One Universal Creator God. By The Grace Of The True Guru:
I offer my salutation to the One who is true, infinite and incomparably beautiful.
I cut off my head, and offer it to Him; I dedicate my body and mind to Him.
O Nanak, meeting with the Saints, Truth is obtained, and one is spontaneously blessed with distinction. ||1||
What is the use of wandering around? Purity comes only through Truth.
Without the True Word of the Shabad, no one finds liberation. ||1||Pause||
We pray that you will answer us truthfully; we are a sacrifice to the humble Saints.
Tell us, Nanak - the detached Siddhas wait to hear your reply. What is your path?"||2||
He dwells deep within the nucleus of each and every heart. This is my seat and my home. I walk in harmony with the Will of the True Guru.
I came from the Celestial Lord God; I go wherever He orders me to go. I am Nanak, forever under the Command of His Will.
I sit in the posture of the eternal, imperishable Lord. These are the Teachings I have received from the Guru.
As Gurmukh, I have come to understand and realize myself; I merge in the Truest of the True. ||3||
"The world-ocean is treacherous and impassable; how can one cross over?
Charpat the Yogi says, O Nanak, think it over, and give us your true reply."
What answer can I give to someone, who claims to understand himself?
I speak the Truth; if you have already crossed over, how can I argue with you? ||4||
The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream; with one's consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean. O Nanak, chant the Naam, the Name of the Lord.

One who lives alone, as a hermit, enshrining the One Lord in his mind, remaining unaffected by hope in the midst of hope,

sees and inspires others to see the inaccessible, unfathomable Lord. Nanak is his slave. ||5||

"Listen, Lord, to our prayer. We seek your true opinion.

Don't be angry with us - please tell us: How can we find the Guru's Door?"

This fickle mind sits in its true home, O Nanak, through the Support of the Naam, the Name of the Lord.

The Creator Unites us in Union, and inspires us to love the Truth. ||6||

"Away from stores and highways, we live in the woods, among plants and trees.

For food, we take fruits and roots. This is the spiritual wisdom spoken by the renunciates.

We bathe at sacred shrines of pilgrimage, and obtain the fruits of peace; not even an iota of filth sticks to us.

Luhaareepaa, the disciple of Gorakh says, this is the Way of Yoga."||7||

In the stores and on the road, do not sleep; do not let your consciousness covet anyone else's home.

Without the Name, the mind has no firm support; O Nanak, this hunger never departs.

The Guru has revealed the stores and the city within the home of my own heart, where I intuitively carry on the true trade.

Sleep little, and eat little; O Nanak, this is the essence of wisdom. ||8||

"Wear the robes of the sect of Yogis who follow Gorakh; put on the ear-rings, begging wallet and patched coat.

Among the twelve schools of Yoga, ours is the highest; among the six schools of philosophy, ours is the best path.

This is the way to instruct the mind, so you will never suffer beatings again."

Nanak speaks: the Gurmukh understands; this is the way that Yoga is attained. ||9||
Let constant absorption in the Word of the Shabad deep within be your ear-rings; eradicate egotism and attachment.

Discard sexual desire, anger and egotism, and through the Word of the Guru's Shabad, attain true understanding.

For your patched coat and begging bowl, see the Lord God pervading and permeating everywhere; O Nanak, the One Lord will carry you across.

True is our Lord and Master, and True is His Name. Analyze it, and you shall find the Word of the Guru to be True. ||10||

Let your mind turn away in detachment from the world, and let this be your begging bowl. Let the lessons of the five elements be your cap.

Let truth, contentment and self-discipline be your companions.

O Nanak, the Gurmukh dwells on the Naam, the Name of the Lord. ||11||

"Who is hidden? Who is liberated?

Who is united, inwardly and outwardly?

Who comes, and who goes?

Who is permeating and pervading the three worlds?" ||12||

He is hidden within each and every heart. The Gurmukh is liberated.

Through the Word of the Shabad, one is united, inwardly and outwardly.

The self-willed manmukh perishes, and comes and goes.

O Nanak, the Gurmukh merges in Truth. ||13||

"How is one placed in bondage, and consumed by the serpent of Maya?

