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THE PSALM OF LIFE

THE PSALM OF LIFE

*AN ENGLISH TRANSLATION OF
GURU NANAK'S JAPJI SAHIB
IN VERSE*

By

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1950

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THE PSALM OF LIFE

CONTENTS	PAGE
1. Prelude - The Almighty Lord	
2. Obedience to God	5
3. The Supreme Order	95
4. The Divine dilemma	13
5-6. Vision of Universal Form	19
7. The Ablutions	25
8. The Worldly Greatness	29
11-12. Glory of God's Name	33
15-16. Glory of Man of Faith	39
19. The World	45
20. Destiny and Rebirth	53
22. Virtue and Vanity	61
23. Creation is Limitless	67
25. He alone Knows Himself	71
26. His Benevolence	77
27. The Appraisalment	83
28. The Idol of All	89
30. The Durvesh	95
31. The Minor Deities	101
32. The Necessaries	105
33. The Hypocrites	109
34. The Vain Devices	113

	Progress of the Soul	ਸੁਖੀ ਹੁਕਮ	117 to 126
35.	1.	The domain of Action	ਸੁਖੀ ਹੁਕਮ 118
36.	2.	The domain of Knowledge	ਧਰਮ ਖੰਡ 120
37.	3.	The domain of Effort	ਗਿਆਨ ਖੰਡ 122
	4.	The domain of Grace	ਕਰਮ ਖੰਡ 124
38.	5.	The domain of Truth	ਸਚ ਖੰਡ 125
39.		The summary of duty	ਸਚ ਪਾਤਸ਼ਾਹੀ ਧੀਰਜ 127
40.		Postlude (Shaloka)	ਪਦਮ ਸੁਰ ਪਾਲੀ (ਪਦਮ) 131

FOREWORD

Sardar Gursharn Singh Bedi has rendered a service to the English - reading public by translating in English verse JAPJI SAHIB- the epitome of Sikh religion and philosophy. The translation is in easy, simple language and is not too literal. The verse is easy flowing and has a rhythm of its own. There are a number of English translations of JAPJI SAHIB - two of them are by well known Englishmen - Dr Trump and Mr. Macauliffe. Among the others there are two which occupy a high place - one is by the well known scholar of Sikh religion and history, Principal Teja Singh and the other is by the seer, the poet - scientist, the late Professor Puran Singh of Dehra Dun. I believe the present translation will also win in due course a place besides these two. It has two distinctive features - an attempt has been made to sum up the theme of each poem in a heading or title and the author has given parallel quotations from other scriptures and books at the end of each poem or PAURI. There are in all 38 PAURIS besides the Prologue and the Epilogue, which make up the BANI of JAPJI SAHIB.

II

Japji Sahib is the composition of the great religious teacher and divine, Guru Nanak, who along with nine of his successors, founded the Sikh religion and Sikh Panth or national organisation or brotherhood. Japji Sahib is the first bani in the Sikh scripture - The Granth Sahib - or the Great Holy Book, and it will not be improper to describe the rest of the Great Volume as an exposition of the philosophy contained in Japji Sahib.

In sacred literature Japji Sahib may be aptly compared with the Gita and the New Testament. Just as the Gita contains the kernal of the Hindu religious philosophy and the New Testament the fundamental tenets of Christianity similarly the essence of the Sikh religious philosophy is enshrined in Japji Sahib.

III

Japji Sahib is the most important of the five BANIS which every baptised Sikh is enjoined to recite daily - and there are a large number of Sikhs, men and women as also a number of Sindhi and Punjabi Hindus who begin their daily life with one or more recitations of Japji Sahib. It is, however, true that many of them may not be able to grasp the full implications of the sublime

VII

philosophy contained therein though all of them derive a great inspiration and solace from it.

Japji Sahib is the first religious or mystic composition in the Punjabi language and its value as literature is also very great. Important philosophical truths are stated in a beautiful, meaningful and terse language and in a succinct poetical form. It is, therefore, not easy to translate or even to understand - but to those who know the language in which it is written its recitation is ennobling and uplifting.

IV

The great theme of Japji Sahib is the eternal problem of human deliverance. It imparts the knowledge of the Creator and shows a practical path of self-realisation. In the first PAURI or poem is put the fundamental question.

"KIV SACHIARA HOIAE KIV KURE TUTE PAL"

How to make pure our being and break the bonds of perfidy ?

And the answer is given by Guru Nanak in the next line :—

"HUKAM RAZAI CHALNA NANAK LIKHYA NAL"

"By acting in accordance with the Divine will."

In subsequent PAURIS Guru Nanak imports the vision of the Divine Being, the Creator and points out the way to become in tune with the Infinite.

The last PAURIS of the Japji Sahib describe the progress of the soul on its pilgrimage to the final resting place through Dharm Khand, Gian Khand, Sarm Khand and Karm Khand to Such Khand or the Abode of Truth.

Guru Nanak regards human birth as a priceless opportunity for ending the circle of deaths and rebirths - for final deliverance and self-realisation and in the Japji he has shown a practical, tried way. And if this translation helps the non-Punjabi knowing English reading public to discover the path I feel sure the author will consider himself amply rewarded.

Gurmukh Nihal Singh

Ramjas College,
Delhi.

26th February 1949.

PREFACE

Our lot is cast in these sad times of blackest type of religious fanaticism and moral degradation. The words of Guru Nanak spoken centuries ago describe this age most aptly :—

The age is like a drawn sword,
The kings are butchers,
In the gloom of falsehood
The moon of Truth is never seen,
And the law of life has taken wings.

Mankind anxiously asks if there is a way out of the gloom and horror of today into light and life. The war-torn world longs for peace, the lacerated hearts pant for a soothing balm and the spiritually starved souls pray for manna to drop from heaven. For all this there is a sure pledge of hope in the teachings of Nanak Nirankari the founder of Sikh Faith. These teachings alone would reconcile Hindus, Muslims, Sikhs and others. They alone can purify the world of all its ills. Guru Nanak indeed came to give the world salvation. His nine illustrious successors laid down their lives in carrying his message to the

masses and succeeded in redeeming India's honour in the dark days of Mughal tyranny. Unity among the ranks of the faithful came like a miracle. On the ruins of foreign rule stood the fort of Sikh solidarity and the Khalsa came to power as arch enemy of injustice and friend of the down-trodden. The same can be achieved now if the Sikhs properly interpret Guru Nanak's teachings to humanity, act up to them and cease to seek guidance elsewhere.

The Honourable pandit Jawahar Lal Nehru, Premier of India, has well observed, "The Gospel of eternal Truth preached by Guru Nanak Dev was practised in the political field by Mahatma Gandhi and he succeeded in winning India her freedom. Reliance on the same teachings of Guru Nanak could now result in the solution of some of our most difficult problems".

Those who are eager to hear the Guru speak can resort to the sacred volume of Guru Granth Sahib. All those who are weary of the materialism of the modern times will find in the Gospel of Guru comfort and the way of virtuous living on earth and in the world to come. The way is revealed in the clearest possible light, follow it and be blessed.

The most difficult composition of mystic poems uttered by Guru Nanak is contained in 'Japji Sahib' which is sung by his followers at day-break. Generally it is described as the morning service of the Sikhs alone. But this is not doing justice to the cause for which it was composed by Guru Nanak the apostle of peace. The great Guru's mission was that of unflinching faith in God, universal love and essential unity of mankind. Like all other teachings his 'Japji' is also a guiding star for all. It is a psalm on the pilgrimage of life wherein after explaining certain religious principles and doctrines he reveals to us the different stages to be passed through by every one before attaining the ultimate goal - the Abode of Eternal Bliss.

The first stage is called Dharm Khand or 'The domain of Action'. Here Man's vision is very much limited. He is a prisoner in the prison-house of physical senses and cannot see anything clearly beyond the physical phenomena except the working of the Law of 'Cause and Sequence'. He is just an actor in the play-house of infinite forms and acts with the idea that he must perform his duties properly because in the divine court of justice he will be judged by his actions alone.

In this realm of mortal life
 One idea doth sway the mind,
 "Our actions travel with us,
 May they be of any kind".

