

# A Little Taste of the Guru Granth Sahib (The Sikh Scriptures)



This book is like a banquet-hall of Spirituality.  
(Sant Kirpal Singh Ji Maharaj)

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Truth is higher than everything;  
but higher still is truthful living.  
(Guru Nanak, p. 62)

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## Introduction

*Guru Granth Sahib* is the central religious scripture of Sikhism.

The *Adi Granth*, the first rendition, was compiled by the fifth Sikh Guru, Guru Arjan (1563–1606). Guru Gobind Singh, the tenth Sikh Guru, added all 115 of Guru Tegh Bahadur's hymns to the *Adi Granth*. This second rendition became known as *Guru Granth Sahib*.

The text consists of 1,430 pages and 6,000 line compositions, which are poetically rendered and set to rhythmic ancient north Indian classical form of music.

The predominant bulk of *Guru Granth Sahib* is compositions by seven Sikh Gurus – Guru Nanak, Guru Angad, Guru Amar Das, Guru Ram Das, Guru Arjan, Guru Teg Bahadur and Guru Gobind Singh. It also contains the traditions and teachings of thirteen Hindu Bhakti movement *sants* (saints) such as Ramananda, Namdev among others, and two Muslim saints namely Kabir and the Sufi Sheikh Farid.

The first complete English translation of *Guru Granth Sahib*, by Gopal Singh, was published in 1960. A revised version published in 1978 removed the obsolete English words like "thee" and "thou". In 1962, an 8-volume translation into English and Punjabi by Manmohan Singh was published. In the 2000s, a translation by Sant Singh Khalsa (branded as "Khalsa Consensus Translation") became popular through its inclusion on major Sikhism-related websites.

([https://en.wikipedia.org/wiki/Guru\\_Granth\\_Sahib](https://en.wikipedia.org/wiki/Guru_Granth_Sahib))

The *Guru Granth Sahib* is truly unique among the world's great scriptures. It is considered the Supreme Spiritual Authority and Head of the Sikh religion, rather than any living person. It is also the only scripture of its kind which not only contains the works of its own religious founders but also writings of people from other faiths. The book is held in great reverence by Sikhs and treated with the utmost respect. Sikhism rejects idol worship, so the *Guru Granth Sahib* is not worshipped as an idol, but rather emphasis is placed on respect of the book for the writings which appear within. *Guru Granth Sahib* is a collection of devotional hymns and poetry which proclaims God, lays stress on meditation on the True Guru, and lays down moral and ethical rules for development of the soul, spiritual salvation and unity with God.

(<http://www.sikhs.org/granth.htm>)

The Khalsa Consensus Translation presented here is regarded by some Sikh scholars as being among the finest and most accurate English translation currently available. The author, Singh Sahib Dr. Sant Singh Khalsa has faithfully attempted to follow the original Gurmukhi text as closely as possible.

Because of its musical nature and poetic style, no translation can ever hope to fully capture all of the moods and nuances of the original Gurmukhi version. At the same time **the celebration of God and the Gurus teachings on how one should live their life found in *Sri Guru Granth Sahib* transcends cultural and linguistic boundaries and are universal in their appeal.**

(<http://www.sikhs.org/english/frame.html>)



A reader-friendly version (without the musical notations) of the first three hundred pages of the *Guru Granth Sahib* can be found at the following links:

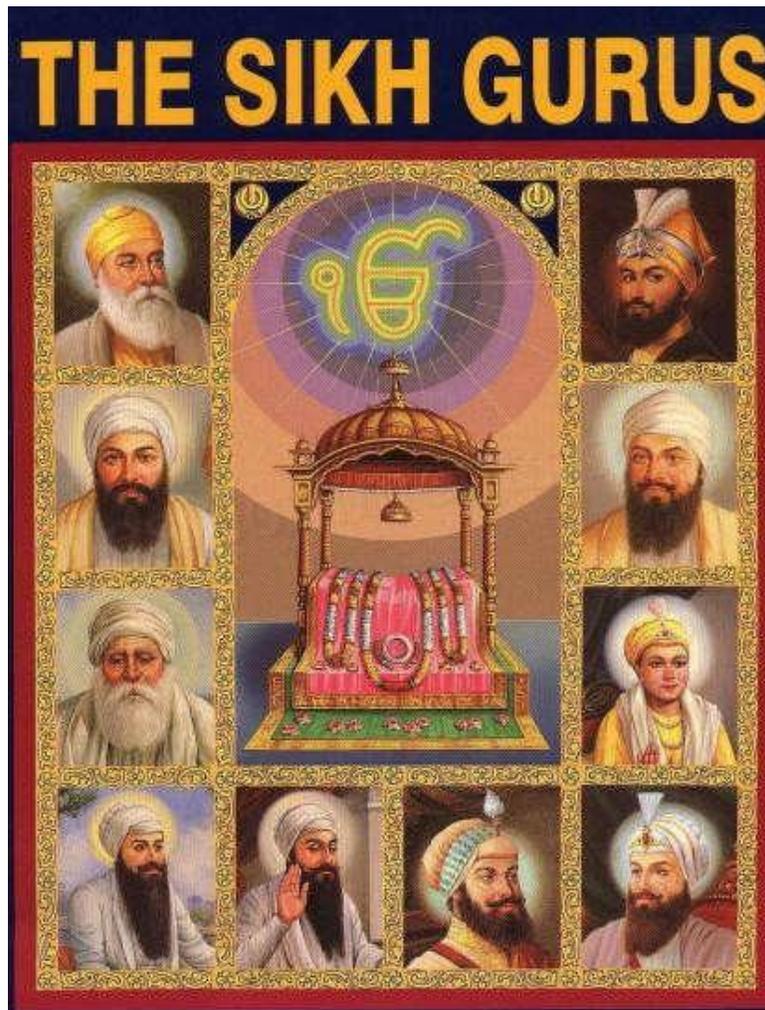
Volume 1: [http://kirpalsingh.org/Booklets/Guru\\_Granth\\_Sahib\\_1.pdf](http://kirpalsingh.org/Booklets/Guru_Granth_Sahib_1.pdf)

Volume 2: [http://kirpalsingh.org/Booklets/Guru\\_Granth\\_Sahib\\_2.pdf](http://kirpalsingh.org/Booklets/Guru_Granth_Sahib_2.pdf)

Volume 3: [http://kirpalsingh.org/Booklets/Guru\\_Granth\\_Sahib\\_3.pdf](http://kirpalsingh.org/Booklets/Guru_Granth_Sahib_3.pdf)

The complete “Khalsa Consensus Translation” can be viewed at :

[http://www.sikhs.org/english/eg\\_index.htm](http://www.sikhs.org/english/eg_index.htm)



The Ten Sikh Gurus: 1) Guru Nanak; 2) Guru Angad; 3) Guru Amar Das; 4) Guru Ram Das;  
5) Guru Arjan; 6) Guru Har Gobind; 7) Guru Hari Rai; 8) Guru Hari Krishan;  
9) Guru Teg Bahadur; 10) Guru Gobind Singh



## Sant Kirpal Singh on *The Guru Granth Sahib*

Thank God there have been no additions to the *Granth Sahib*. Most other holy books are not all original. So the original real thing is only what is written by the Saint Himself. For that, two scriptures are very valid. One: Koran of Mohammedans. There has not been a change, of jot or tittle, with the very words. The other is a Sikh scripture (*Adi Granth*) which was compiled by Guru Arjan Himself. That has been very strictly guarded. Nothing has been added or left out. He has collected the sayings of so many Saints and put them all together in one place like a feast, a banquet hall of spirituality. If a man is in one ism or the other, when he has seen that God Power, he considers all are one. Guru Arjan has collected the sayings of more than fifty Saints. All other books are additions and subtractions. So these two scriptures are very valid. We are thankful for the social religions for they have kept them quite safe without any amalgamation. (<http://www.ruhanisatsangusa.org/lok/onfire.htm>)