How does one lose, and how does one gain?

How does one become immaculate and pure? How is the darkness of ignorance removed?

One who understands this essence of reality is our Guru." ||14||
Man is bound by evil-mindedness, and consumed by Maya, the serpent.

The self-willed manmukh loses, and the Gurmukh gains.

Meeting the True Guru, darkness is dispelled.

O Nanak, eradicating egotism, one merges in the Lord. ||15||

Focused deep within, in perfect absorption,

the soul-swan does not fly away, and the body-wall does not collapse.

Then, one knows that his true home is in the cave of intuitive poise.

O Nanak, the True Lord loves those who are truthful. ||16||

"Why have you left your house and become a wandering Udaasee?

Why have you adopted these religious robes?

What merchandise do you trade?

How will you carry others across with you?"||17||

I became a wandering Udaasee, searching for the Gurmukhs.

I have adopted these robes seeking the Blessed Vision of the Lord's Darshan.

I trade in the merchandise of Truth.

O Nanak, as Gurmukh, I carry others across. ||18||

"How have you changed the course of your life?

With what have you linked your mind?

How have you subdued your hopes and desires?

How have you found the Light deep within your nucleus?

Without teeth, how can you eat iron?
Give us your true opinion, Nanak."

Born into the House of the True Guru, my wandering in reincarnation ended.

My mind is attached and attuned to the unstruck sound current.

Through the Word of the Shabad, my hopes and desires have been burnt away.

As Gurmukh, I found the Light deep within the nucleus of my self.

Through the Word of the Shabad, the state of dignity is attained. ||22||

We can only express a sense of wonder about the beginning. The absolute abided endlessly deep within Himself then.
Consider freedom from desire to be the ear-rings of the Guru’s spiritual wisdom. The True Lord, the Soul of all, dwells within each and every heart.

Through the Guru’s Word, one merges in the absolute, and intuitively receives the immaculate essence.

Wonderful and amazing is His Command; He alone realizes His Command and knows the true way of life of His creatures.
The manmukhs are confused by doubt, wandering in the wilderness.

Having lost their way, they are plundered; they chant their mantras at cremation grounds.

They do not think of the Shabad; instead, they utter obscenities.

O Nanak, those who are attuned to the Truth know peace. ||26||

The Gurmukh lives in the Fear of God, the True Lord.

Through the Word of the Guru's Bani, the Gurmukh refines the unrefined.

The Gurmukh sings the immaculate, Glorious Praises of the Lord.

The Gurmukh attains the supreme, sanctified status.

The Gurmukh is pleasing to the True Guru; this is contemplation on the Vedas.

Pleasing the True Guru, the Gurmukh is carried across.

Pleasing the True Guru, the Gurmukh receives the spiritual wisdom of the Shabad.

Pleasing the True Guru, the Gurmukh comes to know the path within.

The Gurmukh attains the unseen and infinite Lord.

O Nanak, the Gurmukh finds the door of liberation. ||28||

The Gurmukh speaks the unspoken wisdom.

In the midst of his family, the Gurmukh lives a spiritual life.

The Gurmukh lovingly meditates deep within.

The Gurmukh obtains the Shabad, and righteous conduct.

He knows the mystery of the Shabad, and inspires others to know it.
O Nanak, burning away his ego, he merges in the Lord. ||29||

The True Lord fashioned the earth for the sake of the Gurmukhs.

There, he set in motion the play of creation and destruction.

One who is filled with the Word of the Guru’s Shabad enshrines love for the Lord.

Attuned to the Truth, he goes to his home with honor.

Without the True Word of the Shabad, no one receives honor.

O Nanak, without the Name, how can one be absorbed in Truth? ||30||

The Gurmukh obtains the eight miraculous spiritual powers, and all wisdom.

The Gurmukh crosses over the terrifying world-ocean, and obtains true understanding.

The Gurmukh knows the ways of truth and untruth.

The Gurmukh knows worldliness and renunciation.

The Gurmukh crosses over, and carries others across as well.

O Nanak, the Gurmukh is emancipated through the Shabad. ||31||

Attuned to the Naam, the Name of the Lord, egotism is dispelled.

Attuned to the Naam, they remain absorbed in the True Lord.