The second stage is Gyan Khand or 'The domain of knowledge'. In this sphere reigns the spirit of divine knowledge. The aspirant does his duty with intense faith and sincerity. His knowledge expands and brings him closer to nature. He finds that there are more and more suns and moons, worlds and creatures, skies and orbs, saints and seers besides those in this universe.

In blazing light of Knowledge
 Soul discovers essence of life,
 Music sweet from which proceed
 Peace and joy above vain strife.

The third stage is Sarm Khand or 'The domain of Effort'. Discipline in word, deed and thought is the characteristic of this sphere. There is beauty all around. Here man works intuitively by the very attraction of virtue. His sympathies are called forth by sorrow and suffering. Mere knowledge won't do. What more is required is the virtue of self-exertion and self-introspection.

Self-exertion moulds the soul,
 Mind, spirit and the rest,
 Our thoughts take proper form
 And lead us on to the best.

The fourth satge is Karm Khand or 'The domain of Grace'. It is full of spiritual energy. The seeker now begins to commune with God directly His heart enshrines the Lord. He is now beyond death and deception. His rejoicings become perpetual. There is no possibilty of the two getting separated now.

In this realm of pure delight,
 Where saints immortal reign,
 None may tempt or lead astray
 And pleasures banish pain.

'The fifth stage is Such Khand or 'The domain of Truth'. The weary pilgrim at last reaches the final goal - the domain of Truth - where dwells the Supreme Being raining bliss every where and on every one. Now ends the arduous journey of the soul which enters Nirvan. In Sikh literature Nirvan means the cessation of individual consciousness caused by the blending of the light of the soul with the light of God.

As water blends with water, when
 Two streams their waves unite,
 The light of human life doth blend
 With God's celestial light.
 No transmigrations then await
 The weary human soul,
 It hath attained its resting place,
 Its peaceful crowning goal.

Guru V, Sukhmani

Here the pilgrim espies world beyond world,
 systems and creatures ending not and all engaged
 in doing what Lord ordains.

Within Thy Form, O God, the gods I see,
 All grades of beings with distinctive marks,
 Brahma, the Lord, upon his lotus throne,
 The Rishis all, and Serpent, the Divine.

Gita

This done in poem XXXVIII the Great
 Guru gives the frame of mind in which one should
 approach, acquire, imbibe and practise all that has
 preceded and winds up the discourse with a
 Postlude which in itself is a beautiful sermon on
 life :—

The Guru as life breath,
 The father as water drop,
 The mother as great earth,
 Are our beings main prop.

The day a dear friend,
 The night a kindly nurse,
 Ever sing sweet rhymes
 In a soul soothing verse.

In their lap we all play
 Each acting his own part,
 Our actions bring us near
 Providence or keep apart.

With devotion to the Lord
 Our toils for ever cease,
 And purged of all the sins
 We attain eternal peace

There are thousands and thousands of Sikhs
 and non-sikhs who will not begin their day's work
 without reading this Psalm of Life.

The egg of superstition hath burst, the
 mind is illumined,
 The Guru hath cut the fetters off the feet
 and freed the captive.

In the following pages I have made an
 attempt to render into English verse this sublime
 composition of Guru Nanak, the messenger of
 God. No doubt I could not be too literal in my
 translation but I assure the reader that the sense

and spirit of the sacred 'Bani' have been faithfully preserved. I have at certain places differed from other learned interpreters of the Guru's words and that is not without much heartsearching, pensive thought and discussion. I am, however, not unconscious of my shortcomings and hope that the reader will go through the book with an unbiased mind. To err is human, but to forgive divine.

With a view to make the meaning of the Guru's words more clear I have divided the subjects dealt with in 'Japji Sahib' under different headings and have also given in this small volume parallel quotations from other scriptures and books by eminent authors.

May the blessings of Guru Nanak be upon all !

GURSPARN SINGH BEDI

S.B. Hukam Singh Road,
AMRITSAR.

Dec, 1948.

THE ALMIGHTY LORD

THE PSALM OF LIFE



PRELUDE

THE ALMIGHTY LORD

God, Almighty Lord, is one alone,
 All-pervading, utter true,
 Eternal source of all universe,
 Self-existent, unborn too,
 He knoweth nor fear nor wrath,
 Cherishes ill to none,
 Above ache of birth and death,
 Beyond transmigration ;
 By divine Grace
 Worship always
 Existence true who doth abide
 Since times unkown,
 Primal ages and past obscure,
 Days dead and gone ;
 In the living present as well
 Doth live He
 And in the endless future too
 He shall be.

PARALLEL QUOTATIONS

Before beginning and without an end,
 As space eternal and as surety sure,
 Is fixed a Power divine which moves to good,
 Only its laws endure.

The Light of Asia¹

He alone is God, God is eternal, He begetteth
 not, nor is He begotten and there is none like
 unto Him, He is everywhere.

Qoran

God is the Creator of all beings and things.

Qoran

I am the Lord thy God.

Bible

I am the origin of all, from Me
 Every thing evolves, thus-thinking the wise
 Worship Me with loving consciousness.

Gita²

1. Life and teachings of Lord Budha by Sir Edwin Arnold.
2. Translation of Gita by the same author.

God is an indefinable power, truth, love, fearlessness, source of light and life. We are not, He alone is.

M. K. Gandhi

There is only one and the same God both for the Hindus and Muslims.

Kabirji, Asa Rag

True, true, true is the Lord and for ever, ever, ever is He.

Guru V, Majh Rag

OBEDIENCE TO GOD

THE PSALM OF LIFE



OBEDIENCE TO GOD

Nor alone by deep reflection,
 Nor alone by pensive thought
 Amid sway of silence serene,
 Divine Truth was ever sought.

Heavy loads of worldly wealth¹
 Our hunger² can never appease,
 And of all the worldly skills
 On this path none accompanies.

How to make pure our being
 And lift the pall of perfidy?
 One remedy and that alone
 "Bow before the word of Deity³."

(1) Lit. Loads of all the regions' wealth ! !

(2) Hunger for divine Knowledge.

3 God.

PARALLEL QUOTATIONS

Canst thou by searching find out God ?

Bible

The wisdom of this world is foolishness with God.

Bible

Your God is one God, wherefore resign yourself wholly unto Him.

Qoran

To them who worship Me, resigning all actions in Me regarding Me as the Supreme Lord, with their mind wholly set on Me, I become ere long Saviour out of the ocean of distress and death.

Gita

Thy will be done, O Lord !

Bible

By obeying His will one can attain to Him.

Kabirji, Sri Rag

His word is light for the Universe.

Guru III, Sri Rag

Blessed are the undefiled who walk in the
Law of the Lord.

Bible, Psalm 119

I obey Thy will and leave every thing to Thee,
Kabirji, Rag Gauri

Then welcome, O my soul

The will divine,

And to Almighty Love

Thyself resign.

Since love divine appears

To wipe away my tears,

And banish all my fears

His will be mine.

Dr. Tuckerman

The real worship is to follow the divine Word,

Guru V, Gauri Rag

THE SUPREME ORDER

THE PSALM OF LIFE



THE SUPREME ORDER

Supreme Order of Providence,
Which baffles all eloquence,
Created the whole universe,
And each thing in existence.

By His order all honour comes,
Pain, pleasure, weal or woe,
One might beg or wear a crown,
Beings are born high or low.

The supreme Order swayeth all,
And beyond its pale none abide,
Whoever bends before His word,
Shall shine free of vain pride. 2

(1) Lit. Created all the forms and beings etc.

PARALLEL QUOTATIONS

I am the spirit seated deep in every creature's
heart.

From Me they come, by Me they live, at My
word depart.

Gita

God is the Creator of all and Governor of
all.

Qoran

He and His laws abide everywhere and
govern every thing.

M.K. Gandhi

The Lord reigneth and He is clothed with
majesty.

Bible

Such is the Law that moves to righteousness
Which none at last can turn aside or stay,
The heart of it is love, the end of it
Is peace and consummation sweet. Obey.
The Light of Asia

I litrally believe that not a blade of grass
grows or moves without His will.

