

UNDERSTANDING JAPJI SAHIB

RAWEL SINGH

Author of SadhSangat.com

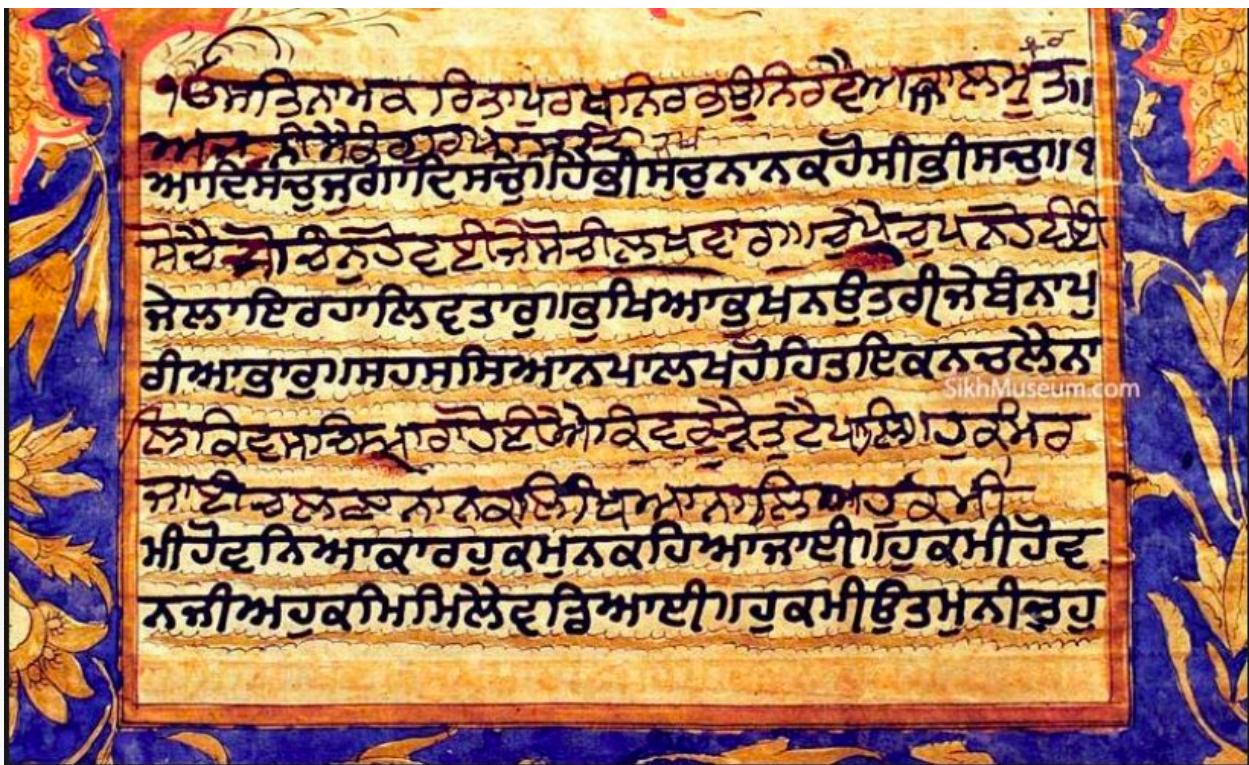


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Introduction

Jap-u, is the first composition in Sri Guru Granth Sahib (SGGS), the Sikh holy book which has the status of the eternal living guru. Jap-u is authored by Guru Nanak (1469 – 1539 CE), the founder of Sikh faith. Jap-u is reverently called Japji Sahib or Japji. It is preceded by Mool Mantar or the Root Mantra which is invocation at the beginning of the scripture. Jap-u has a prologue, 38 Paurris/stanzas and a Slok or epilogue. The Sikhs had ten gurus in physical form. However SGGS contains compositions of the first five and the ninth gurus, along-with saints and bards.

This work is a humble attempt to understand Japji. It is one more English interpretation of Japji but with a different format giving meanings of most individual words in parentheses. It also contains English transliteration of the original at two levels. The first uses the method available on the internet and has been given below the original Gurmukhi. It presents certain difficulties in pronunciation so an additional transliteration of words has been given in parentheses in the text. This has been explained in the chapter on Transliteration.

This work endeavours to follow Gurbani Vyaakaran/grammar as worked out by the scholars by looking at Gurbani, and is fascinating. This translation would therefore be found different from the existing ones at places. It is based on Gurbani grammar and relies less on personal perception and more on what Gurbani says – mostly elsewhere in Japji itself, and in some cases beyond that.

A careful study of Japji shows that Guru Nanak first covers a topic in a Paurri and elaborates/verifies it in later Paurris. If this is followed in translation/interpretation, it helps in relying on the Guru's guidance rather than on personal understanding. This feature would be noticed throughout.

