

**THE
ESSENCE OF
JAP JI SAHIB**

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English Translation by
Bhai Sahib
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© Writer

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Sixth Revised Edition

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print, it has been reprinted twice and has proved a great success.

The present, Fourth Edition of "The Essence of Japji Sahib" is entirely re-written to cater for the needs of students of Theology at university level.

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I hope this present work will be welcomed by those for whom it is meant.

-Rajinder Singh Gill

Preface

Guru Nanak is widely known and highly respected as a prophet, a seer, a saint, a saviour, a redeemer and a divine master. He enjoyed so much reverence and popularity in his own time that his name became a legend both at home and abroad. People of Indian subcontinent through love, respect and admiration call him Baba—the universal Father Nanak. Not only Sikhs but people of various sects, religions and faiths revere him as Guru - a spiritual preceptor. While Sikhs and Hindus call him 'Satguru Nanak Dev', Muslims call him 'Hazrat Nanak Shah'. There goes a popular saying:-

Guru Nanak Shah Fakir

Hindu Ka Guru Muslim ka Pir.

Guru Nanak's first biographer, the highly learned and a spiritually awakened soul himself -Bhai Gurdasji, described him as 'Akaal-roop'(God-like) and 'Jagat-Gur-Baha' (the Divine World Teacher). Yet Nanak, the unique messenger of God never claimed himself to be a saint, seer, saviour or a redeemer, much less Almighty God or God-incarnate. He not only asserted the one-ness of God but stated his own relation with Him on man-and-master level. He called himself as 'Dasan Das'. He demolished the very doctrine of 'Divine Incarnation' both by word and deed and thus surpassed every other reformer.

No other spiritual leader, at least in the Indian sub-continent, had disclaimed mortals being Divine. He came as a man, lived and died as a man, and yet it is difficult to find a mortal so near to Divine as he was.

Guru Nanak preached fatherhood of God and brotherhood of man. His preaching is very practical and pragmatic. He preached truthful honest living, truthful honest earning, to share with the needy and above all to redeem and liberate one's 'SELF' from materialistic lust and five cardinal vices through recitation of 'Naam'. He preached love and togetherness. Lofty Nanak is like a prince amongst India's holy sons. Guru Nanak was a dynamic, charming and towering personality. His touch, sight and word alone converted even notorious robbers into friends of humanity, man-eaters into good citizens, ascetics into devoted householders and tyrants into servants of society. At rare intervals in history of mankind does appear a man like Nanak.

The most celebrated bani of Guru Nanak is *Japji* which is the quintessence of the whole of the Sikh Scripture, the Guru Granth Sahib ji. When I recite Japji during my daily prayers, I feel not only the loving warmth and special caressing touch of Baba Nanakji but the love and warmth of God himself. The university students who have been lately attending my interpretation of Japji Sahib have prompted me to amplify on the explanation in the previous edition without increasing, too much the volume of the book. It is a challenging proposition which I have accepted.

I am now nearing the end of my life journey. What other better way it could be than to spend the last phase of this journey in this pious, holy, devotional work. I pray to God to give me wisdom and guidance to complete the work satisfactorily so that it may be of some use to present generation of Sikhs who cannot grasp the message of this most wonderful composition in Panjabi language.

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ਜਪੁ ਜੀ ਸਾਹਿਬ

Jap Ji Sahib

'Jap' (ਜਪੁ) is the name of the composition—the holy hymn. 'Ji' and 'Sahib', the two words that follow the word 'Jap', are the words showing respect and reverence.

Japji is the 'Word of God' through Sri Guru Nanak Devji. All Gurbani is holy and scared, yet Japji holds a special place in all the holy writings and scriptures of the world. No other scriptural writing is so forcefully, truthfully and so clearly written about God, as Guru Nanak's Japji. For a 'spiritual seeker' Japji is a complete guide to God Realisation. Sri Guru Granth Sahib ji may be seen as an amplification of the doctrine and spiritual discipline as highlighted in Japji. It is one of the five banis commanded for recitation as part of 'nitnem'—the daily ceremonial worship of a Sikh and it forms a part of his morning prayers.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ

Ik Onkar Sat naam karta purakh

ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ

nirbho nirvair akaal moorat

ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ajoonee saebhan(g) gur prasad.

This opening stanza of Japji is the Mool Mantra of Sikhism. Sri Guru Granth Sahib ji begins with the

Mool Mantra. The Mool Mantra is also the opening 'shalok' for Japji Sahib.

It specifies the basic principle of Sikhism. It states very clearly the concept of God in Sikhism. It stipulates the attributes of God.

ੴ
Ik Onkaar

'Ik' (ੴ) is the numeral letter 'one' in Panjabi.

ੴ (oan) stands for God.

~ (kaar) the wavy, inverted, half-moon shaped line is read as 'kaar' and it means 'creator'.

'Ik Onkaar' (ੴ) therefore means - One Creator God. There is one God-the creator of the entire universe.

Through the words Ik Onkaar, Guru Nanak talks about the unicity of God. There cannot be many Gods. For Guru Nanak, the Divine is one and integral. It is a state of pure consciousness and unalloyed being.

There may be many religions, faiths and sects in the world and each may claim to have its own God; yet in reality there is only one God who is the creator and support of the entire universe. He is the seed of the tree of creation. Whatever we see or hear is the manifestation of Braham (God). The words Braham and Parbraham are commonly used for God in the holy Granth sahib. I may do the same in my writing.

So, according to Guru Nanak, Braham is One without a Second. Brahma, Vishnu and Shivji, the Hindu deities are also His creation, like the rest of His creation and cannot take His place. All the regions, spheres and worlds including their living inhabitants

are contained in Him—He being like a vast limitless ocean. It must be clearly understood that although He is one, yet unity and diversity are both true of Him, because whenever He wills, He becomes many and whenever He desires He again becomes one. Being the only One, He is the sovereign of all the creation. One-ness of Braham and Individual Soul (the atman or the self) is oneness with Braham. The soul is within the Highest Self and the Highest Self within the soul. Therefore, if the soul is known, the Highest Self is also realized. Just as the soul is related to the body, the Highest Self is related to the universe. Both the soul and body of a being belong to Braham. Because of its individuality, the soul appears to be different from Braham though in reality it is a part and parcel of Him. Braham is the internal ruler of a being. The individual soul has its limitations and because of these limitations one cannot understand Braham fully. The imperfections of the soul due to its association with the 'mind' or 'mana' are its own failings. Braham on the other hand is perfect and pure. Meditation on God and His worship through Naam renders the soul pure enabling it to re-unite with the Mother-soul—the Braham.

ਸਤਿ (Sat)

Sat in Panjabi means 'true', 'real'. In Sanskrit it means 'that which is for ever' -endless-everlasting-eternal.

God is a Permanent Reality. His form being timeless; His existence is immanent and pervasive. He is there for ever and ever. No one else or nothing else

is real and eternal but He Himself. Nothing lasts forever except the Eternal God Himself.

ਨਾਮ (Naam)

The concept of 'Naam' (ਨਾਮ) forms the central theme of Sikh Philosophy.

The 'Naam' is said to be the only refuge for a man tossed about on the furious raging ocean of Maya (the materialistic world.)

Ek ot, eko adhar

Nanak mangai naam prabh sar.

Raag Gauri p. 289

O' Lord! Only Naam is my support and shelter. Nanak seeks only the Divine Naam for his salvation.

Naam is mentioned as nectar (Amrit) in Gurbani and is obtained rarely.

vah vah Amrit naam hai

gurmukh (een) pavai koe.

Raag Var Goojri p. 515

In worship and laudation of God lies the Divine Amrit Naam but it is only found through devotion to satguru.

It is also said to be the most valuable possession of a worldly man and in its absence he is spiritually poor.

bin navai (n) sabh koi nirdhan

satgur bujh bujai.

Raag Sarang p. 1252

My satguru has given me this understanding that without Naam every one is spiritually poor.

Therefore, in order to understand the Sikh philosophy, one must understand:

** the nature of Naam*
** the role it plays in Realisation.*

Ordinarily, as we understand in our daily-life, naam (name) is a label tag of a word or words to designate a person, a place or a thing. Thus naam ordinarily means a word or words - a collection of sounds. These are articulate sounds-vocal sounds produced by vibration. Such sounds are intelligible, understandable and can be listened through ears.

Yet there is another sound, the Real Sound which is in articulate, un-struck sound and that is the ABSOLUTE SOUND. It has a good variety of other names in scriptures: anhad dhuni, anhad bani, anhad shabad, panch shabad, braham shabad, and para vaak and para bani. There may be some more names for the same Absolute Sound which I cannot recall at this moment. Unlike other sounds this cannot be heard by ears. It is heard by the SELF (ਸਰੋਤ-living consciousness) in the sunya avastha of Sehaj. It is heard in the state of 'void of consciousness' or 'LIV-SAMADHI'-a deep state of love and devotion where no sankalps or vikalaps (thoughts) can enter the mind. It is in the state of complete emptiness and blankness of mind, when awareness of the Self still prevails that the inarticulate, non-vocal celestial sound is experienced. Ancient scriptures - Vedas mention it as '*Para Vaak*'.

It should be kept in mind that Divine Power is communicable to humans through a medium of vocal sound-sound in the form of human language through which thoughts are expressed. This sound is called '*Vaikhari Vaak*'. Guru's bani is in Vaikhari Vaak. The

Gurmantar or Naam–mantar which a guru gives to his disciples for repeated recitation is also vaikhari vaak. Satguru being in a state of ONE-NESS with the Divine, his bani- his vaikhari vaak is a medium of communication of Divine Power. (The process of imparting 'naam mantra' or 'gur-mantra' by satguru to his disciples is called 'dikshit karna' -ਦਿਖਸ਼ਿਤ ਕਰਨਾ)

Para vaak is made within reach of disciple through satguru is Vaikhari Vaak.

Para vaak is the Divine Energy that emanates from the Supreme Reality or the Ultimate Reality we term as God. This Para Vaak or Braham Shabad is referred to as Naam in Gurbani. Like Braham, 'Braham-Shabad' or 'Naam' is timeless, everlasting and eternal. Just like Braham is present everywhere in the universe so does Braham-Shabad (or simply Naam) goes on non-stop everywhere and all the time. It goes on within the beings as well as outside them in the outer world. Satgur's vaikhari vaak– his 'bani' and his 'gur-mantra' enables us to experience the 'Naam' or the 'Braham Shabad' or the 'Para Vaak'.

When recitation of gur-mantra (Simran) is done, or Gurbani is read or Kirtan is heard, the disciple receives the audible sound (vaikhari vaak) through his ears. If listening is done with intense concentration and devotion, the sound energy is changed into 'chit-shakti' (ਚਿੱਤ ਸ਼ਕਤੀ). The process of accumulation of 'chit-shakti' is slow and gradual. Through the practice of intense listening of Naam for years the intermittent state of illumination or awakening called 'madhyama' is achieved.

When all 'sankalps' and 'vikalps' - the distractions

of the mind, the mental complexes, disappear altogether the 'Naad' or the 'Naam' or the 'Para Vaak' appears. In the ecstasy, elation and bliss of this melodius rapturous sound the Self sinks deep into 'LIV SAMADHI. Naad gradually gives way to Prakash-Jyoti or Light. The heart and mind of the disciple are in a state of complete perfection and purification-'chit-parishudi' (ਨਿਰਮਲ ਚਿੱਤ).

The illumination and glorification of mind is followed by a 'SPIRITUAL DAWN' of 'PURE EFFULGENCE' (Gyan Avastha ਗਿਆਨ). The mind or mann (ਮਨ) which had caused the feeling of duality and separateness is now in a state of losing itself completely. The 'Self' is now in a state of Pasyanti Vaak. It is in this stage that True Realisation takes place. The Disciple is now in level with the Master. Siddhi or Perfection arises. Maya with its illusions disappears completely. Man is at ONE WITH GOD.

When Kabir experienced this, he declared:

*Ab tao jae chadhe singhasan
milai hain saringpani
Raam Kabira ek bhai hain
Koe na sakai pachani.*

(Ramkali p. 969)

I am now seated on the throne of the Holy. I am in union with the Master of the Universe. Kabir and God are now one. No one can tell one from the other.

Beyond this union, there is nothing but the Supreme Reality itself. You may name it as you wish-

Parmeshwar! Parbraham! Paravaak! Naam! Or simply Shabad!—the choice is yours.

According to Guru Nanak, 'Naam' or 'Shabad' is the Ultimate Supreme Reality.

Remember when yogis asked Guru Nanak :

Tera kavan guru, jis ka too(n) chela?

Kavan katha lai raho niralai?

The Guru answered :

Shabad guru, surat dhuni chela.

akat katha lai raho (n) niralai".

Raag Ramkali p. 943

Yogis asked Guru Nanak, "Who is the guru, whose disciple you are? By what discourse you remain free from Maya?"

Guru Nanak replied, "The Shabad or Naam is my guru and I am Shabad-Guru's disciple. My SELF is the devoted disciple of the Shabad (Naam). By absorbing the Shabad Bani of the Inexpressible Lord, I remain free from Maya."

Dear Readers, it is this Naam—the Absolute Naam - the Para vaak that Guru Nanak states in the Mool Mantar. Nanak says, this Naam like Braham is real and eternal. This Absolute Naam is the manifestation of Braham.

ਸਤਿ ਨਾਮ (Sat Naam)

‘Sat’ and ‘Naam’ are words which when put together would mean that Naam is Satya. Naam is true and real - as true and real as Onkaar Himself - as God Himself. The existence of Naam is for ever and ever - just like God's continued existence. Actually this Naam is His creation.

apinai aap sajyo apinai racheo nao (n).

Raag Asa p. 463

Onkaar created Himself. His Self, His Atma, His jot, is His own creation. After creating Himself He created Naam - The Para Vaak - the Anahad Shabad - the real Amrit; and according to His own Will and Desire made its existence permanent.

ਕਰਤਾ (Karta)

Karata means 'the Creator'

Onkaar - Braham is the creator of the universe. He is the material as well as the cause of the creation. He is the source of all beings and the support of the universe. He is holding the earth, the planets and other heavenly bodies in their position, or is moving them in their respective orbits through His 'hukam' or ordinance, which we name as 'scientific laws'. He is the creator, sustainer and destroyer. Everything is born of Him and will finally absorb in Him. He is the seed of the tree of creation. Guru Nanak has used the word 'kudrat' (nature) for the creation.

*kudrat kar ke vasya soe
vakhat vichare so banda hoe.*

(Sri Raag p. 84)

"God has created the world and has seated himself in this creation. A true servant of God is he who reflects upon his creator during his allotted life-span".

Guru's Bani tells us that the world is like a sport, a 'lila', a 'khel' of Braham. It is like a theatrical performance being played. In this 'lila' Braham is the creator and dispenser. He views the merits and

demertis of the individual souls during their performance in this 'lila'.

Gurbani often refers 'parkirti' as 'Maya' (कपट-भ्रलेवां-deception - trickery). We find quotes like "All is thine parkirti or Maya". It is a strange phenomenon that the lady Maya (Laxmi) is within the Lord and the Lord is within the lady. Before the creation of the world Brahma is 'Shoonya' (शून) or non-being, a non-entity who is absorbed in abstract meditation. After its creation He becomes associated with it. There are unlimited regions, spheres and galaxies in the universe—the abode of Braham. Ever since man appeared on the world scene, he has been eager to investigate and solve that great riddle of creation. How did the universe come into being? When did it begin, if it had a beginning at all, and when, if ever, it will end? Was it all matter and nothing more? If so, what was its first cause? Could it have come into existence out of mere matter? If so, where did matter come from? Was it possible for life or consciousness to evolve out of nothing, or out of mere life-less matter? On what does the universe rest in the void? What sustains it in the process of evolution? These and many more similar questions have been of great interest to man throughout ages. Guru Nanak has expressed his view on the subject in a single line in his Japji :

*ja(n) karta sirthi ko sajai
apai janai soee.*

Japji p. 4

It is the creator alone who knows how he created the universe.

Again Nanak says in Japji :

*keeta pasao, eko kwao
tiste hoe lakh daryao.*

Japji p. 3

It did not take Him very long to do the Creation. His single word of command, and everything came into existence, including thousands of varied streams of life.

Except for the experiences of an awakened soul it is impossible to solve the riddle of Creation. In Raag Maroo, Guru Nanak says :

*arbad narbad dhundookara
dharam na gagna, hukam apara
na din rainn, na chand, na sooraj
sunn samadh(i) lagae(n) da.
khanee na banee, paon na panee
opat khapat, na avan janee
Khand patal, sapat naheen sagar
nadee na neer vahaenda,
na tud surag mach payala
dojak bhishat naheen(n) jaman marna
na ko aaey na jaaenda.
Brahma Bishan Mahesh na koe
avar na deese, eko soee
naar purakh, naheen jaat na janma
na ko dookh sookh paenda... .."
jaa(n) tis bhana ta(n) jagat upaya
bajh kala(n) adaan rahaya.
Virlai kao gur(e) Shabad sunaya
kar kar dekhe hukam sabaya
khand brahmand patal aarambhe*

*gupto(n) pargatee(n) aae(n)da.
ta(n) ka ant(u) na janai koee
poorai gur te sojhee hoee.
Nanak sach ratey bismadee
bisam bhae gun gaenda."*

"For millions and millions of ages, even infinitely beyond them, there was complete darkness over utter void. Then neither the earth nor the sky existed. There was neither night nor day, nor sun, moon, or any other planet. The Lord was centered in His Absolute Self. This was His Will and that prevailed. There was no air and water that support life and there were no forms of creation. There was no speech and pitch silence prevailed. Because there was no life, there were no births, no deaths, and no rounds of transmigration. There were no continents, no regions, and no seven seas (that exist today). There was no mortal world, no heaven, and no nether world. And then, when it pleased Him, He brought the universe into existence and upheld its vast expanse without any visible power. Then He created man and other forms of life. He instilled in men the love of Maya. To rare few He also caused to hear Guru's Word and through the word He made them realize that Lord's Will prevailed everywhere and the Lord Himself saw it work. Thus it is He who created the whole universe including the underworlds. From the absolute Self, He became manifest. No one knows the limits of the limitless Lord. It is through the perfect Guru that He is revealed to men. Those imbued in His love are wonderstruck by His great riddle of Creation and sing His praises."

Again when Yogis questioned Nanak to satisfy their quest on Creation:

aad ko kavan vichar kathiale
Soonya kahan ghar vaso?

What do you say about the Beginning? Where did the Absolute Lord abide then?

Guru's answer was:

aad kao bismad bichar kathiale

Soonya nirantar vaas liya.

Avgato nirmael upjai

nirgun te sargun theea. *Raag Ramkali p.940*

"To think of the Beginning is a thing of wonder. Then (i.e. before the Beginning) the Absolute Lord (Soonya) abided in Himself. The Pure One then evolved out of Himself; From the absolute He became manifest (in the material form).

So it is clear that Ultimate Reality has two aspects: the impersonal (Absolute) and the personal (Physical). The impersonal is unperceivable, indefinable, unfathomable, and unreachable form beyond time space. This form cannot be conceived or expressed in human terms.

But then He revealed Himself in His Creation which is His Physical form. He became related and therefore conceivable to a limited extent through the creation. Every thing sprang from Him i.e. life, mind, intellect, senses, elements, knowledge, animals, beasts, herbs, trees, oceans, mountains etc. Not only the matter and spirit but also all the moral, the social, the emotional and the intellectual attributes were made manifest in His creation.

However, the actual process of creation is beyond human comprehension. How all the elements and material for creation came out of His Absolute form and how the creation occurred without any effort cannot be understood by man.

*Ja (n) Karta Srishti kao saje
ape janey soee.*

Japji p. 4

It is the Creator alone, who knows how he had come to create His universe.

पुरुष = 'Purakh' in Sanskrit, the ancient scriptural language, has a meaning very different from the word 'purush' in ordinary Hindi language. While 'purush' means the 'male human', 'purakh' means one abiding in every living body. By including the word 'purakh' in the 'mool-mantar' Guru Nanak wishes to convey to us that One Oankaar, the Creator is seated in His creation. He is present in whatever He has created. He is present not only in the material world ('parkirti' or nature) but also in all living beings.

*rang rata mera Sahib
rav rahia bharpoor.*

Siri Raag p. 23

My Lord imbued in love, pervades and permeates the entire universe.

Too(n) bharpoor, janya mai(n) door.

You are present everywhere while I wrongly believed you to be living somewhere far away.

*too(n) ghat ghat antar, sarab nirantar ji
Hari eko purakh samana.*

Rehraas p. 11

"You are prevalent in all creatures, present within all the beings. You are the Supreme Reality spread through and fill the entire universe. You are all pervading:

*"sabahai ghat Raam bolai, Rama bolai
Raam bina ko bolai re?
ekal matti kunjara chee(n)tee
bhajan hai(n) baho nana re!
asthavar jangam, keep patangam,
ghat ghat Raam samana re*

Raag Mali Gaura p. 988

"In each vessel (being) sounds the Lord. Who else, other than God sounds and speaks? Of the same clay (same SELF) are made the elephant and the ant! Of many varieties are the vessels but the essence inside is the same. In stationery trees and vegetation, in moving creatures, in worms and moths and in each being is the Lord pervasive.

*"sarab bhoot, aap vartara.
sarab nain, aap pekhan-hara.
sagal samagri ja(n) ka tanna,
aapan jas aap hee sunna.
aavan-jaan ik khail banaya
aagyakari keene maya.
sabh ke madh alipto rahia,
jo kich kehna, so ape kahai.
agya avai, agya jae,
Nanak ja(n) bhavai ta(n) lai samai."*

Raag Gaudi Sukhmani p. 294

"He himself is manifest in all beings. Through all eyes, He Himself is the beholder. All existence is His

own form. He Himself is praying and worshipping. To the prayers He listens Himself. Birth and death is the play enacted by Himself. Birth and death is the play enacted by Himself. He has made Maya His complying agent. He abides within all, yet to all unattached. All that you hear is His utterance. All the creation is born by His command, by His command it vanishes. Nanak says into Himself He absorbs all, as it may please Him."

Guru Tegh Bahadur ji expresses the same idea this way:

*"puhap madhe jeo(n) baas basat hai,
mukar mahe(n) jaisai chae
taisai hee Hari basai nirantar,
ghat hee khojho bhaee."*

Raag Dhanasari p. 684

My brother! The Lord is present within you like fragrance in a rose, like reflection in a mirror. Therefore, seek Him within you. Lord abides within you and everywhere outside you. This truth is revealed by the Guru Master.

The tenth Guru Sri Guru Gobind Singh ji says in Akaal Ustat:

*"jalas toohee(n), thalas toohee(n)
nadis tohee(n), nadas toohee(n)
Birchas toohee(n), patas toohee(n),
chhitas toohee(n).
Bhajas tooa(n), Bhajas tooa(n)
Rattas tooa(n), nattas tooa(n)
jimi(n) toohee(n), jama(n) toohee(n)
makee(n) toohee(n), makaa(n) toohee(n)*

toohee(n), toohee(n), toohee(n) toohee(n).

Akaal Ustat, Gobind Singh Ji

"You are in water; you are on dry-land. You are as much in rivers as in seas. You are the life-essence in trees; you are the vitality of the leaves. You are the animating spirit of the earth and the sky. I chant your Name. I medicate on you. I recite your Name again and again. You inhabit every dwelling (living body). You are the dwelling yourself. I see you alone! You alone! You alone everywhere.

Karta Purakh (ਕਰਤਾ ਪੁਰਖੁ), the two words together convey the message that Onkaar (God) the Creator is present everywhere in His creation. We have known creators who separate and disassociate with what they have created. Goldsmith loses contact with ornaments he makes. He has no idea where the ornaments he makes will ultimately end up. Similarly potter does not know where his pots end up. Blacksmith does not know who will own the items he made.

But God Creator is present and stays in His creation, both material as well as living:

*ek anek byapak poorak
jat dekhoon tat soee.*

Raag Asa, p. 485

"In one and all He is permeating and pervading. Wherever I look there He is."

ਨਿਰਭਉ

(nirbhao)

The word 'nirbhao' means without any fear. God knows no fear. Actually we fear only those who are superior to us and are more powerful than us. All

others being His creation, there is no one more powerful than or superior to Him. He has, therefore, no one to fear from.

*saglian bhuo likhya sir(e) lekh,
Nanak nirbhao nirankar sach ek.*

Raag Asa p. 464

O' Nanak God has inscribed the writ of fear upon the foreheads of all. Only the eternal Lord is without any fear."

*nanak nirbhao Nirankar
hor kete Raam raval*

Raag Asa p. 464

O' Nanak only the formless Lord is fearless. Many other Avatars are insignificant and trivial in his compassion. They look like trash and dust when compared with Him.

*sagal samagree dareh byapee
bin dar karnehar.*

Raag Maru p. 999

The entire expanse of the universe is in the fear of God; only the Creator Lord is without this fear.

*tis te oopar nahhe(n) koe,
kaon darey, dar kis ka hoe.*

Raag Bilawal p. 843

"There is none higher than Him. Whom should He be afraid of then? Whom shall He fear at all?"

*bhai nirbhao hoey basana
jis te upjya tis mahen samana.*

Raag Gauri p. 285

"When one gets rid of all fears and becomes fearless like Him, only then He dwells in one's heart.

To merge with Mother-soul from whom we originated, we have to become fearless like that Mother-Soul."

ਨਿਰਵੈਰੁ

(nir-vair)

Nir-vair means without enmity, grievance, and ill-will. He has no bad feelings, dislikes or hatred for any of His beings. We are His children and He our common Father. How can then Father be begrudging and resentful of His children? He is an exemplar of love, warmth, affection and tenderness. Love and enmity are two attributes which never go together. Those who in times of trouble, hardship and misfortune hold Him responsible for their pains and grief are utterly mistaken. Adversity and misfortune is of our own making. It is a direct result of our wrongdoings, present or past.

ehnis jean dekh sambale, sukh dukh purb kamai.

Raag Parbhati p. 1330

The Lord Himself looks after us day and night. He always showers love and grace. Pain and grief are of our own making.

sabh ko maat pita pratipalak

jea praan sukh sagar.

Raag Gauri p. 209

"He is the mother and father of all. He takes care of us and nourishes us. He is an ocean of contentment, pleasure and joy." As such He is completely free of grudge, dislike and hatred.

ਅਕਾਲ

(Akaal)

Kaal means time. Akaal means beyond time. God

is beyond both 'time' and space'. He is not bound and limited by these. Rather time and space are due to Him. They are His creation. Anyone bound and limited by time is restricted. Anyone within limits of kaal (time) has a beginning and an end. But God is for ever. He has no beginning and no end. He was always present; He is present now, He will always be present. This cannot be said of other beings. We the humans are restricted by time. We have a beginning; being bound by time we have an ageing factor. Being limited by time we have an end. This cannot be said about God. He is time-less. He has no beginning and no end. He is here for ever.

too(n) Akaal purakh nahee(n) sir(e) kala

Raag Maroo Solhai p. 1039

You are the Deathless Primal Being. Death does not hover over your head.

akaal moorat tis kade na khao

Raag Maroo p. 1083

His form is beyond time. It is never destroyed.

safal darshan, Akaal moorat.

hai bhee, hovanhara.

Raag Sorath p. 610

Blessed and fruitful is the vision of God. His form is death-less. He is, and shall always be.

kaal rehat, akaal saroopa.

Sri Guru Gobind Singh ji, Akaal Ustat

God's form is independent of time"

alakh apar, agam agochar,

na tis kaal na karma.

jat ajat ajooni sambho,

*sache sachyar vito(n) kurban.
na tis roop varan, naheen raikhya,
sachai Shabad(e) neesan.
na tis maat pita sut bandhap,
na tis kaam na naree.
akul niranjana apra(n)par,
saglee jot tumhari.*

Raag Sorath p. 597

Inaccessible, limitless, beyond reach and unknowable is the Lord. He is not bound by 'time' or 'deeds' or the law of karma—(as you sow so shall you reap). He is not characterized by high or low caste. He remains un-incarnated, is self-existent and is free from all years.

ਮੂਰਤਿ
(moorat)

ਮੂਰਤਿ= ਸਵਰੂਪ ਵਾਲਾ - one having a form. God has a form, though not a physical form. He has an existence although not physical. He is reality and not a fiction of mind. Although God cannot be seen or perceived through sense organs, He is not an imagination of some people's mind. His existence is true and real.

*sasa sat sat sat so-oo
sat purakh te bhi(n) na ko-oo*

Raag Gauri p. 250

"True, true true is the Primal Lord." No one is separate from the true Primal Lord.

ਅਕਾਲ ਮੂਰਤਿ (akaal moorat) The two words 'akaal moorat' when put together mean that His form has no end, like death. One which has a physical body has

an end. Because His form is non-physical—because He is a spirit- the Mother Spirit, His existence has no end. He is here for ever and ever. Divine is timeless. He is 'eternal now'. He was and shall ever be.

ਅਜੂਨੀ

(ajoonee)

ਜੂਨ (joon) = form of life,

ਅਜੂਨ (ajoon) = that which does not take any form of life.

God does not incarnate. He does not take a body. He does not take birth in any form. All other beings are His creation but He Himself does not incarnate. One from whom all creation emerges remains unborn.

toon Parbraham Parmeshwar

joon na avhee.

Raag Maroo p. 1095

O' supreme Lord, O' transcendent Lord, you do not take a birth.

sankat naheen parai

jone naheen avai

naam Niranjan janko re.

Raag Gauri p. 239

One whose name is immaculate Lord never takes birth and never falls into misfortune.

bharme bhoole nar karat kachraen

janam maran te rehat narayn."

Raag Bhairon p. 1136

Those confused and misled by doubt forget that the Lord is beyond birth and death. On account of their ignorance they regard prophets to be the Lord Himself.

ਸੈਭੰ {saebhan(g)}

He came into existence by Himself. He who created all and everything is Himself by Self-creation. No one else is responsible for His creation.

aap atit ajoonee sa(n) bho
Nanak Gurmatee(n) so paya.

Raag Maroo p. 1042

He Himself is unattached, unborn and self-existent. O' Nanak, He is Realised only through a Satguru.

ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
(gur parsad)

Gur = Guru, Spiritual Master, Preceptor.

Prasad = grace, blessing, benefaction.

God can only be Realised through the grace of a true guru - a true spiritual master. The reason being that a true guru has, himself Realised God. He knows 'the process'. He can guide you through the process successfully. Only a competent master who is in union with the Divine can function as an agent of God. Only he can infuse power and spirituality into the soul of the disciple. It is from Satguru - the true guru, that the light of knowledge proceeds and illuminates the darkened soul. The practical 'sadhna' has to be conducted under the guidance of a competent master (guru). During the ascent of the human soul, it has to pass through various stages of 'spiritual experiences' such as 'Jaap' and 'Aradhna' (the recitation of Naam), 'gyan' (knowledge), divine love or devotion 'Birhan' which brings about grace (karam), and finally the Realisation. It is guru who reveals to the seeker the

entire reality as an integrated whole. It is the guru who dispels the darkness of ignorance of the disciple. It is he who opens his eyes of knowledge.

*bin satgur kinai na payo
bin satgur kinai na paya.
Satgur wich aap rakheon
kar pargat aakh sunaya.*

Raag Asa Di Vaar p. 466

No one has ever attained the Lord without the help and guidance of Satguru. God has openly proclaimed through the holy word (bani) that He has lodged Himself in Satguru.

*bhai re gur bin gyan na hoey
puchho Bramai Nardai, BaidByasai koey.*

Sri Raag p. 54

Brother! Without Master Guru's guidance spiritual illumination does not occur. You may confirm this from the writings of Brahma, Narad and Vyas.

*bin Satgur seve jog na hoee
bin Satgur mukat(i) no hoee
bin Satgur bhete naam na paya jaey
bin Satgur bhete maha(n) dukh paey
bin Satgur maha(n) garab gubar
Nanak, bin gur, mooa sansar.*

Raag Ramkali, Sidh Gosht p. 946

Without serving the True Guru, contact with the Lord is not possible. Without serving the True Guru, liberation is not attained. Without serving the True Guru, Naam is not attained. Without receiving guidance from Satguru, one suffers great affliction. Without Satgur's contact, the Self remains caught in

pitch darkness (of materialism and five vices). O' Nanak, without guidance of Satguru the entire humanity is spiritually and morally as good as dead.

*mat ko bharam bhule sansar
gur bin koe na utras paar.
gur karta, gur karnai joag,
gur Parmeshwar, hai bhee, hoag.
Kaho Nanak Prabh(e) ehai janai,
bin gur mukti na paiai bhai.*

Raag Gaund p. 864

Lest anyone in the world be left in doubt, on one without guru's guidance finds liberation of the soul. Guru is the image of the Creator. He is the true image of the almighty who is capable of doing everything. Nanak says, brother! No one attains liberation without guru's guidance.

Sikhism is based on two basic concepts - the guru and the Shabad (Naam, the Word). The role of the guru is to lead unregenerate mind from darkness to light. Unregenerate man is in bondage because of the limitations of body and mind. Guru breaks the bondage and reveals the Truth through Shabad (Naam, the Word).

However, with Guru Nanak, Shabad, the inner voice of God, is guru and not the physical body of the Guru. 'Gurudom' is Shabad - the Word. He says, "It is only through the Word that I dwell on Him. Through the Shabad-Guru 'Maya' and the 'five vices' end. It is evident from this statement that guru is the voice of God; the Guru is the Word, the Truth of God. The guru is identified with the Shabad—the Word. The

Guru is indwelling Divine who teaches all through the gentle voice guide in the human form. The true enlightener is the Inner self of the guru. The Guru as a guide appears at the appropriate time to awaken the inner soul of the aspirant. The seed of spirituality which is already in the soil can only flower and give fruit when the guru like a cloud comes and rains a timely shower of his blessings.

Guru Gobind Singh ji ended the line of personal gurus and passed on the succession to the Holy Granth. He declared to Khalsa at the time of his 'passing away' that 'the Word' as embodied in the Granth would be the guru after him. He said that the 'Guru Spirit' will be in the Granth. In confirmation of the new rank, he bowed to the Granth.

Guru Granth is the 'living guru' for Sikhs. Living in the sense that the Celestial Word inside the Granth will keep inspiring the spiritual life of the seekers for time immemorial. The spiritual message in the Granth is an everlasting truth which never changes with the passage of time. As such Guru Granth is an eternal living Guru for Sikhs.

Summary of the Mool Mantar

Mool Mantar is a statement on Guru Nanak's view of God. He tells His attributes in this statement:

1. There is but one God. He is all that is.
2. He is the Creator of all things and beings.
3. He is all pervasive.
4. Naam is the form of formless God and this form is true for ever.
5. He is without fear and without enmity.

6. He is timeless, unborn and self-existent.
7. He is the 'enlightener'.
8. He can be Realised by His own grace through a satguru.

'Ik Onkaar, Sat naam, Karta purakh, nirbhao, nirvair, akaal moorat, ajoonee, saebhan(g), gur parsad', upto here is the Mool Mantar

The next word (ਜਪੁ) || jap(u) is the title of the opening hymn of Sri Guru Granth Sahib ji. It is the first composition of Sri Guru Nanak Dev ji with which the scripture begins.

{It should be noted that the word ਜਪੁ Jap(u) is with an 'ੜ'-aunkad' which makes it a noun. Had it been spelt ਜਪਿ with 'ੜ'-sihari', the word would have been a verb and would have meant 'recite'. ਜਪੁ Jap(u) used as a noun is meant to be the 'title' of the composition.}

The composition begins with a 'shalok' also known as 'channt'.

**ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥**
*Aad sach, jugaad sach, hai bhee sach,
Nanak hosee bhee sach ..1..*

Let us now explore its meaning:

ਆਦਿ ਸਚੁ
aad sach

aad (ਆਦਿ) = from the very beginning (of the universe) sach (ਸਚੁ) = In ordinary language it means 'true'. In the language of Gurbani, it can have three different meanings depending on its usage:

1. for ever (ਸਦੀਵ, ਜੋ ਸਦਾ ਲਈ ਹੈ - ਜੋ ਹਮੇਸ਼ਾਂ ਹੋਵੇ)
2. naam the word (ਨਾਮ, ਬਾਣੀ)

3. God (ਪਰਮਾਤਮਾ)

Here, sach (ਸਚੁ) means God.

'Aad sach' means that God was there in the beginning. He was there before the universe came into existence. Of course, the Creator has to be there before the creation that He has done. Creation follows the Creator.

ਜੁਗਾਦਿ ਸਚੁ

jugad sach

jugad (ਜੁਗਾਦਿ) = in the beginning of the yugas (ages). Sach (ਸਚੁ) = God

God was there in all the yugas—in all the ages.

{May I explain that Hindu faith, has divided the time-span from the beginning of the universe till now into four periods—also called four yugas. These four yugs or ages have their names - Satjug, Treta, Dvapar, Kaljug. The present age is Kaljug. The division is based on the way the general thinking and moral behaviour of the majority of the human beings changed as the time lapsed. Though some people have mentioned 'the age' in actual numbers of years in each yug. It is interesting to note that 'the age' of each yug mentioned in scripts is not the same.}

So 'jugad sach' means that God has been there in all yugs or ages.

ਹੈ ਭੀ ਸਚੁ ॥

hai bhee sach

hai (ਹੈ) = He is there; bhee (ਭੀ) = even now -ਹੁਣ ਵੀ
God is there even now.

ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Nanak hosee bhi sach

hosee bhee (ਹੋਸੀ ਭੀ) = forever shall be;

Sach (ਸਚ) = God

God shall be there for ever. He will be there in future, for ever and ever. God's existent is permanent. He is a permanent Reality.

The beginner of all that we see (and even that which we cannot see but exists) has no beginning. From when the time-measurement began, He is there. The sole Supreme Being has a timeless form. The aging factor does not apply to Him. He has been there at all times. He will always be there in future. He has eternal manifestation!

After this 'shalok' or 'channt' starts the actual composition (hymn-bani) titled '**jap**'.

The whole composition is divided into thirty eight stanzas called 'Paudees'.

Just as the composition starts with a 'shalok' 'aad sach jugad sach, Nanak hosee bhee sach', it also ends with a shalok - pavan guru pani pitta...keti chhuti naal'.

Now we will explore the explanation and implications of the main composition.

Stanza (Pauri) No. 1

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ

Shochae shoch na hovee

ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

jai shochee(n) lakh vaar.

Note: ਇਸ ਗੱਲ ਵੱਲ ਖਾਸ ਧਿਆਨ ਦੇਣਾ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਪਾਠ 'ਸੋਚੈ ਸੋਚਿ' ਨਹੀਂ ਹੈ, ਪਾਠ ਹੈ 'ਸੋਚੈ ਸੋਚਿ' ਕਿਉਂਕਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਦੀ ਲਿਖਤ ਵਿਚ ਕਿਤੇ ਵੀ ਪੈਰ ਵਿਚ ਬਿੰਦੀਆਂ ਨਹੀਂ ਲਗੀਆਂ, ਏਥੇ ਵੀ ਨਹੀਂ ਲਗਾਈਆਂ, 'ਸੋਚ' ਪਰਾਕ੍ਰਿਤ ਦਾ ਲਫਜ਼ ਹੈ ਅਤੇ ਇਸ ਦਾ ਅਰਥ ਹੈ 'ਸੁਚਤਾ' ਯਾ,

ਪਵਿਤਰਤਾ ਯਾ 'ਇਸ਼ਨਾਨ'। ਏਥੇ ਅਰਥ ਇਹ ਨਹੀਂ ਹੈ ਕਿ ਸੋਚਿਆਂ ਪਰਮੇਸ਼ਰ ਦੀ ਸੋਚ ਹੋ ਨਹੀਂ ਸਕਦੀ। ਇਸ ਸਾਰੀ ਪਉੜੀ ਵਿਚ ੧. ਮਨ ਦੀ ਪਵਿਤਰਤਾ ੨. ਮਨ ਦੀ ਭੁੱਖ ਅਤੇ ੩. ਮਨ ਦੀ ਸਿਆਣਪ ਦਾ ਜ਼ਿਕਰ ਹੈ, ਅਰਥ ਹੈ:- ਤਨ ਨੂੰ ਪਵਿੱਤਰ ਕੀਤਿਆਂ ਮਨ ਦੀ ਪਵਿਤਰਤਾ ਹਾਸਲ ਨਹੀਂ ਹੋ ਜਾਂਦੀ।

ਸੋਚੈ:- ਸੋਚੈ shochai = on bathing (the body) - on washing and cleaning (the body in holy waters of pilgrimage); ਸੋਚਿ (ਸੋਚਿ) ਨ ਹੋਵਈ shoch na hovee= purity of mind (ਮਨ) cannot be achieved. On bathing and washing the body in so called holy-water at places of pilgrimage, one cannot cleanse one's mind (ਮਨ) - one's Inner Self.

ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ

jai shochee(n) lakh vaar.