M.K, Gandhi

He is the Lord of both the worlds. Nothing is
beyond His sway.

Guru V, Asa Rag

The ever active Will divine is working every
where in all the forms of the lower, middle
and upper regions.

Guru III, Maru Rag

I hate vain thoughts but Thy law I love.

Bible, Psalm 119

THE DIVINE DILEMMA

THE PSALM OF LIFE



THE DIVINE DILEMMA

None hath power to describe
 The greatness of God evermore,
 Whoever the signs comprehend
 Can alone His bounties adore.

None hath power to describe
 His great and glorious ways¹,
 Unto His inscrutable skill²
 Many a devotee homage pays

Some extol Him as the Might
 That creates and stops breath,
 And hath power to restore
 Life from ashes after death.

(1) Lit. His excellent attributes and glories.

(2) Or His Vital wisdom.

Some perceive Him very near,
 Some conceive He lives apart,
 Some invoke Him from afar,
 Some behold within the heart.

Numerous notions about God exist,
 Numerous are the lips that tell
 Endless tales about Power supreme
 Which by millions do ever swell.

God's bounty knoweth no bounds,
 His gifts shall never cease,
 Though weary all enjoying them,
 Ages since our wants appease.

1. Lit. There is no end to the number of His descriptions; they run into millions countless.

None but God our Lord supreme
 Doth ordain the mortals' way
 Findeth joy in scheme entire
 And care free is He alway'. 3

PARALLEL QUOTATIONS

Shall any gazer see with mortal eyes,
 Or any searcher know by mortal mind,
 Veil after veil will lift, but there must be
 Veil upon veil behind.

The Light of Asia

Hidden behind my magic veil of shows
 I am not seen by all, I am not known-
 unborn and changeless to the idle world.

Gita

With Him are the keys of secret things. None
 knows them but He.

Qoran

His works are beyond our comprehension.
His orders none can disobey.

Guru III, Majh Rag

He alone, who creates, can destroy.

Guru I, Ramkali Rag

My mind and body are the property of God
the Creator and Destroyer.

Guru I, Gauri Rag

God directeth whom He pleaseth in the right
way.

Qoran

All human beings are apt to err, the
Almighty God alone is infallible.

Guru I, Siri Rag

The Lord shall rejoice in His works.

Bible

VISION OF UNIVERSAL FORM

THE PSALM OF LIFE



VISION OF UNIVERSAL FORM

God is Truth and spotless Name,
 Kindness and Love infinite,
 Ask and seek from Him alone,
 Who bestoweth day and night.

What presents should we offer,
 What hymns should we chant,
 That may bestow love divine,
 And the Holy vision grant ?

Reflect upon the Name divine,
 At early dawn His glory sing,
 And in thy heart do believe,
 "Better days our actions bring."

But by grace of God alone
 Salvation gate stands in view,
 All in God and God in all
 The all-pervading Lord true.



II

None can God's likeness paint,
 Nor assign to Him a residence,
 Above flesh and spirits unseen,
 All alone abideth Providence.

Worship Ye the Source divine
 Of all virtue, above creation,
 From low to higher degrees
 Exalting all on true devotion.

Cherish Him with soul devout,
 And hear His praises evertold,
 Woes gone, your abode shall
 Abound in comforts manifold.

His word is the voice of yoga
 And the sacred books as well,
 Divinest, Mightiest, Infinite,
 In every heart He doth dwell.

Such is God our master true
 Who alone can show the way,
 Some by name of Ishwar call,
 Others Parvati, Brahma say.

Friends measure not with words
 The Infinite, though ye know,
 No mortal can describe Brahm
 The master of high and low.

He declares to all the world
 A noble truth, ye must know,
 "I am one, forget me never,
 Sustainer of high and low."

PARALLEL QUOTATIONS

Knock and the door shall be opened unto ye.

Bib

God bestoweth on whom-so-ever He pleaseth.

Qor an

Only by fullest service, perfect faith,
And utter most surrender am I known,
And seen and entered into, Indian Prince.

Gita

Perfection and freedom from error come from
Grace alone.

M. K. Gandhi

Turn ye not to idols nor make to thyself
molten gods.

Bible

Ye shall not worship any other except God.

Qoran

God is everywhere and within every one.

Qoran

Get up early in the morning and remember Him.

Guru V, Gouri Rag

Holy, holy, holy Lord, God Almighty !
Early in the morn our song shall rise to Thee.
Reginald Heber

I have no concern with any devta and my prayer is always addressed to Him alone.

Kabir ji. Bhairo Rag

The idols can neither speak nor can they bestow anything.

Guru V, Bhairo Rag

He directeth whom He pleaseth in the right way.

Qoran

God is our support and excellent patron

Qoran

THE ABLUTIONS

THE PSALM OF LIFE



THE ABLUTIONS

Not those who wash the frame
 In sacr'd waters and sit apart,
 But those who please the Lord
 Are blessed being pure at heart.

Each man's fate the outcome
 Of his former living is,
 Bygone wrongs bring sorrow,
 Bygone right breeds bliss.

Lessons of divine Monitor
 Remove the mind's dross away,
 Which abounds in rare gems
 Of prudence that never decay.

He declares to all of you
 A noble truth, ye must know;
 "I am one, forget me never,
 Sustainer of high and low."

PARALLEL QUOTATIONS

Not those who wash the body
 And sit apart,
 But those who worship the Lord
 Are pure in heart.

Guru I, Asa-di-War

While many acts of atonement will not save,
 the name of God will wash away all
 impurities.

Guru V, Sukhmani

What is a fair and noble face,
 If the mind ignoble be !

Charles Swain

All that glitters is not gold,
 Many a gilded tomb may worms infold.

Shakespear.

My friend to associate with God is the sacred
 bath.

Guru V, Dhanasri Rag.

O, my ignorant soul, there are many tanks
for bathing and so many gods for worshiping,
but only those will be saved who worship the
True Lord.

Kabir ji, Rag Gauri

THE WORLDLY GREATNESS

THE PSALM OF LIFE



THE WORLDLY GREATNESS

A long lease of earthly life
 With gloss of universal fame.
 Glories of blood and state,
 Success, honor, riches and name,
 Delusive joys of the world
 Amid renown of each clime
 Are indeed of no avail
 If blest not by Lord Sublime.

The Moving Finger having writ,
 "To the evil their evil fee,
 To the sinful their sorry end",
 Moves on though none may see;
 May enlighten the ignorant,
 And the virtuous doth reward,
 But such a being none can be
 Who may oblige the Holy Lord. 7

PARALLEL QUOTATIONS. .

Hence vain deluding joys,
The brood of folly without father bred.

Milton

Horses, elephants, chariots and pageantry are
mere trumpery, delusive shows.

Guru V, Sukhmani

A man may conquer the whole world and live
in paradise, yet if he forgets the Lord he will
wander in the wilderness without peace.

Guru V, Jaitsari Rag

Think, in this batter'd caravansrai
Whose portals are alternate Night and Day,
How Sultan after Sultan with his pomp
Abode his hour or two and went his way.

Omar Khayyam¹

(1) Translation by Edward Fitzgerald.

It is not growing like a tree
 In bulk, doth make man better be,
 Or standing long an oak three hundred years
 To fall a log at last dry, bald and sear.

B. Jonson

He, who resigneth himself to God and doth
 that which is right, shall have his reward
 with the Lord.

Qoran

I dare do all that may become a man, who
 dares do more is none.

Shakespeare

GLÒRY OF GOD'S NAME

THE PSALM OF LIFE



GLORY OF GOD'S NAME

Infusion of the Name divine
 In the yearning human soul
 Maketh sidhs¹, pirs² and naths³
 Exalting them to godly roll.

It reveals the secret power
 That supports each continent,
 All spheres and ocean isles,
 Underworlds and firmament.

Infusion of the Name divine
 In the yearning human soul
 Kills death and its fear too
 On our way to eternal goal.

The holy Name of Lord divine
 Puts an end to all the woes,
 Rooting out all sin and vice
 On soul devout peace bestows.