Guru Nanak has named this composition as Jap-u. The Sanskrit meaning of Jap is to say some word repeatedly in low voice; chanting. However contents Japji are in the form of ਉਪਦੇਸ਼ pronounced Updeysh meaning instruction, to be ever kept in mind and complied with. The Sikh concept of Jap-u therefore is to remember and comply with Naam/Divine virtues and commands. Guru Nanak says about Jap:

ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥ ਹੋਵਹੁ ਚਾਕਰ ਸਾਚੇ ਕੇਰੇ ॥੧॥ ਰਹਾਉ ॥
 Aisā gi▫ān japahu man mere. Hovhu chākar sāche kere. ||1|| rahā▫o.

*O (meyrey) my (man) mind, (japah-u) remember and put into practice (aisa = such) this (giaan-u = knowledge) awareness:
 By which you (hovhu) be (chaakar) a servant (keyrey) of (saachey) the Eternal, i.e. you comply with directions of the Creator. 1.
 (Rahaau) dwell on this and contemplate. M: 1, p 728.*

So Jap or remembrance is something known by/told to us. It is like keeping in mind directions for travel.

For the sake of clarity transliteration is ordinary letters but translation of the text is given in italics.

Gurbani has been quoted at many places as above. The reference for the quotation has been given thus: M: 1, p 728. This means composition of the first Guru on page 728 of Sri Guru Granth Sahib.

This book contains a number of short essays bringing out concepts contained in Japji.

Rawel Singh
 East Meadow, New York
 rawelsingh@gmail.com
 www.sadhsangat.com

Note on Transliteration

The original content of Sri Guru Granth Sahib is in Punjabi/Gurmukhi script. Transliteration of the original in English has been given here at two levels. One is as used as available on internet and is given immediately below the original Gurmukhi for each line. It has been prepared according to a standard practice by scholars.

A second transliteration has therefore been given in parentheses in the text incorporating the above while translating.

An example is given below:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥
 Ād sach jugād sach. Hai bhī sach Nānak hosī bhī sach. ||1||

*The Supreme Being (**sach-u** = **truth/reality**) existed, and made cosmic laws (**aad-i**) before beginning of creation; has (**sach-u** = **truth/reality**) existed (**jugaad-i**) from the beginning of ages/time - and through the ages;*

*The Eternal (**hai**) is (**sach-u**) present (**bhi**) even now and (**hosī bhi**) shall also (**sach-u** = **true**) be present in future, - and so will be Naam/cosmic laws -, says Guru Nanak. 1.*

The standard transliteration presents some problems in pronunciation. There are also problems of the same English letter being used for soft and hard sounds. For example the standard transliteration uses ‘t’ for both ‘ਤ’ and ‘ਤੰ’; ‘r’ for both ‘ਰ’ and ‘ਰੰ’; or ‘d’ for both ‘ਦ’ and ‘ਦੰ’. Punjabi language has two letters namely ਙ and ਝ which are hard to transliterate. The standard transliteration uses ‘ng’ for ਙ and ਝਾ for ਝ. However both these letters start and end with nasal sound. Accordingly ‘ngn’ has been adopted as the transliteration for ‘ਙ’ and ‘njn’ for ‘ਝ’ in this work. This fits with the Punjabi Alphabet as ‘ngn’ follows ‘g’/‘ਗ’ and ‘ਝ’ follows ‘j’/‘ਜ’.

The nasal sound of ‘n’ like in ‘ant’ meaning end or limit – not the insect ant in English - has been indicated with an apostrophe, e.g. a’nt.

The standard transliteration also ignores the Lagaa Maatra, i.e. attachments, like the Aunkarr to the last letter in a word like ਤੁ to ਤ and Sihaari ਫਿ to ਫ. These have bearing on translation and meanings. Also the short ‘ਚ’ like in ਪ੍ਰਭ pronounced Prabh is not taken into account and transliterated as Parabh.

The following have been adopted in this work with the transliteration in parentheses forming part of translation with examples of use with vowels.

<u>Gurmukhi letter</u>	<u>Example of Transliteration</u>	<u>Gurmukhi word</u>
ਊ – u,	utam	ਊਤਮ
ਊ – oo,	ootam	ਊਊਤਮ
ਊ - o	oh	ਊਹ
ਅ – a	ab	ਅਬ
ਅੰ -	a’nn	ਅੰਨ
ਆ – aa	aab	ਆਬ
ਆਂ – aa’n	aa’nn	ਆਂਨ
ਐ - ai	aib	ਐਬ
ਐੰ - au	aukarr	ਐੰਕੜ
ਇ – i	ih	ਇਹ
ਈ – ee	eet	ਈਤ
ਸ - s		
ਸ਼ - sh		
ਕ - k		
ਖ – kh		
ਗ - g		
ਘ - gh		
ਙ - ngn		
ਚ - ch		
ਛ - chh		
ਜ - j		
ਯ - jh		

ਝ - njn

ਟ - tt

ਠ – tth

ਡ - dd

ਢ - ddh

ਣ - n

ਤ - t

ਥ – th

ਦ - d

ਧ - dh

ਨ - n

ਪ - p

ਫ - ph

ਬ - b

ਭ - bh

ਮ - m

ਯ - y

ਰ - r

ਲ – l

ਵ – v

ੜ – rr

ਜ - z

ਅੰਤ – a'nt, ਅਨੰਤ - ana'nt, ਅਨਤ - anat

ਤਾਂ - taa'n

ਤਾਨ, ਤਾਣ – taan

ਤੇ - tey

ਰਾਤਿ where the attachment – Sihaari - to the last letter is silent has been used as 'raat-i'.