ਜੇ jai = even if

ਸੋਚੀ (ਸੋਚੀ) ਲਖ ਵਾਰ shochee(n) lakh vaar = Even if such 'ritual bathing' is done a million times, man's mind cannot be cleansed.

Guru Nanak's reasoning is very simple and logical. People used to flock to places of pilgrimage, especially on days considered to be felicitous and auspicious, to take a dip in holy-waters thinking that doing so would clean their inner-self, rendering their souls fit for salvation at the end of life journey. This ritual is still in practice today and is associated with the redemption of human soul. Guru Nanak points to the futility of such wrongful belief. How could water from rivers or tanks penetrate the body and cleanse one's mind or conscience? Let me give you some parallel quotations from Sri Guru Granth Sahib ji:

(i) *antar mail je tirath nhawai*

*tis baikunth na jana
lok patinai kachoo na hovai
nahee(n) Raam ayana
jal kai manajan(e) je gat(i) hovai
nit nit maindak(h) aveh.
jaisai maindak taisai oey nar
phir phir joneen aveh.*

Raag Asa p. 484

With mind and heart full of malice, should a man bathe at sacred places of pilgrimage, he will not find entry to paradise. By pleasing the world through observing such futile rituals nothing is achieved. God is not an ignorant child whom you can fool!

If state of salvation could be achieved by dipping in water, then frogs, ever bathing in water, should get redemption first and foremost. Like a frog, a person misguided in observing such a ritual is born again and again.

*(ii) "tirath nhai na utras mail(u)
karam dharam sab homai(n) phail(u).
lok pacharai gat(i) nahee(n) hoai.
Naam bihoonai chalse(n)h roai."*

Raag Ramkali p. 890

By bathing at holy spots impurity of mind is not washed off. Such ritual practices are nothing but tricks of egoism designed by man. By pleasing the world, liberation is not attained. Those without Naam shall depart lamenting.

*ਚੁਪੈ ਚੁਪਿ ਨ ਹੋਵਈ
chupae chup na hovae.
ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥*

jai lai raha(n) liv taar.

ਚੁਪੈ chupae = ਚੁੱਪ ਕਰਾਉਣ ਨਾਲ on making efforts to silence and quiteen (the wavering) mind, mind cannot be stilled or silenced.

ਜੇ jai = ਜੇਕਰ if (I was to)

ਲਾਇ ਰਹਾਂ lai raha(n) = was to enter into a long and continuous (state of meditation) ਲਿਵ ਤਾਰ = trance, state of absorption in trance.

Even if I was to enter into a long and continuous state of absorption in trance can I silence and still my mind faltering in 'Maya' and 'five vices' however long and continuous the absorption in trances may be.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ

bhukia(n) bhukh na utri

ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

jai banna(n) puria(n) bhar

ਭੁਖਿਆਂ bhukia(n) = on (making efforts to) satisfy the desires and greed (of mind); ਭੁਖ bhukh=hunger, desire (for more and more), greed ਨ ਉਤਰੀ = is not ended; ਜੇ ਬੰਨਾ = if I was to assemble, if I was to possess;

ਪੁਰੀਆ ਭਾਰ puria(n) bhar = heavenly loads

My greed for more and more wealth and material cannot be ended even if I was to possess heavenly loads of these.

Guru Nanak points to the fact that man's appetite for more and more cannot be ended by his own efforts. Possessions of multiple worlds cannot satisfy his avarice.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ

sahas sianpa(n) lakh hohe(n)

ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

ta(n) ik na(n) chalaē naal.

ਸਹਸ sehas = a thousand; ਸਿਆਣਪ sianap = wisdom, shrewdness; ਸਿਆਣਪਾ sianpa(n) = thoughts or acts of wisdom and shrewdness, acts of cleverness, feats of intellect; ਲਖ lakh = one hundred thousand sehas sianpa(n) lakh hohe(n) = even if man's thousand acts of cleverness were to become one hundred thousand; The implied meaning is; if man's cleverness was to become manifold.

ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ta(n) ik na(n) chalaē naal ਤ ta(n) = then; ਇਕ ik = (even) one; ਨ ਚਲੈ ਨਾਲਿ na(n) chalai naal = cannot work with (God)

If man's cleverness and shrewdness was to become manifold, no feats of his intellect can work with God to become acceptable to Him.

No acts of intelligence or feats of his wisdom and cleverness can emancipate man's soul.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ

kiv sachyara ho-ee-ae?

ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

kiv koorhae tutae paal?

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ

kiv sachyara ho-ee-ae?

ਕਿਵ kiv = how; ਸਚਿਆਰਾ sachyara = pure (at heart), ethical, guiltless, sinless, honourable, pious, chaste.

kiv sachyara ho-ee-ae?

How can, then, a person become pure enough to be acceptable to God?

ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

kiv koorhae tutae paal?

kiv = how; ਕੂੜੈ koorhae = of maya, of materialism;
ਪਾਲਿ paal = wall, partition; ਤੁਟੈ tutae = be demolished.

Kiv koorhae tutae paal?

How can one demolish the partition of 'materialism'
which is a barrier between him and God?

kiv sachyara ho-ee-ae?

kiv koorhae tutae paal?

In the previous clause Guru Nanak mentioned that
man's cleverness cannot bring about his togetherness
with God. He now poses two questions:-

1. How can man be pure, pious and chaste enough
so that he may become one with God?
2. It is a fact that 'the illusion caused by materialism'
has become a barrier between him and God. How
can this barrier be demolished so that human-
sould could be in union with the Mother-soul-the
Super-Consciousness?

If man with his own efforts and ingenuity, cannot
find the inner peace and solace to be one with God;
if he cannot bring to end his greed for material wealth
which keeps him distracted from Him; if bathing in
holy waters is of no help, how can make himself
presentable to Him? (So, how can one inwardly be
clean and pure enough to be acceptable to God?"

Guru Nanak does not leave the answers for our
guess. He answers them himself in the next clause that
follows.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ
hukam rajaae(n) chalna(n)
ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

Nanak likhya naal.

The way to be in union with Him is through obedience to His Ordinance and Will.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ

hukam rajae(n) chalna(n)

ਹੁਕਮਿ hukam = command, decree, will, God's Command, God's Will

Man should lead his life according to God's command and Will.

ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

Nanak Likhya naal.

The Will of the Lord which man has to accept willingly is pre-written and ingrained in us, in the form of our fate or fortune, right from the time of birth.

hukam rajae(n) chalna(n)

Nanak likhya naal.

The answers to the two questions posed in the previous clause are that man has to learn to lead life according to His Command and Will. Man should understand and submit himself to His Law and Ordinance. The union with the Lord and the resulting mystic-bliss (ਅਨੰਦ) is achieved through complete self-surrender to Him. Although no one can actually go against Lord's Will, showing disagreement and resentment distances one away from the Lord and aggravates his pain and grief. It is in man's interest to swim with the flow with the flow of 'stream of His Will' rather than to try to swim against the flow. Nanak also explains that 'the Blessings of the Lord' are also pre-ordained for man according to his 'past karmas' (past actions - pious

or otherwise) and are ingrained in our very nature as 'WRIT', fortune or destiny. We find some people accept God's Will willingly while there are others who either do not believe that there is anything like 'God's Will' or if they do, they resent and feel bitter and aggrieved for what be-falls on them.

Nanak says God's Ordinance and Will for us is engraved in our nature from the very beginning of life and we inherit it from our own past. We cannot ignore the consequence of our past actions—good or bad.

Leading life according to His Will willingly and changing one's life such that it complies with Lord's Commandments, as laid down in holy scriptures, is a sure way of being in union with Him.

Note: Now let me go back to the word 'shoch ਸੋਚ' written as 'soch ਸੋਚ' in the beginning of the Pauri. The missing dot at the bottom of the letter ਸ is the cause of wrong pronunciation as well as wrong interpretation of the word and the entire clause. Let me explain that in days of Nanak, dot was not in use then. It is one of the later improvements in Pajjabi script.

The word 'soch ਸੋਚ' can have the following meanings:

1. ਇਸਨਾਨੁ ishnaan = bathing 2. ਪਵਿਤਰਤਾ pavitarta = purity, piety, sanctity, sinless-ness, chastity, guiltless-ness.

Here are some of the many other quotations from Sri Guru Granth Sahib ji where 'soch ਸੋਚ' is used to mean 'shoch ਸੋਚ' with the above meanings:

ਕਾਇਆ ਸੋਚ ਨ ਪਾਈਐ
ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਪਿਆਰ ॥
kaya(n) s(h)och na payai
bin hari(n) bhagat(i) payaar.

Sri Raag p. 59

By cleaning and purifying the body (in so called holy-waters) God cannot be Realised. Without meditation and love and devotion the 'Self' is not purified and the Super-Self cannot be Realised.

ਸੋ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥
ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ
schoch karai dinas ar raat
munni ki maill na(n) tan te jaat.

Sukhmani Raag Gauri p. 265

One may clean the body day and night (in the so called holy-waters), and yet the malice and corruption of mind (ਮਨ) may never be washed off through such acts of cleansing.

ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੋਜਨ ਬਹੁ ਕੀਏ
ਬਹੁ ਬਿੰਜਨ ਮਿਸਟਾਏ ॥
ਕਰੀ ਪਾਕਸਾਲ ਸੋਚ ਪਵਿਤ੍ਰਾ
ਹੁਣਿ ਲਾਵਹੁ ਭੋਗੁ ਹਰਿ ਰਾਏ ॥
anik prakar bhojan bahu keeae
bahu binjan mishtai.
kari paaksaal shoch pavitra,
hun lavo bhog Hair Rai.

Raag Malaar p. 1266

I have prepared many food dishes, including many dishes tasting sweet. I first purified the kitchen for preparing the food for the Divine-Monarch. Now I pray to You that You come and partake of these).

Structural Study of Stanza (Pauri) No. 1

1. Man's efforts to purify mind (ਮਨ) by bathing at places of pilgrimage are futile and useless. Ritual purification, though done million-fold, will not purify the mind.
2. Man's efforts to quieten his mind by retiring to the solitude of forests or mountain-tops, in order to achieve unbroken trance (ਲਿਵ-ਤਾਰ, ਸਮਾਧੀ), fail altogether.
3. Hunger of the mind cannot be ended by accumulating more and more. Even if heavenly loads of wealth and material were acquired. Man's avarice and greed will never end.
4. The barrier of false-hood (the illusion of 'maya'-the materialistic lust, is referred to as 'barrier of falsehood) can only be demolished by understanding and obeying God's Commandments as laid down in scriptures.

Stanza (Pauri) No. 2

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ
hukmee(n) hovan aakar
ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
hukam na kahya jae.

hukamee(n) hovan aakar:

ਹੁਕਮੀ hukamee(n) = by Divine Ordinance, by God's Command, by His directive and decree; ਹੋਵਨਿ ਆਕਾਰ hovan aakar = forms (material and living) are created.

All forms, living as well as non-living, are manifested by Divine directive and decree. Everything, including the physical universe and diverse

forms of life came into existence through His Will and decree.

hukam na kahya jaiee:

ਨ ਕਹਿਆ ਜਾਈ na kahya jae = cannot be understood and explained.

The Divine ordinance is inexpressible. It cannot be understood or explained how exactly the creation took place. The exact details of how the Divine Command works to create such a vast universe out of nothing, remains a mystery and can never be expressed.

Hukami hovan aakar

Hukam na kahya jae

It is by divine ordinance that all forms are created. The word 'forms', stands for all created objects as well as beings. However, the exact details of how this Divine Ordinance or Command works cannot be explained.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ

hukmee(n) hovan jee

ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

hukam(e) milae vadiaee.

hukam(e) milae vadiaee; ਹੁਕਮੀ hukmee(n) = through Divine Ordinance, through God's Command and Will; ਹੋਵਨਿ hovan = are created, are formed; ਜੀਅ jee = beings, living beings, all the diverse forms of living beings. It is through Divine Will that living beings came into existence.

hukam milae vadiaee

ਵਡਿਆਈ vadiaee = exaltation, glory

Again it is through His Grace and Will that some

become exalted and receive glory at His court. So it should be noted that spiritual elevation and glorification is only through God's Ordinance and Will.

ਹੁਕਮੀ ਉਤਮ ਨੀਚ

hukmee(n) utam neech

ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

hukam(e) likh, dukh-sukh paeyeh.

hukamee(n) utam neech

ਹੁਕਮੀ hukamee(n) = through His Ordinance and Will; **ਉਤਮ** utam = noble-minded, Sublime and worthy; **ਨੀਚ** neech = lowly, ignoble

It is through His Will That some are noble-minded and sublime. They lead spiritual lives. Others through His Will are ignominious and have a lowly life.

It is by the Divine Ordinance that some human beings are marked with ethical and spiritual exaltation while others with ignominy, disgrace and dishonour.

hukam(e) likh, dukh-sukh paeyeh

ਹੁਕਮਿ ਲਿਖਿ hukam(e) likh = written in our fate according to God's Ordinance and Will; **ਦੁਖ** dukh = suffering, grief, pain, hardship, misery; **ਸੁਖ** sukh = contentment, happiness, joy, satisfaction, pleasure; **ਪਾਈਅਹਿ** paeyeh = we receive.

Again pleasure and pain, happiness and grief, satisfaction and misery that we receive are conferred on us according to His ordinance and Will.

(I must clarify here that God does not choose randomly some for the award of happiness and pleasure, and others to face hardship and misery. God is always loving, kind, tender and caring. Nanak implies that pleasure and pain, happiness and grief are the direct result of our own past-actions that are

inherited by us through His unfailing and unchanging Ordinance equally applicable to all: “ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ” ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ” "as you sow, so shall you reap".

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ

ik na hukamee(n) baks(h)ees(h)

ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

ik hukamee(n) sada bhavaa-ee-eh

ik na hukamee(n) baks(h)ees(h)

ਇਕਨਾ ikna = some; ਹੁਕਮੀ hukamee(n) according to His Ordinance and Will; ਬਖਸੀਸ baks(h)ees(h) = grace, blessing, benediction, forgiveness.

Some under His Ordinance and Will receive His grace and forgiveness. (Through His forgiveness and blessings some get remission from the cycle of life and death.)

Ik hukamee(n) sada bhavaa-ee-eh

ਸਦਾ sada = always; implied meaning is 'for prolonged unfixed time'

ਭਵਾਈਅਹਿ bhavaa-ee-eh = are whirled around

Some are whirled around in the vicious cycle of life and death for indefinite period (and keep suffering).

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ

hukamai(n) andar sabh ko

ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

bahar hukam n(a) koe.

Hukamai(n) andar sabh koe

ਹੁਕਮੈ ਅੰਦਰਿ hukamai(n) andar = under His Ordinance, under His command;

ਸਭੁ ਕੋ sabh ko = every one

However, all are governed by His Ordinance. One

should clearly understand that every living mortal is under His Command and Will and none is the exception. No one is exempt from His Command.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ

Nanak hukamai(n) jai bhujae

ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

ta(n) haumai(n) kaha(e) n(a) ko(e).

Nanak hukamai(n) jai bhujae

ਹੁਕਮੈ hukamae(n) = the power and strength of God's Ordinance and Command; ਜੇ jai = (if one) was to; ਬੁਝੈ bhujae = was to understand;

ta(n) haumai(n) kaha(e) n(a) ko(e).

ਤ ta(n) = then; ਹਉਮੈ haumae(n) = ego

O' Nanak, if the strength and might of God was fully realised and understood by man, he will give up airing his ego.

If man was to realise and understand how powerful and unavoidable God's Command and Will is, he will give up his ego.

Man seldom realises that his actions, achievements and successes are under Gods' Will and Command. If he was to understand this, he will disclaim his ego.

Structural Study of Stanza (Pauri) No. 2

This Pauri is about Divine Ordinance.

1. All forms are manifested by Divine Ordinance.
2. Divine Command and Will prevails.
3. By Divine Will and Grace some are spiritually exalted and others are not.
4. It is through Divine Will that some are marked with nobility and others with ignominy.

5. Even pleasure and pain which man goes through (though are the result of his own actions) befall through God's Will.
6. Some, on whom Divine Grace occurs are released from the cycle of life and death. Others failing to receive His grace continue in this vicious cycle.
7. All beings are governed by God's Will, though His Command and Will can never be fully understood and explained by man.
8. If man was to realize the might and strength of Divine Ordinance, he would most certainly disclaim his ego.

(Food for thought) The Ultimate Reality and Creation

“ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ”

Jap Ji

*All that is created by the Lord,
is the manifestation of His Ownself.*

“ਅਰਬਦ ਨਰਬਦ ਹੁੰਧੁਕਾਰਾ ॥

ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥

ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ.....

ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥

ਬਾਝੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥.....

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ ॥”

Raag Maru p. 1035-36

For countless years darkness was spread in void. Nothing existed in the empty space. There existed neither the earth nor the heavenly bodies in the sky. Then, there was neither day nor night; neither sun nor moon. The limitless Divine Consciousness was absorbed in unbroken trance. As it pleased Him, He

broke His trance and created the universe. He sustained the created universe, in the expanse of the void, without any support. Formless God manifested Himself creating continents, planets and nether regions. The visible universe is the form of the formless God.

Ever since man appeared on the world scene, he has been eager to investigate and solve the great riddle of creation. How did the universe come into being? When did it begin, if it had a beginning at all? When will it end, if ever it will have an end? What was the first cause of Creation? Was it possible for life or consciousness to evolve out of nothing? Could the living evolve out of lifeless matter? What supports the vast limitless universe, and what sustains it? All these questions and many more, throughout ages, have been of great interest to the rational man. The sense of wonder and curiosity has provided the necessary impetus to indulge in unending theories and speculations about creation. Yet, the riddles have continued to elude and baffle man. Scientists claim that the universe began with a primordial explosion but fail to tell explosion of what? From where did the matter of explosion come from? You cannot have explosion of nothing! Did the life evolve out of non-living matter?

According to Guru Nanak:

“ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕੋ ਸਾਜੇ, ਆਪੇ ਜਾਣੇ ਸੋਈ”

It is the creator alone,

who knows how he created the universe

“ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥”

The Creation occurred by His Ordinance but the details of this Ordinance- the details of the process of creation may never be known. Except for the experiences of the soul, the riddle of creation will remain a riddle for ever.

Stanza (Paudi) No. 3

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

gavai ko tan hovai kisai tan.

ਗਾਵੈ gavai = sings (praises of God); ਕੋ ko = ਕੋਈ some individual, a person;

ਤਾਣੁ = power, strength, might, one who is strong and powerful.

Guru Nanak explains in this paudi that varied people are impressed differently by the diverse virtues of God. Those endowed with strength and might sing of God's strength and might. They see God as an embodiment of unlimited power and strength.

ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

gavai ko data janai neesan.

ਦਾਤਿ daat = gift, hand out, bestowal; ਜਾਣੈ janai = sees, views; ਨੀਸਾਣੁ neesan = ਨਿਸ਼ਾਨੀ sign, mark, stamp (of acceptance)

Some view God as a great bestower of gifts and boons (to mankind). They see Him as a great benefactor. They acclaim Him for His Grace and Blessing. They believe that His benediction is a sure stamp of acceptance to His Kingdom. They firmly believe that thanking God for His favours and gifts to us earns us a mark of His approval and acceptance.

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

gavai ko vadiaia(n) char.

ਗੁਣ gun = virtues, greatness, excellence, attributes. ਵਡਿਆਈਆ vadiaia(n) = praises, tributes, admiration; ਚਾਰ char = beautiful, magnificent, excellent, superb, outstanding.

Some sing praises of Lord's greatness and His virtues par excellence. In other words, they think of His noble attributes.

ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

gavai ko vidya vikham vichar.

ਵਿਦਿਆ vidya = study, knowledge; ਵਿਖਮੁ vikham = difficult, intricate, complex; ਵੀਚਾਰ vichar = thoughts, perception (of God)

Some sing praises of His transcendence and try to express the difficult perception of God through intricate philosophical study and knowledge.

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥

gavai ko saaj kare tan kheh.

ਸਾਜਿ saaj = creating (the beings); ਤਨੁ tan = the body; ਖੇਹ kheh = dust

ਕਰੇ ਤਨੁ ਖੇਹ = reduces the body to dust

gavai ko saaj kare tan kheh.

Some sing that God has the power to create the beings and reduces them to dust as He wills.

The implied meaning is: Some sing that only He has the power to give life and take it away (when He desires so). Creation and destruction is only in His hands.

ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

gavai ko jia lai phir deh.

ਜੀਅ jia = soul; ਲੈ lai = takes away; ਫਿਰਿ ਦੇਹ phir deh = gives back again;

gavai ko jia lai phir deh.

Some sing that only He takes the soul away from a body and restores it into another body.

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

gavai ko japai disai dur

ਜਾਪੈ japai = it appears; ਦਿਸੈ disai = is seen — the implied meaning is 'it seems'; ਦੂਰਿ dur = far away

gavai ko japai disai dur

Some sing and say that He appears to be distant and remote to be reached. Some faiths, for example Islam, believe God to be abiding in the Seventh Realm of the sky.

ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

gavai ko vekhai hadra hadur.

ਵੇਖੈ vekhai = sees us, watches over us; ਹਾਦਰਾ ਹਦੂਰਿ = very near, very close, face to face

gavai ko vekhai hadra hadur

Some sing to the effect He is so near that He is face to face with man and keeps a close watch on him.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥

kathna kathi na avai tot

ਕਥਨਾ ਕਥੀ kathna kathi = discourses made, speeches or written expressions made on God's greatness; ਨ ਆਵੈ ਤੋਟਿ na avai tot = there is no shortage of.

kathna kathi na avai tot

There is no shortage on discourses made on God's virtues, greatness and power. There is no limit to the things said about His greatness and power.

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

kath kath kathi kotee(n) kot kot

ਕਥਿ ਕਥਿ ਕਥੀ kath kath kathi = have been

repeatedly said, have been repeatedly discussed and talked about; ਕੋਟਿ kot = ਕਰੋੜ ten million ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ kotee(n) kot kot = millions upon millions of times, countless number of times.

kath kath kathi kotee(n) kot kot

Countless discourses may be made countless number of times on greatness and power of God and yet His eminence and capability may never be expressed.

Innumerable people have made innumerable efforts to reveal God's merits, worth, ability and capacity but His potential is beyond man's comprehension and could not be unveiled.

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

de(n)da de, lai(n)dhe thak pahe(n).

ਦੇਦਾ de(n)da = giver, donor, provider, benefactor; ਦੇ de = gives, provides, hands out, doles out: ਲੈਦੇ lai(n) de = recipients (of gifts), beneficiaries; ਥਕਿ ਪਾਹਿ thak pahe(n) = get tired, get weary, get fed up and bored.

de(n)da de, lai(n)dhe thak pahe(n)

God, the benefactor goes on making benefactions endlessly and man the recipient of gifts, gets tired receiving the gifts.

God is a great provider. He provides man with all sorts of gifts which make his life not only possible but also comfortable, pleasant and enjoyable but also comfortable, pleasant and enjoyable. Care received from parents, love of family, good food, good clothing, good house, all the worldly possessions that we cherish and treasure, are gifts from the Provider-God. He has been endlessly making the handouts since

time im-memorial. Man at the receiving end at times gets tired receiving them, but the Provider-God never gets tired making provisions. He doles out gifts eternally but those receiving them at last can receive no more on their expiration.

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

jugā(n) jugantar khahee khah(e)

ਜੁਗਾ ਜੁਗੰਤਰਿ jugā(n) jugantar = yuga after yuga, since many yugas, since ages immemorial; ਖਾਹੀ ਖਾਹਿ khahee khah(e) = has been consuming, has been expending, has been using-up.

From ages immemorial, the creation has been receiving sustenance from Him but the Bestower never gets tired making provisions.

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

hukamee(n) hukam chalai rah

ਹੁਕਮੀ hukamee(n) = The Ordainer, the God-Commander ਚਲਾਏ ਰਾਹੁ chalai rah = runs the universe, commands life.

God commands and runs the universe. He controls and runs the universe by His Ordinance.

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

Nanak vigsai veparvah.

ਵਿਗਸੈ vigsai = rejoices, revels, finds pleasure and delight.

The God-Commander commands life in the universe through His Will and rejoices in providing for and looking after His creation.

God is the Ordainer. He runs the universe by His Ordinance. He remains unmindful and unrepentant of the countless favours He bestows on us. He rather

takes pleasure and delight in looking after and sustaining His creation.

Structural Study Stanza (Paudi) No. 3

In this Paudi Guru Nanak talks about: a) Prayer
b) The Will of God.

- a) Different people are impressed differently by the various traits of God. Some sing praises of His might. Others praise Him for His Grace and Blessings. Some praise Him for His noble attributes and exalted state. Some sing His praises to understand and perceive His secrets and the secrets of His creation which is rather impossible and beyond our comprehension. Some sing His praises as giver and taker of life. They firmly believe that by His Divine Ordinance He takes away life and then gives it back. Some perceive Him close by but for others He is a remote distant power abiding somewhere in the seventh realm of the sky. Countless discourse of Him endlessly and yet cannot express His greatness. He doles out His gifts to mankind eternally. So endless are His gifts and blessings that man gets tired receiving His favours but the benevolent bestower never tires bestowing His gifts.
- b) The world moves on controlled by His Will. His Will may also be mentioned as His Command or His Ordinance. He is the Ordainer. He commands, looks after and sustains life in the entire universe and yet such a difficult and responsible task is not a burden for Him. He finds pleasure and satisfaction in doing this. Just as a gardener finds

pleasure in tending his garden and seeing it lush green, blooming with flowers, so does God rejoice in tending the beings in the world-garden.

(Food For Thought) The significance of Prayer

ਜਾ ਕਉ ਮੁਸਕਲ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ ॥

ਲਾਗੂ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥

ਸਭੋ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ ॥

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥

Sri Raag p. 70

When a man falls in extreme difficulty and hardship and there is no one to give him support, when his enemies and foes pursue him, when his relatives desert him to his fate, when all support flees away and all props (support) have given way, when all hopes are lost, should then one contemplate on God with all the sincerity and faith, not a whiff of hot wind shall touch him.

Prayer is actually a dialogue between your inner-self and the Super-Self called God. It is a ripple of conversation between you and Him. Seated within the secret cave of Samadhi pervaded by God, the devotee holds his talk with Him. The troubled mind finds a friend, a consoler within himself to whom all things can be poured out freely and to whom all is surrendered in complete confidence. A true prayer is your soul speaking to the universal soul in full faith and complete confidence. The sub-conscious mind is really a power-house capable of working miracles. If the supplication (prayer) is made with full faith and confidence and a promise of complete submission and surrender to Him. His Grace works through your sub-

conscious mind, answering the prayer. A true prayer is thus not a mere ritual or formality but a switching over to the Source of one's being, so that one gets charged with His presence and Grace. If the prayer is true, the Lord always answers it.

ਸਚਾ ਅਰਜੁ ਸਚੀ ਅਰਦਾਸਿ ॥ ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ ਸਾਬਾਸਿ ॥

Raag Asa p. 355

Sacha arj sachi ardas

Mehle(n) khasam sunnai shabash

Guru Arjan says in Rag Bilawal:

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥

birthi kadai na hovaee jan ki ardas

Raag Bilawal, p. 819

The prayer of a true devotee never goes in vain. Guru Nanak says in Rag Bilawal:

ਹੈ ਹਜੂਰਿ ਹਾਜਰੁ ਅਰਦਾਸਿ ॥

ਦੁਖੁ ਸੁਖੁ ਸਾਚੁ ਕਰਤੇ ਪ੍ਰਭ ਪਾਸਿ ॥

hai hajoor hajar ardas

dukh sukh sach kartai Prabh pas.

Raag Asa. p. 352

O man! Don't you see that He is ever present within you? Therefore bare your heart naked before Him and pray in all sincerity. Place all your worries and your joys at the feet of the Creator in all earnestness. But he who practices falsehood and deceit with Him finds his prayers unanswered and is frustrated.

Guru Nanak's way of praying is:

ਮਨੁ ਤਨੁ ਆਗੈ ਜੀਅੜਾ ਤੁਝ ਪਾਸਿ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਹੁ ਅਰਦਾਸਿ ॥

man(u) tan(u) jiada tujh pas.

Jeo(n) bhavai teo(n) rakhh(o) ardas.

Raag Parbhati, p. 1345

O Lord! My body, mind and my soul are at your disposal. My prayer is that You deal with me as it pleases you.

ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਾਖੁ ਹਰਿ ਪ੍ਰਭ ਤੇਰਿਆ ॥

jeo(n) janh(o) teo(n) rakh Hari Prabh teria.

Raag Jaitsree, p. 704

Save me the way you like, O lord, I am yours.

It should be borne in mind that a sincerely offered prayer demands sacrifice of all selfish interests and a complete surrender to Him. Only he can pray truly, who is prepared to pay the price. He, who is sincere about his prayer, has to bear the cross as well, if that is His Will.

Thus everybody is not qualified for offering the right kind of prayer, the pre-requisites of which are honesty, sincerity, faith, complete surrender to His Will and laying one's soul bare to Him.

A true supplicant (one offering the prayer) must first learn to see himself exactly as he is and should be able to speak out from his heart: 'O Lord! What I know not, do Thou teach me; what I see not, do Thou show me'. But one finds that this is not an easy thing to do.

Man has the weakness of seeing virtues in himself, even when he has none. He employs all devices to hide from others, and even from himself, his weaknesses and gives undue importance to any real or supposed virtues he may have. Prayer has no meaning or substance in that case.

Man often has very silly notions about prayer. It is nothing more than asking worldly gifts from God,

who is supposed to be a Sovereign seated in Heavens and who is pleased when supplications are made to Him. Such prayers are made as a matter of routine, a mere ritual, without touching the heart and are of little or no significance. For using prayers to achieve material gains to fulfill the greed, Guru Nanak says:

ਲੋਕੁ ਧਿਕਾਰੁ ਕਹੈ ਮੰਗਤ ਜਨ ਕਉ

ਮਾਗਤ ਮਾਨੁ ਨ ਪਾਇਆ ॥

lok dhikar kahai mangat jan kao

mangat maan na paya.

Raag Ramkali, p. 878

The beggar is despised and condemned by people everywhere, because by begging he loses his self-respect'.

Material happiness is, after all, not only temporary but also of lower order. The fact of the matter is that a prayer is intended not for material objectives but as a powerful remedy against the ills of the soul and its effectiveness is proved by the change it produces in the life of a devotee.

A true prayer is intended to inspire the participant's soul to rise above material environments, so as to come in union with the Mother-soul. So, it is the content of the prayer that really matters. Prayer of the highest order is for the union of the "Part with the Whole". This unity is mysticism. It comes about when ego melts away. On nullifying the ego, all else seems trivial except this union. This in fact is true blessedness. It is not the reward for any virtue but it is a virtue itself—the soul becoming a part of the Divine Infinity.

ਮਾਂਗਉ ਰਾਮ ਤੇ ਸਭਿ ਥੋਕ ॥ ਮਾਨੁਖ ਕਉ ਜਾਚਤ ਸ੍ਰਮੁ ਪਾਈਐ
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮੋਖ ॥
mango(n) Ram tai sabh thok
manukh kao jachat shram paiai.
Prabh kai Simran mokh.

Raag Dhanasari, p. 682

I seek all boons from the Lord alone. To beg anything of man brings only exhaustion and frustration. In contemplation of the Lord lies liberation.

Stanza (Paudee) No. 4

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ
sacha sahib saach nae(n)
ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
bhakia bhao apar.

sacha sahib saach nae(n)

sacha ਸਾਚਾ = of permanent nature, of permanent existence; sach ਸਾਚੁ = true, that which remains forever and unchanged; nae(n) ਨਾਇ = actually implies n(y)aen (ਭਾਵ ਨਯਾਇੰ ਯਾ ਨਿਯਮ) = rules or laws through which the universe is governed and maintained.

Our Lord Master has a permanent existence. So is the Law and Ordinance through which He governs the universe, permanent. (The laws which we term as scientific laws, are set by the Lord Master who made the universe. These laws are permanent and never change. Just as the Master of the universe is permanent and unchanged so is His Law and Ordinance.)

bhakia bhao apar.

bhakia ਭਾਖਿਆ = language; bhao ਭਾਉ = love; apar ਅਪਾਰੁ = endless, boundless, ceaseless, everlasting.

His language is endless love and devotion. This

is the only language He understands. Communication with Him is only through true love and devotion.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ

aakhe(n)h mange(n)h deh deh

ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

daat kare dataar.

aakhe(n) mange(n) deh deh

mange(n)h ਮੰਗਹਿ = (people) beg of Him;

aakhe(n)h deh deh ਆਖਹਿ ਦੇਹਿ ਦੇਹਿ = (people) say give (us more of this and more of that)

All creation seeks boons of Him. People seek more and more of material gifts of Him. They pray to him for more of this and more of that.

daat kare dataar.

daat karai ਦਾਤਿ ਕਰੇ = bestows the gifts, makes the (necessary) gifts;

datar ਦਾਤਾਰੁ = benevolent God.

Although benevolent God keeps conferring gifts on people without their asking for them, they keep seeking more and more. Guru Nanak explains that man can communicate and establish a close relationship with Him through devotion and love. On the other hand man is self-centered and selfish. He says prayers and makes supplements for the sake of material gifts and luxuries. He asks for more and more without ever being satisfied although God has been making gifts to mankind endlessly regardless of any such requests.

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ

pher ki agai rakhiai

ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥

jit disai darbar.

pher ke agai rakhiai?
pher ਫੇਰਿ = in return (for his favours)
ke agai rakhiai ਕਿ ਅਗੈ ਰਖੀਐ = what offering can
we make (in return)

jit disai darbar
jit ਜਿਤੁ = by which, on account of which;
darbar ਦਰਬਾਰੁ = His court may be perceived —
a glimpse of His Kingdom could be had.

If everything we have is received through His
Grace, what can we offer Him in return, to get a
glimpse of His court?

Nothing that we have, can we ever claim as
ours. Everything that we own, all the material
wealth and material luxuries, even our physical
body and soul, is a gift from Him to us. If we cannot
claim anything as belonging to us, what can we
present before Him as an offering from us to Him?
It implies that we cannot Realise Him by making
any offerings! Neither does He expect from us any
material presentations.

ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ
muho(n) ke bolan boliai
ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
jit sun dhare pyar.

muho(n)ke bolan boliai
muho(n) ਮੁਹੋ = from mouth; ke bolan boliai ਕਿ
ਬੋਲਣੁ ਬੋਲੀਐ = what words should we utter.

jit sun dhare pyar.
jit ਜਿਤੁ = (to) which; jit sun ਜਿਤੁ ਸੁਣਿ = listening
to which

dhare pyar ਧਰੇ ਪਿਆਰੁ (He) may evolve love for us.

What words should we utter from our mouth so that He may develop love for us?

Guru Nanak in this paudee (stanza) has two noteworthy questions which demand our attention and thought. The two questions are!

1. Pher ki agai rakhiai, jit disai darbar? (if everything we own is received through His Grace), what can we offer Him in return to win His favour and get a glimpse of His court?
2. Muho(n) ke bolan boliai, jit sun dhare pyar? What words can we utter and say in our prayers to win His love and support?

Guru Nanak does not leave the answers for our speculation and guess. He himself answers these in the next line.

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ
amrit vela sach nao(n)
ਵਡਿਆਈ ਵਿਚਾਰੁ ॥
vadiai vichar.

amrit vela sach nao(n)

amrit vela ਅੰਮ੍ਰਿਤ ਵੇਲਾ = early hours of the morning. Early morning hours are considered to be ambrosial hours for contemplation on God. During these hours mind is not yet occupied with commotion and disturbances of our daily life and one can concentrate better on contemplation and meditation of God.

vadiai vichar ਵਡਿਆਈ ਵਿਚਾਰੁ = to think of His greatness and glory.

Guru says that the best offering that one can make to God is spending one's early ambrosial hours to God

is spending one's early ambrosial hours of morning on His contemplation and meditation. During these hours, one should meditate on Him, reciting His Naam, and think of His greatness and glory.

The idea is that instead of making any material offerings (which we can't truly claim as our own); we should make a sacrifice of our '**amrit vela**' - the early-morning ambrosial hours. This time should be devoted on meditation and contemplation of God. During these hours one should think of His greatness and glory and this could be the best offering to win His love and support.

ਕਰਮੀ ਆਵੈ ਕਪੜਾ

karmi(n) avai kapda

ਨਦਰੀ ਮੋਖ ਦੁਆਰੁ ॥

nadir(n) mokh dwar.

karmi(n) avai kapda

karmi(n) avai ਕਰਮੀ ਆਵੈ = is achieved through good actions (done in past life); kapda ਕਪੜਾ =clothing of human body: human body is mentioned as clothing for the soul; the garment of human incarnation; nadir(n) mokh dwar;

nadir(n) ਨਦਰੀ = through His grace; mokh ਮੋਖ = salvation, liberation;

dwar ਦੁਆਰੁ = door

(It should be remembered that salvation of the soul can only be achieved in human incarnation.) A mortal gets a human body only as a reward for his good actions in his past lives. But having a human incarnation is not a guarantee for door to salvation. Salvation of the soul is through earning

His grace through meditation and contemplation during human incarnation.

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ

Nanak evai(n) janiai

ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

sabh aape sachiar.

Nanak evai(n) janiai

evai(n) ਏਵੈ = this way, by this method — (by the method of 'Amrit Vela sach nao(n) vadiai vichar; by reciting His Naam and meditating on Him in the early ambrosial hours of morning); janiai ਜਾਣੀਐ = God is Realised; sabh ਸਭੁ = everywhere and every one: aape ਆਪੇ = He Himself (God Himself); sachiar ਸਚਿਆਰੁ = God.

Nanak evai(n) janiai, sab aape sachiar

Nanak says reciting Naam and meditating on Him in the early ambrosial hours of the morning is the only way to Realise Him. And once Realised, He is perceived everywhere and in every being by the seeker who as Realised Him.

Structural Study Stanza (Paudi) No. 4

1. Love is the language of God. So in order to establish relationship with Him it is necessary to develop love and devotion for Him. (It should be noted that He can be loved through loving His creation - by loving other human beings.)
2. Man on the other hand seems only to be interested in receiving material gains from Him.
3. God can only be Realised in human incarnation. We can get human incarnation as a reward of good karmas (good actions) in our previous

incarnations. But having human body is no guarantee for God-Realisation. God Realisation is through Naam Simran (Naam recitation) and meditation.

4. Once God is Realised, He is perceived by the devotee in every being and everywhere.

Stanza (Paudi) No. 5

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

thapia na jae kita na hoe.

thapia na jae ਥਾਪਿਆ ਨ ਜਾਇ = cannot be appointed or nominated.

kita na hoe ਕੀਤਾ ਨ ਹੋਇ = cannot be created by others.

thapia na jae kita na hoe.

God cannot be appointed by man's choosing or selection. Neither can He be created. (He is His own creation and no one else can take His place. For the same reason stone idols, fashioned by man with his skill and installed in temples should not be worshipped as God according to the teachings of Sikhism.)

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

Aape aap Niranjana soe.

aape aap ਆਪੇ ਆਪਿ = by Himself Niranjana ਨਿਰੰਜਨੁ = that who is free from Maya (materialism) and other worldly attachments (Niranjana is the word used for God).

soe ਸੋਇ = He (God)

aape aap Niranjana soe

God is there by Himself. He is self-manifested. He is self-existent.

(It should be noted that some people worship Lord Krishna as God. There are others who worship Rama—

the son of King Dashrath as God. According to Sikhism they were Avtaars - (prophets) and deserve our respect as prophets but cannot take place of God. Man cannot appoint or nominate God. He is there by Himself. He is self manifested; self existent.

ਕਬੀਰ ਰਾਮ ਕਹਨ ਮਹਿ ਭੇਦੁ ਹੈ ਤਾ ਮਹਿ ਏਕੁ ਬਿਚਾਰੁ ॥

ਸੋਈ ਰਾਮੁ ਸਭੈ ਕਹਹਿ ਸੋਈ ਕਉਤਕਹਾਰ ॥

***Kabir Ram kehan me(n)h bhed hai Ta(n) me(n)h
ek bichar.***

Soee Ram Sabhai kahe(n)h Soee Koatakhar.

Sloak Bhagat Kabeerji p. 1374

Kabeer, there is a well marked difference in the significance of the word 'Raam' when it is chanted. To some this word reminds Raam, the son of King Dashrath, whom they worship as God. For others, this word stands for God who is worshipped and lauded by mankind.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥

jin sevia tin paya maan.

Jin sevia ਜਿਨਿ ਸੇਵਿਆ = those who served God by remembering Him; those who performed His service by chanting His 'Naam' or listening to it intently;

maan ਮਾਨੁ = respect, honour

tin paya maan ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ = they received respect and honour.

jin sevia tin paya maan.

Those who served God through His laudation and worship received respect and honour in this world and beyond.

