him, we intuitively merge with Him.  
The Light of the Transcendent Lord pervades the three worlds; there is no other at all, O Siblings of Destiny. ||1||

I am His servant; I serve Him.

He is unknowable and mysterious; He is pleased by the Shabad.

The Creator is the Benefactor of His devotees. He forgives them - such is His greatness. ||2||

The True Lord gives and gives; His blessings never run short.

The false ones receive, and then deny having received.

They do not understand their origins, they are not pleased with the Truth, and so they wander in duality and doubt. ||3||

The Gurmukhs remain awake and aware, day and night.

Following the Guru's Teachings, they know the Love of the True Lord.

The self-willed manmukhs remain asleep, and are plundered. The Gurmukhs remain safe and sound, O Siblings of Destiny. ||4||

The false come, and the false go;

imbued with falsehood, they practice only falsehood.

Those who are imbued with the Shabad are robed in honor in the Court of the Lord; the Gurmukhs focus their consciousness on Him. ||5||

The false are cheated, and robbed by the robbers.

The garden is laid waste, like the rough wilderness.

Without the Naam, the Name of the Lord, nothing tastes sweet; forgetting the Lord, they suffer in sorrow. ||6||

Receiving the food of Truth, one is satisfied.

True is the glorious greatness of the jewel of the Name.

One who understands his own self, realizes the Lord. His light merges into the Light. ||7||

Section 25 - Raag Maaroo - Part 037

Wandering from the Name, he endures beatings.

Even great cleverness does not dispel doubt.

The unconscious fool does not remain conscious of the Lord; he putrifies and rots away to death, carrying his heavy load of sin. ||8||

No one is free of conflict and strife.

Show me anyone who is, and I will praise him.

Dedicating mind and body to God, one meets the Lord, the Life of the World, and becomes just like Him. ||9||

No one knows the state and extent of God.

Whoever calls himself great, will be eaten by his greatness.

There is no lack of gifts of our True Lord and Master. He created all. ||10||

Great is the glorious greatness of the independent Lord.

He Himself created, and gives sustenance to all.

The Merciful Lord is not far away; the Great Giver spontaneously unites with Himself, by His Will. ||11||

Some are sad, and some are afflicted with disease.

Whatever God does, He does by Himself.

Through loving devotion, and the Perfect Teachings of the Guru, the unstruck sound current of the Shabad is realized. ||12||

Some wander and roam around, hungry and naked.

Some act in stubbornness and die, but do not know the value of God.

They do not know the difference between good and bad; this is understood only

through the practice of the Word of the Shabad. ||13||

Some bathe at sacred shrines and refuse to eat.

Some torment their bodies in burning fire.

Without the Lord's Name, liberation is not obtained; how can anyone cross over?

||14||

Abandoning the Guru's Teachings, some wander in the wilderness.

The self-willed manmukhs are destitute; they do not meditate on the Lord.

They are ruined, destroyed and drowned from practicing falsehood; death is the enemy of the false. ||15||

By the Hukam of the Lord's Command, they come, and by the Hukam of His Command, they go.

One who realizes His Hukam, merges in the True Lord.

O Nanak, he merges in the True Lord, and his mind is pleased with the Lord. The Gurmukhs do His work. ||16||5||

Maaroo, First Mehl:

He Himself is the Creator Lord, the Architect of Destiny.

He evaluates those whom He Himself has created.

He Himself is the True Guru, and He Himself is the servant; He Himself created the Universe. ||1||

He is near at hand, not far away.

The Gurmukhs understand Him; perfect are those humble beings.

Associating with them night and day is profitable. This is the glorious greatness of associating with the Guru. ||2||

Throughout the ages, Your Saints are holy and sublime, O God.

They sing the Glorious Praises of the Lord, savoring it with their tongues.

They chant His Praises, and their pain and poverty are taken away; they are not afraid of anyone else. ||3||

They remain awake and aware, and do not appear to sleep.

They serve up Truth, and so save their companions and relatives.

They are not stained with the filth of sins; they are immaculate and pure, and remain absorbed in loving devotional worship. ||4||

O humble servants of the Lord, understand the Word of the Guru's Bani.

This youth, breath and body shall pass away.

O mortal, you shall die today or tomorrow; chant, and meditate on the Lord within your heart. ||5||

O mortal, abandon falsehood and your worthless ways.

Death viciously kills the false beings.

The faithless cynic is ruined through falsehood and his egotistical mind. On the path of duality, he rots away and decomposes. ||6||

Section 25 - Raag Maaroo - Part 038

Abandon slander and envy of others.

Reading and studying, they burn, and do not find tranquility.

Joining the Sat Sangat, the True Congregation, praise the Naam, the Name of the Lord. The Lord, the Supreme Soul, shall be your helper and companion. ||7||

Abandon sexual desire, anger and wickedness.

Abandon your involvement in egotistical affairs and conflicts.

If you seek the Sanctuary of the True Guru, then you shall be saved. In this

way you shall cross over the terrifying world-ocean, O Siblings of Destiny.

||8||

In the hereafter, you shall have to cross over the fiery river of poisonous flames.

No one else will be there; your soul shall be all alone.

The ocean of fire spits out waves of searing flames; the self-willed manmukhs fall into it, and are roasted there. ||9||

Liberation comes from the Guru; He grants this blessing by the Pleasure of His Will.

He alone knows the way, who obtains it.

So ask one who has obtained it, O Siblings of Destiny. Serve the True Guru, and find peace. ||10||

Without the Guru, he dies entangled in sin and corruption.

The Messenger of Death smashes his head and humiliates him.

The slanderous person is not freed of his bonds; he is drowned, slandering others. ||11||

So speak the Truth, and realize the Lord deep within.

He is not far away; look, and see Him.

No obstacles shall block your way; become Gurmukh, and cross over to the other side. This is the way to cross over the terrifying world-ocean. ||12||

The Naam, the Name of the Lord, abides deep within the body.

The Creator Lord is eternal and imperishable.

The soul does not die, and it cannot be killed; God creates and watches over all. Through the Word of the Shabad, His Will is manifest. ||13||

He is immaculate, and has no darkness.

The True Lord Himself sits upon His throne.

The faithless cynics are bound and gagged, and forced to wander in reincarnation. They die, and are reborn, and continue coming and going. ||14||

The Guru's servants are the Beloveds of the True Guru.

Contemplating the Shabad, they sit upon His throne.

They realize the essence of reality, and know the state of their inner being.

This is the true glorious greatness of those who join the Sat Sangat. ||15||

He Himself saves His humble servant, and saves his ancestors as well.

His companions are liberated; He carries them across.

Nanak is the servant and slave of that Gurmukh who lovingly focuses his consciousness on the Lord. ||16||6||

Maaroo, First Mehl:

For many ages, only darkness prevailed;

the infinite, endless Lord was absorbed in the primal void.

He sat alone and unaffected in absolute darkness; the world of conflict did not exist. ||1||

Thirty-six ages passed like this.

He causes all to happen by the Pleasure of His Will.

No rival of His can be seen. He Himself is infinite and endless. ||2||

God is hidden throughout the four ages - understand this well.

He pervades each and every heart, and is contained within the belly.

The One and Only Lord prevails throughout the ages. How rare are those who

contemplate the Guru, and understand this. ||3||

From the union of the sperm and the egg, the body was formed.

From the union of air, water and fire, the living being is made.

He Himself plays joyfully in the mansion of the body; all the rest is just attachment to Maya's expanse. ||4||

Within the mother's womb, upside-down, the mortal meditated on God.

The Inner-knower, the Searcher of hearts, knows everything.

With each and every breath, he contemplated the True Name, deep within himself, within the womb. ||5||

Section 25 - Raag Maaroo - Part 039

He came into the world to obtain the four great blessings.

He came to dwell in the home of the Shiva and Shakti, energy and matter.

But he forgot the One Lord, and he has lost the game. The blind person forgets the Naam, the Name of the Lord. ||6||

The child dies in his childish games.

They cry and mourn, saying that he was such a playful child.

The Lord who owns him has taken him back. Those who weep and mourn are mistaken. ||7||

What can they do, if he dies in his youth?

They cry out, "His is mine, he is mine!"

They cry for the sake of Maya, and are ruined; their lives in this world are cursed. ||8||

Their black hair eventually turns grey.

Without the Name, they lose their wealth, and then leave.

They are evil-minded and blind - they are totally ruined; they are plundered, and cry out in pain. ||9||

One who understands himself, does not cry.

When he meets the True Guru, then he understands.

Without the Guru, the heavy, hard doors are not opened. Obtaining the Word of the Shabad, one is emancipated. ||10||

The body grows old, and is beaten out of shape.

But he does not meditate on the Lord, His only friend, even at the end.

Forgetting the Naam, the Name of the Lord, he departs with his face blackened.

The false are humiliated in the Court of the Lord. ||11||

Forgetting the Naam, the false ones depart.

Coming and going, dust falls on their heads.

The soul-bride finds no home in her in-laws' home, the world hereafter; she suffers in agony in this world of her parents' home. ||12||

She eats, dresses and plays joyfully,

but without loving devotional worship of the Lord, she dies uselessly.

One who does not distinguish between good and evil, is beaten by the Messenger of Death; how can anyone escape this? ||13||

One who realizes what he has to possess, and what he has to abandon,

associating with the Guru, comes to know the Word of the Shabad, within the home of his own self.

Do not call anyone else bad; follow this way of life. Those who are true are judged to be genuine by the True Lord. ||14||

Without Truth, no one succeeds in the Court of the Lord.

Through the True Shabad, one is robed in honor.

He forgives those with whom He is pleased; they silence their egotism and pride. ||15||

One who realizes the Hukam of God's Command, by the Grace of the Guru, comes to know the lifestyle of the ages.

O Nanak, chant the Naam, and cross over to the other side. The True Lord will carry you across. ||16||1||7||

Maaroo, First Mehl:

I have no other friend like the Lord.

He gave me body and mind, and infused consciousness into my being.

He cherishes and cares for all beings; He is deep within, the wise, all-knowing Lord. ||1||

The Guru is the sacred pool, and I am His beloved swan.

In the ocean, there are so many jewels and rubies.

The Lord's Praises are pearls, gems and diamonds. Singing His Praises, my mind and body are drenched with His Love. ||2||

The Lord is inaccessible, inscrutable, unfathomable and unattached.

The Lord's limits cannot be found; the Guru is the Lord of the World.

Through the Teachings of the True Guru, the Lord carries us across to the other side. He unites in His Union those who are colored by His Love. ||3||

Without the True Guru, how can anyone be liberated?

He has been the Friend of the Lord, from the very beginning of time, and all throughout the ages.

By His Grace, He grants liberation in His Court; He forgives them for their sins. ||4||

Section 25 - Raag Maaroo - Part 040

The True Guru, the Giver, grants liberation;

all diseases are eradicated, and one is blessed with the Ambrosial Nectar.

Death, the tax collector, does not impose any tax on one whose inner fire has been put out, whose heart is cool and tranquil. ||5||

The body has developed a great love for the soul-swan.

He is a Yogi, and she is a beautiful woman.

Day and night, he enjoys her with delight, and then he arises and departs without consulting her. ||6||

Creating the Universe, God remains diffused throughout it.

In the wind, water and fire, He vibrates and resounds.

The mind wavers, keeping company with evil passions; one obtains the rewards of his own actions. ||7||

Forgetting the Naam, one suffers the misery of his evil ways.

When the order to depart is issued, how can he remain here?

He falls into the pit of hell, and suffers like a fish out of water. ||8||

The faithless cynic has to endure 8.4 million hellish incarnations.

As he acts, so does he suffer.

Without the True Guru, there is no liberation. Bound and gagged by his own actions, he is helpless. ||9||

This path is very narrow, like the sharp edge of a sword.

When his account is read, he shall be crushed like the sesame seed in the mill.  
Mother, father, spouse and child - none is anyone's friend in the end. Without  
the Lord's Love, no one is liberated. ||10||

You may have many friends and companions in the world,  
but without the Guru, the Transcendent Lord Incarnate, there is no one at all.  
Service to the Guru is the way to liberation. Night and day, sing the Kirtan of  
the Lord's Praises. ||11||

Abandon falsehood, and pursue the Truth,  
and you shall obtain the fruits of your desires.

Very few are those who trade in the merchandise of Truth. Those who deal in it,  
obtain the true profit. ||12||

Depart with the merchandise of the Name of the Lord, Har, Har,  
and you shall intuitively obtain the Blessed Vision of His Darshan, in the  
Mansion of His Presence.

The Gurmukhs search for Him and find Him; they are the perfect humble beings.  
In this way, they see Him, who looks upon all alike. ||13||

God is endless; following the Guru's Teachings, some find Him.

Through the Word of the Guru's Shabad, they instruct their minds.

Accept as True, Perfectly True, the Word of the True Guru's Bani. In this way,  
you shall merge in the Lord, the Supreme Soul. ||14||

Naarad and Saraswati are Your servants.

Your servants are the greatest of the great, throughout the three worlds.

Your creative power permeates all; You are the Great Giver of all. You created  
the whole creation. ||15||

Some serve at Your Door, and their sufferings are dispelled.

They are robed with honor in the Court of the Lord, and emancipated by the True  
Guru.

The True Guru breaks the bonds of egotism, and restrains the fickle  
consciousness. ||16||

Meet the True Guru, and search for the way,

by which you may find God, and not have to answer for your account.

Subdue your egotism, and serve the Guru; O servant Nanak, you shall be drenched  
with the Lord's Love. ||17||2||8||

Maaroo, First Mehl:

My Lord is the Destroyer of demons.

My Beloved Lord is pervading each and every heart.

The unseen Lord is always with us, but He is not seen at all. The Gurmukh  
contemplates the record. ||1||

The Holy Gurmukh seeks Your Sanctuary.

Section 25 - Raag Maaroo - Part 041

God grants His Grace, and carries him across to the other side.

The ocean is very deep, filled with fiery water; the Guru, the True Guru,  
carries us across to the other side. ||2||

The blind, self-willed manmukh does not understand.

He comes and goes in reincarnation, dying, and dying again.

The primal inscription of destiny cannot be erased. The spiritually blind  
suffer terribly at Death's door. ||3||

Some come and go, and do not find a home in their own heart.  
Bound by their past actions, they commit sins.  
The blind ones have no understanding, no wisdom; they are trapped and ruined by  
greed and egotism. ||4||  
Without her Husband Lord, what good are the soul-bride's decorations?  
She has forgotten her Lord and Master, and is infatuated with another's  
husband.  
Just as no one knows who is the father of the prostitute's son, such are the  
worthless, useless deeds that are done. ||5||  
The ghost, in the body-cage, suffers all sorts of afflictions.  
Those who are blind to spiritual wisdom, putrefy in hell.  
The Righteous Judge of Dharma collects the balance due on the account, of those  
who forget the Name of the Lord. ||6||  
The scorching sun blazes with flames of poison.  
The self-willed manmukh is dishonored, a beast, a demon.  
Trapped by hope and desire, he practices falsehood, and is afflicted by the  
terrible disease of corruption. ||7||  
He carries the heavy load of sins on his forehead and head.  
How can he cross the terrifying world-ocean?  
From the very beginning of time, and throughout the ages, the True Guru has  
been the boat; through the Lord's Name, He carries us across. ||8||  
The love of one's children and spouse is so sweet in this world.  
The expansive expanse of the Universe is attachment to Maya.  
The True Guru snaps the noose of Death, for that Gurmukh who contemplates the  
essence of reality. ||9||  
Cheated by falsehood, the self-willed manmukh walks along many paths;  
he may be highly educated, but he burns in the fire.  
The Guru is the Great Giver of the Ambrosial Naam, the Name of the Lord.  
Chanting the Naam, sublime peace is obtained. ||10||  
The True Guru, in His Mercy, implants Truth within.  
All suffering is eradicated, and one is placed on the Path.  
Not even a thorn ever pierces the foot of one who has the True Guru as his  
Protector. ||11||  
Dust mixes with dust, when the body wastes away.  
The self-willed manmukh is like a stone slab, which is impervious to water.  
He cries out and weeps and wails; he is reincarnated into heaven and then hell.  
||12||  
They live with the poisonous snake of Maya.  
This duality has ruined so many homes.  
Without the True Guru, love does not well up. Imbued with devotional worship,  
the soul is satisfied. ||13||  
The faithless cynics chase after Maya.  
Forgetting the Naam, how can they find peace?  
In the three qualities, they are destroyed; they cannot cross over to the other  
side. ||14||  
The false are called pigs and dogs.  
They bark themselves to death; they bark and bark and howl in fear.

False in mind and body, they practice falsehood; through their evil-mindedness, they lose out in the Court of the Lord. ||15||

Meeting the True Guru, the mind is stabilized.

One who seeks His Sanctuary is blessed with the Lord's Name.

They are given the priceless wealth of the Lord's Name; singing His Praises, they are His beloveds in His court. ||16||

Section 25 - Raag Maaroo - Part 042

In the Sanctuary of the Holy, chant the Lord's Name.

Through the True Guru's Teachings, one comes to know His state and extent.

Nanak: chant the Name of the Lord, Har, Har, O my mind; the Lord, the Uniter, shall unite you with Himself. ||17||3||9||

Maaroo, First Mehl:

Remain in your own home, O my foolish and ignorant mind.

Meditate on the Lord - concentrate deep within your being and meditate on Him.

Renounce your greed, and merge with the infinite Lord. In this way, you shall find the door of liberation. ||1||

If you forget Him, the Messenger of Death will catch sight of you.

All peace will be gone, and you will suffer in pain in the world hereafter.

Chant the Name of the Lord as Gurmukh, O my soul; this is the supreme essence of contemplation. ||2||

Chant the Name of the Lord, Har, Har, the sweetest essence.

As Gurmukh, see the essence of the Lord deep within.

Day and night, remain imbued with the Lord's Love. This is the essence of all chanting, deep meditation and self-discipline. ||3||

Speak the Guru's Word, and the Name of the Lord.

In the Society of the Saints, search for this essence.

Follow the Guru's Teachings - seek and find the home of your own self, and you shall never be consigned to the womb of reincarnation again. ||4||

Bathe at the sacred shrine of Truth, and sing the Glorious Praises of the Lord.

Reflect upon the essence of reality, and lovingly focus your consciousness on the Lord.

At the very last moment, the Messenger of Death will not be able to touch you, if you chant the Name of the Beloved Lord. ||5||

The True Guru, the Primal Being, the Great Giver, is all-knowing.

Whoever has Truth within himself, merges in the Word of the Shabad.

One whom the True Guru unites in Union, is rid of the overpowering fear of death. ||6||

The body is formed from the union of the five elements.

Know that the Lord's jewel is within it.

The soul is the Lord, and the Lord is the soul; contemplating the Shabad, the Lord is found. ||7||

Abide in truth and contentment, O humble Siblings of Destiny.

Hold tight to compassion and the Sanctuary of the True Guru.

Know your soul, and know the Supreme Soul; associating with the Guru, you shall be emancipated. ||8||

The faithless cynics are stuck in falsehood and deceit.

Day and night, they slander many others.

Without meditative remembrance, they come and then go, and are cast into the hellish womb of reincarnation. ||9||

The faithless cynic is not rid of his fear of death.

The Messenger of Death's club is never taken away.

He has to answer to the Righteous Judge of Dharma for the account of his actions; the egotistical being carries the unbearable load. ||10||

Tell me: without the Guru, what faithless cynic has been saved?

Acting egotistically, he falls into the terrifying world-ocean.

Without the Guru, no one is saved; meditating on the Lord, they are carried across to the other side. ||11||

No one can erase the Guru's blessings.

The Lord carries across those whom He forgives.

The pains of birth and death do not even approach those whose minds are filled with God, the infinite and endless. ||12||

Those who forget the Guru come and go in reincarnation.

They are born, only to die again, and continue committing sins.

The unconscious, foolish, faithless cynic does not remember the Lord; but when he is stricken with pain, then he cries out for the Lord. ||13||

Pleasure and pain are the consequences of the actions of past lives.

The Giver, who blesses us with these - He alone knows.

So who can you blame, O mortal being? The hardships you suffer are from your own actions. ||14||

Section 25 - Raag Maaroo - Part 043

Practicing egotism and possessiveness, you have come into the world.

Hope and desire bind you and lead you on.

Indulging in egotism and self-conceit, what will you be able to carry with you, except the load of ashes from poison and corruption? ||15||

Worship the Lord in devotion, O humble Siblings of Destiny.

Speak the Unspoken Speech, and the mind will merge back into the Mind.

Restrain your restless mind within its own home, and the Lord, the Destroyer, shall destroy your pain. ||16||

I seek the support of the Perfect Guru, the Lord.

The Gurmukh loves the Lord; the Gurmukh realizes the Lord.

O Nanak, through the Lord's Name, the intellect is exalted; granting His forgiveness, the Lord carries him across to the other side. ||17||4||10||

Maaroo, First Mehl:

O Divine Guru, I have entered Your Sanctuary.

You are the Almighty Lord, the Merciful Lord.

No one knows Your wondrous plays; You are the perfect Architect of Destiny. ||1||

From the very beginning of time, and throughout the ages, You cherish and sustain Your beings.

You are in each and every heart, O Merciful Lord of incomparable beauty.

As You will, You cause all to walk; everyone acts according to Your Command. ||2||

Deep within the nucleus of all, is the Light of the Life of the World.

The Lord enjoys the hearts of all, and drinks in their essence.

He Himself gives, and He himself takes; He is the generous father of the beings of the three worlds. ||3||

Creating the world, He has set His play into motion.

He placed the soul in the body of air, water and fire.

The body-village has nine gates; the Tenth Gate remains hidden. ||4||

There are four horrible rivers of fire.

How rare is that Gurmukh who understands this, and through the Word of the Shabad, remains unattached.

The faithless cynics are drowned and burnt through their evil-mindedness. The Guru saves those who are imbued with the Love of the Lord. ||5||

Water, fire, air, earth and ether

- in that house of the five elements, they dwell.

Those who remain imbued with the Word of the True Guru's Shabad, renounce Maya, egotism and doubt. ||6||

This mind is drenched with the Shabad, and satisfied.

Without the Name, what support can anyone have?

The temple of the body is being plundered by the thieves within, but this faithless cynic does not even recognize these demons. ||7||

They are argumentative demons, terrifying goblins.

These demons stir up conflict and strife.

Without awareness of the Shabad, one comes and goes in reincarnation; he loses his honor in this coming and going. ||8||

The body of the false person is just a pile of barren dirt.

Without the Name, what honor can you have?

Bound and gagged throughout the four ages, there is no liberation; the Messenger of Death keeps such a person under his gaze. ||9||

At Death's door, he is tied up and punished;  
such a sinner does not obtain salvation.

He cries out in pain, like the fish pierced by the hook. ||10||

The faithless cynic is caught in the noose all alone.

The miserable spiritually blind person is caught in the power of Death.

Without the Lord's Name, liberation is not known. He shall waste away, today or tomorrow. ||11||

Other than the True Guru, no one is your friend.

Here and hereafter, God is the Savior.

He grants His Grace, and bestows the Lord's Name. He merges with Him, like water with water. ||12||

Section 25 - Raag Maaroo - Part 044

The Guru instructs His wandering Sikhs;

if they go astray, He sets them on the right path.

So serve the Guru, forever, day and night; He is the Destroyer of pain - He is with you as your companion. ||13||

O mortal being, what devotional worship have you performed to the Guru?

Even Brahma, Indra and Shiva do not know it.

Tell me, how can the unknowable True Guru be known? He alone attains this realization, whom the Lord forgives. ||14||

One who has love within, obtains the Blessed Vision of His Darshan.

One who enshrines love for the Word of the Guru's Bani, meets with Him.  
Day and night, the Gurmukh sees the immaculate Divine Light everywhere; this  
lamp illuminates his heart. ||15||

The food of spiritual wisdom is the supremely sweet essence.  
Whoever tastes it, sees the Blessed Vision of the Lord's Darshan.  
Beholding His Darshan, the unattached one meets the Lord; subduing the mind's  
desires, he merges into the Lord. ||16||

Those who serve the True Guru are supreme and famous.  
Deep within each and every heart, they recognize God.  
Please bless Nanak with the Lord's Praises, and the Sangat, the Congregation of  
the Lord's humble servants; through the True Guru, they know their Lord God.  
||17||5||11||

Maaroo, First Mehl:

The True Lord is the Creator of the Universe.  
He established and contemplates the worldly sphere.  
He Himself created the creation, and beholds it; He is True and independent.  
||1||

He created the beings of different kinds.  
The two travellers have set out in two directions.  
Without the Perfect Guru, no one is liberated. Chanting the True Name, one  
profits. ||2||  
The self-willed manmukhs read and study, but they do not know the way.  
They do not understand the Naam, the Name of the Lord; they wander, deluded by  
doubt.

They take bribes, and give false testimony; the noose of evil-mindedness is  
around their necks. ||3||

They read the Simritees, the Shaastras and the Puraanas;  
they argue and debate, but do not know the essence of reality.  
Without the Perfect Guru, the essence of reality is not obtained. The true and  
pure beings walk the Path of Truth. ||4||

All praise God and listen, and listen and speak.  
He Himself is wise, and He Himself judges the Truth.  
Those whom God blesses with His Glance of Grace become Gurmukh, and praise the  
Word of the Shabad. ||5||

Many listen and listen, and speak the Guru's Bani.  
Listening and speaking, no one knows His limits.  
He alone is wise, unto whom the unseen Lord reveals Himself; he speaks the  
Unspoken Speech. ||6||

At birth, the congratulations pour in;  
the ignorant sing songs of joy.  
Whoever is born, is sure to die, according to the destiny of past deeds  
inscribed upon his head by the Sovereign Lord King. ||7||

Union and separation were created by my God.  
Creating the Universe, He gave it pain and pleasure.  
The Gurmukhs remain unaffected by pain and pleasure; they wear the armor of  
humility. ||8||

The noble people are traders in Truth.

They purchase the true merchandise, contemplating the Guru.  
One who has the wealth of the true commodity in his lap, is blessed with the rapture of the True Shabad. ||9||  
The false dealings lead only to loss.  
The trades of the Gurmukh are pleasing to God.  
His stock is safe, and his capital is safe and sound. The noose of Death is cut away from around his neck. ||10||  
Section 25 - Raag Maaroo - Part 045  
Everyone speaks as they please.  
The self-willed manmukh, in duality, does not know how to speak.  
The blind person has a blind and deaf intellect; coming and going in reincarnation, he suffers in pain. ||11||  
In pain he is born, and in pain he dies.  
His pain is not relieved, without seeking the Sanctuary of the Guru.  
In pain he is created, and in pain he perishes. What has he brought with himself? And what will he take away? ||12||  
True are the actions of those who are under the Guru's influence.  
They do not come and go in reincarnation, and they are not subject to the laws of Death.  
Whoever abandons the branches, and clings to the true root, enjoys true ecstasy within his mind. ||13||  
Death cannot strike down the people of the Lord.  
They do not see pain on the most difficult path.  
Deep within the nucleus of their hearts, they worship and adore the Lord's Name; there is nothing else at all for them. ||14||  
There is no end to the Lord's sermon and Praise.  
As it pleases You, I remain under Your Will.  
I am embellished with robes of honor in the Court of the Lord, by the Order of the True King. ||15||  
How can I chant Your uncounted glories?  
Even the greatest of the great do not know Your limits.  
Please bless Nanak with the Truth, and preserve his honor; You are the supreme emperor above the heads of kings. ||16||6||12||  
Maaroo, First Mehl, Dakhane:  
Deep within the body-village is the fortress.  
The dwelling of the True Lord is within the city of the Tenth Gate.  
This place is permanent and forever immaculate. He Himself created it. ||1||  
Within the fortress are balconies and bazaars.  
He Himself takes care of His merchandise.  
The hard and heavy doors of the Tenth Gate are closed and locked. Through the Word of the Guru's Shabad, they are thrown open. ||2||  
Within the fortress is the cave, the home of the self.  
He established the nine gates of this house, by His Command and His Will.  
In the Tenth Gate, the Primal Lord, the unknowable and infinite dwells; the unseen Lord reveals Himself. ||3||  
Within the body of air, water and fire, the One Lord dwells.  
He Himself stages His wondrous dramas and plays.

By His Grace, water puts out the burning fire; He Himself stores it up in the watery ocean. ||4||

Creating the earth, He established it as the home of Dharma.

Creating and destroying, He remains unattached.

He stages the play of the breath everywhere. Withdrawing His power, He lets the beings crumble. ||5||

Your gardener is the vast vegetation of nature.

The wind blowing around is the chauree, the fly-brush, waving over You.

The Lord placed the two lamps, the sun and the moon; the sun merges in the house of the moon. ||6||

The five birds do not fly wild.

The tree of life is fruitful, bearing the fruit of Ambrosial Nectar.

The Gurmukh intuitively sings the Glorious Praises of the Lord; he eats the food of the Lord's sublime essence. ||7||

The dazzling light glitters, although neither the moon nor the stars are shining;

neither the sun's rays nor the lightning flashes across the sky.

I describe the indescribable state, which has no sign, where the all-pervading Lord is still pleasing to the mind. ||8||

The rays of Divine Light have spread out their brilliant radiance.

Having created the creation, the Merciful Lord Himself gazes upon it.

The sweet, melodious, unstruck sound current vibrates continuously in the home of the fearless Lord. ||9||

Section 25 - Raag Maaroo - Part 046

When the unstruck sound current resounds, doubt and fear run away.

God is all-pervading, giving shade to all.

All belong to You; to the Gurmukhs, You are known. Singing Your Praises, they look beautiful in Your Court. ||10||

He is the Primal Lord, immaculate and pure.

I know of no other at all.

The One Universal Creator Lord dwells within, and is pleasing to the mind of those who banish egotism and pride. ||11||

I drink in the Ambrosial Nectar, given by the True Guru.

I do not know any other second or third.

He is the One, Unique, Infinite and Endless Lord; He evaluates all beings and places some in His treasury. ||12||

Spiritual wisdom and meditation on the True Lord are deep and profound.

No one knows Your expanse.

All that are, beg from You; You are attained only by Your Grace. ||13||

You hold karma and Dharma in Your hands, O True Lord.

O Independent Lord, Your treasures are inexhaustible.

You are forever kind and compassionate, God. You unite in Your Union. ||14||

You Yourself see, and cause Yourself to be seen.

You Yourself establish, and You Yourself disestablish.

The Creator Himself unites and separates; He Himself kills and rejuvenates.

||15||

As much as there is, is contained within You.

You gaze upon Your creation, sitting within Your royal palace.  
Nanak offers this true prayer; gazing upon the Blessed Vision of the Lord's  
Darshan, I have found peace. ||16||1||13||  
Maaroo, First Mehl:  
If I am pleasing to You, Lord, then I obtain the Blessed Vision of Your  
Darshan.  
In loving devotional worship, O True Lord, I sing Your Glorious Praises.  
By Your Will, O Creator Lord, You have become pleasing to me, and so sweet to  
my tongue. ||1||  
The devotees look beautiful in the Darbaar, the Court of God.  
Your slaves, Lord, are liberated.  
Eradicating self-conceit, they are attuned to Your Love; night and day, they  
meditate on the Naam, the Name of the Lord. ||2||  
Shiva, Brahma, gods and goddesses,  
Indra, ascetics and silent sages serve You.  
Celibates, givers of charity and the many forest-dwellers have not found the  
Lord's limits. ||3||  
No one knows You, unless You let them know You.  
Whatever is done, is by Your Will.  
You created the 8.4 million species of beings; by Your Will, they draw their  
breath. ||4||  
Whatever is pleasing to Your Will, undoubtedly comes to pass.  
The self-willed manmukh shows off, and comes to grief.  
Forgetting the Name, he finds no place of rest; coming and going in  
reincarnation, he suffers in pain. ||5||  
Pure is the body, and immaculate is the swan-soul;  
within it is the immaculate essence of the Naam.  
Such a being drinks in all his pains like Ambrosial Nectar; he never suffers  
sorrow again. ||6||  
For his excessive indulgences, he receives only pain;  
from his enjoyments, he contracts diseases, and in the end, he wastes away.  
His pleasure can never erase his pain; without accepting the Lord's Will, he  
wanders lost and confused. ||7||  
Without spiritual wisdom, they all just wander around.  
The True Lord is pervading and permeating everywhere, lovingly engaged.  
The Fearless Lord is known through the Shabad, the Word of the True Guru; one's  
light merges into the Light. ||8||  
He is the eternal, unchanging, immeasurable Lord.  
In an instant, He destroys, and then reconstructs.  
He has no form or shape, no limit or value. Pierced by the Shabad, one is  
satisfied. ||9||  
Section 25 - Raag Maaroo - Part 047  
I am the slave of Your slaves, O my Beloved.  
The seekers of Truth and goodness contemplate You.  
Whoever believes in the Name, wins; He Himself implants Truth within. ||10||  
The Truest of the True has the Truth in His lap.  
The True Lord is pleased with those who love the Shabad.