ਰਾਤੀ where the attachment – Bihaari - is not silent has been given as raati

Similarly words like ਸਦਾ - meaning call/invite – with a short sound at the end, meaning call is given as 'sada' while ਸਦਾ – meaning entreaty -where the end sound is long, meaning entreaty, is given as 'sadaa'.

It has not been possible to make distinction between sounds of 'ঢ' and 'ঞ' and 'n' has been used for both.

Synopsis

Japji Paurri 1 says the obstacle to find the Almighty is demolished by obedience to Naam/Hukam or Divine commands. The epilogue at the end says success in union with the Almighty or being kept away depends on one's deeds; and ends with saying those who pay attention to Naam do the needful – and attain union. This is the overall subject of Japji; lead life by Naam and attain union with the Supreme Being.

The contents in between the start and end are instructions or guidance on this journey. Jap-u, the name of the composition means remembrance for compliance, like directions for travel.

It goes like this with the number in parentheses indicating Paurri numbers.

Rituals only cause ego (1, 4, 5, 6, 21) those who obey Naam/Hukam give up ego. Ego is the obstacle to union with God.

Everything happens by Hukam; one who obeys Hukam does not act in Haumai/ego/self-will (2). One is born in a life form based on deeds; freedom from births and deaths comes by Divine grace which in turn comes by obedience (4, 15, 25).

God is not found by installing images and worshipping them. The Divine presence is experienced with the guru's guidance. The guru teaches Suniai/listening to, and Manneai/obeying, Naam (5, 8-11, 12-15, 21).

Creation came into being by Eyko Kuvaau/a Divine command and exists by Naam/Hukam/Cosmic laws; the human beings should identify themselves with it, obey Hukam/Cosmic laws like all other entities and creatures, and stop acting by ego (16, 27, 32, 33, 34).

The Yogi's symbolism does not mean he has attained union with the Almighty; it is attained by focus on the One Unchanging/Eternal Almighty (28-31).

The aim should be to obtain Nadar-i/Divine grace which comes by obedience (4, 8, 15, 37 part 1).

The Formless Almighty abides in Sach Khandd/Realm of truth; it is the state when one truthfully obeys Hukam/Naam (37 part 2).

Everyone is judged by the Divine by deeds and either unites with or kept away from the Almighty to remain in cycles of births and deaths (2, 20, 34, Slok/Epilogue).

In order to remain in the state of Sach Khandd one needs self-control, being receptive to scriptural teachings, obedience to Naam even in difficulty and love for the Divine (38).

Elaboration of Synopsis

Mool Mantar. **Ik Oankaar Sat-i naam-u.** One all-pervasive Supreme Being/Spirit whose Naam-u/writ applies universally. The Almighty may be known with the guru;s guidance.

Slok – **Aad-i sach-u.** The Creator existed before the creation came into being and shall ever exist.

Paurris/stanzas with starting words of each.

1. **Sochai soch.** The soul is separated from the Supreme Spirit because of ego which is overcome by Obedience to Hukam/Naam present within.

2. **Hukmi hovan aakaar.** Everything happens by Hukam, the Sat-i Naam, none is beyond Hukam. One who obeys Hukam sheds ego.

3. **Gaavai ko taan.** People praise the Creator's attributes – Kirtam Naam; they ask and the Master keeps giving.

4. **Saacha sahib.** God cannot be found by making offerings or chanting mantras. Human birth is obtained by deeds. Freedom from births and

union with the Almighty comes by Divine grace which in turn comes by obedience to Naam.

5. Thaapiaa na jaaey. No image of God can be made and worshipped. The Almighty is self-created/existent. Sing, listen, obey and keep Naam in mind with the guru's guidance.

6. Teerath naavaa. Rituals like baths on pilgrimages do not clean the mind. Nothing is found without effort; the Almighty is found with obedience to Naam. The Naam-jewel is present within; one finds it with the guru's guidance.

7. Jey jug chaarey. Old age and fame can bring regard by the people, but God's approval comes with Divine grace, i.e. by obedience to Naam.

8-11. Suniai. One obtains knowledge and poise by listening to Naam. The devotees then shun transgressions and remain ever happy.

12-15. Ma'nnai. Obedience to Naam is a unique experience, one who obeys alone knows it. This state is beyond description. Obedience shapes the mind and intellect. All impediments to union with the Creator are removed by obedience to Naam.

16. Panch parvaan. Those who obey Naam guided by the guru, are the Panch. They receive recognition here and in the hereafter. They do not try to take measure of the Almighty. There are creatures of different types whose roles and Naam/rules for them laid down. No one can know the expanse of the creation. The creation came into being with Divine command. Everyone has to obey the rules/Naam applicable.