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

Nanak gaviai gunee nidhan.

gaviai ਗਾਵੀਐ = should sing (praises); gunee
nidhan ਗੁਣੀ ਨਿਧਾਨੁ = treasure of all virtues; God is
referred to as 'treasure of all goodness and virtues'.

Nanak gaviai gunee nidhan.

Says Nanak one should sing praises of the Lord
who is the treasure of all the goodness and virtues.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

gaviai suniai mun rakhiai bhao

gaviai ਗਾਵੀਐ = should sing the praises; mun
ਮਨਿ = in mind and heart;

bhao ਭਾਉ = love

mun rakhiai bhao ਮਨਿ ਰਖੀਐ ਭਾਉ = lodging love
and devotion in heart and mind.

gaviai suniai mun rakhiai bhao

One should sing His praises, lodging deep love
and devotion for Him in one's heart.

(In the previous quote the Guru asks us to sing
praises of the Lord and affirms that whosoever does
so, earns honour and respect universally. Now Guru
suggests that to earn such respect one should do the
laudation with love and devotion. Customary and
ritual worship, lacking love and devotion, cannot
reward union with Him and earn respect and honour
in His Court.)

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

dukh parhare sukh ghar lai jai.

dukh parhare ਦੁਖੁ ਪਰਹਰਿ = gets rid of pain and
grief;

sukh ghar lai jai ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ carries joy and
happiness in one's heart.

dukh parhare sukh ghar lai jai.

Devotional worship enables a person to get rid of his pain, grief and misery. Instead it brings peace, joy and happiness to his heart.

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ

gurmukhi(n) naadan(g) gurmukhi(n) vedan(g)

ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

gurmukhi(n) rahia samaee.

gurmukhi(n) naadan(g) gurmukhi(n) vedan(g)
gurmukhi(n) ਗੁਰਮੁਖਿ = remember that *ਗੁਰਮੁਖਿ* has a *f* with letter *ਖ*. So it does not mean a Guru-loving person. It does not refer to the 'follower' of Guru. It means 'through Guru's instructions' or 'following Guru's instructions'.

naadang ਨਾਦੰ = celestial music which emanates from God. It is the extraterrestrial, heavenly, divine music which comes directly from God. It is inaudible to human ears but can only be perceived by human mind (*mun*) in a state of spiritual elevation called 'sehaj'; *vedan(g) ਵੇਦੰ* = of the Hindu scriptural texts called 'vedas'; *rahia samaee ਰਹਿਆ ਸਮਾਈ* = remains in a state of ONENESS with God - in a state of merger with God.

Following Guru's instructions with devotion and faith, one can experience the mystic, divine, celestial music. To a true follower, Guru's instruction is like the word of wisdom from Vedas.

gurmukhi(n) rahia samaee

On following Guru's instruction with faith and devotion one can remain mentally and spiritually in a state of merger with God.

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ

gur Ishar, gur Gorakh

ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
Barma gur, Parbati mai.

gur Ishar, gur Gorakh

Barma gur, Parbati mai

gur ਗੁਰੁ = ਵਾਹਿਗੁਰੂ, ਅਕਾਲ ਪੁਰਖੁ, God: Ishar ਈਸਰੁ = Shiva; Gorakh ਗੋਰਖੁ (ਗ + ਰਖੁ = ਪ੍ਰਿਥਵੀ ਦਾ ਰਖਵਾਲਾ) = Vishnu (Hindus believe the deity Vishnu to be the caretaker of the universe); Barma ਬਰਮਾ = the deity Brahma

(Ishar, Gorakh, Barma are the deities in Hindu religion. According to Hindu belief Barma is the creator of the universe, Vishnu is the deity who looks after and provides the beings and the deity Shiva takes away life and has the power to terminate the entire universe. Sikhism differs from this belief. Think of God without the power of creation, without the power of looking after and taking away. God will appear weak, feeble and helpless - not worthy of praise and worship. According to Sikhism Brahma, Vishnu and Shivji are the names given to these three different powers of God:- the power of creation; the power of providing and looking after, and the power of taking away. So unlike Hindus, Sikhs are not worshipers of deities. They respect their Guru Master but worship God.

Parbati mai ਪਾਰਬਤੀ ਮਾਈ = Shiva's spouse Parbati. For a true devotee of God, the God Supreme Himself is all deities. God is Shiva, God is Vishnu, God is Brahma and God Himself is Parbati; Laxmi and Saraswati — the mother-goddesses revered by Hindu faith. Deities may be respected but cannot be worshipped as God. They cannot replace God. One,

therefore, need not worship any deity, but should praise and worship God only.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ

jai hao(n) jana(n), akha(n) nahi(n)

ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥

kehna kathan na jae

jai hao(n) jana(n), akha(n) nahi(n)

jai ਜੇ = if; haoi(n) jana(n) ਹਉ ਜਾਣਾ = I was to know (His full greatness and glory); akha(n) nahi(n) ਆਖਾ ਨਾਹੀ = I won't be able to say it, I won't be able to word it, I won't be able to express it.

As fas as God's greatness and glory is concerned, I cannot ever express His full greatness and glory.

No body can ever know dully, the greatness and glory of God. Guru Nanak says that even if he was to realise His true greatness, he may never have power to express it. Who can ever find words to express full greatness of God?

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

gura ik deh bujhai

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ

sabhna(n) jeea(n) ka ik data

ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

so mai(n) visar na(n) jae.

gura ik deh bujhai

gura ਗੁਰਾ = O' Guru; ik ਇਕ = one (thing); deh bujhai ਦੇਹਿ ਬੁਝਾਈ = make me understand gura ik deh bujhai ਇਕ ਦੇਹਿ ਬੁਝਾਈ = O' Guru help me to keep this one understanding very clear in my mind

(What understanding? What fact? — that is stated in the next line.)

sabhna(n) jeea(n) ka ik data
sabhan(n) jeea(n) ka ਸਭਨਾ ਜੀਆ ਕਾ = of all the
beings; ik data = one provider.

There is only one provider of all the beings in the
world (and that provider is God Himself and no other
deity.)

so mai(n) visar na(n) jae.

so ਮੈਂ = He, God (the provider)

mai(n) visar na(n) jae ਮੈਂ ਵਿਸਰਿ ਨ ਜਾਈ = I should
never forget.

He, the provider God, I should never put out of
my mind.

gura ik deh bujhai

sabhna(n) jeea(n) ka ik data

so mai(n) visar na(n) jae

O' my Guru Master always keep me enlightened
so that I may never forget the fact that God Himself
is the provider for all the beings. (I should never cease
thinking of Him.)

Structural Study of Stanza (Paudi) No. 5

1. God cannot be created, nominated or appointed.
He is self-manifested; He is there by Himself.
2. Those who chant His laudation are respected and
honoured not only in this world but also in His
court.
3. Those chanting or listening to His laudation with
firm faith and devotion have their sorrows and
grief annulled. Instead of sorrow and grief they
take joy and bliss to their heart.
4. The perceptor's Word (Guru Master's Bani) is the
true scriptural text and it is this Word (bani) that

leads to the mystical celestial music expressed in the spiritual state of 'Sehaj' (Sehaj Avastha). Deep meditation is the ecstatic elation of the 'self' in the delight of experiencing the celestial music (Anahad Shabad).

5. A true devotee of God respects prophets and deities but he never gives them parity with God. He worships God and God alone.
6. A true devotee worships God not to fathom (to work out, to comprehend) His greatness for he fully understands that God's greatness cannot be comprehended and expressed in words.
7. A God's devotee fully understands that God is the provider for all the beings and prays that he should never put God — the benefactor out of his mind.

Food for thought - God Realisation & Naam

God Realisation is man's highest destiny. It comes by dying to the Self. For entering the Self, dying to the Self is a necessary requirement.

The first thing to be emphasized in this connection is that God Realisation means Self Realisation. In his efforts to Realise Divine, man does not aspire for something new or something extraneous to himself. He tries to discover what, in reality, belongs to him.

ਆਪੁ ਪਛਾਣੈ ਹਰਿ ਮਿਲੈ ॥

Aap pachanai Hari milai

Shalok varan to(n) vadheek p. 1412

He who, recognizes his real Self, meets the Lord.

ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮ ਲਹੰਤੈ ॥

Atam me(n)h Parbraham lahantai

Raag Gaudi p. 276

Within the soul is realised the Supreme Soul.

Thus a God seeker is seeking to discover his true Self. 'To see Him', 'to have a vision of Him', 'to merge in Him,' 'to be one with Him', are all different phrases to express the union of the human soul with its Ownself or the Supreme Soul, from which it has merged. If the soul and the Supreme Soul were different, there could be no question of merger of the one with the other. This merger, this union, is a paramount fact of mystical experiences of 'rishimunis', saints and 'budh-purshas'. Behind this body, fused with organs of perception, intellect and mind, there is the real-existence which we have named as 'soul'. It is the unseen master, the Subjective self that has to be awakened so as to control the body and its functions. The thinking, the emotions, the will, the consciousness, the intelligence should all become its instruments but it itself should remain distinct and detached from them all. The body must never be thought as man's true Self. Nor is this Self a play of senses, thought or understanding. While the body and its organs change and perish the Self never changes or perishes. Again it is not located in any particular place in the body but pervades it entirely. It is as imperishable as God.

ਨਹ ਬਿਨਸੈ ਅਬਿਨਾਸੀ ਹੋਗੁ ॥

ne(n) binsai abhinas(h)i houg.

Raag Ramkali p. 885

The soul does not perish. Its existence is forever. It is the soul's association with the body that gives the body life. Without the soul, body purefies. Mind or

munna (ਮਨ) is the soul's agent for fulfilling the desires of the body. It has to be annulled before the direct perception of the soul can occur through its awakening.

Man bound in shackles of 'maya' (materialism) is completely unaware of the limitless power lying hidden within him. However, seers and sages have appeared from time to time who did break the shackles of materialism to have glimpses and flashes of the inner secret source. The timeless and spaceless spirit, when it gets a sight of its original self is called Self Realisation or Self Fulfillment.

But the eyes for this kind of seeing are different from the physical eyes. He is seen with the senses of the Spirit as Guru Arjan Devji beautifully explains:

ਲੋਇਣ ਲੋਈ ਡਿਠ ਪਿਆਸ ਨ ਬੁਝੈ ਮੁ ਘਣੀ ॥

loe(n) loee(n) dith, pyas na bujhai moo(n) ghani.

ਨਾਨਕ ਸੇ ਅਖੜੀਆਂ ਬਿਆਨਿ

Nanak se akhadia(n) beyan,

ਜਿਨੀ ਡਿਸੰਦੋ ਮਾ ਪਿਰੀ ॥

jinee(n) disando ma piree.

Raag Vadhans p. 577

I have seen the Light with my inner eye. So pleasant is the Vision that my thirst for the sight remains unquenched. Yet those eyes are different from the physical.

It is wrong to suppose that only matter and experiences about it are real and experiences pertaining to the spirit are unreal, mere hallucinations or superstitious credulity. Why should a fact be unacceptable simply because it is not objective or physical in character. It is irrational to demand a physical proof for a supra-physical

fact. The body and mind are not the whole of man. These are restricted to the surface mind. The limitless power of the soul lives beyond them. The Supreme Soul lives beyond them. The Supreme Essence resides in the human soul and, therefore, if there is a way to Him, it must be through that Soul.

Prophets and mystics are the channels through which the knowledge of Reality filters down into our human universe and they have all said with one voice: The mystic state (Sehaj) is a state of awareness in which the soul is re-united with its Source from which it had originally emanated. Through unbroken 'Naam Simran' and unbroken deep meditations a state of higher consciousness is reached where time and space can be completely annihilated and the soul made face to face with the Mother Soul - the Source.

ਅਨਹਦਿ ਰਾਤਾ ਏਕ ਲਿਵ ਤਾਰ ॥

Anhad rata ek liv-tar

ਓਹੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ਅਲਖ ਅਪਾਰ ॥

Oh gurmukhi(n) pavai alakh apaar.

Raag Basant p. 1183

He, who through 'Anahad Shabad' (the celestial music) is attuned to the Eternal Lord, attains Him.

All the traffic centers (the sense organs) should be under self-control before any progress in the spiritual journey is achieved.

ਊਚਉ ਥਾਨੁ ਸੁਹਾਵਣਾ ਊਪਰਿ ਮਹਲੁ ਮੁਰਾਰਿ ॥

oocho thaan suhavna, oopar mehal murar.

ਸਚੁ ਕਰਣੀ ਦੇ ਪਾਈਐ ਦਰੁ ਘਰੁ ਮਹਲੁ ਪਿਆਰਿ ॥

sach karni de paiai, dar ghar mehal pyar.

ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਈਐ ਆਤਮ ਰਾਮੁ ਬੀਚਾਰਿ ॥

gurmukhi(n) munn samjhai, Aatam Ram bichar.

Sri Raag p. 18

The mansion of the Lord stands upon the highest plan of Sublime Beauty. It is reached through true actions and love. One has to train one's mind, through guru's teachings, to contemplate on God.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਛਾਣੀਐ ਨਦਰਿ ਕਰੇ ਮਲੁ ਧੋਇ ॥

nij ghar(e) mehal pachanai nadar kare mul dhoe.

Sri Raag p. 18

Within the home of the Self, the Mansion of His Presence is Realised when He bestows His glance of grace, and doing so, washes away our sins. (His grace of course has to be earned by our own efforts.)

ਸੂਚੈ ਭਾਡੈ ਸਾਚੁ ਸਮਾਵੈ ਵਿਰਲੇ ਸੂਚਾਚਾਰੀ ॥

soochai bhandai saach samavai virle soochachari.

Raag Sorath p. 597

The True one can reside only in a true vessel. Purification of mind is, thus, the starting point for spiritual life. One has to first transform oneself into a pure being to qualify oneself for the vision in the state of Super-Consciousness. Jealousy, fear, lust, wrath, ego and other similar passions spring from within the lower self, and are born out of attachment to matter (maya). It is from these evils that freedom has to be achieved. When the lower self (mind - munn) has been conquered, the consciousness then can be raised from the physical plane to the spiritual plane.

Our Gurus have often spoken about this 'spiritual plane', this state of 'Super-Consciousness' in figurative speech and metaphors but ignorant self-seekers take it too literally.

ਨਵ ਘਰ ਥਾਪਿ ਮਹਲੁ ਘਰੁ ਉਚਉ ਨਿਜ ਘਰਿ ਵਾਸੁ ਮੁਰਾਰੇ ॥
nav ghar thaap mehal ghar oochou nij ghar vas murarai

Raag Tukhari p. 1107

He has created the body with nine doors (openings) but the tenth opening which is not physical leads to Dasam Dwar - the highest abode of the inmost Self.

ਉਪਰਿ ਗਗਨੁ ਗਗਨੁ ਪਰਿ ਗੋਰਖੁ
ਤਾ ਕਾ ਅਗਮੁ ਗੁਰੁ ਪੁਨਿ ਵਾਸੀ ॥

*ooper gagan, gagan par Gorakh,
ta(n) ka agam gur(u) pun vasee*

On the top is the 'Tenth Chamber' (Dasam-Dwar - the seat of Super-Consciousness) where abides the Supreme Being, the cherisher of the world. There lives the Inaccessible Enlightener.

It must be remembered that 'Ignorance' (Agyan, Avidya) mentioned so often in Gurbani is nothing but a combined illusion caused by ego, Maya (materialistic lust) and five vices, It is in this illusion that soul gets bound up. This illusion is the sole cause of separation. To Realise Him or to Merge in Him, this illusion must be removed. In other words ego (self-hood), Maya (materialistic lust) and five vices have to be annulled. This is achieved through Naam Simran and obeying guru's instructions as laid in Guru's Word (Gurbani).

Simran (or Jap) means remembering God through recitation of 'Mantra' given by an accomplished Guru (Master). When doing lovingly with faith and devotion, the highest state of perfection — 'Sehaj' can be achieved when soul comes in possession of its own-self.

He is the very Hearing of the ear;

He is the very Breath of the breath;
He is the very Mind of the mind;
He is the very Vision of the eye;
How can one measure Him?
For He is the Measure of all measures.
How can one prove Him?
For He is the proof of all proofs.

Yet, in spite of all these limitations, there is a way to reach the Unknowable, the Limitless, and the Ultimate Reality.

Stanza (Paudi) No. 6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ
tirath n(h)ava je tis bhava(n)
ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥
vin bhanai ke n(h)ae karee

tirath n(h)ava(n) je tis bhava(n)
tirath ਤੀਰਥਿ = (at) places of pilgrimage;
n(h)(ava(n) ਨਾਵਾ = (shall I) bathe;
bhava (n) ਭਾਵਾ = please; je tis bhava(n) = If
I could please Him.

I shall bathe at places of pilgrimage, only if by doing so I could please God.

vin bhanai ke n(h)ae karee
vin bhanai ਵਿਣੁ ਭਾਣੇ = without winning His pleasure or approval.

Ke n(h)ae karee ਕਿ ਨਾਇ ਕਰੀ = what good is such bathing?

If by such bathing I cannot win God's pleasure or approval, then what good is such bathing?

(In Guru Nanak's times bathing at places of pilgrimage was regarded a very sacred act. Even today

this ritual persists. People regard it as spiritually rewarding and flock in large numbers, on auspicious occasions to such places. Guru Nanak saw it as a fruitless myth. God's approval and grace cannot be won by simply taking a dip in so-called holy waters. According to Guru Nanak Salvation through bathing at places of pilgrimage is simply a myth. There is no truth in it. Such an act does not ensure God's pleasure and acceptance.)

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ
jeti sirath upaee vekha(n)
ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
vin karma(n) ke milai lai.

jeti sirath upaee vekha(n)
 jeti ਜੇਤੀ = whatever, entire; sirath ਸਿਰਠੀ = creation;
 upaee ਉਪਾਈ = created, (God has created); vekha(n) ਵੇਖਾ =
 that I see.

Of all the creation that God has created and that I can see...(sense is completed in the next line)

ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
vin karma(n) ke milai lai.

vin karma(n) ਵਿਣੁ ਕਰਮਾ = without God's Grace;
 ke milai Lai ਮਿਲੈ ਲਈ = what fulfillment can be
 found.

Out of God's entire creation that I can see, no one has ever found fulfillment except by His Grace.

(Guru Nanak makes very clear that fulfillment of the Self is neither by bathing at holy-spots nor by observing any other ritual. Fulfillment of Self is earning His Grace through devotional worship.)

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ
mutt vich rattan jawahar manik

ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

je ik gur ki sikh suni

mutt vich rattan jawahar manik

mutt ਮਤਿ = (in the) mind; rattan jawahar ਰਤਨ ਜਵਾਹਰ = diamonds, rubies and pearls (pious and admirable qualities); Gur ki sikh ਗੁਰ ਕੀ ਸਿਖ = guru's teachings and preaching; suni ਸੁਣੀ = listened to and followed, headed.

If instead of making futile efforts of bathing at places of pilgrimage, a person was to heed and follow guru's teachings, it will produce in him admirable virtues (gems and pearls) that will transform his life and help him earn God's grace.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

gura ik deh bujhaee.

gura ik deh bujhaee.

gura ਗੁਰਾ = O' guru!; ik deh bujhaee ਇਕ ਦੇਹਿ ਬੁਝਾਈ = make this one fact very clear in my mind—make this one understanding very clear in my mind.

O my guru master! Enlighten me in my mind, with this understanding.

(That understanding is stated in the next line)

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ

sabhna(n) jia(n) ka ik data

ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

so mai(n) visar na(n) jae

There is only one provider for all the beings; and that provider is God Himself whom I shall never put out of my mind and whom I shall never forget to thank.

Structural Study of Stanza (Paudi) No. 6

1. It is of no use dipping in so-called sacred waters at places of pilgrimage for achieving salvation. No one finds fulfillment and redemption except by His Grace.
2. Absorbing guru master's teachings enriches seeker's mind with invaluable qualities which win God's Grace.
3. Never be ungrateful to the provider-God by putting Him out of your mind. Thank Him for His gifts and bestowals by remembering Him in your heart and mind.

Stanza (Paudi) No. 7

*ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ
je jug chare arja
ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥
hore dasooni hoe.*

je jug chare arja
hore dasooni hoe.

je ਜੇ = If, even if; jug ਜੁਗ = yuga; arja ਆਰਜਾ = age; jug chare ਜੁਗ ਚਾਰੇ = the four ages of the Universe according to Indian cosmology; dasooni ਦਸੂਣੀ = ten times; hor dasooni hoe ਹੋਰ ਦਸੂਣੀ ਹੋਇ = was to increase further ten folds - even if it was to be the length of forty yugas.

Even if someone was to live a life of the length of four yugas; even if it was to be further extended ten times, (in other words, even if one was to live an unimaginable age of forty yugas) without Divine Grace, no one will take any notice of him in Lord's Kingdom.

(**Please note:** The main theme in this Paudi is "je tis nadar na avai ta(n) vaat na puchai ke. ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥" It means that if one was left without God's Grace, one would be insignificant and trash in Lord's Court and no one would care to solicit him. This theme is reflected throughout this Paudi.)

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ
nava(n) khanda(n) vich janiai
ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥
naal chalai sabh koe

nava(n) khanda(n) vich janiai
naal chalai sabh koe

nava(n) khanda(n) vich ਨਵਾ ਖੰਡਾ ਵਿਚਿ = in the nine continents, throughout the world in the entire universe; janiai ਜਾਣੀਐ = was well-known; naal chalai sabh koe ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ = all others were to follow him i.e. he was to command universal following.

Even if one was well known in all the nine continents (i.e. the entire world - traditionally the earth was so divided); even if one commanded universal following; without Divine Grace, none would care to accost Him.

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ
changa nao(n) rakhae kai
ਜਸ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥
jas kirat jag lai

changa nao(n) rakhae kai
jas kirat jag lai
changa nao(n) ਚੰਗਾ ਨਾਉ = good name; rakhae kai ਰਖਾਇ ਕੈ = having earned; jas kirat ਜਸ ਕੀਰਤਿ = fame

and respect; jag ਜਗਿ = in the world; lai ਲੇਇ = was to have, was to earn.

Even if one was to earn a good name and was to command prominence, respect and esteem in this world, without Divine Grace he will be disregarded in Lord's Court.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ

je tis nadar na aavee

ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

ta(n) vaat na(n) puchai ke

je tis nadar na aavee

ta(n) vaat na(n) puchai ke

je ਜੇ = if; tis ਤਿਸੁ = God; nadar ਨਦਰਿ = sight of favour, blessing, grace, benefaction; nadar na aavee ਨਦਰਿ ਨ ਆਵਈ = If one was not under the sight of kindness, favour and grace (of God); ta(n) vaat n(a) puchai ke = then no one takes any notice of him.

(Despite the renowned prominence and other distinctions that man can achieve in this world) if one was to miss God's glance of blessing and grace, no one will take any notice of him in God's Kingdom.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ

keeta(n) andar keet

ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥

kar doshi, dosh dhare.

keeta(n) andar keet

kar doshi, dosh dhare.

keet ਕੀਟੁ = literal meaning is 'ant', implied meaning would be an insignificant worm; keeta(n) andkar keet ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ = the most insignificant of worms;

kar doshi ਕਰਿ ਦੋਸੀ = pronouncing a sinner,
pronouncing a 'wrong-doer' pronouncing a reprobate;
dosh dhare ਦੋਸੁ ਧਰੇ = prosecutes and punishes (for sins
committed)

Without having earned God's Blessing and Grace
even a famous and well renowned person would be
treated like a lowest of the lowly in God's Kingdom.
He would be ignored like an insignificant worm.
Dharam Raj (the Celestial Judge - who judges the
deeds of all beings) will pronounce such a person 'a
sinner' and will punish him for his sins.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣ ਕਰੇ
Nanak nirgun gun kare
ਗੁਣਵੰਤਿਆ ਗੁਣ ਦੇ ॥
gunvantia(n) gun deh

Nanak nirgun gun kare

gunvantia(n) gun deh

nirgun ਨਿਰਗੁਣਿ = non-virtuous (person); gun kare
ਗੁਣ ਕਰੇ = makes virtuous; gunvantia(n) gun deh
ਗੁਣਵੰਤਿਆ ਗੁਣ ਦੇ = confers merits and virtues of a
commendable meritorious person.

O' Nanak! If God was to bestow His grace on
some one insignificant and non-virtuous, He would
confer unto him all the merits. God's Grace would turn
an insignificant, non-virtuous, non-meritorious person
into commendable, virtuous, meritorious personality.
God's grace transforms virtually useless and trash into
dedicated pious devout.

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ
Teha koe n(a) sujhee
ਜਿ ਤਿਸੁ ਗੁਣ ਕੋਇ ਕਰੇ ॥੧॥
je tis gun koe kare.

Teha koe n(a) sujhee
je tis gun koe kare.

Teha ਤੇਹਾ = like Him, like God; na sujhee ਨ ਸੁਝਈ = does not come occur to me, does not enter my head, does not come to my mind; je ਜਿ = ਜਿਹੜਾ, who; tis ਤਿਸੁ = ਉਸ ਨਿਰਗੁਣ ਨੂੰ that non-virtuous; koe ਕੋਇ = anyone gun kare ਗੁਣ ਕਰੇ = ਗੁਣਵਾਨ ਬਣਾ ਸਕਦਾ ਹੋਵੇ, could make him virtuous.

No one else crosses my mind who could change a useless non-virtuous person into a meritorious personality.

I cannot think of anyone else who could bring such a miraculous transformation of an insignificant person into a righteous, ethical, exemplary personality. All the worth proceeds from Him. No one can much His qualities! No one can equal Him!

Structural Study of Stanza (Paudi) No. 7

1. Without earning God's Grace man is worthless. Despite prominence, fame and distinctions in other worldly fields, if man misses earning God's Grace, he is judged worthless and trash in God's Kingdom.
2. God's Grace can transform a useless person into a virtuous enlightened personality.
3. His Grace is earned through 'Simran (devotional meditation) 'bhakti' (worship).

Note: Dharam Raj (literal meaning = the King of righteousness) according to Hindu mythology is another name for Yama - the celestial Judge of the deeds of all beings. He is said to be the offspring of Sun. His mother's name is stated in

Sanskrit Granths as Sangya. He has a twin-sister named Yami. He is the sole master of a city called Sanyamni and lives in a palace named Kalichi. While passing judgement on beings for their deeds he sits on a throne called Vicharbhoo. He has a substantial sizeable ledger wherein his clerks make a true and accurate record of the deeds of all the beings. This ledger is called Agusandhani. Soul, after completing its life journey is adjudicated in Dharam Raj's court. Both good as well as sinful record of all deeds is read out to the soul. The next incarnation of the soul is according to the judgement passed by Dharam Raj.

Sikhism has no faith what-so-ever in Dharam Raj described above.

In Sikhism Dharam Raj is just a metaphoric, symbolic figure with a deeper implication. True Dharam Raj is man's own inner conscience which continually passes judgement on every deed of significance. Similarly Chitar and Gupt are man's conscious and sub-conscious mind. It is entirely up to the individual to pay heed to or to ignore the inner-voice of the conscience. In the long run good deeds are well rewarded in life while we have to face the unpleasant consequences of evils. The effect of the past on the present and the creative capacity to build a good future from the present can go side by side. As the past cannot be cancelled altogether, therefore, the future that proceeds from it cannot be entirely free. If every good act brings

its rewards and every evil act its retribution, it means that instead of leaving things to chance, man is being prompted to master his own destiny.

Sikhism does believe that habits formed during the life-time do go with the soul in the form of 'congenital tendencies' (sanskar). At death, the same nature is carried by the soul to its next journey. The gross elements of the body get dissolved, but the 'self' with its psychic elements finds a new body where it can fulfill itself. In the next incarnation the nature of the being develops according to these basic 'congenital tendencies'. God is not mere Law (Hukam) or a mere mechanical principle, but is a living Reality with a Will, right within us. He is a just God and gives man what he deserves. But He is also a merciful God that works inside man and through the conscience of man and brings about his Release. The Release is not after life but here and now during our life-time. His mercy or His Grace is hidden in His justice. His Mercy does not come from outside. It comes from God present in every heart. Guru Nanak's message to the erring man is:

ਆਪੁ ਪਛਾਣਿ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥

aap pachan(e) Hari pavai soe

Raag Asa p. 423

***By thyself shall thou free thyself for self is the
friend of self as well as its foe.***

However for such transformation of self, assistance of a true Guru is necessary. Without Guru's guidance and help the past will have a pre-dominant effect on the future.

God's Kindom:

God's Kingdom is not a separate planet somewhere in the sky or void above, from where He governs the universe. The entire universe is His Realm and Domain. Since He is uniformly present in His creation. The entire creation is His Kingdom.

Grace:

This is a cardinal doctrine in Sikhism. It occurs repeatedly in Sri Guru Granth Sahib ji as 'nedar' , 'karam' (Arabic word), 'bakhshish' (Persian word), 'parsad', 'daya' , 'kripa or kirpa' (Sanskrit word).

Grace in Sikhism is sought for and earned through prayer and devotion. Its descent is the ultimate Divine mystery. Liberation, while earned through devotion and good deeds, comes ultimately through Divine Grace.

Grace is related to the law of Karma but it comes in a mysterious manner by the Divine Will.

In Sri Raag Ki Var by Guru Ramdas ji, Guru Nanak affirms in a 'shalok' that the Divine mystery of grace is absolutely beyond human reasoning and calculation. Actually, that is what the nature of grace is. The 'shalok' reads:

*Datin Sahib sandiyan kya chalai tis nal(e)
Ikk jagande na lehan, ikna suttian dae uthal*

Siri Raag p. 83

The Lord's blessings cannot be forced out of His hands. Some even while awake cannot attain them; while others He confers these by shaking them awake.

No amount of intellectual search or performance of ritual, or practices of hatha-yoga or other such devices can force it out of God's hands.

Again:

*Lekhai keteh na chhutiya Khin khin bhulan har,
Bakshan har baksh lai, Nanak par utar.*

Raag Gaudi Bavan Akhri p. 261

No way can we find liberation through our achievements. You are the Liberator. Take Nanak across the world-ocean. How does grace come? Hints to that effect are given from the spiritual experiences of Gurus. The Lord is responsive to prayer and devotion:

*Jithai Hari aradhiyai,
Tithai Hari mitt sahai;
Guru Kirpa te Hari munn vasai,
Horat bidh(e) laya na jai.*

Raag Suhi p. 733

Where the Lord is meditated on with devotion, there He comes as a friend and helper. Through Guru Master's grace the Lord lodges in the heart. By no other device can He be found.

*ja(n) kai Simran sabh kachh paiyai
birthi ghal na jai.*

Raag Sorath, p. 617

By contemplation of Him are obtained all the boons. The devotee's endeavour does not go waste.

Devotion therefore is not a fruitless heart-breaking quest doomed to failure. He is rather responsive to devotional contemplation only.

Stanza (Paudi) No. 8

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥

sunia sidh pir sur nath

suniai ਸੁਣਿਐ = ordinarily, 'suniai' means 'listen-

ing'. However in Paudi 8,9,10, and 11 'suniai' implies 'listening intently and absorbing Guru's holy teaching.

sidh ਸਿਧ, pir ਪੀਰ, sur ਸੁਰ, nath ਨਾਥ = are titles for various religious and spiritual statuses.

suniai sidh pir sur nath

Absorbing Guru's teachings (and following faithfully his instructions) one can achieve spiritual status of sidhas, pirs, surs and naths.

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

suniai dhart dhaval akash

dhart ਧਰਤਿ = earth; dhaval ਧਵਲ = ਚਿੱਟਾ white (bullock); akash ਆਕਾਸ = sky (mythical story that the support of the earth and the sky—the stratosphere, is a white bullock)

suniai dhart dhaval akash

On absorbing Guru's teachings cosmic esoteric mysteries of the universe are revealed to the seeker. He gives up belief in absurd stories of a mythical bull supporting the earth; as it is revealed to him that the invisible support of the earth is none else but the hidden scientific-forces which are the command and power of God.

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥

suniai deep loa patal

deep ਦੀਪ = continents of earth; loa ਲੋਅ = various realms of the universe; patal ਪਾਤਾਲ = nether regions

suniai deep loa patal

On absorbing Guru's teachings it is revealed to the seeker that God's might (what we know as scientific forces) are the leverage for continents, various realms and nether regions of the universe.

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

suniai poh na sakai kaal

poh na sakai ਪੋਹਿ ਨ ਸਕੈ = cannot frighten; kal
ਕਾਲੁ = death

suniai poh na sakai kaal

On absorbing Guru's teachings even death cannot frighten the seeker. The seeker becomes immune from the fear of death.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

Nanak bhagta(n) sada vigas

bhagat ਭਗਤ = devotees; sada ਸਦਾ = ever, always;
vigas ਵਿਗਾਸੁ = bliss, spiritual bliss

Nanak bhagta(n) sada vigas

Nanak says that God's devotees are ever in a state of spiritual bliss.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

suniai dookh pap ka naas

dookh ਦੁਖ = suffering; pap ਪਾਪ = sin; naas ਨਾਸੁ =
annulment, ending

suniai dookh pap ka naas

Ob absorbing Guru's teaching a seeker ends his suffering and sin.

Structural Study of Stanza (Paudi) No. 8

Absorbing Guru's teachings and carrying out Guru's instructions practically in life can enhance the seeker spiritually in several ways;

1. The seeker is exalted to the status of sidhas, pris, and naths.
2. One is mentally and spiritually enlightened and so gives up baseless mythical beliefs - for instance, 'earth is supported by a bullock'

3. The seeker becomes immune to the fear of death.
4. God's seekers end their sin and suffering by moulding their lives according to Guru's instructions.
5. God's devotees enjoy a state of perpetual bliss.

Stanza (Paudi) No. 9

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥

suniai is(h)ar Barma Ind

Ishar ਈਸਰੁ = Shiva; Barma ਬਰਮਾ = Brahma; Ind ਇੰਦੁ = Indra

suniai Is(h)ar Barma Ind

On listening intently and absorbing Guru's holy teaching one can achieve the same spiritual status as that of Shiva, Brahma and Indra.

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥

suniai mukh salahan mand.

suniai ਸੁਣਿਐ = listening intently and absorbing the holy teaching,

mukh mand ਮੁਖਿ ਮੰਦੁ = despicable face, despicable person.

mukh salahan ਮੁਖਿ ਸਾਲਾਹਣ = praiseworthy face, praiseworthy person.

On listening to the holy teaching of the Guru attentively and absorbing it, transforms a despicable sinning person into a praiseworthy personality.

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥

suniai jog jugati tan(e) bhed

suniai ਸੁਣਿਐ = listening intently and absorbing.

jog ਜੋਗ = ਮਿਲਾਪ union, union (with God);

jugati ਜੁਗਤਿ = literal meaning would be art, skill, tact; implied meaning is training and capability (of

finding union with God); tan ਤਨ = body; tan(e) ਤਨਿ = inside the body.

suniai jog jugati tan(e)bhed.

On listening to Gurus holy teaching intently, absorbing it, and following the instructions therein one can Realise the presence of God within oneself and find union with Him.

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥

suniai s(h)asat simriti ved

s(h)ast; ved = ਵੇਦ = four Vedas of Hindu faith
s(h)asat simriti ved ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ = scriptures, scriptural knowledge that leads to esoteric powers and Realisation.

Absorption of holy teachings of Spiritual Masters, as in scriptures, brings true knowledge of esoteric powers and God—Realisation.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

Nanak bhagta(n) sada vigas

bhagta(n) ਭਗਤਾ = devotional worshippers, saints
The word 'bhagat' stands for a holy man, other than Guru, whose utterances have found a place in 'Adi Granth.' Equivalent of 'bhagat' in Sikhism is 'saint - sant — ਸੰਤ' or pooran - Gurmukh; sada ਸਦਾ = always, for ever; vigas ਵਿਗਾਸੁ = spiritual bliss.

O' Nanak! God's devotional worshippers are for ever in spiritual bliss.

(God's devotional worshippers succeed in Realising God through practicing Guru's preaching and enjoy a state of permanent spiritual bliss in their life. This cannot be said of those involved in Hatha Yoga and other similar practices.)

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

suniai dookh pap ka naas

dookh ਦੁਖ = pain, suffering, affliction; paap ਪਾਪ = wrong doings; naas ਨਾਸੁ destruction, end, annulment.

On listening to Guru's instructions intently and absorbing them a devotee sheds all his sins and gives up his wrong doings. He ends all his 'pain and suffering'.

Structural Study of Stanza (Paudi) No. 9

The whole paudi points out of the significance of listening intently to Guru's instructions as laid down in 'Gurbani'; understanding the instructions laid therein, and then following them faithfully.

Anyone doing that:

1. holds the spiritual status of a deity
2. is totally transformed into an honourable, laudable, meritorious personality.
3. finds union with God within himself; is invested with full scriptural knowledge that leads to esoteric powers and Realisation.
4. is a true devotee and stays in spiritual bliss for ever.
5. annuls suffering and sin for good.

Stanza (Paudi) No. 10

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥

suniai sat santokh gyan.

suniai ਸੁਣਿਐ = listening to the Holy Teachings intently-absorption of the Holy Teachings; sat ਸਤੁ = charity, goodwill, compassion, concern and consider-

ation for others; santokh ਸੰਤੋਖ = contentment, fulfillment, satisfaction, composure, equanimity, tranquility; gyan ਗਿਆਨੁ = spiritual illumination, spiritual enlightenment, spiritual awakening, spiritual awareness, spiritual revelation.

Absorption of holy teaching brings about in a devotee the sense of contentment and fulfillment within. It also produces concern, compassion and consideration for others. The devotee becomes benevolent and charitable and finds pleasure in giving to others in need. Absorption of holy teaching brings in him spiritual awareness that changes his outlook of life.

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

suniai athsath ka ishnan

atsath ka ishnan ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ = bathing in holy waters at sixty-eight recognized holy places. (In India, traditionally, sixty eight holy bathing spots - called tiraths are known. Literally, the word tirath means a river-bank. It is a mythical belief that bathing in waters at such places, especially on certain auspicious days can wash away sins and purify a person spiritually. Sikhism has no faith in such a belief. Water can wash the body from outside. How can it possibly purify the mind (the manna) or the soul? According to Guru Nanak, Naam or devotion to God is the true 'tirath'. So also is Guru the true 'tirath', devotion to whom brings merit that excels bathing at the sixty-eight 'tiraths'.)

suniai athsath ka ishnaan

Absorption of holy teaching cleanses the mind of

all vicious thoughts. It is therefore the true 'tirath ishnan'. Absorbing Guru's teaching amounts to bathing at sixty-eight places of pilgrimage.

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥

suniai pad pad paveh maan

pad pad ਪੜਿ ਪੜਿ = ਪੜੁ ਪੜੁ ਕੇ = through learning and education; maan ਮਾਨੁ recognition, respect.

Just as a person gains recognition, esteem and respect through worldly education, so does a true devotee of God command universal reverence and veneration through absorption of holy teaching.

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

suniai lagai sehaj dhyan

lagai = ਲਾਗੈ = comes by, comes to have

sehaj ਸਹਜਿ = It is the highest state of spiritual achievement where mind can be focused on God in unwavering deep meditation. This is possible only when the effect of materialism and 'five vices' is totally effaced from mind. Such focusing or tuning of mind is through meditation and devotion in contradiction to Hatha Yoga;

dhyan ਧਿਆਨੁ = concentration of mind, single-minded absorption, unwavering and undistracted engrossment.

Through absorption of holy teaching a devotee comes to have concentration of mind to be attuned to the Lord.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

Nanak bhagta(n) sada viga

bhagta(n) ਭਗਤਾ = in (hearts) of bhagats; sada = ਸਦਾ = always, continually, consistently; viga =

ਵਿਗਾਸੁ = heavenly joy, Divine happiness, spiritual ecstasy, spiritual bliss.

Bhagats enjoy in their hearts consistent spiritual bliss. They enjoy a state of perpetual bliss within.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

suniai dukh pap ka nas.

dookh ਦੁਖ = pain, grief, suffering; pap ਪਾਪ = sin, wrong-doing, immoral and evil acts.

Absorption of holy teaching ends sin and suffering of a devotee.

Structural Study of Stanza (Paudi) No. 10

1. The internal listening of 'Guru's Word' brings about the Divine intuitive knowledge in a devotee. He is spiritually enlightened. The material greed ends. He finds lasting contentment and fulfillment within, and kindles desire to help the needy.
2. The internal listening of 'the WORD' brings about universal recognition and reverence.
3. The internal listening of holy teaching leads to the experience of 'Sehaj Avastha' the highest human spiritual experience.
4. Sehaj is an experience of everlasting peace and bliss which 'sadhus' and 'rishis' often mention as 'mahan-sukh'.

The internal listening of holy teaching leads to permanent bliss or 'mahan-sukh'.

Food for Thought - The Concept of Sehaj in Sikhism

What is true happiness and how is it to be achieved? Is it related to the body or to the soul? Does it lie in things material or elsewhere?