8

(1) Adept is yoga. (2) The head of an monastery.
 (3) The master of yoga.



II

The various gods known to us
 All exist by His holy Name,
 Sinners of their vices purged
 Utter the praise of holy Name.

Sages learn methods of yoga
 And mysteries of bony frame,
 Smriti, shaster, veda revealed
 By hearing the holy Name.

The Holy Name of Lord divine
 Puts an end to all the woes,
 Rooting out all sin and vice
 On soul devout peace bestows.

9



III

Those who hear the Name divine
 Truth, patience and purity gain,
 Merit of taking bath as well
 In Tiraths¹ sixty-eight obtain.

(1) Places of pilgrimage.

Those who hear the Name divine,
 Repeat the same every time,
 Their mind and soul set on Him
 Enjoy honour in each clime.

The holy Name of Lord divine
 Puts an end to all the woes,
 Rooting out all sin and vice
 On soul devout peace bestows. 10



IV

By hearing Name of Providence
 We acquire many a noble trait,
 Obtain the rank of holy guides,
 And as mighty Kings hold sway.

By hearing Name of Providence
 Spiritual blindness flies away,
 Oceans deep with angry waves
 Are waded through as clear way¹.

I. The deepest problems of life are easily solved.

The holy Name of Lord divine
 Puts an end to all the woes,
 Rooting out all sin and vice
 On soul devout peace bestows. II

PARALLEL QUOTATIONS

O my soul, great is the glory of His Name;
 By it the worst sinners have been redeemed.
 Guru V, Sukhmani

How should they not proclaim
 Thy majesties, Divinest, Mightiest
 Thou Brahm, than Brahma greater
 Thou infinite Creator.

Gita

Dost thou not perceive that all creatures both
 in heaven and on earth adore God alone.

Qoran

Praise ye His name to whom alone
 All homage should be given,
 Whose glory from the eternal throne
 Spreads wide over earth and heaven.

Bible, Psalm 148

The Lord is my light and my abode.

Bible

You will have to pass through many a birth
 crying all along so long as you will not repeat
 Lord's Name.

Kabirji, Gauri Rag

No one can get salvation without His Name.

Kabirji, Gauri Rag

By remembering God's Name human beings
 have become Angels.

Guru III, Sri Rag

GLORY OF MAN OF FAITH

THE PSALM OF LIFE



GLORY OF MAN OF FAITH

None can know the state of
 Those, who the holy Lord obey,
 And if any one dare narrate,
 Must repent and meet dismay.

Nor paper, nor ink, nor writ
 · Serve the purpose, howsoever
 Ye sit aloof and this to know
 Make many a vain endeavour.

Such is the faith in holy Lord,
 Above flesh and spirit, unseen,
 But the souls that truly know
 Are indeed few and far between. 12



II

Whoever obeyeth the holy Lord
 His soul alert and wise grows,
 Power of grasping scheme entire
 On mortal mind faith bestows.

Whoever obeyeth the holy Lord
 When dead no evil spirits claim,
 Unto him no reproach, no shame,
 Quits the world without a blame.

Such is the faith in holy Lord
 Above flesh and spirit, unseen,
 But the souls that truly know
 Are indeed few and far between. 13



III

Whoever obeyeth the holy Lord
 None dare defeat his noble aim,
 And enjoying his lease of life
 Quits the world without a blame.

Whoever obeyeth the holy Lord
 Can by none be led artray,
 Turns his face to temple true
 And in lap of Dharma¹ shall play.

1. Religion, reghtiousness.

Such is the faith in holy Lord
 Above flesh and spirit, unseen,
 But the souls that truly know
 Are indeed few and far between. 14



IV

Whoever obeyeth the holy Lord
 Reaches right the salvation gate,
 And every member of his clan
 Form evil stars doth liberate.

Whoever obeyeth the holy Lord
 Both himself and disciples bless,
 And indeed such a noble soul
 Never a begging goes in distress.

Such is the faith in holy Lord
 Above flesh and spirit, unseen,
 But the souls that truly know
 Are indeed few and far between. 15

PARALLEL QUOTATIONS

Who can describe the glory of a man of faith?
His glory runs indeed into God's!

Guru, V, Sukhmani

A man of faith saves his whole family,
His relations, friends and acquaintances.

Guru V, Snkhmani

I am easily attainable by that ever
Stead-fast yogi who remembers Me constantly
and daily with a single mind, O son of Pritha.

Gita

The waves and the foam are nothing else but
water itself, so are the Master and His
devotee.

Guru V, Sarang Rag

We walk by faith, not by sight.

Bible

I ever offer myself as a sacrifice unto them
who repeat Thy Name.

Guru I, Tilang Rag

None can comprehend the glory of those who
have met the Lord.

Guru V, Majh Rag

What is the distinction between Thee and me,
and me and Thee, O Lord ! It is just the
same as between gold and gold ring or the
water and its waves.

Ravdasji, Sui Rag

THE WORLD

THE PSALM OF LIFE



THE WORLD

The accepted few of holy Lord
 All honour gain in His eyes,
 Many a royal court adorn, as
 Their faith in His word lies.

Whoever an attempt doth make
 To survey His work infinite,
 Let such a one brag invain,
 All that is beyond our might.

Adjust'd balance of this world
 The fabled bull can't sustain,
 With thread of patience bound
 His law and mercy maintain¹.

How wonderful weight is that
 The bull is said to bear
 Blest are they who find truth
 And no such notion share.

1. Lit. His law born of mercy maintains,

There are other spheres too,
More and more, yonder still,
No mortal may support such
Great load of earth and hill

Even the most eloquent souls
Possess no power to narrate
Various species and the hues
Of things alive or inanimate.

Lives there a soul so brave
Who can make a mention true!
Wonderous long it shall be,
Entirely beyond human view.

Most powerful and mighty Lord
With surpassing beauty crown'd,
The measure of His gifts great
By human beings can't be found.

The wide expanse of universe,
 Oceans deep and wonders great,
 The Almighty God, Master True,
 By His word alone did create. 16



II

Numerous voices in prayer rise
 Full of reverance for divinity,
 In numerous ways worship Him,
 And exercise stern austerity.

Numerous people learn by rote
 Sacred books and Vedic text,
 Numerons yogis for His sake
 Shun a life of ease and rest.

Numerous are the pious souls
 Ever in search of Light divine,
 Strive hard for virtuous deal
 To meet their Lord divine.

Numerous are the kind souls
 Who assuage others distress,
 Benevolence doth warm them
 Like angels come but to bless.

• Numerous are the heroic souls,
 Whose blood on His path is shed,
 Ever silent, without a murmur
 On Lrod's altar lay their head. 17



III

Numerous are the foolish souls
 Who in utter darkness dwell,
 Numerous are the nasty thieves'
 Who on others' wealth revel.

Numerous are the tyrant souls
 Who by force alone hold sway,
 Mercilessly their victim kill
 And no heed to its agony pay.

Numerous are the sinful souls
 Whose pleasure in sinning lies,
 Many a liar doth roam about
 Bragging in vain, telling lies.

Numerous are the hateful souls
 Who eat filth and dirt devour,
 Slandering others all invain
 Pollute their life for ever.

After deep deep reflection
 I frankly confess unto thee,
 "Being worthless not even once
 A sacrifice unto Lord can be."

O Lord, whatever pleaseth Thee,
 That aloue is good and pure
 O Lord, O Thou "Formless one,"
 Thou alone art ever secure. 18

Note—The last 2 Stanzas above also occur at the end of Psalm 16; 17, in the original text but here they have been omitted from those Psalms for the sake of present arrangement in printing.

PARALLEL QUOTATIONS

Thou shalt guide me with Thy counsel.

Bible

No end of variety in God's creation, some are men of serenity and peace, others of active and living ambition and still others of dark and unruly passions.

Guru V, Sukhmani

The world is naturally averse
To all the truth it sees and hears,
But swallows nonsense and a lie
With all greediness and gluttony.

Butler

By His one Word the whole universe sprang
into existence.

Qoran

Great art Thou and wonders great by Thy
strong hand are done.

Bible, Psalm 86

I would fain be a sacrifice unto Thee,
O, Lord !