Attuned to the Naam, they contemplate the Way of Yoga.

Attuned to the Naam, they find the door of liberation.

Attuned to the Naam, they understand the three worlds.

O Nanak, attuned to the Naam, eternal peace is found. ||32||

Attuned to the Naam, they attain Sidh Gosht - conversation with the Siddhas.

Attuned to the Naam, they practice intense meditation forever.
Attuned to the Naam, they live the true and excellent lifestyle.

Attuned to the Naam, they contemplate the Lord's virtues and spiritual wisdom.

Without the Name, all that is spoken is useless.

O Nanak, attuned to the Naam, their victory is celebrated. ||33||

Through the Perfect Guru, one obtains the Naam, the Name of the Lord.

The Way of Yoga is to remain absorbed in Truth.

The Yogis wander in the twelve schools of Yoga; the Sannyaasis in six and four.

One who remains dead while yet alive, through the Word of the Guru's Shabad, finds the door of liberation.

Without this in your heart, and see.

O Nanak, blessed and very fortunate are those who keep the True Lord enshrined in their hearts. ||34||

The Gurmukh obtains the jewel, lovingly focused on the Lord.

The Gurmukh intuitively recognizes the value of this jewel.

The Gurmukh practices Truth in action.

The mind of the Gurmukh is pleased with the True Lord.

The Gurmukh sees the unseen, when it pleases the Lord.

O Nanak, the Gurmukh does not have to endure punishment. ||35||

The Gurmukh is blessed with the Name, charity and purification.

The Gurmukh centers his meditation on the celestial Lord.

The Gurmukh obtains honor in the Court of the Lord.

The Gurmukh obtains the Supreme Lord, the Destroyer of fear.

The Gurmukh does good deeds, an inspires others to do so.
O Nanak, the Gurmukh unites in the Lord's Union. ||36||
The Gurmukh understands the Simritees, the Shaastras and the Vedas.
The Gurmukh knows the secrets of each and every heart.
The Gurmukh eliminates hate and envy.
The Gurmukh erases all accounting.
The Gurmukh is imbued with love for the Lord's Name.
O Nanak, the Gurmukh realizes his Lord and Master. ||37||
Without the Guru, one wanders, coming and going in reincarnation.
Without the Guru, one's work is useless.
Without the Guru, the mind is totally unsteady.
Without the Guru, one is unsatisfied, and eats poison.
Without the Guru, one is stung by the poisonous snake of Maya, and dies.
O Nanak without the Guru, all is lost. ||38||
One who meets the Guru is carried across.
His sins are erased, and he is emancipated through virtue.
The supreme peace of liberation is attained, contemplating the Word of the Guru's Shabad.
The Gurmukh is never defeated.
In the store of the body, this mind is the merchant;
O Nanak, it deals intuitively in Truth. ||39||
The Gurmukh is the bridge, built by the Architect of Destiny.
The demons of passion which plundered Sri Lanka - the body - have been conquered.
Ram Chand - the mind - has slaughtered Raawan - pride;
the Gurmukh understands the secret revealed by Babheekhan.
The Gurmukh carries even stones across the ocean.
The Gurmukh saves millions of people. ||40||
The comings and goings in reincarnation are ended for the Gurmukh.
The Gurmukh is honored in the Court of the Lord.
The Gurmukh distinguishes the true from the false.
The Gurmukh focuses his meditation on the celestial Lord.
In the Court of the Lord, the Gurmukh is absorbed in His Praises.
O Nanak, the Gurmukh is not bound by bonds. ||41||
The Gurmukh obtains the Name of the Immaculate Lord.
Through the Shabad, the Gurmukh burns away his ego.
The Gurmukh sings the Glorious Praises of the True Lord.
The Gurmukh remains absorbed in the True Lord.
Through the True Name, the Gurmukh is honored and exalted.
O Nanak, the Gurmukh understands all the worlds. ||42||
"What is the root, the source of all? What teachings hold for these times?"
Who is your guru? Whose disciple are you?
What is that speech, by which you remain unattached?
Listen to what we say, O Nanak, you little boy.
Give us your opinion on what we have said.
How can the Shabad carry us across the terrifying world-ocean?"||43||

From the air came the beginning. This is the age of the True Guru's Teachings.