The highest and the holiest in all religions in the past had great love and fraternal feeling among themselves. Guru Arjan, while compiling the sacred scripture of the Sikhs, the *Granth Sahib*, collected therein the sayings or writings of all the enlightened souls He could lay His hand upon, irrespective of their religious labels. It is verily a banquet hall of spirituality. This shows the catholicity of mind of the great author as Guru Arjan was. (<http://www.ruhanisatsangusa.org/thinkofdeath.htm>)

In the early beginning of my life, I was a student, you see; I used to read the Sikh scriptures (I was born as a Sikh). That is a big voluminous treasure of spirituality, the sayings of as many Saints as Guru Arjan could take possession of. I used to open that scripture and read one hymn each morning - not two, three or four. I would put it in writing. All through the day, I would consider. "Well, what is in there?" The more you go deep down, the more things come up. Masters' words are few and simple but they are pregnant with meaning, mind that. (<http://www.ruhanisatsangusa.org/pdf/ss74/ss197402.pdf>)

### The Name; The Name of the Lord: Sant Kirpal Singh

...The Lord's True Name is not mere words, but is something else which dwells in the inner recesses of our being. There are sweet and enrapturing melodies in it which can be heard. There is Light in it which can be seen. That Name is, in reality, invisible, imperceptible and infinite. It is all-pervading. (*The Philosophy of the Masters*, book 4, 179)

What is the Name whose praise is sung in every hymn written by the Gurus? It is impossible to describe the Name in human language. It is a current of consciousness or divine Sound (Shabd). When there is motion in the consciousness, the Sound appears. We call this the Name or Word of God [also called Naam]. This Name or Sound is the sustainer of the entire universe. Whenever there is creation, there is divine Sound or Shabd. This Sound is all-pervading. No place is without It. It is, however manifest at some places, and unmanifest at others. It is resounding from head to foot. It is the essence and real substance of the universe. (*The Philosophy of the Masters*, book 4, 190)

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## The True Guru

The Guru and the Transcendent Lord are one and the same, pervading and permeating amongst all. (Guru Nanak, 53)

How shall I praise the Guru, the All-powerful Cause of causes? Those, upon whose foreheads the Guru has placed His Hand, remain steady and stable. The Guru has led me to drink in the Ambrosial Nectar of the Naam, the Name of the Lord; He has released me from the cycle of birth and death. (Guru Arjan, page 49)

Through the Kind and Compassionate True Guru, I have met the Lord; I have conquered sexual desire, anger and greed. Our Indescribable Lord and Master cannot be described. Nanak is devoted, forever a sacrifice to Him. (Guru Arjan, 81)

By Guru's Grace, I have found God. By His Grace, I have shed emotional attachment to Maya. Showering His Mercy, He has blended me into Himself. (Guru Nanak, 73)

O Saints of the Lord, O Siblings of Destiny, listen, and hear the Lord's Teachings, through the True Guru. Those who have good destiny pre-ordained and inscribed on their foreheads, grasp it and keep it enshrined in the heart. Through the Guru's Teachings, they intuitively taste the sublime, exquisite and ambrosial sermon of the Lord. The Divine Light shines in their hearts, and like the sun which removes the darkness of night, it dispels the darkness of ignorance. As Gurmukh, they behold with their eyes the Unseen, Imperceptible, Unknowable, Immaculate Lord. (Guru Amar Das, 87)

Meeting the True Guru, all my sufferings have ended, and the Peace of the Lord has come to dwell within my mind. The Divine Light illuminates my inner being, and I am lovingly absorbed in the One. Meeting with the Holy Saint, my face is radiant; I have realized my pre-ordained destiny. I constantly sing the Glories of the Lord of the Universe. Through the True Name, I have become spotlessly pure. (Guru Arjan, 46)