16-19 – The last lines of all three are - **Kudrat-i kavan kahaa veechaar**, i.e. the Creator's powers are awesome. Divine commands are to be obeyed without questioning.

17. Asankh jap. There are people who perform their roles doing what they have learnt.

18. Asankh moorakh. There are those who ignore Naam, act by self-will and commit transgressions. Guru Nanak says: I, a lowly one is just mentioning this.

19. Asankh naav. The creation is vast and diverse with the differing roles and laws/rules applicable. There is none to whom Naam does not apply; none is beyond Divine writ.

20. Bhareeai hath pair. The human mind is continuously defiled by evil thoughts and actions. Keeping Naam in mind is needed to keep it clean. Keep away from evil; remember, one reaps what one sows.

21. Teerath tap daiaa. Rituals like pilgrimages and charities bring temporary recognition in the world. Listening to, obeying and keeping Naam in mind, is the inner pilgrimage that purifies the mind. Do not get into arguments about when creation came into being. Only the Creator knows.

22. Paataala paataal. Do not try to estimate the number of planets; they are beyond count. Trying to have that knowledge does not contribute to being a better person.

23. Saalaahi saalaah. Praise the Almighty such as to be absorbed like the rivers merge in the sea and lose their identity.

24. Ant na sifti. Magnificence of the Supreme Being is beyond measure. The Divine plans cannot be known. Divine writ applies to the highest. Obey Naam to receive Divine grace.

25. Bahuta karam. Beneficence of the Almighty cannot be stated; the Divine gives but expects nothing in return. One does not have to ask; the Almighty knows and gives, but few acknowledge this.

26. Amul gun. The Almighty is the treasure-house of virtues, which the creatures receive are expected to live by them. Those who do merge back in the Almighty.

27. So dar keyha. Majesty of the Almighty has been mentioned in previous Paurris; the seeker wishes to have vision and asks where does the Almighty live. Answer: The Creator lives in the creation; obey Divine commands and experience Divine presence everywhere.

28-31. Mundaa santokh. O Yogi, give up symbolism and lead a productive life to unite with the Almighty who has been and is present in every age without changing.

32. Ik doo jeebhous. Ever keep recounting Divine virtues and commands and live by them. This is the path to the Almighty. Union with the Almighty is attained by Divine grace; impostors only brag.

33. Aakhan jor. No creature has the strength/capability to get what s/he wishes; it comes by Divine grace.

Paurri 34 - **Dharam Khandd:** The realm of Divine/cosmic laws, the basis of Divine justice.

Paurri 35 - **Giaan Khandd:** The realm of knowledge/awareness/understanding Divine laws.

Paurri 36 - **Saram Khandd:** The realm of endeavour/compliance and transformation.

Paurri 37 Part 1 – **Karam Khandd:** The realm of Divine grace/enablement.

Paurri 37 Part 2 – **Sach-u Khandd:** The realm of eternity – union with the Creator.

Paurri 38. **Jat paahaara.** Practice self-control and be free of other ideas to become pure like pure gold. Be imbued with Divine love and mould life by conformance to Divine commands.

Slok (epilogue). **Pavan guru.** Human birth is an opportunity for union with the Creator. Those who conform to Naam in life, succeed.

Japji on Naam

Sikh spirituality is centred on Naam. In the Sikh arena therefore Naam is referred to with reverence. However that is done by some without understanding what Naam is and treated as a dogma. Naam in Gurbani has two meanings namely Divine names/attributes and Hukam/Divine commands/cosmic laws. An example of the first is:

ਤੇਰੇ ਨਾਮ ਅਨੇਕਾ ਰੂਪ ਅਨੰਤਾ ਕਹਣ ਨ ਜਾਹੀ ਤੇਰੇ ਗੁਣ ਕੇਤੇ ॥੧॥ ਰਹਾਊ ॥
Tere nām anekā rūp anantā kahaṇ na jāhī tere gun kete. ||1|| rahā▫o.

*O Almighty, (**tere**) Your (**naam**) names are (**aneyka**) numerous and (**roop**) forms (**ananta**) innumerable; it is (**na jaahee**) not possible (**kahan-u**) to say (**key**) how many (**gun**) virtues/attributes You have i.e. they are innumerable. 1
(**Rahaau**) Dwell on this and reflect.*

O multiple Divine names allude to Divine virtues or attributes. These are called Kirtam Naam, i.e. names based on perception of what God does.

An example of the second- singular - Naam is:

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
Jinī nām dhi▫ā▫i▫ā ga▫e maskat̄ ghāl.

*(**Jini**) those (**dhi▫ai▫aa**) pay attention/conform to (**naam-u**) Naam, they (**gaey**) depart from the world (**ghaal-i**) having put in (**masakat-i**) effort – as directed by the Almighty. Japji Slok/Epilogue.*

The fifth Guru puts the two together thus:

ਕਿਰਤਮ ਨਾਮ ਕਬੈ ਤੇਰੇ ਜਿਹਬਾ ॥ ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥
Kirtam naam kathey teyrey jihba; satnaam teyra paraa poorbla. M: 5, p 1083.