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

Speaking the Unspoken Speech, I remain unattached.

O Nanak, throughout the ages, the Lord of the World is my Guru.

I contemplate the sermon of the Shabad, the Word of the One God.

The Gurmukh puts out the fire of egotism. ||44||

"With teeth of wax, how can one chew iron?

What is that food, which takes away pride?

How can one live in the palace, the home of snow, wearing robes of fire?

Where is that cave, within which one may remain unshaken?

Who should we know to be pervading here and there?

What is that meditation, which leads the mind to be absorbed in itself?"||45||

Eradicating egotism and individualism from within,

and erasing duality, the mortal becomes one with God.

The world is difficult for the foolish, self-willed manmukh;

practicing the Shabad, one chews iron.

Know the One Lord, inside and out.

O Nanak, the fire is quenched, through the Pleasure of the True Guru's Will. ||46||

Imbued with the True Fear of God, pride is taken away;

realize that He is One, and contemplate the Shabad.
With the True Shabad abiding deep within the heart, the body and mind are cooled and soothed, and colored with the Lord's Love.

The fire of sexual desire, anger and corruption is quenched.

O Nanak, the Beloved bestows His Glance of Grace. ||47||

"The moon of the mind is cool and dark; how is it enlightened?"

How does the sun blaze so brilliantly?

How can the constant watchful gaze of Death be turned away?

By what understanding is the honor of the Gurmukh preserved?

Who is the warrior, who conquers Death?

Give us your thoughtful reply, O Nanak."||48||

Giving voice to the Shabad, the moon of the mind is illuminated with infinity.

When the sun dwells in the house of the moon, the darkness is dispelled.

Pleasure and pain are just the same, when one takes the Support of the Naam, the Name of the Lord.

He Himself saves, and carries us across.

With faith in the Guru, the mind merges in Truth,

and then, prays Nanak, one is not consumed by Death. ||49||

The essence of the Naam, the Name of the Lord, is known to be the most exalted and excellent of all.

Without the Name, one is afflicted by pain and death.

When one's essence merges into the essence, the mind is satisfied and fulfilled.

Duality is gone, and one enters into the home of the One Lord.

The breath blows across the sky of the Tenth Gate and vibrates.
O Nanak, the mortal then intuitively meets the eternal, unchanging Lord. ||50||

The absolute Lord is deep within; the absolute Lord is outside us as well. The absolute Lord totally fills the three worlds.

One who knows the Lord in the fourth state, is not subject to virtue or vice.

One who knows the mystery of God the Absolute, who pervades each and every heart, knows the Primal Being, the Immaculate Divine Lord.

That humble being who is imbued with the Immaculate Naam,

They are like the Lord, from whom they originated.

They are not born, they do not die; they do not come and go.

O Nanak, the Gurmukhs instruct their minds. ||52||

By practicing control over the nine gates, one attains perfect control over the Tenth Gate.

There, the unstruck sound current of the absolute Lord vibrates and resounds.

Behold the True Lord ever-present, and merge with Him.

The hidden Bani of the Word is revealed.

O Nanak, the True Lord is revealed and known. ||53||

Meeting with the Lord through intuition and love, peace is found.

The Gurmukh remains awake and aware; he does not fall sleep.

He enshrines the unlimited, absolute Shabad deep within.
Chanting the Shabad, he is liberated, and saves others as well.

Those who practice the Guru’s Teachings are attuned to the Truth.

O Nanak, those who eradicate their self-conceit meet with the Lord; they do not remain separated by doubt. ||54||

"Where is that place, where evil thoughts are destroyed?

The mortal does not understand the essence of reality; why must he suffer in pain?"

No one can save one who is tied up at Death’s door.

Without the Shabad, no one has any credit or honor.

"How can one obtain understanding and cross over?"

O Nanak, the foolish self-willed manmukh does not understand. ||55||

Evil thoughts are erased, contemplating the Word of the Guru’s Shabad.

Meeting with the True Guru, the door of liberation is found.

The self-willed manmukh does not understand the essence of reality, and is burnt to ashes.