Exerting His power, the Lord has established Truth throughout the three worlds;  
with Truth He is pleased. ||11||

Everyone calls Him the greatest of the great.  
Without the Guru, no one understands Him.  
The True Lord is pleased with those who merge in Truth; they are not separated  
again, and they do not suffer. ||12||

Separated from the Primal Lord, they loudly weep and wail.  
They die and die, only to be reborn, when their time has passed.  
He blesses those whom He forgives with glorious greatness; united with Him,  
they do not regret or repent. ||13 |

| He Himself is the Creator, and He Himself is the Enjoyer.  
He Himself is satisfied, and He Himself is liberated.  
The Lord of liberation Himself grants liberation; He eradicates possessiveness  
and attachment. ||14||

I consider Your gifts to be the most wonderful gifts.  
You are the Cause of causes, Almighty Infinite Lord.  
Creating the creation, You gaze upon what You have created; You cause all to do  
their deeds. ||15||

They alone sing Your Glorious Praises, who are pleasing to You, O True Lord.  
They issue forth from You, and merge again into You.  
Nanak offers this true prayer; meeting with the True Lord, peace is obtained.  
||16||2||14||

Maaroo, First Mehl:

For endless eons, there was only utter darkness.  
There was no earth or sky; there was only the infinite Command of His Hukam.  
There was no day or night, no moon or sun; God sat in primal, profound  
Samaadhi. ||1||

There were no sources of creation or powers of speech, no air or water.  
There was no creation or destruction, no coming or going.  
There were no continents, nether regions, seven seas, rivers or flowing water.  
||2||

There were no heavenly realms, earth or nether regions of the underworld.  
There was no heaven or hell, no death or time.  
There was no hell or heaven, no birth or death, no coming or going in  
reincarnation. ||3||

There was no Brahma, Vishnu or Shiva.  
No one was seen, except the One Lord.  
There was no female or male, no social class or caste of birth; no one  
experienced pain or pleasure. ||4||

There were no people of celibacy or charity; no one lived in the forests.  
There were no Siddhas or seekers, no one living in peace.  
There were no Yogis, no wandering pilgrims, no religious robes; no one called  
himself the master. ||5||

There was no chanting or meditation, no self-discipline, fasting or worship.  
No one spoke or talked in duality.  
He created Himself, and rejoiced; He evaluates Himself. ||6||

There was no purification, no self-restraint, no malas of basil seeds.

There were no Gopis, no Krishna, no cows or cowherds.

There were no tantras, no mantras and no hypocrisy; no one played the flute.

||7||

There was no karma, no Dharma, no buzzing fly of Maya.

Social class and birth were not seen with any eyes.

There was no noose of attachment, no death inscribed upon the forehead; no one meditated on anything. ||8||

There was no slander, no seed, no soul and no life.

There was no Gorakh and no Maachhindra.

There was no spiritual wisdom or meditation, no ancestry or creation, no reckoning of accounts. ||9||

Section 25 - Raag Maaroo - Part 048

There were no castes or social classes, no religious robes, no Brahmin or Kh'shaatriya.

There were no demi-gods or temples, no cows or Gaayatri prayer.

There were no burnt offerings, no ceremonial feasts, no cleansing rituals at sacred shrines of pilgrimage; no one worshipped in adoration. ||10||

There was no Mullah, there was no Qazi.

There was no Shaykh, or pilgrims to Mecca.

There was no king or subjects, and no worldly egotism; no one spoke of himself.

||11||

There was no love or devotion, no Shiva or Shakti - no energy or matter.

There were no friends or companions, no semen or blood.

He Himself is the banker, and He Himself is the merchant. Such is the Pleasure of the Will of the True Lord. ||12||

There were no Vedas, Korans or Bibles, no Simritees or Shaastras.

There was no recitation of the Puraanas, no sunrise or sunset.

The Unfathomable Lord Himself was the speaker and the preacher; the unseen Lord Himself saw everything. ||13||

When He so willed, He created the world.

Without any supporting power, He sustained the universe.

He created Brahma, Vishnu and Shiva; He fostered enticement and attachment to Maya. ||14||

How rare is that person who listens to the Word of the Guru's Shabad.

He created the creation, and watches over it; the Hukam of His Command is over all.

He formed the planets, solar systems and nether regions, and brought what was hidden to manifestation. ||15||

No one knows His limits.

This understanding comes from the Perfect Guru.

O Nanak, those who are attuned to the Truth are wonderstruck; singing His Glorious Praises, they are filled with wonder. ||16||3||15||

Maaroo, First Mehl:

He Himself created the creation, remaining unattached.

The Merciful Lord has established His True Home.

Binding together air, water and fire, He created the fortress of the body.

||1||

The Creator established the nine gates.

In the Tenth Gate, is the dwelling of the infinite, unseen Lord.

The seven seas are overflowing with the Ambrosial Water; the Gurmukhs are not stained with filth. ||2||

The lamps of the sun and the moon fill all with light.

Creating them, He beholds His own glorious greatness.

The Giver of peace is forever the embodiment of Light; from the True Lord, glory is obtained. ||3||

Within the fortress are the stores and markets; the business is transacted there.

The Supreme Merchant weighs with the perfect weights.

He Himself buys the jewel, and He Himself appraises its value. ||4||

The Appraiser appraises its value.

The Independent Lord is overflowing with His treasures.

He holds all powers, He is all-pervading; how few are those who, as Gurmukh, understand this. ||5||

When He bestows His Glance of Grace, one meets the Perfect Guru.

The tyrannical Messenger of Death cannot strike him then.

He blossoms forth like the lotus flower in the water; he blossoms forth in joyful meditation. ||6||

He Himself rains down the Ambrosial Stream of jewels, diamonds, and rubies of priceless value.

When they meet the True Guru, then they find the Perfect Lord; they obtain the treasure of Love. ||7||

Whoever receives the priceless treasure of Love  
- his weight never decreases; he has perfect weight.

The trader of Truth becomes true, and obtains the merchandise. ||8||

How rare are those who obtain the true merchandise.

Meeting the Perfect True Guru, one meets with the Lord.

Section 25 - Raag Maaroo - Part 049

One who becomes Gurmukh realizes the Hukam of His command; surrendering to His Command, one merges in the Lord. ||9||

By His Command we come, and by His command we merge into Him again.

By His Command, the world was formed.

By His Command, the heavens, this world and the nether regions were created; by His Command, His Power supports them. ||10||

The Hukam of His Command is the mythical bull which supports the burden of the earth on its head.

By His Hukam, air, water and fire came into being.

By His Hukam, one dwells in the house of matter and energy - Shiva and Shakti.

By His Hukam, He plays His plays. ||11||

By the Hukam of His command, the sky is spread above.

By His Hukam, His creatures dwell in the water, on the land and throughout the three worlds.

By His Hukam, we draw our breath and receive our food; by His Hukam, He watches over us, and inspires us to see. ||12||

By His Hukam, He created His ten incarnations,

and the uncounted and infinite gods and devils.

Whoever obeys the Hukam of His Command, is robed with honor in the Court of the Lord; united with the Truth, He merges in the Lord. ||13||

By the Hukam of His Command, the thirty-six ages passed.

By His Hukam, the Siddhas and seekers contemplate Him.

The Lord Himself has brought all under His control. Whoever He forgives, is liberated. ||14||

In the strong fortress of the body with its beautiful doors, is the king, with his special assistants and ministers.

Those gripped by falsehood and greed do not dwell in the celestial home; engrossed in greed and sin, they come to regret and repent. ||15||

Truth and contentment govern this body-village.

Chastity, truth and self-control are in the Sanctuary of the Lord.

O Nanak, one intuitively meets the Lord, the Life of the World; the Word of the Guru's Shabad brings honor. ||16||4||16||

Maaroo, First Mehl:

In the Primal Void, the Infinite Lord assumed His Power.

He Himself is unattached, infinite and incomparable.

He Himself exercised His Creative Power, and He gazes upon His creation; from the Primal Void, He formed the Void. ||1||

From this Primal Void, He fashioned air and water.

He created the universe, and the king in the fortress of the body.

Your Light pervades fire, water and souls; Your Power rests in the Primal Void. ||2||

From this Primal Void, Brahma, Vishnu and Shiva issued forth.

This Primal Void is pervasive throughout all the ages.

That humble being who contemplates this state is perfect; meeting with him, doubt is dispelled. ||3||

From this Primal Void, the seven seas were established.

The One who created them, Himself contemplates them.

That human being who becomes Gurmukh, who bathes in the pool of Truth, is not cast into the womb of reincarnation again. ||4||

From this Primal Void, came the moon, the sun and the earth.

His Light pervades all the three worlds.

The Lord of this Primal Void is unseen, infinite and immaculate; He is absorbed in the Primal Trance of Deep Meditation. ||5||

From this Primal Void, the earth and the Akaashic Ethers were created.

He supports them without any visible support, by exercising His True Power.

He fashioned the three worlds, and the rope of Maya; He Himself creates and destroys. ||6||

From this Primal Void, came the four sources of creation, and the power of speech.

They were created from the Void, and they will merge into the Void.

The Supreme Creator created the play of Nature; through the Word of His Shabad, He stages His Wondrous Show. ||7||

From this Primal Void, He made both night and day; creation and destruction, pleasure and pain.

The Gurmukh is immortal, untouched by pleasure and pain. He obtains the home of his own inner being. ||8||

Section 25 - Raag Maaroo - Part 050

The Saam Veda, the Rig Veda, the Jujar Veda and the At'harva Veda form the mouth of Brahma; they speak of the three gunas, the three qualities of Maya.

None of them can describe His worth. We speak as He inspires us to speak. ||9||

From the Primal Void, He created the seven nether regions.

From the Primal Void, He established this world to lovingly dwell upon Him.

The Infinite Lord Himself created the creation. Everyone acts as You make them act, Lord. ||10||

Your Power is diffused through the three gunas: raajas, taamas and satva.

Through egotism, they suffer the pains of birth and death.

Those blessed by His Grace become Gurmukh; they attain the fourth state, and are liberated. ||11||

From the Primal Void, the ten incarnations welled up.

Creating the Universe, He made the expanse.

He fashioned the demi-gods and demons, the heavenly heralds and celestial musicians; everyone acts according to their past karma. ||12||

The Gurmukh understands, and does not suffer the disease.

How rare are those who understand this ladder of the Guru.

Throughout the ages, they are dedicated to liberation, and so they become liberated; thus they are honored. ||13||

From the Primal Void, the five elements became manifest.

They joined to form the body, which engages in actions.

Both bad and good are written on the forehead, the seeds of vice and virtue.

||14||

The True Guru, the Primal Being, is sublime and detached.

Attuned to the Word of the Shabad, He is intoxicated with the sublime essence of the Lord.

Riches, intellect, miraculous spiritual powers and spiritual wisdom are obtained from the Guru; through perfect destiny, they are received. ||15||

This mind is so in love with Maya.

Only a few are spiritually wise enough to understand and know this.

In hope and desire, egotism and skepticism, the greedy man acts falsely. ||16||

From the True Guru, contemplative meditation is obtained.

And then, one dwells with the True Lord in His celestial home, the Primal State of Absorption in Deepest Samaadhi.

O Nanak, the immaculate sound current of the Naad, and the Music of the Shabad resound; one merges into the True Name of the Lord. ||17||5||17||

Maaroo, First Mehl:

Wherever I look, I see the Lord, merciful to the meek.

God is compassionate; He does not come or go in reincarnation.

He pervades all beings in His mysterious way; the Sovereign Lord remains detached. ||1||

The world is a reflection of Him; He has no father or mother.

He has not acquired any sister or brother.

There is no creation or destruction for Him; He has no ancestry or social status. The Ageless Lord is pleasing to my mind. ||2||  
You are the Deathless Primal Being. Death does not hover over Your head. You are the unseen inaccessible and detached Primal Lord. You are true and content; the Word of Your Shabad is cool and soothing. Through it, we are lovingly, intuitively attuned to You. ||3||  
The three qualities are pervasive; the Lord dwells in His home, the fourth state. He has made death and birth into a bite of food. The immaculate Light is the Life of the whole world. The Guru reveals the unstruck melody of the Shabad. ||4||  
Sublime and good are those humble Saints, the Beloveds of the Lord. They are intoxicated with the sublime essence of the Lord, and are carried across to the other side. Nanak is the dust of the Society of the Saints; by Guru's Grace, he finds the Lord. ||5||  
You are the Inner-knower, the Searcher of hearts. All beings belong to You. Section 25 - Raag Maaroo - Part 051  
You are the Great Giver; I am Your slave. Please be merciful and bless me with Your Ambrosial Naam, and the jewel, the lamp of the Guru's spiritual wisdom. ||6||  
From the union of the five elements, this body was made. Finding the Lord, the Supreme Soul, peace is established. The good karma of past actions brings fruitful rewards, and man is blessed with the jewel of the Lord's Name. ||7||  
His mind does not feel any hunger or thirst. He knows the Immaculate Lord to be everywhere, in each and every heart. Imbued with the Lord's Ambrosial essence, he becomes a pure, detached renunciate; he is lovingly absorbed in the Guru's Teachings. ||8||  
Whoever does the deeds of the soul, day and night, sees the immaculate Divine Light deep within. Enraptured with the delightful essence of the Shabad, the source of nectar, my tongue plays the sweet music of the flute. ||9||  
He alone plays the sweet music of this flute, who knows the three worlds. O Nanak, know this, through the Guru's Teachings, and lovingly focus yourself on the Lord's Name. ||10||  
Rare are those beings in this world, who contemplate the Word of the Guru's Shabad, and remain detached. They save themselves, and save all their associates and ancestors; fruitful is their birth and coming into this world. ||11||  
He alone knows the home of his own heart, and the door to the temple, who obtains perfect understanding from the Guru. In the body-fortress is the palace; God is the True Master of this Palace. The True Lord established His True Throne there. ||12||  
The fourteen realms and the two lamps are the witnesses. The Lord's servants, the self-elect, do not taste the poison of corruption.

Deep within, is the priceless, incomparable commodity; meeting with the Guru, the wealth of the Lord is obtained. ||13||

He alone sits on the throne, who is worthy of the throne.

Following the Guru's Teachings, he subdues the five demons, and becomes the Lord's foot soldier.

He has existed from the very beginning of time and throughout the ages; He exists here and now, and will always exist. Meditating on Him, skepticism and doubt are dispelled. ||14||

The Lord of the Throne is greeted and worshipped day and night.

This true glorious greatness comes to those who love the Guru's Teachings.

O Nanak, meditate on the Lord, and swim across the river; they find the Lord, their best friend, in the end. ||15||1||18||

Maaroo, First Mehl:

Gather in the wealth of the Lord, O humble Siblings of Destiny.

Serve the True Guru, and remain in His Sanctuary.

This wealth cannot be stolen; the celestial melody of the Shabad wells up and keeps us awake and aware. ||1||

You are the One Universal Creator, the Immaculate King.

You Yourself arrange and resolve the affairs of Your humble servant.

You are immortal, immovable, infinite and priceless; O Lord, Your place is beautiful and eternal. ||2||

In the body-village, the most sublime place,  
the supremely noble people dwell.

Above them is the Immaculate Lord, the One Universal Creator; they are lovingly absorbed in the profound, primal state of Samaadhi. ||3||

There are nine gates to the body-village;

the Creator Lord fashioned them for each and every person.

Within the Tenth Gate, dwells the Primal Lord, detached and unequalled. The unknowable reveals Himself. ||4||

The Primal Lord cannot be held to account; True is His Celestial Court.

The Hukam of His Command is in effect; True is His Insignia.

O Nanak, search and examine your own home, and you shall find the Supreme Soul, and the Name of the Lord. ||5||

Section 25 - Raag Maaroo - Part 052

The Primal Lord is everywhere, immaculate and all-knowing.

He administers justice, and is absorbed in the spiritual wisdom of the Guru.

He seizes sexual desire and anger by their necks, and kills them; He eradicates egotism and greed. ||6||

In the True Place, the Formless Lord abides.

Whoever understands his own self, contemplates the Word of the Shabad.

He comes to abide deep within the True Mansion of His Presence, and his comings and goings are ended. ||7||

His mind does not waver, and he is not buffeted by the winds of desire.

Such a Yogi vibrates the unstruck sound current of the Shabad.

God Himself plays the pure music of the Panch Shabad, the five primal sounds to hear. ||8||

In the Fear of God, in detachment, one intuitively merges into the Lord.

Renouncing egotism, he is imbued with the unstruck sound current.  
 With the ointment of enlightenment, the Immaculate Lord is known; the  
 Immaculate Lord King is pervading everywhere. ||9||  
 God is eternal and imperishable; He is the Destroyer of pain and fear.  
 He cures the disease, and cuts away the noose of death.  
 O Nanak, the Lord God is the Destroyer of fear; meeting the Guru, the Lord God  
 is found. ||10||  
 One who knows the Immaculate Lord chews up death.  
 One who understands karma, realizes the Word of the Shabad.  
 He Himself knows, and He Himself realizes. This whole world is all His play.  
 ||11||  
 He Himself is the Banker, and He Himself is the Merchant.  
 The Appraiser Himself appraises.  
 He Himself tests upon His Touchstone, and He Himself estimates the value.  
 ||12||  
 God Himself, the Merciful Lord, grants His Grace.  
 The Gardener pervades and permeates each and every heart.  
 The pure, primal, detached Lord abides within all. The Guru, the Lord  
 Incarnate, leads us to meet the Lord God. ||13||  
 God is wise and all-knowing; He purges men of their pride.  
 Eradicating duality, the One Lord reveals Himself.  
 Such a being remains unattached amidst hope, singing the Praise of the  
 Immaculate Lord, who has no ancestry. ||14||  
 Eradicating egotism, he obtains the peace of the Shabad.  
 He alone is spiritually wise, who contemplates his own self.  
 O Nanak, singing the Glorious Praises of the Lord, the true profit is obtained;  
 in the Sat Sangat, the True Congregation, the fruit of Truth is obtained.  
 ||15||2||19||  
 Maaroo, First Mehl:  
 Speak the Truth, and remain in the home of Truth.  
 Remain dead while yet alive, and cross over the terrifying world-ocean.  
 The Guru is the boat, the ship, the raft; meditating on the Lord in your mind,  
 you shall be carried across to the other side. ||1||  
 Eliminating egotism, possessiveness and greed,  
 one is liberated from the nine gates, and obtains a place in the Tenth Gate.  
 Lofty and high, the farthest of the far and infinite, He created Himself. ||2||  
 Receiving the Guru's Teachings, and lovingly attuned to the Lord, one crosses  
 over.  
 Singing the Praises of the absolute Lord, why should anyone be afraid of death?  
 Wherever I look, I see only You; I do not sing of any other at all. ||3||  
 True is the Lord's Name, and True is His Sanctuary.  
 True is the Word of the Guru's Shabad, grasping it, one is carried across.  
 Speaking the Unspoken, one sees the Infinite Lord, and then, he does not have  
 to enter the womb of reincarnation again. ||4||  
 Without the Truth, no one finds sincerity or contentment.  
 Without the Guru, no one is liberated; coming and going in reincarnation  
 continue.

Chanting the Mool Mantra, and the Name of the Lord, the source of nectar, says Nanak, I have found the Perfect Lord. ||5||

Section 25 - Raag Maaroo - Part 053

Without the Truth, the terrifying world-ocean cannot be crossed.

This ocean is vast and unfathomable; it is overflowing with the worst poison.

One who receives the Guru's Teachings, and remains aloof and detached, obtains a place in the home of the Fearless Lord. ||6||

False is the cleverness of loving attachment to the world.

In no time at all, it comes and goes.

Forgetting the Naam, the Name of the Lord, the proud egotistical people depart; in creation and destruction they are wasted away. ||7||

In creation and destruction, they are bound in bondage.

The noose of egotism and Maya is around their necks.

Whoever does not accept the Guru's Teachings, and does not dwell upon the Lord's Name, is bound and bagged, and dragged into the City of Death. ||8||

Without the Guru, how can anyone be emancipated or liberated?

Without the Guru, how can anyone meditate on the Lord's Name?

Accepting the Guru's Teachings, cross over the arduous, terrifying world-ocean; you shall be emancipated, and find peace. ||9||

Through the Guru's Teachings, Krishna lifted up the mountain of Govardhan.

Through the Guru's Teachings, Rama floated stones across the ocean.

Accepting the Guru's Teachings, the supreme status is obtained; O Nanak, the Guru eradicates doubt. ||10||

Accepting the Guru's Teachings, cross over to the other side through Truth.

O soul, remember the Lord within your heart.

The noose of death is cut away, meditating on the Lord; you shall obtain the Immaculate Lord, who has no ancestry. ||11||

Through the Guru's Teachings, the Holy become one's friends and Siblings of Destiny.

Through the Guru's Teachings, the inner fire is subdued and extinguished.

Chant the Naam with your mind and mouth; know the unknowable Lord, the Life of the World, deep within the nucleus of your heart. ||12||

The Gurmukh understands, and is pleased with the Word of the Shabad.

Who does he praise or slander?

Know yourself, and meditate on the Lord of the Universe; let your mind be pleased with the Lord, the Master of the Universe. ||13||

Know the One who pervades all the realms of the universe.

As Gurmukh, understand and realize the Shabad.

The Enjoyer enjoys each and every heart, and yet He remains detached from all. ||14||

Through the Guru's Teachings, chant the Pure Praises of the Lord.

Through the Guru's Teachings, behold the lofty Lord with your eyes.

Whoever listens to the Lord's Name, and the Word of His Bani, O Nanak, is imbued with the color of the Lord's Love. ||15||3||20||

Maaroo, First Mehl:

Leave behind sexual desire, anger and the slander of others.

Renounce greed and possessiveness, and become carefree.

Break the chains of doubt, and remain unattached; you shall find the Lord, and the Lord's sublime essence, deep within yourself. ||1||

As one sees the flash of lightning in the night,  
see the Divine Light deep within your nucleus, day and night.  
The Lord, the embodiment of bliss, incomparably beautiful, reveals the Perfect Guru. ||2||

So meet with the True Guru, and God Himself will save you.  
He placed the lamps of the sun and the moon in the home of the sky.  
See the invisible Lord, and remain absorbed in loving devotion. God is all throughout the three worlds. ||3||

Obtaining the sublime ambrosial essence, desire and fear are dispelled.  
The state of inspired illumination is obtained, and self-conceit is eradicated.  
The lofty and exalted state, the highest of the high is obtained, practicing the immaculate Word of the Shabad. ||4||

The Naam, the Name of the invisible and unfathomable Lord, is infinite.  
Section 25 - Raag Maaroo - Part 054

The sublime essence of the Beloved Naam is utterly sweet.  
O Lord, please bless Nanak with Your Praise in each and every age; meditating on the Lord, I cannot find His limits. ||5||

With the Naam deep within the nucleus of the self, the jewel is obtained.  
Meditating on the Lord, the mind is comforted and consoled by the mind itself.  
On that most difficult path, the Destroyer of fear is found, and one does not have to enter the womb of reincarnation again. ||6||

Through the Word of the Guru's Shabad, inspiration for loving devotional worship wells up.  
I beg for the treasure of the Naam, and the Lord's Praise.  
When it pleases the Lord, He unites me in Union with the Guru; the Lord saves the whole world. ||7||

One who chants the Lord's Chant, attains the Wisdom of the True Guru.  
The tyrant, the Messenger of Death, becomes a servant at his feet.  
In the noble congregation of the Sangat, one's state and way of life become noble as well, and one crosses over the terrifying world-ocean. ||8||

Through the Shabad, one crosses over this terrifying world-ocean.  
The duality within is burnt away from within.  
Taking up the five arrows of virtue, Death is killed, drawing the Bow of the Tenth Gate in the Mind's Sky. ||9||

How can the faithless cynics attain enlightened awareness of the Shabad?  
Without awareness of the Shabad, they come and go in reincarnation.  
O Nanak, the Gurmukh obtains the support of liberation; by perfect destiny, he meets the Lord. ||10||

The Fearless True Guru is our Savior and Protector.  
Devotional worship is obtained through the Guru, the Lord of the world.  
The blissful music of the unstruck sound current vibrates and resounds; through the Word of the Guru's Shabad, the Immaculate Lord is obtained. ||11||

He alone is fearless, who has no destiny written on His head.  
God Himself is unseen; He reveals Himself through His wondrous creative power.  
He Himself is unattached, unborn and self-existent. O Nanak, through the Guru's

Teachings, He is found. ||12||

The True Guru knows the state of one's inner being.

He alone is fearless, who realizes the Word of the Guru's Shabad.

He looks within his own inner being, and realizes the Lord within all; his mind does not waver at all. ||13||

He alone is fearless, within whose being the Lord abides.

Day and night, he is delighted with the Immaculate Naam, the Name of the Lord.

O Nanak, in the Sangat, the Holy Congregation, the Lord's Praise is obtained, and one easily, intuitively meets the Lord. ||14||

One who knows God, within the self and beyond,

remains detached, and brings his wandering mind back to its home.

The True Primal Lord is over all the three worlds; O Nanak, His Ambrosial Nectar is obtained. ||15||4||21||

Maaroo, First Mehl:

The Creator Lord is infinite; His creative power is wondrous.

Created beings have no power over Him.

He formed the living beings, and He Himself sustains them; the Hukam of His Command controls each and every one. ||1||

The all-pervading Lord orchestrates all through His Hukam.

Who is near, and who is far away?

Behold the Lord, both hidden and manifest, in each and every heart; the unique Lord is permeating all. ||2||

One whom the Lord unites with Himself, merges in conscious awareness.

Through the Word of the Guru's Shabad, meditate on the Lord's Name.

God is the embodiment of bliss, incomparably beautiful and unfathomable; meeting with the Guru, doubt is dispelled. ||3||

The Naam, the Name of the Lord, is more dear to me than my mind, body and wealth.

In the end, when I must depart, it shall be my only help and support.

Section 25 - Raag Maaroo - Part 055

In this world of love and attachment, no one is anyone else's friend or companion; without the Lord, without the Guru, who has ever found peace? ||4||

He, unto whom the Perfect Guru grants His Grace,

is merged in the Word of the Shabad, through the Teachings of the brave, heroic Guru.

O Nanak, dwell upon, and serve at the Guru's feet; He places those who wander back on the Path. ||5||

The wealth of the Lord's Praise is very dear to the humble Saints.

Through the Guru's Teachings, I have obtained Your Name, Lord.

The beggar serves at the Lord's door, and in the Court of the Lord, sings His Praises. ||6||

When one meets the True Guru, he is called into the Mansion of the Lord's Presence.

In the True Court, he is blessed with salvation and honor.

The faithless cynic has no place of rest in the Lord's palace; he suffers the pains of birth and death. ||7||

So serve the True Guru, the unfathomable ocean,

and you shall obtain the profit, the wealth, the jewel of the Naam.

The filth of corruption is washed away, by bathing in the pool of Ambrosial Nectar. In the Guru's pool, contentment is obtained. ||8||

So serve the Guru without hesitation.

And in the midst of hope, remain unmoved by hope.

Serve the Eradicator of cynicism and suffering, and you shall never again be afflicted by the disease. ||9||

One who is pleasing to the True Lord is blessed with glorious greatness.

Who else can teach him anything?

The Lord and the Guru are pervading in one form. O Nanak, the Lord loves the Guru. ||10||

Some read scriptures, the Vedas and the Puraanas.

Some sit and listen, and read to others.

Tell me, how can the heavy, rigid doors be opened? Without the True Guru, the essence of reality is not realized. ||11||

Some collect dust, and smear their bodies with ashes;

but deep within them are the outcasts of anger and egotism.

Practicing hypocrisy, Yoga is not obtained; without the True Guru, the unseen Lord is not found. ||12||

Some make vows to visit sacred shrines of pilgrimage, keep fasts and live in the forest.

Some practice chastity, charity and self-discipline, and speak of spiritual wisdom.

But without the Lord's Name, how can anyone find peace? Without the True Guru, doubt is not dispelled. ||13||

Inner cleansing techniques, channeling the energy to raise the Kundalini to the Tenth Gate,

inhaling, exhaling and holding the breath by the force of the mind -

by empty hypocritical practices, Dharmic love for the Lord is not produced.

Only through the Word of the Guru's Shabad is the sublime, supreme essence obtained. ||14||

Seeing the Lord's creative power, my mind remains satisfied.

Through the Guru's Shabad, I have realized that all is God.

O Nanak, the Lord, the Supreme Soul, is in all. The Guru, the True Guru, has inspired me to see the unseen Lord. ||15||5||22||

Maaroo, Solhay, Third Mehl:

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

By the Hukam of His Command, He effortlessly created the Universe.

Creating the creation, He gazes upon His own greatness.

He Himself acts, and inspires all to act; in His Will, He pervades and permeates all. ||1||

The world is in the darkness of love and attachment to Maya.

How rare is that Gurmukh who contemplates, and understands.

He alone attains the Lord, unto whom He grants His Grace. He Himself unites in His Union. ||2||

Section 25 - Raag Maaroo - Part 056

Uniting with Himself, He bestows glorious greatness.

By Guru's Grace, one comes to know the Lord's worth.  
The self-willed manmukh wanders everywhere, weeping and wailing; he is utterly ruined by the love of duality. ||3||  
Egotism was instilled into the illusion of Maya.  
The self-willed manmukh is deluded, and loses his honor.  
But one who becomes Gurmukh is absorbed in the Name; he remains immersed in the True Lord. ||4||  
Spiritual wisdom is obtained from the Guru, along with the jewel of the Naam, the Name of the Lord.  
Desires are subdued, and one remains immersed in the mind.  
The Creator Himself stages all His plays; He Himself bestows understanding. ||5||  
One who serves the True Guru eradicates self-conceit.  
Meeting with his Beloved, he finds peace through the Word of the Shabad.  
Deep within his inner being, he is imbued with loving devotion; intuitively, he becomes one with the Lord. ||6||  
The Destroyer of pain is known through the Guru.  
The Great Giver, the Life of the world, Himself has met me.  
He alone understands, whom the Lord joins with Himself. Fear and doubt are taken away from his body. ||7||  
He Himself is the Gurmukh, and He Himself bestows His blessings.  
Through the True Word of the Shabad, serve the True Guru.  
Old age and death cannot even touch one who is in harmony with the True Lord. ||8||  
The world is burning up in the fire of desire.  
It burns and burns, and is destroyed in all its corruption.  
The self-willed manmukh finds no place of rest anywhere. The True Guru has imparted this understanding. ||9||  
Those who serve the True Guru are very fortunate.  
They remain lovingly focused on the True Name forever.  
The Immaculate Naam, the Name of the Lord, permeates the nucleus of their inner being; through the Shabad, their desires are quenched. ||10||  
True is the Word of the Shabad, and True is the Bani of His Word.  
How rare is that Gurmukh who realizes this.  
Those who are imbued with the True Shabad are detached. Their comings and goings in reincarnation are ended. ||11||  
One who realizes the Shabad is cleansed of impurities.  
The Immaculate Naam abides within his mind.  
He serves his True Guru forever, and egotism is eradicated from within. ||12||  
If one comes to understand, through the Guru, then he comes to know the Lord's Door.  
But without the Naam, one babbles and argues in vain.  
The glory of serving the True Guru is that it eradicates hunger and thirst. ||13||  
When the Lord unites them with Himself, then they come to understand.  
Without spiritual wisdom, they understand nothing at all.  
One whose mind is filled with the Guru's gift forever - his inner being

resounds with the Shabad, and the Word of the Guru's Bani. ||14||

He acts according to his pre-ordained destiny.