Every one craves for happiness and no one for unhappiness. Yet the search for happiness leads to more unhappiness. The self-willed man does not realise that material things may provide temporary satisfaction. Man's true self is non-material and permanent. Therefore true and permanent happiness cannot be material. Physical pleasures and enjoyments are all illusionary. To achieve true happiness, free from all pain and grief, one has to revert to one's 'natural self' and learn to live a life of truth, goodness, freedom and love. This is called the life of the spirit or 'living a spiritual life'. This implies moral and spiritual transformation - it is achieving mastery over one's own self.

Man's chief enemy is his own unruly nature that creates all the dark forces within him. He must undergo a spiritual evolution to enter the spiritual realm. The soul should be restored to its natural condition of purity, perfectly in harmony with the mother-soul (God) so as to generate a permanent state of peace and tranquility. This is called 'SEHAJ', the Blissful State, the State of Equipoise, the State of Harmony and Balance, a State of 'Divine Peace, Tranquility and Wisdom'. It is a state of mastery of mind over matter; it is a mastery of shiva (soul) over shakti (matter). Greed, attachment, lust, wrath, ego lose their hold over man. Instead love, compassion and goodness - the true virtues flow freely and spontaneously in man's heart and mind. It is a state so natural that even the awareness of doing anything good is absent.

Sehaj is a complete, unalloyed and absolute blending of the 'individual self (atman-soul) with the Universal Self (Parmatma) who is none other than God Himself. Sehaj is indeed the last reach of human experience, beyond which lies the realm of formlessness and in-articulation. Merger of the soul with the Ultimate Absolute produces infinite inner power in the devotee which makes him rise above pain and grief, joy and sorrow, friend and foe, praise and slander. One remains completely unaffected and unswayed by pleasure, grief, pain, attachment or fear. Honour and dishonour do not matter at all. Hopes and desires rise no more. It is a complete detachment from the world form within. In 'Aad Granth Sahib' it is also referred to as 'chautha pad' and 'turya avastha'. Buddha (Mahatma Budh) called it 'Nirvana' or Nirvan-Pad. Sehaj being a blissful state, 'rishis', 'munis' and 'sadhus' called it 'amrita' or 'maha(n)rasa'. Sehajyan Buddhists call this peaceful, blissful, radiant, changeless and, hence, wave less experience as 'Mahan Sukha'. Much more significant are the two terms 'dasam duar' and 'anhad shabad' both being technical and symbolic in their use. The phrase 'Anhad Shabad' as it appears in Sri Guru Granth Sahib is **not** used to indicate any yogic-experience but is a symbolic phrase used to communicate a mystical experience that cannot be expressed in words. The conception of 'dasam duar' or the tenth door is to distinguish the door (spiritual state in fact) leading to cosmic experience from the nine physical openings on the human body.

Spiritual quest is a matter altogether internal to

man. For final merger of the 'Self' with the 'Universal Self' one has to go through certain stages of spiritual discipline. Guru Nanak named them as 'Khands'. These are Dharam Khand, Gian Khand, Sharam Khand, Karam Khand and Sach Khand. I will explain these Khands at a later stage in the concluding stanzas (pauris) of Japji Sahib. It would be enough here to indicate that neither 'God's Grace' nor 'the merger' are a matter of accidental happening, as if in a sudden flash. To reach up to the state of Sehaj or the merger (the absolute union) one has to prepare oneself through a rigorous process of discipline (or sadhna). Basic in this discipline is the conquest of the mind. According to Guru Nanak:

‘ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ’

'mun jítai jag jeet'

It means that "conquering the mind is the conquest of the world". The conquest lies in:

1. destruction of effacement of ego and the other four vices namely lust, wrath, avarice and attachments.
2. annulling the attachment to wealth and worldly objects taking them to mean nothing more than illusion and trickery (maya). (The material world is to be taken as a realm of abstraction and extinction)
3. ending the waves of duality. Sehaj is a state where there are no two. Duality (ਮੇਰ-ਤੇਰ mine & thine) therefore must end.

Thus if the soul is to realise its true self, it must first direct itself inwards. Liberation from the

servitude of its own passions is the pre-requisite. Through discipline of the mind and senses and through a pure & virtuous life acquired through self control, enlightenment comes. One knows one's true self when this awakening comes. The false out-look changes for the true one. The world changes its complexion and assumes a new meaning. This spiritual evolution restores the soul to its natural condition of purity perfectly in harmony with the 'Life Principal', so as to yield peace and tranquility. This is the Blissful State of Sehaj, the state of equipoise the state of harmony and balance, the state of Divine tranquility and wisdom. In this state the life is in tune with the 'Self of all selves'. Now the Reality behind the physical is grasped. The Essence beyond the transitory is sensed.

Apart from the characteristics of peace, tranquility, wonderment and bliss Gurus recognized another that of 'Anahad Shabad' - 'the Unstruck Sound' which one experiences within one-self at that ultimate state of being. Anahad Shabad is also referred to as 'Amrit'. According to the Gurus, in whichever manner one seeks to describe the 'Sehaj-experience' it's real nature will elude understanding in human language. The mystical experience of Sehaj cannot be translated in any human language nor can it be communicated to others in any other manner. To know it, one has to experience it.

After the 'Sehaj Experience' the Lord seems prevalent everywhere—in the gushing river, in the dark woods, in the blue skies, and more clearly, in every living being. In a nutshell 'Sehaj' is the mastery of

mind over matter (maya) which is nothing more than trickery and illusion.

Lastly the recognition of an accomplished Guru (Satguru) is essential for any spiritual quest. Mind is ultimately the cause of both bondage and freedom. It is through Guru's Word (Bani) and Simran that greed, attachment, lust, wrath and other bondages lose their hold over man. He who acquires Sehaj is called Braham Gyani (Man of Divine Wisdom) - a God-conscious man.

To an ordinary person praise or flattery provides inward satisfaction while dispraise embitters and angers. Pleasure cheers up while pain depresses. Wealth produces conceit and poverty kills self-respect. But when 'Sehaj is attained all duality is lost. A balanced state is reached in which friend and foe are alike. One remains untouched by praise or blame and regards happiness and sorrow alike. One becomes pure, selfless, humble forgiving, ever contented and jealous of none. One neither causes dread to others nor is afraid of others. One renounces all attachments and worldly desires and remains dedicated to the service of humanity. No ups and downs in life can ever disquiet him.

This is the state of Sehaj; a state difficult to attain, but blessed really is the man who can attain it.

Stanza (Paudi) No. 11

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥

suniai sara(n) guna(n) ke gah.

sara(n) ਸਰਾ = ਸਰੋਵਰ (of) oceans; guna(n) ਗੁਣਾ = (of) virtues; gah ਗਾਹ = ਗਾਹੁਣ ਵਾਲੇ

followers of - practisers of.

By absorbing holy teachings the devotees cross

through the ocean of virtues. In other words the absorption of Naam (the holy word) brings about knowledge of Spiritual Truths and the devotee becomes an ocean of virtues (he acquires abundant virtues).

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

suniai Sheikh Pir patshah.

Sheikh ਸੇਖ and Pir ਪੀਰ = these are titles of Sufi fakirs according to their spiritual exaltation;

patshah ਪਾਤਿਸਾਹ = king, ruler. The implied meaning is ruler of people's hearts.

By absorption of holy teachings one may acquire states of spiritual holiness like Sheikhs and Pirs. People come to love and adore such a devotee to the extent that he rules their hearts.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥

suniai andhe pave(n) raah(u).

andhe ਅੰਧੇ = spiritually blind - those lacking spiritual insight - spiritually ignorant. pave(n) raah ਪਾਵਹਿ ਰਾਹੁ = find the path of spiritual ascent, find the way to redemption.

By absorbing the holy teaching, even those spiritually ignorant find the way to redemption.

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

suniai haath hovai asgah.

haath hovai ਹਾਥ ਹੋਵੈ = seems nearer, seems closer, comes within reach with whom you can associate; asgah ਅਸਗਾਹੁ = far, beyond reach.

God who seemed to be somewhere very far away and beyond reach, before, now appears to be very close and within reach on absorption of Naam. (As a matter of fact, God seems to be a constant companion within.)

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
Nanak bhagta(n) sada vigas.

Says Nanak God's devotee, on account of having absorbed the holy teachings abide ever in bliss. They enjoy a state of perpetual bliss.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥
sunia dookh pap ka nas.

dookh ਦੁਖ = pain, grief, sorrow, suffering; pap ਪਾਪ = wrong doings, act of evil, sin.

Absorption of holy teaching prevents sinning and consequently annuls the sorrow and suffering which are the results of sinning.

Structural Study of Paudi (Stanza) No. 11

In this stanza, as in the previous three, there is glorification of Naam and its contribution to the mental, moral and spiritual stature of the devotee (Bhakta). Hearing Naam does not imply a mere mechanical hearing nor is the hearing simply confined to the intellectual plane. It is hearing Naam in the remotest part of the soul that had remained slumbering thus far but has now awakened.

1. Naam has reached deep down the consciousness of the devotee and has influenced his mental and spiritual faculties enabling him to discover gems and jewels of wisdom and virtues.
2. The spiritual pilgrim is enlightened and becomes a man of knowledge, wisdom and vision. He acquires 'orders of holiness' (exalted statuses in the spiritual ascent) like Sheikh, Pir, Sultan (patshah).

3. God seems very close, indeed within oneself, with whom one can converse and associate.
4. Such absorption of holy teaching destroys all sins and sorrows and the devotee lives in a state of perpetual bliss.
5. Stanzas 8-11 were based on significance of listening to Naam, though that listening is confined to the intellectual plane. Guru Nanak in those stanzas stated how such 'listening' or 'hearing' contributes to the mental, moral and spiritual development of the devotee.

Stanzas (12-15) are on 'believing' Naam (the Word). 'Believing' here does not simply mean having firm faith in 'Naam' and the mental, moral and spiritual conversion it brings about in a devotee. It means much more than that. It means that Naam is enshrined in heart and that the devotee (Bhagat) is filled with the Lord through and through. His little self (ego) melts away enabling him to swim the world-ocean (Ocean of Being). He gathers the wonders of the inner world and consequently is in perfect peace and inexpressible calm, confidence and happiness. The Guru admires and glorifies such a devotee who is lost in the Divine Infinity and delights in His Love.

Stanza (Paudi) No. 12

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥

manne ki gati kahi na jae

manne ki ਮੰਨੇ ਕੀ = of the 'believer' - of the devotee who believes in 'Naam Simran' (recitation) with such

a firm faith that he enshrines the Naam in his heart. By 'enshrining in the heart', I mean 'being able to recite Naam in one's heart without the use of the tongue - the Jaap', recitation converts itself to the Ajappa form, the inarticulate form.)

Gati ਗਤਿ = exalted state of mind - high spiritual state of mind; kahi na jae ਕਹੀ ਨ ਜਾਇ = cannot be stated, cannot be described.

Inexpressible is the state of mind of a devotee who enshrines Naam in his heart and mind with firm faith and devotion.

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

je ko kahai pichhai pachhutae.

Whosoever attempts to relate the 'exalted state' of a 'devoted Believer', in the end, regrets of his rashness, because he realises that he could not do proper justice to the devotee that he deserved. Every description of such a spiritually exalted devotee (Bhagat) would be inadequate. All words will fall short to express the glory of a devotee who is a true believer of Naam. No words of any language can ever express the glory of a true 'Believer of Naam'.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥

kagad kalam na likhanhar

kagad na ਕਾਗਦਿ ਨ = there is no sufficient paper; Kalam na ਕਲਮ ਨ = there is no fast moving pen; na likhanhar ਲਿਖਣਹਾਰੁ = nor a (good) writer.

There is neither (sufficient paper nor (a sufficiently fast moving) pen nor (a good) writer to state the glory of true 'Believer of Naam'. No one can ever record and justify the true glory of a 'Believer' with pen and paper.

ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥
mane ka beh karan vichar.

beh ਬਹਿ = by sitting together; karan vichar ਕਰਨਿ ਵੀਚਾਰੁ = were to reflect on - were to think and assess together. Even if spiritual assessors philosophers in divinity were to sit together and pool their efforts together to assess and appreciate the spiritual achievement of a devotee, who has awakened to Higher Consciousness through Naam, will fail to penetrate his glory.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

Aisa Naam Niranjan hoe.

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

je ko munn janai mun(e) koe

aisa ਐਸਾ = such; aisa Naam ਐਸਾ ਨਾਮੁ = such (wonderful) is the glory of Naam.

je ko ਜੇ ਕੋ = if one was to; munn janai ਮੰਨਿ ਜਾਣੈ = (who has learnt) to have belief and faith in Naam; mun (e) ਮਨਿ = in heart and mind; koe ਕੋਇ = anyone.

Such great is the glory of Naam of God (the Lord's Word) (enshrined in the hearts of true devotees) as in mentioned in this stanza. But such glory is appropriate only to those (chosen few) who have learnt to have full faith and belief in (the power of) Naam in their hearts and minds.

Structural Study of the Paudee (Stanza) No. 12

1. 'Believing Naam' as mentioned in the stanza is not merely accepting or adopting Naam, as one adopts a creed. It means the enshrining of Naam firmly in the heart. Believers's Jaap (his recitation of Naam) becomes internal which does not involve the use of mouth or tongue.

In effect the devotee is filled with Lord through and through. His little self melts away into Divine Infinity. In the peace and quiet of his inner world he delights in His Love.

2. The glory of a mortal converted into a Bhagat (devotee), awakened in Lord's Love, cannot be expressed in any words.
3. Naam enshrined in heart is 'Ajappa Jaap' which brings about the spiritual grandeur and loftiness.

ਬਿਨੁ ਜਿਹਵਾ ਜੋ ਜਪੈ ਹਿਆਇ

bin jehwa jo japai

ਕੋਈ ਜਾਣੇ ਕੈਸਾ ਨਾਉ ॥

koee janai kaisa nao (n).

When one is able to recite Naam in one's heart, without the use of tongue, knows the unfathomable power of thy Naam. It is this Naam enshrined in heart, that brings about the exalted spiritual state of the devotee.

Paudee (Stanza) No. 13

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥

manai surat hovai mun(e) budh(e).

manai ਮੰਨੈ = believing Naam (Word), i.e. practicing Naam with devotion and faith.

Surat ਸੁਰਤਿ = mind, Self; budh ਬੁਧਿ = intellect
Practicing Naam with faith and devotion lifts devotees mind and intellect and his consciousness is exalted to higher spiritual levels.

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

manai sagal bhavan ki sudh.

sagal ਸਗਲ = entire; bhavan ki ਭਵਣ ਕੀ = of universe; sudh ਸੁਧਿ = awareness

Practicing Naam with faith and devotion produces in the devotee awareness of God prevailing throughout the universe.

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥

manai mu(n)h chota(n) na khae.

mu(n) ਮੁਹਿ = lit. meaning : (on the) mouth, intended meaning : (on the) face; chota(n) ਚੋਟਾ = blows, punishment.

A devotee practicing Naam with faith and devotion does not endure punishment inflicted by five cardinal vices, namely : illicit desire (Kaam), rage or fury (krodh), greed (lobh), undue attachment (moh) and ego (hankar).

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

manai jam kai sath na jai.

jam (ਜਮ) = Yamas (NOTE : Yamas is only a symbolic term. In fact the so called Yamas are one's own wrong-doings which cause suffering)

jam kai sath na jai (ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ) = does not tread the path of Yamas - does not endure the punishment of Yamas - one abstains from wrong-doing and therefore does not face the sufferings which result from immoral and sinful actions.

A devotee who practices Naam with faith and devotion has not to accompany yamas. He is not subjected to the punishment of Yamas. The intended meaning is that as the devotee abstains from immoral and evil actions he has not to face any consequential suffering.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

aisa Naam Niranjan hoe

aisa (ऐसा) = such - so rewarding; Naam

Niranjan (नाम निरंजन) = Lord's Naam.

So immaculate and rewarding is Lord's Naam (the Word) (if only was to practice it with devotion and faith)

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

je ko mann janai mun (e) koe.

je ko (ਜੇ ਕੋ) = if one was to; mann janai (ਮੰਨਿ ਜਾਣੈ) = (if one was to) act on 'the sacred word'; mun(e) (ਮਨਿ) = (in the) mind; koe (ਕੋਇ) = any one.

Provided firm faith for 'the sacred word' was fixed in one's mind and if one was to actually live the teachings of the 'sacred word' in one's life, one is rewarded immensely.

Structural Study of the Paudee (Stanza) 13

1. Practicing Naam regularly with faith and devotion is immensely rewarding.
2. Not only one's mind and intellect are elevated, one's consciousness is also exalted to higher levels. All levels of spiritual enlightenment are revealed to the seeker.
3. One achieves spiritual awareness whereby one can experience God prevailing in everyone and everywhere.
4. One refrains from evil and sinful actions and therefore has not to face consequential sufferings, symbolically referred to as yamas.

Paudee (Stanza) No. 14

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥

mannai marg(e) thak na pai

marg(e) (ਮਾਰਗਿ = on the path (to God Realisation);
thak na pai ਠਾਕ ਨ ਪਾਇ = meets no obstacles, hurdles;
na pai = does not face, does not encounter.

Practicing Naam (the word) with full faith and devotion, one does not encounter hurdles like 'materialism' (maya) and five vices (lust, wrath, greed, attachment and ego) on his path to God Realisation. These obstacles, mental in nature, obstruct any spiritual progress.

However one who practices Naam with faith and devotion overcomes these hurdles.

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥

mannai pat seo(n) pargat jai.

pat seo(n) ਪਤਿ ਸਿਉ = with respect and honour;
pargat ਪਰਗਟੁ = famous, well known, distinguished,
esteemed; jai ਜਾਇ = departs, leaves the world.

A person who practices Naam with faith and devotion earns honour and fame in his life and departs to the next in glory. In other words, he lives in fame, dies in fame and is well remembered in this world after his departure.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥

manai mag na chalai panth.

mag ਮਗੁ = ਮਾਰਗ, highway, broadway, well-known and accepted path of God-Realisation-namely the path of Naam Recitation (naam Simran) and love.

na chalai ਨ ਚਲੈ = does not tread, does not walk on;
panth ਪੰਥੁ = subway, bye-way, bye-ways of sects, creeds and of fruitless rites and rituals.

One who practices Naam with faith and devotion keeps to this highway and does not go astray into bye-

ways of sects, creeds and fruitless rites and rituals. The highway is the Universal Religion that involves service to God through meditation on Him and service to humanity.

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

manai dharam seti(n) sanbandh

One who practices his 'faith' (religion, belief) with devotion, sticks to his faith firmly without wavering and develops a direct relationship with God.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

aisa Naam Niranjan hoe.

aisa ਐਸਾ = is so immaculate, so wonderful and rewarding;

Naam Niranjan ਨਾਮੁ ਨਿਰੰਜਨੁ = God's Word-Lord's Word - the Holy Word.

So immaculate and rewarding is the Holy word :

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

je ko man(n) janai mun(e) koe.

je ko ਜੇ ਕੋ = if one was to; mun(n) jane ਮੰਨਿ ਜਾਣੈ = learn to have full faith; mun(e) ਮਨਿ = in mind; koe ਕੋਇ = one, someone.

-----that if only one was to have full faith in its rewards in one's mind (one would be rewarded with the fruit of God Realisation.)

Structural Analysis of Stanza (Paudee) 14

1. Naam Recitation is the true service to God and this is the highway to God. It is the only Universal Religion that is fruitful and ought to be followed with firm faith and devotion.
2. Sects and creeds, including rites and rituals are fruitless bye-ways. One following the 'highway'

has to be watchful not to be lead astray into the narrow byeways of sects and creeds.

Paudee (Stanza) No. 15

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥

mannai paveh mokh duar.

mannai ਮੰਨੈ = 'mannai' in Panjabi comes from the word 'manana' ਮੰਨਨਾ which means 'to have deep, firm faith and devotion'. The implied meaning is 'practicing Guru's teaching faithfully. paveh ਪਾਵਹਿ = finds, achieves, attains, reaches; mokh ਮੋਖੁ (ਮੁਕਤੀ) = salvation, liberation, redemption or deliverance of the soul. The devotee, who puts into practice Guru's teachings (in his life) finds door to Salvation. In other words, he finds Salvation for his soul. His soul is redeemed from the cycle of life and death.

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

mannai parvarai sadhar

parvarai ਪਰਵਾਰੈ sadhar ਸਾਧਾਰ = makes his family (of sat-sangis) take the prop (support) of Guru's teachings. The devotee who himself practices Guru's teachings faithfully makes the family of his 'fellow-devotees' also take the support of Guru's teachings. He gives the prop of Naam (Word) to his companion devotees.

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥

manai tarai tare Gur(u) sikh

When deciphering (interpreting) the meaning, the words may be rearranged in the following order :
mannai tarai Gur, tare sikh.

tarai ਤਰੈ = is liberated; Gur(u) ਗੁਰੁ = the Perceptor (the guide, the Guru-guide); tare ਤਾਰੈ = liberates,

guides to 'liberation'; sikh ਸਿਖ = the (spirituality) learners, the learner disciples.

Practicing chanting the Word with faith and devotion the Perceptor finds liberation and guides successfully his learner-disciples to liberation. In other words, through practicing of Faith with devotion both the Perceptor (Guru) as well as the disciples (sikhs) are liberated.

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

mannia Nanak bhavah na bhikh

bhavah na ਭਵਹਿ ਨ = does not wander from one door to another, does not drift around; bhikh ਭਿਖ = begging (for spiritual guidance), begging for Divine guidance and grace.

On having firm faith in Guru's teaching (and the Holy Word) the disciple does not wander door to door begging for spiritual guidance. He sticks to the guidance from his own Guru.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

aisa naam Niranjan hoe

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

je ko mann janai mun(e) koe.

aisa ਐਸਾ = such, such (effective); Naam ਨਾਮੁ = the Word; Naam Niranjan ਨਾਮੁ ਨਿਰੰਜਨੁ = the Word of God; je ko ਜੇ ਕੋ = if one (was to); je ko mann janai ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ = if one was to have full faith in it; mun(e) ਮਨਿ = in mind, in heart.

Such is the glory of the immaculate Naam of God (the Word) that anyone who believes and has faith in it, in his mind and heart, (is rewarded with salvation).

Structural Analysis of Stanza (paudee) 15

1. Those who observe Guru's instructions in practical life and chant Naam with devotion find salvation for their soul.
2. The true devotees make their 'companion-devotees' (satsangis) take the support of Naam (the Word).
3. Through faith both the Perceptor (the Guru-guide) as well as the disciple (the seeker) are liberated.
4. The believer in Naam (the Word) does not wander about begging guidance from others for he has full faith in his Guru (the Perceptor) and follows his advice.
5. The glory and rewards of Naam are immense.

Paudee (Stanza) No. 16

ਪੰਚ ਪਰਵਾਣੁ ਪੰਚ ਪਰਧਾਨੁ ॥

panch parvan panch pardhan

panch ਪੰਚ = saints, bhagats; Since in Gurbani Gurus are very often referred to as true saints, the word panch is used here to mean Gurus. A true Guru is a true saint.

parvan ਪਰਵਾਣੁ = accepted, acknowledged, recognized, accepted as spiritual authority; acknowledged and recognized as spiritual authority; pardhan ਪਰਧਾਨੁ = pre-eminent amongst other human beings - outstanding and distinguished (spiritual guides) The Saints (Gurus) are approved by the Lord (as true spiritual guides).

They are outstanding divine guides because of their spiritual wisdom.

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹ ਮਾਨੁ ॥

panchai pave(n) h dargeh maan

panchai ਪੰਚੇ = all (the true) saints; pave(n)h
ਪਾਵਹਿ = receive; pave(n) h maan ਪਾਵਹਿ ਮਾਨ = receive
honour; dargeh ਦਰਗਹਿ = in Lord's Court.

All the true Saints are honoured at Lord's Court.

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥

panchai sohe(n)h dar rajaan

sohe(n)h ਸੋਹਹਿ = shine in splendour; dar ਦਰਿ =
door, portal; rajaan ਰਾਜਾਨੁ = Lord the King of Kings.

They look very distinguished, very dignified and
shine in splendour at His royal Door.

ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥

pancha(n) ka gur ek dhyan

ek ਏਕੁ = Lord Himself, one Lord; dhyan ਧਿਆਨੁ =
meditation, unwavering and unflinching meditation.

Lord Himself is the guide and Master of Saints.
They do deep meditation on Him for spiritual
illumination and guidance.

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵਿਚਾਰੁ ॥

je ko kahai karai vichar.

je ko kahai ਜੇ ਕੋ ਕਹੈ = if one was to tell; karai
vichar ਕਰੈ ਵਿਚਾਰੁ = (if one) was to think (and assess)
(Guru Nanak, now points to the fact that God's power
and His accomplishments are beyond count and
computation. They are limitless. Who can ever assess
his potential and power?)

If one was to make an effort to think over, assess
and tell the might, power and accomplishments of the
Lord (one would fail miserably).

ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

kartai kai karnai nahee(n) sumar.

kartai kai ਕਰਤੇ ਕੈ = of the Lord; karnai ਕਰਣੈ = achievements and accomplishments (of Creation); nahee(n) sumar ਨਾਹੀ ਸੁਮਾਰੁ = has no count, is beyond count and computation. The extent of Lord's creation and His accomplishments are beyond count and computation.

(The inherent (intrinsic) idea is that true Saints indulge only in Lord's meditation rather than waste their energy in the futile effort of assessing the extent of His Creation which is beyond computation).

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥

dhaul dharam daya ka poot

(While Gurus and saints seek their guidance from God Himself, Who is their true guru, others whose spiritual development is narrow and restricted are easily misled by their ignorance and silly beliefs. For instance, there is a prevalent belief amongst fickle-minded people that a mysterious white bull supports the earth. In contrast, gurus and saints enlightened and guided by God know that not only His creation is limitless but is also supported by God Himself. For gurus and saints, the 'fabled bull' is none other than 'God's Compassion and Will'. He expresses His Will through innumerable set of Laws running the entire universe. 'The fabled bull' is actually His Will-His Laws-the Scientific Laws-born out of His mercy.)

dhaul ਧੌਲੁ = white (bull) - the fabled white bull;
dharam ਧਰਮੁ = faith, the implied meaning is, belief;
daya ka poot ਦਇਆ ਕਾ ਪੂਤੁ = born out of God's mercy

(God's mercy really implies laws born out of Lord's mercy.)

(The popular belief) that a fabled White Bull supports the earth is a cock-eyed story. The fabled White Bull is in fact God's Will - His immutable laws, born out of His compassion.

ਸੌਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

santokh thap rakhya jin soot

santokh ਸੌਤੋਖੁ = compassion; thap rakhya ਥਾਪਿ ਰਖਿਆ = has supported, has held up, has bolstered up; jin ਜਿਨਿ = who; soot ਸੂਤਿ = string, string of laws.

God has supported the universe in the void with His string of laws, without bearing any stress or strain.

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥

je ko bujhai hovai sachiar.

je ko ਜੇ ਕੋ = if any one; je ko hovai = if one was to be; sachiar ਸਚਿਆਰੁ = enlightened, spiritually enlightened, spiritually awakened; bujhai ਬੁਝੈ = will know, will understand.

While interpreting the meaning, the order of the words in the sentence will be rearranged to read :

'je ko hovia sachiar, bujhai.'

If a person was enlightened by Naam, he would not be disillusioned by such mythical beliefs. He will have no difficulty in knowing that God's limitless power runs the great Design.

ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥

dhavlai upar keta bhar.

dhavlai ਧਵਲੈ = bullock; bhar ਭਾਰੁ = weight

A person with any sense of proportion would visualize in his mind that a bullock cannot support the

limitless weight of the universe. If the fable was true, how heavy must be the burden that the Bull would be supporting?

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥

dharti hor parai hor hor.

dharti ਧਰਤੀ = earth, planet, world; hor ਹੋਰੁ = more; parai ਪਰੈ = beyond.

The universe extends beyond farthest limits. Beyond this world there are many other worlds and beyond them many more...

ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥

tis tai bhar talai kavan jor.

tis tai bhar ਤਿਸ ਤੇ ਭਾਰੁ = How big would be the burden of the load on that bullock?

talai ਤਲੈ = beneath; kavan ਕਵਣੁ = which, what; jor ਜੋਰੁ = power.

If the fable is true, then what power was supporting the bull itself carrying such unfathomable load?

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥

jia jat ranga(n) ke na(n)v.

jia ਜੀਅ = beings; jat ਜਾਤਿ = of (many) types; ranga(n) ke ਰੰਗਾ ਕੇ = of various colours; na(n)v ਨਾਵ = of various names.

God has not only created and supported the physical universe but has also brought into existence countless beings of various types, names, colours and hues.

ਸਭਨਾ ਲਿਖਿਆ ਵੁਡੀ ਕਲਾਮ ॥

sabhna(n) likhya vudi kalam.

sabhna(n) ਸਭਨਾ = all (the wise ones); likhya

ਲਿਖਿਆ = wrote - the implied meaning is "attempted to write"; vudi kalam ਵੁੜੀ ਕਲਾਮ = with a running pen, fast ever-flowing pen. Many a wise men attempted to write an account of God's creation and the way He supports it. They made an attempt to record the account of His accomplishments with a fast running pen (but failed to do so).

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥

eh lekha ਏਹੁ ਲੇਖਾ = this account (of His creation);
likh janai ਲਿਖਿ ਜਾਣੈ = knew to write; koe ਕੋਇ = someone

Suppose if someone (exceptional) knew (and had the ability) to write such an account - the account of His creation and its mysteries.....

ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥

lekha likhya keta hoe?

lekha likhya ਲੇਖਾ ਲਿਖਿਆ = the written account;
keta hoe ਕੇਤਾ ਹੋਇ = how vast it would be?
how vast and staggering in volume will such an account be?

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥

keta tan? Keta swaleoh roop?

keta tan ਕੇਤਾ ਤਾਣੁ = how vast is His power (hidden in the universe)?

keta swaleoh roop ਕੇਤਾ ਸੁਆਲਿਹੁ ਰੂਪੁ = how striking is His beauty as seen in Nature. (To the Guru's spiritual vision, the whole universe presents a spectacle of inexpressible beauty.) How great is His immense power hidden in the universe! How strife is His beauty as seen in Nature!

ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥

keti dat! janai kon koot?

keti ਕੇਤੀ = how great? How vast?; dat ਦਾਤਿ = boons, gifts, bestowals; janai kon ਜਾਣੈ ਕੌਣੁ = who can ever assess? Who can ever measure?; koot ਕੂਤੁ = measure, assess.

How vast in number are His gifts and bestowals to mankind. Who can ever assess them? Who can ever measure them?

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥

kita pasao eko kavao.

kita pasao ਕੀਤਾ ਪਸਾਉ = (He) created the entire expanse of the universe; kavao ਕਵਾਉ = said word, voice of command; eko kavao = (making) a single command. (The creation and expanse of universe which man will never be able to comprehend) was created by His single command.

All the endless expanse of creation arose out of one Note (out of His single command).

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

tis te ਤਿਸ ਤੇ = by that very command; hoe ਹੋਏ = came into existence; lakh dariyao ਲਖ ਦਰੀਆਉ = millions of rivers (of life).

That very command caused limitless creation of life.

God did not have to struggle and endeavour hard for any length of time to make the creation. By making one command He brought into existence what He desired. His single command brought into existence millions of rivers of life.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudrat kavan kaha(n) vichar

kudrat ਕੁਦਰਤਿ = (of Your) power, (of Your)

strength and might; kaha(n) vichar ਕਹਾ ਵੀਚਾਰੁ = (how can I) think of and express. How can I ever think of your power and express it (in words)?

How can I ever computer and express God's might?

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

varia na java(n) ek var

varia na java(n) ਵਾਰਿਆ ਨ ਜਾਵਾ = (I) cannot be a sacrifice unto Him; ek var ਏਕ ਵਾਰ = even once I am unworthy to be made a sacrifice unto Him even once. The implied meaning is that I cannot thank Him enough for His blessings on me and the mankind.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥

jo tudh bhavai sai bhali kar.

jo tudh bhavai ਜੋ ਤੁਧੁ ਭਾਵੈ = whatever Your will and desire (is for me); sai ਸਾਈ = the very same (WILL); bhali kar ਭਲੀ ਕਾਰ = a good undertaking for me.

O' Lord! Whatever pleases You is a good undertaking for me. (I am happy to carry on with my life according to what You have destined for me in Your Will.)

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

too(n) sada salamat Nirankar.

Nirankar ਨਿਰੰਕਾਰ = Formless God

O' Formless One! You are immutable and are there for ever to stay (to look after Your creation).

Structural Study of the Stanza (Pauri) No. 16

1. Saints are accepted and approved by the Lord as the true spiritual guides of mankind, because of their spiritual attainment and wisdom. They are acclaimed and honoured both in this world as well as in Lord's Kingdom.

2. They seek guidance from the Lord Himself. They are enlightened by Naam (the Word) and remain on the right track without losing sense of proportion. For instance, they are not eluded and misled by senseless 'cock-eyed' and fabled story of a bull supporting the world. They very well know that fabled bull is nothing more than God's immutable laws.
3. God's creation is limitless. He has created countless planets and inhabited them with countless beings. It is impossible to render a true account of His creation. Endless is the expanse of creation and endless are His blessings and bestowals on man.
4. He did not have to endeavour hard to make the universe. Endless expanse of creation and millions of 'streams of lives' came into existence by His single command.
5. The creation has an end but not the Creator. He abides for ever and ever.

In stanzas 17 and 18 Guru Nanak talks about the Divine present in all men, high and low, good and bad, Saints and robbers, heroes and cowards, yogis and cheats, benefactors and murderers. They are all manifestations of the same Supreme Lord. All are lit by the same fire though the intensity of the flame is revealed in different degrees. Revealed more in Saints than in the perverse crook, Atma (soul) remains the supreme emanation from Him. All are filled with Him. Even the worst of men have divine possibilities - the capabilities of achieving the highest spiritual state.

There is some good even among the worst and some evil even in the best, yet all are divine in the potential form. In this drama of life, in the Play of the Creator, it is God Himself who assumes all roles. It is He who prompts actors in the drama and yet remains detached. There is nothing in the world that has an independent existence of its own. Men are like actors in this drama, playing, and acting different roles assigned to them.

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਭਰਮਾਇਆ ॥

sabh apai aap vartda, apai bharmaya.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਬੁਝੀਐ ਸਭੁ ਬ੍ਰਹਮ ਸਮਾਇਆ ॥

gur kirpa te bhujiai, sabh Braham samaya.

Raag Gauri, M. 1 p. 229

It is He who works everywhere and in every one. He Himself creates the illusion of diversity and plurality. By guru's grace His presence is realised in all things.

So it is illusion that creates diversity and plurality and produces the so-called evil. When a man attunes himself to His Will, illusion disappears and true outlook is achieved. Stanza seventeen (Paudee 17) lists the various forms of worship varied people perform to earn His pleasure and grace.

Stanza eighteen (Paudee 18) lists all those led astray by the illusion of maya (materialism) and are subject to error.

Stanaza (Paudee 17)

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥

asankh jup asankh bhao

asankh ਅਸੰਖ = countless; jup ਜਪ = pray or chant, devotional hymns, songs of praise, spiritual chants,

incantations; bhao ਭਾਉ = forms of devotion.

Countless are the prayer-chants, chanted by the seekers and countless are their forms of devotion.

ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥

asankh pooja asankh tap tao

pooja ਪੂਜਾ = worship; tap tao ਤਪ ਤਾਉ = literal meaning is to bear heat of burning fire in hot weather as self-punishment, austerities, penances.

Countless are the forms of worship performed and countless the modes of austerities and penances practiced (to earn His pleasure).

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥

asankh granth mukh(e) ved path.

granth ਗਰੰਥ = scriptures, holy books, mukh(e) path ਮੁਖਿ ਪਾਠ = to recite the text of a scripture from memory.

Countless are those who recite from memory the text from holy scriptures and (other sacred writings like) Vedas.

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਿ ਉਦਾਸ ॥

asankh jog mun(e) rahe(n)h udas.

jog ਜੋਗ = yogis; mun(e) mny = in their minds; rahe(n)h udas ਰਹਿ ਉਦਾਸ = keep detached (from the pleasures of the material world).

Countless are the yogis who are in an effort to turn their minds away from the material world through their yogic practices.

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥

asankh bhagat gun gian vichaar.

gun ਗੁਣ = virtues, God's virtues; gyan ਗਿਆਨ = spiritual illumination; vichar ਵੀਚਾਰ = contemplate,

think about, reflect on Countless are the Bhakta Devotees who contemplate on His Virtues and seek spiritual illumination.

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

asankh sati asanakh datar

sati ਸਤੀ = donors; datar ਦਾਤਾਰ = dispensers of charity and gifts.

Countless are benevolent donors who dispense charitable gifts to seek His favour.

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥

asankh soor moo(n)h bhakh sar.

soor ਸੂਰ = heroes; moo(n)h ਮੁਹ = mouth, the meaning implied here is 'face'; bhakh ਭਖ = bear, endure;

Countless are dauntless heroes, (who in religious battles) endure blows of steel-weapons on their face (so as to win His recognition).

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥

asankh mon(i) live lae(n) tar.

mon(i) ਮੋਨਿ = recluses (loners) who vow complete silence; lae(n) ਲਾਇ = engage; livtar ਲਿਵ-ਤਾਰ = deep meditation.

Countless recluses vow complete silence in order to engage in deep meditation.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵਿਚਾਰੁ ॥

kudrat kavan kaha(n) vichar

kudrat ਕੁਦਰਤਿ = of (God's) power and might; kavan kahan vichar ਕਵਣ ਕਹਾ ਵਿਚਾਰੁ = how can I give any idea?; how can I estimate?; how can I compute?

How can I estimate the strength and might of God? How can I unravel the mysteries of His play?

ਵਾਰਿਆ ਨਾ ਜਾਵਾ ਏਕ ਵਾਰ ॥

varia na java(n) ek var

varia na jav(n) = I cannot be a sacrifice unto Him;
ek var ਏਕ ਵਾਰ = even once (What ability can I claim
to earn Your Grace?) I am unworthy to be a sacrifice
unto You even once.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tudh bhavai saee bhali kar

jo tudh bhavai ਜੋ ਤੁਧੁ ਭਾਵੈ = whatever pleases You;
ਸਾਈਕਾਰ = the same work; the implication is the same
'situation'; bhali ਭਲੀ = is good (for me).

O' formless One! Whatever pleases you and
whatever You have destined for me is good for me.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

too(n) sada salamat Nirankar.

sada salamat ਸਦਾ ਸਲਾਮਤਿ = true for ever; the
implication is 'that which cannot be diminished,
flawed or destroyed': nirankar ਨਿਰੰਕਾਰ = 'formless
God'.

O' formless God! You are the only one true for
ever. You can never be diminished, flawed or
destroyed.

Structural Study of the Stanza (Paudee) No. 17

Countless people try to win God's favour and
grace in several different ways.

Stanza (Paudee) No. 18

This stanza mentions those who have blundered
and are led away from God.

ਅਸੰਖ ਮੁਰਖ ਅੰਧ ਘੋਰ ॥

asankh chor haramkhor.

moorakh ਮੂਰਖ = fools; andh ghor ਅੰਧ ਘੋਰ = completely blind, purblind.

Countless are purblind fools sunken in folly.

(They are blind in their hearts and minds because of their irrational thinking and behaviour under their influence of material greed and the five vices).

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

asankh chor haramkhor

chor ਚੋਰ = thieves; harmakhor ਹਰਾਮਖੋਰ = usurpers, grabbers, snatchers.

Countless are thieves and usurpers who make a living on thieving and grabbing from others.

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥

asankh amar kar jahe(n)h jor

amar kar jae(n)h ਅਮਰ ਕਰਿ ਜਾਹਿ = leave (the world) after oppressing and dictatorial ruling over others; jor ਜੋਰ = despotic, dictatorial, tyrannical.

Countless are those who depart from this world with the guilt of despotic and dictatorial ruling over others.

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

asankh galvadh hatya kamahe(n)h

galvadh ਗਲਵਢ = cut-throat murderers; hatya kamahe(n)h ਹਤਿਆ ਕਮਾਹਿ = commit murders.

Countless are (swayed with violence) and are assassins. They are cut-throat murderers who carry the guilt of assassinating others.

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

asankh papi pak kar jahe(n)h

papi ਪਾਪੀ = sinners; pap kar jahe(n)h ਪਾਪੁ ਕਰਿ ਜਾਹਿ = depart from the world after sinning.

Countless are the sinners who depart from this world leaving behind a trail of sins.

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

asankh koodyar koode phirahe(n)h

koodyar ਕੂੜਿਆਰ = those who indulge in falsehood and pretence are called koodyar; koode ਕੂੜੇ = an account of falsehood and pretence; phirahe(n)h ਫਿਰਾਹਿ = go round in the cycle of transmigration.