The Perfect Guru has implanted the Name of the Lord within me. It has dispelled my doubts from within. I sing the Lord's Name and the Kirtan of the Lord's Praises; the Divine Light shines, and now I see the Way. Conquering my ego, I am lovingly focused on the One Lord; the Naam has come to dwell within me. (Guru Amar Das, 86)

Seek the Sanctuary of those who have come to know the Lord. Your mind and body shall become cool and peaceful, imbued with the Feet of the Lord. If God, the Destroyer of fear, does not dwell within your mind, you shall spend countless incarnations in fear and dread. Those who have the Lord's Name dwelling within their hearts have all their desires and tasks fulfilled. Birth, old age and death are in His Power, so remember that All-powerful Lord with each breath and morsel of food. The One God is my Intimate, Best Friend and Companion. The Naam, the Name of my Lord and Master, is Nanak's only Support. (Guru Arjan, 197)

I have obtained the Lord's essence from the Guru; my mind and body are drenched with it. Blessed, blessed is the Guru, the True Being, who has blessed me with devotional worship of the Lord. From the Guru, I have obtained the Lord; I have made Him my Guru. The Sovereign Lord is the Giver of virtue. I am worthless and without virtue. The sinners sink like stones; through the Guru's Teachings, the Lord carries us across. You are the Giver of virtue, O Immaculate Lord; I am worthless and without virtue. I have entered Your Sanctuary, Lord; please save me, as You have saved the idiots and fools. Eternal celestial bliss comes through the Guru's Teachings, by meditating continually on the Lord, Har, Har. I have obtained the Lord God as my Best Friend, within the home of my own self. I sing the Songs of Joy. Please shower me with Your Mercy, O Lord God, that I may meditate on Your Name, Har, Har. Servant Nanak begs for the dust of the feet of those who have found the True Guru. (Guru Amar Das, 163)

O my dear beloved camel-like mind, dwell upon the Divine Light within the body. The Guru has shown me the nine treasures of the Naam. The Merciful Lord has bestowed this gift. O camel-like mind, you are so fickle; give up your cleverness and corruption. Dwell upon the Name of the Lord, Har, Har; at the very last moment, the Lord shall liberate you. O camel-like mind, you are so very fortunate; dwell upon the jewel of spiritual wisdom. You hold in your hands the sword of the Guru's spiritual wisdom; with this destroyer of death, kill the Messenger of Death. The treasure is deep within, O camel-like mind, but you wander around outside in doubt, searching for it. Meeting the Perfect Guru, the Primal Being, you shall discover that the Lord, your Best Friend, is with you. You are engrossed in pleasures, O camel-like mind; dwell upon the Lord's lasting love instead! The color of the Lord's Love never fades away; serve the Guru, and dwell upon the Word of the Shabad. We are birds, O camel-like mind; the Lord, the Immortal Primal Being, is the tree. The Gurmukhs are very fortunate - they find it. O servant Nanak, dwell upon the Naam, the Name of the Lord. (Guru Ram Das, 235)

Without the Guru, there is only pitch darkness; without the Shabad, understanding is not obtained. Through the Guru's Teachings, you shall be enlightened; remain absorbed in the Love of the True Lord. Death does not go there; your light shall merge with the Light. You are my Best Friend; You are All-knowing. You are the One who unites us with Yourself. Through the Word of the Guru's Shabad, we praise You; You have no end or limitation. Death does not reach that place, where the Infinite Word of the Guru's Shabad resounds. (Guru Nanak, 55)



## The Best Friend

My Friend, the True Guru, has been my Best Friend since I was very young. I cannot survive without seeing Him, O my mother! O Dear Lord, please show Mercy to me, that I may meet the Guru. Servant Nanak gathers the Wealth of the Lord's Name in his lap. (Guru Ram Das, 94)

O my Best Friend, O Divine Guru, please enlighten me with the Name of the Lord. Through the Guru's Teachings, the Naam is my breath of life. The Kirtan of the Lord's Praise is my life's occupation. (Guru Ram Das, 10)