The tongue/human being recounts Your names/attributes, o Almighty; but Sat-i naam-u, Your eternal writ/authority has been from time

immemorial - all creation came into being and functions by Sat-i Naam.
M: 5, p 1083.

The fourth Guru says:

ਜਪਿ ਮਨ ਸਤਿ ਨਾਮੁ ਸਦਾ ਸਤਿ ਨਾਮੁ ॥ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲ ਹੋਈ ਹੈ ਨਿਤ ਧਿਆਈਐ ਹਰਿ ਪੁਰਖੁ
 ਨਿਰੰਜਨਾ ॥ ਰਹਾਉ ॥

Jap man sat nām sadā sat nām. Halat palat mukh ūjal ho▫ī hai ni▫t dhi▫ā▫ī▫ai
 har purakh nirajanā. Rahā▫o.

*O (**man = mind**) human being, (**jap-i**) remember and practice (**naam-u**) virtues and commands of (**sat-i**) of the Eternal; (**sadaa**) ever keep in mind, the virtues and commands of the Almighty.*

So Naam Jaap, i.e. remembering to comply with Naam, is of Sat-i Naam-u, commands of the Almighty.

Guru Nanak says in Paurri 4 of Japji:

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
 Amrit velā sachū nā▫o vadi▫ā▫ī vichār.

(Veechaar-u) reflect on (vaddiaaee) greatness/importance of conformance to (sach-u) eternal/inevitable (naau) Naam/commands of the Master in (amrit) the ambrosial (veyla = time) hours of the morning – and conduct yourself by them day and night.

Message: Naam-u is for reflection and compliance. It is not chanting the word “Vahiguru” as is done by some.

This writer had been struggling to understand the meaning of the verse

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥
 vadā sāhib ūchā thā▫o. ūche upar ūchā nā▫o. Japji Paurri 24.

The available translation on the internet is: “*Great is the Lord and high his seat. His Name is the higher than the high*”.

This, particularly the second line, does not seem satisfactory. If however Naam is taken as Hukam/rule/writ/command¹, the translation is:

**(Sahib-u) the Master is (vaddaa) Supreme with (oochaa)
high/Supreme (thaau = place) authority.
God's (naau) Naam/writ/authority applies (upar-i) over (oochey) the
highest.**

This accords with Paurri 27 saying “So paatsaah-u saah-u paatisahib-u Nanak rahan-u rajaee” meaning “The Almighty Supreme Master is the Master of (paatsaahu) the Emperors; everyone and everything (rahan-u) lives/conforms (rajaai) to ITs will - the Divine writ”.

Naam is used in Mool Mantar and various Paurris of Japji as follows:

Mool Mantar

ੴ ਸਤਿ ਨਾਮੁ

Ik▫oankār sat nām

(ੴ) pronounced as *Ik Oankaar* meaning ‘1’ One indivisible, (**oankaar**) Supreme Being whose (**naam-u**) writ/Hukam/authority/rule/cosmic laws are (**sat-i** = **true**) eternal/inevitable and all encompassing.

Paurri 4

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
Sāchā sāhib sāch nā▫e bhākhi▫ā bhā▫o apār.

(Saacha) the Eternal (sahib-u) Master whose (naaey) Naam/writ is (saach-u) eternal, i.e. whose writ ever applies everywhere, is (bhaakhia = spoken) praised with (apaar-u) infinite (bhaau) love by the seekers.

Note: Guru Nanak asks if making offerings, entreaties and chanting mantras enables to find the Almighty. And says no; the following does.

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

¹ Guru Nanak says: ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੫॥ “Eyko naam-u hukam-u hai nanak satgur-i deeaaj bujhaaey jeeo” *Naam of the Almighty is Hukam; the true guru has given this understanding. M: 1, p 71.*

Amrit̄ velā sach̄ nā▫o vadi▫ā▫ī vich̄ār.

(Veechaar-u) reflect on (**vaddiaaee**) greatness/importance of conformance to (**sach-u**) eternal/inevitable (**naau**) Naam/commands of the Master in (**amrit**) the ambrosial (**veyla = time**) hours of the morning – and conduct yourself by them day and night.

Message: Naam-u is for reflection and compliance, not chanting.

Paurri 6.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਇਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

Mat̄ vich̄ ratan javāhar māṇik je ik gur kī sikh̄ sunī.

(Ratan, javaahar, maanik = precious stones) jewels and gems of awareness of Naam/Divine virtues and commands - are present (**vich-i**) in the (**mat-i = intellect**) human mind – and one becomes aware of them - (**jey**) if one (**suni**) listens to (**sikh**) the teachings (**ki**) of (**ik-u = one**) the true guru¹ – who frees from delusion, to recognize Naam within.

Message: Naam-u is within; know it with the guru's guidance.

Paurris 12-15

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨੀ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥

Aisā nām niranjjan ho▫e. Je ko man jānai man ko▫e.