Countless are those prone to falsehood. They indulge in deception and pretence for which they have to go round in trans-migratory cycle.

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

asankh malech mal bhakh khahe(n)h

malech ਮਲੇਛ = people with despicable, filthy minds; mal ਮਲੁ = base filth; bhakh khahe(n)h ਭਖਿ ਖਾਹਿ = swallow.

Countless are those with despicable filthy minds and live on base filth. (Whatever evil they do with their filthy minds is equivalent to swallowing filth.)

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

asankh nindak sir(e) kare(n)h bhar

nindak ਨਿੰਦਕ = slanderers; sir(e) ਸਿਰਿ = on their heads; kare(n)h ਕਰਹਿ = gather; bhar ਭਾਰੁ = the load, the load of guilt, the load of 'the guilt of slander'.

Countless are the slanderers who carry the load of 'the guilt of slander' on their heads.

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵਿਚਾਰੁ ॥

Nanak neech kahai vichar

Nanak neech ਨਾਨਕੁ ਨੀਚੁ = Nanak the sinner; kahai vichar ਕਹੈ ਵਿਚਾਰੁ = voices his opinion (Guru Nanak calls himself a sinner in utter humility.)

The sinner Nanak voices his opinion (on those who have blundered and strayed away from God).

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

varia na java(n) ek var

varia na jav(n) ਵਾਰਿਆ ਨ ਜਾਵਾ = I cannot be a sacrifice unto Him; ek var ਏਕ ਵਾਰ = even once.

(What ability can I claim to earn Your Grace?) I am unworthy to be a sacrifice unto You even once.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tudh bhavai saee bhali kar

jo tudh bhavai ਜੋ ਤੁਧੁ ਭਾਵੈ = whatever pleases You; ਸਾਈ ਕਾਰ = the same work; the implication is 'the same situation'; bhali ਭਲੀ = is good (for me).

O' formless One! Whatever pleases You and whatever you have destined for me, is good for me.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

too(n) sada salamat Nirankar.

sada salamat ਸਦਾ ਸਲਾਮਤਿ = true for ever; the implication is 'that which cannot be diminished, flawed or destroyed': nirankar ਨਿਰੰਕਾਰ = 'formless God'.

O' formless God! You are the only one, true for ever. You can never be diminished, flawed or destroyed.

Structural Study of the Stanza (Paudee) No. 18

1. Countless are misled under the influence of material illusion (Maya) and five vices and commit sins. As a result they suffer the cycle of transmigration.
2. Without God's grace all are subject to error, even the best of men. Only God never diminishes, flaws or is ever destroyed.

Stanza (Paudee) No. 19

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥

asankh na(n)v asankh tha(n)v

asankh ਅਸੰਖ = countless, innumerable; na(n)ਨਾਵ = names; tha(n)v ਥਾਵ = living abodes, homes, places of residence.

Countless are His names and countless are His Places of abode.

{All the names by which we know Him or remember Him are the names given by us to Him. People from different countries and belonging to different faiths, religions have assigned to Him names of their own choosing. He has assigned no particular name to Himself. Some of His names are: Ishvar, Kartar, Vaheguru, Braham or Parbraham, Akal Purakh, Gobind, Gopal, Bhagvant, Bhagvan, Raam, Sachdanand, Allah, Khuda, Mungu, etc. According to Guru Arjan Devji in Rag Maru :

ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥

ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥

Kirtam Naam kathai tere jehba.

Satnam tera para poorbla.

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kirtam Naam ਕਿਰਤਮ ਨਾਮ = attributive names—names given to God by man according to his attributes;
para poorabla naam ਪਰਾ ਪੂਰਬਲਾ ਨਾਮ = substantive or primal name of God 'Sat Naam' the origin of which is not know.

My tongue can only utter Your attribute names (names that man has assigned to You in accordance with Your attributes - ਗੁਣ).

However Your Substantive name which may be taken as transcendental and primal is 'Sat Naam'. No one knows how and when this name originated. Distinction outlined between His attributive and substantive name is worth noting.}

ਅਸੰਖ ਥਾਵ

Again countless are His places of abode. Actually according to Sri Guru Granth Sahibji, since God is omnipresent, the entire universe is His place of residence. Again according to Guru Gobind Singh ji in Jaap Sahib.

ਅਨਾਮ ਹੈ ਅਠਾਮ ਹੈ ॥

anam hai(n) atham hai(n)

O God! You are nameless. You are without any particular name. you have no place of abode. You have no particular place of residence. The entire universe is Your place of abode.

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥

aga(n)m aga(n)m asankh loa

aga(n)m aga(n)m ਅਗੰਮ ਅਗੰਮ = beyond (our) reach; asankh ਅਸੰਖ = beyond count, innumerable; loa ਲੋਅ = planets, worlds.

Countless are other planets (worlds-like the one on which we live) beyond our reach. (It is further implied that they too are His living abodes.)

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

asankh kaheh sir(e) bhar hoe.

asankh kaheh ਅਸੰਖ ਕਹਹਿ = saying countless, using the word 'countless' to assess God's creation; sir(e) bhar hoe ਸਿਰਿ ਭਾਰੁ ਹੋਇ = (amounts to) placing a burden (of sins) on one's head. Even to use the word

'countless', to assess God's creation, amounts to placing a burden of sins on one's head. (For countless could mean that count may be possible but is impossible practically because man's numeracy is limited.)

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

akhree(n) naam akhree(n) salah

akhree(n) ਅਖਰੀ = through words (written or spoken); naam ਨਾਮੁ = 'Naam' here stands for formless God. 'Naam' is used in the sense of God. Naam is epiphany of God who is formless; salah ਸਾਲਾਹ = praise.

(Again although God cannot be expressed, visualized or experienced through written or spoken words yet we cannot completely do away with words.)

For instance, it is through words (the Holy Word) that we can meet with Him and it is through words that we sing His Praise.

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

akhree(n) gyan geet gun gah.

gyan ਗਿਆਨੁ = Wisdom (spiritual wisdom); geet ਗੀਤ = songs of glory, hymns, gun ਗੁਣ = virtues, attributes; gah ਗਾਹ = customers, clients, desires, desirous of, ambitions for.

It is through words that we narrate and become desirous of His virtues.

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥

aahreen likhan bolan ban(i)

likhan ਲਿਖਣੁ = writing (of the Holy Text); bolan ਬੋਲਣੁ = chanting (of the Holy Text) bani ਬਾਣਿ = the Holy Text

Again it is through the words of a language that Holy Texts (Bani) are written and chanted (spoken by the word of mouth)

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

akhra(n) sir(e) sanjog vakhan(i)

akhra(n) sir(e) ਅਖਰਾ ਸਿਰਿ = through the word (of language); sanjog ਸੰਜੋਗੁ = ਭਾਗਾਂ ਦਾ ਲੇਖ, destiny, fate, future; vakhan(i) ਵਖਾਣਿ = can be explained, can be expressed.

Again it is through (invisible letters of) 'writ' on one's forehead that God writes one's fate fortune and destiny.

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

jin(e) eh likhai tis sir(e) nahe(n)

jin(e) eh likhai ਜਿਨਿ ਏਹਿ ਲਿਖੇ = God who has (written these invisible letters of 'writ' on man's forehead); tis sir(e) nahen ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ = has no such 'writ' written on his forehead.

God who writes destiny and fate for others has no letters of destiny on His forehead. (God is not bound by any destiny. God who records writ for others is not ruled by any 'writ').

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥

jiv phurmai tiv tiv pahe(n)h

jiv phurmai ਜਿਵ ਫੁਰਮਾਏ = whatever He decrees, whatever he ordains (orders, commands); tiv tiv pahe(n)h ਤਿਵ ਤਿਵ ਪਾਹਿ = so do men come to have.

Mortals come to have whatever God ordains or decrees for them.

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥

jeta keeta teta nao(n)

jeta keeta ਜੇਤਾ ਕੀਤਾ = whatever He has created;
teta ਤੇਤਾ = that (in entirety), that in whole, that in
totality; Nao(n) ਨਾਉ = is used in the sense of
God.. 'Nao(n)' here stands for the very 'nature' of God
who is formless.

Whatever He has created, that in entirety is His
own manifestation (and is totally under His com-
mand).

ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥

vin nava(n) nahee(n) ko thao(n)

vin navai(n) ਵਿਣੁ ਨਾਵੈ = devoid of Him, without
Him, without His own manifestation; nahee(n) ko thao
(n) ਨਾਹੀ ਕੋ ਥਾਉ = no place.

There is no place in the universe without His
manifestation. (All that is there is the evidence of His
creation.)

ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵਿਚਾਰੁ ॥

kudrat kavan kaha(n) vichar

kudrat ਕੁਦਰਤਿ = of (God's) power and might;
kavan kahan vichar ਕਵਣੁ ਕਹਾ ਵਿਚਾਰੁ = how can I give
any idea?; how can I estimate?; how can I compute?

How can I estimate the strength and might of
God? How can I unravel the mysteries of His Play?

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaira na java(n) ek var

varia na jav(n) ਵਾਰਿਆ ਨ ਜਾਵਾ = I cannot be a
sacrifice unto Him; ਏਕ ਵਾਰ = even once (What ability
can I claim to earn Your Grace?) I am unworthy to
be a sacrifice unto You even once.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tudh bhavai saee bhali kar

jo tudh bhavai ਜੋ ਤੁਧੁ ਭਾਵੈ = whatever pleases You;
ਸਾਈ ਕਾਰ = the same work; the implication is the same
'situation'; bhali ਭਲੀ = is good (for me)

O' formless One! Whatever pleases You and
whatever you have destined for me is good for me.

ਤੂ ਸਦਾ ਸਾਲਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

too(n) sada salamat Nirankar.

sada salamat ਸਦਾ ਸਲਾਮਤਿ = true for ever; the
implication is 'that which cannot be diminished, flawed
or destroyed'; nirankar = ਨਿਰੰਕਾਰ = 'formless God'

O' formless God! You are the only one true for
ever. You can never be diminished, flawed or
destroyed.

Structural Study of Stanza (Paudi) No. 19

1. Different Names given to God by man are based
on His attributes. Names are only symbolic words
identity. Although people of different faiths and
religions recall Him with different Names, there
is nothing sacred in the name itself. The power
of redemption is not in the 'symbolic name'
assigned by man but is in the 'All Pervading Spirit'
itself.

Bhagat Kabir states in Bavan Akhri:

ਬਾਵਨ ਅਛਰ ਲੋਕ ਤੈ ਸਭੁ ਕਛੁ ਇਨ ਹੀ ਮਾਹਿ ॥

bavan achar lok trai sab kich in hi mah(e)

ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ਓਇ ਅਖਰ ਇਨ ਮਾਹਿ ਨਾਹਿ ॥

ai akhar khir jahe(n)ge oe akhar in me(n) nahe(n)

Raag Gauri Poorbi p. 340

1. All things in the entire world can be expressed
through letters of alphabet, but God cannot be
confined and expressed in letters of any language.

Again whatever can be expressed through a language is perishable. The imperishable one is beyond human language. Thus names do not matter. What matters is the love of spiritual association with Him.

2. Although God cannot be expressed, experienced or visualized through words of any language, yet we cannot do away with words. For instance, the holy texts are written in words. We chant and sing His glory in words. The connection with Him is established through sacred texts. As such all languages are worthy of respect.
3. 'No particular place is more sacred than any other as God is equally prevalent everywhere'. If you catch the concept hidden behind the above statement, No particular centre of pilgrimage pertaining to any particular faith is more sacred than that of any other faith.
4. All human beings are His manifestations and play the role assigned to them as is His Will. They should accept His Will willingly. [However, God's Will should not be taken to mean total denial of human freedom to act. This will be explained in the next paudee where the consequences of Karmas (deeds, actions) are discussed]

Stanza (Paudi) No. 20

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥

bhariai hath pair tan deh

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

pani dhotai utras kheh

bhariai ਭਰੀਐ = get covered with (dirt or filth);

hath ਹਥ = hands; pair ਪੈਰੁ = feet; tan ਤਨੁ = body;
deh ਦੇਹ = body

pani dhotai ਪਾਣੀ ਧੋਤੈ = on washing with water;
utras kheh ਉਤਰਸੁ ਖੇਹ = the dirt or filth gets washed off.

If hands, feet or other parts of body get covered with dirt, the dirt can be washed off with water.

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

moot pleetee(n) kapad hoe

ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

deh saboon laiai oh dhoe

moot ਮੂਤ = urine; moot pleetee(n) hoe ਮੂਤ ਪਲੀਤੀ ਹੋਇ = get polluted with urine get fouled with urine; kapad ਕਪੜੁ = clothes; deh saboon ਦੇ ਸਾਬੂਣੁ = applying soap: laiai oh dhoe ਲਈਐ ਓਹੁ ਧੋਇ = (we) get them washed clean.

If clothes get fouled with urine we get them washed with soap and water.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥

bharia mut papa(n) kai sang

ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

oh dhopai navai(n) kai rang

bhariai ਭਰੀਐ = gets filled, gets fouled; mut ਮਤਿ = mind; papa(n) kai sang ਪਾਪਾ ਕੈ ਸੰਗਿ = with sin and evil; oh dhopai ਓਹੁ ਧੋਏ = that can only be washed; navai kai rang ਨਾਵੈ ਕੈ = of God or for God (note: navai ਨਾਵੈ here, has the implied meaning of God); rang ਰੰਗਿ = love, devotion.

However, if mind gets fouled with sin and evil, it may only be cleaned with love and devotion to God.

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥

punee papee akhan nahe(n)

punee ਪੁੰਨੀ = virtuous, ethical, morally correct;
papee ਪਾਪੀ = sinner, wrong doer, evil doer, reprobate;
akhan nahe(n) ਆਖਣ ਨਾਹਿ = ਸਿਰਫ ਆਖਣ ਦੀਆਂ ਗੱਲਾਂ ਨਹੀਂ,
are no empty words for mere talk.

When it is mentioned in holy texts that virtuous are rewarded the words are not words of empty encouragement. When stated that sinners are punished, the words are no empty threats.

Good and evil, morality and immorality are no empty words for mere talk. Morality should be practiced and immorality should be given up.

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

kar kar karna likh lai jah

kar kar karna ਕਰਿ ਕਰਿ ਕਰਣਾ = doing a deed (good or bad) repeatedly; likh lai jah ਲਿਖਿ ਲੈ ਜਾਹੁ = (the effect, the repercussions) are recorded on and are carried by the Self. Bear in mind that every action, good or bad leaves its mark on your Self on which you will be ultimately judged in Lord's court.

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

apai beej apai he khah

apai beej ਆਪੇ ਬੀਜਿ = having sown the seed yourself; apai he khah ਆਪੇ ਹੀ ਖਾਹੁ = you have to reap the fruit yourself.

Having sown the seed of good or evil yourself, you have to reap the fruit yourself. Be warned that you will have to reap the fruit of what you have sown in your lifetime.

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

Nanak hukamee avaho jaho

Hukamee ਹੁਕਮੀ = as decreed by the Lord - in

accordance with the Cosmic Law of Karmas (actions); avaho jaho ਆਵਹੁ ਜਾਹੁ = one is born in the world and leaves - enters the cycle of birth and death - goes into transmigration.

As decreed by the Lord and in accordance with the Cosmic Law of Kamras (the spiritual bondage produced by the Karmas) makes one travel the path of transmigration.

Structural Study of Stanza (Paudi) No. 20

1. Mind fouled with sin and evil can only be cleaned with love and devotion to God.
2. Good and evil, morality and immorality are no empty words. They are not merely meant to be religious instructions and teaching. Morality should be practiced and immorality abandoned.
3. Be warned that what you sow so shall You reap the fruit of your own actions. This is the Cosmic Law of Karmas that prevails.

This Divine Decree is emphasized times and again in Sri Guru Granth Sabhi Ji. Let me cite a few examples:

*ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥
ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥*

*dadei dos(h) na daioo kissei dos(h) kara(n)ma(n) apanya(n)
jo main kiya so mai(n) paya dos(h) n(a) deejay avar jana(n)*

p.434

Why blame others for my sad, sorry condition? I must blame myself for my own evil-doing which has landed me in this situation. I have got the fruit of what I had sown. No others should be blamed for what has befallen me.

ਸਹੁ ਵੇ ਜੀਆ ਅਪਨਾ ਕੀਆ ॥
soh(o) vai jeea apna keea

G.G.S. p. 468

O' my Self! You have to bear the consequences of your own acts.

ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਵੈ ॥
ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ ॥
Jaisa karai s(u) taisa pavai
aap beej apai hi khavai

G.G.S p. 662

As one does so does one achieve. As one sows, so does one reap.

ਦਿਨੁ ਰਾਤਿ ਕਮਾਇਅੜੋ ਸੋ ਆਇਓ ਮਾਥੈ ॥
ਜਿਸੁ ਪਾਸਿ ਲੁਕਾਇਦੜੋ ਸੋ ਵੇਖੀ ਸਾਥੈ ॥
din raat kamaenddo so aayio mathai.
jis pas lukaendudo so vekhi sathai.

G.G.S. p. 461

Those actions you perform day and night appear on your forehead as your writ. He, from whom you conceal these, watches them close. When examined closely, the Cosmic Law of Karmas means that every act, good or bad, has its effect on the doer. It affects one's character and evolution. Any act leaves behind an impression on one's mind and if the same is repeated the impression gets deepened. If the act is focused on, it becomes part of one's nature and one's future actions flow from it spontaneously and easily. Thus the effect of your actions, through your sense organs, becomes the part of your Self and the impressions hang on the soul in the form of Karmic Accumulation (ਸੰਸਕਾਰ - sanskar).

In a nut shell, every thought and action enters into one's 'Beings' and makes one, what one is. Then one becomes a slave to one's habit as the past Karmas influence the present behaviour. The 'writ on the forehead' as used in holy texts is only a symbolic expression for previous impression becoming engraved rigidly in one's being and forcing the present behaviour. These accumulated tendencies in the past of this life or from the previous incarnations, is referred to as sanskar in Sri Guru Granth Sahib ji.

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

apai beej apai hi khah

The last line of the stanza implies that 'The Law of Karma' lays down that every man carries with his own 'Self' his entire past. The character that he builds up, through accumulated tendencies becomes a part of his nature.

At death, while the physical elements of the body get dissolved, the same 'nature' is carried by the soul into its next journey. The Self with its psychic (metaphysical) elements survives and seeks a new home, where it can fulfill itself—i.e. where it can function effectively in terms of its own background and past. In simpler words the soul seeks a new home depending on the level it has reached in its own evolution. In 'one span of life' the Self has modified itself (deteriorated or improved) through its own actions. The next incarnation (the body as well as the environment) that the soul seeks, depends on the sum-total of its accumulated tendencies and these are in accordance with the Karmas of its past life. This is

how any soul undergoes the cycle of births and deaths. So, one's Karmas are the cause of one's births and deaths because of the spiritual bondage they produce.

Thus the Law of Karmas works un-interrupted and there is no escape from the chain of, cause and effect'. However, it should not be stretched to the extent to mean that man is entirely helpless and is condemned for ever and ever. If man is product of his past (because of Karmas) he can design his future as well. Having a 'True Guru Master' and faithfully following his instruction can divert his life's course and he can achieve transcendence.

Stanza (Paudi) No. 21

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥

ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥

tirath, tap, daya, dat-dan.

je ko pavai til ka man.

tirath ਤੀਰਥੁ = holy bathing, bathing at places of pilgrimage; tap ਤਪੁ = austerities, self-imposed self-denying and self-sacrificing harsh physical discipline observed religiously, to please God; daya ਦਇਆ = ritual compassion observed only during certain ceremonial occasions but not in day to day life; dat dan ਦਤੁ ਦਾਨੁ = making charity only on certain ceremonial occasions as a ritual but not done in daily life;

je ko pavai maan ਜੇ ਕੋ ਪਾਵੈ ਮਾਨੁ = if one was to receive honour (from God, for such acts); je ko til ka ਜੇ ਕੋ ਤਿਲ ਕਾ = of a 'sesame grain's' weight, (merit even) of a grain's worth.

(Note: Those who chant, listen to Naam with love and devotion, those who have Naam reverberating in

the deepest recess of their souls have the inner spiritual bath. Others, inspite of having periodical ritual baths at places of pligrimage cannot shift the filth of their minds and continue to suffer in the cycle of life and death. Similarly, there are many other ritual devotional practices (referred to as Karam Kands in Gurbani) which people observe thinking that they are pious and will win them God's favour. Guru Nanak defies such practices as they are spiritually worthless and do not bring God's grace.)

Holy bathing at places of pilgrimage, self-imposed austerities, compassion and charity carried out as rituals (on ceremonial occasions) are all approved only if they were to bring even a grain of merit in God's eyes. (But as they do not do so, why observe such ritual practices lacking spiritual and ethical content?)

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

sunya, manya, man(e) keeta bhao.

antar gat(i), teerath mal n(h)ao.

sunya ਸੁਣਿਆ = listening intently, listening keenly and attentively so that the 'understanding of the holy teaching is observed; manya ਮੰਨਿਆ = to adopt the holy teaching in practical life; man(e) keeta bhao ਮਨਿ ਕੀਤਾ ਭਾਉ = those who cherish the holy teaching in their minds with faith and devotion; antar gati ਅੰਤਰਗਤਿ = (therein lies) transcendence of soul. Therein lies the exaltation and magnificence of the Soul; tirath mal n(h)ao ਤੀਰਥਿ ਮਲਿ ਨਾਉ = (that is the true) purifying bath of the soul.

Holy bathing, austerities, compassion, charity are all approved if they bring even a grain of merit in God's eyes. If such rituals are lacking in spiritual and ethical content, why observe them?

On the other hand to cherish the holy teaching with love and devotion, listening to it intently and practicing it in day to day life, causes the exaltation and magnificence of the Soul and this may be taken as "the true purifying bath" for it.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥

sabh gun tere, mai(n) nahee(n) koe.

sabh gun tere ਸਭਿ ਗੁਣ ਤੇਰੇ = all virtues (if any, in me) are yours; if I have any virtues at all in me, they are given to me by You; mai(n) nahee(n) koe. ਮੈ ਨਾਹੀ ਕੋਇ = I have not earned any virtues on my own.

If I have any merits or virtues they are Your gift to me. I can have none by myself.

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

vin gun keetai bhagati na hoe.

vin ਵਿਣੁ = without; gun keetai ਗੁਣ ਕੀਤੇ = without developing noble (righteous-virtuous) attributes (qualities); bhagti ਭਗਤਿ = devotion (dedication-devoutness); na hoe ਨ ਹੋਇ = is not accepted, ਕਬੂਲ ਨਹੀਂ ਹੁੰਦੀ।

Simply chanting and listening to Naam ritually without developing the virtues preached in the holy teachings, one's dedication is not acknowledged by God.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥

suast aath bani brahmao.

suast ਸੁਅਸਤਿ = ਜੈ ਜੈ ਕਾਰ, ਨਮਸਕਾਰ ਹੈ, (my) salutations; Brahmao ਬਰਮਾਉ = to God; suast

Brahamaho = my salutations to God; aath ਆਥਿ = maya (materialistic creation); bani ਬਾਣੀ = Naam

My salutation are to God the creator of 'maya' and 'Naam'. (While maya distracts a being from God, Naam unites the being to Him. God has created both, to design the wonderful world-play).

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

sat suhan sada mun(e) chao

sat ਸਤਿ = ਸਤਿ ਪੁਰਖੁ, ਸਦੀਵ ਅਕਾਲ ਪੁਰਖੁ eternal God; suhan ਸੁਹਾਣੁ = this word is derived from the Arabic word ਸੁਬਾਹਨ which means 'pure'. In Panjabi language it carries the meaning 'beautiful'; sada ਸਦਾ = always; chao ਚਾਉ = blissful; sada chao = is always bliss; mun(e) ਮਨਿ = literal meaning is 'in His mind', implied meaning = 'in His own Self'.

Eternal Lord is pure and supreme beauty. (Although God has no physical form, His spiritual vision is rapturous, ravishing beauty. He is ever blissful.

Further on, in this stanza, Guru Nanak explains that Guru's Bani or 'the Celestial Word' brings a living purpose to life and bestows inner peace and spiritual power which are things of real value. Aimless theorizing and metaphysical discussions which have no practical bearing on life are fruitless. For instance, God cannot be more acceptable to man if it be known to him how and when He created the universe. There is virtually no spiritual gain in such speculations and these are to be avoided. He expresses his approach on this topic stating;

'ja(n) Karta sirthi ko sajai, apai janai soee'. 'It is

the creator alone who knows how and when He created the Universe'.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

kavan s(u) vaila, vakhat kavan,

kavan thit(e), kavan var.

kavan ਕਵਣੁ = what; s(u) ਸੁ = ਉਹ that; vaila ਵੇਲਾ = ਸਮਾਂ ਜਿਵੇਂ ਕਿ ਸਵੇਰ ਦਾ, ਦੁਪਹਿਰ ਦਾ, ਸ਼ਾਮ ਦਾ ਜਾਂ ਰਾਤ ਦਾ, part of the day or night; vakhat ਵਖਤੁ = (exact) time; thit(e) ਥਿਤਿ = date according to the lunar calendar; var ਵਾਰੁ = day of the week.

What was the part of the day, what was the (exact) time, what was the lunar date or what was the day of the week (when the creator God created the world)?

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

kavan se ruti, mah kavan jit hoa akaar?

ruti ਰੁਤੀ = season (of the year); mah ਮਾਹੁ = month; jit hoa ਜਿਤੁ ਹੋਆ = when took place; akaar ਆਕਾਰੁ = creation.

What was the season, what was the month when the creation took place?

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

vail n(a) paya pandatee(n) je hovai, laikh puran.

vail na paya ਵੇਲ ਨ ਪਾਈਆ = could not make out, could not find out, could not ascertain; pandatee(n) ਪੰਡਤੀ = by Pandits; je hovai ਜਿ ਹੋਵੈ = had they done so; ਲੇਖੁ ਪੁਰਾਣੁ = (had they known it they would have written) a Puranic scripture (on this subject)

Pandits (who are considered to be sages and scholars on spiritual issues) do not know the day, the date or the time. They have no knowledge of the time of creation. Had they known it, they would have written a Puranic text on the subject.

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
vakhat n(a) payo kaadiya(n)
je likhan laikh kuran

kadiya(n) ਕਾਦੀਆ = Kazis- the Islamic priests Nor do the Kazis know the time of creation. Had they known it, they would have mentioned it in the Koranic text.

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
thit var na jogi janai rut mah n(a) koee.

Even (proficient) yogis (who claim clairvoyance through yoga) cannot ascertain the date, the day, the season or the month (of the world creation). Nor can anyone else.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥
ja(n) karta sirthi k(a)o sajai apai janai soee

ja(n) ਜਾ = when and how; karta ਕਰਤਾ = Creator; sirthi ਸਿਰਠੀ = the universe; sirthi k(a)o sajai ਸਿਰਠੀ ਕਉ ਸਾਜੇ = creates the universe; apai janai soee ਆਪੇ ਜਾਣੈ ਸੋਈ = He knows Himself

The Creator, who created the universe, knows the answer Himself.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥
kiv kar akha(n) kiv salahee keo(n) varni kiv
jana(n)

kiv jana(n) ਕਿਵ ਜਾਣਾ = how can I know?; kiv kar akhan ਕਿਵ ਕਰਿ ਆਖਾ = how can I tell? kiv salahee, keon varnee ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ = I, who do not know how to praise Him and how to express His greatness cannot be aware of such mystery.

If Pandits, Kazis, Yogis cannot know the mysteries of creation than how an humble, simpleton like me,

who does not know how to praise Him and express His glory, can be aware of such a mystery?

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥

Nanak akhan sabh ko akhai ik doo(n) ik siyana.

Nanak ਨਾਨਕ = O' Nanak; akhan sab ko akhai ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ = (and yet) all comment on His mysteries as if they know them; ik doo(n) ik siyana ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ = yet every Tom Dick and Harry considering himself wiser than others. O' Nanak! Yet we find each common person, considering himself to be wiser than the rest, comments on Divine mysteries.

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

vada sahib vadi naee(n) keeta ja(n) ka hoe.

vada sahib ਵਡਾ ਸਾਹਿਬੁ = the Lord Master is Supreme; vadi naee(n) ਵਡੀ ਨਾਈ = His glory is great; keeta ja(n) ka hoe ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ = (He being the doer) whatever materializes (occurs, takes place) is due to him.

All that I can say (on this subject) is that our Lord Master is supreme. Great is His glory. Whatever materializes (occurs, takes place) is due to Him. He is the doer. His invisible hand is there behind every happening.

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥

Nanak je ko apo(n) janai agai gaya na sohai.

je ko ਜੇ ਕੋ = if any one; apo(n) janai ਆਪੋ ਜਾਣੈ = considers himself to be wise and clever (and claims to have the power to know Him mysteries); agai gaya na sohai ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ = will not get any recognition when he will face Him in His court.

Says Nanak, any one claiming powers to know

His mysteries will not find any favourable recognition in His court.

Structural Study of the Stanza (Paudi) No. 21

1. Holy bathing, austerities, formal and ceremonial compassion and charity do not bring even a grain of merit in God's eye. What really matters is absorbing and following the holy teaching with faith and devotion.
2. Without cultivating noble qualities, devotion is not true.
3. The Creator God who is the creator of the Holy Word is also the creator of Maya (the material attachment). While the Holy Word unites a mortal to God, Maya distracts and keeps him alienated from Him.
4. Man cannot unravel the mysteries of creation. Only God knows how and when the universe was created.

God is great and His glory is great. An humble man cannot know His mysteries or even express His greatness fully. Yet all, each claiming to be wiser than others try to do so. Only the Doer can assess and measure His doings.

Stanza (Paudee) No. 22

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

patala(n) patal lakh agasa(n) agas

patal ਪਾਤਾਲ = nether world-under world; lakh ਲਖ = one hundred thousand-meaning conveyed is 'millions'; agas ਆਗਾਸ = heavens-upper worlds.

God has created millions of under-worlds and upper-worlds. His creation is beyond count.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

odak odak bhal thakai ved kehan ik vaat.

odak ਓੜਕ = boundary, limit, end; bhal ਭਾਲਿ = search; thakai = ਥਕੇ = got tired, got weary; ved ਵੇਦ = Hindu religious texts; kehan ਕਹਨਿ = state; ik vaat ਇਕ ਵਾਤ = proclaim the same fact, endorse the same fact.

People have got weary trying to search (trying to explore) the limit of Lord's creation. They end up the search in desperation and exhaustion. Even Vedas endorse the same fact with one voice that God's creation is limitless.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੁ ਇਕੁ ਧਾਤੁ ॥

sehas athare(n)h kehan kateba(n) asloo(n) ik dhaat

sehas athare(n)h ਸਹਸ ਅਠਾਰਹ = eighteen thousand; kehan ਕਹਨਿ = say, decree; kateba(n) ਕਤੇਬਾ = Koran and semitic scriptures; asloo(n) ਅਸੁਲੁ = in fact, as a matter of fact; ik dhaat ਇਕੁ ਧਾਤੁ = the same One Mother Soul (God)

Koran and other Semitic scriptures mention the number of life bearing worlds as eighteen thousand (but the fact is that the creation is beyond count and cannot be estimated).

As a matter of fact the whole creation (the physical universe including the living beings) has emerged from One Mother Soul (we name as God).

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥

lekha hoe ta(n) likhiai lekhai hoe vinas(h)

lekha hoe ਲੇਖਾ ਹੋਇ = if count was possible; ta(n) likhiai ਤ ਲਿਖੀਐ = then (it may be attempted and) the count recorded in scriptures; lekhai ਲੇਖੈ = (those attempting the count) while carrying out the process

of counting: hoe vinas(h) ਹੋਇ ਵਿਣਾਸੁ = get perished (without completing the count)

Basically, it is futile to attempt to measure the Immaculate. Such a count would be a vain attempt. If the count was possible at all, then it might be attempted and the count recorded (in scriptures). Those who attempted the count perished (passed away) without completing the count.

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

Nanak vada akhiai apai janai aap.

vada ਵਡਾ = (Lord) the Great - Lord the Supreme Being; akhiai ਆਖੀਐ = to praise; apai janai aap ਆਪੇ ਜਾਣੈ ਆਪੁ = how great He is, He knows Himself.

O Nanak! (instead of making vain efforts to assess Him or His creation), why not engage in praising the Great Lord Himself. As far as His own Greatness is concerned or the vastness of His creation is concerned, only He knows Himself.

Structural Study of Stanza (Paudi) No. 22

1. The vastness of Lord's creation is limitless and beyond count. It is futile to attempt such an assessment. Instead of engaging himself in measuring the Immeasurable, man should praise the Lord and earn His grace.
2. The entire creation—the physical universe as well as the living beings, has emerged from God, who Himself is formless!.

Stanza (Paudi) No. 23

In the last stanza Guru Nanak stressed that finite cannot fathom the infinite. Man with his limited capability cannot understand the divine mysteries. It

is futile to attempt to measure the Immeasurable. Insead of wasting time and energy on assessing the vastness of God's physical creation, man should concentrate on praising Him and singing His glory.

Naturally, question arises, why should we praise Him? Is He, like most mortals, vain-glorious? Is He self-admiring, self-absorbed, egoistic, boastful entity? Is He fond of this same attribute which is seen as a vice in man? The answer is, no-difinitely not. He does not find any pleasure in Him being glorified. Our praising Him cannot add to His glory and our ignoring His praise cannot lessen His glory.

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥
ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥
*je sabh mil ke akhan pahe(n)h
vada na hoai, ghat na jai.*

Japji p. 10

Should all humanity was to attempt expressing His glory together in unison, such an effort will not add to His eminence and distinction. Not doing so will not be-little or diminish His excellence.

Union with the Lord is a source of joy for the human-Self and this unison is brought about by listening to and chanting the Master's Word.

ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ
ਸਿਫਤੀ ਸਿਫਤਿ ਸਮਾਇ ॥
*dhat milai phun dhat kao
sifti(n) sift samae*

Self, separated from the Super-Self, meets with its origin (its beginning–its genesis). Once more through laudation and worship Lord shows His mercy

on those who yearn (long, crave, desire) for union with Him.

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਹੈ
ਹਰਿ ਲਾਜ ਰਖਾਇਆ ॥

bhagati vachal Hair birad hai
Hari laj rakhaya

To be Beloved of devotees is the Divine Lord's attribute. He protects devotee's honour.

Name Divine is the liberator of the human-Self. It is the only means of union with Him. This is precisely the reason man need to engage in laudation and worship of God. This is the theme of the stanza.

Stanza (Paudi) No. 23

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥
salahi salah eti(n) surat na paiya

salahi ਸਾਲਾਹੀ = one worthy of praise and worship—the implication is: God, praise and worship, do the laudation; Engage (yourself) in the (regular) praise and worship of God. eti(n) ਏਤੀ = doing this, doing the praise and laudation; surat na paiya ਸੁਰਤਿ ਨ ਪਾਈਆ = cannot comprehend the greatness and mysteries of God.

However, doing the worship and laudation you cannot unravel (figure out) the greatness and mysteries of God.

ਨਦੀਆ ਅਤੇ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥
nadia(n) atai vah pave(n)h samu(n)d na janieh

nadian(n) ਨਦੀਆ = rivers; atai ਅਤੇ = and; vah ਵਾਹ = streams, brooks; pave(n)h samund ਪਵਹਿ ਸਮੁੰਦਿ = (which) fall in the ocean; na janieh ਨ ਜਾਣੀਅਹਿ = cannot know (the vastness) of the ocean.

Man doing regular laudation and worship of God merges in Him just as steams and brooks merge with an ocean.

Brooks, streams and rivers joining the ocean become part of the ocean without knowing the vastness of the ocean (before the merger).

Likewise, through worship and laudation, devotee's self merges and amalgamates with the Supreme Master without figuring out His vastness and His mysteries.

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥

samund shah sultan girha setee(n) mal dhan.

samund ਸਮੁੰਦ = Please note that the word 'samund' means 'an ocean' but here it is used to symbolize 'vastness', 'greatness'; shah ਸਾਹ = (ਬਾਦਸ਼ਾਹ) Emperors; sultan ਸੁਲਤਾਨ = Kings; girha ਗਿਰਹਾ = mountains; girha sateen ਗਿਰਹਾ ਸੇਤੀ = like the size of mountains; mal dhan ਮਾਲੁ ਧਨੁ = treasures of wealth; girha setee(n) mal dhan ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ = having treasures of wealth of the size of mountains—having mountains of wealth.

Great kings and emperors, having ocean-like vast kingdom and empires, and having treasures of wealth and fortune....(the meaning is completed in the next line).

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

kidi-tul na hovanee je tis manho(n) na visreh.

kidi ਕੀੜੀ = an ant; tul na hovanee ਤੁਲਿ ਨ ਹੋਵਨੀ = cannot equal, cannot measure to the merit of; je ਜੇ = if; tis ਤਿਸੁ = that ant, manho(n) na visreh ਮਨਹੁ ਨ ਵੀਸਰਹਿ = from whose mind God is never absent.

Great kings and emperors, having ocean-like vast

kingdoms and empires; and having mountain-like treasures of wealth and fortune cannot measure to the merit of an ant from whose mind God is never absent.

What is implied here is, that even wealthy and powerful kings and emperors, who lack devotion and worship cannot match the spiritual state of an humble devotee of God whose mind is fixed on Him all the time.

Structural Study of the Stanza (Paudi) No. 23

1. Devotion, worship and singing His glory are a means of merging with Him. However, devotion and worship do not enable you to comprehend His greatness and mysteries.
2. Kings and emperors cannot equal the merits of an humble devotee from whose mind God is never absent.

Stanza (Paudi) No. 24

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥

ant(u) na sifti(n), kehan na ant(u)

ant(u) ਅੰਤੁ = limit; ant(u) na ਅੰਤੁ ਨ = there is no limit to; sifti(n) ਸਿਫਤੀ = qualities, attributes, virtues; ant(u) na sifti(n) ਅੰਤੁ ਨ ਸਿਫਤੀ = there is no limit to the virtues of God; Kehan ਕਹਣਿ = voice, vocalize, speak, utter; kehan na ant(u) ਕਹਣਿ ਨ ਅੰਤੁ = there is no limit-there is no count of those who utter virtues of the Lord.

Limitless and beyond count are the virtues of God and beyond count are his devotees who voice His virtues and praise Him.

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

ant(u) na karnai, dain na ant(u)

karna ਕਰਣਾ = (ਸਿਸ਼ਟੀ, ਰਚਨਾ) creation, universe;
 karnai ਕਰਣੈ = of the creation, of the universe; dain
 ਦੇਣਿ = gifts, boons, hand-outs; Limitless is His
 creation and endless are His hand-outs and bestowals
 to the beings He has created.

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥

ant(u) na vekhan, sunan na ant(u)

vekha(n) ਵੇਖਣਿ = envisaging, visualizing, figuring
 out in one's mind, anticipate or forecast in one's
 own mind; sunan ਸੁਣਣਿ = on hearing from others.

Neither can one estimate His creation and His
 gifts to creation in one's own mind nor can one esti-
 mate them from what others talk and report about it.

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥

ant(u) na japai kay mun(e) mant.

ant(u) na japai ਅੰਤੁ ਨ ਜਾਪੈ = there seems to be no
 end (to the speculations as to the purpose of creation);
 kya mun(e) mant ਕਿਆ ਮਨਿ ਮੰਤੁ = what was the motive,
 in His mind, behind the creation.

We cannot figure out what was God's motive for
 creating the universe and the beings. What was the
 motive in His mind when he did the creation, no one
 knows. Though there are endless suppositions,
 guesswork and opinions about it.

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥

ant(u) na japai kita akaar

ant(u) na japai ਅੰਤੁ ਨ ਜਾਪੈ = invisible is the limit,
 the end cannot be envisaged; kita ਕੀਤਾ = He has
 formed, He has made; akaar ਆਕਾਰ = creation.

There is no end to the extent of His creation. The
 extent of the creation cannot be envisaged (predicted,
 estimated).

ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥

ant(u) na japai paravar

paravar ਪਾਰਾਵਾਰੁ = ਉਰਵਾਰ + ਪਾਰ boundaries We cannot make out the boundaries of the universe He has ceated.

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥

ant(u) karan kete billahe(n)

ant(u) karan ਅੰਤ ਕਾਰਣਿ = for figuring out the extent; kete ਕੇਤੇ = many (a people); billahe(n) ਬਿਲਲਾਹਿ = ਤਰਲੇ ਲੈਂਦੇ ਨੇ strive hard.

Many people strive hard (throughout their lives) to figure out the extent of His (vast-limitless) creation.

ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥

ta(n) ke ant na pai jahe(n).

Truthfully, the knowledge of the creation always eludes them.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥

eh ant(u) na janai koe.

eh ant(u) ਏਹੁ ਅੰਤੁ = This (invisible) limit; na janai koe ਨ ਜਾਣੈ ਕੋਇ = no one can ever know.