Serving the True Guru, I have found the Treasure of Excellence. Its value cannot be estimated. The Dear Lord God is my Best Friend. In the end, He shall be my Companion and Support. (Guru Amar Das, 65)

My mind and body are sad and depressed, O my Lord of the Universe; without her Husband Lord, the soul-bride is withering away. Meeting the Saints, O my Lord of the Universe, I have found my Lord God, my Companion, my Best Friend. The Lord, the Life of the World, has come to meet me, O my Lord of the Universe. The night of my life now passes in peace. (Guru Ram Das, 174)

The Lord has implanted a longing for the Lord's Name within me. I have met the Lord God, my Best Friend, and I have found peace. Beholding my Lord God, I live, O my mother. The Lord's Name is my Friend and Brother. (Guru Ram Das, 175)

O Saints, unite me with my Lord God, my Best Friend; my mind and body are hungry for Him. I cannot survive without seeing my Beloved; deep within, I feel the pain of separation from the Lord. The Sovereign Lord King is my Beloved, my Best Friend. Through the Guru, I have met Him, and my mind has been rejuvenated. The hopes of my mind and body have been fulfilled, O my Lord of the Universe; meeting the Lord, my mind vibrates with joy. (Guru Ram Das, 174)



## The Divine Light

O dear beloved mind, my friend, abide in the Society of the Saints. O dear beloved mind, my friend, chanting the Lord's Name, the Divine Light shines within. (Guru Arjan, 79)

The Nectar of the Guru's Bani is very sweet. Rare are the Gurmukhs who see and taste it. The Divine Light dawns within, and the supreme essence is found. In the True Court, the Word of the Shabd vibrates. I am a sacrifice, my soul is a sacrifice, to those who focus their consciousness on the Guru's Feet. The True Guru is the True Pool of Nectar; bathing in it, the mind is washed clean of all filth. (Guru Amar Das, 113)

The Divine Light of the Supreme Soul shines forth from the Guru. The filth stuck to the ego is removed through the Word of the Guru's Shabd. One who is imbued with devotional worship to the Lord night and day becomes pure. Worshipping the Lord, He is obtained. (Guru Amar Das, 123)

The taste of the Ambrosial Naam is very sweet! Through the Guru's teachings, drink in this Ambrosial Nectar. Subduing egotism, the rigid doors are opened. The priceless Naam is obtained by Guru's Grace. Without the Shabd, the Naam is not obtained. By Guru's Grace it is implanted within the mind. The Guru has applied the true ointment of spiritual wisdom to my eyes. Deep within, the Divine Light has dawned, and the darkness of ignorance has been dispelled. My light has merged into the Light; my mind has surrendered, and I am blessed with glory in the Court of the Lord. (Guru Amar Das, 124)

Within this body are the two brothers, sin and virtue. When the two joined together the universe was produced. Subduing both, and entering into the Home of the One, through the Guru's teachings, we are absorbed in intuitive peace. Within the home of the self is the darkness of the love of duality. When the Divine Light dawns, ego and selfishness are dispelled. (Guru Amar Das, 126)

In their Mercy, the Saints have met me, and from them, I have obtained satisfaction. The Saints have given me the Mantra of the Fearless Lord, and now I practice the Word of the Guru's Shabad. I have now conquered those terrible evil-doers, and my speech is now sweet and sublime. Says Nanak, the Divine Light has dawned within my mind; I have obtained the state of Nirvana. (Guru Arjan, 206)

## The Sound Current

Hail, hail to him, for whom the Sound Current of the Shabad vibrates. Hearing it again and again, he is in bliss, proclaiming God's Praises. The Lord radiates from the foreheads of the Holy. Nanak is saved in their company. (Guru Arjan, 295)

In the Society of the Saints, I see God deep within my being. God's Name is sweet to me. All things are contained in the Heart of the One, although they appear in so many various colors. The nine treasures are in the Ambrosial Name of God. Within the human body is its place of rest. The Deepest Samadhi, and the Unstruck Sound Current of the Naad are there. The wonder and marvel of it cannot be described. He alone sees it, unto whom God Himself reveals it. O Nanak, that humble being understands. (Guru Arjan, 293)