Guru V, Majh Rag

Surely, What pleaseth Thee, O Lord, is alone
good.

Qoran

True, true, true is He, the Lord, and for ever,
ever, ever remaineth He.

Gnru V ,Majh Rag

Thou in Thy ever lasting seat remainest ever
secure, O Lord !

Bible, Psalm 86

Thy Name, O Lord, endureth for ever and
Thy memorial through out all generations.

Bible, Psalm 135

DESTINY AND REBIRTH

THE PSALM OF LIFE



DESTINY AND REBIRTH

Countless are His places,
 Countless Names we find,
 Countless His domains too,
 Beyond reach of mankind.

Even in count'¹ as countless
 A sin one doth commit
 For that's an effort vain
 Somehow to describe it.

By clear marks of destiny
 Made by hand of Lord true,
 We utter the Name divine
 And sing His praises too.

By clear marks of destiny
 Made by hand of Master Wise
 We chant hymns to Divinity
 And 'His virtues may realise.

1. Counting.

By clear marks of destiny
Made by God the mighty Sire,
Wisdom to compose and sing
Sacred hymns we may acquire.

The course of our destiny
Ere we look upon the scene
On our visage printed deep
By the Hand divine has been.

No such records bind the Lord
Who alone hath power to bestow,
What pleaseth the will divine
On every being high and low.

O Lord, our Master true,
The fame of Thy holy Grace
As glorious as Thy deeds
Pervades throggh all space.

After deep deep reflection
 I frankly confess unto thee,
 "Being worthless not even once
 A sacrifice unto Lord can be."

O Lord, whatev'r pleaseth Thee,
 That alone is good and pure,
 O Lord, O Thou Formless One,
 Thou alone art ever secure. 19



Filth upon the bony frame
 Action of water may remove,
 And colour of dirty cloth
 With soap one may improve.

But a soul with sin defiled
 Whatever means it may try,
 To Him at last must return
 As sins are purg'd thereby.

By mere word or vain speech
 Sage or satan none can be,
 Our deeds travel with us
 As record for Lord to see.

As ye sow so must ye reap
 And the soul shall never die,
 But by law of Lord Supreme
 To residence new it may fly¹. 20

PARALLEL QUOTATIONS

Birthless and deathless and changeless
 remaineth the spirit for ever,
 Death hath not touched it at all, dead though
 the house of it seems.

Gita

Lit. Soul suffers transmigration in accordance with
 divine Law.

Even as a man casts off worn-out clothes and puts on others which are new, so the embodied (soul) casts off worn-out bodies and enters into others which are new.

Gita

Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star
Hath had elsewhere its setting
And cometh from afar.

Wordsworth

Each man's life the outcome of his former living is.

The Light of Asia

Every thing that we possess in life is the effect of previous karma or actions both physical and mental.

Gita

God will recompence them according to the utmost merit of what they shall have wrought and may add unto them of His abundance a more excellent reward, for God bestoweth on whomsoever He pleaseth without measure.

Qoran

The Creator has ordained the transmigration of soul.

Guru III, Bilaval Rag

The soul is immortal.

Guru V, Gauri Rag

As many a flower blossoms in wilderness and wastes its fragrance, so have I wandered through many births.

Kabirji, Gauri Rag

By singing Name divine all your sins will be purged.

Guru V, Gauri Rag

VANITY AND VIRTUE

THE PSALM OF LIFE



VIRTUE AND VANITY

Whoever a pilgrim roams about
 Clad in the robes of ignorance,
 Rich in mercy and rich in alms
 Gets no honour from Providence.

Whoever listens to Thee, O Lord,
 Ever obeyeth and loveth Thee,
 A sacred fount doth find within
 Where by bathing all vices flee.

All virtues are Thine, O Lord,
 And in mortals none inhere,
 Yet without doing actions good
 Truly devout no sage, no seer.

Hail to Thee, Lord divine,
 Primal word, Creator kind,
 Shining One, Truth entire,
 With eternal peace of mind¹.

1. The verse is also translated thus :—By word of mouth the Brahmins utter blessings, while the True One blesses with sincere heart.

None hath power to ascribe
 A proper date, place or time,
 Year, month or season, when
 Providence creat'd each clime.

Authors of the Vedic texts,
 And those of Qoranic lore.
 Howsoever learned they be,
 Could meet success no more.

No mortal, no sage, no seer
 This secret could ever find,
 None but God our only Lord
 Can have an all knowing mind.

How to praise and how invoke,
 How to tell and how portray?
 None can know by mortal mind
 Though wiser in his own way.

God is Great, Great His Name,
 What He ordaineth must befall,
 Self seekers shall nev'r gain
 Honour before the Lord of all¹. 21

PARALLEL QUOTATIONS

Surely excellence is in the hand of God,
 He giveth it to whom He pleaseth.

Qoran

He alone knoweth all things.

Qoran

Whatever He wills comes to pass,
 There is none else but Him to will.

Guru V, Sukhmani

Pride goeth before destruction and a haughty
 spirit before a fall.

Bible

1. Lit. He who is proud shall not be honoured in the next world.

Do not feel proud,
 And do not laugh at the poor,
 Thy own boat is yet in the midstream,
 Who knows what may happen to it.

Kabirji, Shalokas.

Banish all pride from your heart and serve thy
 true Lord, thus you will be honoured in His
 court.

Guru I, Siri Rag

But he whose blossom buds in Pride
 Shall to the ground be cast,
 And like the rootless stubble tos'd
 Before the sweeping blast.

Bible, Psalm 1

O Sun, to tell thee how I hate thy beams
 That bring to my remembrance from where
 I fell, how glorious once above thy sphere,
 Till pride and worse ambition threw me
 down.

Milton

CREATION IS LIMITLESS

THE PSALM OF LIFE



CREATION IS LIMITLESS

There is many a region,
 Upper and Lower ~~h~~clime,
 Many a starlit canopy
 Made by the Lord Sublime.

The Vedas and other books
 Weary of search, all confess
 And proclaim to every one,
 "His creation is limitless."

Many a life is spent
 In search of Infinity,
 But no written account
 Where the end might be.

Thou canst only be a witness
 To sublime nature of this theme,
 But measure meet of universe
 Known alone to the Lord supreme. 22

PARALLEL QUOTATIONS

Numberless now I see
The aspects of Thee !

Gita

We can not know God's purposes as well as
extent of His creation.

Guru V, Asa Rag

It is beyond the Vedas as well as all other
holy books.

Guru V, Asa Rag

His creation is beyond our comprehension.

Guru V, Majh Rag

The world is a place which no body ever
yet knew by description.

Chesterfield

Thou knowest Thy own glory and Thine own
mystery.

Guru V, Majh Rag

He who has created the universe alone
knows the extent and mystery thereof.

Guru III, Sorath Rag

HE ALONE KNOWS HIMSELF

THE PSALM OF LIFE



HE ALONE KNOWS HIMSELF

Even those who adore Him
 His secrets can never know,
 Just as rivers cannot span
 The ocean wherein they flow.

Sway over bonndless ocean,
 Stores of earthly oppulance
 Are smaller than the worm
 That forgets not Providence. 23

II



There is no end to God's praise,
 Nor to people who adore always,
 His favours to us mortals below,
 And His works beyond reckoning go.

To His vision no limits be,
Nor to His hearing faculty,
There is no being so smart
Who the end of creation sought.

Many a soul invain try
Divine secrets to espy,
More we search more they grow,
No success our efforts show.

Great is God ever so high
Whereto no mortal may fly,
None so great at any time
Who may know Lord sublime.

To Him alone, to Him alone
 The mystery supreme is known,
 By His Grace just and kind
 Gift of Truth one may find¹. 24

PARALLEL QUOTATIONS

None can measure the extent of His greatness.
 None can come upto Him, He is highest of the
 high.

Curu V, Sukhmani

With Him are the keys of secret things. None
 knoweth them besides Himself.

Qoran

A God alone can comprehend a God.