No one can ever estimate the extent of the universe. No one can ever envisage the invisible limits of the creation.

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

bahuta kahiai bahuta hoe.

bahuta kahiai ਬਹੁਤਾ ਕਹੀਐ = The more we explore and express about the creation the more He and His creation remain unexplored. As more is expressed, still more this is seen to be.

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥

vada Sahib ucha thao(n)

vada ਵਡਾ = great, supreme; Sahib ਸਾਹਿਬੁ = Master, Lord Master; ucha ਉਚਾ = exalted; meaning implied is 'beyond reach'; thao(n) ਥਾਉ = residence, station, abode.

He is our Supreme Master. His abode is beyond our reach. (He is beyond the reach of our mind and sense organs.)

ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥

uche upar ucha nao(n)

uche upar ucha ਉਚੇ ਉਪਰਿ ਉਚਾ = high above all, supreme above the rest; nao(n) ਨਾਉ = ਨਾਮਣਾ, fame, prestige, glory, esteem, prominence, authority.

His esteem, prominence and authority are supreme above all.

ਏਵਡ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥

evad ucha hovai koe

evad ucha ਏਵਡ ਉਚਾ = as high as He is, as exalted as He is; hovai koe ਹੋਵੈ ਕੋਇ = if anyone was to be as high and exalted as He is...(the meaning is completed in the next line)

ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥

tis uchai ko janai soe

(if one was to be as exalted as He is, which is not possible) only he could know His extent fully. Only that person could know His extent fully who is as exalted as the Lord Himself.

ਜੇਵਡ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥

jevad aap janai aap aap.

jevad aap ਜੇਵਡ ਆਪਿ = how great He is or how great His extent is; janai aap aap ਜਾਣੈ ਆਪਿ ਆਪਿ = only He Himself knows.

The truth remains that only He Himself knows how great He Himself or His extent is.

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

Nanak nadri karmi(n) dat.

nadri ਨਦਰੀ = The Merciful Lord; karmi(n) ਕਰਮੀ = through His blessings; dat ਦਾਤਿ = the gift of Naam, the gift of devotion.

O' Nanak! Even the gift of devotion to Him and the gift of Naam are through a 'glance of grace' of the Merciful Lord.

Structural Study of Stanza (Paudi) No. 24

1. Limitless are the virtues of the Lord Master.
2. Endless is His creation and limitless are His bestowals to the beings He has created.
3. No one can ever estimate the extent of His creation. The more we explore the universe we realise much more remains undiscovered.
4. Again we cannot judge the real motive God had in His mind when He created the universe.
5. Only he who is as exalted as the Lord Himself could know Him or His creation fully. But the reality remains that no one can equal Him.
6. Even 'Devotion to God' is a gift received only through His Grace.

Stanza (Paudi) No. 25

In this stanza Guru Nanak sees in God a great benefactor—a great giver. His gifts and bestowals to mankind are beyond count. To mention some, a good physically fit, robust, healthy body is a gift from Him. Our parents, family, children, relatives and freinds whose company we like, love and take delight in are

all a gift from Him. The home, the wealth, things of luxury we find pleasure in are His gifts. Good food, good clothing and all those comforts of life we take delight in are His gifts. Endless are His gifts to us and endless is the time since which mankind has been enjoying His benevolence. He is an unmatched and unparalleled giver. We sometimes see man helping fellow man. More than often such help is conditional and subject to certain terms and requirements.

Guru Nanak says in Asa-di-var:

ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥

dai dai mangeh sehsaa goona, shob karai sansar.

Raag Asa, M.1, p. 466

Man gives a fellow-man and expects hundred folds in return. Although his help is conditional yet he takes pride in having helped the other man and makes a big show of it.

But as far as God is concerned:

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

vada data til na tamae.

He is a great giver and yet expects least in return. People keep begging at His door for this and that but our Benefactor knows what they deserve and what is best for them, and gives them accordingly:

ਸਰਬੇ ਜਾਚਿਕ ਤੂੰ ਪ੍ਰਬ ਦਾਤਾ

sarbai jachak too(n) Prabh data

ਦਾਤਿ ਕਰੈ ਅਪੁਨੈ ਬੀਚਾਰ ॥

daat kare(n) apunai bichar.

Raag Gujri, M1, p. 504

All beings are beggars at Your Door. You alone are the Great Giver; You give gifts keeping in mind what is good for them.

ਜੇ ਦਰਿ ਮਾਂਗਤੁ ਕੂਕ ਕਰੇ ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ ॥
*jai dar ma(n)gat kook karai mehalee(n) Khasam
sunai.*

ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਕੇ ਏਕੇ ਵਡਾਈ ਦੇਇ ॥
bhavai dheerak bhavai dhake ek vadaee dai

When a beggar cries for help at Lord's Portal (door), the Master within the mansion hears it. Whether He then answers the call and satisfies him or pushes him off not granting the requisition is His thoughtful decision. In both lies the welfare of the pleader.

ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥
datee Sahib sandia(n) kya chalai tis nal
ਇਕਿ ਜਾਗੰਦੇ ਨਾ ਲਹਨ੍ ਇਕਨ੍ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥
ik jagandai n(a) lehan ikna sutya(n) dai uthal

Salok Sheikh Farid ji, M.5 p. 1384

Lord's blessings and bestowals cannot be forced out of His hand. Some may not get these even though awake; to some He may bestow the gifts waking them out of slumber.

There are many who receive the gifts in plentiful without expressing any gratitude. They have no regard or respect for the Lord Benefactor. They show no appreciation or thankfulness for what they receive from Him. Others through over-indulgence of gifts, sink in sin and immorality.

Then, there are those who suffer from pains, hunger and sorrow continually. Adversity and suffering may be taken as an act of His Grace and Mercy as these may prompt a person to cure his spiritual maladies.

Naam, prayer and devotion is the greatest gift which the chosen few get from God. It is through prayer and devotion that a devotee becomes lovable and endearing to God.

ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੇ ਤੁਧੁ ਭਾਵਸੀ ॥

ik Nanak ki ardas je tudh bhavsi.

ਮੈ ਦੀਜੈ ਨਾਮ ਨਿਵਾਸੁ ਹਰਿ ਗੁਣ ਗਾਵਸੀ ॥

mai(n) dijai Naam nivas Hari gun gavsi.

Nanak makes a supplication and plea. O' my Lord if it pleases you, bless me with Naam (the Word) so that it lodges in my heart, so that I may keep singing your glory.

So Naam is His greatest gift and those whose heart gets filled with Naam are the King of Kings.

Stanza 25

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥

bahuta karam likhya na jaey.

bahuta ਬਹੁਤਾ = many, numerous; karam ਕਰਮੁ = blessings, favours, good turns; likhya na jaey ਲਿਖਿਆ ਨਾ ਜਾਇ = cannot be put in writing.

So numerous are the favours, blessings and generousities of God on mankind, that they cannot be expressed in writing.

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

vada data til na tamaey.

vada data ਵਡਾ ਦਾਤਾ = a Supreme Giver, the cardinal Benefactor, the Principal Provider; til ਤਿਲੁ = literal meaning is 'sesame seed' - implied meaning is 'least' or 'none'; tamaey ਤਮਾਇ = expectation (of return); anticipation of something in return for the favours done.

God is a Supreme Giver. He is the Cardinal Provider of all our needs and necessities. Yet, for all the gifts and grants He makes to man, He expects nothing in return. His grants are completely unconditional. They are without the least expectation of return.

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥

kete mange(n)h jodh apar.

kete ਕੇਤੇ = many, numerous; mange(n)h ਮੰਗਹਿ = beg, seek charity, ask for; jodh ਜੋਧ= Warriors; jodh apar ਜੋਧ ਅਪਾਰ = warriors of unsurpassed, unmatched, unequalled strength Even Warriors of unsurpassed strength, bravery and courage beg at His Portal Door.

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ

ketya ganat nahee(n) vichar

ketya ਕੇਤਿਆ = how many more; ganat nahee(n) ਗਣਤ ਨਹੀ = (are) beyond count, beyond computation; nahee(n) vichar = ਨਹੀ ਵੀਚਾਰੁ = cannot be estimated.

How many more varied beggars seek and solicit at Your Door are beyond any count and computation.

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

kete khap tute(n) vekar.

kete ਕੇਤੇ = numerous; khap tute(n) ਖਪਿ ਤੁਟਹਿ = exhaust themselves, wear out, over-tax and over-tire themselves; vekar ਵੇਕਾਰ = vice, evil doings, wrong doings, immorality.

Numerous are those who over-indulge and exhaust themselves (even destroy themselves) in the wrongful enjoyment of His gifts. There are many who use His gifts in practicing immorality and thus destroy themselves spiritually.

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥

Kete lai lai mukar pahe(n)

Kete lai lai ਕੇਤੇ ਲੈ ਲੈ = keep receiving continually;
mukar pahe(n) ਮੁਕਰੁ ਪਾਹਿ = deny having received.

There are numerous ungrateful, ungracious, unthankful recipients, who having received the gifts continually are completely un-appreciative and even in denial of His benevolence.

ਕੇਤੇ ਮੁਰਖ ਖਾਹੀ ਖਾਹਿ ॥

kete moorakh khahee khahe(n)h

moorakh ਮੁਰਖ = fools, imbeciles, idiots; khaee khahe(n) ਖਾਹੀ ਖਾਹਿ = literal meaning - keep eating and eating, - implied meaning = keep enjoying His bestowals.

There are numerous fools, who keep enjoying His bestowals regularly and yet are completely un-appreciative of His beneficence and generosity.

ਕੇਤਿਆ ਦੁਖ ਭੁਖ ਸਦ ਮਾਰ ॥

ketya(n) dookh-bhookh sad mar

ketya(n) ਕੇਤਿਆ = for many; dookh ਦੁਖ = pain, grief, suffering; bhookh ਭੁਖ = hunger, starvation, lack of food; sad mar = ਸਦ ਮਾਰ = constant punishment.

For many there is continuous punishment of pain, grief, suffering and starvation. Such punishment (though under Your Will), is punitive. Such punishment is corrective and disciplinary. It is meant to bring people, disillusioned in materialism and vices, to awareness and understanding.

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

eh bhe daat teri datar

eh ਏਹਿ = this, such; bhe ਭਿ = also, as well; eh

bhe ਏਹਿ ਭਿ = such (punishment) as well; daat ਦਾਤਿ = gift, grace, boon; teri daat ਤੇਰੀ ਦਾਤ = Your gift, your grace, boon from you.

Such punitive punishment (corrective punishment-mentioned in the previous line) may as well be taken as gift rather than penalizing.

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥

band khlasi bhanai hoe

band khalasi ਬੰਦਿ ਖਲਾਸੀ = freedom, liberation, freedom from materialism and five vices and ultimately liberation from the cycle of transmigration; bhanai hoe ਭਾਣੈ ਹੋਇ = is caused through Your Grace.

Liberation from transmigration (is also a rare gift from You) and comes through Your Grace.

ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

hor akh n(a) sakai koe

hor ਹੋਰੁ = any other means of liberation; akh n(a) sakai ਆਖਿ ਨ ਸਕੈ = nobody can tell, nobody can point out; koe ਕੋਇ = anyone, no one. Other than God's Grace, no one can ever tell any other means (measures) for liberation from transmigration.

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥

je ko khaek akhan paey

khaek ਖਾਇਕੁ = foul-mouthed, boastful, unscrupulous speaker; je ko ਜੇ ਕੋ = if any; akhan paey ਆਖਣਿ ਪਾਇ = to dare tell, be brave enough to tell.

If any foul-mouthed, unscrupulous, boastful speaker was to dare and point out any other measure than God's Grace as a means for liberation...(the sense is completed in the next line)

ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥

Oh(u) janai jetia moo(n)h(e) khae.

Oh(u) janai ਓਹੁ ਜਾਣੈ = He knows; jetia ਜੇਤੀਆ = the extent of (punishment), the amount of (punishment); moo(n)h(e) khae ਮੁਹਿ ਖਾਇ = he will endure on his face.

(If any rowdy, boastful preacher was to dare and point out any other measure than God's Grace as a means of liberation) He knows the scale of punishment he will endure for his abruptness.

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥

apai janai apai de

apai janai ਆਪੇ ਜਾਣੈ = He knows himself; apai de ਆਪੇ ਦੇਇ = He Himself gives or sanctions.

Only He knows what bestowals (gifts, hand-outs) are appropriate for an individual and sanctions them accordingly.

ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥

akhe(n)h se bhe kai ke

akhe(n)h ਆਖਹਿ = express, show, convey; se bhe ਸਿ ਭਿ = those who do; kai ke ਕੇਈ ਕੇਇ = are few (in number).

Although all the beings enjoy His bestowals, yet there are only a few who do express their gratitude to Him for His hand-outs.

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥

jis no(n) bakshai sifat salah

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

Nanak patshahee(n) patshah.

jis no(n) ਜਿਸ ਨੋ = to whom; bakshai ਬਖਸੇ = awards; sifat salah ਸਿਫਤਿ ਸਾਲਾਹ = devotion, worship;

patshahee(n) patshah ਪਾਤਿਸ਼ਾਹੀ ਪਾਤਿਸ਼ਾਹੁ = king of kings.

To those, whom God awards the gift of devotion and worship should be regarded as king of kings.

Structural Study of Stanza (Paudi) No. 25

1. God is a generous giver whose gifts mankind has been enjoying since time immemorial. He takes pleasure in giving and expects nothing in return.
2. There are many who over-indulge in the enjoyment of His gifts and destroy themselves morally and spiritually.
3. Many are unthankful recipients who are completely unappreciative, or even in denial of His benevolence.
4. Only He knows what bestowals are appropriate for a particular individual and bestows them Himself.
5. Of all the bestowals that could be had from him, the bestowal of 'devotion and worship' is most precious. Those who are blessed with this gift should be reckoned as king of kings.

Stanza (Paudi) No. 26

True devotees of God come into this world to trade in Naam (the Word) and Godly virtues. For them, God's attributes are like precious diamonds, jewels and pearls. They gather during their life the wealth of Naam and spiritual excellences for which they are rewarded in Lord's court. They do not engage in the futile effort of assessing God's greatness which is an impossible task. They, in association with holy men, occupy themselves in devotion and worship to acquire spiritual and mortal excellences.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥

amul gun amul vapar

amul ਅਮੁਲ = invaluable, all important, virtually important, of the utmost importance; gun ਗੁਣ = qualities, virtues, attributes; vapar ਵਾਪਾਰ = trading, dealings, business - commerce in God's qualities and virtues. (This implies spiritual action of (i) learning to know these virtues and (ii) to absorb those qualities and virtues).

The spiritual process of learning and absorbing of Godly qualities and virtues is of paramount importance.

ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥

amul vapariai amul bhandar

vapariai ਵਾਪਾਰੀਏ = traders, dealers [dealing in Godly virtues. Such dealers we name as saints and ascetics (bhagat)]: bhandar ਭੰਡਾਰ = store-houses, reservoirs.

Saints and ascetics are like invaluable store-houses (reservoirs) of sacred, pious, Godly attributes.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥

amul ave(n)h amul lai jahe(n)

ave(n)h ਆਵਹਿ = come (into this world), take birth; lai jahe(n) ਲੈ ਜਾਹਿ = take with them (when they depart from the world)

Incomparable and unparalleled are those souls who come into this world to accumulate such virtues and depart from here loaded with such treasure.

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥

amul bhae amula samahe(n)h

bhae ਭਾਇ = love, passion, passionate devotion;

samahe(n)h ਸਮਾਹਿ = merger with the Lord in deep meditation.

Invaluable is passionate devotion and love for God. Invaluable is merging with Him in deep devotional meditaion.

ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ ॥

amul dharam amul deeban

dharam ਧਰਮੁ = Normally 'dharam' means 'the way-of-life leading to God. Exceptionally, it also means 'justice'. Here it means 'Divine Justice'; diban ਦੀਬਾਣੁ = court, Lord's Court dispensing.

Divine Justice (where bias, unfairness or injustice are out of question).

Invaluable is Divine Justice which is always fair and flawless. Also invaluable is Lord's court where such fair justice is dispensed.

ਅਮੁਲ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥

amul tul amul parvan

tul ਤੁਲੁ = scales; parvan ਪਰਵਾਣੁ = weights.

To judge man's deeds God's scales and weights are meticulously accurate. (There is no possibility of any injustice in His Court. The Divine justice is flawless. It never goes wrong.)

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥

amul bakhs(h)ish(h) amul neesan

bakhs(h)is(h) ਬਖਸੀਸ = Grace—Lord's Grace—Lord's Blessings; neesan ਨੀਸਾਣੁ = mark, stamp, visa, passport, the mark or stamp of Lord's Grace Unparalleled and matchless is Lord's Grace and the mark of His Grace is a passport to His Kingdom.

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥

amul karam amul phurman

karam ਕਰਮੁ = Grace; phurman ਫੁਰਮਾਣੁ = ordinance.

Invaluable is His Grace and invaluable is His ordinance.

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨਾ ਜਾਇ ॥

amulo amul akhya n(a) jae

akhya n(a) jae ਆਖਿਆ ਨ ਜਾਇ = cannot be described, is beyond words.

Invaluable! Invaluable! Beyond any words, beyond any assessment is His entire set up.

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

aakh aakh rahai liv lae

aakh ਆਖਿ = to express; rahai ਰਹੇ = ended up; liv lae ਲਿਵ ਲਾਇ = absorbed in trance and lost in ecstasy.

Those attempting to assess and express His vast wonderful, mysterious set-up have been absorbed in trance and lost in ecstasy.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥

aakhe(n)h Ved path Puran

ved ਵੇਦ = vedas; Puran ਪੁਰਾਣ = Puranas; (Vedas and Puranas are Hindu Scriptures); path ਪਾਠ = test;

The texts of Vedas and Puranas attempt to express His Greatness and the vastness of His Creation (but have failed).

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

aakhe(n)h padai kara(n)h vakhyan

padai ਪੜੇ = learned scholars and sages; kara (n)h vakhyan ਕਰਹਿ ਵਖਿਆਣ = make commentaries.

Many scholars and sages make commentaries on His greatness.

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥

aakhe(n)h Barmai aakhe(n)h Ind

Barmai ਬਰਮੇ = many Brahamas; Ind ਇੰਦ = many Indras. [Brahama and Indra are Hindu (lesser Gods)]

Many Brahamas and Indras have attempted to voice His Greatness.

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥

aakhe(n)h Gopi tai Govind

Gopi ਗੋਪੀ = milk-maids (associated with Krishna); tai ਤੈ = and; Govind ਗੋਵਿੰਦ = Krishna So have Krishna and his milk-maids failed to express God's full greatness.

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥

aakhe(n)h Ishar aakhe(n)h sidh

Ishar ਈਸਰ = Shivas; sidh ਸਿਧ = accomplished yogis, expert, masterly yogis.

Even Shivas and expert proficient yogis have failed to express God's vastness and expanse.

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥

aakhe(n)h kete keetai Budh

kete ਕੇਤੇ = many; ketai ਕੀਤੇ = created, implied meaning; spiritually illuminated by You; budh ਬੁਧ = Budhas-enlightened sages.

Many enlightened sages, spiritually illuminated by You, have equally failed in an effort to expose Your Greatness.

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥

aakhe(n)h danav aakhe(n)h dev

danav ਦਾਨਵ = demons; dev ਦੇਵ = semi-god or demi-gods as believed in Hindu religion.

Semi-gods as well as demons (have tried in vain) to express His Greatness.

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

aakhe(n)h sur-nar muni-jan sev

sur-nar ਸੁਰਿ ਨਰ = ਦੇਵਤੇ deities; muni-jan ਮੁਨਿ ਜਨ =
ascetics, hermits;

Many deities and hermits (have tried unsuccessfully) to reveal how great He is.

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥

kete aakhe(n)h aakhan pahe(n)h

aakhe(n)h ਆਖਹਿ: Note Here aakhe(n)h implies to recite Naam—recite the Word; aakhan pahe(n)h ਆਖਣਿ ਪਾਹਿ = so that they may (be enlightened enough) to reveal His Greatness.

Many more recited the Word so as to figure out and tell His Greatness.

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥

ketai keh keh uth uth jahe(n)h

keh keh ਕਹਿ ਕਹਿ = saying, voicing, revealing; uth uth jahe(n)h ਉਠਿ ਉਠਿ ਜਾਹਿ = keep departing from the world.

Many, assessing Him and trying to expose Him, keep departing from the world without any success in their effort.

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥

ete keete hor kare(n)h

ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥

ta(n) aakh n(a) sake(n) kei ke

ete keete ਏਤੇ ਕੀਤੇ = (Lord has) created many (so far), who have attempted to figure out His distinction and eminence; hor kare(n)h ਹੋਰਿ ਕਰੇਹਿ = If You were to create as many more; ta(n) ਤਾ = still; aakh n(a) sake(n) ਆਖਿ ਨ ਸਕਹਿ = will not be able to work out and tell; kei ke ਕੇਈ ਕੇਇ = any person.

O Lord! Should You create as many more of those who have failed to work out Your distinction and eminence, Your illustriousness and greatness will still remain unrevealed. No one can ever reveal how great You are!

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥

jevad bhavai tevad hoey

jevad bhavai ਜੇਵਡੁ ਭਾਵੈ = as He likes; tevad hoavai ਤੇਵਡੁ ਹੋਇ = He can be as Great.

(No one can ever reveal His Greatness) for He can be as great as He likes. (He shall remain unreadable and mysterious.)

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥

Nanak janai sachā soe

janai ਜਾਣੈ = knows; Sacha = ਸਾਚਾ = God; soe = ਸੋਇ = Himself.

So, says Nanak, only the eternal God knows Himself how great He is.

ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ ॥

je ko akhai bol vigad

je ko ਜੇ ਕੋ = if any; bol vigad ਬੋਲੁਵਿਗਾੜੁ = arrogant boisterous person, a clamorous person; akhai ਆਖੈ = says, claims.

If any arrogant, boisterous person claims (that he has figured out His eminence and greatness)

ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

ta(n) likhiai sir(e) gavarā(n) gavar

ta(n) ਤਾ = then likhai ਲਿਖੀਐ = list him; gavarā(n) gavar ਗਾਵਾਰਾ ਗਾਵਾਰੁ = fool of fools, biggest fool.

If any arrogant boisterous person claims that he has figured out Him eminence and greatness then list

him as a fool of fools - the biggest fool (for who can ever limit the limitless).

Structural Study of Stanza (Paudi) No. 26

1. Learning and adopting Godly virtues is of uttermost importance for any spiritual progress.
2. Saints and Hermits may be taken as reservoirs of Godly attributes. They not only acquire such virtues but also promote them amongst others.
3. Unmatched and unparalleled are all those who come into this world to deal in such attributes and depart from it, loaded with such treasure.
4. By adopting such virtues we cannot claim to have known Him fully.
5. Many, including enlightened sages, hermits, deities and demi-gods have attempted to fathom, and relate to others, the eminence and greatness of God but have failed.
6. Such efforts are futile as it is like trying to limit the limitless.
7. God is as unreadable and mysterious as ever. Any boisterous egotist, who claims to have known fully the mysterious God, is an utter fool; for God can be as great as He likes.
8. The key-note message of the stanza is that instead of engaging in a futile effort of assessing the limitless, we should learn and adopt His Virtues, as laid down in the scriptures, to improve our practical lives.

Stanza (Paudi) No. 27

In this Stanza (Paudee) Guru Nanak, in his poetic

imagination, builds up a picture of the Glory of God's Darbar (court). In this picture, the deities like Brahma, Vishnu, Shiva, Indra, and the great siddhas, Dharam-Raj, the Chitra and the Gupta are shown to be singing His praises. Even the Nature is shown to be glorifying the Lord.

The stanza drives home two salient points:

Firstly, glorifying God and singing His praises is not only the means of admittance to His Court but the devotees continue worshipping God and paying homage to Him even after Realization. Secondly, He is the Supreme Master of the entire existence. All others, however highly spiritually-placed they may be, they are His subordinates and play the role assigned to them.

However, it should be remembered that Guru Nanak does not endorse any specific place, somewhere in heavens above, as His Darbar. As a matter of fact, according to Gurbani (the text of Guru Granth Sahib Ji) He abides in the entire world. As such the entire world is His abode.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ
ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
*so dar keha so ghar keha
jit beh sarab samale(n)h.*

O' Dear Lord! How wonderful must be your abode and how wonderful must be the door leading into it from where you sit, watch and look after all your creation. (It must be remembered that this is simply an ecstatic rapturous expression in God's glory made by the Guru. There is no specific residence of God. He

resides everywhere. God is like a vast limitless ocean. The entire universe, including all the living, floats in it. 'God's abode' is simply a symbolic expression.)

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

vaje(n) naad anek asanha(n)h kete vavan-hare

naad ਨਾਦ = ਸੰਗੀਤ musical notes or music; anek ਅਨੇਕ = many; asankha(n)h ਅਸੰਖਾ = innumerable; kete ਕੇਤੇ = so many; vavan-hare ਵਾਵਣਹਾਰੇ = ਵਜਾਵਣ ਵਾਲੇ, makers of music.

O' Lord! In the Nature, which is your creation, a great variety of endless music goes on continuously. The music is created from great variety of sources. Guru Ji refers not only to the music made by man but also by various elements in Nature. For instance music made by wind as it blows through trees and bushes; music made by running water; music made by waves ending on sea-shores; thunder could be compared to drumming going on in the skies; music is continuously made by a big variety of birds).

God worshippers feel that all this music coming form innumerable sources is being made in His praise.

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

kete raag paree sio(n) kahiehen, kete gavanhare.

Great many people sing Lord's praises. Great many of them make use of 'Raags' and 'Ragnis' in the singing of praises. (Shabad-kirtan when sung in Raags and Ragnis catches the attention of the listener and makes it more luring.)

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

***gave(n)h tuhno paon, pani, baisantar,
gavai Raja Dharam duare.***

The elements of Nature like wind, water and fire sing praises of God. O' Lord! Even Dharam Raj, Your deputy, the dispenser of justice, lauds and acclaims You at Your door.

**ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ
ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥**
*gave(n)h chit Gupt likh janeh
likh likh Dharam vicharai*

Even Chitra Gupta (the two deputies of Dharam Raj) who record everyone's account of actions, and on whose writings Dharam Raj bases his verdict, sings praises of God.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥
gave(n)h Ishar Barma Devi, sohan tere sada savare.

Gave(n)h ਗਾਵਹਿ = sing your praises; Ishar ਈਸਰੁ = Shiva; Barma ਬਰਮਾ = Brahama; Devi ਦੇਵੀ = Goddesses.

Even Shiva, Brahma, other demi-gods and Devis all sing Your praises. In fact they are celebrities and prestigious because You made them so.

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥
gave(n)h Ind i(n)dasan baithe, devtia(n) dar nale.
i(n)dasan ਇਦਾਸਣਿ = throne of Indra.

Several Indras seated on their thrones, with cardinals standing on their sides, sing Your praises at Your door.

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥
*gave(n)h sidh Samadhi andar,
gavan sadh vicharai*

sidh ਸਿਧ = sidhas - yogis who are perfect in their Yog 'samadhis; Sadh ਸਾਧ = sadhus, holy men; vicharai ਵਿਚਾਰੇ = thinking about Your virtues.

Sidhas in their samadhis contemplate on You and sadhus think of Your virtues and praise you...

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥

gavan jati, sati, santokhi, gaveh veer karare

jati ਜਤੀ = celibates - people who abstain from sex; sati ਸਤੀ = ਦਾਨੀ benevolent people who donate and give away in charity; Santokhi ਸੰਤੋਖੀ = people contented and satisfied within; veer ਵੀਰ = brave warriors, heroes; karare ਕਰਾਰੇ = strong, indomitable, who cannot be won.

Men who observe celibacy and men of charity and contentment and those who are fearless warriors, all sing Your praises.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

gavan pandit, padan rakhis(h)ar, jug jug veda(n) nale.

pandit ਪੰਡਿਤ = men of learning, sages; padan ਪੜਨਿ = who read Vedas; rakhish(h)ar ਰਖੀਸਰ = mighty seers or prophets; jug jug ਜੁਗੁ ਜੁਗੁ = through all the ages, at all times; Vedan nale ਵੇਦਾ ਨਾਲੇ = using Vedas.

Pandits sing Your glory; sages and prophets speak of your glory through Vedas. People have been glorifying You by reading holy texts of Vedas through all the ages.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥

***gave(n)h mohania(n) mun mohan,
surga mach payale.***

mohania(n) ਮੋਹਣੀਆ = beautiful women, fairies; mun-mohan ਮਨੁ ਮੋਹਨਿ = of ravishing beauty, of supreme beauty; surga ਸੁਰਗਾ = (from) heaven; mach ਮਛ = (from) earth; payale ਪਇਆਲੇ = (from) nether regions.

Fairies of supremely ravishing beauty from heaven, earth and nether worlds, all sing Your glory through their beauty. (The hidden idea is that all the beauty in this universe is His creation and reminds of His beauty.)

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

gavan ratan upai tere, athsath teerath nale.

rattan ਰਤਨ = bhagtas and saints; upai tere ਉਪਾਏ ਤੇਰੇ = created by You; athsath teerath ਅਠਸਠਿ ਤੀਰਥ = sixty eight places of pilgrimage recognized by people at large (however it must be remembered that Sikhism recognizes and promotes pure heart and pure mind as true places of pilgrimage); nale ਨਾਲੇ = along with, including.

All Bhagats and Saints created by You, including the residents and visitors of sixty-eight places of pilgrimage acclaim You.

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥

gave(n)h jodh, maha(n)bal sura, gaveh khani chare.

jodh ਜੋਧ = mighty warriors; maha(n)bal sura ਮਹਾਬਲ ਸੂਰਾ = heroes of supreme might; khani chare ਖਾਣੀ ਚਾਰੇ = living beings from four sources of creation—egg-born, placental-born, earth-born, and those created through sporification.

Great Warriors, heroes of supreme strength and all living beings from the four sources of creation glorify You.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

***gave(n)h khand, mandal, varbhanda,
kar kar rakhe dhare.***

khand ਖੰਡ = continents; mandal ਮੰਡਲ = planets in

orbits; varbhanda ਵਰਭੰਡਾ = ਬ੍ਰਹਮੰਡ, universe; ਕਰਿ ਕਰਿ ਰਖੇ = made and positioned by You; dhare ਧਾਰੇ = supported (by You).

The continents, planets, even the entire universe placed and supported by You seem to be praising You.

ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

***sei tudhno gave(n)h jo tudh bhavan,
ratai tere bhagat rasalai.***

sei ਸੇਈ = only those; tudhno gave(n)h ਤੁਧੁਨੋ ਗਾਵਹਿ = sing Your praise; jo tudh bhavan ਜੋ ਤੁਧੁ ਭਾਵਨਿ = whom you endear, who have won your pleasure and are liked by you; ratai terai ਰਤੇ ਤੇਰੇ = are dyed in your love; bhagat rasalai ਭਗਤਿ ਰਸਾਲੇ = devotees of pleasant nature, ਰਸੀਲੇ ਭਗਤ

Only those people who have won Your pleasure are endeared by you are engaged in Your praise and glorification. The devotees, who always have a pleasant nature, are imbued in Your love.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

***hor kete gavan, se mai(n) chit na avan,
Nanak kya vichare.***

hor ਹੋਰ = many others; chit na avan ਚਿਤਿ ਨ ਆਵਨਿ = are not in my thought or memory-cannot remember them (at this moment) Besides those, whom I have mentioned in this shabad to be singing Your glory, there are many more doing the same, but I cannot mention them here (says Guru Nanak Dev Ji) because I cannot remember them at this moment. "How can humble Nanak recall in his memory all those who are rendering their prayers and glorifying God?"

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

soi soi sada Sach, Sahib Sacha, Sachie naee(n).

soi soi ਸੋਈ ਸੋਈ = only He! Only He! sada Sach ਸਦਾ ਸਚੁ = is ever to stay, is eternal; Sahib ਸਾਹਿਬੁ = Master; Sacha ਸਾਚਾ = eternal; Sachi naee(n) ਸਾਚੀ ਨਾਈ = His fame and esteem is to stay for ever.

Only He, Only He is to stay for ever and ever. Only He is the true permanent Master of the entire creation. His fame and esteem is to stay here for ever.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

hai bhi, hosee, jae na jasee, rachna jin rachae.

hai bhi ਹੈ ਭੀ = God is here now; hosee ਹੋਸੀ = will be here in future; jae na ਜਾਇ ਨ = never takes birth; na jasee ਨ ਜਾਸੀ = will never depart (like other living) in death; rachna jin rachae ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ = He who created the (entire) creation.

God, who created the entire creation, is here now and will be here in future. He never takes birth, and because He never takes a body, He never departs in death.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
rangi(n) rangi(n) bhanti(n), kar kar jinsi(n) maya jin upae.

rangi(n) rangi(n) ਰੰਗੀ ਰੰਗੀ = of various skin colours; bhanti(n) ਭਾਤੀ = of various types; kar kar jinsi(n) ਕਰਿ ਕਰਿ ਜਿਨਸੀ = after creating so many different living species; Maya ਮਾਇਆ = anything which leads man astray from God is Maya. Remember that wealth, property and other things through which man is led astray from God may be external, but attachment and desire is within man himself. Thus it

may seem to you that Maya in several different forms exists outside man but in reality it is within man himself. Attachment and desire for material is within; jin upaee ਜਿਨਿ ਉਪਾਈ = who created.

God who has created a great variety of living species of various colours and facial features, also created Maya in various forms to distract mankind (in order to test his devotion to Him).

*ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
kar kar vaikhai keeta apna jio(n) tis di vadhaiee.*

Irrespective of man failing the test of Maya (by being led astray by it), the Lord Master still looks after him, because he is His creation. This is so because looking after His creation is His Nature. It is His inherent nature to look after even those, who are defaulters and are led astray.

*ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
jo tis bhavai soi karsee, hukam na karna jae.*

God manifests and acts as it pleases Him. His Will prevails and His authority cannot be challenged. His commands cannot be questioned.

*ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥
so patshah, shaha(n) patasahib, Nanak rehan rajaee(n).*

Lord Master is the King of Kings, the absolute King. Oh Nanak! Man has to learn to live under His Will.

Structural Study of the Stanza (Paudi) No. 27

1. The entire universe is the Lord's Court and is remarkably beautiful. The unparalleled beauty of Nature points to the Glory of God.
2. Chanting Naam and singing God's praises is a

means for admittance to His Court. Those who find Union with Him do not cease singing His glory but continue doing so to be in love with Him.

3. All Saints, prophets and deities, however highly conceived they may be, are only the servants of God and are under the command of the Supreme Lord and are subject to His Will.
4. True devotees of God show their dedication and loyalty to God Himself, and not to the lesser-gods, although the latter are praiseworthy for their spiritual achievements.

Stanza (Paudi) No. 28

Stanzas 28 to 29 are a sermon to Yogis of that period by Guru Nanak. Guruji speaks to yogis of different hues and asks them to transform their ritual and formal practices into spiritual and ethical qualities, desirable to be achieved.

Guruji stresses the fact that the basic concept and the fundamental of all religions is devotion and worship to God which generates spiritual power leading to human redemption. Religion deals with man's yearning for the search of the Reality, concluding with the Realisation of the Self or 'the Supreme Atma'.

Instead of attaching undue importance to the outer appearance and symbols of the Yoga faith such as the earrings, the begging bowl, the pouch, the staff, the saffron-colored robe and smearing of ashes on the body, a true yogi has to adorn his soul with virtues like self-control, contentment, pure thinking, identifying with others and living by the sweat of brow.

The yogis believed that the world and society at large was a source of sin and suffering. To keep themselves free from this curse of life they disappeared as recluses into deeps of forest or on peaks of mountains. For Guru Nanak this was a very wrong sort of renunciation that reflected selfish individualism. What right a recluse has to turn work-shy and lazy, and expect others to work hard in order to fend him?

Guruji is completely against this sort of thinking and suggests to yogis that effort and application was most necessary both in normal and spiritual relams.

ਜੋਗੁ ਨ ਭਗਵੀ ਕਪੜੀ ਜੋਗੁ ਨ ਮੈਲੇ ਵੇਸਿ ॥
ਨਾਨਕ ਘਰਿ ਬੈਠਿਆ ਜੋਗੁ ਪਾਈਐ ਸਤਿਗੁਰ ਕੈ ਉਪਦੇਸਿ ॥

Salok M.3, p. 1421

*jog n(a) bhagvee(n) kapdeen jog n(a) mailai vais.
Nanak ghar baithian jog paiai Satgur kai updes(h)*

Yoga lies neither in wearing saffron robes nor in wearing soiled garments. Union with the Lord Master can only be achieved through the guidance of a true Guru and can be attained leading a normal marital life.

ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ ॥
ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥

*udam karendia(n) jeo too(n)
kaamavandia(n) sukh bhunch
Dhyaendian too(n) Prabhoo mil
Nanak utree chint.*

Raag Gujri, p. 522

O' my Self! Enjoy all good fruits of life by endeavoring and working hard. At the same time, engage in devotion and contemplation of God and find union with Him. Doing so, you will be freed from all anxiety.

Here follows the Pauri:

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

munda(n) santokh s(h)ram pat jholee

dhyān ki kare(n)h bebhoot(e)

munda(n) ਮੁੰਦਾ = ear-rings; santokh ਸੰਤੋਖੁ = contentment, satisfaction, fulfillment, inner peace and tranquility; s(h)ram ਸਰਮੁ = endeavour, hard work, toil; pat ਪਤੁ = ਪਾਤਰ, yogis begging bowl; jholee ਝੋਲੀ = yogis shoulder bag to carry the begged provisions and foodstuffs; dhyān ਧਿਆਨ = contemplation (on God), meditation, rumination, to think deeply about God; bebhoot(e) ਬਿਭੂਤਿ = ashes, with which yogis smear their bodies; dhyān ki kare(n)h bebhoot(e) ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ = make deep meditation your ashes to smear the body with.

O' Yogi! Let you not be the yogi in name and appearance only. Let the outer symbols of yogic-uniform have some real spiritual significance and meaning. Let these symbols, which otherwise have no merit in themselves, become true expressions for your inner, spiritual and moral life.

Let contentment be your ear-rings, endeavour and hard work your begging bowl and shoulder-bag. (You need not beg for your living, instead work hard for it and stop being a parasite on others). Let deep meditation be your ashes.

(Ascetics in India smear their bodies with ashes as a symbol of renunciation. Guruji explains that what is to be renounced is not the society, the community or the association with fellow humans. Nor is it necessary to give up reasonable comforts

and enjoyment of life. What really needs evading is inner sinfulness. What really need avoiding are impiety, immorality and wickedness. He wants yogi to practice morality, piousness and virtue instead of smearing his body with ashes to indicate that he has renounced the world.)

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

khintha kaal, kuaree ka(n)ya(n) jugat danda parteet.

khinta ਖਿੰਥਾ = quilted robe, patched robe worn by medicants; kaal ਕਾਲੁ = death; kauri ka(n)ya(n) ਕੁਆਰੀ ਕਾਇਆ = body free from malpractices and wrong-doings (keep thy body virgin through ethics and morality); jugat ਜੁਗਤਿ = device, means to achieve something, scheme, trick; danda ਡੰਡਾ = yogi's staff, wooden stick.

O' Yogi! Let the thought of death be your patched robe. (Your patched robe should remind of death just as people discard worn out clothing so does soul discard the feeble frail, faltering and incapacitated body-garment. Your robe should remind you of the impermanence of life and this in turn should inspire you to achieve the goal of Realisation.) Keeping in mind the certainty death and that you have a Realise God in a limited span of life; keep your body free from mal-practices and wrong doings. Keep your (mini and) body chaste and uncorrupted by avoiding sin, misconduct and breach of ethics. Such a mode of life is the true means (ਜੁਗਤ) of Realisation. Let your firm and unshakable faith in the Lord Master be a staff in your hand. (A staff or stick is a good support for

a yogi who keeps moving from place to place all the time. Firm and unshakable faith in the Lord Master forms a good spiritual support for a seeker.)

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

aeee panthee sagal jamati mun jeetai jag jeet.

aeee panthee ਆਈ ਪੰਥੀ = yogis have 14 categories or sects amongst them. Aaee Panthee sect is held as the highest and most prestigious of all other sects; sagal jamati ਸਗਲ ਜਮਾਤੀ = one that identifies oneself with all other humans, one who regards others as one's equals; man jeetai ਮਨਿ ਜੀਤੈ = one who scores a victory over his mind; jag jeet ਜਗੁ ਜੀਤੁ = winner of the whole universe.

O' Yogi! Regarding other humans as your equals is like being a yogi of the Aaee panth. (Let all mankind be your sect. Belonging to Aaee panth should not mean to you that you have to restrict, limit and keep yourself within the bounds of your own sect. You have to break your narrow circle to associate and connect with the rest of mankind.