(Aisa) such is (**niranjan-u = unstained**) the purifying Naam; only (**jey**) if (**ko**) someone (**mann-i**) obeys; but (**koeiy**) some rare person

¹ The fourth Guru says:

ਰਤਨੁ ਜਵੇਹਰੁ ਲਾਲੁ ਹਰਿ ਨਾਮਾ ਗੁਰਿ ਕਾਚਿ ਤਲੀ ਦਿਖਲਾਇਆ ॥ ਭਾਗਹੀਣ ਮਨਮੁਖਿ ਨਹੀ ਲੀਆ ਤ੍ਰਿਣੁ ਓਲੈ ਲਾਖੁ ਛਪਾਇਆ ॥੩॥
Ratan javehar lāl har nāmā gur kādh̄ tali dīkhla▫ā▫ī▫ā. Bhāghīn manmukh nahī lī▫ā tariṇ olai lākh chhapā▫ī▫ā.
||3||

(Gur-i) the guru (**kaaddh-i**) brings out from within, i.e. imparts awareness of, (**ratan-u = jewel, javeyhar-u = emerald, and laal-u = ruby**) the priceless (**har-i naama**) Divine virtues and commands, and (**dikhlaaiaa**) shows by placing (**tali**) on palm of the hand, i.e. imparts awareness of Naam.

(Manmukh-i = self-willed) those who do not follow the guru are (**bhaag-heen**) unfortunate; they do not (**leeaā = take**) get awareness as (**laakkh-u = one hundred thousand**) priceless Naam (**chhapaaiaa**) remains hidden behind (**trin = straw**) the worthless thoughts of attachments to the world-play. 3. M: 4, p 880.

*truly obeys and (**jaanai** = **knows**) experiences that – freedom from influence of temptations - (**man-i**) in mind.*

Message: Naam-u is to be obeyed.

Paurri 16

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਹੁੜੀ ਕਲਾਮ ॥
 Jī▫a jāt rangā ke nāv. Sabhnā likhi▫ā vurī kalām.

*There are (jeea) creatures (**key**) of numerous (**jaat-i**) types, (**rangaa**) hues and (**naav**) names/attributes/roles. The Creator's (**kalaam**) pen (**vurri**) moved and (**likhiaa** = **written**) wrote/allotted roles/made the laws for the role of (**sabhna** = **all**) each of them.*

Note: (Key Naav) “names of” indicates plural and refers to attributes of creatures.

Paurri 19

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਬਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥
 Asaŉkh nāv asaŉkh thāv. Agamm agamm asaŉkh lo▫a. Asaŉkh kēhahi sir bhār ho▫e.

*The Creator has (**asankh**) countless (**naav** = **names**) attributes and is present at (**asankh**) countless (**thaav**) places, i.e. is all-pervasive.*

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥
 Akhrī nām akhrī sālāh.

*The creatures act as the Creator directs; the creatures obey (**naam-u**) Naam/Divine commands (**akhri** = **by words**) as written on the mind, i.e. motivated from within; they (**saalaah**) praise and emulate Divine virtues when motivated from within.*

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥
 Jetā kītā tetā nā▫o. viṇ nāvai nāhī ko thā▫o.

*(**Jeyta** = **as much**) all those (**keetaa**) created (**teyta** = **that much**) all them have (**naau**) names/roles and commands/cosmic laws applicable, i.e. every-one/thing is subject to Divine laws applicable to them.*

*There is (**naahi ko = not any**) no (**thaau = place**) entity (**vin-u**) without (**naavai**) Naam/Divine law applicable.*

Paurri 20.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
Bharī▫ai mat pāpā kai sang. Oh dhopai nāvai kai rang.

(Mat-i) the mind keeps getting (bhareeai) defiled (kai = of, sang-i = company) with carnal thoughts and actions. (Oh-u) that (dhopai = washed) is cleansed (rang-i = being imbued) with reminder and obedience (naavai) to Naam/Divine commands.

Message: Naam purifies rather than bathing on pilgrimages.¹.

Paurri 21

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥
vadā sāhib vadī nā▫ī kītā jā kā hovai.
(Sahib-u) the Master is (vaddaa) Supreme with (vaddee) Supreme (naaee) Naam/authority (ja kaa) whose (keetaa) creation everything (hovai = happens) is, i.e. the Creator alone knows.

Paurri 24

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥
vadā sāhib ūchā thā▫o. ūche upar ūchā nā▫o.

(Sahib-u) the Master is (vaddaa) Supreme and has (oochaa) Supreme (thaau = place) authority.

God's (naau) Naam/writ/authority applies (upar-i) over (oochey) the highest.

¹ Guru Nanak says:

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥ ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥
Tirath nāvan jā▫o tirath nām hai. Tirath sabad bīchār antar gi▫ān hai.

*I (jaau) go to (naavan-u) bathe (teerth-i) at places of pilgrimage; that (teerath-i) pilgrimage is washing vices off the mind by emulating (naam-u) Divine virtues.
Pilgrimage is (beechaar-u) to contemplate (sabad = Divine Word) Divine commands and (hai) is to get their (giaan-u) awareness (antar-i) within.*

Paurri 32

ਇਕ ਦੂ ਜੀਭੋਂ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ
ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Ik dū jibhou lakh hohi lakh hovēh lakh vīs. Lakh lakh gerā ākhī-ahi ek nām jagdīs. Et rāhi paṭ pavṛī-ā chāṛī-ai ho-e ikīs.