## Prayer of Contrition

I have not followed good advice, nor have I done good deeds. I am deformed and horribly disfigured. Your Name alone, Lord, saves the world. This is my hope; this is my support. With my mouth I speak slander, day and night. I spy on the houses of others - I am such a wretched low-life! Unfulfilled sexual desire and unresolved anger dwell in my body, like the outcasts who cremate the dead. I live as a wild hunter, O Creator! I make plans to trap others, although I appear gentle. I am a robber - I rob the world. I am very clever - I carry loads of sin. I live as a wild hunter, O Creator! I have not appreciated what You have done for me, Lord; I take from others and exploit them. What face shall I show You, Lord? I am a sneak and a thief. Nanak describes the state of the lowly. I live as a wild hunter, O Creator! (Guru Nanak, 24)

## So Many Incarnations

In so many incarnations, you were a worm and an insect; in so many incarnations, you were an elephant, a fish and a deer. In so many incarnations, you were a bird and a snake. In so many incarnations, you were yoked as an ox and a horse. Meet the Lord of the Universe - now is the time to meet Him. After so very long, this human body was fashioned for you. In so many incarnations, you were rocks and mountains; in so many incarnations, you were aborted in the womb; in so many incarnations, you developed branches and leaves; you wandered through 8.4 million incarnations. Through the Saadh Sangat, the Company of the Holy, you obtained this human life. Do seva - selfless service; follow the Guru's Teachings, and vibrate the Lord's Name, Har, Har. Abandon pride, falsehood and arrogance. Remain dead while yet alive, and you shall be welcomed in the Court of the Lord. Whatever has been, and whatever shall be, comes from You, Lord. No one else can do anything at all. We are united with You, when You unite us with Yourself. Says Nanak, sing the Glorious Praises of the Lord, Har, Har. (Guru Arjan, 176)

## Last Birth

My comings and goings in reincarnation have come to an end; He Himself has bestowed His Mercy. I have obtained my home in the True Mansion of His Presence, realizing the Word of the Guru's Shabad. (Guru Arjan, 46)

Meeting with the True Guru, you shall not have to go through the cycle of reincarnation again; the pains of birth and death will be taken away. Through the Perfect Word of the Shabad, all understanding is obtained; remain absorbed in the Name of the Lord. (Guru Amar Das, 69)

The body is burnt to ashes; by its love of Maya, the mind is rusted through. Demerits become one's enemies, and falsehood blows the bugle of attack. Without the Word of the Shabad, people wander lost in reincarnation. Through the love of duality, multitudes have been drowned. O mind, swim across, by focusing your consciousness on the Shabad. Those who do not become Gurmukh do not understand the Naam; they die, and continue coming and going in reincarnation. That body is said to be pure, in which the True Name abides. One whose body is imbued with the Fear of the True One, and whose tongue savors Truthfulness, is brought to ecstasy by the True Lord's Glance of Grace. That person does not have to go through the fire of the womb again. From the True Lord came the air, and from the air came water. From water, He created the three worlds; in each and every heart He has infused His Light. The Immaculate Lord does not become polluted. Attuned to the Shabad, honor is obtained. One whose mind is contented with Truthfulness, is blessed with the Lord's Glance of Grace. (Guru Nanak, 19)