Young, Night Thoughts

1. Lit. It is by His Grace that we may obtain the gift of knowing Him.

Om, Amitaya, measure not with words
Th' Immeasurable, nor sink the string of
 thought
Into the Fathomless, who asks doth err,
Who answers, errs, say nought.

The Light of Asia

The quest is endless. The goal ever recedes from us. The greater the progress the greater the recognition of our unworthiness.

M. K. Gandhi

I will not forget the Lord, He is the highest
of the high.

Kabirji, Gauri Rag

The hut is blessed where are sung the glories
of Lord, and the place which makes one
forget His Name is useless.

Guru V, Suhi Rag

God is that indifinable something which we all feel but we do not know.

M. K. Gandhi

Perfection or freedom from error comes from Grace. Without an unreserved surrender to His Grace complete mastery over thought is impossible. This is the teaching of every great book in religion, and I am realising the truth of it every moment of my striving after brahmacharya.

M. K. Gandhi

HIS BENEVOLENCE

THE PSALM OF LIFE



HIS BENEVOLENCE

His bounty knows no bounds,
 His blessing we all receive,
 Lord, the bestower supreme,
 No return expects, ye believe.

None knows the myriad souls¹,
 Heroes great and common folk,
 Who alike beg at Lord's door,
 And divine Mercy ever invoke.

None knows the myriad souls
 Steeped in sin, unable to rise,
 Who enjoy the gifts of God
 Yet His holy Name dare despise.

None knows the myriad fools
 Who under the starlit blue
 Eat, drink and merry make,
 But thank not the Lord true.

1. Myriads of or countless souls.

None knows the myriad souls
Whom distress treads under feet,
Yet believing in His mercy,
Misery like His blessing greet.

No craft, no power, no wealth
Upon His will dare prevail,
It controls all birth and death
Reigning over hill and dale.

O fie upon the foolish soul
Who in Will divine interferes,
At last in shame turns down
Bewilder'd eyes full of tears.

God alone can know our needs,
All of them He doth impart
But very rare are such souls
Who own that with open heart.

By the Grace of Lord supreme
 Those who learn Him to praise
 Will be held in high esteem,
 And rule like a lord always¹. 25

PARALLEL QUOTATIONS

The true giver is God alone whose gifts
 appease our wants.

Guru V, Sukhmani

Verily God is endued with benevolence
 towards mankind but the greater part of
 them do not give thanks.

Qoran

Who is he that can intercede with Him.

Qoran

1. The best gift is the gift of love and praise for Providence. To whomsoever God grants this gift of enshrining Him in the heart is the king of kings. He is the most blessed.

There is mercy in every place,
 And mercy encouraging thought.
 Gives even affliction a grace
 And reconciles man to his lot.

W. Cooper

My Master feeds even the thankless, and looks
 after every body.

Guru V, Bihag Rag

There is only one Giver, all others beg of
 Him.

Guru V, Asa Rag

If one's heart is saturated with God's Name,
 he is the King of the whole world.

Guru V, jaitsari Rag

Unto pure devotion
 Devote thyself; with perfect meditation
 Comes perfect act, and the right hearted rise-
 Most certainly because they seek no gain-
 Forth from the bands of body, step by step,
 To highest seats of bliss.

Gita

THE APPRAISEMENT

THE PSALM OF LIFE



THE APPRAISEMENT

Priceless are His trades,
 Priceless His qualities,
 Priceless are His stores,
 Priceless His devoties¹.

Priceless what He giveth,
 Priceless is His Love,
 Priceless what He taketh²,
 Priceless Him to love.

Priceless are His laws,
 Priceless His treasures,
 Priceless are His weights,
 Priceless His measures.

Priceless is His order
 Priceless His acceptance
 Priceless is His mercy,
 Priceless His assistance.

1. Lit. Traders or customers of the Lord.
2. Lit. Taketh away.

All that belongs to Providence
 Is indeed priceless,
 People try to appraise Lord God,
 Without any success.

Vedas proclaim the same,
 Puranas preach the same,
 Scholars admit the same,
 Sages confess the same.

Brahma, Indra and Krishan'
 With many a fellow mate,
 Shiva, Sidhs¹ and Sadhs² too
 The same fact ever state.

Demons afraid of Him,
 Demigods sing of Him,
 Men, Munis³ and seers
 Are all slaves of Him.

1. and 2. Different kinds of ascetics who claim supernatural powers. 3. sages.

Some are busy thinking,
 Some have just begun,
 Others quit this stage
 Before success is won.

As big as He likes
 Can wax Almighty God,
 His value is known
 To none except a God.

No power can claim this,
 No, not any one,
 Who sounds a jarring note
 Is a simple-ton.

PARALLEL QUOTATIONS

God is priceless. All that is His is priceless. Neither sages nor gods have been able to measure the extent thereof. He can wax as great as He likes and none can appraise all that belongs to Him.

None can ascertain the value of His blessings, then who can know the value of the Bestower?

Guru I, Gauri Rag

Only they may appraise the Lord Indescribable whom He awakens and offers the nectar of His Name.

Guru I, Gauri Rag

God as Truth has been for me a treasure beyond price; may He be so for every one.

M. K. Gandhi

THE IDOL OF ALL

THE PSALM OF LIFE



THE IDOL OF ALL

How beautiful His adode,
 How beautiful its gateway,
 Where the Lord has His seat
 And directs the world-play.

Countless are the singers
 Singing in devotional rhymes,
 Organs, sounds and strains
 Repeating Name in all climes.

In the blowing winds,
 In the burning fire,
 In the running brooks
 Echoes praise of Sire.

To Him sing the Angels¹
 Who prepare book of fate
 Recording all our deeds
 Howsoever small or great.

1. Lit. Chit-Gupats, the Angels who record our deeds.

Brahma, Shiva, Devi, Deva'
 With rare beauty crowned,
 Lord Indra with other gods,
 Wrapt in praise are found.

The sages ever lost in thought,
 The saints ever lost in praise,
 The celebates, truthful, content,
 Aad hardy heroes sing always.

Scholars rich in Vedic lore,
 Beauties rare in every clime
 Heaven and the earth below,
 Chant hymns to Lord Sublime.

His praise echoes in jewel mines,
 The four springs of mortal life¹,
 Sixty eight places of Pilgrimage²,
 Gallant hearts amid hard strife.

- 1, The four springs of mortal life are egg, perspiration, sperm and seed.
2. 68 places of Hindu Pilgrimage.

The caravan of mortal beings.
 Moves on to its eternal 'bode,
 Chanting hymns to Immortality
 Praying in temples on the road.

Those indeed sing to holy Lord
 Who are absorbed in His love,
 Many more hymn the holy Lord
 In world below and sky above.

He alone our Master True
 Who shall for ever endure,
 The designer of world-play
 Ever the same, ever secure.

The greatness of Master sublime
 Apparent indeed from the fact,
 "Having set up the variety show
 Unseen He watcheth every act."

He shall act as He likes,
 No power can stem or stay,
 He is ever Lord of Lords,
 His command thou must obey. 27

, PARALLEL QUOTATIONS

Dost thou not perceive that all creatures
 both in heaven and on earth adore God, and
 the sun, the moon, the stars, the mountains,
 the trees, the beasts and the rest.

Qoran

Let them praise the Name of Lord, for His
 Name alone is excellent, His glory is above
 the earth and heaven.

Bible, Psalm 148

Praise be unto God the Lord of all.

Qoran

How should they not proclaim
 Thy majesties- Divinest, Mightiest-
 Thou Brahm than Brahma greater,
 Thou Infinite Creator !

Gita

God seeth all that ye do.

Qoran

Surely nothing is hidden from Him of 'that
 which is on earth and in heaven.

Qoran

He directs and controls from on high all that
 we do.

Guru III, Malar Rag

His order none can disobey.

Guru III, Majh Rag

Thou art the doer, no one can interfere with
 Thy works.

Guru III, Asa Rag

THE DURVESH

THE PSALM OF LIFE



THE DURVESH

Away with thy rings, O Durvesh,
 Wallet, bowl, ash smeared frame,
 Be contented, devout, sincere,
 Ever in quest of Sacred Name¹.