If (doo) from (ik) one, the human (jeebhōu) tongue (hoh-i) become a lakh, and from a lakh (hovah-i) become (lakh vees) twenty lakh; and Naam-u of (eyk-u) the One (jagdees = master of the world) the Almighty (aakheeah-i) is uttered with every tongue, and emulated by the body.

(Eyt-u) these are (pavrreeaa) the steps of the staircase (raah-i = the way) on the path which one needs to (charreeai) climb to (hoey) become (ikees) one/unite (pat-i) with, the Creator, i.e. the seeker faces obstacles/distractions/ego in way of union with the Almighty; one who overcomes them by reliance on Naam/Divine commands, progresses.

Message: Naam is for compliance.

Paurri 34

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

Tis vich ji-a jugaṭ ke rang. Tin ke nām anek anant.

There are (jeea) creatures of different (jugat-i = methods) ways of life and (rang = colours) types (vich-i) in (tis-u) that – the world.

(Tin = them, key = of) their (naam) attributes are (aneyk) numerous, (anant = without end) beyond count, - with their duties and roles and duties prescribed.

Note: Naav here is plural and refers to attributes of the creatures.

Slok (Epilogue)

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ ੧॥

Jinī nām dhiāāiā ga-e maskat ghāl. Nānak te mukh ujle ketī chhutī nāl.
||1||

(Jini) those (dhiaaiaa) pay attention to (naam-u) Naam-u/Divine commands in life, they (gaey) depart from the world (ghaal-i) having put in (masakat-i) effort – having successfully performed their duties.

*(Tey) those (**mukh**) faces are found (**ujley**) clean, i.e. those souls are found without faults and united with the Almighty; (**ketey**) numerous others associated with them (**chhutti = freed**) are not detained and also unite, says Guru Nanak. 1.*

Note: Equation of Naam/Divine commands to cosmic laws withstands scrutiny since Paurri 34 said the earth has been nominated to perform duties in the setup of nights, days, seasons, air and water which comply cosmic laws. Also the Slok itself says human activities are governed by the natural phenomena of nights and days.

Japji and Cosmology

Cosmology is the study of creation, structure of the universe and the place of the creatures in it. Guru Nanak's Japji, the opening composition in Sri Guru Granth Sahib provides considerable information on this. As one progresses in its study, a feeling of being part of the whole universe is experienced. It starts at the individual level and the horizon keeps on expanding as one goes through its 38 Paurris/stanzas and the Slok/epilogue.

Japji is a complete guide on all aspects of life and contains instruction on how to advance on the spiritual path. All aspects are important. However in order to remain focused, the emphasis in this article is on the aspect of creation and functioning of the universe and the place of the creatures, particularly, the humans in it in the light of cosmic laws.

Initial Slok/prologue.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Ād sach_u jugād sach_u. Hai bhī sach_u Nānak hosī bhī sach_u. ||1||

*The Supreme Being (**sach-u** = **truth/reality**) existed, and made cosmic laws (**aad-i**) before beginning of creation; has (**sach-u** = **truth/reality**) existed (**jugaad-i**) from the beginning of ages/time - and through the ages.*

*The Eternal (**hai**) is (**sach-u**) present (**bhi**) even now and (**hosī bhi**) shall also be ever present in future, - and so will be Naam/cosmic laws, says Guru Nanak. 1.*

Paurri 2

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

Hukmī hovan ākār hukam na kahiā jāī.

All (**aakaar**) physical existence (**hovan**) come into being by (**hukam**) Divine commands or cosmic laws; it is (**najae**) not possible (**kahia**) to describe the boundaries of application of Hukam the Creator, i.e. the creation is infinite.

Paurri 8 refers to the old Indian belief of the earth being supported by a white bull and also talks of the sky and the nether regions, those below the earth, as also of islands:

ਸੁਣਿਐ ਧਰਤਿ ਧਰਲ ਆਕਾਸ ॥
Sunī·ai ḏharaṭ ḏhaval ākās.

*It is (**suniai**) by listening to the guru to understand Naam/Divine virtues and commands/cosmic laws that –*

*One gets awareness that (**dharat-i**) the earth being held in space and (**dhaval = white bull**) the metaphoric bull supporting it, or (**aakaas**) the sky being like a canopy without support are metaphor for the universe created and function by cosmic laws as shown in Paurri 16 below, which science discovered later.*

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥
Sunī·ai ḏip lo·a pāṭāl.

*One learns that Naam/cosmic laws apply in (**deep**) the islands in water, (**loa**) habitats and (**paataal**) the lower regions*

Paurri 16

ਜੇ ਕੇ ਕਰੈ ਕਰੈ ਵੀਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਹੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥
Je ko kahai karai vīchār. Kartē kai karñai nāhī sumār.