## Maya

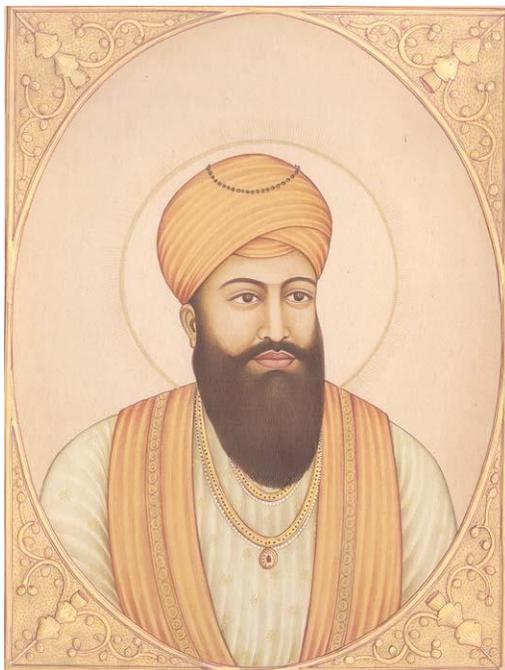
Maya has spread out her net, and in it, she has placed the bait. The bird of desire is caught, and cannot find any escape, O my mother. One who does not know the Lord who created him, comes and goes in reincarnation over and over again. (Guru Arjan, 50)

This emotional attachment to Maya shall not go with you; it is false to fall in love with it. The entire night of your life has passed away in darkness; but by serving the True Guru, the Divine Light shall dawn within. Says Nanak, O mortal, in the fourth watch of the night, that day is drawing near! (Guru Arjan, 78)

The day dawns, and then it ends, and the night passes away. Man's life is diminishing, but he does not understand. Each day, the mouse of death is gnawing away at the rope of life. Maya spreads out like sweet molasses; the self-willed manmukh is stuck like a fly, rotting away. (Guru Ram Das, 41)

For a brief moment, man is a guest of the Lord; he tries to resolve his affairs. Engrossed in Maya and sexual desire, the fool does not understand. He arises and departs with regret, and falls into the clutches of the Messenger of Death. You are sitting on the collapsing riverbank - are you blind? If you are so pre-destined, then act according to the Guru's Teachings. The Reaper does not look upon any as unripe, half-ripe or fully ripe. Picking up and wielding their sickles, the harvesters arrive. When the landlord gives the order, they cut and measure the crop. (Guru Arjan, 43)

This soul has lived in many wombs. Enticed by sweet attachment, it has been trapped in reincarnation. This Maya has subjugated beings through the three qualities. Maya has infused attachment to itself in each and every heart. O friend, tell me some way, by which I may swim across this treacherous ocean of Maya. The Lord showers His Mercy, and leads us to join the Sat Sangat, the True Congregation. O Nanak, Maya does not even come near. (Guru Arjan, 251)



## Four Stages

In the first watch of the night, O my merchant friend, your innocent mind has a child-like understanding. You drink milk, and you are fondled so gently, O my merchant friend. The mother and father love their child so much, but in Maya, all are caught in emotional attachment. By the good fortune of good deeds done in the past, you have come, and now you perform actions to determine your future. Without the Lord's Name, liberation is not obtained, and you are drowned in the love of duality. Says Nanak, in the first watch of the night, O mortal, you shall be saved by remembering the Lord.

In the second watch of the night, O my merchant friend, you are intoxicated with the wine of youth and beauty. Day and night, you are engrossed in sexual desire, O my merchant friend, and your consciousness is blind to the Naam. The Lord's Name is not within your heart, but all sorts of other tastes seem sweet to you. You have no wisdom at all, no meditation, no virtue or self-discipline; in falsehood, you are caught in the cycle of birth and death. Pilgrimages, fasts, purification and self-discipline are of no use, nor are rituals, religious ceremonies or empty worship. O Nanak, emancipation comes only by loving devotional worship; through duality, people are engrossed in duality.

In the third watch of the night, O my merchant friend, the swans, the white hairs, come and land upon the pool of the head. Youth wears itself out, and old age triumphs, O my merchant friend; as time passes, your days diminish. At the last moment, you repent - you are so blind! - when the Messenger of Death seizes you and carries you away. You kept all your things for yourself, but in an instant, they are all lost. Your intellect left you, your wisdom departed, and now you repent for the evil deeds you committed. Says Nanak, O mortal, in the third watch of the night, let your consciousness be lovingly focused on God.