His evil-mindedness separates him from the Lord, and he suffers.

Accepting the Hukam of the Lord's Command, he is blessed with all virtues and spiritual wisdom.

O Nanak, he is honored in the Court of the Lord. ||56||

One who possesses the merchandise, the wealth of the True Name,

crosses over, and carries others across with him as well.

One who intuitively understands, and is attuned to the Lord, is honored.

No one can estimate his worth.

Wherever I look, I see the Lord permeating and pervading.

O Nanak, through the Love of the True Lord, one crosses over. ||57||
"Where is the Shabad said to dwell? What will carry us across the terrifying world-ocean?

The breath, when exhaled, extends out ten finger lengths; what is the support of the breath?

Speaking and playing, how can one be stable and steady? How can the unseen be seen?"

Listen, O master; Nanak prays truly. Instruct your own mind.

The Gurmukh is lovingly attuned to the True Shabad. Bestowing His Glance of Grace, He unites us in His Union.

He Himself is all-knowing and all-seeing. By perfect destiny, we merge in Him. ||58||

That Shabad dwells deep within the nucleus of all beings. God is invisible; wherever I look, there I see Him.

The air is the dwelling place of the absolute Lord. He has no qualities; He has all qualities.

When He bestows His Glance of Grace, the Shabad comes to abide within the heart, and doubt is eradicated from within.

The body and mind become immaculate, through the Immaculate Word of His Bani. Let His Name be enshrined in your mind.

The Shabad is the Guru, to carry you across the terrifying world-ocean. Know the One Lord alone, here and hereafter.

He has no form or color, shadow or illusion; O Nanak, realize the Shabad. ||59||

O reclusive hermit, the True, Absolute Lord is the support of the exhaled breath, which extends out ten finger lengths.

The Gurmukh speaks and churns the essence of reality, and realizes the unseen, infinite Lord.

Eradicating the three qualities, he enshrines the Shabad within, and then, his mind is rid of egotism.

Inside and out, he knows the One Lord alone; he is in love with the Name of the Lord.

He understands the Sushmana, Ida and Pingala, when the unseen Lord reveals Himself.

O Nanak, the True Lord is above these three energy channels. Through the Word, the Shabad of the True Guru, one merges with Him. ||60||

"The air is said to be the soul of the mind. But what does the air feed on?"

What is the way of the spiritual teacher, and the reclusive hermit? What is the occupation of the Siddha?"
Without the Shabad, the essence does not come, O hermit, and the thirst of egotism does not depart.

Imbued with the Shabad, one finds the ambrosial essence, and remains fulfilled with the True Name.

"What is that wisdom, by which one remains steady and stable? What food brings satisfaction?"

O Nanak, when one looks upon pain and pleasure alike, through the True Guru, then he is not consumed by Death. ||61||

If one is not imbued with the Lord's Love, nor intoxicated with His subtle essence,
without the Word of the Guru's Shabad, he is frustrated, and consumed by his own inner fire.

He does not preserve his semen and seed, and does not chant the Shabad.

He does not control his breath; he does not worship and adore the True Lord.

But one who speaks the Unspoken Speech, and remains balanced,
O Nanak, attains the Lord, the Supreme Soul. ||62||

By Guru's Grace, one is attuned to the Lord's Love.

Drinking in the Ambrosial Nectar, he is intoxicated with the Truth.

Contemplating the Guru, the fire within is put out.

Drinking in the Ambrosial Nectar, the soul settles in peace.

Worshipping the True Lord in adoration, the Gurmukh crosses over the river of life.

O Nanak, after deep contemplation, this is understood. ||63||

"Where does this mind-elephant live? Where does the breath reside?"

When the Lord blesses one with His Glance of Grace, he leads him to the True Guru. Then, this mind dwells in its own home within.

When the individual consumes his egotism, he becomes immaculate, and his wandering mind is restrained.

"How can the root, the source of all be realized? How can the soul know itself? How can the sun enter into the house of the moon?"
The Gurmukh eliminates egotism from within; then, O Nanak, the sun naturally enters into the home of the moon. [64]

When the mind becomes steady and stable, it abides in the heart, and then the Gurmukh realizes the root, the source of all.