No one can erase the Command of the Primal Lord.

They alone dwell in the Sat Sangat, the True Congregation, who have such pre-ordained destiny. ||15||

He alone finds the Lord, unto whom He grants His Grace.

He links his consciousness to the deep meditative state of the True Shabad.

Nanak, Your slave, offers this humble prayer; I stand at Your Door, begging for Your Name. ||16||1||

Maaroo, Third Mehl:

The One and only Lord is pervading and permeating everywhere.

How rare is that person, who as Gurmukh, understands this.

The One Lord is permeating and pervading, deep within the nucleus of all.

Without Him, there is no other at all. ||1||

He created the 8.4 millions species of beings.

Section 25 - Raag Maaroo - Part 057

The spiritual teachers and meditators proclaim this.

He Himself nourishes all; no one else can estimate His value. ||2||

Love and attachment to Maya are utter darkness.

Egotism and possessiveness have spread throughout the expanse of the universe.

Night and day, they burn, day and night; without the Guru, there is no peace or tranquility. ||3||

He Himself unites, and He Himself separates.

He Himself establishes, and He Himself disestablishes.

True is the Hukam of His Command, and True is the expanse of His universe. No one else can issue any Command. ||4||

He alone is attached to the Lord, whom the Lord attaches to Himself.

By Guru's Grace, the fear of death runs away.

The Shabad, the Giver of peace, dwells forever deep within the nucleus of the self. One who is Gurmukh understands. ||5||

God Himself unites those united in His Union.

Whatever is pre-ordained by destiny, cannot be erased.

Night and day, His devotees worship Him, day and night; one who becomes Gurmukh serves Him. ||6||

Serving the True Guru, lasting peace is experienced.

He Himself, the Giver of all, has come and met me.

Subduing egotism, the fire of thirst has been extinguished; contemplating the Word of the Shabad, peace is found. ||7||

One who is attached to his body and family, does not understand.

But one who becomes Gurmukh, sees the Lord with his eyes.

Night and day, he chants the Naam, day and night; meeting with his Beloved, he finds peace. ||8||

The self-willed manmukh wanders distracted, attached to duality.

That unfortunate wretch - why didn't he just die as soon as he was born?

Coming and going, he wastes away his life in vain. Without the Guru, liberation is not obtained. ||9||

That body which is stained with the filth of egotism is false and impure.

It may be washed a hundred times, but its filth is still not removed.

But if it is washed with the Word of the Shabad, then it is truly cleansed, and it shall never be soiled again. ||10||

The five demons destroy the body.

He dies and dies again, only to be reincarnated; he does not contemplate the Shabad.

The darkness of emotional attachment to Maya is within his inner being; as if in a dream, he does not understand. ||11||

Some conquer the five demons, by being attached to the Shabad.

They are blessed and very fortunate; the True Guru comes to meet them.

Within the nucleus of their inner being, they dwell upon the Truth; attuned to the Lord's Love, they intuitively merge in Him. ||12||

The Guru's Way is known through the Guru.

His perfect servant attains realization through the Shabad.

Deep within his heart, he dwells forever upon the Shabad; he tastes the sublime essence of the True Lord with his tongue. ||13||

Egotism is conquered and subdued by the Shabad.

I have enshrined the Name of the Lord within my heart.

Other than the One Lord, I know nothing at all. Whatever will be, will automatically be. ||14||

Without the True Guru, no one obtains intuitive wisdom.

The Gurmukh understands, and is immersed in the True Lord.

He serves the True Lord, and is attuned to the True Shabad. The Shabad banishes egotism. ||15||

He Himself is the Giver of virtue, the Contemplative Lord.

The Gurmukh is given the winning dice.

O Nanak, immersed in the Naam, the Name of the Lord, one becomes true; from the True Lord, honor is obtained. ||16||2||

Maaroo, Third Mehl:

One One True Lord is the Life of the World, the Great Giver.

Serving the Guru, through the Word of the Shabad, He is realized.

Section 25 - Raag Maaroo - Part 058

There is only One Command, and there is only One Supreme King. In each and every age, He links each to their tasks. ||1||

That humble being is immaculate, who knows his own self.

The Lord, the Giver of peace, Himself comes and meets him.

His tongue is imbued with the Shabad, and he sings the Glorious Praises of the Lord; he is honored in the Court of the True Lord. ||2||

The Gurmukh is blessed with the glorious greatness of the Naam.

The self-willed manmukh, the slanderer, loses his honor.

Attuned to the Naam, the supreme soul-swans remain detached; in the home of the self, they remain absorbed in deep meditative trance. ||3||

That humble being who dies in the Shabad is perfect.

The brave, heroic True Guru chants and proclaims this.

Deep within the body is the true pool of Ambrosial Nectar; the mind drinks it in with loving devotion. ||4||

The Pandit, the religious scholar, reads and instructs others,

but he does not realize that his own home is on fire.  
Without serving the True Guru, the Naam is not obtained. You can read until you are exhausted, but you shall not find peace and tranquility. ||5||  
Some smear their bodies with ashes, and wander around in religious disguises. Without the Word of the Shabad, who has ever subdued egotism?  
Night and day, they continue burning, day and night; they are deluded and confused by their doubt and religious costumes. ||6||  
Some, in the midst of their household and family, remain always unattached. They die in the Shabad, and dwell in the Lord's Name.  
Night and day, they remain forever attuned to His Love; they focus their consciousness on loving devotion and the Fear of God. ||7||  
The self-willed manmukh indulges in slander, and is ruined.  
The dog of greed barks within him.  
The Messenger of Death never leaves him, and in the end, he leaves, regretting and repenting. ||8||  
Through the True Word of the Shabad, true honor is obtained.  
Without the Name, no one attains liberation.  
Without the True Guru, no one finds the Name. Such is the making which God has made. ||9||  
Some are Siddhas and seekers, and great contemplators.  
Some remain imbued with the Naam, the Name of the Formless Lord, day and night. He alone understands, whom the Lord unites with Himself; through loving devotional worship, fear is dispelled. ||10||  
Some take cleansing baths and give donations to charities, but they do not understand.  
Some struggle with their minds, and conquer and subdue their minds.  
Some are imbued with love for the True Word of the Shabad; they merge with the True Shabad. ||11||  
He Himself creates and bestows glorious greatness.  
By the Pleasure of His Will, He bestows union.  
Bestowing His Grace, He comes to dwell in the mind; such is the Command ordained by my God. ||12||  
Those humble beings who serve the True Guru are true.  
The false, self-willed manmukhs do not know how to serve the Guru.  
The Creator Himself creates the creation and watches over it; he attaches all according to the Pleasure of His Will. ||13||  
In each and every age, the True Lord is the one and only Giver.  
Through perfect destiny, one realizes the Word of the Guru's Shabad.  
Those who are immersed in the Shabad are not separated again. By His Grace, they are intuitively immersed in the Lord. ||14||  
Acting in egotism, they are stained with the filth of Maya.  
They die and die again, only to be reborn in the love of duality.  
Without serving the True Guru, no one finds liberation. O mind, tune into this, and see. ||15||

Section 25 - Raag Maaroo - Part 059

He does whatever He pleases.

No one has done, or can do anything by himself.

O Nanak, through the Name, one is blessed with glorious greatness, and obtains honor in the Court of the True Lord. ||16||3||

Maaroo, Third Mehl:

All who come shall have to depart.

In the love of duality, they are caught by the noose of the Messenger of Death.

Those humble beings who are protected by the True Guru, are saved. They merge into the Truest of the True. ||1||

The Creator Himself creates the creation, and watches over it.

They alone are acceptable, upon whom He bestows His Glance of Grace.

The Gurmukh attains spiritual wisdom, and understands everything. The ignorant ones act blindly. ||2||

The self-willed manmukh is cynical; he doesn't understand.

He dies and dies again, only to be reborn, and loses his life uselessly again.

The Gurmukh is imbued with the Naam, the Name of the Lord; he finds peace, and is intuitively immersed in the True Lord. ||3||

Chasing after worldly affairs, the mind has become corroded and rusty.

But meeting with the Perfect Guru, it is transmuted into gold once again.

When the Lord Himself grants forgiveness, then peace is obtained; through the Perfect Word of the Shabad, one is united with Him. ||4||

The false and evil-minded are the most wicked of the wicked.

They are the most unworthy of the unworthy.

With false intellect, and insipid words of mouth, evil-minded, they do not obtain the Naam. ||5||

The unworthy soul-bride is not pleasing to her Husband Lord.

False-minded, her actions are false.

The foolish person does not know the excellence of her Husband Lord. Without the Guru, she does not understand at all. ||6||

The evil-minded, wicked soul-bride practices wickedness.

She decorates herself, but her Husband Lord is not pleased.

The virtuous soul-bride enjoys and ravishes her Husband Lord forever; the True Guru unites her in His Union. ||7||

God Himself issues the Hukam of His Command, and beholds all.

Some are forgiven, according to their pre-ordained destiny.

Night and day, they are imbued with the Naam, and they find the True Lord. He Himself unites them in His Union. ||8||

Egotism attaches them to the juice of emotional attachment, and makes them run around.

The Gurmukh is intuitively immersed in the True Love of the Lord.

He Himself unites, He Himself acts, and beholds. Without the True Guru, understanding is not obtained. ||9||

Some contemplate the Word of the Shabad; these humble beings remain always awake and aware.

Some are attached to the love of Maya; these unfortunate ones remain asleep.

He Himself acts, and inspires all to act; no one else can do anything. ||10||

Through the Word of the Guru's Shabad, death is conquered and killed.

Keep the Name of the Lord enshrined within your heart.

Serving the True Guru, peace is obtained, and one merges in the Name of the

Lord. ||11||

In the love of duality, the world wanders around insane.

Immersed in love and attachment to Maya, it suffers in pain.

Wearing all sorts of religious robes, He is not obtained. Without the True Guru, peace is not found. ||12||

Who is to blame, when He Himself does everything?

As He wills, so is the path we take.

He Himself is the Merciful Giver of peace; as He wills, so do we follow. ||13||

He Himself is the Creator, and He Himself is the Enjoyer.

He Himself is detached, and He Himself is attached.

He Himself is immaculate, compassionate, the lover of nectar; the Hukam of His Command cannot be erased. ||14||

Those who know the One Lord are very fortunate.

Section 25 - Raag Maaroo - Part 060

He dwells in each and every heart, the Great Giver, the Life of the world.

At the same time, He is both hidden and revealed. For the Gurmukh, doubt and fear are dispelled. ||15||

The Gurmukh knows the One, the Dear Lord.

Deep within the nucleus of his inner being, is the Naam, the Name of the Lord; he realizes the Word of the Shabad.

He alone receives it, unto whom You give it. O Nanak, the Naam is glorious greatness. ||16||4||

Maaroo, Third Mehl:

I praise the true, profound and unfathomable Lord.

All the world is in His power.

He enjoys all hearts forever, day and night; He Himself dwells in peace. ||1||

True is the Lord and Master, and True is His Name.

By Guru's Grace, I enshrine Him in my mind.

He Himself has come to dwell deep within the nucleus of my heart; the noose of death has been snapped. ||2||

Whom should I serve, and whom should I praise?

I serve the True Guru, and praise the Word of the Shabad.

Through the True Shabad, the intellect is exalted and ennobled forever, and the lotus deep within blossoms forth. ||3||

The body is frail and perishable, like paper.

When the drop of water falls upon it, it crumbles and dissolves instantaneously.

But the body of the Gurmukh, who understands, is like gold; the Naam, the Name of the Lord, dwells deep within. ||4||

Pure is that kitchen, which is enclosed by spiritual awareness.

The Lord's Name is my food, and Truth is my support.

Forever satisfied, sanctified and pure is that person, within whose heart the Lord's Name abides. ||5||

I am a sacrifice to those who are attached to the Truth.

They sing the Glorious Praises of the Lord, and remain awake and aware night and day.

True peace fills them forever, and their tongues savor the sublime essence of

the Lord. ||6||

I remember the Lord's Name, and no other at all.

I serve the One Lord, and no other at all.

The Perfect Guru has revealed the whole Truth to me; I dwell in the True Name.

||7||

Wandering, wandering in reincarnation, again and again, he comes into the world.

He is deluded and confused, when the Lord and Master confuses him.

He meets with the Dear Lord, when, as Gurmukh, he understands; he remembers the Shabad, the Word of the immortal, eternal Lord God. ||8||

I am a sinner, overflowing with sexual desire and anger.

With what mouth should I speak? I have no virtue, and I have rendered no service.

I am a sinking stone; please, Lord, unite me with Yourself. Your Name is eternal and imperishable. ||9||

No one does anything; no one is able to do anything.

That alone happens, which the Lord Himself does, and causes to be done.

Those whom He Himself forgives, find peace; they dwell forever in the Naam, the Name of the Lord. ||10||

This body is the earth, and the infinite Shabad is the seed.

Deal and trade with the True Name alone.

The True wealth increases; it is never exhausted, when the Naam dwells deep within. ||11||

O Dear Lord, please bless me, the worthless sinner, with virtue.

Forgive me, and bless me with Your Name.

One who becomes Gurmukh, is honored; he dwells in the Name of the One Lord alone. ||12||

The wealth of the Lord is deep within one's inner being, but he does not realize it.

By Guru's Grace, one comes to understand.

One who becomes Gurmukh is blessed with this wealth; he lives forever in the Naam. ||13||

Fire and wind lead him into delusions of doubt.

Section 25 - Raag Maaroo - Part 061

In love and attachment to Maya, he has no understanding at all.

The blind, self-willed manmukh sees nothing; through the Guru's Teachings, the Naam is gloriously revealed. ||14||

The manmukhs are asleep in egotism and Maya.

They do not watch over their own homes, and are ruined in the end.

They slander others, and burn in great anxiety; they dwell in pain and suffering. ||15||

The Creator Himself has created the creation.

He blesses the Gurmukh with understanding.

O Nanak, those who are attuned to the Naam - their minds become immaculate; they dwell in the Naam, and only the Naam. ||16||5||

Maaroo, Third Mehl:

I serve the One Lord, who is eternal, stable and True.

Attached to duality, the whole world is false.

Following the Guru's Teachings, I praise the True Lord forever, pleased with the Truest of the True. ||1||

Your Glorious Virtues are so many, Lord; I do not know even one.

The Life of the world, the Great Giver, attaches us to himself.

He Himself forgives, and bestows glorious greatness. Following the Guru's Teachings, this mind is delighted. ||2||

The Word of the Shabad has subdued the waves of Maya.

Egotism has been conquered, and this mind has become immaculate.

I intuitively sing His Glorious Praises, imbued with the Lord's Love. My tongue chants and savors the Lord's Name. ||3||

Crying out, "Mine, mine!" he spends his life.

The self-willed manmukh does not understand; he wanders around in ignorance.

The Messenger of Death watches over him every moment, every instant; night and day, his life is wasting away. ||4||

He practices greed within, and does not understand.

He does not see the Messenger of Death hovering over his head.

Whatever one does in this world, will come to face him in the hereafter; what can he do at that very last moment? ||5||

Those who are attached to the Truth are true.

The self-willed manmukhs, attached to duality, weep and wail.

He is the Lord and Master of both worlds; He Himself delights in virtue. ||6||

Through the Word of the Guru's Shabad, His humble servant is exalted forever.

This mind is enticed by the Naam, the source of nectar.

It is not stained at all by the dirt of attachment to Maya; through the Guru's Teachings, it is pleased and saturated with the Lord's Name. ||7||

The One Lord is contained within all.

By Guru's Grace, He is revealed.

One who subdues his ego, finds lasting peace; he drinks in the Ambrosial Nectar of the True Name. ||8||

God is the Destroyer of sin and pain.

The Gurmukh serves Him, and contemplates the Word of the Shabad.

He Himself is pervading everything. The Gurmukh's body and mind are saturated and pleased. ||9||

The world is burning in the fire of Maya.

The Gurmukh extinguishes this fire, by contemplating the Shabad.

Deep within are peace and tranquility, and lasting peace is obtained. Following the Guru's Teachings, one is blessed with the Naam, the Name of the Lord.

||10||

Even Indra, seated upon his throne, is caught in the fear of death.

The Messenger of Death will not spare them, even though they try all sorts of things.

When one meets with the True Guru, one is liberated, drinking in and savoring the sublime essence of the Lord, Har, Har. ||11||

There is no devotion within the self-willed manmukh.

Through devotional worship, the Gurmukh obtains peace and tranquility.

Forever pure and sanctified is the Word of the Guru's Bani; following the

Guru's Teachings, one's inner being is drenched in it. ||12||

I have considered Brahma, Vishnu and Shiva.

They are bound by the three qualities - the three gunas; they are far away from liberation.

Section 25 - Raag Maaroo - Part 062

The Gurmukh knows the spiritual wisdom of the One Lord. Night and day, he chants the Naam, the Name of the Lord. ||13||

He may read the Vedas, but he does not realize the Lord's Name.

For the sake of Maya, he reads and recites and argues.

The ignorant and blind person is filled with filth within. How can he cross over the impassable world-ocean? ||14||

He voices all the controversies of the Vedas,

but his inner being is not saturated or satisfied, and he does not realize the Word of the Shabad.

The Vedas tell all about virtue and vice, but only the Gurmukh drinks in the Ambrosial Nectar. ||15||

The One True Lord is all by Himself.

There is no one else except Him.

O Nanak, true is the mind of one who is attuned to the Naam; he speaks Truth, and nothing but Truth. ||16||6||

Maaroo, Third Mehl:

The True Lord has established the Throne of Truth.

He dwells in His own home deep within the self, where there is no emotional attachment to Maya.

The True Lord dwells deep within the nucleus of the Gurmukh's heart forever; his actions are excellent. ||1||

True is his merchandise, and true is his trade.

There is no doubt within him, and no expanse of duality.

He has earned the true wealth, which is never exhausted. How few are those who contemplate this, and understand. ||2||

They alone are attached to the True Name, whom the Lord Himself attaches.

The Word of the Shabad is deep within the nucleus of the self; good fortune is recorded upon their foreheads.

Through the True Word of the Shabad, they sing the True Praises of the Lord; they are attuned to contemplative meditation on the Shabad. ||3||

I praise the True Lord, the Truest of the True.

I see the One Lord, and no other.

The Guru's Teachings are the ladder to reach the highest of the high. the jewel of spiritual wisdom conquers egotism. ||4||

Emotional attachment to Maya is burnt away by the Word of the Shabad.

The True One comes to dwell in the mind, when it pleases You, O Lord.

True are all the actions of the truthful; the thirst of egotism is subdued.

||5||

All by Himself, God created emotional attachment to Maya.

How rare are those who, as Gurmukh, realize the Lord.

One who becomes Gurmukh practices Truth; true and excellent are his actions.

||6||

He does those deeds which are pleasing to my God;  
through the Shabad, he burns away egotism and the thirst of desire.  
Following the Guru's Teachings, he remains forever cool and calm deep within;  
he conquers and subdues his ego. ||7||

Those who are attached to the Truth are pleased with everything.  
They are embellished with the True Word of the Shabad.

Those who are true in this world, are true in the Court of the Lord. The  
Merciful Lord adorns them with His Mercy. ||8||

Those who are attached to duality, and not the Truth,  
are trapped in emotional attachment to Maya; they totally suffer in pain.  
Without the Guru, they do not understand pain and pleasure; attached to Maya,  
they suffer in terrible pain. ||9||

Those whose minds are pleased with the True Word of the Shabad  
act according to pre-ordained destiny.

They serve the True Lord, and meditate on the True Lord; they are imbued with  
contemplative meditation on the True Lord. ||10||

Service to the Guru seems sweet to them.

Night and day, they are intuitively immersed in celestial peace.

Chanting the Name of the Lord, Har, Har, their minds become immaculate; they  
love to serve the Guru. ||11||

Those humble beings are at peace, whom the True Guru attaches to the Truth.  
He Himself, in His Will, merges them into Himself.

Those humble beings, whom the True Guru protects, are saved. The rest are  
ruined through emotional attachment to Maya. ||12||

Section 25 - Raag Maaroo - Part 063

The Gurmukh realizes the True Word of the Shabad.

He has no family, and he has no mother.

The One and Only Lord is pervading and permeating deep within the nucleus of  
all. He is the Support of all beings. ||13||

Egotism, possessiveness, and the love of duality

- none of these shall go along with you; such is the pre-ordained will of our  
Lord and Master.

Through the True Guru, practice Truth, and the True Lord shall take away your  
pains. ||14||

If You so bless me, then I shall find lasting peace.

Through the True Word of the Shabad, I live the Truth.

The True Lord is within me, and my mind and body have become True. I am blessed  
with the overflowing treasure of devotional worship. ||15||

He Himself watches, and issues His Command.

He Himself inspires us to obey His Will.

O Nanak, only those who are attuned to the Naam are detached; their minds,  
bodies and tongues are embellished with the Naam. ||16||7||

Maaroo, Third Mehl:

He Himself created Himself, and came into being.

The One Lord is pervading in all, remaining hidden.

The Lord, the Life of the world, takes care of all. Whoever knows his own self,  
realizes God. ||1||

He who created Brahma, Vishnu and Shiva,  
links each and every being to its tasks.  
He merges into Himself, whoever is pleasing to His Will. The Gurmukh knows the  
One Lord. ||2||  
The world is coming and going in reincarnation.  
Attached to Maya, it dwells on its many sins.  
One who realizes the Word of the Guru's Shabad, praises forever the eternal,  
unchanging True Lord. ||3||  
Some are attached to the root - they find peace.  
But those who are attached to the branches, waste their lives away uselessly.  
Those humble beings, who chant the Name of the Ambrosial Lord, produce the  
ambrosial fruit. ||4||  
I have no virtues; what words should I speak?  
You see all, and weigh them on Your scale.  
By Your will, You preserve me, and so do I remain. The Gurmukh knows the One  
Lord. ||5||  
According to Your Will, You link me to my true tasks.  
Renouncing vice, I am immersed in virtue.  
The One Immaculate True Lord abides in virtue; through the Word of the Guru's  
Shabad, He is realized. ||6||  
Wherever I look, there I see Him.  
Duality and evil-mindedness are destroyed through the Shabad.  
The One Lord God is immersed in His Oneness. He is attuned forever to His own  
delight. ||7||  
The body-lotus is withering away,  
but the ignorant, self-willed manmukh does not understand the Shabad.  
By Guru's Grace, he searches his body, and finds the Great Giver, the Life of  
the world. ||8||  
The Lord frees up the body-fortress, which was seized by sins,  
when one keeps the Dear Lord enshrined forever in the heart.  
The fruits of his desires are obtained, and he is dyed in the permanent color  
of the Lord's Love. ||9||  
The self-willed manmukh speaks of spiritual wisdom, but does not understand.  
Again and again, he comes into the world, but he finds no place of rest.  
The Gurmukh is spiritually wise, and praises the Lord forever. Throughout each  
and every age, the Gurmukh knows the One Lord. ||10||  
All the deeds which the manmukh does bring pain - nothing but pain.  
The Word of the Shabad is not within him; how can he go to the Court of the  
Lord?  
The True Shabad dwells deep within the mind of the Gurmukh; he serves the Giver  
of peace forever. ||11||  
Section 25 - Raag Maaroo - Part 064  
Wherever I look, I see You, everywhere.  
Through the Perfect Guru, all this is known.  
I meditate forever and ever on the Naam; this mind is imbued with the Naam.  
||12||  
Imbued with the Naam, the body is sanctified.

Without the Naam, they are drowned and die without water.  
They come and go, but do not understand the Naam. Some, as Gurmukh, realize the Word of the Shabad. ||13||

The Perfect True Guru has imparted this understanding.  
Without the Name, no one attains liberation.  
Through the Naam, the Name of the Lord, one is blessed with glorious greatness; he remains intuitively attuned to the Lord's Love. ||14||

The body-village crumbles and collapses into a pile of dust.  
Without the Shabad, the cycle of reincarnation is not brought to an end.  
One who knows the One Lord, through the True Guru, praises the True Lord, and remains immersed in the True Lord. ||15||

The True Word of the Shabad comes to dwell in the mind, when the Lord bestows His Glance of Grace.  
O Nanak, those who are attuned to the Naam, the Name of the Formless Lord, realize the True Lord in His True Court. ||16||8||

Maaroo, Solhay, Third Mehl:  
O Creator, it is You Yourself who does all.  
All beings and creatures are under Your Protection.  
You are hidden, and yet permeating within all; through the Word of the Guru's Shabad, You are realized. ||1||

Devotion to the Lord is a treasure overflowing.  
He Himself blesses us with contemplative meditation on the Shabad.  
You do whatever You please; my mind is attuned to the True Lord. ||2||

You Yourself are the priceless diamond and jewel.  
In Your Mercy, You weigh with Your scale.  
All beings and creatures are under Your protection. One who is blessed by Your Grace realizes his own self. ||3||

One who receives Your Mercy, O Primal Lord, does not die, and is not reborn; he is released from the cycle of reincarnation.  
He sings the Glorious Praises of the True Lord, day and night, and, throughout the ages, he knows the One Lord. ||4||

Emotional attachment to Maya wells up throughout the whole world, from Brahma, Vishnu and all the demi-gods.  
Those who are pleasing to Your Will, are attached to the Naam; through spiritual wisdom and understanding, You are recognized. ||5||

The world is engrossed in vice and virtue.  
Happiness and misery are totally loaded with pain.  
One who becomes Gurmukh finds peace; such a Gurmukh recognizes the Naam. ||6||

No one can erase the record of one's actions.  
Through the Word of the Guru's Shabad, one finds the door of salvation.  
One who conquers self-conceit and recognizes the Lord, obtains the fruits of his pre-destined rewards. ||7||

Emotionally attached to Maya, one's consciousness is not attached to the Lord.  
In the love of duality, he will suffer terrible agony in the world hereafter.  
The hypocritical, self-willed manmukhs are deluded by doubt; at the very last moment, they regret and repent. ||8||

In accordance with the Lord's Will, he sings the Glorious Praises of the Lord.  
He is rid of all sins, and all suffering.

The Lord is immaculate, and immaculate is the Word of His Bani. My mind is imbued with the Lord. ||9||

One who is blessed with the Lord's Glance of Grace, obtains the Lord, the treasure of virtue.

Egotism and possessiveness are brought to an end.

The One Lord is the only Giver of virtue and vice, merits and demerits; how rare are those who, as Gurmukh, understand this. ||10||

My God is immaculate, and utterly infinite.

God unites with Himself, through contemplation of the Word of the Guru's Shabad.

Section 25 - Raag Maaroo - Part 065

He Himself forgives, and implants the Truth. The mind and body are then attuned to the True Lord. ||11||

Within the polluted mind and body is the Light of the Infinite Lord.

One who understands the Guru's Teachings, contemplates this.

Conquering egotism, the mind becomes immaculate forever; with his tongue, he serves the Lord, the Giver of peace. ||12||

In the fortress of the body there are many shops and bazaars;  
within them is the Naam, the Name of the utterly infinite Lord.

In His Court, one is embellished forever with the Word of the Guru's Shabad; he conquers egotism and realizes the Lord. ||13||

The jewel is priceless, inaccessible and infinite.

How can the poor wretch estimate its worth?

Through the Word of the Guru's Shabad, it is weighed, and so the Shabad is realized deep within. ||14||

The great volumes of the Simritees and the Shaastras only extend the extension of attachment to Maya.

The fools read them, but do not understand the Word of the Shabad. How rare are those who, as Gurmukh, understand. ||15||

The Creator Himself acts, and causes all to act.

Through the True Word of His Bani, Truth is implanted deep within.

O Nanak, through the Naam, one is blessed with glorious greatness, and throughout the ages, the One Lord is known. ||16||9||

Maaroo, Third Mehl:

Serve the True Creator Lord.

The Word of the Shabad is the Destroyer of pain.

He is inaccessible and unfathomable; He cannot be evaluated. He Himself is inaccessible and immeasurable. ||1||

The True Lord Himself makes Truth pervasive.

He attaches some humble beings to the Truth.

They serve the True Lord and practice Truth; through the Name, they are absorbed in the True Lord. ||2||

The Primal Lord unites His devotees in His Union.

He attaches them to true devotional worship.

One who sings forever the Glorious Praises of the Lord, through the True Word

of His Bani, earns the profit of this life. ||3||

The Gurmukh trades, and understands his own self.

He knows no other than the One Lord.

True is the banker, and True are His traders, who buy the merchandise of the Naam. ||4||

He Himself fashions and creates the Universe.

He inspires a few to realize the Word of the Guru's Shabad.

Those humble beings who serve the True Guru are true. He snaps the noose of death from around their necks. ||5||

He destroys, creates, embellishes and fashions all beings, and attaches them to duality, attachment and Maya.

The self-willed manmukhs wander around forever, acting blindly. Death has strung his noose around their necks. ||6||

He Himself forgives, and enjoins us to serve the Guru.

Through the Guru's Teachings, the Naam comes to dwell within the mind.

Night and day, meditate on the Naam, the Name of the True Lord, and earn the profit of the Naam in this world. ||7||

He Himself is True, and True is His Name.

The Gurmukh bestows it, and enshrines it within the mind.

Noble and exalted are those, within whose mind the Lord abides. Their heads are free of strife. ||8||

He is inaccessible and unfathomable; His value cannot be appraised.

By Guru's Grace, He dwells within the mind.

No one calls that person to account, who praises the Word of the Shabad, the Giver of virtue. ||9||

Brahma, Vishnu and Shiva serve Him.

Even they cannot find the limits of the unseen, unknowable Lord.

Those who are blessed by Your Glance of Grace, become Gurmukh, and comprehend the incomprehensible. ||10||

Section 25 - Raag Maaroo - Part 066

The Perfect True Guru has imparted this understanding.

I have enshrined the Naam, the One Name, within my mind.

I chant the Naam, and meditate on the Naam. Singing His Glorious Praises, I enter the Mansion of the Lord's Presence. ||11||

The servant serves, and obeys the Command of the Infinite Lord.

The self-willed manmukhs do not know the value of the Lord's Command.

By the Hukam of the Lord's Command, one is exalted; by His Hukam, one is glorified; by His Hukam, one becomes carefree. ||12||

By Guru's Grace, one recognizes the Lord's Hukam.

The wandering mind is restrained, and brought back to the home of the One Lord.

Imbued with the Naam, one remains forever detached; the jewel of the Naam rests within the mind. ||13||

The One Lord is pervasive throughout all the world.

By Guru's Grace, He is revealed.

Those humble beings who praise the Shabad are immaculate; they dwell within the home of their own inner self. ||14||

The devotees abide forever in Your Sanctuary, Lord.