In the fourth watch of the night, O my merchant friend, your body grows old and weak. Your eyes go blind, and cannot see, O my merchant friend, and your ears do not hear any words. Your eyes go blind, and your tongue is unable to taste; you live only with the help of others. With no virtue within, how can you find peace? The self-willed manmukh comes and goes in reincarnation. When the crop of life has matured, it bends, breaks and perishes; why take pride in that which comes and goes? Says Nanak, O mortal, in the fourth watch of the night, the Gurmukh recognizes the Word of the Shabad.

Your breath comes to its end, O my merchant friend, and your shoulders are weighed down by the tyrant of old age. Not one iota of virtue came into you, O my merchant friend; bound and gagged by evil, you are driven along. One who departs with virtue and self-discipline is not struck down, and is not consigned to the cycle of birth and death. The Messenger of Death and his trap cannot touch him; through loving devotional worship, he crosses over the ocean of fear. He departs with honor, and merges in intuitive peace and poise; all his pains depart. Says Nanak, when the mortal becomes Gurmukh, he is saved and honored by the True Lord. (Guru Nanak, 75)

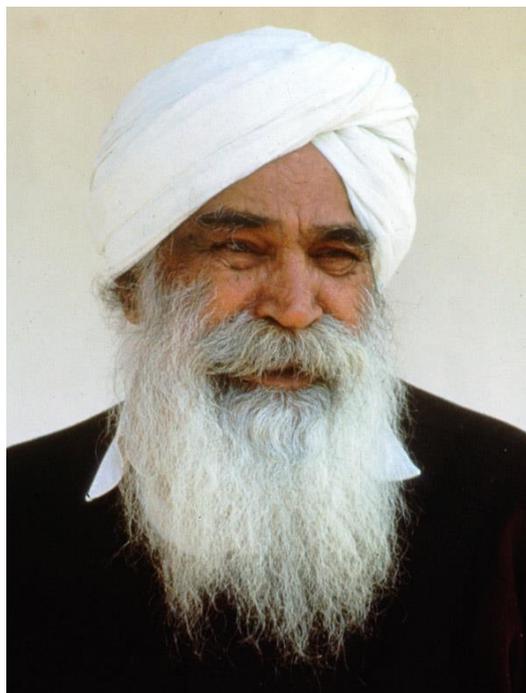
## Remembering God

Remembering God, one does not have to enter into the womb again. Remembering God, the pain of death is dispelled. Remembering God, death is eliminated. Remembering God, one's enemies are repelled. Remembering God, no obstacles are met. Remembering God, one remains awake and aware, night and day. Remembering God, one is not touched by fear. Remembering God, one does not suffer sorrow. The meditative remembrance of God is in the Company of the Holy. All treasures, O Nanak, are in the Love of the Lord. (Guru Arjan, 262)

## You Are My Everything

You are my Companion; You are my Best Friend. You are my Beloved; I am in love with You. You are my honor; You are my decoration. Without You, I cannot survive, even for an instant. You are my Intimate Beloved, You are my breath of life. You are my Lord and Master; You are my Leader. As You keep me, so do I survive. Whatever You say, that is what I do. Wherever I look, there I see You dwelling. O my Fearless Lord, with my tongue, I chant Your Name. You are my nine treasures, You are my storehouse. I am imbued with Your Love; You are the Support of my mind. You are my Glory; I am blended with You. You are my Shelter; You are my Anchoring Support. Deep within my mind and body, I meditate on You. I have obtained Your secret from the Guru. Through the True Guru, the One and only Lord was implanted within me; servant Nanak has taken to the Support of the Lord, Har, Har, Har. (Guru Arjan, 181)

Dedicated to the Beloved Master,  
Sant Kirpal Singh Ji Maharaj



For more volumes of the *Guru Granth Sahib* and other booklets go to:

<http://kirpalsingh.org/Booklets.html>

(Spiritual Quotations for Lovers of God)