The breath is seated in the home of the navel; the Gurmukh searches, and finds the essence of reality.

This Shabad permeates the nucleus of the self, deep within, in its own home; the Light of this Shabad pervades the three worlds.

Hunger for the True Lord shall consume your pain, and through the True Lord, you shall be satisfied.

The Gurmukh knows the unstruck sound current of the Bani; how rare are those who understand.

Says Nanak, one who speaks the Truth is dyed in the color of Truth, which will never fade away. [65]

"When this heart and body did not exist, where did the mind reside?"

When there was no support of the navel lotus, then in which home did the breath reside?

When there was no form or shape, how could anyone lovingly focus on the Shabad?

When there was no dungeon formed from egg and sperm, who could measure the Lord's value and extent?

When color, dress and form could not be seen, how could the True Lord be known?"

O Nanak, those who are attuned to the Naam, the Name of the Lord, are detached. Then and now, they see the Truest of the True. [66]

When the heart and the body did not exist, O hermit, then the mind resided in the absolute, detached Lord.

When there was no support of the lotus of the navel, the breath remained in its own home, attuned to the Lord's Love.

When there was no form or shape or social class, then the Shabad, in its essence, resided in the unmanifest Lord.

Color, dress, and form could not be seen in the One Lord; the Shabad was contained in the One, Wondrous Lord.

Without the True Name, no one can become pure; O Nanak, this is the Unspoken Speech. [67]

"How, in what way, was the world formed, O man? And what disaster will end it?"
In egotism, the world was formed, O man; forgetting the Naam, it suffers and dies.

One who becomes Gurmukh contemplates the essence of spiritual wisdom; through the Shabad, he burns away his egotism.

His body and mind become immaculate, through the Immaculate Bani of the Word. He remains absorbed in Truth.

Through the Naam, the Name of the Lord, he remains detached; he enshrines the True Name in his heart.

O Nanak, without the Name, Yoga is never attained; reflect upon this in your heart, and see. ||68||

The Gurmukh is one who reflects upon the True Word of the Shabad.

The True Bani is revealed to the Gurmukh.

The mind of the Gurmukh is drenched with the Lord's Love, but how rare are those who understand this.

The Gurmukh dwells in the home of the self, deep within.

The Gurmukh realizes the Way of Yoga.

O Nanak, the Gurmukh knows the One Lord alone. ||69||

Without serving the True Guru, Yoga is not attained;

without meeting the True Guru, one is liberated.

Without meeting the True Guru, the Naam cannot be found.

Without meeting the True Guru, one suffers in terrible pain.

Without meeting the True Guru, there is only the deep darkness of egotistical pride.

O Nanak, without the True Guru, one dies, having lost the opportunity of this life. ||70||

The Gurmukh conquers his mind by subduing his ego.

The Gurmukh enshrines Truth in his heart.

The Gurmukh conquers the world; he knocks down the Messenger of Death, and kills it.

The Gurmukh does not lose in the Court of the Lord.
The Gurmukh is united in God's Union; he alone knows.

O Nanak, the Gurmukh realizes the Word of the Shabad. ||71||

This is the essence of the Shabad - listen, you hermits and Yogis. Without the Name, there is no Yoga.

Those who are attuned to the Name, remain intoxicated night and day; through the Name, they find peace.

Through the Name, everything is revealed; through the Name, understanding is obtained.

Without the Name, people wear all sorts of religious robes; the True Lord Himself has confused them.

The Name is obtained only from the True Guru, O hermit, and then, the Way of Yoga is found.

Reflect upon this in your mind, and see; O Nanak, without the Name, there is no liberation. ||72||

You alone know Your state and extent, Lord; What can anyone say about it?

You Yourself are hidden, and You Yourself are revealed. You Yourself enjoy all pleasures.

The seekers, the Siddhas, the many gurus and disciples wander around searching for You, according to Your Will.

They beg for Your Name, and You bless them with this charity. I am a sacrifice to the Blessed Vision of Your Darshan.

The eternal imperishable Lord God has staged this play; the Gurmukh understands it.

O Nanak, He extends Himself throughout the ages; there is no other than Him. ||73||1||