You are inaccessible and unfathomable; Your value cannot be estimated.  
As it pleases Your Will, You keep us; the Gurmukh meditates on the Naam. ||15||  
Forever and ever, I sing Your Glorious Praises.  
O my True Lord and Master, may I become pleasing to Your Mind.  
Nanak offers this true prayer: O Lord, please bless me with Truth, that I may  
merge in the Truth. ||16||1||10||

Maaroo, Third Mehl:  
Those who serve the True Guru are very fortunate.  
Night and day, they remain lovingly attuned to the True Name.  
The Lord, the Giver of peace, abides forever deep within their hearts; they  
delight in the True Word of the Shabad. ||1||  
When the Lord grants His Grace, one meets with the Guru.  
The Name of the Lord is enshrined within the mind.  
The Lord, the Giver of peace, abides forever within the mind; the mind is  
delighted with the Word of the Shabad. ||2||  
When the Lord bestows His Mercy, He unites in His Union.  
Egotism and attachment are burned away by the Shabad.  
In the Love of the One Lord, one remains liberated forever; he is not in  
conflict with anyone. ||3||  
Without serving the True Guru, there is only pitch-black darkness.  
Without the Shabad, no one crosses over to the other side.  
Those who are imbued with the Shabad, are very detached. They earn the profit  
of the True Word of the Shabad. ||4||  
Pain and pleasure are pre-ordained by the Creator.  
He Himself has caused the love of duality to be pervasive.  
One who becomes Gurmukh remains detached; how can anyone trust the self-willed  
manmukh? ||5||  
Those who do not recognize the Shabad are manmukhs.  
They do not know the essence of the Fear of the Guru.  
Without this Fear, how can anyone find the Fearless True Lord? The Messenger of  
Death will pull the breath out. ||6||  
The invulnerable Messenger of Death cannot be killed.  
The Word of the Guru's Shabad prevents him from approaching.  
When he hears the Word of the Shabad, he runs far away. He is afraid that the  
self-sufficient Dear Lord will kill him. ||7||  
The Dear Lord is the Ruler above all.  
What can this wretched Messenger of Death do?  
As slave to the Hukam of the Lord's Command, the mortal acts according to His  
Hukam. According to His Hukam, he is deprived of his breath. ||8||  
The Gurmukh realizes that the True Lord created the creation.  
The Gurmukh knows that the Lord has expanded the entire expanse.  
One who becomes Gurmukh, understands the True Lord. Through the True Word of  
the Shabad, he finds peace. ||9||  
The Gurmukh knows that the Lord is the Architect of karma.  
Section 25 - Raag Maaroo - Part 067  
Throughout the four ages, he recognizes the Word of the Guru's Shabad.  
The Gurmukh does not die, the Gurmukh is not reborn; the Gurmukh is immersed in

the Shabad. ||10||

The Gurmukh praises the Naam, and the Shabad.

God is inaccessible, unfathomable and self-sufficient.

The Naam, the Name of the One Lord, saves and redeems throughout the four ages.

Through the Shabad, one trades in the Naam. ||11||

The Gurmukh obtains eternal peace and tranquility.

The Gurmukh enshrines the Naam within his heart.

One who becomes Gurmukh recognizes the Naam, and the noose of evil-mindedness is snapped. ||12||

The Gurmukh wells up from, and then merges back into Truth.

He does not die and take birth, and is not consigned to reincarnation.

The Gurmukh remains forever imbued with the color of the Lord's Love. Night and day, he earns a profit. ||13||

The Gurmukhs, the devotees, are exalted and beautified in the Court of the Lord.

They are embellished with the True Word of His Bani, and the Word of the Shabad.

Night and day, they sing the Glorious Praises of the Lord, day and night, and they intuitively go to their own home. ||14||

The Perfect True Guru proclaims the Shabad;

night and day, remain lovingly attuned to devotional worship.

One who sings forever the Glorious Praises of the Lord, becomes immaculate;

Immaculate are the Glorious Praises of the Sovereign Lord . ||15||

The True Lord is the Giver of virtue.

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

Servant Nanak praises the Naam; he blossoms forth in the ecstasy of the Name of the self-sufficient Lord. ||16||2||11||

Maaroo, Third Mehl:

Serve the Dear Lord, the inaccessible and infinite.

He has no end or limitation.

By Guru's Grace, one who dwells upon the Lord deep within his heart - his heart is filled with infinite wisdom. ||1||

The One Lord is pervading and permeating amidst all.

By Guru's Grace, He is revealed.

The Life of the world nurtures and cherishes all, giving sustenance to all.

||2||

The Perfect True Guru has imparted this understanding.

By the Hukam of His Command, He created the entire Universe.

Whoever submits to His Command, finds peace; His Command is above the heads of kings and emperors. ||3||

True is the True Guru. Infinite is the Word of His Shabad.

Through His Shabad, the world is saved.

The Creator Himself created the creation; He gazes upon it, and blesses it with breath and nourishment. ||4||

Out of millions, only a few understand.

Imbued with the Word of the Guru's Shabad, they are colored in His Love.

They praise the Lord, the Giver of peace forever; the Lord forgives His

devotees, and blesses them with His Praise. ||5||

Those humble beings who serve the True Guru are true.

The falsest of the false die, only to be reborn.

The inaccessible, unfathomable, self-sufficient, incomprehensible Lord is the  
Lover of His devotees. ||6||

The Perfect True Guru implants Truth within.

Through the True Word of the Shabad, they sing His Glorious Praises forever.

The Giver of virtue is pervading deep within the nucleus of all beings; He  
inscribes the time of destiny upon each and every person's head. ||7||

The Gurmukh knows that God is always ever-present.

That humble being who serves the Shabad, is comforted and fulfilled.

Night and day, he serves the True Word of the Guru's Bani; he delights in the  
True Word of the Shabad. ||8||

The ignorant and blind cling to all sorts of rituals.

They stubborn-mindedly perform these rituals, and are consigned to  
reincarnation.

Section 25 - Raag Maaroo - Part 068

For the sake of poison, they act in greed and possessiveness, and evil-minded  
duality. ||9||

The Perfect True Guru implants devotional worship within.

Through the Word of the Guru's Shabad, he lovingly centers his consciousness on  
the Lord's Name.

The Lord pervades his mind, body and heart; deep within, his mind is drenched  
with devotional worship and praise of the Lord. ||10||

My True Lord God is the Destroyer of demons.

Through the Word of the Guru's Shabad, His devotees are saved.

My True Lord God is forever True. He is the Emperor over the heads of kings.  
||11||

True are those devotees, who are pleasing to Your Mind.

They sing the Kirtan of His Praises at His Door; they are embellished and  
exalted by the Word of the Guru's Shabad.

Night and day, they sing the True Word of His Bani. The Naam is the wealth of  
the poor. ||12||

Those whom You unite, Lord, are never separated again.

Through the Word of the Guru's Shabad, they praise You forever.

You are the One Lord and Master over all. Through the Shabad, the Naam is  
praised. ||13||

Without the Shabad, no one knows You.

You Yourself speak the Unspoken Speech.

You Yourself are the Shabad forever, the Guru, the Great Giver; chanting the  
Lord's Name, You bestow Your treasure. ||14||

You Yourself are the Creator of the Universe.

No one can erase what You have written.

You Yourself bless the Gurmukh with the Naam, who is no longer skeptical, and  
is not held to account. ||15||

Your true devotees stand at the Door of Your Court.

They serve the Shabad with love and affection.

O Nanak, those who are attuned to the Naam remain detached; through the Naam, their affairs are resolved. ||16||3||12||

Maaroo, Third Mehl:

My True Lord God has staged a play.

He has created no one like anyone else.

He made them different, and he gazes upon them with pleasure; he placed all the flavors in the body. ||1||

You Yourself vibrate the beat of the breath.

Shiva and Shakti, energy and matter - You have placed them into the body.

By Guru's Grace, one turns away from the world, and attains the jewel of spiritual wisdom, and the Word of the Shabad. ||2||

He Himself created darkness and light.

He alone is pervasive; there is no other at all.

One who realizes his own self - by Guru's Grace, the lotus of his mind blossoms forth. ||3||

Only He Himself knows His depth and extent.

Other people can only listen and hear what is spoken and said.

One who is spiritually wise, understands himself as Gurmukh; he praises the True Lord. ||4||

Deep within the body is the priceless object.

He Himself opens the doors.

The Gurmukh intuitively drinks in the Ambrosial Nectar, and the fire of desire is quenched. ||5||

He placed all the flavors within the body.

How rare are those who understand, through the Word of the Guru's Shabad.

So search within yourself, and praise the Shabad. Why run around outside your self? ||6||

Without tasting, no one enjoys the flavor.

Through the Word of the Guru's Shabad, one drinks in the Ambrosial Nectar.

The Ambrosial Nectar is drunk, and the immoral status is obtained, when one obtains the sublime essence of the Guru's Shabad. ||7||

One who realizes himself, knows all virtues.

Section 25 - Raag Maaroo - Part 069

Through the Word of the Guru's Shabad, he chants the Name of the Lord.

Night and day, he remains imbued with the Naam, day and night; he is rid of emotional attachment to Maya. ||8||

Serving the Guru, all things are obtained;

egotism, possessiveness and self-conceit are taken away.

The Lord, the Giver of peace Himself grants His Grace; He exalts and adorns with the Word of the Guru's Shabad. ||9||

The Guru's Shabad is the Ambrosial Bani.

Night and day, chant the Name of the Lord.

That heart becomes immaculate, which is filled with the True Lord, Har, Har. ||10||

His servants serve, and praise His Shabad.

Imbued forever with the color of His Love, they sing the Glorious Praises of the Lord.

He Himself forgives, and unites them with the Shabad; the fragrance of sandalwood permeates their minds. ||11||

Through the Shabad, they speak the Unspoken, and praise the Lord.

My True Lord God is self-sufficient.

The Giver of virtue Himself unites them with the Shabad; they enjoy the sublime essence of the Shabad. ||12||

The confused, self-willed manmukhs find no place of rest.

They do those deeds which they are pre-destined to do.

Imbued with poison, they search out poison, and suffer the pains of death and rebirth. ||13||

He Himself praises Himself.

Your Glorious Virtues are within You alone, God.

You Yourself are True, and True is the Word of Your Bani. You Yourself are invisible and unknowable. ||14||

Without the Guru, the Giver, no one finds the Lord,

though one may make hundreds of thousands and millions of attempts.

By Guru's Grace, He dwells deep within the heart; through the Shabad, praise the True Lord. ||15||

They alone meet Him, whom the Lord unites with Himself.

They are adorned and exalted with the True Word of His Bani, and the Shabad.

Servant Nanak continually sings the Glorious Praises of the True Lord; singing His Glories, he is immersed in the Glorious Lord of Virtue. ||16||4||13||

Maaroo, Third Mehl:

The One Lord is eternal and unchanging, forever True.

Through the Perfect Guru, this understanding is obtained.

Those who are drenched with the sublime essence of the Lord, meditate forever on Him; following the Guru's Teachings, they obtain the armor of humility.

||1||

Deep within, they love the True Lord forever.

Through the Word of the Guru's Shabad, they love the Lord's Name.

The Naam, the embodiment of the nine treasures, abides within their hearts; they renounce the profit of Maya. ||2||

Both the king and his subjects are involved in evil-mindedness and duality.

Without serving the True Guru, they do not become one with the Lord.

Those who meditate on the One Lord find eternal peace. Their power is eternal and unfailing. ||3||

No one can save them from coming and going.

Birth and death come from Him.

The Gurmukh meditates forever on the True Lord. Emancipation and liberation are obtained from Him. ||4||

Truth and self-control are found through the Door of the True Guru.

Egotism and anger are silenced through the Shabad.

Serving the True Guru, lasting peace is found; humility and contentment all come from Him. ||5||

Out of egotism and attachment, the Universe welled up.

Forgetting the Naam, the Name of the Lord, all the world perishes.

Without serving the True Guru, the Naam is not obtained. The Naam is the True

profit in this world. ||6||

True is His Will, beautiful and pleasing through the Word of the Shabad.

The Panch Shabad, the five primal sounds, vibrate and resonate.

Section 25 - Raag Maaroo - Part 070

Through the True Name, one's actions are forever embellished. Without the Shabad, what can anyone do? ||7||

One instant, he laughs, and the next instant, he cries.

Because of duality and evil-mindedness, his affairs are not resolved.

Union and separation are pre-ordained by the Creator. Actions already committed cannot be taken back. ||8||

One who lives the Word of the Guru's Shabad becomes Jivan Mukta - liberated while yet alive.

He remains forever immersed in the Lord.

By Guru's Grace, one is blessed with glorious greatness; he is not afflicted by the disease of egotism. ||9||

Eating tasty delicacies, he fattens up his body  
and wears religious robes, but he does not live to the Word of the Guru's Shabad.

Deep with the nucleus of his being is the great disease; he suffers terrible pain, and eventually sinks into the manure. ||10||

He reads and studies the Vedas, and argues about them;

God is within his own heart, but he does not recognize the Word of the Shabad.

One who becomes Gurmukh churns the essence of reality; his tongue savors the sublime essence of the Lord. ||11||

Those who forsake the object within their own hearts, wander outside.

The blind, self-willed manmukhs do not taste the flavor of God.

Imbued with the taste of another, their tongues speak tasteless, insipid words.

They never taste the sublime essence of the Lord. ||12||

The self-willed manmukh has doubt as his spouse.

He dies of evil-mindedness, and suffers forever.

His mind is attached to sexual desire, anger and duality, and he does not find peace, even in dreams. ||13||

The body becomes golden, with the Word of the Shabad as its spouse.

Night and day, enjoy the enjoyments, and be in love with the Lord.

Deep within the mansion of the self, one finds the Lord, who transcends this mansion. Realizing His Will, we merge in Him. ||14||

The Great Giver Himself gives.

No one has any power to stand against Him.

He Himself forgives, and unites us with the Shabad; The Word of His Shabad is unfathomable. ||15||

Body and soul, all belong to Him.

The True Lord is my only Lord and Master.

O Nanak, through the Word of the Guru's Bani, I have found the Lord. Chanting the Lord's Chant, I merge in Him. ||16||5||14||

Maaroo, Third Mehl:

The Gurmukh contemplates the sound current of the Naad instead of the Vedas.

The Gurmukh attains infinite spiritual wisdom and meditation.

The Gurmukh acts in harmony with God's Will; the Gurmukh finds perfection.

||1||

The mind of the Gurmukh turns away from the world.

The Gurmukh vibrates the Naad, the sound current of the Guru's Bani.

The Gurmukh, attuned to the Truth, remains detached, and dwells in the home of the self deep within. ||2||

I speak the Ambrosial Teachings of the Guru.

I lovingly chant the Truth, through the True Word of the Shabad.

My mind remains forever imbued with the Love of the True Lord. I am immersed in the Truest of the True. ||3||

Immaculate and pure is the mind of the Gurmukh, who bathes in the Pool of Truth.

No filth attaches to him; he merges in the True Lord.

He truly practices Truth forever; true devotion is implanted within him. ||4||

True is the speech of the Gurmukh; true are the eyes of the Gurmukh.

The Gurmukh practices and lives the Truth.

He speaks the Truth forever, day and night, and inspires others to speak the Truth. ||5||

True and exalted is the speech of the Gurmukh.

The Gurmukh speaks Truth, only Truth.

The Gurmukh serves the Truest of the True forever; the Gurmukh proclaims the Word of the Shabad. ||6||

Section 25 - Raag Maaroo - Part 071

One who becomes Gurmukh understands.

He rids himself of egotism, Maya and doubt.

He ascends the sublime, exalted ladder of the Guru, and he sings the Glorious Praises of the Lord at His True Door. ||7||

The Gurmukh practices true self-control, and acts in excellence.

The Gurmukh obtains the gate of salvation.

Through loving devotion, he remains forever imbued with the Lord's Love; eradicating self-conceit, he merges in the Lord. ||8||

One who becomes Gurmukh examines his own mind, and instructs others.

He is lovingly attuned to the True Name forever.

They act in harmony with the Mind of the True Lord. ||9||

As it pleases His Will, He unites us with the True Guru.

As it pleases His Will, He comes to dwell within the mind.

As it pleases His Will, He imbues us with His Love; as it pleases His Will, He comes to dwell in the mind. ||10||

Those who act stubborn-mindedly are destroyed.

Wearing all sorts of religious robes, they do not please the Lord.

Tinged by corruption, they earn only pain; they are immersed in pain. ||11||

One who becomes Gurmukh earns peace.

He comes to understand death and birth.

One who looks alike upon death and birth, is pleasing to my God. ||12||

The Gurmukh, while remaining dead, is respected and approved.

He realizes that coming and going are according to God's Will.

He does not die, he is not reborn, and he does not suffer in pain; his mind

merges in the Mind of God. ||13||

Very fortunate are those who find the True Guru.

They eradicate egotism and attachment from within.

Their minds are immaculate, and they are never again stained with filth. They are honored at the Door of the True Court. ||14||

He Himself acts, and inspires all to act.

He Himself watches over all; He establishes and disestablishes.

The service of the Gurmukh is pleasing to my God; one who listens to the Truth is approved. ||15||

The Gurmukh practices Truth, and only Truth.

The Gurmukh is immaculate; no filth attaches to him.

O Nanak, those who contemplate the Naam are imbued with it. They merge in the Naam, the Name of the Lord. ||16||1||15||

Maaroo, Third Mehl:

He Himself fashioned the Universe, through the Hukam of His Command.

He Himself establishes and disestablishes, and embellishes with grace.

The True Lord Himself administers all justice; through Truth, we merge in the True Lord. ||1||

The body takes the form of a fortress.

Emotional attachment to Maya has expanded throughout its expanse.

Without the Word of the Shabad, the body is reduced to a pile of ashes; in the end, dust mingles with dust. ||2||

The body is the infinite fortress of gold;

it is permeated by the Infinite Word of the Shabad.

The Gurmukh sings the Glorious Praises of the True Lord forever; meeting his Beloved, he finds peace. ||3||

The body is the temple of the Lord; the Lord Himself embellishes it.

The Dear Lord dwells within it.

Through the Word of the Guru's Shabad, the merchants trade, and in His Grace, the Lord merges them with Himself. ||4||

He alone is pure, who eradicates anger.

He realizes the Shabad, and reforms himself.

The Creator Himself acts, and inspires all to act; He Himself abides in the mind. ||5||

Pure and unique is devotional worship.

The mind and body are washed clean, contemplating the Shabad.

Section 25 - Raag Maaroo - Part 072

One who remains forever imbued with His Love, night and day - in His Mercy, the Lord inspires him to perform devotional worship service. ||6||

In this temple of the mind, the mind wanders around.

Discarding joy like straw, it suffers in terrible pain.

Without meeting the True Guru, it finds no place of rest; He Himself has staged this play. ||7||

He Himself is infinite; He contemplates Himself.

He Himself bestows Union through actions of excellence.

What can the poor creatures do? Granting forgiveness, He unites them with Himself. ||8||

The Perfect Lord Himself unites them with the True Guru.  
Through the True Word of the Shabad, he makes them brave spiritual heroes.  
Uniting them with Himself, He bestows glorious greatness; He inspires them to  
focus their consciousness on the True Lord. ||9||  
The True Lord is deep within the heart.  
How rare are those who, as Gurmukh, realize this.  
The treasure of the Naam abides deep within their hearts; they meditate on the  
Naam with their tongues. ||10||  
He wanders through foreign lands, but does not look within himself.  
Attached to Maya, he is bound and gagged by the Messenger of Death.  
The noose of death around his neck will never be untied; in the love of  
duality, he wanders in reincarnation. ||11||  
There is no real chanting, meditation, penance or self-control,  
as long as one does not live to the Word of the Guru's Shabad.  
Accepting the Word of the Guru's Shabad, one obtains Truth; through Truth, one  
merges in the True Lord. ||12||  
Sexual desire and anger are very powerful in the world.  
They lead to all sorts of actions, but these only add to all the pain.  
Those who serve the True Guru find peace; they are united with the True Shabad.  
||13||  
Air, water and fire make up the body.  
Emotional attachment to Maya rules deep within all.  
When one realizes the One who created him, emotional attachment to Maya is  
dispelled. ||14||  
Some are engrossed in emotional attachment to Maya and pride.  
They are self-conceited and egotistical.  
They never think about the Messenger of Death; in the end, they leave,  
regretting and repenting. ||15||  
He alone knows the Way, who created it.  
The Gurmukh, who is blessed with the Shabad, realizes Him.  
Slave Nanak offers this prayer; O Lord, let my consciousness be attached to the  
True Name. ||16||2||16||  
Maaroo, Third Mehl:  
From the very beginning of time, and throughout the ages, the Merciful Lord has  
been the Great Giver.  
Through the Shabad, the Word of the Perfect Guru, He is realized.  
Those who serve You are immersed in You. You unite them in Union with Yourself.  
||1||  
You are inaccessible and unfathomable; Your limits cannot be found.  
All beings and creatures seek Your Sanctuary.  
As it pleases Your Will, You guide us along; You Yourself place us on the Path.  
||2||  
The True Lord is, and shall always be.  
He Himself creates - there is no other at all.  
The Giver of peace takes care of all; He Himself sustains them. ||3||  
You are inaccessible, unfathomable, invisible and infinite;  
no one knows Your extent.

You Yourself realize Yourself. Through the Guru's Teachings, You reveal Yourself. ||4||

Your Almighty Command prevails throughout the nether worlds, realms and worlds of form.

Section 25 - Raag Maaroo - Part 073

By the Hukam of Your Command, You create, and by Your Command, You destroy. By Your Command, You unite in Union. ||5||

One who realizes Your Command, praises Your Command.

You are Inaccessible, Unfathomable and Self-Sufficient.

As is the understanding You give, so do I become. You Yourself reveal the Shabad. ||6||

Night and day, the days of our lives wear away.

Night and day both bear witness to this loss.

The blind, foolish, self-willed manmukh is not aware of this; death is hovering over his head. ||7||

The mind and body are cooled and soothed, holding tight to the Guru's Feet.

Doubt is eliminated from within, and fear runs away.

One is in bliss forever, singing the Glorious Praises of the True Lord, and speaking the True Word of His Bani. ||8||

One who knows You as the Architect of Karma,

has the good fortune of perfect destiny, and recognizes the Word of the Guru's Shabad.

The Lord, the Truest of the True, is his social class and honor. Conquering his ego, he is united with the Lord. ||9||

The stubborn and insensitive mind is attached to the love of duality.

Deluded by doubt, the unfortunate wander around in confusion.

But if they are blessed by God's Grace, they serve the True Guru, and easily obtain peace. ||10||

He Himself created the 8.4 million species of beings.

Only in this human life, is devotional worship to the Guru implanted within.

Without devotion, one lives in manure; he falls into manure again and again.

||11||

If one is blessed with His Grace, devotional worship to the Guru is implanted within.

Without God's Grace, how can anyone find Him?

The Creator Himself acts, and inspires all to act; as He wills, he leads us on.

||12||

The Simritees and the Shaastras do not know His limits.

The blind fool does not recognize the essence of reality.

The Creator Himself acts, and inspires all to act; He Himself deludes with doubt. ||13||

He Himself causes everything to be done.

He Himself joins each and every person to his tasks.

He Himself establishes and disestablishes, and watches over all; He reveals Himself to the Gurmukh. ||14||

The True Lord and Master is profoundly deep and unfathomable.

Praising Him forever, the mind is comforted and consoled.

He is inaccessible and unfathomable; His value cannot be estimated. He dwells in the mind of the Gurmukh. ||15||

He Himself is detached; all others are entangled in their affairs.

By Guru's Grace, one comes to understand Him.

O Nanak, the Naam, the Name of the Lord, comes to dwell deep within the heart; through the Guru's Teachings, one is united in His Union. ||16||3||17||

Maaroo, Third Mehl:

For thirty-six ages, utter darkness prevailed.

Only You Yourself know this, O Creator Lord.

What can anyone else say? What can anyone explain? Only You Yourself can estimate Your worth. ||1||

The One Universal Creator created the entire Universe.

All the plays and dramas are to Your glory and greatness.

The True Lord Himself makes all distinctions; He Himself breaks and builds.

||2||

The Juggler has staged His juggling show.

Through the Perfect Guru, one comes to behold it.

One who remains forever detached in the Word of the Guru's Shabad - his consciousness is attuned to the True Lord. ||3||

The musical instruments of the body vibrate and resound.

The Player Himself plays them.

The breath flows equally through the hearts of each and every being. Receiving the breath, all the instruments sing. ||4||

Section 25 - Raag Maaroo - Part 074

Whatever the Creator does, surely comes to pass.

Through the Word of the Guru's Shabad, egotism is consumed.

By Guru's Grace, some are blessed with glorious greatness; they meditate on the Naam, the Name of the Lord. ||5||

There is no other profit as great as service to the Guru.

The Naam abides within my mind, and I praise the Naam.

The Naam is forever the Giver of peace. Through the Naam, we earn the profit.

||6||

Without the Name, all the world suffers in misery.

The more actions one does, the more the corruption increases.

Without serving the Naam, how can anyone find peace? Without the Naam, one suffers in pain. ||7||

He Himself acts, and inspires all to act.

By Guru's Grace, He reveals Himself to a few.

One who becomes Gurmukh breaks his bonds, and attains the home of liberation.

||8||

One who calculates his accounts, burns in the world.

His skepticism and corruption are never dispelled.

One who becomes Gurmukh abandons his calculations; through Truth, we merge in the True Lord. ||9||

If God grants Truth, then we may attain it.

By Guru's Grace, it is revealed.

One who praises the True Name, and remains imbued with the Lord's Love, by

Guru's Grace, finds peace. ||10||

The Beloved Naam, the Name of the Lord, is chanting, meditation, penance and self-control.

God, the Destroyer, destroys sins.

Through the Name of the Lord, the body and mind are cooled and soothed, and one is intuitively, easily absorbed into the Celestial Lord. ||11||

With greed within them, their minds are filthy, and they spread filth around.

They do filthy deeds, and suffer in pain.

They deal in falsehood, and nothing but falsehood; telling lies, they suffer in pain. ||12||

Rare is that person who enshrines the Immaculate Bani of the Guru's Word within his mind.

By Guru's Grace, his skepticism is removed.

He walks in harmony with the Guru's Will, day and night; remembering the Naam, the Name of the Lord, he finds peace. ||13||

The True Lord Himself is the Creator.

He Himself creates and destroys.

One who becomes Gurmukh, praises the Lord forever. Meeting the True Lord, he finds peace. ||14||

Making countless efforts, sexual desire is not overcome.

Everyone is burning in the fires of sexuality and anger.

Serving the True Guru, one brings his mind under control; conquering his mind, he merges in the Mind of God. ||15||

You Yourself created the sense of 'mine' and 'yours.'

All creatures are Yours; You created all beings.

O Nanak, contemplate the Naam forever; through the Guru's Teachings, the Lord abides in the mind. ||16||4||18||

Maaroo, Third Mehl:

The Dear Lord is the Giver, inaccessible and unfathomable.

He does not have even an iota of greed; He is self-sufficient.

No one can reach up to Him; He Himself unites in His Union. ||1||

Whatever He does, surely comes to pass.

There is no other Giver, except for Him.

Whoever the Lord blesses with His gift, obtains it. Through the Word of the Guru's Shabad, He unites him with Himself. ||2||

The fourteen worlds are Your markets.

The True Guru reveals them, along with one's inner being.

One who deals in the Name, through the Word of the Guru's Shabad, obtains it.

||3||

Section 25 - Raag Maaroo - Part 075

Serving the True Guru, one obtains intuitive bliss.

The Lord of the Universe comes to dwell within the heart.

He intuitively practices devotional worship day and night; God Himself practices devotional worship. ||4||

Those who are separated from the True Guru, suffer in misery.

Night and day, they are punished, and they suffer in total agony.

Their faces are blackened, and they do not obtain the Mansion of the Lord's

Presence. They suffer in sorrow and agony. ||5||  
Those who serve the True Guru are very fortunate.  
They intuitively enshrine love for the True Lord.  
They practice Truth, forever Truth; they are united in Union with the True Lord. ||6||  
He alone obtains the Truth, unto whom the True Lord gives it.  
His inner being is filled with Truth, and his doubt is dispelled.  
The True Lord Himself is the Giver of Truth; he alone obtains the Truth, unto whom He gives it. ||7||  
He Himself is the Creator of all.  
Only one whom He instructs, understands Him.  
He Himself forgives, and grants glorious greatness. He himself unites in His Union. ||8||  
Acting egotistically, one loses his life.  
Even in the world hereafter, emotional attachment to Maya does not leave him.  
In the world hereafter, the Messenger of Death calls him to account, and crushes him like sesame seeds in the oil-press. ||9||  
By perfect destiny, one serves the Guru.  
If God grants His Grace, then one serves.  
The Messenger of Death cannot even approach him, and in the Mansion of the True Lord's Presence, he finds peace. ||10||  
They alone find peace, who are pleasing to Your Will.  
By perfect destiny, they are attached to the Guru's service.  
All glorious greatness rests in Your Hands; he alone obtains it, unto whom You give it. ||11||  
Through the Guru, one's inner being is enlightened and illumined.  
The wealth of the Naam, the Name of the Lord, comes to dwell in the mind.  
The jewel of spiritual wisdom ever illumines the heart, and the darkness of spiritual ignorance is dispelled. ||12||  
The blind and ignorant are attached to duality.  
The unfortunates are drowned without water, and die.  
When they depart from the world, they do not find the Lord's door and home; bound and gagged at Death's door, they suffer in pain. ||13||  
Without serving the True Guru, no one finds liberation.  
Go ask any spiritual teacher or meditator.  
Whoever serves the True Guru is blessed with glorious greatness, and honored in the Court of the True Lord. ||14||  
One who serves the True Guru, the Lord merges into Himself.  
Cutting away attachment, one lovingly focuses on the True Lord.  
The merchants deal forever in Truth; they earn the profit of the Naam. ||15||  
The Creator Himself acts, and inspires all to act.  
He alone is liberated, who dies in the Word of the Shabad.  
O Nanak, the Naam dwells deep within the mind; meditate on the Naam, the Name of the Lord. ||16||5||19||  
Maaroo, Third Mehl:  
Whatever You do, is done.  
How rare are those who walk in harmony with the Lord's Will.

One who surrenders to the Lord's Will finds peace; he finds peace in the Lord's Will. ||1||

Your Will is pleasing to the Gurmukh.

Practicing Truth, he intuitively finds peace.

Many long to walk in harmony with the Lord's Will; He Himself inspires us to surrender to His Will. ||2||

One who surrenders to Your Will, meets with You, Lord.

Section 25 - Raag Maaroo - Part 076

One who is pleased with Your Will is immersed in You.

Glorious greatness rests in God's Will; rare are those who accept it. ||3||

When it pleases His Will, He leads us to meet the Guru.

The Gurmukh finds the treasure of the Naam, the Name of the Lord.

By Your Will, You created the whole Universe; those whom You bless with Your favor are pleased with Your Will. ||4||

The blind, self-willed manmukhs practice cleverness.

They do not surrender to the Lord's Will, and suffer terrible pain.

Deluded by doubt, they come and go in reincarnation; they never find the Mansion of the Lord's Presence. ||5||

The True Guru brings Union, and grants glorious greatness.

The Primal Lord ordained service to the True Guru.

Serving the True Guru, the Naam is obtained. Through the Naam, one finds peace. ||6||

Everything wells up from the Naam, and through the Naam, perishes.

By Guru's Grace, the mind and body are pleased with the Naam.

Meditating on the Naam, the tongue is drenched with the Lord's sublime essence.

Through this essence, the Essence is obtained. ||7||

Rare are those who find the Mansion of the Lord's Presence within the mansion of their own body.

Through the Word of the Guru's Shabad, they lovingly focus their consciousness on the True Lord.

Whoever the Lord blesses with Truth obtains Truth; he merges in Truth, and only Truth. ||8||

Forgetting the Naam, the Name of the Lord, the mind and body suffer in pain.

Attached to the love of Maya, he earns nothing but disease.

Without the Name, his mind and body are afflicted with leprosy, and he obtains his home in hell. ||9||

Those who are imbued with the Naam - their bodies are immaculate and pure.

Their soul-swan is immaculate, and in the Lord's Love, they find eternal peace.

Praising the Naam, they find eternal peace, and dwell in the home of their own inner being. ||10||

Everyone deals and trades.

Without the Name, all the world loses.

Naked they come, and naked they go; without the Name, they suffer in pain.

||11||

He alone obtains the Naam, unto whom the Lord gives it.

Through the Word of the Guru's Shabad, the Lord comes to dwell in the mind.

By Guru's Grace, the Naam dwells deep within the heart, and one meditates upon

the Naam, the Name of the Lord. ||12||

Everyone who comes into the world, longs for the Name.

They alone are blessed with the Name, whose past actions were so ordained by the Primal Lord.

Those who obtain the Name are very fortunate. Through the Word of the Guru's Shabad, they are united with God. ||13||

Utterly incomparable is the fortress of the body.