Away with thy cloak and staff
 Ever expecting call of death,
 Keep thy frame as virgin chaste,
 Faith in God thy life breath².

Stoop not to shows of dross,
 High and low all embrace³.
 And thou shalt conquer all
 By subduing passions base.

1. Lit. Make contentment thy ear-ring, self-respect thy wallet, and smear thine body with the ashes of Divine remembrance.
2. Lit. Instead of the patched cloak cover thyself with the awe of death, and keep thy body chaste like a virgin.
3. In the manner of Ayee-Fanthi Yogis who have banished enmity and look upon all as equal sons of the same Father God.

To God alone thou homage pay
 Primal Being of spotless fame,
 Without beginning and an end
 Through ages all ever the same. 28



II

On lore divine feed thy soul
 In the mould of mercy cast,
 Clarion call of inner voice
 Inviteth all to this repast.

Trust in God as thy only Lord
 On whom great and small depend,
 And vain pump and glory shun¹,
 On path divine thus thou wend.

1. Lit. Desire for show of super-natural powers or miracles is an unwelcome taste.

In the course of daily events
 Actions rule success and fall,
 And as writ on page prescribed
 Lord ordains the fate of all.

To God alone thou homage pay,
 Primal being of spotless fame,
 Without beginning and an end,
 Through ages all ever the same. 29

PARALLEL QUOTATIONS

In sorrows not dejected and in joys
 Not over-joyed; dwelling outside the stress
 of passion, fear and anger, fixed in calm
 Of lofty contemplation, such a one
 Is muni, is sage, the true recluse.

Gita

Who doth all for me, who findeth Me
 In all; adoreth always, loveth all,
 Which I have made and Me-for love's sole
 end,
 That man Arjun, unto Me doth wend.

Gita

All these hang on Me
 'As hangs a row of pearls upon its string.

Gita

He who subdues his passions is a Mulla :
 indeed !

Kabirji, Bhairo Rag

In the end you will be judged by your
 actions.

Kabirji, Sorath Rag

Have faith in God, and let your Mind be not
 shaken.

Guru V, Dhanasari Rag

THE MINOR DEITIES

THE PSALM OF LIFE



THE MINOR DEITIES

One mother¹ by some secret spell
 Brought to birth deities three,
 Creator, Sustainer and the Judge²,
 A vain thought with no reality.

God, Almighty Lord, all alone
 Rules the world by His laws
 And ordaineth as pleaseth Him
 So must events come to pass.

A wonder great is the truth
 That eye unseen of Being pure
 Watcheth all without a pause
 Every moment, as surety sure.

To God alone thou homage pay
 Primal Being of spotless fame
 Without beginning and an end
 Through ages all ever the same.

(30)

1. God's will or His creative power

2. Brahma, Vishnu and Shiva the gods

PARALLEL QUOTATIONS

Say not there are three gods for hear ~~this~~ it
will be better for you that God is but one
God.

Qoran

Thou shalt have no other god before Me.

Bible

The Lord reigneth and is clothed with
majesty.

Bible

God ordaineth that which He pleaseth.

Qoran

From the place of His habitation He looketh
upon all the inhabitants of the earth.

Bible

He sees all and knows all.

He is profoundly deep and discerning.

Guru V, Sukhmani

It seeth every where and marketh all.

The Light of Asia

Ye, the world seeing, Form stupendous

With faces manifold

With eyes which all behold.

Gita

Honour and worship be,

Glory and praise to Thee,

Gita

Ye shall not worship any other except God.

Qoran

Unto Him is homage due both in this life
and that which is to come.

Qoran

Praise ye His Name to whom alone

All homage should be given,

Whose glory from the eternal throne

Spreads wide over earth and heaven.

Bible, Psalm 148

THE NECESSARIES

THE PSALM OF LIFE



THE NECESSARIES

Every where the seat of God,
 Every where His treasures too,
 Once filled, the nature's mine-
 Ever the same-provideth you.

God keeps a watchful eye
 On worlds where-ever cast,
 His works alone are true
 Tho' present, future, past.

To God alone thou homage pay
 Primal Being of spotless fame,
 Without beginning and an end
 Through ages all ever the same. 31

PARALLEL QUOTATIONS

Is there any creator besides God who provideth food for you from heaven and earth.

Qoran

Thy gifts to us mortals fulfil all our wants and yet run back to Thee undiminished.

Tagore, Gitanjali

The true giver is God alone
Whose gifts appease our wants.

Guru V, Sukhmani

The eyes of the Lord are in every place beholding the evil and the good.

Bible

Unto Him is homage due both in this life and that which is to come.

Qoran

Thee will I praise, O Lord my God,
Thee honour and adore
With my whole heart and blaze abroad
Thy Name for evermore.

Bible, Psalm 86

THE HYPOCRITES

THE PSALM OF LIFE



THE HYPOCRITES

If one had a myriad tongues
 And each became twenty times,
 Every moment repeating Name
 And singing devotional rhymes,

Shall he gain the eternal 'bode
 Treading the maze of error round?
 Neither by boasting nor pretence
 Can the torch of Truth be found.

Seeing the pretty lark mount'd high
 With her matins cheer up the sky
 The crawling worms with envy fired
 Cherish a vain desire so to fly'.

By Grace of Providence alone
 Seeker His vision may obtain,
 Souls not of earthly touch free
 Waste their life all in vain.

(32)

1. Lit. Even worms (sinful souls) on hearing the stories about heavenly bliss become enamoured of it.

PARALLEL QUOTATIONS

Woe be to those who play the hypocrite.

Qoran

A seal is set on their hearts and they shall not understand.

Qoran

Cursed be the liars who wade in deep waters of ignorance neglecting their salvation.

Qoran

And unto whomsoever God shall not grant His light, he shall enjoy no light at all.

Qoran

By wandering about in a yogi's garb alone One cannot get salvation.

Guru III, Basant Rag

A hypocrite shall never attain the Supreme.

Guru III, Shalokas

Lying lips are abomination to the Lord

Bible

If your heart is crooked, what is the use of a
pilgrimage to Kaaba or uttering the Nimaz?

Kabirji, Parbhati Rag

What by straight path could be reached,
By crooked ways is never won.

Goethe

Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed truth my spirit clings,
Grace doth bring eternal good.

The Eternal Goodness

THE VAIN DEVICES

THE PSALM OF LIFE



THE VAIN DEVICES

The appeal of dumb and mute,
 The theme of a long discourse,
 Beggar's bowl or princely alms
 Against His will hold no force.

A long lease of earthly life,
 Royal decree, sceptred sway,
 Bribe of blood, riches great,
 Real power none have they.

Drinking deep at Pierian rill¹,
 Merged in thought ever- more,
 And every other clever device
 From bondage deliver no more.

Whoev'r boasts of his power
 May put the same to test,
 It maketh none high or low
 Even when at their best.

33

1. Fountain of knowledge,

PARALLEL QUOTATIONS

Nothing can exceed the vanity of existence,
but the folly of our pursuits.

Goldsmith

It is easier for a camel to go through the eye
of a needle than for a rich man to enter into
the Kingdom of God.

Bible

Pedantry crams our heads with learned
lumber, and takes out our brains to make
room for it.

Colton

Yet all these devices are vain, the only true
index of the way is the Grace of God.

Guru I, Asa the War

By a million schemes you cannot smuggle
Yourself into the Kingdom of God.

Guru V, Sukhmani

God for His service needeth not the proud
work of skill.

They please Him best who labour most in peace
to do His will.

Wordsworth

Power belongeth to God alone.

Bible

PROGRESS OF THE SOUL

THE PSALM OF LIFE

THE DOMAIN OF ACTION

In the domain of Action man's vision is very much limited. He is a prisoner in the prisonhouse of physical senses and cannot see any thing clearly beyond the physical phenomena except the working of the Law of "Cause and Sequence". He is just an actor in the playhouse of infinite forms and acts with the idea that he must perform his duties properly because in the divine court of justice he will be judged by his actions alone



Nights and days, fire and water,
Wind and weather, time and space,
Were made by Lord who designed
Earth as a stage for every race.