And let you remember O' Yogi! Conquering one's own mind (keeping the mind under one's own control) is like conquering the whole world. (Human mind is generally over-powered and enslaved by constantly erupting material desires and five cardinal vices. For complete spiritual fulfillment, one has to transcend the material desires and bring to an end the mind—having the mind under one's own control. Such a task is difficult; it is like conquering the world. So Guru Nanak says, that conquering one's own mind is like conquering the whole world.)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

aades tisai aades.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

aad anil anad anahat jug jug eko vais.

aades ਆਦੇਸੁ = to make a bow, to make an obeisance, to kneel to make an obeisance, to salute as a gesture of respect, salutation; tisai ਤਿਸੈ = that (that yogi who considers others to be his equal and who conquers his own-mind. My salutations are to that yogi who considers other humans to be his equal and who succeeds in conquering his own mind.)

aad ਆਦਿ = the very beginner (of the creation);

anil ਅਨੀਲੁ = uncorrupted, without any malice or vices, immaculate, pure; anad ਅਨਾਦਿ = who has no origin or beginning; anahat ਅਨਾਹਤਿ = who never comes to an end, who never meets death, deathless, immortal;

Note : 'aad, anil, anaad and anahat' are adjectives generally used for God in Gurbani. jug jug ਜੁਗੁ ਜੁਗੁ = through all time, at all times; eko vais ਏਕੋ ਵੇਸੁ = keeps unchanged, is ever the same never prone to change, immutable O' Yogi ! Above all others, my salutations are to Him—Who is the Primal, Who is Immaculate, Who has no Origin, Who is eternal and immutable.

Structural Study of Stanza (Paudee) No. 28

1. The outer symbols, which a devotee of any faith or sect wears on his body have no merit unless they are true expressions of one's inner, spiritual and moral life.

2. Ascetics in India smear their bodies with ashes as a symbol of renunciation. Some retire to seclusion of deep forests or mountain-tops. Guru Nanak explains that what is to be renounced is not the society or the association with fellow humans. What really need evading are, immorality, impiety and inner sinfulness.
3. Death should remind a person of the impermanence of life and inspire him of God-Realisation in this limited span of life.
4. A true devotee of God frees himself from the miserable little prison of self-ego and individuality. Physical individuality is a delusion. He is the only soul of which all souls are but delusive manifestations. A true devotee therefore regards others as his equals. He reaches the ultimate of happiness by merging his consciousness with Universal Consciousness.
5. For complete spiritual fulfillment one has to transcend the material desires and bring to an end the cardinal vices. This conquering of mind is a difficult proposition. Conquering one's own mind is like conquering the whole world.
6. Besides revering his Guru Master, a true devotee shows his obeisance only to the Lord Himself and none else.

Stanza (Paudee) No. 29

In this stanza Guru Nanak again mentions yogis and their yogic practices. The aim is not to attack the yogis or yoga (the yogic practices). Yoga, when it was first introduced by Patanjali Rishi,

was a means for achieving deep meditation and contemplation on God through 'pranayama' (controlled breathing exercises) and 'asanas' (the sitting postures). The goal was God Realization. The aim and objective of yoga changed completely when Gorakh Nath took over as Nath (Guru of yogis), after Patanjali. Now the emphasis was on achieving occult and supernatural powers by tapping the dormant faculties of the sub-conscious mind. Guru Nanak points out that through the development of so-called super-natural powers one cannot conquer the five cardinal vices within oneself. The possession of such powers cannot become food for the soul. Guru Nanak firmly believes that only spiritual power is the index of one's greatness and he wants the yogis to interest themselves in the spiritual values of yoga. The taste of supernatural powers is irrelevant for spiritual progress. Again, instead of observing ceremonies and performing traditional formalities when eating, yogis should think of nourishing their souls with the spiritual food of Naam (The Word).

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ

bhugat(i) gyan, daya, bhandaran

ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

ghat ghat vajeh nad.

bhugat(i) ਭੁਗਤਿ = ਜੋਗੀਆਂ ਦਾ ਚੂਰਮਾ, food-dish of yogis made from crumbled bread, ghee, pulses and salt; daya ਦਇਆ = compassion, fellow feeling, care and concern for those who are needy, showing mercifulness, kind-heartedness, give charity to those

in need; bhanadarn ਭੰਡਾਰਣਿ = one distributing or serving food, attendant serving food; ghat ghat ਘਟਿ ਘਟਿ = in every heart; vajeh ਵਾਜਹਿ = sound, ring, reverberate, resonate; nad ਨਾਦ = Divine Music- 'Anahad Shabad', the Celestial Music.

Note : In a hermitage of yogis called 'nath mut' several yogis live together. Just as they observe physical discipline while practicing yoga they partake of food together while observing certain discipline. The food they eat is called 'bhugati' and is made from crumbled bread, ghee, pulses and salt. When the food is ready to be served, the steward-yogi who cooks the food and serves to others sounds a horn to signalize the serving of food. All the yogis sit cross-legged on the floor in a circle. The Nath (the guru-master) of the group sits outside the circle on a raised platform. He is served first, and then the remaining yogis. When all have finished eating, they recite a certain mantra together and get up to wash their individual bowls.

Guru Nanak wants the yogis to think of God—the Nath of all the Naths—who provides food to the beings of the universe. He wants the yogis to discipline themselves for the spiritual food of Naam - (the Word) for their starving souls.

O' yogi! Make Divine Knowledge the food for your (starving) soul. It is Shiva's Mercy (Lord's Mercy) that there is enough spiritual food for all the starving souls. The Anhad Shabad (the Celestial Music) reverberating (ringing) in every heart is the horn blown by the Lord Yogi Himself (although blessed few can hear it, who are absorbed in Him).

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ
aap Nath nathi sabh ja(n) ki
ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥
ridh(i) sidh(i) avra saad

aap ਆਪਿ = God Himself; Nath ਨਾਥੁ = This word is generally used for the guru-master of yogis. However, here it implies God Himself who is the Nath (guru) of all the Naths (gurus); nathi ਨਾਥੀ = ਨਾਥੀ ਹੋਈ strungs; ja(n) ki ਜਾ ਕੀ = whose; ridh (i) sidh(i) ਰਿਧਿ ਸਿਧਿ = supernatural powers, occult powers; avra saad ਅਵਰਾ ਸਾਦ = false satisfaction.

God is the true Master of the entire creation in whose Will is strung the entire creation (the physical universe) as well as the beings. For the partakers of spiritual food (it is this food that brings total pleasure, contentment and satisfaction). For them the quest for supernatural or occult powers is inferior and trashy taste in comparison.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ
sanjog vijog doe kaar chlave(n)h
ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥
laikhai aveh bhag

sanjog ਸੰਜੋਗੁ = union or merger with God (merging of the self into the Infinite God Spirit); vijog ਵਿਜੋਗੁ = separation from God (which causes the self to continue in the cycle of transmigration); doe ਦੁਇ = both, the two-sanjog (union) and vijog (separation); kaar chlave(n)h ਕਾਰ ਚਲਾਵਹਿ = ordain the universal system; laikhai aveh ਲੇਖੇ ਆਵਹਿ = to man's share falls; bhag ਭਾਗ = (according to man's own) destiny. (And destiny here implies what man has earned through his own actions and the Divine Grace

that comes as a result thereof.) Merger with God spirit (ending the cycle of transmigration for the self) or separation from God spirit (resulting in the continuation of transmigration for the self) is according to man's own destiny—as it depends on his past actions. God ordains the universal system through His fixed, laid down decree of union and separation.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

aades tisai aades.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ

aad anil anad anahat

ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥

jug jug eko vais

aades ਆਦੇਸੁ = to make bow, to make obeisance, to kneel down to make obeisance, to salute as a gesture of respect, salutation; tisai ਤਿਸੈ = to him (to a yogi who partakes of spiritual food - the Naam)

My salutations are to that yogi who partakes of spiritual food and shares it with others.

aad ਆਦਿ = the very beginning (of the creation); anil ਅਨੀਲੁ = uncorrupted, without any malice or vices, immaculate, pure; anad ਅਨਾਦਿ = who has no origin or beginning; anahat ਅਨਾਹਤਿ = who never comes to an end, who never meets death, deathless, immortal.

Note : In Gurbani aad, anil, anad and anahat are the adjectives used with God.

jug jug ਜੁਗੁ ਜੁਗੁ = through all time, at all times; eko vais ਏਕੋ ਵੇਸੁ = keeps the same, keeps unchanged, is ever the same, never prone to change, immutable.

O' yogi! Above all others my salutations are to God alone—who is the primal, who is immaculate, who

has no origin, who is eternal and immortal and who is immutable.

Structural Study of Stanza (Paudee) 29

1. Just as food is necessary for keeping the body alive and healthy, Naam (The Word) and Godly virtues like compassion and mercy are essential for the well-being of the spirit.
2. The aim of God-worship and meditation is to achieve spiritual union with God (merging of the Self into the infinite).
Search for miraculous powers according to Sikh faith is highly undesirable and disapproved.
3. Spiritual union with God and disunion are both ordained by God. Disunion results in transmigration of the soul.
4. What shall fall to man's share—union or disunion is pre-destined according to what man has earned through his actions in the past life.

Stanza (Paudee) No. 30

This stanza explains the basic philosophical view of Sikh faith—monism. The only Ultimate Reality is the Atma - the Absolute Soul.

Lord, the Great designer of the universe runs the world Himself according to His own Will. After creation the physical world from the five elements, He created the beings, bringing together Mind and the Matter, (the Shiva and the Shakti; the Spirit and the Maya).

ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ ਸਿਵ ਸਕਤੀ ਕਾ ਮੇਲੁ ॥

jeh dekha(n) the(n) rav rahai Shakti ka mail(u).

ਤਿਹੁ ਗੁਣ ਬੰਧੀ ਦੇਹਰੀ ਜੋ ਆਇਆ ਜਗਿ ਸੋ ਖੇਲੁ ॥

treh gun bandhi dehuri jo aya jag so khail(u).

Wherever I cast my eyes, I see the union of Shiva (the Soul—the Spirit) and Matter (material body) - all beings are the union of body and soul. The body is bound by three qualities of Maya (materialism). Whosoever enters the world, plays the game (sport) of Maya.

God- the Great Designer has designed the world Himself and runs it according to His Own Will (Laws). How He brought about the creation is mysterious and incomprehensible. For the continuation of the world-sport He has brought into play the processes of creation, sustenance and destruction. As the primal man could not visualize the Power of God, he personalized God's three processes of creation, sustenance and destruction in the forms of Brahma, Vishnu and Shiva. He invented these deities as he could not relate the physical with the spiritual without inventing these tangible forms between the two (the physical world and the God spirit).

Again man could not understand the influence of Maya or Nature on him. Nature is composed of three forces- Rajas, Tamas and Sattva. These in simpler words could be translated as inactivity, activity and equilibrium. Tamas is typified as darkness, laziness and inactivity; Rajas is activity but the activity is mainly for material gains; Sattva is the equilibrium in activity for material and spiritual gains, In all men these three forces are present in different proportions causing variation in characters. Thus nature or materialism affects man.

Inactivity should be avoided by all means.

Activity should be re-orientated, adapted and adjusted to resist all evils—mental as well as physical. When anyone succeeds in resisting evil then comes calmness and bliss. The different individual characters and classes of men and women are natural variations in creation caused by variations in acceptance of these three forces of Maya—Tamas, Rajas and Sattva. So these three forces are intermingled in varying degrees in people producing on infinite variety of characters that we see.

Guru Nanak has expressed the phenomenon of creation which is difficult to comprehend, in a very beautiful poetic way:

*eka mae jugat veyayee tin chailai parvan
ik sansari, ik bhandari, ik lavai deeban.*

Shiva and Shakti created the 'beings. The influence of Maya (the forces - Tamas, Rajas and Sattva) created the variety in the characteristics of the beings.

Again the Divine Mother conceived by some strange coincidence and gave birth to three deities—Braham, Vishnu and Shiva which in fact are processes of creation, sustenance and destruction. Very clearly Guru Nanak emphasizes that Shiva and Shakti (the Spirit and the Matter) have no independent existence of their own, nor do the three phenomena that keep the creation going. They are all the creation of God.

*ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ
eka mae jugat viaee
ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥
tin chailai parvan.*

Eka ਏਕਾ = one - one on its own (without a mating partner). mae ਮਾਈ = The Primal Mother—the Mother Nature; jugat ਜੁਗਤਿ = by some strange co-incident, via ਵਿਆਈ = conceived, became pregnant; tin ਤਿਨਿ = (She); chailai ਚੇਲੇ = literal meaning 'disciples', implied meaning 'off-springs, sons; parvan ਪਰਵਾਣੁ = acknowledged, recognized, accepted.

Here Guru Nanak first mentions the popular Hindu belief in those days about the creation, which was very widely accepted as true in those days and even to some extent today. The belief was that Mother Nature by some strange coincidence conceived on her own and gave birth to three sons.

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ
ik sansari, ik bhandari
ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥
ik lai deeban.

Ik ਇਕੁ = one; sansari ਸੰਸਾਰੀ = the creator of the universe and the beings; bhandari ਭੰਡਾਰੀ = ਭੰਡਾਰੇ ਚਲਾਉਣ ਵਾਲਾ, ਪਾਲਣ ਪੋਸਣ ਕਰਨ ਵਾਲਾ; provider of provisions (provider of food, rations); lai deeban ਲਾਏ ਦੀਬਾਣੁ = the holder of court to judge the beings.

Of the three sons born, one was believed to be the creator of the universe and beings. Another was believed to be the provider of provisions. (His duty was supposed to be the looking after of the needs of the beings.)

The third was supposed to hold a court from where he issued 'death Warrants' to the beings and judged them for their actions in life! (The three divinities mentioned are Brahma, Vishnu and Shiva respectively.)

Note : Guru Nanak has mentioned the belief present amongst the people in those days. Next, he proceeds to give his own view on this subject.

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ

ji(n)v tis bhavai, tivai(n) chalavai

ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

ji(n)v hovai phurman.

ji(n)v tis bhavai ਜਿਵ ਤਿਸੁ ਭਾਵੈ = the way it pleases Him; *tivai(n) chalavai* ਤਿਵੈ ਚਲਾਵੈ = He runs the world; *phurman ਫੁਰਮਾਣੁ* = command, orders, instructions, directions

(These divinities do not run the affairs of the universe; nor does God need any helping hands to carry on with the affairs of the world). God runs the universe the way it pleases Him. Things happen according to His wishes and commands. The truth is that God Himself is the creator of the physical world and the beings. He provides for the living and He takes away life as He desires and commands).

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ

Oah vekhai ohna(n) nadir na avai

ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

bahuta eh vidan.

Oah ਓਹੁ = He (God); *vaikhai ਵੇਖੈ* = looks after; *ohna(n) ਓਨਾ* = the beings; *nadir na avai ਨਦਰਿ ਨ ਆਵੈ* = cannot see Him (cannot see His invisible helping hand); *bahuta ਬਹੁਤਾ* = great; *eh ਏਹੁ* = this; *vidan ਵਿਡਾਣੁ* = astonishing, perplexing, mystifying experience.

However, it is such an astonishing, mystifying and perplexing fact that while God looks after the beings in every manner, yet the beings cannot see His

invisible helping hand. (Guru Nanak means that it is because man cannot visualize God, and does not realize His invisible and unseen power working behind the running of the universe, that he has invented divinities like Brahma, Vishnu, and Shiva and worships them.)

*ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
aades tisai aades.*

(Guru Nanak says), I only salute Him and Him alone.

*ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ
aad anil anaad anahat
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥
jug jug eko vais.*

(I only salute Him and Him alone) who is the creator (of all), Who is pure(anil), who is forever(anad) and who never has an end (anahat). He remains totally unchanged with the passage of time (jug jug eko ves). (And this cannot be said about the three divinities.)

Structural Study of Stanza (Paudee) No. 30

1. Once the prevalent popular belief that the divinities Brahma, Vishnu and Shiva were the creator, the provider and the destructor respectively of the beings is a baseless imaginative thinking of an ignorant mind. Infact God Himself does this and He does not need help from any deities in running affairs of the universe.
2. Divinities were invented by man because he can neither see God with his eyes, nor can he see his hidden power which works throughout the universe.

3. Only God should be worshipped. Divinities cannot take His place.

Stanza (Paudee) No. 31

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰੁ ॥

aasan loe loe bhandar

aasan ਆਸਣੁ = normally, this word means 'seat'. The meaning implied here is 'location'; bhandar ਭੰਡਾਰੁ = rations, food stores (for the living); aasan loe loe ਆਸਣੁ ਲੋਇ ਲੋਇ = location of food stores (for the living beings); loe ਲੋਇ = ਲੋਕ, ਧਰਤੀ ਜਿਥੇ ਲੋਕ ਵਸਦੇ ਹੋਣ, life-bearing planet; loe loe ਲੋਇ ਲੋਇ = on every life-bearing planet.

(O' Yogi, bear in mind the concern of God- 'the Nath of Nath'. For the welfare of the beings He has created food storages on all life-bearing planets.)

He has located food stores on all the life-bearing planets (for the survival of the beings He has created).

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰੁ ॥

jo kich paya so eka var.

(He has not to replenish these stores for they never get depleted or deficient. They never run out of food.)

Whatever He had to put in them, He did so only once. (He has stocked the rations only once in them. The stocks will last for ever through food-cycles.)

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

kar kar vaikhai sirjanhar.

kar kar ਕਰਿ ਕਰਿ = after creating (the beings); vaikhai ਵੇਖੈ = looks after them; Sirjanhar ਸਿਰਜਣਹਾਰੁ = the Creator

Thus, though the Creator Nath (God) keeps creating the living, He can still look after their needs for food.

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

Nanak Sachai ki sachee kar.

Sachai ki ਸਚੇ ਕੀ = of God; saachi ਸਾਚੀ = lasting; kar ਕਾਰ = act, work; saachi kar ਸਾਚੀ ਕਾਰ = work that lasts, work that goes on for ever, work that lasts for ever.

Says Nanak, God's act of dispensing food and looking after the needs of beings goes on forever naturally without any special effort.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

aades tisai aades

My salutations are to (such a unique, unequalled and unparalleled) creator and provider God.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ

aad aneel anaad anahat

ਜੁਗ ਜੁਗ ਏਕੋ ਵੇਸੁ ॥੩੧॥

jug jug eko vais.

(Guru Nanak says) I only salute Him and Him alone, Who is the creator (of all), Who is pure (anil), Who has no beginning (anad), Who has no end (anahat) and Who remains unaltered and unchanged at all times.

Structural Study of Stanza (Paudee) No. 31

God who has created the beings also has their welfare in His mind. He looks after their needs. For instance, He has located food-stores on all the life-bearing planets which never get deficient or depleted.

He maintains the stock through continuous food cycles. Thus God's act of dispensing food and looking

after the beings goes on naturally without any special effort. Such a Benefactor God should be revered and saluted all the times.

Stanza (Paudee) No. 32

In this stanza Guru Nanak explains that recitation of 'the Word' (Naam Simran) if done with love and devotion is a means of God Realisation. Thus recitation of 'the Word' may be taken as a ladder to reach the highest spiritual level (Sehaj), where Realisation occurs. However it must be clearly understood that it would be completely wrong to believe that Realisation is the direct result of one's own application and toil. Any pride in one's abilities and belief in one's worth, self-importance and vanity becomes a barrier in any spiritual achievement. One has to keep worshipping God with love, devotion and humility to earn His Grace. At times amateurish and incompetent seekers desire the same fruits as reaped by accomplished Saints and Bhagats without comprehending that such expectations are unbecoming and inappropriate.

Realisation does call for worship with sincerity, love and devotion, but through all this loyal commitment one has to attract Lord's Grace.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ

ik doo(n) jibho(n) lakh hohe(n)

ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

lakh hove(n) lakh vees.

Ik doo(n) ਇਕ ਦੂ = from one - instead of one; jibh ਜੀਭ = tongue; ik doo(n) jibho(n) ਇਕ ਦੂ ਜੀਭੋ = from one tongue; lakh hohe(n) ਲਖ ਹੋਹਿ = were to become one hundred thousand; lakh hove(n) ਲਖ ਹੋਵਹਿ = one

hundred thousand were to become; lakh vees ਲਖ ਵੀਸ = one hundred thousand, twenty times.

Were man's one tongue to become a hundred thousand, and even twenty times this figure....

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ
lakh lakh geda aakhieh
ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥
ek Naam Jagdeesh

lakh lakh geda ਲਖੁ ਲਖੁ ਗੇੜਾ = a cycle, each of one hundred thousand; aakhieh ਆਖੀਅਹਿ = was to be uttered; ek Naam Jagdeesh ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ = sole (only the) Name of the Lord of the universe....if every tongue, in a cycle, was to repeat only the Name of the Lord (nothing else but the Name of the Lord) one hundred thousand times, (even such toiling devotion will bring no fruitful results if it was tinged with arrogance of the effort).

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ
et raah pati pavadia(n)
ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥
chadhiai ho(e) ikis.

et rah ਏਤੁ ਰਾਹਿ = on this path (to God Realisation); pati ਪਤਿ = (God) husband, (Lord) the Bridegroom; pavadia(n) ਪਵੜੀਆ = stairs; chadhiai ਚੜੀਐ = on climbing, on ascending; hoe ikis ਹੋਇ ਇਕੀਸ = becomes one in union (with the groom). On the path of God Realisation, recitation of the Word (Naam Simran) is like climbing up the stairs to become one in unison with the Lord Groom.

ਸੁਣਿ ਗਲਾ ਆਕਾਸਾ ਕੀ
sun gala(n) akas(h) ki

ਕੀਟਾ ਆਈ ਰੀਸ ॥

keeta(n) aai rees.

sun gala(n) akas(h) ki ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ = on hearing talks on Heaven's Glory; keeta(n) ਕੀਟਾ = ants (or worms) {People pretending to be God lovers are referred to as keeta(n)}; aai rees ਆਈ ਰੀਸ = developed a desire, had a desire (to achieve the Glory). At times, those pretending to be God lovers notice Saints, the holy and the pious enjoying the Heaven's Glory (the fruit of inner peace, tranquility and satisfaction) and try to copy them to reap the same fruit. (But they fail miserably because of the lack of love and devotion and the self-importance they attach to their meager efforts.)

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ॥

Nanak nadir(n) paiai

ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

koodi koodai thees.

nadir(n) ਨਦਰੀ = through Divine Grace; paiai ਪਾਈਐ = is achieved, is realized; koodi ਕੂੜੀ = vain, useless, worthless; koodai ਕੂੜੈ = of the pretenders - of the person pretending to be a loyal, faithful seeker; thees ਠੀਸ = gossip, bragging; koodai thees ਕੂੜੈ ਠੀਸ = false and vain bragging.

O' Nanak! God is Realised only through His Blessing and Grace. False is the bragging of a seeker, pretending devotion and claiming that he has achieved Realisation through his own efforts.

Structural Study of Stanza (Paudee) No. 32

1. Recitation of Naam is a means of God Realisation. Such an endeavour works as a ladder to reach higher spiritual levels.

2. Realisation is not the direct result of one's own application and toil. It is through His grace which such toil may draw.
3. Pretence in devotion bears no fruit.

Stanza (Paudee) No. 33

In this stanza Guru Nanak explains that it is not entirely in man's hand to be good or evil, as he is guided and controlled by the immutable 'Law of Karma' laid down by God. According to the 'Law of Karma', the action one has done cannot be destroyed until it has borne its fruit; no power in nature can stop an act from yielding its results. If I do an evil action, I must suffer for it; there is no power in this universe to stop or stay it. Similarly, if I do a good action, there is no power in the universe which can stop its bearing good results. The cause must have its effect; nothing can prevent or refrain this. It will be worthwhile to understand 'Law of Karma' at length.

Every act that we do, good or bad, leaves an impression on our mind. These impressions though not on the surface, are sufficiently strong to work beneath the surface, sub-consciously. These impressions are called 'sanskaras', the 'inherent tendencies'. What we are today is determined by the sum total of these impressions, and our future actions are guided by them. This is really what is meant by character—the sum total of impression left by our past karmas (deeds). If good impressions prevail, the character becomes good. If bad dominates, the character is bad. Thus, without being conscious of the fact, man's thought and work is influenced by his past. Just as

our past past influences our present, our present will influence our future. Consequently, we are in bondage due to our karma and that is an immutable law set by God Himself that cannot be broken or shaken off.

Liberation from the bondage, the entire liberation, the full freedom, is freedom from the bondage of good as well as evil. A golden chain is as much bondage as an iron chain. The bad tendencies have to be counter-acted by good ones until all the evil disappears but after that, good tendencies are also to be conquered by giving up the credit for the good. 'I am the doer' is in itself bondage. Not only giving up the evil but giving up the credit for the good, 'the attached' becomes 'unattached'. Attachment comes un-awaringly when we expect a return. This is briefly the law of Karma which cannot be escaped until 'unattachment' is achieved. There are several quotations in Sri Guru Granth Sahib Ji which illustrate this law. Here are a few:

**ਕਰਨ ਕਰਾਵਨ ਕਰਨੈ ਜੋਗੁ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਗੁ ॥**

Raag Gauri, page 277

God alone has the power to accomplish all. All happens as He wills.

**ਜੋ ਭਾਵੈ ਸੋ ਕਾਰ ਕਰਾਵੈ ॥
ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਅਵਰੁ ਨ ਆਵੈ ॥**

Raag Gauri, page 277

It is all His play. Whatever pleases Him, He makes it happen.

**ਕਹੁ ਮਾਨੁਖ ਤੇ ਕਿਆ ਹੋਇ ਆਵੈ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਾਵੈ ॥
ਇਸ ਕੈ ਹਾਥਿ ਹੋਇ ਤਾ ਸਭੁ ਕਿਛੁ ਲੇਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰੇਇ ॥**

Raag Gauri, page 277

Tell me, what can be accomplished by man with his own power. All that happens is as He directs and as it may please Him. If anything was to lie in man's hand, he would grab everything for himself. But God ordains all as it pleases Him.

ਨਾਨਾ ਰੂਪ ਜਿਉ ਸ੍ਵਾਗੀ ਦਿਖਾਵੈ ॥ ਜਿਉ ਪ੍ਰਭ ਭਾਵੈ ਤਿਵੈ ਨਚਾਵੈ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ ॥ ਨਾਨਕ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

Raag Gauri, page 278

In various costumes the (human) actors appear. They dance as it pleases God. All happens as He wills. Nanak says there is no other, except Him, whose will prevails.

ਕਾਠ ਕੀ ਪੁਤਰੀ ਕਹਾ ਕਰੈ ਬਪੁਰੀ ਖਿਲਾਵਨਹਾਰੋ ਜਾਨੈ ॥
ਜੈਸਾ ਭੇਖੁ ਕਰਾਵੈ ਬਾਜੀਗਰੁ ਓਹੁ ਤੈਸੋ ਹੀ ਸਾਜੁ ਆਨੈ ॥

Raag Gauri, page 206

What can the poor wooden puppet do? All to the Master Puppeteer, the operator is known. As the Puppeteer' (God, the operator) enacts the play, so does the puppet perform. Now let us study the stanza itself. In light of the explanation of the 'Law of Karmas' you will be able to appreciate and enjoy the stanza.

Stanza 33

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥
aakhan jor chupe neh jor

aakhan ਆਖਣਿ = utterances (of the heart and mind); disturbance of the heart and mind caused by wealth and material greed; jor ਜੋਰ = control; chupe ਚੁਪੈ = in quietening, in calming down Neither do we have any control over our disturbed and dissatisfied mind which always asks for more and more nor do we have

any control over correcting it from this condition. (Only an appeased mind; mind in tranquility and equipoise, can be in a state of unity with God. Guru Nanak explains that we have no direct control over our mind which is swayed and dominated by materialism and vices. The past 'sanskaras' have a powerful hold on it. It can only be purified and appeased through God's Grace and Guru's blessings.)

ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥

jor na ma(n)gan den na jor.

Jor ਜੋਰੁ = control; mangan ਮੰਗਣਿ = asking from others, appealing or begging from others; den ਦੇਣਿ = in making charity, in doing welfare, in giving aid and hand-outs to needy.

Neither do we have any control over fulfilling our desires by begging and seeking from others nor do we have any control over making a charity to the needy. (Sanskaras prompt us to beg from others or to do quite the opposite-give to the needy).

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥

jor na jivan maran neh jor

jivan ਜੀਵਣਿ = living; jor na jivan ਜੋਰੁ ਨ ਜੀਵਣਿ = control over birth and life; maran ਮਰਣਿ = death; maran neh jor ਮਰਣਿ ਨਹ ਜੋਰੁ = control over death.

Neither is birth nor death under our jurisdiction. Again, because of the strong influence and impact of past sanskaras, the type of life we lead is not under our direct control. Our lives are swayed by the characteristics inherited from our past lives. The disposition, the character, the temperament, the nature and frame of mind will depend on the inherited tendencies from our past and will influence our future.

As such, even our lives are not under our direct control.

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥

jor na raj maal munn(e) s(h)oar

raj ਰਾਜਿ = empire, kingdom (signifying power, command; maal ਮਾਲਿ = wealth, prosperity, riches; munn(e) s(h)oar ਮਨਿ ਸੋਰੁ = disruption and turmoil caused in mind and heart. Neither do we have any jurisdiction over amassing wealth and power which are the cause of internal disruption and turmoil. (Power, authority and wealth which are often the source of mental turbulence, do not come by man's endeavour.)

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥

jor na surti(n) gyan vichar.

Gyan ਗਿਆਨਿ = spiritual enlightenment; vichar ਵੀਚਾਰਿ = conscious-thought, understanding, comprehension (of Soul and God). We have no control over achieving spiritual enlightenment; nor can we force ourselves the perception of Soul and God.

ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥

jor na jugatee(n) chhutai sansar.

jugtee ਜੁਗਤੀ = mechanism, technique, procedure, ability, skill; jor na jugtee(n) ਜੋਰੁ ਨ ਜੁਗਤਿ = we have no control over any such skill (through which man could liberate himself from worldliness and materialism); chhutai ਛੁਟੈ = liberated; sansar ਸੰਸਾਰੁ = worldliness (applied meaning is materialism or Maya)

We have no control over the acquirement of any

such skill through which man can escape from materialism (Maya).

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥

jis hath jor kar vaikhai soe.

jis hath jor ਜਿਸੁ ਹਥਿ ਜੋਰੁ = He who has all the power in His hands; kar ਕਰਿ = exercises them; kar vaikhai soe ਕਰਿ ਵੇਖੈ ਸੋਇ = exercises them and sees them working (according to His will) God, who has all the power, exercises it and sees it working according to His will.

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

Nanak utam neech na koe.

utam ਉਤਮੁ = high, pious, holy, God-lover, saint; neech ਨੀਚੁ = lowly, evil, sinful and immoral person.

O' Nanak! Man can neither be pious or holy by his own choice nor can he be sinful and immoral by His own option. (No one has the power of being either pious or sinful by his own choice. We are guided by our past 'sanskaras' (habitual-seeds inherited from the past lives) - a rule laid down by God Himself.

Structural study of the Stanza (Pauri) No. 33

1. We have no absolute control over our won mind as it is guided by past 'sanskars' Thus it is not within man's power to silence the greed and avarice working within him. Nor has he any authority over wealth and command which are the cause of disquiet within.
2. Man can neither be pious or holy by his own choice nor can he be sinful and immoral by his own option. We are all controlled by destiny of our own creation and 'destiny' is nothing but irrefutable Law of Karmas, which applies equally

to mankind without exception.

Creator God, the Master of Universe, has all the power and He exercises this power as He thinks fit for the benefit of the creation.

Prelude to Stanzas (Pauris) No. 34-38

Each soul is potentially Divine. The goal is to manifest the Divinity through meditation and worship. Doctrines, or dogmas, or rituals, or books, or temples are but secondary details.

There is no better temple or shrine than man's own Real Self where Naam-the word OM-the Name that is beyond all sound has to be manifested and established. It is to this goal that all the paths - all religious systems and the worships lead to. The progress is from the low to the high, from the seen to the unseen, from the form to the formless, from the many to the ONE.

In the next five stanzas, Guru Nanak has given a concise but a clear and distinct account of four different spiritual stages through which the sentience (consciousness, awareness) of a mystic passes while progressing towards the Realisation of the Absolute. The fifth stage (Sach Khand) is the state of union, the state of merger with the Absolute in Sehaj Samadhi. Guru Nanak mentions these stages as 'Khands'. They are Dharam Khand, Gyan Khand, Sharam Khand, Karam Khand and Sach Khand, in their correct order. May I state at the very outset that these Khands are not the living abodes for a soul, after leaving the human body, as wrongly believed by some. They are simply the stages through which the sentience of the

seeker passes as it progresses towards Realisation and they are means of self-assessment in this progress. There are specific virtues to be achieved and accomplishments to be made in order to reach to the level of a particular Khand. Thus Khands are actual levels of Spiritual Elevation on the path of God-Realisation.

When I speak of God-Realisation, I mean direct experience of God. Knowledge of Khands helps a devotee to assess his progress towards achieving this goal. The spiritual progress is achieved through 'Naam Simran' (meditation through recitation of Naam) and practicing Guru's instructions as laid down in 'Gurbani' (the Scripture), in practical life. The past lives of all men are dark with many shames. Human conduct is ever unreliable until man is anchored in the Divine. Simran and Gurbani when practiced hand in hand purify the mind and the body. Simran if done regularly with enthusiasm, devotion and commitment over a period changes into Aradhna (which is also called Ajapa Jaap or Swas Swas Simran). Aradhna gradually changes to 'Vairag' - a state of deep love and infatuation and there is a burning desire and yearning to meet 'the Beloved being worshipped'.

When Simran is continued even in the state of Vairag (in the state of affection) 'LIV-AVASTHA' is reached. Liv is the state of mind in deep contemplation, when you enter your own consciousness so deep, that you lose total mental contact with your surroundings for as long as you are in that state. No thoughts enter your mind. When the mind has attained to this state of perfect concentration,

which is called Superconsciousness' it goes beyond the limits of reason, and comes face to face with facts which no instinct or reason can ever know. All the Subtle forces of the body, if trained, give a push to the mind to achieve the state of Super-consciousness where there is a dawn of celestial music - the Anahad Naad. The Self blossoms in ecstatic joy and Supernal Bliss. The mystic's self, now completely liberated from the delusions of 'Maya' (materialism) and the shackles of five vices suddenly one day comes face to face with his loving God. His own Self, the enjoyer, becomes the object of enjoyment and the enjoyment itself. He comprehends and registers 'unity' in the entire universe. When he gets to the 'Self', he knows that 'Self' can only be One. Beyond the vibrations of matter in its gross and subtle aspects, there is but One. In the midst of manifold he sees One who is infinite, who is eternal, and who never changes. In this state of merger with One he feels he is the Sun, he is the moon, he is the God and he worships his own Self. Before the merger he was the sinner to be punished in hell; he was seeking protection and refuge. He comes to understand that the entire world is God Almighty's play and he was the part of that play. When he loses his individuality, he knows his real nature to be divine. He is the King of kings but was playing the part of a beggar. It is all fun to know this now but it looked so real and true before the dawn. The play is finite. The infinite is the real. Two words 'soul' and 'body' seemed joined because of the lack of 'Gyan' (the spiritual enlightenment) . Now, in the state of spiritual awareness the body is seen as a mere garment for the soul, ultimately to be discarded and shed when

mystic's role in the play is over. The 'form' is destroyed and disappears for ever but not the 'Substance'. The substance remains the same. Maya is an illusion, and yet it appears real. It is real in that the 'Real' is behind it and gives it, its appearance of reality. That which is real in Maya is the Reality in and through Maya. Yet the Reality is never seen; and hence that which is seen is unreal, and it has no real independent existence of itself, but is dependent upon the Real for its existence.

Maya then is a paradox - real, yet not real. An illusion, yet not an illusion. He who knows Real sees Maya an illusion. He who knows not the Real sees Maya as a reality. Now when the Reality dawns the mystic come to realize that the idea of God is the realisation of 'Self' in ourselves. The experience of free and unconditional 'consciousness' is the experience of God. The knower and the known become ONE.

Stanza (Pauri) No. 34

Dharam Khand

(The Realm of Religious awareness)

This is the first stage in man's spiritual journey where he comes to realize the real aim and purpose of human life and gets a clear picture of the goal to be achieved while it lasts. He comprehends that human body is the greatest body in the universe and human being is the greatest being. Of all the beings Lord created, He conferred exaltation on man. God has endowed man with intelligence, gift of thought and discrimination which other beings lack. Man alone attains to perfection. Again the inspired individual recognizes the fact that human birth is a rare

occurrence and is hard to attain. It does not come by frequently. Whosoever lapses at this step of the ladder remains involved in transmigrations and suffering. He apprehends that man is no other than that Infinite Being. That Infinite Being has manifested Himself in the form of limitless universe. Man, his body, and his mind, are only a part of this Infinite Being. All our bondages, our joys and sorrows, our happiness and expectations are only within this small universe; all our progressions and digressions are within this small compass. The peace and tranquility that surpasses all imagination and understanding is beyond the limitations of the material universe. Until we give up the strong attachment to this transient existence, we have no hope of catching even a glimpse of the infinite freedom beyond.

The aspirant now perceives this world as a school of religious education designed by the Lord where man can learn how to get a release from the attachment of this illusionary world.

Egoism (separate identity from the Infinite Being) is nothing but identification of the Self with the external world through sensory organs of the body (indriyas). The Self however is always pure, ever holy, the Infinite, the Immortal. The dross (malice, dirt) of the Self is through reflection only - only through association with the body. The mind-stuff (ਮਨ) and the sensory organs (ਇੰਦ੍ਰੀਆਂ) are the instruments for the Self, to sense and see the external world. Identification (association linking) of the Self with these instruments is the ignorance of egoism.

For instance, when I say "I am angry", "I am happy", I am totally wrong. How can "I—the Self" be angry or happy? For, I am the 'Self' that never changes! If, my 'Self' is unchangeable, how can I be happy at one moment and unhappy at another? What can change or affect the Self which is beyond all law? Nothing in the universe can change or have an effect on it. The Self is beyond all thought, beyond birth and death; whom the sword cannot pierce, the fire cannot burn. It is beginning-less and endless. It is the intangible, omniscient and omnipotent Reality. It is neither the body, nor the mind. It is beyond them. All this spiritual learning, which is the way to Realisation, takes place in the world - dharamsal (the world-school) under the guidance of the Guru-master-an accomplished spiritual teacher who has Realised God. The aim, the end, the goal of all the religious taining is liberation of the Self from the ego. We must be the masters of the mind and body and not their slaves.

Again man pertaining to this Realm realizes that he will be judged in Lord's Court by his karmas (deeds). Lord Himself, ever seated inside him, is the judge and full justice is done by Him. Only the spiritually enlightened with good karmas can get Release from the cycle of life and death. The rest are re-incarnated to bear the fruit of their karmas. Such truths come from the Guru-master who had direct experience of God. However, the aspirant fully understands that thousands of preaching's and sermons would not make one religious (ਧਰਮੀ) until they are practiced in life. Let us now enjoy the stanza 34 itself :

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥

rati(n) ruti(n) thiti(n) var.

rati(n) ਰਾਤੀ = (amongst) nights - (amongst) days and nights; ruti(n) ਰੁਤੀ = (amongst) seasons; (amongst) various seasons; thiti(n) ਥਿਤੀ = (amongst) various phases of the moon; var ਵਾਰ = days.

ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

pavan pani agni patal

pavan ਪਵਣ = air (several forms of gases); pani ਪਾਣੀ = water; agni ਅਗਨੀ = fire (heat or warmth is meant); patal ਪਾਤਾਲ = Nether world or Nether lands - Hell - place where evil (spirits live- where evil souls are punished. In the belief system of some cultures e.g. Greek mythology, Roman mythology and Hindu mythology, it is the abode of dead people's souls which are punished. Nether Land is considered to be a place below the surface of the earth where evil souls of the dead are punished. So 'patal' is like a prison for the evil souls where they are punished for their sins.)

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥

tis vich dharti thap rakhi dharamsal.

tis vich ਤਿਸੁ ਵਿਚਿ = amongst all this; dharti ਧਰਤੀ = earth; thap rakhi ਥਾਪਿ ਰਖੀ = is placed, is located; dharamsal ਧਰਮ ਸਾਲ = religious school, school for learning divinity and gaining spiritual knowledge. The Lord has created days, nights, seasons and various phases of moon, along with elements like air, water and fire. (In this environment congenial for human-life, He has designed earth to be a school of divinity where the human beings may learn divinity and gain spiritual knowledge to be in union with Him.)

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥

tis vich jee jugat kai rang

jee ਜੀਅ = living beings; jugat ਜੁਗਤਿ = types, kinds, forms (with their different modes of life); kai rang ਕੇ ਰੰਗ = of different hues and colours. On this earth planet God has created living beings of different forms, colours and life-styles.