Within it, God sits in contemplation.

He administers true justice, and trades in Truth; through Him, one finds the eternal, unchanging dwelling. ||14||

Deep within the inner self are glorious homes and beautiful places.

But rare is that person who, as Gurmukh, finds these places.

If one stays in these places, and praises the True Lord, the True Lord comes to dwell in the mind. ||15||

My Creator Lord has formed this formation.

He has placed everything within this body.

O Nanak, those who deal in the Naam are imbued with His Love. The Gurmukh obtains the Naam, the Name of the Lord. ||16||6||20||

Maaroo, Third Mehl:

Contemplating the Word of the Shabad, the body becomes golden.

The Lord abides there; He has no end or limitation.

Night and day, serve the Lord, and chant the True Word of the Guru's Bani.

Through the Shabad, meet the Dear Lord. ||1||

Section 25 - Raag Maaroo - Part 077

I am a sacrifice to those who remember the Lord.

Through the Word of the Guru's Shabad, I unite in Union with the Lord.

I touch the dust of their feet to my face and forehead; sitting in the Society of the Saints, I sing His Glorious Praises. ||2||

I sing the Glorious Praises of the Lord, as I am pleasing to the Lord God.

With the Lord's Name deep within my inner being, I am adorned with the Word of the Shabad.

The Word of the Guru's Bani is heard throughout the four corners of the world; through it, we merge in the True Name. ||3||

That humble being, who searches within himself, through the Word of the Guru's Shabad, sees the Lord with his eyes.

Through the Guru's Shabad, he applies the ointment of spiritual wisdom to his eyes; the Gracious Lord, in His Grace, unites him with Himself. ||4||

By great good fortune, I obtained this body;

in this human life, I have focused my consciousness on the Word of the Shabad.

Without the Shabad, everything is enveloped in utter darkness; only the Gurmukh understands. ||5||

Some merely waste away their lives - why have they even come into the world?

The self-willed manmukhs are attached to the love of duality.

This opportunity shall not into their hands again; their foot slips, and they come to regret and repent. ||6||

Through the Word of the Guru's Shabad, the body is sanctified.

The True Lord, the ocean of virtue, dwells within it.

One who sees the Truest of the True everywhere, hears the Truth, and enshrines it within his mind. ||7||

Egotism and mental calculations are relieved through the Word of the Guru's Shabad.

Keep the Dear Lord close, and enshrine Him in your heart.

One who praises the Lord forever, through the Guru's Shabad, meets with the True Lord, and finds peace. ||8||

He alone remembers the Lord, whom the Lord inspires to remember.

Through the Word of the Guru's Shabad, He comes to dwell in the mind.

He Himself sees, and He Himself understands; He merges all into Himself. ||9||

He alone knows, who has placed the object within his mind.

Through the Word of the Guru's Shabad, he comes to understand himself.

That humble being who understands himself is immaculate. He proclaims the Guru's Bani, and the Word of the Shabad. ||10||

This body is sanctified and purified;

through the Word of the Guru's Shabad, it contemplates the Lord, the ocean of virtue.

One who chants the Glorious Praises of the Lord night and day, and remains attuned to His Love, chants His Glorious Virtues, immersed in the Glorious Lord. ||11||

This body is the source of all Maya;

in love with duality, it is deluded by doubt.

It does not remember the Lord, and suffers in eternal pain. Without remembering the Lord, it suffers in pain. ||12||

One who serves the True Guru is approved and respected.

His body and soul-swan are immaculate and pure; in the Court of the Lord, he is known to be true.

He serves the Lord, and enshrines the Lord in his mind; he is exalted, singing the Glorious Praises of the Lord. ||13||

Without good destiny, no one can serve the True Guru.

The self-willed manmukhs are deluded, and die weeping and wailing.

Those who are blessed by the Guru's Glance of Grace - the Dear Lord unites them with Himself. ||14||

In the body fortress, are the solidly-constructed markets.

The Gurmukh purchases the object, and takes care of it.

Meditating on the Name of the Lord, day and night, he attains the sublime, exalted status. ||15||

The True Lord Himself is the Giver of peace.

Through the Shabad of the Perfect Guru, He is realized.

Nanak praises the Naam, the True Name of the Lord; through perfect destiny, He is found. ||16||7||21||

Section 25 - Raag Maaroo - Part 078

Maaroo, Third Mehl:

The Formless Lord created the universe of form.

By the Hukam of His Command, He created attachment to Maya.

The Creator Himself stages all the plays; hearing of the True Lord, enshrine Him in your mind. ||1||

Maya, the mother, gave birth to the three gunas, the three qualities,  
and proclaimed the four Vedas to Brahma.

Creating the years, months, days and dates, He infused intelligence into the  
world. ||2||

Service to the Guru is the most excellent action.

Enshrine the Lord's Name within your heart.

The Word of the Guru's Bani prevails throughout the world; through this Bani,  
the Lord's Name is obtained. ||3||

He reads the Vedas, but he starts arguments night and day.

He does not remember the Naam, the Name of the Lord; he is bound and gagged by  
the Messenger of Death.

In the love of duality, he suffers in pain forever; he is deluded by doubt, and  
confused by the three gunas. ||4||

The Gurmukh is in love with the One Lord alone;  
he submerges in his mind the three-phased desire.

Through the True Word of the Shabad, he is liberated forever; he renounces  
emotional attachment to Maya. ||5||

Those who are so pre-ordained to be imbued, are imbued with love for the Lord.

By Guru's Grace, they are intuitively intoxicated.

Serving the True Guru forever, they find God; He Himself unites them with  
Himself. ||6||

In attachment to Maya and doubt, the Lord is not found.

Attached to the love of duality, one suffers in pain.

The crimson color lasts for only a few days; all too soon, it fades away. ||7||

So color this mind in the Fear and the Love of God.

Dyed in this color, one merges in the True Lord.

By perfect destiny, some may obtain this color. Through the Guru's Teachings,  
this color is applied. ||8||

The self-willed manmukhs take great pride in themselves.

In the Court of the Lord, they are never honored.

Attached to duality, they waste their lives; without understanding, they suffer  
in pain. ||9||

My God has hidden Himself deep within the self.

By Guru's Grace, one is united in the Lord's Union.

God is True, and True is His trade, through which the priceless Naam is  
obtained. ||10||

No one has found this body's value.

My Lord and Master has worked His handiwork.

One who becomes Gurmukh purifies his body, and then the Lord unites him with  
Himself. ||11||

Within the body, one loses, and within the body, one wins.

The Gurmukh seeks the self-sustaining Lord.

The Gurmukh trades, and finds peace forever; he intuitively merges in the  
Celestial Lord. ||12||

True is the Lord's Mansion, and True is His treasure.

The Great Giver Himself gives.

The Gurmukh praises the Giver of peace; his mind is united with the Lord, and

he comes to know His worth. ||13||

Within the body is the object; its value cannot be estimated.

He Himself grants glorious greatness to the Gurmukh.

He alone knows this object, to whom this store belongs; the Gurmukh is blessed with it, and does not come to regret. ||14||

The Dear Lord is pervading and permeating all.

By Guru's Grace, He is found.

He Himself unites in His Union; through the Word of the Shabad, one intuitively merges with Him. ||15||

Section 25 - Raag Maaroo - Part 079

The True Lord Himself unites us in the Word of His Shabad.

Within the Shabad, doubt is driven out.

O Nanak, He blesses us with His Naam, and through the Naam, peace is found.

||16||8||22||

Maaroo, Third Mehl:

He is inaccessible, unfathomable and self-sustaining.

He Himself is merciful, inaccessible and unlimited.

No one can reach up to Him; through the Word of the Guru's Shabad, He is met.

||1||

He alone serves You, who pleases You.

Through the Guru's Shabad, he merges in the True Lord.

Night and day, he chants the Lord's Praises, day and night; his tongue savors and delights in the sublime essence of the Lord. ||2||

Those who die in the Shabad - their death is exalted and glorified.

They enshrine the Lord's Glories in their hearts.

Holding tight to the Guru's feet, their lives becomes prosperous, and they are rid of the love of duality. ||3||

The Dear Lord unites them in Union with Himself.

Through the Guru's Shabad, self-conceit is dispelled.

Those who remain attuned to devotional worship to the Lord, night and day, earn the profit in this world. ||4||

What Glorious Virtues of Yours should I describe? I cannot describe them.

You have no end or limitation. Your value cannot be estimated.

When the Giver of peace Himself bestows His Mercy, the virtuous are absorbed in virtue. ||5||

In this world, emotional attachment is spread all over.

The ignorant, self-willed manmukh is immersed in utter darkness.

Chasing after worldly affairs, he wastes away his life in vain; without the Name, he suffers in pain. ||6||

If God grants His Grace, then one finds the True Guru.

Through the Shabad, the filth of egotism is burned away.

The mind becomes immaculate, and the jewel of spiritual wisdom brings enlightenment; the darkness of spiritual ignorance is dispelled. ||7||

Your Names are countless; Your value cannot be estimated.

I enshrine the Lord's True Name within my heart.

Who can estimate Your value, God? You are immersed and absorbed in Yourself.

||8||

The Naam, the Name of the Lord, is priceless, inaccessible and infinite.

No one can weigh it.

You Yourself weigh, and estimate all; through the Word of the Guru's Shabad,

You unite, when the weight is perfect. ||9||

Your servant serves, and offers this prayer.

Please, let me sit near You, and unite me with Yourself.

You are the Giver of peace to all beings; by perfect karma, we meditate on You.

||10||

Chastity, truth and self-control come by practicing and living the Truth.

This mind becomes immaculate and pure, singing the Glorious Praises of the

Lord.

In this world of poison, the Ambrosial Nectar is obtained, if it pleases my

Dear Lord. ||11||

He alone understands, whom God inspires to understand.

Singing the Glorious Praises of the Lord, one's inner being is awakened.

Egotism and possessiveness are silenced and subdued, and one intuitively finds

the True Lord. ||12||

Without good karma, countless others wander around.

They die, and die again, only to be reborn; they cannot escape the cycle of  
reincarnation.

Imbued with poison, they practice poison and corruption, and they never find  
peace. ||13||

Many disguise themselves with religious robes.

Without the Shabad, no one has conquered egotism.

One who remains dead while yet alive is liberated, and merges in the True Name.

||14||

Spiritual ignorance and desire burn this human body.

Section 25 - Raag Maaroo - Part 080

He alone puts out this fire, who practices and lives the Guru's Shabad.

His body and mind are cooled and soothed, and his anger is silenced; conquering  
egotism, he merges in the Lord. ||15||

True is the Lord and Master, and True is His glorious greatness.

By Guru's Grace, a rare few attain this.

Nanak offers this one prayer: through the Naam, the Name of the Lord, may I  
merge in the Lord. ||16||1||23||

Maaroo, Third Mehl:

By Your Grace, please unite with Your devotees.

Your devotees ever praise You, lovingly focusing on You.

In Your Sanctuary, they are saved, O Creator Lord; You unite them in Union with  
Yourself. ||1||

Sublime and exalted is devotion to the Perfect Word of the Shabad.

Peace prevails within; they are pleasing to Your Mind.

One whose mind and body are imbued with true devotion, focuses his  
consciousness on the True Lord. ||2||

In egotism, the body is forever burning.

When God grants His Grace, one meets the Perfect Guru.

The Shabad dispels the spiritual ignorance within, and through the True Guru,

one finds peace. ||3||

The blind, self-willed manmukh acts blindly.

He is in terrible trouble, and wanders in reincarnation.

He can never snap the noose of Death, and in the end, he suffers in horrible pain. ||4||

Through the Shabad, one's comings and goings in reincarnation are ended.

He keeps the True Name enshrined within his heart.

He dies in the Word of the Guru's Shabad, and conquers his mind; stilling his egotism, he merges in the Lord. ||5||

Coming and going, the people of the world are wasting away.

Without the True Guru, no one finds permanence and stability.

The Shabad shines its Light deep within the self, and one dwells in peace; one's light merges into the Light. ||6||

The five demons think of evil and corruption.

The expanse is the manifestation of emotional attachment to Maya.

Serving the True Guru, one is liberated, and the five demons are put under his control. ||7||

Without the Guru, there is only the darkness of attachment.

Over and over, time and time again, they are drowned.

Meeting the True Guru, Truth is implanted within, and the True Name becomes pleasing to the mind. ||8||

True is His Door, and True is His Court, His Royal Darbaar.

The true ones serve Him, through the Beloved Word of the Shabad.

Singing the Glorious Praises of the True Lord, in the true melody, I am immersed and absorbed in Truth. ||9||

Deep within the home of the self, one finds the home of the Lord.

Through the Word of the Guru's Shabad, one easily, intuitively finds it.

There, one is not afflicted with sorrow or separation; merge into the Celestial Lord with intuitive ease. ||10||

The evil people live in the love of duality.

They wander around, totally attached and thirsty.

They sit in evil gatherings, and suffer in pain forever; they earn pain, nothing but pain. ||11||

Without the True Guru, there is no Sangat, no Congregation.

Without the Shabad, no one can cross over to the other side.

One who intuitively chants God's Glorious Praises day and night - his light merges into the Light. ||12||

The body is the tree; the bird of the soul dwells within it.

It drinks in the Ambrosial Nectar, resting in the Word of the Guru's Shabad.

It never flies away, and it does not come or go; it dwells within the home of its own self. ||13||

Purify the body, and contemplate the Shabad.

Remove the poisonous drug of emotional attachment, and eradicate doubt.

The Giver of peace Himself bestows His Mercy, and unites us in Union with Himself. ||14||

Section 25 - Raag Maaroo - Part 081

He is always near at hand; He is never far away.

Through the Word of the Guru's Shabad, realize that He is very near.  
Your heart-lotus shall blossom forth, and the ray of God's Divine Light shall illuminate your heart; He shall be revealed to You. ||15||

The True Lord is Himself the Creator.

He Himself kills, and gives life; there is no other at all.

O Nanak, through the Naam, the Name of the Lord, glorious greatness is obtained. Eradicating self-conceit, peace is found. ||16||2||24||

Maaroo, Solahas, Fourth Mehl:

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

The Lord Lord Himself is the One who exalts and embellishes.

Do not consider any other work.

The True Lord abides deep within the heart of the Gurmukh, who intuitively merges in the True Lord. ||1||

The True Lord dwells within the minds of all.

By Guru's Grace, they are intuitively absorbed in Him.

Calling out, "Guru, Guru", I have found eternal peace; my consciousness is focused on the Guru's feet. ||2||

The True Guru is spiritual wisdom; the True Guru is worship and adoration.

I serve the True Guru, and no other.

From the True Guru, I have obtained the wealth, the jewel of the Naam. Service to the True Guru is pleasing to me. ||3||

Without the True Guru, those who are attached to duality come and go, and wander in reincarnation; these unfortunate ones die.

O Nanak, even after they are emancipated, those who become Gurmukh remain in the Guru's Sanctuary. ||4||

The love of the Gurmukh is forever true.

I beg for the invaluable Naam, the Name of the Lord, from the Guru.

O Dear Lord, please be kind, and grant Your Grace; please keep me in the Guru's Sanctuary. ||5||

The True Guru trickles the Ambrosial Nectar into my mouth.

My Tenth Gate has been opened and revealed.

The unstruck sound current of the Shabad vibrates and resounds there, with the melody of the Guru's Bani; one is easily, intuitively absorbed in the Lord.

||6||

Those who are so pre-ordained by the Creator, pass their nights and days calling on the Guru.

Without the True Guru, no one understands; focus your consciousness on the Guru's Feet. ||7||

The Lord Himself blesses those with whom He is pleased.

The Gurmukh receives the wealth of the Naam.

When the Lord grants His Grace, He bestows the Naam; Nanak is immersed and absorbed in the Naam. ||8||

The jewel of spiritual wisdom is revealed within the mind.

The wealth of the Naam is easily, intuitively received.

This glorious greatness is obtained from the Guru; I am forever a sacrifice to the True Guru. ||9||

With the rising of the sun, the darkness of the night is dispelled.

Spiritual ignorance is eradicated, by the priceless jewel of the Guru.

The True Guru is the fantastically valuable jewel of spiritual wisdom; blessed by God's Mercy, peace is found. ||10||

The Gurmukh obtains the Naam, and his good reputation increases.

In all four ages he is considered to be pure and good.

Imbued with the Naam, the Name of the Lord, he finds peace. He remains lovingly focused on the Naam. ||11||

The Gurmukh receives the Naam.

In intuitive peace he wakes, and in intuitive peace he sleeps.

Section 25 - Raag Maaroo - Part 082

The Gurmukh is immersed and absorbed in the Naam; Nanak meditates on the Naam. ||12||

The Ambrosial Nectar of the Guru's Bani is in the mouth of the devotees.

The Gurmukhs chant and repeat the Lord's Name.

Chanting the Name of the Lord, Har, Har, their minds forever blossom forth; they focus their minds on the Lord's Feet. ||13||

I am foolish and ignorant; I have no wisdom at all.

From the True Guru, I have obtained understanding in my mind.

O Dear Lord, please be kind to me, and grant Your Grace; let me be committed to serving the True Guru. ||14||

Those who know the True Guru realize the One Lord.

The Giver of peace is all-pervading, permeating everywhere.

Understanding my own soul, I have obtained the Supreme Status; my awareness is immersed in selfless service. ||15||

Those who are blessed with glorious greatness by the Primal Lord God are lovingly focused on the True Guru, who dwells within their minds.

The Giver of life to the world Himself meets them; O Nanak, they are absorbed in His Being. ||16||1||

Maaroo, Fourth Mehl:

The Lord is inaccessible and unfathomable; He is eternal and imperishable.

He dwells in the heart, and is all-pervading, permeating everywhere.

There is no other Giver except Him; worship the Lord, O mortals. ||1||

No one can kill anyone who is saved by the Savior Lord.

So serve such a Lord, O Saints, whose Bani is exalted and sublime. ||2||

When it seems that a place is empty and void, there, the Creator Lord is permeating and pervading.

He causes the dried-up branch to blossom forth in greenery again; so meditate on the Lord - wondrous are His ways! ||3||

The One who knows the anguish of all beings - unto that Lord and Master, I am a sacrifice.

Offer your prayers to the One who is the Giver of all peace and joy. ||4||

But one who does not know the state of the soul - do not say anything to such an ignorant person.

Do not argue with fools, O mortals. Meditate on the Lord, in the state of Nirvaanaa. ||5||

Don't worry - let the Creator take care of it.

The Lord gives to all creatures in the water and on the land.

My God bestows His blessings without being asked, even to worms in soil and stones. ||6||

Do not place your hopes in friends, children and siblings.

Do not place your hopes in kings or the business of others.

Without the Lord's Name, no one will be your helper; so meditate on the Lord, the Lord of the world. ||7||

Night and day, chant the Naam.

All your hopes and desires shall be fulfilled.

O servant Nanak, chant the Naam, the Name of the Destroyer of fear, and your life-night shall pass in intuitive peace and poise. ||8||

Those who serve the Lord find peace.

They are intuitively absorbed in the Lord's Name.

The Lord preserves the honor of those who seek His Sanctuary; go and consult the Vedas and the Puraanas. ||9||

That humble being is attached to the Lord's service, whom the Lord so attaches.

Through the Word of the Guru's Shabad, doubt and fear are dispelled.

In his own home, he remains unattached, like the lotus flower in the water.

||10||

Section 25 - Raag Maaroo - Part 083

One who serves in egotism is not accepted or approved.

Such a person is born, only to die again, and come and go in reincarnation.

Perfect is that penance and that service, which is pleasing to the Mind of my Lord. ||11||

What Glorious Virtues of Yours should I chant, O my Lord and Master?

You are the Inner-knower, the Searcher of all souls.

I beg for blessings from You, O Creator Lord; I repeat Your Name night and day.

||12||

Some speak in egotistical power.

Some have the power of authority and Maya.

I have no other Support at all, except the Lord. O Creator Lord, please save me, meek and dishonored. ||13||

You bless the meek and dishonored with honor, as it pleases You, O Lord.

Many others argue in conflict, coming and going in reincarnation.

Those people, whose side You take, O Lord and Master, are elevated and successful. ||14||

Those who meditate forever on the Name of the Lord, Har, Har, by Guru's Grace, obtain the supreme status.

Those who serve the Lord find peace; without serving Him, they regret and repent. ||15||

You are pervading all, O Lord of the world.

He alone meditates on the Lord, upon whose forehead the Guru places His hand.

Entering the Sanctuary of the Lord, I meditate on the Lord; servant Nanak is the slave of His slaves. ||16||2||

Maaroo, Solahas, Fifth Mehl:

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

He infused His power into the earth.

He suspends the heavens upon the feet of His Command.

He created fire and locked it into wood. That God protects all, O Siblings of Destiny. ||1||

He gives nourishment to all beings and creatures.

He Himself is the all-powerful Creator, the Cause of causes.

In an instant, He establishes and disestablishes; He is your help and support.

||2||

He cherished you in your mother's womb.

With every breath and morsel of food, He is with you, and takes care of you.

Forever and ever, meditate on that Beloved; Great is His glorious greatness!

||3||

The sultans and nobles are reduced to dust in an instant.

God cherishes the poor, and makes them into rulers.

He is the Destroyer of egotistical pride, the Support of all. His value cannot be estimated. ||4||

He alone is honorable, and he alone is wealthy,  
within whose mind the Lord God abides.

He alone is my mother, father, child, relative and sibling, who created this Universe. ||5||

I have come to God's Sanctuary, and so I fear nothing.

In the Saadh Sangat, the Company of the Holy, I am sure to be saved.

One who adores the Creator in thought, word and deed, shall never be punished.

||6||

One whose mind and body are permeated with the Lord, the treasure of virtue,  
does not wander in birth, death and reincarnation.

Pain vanishes and peace prevails, when one is satisfied and fulfilled. ||7||

My Lord and Master is my best friend.

Section 25 - Raag Maaroo - Part 084

The Inner-knower, the Searcher of hearts, is in all places and interspaces.

Meditating, meditating in remembrance on the Perfect Transcendent Lord, I am  
rid of all anxieties and calculations. ||8||

One who has the Name of the Lord has hundreds of thousands and millions of  
arms.

The wealth of the Kirtan of the Lord's Praises is with him.

In His Mercy, God has blessed me with the sword of spiritual wisdom; I have  
attacked and killed the demons. ||9||

Chant the Chant of the Lord, the Chant of Chants.

Be a winner of the game of life and come to abide in your true home.

You shall not see the 8.4 million types of hell; sing His Glorious Praises and  
remain saturated with loving devotion||10||

He is the Savior of worlds and galaxies.

He is lofty, unfathomable, inaccessible and infinite.

That humble being, unto whom God grants His Grace, meditates on Him. ||11||

God has broken my bonds, and claimed me as His own.

In His Mercy, He has made me the slave of His home.

The unstruck celestial sound current resounds and vibrates, when one performs  
acts of true service. ||12||

O God, I have enshrined faith in You within my mind.

My egotistical intellect has been driven out.

God has made me His own, and now I have a glorious reputation in this world.

||13||

Proclaim His Glorious Victory, and meditate on the Lord of the Universe.

I am a sacrifice, a sacrifice to my Lord God.

I do not see any other except Him. The One Lord pervades the whole world.

||14||

True, True, True is God.

By Guru's Grace, my mind is attuned to Him forever.

Your humble servants live by meditating, meditating in remembrance on You, merging in You, O One Universal Creator. ||15||

The Dear Lord is the Beloved of His humble devotees.

My Lord and Master is the Savior of all.

Meditating in remembrance on the Naam, the Name of the Lord, all desires are fulfilled. He has saved the honor of servant Nanak. ||16||1||

Maaroo, Solahas, Fifth Mehl:

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

The body-bride is attached to the Yogi, the husband-soul.

She is involved with him, enjoying pleasure and delights.

As a consequence of past actions, they have come together, enjoying pleasurable play. ||1||

Whatever the husband does, the bride willingly accepts.

The husband adorns his bride, and keeps her with himself.

Joining together, they live in harmony day and night; the husband comforts his wife. ||2||

When the bride asks, the husband runs around in all sorts of ways.

Whatever he finds, he brings to show his bride.

But there is one thing he cannot reach, and so his bride remains hungry and thirsty. ||3||

With her palms pressed together, the bride offers her prayer,

"O my beloved, do not leave me and go to foreign lands; please stay here with me.

Do such business within our home, that my hunger and thirst may be relieved." ||4||

All sorts of religious rituals are performed in this age,

but without the sublime essence of the Lord, not an iota of peace is found.

When the Lord becomes Merciful, O Nanak, then in the Sat Sangat, the True Congregation, the bride and the husband enjoy ecstasy and bliss. ||5||

Section 25 - Raag Maaroo - Part 085

The body-bride is blind, and the groom is clever and wise.

The creation was created of the five elements.

That merchandise, for which you have come into the world, is received only from the True Guru. ||6||

The body-bride says, "Please live with me,

O my beloved, peaceful, young lord.

Without you, I am of no account. Please give me your word, that you will not leave me". ||7||

The soul-husband says, "I am the slave of my Commander.  
He is my Great Lord and Master, who is fearless and independent.  
As long as He wills, I will remain with you. When He summons me, I shall arise  
and depart." ||8||

The husband speaks words of Truth to the bride,  
but the bride is restless and inexperienced, and she does not understand  
anything.

Again and again, she begs her husband to stay; she thinks that he is just  
joking when he answers her. ||9||

The Order comes, and the husband-soul is called.

He does not consult with his bride, and does not ask her opinion.

He gets up and marches off, and the discarded body-bride mingles with dust. O

Nanak, behold the illusion of emotional attachment and hope. ||10||

O greedy mind - listen, O my mind!

Serve the True Guru day and night forever.

Without the True Guru, the faithless cynics rot away and die. The noose of  
Death is around the necks of those who have no guru. ||11||

The self-willed manmukh comes, and the self-willed manmukh goes.

The manmukh suffers beatings again and again.

The manmukh endures as many hells as there are; the Gurmukh is not even touched  
by them. ||12||

He alone is Gurmukh, who is pleasing to the Dear Lord.

Who can destroy anyone who is robed in honor by the Lord?

The blissful one is forever in bliss; he is dressed in robes of honor. ||13||

I am a sacrifice to the Perfect True Guru.

He is the Giver of Sanctuary, the Heroic Warrior who keeps His Word.

Such is the Lord God, the Giver of peace, whom I have met; He shall never leave  
me or go anywhere else. ||14||

He is the treasure of virtue; His value cannot be estimated.

He is perfectly permeating each and every heart, prevailing everywhere.

Nanak seeks the Sanctuary of the Destroyer of the pains of the poor; I am the  
dust of the feet of Your slaves. ||15||1||2||

Maaroo, Solahas, Fifth Mehl:

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

My Blissful Lord is forever in bliss.

He fills each and every heart, and judges each and everyone.

The True Lord and Master is above the heads of all kings; there is none other  
than Him. ||1||

He is joyful, blissful and merciful.

God's Light is manifest everywhere.

He creates forms, and gazing upon them, He enjoys them; He Himself worships  
Himself. ||2||

He contemplates His own creative power.

The True Lord Himself creates the expanse of the Universe.

He Himself stages the play, day and night; He Himself listens, and hearing,  
rejoices. ||3||

True is His throne, and True is His kingdom.

True is the treasure of the True Banker.

Section 25 - Raag Maaroo - Part 086

He Himself is True, and true is all that He has established. True is the prevailing Order of the True Lord. ||4||

True is the justice of the True Lord.

Your place is forever True, O God.

True is Your Creative Power, and True is the Word of Your Bani. True is the peace which You give, O my Lord and Master. ||5||

You alone are the greatest king.

By the Hukam of Your Command, O True Lord, our affairs are fulfilled.

Inwardly and outwardly, You know everything; You Yourself are pleased with Yourself. ||6||

You are the great party-goer, You are the great enjoyer.

You are detached in Nirvaanaa, You are the Yogi.

All celestial comforts are in Your home; Your Glance of Grace rains Nectar.

||7||

You alone give Your gifts.

You grant Your gifts unto all the beings of the world.

Your treasures are overflowing, and are never exhausted; through them, we remain satisfied and fulfilled. ||8||

The Siddhas, seekers and forest-dwellers beg from You.

The celibates and abstainers, and those who abide in peace beg from You.

You alone are the Great Giver; all are beggars of You. You bless all the world with Your gifts. ||9||

Your devotees worship You with infinite love.

In an instant, You establish and disestablish.

Your weight is so heavy, O my infinite Lord and Master. Your devotees surrender to the Hukam of Your Command. ||10||

They alone know You, whom You bless with Your Glance of Grace.

Through the Word of the Guru's Shabad, they enjoy Your Love forever.

They alone are clever, handsome and wise, who are pleasing to Your Mind. ||11||

One who keeps You in his consciousness, becomes carefree and independent.

One who keeps You in his consciousness, is the true king.

One who keeps You in his consciousness - what does he have to fear? And what else does he need to do? ||12||

Thirst and desire are quenched, and one's inner being is cooled and soothed.

The True Guru has mended the broken one.

Awareness of the Word of the Shabad has awakened within my heart. Shaking it and vibrating it, I drink in the Ambrosial Nectar. ||13||

I shall not die; I shall live forever and ever.

I have become immortal; I am eternal and imperishable.

I do not come, and I do not go. The Guru has driven out my doubts. ||14||

Perfect is the Word of the Perfect Guru.

One who is attached to the Perfect Lord, is immersed in the Perfect Lord.

His love increases day by day, and when it is weighed, it does not decrease.

||15||

When the gold is made one hundred percent pure,

its color is true to the jeweller's eye.

Assaying it, it is placed in the treasury by God the Jeweller, and it is not melted down again. ||16||

Your Naam is Ambrosial Nectar, O my Lord and Master.

Nanak, Your slave, is forever a sacrifice to You.

In the Society of the Saints, I have found great peace; gazing upon the Blessed Vision of the Lord's Darshan, this mind is pleased and satisfied. ||17||1||3||

Maaroo, Fifth Mehl, Solhas:

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

The Guru is the Lord of the World, the Guru is the Master of the Universe.

The Guru is merciful, and always forgiving.

The Guru is the Shaastras, the Simritees and the six rituals. The Guru is the Holy Shrine. ||1||

Section 25 - Raag Maaroo - Part 087

Meditating in remembrance on the Guru, all the sins are erased.

Meditating in remembrance on the Guru, one is not strangled by the noose of Death.

Meditating in remembrance on the Guru, the mind becomes immaculate; the Guru eliminates egotistical pride. ||2||

The Guru's servant is not consigned to hell.

The Guru's servant meditates on the Supreme Lord God.

The Guru's servant joins the Saadh Sangat, the Company of the Holy; the Guru ever gives the life of the soul. ||3||

At the Gurdwara, the Guru's Gate, the Kirtan of the Lord's Praises are sung.

Meeting with the True Guru, one chants the Lord's Praises.

The True Guru eradicates sorrow and suffering, and bestows honor in the Court of the Lord. ||4||

The Guru has revealed the inaccessible and unfathomable Lord.

The True Guru returns to the Path, those who have wandered away.

No obstacles stand in the way of devotion to the Lord, for one who serves the Guru. The Guru implants perfect spiritual wisdom. ||5||

The Guru has revealed the Lord everywhere.

The Lord of the Universe is permeating and pervading the water and the land.

The high and the low are all the same to Him. Focus your mind's meditation intuitively on Him. ||6||

Meeting with the Guru, all thirst is quenched.

Meeting with the Guru, one is not watched by Maya.

The Perfect Guru bestows truth and contentment; I drink in the Ambrosial Nectar of the Naam, the Name of the Lord. ||7||

The Word of the Guru's Bani is contained in all.

He Himself hears it, and He Himself repeats it.

Those who meditate on it, are all emancipated; they attain the eternal and unchanging home. ||8||

The Glory of the True Guru is known only to the True Guru.

Whatever He does, is according to the Pleasure of His Will.