Various beings, forms and faces
Move upon this restless globe
Acting on the stage of universe
Known to none, none may probe.

In this realm of mortal life
One idea doth sway the mind,
“Our actions travel with us
May they be of any kind”.

“In divine court of justice
Adorned by the chosen few
Judged we are by our deeds,
Not caste, creed, or hue”.

In divine court of justice
The raw and ripe get apart,
For all is clear to the Lord
Who can read every heart.

DOMAIN ON KNOWLEDGE

In Gyan Khand the spirit of divine knowledge reigns. Here the aspirant does his duty with intense faith and sincerity. His knowledge expands and brings him closer to Nature. He finds that there are more and more suns and moons, worlds and creatures, saints, and sages, gods and goddesses besides those in this world.



Before the light of learning
 In radiant knowledge Sphere
 Many secrets deep and rare
 To mind's eye become clear.

Many a wind and ocean wave
 Many a brook in silver streaks,
 Many a jewel mine, fire cave,
 Many a mount with snowy peaks¹.

1. Lit. Meeru, the Olympus of the Hindus at the centre of earth.

Many a sidh, sadh and Nath
 Lords like Krishna and Shiv
 Budh, Brahma, Inder, Dhruva
 In world-play act and live.

There is no end to continents
 Lines of kings in royal robes,
 Noble souls and evil entities,
 Suns and moons, skies and orbs.

Full many a gem of ray serene,
 Many a seeker with light blest,
 And many a sage, devi, deva,
 Worship the Lord to their best. 35

N.B. The first two lines of this Psalm have not been translated here as they are merely introductory. The Guru says, "Having made you familiar with the domain of Action I now proceed to acquaint you with some peculiarities of the domain of Knowledge".

THE DOMAIN OF EFFORT

This is the realm of self-exertion and introspection where there is spiritual rapture and beauty all around. Excellence in word, deed and thought are its note and sign. Here Dhama becomes a part of one's own nature. He treads the path of righteousness as a matter of habit and not duty or knowledge. His sympathies are called forth by sorrow and suffering.



In blazing light of Knowledge
Soul discovers essence of life,
Music sweet from which proceed
Peace and joy above vain strife.

Next comes domain of Effort,
Excellence its note and sign,
Where all beings move and act
In a manner so fair and fine.

No soul has power to conceive
The subtle moulding there set.
All attempt at such conception
Shall at last end in regret.

Here are burnish'd our mind,
Intellect, skill and the rest,
All thoughts take proper form,
Self-exertion leads us the best.

The gloom that girts us round
Before its glamour fa desaway,
Yielding place to thoughts new,
Sights and scenes ever so gay.

THE DOMAIN OF GRACE

The domain of Grace is full of spiritual engery. The seeker now begins to commune with God directly. He is now beyond death and deception. His rejoicings become perpetual. Like other holy men and women of all climes his heart enshines the Lord. There is no possibility now of the two getting separated.



Now we reach Sphere of Grace
 Full of power, full of might,
 Where dwell the heroes great
 Brimming with celestial light.

There dwell Queens like Sita
 In rare form and glories rare,
 There dwell the pious saints
 Wrapt in peace without a care,

Above ache of birth and death
 And temptations all dwell they,
 Who enshrine the Lord Supreme
 In their heart and to Him pray.

In this realm of pure delight
 Where saints immortal reign,
 None may tempt or lead astray
 And pleasures banish pain.

THE DOMAIN OF TRUTH

Now ends the arduous journey of the soul
 and the aspirant becomes one with God. The
 weary pilgrim at last reaches the final goal-
 the domain of Truth-where dwells the Sup-
 reme Being raining bliss every where and on
 every one Here he espies world beyond
 world, systems and creatures ending not and

all engaged in doing what Lord ordains. It is iron-hard to describe this unique vision. None can do so.

Now we reach realm of Truth
 Where dwells the Formless One,
 Raining bliss from His eyes
 Every where and on every one.

The weary pilgrim here espies
 World beyond world full of awe,
 Planes and systems ending not,
 Each subject to His great Law.

In a state of blissful pleasure,
 The soul enjoys vision unique,
 Tho' face to face with Reality
 None dare describe, none dare speak. 37

THE SUMMARY OF DUTY

THE PSALM OF LIFE



THE SUMMARY OF DUTY

At the sacred mint of truth
 With sustained effort and grit,
 On the fire of austerity
 Through the bellows of fear lit,
 In the oven of continence
 With knowledge of God above,
 Melt the gold of Name Divine
 In the melting pot of love,
 And on the block of sagacity
 Coin ye the word of Reality,
 Practice of the blessed few
 Enjoying Grace of Lord true.

PARALLEL QUOTATIONS

Contentment, patience under injury,
 Self subjugation, honesty, restraint
 Of all the sexual organs, purity,
 Devotion, knowledge of Deity,
 Veracity and abstinence from anger,
 These form the tenfold summary of duty.

Mannu.

Prayers to God, alms to the poor,
 Repentence for sin, acquisition of piety from
 preceptors,
 Living a life of virtue, hearing in mind the
 solemn truth,
 And love of God - these are the right
 conduct of man.

Dalpat Ram (Gujrati poet)

POSTLUDE—SHALOKA

THE PSALM OF LIFE



POSTLUDE

The Guru as life breath,
 The father as water drop,
 The mother as great earth,
 Are our being's main prop.

The day a dear friend,
 The night a kindly nurse,
 Ever sing sweet rhymes
 In a soul soothing verse.

In their lap we all play
 Each acting his own part,
 Our actions bring us near
 Providence or keep apart.

With devotion to the Lord
 Our toils for ever cease,
 And purged of every sin
 We attain eternal peace.

PARALLEL QUOTATIONS

Thy father, mother, teacher-these obey,
By deep devotion seek their debt to pay.

Mannu

Honour thy father and mother.

Bible

The prophet Mohammad was asked, "What act does God love best"? He said. "The performance of the prayers at their stated times and next to this honouring your parents and teachers, obeying them and not vexing them.

Mishcat-ul-Massabih

All the world's a stage,
And all the men and women merely players.

Shakespeare

Truly my soul waiteth upon God, from Him
cometh my salvation.

Bible Psalm, 62

The Lord redeemeth the soul of His servants,
and none of them that trust Him shall be
desolate.

Bible, Psalm 34

But whereso any doth all his deeds
Renouncing self for me, fixed
To serve only the Highest, night and day
Musing on Me-him will I swiftly lift
Forth from life's ocean of distress and death.

Gita

The End

APPENDIX

THE SIKH GURUS

1. Guru Nanak Dev	1469—1538 A.D.
2. Guru Angad Dev	1538—1552 „
3. Guru Amar Dass	1552—1574 „
4. Guru Ram Dass	1574—1581 „
5. Guru Arjan Dev	1581—1606 „
6. Guru Hargobind	1606—1638 „
7. Guru Har Rai	1638—1660 „
8. Guru Har Krishen	1660—1664 „
9. Guru Tegh Bahadur	1664—1675 „
10. Guru Gobind Singh	1675—1708 „

GURU GRANTH SAHIB

Guru Granth Sahib is the holy scripture of the Sikhs. They honour and revere it just as the Gurus. Guru Gobind Singh after having completed the mission of Guru Nanak Dev and a little before his departure for the heavenly home uttered the following verse :—

Agya bhai akal ki tabhi chalayo panth,
 Sab sikhān ko hukam hai Guru manyo Granth
 Guru Granth ji manio pragat Guran ki deh
 Jin ka hirdha sudh hai khoj shabad men leh.

As sure manifestation of Lord's will
 Sikh religion was taught,
 Brothers and sisters, hail holy Granth,
 Obey and question nought;
 Verily the sacred Book doth represent
 Gurus' frame and mind,
 In contents whereof the pure in heart
 Their voice shall find.

A major portion of the holy volume was compiled by Guru Arjan Dev the fifth Guru in the year 1604 A D. In all it contains 5894 hymns composed by the 1st to 9th Guru and some sages of different castes and creeds. It begins with Japji Sahib, the Psalms of Nanak Nirankari translated by the Author under the title "Psalm of Life".

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