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

tin kai naam anek anant

tin kai ਤਿਨ ਕੇ = their; naam ਨਾਮ = name(s); anek ਅਨੇਕ = many; anant ਅਨੰਤ = limitless, countless. Various forms of beings that God has created are limitless and their names countless.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥

karmi(n) karmi(n) hoe vichar.

karmi(n) ਕਰਮੀ ਕਰਮੀ = according to the actions, according to the deeds (men do); hoe vichar ਹੋਇ ਵੀਚਾਰੁ = they are judged (and then punished or rewarded)

This earth is a Karam Bhoomi, a stage for actions and deeds where all men act and do deeds guided by their own innate deep-rooted habits (sanskaras). They do good or bad deeds. At the end of their life journey, men are judged in Lord's court on their actions.

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

sacha aap sacha darbar

sacha ਸਚਾ = fair; impartial (in His judgements); aap ਆਪਿ = The Lord Himself; darbar ਦਰਬਾਰ = His Court of Law. Lord Himself is a fair, unbiased and an impartial judge. His Court of law is just and fair. (Men are not punished mistakenly or misjudged and rewarded.) His justice is never flawed.

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥

tithai sohan panch parvan.

tithai ਤਿਥੈ = there, in the Lord's Court; sohan ਸੋਹਨਿ = look graceful - the meaning applied is : 'are honoured'; panch ਪੰਚ = saints, Bhagats, gurmukhs, pious, spiritual devouts, pure sinless and righteous medicants; parvan ਪਰਵਾਣੁ = very visibly, very openly, undisguisedly, unreservedly.

Saints, Elect of God, are seated at His Court in splendor and beauty. God very openly accepts them and honours them in His Court.

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥

nadree karam pavai nisan

nadree ਨਦਰੀ = Graceful God; karam ਕਰਮਿ = grace; nadree karam = God's Grace; pavai ਪਵੈ = is made; nisan ਨੀਸਾਣੁ = mark. There the saints are anointed with a mark of 'God's grace' (on their forehead). God honours the saints in His Court by anointing their foreheads with mark of His grace.

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥

kach pakai othai pae.

kach ਕਚ = (ਕਚਿਆਈ) flaws, deficiencies, failings, shortcomings, imperfections, unsuitability for acceptance in His Court; pakai ਪਕਾਈ = (ਪਕਿਆਈ) perfection, suitability for acceptance in His Court; othai ਓਥੈ = there, in His Court; pae ਪਾਇ = comes to know (It is impossible for people of this world to judge a person whether he would be accepted in Lord's Court). Whether the soul, after completing its life-journey is suitable for merging with God Spirit or is yet unsuitable and will have to undergo further

schooling at Dharti Dharamsal, is known only at His Court after His adjudication.

ਨਾਨਕ ਗਇਆ ਜਾਏ ਜਾਇ ॥੩੪॥

Nanak gya(n) japai jae.

Nanak ਨਾਨਕ = Says Nanak; gya(n) ਗਇਆ = on reaching His Court; japai ਜਾਏ = ਦਿਸ ਪੈਂਦਾ ਹੈ, is known; jae ਜਾਈ = on reaching His Court.

Nanak says, false from the true may only be known at God's Court.

Whether man has been good or evil can only be revealed in God's Court after He pronounces His judgement about him.

Stanza (Pauri) No. 35

Realm of Spiritual Awakening (spiritual awareness)

In man there is the potential of God, kept in by the locks and bars of ignorance. Gyan, the spiritual knowledge breaks these locks and bars and God becomes manifest.

To achieve this object one has to learn the art of concentrating powers of mind on the mind itself when the dark innermost secrets of the mind are revealed. The process is called Samadhi. One has to learn to turn the mind inside, by stopping it from going outside, and then to concentrate all its powers, and throw them upon the mind itself, in order that it may know its own nature and analyse itself. It is hard work and yet this is the only way. Samadhi is such a concentrated state of mind, where it breaks the barrier of time and space. So concentrated is the state of mind that the sense of time and space is lost. The past and

the present come and stand in one. Only that mind which is free from all desires can achieve such perfect concentration called Samadhi. In this state the vision goes beyond gross and explores the subtle. One, though remaining on the physical plane, experiences the vastness of Creation. The limitlessness of the creation baffles the devotee. He realizes that God has transformed a part of Himself into Creation for self-expression, while remaining in the creation - though detached.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥

Dharam Khan ka eho dharm

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

Gyan khand ka akho(n) karam.

Guru Nanak says "I have already mentioned in the previous stanza, the aims and objective of Dharam Khand - the Realm of Righteous Action. Now (in this stanza) I am going to tell you the aims and objectives to be achieved in the next spiritual stage called Gyan Khand.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ

kete pavan pani vaisantar

ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥

kete kahn Mahesh.

kete ਕੇਤੇ = numerous, numberless (planets); pavan ਪਵਣ = air; pani ਪਾਣੀ = water; vaisantar ਵੈਸੰਤਰ = fire, implied meaning is heat, warmth; kahn ਕਾਨ = Krishnas; Mahesh ਮਹੇਸ = Shivas.

In this state of enlightenment and spiritual awareness, the devotee visualizes the vastness of God's creation and His manifestation. He apprehends

through his mind's eye that there are limitless number of life-bearing planets like this earth of ours, which bear air, water and warmth - elements congenial for bearing life. On such life-bearing planets there are many Avtars (enlightened beings) like Krishnas and Shivas.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ
kete Barme(n)h ghadat ghadye
ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
roop rang ke ves.

Barme(n)h ਬਰਮੇ = God, the Brahma(n), According to traditional Hindu thinking the creation is done by Brahma(n). Guru Nanak mentions God Himself as Brahma(n); ghadat ghadye ਘਾੜਤਿ ਘੜੀਅਹਿ = (has) designed and fashioned; roop rang ke ves ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ = forms, colours and designs. Thus He has designed creation of various forms, shapes and colours. God-Brahman Himself has created on those life-bearing planets, beings of different forms, colours and designs. Thus He has designed creation of various forms, shapes and colours.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ
ketia karam Bhoomi
ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥
Mer kete, kete dhoo updes(h)

ketia ਕੇਤੀਆ = many; karam bhoomi ਕਰਮ ਭੂਮੀ = earth-like planets meant to be stages for human action and spiritual progress; mer ਮੇਰ = refers to Sumer mountain where ascetics retire to, for contemplation and meditation in isolation; kete ਕੇਤੇ = many; dhoo ਧੂ = ਧੂ ਭਗਤ = ancient sage named as Dhroo; updes

ਉਪਦੇਸ਼ = teachings, sermons, moral and spiritual instructions.

A Gyan Khandi (a spiritually enlightened devotee) (visualizes and notices with his innersight) many earth-like planets in this universe which God has designed as abodes for human beings to achieve spiritual progress. He envisages many mountains like 'Sumer Parbat' where sages isolate themselves for deep meditation. He realizes that there have been and are many a saints like dhroo with their (rare and precious) religious instructions (that benefit mankind).

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ

kete ind chand soor kete

ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥

kete mandal des

Ind ਇੰਦ = Indras (one of the Hindu Semi-Gods);
chand ਚੰਦ = moon; soor ਸੂਰ = sun; mandal des ਮੰਡਲ
ਦੇਸ = lands and planets in orbit.

A devotee endowed with Divine intuitive Knowledge visualizes through his 'spiritual eye' numerous enlightened 'avtars' like Indra, numerous suns and stars.

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ

kete Sidh Budh Nath kete

ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

kete Devi vais

Sidh ਸਿਧ = sidhas; Budh ਬੁਧ = Budhas; Nath ਨਾਥ =
yogis Gurus, supreme ascetics; Devi ਦੇਵੀ = Goddess -
'Durga Goddess' is intended here; ves ਵੇਸ = incarna-
tions.

He realizes that (in God's creation), there are numerous accomplished Yogis, numerous enlightened

Budhas, numerous Naths (supreme ascetics), and countless incarnations of Goddess Durga.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ

kete dev danav mun(i) kete

ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

kete rattan samund.

dev ਦੇਵ = devtas, Semi-Gods (according to Hindu belief); danav ਦਾਨਵ = demons; muni ਮੁਨਿ = ਮੋਨੀ ਸਾਧੂ-devouts who speak little to avoid disturbance in concentration of mind; rattan samund ਰਤਨ ਸਮੁੰਦ = literal : ocean of jewels implied : spiritual geniuses who may be regarded as ocean of virtues.

There are many semi-gods, moni-ascetics, and spiritual geniuses who are ocean of virtues.

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ

ketya khani ketya bani

ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥

kete pat narind.

ketya ਕੇਤੀਆ = (there are) many; khani ਖਾਣੀ = refers to four sources of creation - (i) andaj = creation from eggs (ii) jeraj = placental creation as in humans (iii) setaj = creation through sporification (iv) utbhuj = creation through soil - like plants;

What is implied is that there are numerous living-beings being created through four sources of creation.

bani ਬਾਣੀ = ਬੋਲੀ- varied are the languages of the beings which have been created; pat ਪਾਤ = emperors; narind ਨਰਿੰਦ = kings.

Numerous beings are being created through four sources of creation and varied are their sounds and languages (through which they communicate).

Amongst the human beings there are many kings and emperors. (Although all the humans are born the same was yet there is a variety in their statuses. Some are destined to be kings and emperors. Thus God's creation is well diversified)

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ

ketya surti sewak kete

ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

Nanak ant(u) na ant(u)

surti ਸੁਰਤੀ = one absorbed in deep meditation;
sewak ਸੇਵਕ = servants of God—God devotees engaged in His contemplation; ant(u) na ant(u) ਅੰਤੁ ਨ ਅੰਤੁ = there is no end to their count.

There are numerous devotees of God devotees absorbed in deep meditation. All such, (mentioned in this stanza and many more left unmentioned) are numerous, limitless and countless.

Structural Study of the Stanza (Pauri) No. 35

1. On reaching the stage of Gyan Khand (the stage of spiritual awakening) the devotee develops a spiritual vision which goes beyond the gross to explore the subtle.
2. The vastness, limitlessness of the creation and its variety baffles the devotee.
3. Through the limitless creation and its diversity the devotee is completely humbled and is astonished and respects the power of God.

Stanza (Pauri) No. 36

Shrum Khand

(Realm of effort and endeavour)

When man rises to the high state of 'the Realm of Infinite Knowledge' (Pratibha in Hinduism) he has a great light of awareness. This enlightenment comes spontaneously from purity of mind. All things become apparent to him; everything comes to him naturally without effort. He is said to have obtained the Light of Sidha! This stage is characterized by light, happiness, visualizing the vastness of creation and perceiving the unlimited power of God that percolates through the living and the matter. The disciple himself finds invested with tremendous spiritual power. Different powers come to him and if he yields to the temptations of any of these, the road to his further progress will be barred. Many souls through so close to attaining perfection, cannot renounce these powers. They fail to achieve the highest goal—the knowledge of the Pure-Self and the ultimate Release. The blessed few ignoring the temptation, persevere in contemplation and meditation. By giving up these powers, comes the destruction of the seed of evil and this leads to Kaivalya (Chautha pad or Turiya avastha or Sehaj)

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥

Gyan Khand me(n)h gyan parchand

Gyan Khand ਗਿਆਨ ਖੰਡ = the Realm of Knowledge or spiritual enlightenment; gyan ਗਿਆਨੁ = the spiritual knowledge, the spiritual enlightenment; parchand ਪਰਚੰਡੁ = blazes forth (and is at its peak).

On reaching Gyan Khand the devotee's spiritual illumination blazes forth and is at its peak.

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

tithai naad binod kod anand

naad ਨਾਦ = a mystical melody experienced by the soul which brings enormous joy. It is mystical because hearing is not through ears but still one hears. The joy it brings is enormous, limitless, and endless. This naad also known as anhad naad or anhad Shabad is termed as unstruck music as its source is not any physical instruments but the Mother Soul–God Himself. It emanates from the Mother Spirit - the Primal Life Force. It continues throughout the universe and is never-ending. Only the mind tuned to the state of Gyan Khand can experience it. binod ਬਿਨੋਦ = mystical, supernatural, transcendental; kod ਕੋਡ = enormous, bondless, immeasurable; anand ਅਨੰਦੁ = joy, happiness, pleasure, delight, spiritual elation and bliss.

In this state of Gyan Khand the devotee hears the mystical celestial music which brings him spiritual elation and bliss. (The hearing is not through physical ears but through spiritually tuned, activated and motivated mind. In this Realm reign mystic melody and sublime visions that cause wonder and spiritual bliss.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

S(h)rum khand ki bani roop

S(h)rum khand ਸਰਮ ਖੰਡ = the Realm of effort, toil, activity and perseverance; bani ਬਾਣੀ = expression, indication, disclosure; roop ਰੂਪੁ = beauty, prettiness, loveliness, splendor, magnificence, grandeur.

The true expression—the main feature of this Realm the Shrum Khand, is the magnificence and splendor (of the devotee's Mind or Manna.) Shrum Khand is the Realm of inexpressible spiritual beauty.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤ ਅਨੂਪੁ ॥

tithai ghadat ghadiyai bahut anoop

tithai ਤਿਥੈ = in this state (of spiritual elevation);
ghadat ghadiyai ਘਾੜਤਿ ਘੜੀਐ = is restructured into a
form; bahut anoop ਬਹੁਤ ਅਨੂਪੁ = in an exceptionally,
unmatched beauty On account of perseverance and
tireless dedication on part of the devotee at contemplation
(Naam Simran) and meditation (Naam Samadhi) his
mind is restructured into a form of inexpressible and
unmatched spiritual beauty. (Just as a sculpturer carves
out a beautiful effigy out of a shapeless stone so does
the seeker shape his mind beautifully with the chisel
and hammer of meditation and contemplation.)

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥

ta(n) keea(n) gala(n) kathia(n) na jahe(n)h

ta(n) keea(n) ਤਾ ਕੀਆ = Its; gala(n) ਗਲਾ = talk,
expression, description, mention of, speak or discuss
about; kathia(n) na jahe(n)h ਕਥੀਆ ਨਾ ਜਾਹਿ = cannot
be said or described.

The grandeur and magnificence of seeker's mind
who has reached this realm is incomparable and
beggars description. The beauty of the mind forged
within this realm is impossible to describe.

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

je ko kahai pichai phachutae

je ko kahai ਜੇ ਕੋ ਕਹੈ = if anyone attempts to
narrate; pichai phachutae ਪਿਛੈ ਪਛੁਤਾਇ = will fail
miserably and will repent after having done the effort.

Anyone attempting to narrate the transcendent
state of a devotee attained to this realm would fail
miserably and would repent for the unjust attempt.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

tithai ghadiai surat mat munn budh

surat ਸੁਰਤਿ = consciousness; implied meaning is 'absorption', captivation, taking in; mat ਮਤਿ = wisdom; munn ਮਨਿ = mind—intellectual capabilities, powers of reasoning, comprehension, thought, understanding, judgment etc.; budh ਬੁਧਿ = intelligence, intellectual and mental capacity. In this Realm of 'Absorption', 'wisdom' and Enlightenment the seekers mind is fashioned to perfection.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

tithai ghadiai sura(n) sidha(n) ki sudh

sura(n) ki ਸੁਰਾ ਕੀ = that of Prophets or Avatars; sidha(n) ki ਸਿਧਾ ਕੀ = that of 'Mystics'; sudh ਸੁਧਿ = awareness, the vision, the inner sight, the inner vision, sight that can penetrate man and matter.

In this realm the 'inner vision' of the seeker is perfected to match that of Prophets and Mystics. (In other words the mental and spiritual state of the Seeker is fit enough to solicit God's Grace.)

Structural Study of Stanza (Pauri) No. 36

Shrum Khand - the Realm of effort and endeavour, is characterised with continued perseverance at contemplation and meditation. The fruits are opening of the third eye (the spiritual vision) that can penetrate mind and matter. The enlightenment of the seekers mind is brought to perfection. The seeker is now a sage, a seer, a prophet.

Stanza (Pauri) No. 37

Karam Khand

The Realm of Spiritual Power—the spiritual might.

All the potential and power of God is already there in every man. However it is barred and prevented from taking its proper course. Just as water for irrigation of fields is already there in the canal, only shut in by gates; The farmer opens these gates and the water flows in by itself. So in man there is the potential power of God kept in by the locks of ignorance (agyan). Gyan, the spiritual knowledge, achieved through God's Grace, breaks the locks and the infinite tide of God's power is unleashed within the seer. The free and unmerited favour of God is in the form of pardon, clemency and forgiveness, infinite love and good-will. God's grace can turn a most sinister sinner into a saint.

Those who reach the realm are brave and fearsome warriors as they have defeated the mighty enemies within - the material-lust and the five vices. As seekers heart and mind are rendered perfectly pure, his consciousness is entwined with God Consciousness. The seeker can now never fall back into ignorance and sin. All the saints and prophets whose souls have ever cherished the Holy Eternal have gone through this phase as He cannot be Realised without His Grace.

'God's Grace' is His free and un-merited favour. It is the Divine regenerating inspiring and strengthening influence in which lies the salvation of sinners. It is the signal of mercy, clemency, pardon and forgiveness. It is the gift of God to humankind in the form of infinite love, mercy, favour and good-will. God's Grace is His stamp of approval and His

acceptance of the seeker. When God is pleased with the unwavering devotion, elegance, poise, He showers His unconstained goodwill and favour on him.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥

karam khand ki bani jor

karam ਕਰਮ = It is a Persian word which means (God's) Grace, mercy, Favour, Clemency, Pardon, Forgiveness; Karam Khand ਕਰਮ ਖੰਡ = The Realm of God's Grace; ki bani ਕੀ ਬਾਣੀ = ਦੀ ਬਣਤਰ, the design and formation. The implied meaning is 'the main feature'; jor ਜੋਰੁ = power, the spiritual power, the spiritual might, the spiritual strength, God power.

The main feature of this Realm is the inner mystic, psychic, celestial power that is generated in the seeker through God's Grace. Therefore 'Mystic Power' is the correct expression of this Realm.

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

tithai hor na koe hor

tithai ਤਿਥੈ = there, at that stage, in that Realm; hor na koe hor ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ = others. Any others who do not attract God's Grace cannot find access to such a spiritual elevation.

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥

tithai jodh maha(n) bal soor

jodh ਜੋਧ = heroes, brave courageous victors and winners, conquerors; maha(n)bal ਮਹਾਬਲ = of great (spiritual) strength, those having great spiritual and mental strength; soor ਸੂਰ = ਸੂਰਮੇ, brave and bold warriors.

Those who reach this Realm are spiritual heroes of great strength and might (for they have fought and defeated 'Maya' and 'five vices' - the great enemies).

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

tin me(n)h Raam rahai bharpoor

tin me(n)h ਤਿਨ ਮਹਿ = in them; Raam ਰਾਮੁ = God, God Consciousness, God power; rahai bharpoor ਰਹਿਆ ਭਰਪੂਰ = is present and fills them completely.

People reaching this spiritual elevation are completely filled with and fully charged with God Power (God Consciousness) which enables them to score victory over five vices, which are otherwise, invincible enemies.

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥

tithai seeto seeta mehma(n) mahe(n)h

seeto seta ਸੀਤੋ ਸੀਤਾ = is entwined, is interlaced, is weaved together; mehma(n) mahe(n)h ਮਹਿਮਾ ਮਾਹਿ = praise of the Lord, in Lord's worship. At this stage, seeker's consciousness is interwoven with God Consciousness in laudation and deep meditation (such that the sense of separate identity is completely lost and perception of unification and merging prevails.)

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

ta(n) ke roop na kathne jahe(n)h

ta(n) ke ਤਾ ਕੇ = of such seekers (in the state of union with God Spirit); roop ਰੂਪ = spiritual beauty, aura; na kathne jahe(n)h ਨ ਕਥਨੇ ਜਾਹਿ = cannot be described, is beyond any description.

The spiritual beauty and aura of seekers in such a deep and profound union with God Spirit is beyond description.

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੋ ਜਾਹਿ ॥

na oh mare(n)h na thagai jahe(n)h.

ਜਿਨ ਕੈ ਰਾਮ ਵਸੈ ਮਨ ਮਾਹਿ ॥

jin ke Raam vasai munn mahe(n)h

na oh mare(n)h ਨਾ ਓਹਿ ਮਰਹਿ = neither do they die morally nor spiritually again (physical death is not implied here; one who is engrossed in immorality and sin is spiritually dead. He has a dead conscience.); na thagai jahe(n)h ਨ ਠਾਗੇ ਜਾਹਿ = nor are they misguided by 'Maya' and five vices again.

Raam ਰਾਮੁ = God; vasai ਵਸੈ = lodges; munn mahe(n)h ਮਨ ਮਾਹਿ = in their hearts and mind.

Those in whose hearts and minds lodges the Lord, cannot get tricked and cheated any more by the play of 'Maya' (materialism) that attracts the mind to itself.

(Those in whom the formless Supreme Being abides cannot sink again into 'Maya' and immorality.)

ਤਿਥੈ ਭਗਤ ਵਸਤਹ ਕੇ ਲੋਅ ॥

tithai bhagat vase(n) kai loa

loa ਲੋਅ = planets

In this Realm abide devotees assembled from the various planets. (What is implied here is that life exists on many other planets in this universe, like on this earth. All God's seekers, before they find union with Him, have to go through this stage.)

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥

kare(n)h anand, sacha munn(e) so(e)

Cherishing the Holy Eternal in their hearts, such saints and sages are in a state of ever-lasting Bliss.

Note : From here onwards in the rest of the stanza is the mention of 'Sach Khand' the Realm of Eternity'.

On reaching this Realm - the Realm of Eternity, the journey of the spiritual Tourist ends. He reaches

his goal - his final destination. The actual union, the actual merger of the human spirit with the God Spirit takes place. THE SOUL REVEALS ITS DIVINITY. The soul is reflected in the mind now untarnished and pure. The soul is always independent, immortal and perfect. It is the same in a highest saint as well as in a humblest man. The soul is God and every human has a perfect Divinity within himself. The question arises: Why should soul take a body?

The answer is: for the same reason I take a looking-glass, a mirror. When soul takes a body, 'mind' (mun ॥ॢ) comes into existence. Normally, soul should be reflected in the mind-mirror, but it is not because it is tarnished with 'Maya' and five cardinal vices. Again, if I am in a dark room, I cannot see my reflection in the mirror. No protestation will ever help me see myself in the mirror so long as the mind or consciousness is in the darkness of 'Maya', sin and vices (one word for three together is 'Agyan'). So, when the mind is in the state of 'Agyan', the soul cannot be reflected and revealed to the mind. As the darkness gradually disappears through devotion and meditation, the soul is revealed in the non-attached mind. The seeker comes face to face with something which is not only his origin but the origin of all that we see, something which is eternally pure and perfect. It is something beyond thought, something without birth and death; something which is the life of all the lives whom the sword cannot pierce, the fire cannot burn, water cannot drown, the beginning-less, the endless, the immovable, the intangible, the omni-

scient, the omnipotent, the omnipresent Being—beyond body and mind. He is the Absolute Existence and one who has grasped this existence has grasped the whole universe. The 'Super-consciousness' of the seeker has gone beyond the limits of reason and logic and have come face to face with Ultimate Reality which no instinct or reason can ever know.

And what becomes of a man when he attains this perfection and Realises God? He lives a life of Bliss Infinite. Having obtained the only thing in which man ought to have pleasure, he enjoys the Bliss with God. When he becomes one with Braham (God), he sees Him within himself and outside. He finds Him present in every being, from a tiny ant to a mighty elephant. He is like a limitless ocean filling the void. The entire universe floats in it.

For such a blessed fortunate person whose consciousness becomes one with Universal Consciousness, there are no more incarnations. His soul merges with the Universal Soul at the end of his present life-journey.

Let me make it very clear that there is no lapse of time between God's Grace on the seeker, and seekers' Realisation of God. The moment he attracts God's Grace, the same moment the Revelation of God takes place. That is why you find that 'Sach Khand' - the Realm of Reality is included in the same stanza as the Realm of Grace.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥
Sach khand vasai Nirankar

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

kar kar vaikhai nadir nihai

sach khand ਸਚ ਖੰਡ = The Realm of Reality; vasai ਵਸੈ = (the consciousness of the seeker) abides; Nirankar ਨਿਰੰਕਾਰੁ = Formless God; kar kar vaikhai ਕਰਿ ਕਰਿ ਵੇਖੈ = (who) after creating the beings, looks after them; nadir nihai ਨਦਰਿ ਨਿਹਾਲ = casts His glance of Grace (over them)

In the Realm of Sach Khand (the Realm of Reality) the consciousness of the seeker abides with the Universal Consciousness who creates and looks after His creation and casts His glance of Grace over His beings.

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥

tithai khand mandal varbhand

tithai ਤਿਥੈ = in the Realm of Reality - in that state of one-ness with God, khand ਖੰਡ = continents; mandal ਮੰਡਲ = planets; varbhand ਵਰਭੰਡ = universe.

In that state of one-ness with God, the devotee visualizes (with his inner eye) the vast creation of the universe with galaxies and planets.

ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

je ko kathia ta(n) unt na unt

(The devotee finds that so vast is the creation that) if one was to give the count, there would be no end to the count.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥

tithai loa loa akaar

tithai ਤਿਥੈ = in that state, in this Realm; loa loa = ਲੋਅ ਲੋਅ = planets upon planets (bearing life); akaar ਆਕਾਰ = (creation of different) forms and shapes;

In this state of unity with God, planets upon planets bearing life of different forms and shapes are revealed to the devotee.

ਜਿਵ ਜਿਵ ਹੁਕਮ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥

jiv jiv hukam tivain tiv kaar

jiv jiv hukam ਜਿਵ ਜਿਵ ਹੁਕਮ = as is His command (for the individual beings or the material universe); tivain tiv kaar ਤਿਵੈ ਤਿਵ ਕਾਰ = so does the creation and the beings act.

The whole creation is obedient of His Will. All the beings act as He commands them. All act as the Ordinance directs.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥

vaikhai vigsai kar vichar

vaikhai ਵੇਖੈ = watches; vigsai ਵਿਗਸੈ = rejoices; kar vichar ਕਰਿ ਵੀਚਾਰੁ = contemplating it.

The devotee finds the Lord watching over this wonderful play, and rejoicing in its contemplation.

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

Nanak kathan karda sar

Kathan ਕਥਨਾ = to describe, to give a full account of; karda ਕਰੜਾ = difficult; sar ਸਾਰੁ = steel; karda sar ਕਰੜਾ ਸਾਰੁ = hard like steel O' Nanak! It is simply impossible to give a full and accurate account of experiences in this Realm. Making such an effort would be akin to chewing hard-steel. (Hard as steel is the story of Sach Khand to relate.)

Structural study of Stanza (Pauri) No. 37

1. The main feature of this Realm is celestial power. Devotee reaching this stage is endowed with enormous Spiritual power.

2. Only those spiritual heroes who have conquered attachment and five cardinal vices can reach this Realm and no others.
3. It is the inherent God Power that gives them victory over materialism and five vices.
4. At this stage seeker's consciousness is interwoven with God consciousness through deep meditation.
5. The beauty and aura of seeker's spirit in such profound deep union with God is beyond description.
6. One reaching this stage cannot be tricked by 'material attachment' any more.
7. In this Realm abide all the saints and prophets from various parts of the universe, cherishing the Holy Eternal.
8. Sach Khand is the Realm of God Realisation.
9. Devotee's unwavering devotion attracts God's grace and his spirit comes face to face with God spirit.
10. Thought, the full and accurate account of experience in this Realm cannot be put in words, the vastness of God's creation, the obedience of His Command and Will by the beings and the material creation is realised.
11. The Providence ponders muses and takes delight in looking after His creation.

Let, me now give here a few quotations on God Realisation from Sri Guru Granth Sahib Ji by some Spiritual Masters.

***Bahar dhoodhan tai chhot parai
Gur(ai) ghar he mahe(n) dikhaya tha.***

***Anbhao acharaj roop, Prabhu paikhai
Mera munn chod na kathoo(n) jaya tha.***

(Pause)

My guru Master freed me from seeking the Lord outside. He has granted me the vision of the Lord in my own Self. By intuition (perception through sixth sense) I have beheld Lord's marvelous form. My mind now does not go astray, deserting the cherishing sight of the Beloved. The invaluable jewel I have found cannot be had at any price. The Guru Master in his grace has bestowed Him on me.

***adishat agochar Parbraham
mil Sadhu (Guru) akath kathaya tha.
anhad Shabad dasam dware vajeo
te(n) he Amrit-Naam chuaya tha (2)***

Invisible and beyond reach is the Supreme Being; His description beyond words. But in the company of the Sadhu Guru (Holy Saint) I have expounded the in-expressible.

As 'unstruck music' (celestial music) sounded in my 'Tenth Chamber' (the seat of Super Consciousness), 'Amrita' (the ambrosial Naam) oozed and trickled down there.

***tot nahee(n), munn(e) trishna bhooji,
akhut bhandar samaya tha.
charan charan charan gur sevai
aghad ghadyo ras paya tha. (3)***

Now I feel no deprivation, as my heart's desires have ended. As I rendered service at my Guru Master's feet, I found a limitless treasure within. The Master helped me restructure my shapeless mind and I cherished the Supreme Bliss.

sehjai ava(n) sehjai java(n)
sehaj munn khailaya tha.
Kaho Nanak bharam gure khoya
ta(n) Hair mehalee mehal paya tha.(4)

G.G.S. M.5, p. 1002

Now in calmness and tranquility I spend my life
(coming & going). My mind displays serenity.

agam durgam ghad(e) racheo baas.

Ja(n) me(n)h jot karai pargas.

bijuli chamke hoe anand.

jeh paodai Prabh bal Gobind.

Inaccessible (hard to reach) is the castle where the
Lord has taken abode. In whom He sheds His light, there
flashes of awareness and joy are felt. In whom He sheds
His light, there the eternally young Lord abides.

anhad Shabad hot jhunkar

jeh paudai Prabh Sri Gopal.

khandal mandal mandal manda

tria asthan teen(e) triakhanda.

At the stage when the Lord, the Creator of the
continents, planets and the three worlds, abides in the
seekers heart, he hears the mystical celestial music
(the anhad Shabad)

agam agochar rahya abhant

par na pavai ko Dharmi-Dhar mant.

Inaccessible, unfathomable, the Divine prop of
the earth, whose secrets can never be known is now
revealed and becomes apparent.

uhan sooraj naheen chand

aad Niranjan karai anand

G.G.S. Kabir Ji, p. 1162

A seeker who is in the state of union with the Lord during deep meditation, a state of profound silent Celestial Realm, experiences such intense (spiritual) illumination that even the combined light of the sun and moon cannot match its brightness. The primal Master of the universe creates enormous elation and gratification in him.

duei duei lochan pekha(n).
haon Har(i) bin avar na dekha(n).
nain rahai rang laee.
ab bai gal kehan na jae.

G.G.S. Kabir ji, p. 655

With both my eyes I behold the Lord (everywhere and in everyone). Other than the Lord nothing strikes my gaze. My eyes are imbued with His Love. (Now that I see Him in everyone) how can I call others strangers and aliens?

charan basaya sant sangaya
agyan andher gavaya.
bhaya pargas ridai udas
Prab lodeenda paya.
dukh natha, sukh ghar me(n)h vootha.
kaho Nanak mai(n) Poora paya
kar kirpa apnai peh aya.

G.G.S. M.5, p. 1237

In the company of the holy are His feet lodged in my heart. Lost is the darkness of ignorance. As I Realised the sought-after Lord, joy and illumination pervaded my heart. Suffering has fled. Instead peace and pleasure has settled in my heart. In state of poise Supernal Bliss dawned on me. Nanak says, I have

found the Perfect Lord. Through His own Mercy and Grace He has come to His humble disciple.

*Prabh milnai ke eh neeshani
munn(e) iko Sachha hukam pachanai.
sehaj santokh sada triptasi.
anand khasam kai bhanai jeo.*

G.G.S. M.5 p. 106

This is the indication and pointer of the Seeker having had union with the Lord. He always obeys His commands. The Self complies willingly with the Will of the Lord. The Self finds fulfillment in poise, tranquility and contentment. In obeying Master's Will is true pleasure and bliss.

Stanza (Paudi) No. 38

In the concluding stanza of Japji Sahib, Guru Nanak summarizes, metaphorically, the basic task of God Realisation. The seeker has to re-mould and restructure his 'mind' (munna). The life has to be disciplined and purified through Naam. Spiritual elevation is achieved by practically following the teachings of scriptures, devotion and unrelenting meditation. Just as goldsmith in his smithy turns a lump of gold into a beautiful ornament using a fire, a crucible, an anvil and a hammer, so does the seeker restructures his own self to make it acceptable to God. The merger of the seeker's spirit with the God-spirit is an experience of Divine Rapture and Glory. In this higher state of consciousness where the union occurs, the seeker is no more a seeker but a seer, a saint, a Master, a prophet. In this state the Divine Word is revealed to him and he very truly proclaims it as the

voice of God and not his own utterance. Guru Nanak mentions this in the stanza as 'the Holy Word being minted' in the 'Spiritual Mint'.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥

jat pahara dheeraj suniar.

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

ehran mat Ved hathiar.

ਜਤੁ ਜਤੁ = chastity, self-restraint; pahara ਪਾਹਾਰਾ = smithy work-shop; dheeraj ਧੀਰਜੁ = contentment, patience; suniar ਸੁਨਿਆਰੁ = goldsmith; ehraਨ ਅਹਰਣਿ = steel block or anvil on which the goldsmith rests the piece of gold for moulding; mat ਮਤਿ = mind; Ved ਵੇਦੁ = scriptures; hathiar ਹਥੀਆਰੁ = the hammer used for moulding.

O' Seeker! Let your chastity be the smithy. (Let self-restraint be your workshop) Let you have virtues like patience and contentment to be a versatile, multi-talented spiritual Goldsmith. Let wisdom and rational thinking be the anvil you will use. Let spiritual knowledge of the scriptures (Ved) be the hammer with which you will restructure your mind (self) to make yourself presentable and acceptable to God.

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥

bhuo khala(n) agan tap tao.

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤ ਤਿਤੁ ਢਾਲਿ ॥

bhanda bhao Amrit tit dhal.

bhuo ਭਉ = literal meaning—God's fear, meaning implied = reverence, respect and admiration; khala(n) ਖਲਾ = bellows; agan ਅਗਨਿ = fire (in the furnace); tap tao ਤਪ ਤਾਉ = penance, meditation, hard work and toil in prolonged deep meditation; bhanda ਭਾਂਡਾ = vessel,

crucible; bhao ਭਾਉ = love, devotion; amrit tit dhal ਅੰਮ੍ਰਿਤ ਤਿਤੁ ਢਾਲਿ = melt and collect amrita in it.

Let meditation or 'service of the Lord' be the furnace. The patience in you be the goldsmith. Let God's admiration and reverence be the bellows. Consider your love for God as the crucible. The penance of prolonged deep meditation be the fire in the furnace. In this crucible you will melt and collect the nectar name of God. (O' Seeker! if you work out your life in the manner stated you will be in a state of union with God. Seeker in this state is no longer a seeker. He is a seer, a sage, a saint, a Spiritual Master, a prophet.)

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

ghadia Shabad sachhi taksal.

ghadia ਘੜੀਐ = is moulded, is produced; Shabad ਸਬਦੁ = The Word, the voice of God; sachhi ਸਚੀ = God's; taksal ਟਕਸਾਲ = workshop, mint.

Such a saint is God's Spiritual Mint and the Word (Bani) that he utters is through intuition—inspired by God. (ਮਹਾਂ ਪੁਰਸ਼ਾਂ ਦੀ ਬਾਣੀ ਰੱਬੀ ਬਾਣੀ ਹੁੰਦੀ ਹੈ, ਨਾਮ ਦੁਆਰਾ, ਉਚੀ ਸੁਰਤ ਵਿਚ ਪਹੁੰਚ ਕੇ, ਮਹਾਂ ਪੁਰਸ਼, ਪ੍ਰਭੂ ਦੀ ਬਖਸ਼ਿਸ਼ ਸਦਕਾ ਇਹ ਅਰਸ਼ੀ ਬਾਣੀ ਉਚਾਰਿਆ ਕਰਦੇ ਹਨ)

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

jin kao nadar karam tin kar.

nadar karam ਨਦਰਿ ਕਰਮੁ = God's blessing, God's grace; tin ਤਿਨ = their; kar ਕਾਰ = implied meaning is achievement, fulfillment.

(Every Tom, Dick and Harry cannot lead such a committed life.) This fulfillment comes to those few who are blessed with Divine.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

Nanak Nadri nadir nihal.

Nadri ਨਦਰੀ = the Merciful Lord; nadir ਨਦਰਿ = (through) His Mercy & Grace; Nihal ਨਿਹਾਲ = (makes the seeker) elated, blissful.

Nanak says; the Merciful Lord through His Mercy and Grace makes the successful seeker elated and blissful (for ever and ever).

Structural Study of the Stanza (Paudi) No. 38

The whole process of finding union with God involves re-orientating and re-structuring the mind making it compatible with traits and characteristics of God. Only those engage themselves in this venture on whom God showers His Grace.

After this concluding stanza is the ending Shalok (ਸਲੋਕ)–the postlude. Japji (after the opening Mool-mantra) begins with a shalok - the prelude. The prelude is:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

aad sach, jugad sach.

hai bhee sach, Nanak hosee bhee sach.

The postlude is:

ਸਲੋਕੁ ॥

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

pavan Guru, pani pita, mata dhart(e) mahat.

pavan ਪਵਣੁ = air (that we breathe); Guru ਗੁਰੂ = the Spiritual Master; pani ਪਾਣੀ = water; pita ਪਿਤਾ = father; mata ਮਾਤਾ = mother; dhart(e) ਧਰਤਿ = the earth; mahat ਮਹਤੁ = great mother, sacred mother.

Guru is like a spiritual life-force; water like father and the earth like a great (sacred) mother. (What is

implied is that Guru is absolutely essential for leading a Spiritual life. Like physical life is not possible without air, water and earth, so is Spiritual-life not possible without a Guru—the Spiritual Master.)

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

divas raat doe dai daya khailai sagal jagat.

divas ਦਿਵਸੁ = day; raat ਰਾਤਿ = night: doe ਦੁਇ = both (are); dai ਦਾਈ = female nurse; daya ਦਾਇਆ = male nurse; khailai ਖੇਲੈ = plays (the world game)

Day and night are nurses, male and female, in whose laps the entire world is fondled and plays the world-game.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥

changyana(n) burayaya(n) vachai dharam hadoore(e)

changyanya(n) ਚੰਗਿਆਈਆ = good deeds, pious and virtuous deeds, merits; buryanaya(n) ਬੁਰਿਆਈਆ = bad deeds, evil deeds, de-merits; vachai ਵਾਚੈ = reads out; Dharam ਧਰਮੁ = Dharamraj - the Judge; hadoor ਹਦੂਰਿ = in presence of (the Divine)

(Acting during the world-play the being performers do good and bad deeds - they play good and bad roles. At the end of the play)

Dharam Raj, the Judge of Righteousness, reads out merits or de-merits of each performer in the presence of Divine.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

karmi(n) aapo aapni kai naidai kai door.

karmi(n) ਕਰਮੀ = according to the karmas, the deeds; aapo aapni ਆਪੋ ਆਪਣੀ = one's own; kai ਕੇ = some; kai naidai ਕੇ ਨੇੜੈ = some get close to Him, some get united with Him; kai door ਕੇ ਦੂਰਿ = some are thrown far

apart, some are thrown into the cycle of transmigration.

Approval or rejection by God comes by one's own actions. Some on account of their meritorious deeds get united with Him. Others on account of their discreditable actions get thrown back into transmigration.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

jinni(n) Naam dhyaya gayae mushakat ghal.

jinni(n) ਜਿਨੀ = those who; Naam dhyaya ਨਾਮੁ ਧਿਆਇਆ = dwelled on Naam; gayae ਗਏ = went back to (Lord's Kingdom): mushakat ਮਸਕਤਿ = endeavour, effort; ghal ਘਾਲਿ = making it a success.

Those who dwelled on Naam and meditated on God returned to God's Kingdom making their hard endeavour a success.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

Nanak tai mukh ujlai ketee chhuti naal.

tai ਤੇ = those individuals (who dwell on Naam or meditation); mukh ujlai ਮੁਖ ਉਜਲੇ = literal meaning; have radiant faces, implied meaning: they are honoured, they are paid tribute, they are glorified; keti ਕੇਤੀ = many; chhuti ਛੁਟੀ = is released (from bondage of karmas) is saved; naal ਨਾਲਿ = through them—through those who dwell on Naam and meditation.

Says Nanak: All those who dwell on Naam are honoured and glorified in Lord's court; and many others, through them, are saved from the bondage of their spiteful and despicable karmas.

*(Thank You my Lord!
For your Mercy and Grace
in getting this work completed)*