Your humble servants beg for the dust of the feet of the Holy; Nanak is forever a sacrifice to You. ||9||1||4||

Maaroo, Solahas, Fifth Mehl:

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

The Primal, Immaculate Lord God is formless.

The Detached Lord is Himself prevailing in all.

He has no race or social class, no identifying mark. By the Hukam of His Will,

He created the entire universe. ||1||

Out of all the 8.4 million species of beings,

God blessed mankind with glory.

That human who misses this chance, shall suffer the pains of coming and going  
in reincarnation. ||2||

What should I say, to one who has been created.

The Gurmukh receives the treasure of the Naam, the Name of the Lord.

He alone is confused, whom the Lord Himself confuses. He alone understands,  
whom the Lord inspires to understand. ||3||

This body has been made the village of joy and sorrow.

They alone are emancipated, who seek the Sanctuary of the True Guru.

One who remains untouched by the three qualities, the three gunas - such a  
Gurmukh is blessed with glory. ||4||

You can do anything, but whatever you do, only serves to tie your feet.

The seed which is planted out of season does not sprout, and all one's capital  
and profits are lost. ||5||

In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praises are most  
sublime and exalted.

Become Gurmukh, chant and focus your meditation.

Section 25 - Raag Maaroo - Part 088

You shall save yourself, and save all your generations as well. You shall go to  
the Court of the Lord with honor. ||6||

All the continents, nether worlds, islands and worlds

- God Himself has made them all subject to death.

The One Imperishable Lord Himself is unmoving and unchanging. Meditating on  
Him, one becomes unchanging. ||7||

The Lord's servant becomes like the Lord.

Do not think that, because of his human body, he is different.

The waves of the water rise up in various ways, and then the water merges again  
in water. ||8||

A beggar begs for charity at His Door.

When God pleases, He takes pity on him.

Please bless me with the Blessed Vision of Your Darshan, to satisfy my mind, O  
Lord. Through the Kirtan of Your Praises, my mind is held steady. ||9||

The Beauteous Lord and Master is not controlled in any way.

The Lord does that which pleases the Saints of the Lord.

He does whatever they wish to be done; nothing blocks their way at His Door.

||10||

Wherever the mortal is confronted with difficulty,

there he should meditate on the Lord of the Universe.

Where there are no children, spouse or friends, there the Lord Himself comes to  
the rescue. ||11||

The Great Lord and Master is inaccessible and unfathomable.  
How can anyone meet with God, the self-sufficient One?  
Those who have had the noose cut away from around their necks, whom God has set  
back upon the Path, obtain a place in the Sangat, the Congregation. ||12||  
One who realizes the Hukam of the Lord's Command is said to be His servant.  
He endures both bad and good equally.  
When egotism is silenced, then one comes to know the One Lord. Such a Gurmukh  
intuitively merges in the Lord. ||13||  
The devotees of the Lord dwell forever in peace.  
With a child-like, innocent nature, they remain detached, turning away from the  
world.  
They enjoy various pleasures in many ways; God caresses them, like a father  
caressing his son. ||14||  
He is inaccessible and unfathomable; His value cannot be estimated.  
We meet Him, only when He causes us to meet.  
The Lord is revealed to those humble Gurmukhs, who have such pre-ordained  
destiny inscribed upon their foreheads. ||15||  
You Yourself are the Creator Lord, the Cause of causes.  
You created the Universe, and You support the whole earth.  
Servant Nanak seeks the Sanctuary of Your Door, O Lord; if it is Your Will,  
please preserve his honor. ||16||1||5||  
Maaroo, Solahas, Fifth Mehl:  
One Universal Creator God. By The Grace Of The True Guru:  
Whatever is seen is You, O One Lord.  
What the ears hear is the Word of Your Bani.  
There is nothing else to be seen at all. You give support to all. ||1||  
You Yourself are conscious of Your Creation.  
You Yourself established Yourself, O God.  
Creating Yourself, You formed the expanse of the Universe; You Yourself cherish  
and sustain each and every heart. ||2||  
You created some to hold great and royal courts.  
Some turn away from the world in renunciation, and some maintain their  
households.  
Section 25 - Raag Maaroo - Part 089  
Some are hungry and some are satisfied and satiated, but all lean on Your  
Support. ||3||  
The True Lord Himself is True, True, True.  
He is woven into the essence of His devotees, through and through.  
He Himself is hidden, and He Himself is revealed. He Himself spreads Himself  
out. ||4||  
Forever, forever and ever, He shall always exist.  
He is lofty, inaccessible, unfathomable and infinite.  
He fills the empty, and empties out the filled; such are the plays and dramas  
of my Lord and Master. ||5||  
With my mouth, I praise my True Lord King.  
With my eyes, I behold the inaccessible and unfathomable Lord.  
Listening, listening with my ears, my mind and body are rejuvenated; my Lord

and Master saves all. ||6||

He created the creation, and gazes upon what He has created.

All beings and creatures meditate on Him.

He Himself knows His creative power; He blesses with His Glance of Grace. ||7||

Where the Saints gather together and sit, God dwells close at hand.

They abide in bliss and joy, beholding the Lord's wondrous play.

They sing the Glories of the Lord, and the unstruck sound current of His Bani;

O Nanak, His slaves remain conscious of Him. ||8||

Coming and going is all Your wondrous play.

Creating the Creation, You gaze upon Your infinite play.

Creating the Creation, You Yourself cherish and nurture it. ||9||

Listening, listening to Your Glory, I live.

Forever and ever, I am a sacrifice to You.

With my palms pressed together, I meditate in remembrance on You, day and night, O my inaccessible, infinite Lord and Master. ||10||

Other than You, who else should I praise?

I meditate on the One and Only Lord within my mind.

Realizing the Hukam of Your Will, Your humble servants are enraptured; this is the achievement of Your devotees. ||11||

Following the Guru's Teachings, I meditate on the True Lord within my mind.

Following the Guru's Teachings, I am immersed in the Lord's Love.

Following the Guru's Teachings, all bonds are broken, and this doubt and emotional attachment are burnt away. ||12||

Wherever He keeps me, is my place of rest.

Whatever naturally happens, I accept that as good.

Hatred is gone - I have no hatred at all; I see the One Lord in all. ||13||

Fear has been removed, and darkness has been dispelled.

The all-powerful, primal, detached Lord God has been revealed.

Forsaking self-conceit, I have entered His Sanctuary, and I work for Him.

||14||

Rare are those few, very blessed people, who come into the world, and meditate on their Lord and Master, twenty-four hours a day.

Associating with such humble people, all are saved, and their families are saved as well. ||15||

This is the blessing which I have received from my Lord and Master.

Twenty-four hours a day, with my palms pressed together, I meditate on Him.

I chant the Naam, and through the Naam, I intuitively merge into the Lord; O

Nanak, may I be blessed with the Naam, and ever repeat it. ||16||1||6||

Maaroo, Fifth Mehl:

Do not be fooled by appearances, you fool.

This is a false attachment to the expanse of an illusion.

No one can remain in this world; only the One Lord is permanent and unchanging.

||1||

Seek the Sanctuary of the Perfect Guru.

He shall eradicate all emotional attachment, sorrow and doubt.

He shall administer the medicine, the Mantra of the One Name. Sing the True

Name within your heart. ||2||

Section 25 - Raag Maaroo - Part 090

So many gods yearn for the Naam, the Name of the Lord.

All the devotees serve Him.

He is the Master of the masterless, the Destroyer of the pains of the poor. His Name is obtained from the Perfect Guru. ||3||

I cannot conceive of any other door.

One who wanders through the three worlds, understands nothing.

The True Guru is the banker, with the treasure of the Naam. This jewel is obtained from Him. ||4||

The dust of His feet purifies.

Even the angelic beings and gods cannot obtain it, O friend.

The True Guru is the True Primal Being, the Transcendent Lord God; meeting with Him, one is carried across to the other side. ||5||

O my beloved mind, if you wish for the 'tree of life';

if you wish for Kaamadhayna, the wish-fulfilling cow to adorn your court;

if you wish to be satisfied and contented, then serve the Perfect Guru, and practice the Naam, the source of nectar. ||6||

Through the Word of the Guru's Shabad, the five thieves of desire are conquered.

In the Fear of the Supreme Lord God, you shall become immaculate and pure.

When one meets the Perfect Guru, the Philosopher's Stone, His touch reveals the Lord, the Philosopher's Stone. ||7||

Myriads of heavens do not equal the Lord's Name.

The spiritually wise forsake mere liberation.

The One Universal Creator Lord is found through the True Guru. I am a sacrifice, a sacrifice to the Blessed Vision of the Guru's Darshan. ||8||

No one knows how to serve the Guru.

The Guru is the unfathomable, Supreme Lord God.

He alone is the Guru's servant, whom the Guru Himself links to His service, and upon whose forehead such blessed destiny is inscribed. ||9||

Even the Vedas do not know the Guru's Glory.

They narrate only a tiny bit of what is heard.

The True Guru is the Supreme Lord God, the Incomparable One; meditating in remembrance on Him, the mind is cooled and soothed. ||10||

Hearing of Him, the mind comes to life.

When He dwells within the heart, one becomes peaceful and cool.

Chanting the Guru's Name with the mouth, one obtains glory, and does not have to walk on the Path of Death. ||11||

I have entered the Sanctuary of the Saints,

and placed before them my soul, my breath of life and wealth.

I know nothing about service and awareness; please take pity upon this worm.

||12||

I am unworthy; please merge me into Yourself.

Please bless me with Your Grace, and link me to Your service.

I wave the fan, and grind the corn for the Saints; washing their feet, I find peace. ||13||

After wandering around at so many doors, I have come to Yours, O Lord.

By Your Grace, I have entered Your Sanctuary.

Forever and ever, keep me in the Company of the Saints; please bless me with this Gift of Your Name. ||14||

My World-Lord has become merciful,

and I have obtained the Blessed Vision of the Darshan of the Perfect True Guru.

I have found eternal peace, poise and bliss; Nanak is the slave of Your slaves.

||15||2||7||

Maaroo, Solahas, Fifth Mehl:

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

The earth and the Akaashic ethers meditate in remembrance.

The moon and the sun meditate in remembrance on You, O treasure of virtue.

Air, water and fire meditate in remembrance. All creation meditates in remembrance. ||1||

Section 25 - Raag Maaroo - Part 091

All the continents, islands and worlds meditate in remembrance.

The nether worlds and spheres meditate in remembrance on that True Lord.

The sources of creation and speech meditate in remembrance; all the Lord's humble servants meditate in remembrance. ||2||

Brahma, Vishnu and Shiva meditate in remembrance.

The three hundred thirty million gods meditate in remembrance.

The titans and demons all meditate in remembrance; Your Praises are uncountable - they cannot be counted. ||3||

All the beasts, birds and demons meditate in remembrance.

The forests, mountains and hermits meditate in remembrance.

All the vines and branches meditate in remembrance; O my Lord and Master, You are permeating and pervading all minds. ||4||

All beings, both subtle and gross, meditate in remembrance.

The Siddhas and seekers meditate in remembrance on the Lord's Mantra.

Both the visible and the invisible meditate in remembrance on my God; God is the Master of all worlds. ||5||

Men and women, throughout the four stages of life, meditate in remembrance on You.

All social classes and souls of all races meditate in remembrance on You.

All the virtuous, clever and wise people meditate in remembrance; night and day meditate in remembrance. ||6||

Hours, minutes and seconds meditate in remembrance.

Death and life, and thoughts of purification, meditate in remembrance.

The Shaastras, with their lucky signs and joinings, meditate in remembrance; the invisible cannot be seen, even for an instant. ||7||

The Lord and Master is the Doer, the Cause of causes.

He is the Inner-knower, the Searcher of all hearts.

That person, whom You bless with Your Grace, and link to Your devotional service, wins this invaluable human life. ||8||

He, within whose mind God dwells,

has perfect karma, and chants the Chant of the Guru.

One who realizes God pervading deep within all, does not wander crying in reincarnation again. ||9||

Pain, sorrow and doubt run away from that one, within whose mind the Word of the Guru's Shabad abides.

Intuitive peace, poise and bliss come from the sublime essence of the Naam; the unstruck sound current of the Guru's Bani intuitively vibrates and resounds.

||10||

He alone is wealthy, who meditates on God.

He alone is honorable, who joins the Saadh Sangat, the Company of the Holy.

That person, within whose mind the Supreme Lord God abides, has perfect karma, and becomes famous. ||11||

The Lord and Master is pervading the water, land and sky.

There is no other said to be so.

The ointment of the Guru's spiritual wisdom has eradicated all doubts; except the One Lord, I do not see any other at all. ||12||

The Lord's Court is the highest of the high.

His limit and extent cannot be described.

The Lord and Master is profoundly deep, unfathomable and unweighable; how can He be measured? ||13||

You are the Creator; all is created by You.

Without You, there is no other at all.

You alone, God, are in the beginning, the middle and the end. You are the root of the entire expanse. ||14||

The Messenger of Death does not even approach that person who sings the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy.

All desires are fulfilled, for one who listens with his ears to the Praises of God. ||15||

You belong to all, and all belong to You, O my true, deep and profound Lord and Master.

Section 25 - Raag Maaroo - Part 092

Says Nanak, those humble beings are exalted, who are pleasing to Your Mind, O my Lord and Master. ||16||1||8||

Maaroo, Fifth Mehl:

God is the almighty Giver of all peace and joy.

Be merciful to me, that I may meditate in remembrance on Your Name.

The Lord is the Great Giver; all beings and creatures are beggars; His humble servants yearn to beg from Him. ||1||

I beg for the dust of the feet of the humble, that I may be blessed with the supreme status,

and the filth of countless lifetimes may be erased.

The chronic diseases are cured by the medicine of the Lord's Name; I beg to be imbued with the Immaculate Lord. ||2||

With my ears, I listen to the Pure Praises of my Lord and Master.

With the Support of the One Lord, I have abandoned corruption, sexuality and desire.

I humbly bow and fall at the feet of Your slaves; I do not hesitate to do good deeds. ||3||

O Lord, with my tongue I sing Your Glorious Praises.

The sins which I have committed are erased.  
Meditating, meditating in remembrance on my Lord and Master, my mind lives; I  
am rid of the five oppressive demons. ||4||  
Meditating on Your lotus feet, I have come aboard Your boat.  
Joining the Society of the Saints, I cross over the world-ocean.  
My flower-offering and worship is to realize that the Lord is dwelling alike in  
all; I shall not be reincarnated naked again. ||5||  
Please make me the slave of Your slaves, O Lord of the world.  
You are the treasure of Grace, merciful to the meek.  
Meet with your companion and helper, the Perfect Transcendent Lord God; you  
shall never be separated from Him again. ||6||  
I dedicate my mind and body, and place them in offering before the Lord.  
Asleep for countless lifetimes, I have awakened.  
He, to whom I belong, is my cherisher and nurturer. I have killed and discarded  
my murderous self-conceit. ||7||  
The Inner-knower, the Searcher of hearts, is pervading the water and the land.  
The undeceivable Lord and Master is permeating each and every heart.  
The Perfect Guru has demolished the wall of doubt, and now I see the One Lord  
pervading everywhere. ||8||  
Wherever I look, there I see God, the ocean of peace.  
The Lord's treasure is never exhausted; He is the storehouse of jewels.  
He cannot be seized; He is inaccessible, and His limits cannot be found. He is  
realized when the Lord bestows His Grace. ||9||  
My heart is cooled, and my mind and body are calmed and soothed.  
The craving for birth and death is quenched.  
Grasping hold of my hand, He has lifted me up and out; He has blessed me with  
His Ambrosial Glance of Grace. ||10||  
The One and Only Lord is permeating and pervading everywhere.  
There is none other than Him at all.  
God permeates the beginning, the middle and the end; He has subdued my desires  
and doubts. ||11||  
The Guru is the Transcendent Lord, the Guru is the Lord of the Universe.  
The Guru is the Creator, the Guru is forever forgiving.  
Meditating, chanting the Guru's Chant, I have obtained the fruits and rewards;  
in the Company of the Saints, I have been blessed with the lamp of spiritual  
wisdom. ||12||  
Whatever I see, is my Lord and Master God.  
Whatever I hear, is the Bani of God's Word.  
Whatever I do, You make me do; You are the Sanctuary, the help and support of  
the Saints, Your children. ||13||  
The beggar begs, and worships You in adoration.  
You are the Purifier of the sinners, O Perfectly Holy Lord God.  
Please bless me with this one gift, O treasure of all bliss and virtue; I do  
not ask for anything else. ||14||  
Section 25 - Raag Maaroo - Part 093  
God is the Creator of the body-vessel.  
In the Society of the Saints, the dye is produced.

Through the Word of the Lord's Bani, one's reputation becomes immaculate, and the mind is colored by the dye of the Naam, the Name of the Lord. ||15||  
The sixteen powers, absolute perfection and fruitful rewards are obtained, when the Lord and Master of infinite power is revealed.  
The Lord's Name is Nanak's bliss, play and peace; he drinks in the Ambrosial Nectar of the Lord. ||16||2||9||  
Maaroo, Solhas, Fifth Mehl:  
One Universal Creator God. By The Grace Of The True Guru:  
You are my Lord and Master; You have made me Your servant.  
My soul and body are all gifts from You.  
You are the Creator, the Cause of causes; nothing belongs to me. ||1||  
When You sent me, I came into the world.  
Whatever is pleasing to Your Will, I do.  
Without You, nothing is done, so I am not anxious at all. ||2||  
In the world hereafter, the Hukam of Your Command is heard.  
In this world, I chant Your Praises, Lord.  
You Yourself write the account, and You Yourself erase it; no one can argue with You. ||3||  
You are our father; we are all Your children.  
We play as You cause us to play.  
The wilderness and the path are all made by You. No one can take the wrong path. ||4||  
Some remain seated within their homes.  
Some wander across the country and through foreign lands.  
Some are grass-cutters, and some are kings. Who among these can be called false? ||5||  
Who is liberated, and who will land in hell?  
Who is worldly, and who is a devotee?  
Who is wise, and who is shallow? Who is aware, and who is ignorant? ||6||  
By the Hukam of the Lord's Command, one is liberated, and by His Hukam, one falls into hell.  
By His Hukam, one is worldly, and by His Hukam, one is a devotee.  
By His Hukam, one is shallow, and by His Hukam, one is wise. There is no other side except His. ||7||  
You made the ocean vast and huge.  
You made some into foolish self-willed manmukhs, and dragged them into hell.  
Some are carried across, in the ship of Truth of the True Guru. ||8||  
You issue Your Command for this amazing thing, death.  
You create all beings and creatures, and absorb them back into Yourself.  
You gaze in delight upon the one arena of the world, and enjoy all the pleasures. ||9||  
Great is the Lord and Master, and Great is His Name.  
He is the Great Giver; Great is His place.  
He is inaccessible and unfathomable, infinite and unweighable. He cannot be measured. ||10||  
No one else knows His value.  
Only You Yourself, O Immaculate Lord, are equal to Yourself.

You Yourself are the spiritual teacher, You Yourself are the One who meditates.  
You Yourself are the great and immense Being of Truth. ||11||  
For so many days, You remained invisible.

For so many days, You were absorbed in silent absorption.

For so many days, there was only pitch darkness, and then the Creator revealed  
Himself. ||12||

You Yourself are called the God of Supreme Power.

Section 25 - Raag Maaroo - Part 094

You Yourself are the hero, exerting Your regal power.

You Yourself spread peace within; You are cool and icy calm. ||13||

One whom You bless and make Gurmukh

- the Naam abides within him, and the unstruck sound current vibrates for him.

He is peaceful, and he is the master of all; the Messenger of Death does not  
even approach him. ||14||

His value cannot be described on paper.

Says Nanak, the Lord of the world is infinite.

In the beginning, in the middle and in the end, God exists. Judgement is in His  
Hands alone. ||15||

No one is equal to Him.

No one can stand up against Him by any means.

Nanak's God is Himself all-in-all. He creates and stages and watches His  
wondrous plays. ||16||1||10||

Maaroo, Fifth Mehl:

The Supreme Lord God is imperishable, the Transcendent Lord, the Inner-knower,  
the Searcher of hearts.

He is the Slayer of demons, our Supreme Lord and Master.

The Supreme Rishi, the Master of the sensory organs, the uplifter of mountains,  
the joyful Lord playing His enticing flute. ||1||

The Enticer of Hearts, the Lord of wealth, Krishna, the Enemy of ego.

The Lord of the Universe, the Dear Lord, the Destroyer of demons.

The Life of the World, our eternal and ever-stable Lord and Master dwells  
within each and every heart, and is always with us. ||2||

The Support of the Earth, the man-lion, the Supreme Lord God.

The Protector who tears apart demons with His teeth, the Upholder of the earth.

O Creator, You assumed the form of the pygmy to humble the demons; You are the  
Lord God of all. ||3||

You are the Great Raam Chand, who has no form or feature.

Adorned with flowers, holding the chakra in Your hand, Your form is  
incomparably beautiful.

You have thousands of eyes, and thousands of forms. You alone are the Giver,  
and all are beggars of You. ||4||

You are the Lover of Your devotees, the Master of the masterless.

The Lord and Master of the milk-maids, You are the companion of all.

O Lord, Immaculate Great Giver, I cannot describe even an iota of Your Glorious  
Virtues. ||5||

Liberator, Enticing Lord, Lord of Lakshmi, Supreme Lord God.

Savior of Dropadi's honor.

Lord of Maya, miracle-worker, absorbed in delightful play, unattached. ||6||  
The Blessed Vision of His Darshan is fruitful and rewarding; He is not born, He is self-existent.

His form is undying; it is never destroyed.

O imperishable, eternal, unfathomable Lord, everything is attached to You.

||7||

The Lover of greatness, who dwells in heaven.

By the Pleasure of His Will, He took incarnation as the great fish and the tortoise.

The Lord of beautiful hair, the Worker of miraculous deeds, whatever He wishes, comes to pass. ||8||

He is beyond need of any sustenance, free of hate and all-pervading.

He has staged His play; He is called the four-armed Lord.

He assumed the beautiful form of the blue-skinned Krishna; hearing His flute, all are fascinated and enticed. ||9||

He is adorned with garlands of flowers, with lotus eyes.

His ear-rings, crown and flute are so beautiful.

He carries the conch, the chakra and the war club; He is the Great Charioteer, who stays with His Saints. ||10||

The Lord of yellow robes, the Master of the three worlds.

The Lord of the Universe, the Lord of the world; with my mouth, I chant His Name.

The Archer who draws the bow, the Beloved Lord God; I cannot count all His limbs. ||11||

He is said to be free of anguish, and absolutely immaculate.

The Lord of prosperity, pervading the water, the land and the sky.

Section 25 - Raag Maaroo - Part 095

He is near this world and the nether regions of the underworld; His Place is permanent, ever-stable and imperishable. ||12||

The Purifier of sinners, the Destroyer of pain and fear.

The Eliminator of egotism, the Eradicator of coming and going.

He is pleased with devotional worship, and merciful to the meek; He cannot be appeased by any other qualities. ||13||

The Formless Lord is undeceivable and unchanging.

He is the Embodiment of Light; through Him, the whole world blossoms forth.

He alone unites with Him, whom He unites with Himself. No one can attain the Lord by himself. ||14||

He Himself is the milk-maid, and He Himself is Krishna.

He Himself grazes the cows in the forest.

You Yourself create, and You Yourself destroy. Not even a particle of filth attaches to You. ||15||

Which of Your Glorious Virtues can I chant with my one tongue?

Even the thousand-headed serpent does not know Your limit.

One may chant new names for You day and night, but even so, O God, no one can describe even one of Your Glorious Virtues. ||16||

I have grasped the Support, and entered the Sanctuary of the Lord, the Father of the world.

The Messenger of Death is terrifying and horrendous, and sea of Maya is impassable.

Please be merciful, Lord, and save me, if it is Your Will; please lead me to join with the Saadh Sangat, the Company of the Holy. ||17||

All that is seen is an illusion.

I beg for this one gift, for the dust of the feet of the Saints, O Lord of the Universe.

Applying it to my forehead, I obtain the supreme status; he alone obtains it, unto whom You give it. ||18||

Those, unto whom the Lord, the Giver of peace, grants His Mercy, grasp the feet of the Holy, and weave them into their hearts.

They obtain all the wealth of the Naam, the Name of the Lord; the unstruck sound current of the Shabad vibrates and resounds within their minds. ||19||

With my tongue I chant the Names given to You.

'Sat Naam' is Your perfect, primal Name.

Says Nanak, Your devotees have entered Your Sanctuary. Please bestow the Blessed Vision of Your Darshan; their minds are filled with love for You.

||20||

You alone know Your state and extent.

You Yourself speak, and You Yourself describe it.

Please make Nanak the slave of Your slaves, O Lord; as it pleases Your Will, please keep him with Your slaves. ||21||2||11||

Maaroo, Fifth Mehl:

O slave of the inaccessible Lord God Allah, forsake thoughts of worldly entanglements.

Become the dust of the feet of the humble fakeers, and consider yourself a traveller on this journey. O saintly dervish, you shall be approved in the Court of the Lord. ||1||

Let Truth be your prayer, and faith your prayer-mat.

Subdue your desires, and overcome your hopes.

Let your body be the mosque, and your mind the priest. Let true purity be God's Word for you. ||2||

Let your practice be to live the spiritual life.

Let your spiritual cleansing be to renounce the world and seek God.

Let control of the mind be your spiritual wisdom, O holy man; meeting with God, you shall never die again. ||3||

Practice within your heart the teachings of the Koran and the Bible; restrain the ten sensory organs from straying into evil.

Tie up the five demons of desire with faith, charity and contentment, and you shall be acceptable. ||4||

Let compassion be your Mecca, and the dust of the feet of the holy your fast.

Let Paradise be your practice of the Prophet's Word.

God is the beauty, the light and the fragrance. Meditation on Allah is the secluded meditation chamber. ||5||

Section 25 - Raag Maaroo - Part 096

He alone is a Qazi, who practices the Truth.

He alone is a Haji, a pilgrim to Mecca, who purifies his heart.

He alone is a Mullah, who banishes evil; he alone is a saintly dervish, who takes the Support of the Lord's Praise. ||6||

Always, at every moment, remember God, the Creator within your heart. Let your meditation beads be the subjugation of the ten senses. Let good conduct and self-restraint be your circumcision. ||7||

You must know in your heart that everything is temporary. Family, household and siblings are all entanglements. Kings, rulers and nobles are mortal and transitory; only God's Gate is the permanent place. ||8||

First, is the Lord's Praise; second, contentment; third, humility, and fourth, giving to charities. Fifth is to hold one's desires in restraint. These are the five most sublime daily prayers. ||9||

Let your daily worship be the knowledge that God is everywhere. Let renunciation of evil actions be the water-jug you carry. Let realization of the One Lord God be your call to prayer; be a good child of God - let this be your trumpet. ||10||

Let what is earned righteously be your blessed food. Wash away pollution with the river of your heart. One who realizes the Prophet attains heaven. Azraa-eel, the Messenger of Death, does not cast him into hell. ||11||

Let good deeds be your body, and faith your bride. Play and enjoy the Lord's love and delight. Purify what is impure, and let the Lord's Presence be your religious tradition. Let your total awareness be the turban on your head. ||12||

To be Muslim is to be kind-hearted, and wash away pollution from within the heart. He does not even approach worldly pleasures; he is pure, like flowers, silk, ghee and the deer-skin. ||13||

One who is blessed with the mercy and compassion of the Merciful Lord, is the manliest man among men. He alone is a Shaykh, a preacher, a Haji, and he alone is God's slave, who is blessed with God's Grace. ||14||

The Creator Lord has Creative Power; the Merciful Lord has Mercy. The Praises and the Love of the Merciful Lord are unfathomable. Realize the True Hukam, the Command of the Lord, O Nanak; you shall be released from bondage, and carried across. ||15||3||12||

Maaroo, Fifth Mehl:

The Abode of the Supreme Lord God is above all. He Himself establishes, establishes and creates. Holding tight to the Sanctuary of God, peace is found, and one is not afflicted by the fear of Maya. ||1||

He saved you from the fire of the womb, and did not destroy you, when you were an egg in your mother's ovary. Blessing you with meditative remembrance upon Himself, He nurtured you and cherished you; He is the Master of all hearts. ||2||

I have come to the Sanctuary of His lotus feet.

In the Saadh Sangat, the Company of the Holy, I sing the Praises of the Lord.  
I have erased all the pains of birth and death; meditating on the Lord, Har,  
Har, I have no fear of death. ||3||

God is all-powerful, indescribable, unfathomable and divine.  
All beings and creatures serve Him.

In so many ways, He cherishes those born from eggs, from the womb, from sweat  
and from the earth. ||4||

He alone obtains this wealth,  
who savors and enjoys, deep within his mind, the Name of the Lord.  
Grasping hold of his arm, God lifts him up and pulls him out of the deep, dark  
pit. Such a devotee of the Lord is very rare. ||5||

Section 25 - Raag Maaroo - Part 097

God exists in the beginning, in the middle and in the end.

Whatever the Creator Lord Himself does, comes to pass.

Doubt and fear are erased, in the Saadh Sangat, the Company of the Holy, and  
then one is not afflicted by deadly pain. ||6||

I sing the most Sublime Bani, the Word of the Lord of the Universe.

I beg for the dust of the feet of the Saadh Sangat.

Eradicating desire, I have become free of desire; I have burnt away all my  
sins. ||7||

This is the unique way of the Saints;  
they behold the Supreme Lord God with them.

With each and every breath, they worship and adore the Lord, Har, Har. How  
could anyone be too lazy to meditate on Him? ||8||

Wherever I look, there I see the Inner-knower, the Searcher of hearts.

I never forget God, my Lord and Master, even for an instant.

Your slaves live by meditating, meditating in remembrance on the Lord; You are  
permeating the woods, the water and the land. ||9||

Even the hot wind does not touch one  
who remains awake in meditative remembrance, night and day.

He delights and enjoys meditative remembrance on the Lord; he has no attachment  
to Maya. ||10||

Disease, sorrow and pain do not affect him;

he sings the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of  
the Holy.

Please bless me with Your Name, O my Beloved Lord God; please listen to my  
prayer, O Creator. ||11||

Your Name is a jewel, O my Beloved Lord.

Your slaves are imbued with Your Infinite Love.

Those who are imbued with Your Love, become like You; it is so rare that they  
are found. ||12||

My mind longs for the dust of the feet of those  
who never forget the Lord.

Associating with them, I obtain the supreme status; the Lord, my Companion, is  
always with me. ||13||

He alone is my beloved friend and companion,

who implants the Name of the One Lord within, and eradicates evil-mindedness.

Immaculate are the teachings of that humble servant of the Lord, who casts out sexual desire, anger and egotism. ||14||  
Other than You, O Lord, no one is mine.  
The Guru has led me to grasp the feet of God.  
I am a sacrifice to the Perfect True Guru, who has destroyed the illusion of duality. ||15||  
With each and every breath, I never forget God.  
Twenty-four hours a day, I meditate on the Lord, Har, Har.  
O Nanak, the Saints are imbued with Your Love; You are the great and all-powerful Lord. ||16||4||13||  
Maaroo, Fifth Mehl:  
One Universal Creator God. By The Grace Of The True Guru:  
I enshrine the Lord's lotus feet continually within my heart.  
Each and every moment, I humbly bow to the Perfect Guru.  
I dedicate my body, mind and everything, and place it in offering before the Lord. His Name is the most beautiful in this world. ||1||  
Why forget the Lord and Master from your mind?  
He blessed you with body and soul, creating and embellishing you.  
With every breath and morsel of food, the Creator takes care of His beings, who receive according to what they have done. ||2||  
No one returns empty-handed from Him;  
twenty-four hours a day, keep the Lord in your mind.  
Section 25 - Raag Maaroo - Part 098  
In the Saadh Sangat, the Company of the Holy, meditate and vibrate upon your imperishable Lord and Master, and you shall be honored in the Court of the Lord. ||3||  
The four great blessings, and the eighteen miraculous spiritual powers, are found in the treasure of the Naam, which brings celestial peace and poise, and the nine treasures.  
If you yearn in your mind for all joys, then join the Saadh Sangat, and dwell upon your Lord and Master. ||4||  
The Shaastras, the Simritees and the Vedas proclaim that the mortal must be victorious in this priceless human life.  
Forsaking sexual desire, anger and slander, sing of the Lord with your tongue, O Nanak. ||5||  
He has no form or shape, no ancestry or social class.  
The Perfect Lord is perfectly pervading day and night.  
Whoever meditates on Him is very fortunate; he is not consigned to reincarnation again. ||6||  
One who forgets the Primal Lord, the Architect of karma, wanders around burning, and remains tormented.  
No one can save such an ungrateful person; he is thrown into the most horrible hell. ||7||  
He blessed you with your soul, the breath of life, your body and wealth;  
He preserved and nurtured you in your mother's womb.  
Forsaking His Love, you are imbued with another; you shall never achieve your goals like this. ||8||

Please shower me with Your Merciful Grace, O my Lord and Master.

You dwell in each and every heart, and are near everyone.

Nothing is in my hands; he alone knows, whom You inspire to know. ||9||

One who has such pre-ordained destiny inscribed upon his forehead,  
that person is not afflicted by Maya.

Slave Nanak seeks Your Sanctuary forever; there is no other equal to You.

||10||

In His Will, He made all pain and pleasure.

How rare are those who remember the Ambrosial Naam, the Name of the Lord.

His value cannot be described. He is prevailing everywhere. ||11||

He is the devotee; He is the Great Giver.

He is the Perfect Primal Lord, the Architect of karma.

He is your help and support, since infancy; He fulfills your mind's desires.

||12||

Death, pain and pleasure are ordained by the Lord.

They do not increase or decrease by anyone's efforts.

That alone happens, which is pleasing to the Creator; speaking of himself, the  
mortal ruins himself. ||13||

He lifts us up and pulls us out of the deep dark pit;

He unites with Himself, those who were separated for so many incarnations.

Showering them with His Mercy, He protects them with His own hands. Meeting  
with the Holy Saints, they meditate on the Lord of the Universe. ||14||

Your worth cannot be described.

Wondrous is Your form, and Your glorious greatness.

Your humble servant begs for the gift of devotional worship. Nanak is a  
sacrifice, a sacrifice to You. ||15||1||14||22||24||2||14||62||

Vaar Of Maaroo, Third Mehl:

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

Shalok, First Mehl:

If virtue is sold when there is no buyer, then it is sold very cheap.

But if one meets a buyer of virtue, then virtue sells for hundreds of  
thousands.

Section 25 - Raag Maaroo - Part 099

Meeting with a virtuous person, virtue is obtained, and one is immersed in the  
True Guru.

Priceless virtues are not obtained for any price; they cannot be purchased in a  
store.

O Nanak, their weight is full and perfect; it never decreases at all. ||1||

Fourth Mehl:

Without the Naam, the Name of the Lord, they wander around, continually coming  
and going in reincarnation.

Some are in bondage, and some are set free; some are happy in the Love of the  
Lord.

O Nanak, believe in the True Lord, and practice Truth, through the lifestyle of  
Truth. ||2||

Pauree:

From the Guru, I have obtained the supremely powerful sword of spiritual

wisdom.

I have cut down the fortress of duality and doubt, attachment, greed and egotism.

The Name of the Lord abides within my mind; I contemplate the Word of the Guru's Shabad.

Through Truth, self-discipline and sublime understanding, the Lord has become very dear to me.

Truly, truly, the True Creator Lord is all-pervading. ||1||

Shalok, Third Mehl:

Among the ragas, Kaydaaraa Raga is known as good, O Siblings of Destiny, if through it, one comes to love the Word of the Shabad,

and if one remains in the Society of the Saints, and enshrines love for the True Lord.

Such a person washes away the pollution from within, and saves his generations as well.

He gathes in the capital of virtue, and destroys and drives out unvirtuous sins.

O Nanak, he alone is known as united, who does not forsake his Guru, and who does not love duality. ||1||

Fourth Mehl:

Gazing upon the world-ocean, I am afraid of death; but if I live in the Fear of You, God, then I am not afraid.

Through the Word of the Guru's Shabad, I am content; O Nanak, I blossom forth in the Name. ||2||

Fourth Mehl:

I get on board the boat and set out, but the ocean is churning with waves.

The boat of Truth encounters no obstruction, if the Guru gives encouragement.

He takes us across to the door on the other side, as the Guru keeps watch.

O Nanak, if I am blessed with His Grace, I shall go to His Court with honor.

||3||

Pauree:

Enjoy your kingdom of bliss; as Gurmukh, practice Truth.

Sitting upon the throne of Truth, the Lord administers justice; He unites us in Union with the Society of the Saints.

Meditating on the Lord, through the True Teachings, we become just like the Lord.

If the Lord, the Giver of peace, abides in the mind, in this world, then in the end, He becomes our help and support.

Love for the Lord wells up, when the Guru imparts understanding. ||2||

Shalok, First Mehl:

Confused and deluded, I wander around, but no one shows me the way.

I go and ask the clever people, if there is there anyone who can rid me of my pain.

If the True Guru abides within my mind, then I see the Lord, my best friend, there.

O Nanak, my mind is satisfied and fulfilled, contemplating the Praises of the True Name. ||1||

Third Mehl:

He Himself is the Doer, and He is the deed; He Himself issues the Command.

He Himself forgives some, and He Himself does the deed.

O Nanak, receiving the Divine Light from the Guru, suffering and corruption are burnt away, through the Name. ||2||

Pauree:

Don't be fooled by gazing at the riches of Maya, you foolish self-willed manmukh.

It shall not go along with you when you must depart; all the wealth you see is false.

The blind and ignorant do not understand, that the sword of death is hanging over their heads.

By Guru's Grace, those who drink in the sublime essence of the Lord are saved.

Section 25 - Raag Maaroo - Part 100

He Himself is the Doer, and He Himself is the Cause; the Lord Himself is our Saving Grace. ||3||

Shalok, Third Mehl:

Those who do not meet with the Guru, who have no Fear of God at all, continue coming and going in reincarnation, and suffer terrible pain; their anxiety is never relieved.

They are beaten like clothes being washed on the rocks, and struck every hour like chimes.

O Nanak, without the True Name, these entanglements are not removed from hanging over one's head. ||1||

Third Mehl:

I have searched throughout the three worlds, O my friend; egotism is bad for the world.

Don't worry, O my soul; speak the Truth, O Nanak, the Truth, and only the Truth. ||2||

Pauree:

The Lord Himself forgives the Gurmukhs; they are absorbed and immersed in the Lord's Name.

He Himself links them to devotional worship; they bear the Insignia of the Guru's Shabad.

Those who turn towards the Guru, as sunmukh, are beautiful. They are famous in the Court of the True Lord.

In this world, and in the world hereafter, they are liberated; they realize the Lord.

Blessed, blessed are those humble beings who serve the Lord. I am a sacrifice to them. ||4||

Shalok, First Mehl:

The rude, ill-mannered bride is encased in the body-tomb; she is blackened, and her mind is impure.

She can enjoy her Husband Lord, only if she is virtuous. O Nanak, the soul-bride is unworthy, and without virtue. ||1||

First Mehl:

She has good conduct, true self-discipline, and a perfect family.

O Nanak, day and night, she is always good; she loves her Beloved Husband Lord.

||2||

Pauree:

One who realizes his own self, is blessed with the treasure of the Naam, the Name of the Lord.

Granting His Mercy, the Guru merges him in the Word of His Shabad.

The Word of the Guru's Bani is immaculate and pure; through it, one drinks in the sublime essence of the Lord.

Those who taste the sublime essence of the Lord, forsake other flavors.

Drinking in the sublime essence of the Lord, they remain satisfied forever; their hunger and thirst are quenched. ||5||

Shalok, Third Mehl:

Her Husband Lord is pleased, and He enjoys His bride; the soul-bride adorns her heart with the Naam, the Name of the Lord.

O Nanak, that bride who stands before Him, is the most noble and respected woman. ||1||

First Mehl:

In her father-in-law's home hereafter, and in her parents' home in this world, she belongs to her Husband Lord. Her Husband is inaccessible and unfathomable.

O Nanak, she is the happy soul-bride, who is pleasing to her carefree, independent Lord. ||2||

Pauree:

That king sits upon the throne, who is worthy of that throne.

Those who realize the True Lord, they alone are the true kings.

These mere earthly rulers are not called kings; in the love of duality, they suffer.

Why should someone praise someone else who is also created? They depart in no time at all.

The One True Lord is eternal and imperishable. One who, as Gurmukh, understands becomes eternal as well. ||6||

Shalok, Third Mehl:

The One Lord is the Husband of all. No one is without the Husband Lord.

O Nanak, they are the pure soul-brides, who merge in the True Guru. ||1||

Third Mehl:

The mind is churning with so many waves of desire. How can one be emancipated in the Court of the Lord?

Be absorbed in the Lord's True Love, and imbued with the deep color of the Lord's Infinite Love.

O Nanak, by Guru's Grace, one is emancipated, if the consciousness is attached to the True Lord. ||2||

Pauree:

The Name of the Lord is priceless. How can its value be estimated?

Section 25 - Raag Maaroo - Part 101

He Himself created the entire universe, and He Himself is pervading it.

The Gurmukhs praise the Lord forever, and through the Truth, they assess Him.

Through the Word of the Guru's Shabad, the heart-lotus blossoms forth, and in this way, one drinks in the sublime essence of the Lord.

Coming and going in reincarnation ceases, and one sleeps in peace and poise.

||7||

Shalok, First Mehl:

Neither dirty, nor dull, nor saffron, nor any color that fades.

O Nanak, crimson - deep crimson is the color of one who is imbued with the True Lord. ||1||

Third Mehl:

The bumble bee intuitively and fearlessly dwells among the vegetation, flowers and fruits.

O Nanak, there is only one tree, one flower, and one bumble bee. ||2||

Pauree:

Those humble beings who struggle with their minds are brave and distinguished heroes.

Those who realize their own selves, remain forever united with the Lord.

This is the glory of the spiritual teachers, that they remain absorbed in their mind.

They attain the Mansion of the Lord's Presence, and focus their meditation on the True Lord.

Those who conquer their own minds, by Guru's Grace, conquer the world. ||8||

Shalok, Third Mehl:

If I were to become a Yogi, and wander around the world, begging from door to door,

then, when I am summoned to the Court of the Lord, what answer could I give?

The Naam, the Name of the Lord, is the charity I beg for; contentment is my temple. The True Lord is always with me.

Nothing is obtained by wearing religious robes; all will be seized by the Messenger of Death.

O Nanak, talk is false; contemplate the True Name. ||1||

Third Mehl:

Through that door, you will be called to account; do not serve at that door.

Seek and find such a True Guru, who has no equal in His greatness.

In His Sanctuary, one is released, and no one calls him to account.

Truth is implanted within Him, and He implants Truth within others. He bestows the blessing of the True Shabad.

One who has Truth within his heart - his body and mind are also true.

O Nanak, if one submits to the Hukam, the Command of the True Lord God, he is blessed with true glory and greatness.

He is immersed and merged in the True Lord, who blesses him with His Glance of Grace. ||2||

Pauree:

They are not called heroes, who die of egotism, suffering in pain.

The blind ones do not realize their own selves; in the love of duality, they rot.

They struggle with great anger; here and hereafter, they suffer in pain.

The Dear Lord is not pleased by egotism; the Vedas proclaim this clearly.

Those who die of egotism, shall not find salvation. They die, and are reborn in reincarnation. ||9||

Shalok, Third Mehl:

The crow does not become white, and an iron boat does not float across.

One who puts his faith in the treasure of his Beloved Lord is blessed; he exalts and embellishes others as well.

One who realizes the Hukam of God's Command - his face is radiant and bright; he floats across, like iron upon wood.

Forsake thirst and desire, and abide in the Fear of God; O Nanak, these are the most excellent actions. ||1||

Third Mehl:

The ignorant people who go to the desert to conquer their minds, are not able to conquer them.

O Nanak, if this mind is to be conquered, one must contemplate the Word of the Guru's Shabad.

This mind is not conquered by conquering it, even though everyone longs to do so.

O Nanak, the mind itself conquers the mind, if one meets with the True Guru.

||2||

Section 25 - Raag Maaroo - Part 102

Pauree:

He created both sides; Shiva dwells within Shakti (the soul dwells within the material universe).

Through the material universe of Shakti, no one has ever found the Lord; they continue to be born and die in reincarnation.

Serving the Guru, peace is found, meditating on the Lord with every breath and morsel of food.

Searching and looking through the Simritees and the Shaastras, I have found that the most sublime person is the slave of the Lord.

O Nanak, without the Naam, nothing is permanent and stable; I am a sacrifice to the Naam, the Name of the Lord. ||10||

Shalok, Third Mehl:

I might become a Pandit, a religious scholar, or an astrologer, and recite the four Vedas with my mouth;

I might be worshipped throughout the nine regions of the earth for my wisdom and thought;

let me not forget the Word of Truth, that no one can touch my sacred cooking square.

Such cooking squares are false, O Nanak; only the One Lord is True. ||1||

Third Mehl:

He Himself creates and He Himself acts; He bestows His Glance of Grace.

He Himself grants glorious greatness; says Nanak, He is the True Lord. ||2||

Pauree:

Only death is painful; I cannot conceive of anything else as painful.

It is unstoppable; it stalks and pervades the world, and fights with the sinners.

Through the Word of the Guru's Shabad, one is immersed in the Lord. Meditating on the Lord, one comes to realize the Lord.

He alone is emancipated in the Sanctuary of the Lord, who struggles with his

own mind.

One who contemplates and meditates on the Lord in his mind, succeeds in the Court of the Lord. ||11||

Shalok, First Mehl:

Submit to the Will of the Lord Commander; in His Court, only Truth is accepted. Your Lord and Master shall call you to account; do not go astray on beholding the world.

One who keeps watch over his heart, and keeps his heart pure, is a dervish, a saintly devotee.

Love and affection, O Nanak, are in the accounts placed before the Creator.

||1||

First Mehl:

One who is unattached like the bumble bee, sees the Lord of the world everywhere.

The diamond of his mind is pierced through with the Diamond of the Lord's Name; O Nanak, his neck is embellished with it. ||2||

Pauree:

The self-willed manmukhs are afflicted by death; they cling to Maya in emotional attachment.

In an instant, they are thrown to the ground and killed; in the love of duality, they are deluded.

This opportunity shall not come into their hands again; they are beaten by the Messenger of Death with his stick.

But Death's stick does not even strike those who remain awake and aware in the Love of the Lord.

All are Yours, and cling to You; only You can save them. ||12||

Shalok, First Mehl:

See the imperishable Lord everywhere; attachment to wealth brings only great pain.

Loaded with dust, you have to cross over the world-ocean; you are not carrying the profit and capital of the Name with you. ||1||

First Mehl:

My capital is Your True Name, O Lord; this wealth is inexhaustible and infinite.

O Nanak, this merchandise is immaculate; blessed is the banker who trades in it. ||2||

First Mehl:

Know and enjoy the primal, eternal Love of the Great Lord and Master.

Blessed with the Naam, O Nanak, you shall strike down the Messenger of Death, and push his face to the ground. ||3||

Pauree:

He Himself has embellished the body, and placed the nine treasures of the Naam within it.

He confuses some in doubt; fruitless are their actions.

Some, as Gurmukh, realize their Lord, the Supreme Soul.

Some listen to the Lord, and obey Him; sublime and exalted are their actions.

Love for the Lord wells up deep within, singing the Glorious Praises of the

Lord's Name. ||13||

Shalok, First Mehl:

Section 25 - Raag Maaroo - Part 103

The Fear of God abides in the mind of the innocent; this is the straight path to the One Lord.

Jealousy and envy bring terrible pain, and one is cursed throughout the three worlds. ||1||

First Mehl:

The drum of the Vedas vibrates, bringing dispute and divisiveness.

O Nanak, contemplate the Naam, the Name of the Lord; there is none except Him.

||2||

First Mehl:

The world-ocean of the three qualities is unfathomably deep; how can its bottom be seen?

If I meet with the great, self-sufficient True Guru, then I am carried across.

This ocean is filled up with pain and suffering.

O Nanak, without the True Name, no one's hunger is appeased. ||3||

Pauree:

Those who search their inner beings, through the Word of the Guru's Shabad, are exalted and adorned.

They obtain what they wish for, meditating on the Lord's Name.

One who is blessed by God's Grace, meets with the Guru; he sings the Glorious Praises of the Lord.

The Righteous Judge of Dharma is his friend; he does not have to walk on the Path of Death.

He meditates on the Lord's Name, day and night; he is absorbed and immersed in the Lord's Name. ||14||

Shalok, First Mehl:

Listen to and speak the Name of the One Lord, who permeates the heavens, this world and the nether regions of the underworld.

The Hukam of His Command cannot be erased; whatever He has written, shall go with the mortal.

Who has died, and who kills? Who comes and who goes?

Who is enraptured, O Nanak, and whose consciousness merges in the Lord? ||1||

First Mehl:

In egotism, he dies; possessiveness kills him, and the breath flows out like a river.

Desire is exhausted, O Nanak, only when the mind is imbued with the Name.

His eyes are imbued with the eyes of the Lord, and his ears ring with celestial consciousness.

His tongue drinks in the sweet nectar, dyed crimson by chanting the Name of the Beloved Lord.

His inner being is drenched with the Lord's fragrance; his worth cannot be described. ||2||

Pauree:

In this age, the Naam, the Name of the Lord, is the treasure. Only the Naam goes along in the end.

It is inexhaustible; it is never empty, no matter how much one may eat, consume or spend.

The Messenger of Death does not even approach the humble servant of the Lord. They alone are the true bankers and traders, who have the wealth of the Lord in their laps.

By the Lord's Mercy, one finds the Lord, only when the Lord Himself sends for him. ||15||

Shalok, Third Mehl:

The self-willed manmukh does not appreciate the excellence of trading in Truth. He deals in poison, collects poison, and is in love with poison.

Outwardly, they call themselves Pandits, religious scholars, but in their minds they are foolish and ignorant.

They do not focus their consciousness on the Lord; they love to engage in arguments.

They speak to cause arguments, and earn their living by telling lies.

In this world, only the Lord's Name is immaculate and pure. All other objects of creation are polluted.

O Nanak, those who do not remember the Naam, the Name of the Lord, are polluted; they die in ignorance. ||1||

Third Mehl:

Without serving the Lord, he suffers in pain; accepting the Hukam of God's Command, pain is gone.

He Himself is the Giver of peace; He Himself awards punishment.

O Nanak, know this well; all that happens is according to His Will. ||2||

Pauree:

Without the Lord's Name, the world is poor. Without the Name, no one is satisfied.

He is deluded by duality and doubt. In egotism, he suffers in pain.

Section 25 - Raag Maaroo - Part 104

Without good karma, he does not obtain anything, no matter how much he may wish for it.

Coming and going in reincarnation, and birth and death are ended, through the Word of the Guru's Shabad.

He Himself acts, so unto whom should we complain? There is no other at all. ||16||

Shalok, Third Mehl:

In this world, the Saints earn the wealth; they come to meet God through the True Guru.

The True Guru implants the Truth within; the value of this wealth cannot be described.

Obtaining this wealth, hunger is relieved, and peace comes to dwell in the mind.

Only those who have such pre-ordained destiny, come to receive this.

The world of the self-willed manmukh is poor, crying out for Maya.

Night and day, it wanders continually, and its hunger is never relieved.

It never finds calm tranquility, and peace never comes to dwell in its mind.

It is always plagued by anxiety, and its cynicism never departs.

O Nanak, without the True Guru, the intellect is perverted; if one meets the True Guru, then one practices the Word of the Shabad.

Forever and ever, he dwells in peace, and merges in the True Lord. ||1||

Third Mehl:

The One who created the world, takes care of it.

Meditate in remembrance on the One Lord, O Siblings of Destiny; there is none other than Him.

So eat the food of the Shabad and goodness; eating it, you shall remain satisfied forever.

Dress yourself in the Praise of the Lord. Forever and ever, it is radiant and bright; it is never polluted.

I have intuitively earned the true wealth, which never decreases.

The body is adorned with the Shabad, and is at peace forever and ever.

O Nanak, the Gurmukh realizes the Lord, who reveals Himself. ||2||

Pauree:

Deep within the self are meditation and austere self-discipline, when one realizes the Word of the Guru's Shabad.

Meditating on the Name of the Lord, Har, Har, egotism and ignorance are eliminated.

One's inner being is overflowing with Ambrosial Nectar; tasting it, the flavor is known.

Those who taste it become fearless; they are satisfied with the sublime essence of the Lord.

Those who drink it in, by the Grace of the Lord, are never again afflicted by death. ||17||

Shalok, Third Mehl:

People tie up bundles of demerits; no one deals in virtue.

Rare is that person, O Nanak, who purchases virtue.

By Guru's Grace, one is blessed with virtue, when the Lord bestows His Glance of Grace. ||1||

Third Mehl:

Merits and demerits are the same; they are both created by the Creator.

O Nanak, one who obeys the Hukam of the Lord's Command, finds peace, contemplating the Word of the Guru's Shabad. ||2||

Pauree:

The King sits on the throne within the self; He Himself administers justice.

Through the Word of the Guru's Shabad, the Lord's Court is known; within the self is the Sanctuary, the Mansion of the Lord's Presence.

The coins are assayed, and the genuine coins are placed in His treasury, while the counterfeit ones find no place.

The Truest of the True is all-pervading; His justice is forever True.

One comes to enjoy the Ambrosial essence, when the Name is enshrined in the mind. ||18||

Shalok, First Mehl:

When one acts in egotism, then You are not there, Lord. Wherever You are, there is no ego.

Section 25 - Raag Maaroo - Part 105

O spiritual teachers, understand this: the Unspoken Speech is in the mind.  
Without the Guru, the essence of reality is not found; the Invisible Lord dwells everywhere.

One meets the True Guru, and then the Lord is known, when the Word of the Shabad comes to dwell in the mind.

When self-conceit departs, doubt and fear also depart, and the pain of birth and death is removed.

Following the Guru's Teachings, the Unseen Lord is seen; the intellect is exalted, and one is carried across.

O Nanak, chant the chant of 'Sohang hansaa' - 'He is me, and I am Him.' The three worlds are absorbed in Him. ||1||

Third Mehl:

Some assay their mind-jewel, and contemplate the Word of the Guru's Shabad.  
Only a few of those humble beings are known in this world, in this Dark Age of Kali Yuga.

One's self remains blended with the Lord's Self, when egotism and duality are conquered.

O Nanak, those who are imbued with the Naam cross over the difficult, treacherous and terrifying world-ocean. ||2||

Pauree:

The self-willed manmukhs do not search within their own selves; they are deluded by their egotistical pride.

Wandering in the four directions, they grow weary, tormented by burning desire within.

They do not study the Simritees and the Shaastras; the manmukhs waste away and are lost.

Without the Guru, no one finds the Naam, the Name of the True Lord.

One who contemplates the essence of spiritual wisdom and meditates on the Lord is saved. ||19||

Shalok, Second Mehl:

He Himself knows, He Himself acts, and He Himself does it right.

So stand before Him, O Nanak, and offer your prayers. ||1||

First Mehl:

He who created the creation, watches over it; He Himself knows.

Unto whom should I speak, O Nanak, when everything is contained within the home of the heart? ||2||

Pauree:

Forget everything, and be friends with the One Lord alone.

Your mind and body shall be enraptured, and the Lord shall burn away your sins.

Your comings and goings in reincarnation shall cease; you shall not be reborn and die again.

The True Name shall be your Support, and you shall not burn in sorrow and attachment.

O Nanak, gather in the treasure of the Naam, the Name of the Lord, within your mind. ||20||

Shalok, Fifth Mehl:

You do not forget Maya from your mind; you beg for it with each and every

breath.

You do not even think of that God; O Nanak, it is not in your karma. ||1||

Fifth Mehl:

Maya and its wealth shall not go along with you, so why do you cling to it - are you blind?

Meditate on the Guru's Feet, and the bonds of Maya shall be cut away from you.

||2||

Pauree:

By the Pleasure of His Will, the Lord inspires us to obey the Hukam of His Command; by the Pleasure of His Will, we find peace.

By the Pleasure of His Will, He leads us to meet the True Guru; by the Pleasure of His Will, we meditate on the Truth.

There is no other gift as great as the Pleasure of His Will; this Truth is spoken and proclaimed.

Those who have such pre-ordained destiny, practice and live the Truth.

Nanak has entered His Sanctuary; He created the world. ||21||

Shalok, Third Mehl:

Those who do not have spiritual wisdom within, do not have even an iota of the Fear of God.

O Nanak, why kill those who are already dead? The Lord of the Universe Himself has killed them. ||1||

Third Mehl:

To read the horoscope of the mind, is the most sublime joyful peace.

He alone is called a good Brahmin, who understands God in contemplative meditation.

He praises the Lord, and reads of the Lord, and contemplates the Word of the Guru's Shabad.

Section 25 - Raag Maaroo - Part 106

Celebrated and approved is the coming into the world of such a person, who saves all his generations as well.

Hereafter, no one is questioned about social status; excellent and sublime is the practice of the Word of the Shabad.

Other study is false, and other actions are false; such people are in love with poison.

They do not find any peace within themselves; the self-willed manmukhs waste away their lives.

O Nanak, those who are attuned to the Naam are saved; they have infinite love for the Guru. ||2||

Pauree:

He Himself creates the creation, and gazes upon it; He Himself is totally True.

One who does not understand the Hukam, the Command of his Lord and Master, is false.

By the Pleasure of His Will, the True Lord joins the Gurmukh to Himself.

He is the One Lord and Master of all; through the Word of the Guru's Shabad, we are blended with Him.

The Gurmukhs praise Him forever; all are beggars of Him.

O Nanak, as He Himself makes us dance, we dance. ||22||1||

Sudh||

Vaar Of Maaroo, Fifth Mehl, Dakhanay, Fifth Mehl:

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

If You tell me to, O my Friend, I will cut off my head and give it to You.

My eyes long for You; when will I see Your Vision? ||1||

Fifth Mehl:

I am in love with You; I have seen that other love is false.

Even clothes and food are frightening to me, as long as I do not see my

Beloved. ||2||

Fifth Mehl:

I rise early, O my Husband Lord, to behold Your Vision.

Eye make-up, garlands of flowers, and the flavor of betel leaf, are all nothing but dust, without seeing You. ||3||

Pauree:

You are True, O my True Lord and Master; You uphold all that is true.

You created the world, making a place for the Gurmukhs.

By the Will of the Lord, the Vedas came into being; they discriminate between sin and virtue.

You created Brahma, Vishnu and Shiva, and the expanse of the three qualities.

Creating the world of the nine regions, O Lord, You have embellished it with beauty.

Creating the beings of various kinds, You infused Your power into them.

No one knows Your limit, O True Creator Lord.

You Yourself know all ways and means; You Yourself save the Gurmukhs. ||1||

Dakhanay, Fifth Mehl:

If You are my friend, then don't separate Yourself from me, even for an instant.

My soul is fascinated and enticed by You; when will I see You, O my Love? ||1||

Fifth Mehl:

Burn in the fire, you evil person; O separation, be dead.

O my Husband Lord, please sleep upon my bed, that all my sufferings may be gone. ||2||

Fifth Mehl:

The evil person is engrossed in the love of duality; through the disease of egotism, he suffers separation.

The True Lord King is my friend; meeting with Him, I am so happy. ||3||

Pauree:

You are inaccessible, merciful and infinite; who can estimate Your worth?

You created the entire universe; You are the Master of all the worlds.

No one knows Your creative power, O my all-pervading Lord and Master.

No one can equal You; You are imperishable and eternal, the Savior of the world.

Section 25 - Raag Maaroo - Part 107

You established the four ages; You are the Creator of all worlds.

You created the comings and goings of reincarnation; not even a particle of filth sticks to You.

As you are merciful, You attach us to the Feet of the True Guru.

You cannot be found by any other efforts; You are the eternal, imperishable  
Creator of the Universe. ||2||

Dakhanay, Fifth Mehl:

If You come into my courtyard, all the earth becomes beautiful.

Other than the One Lord, my Husband, no one else cares for me. ||1||

Fifth Mehl:

All my adornments become beautiful, when You, O Lord, sit in my courtyard and  
make it Yours.

Then no traveller who comes to my home shall leave empty-handed. ||2||

Fifth Mehl:

I have spread out my bed for You, O my Husband Lord, and applied all my  
decorations.

But even this is not pleasing to me, to wear a garland around my neck. ||3||

Pauree:

O Supreme Lord God, O Transcendent Lord, You do not take birth.

By the Hukam of Your Command, You formed the Universe; forming it, You merge  
into it.

Your Form cannot be known; how can one meditate on You?

You are pervading and permeating all; You Yourself reveal Your creative  
potency.

Your treasures of devotional worship are overflowing; they never decrease.

These gems, jewels and diamonds - their value cannot be estimated.

As You Yourself become merciful, Lord, You link us to the service of the True  
Guru.

One who sings the Glorious Praises of the Lord, never suffers any deficiency.

||3||

Dakhanay, Fifth Mehl:

When I look within my being, I find that my Beloved is with me.

All pains are relieved, O Nanak, when He bestows His Glance of Grace. ||1||

Fifth Mehl:

Nanak sits, waiting for news of the Lord, and stands at the Lord's Door;  
serving Him for so long.

O my Beloved, only You know my objective; I stand, waiting to see the Lord's  
face. ||2||

Fifth Mehl:

What should I say to you, you fool? Don't look at the vines of others - be a  
true husband.

O Nanak, the entire world is blooming, like a garden of flowers. ||3||

Pauree:

You are Wise, all-knowing and beautiful; You are pervading and permeating all.  
You Yourself are the Lord and Master, and the servant; You worship and adore  
Yourself.

You are all-wise and all-seeing; You Yourself are true and pure.

The Immaculate Lord, my Lord God, is celibate and True.

God spreads out the expanse of the entire universe, and He Himself plays in it.

He created this coming and going of reincarnation; creating the wondrous play,  
He gazes upon it.

One who is blessed with the Guru's Teachings, is not consigned to the womb of reincarnation, ever again.

All walk as He makes them walk; nothing is under the control of the created beings. ||4||

Dakhanay, Fifth Mehl:

You are walking along the river-bank, but the land is giving way beneath you. Watch out! Your foot might slip, and you'll fall in and die. ||1||

Fifth Mehl:

You believe what is false and temporary to be true, and so you run on and on. O Nanak, like butter in the fire, it shall melt away; it shall fade away like the water-lily. ||2||

Fifth Mehl:

O my foolish and silly soul, why are you too lazy to serve?  
Such a long time has passed. When will this opportunity come again? ||3||

Section 25 - Raag Maaroo - Part 108

Pauree:

You have no form or shape, no social class or race.

These humans believe that You are far away; but You are quite obviously apparent.

You enjoy Yourself in every heart, and no filth sticks to You.

You are the blissful and infinite Primal Lord God; Your Light is all-pervading.

Among all divine beings, You are the most divine, O Creator-architect,  
Rejuvenator of all.

How can my single tongue worship and adore You? You are the eternal,  
imperishable, infinite Lord God.

One whom You Yourself unite with the True Guru - all his generations are saved.

All Your servants serve You; Nanak is a humble servant at Your Door. ||5||

Dakhanay, Fifth Mehl:

He builds a hut of straw, and the fool lights a fire in it.

Only those who have such pre-ordained destiny on their foreheads, find Shelter with the Master. ||1||

Fifth Mehl:

O Nanak, he grinds the corn, cooks it and places it before himself.

But without his True Guru, he sits and waits for his food to be blessed. ||2||

Fifth Mehl:

O Nanak, the loaves of bread are baked and placed on the plate.

Those who obey their Guru, eat and are totally satisfied. ||3||

Pauree:

You have staged this play in the world, and infused egotism into all beings.

In the one temple of the body are the five thieves, who continually misbehave.

The ten brides, the sensory organs were created, and the one husband, the self;  
the ten are engrossed in flavors and tastes.

This Maya fascinates and entices them; they wander continually in doubt.

You created both sides, spirit and matter, Shiva and Shakti.

Matter loses out to spirit; this is pleasing to the Lord.

You enshrined spirit within, which leads to merger with the Sat Sangat, the True Congregation.

Within the bubble, You formed the bubble, which shall once again merge into the water. ||6||

Dakhanay, Fifth Mehl:

Look ahead; don't turn your face backwards.

O Nanak, be successful this time, and you shall not be reincarnated again.

||1||

Fifth Mehl:

My joyful friend is called the friend of all.

All think of Him as their own; He never breaks anyone's heart. ||2||

Fifth Mehl:

The hidden jewel has been found; it has appeared on my forehead.

Beautiful and exalted is that place, O Nanak, where You dwell, O my Dear Lord.

||3||

Pauree:

When You are on my side, Lord, what do I need to worry about?

You entrusted everything to me, when I became Your slave.

My wealth is inexhaustible, no matter how much I spend and consume.

The 8.4 million species of beings all work to serve me.

All these enemies have become my friends, and no one wishes me ill.

No one calls me to account, since God is my forgiver.

I have become blissful, and I have found peace, meeting with the Guru, the Lord of the Universe.

All my affairs have been resolved, since You are pleased with me. ||7||

Dakhanay, Fifth Mehl:

I am so eager to see You, O Lord; what does Your face look like?

I wandered around in such a miserable state, but when I saw You, my mind was comforted and consoled. ||1||

Section 25 - Raag Maaroo - Part 109

Fifth Mehl:

The miserable endure so much suffering and pain; You alone know their pain, Lord.

I may know hundreds of thousands of remedies, but I shall live only if I see my Husband Lord. ||2||

Fifth Mehl:

I have seen the river-bank washed away by the raging waters of the river.

They alone remain intact, who meet with the True Guru. ||3||

Pauree:

No pain afflicts that humble being who hungers for You, Lord.

That humble Gurmukh who understands, is celebrated in the four directions.

Sins run away from that man, who seeks the Sanctuary of the Lord.

The filth of countless incarnations is washed away, bathing in the dust of the Guru's feet.

Whoever submits to the Lord's Will does not suffer in sorrow.

O Dear Lord, You are the friend of all; all believe that You are theirs.

The glory of the Lord's humble servant is as great as the Glorious Radiance of the Lord.

Among all, His humble servant is pre-eminent; through His humble servant, the

Lord is known. ||8||

Dakhanay, Fifth Mehl:

Those whom I followed, now follow me.

Those in whom I placed my hopes, now place their hopes in me. ||1||

Fifth Mehl:

The fly flies around, and comes to the wet lump of molasses.

Whoever sits on it, is caught; they alone are saved, who have good destiny on their foreheads. ||2||

Fifth Mehl:

I see Him within all. No one is without Him.

Good destiny is inscribed on the forehead of that companion, who who enjoys the Lord, my Friend. ||3||

Pauree:

I am a minstrel at His Door, singing His Glorious Praises, to please to my Lord God.

My God is permanent and stable; others continue coming and going.

I beg for that gift from the Lord of the World, which will satisfy my hunger.

O Dear Lord God, please bless Your minstrel with the Blessed Vision of Your Darshan, that I might be satisfied and fulfilled.

God, the Great Giver, hears the prayer, and summons the minstrel to the Mansion of His Presence.

Gazing upon God, the minstrel is rid of pain and hunger; he does not think to ask for anything else.

All desires are fulfilled, touching the feet of God.

I am His humble, unworthy minstrel; the Primal Lord God has forgiven me. ||9||

Dakhanay, Fifth Mehl:

When the soul leaves, you shall become dust, O vacant body; why do you not realize your Husband Lord?

You are in love with evil people; by what virtues will you enjoy the Lord's Love? ||1||

Fifth Mehl:

O Nanak, without Him, you cannot survive, even for an instant; you cannot afford to forget Him, even for a moment.

Why are you alienated from Him, O my mind? He takes care of you. ||2||

Fifth Mehl:

Those who are imbued with the Love of the Supreme Lord God, their minds and bodies are colored deep crimson.

O Nanak, without the Name, other thoughts are polluted and corrupt. ||3||

Pauree:

O Dear Lord, when You are my friend, what sorrow can afflict me?

You have beaten off and destroyed the cheats that cheat the world.

The Guru has carried me across the terrifying world-ocean, and I have won the battle.

Through the Guru's Teachings, I enjoy all the pleasures in the great world-arena.

The True Lord has brought all my senses and organs under my control.

Section 25 - Raag Maaroo - Part 110

Wherever I join them, there they are joined; they do not struggle against me.

I obtain the fruits of my desires; the Guru has directed me within.

When Guru Nanak is pleased, O Siblings of Destiny, the Lord is seen to be dwelling near at hand. ||10||

Dakhanay, Fifth Mehl:

When You come into my consciousness, then I obtain all peace and comfort.

Nanak: with Your Name within my mind, O my Husband Lord, I am filled with delight. ||1||

Fifth Mehl:

Enjoyment of clothes and corrupt pleasures - all these are nothing more than dust.

I long for the dust of the feet of those who are imbued with the Lord's Vision.

||2||

Fifth Mehl:

Why do you look in other directions? O my heart, take the Support of the Lord alone.

Become the dust of the feet of the Saints, and find the Lord, the Giver of peace. ||3||

Pauree:

Without good karma, the Dear Lord is not found; without the True Guru, the mind is not joined to Him.

Only the Dharma remains stable in this Dark Age of Kali Yuga; these sinners will not last at all.

Whatever one does with this hand, he obtains with the other hand, without a moment's delay.

I have examined the four ages, and without the Sangat, the Holy Congregation, egotism does not depart.

Egotism is never eradicated without the Saadh Sangat, the Company of the Holy.

As long as one's mind is torn away from his Lord and Master, he finds no place of rest.

That humble being, who, as Gurmukh, serves the Lord, has the Support of the Imperishable Lord in the home of his heart.

By the Lord's Grace, peace is obtained, and one is attached to the feet of the Guru, the True Guru. ||11||

Dakhanay, Fifth Mehl:

I have searched everywhere for the King over the heads of kings.

That Master is within my heart; I chant His Name with my mouth. ||1||

Fifth Mehl:

O my mother, the Master has blessed me with the jewel.

My heart is cooled and soothed, chanting the True Name with my mouth. ||2||

Fifth Mehl:

I have become the bed for my Beloved Husband Lord; my eyes have become the sheets.

If You look at me, even for an instant, then I obtain peace beyond all price.

||3||

Pauree:

My mind longs to meet the Lord; how can I obtain the Blessed Vision of His

Darshan?

I obtain hundreds of thousands, if my Lord and Master speaks to me, even for an instant.

I have searched in four directions; there is no other as great as You, Lord.

Show me the Path, O Saints. How can I meet God?

I dedicate my mind to Him, and renounce my ego. This is the Path which I shall take.

Joining the Sat Sangat, the True Congregation, I serve my Lord and Master continually.

All my hopes are fulfilled; the Guru has ushered me into the Mansion of the Lord's Presence.

I cannot conceive of any other as great as You, O my Friend, O Lord of the World. ||12||

Dakhanay, Fifth Mehl:

I have become the throne for my Beloved Lord King.

If You place Your foot on me, I blossom forth like the lotus flower. ||1||

Fifth Mehl:

If my Beloved becomes hungry, I will become food, and place myself before Him.

I may be crushed, again and again, but like sugarcane, I do not stop yielding sweet juice. ||2||

Fifth Mehl:

Break off your love with the cheaters; realize that it is a mirage.

Your pleasure lasts for only two moments; this traveller wanders through countless homes. ||3||

Pauree:

God is not found by intellectual devices; He is unknowable and unseen.

Section 25 - Raag Maaroo - Part 111

The followers of the six orders wander and roam around wearing religious robes, but they do not meet God.

They keep the lunar fasts, but they are of no account.

Those who read the Vedas in their entirety, still do not see the sublime essence of reality.

They apply ceremonial marks to their foreheads, and take cleansing baths, but they are blackened within.

They wear religious robes, but without the True Teachings, God is not found.

One who had strayed, finds the Path again, if such pre-ordained destiny is written on his forehead.

One who sees the Guru with his eyes, embellishes and exalts his human life.

||13||

Dakhanay, Fifth Mehl:

Focus on that which will not pass away.

Abandon your false actions, and meditate on the True Master. ||1||

Fifth Mehl:

God's Light is permeating all, like the moon reflected in the water.

He Himself is revealed, O Nanak, to one who has such destiny inscribed upon his forehead. ||2||

Fifth Mehl:

One's face becomes beautiful, chanting the Naam, the Name of the Lord, and singing His Glorious Praises, twenty-four hours a day.

O Nanak, in the Court of the Lord, you shall be accepted; even the homeless find a home there. ||3||

Pauree:

By wearing religious robes outwardly, God, the Inner-knower is not found.

Without the One Dear Lord, all wander around aimlessly.

Their minds are imbued with attachment to family, and so they continually wander around, puffed up with pride.

The arrogant wander around the world; why are they so proud of their wealth?

Their wealth shall not go with them when they depart; in an instant, it is gone.

They wander around in the world, according to the Hukam of the Lord's Command.

When one's karma is activated, one finds the Guru, and through Him, the Lord and Master is found.

That humble being, who serves the Lord, has his affairs resolved by the Lord.

||14||

Dakhanay, Fifth Mehl:

All speak with their mouths, but rare are those one who realize death.

Nanak is the dust of the feet of those who have faith in the One Lord. ||1||

Fifth Mehl:

Know that He dwells within all; rare are those who realize this.

There is no obscuring veil on the body of that one, O Nanak, who meets the Guru. ||2||

Fifth Mehl:

I drink in the water which has washed the feet of those who share the Teachings.

My body is filled with infinite love to see my True Master. ||3||

Pauree:

Forgetting the Naam, the Name of the Fearless Lord, he becomes attached to Maya.

He comes and goes, and wanders, dancing in countless incarnations.

He gives his word, but then backs out. All that he says is false.

The false person is hollow within; he is totally engrossed in falsehood.

He tries to take vengeance upon the Lord, who bears no vengeance; such a person is trapped by falsehood and greed.

The True King, the Primal Lord God, kills him when He sees what he has done.

The Messenger of Death sees him, and he rots away in pain.

Even-handed justice is administered, O Nanak, in the Court of the True Lord.

||15||

Dakhanay, Fifth Mehl:

In the early hours of the morning, chant the Name of God, and meditate on the Feet of the Guru.

The filth of birth and death is erased, singing the Glorious Praises of the

True Lord. ||1||

Fifth Mehl:

The body is dark, blind and empty, without the Naam, the Name of the Lord.

O Nanak, fruitful is the birth of one, within whose heart the True Master dwells. ||2||

Fifth Mehl:

With my eyes, I have seen the Light; my great thirst for Him is not quenched.

Section 25 - Raag Maaroo - Part 112

O Nanak, these are not the eyes which can see my Beloved Husband Lord. ||3||

Pauree:

That humble being, who, as Gurmukh, serves the Lord, obtains all peace and pleasure.

He Himself is saved, along with his family, and all the world is saved as well.

He collects the wealth of the Lord's Name, and all his thirst is quenched.

He renounces worldly greed, and his inner being is lovingly attuned to the Lord.

Forever and ever, the home of his heart is filled with bliss; the Lord is his companion, help and support.

He looks alike upon enemy and friend, and wishes well to all.

He alone is fulfilled in this world, who meditates on the spiritual wisdom of the Guru.

He obtains what is pre-ordained for him, according to the Lord. ||16||

Dakhanay, Fifth Mehl:

The true person is said to be beautiful; false is the reputation of the false.

O Nanak, rare are those who have Truth in their laps. ||1||

Fifth Mehl:

The face of my friend, the Lord, is incomparably beautiful; I would watch Him, twenty-four hours a day.

In sleep, I saw my Husband Lord; I am a sacrifice to that dream. ||2||

Fifth Mehl:

O my friend, realize the True Lord. Just to talk about Him is useless.

See Him within your mind; your Beloved is not far away. ||3||

Pauree:

The earth, the Akaashic ethers of the sky, the nether regions of the underworld, the moon and the sun shall pass away.

Emperors, bankers, rulers and leaders shall depart, and their homes shall be demolished.

The poor and the rich, the humble and the intoxicated, all these people shall pass away.

The Qazis, Shaykhs and preachers shall all arise and depart.

The spiritual teachers, prophets and disciples - none of these shall remain permanently.

Fasts, calls to prayer and sacred scriptures - without understanding, all these shall vanish.

The 8.4 million species of beings of the earth shall all continue coming and going in reincarnation.

The One True Lord God is eternal and unchanging. The Lord's slave is also eternal. ||17||

Dakhanay, Fifth Mehl:

I have seen and examined all; without the One Lord, there is none at all.

Come, and show me Your face, O my friend, so that my body and mind may be cooled and soothed. ||1||

Fifth Mehl:

The lover is without hope, but within my mind, there is great hope.

In the midst of hope, only You, O Lord, remain free of hope; I am a sacrifice, a sacrifice, a sacrifice to You. ||2||

Fifth Mehl:

Even if I just hear of separation from You, I am in pain; without seeing You, O Lord, I die.

Without her Beloved, the separated lover takes no comfort. ||3||

Pauree:

River-banks, sacred shrines, idols, temples, and places of pilgrimage like Kaydarnaat'h, Mat'huraa and Benares,

the three hundred thirty million gods, along with Indra, shall all pass away.

The Simritees, Shaastras, the four Vedas and the six systems of philosophy shall vanish.

Prayer books, Pandits, religious scholars, songs, poems and poets shall also depart.

Those who are celibate, truthful and charitable, and the Sannyasee hermits are all subject to death.

The silent sages, the Yogis and the nudists, along with the Messengers of Death, shall pass away.

Whatever is seen shall perish; all will dissolve and disappear.

Only the Supreme Lord God, the Transcendent Lord, is permanent. His servant becomes permanent as well. ||18||

Shalok Dakhanay, Fifth Mehl:

Hundreds of times naked does not make the person naked; tens of thousands of hungers do not make him hungry;

millions of pains do not cause him pain. O Nanak, the Husband Lord blesses him with his Glance of Grace. ||1||

Section 25 - Raag Maaroo - Part 113

Fifth Mehl:

Even if one were to enjoy all pleasures, and be master of the entire earth,

O Nanak, all of that is just a disease. Without the Naam, he is dead. ||2||

Fifth Mehl:

Yearn for the One Lord, and make Him your friend.

O Nanak, He alone fulfills your hopes; you should feel embarrassed, visiting other places. ||3||

Pauree:

The One and only Lord is eternal, imperishable, inaccessible and incomprehensible.

The treasure of the Naam is eternal and imperishable. Meditating in remembrance on Him, the Lord is attained.

The Kirtan of His Praises is eternal and imperishable; the Gurmukh sings the Glorious Praises of the Lord of the Universe.

Truth, righteousness, Dharma and intense meditation are eternal and imperishable. Day and night, worship the Lord in adoration.

Compassion, righteousness, Dharma and intense meditation are eternal and imperishable; they alone obtain these, who have such pre-ordained destiny. The inscription inscribed upon one's forehead is eternal and imperishable; it cannot be avoided by avoidance.

The Congregation, the Company of the Holy, and the word of the humble, are eternal and imperishable. The Holy Guru is eternal and imperishable.

Those who have such pre-ordained destiny worship and adore the Lord, forever and ever. ||19||

Shalok, Dakhanay, Fifth Mehl:

One who himself has drowned - how can he carry anyone else across?

One who is imbued with the Love of the Husband Lord - O Nanak, he himself is saved, and he saves others as well. ||1||

Fifth Mehl:

Wherever someone speaks and hears the Name of my Beloved Lord, that is where I go, O Nanak, to see Him, and blossom forth in bliss. ||2||

Fifth Mehl:

You are in love with your children and your wife; why do you keep calling them your own?

O Nanak, without the Naam, the Name of the Lord, the human body has no foundation. ||3||

Pauree:

With my eyes, I gaze upon the Blessed Vision of the Guru's Darshan; I touch my forehead to the Guru's feet.

With my feet I walk on the Guru's Path; with my hands, I wave the fan over Him. I meditate on Akaal Moorat, the undying form, within my heart; day and night, I meditate on Him.

I have renounced all possessiveness, and have placed my faith in the all-powerful Guru.

The Guru has blessed me with the treasure of the Naam; I am rid of all sufferings.

Eat and enjoy the Naam, the Name of the indescribable Lord, O Siblings of Destiny.

Confirm your faith in the Naam, charity and self-purification; chant the Guru's sermon forever.

Blessed with intuitive poise, I have found God; I am rid of the fear of the Messenger of Death. ||20||

Shalok, Dakhanay, Fifth Mehl:

I am centered and focused on my Beloved, but I am not satisfied, even by seeing Him.

The Lord and Master is within all; I do not see any other. ||1||

Fifth Mehl:

The sayings of the Saints are the paths of peace.

O Nanak, they alone obtain them, upon whose foreheads such destiny is written. ||2||

Fifth Mehl:

He is totally permeating the mountains, oceans, deserts, lands, forests, orchards, caves,

the nether regions of the underworld, the Akaashic ethers of the skies, and all hearts.

Nanak sees that they are all strung on the same thread. ||3||

Pauree:

The Dear Lord is my mother, the Dear Lord is my father; the Dear Lord cherishes and nurtures me.

The Dear Lord takes care of me; I am the child of the Lord.

Slowly and steadily, He feeds me; He never fails.

He does not remind me of my faults; He hugs me close in His embrace.

Whatever I ask for, He give me; the Lord is my peace-giving father.

Section 25 - Raag Maaroo - Part 114

He has blessed me with the capital, the wealth of spiritual wisdom; He has made me worthy of this merchandise.

He has made me a partner with the Guru; I have obtained all peace and comforts.

He is with me, and shall never separate from me; the Lord, my father, is potent to do everything. ||21||

Shalok, Dakhanay, Fifth Mehl:

O Nanak, break away from the false, and seek out the Saints, your true friends.

The false shall leave you, even while you are still alive; but the Saints shall not forsake you, even when you are dead. ||1||

Fifth Mehl:

O Nanak, the lightning flashes, and thunder echoes in the dark black clouds.

The downpour from the clouds is heavy; O Nanak, the soul-brides are exalted and embellished with their Beloved. ||2||

Fifth Mehl:

The ponds and the lands are overflowing with water, and the cold wind is blowing.

Her bed is adorned with gold, diamonds and rubies;

she is blessed with beautiful gowns and delicacies, O Nanak, but without her Beloved, she burns in agony. ||3||

Pauree:

He does the dees which the Creator causes him to do.

Even if you run in hundreds of directions, O mortal, you shall still receive what you are pre-destined to receive.

Without good karma, you shall obtain nothing, even if you wander across the whole world.

Meeting with the Guru, you shall know the Fear of God, and other fears shall be taken away.

Through the Fear of God, the attitude of detachment wells up, and one sets out in search of the Lord.

Searching and searching, intuitive wisdom wells up, and then, one is not born to die again.

Practicing meditation within my heart, I have found the Sanctuary of the Holy.

Whoever the Lord places on the boat of Guru Nanak, is carried across the terrifying world-ocean. ||22||

Shalok, Dakhanay Fifth Mehl:

First, accept death, and give up any hope of life.

Become the dust of the feet of all, and then, you may come to me. ||1||

Fifth Mehl:

See, that only one who has died, truly lives; one who is alive, consider him dead.

Those who are in love with the One Lord, are the supreme people. ||2||

Fifth Mehl:

Pain does not even approach that person, within whose mind God abides. Hunger and thirst do not affect him, and the Messenger of Death does not approach him. ||3||

Pauree:

Your worth cannot be estimated, O True, Unmoving Lord God.

The Siddhas, seekers, spiritual teachers and meditators - who among them can measure You?

You are all-powerful, to form and break; You create and destroy all.

You are all-powerful to act, and inspire all to act; You speak through each and every heart.

You give sustenance to all; why should mankind waver?

You are deep, profound and unfathomable; Your virtuous spiritual wisdom is priceless.

They do the deeds which they are pre-ordained to do.

Without You, there is nothing at all; Nanak chants Your Glorious Praises.

||23||1||2||

Raag Maaroo, The Word Of Kabeer Jee:

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

O Pandit, O religious scholar, in what foul thoughts are you engaged?

You shall be drowned, along with your family, if you do not meditate on the Lord, you unfortunate person. ||1||Pause||

What is the use of reading the Vedas and the Puraanas? It is like loading a donkey with sandalwood.

Section 25 - Raag Maaroo - Part 115

You do not know the exalted state of the Lord's Name; how will you ever cross over? ||1||

You kill living beings, and call it a righteous action. Tell me, brother, what would you call an unrighteous action?

You call yourself the most excellent sage; then who would you call a butcher?

||2||

You are blind in your mind, and do not understand your own self; how can you make others understand, O brother?

For the sake of Maya and money, you sell knowledge; your life is totally worthless. ||3||

Naarad and Vyaasa say these things; go and ask Suk Dayv as well.

Says Kabeer, chanting the Lord's Name, you shall be saved; otherwise, you shall drown, brother. ||4||1||

Living in the forest, how will you find Him? Not until you remove corruption from your mind.

Those who look alike upon home and forest, are the most perfect people in the world. ||1||

You shall find real peace in the Lord,  
if you lovingly dwell on the Lord within your being. ||1||Pause||  
What is the use of wearing matted hair, smearing the body with ashes, and  
living in a cave?  
Conquering the mind, one conquers the world, and then remains detached from  
corruption. ||2||  
They all apply make-up to their eyes; there is little difference between their  
objectives.  
But those eyes, to which the ointment of spiritual wisdom is applied, are  
approved and supreme. ||3||  
Says Kabeer, now I know my Lord; the Guru has blessed me with spiritual wisdom.  
I have met the Lord, and I am emancipated within; now, my mind does not wander  
at all. ||4||2||  
You have riches and miraculous spiritual powers; so what business do you have  
with anyone else?  
What should I say about the reality of your talk? I am embarrassed even to  
speak to you. ||1||  
One who has found the Lord,  
does not wander from door to door. ||1||Pause||  
The false world wanders all around, in hopes of finding wealth to use for a few  
days.  
That humble being, who drinks in the Lord's water, never becomes thirsty again.  
||2||  
Whoever understands, by Guru's Grace, becomes free of hope in the midst of  
hope.  
One comes to see the Lord everywhere, when the soul becomes detached. ||3||  
I have tasted the sublime essence of the Lord's Name; the Lord's Name carries  
everyone across.  
Says Kabeer, I have become like gold; doubt is dispelled, and I have crossed  
over the world-ocean. ||4||3||  
Like drops of water in the water of the ocean, and like waves in the stream, I  
merge in the Lord.  
Merging my being into the Absolute Being of God, I have become impartial and  
transparent, like the air. ||1||  
Why should I come into the world again?  
Coming and going is by the Hukam of His Command; realizing His Hukam, I shall  
merge in Him. ||1||Pause||  
When the body, formed of the five elements, perishes, then any such doubts  
shall end.  
Giving up the different schools of philosophy, I look upon all equally; I  
meditate only on the One Name. ||2||  
Whatever I am attached to, to that I am attached; such are the deeds I do.  
When the Dear Lord grants His Grace, then I am merged in the Word of the Guru's  
Shabad. ||3||  
Die while yet alive, and by so dying, be alive; thus you shall not be reborn  
again.

Says Kabeer, whoever is absorbed in the Naam remains lovingly absorbed in the Primal, Absolute Lord. ||4||4||

If You keep me far away from You, then tell me, what is liberation?

The One has many forms, and is contained within all; how can I be fooled now?  
||1||

O Lord, where will You take me, to save me?

Tell me where, and what sort of liberation shall You give me? By Your Grace, I have already obtained it. ||1||Pause||

People talk of salvation and being saved, as long as they do not understand the essence of reality.

I have now become pure within my heart, says Kabeer, and my mind is pleased and appeased. ||2||5||

Raawan made castles and fortresses of gold, but he had to abandon them when he left. ||1||

Why do you act only to please your mind?

When Death comes and grabs you by the hair, then only the Name of the Lord will save you. ||1||Pause||

Death, and deathlessness are the creations of our Lord and Master; this show, this expanse, is only an entanglement.

Says Kabeer, those who have the sublime essence of the Lord in their hearts - in the end, they are liberated. ||2||6||

The body is a village, and the soul is the owner and farmer; the five farm-hands live there.

The eyes, nose, ears, tongue and sensory organs of touch do not obey any order.  
||1||

O father, now I shall not live in this village.

The accountants summoned Chitar and Gupat, the recording scribes of the conscious and the unconscious, to ask for an account of each and every moment.

||1||Pause||

When the Righteous Judge of Dharma calls for my account, there shall be a very heavy balance against me.

The five farm-hands shall then run away, and the bailiff shall arrest the soul.  
||2||

Says Kabeer, listen, O Saints: settle your accounts in this farm.

O Lord, please forgive Your slave now, in this life, so that he may not have to return again to this terrifying world-ocean. ||3||7||

Raag Maaroo, The Word Of Kabeer Jee:

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

No one has seen the Fearless Lord, O renunciate.

Without the Fear of God, how can the Fearless Lord be obtained? ||1||

If one sees the Presence of his Husband Lord near at hand, then he feels the Fear of God, O renunciate.

If he realizes the Hukam of the Lord's Command, then he becomes fearless. ||2||

Don't practice hypocrisy with the Lord, O renunciate!

The whole world is filled with hypocrisy. ||3||

Thirst and desire do not just go away, O renunciate.

The body is burning in the fire of worldly love and attachment. ||4||

Anxiety is burned, and the body is burned, O renunciate,  
only if one lets his mind become dead. ||5||

Without the True Guru, there can be no renunciation,  
even though all the people may wish for it. ||6||

When God grants His Grace, one meets the True Guru, O renunciate,  
and automatically, intuitively finds that Lord. ||7||

Says Kabeer, I offer this one prayer, O renunciate.

Carry me across the terrifying world-ocean. ||8||1||8||

Section 25 - Raag Maaroo - Part 117

O king, who will come to you?

I have seen such love from Bidur, that the poor man is pleasing to me.

||1||Pause||

Gazing upon your elephants, you have gone astray in doubt; you do not know the  
Great Lord God.

I judge Bidur's water to be like ambrosial nectar, in comparison with your  
milk. ||1||

I find his rough vegetables to be like rice pudding; the night of my life  
passes singing the Glorious Praises of the Lord.

Kabeer's Lord and Master is joyous and blissful; He does not care about  
anyone's social class. ||2||9||

Shalok, Kabeer:

The battle-drum beats in the sky of the mind; aim is taken, and the wound is  
inflicted.

The spiritual warriors enter the field of battle; now is the time to fight!

||1||

He alone is known as a spiritual hero, who fights in defense of religion.

He may be cut apart, piece by piece, but he never leaves the field of battle.

||2||2||

Shabad Of Kabeer, Raag Maaroo, The Word Of Naam Dayv Jee:

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

I have obtained the four kinds of liberation, and the four miraculous spiritual  
powers, in the Sanctuary of God, my Husband Lord.

I am liberated, and famous throughout the four ages; the canopy of praise and  
fame waves over my head. ||1||

Meditating on the Sovereign Lord God, who has not been saved?

Whoever follows the Guru's Teachings and joins the Saadh Sangat, the Company of  
the Holy, is called the most devoted of the devotees. ||1||Pause||

He is adorned with the conch, the chakra, the mala and the ceremonial tilak  
mark on his forehead; gazing upon his radiant glory, the Messenger of Death is  
scared away.

He becomes fearless, and the power of the Lord thunders through him; the pains  
of birth and death are taken away. ||2||

The Lord blessed Ambreek with fearless dignity, and elevated Bhabhikhan to  
become king.

Sudama's Lord and Master blessed him with the nine treasures; he made Dhroo  
permanent and unmoving; as the north star, he still hasn't moved. ||3||

For the sake of His devotee Prahlad, God assumed the form of the man-lion, and

killed Harnaakhash.

Says Naam Dayv, the beautiful-haired Lord is in the power of His devotees; He is standing at Balraja's door, even now! ||4||1||

Maaroo, Kabeer Jee:

You have forgotten your religion, O madman; you have forgotten your religion. You fill your belly, and sleep like an animal; you have wasted and lost this human life. ||1||Pause||

You never joined the Saadh Sangat, the Company of the Holy. You are engrossed in false pursuits.

You wander like a dog, a pig, a crow; soon, you shall have to get up and leave. ||1||

You believe that you yourself are great, and that others are small.

Those who are false in thought, word and deed, I have seen them going to hell. ||2||

The lustful, the angry, the clever, the deceitful and the lazy waste their lives in slander, and never remember their Lord in meditation. ||3||

Says Kabeer, the fools, the idiots and the brutes do not remember the Lord. They do not know the Lord's Name; how can they be carried across? ||4||1||

Section 25 - Raag Maaroo - Part 118

Raag Maaroo, The Word Of Jai Dayv Jee:

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

The breath is drawn in through the left nostril; it is held in the central channel of the Sushmanaa, and exhaled through the right nostril, repeating the Lord's Name sixteen times.

I am powerless; my power has been broken. My unstable mind has been stabilized, and my unadorned soul has been adorned. I drink in the Ambrosial Nectar. ||1||

Within my mind, I chant the Name of the Primal Lord God, the Source of virtue.

My vision, that You are I are separate, has melted away. ||1||Pause||

I worship the One who is worthy of being worshipped. I trust the One who is worthy of being trusted. Like water merging in water, I merge in the Lord.

Says Jai Dayv, I meditate and contemplate the Luminous, Triumphant Lord. I am lovingly absorbed in the Nirvaanaa of God. ||2||1||

Kabeer, Maaroo:

Meditate in remembrance on the Lord, or else you will regret it in the end, O mind.

O sinful soul, you act in greed, but today or tomorrow, you will have to get up and leave. ||1||Pause||

Clinging to greed, you have wasted your life, deluded in the doubt of Maya.

Do not take pride in your wealth and youth; you shall crumble apart like dry paper. ||1||

When the Messenger of Death comes and grabs you by the hair, and knocks you down, on that day, you shall be powerless.

You do not remember the Lord, or vibrate upon Him in meditation, and you do not practice compassion; you shall be beaten on your face. ||2||

When the Righteous Judge of Dharma calls for your account, what face will you show Him then?

Says Kabeer, listen, O Saints: in the Saadh Sangat, the Company of the Holy,  
you shall be saved. ||3||1||

Raag Maaroo, The Word Of Ravi Daas Jee:

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

O Love, who else but You could do such a thing?

O Patron of the poor, Lord of the World, You have put the canopy of Your Grace  
over my head. ||1||Pause||

Only You can grant Mercy to that person whose touch pollutes the world.

You exalt and elevate the lowly, O my Lord of the Universe; You are not afraid  
of anyone. ||1||

Naam Dayv, Kabeer, Trilochan, Sadhana and Sain crossed over.

Says Ravi Daas, listen, O Saints, through the Dear Lord, all is accomplished.

||2||1||

MAAROO:

The Lord is the ocean of peace; the miraculous tree of life, the jewel of  
miracles and the wish-fulfilling cow are all under His power.

The four great blessings, the eight great miraculous spiritual powers and the  
nine treasures are in the palm of His hand. ||1||

Why don't you chant the Lord's Name, Har, Har, Har?

Abandon all other devices of words. ||1||Pause||

The many epics, the Puraanas and the Vedas are all composed out of the letters  
of the alphabet.

After careful thought, Vyaasa spoke the supreme truth, that there is nothing  
equal to the Lord's Name. ||2||

In intuitive Samaadhi, their troubles are eliminated; the very fortunate ones  
lovingly focus on the Lord.

Says Ravi Daas, the Lord's slave remains detached from the world; the fear of  
birth and death runs away from his mind. ||3||2||15||

Next: Raag Tukhaari