*(Jey) if (**ko**) someone (**kahai**) says that s/he knows the Creator's powers, then s/he (**karai = does, veechaar-u = reflection**) should reflect and s/he would realize that (**sumaar-u**) estimation/measure of (**karnai = doings**) creation (**kai**) of (**kartey**) the Creator is (**naahi**) not possible.*

This is how. There is an old Indian belief that the earth is supported by a white bull. Similarly, the Greek believe that the heavens are supported by Atlas. Guru Nanak takes note of this and says that the bull is a myth; the

earth and other planets are held in space according to cosmic laws - like the string controls beads of a rosary - which are faithfully obeyed by all.

ਧੌਲ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਬਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
 D̄houl d̄haram da▫i▫ā kā pūt. Santokh thāp rakhi▫ā jin sūt.

*The metaphoric (**dhoulu**) white bull represents (**dharam-u**) the Divine law (**poot-u**) son (**ka**) of (**daiaa**) compassion, i.e. the Creator is kind to support the planets in space, by making cosmic laws (**jin-i**) which (**rakhiaa**) keep every component of creation (**santokh-u = contented**) obediently remains (**soot-i = by the thread – like that in a rosary**) in allotted position.*

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
 Je ko bujhai hovai sachīār. Dhavlai upar ketā bhār.

*(Jey) if someone (**bujhai**) understands and (**hovai = is, sachiaar-u = is truthful**) knows the truth.*

*Then s/he should tell (**keyta**) how much (**bhaar-u**) load can there be (**upar-i**) on (**dhavlai**) the bull, i.e. how much weight a bull can bear?*

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
 Dhartī hor parai hor hor. Tis te bhār ṭalai kavaṇ jor.

*Also, there are (**dharti** = **earth**) planets (**parai**) beyond (**dharti**) the earth and (**hor-u**) further away from the earth and (**hor-u**) farther away.*

*(Kavan-u) what is (**jor-u = strength**) the support (**talai**) under (**tis**) their (**bhaar-u**) load/weight.*

These two verses have also been interpreted to say that if the bull supports the earth, it must itself be supported by something and that by another something. What are those supports? Either way the concept of the bull supporting the earth is hard to explain. Further -

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥
 Jī▫a jāt rangā ke nāv. Sabhnā likhi▫ā vurī kalām.

*There are (**jeea**) creatures of numerous (**jaat-i**) types (**rangaa**) hues and (**naav**) names/attributes/roles. The Creator's (**kalaam**) pen (**vurri**) moved and (**likhiaa = written**) wrote/made the laws for the role of (**sabhna = all**) each of them. This is elucidated later in Paurri 19.*

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
 Ěhu lekhā likh jāṇai ko▫e. Lekhā likhi▫ā ketā ho▫e.

*If (**koej**) someone (**jaanai**) knows how to (**likh-i**) write (**leykha = writing**) laws for all the creation; then (**keyta**) how much (**leykha**) writing there (**hoej**) will be, i.e. no one knows expanse/roles laws of the entire creation.*

Continuing with Paurri 16.

Probably taking note of the creation process given in the Old Testament, Semitic scripture, which says God created the earth, its sky and what exists on them, in six days, Guru Nanak says:

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
 Kītā pasā▫o eko kavā▫o. Tis te ho▫e lakh̄ dārī▫ā▫o.

*The Creator (**keeta = made, pasau = expansion**) from a core with (**eyko**) with one (**kuvaau**) command.*

*Lakhs of (**dareeaau**) streams (**hoej = happened**) flowed (**tey**) from (**tis**) that, i.e. the creation expanded.*

Note: The Big Bang theory of creation enunciated in the twentieth century makes a similar statement.

Paurri 19.

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥
 Jetā kītā tētā nā▫o. viṇ nāvai nāhī ko thā▫o.

*(**Jeyta = as much**) as many entities that are (**keetaa**) created (**teyta**) that many are (**naau**) commands/cosmic laws, i.e. every-one/thing is subject to Divine laws applicable to them.*

*There is (**naahi ko = not any**) no (**thaau = place**) entity (**vin-u**) without (**naavai**) Naam/Divine law applicable.*

Paurri 21

Note: There is an ongoing debate among scientists on the life of the creation. It varies between thousands and billions of years. Guru Nanak took note of that.

The Paurri asks people to just obey the Almighty Creator and not get into arguments about when the creation came into being, for none except the Creator knows it, thus:

ਕਵਣ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣ ਬਿਤਿ ਕਵਣ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
Kavaṇ so velā vakhat kavaṇ kavaṇ thit kavaṇ vār. Kavaṇ sē rutī māhu kavaṇ jit ho▫ā ākār.

(**Kavan-u**) what was (**su**) that (**veyla** = **Hindu expression for time**, **vakhat-u** = **Muslim expression for time**) time part of the day, what (**thit-i**) day in the lunar cycle and what (**vaar-u**) day of the week; (**kavan-i**) in which (**ruti**) the season, (**maah-u**) month of the year (**s-i**) it was (**jit-u**) when the creation (**hoaa** = **happened**) took (**aakaar-u**) form, i.e. came into being?

And answers:

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
vel na pā▫ī▫ā pandtī jē hovai lekh purān. vakhat na pā▫i▫o kādī▫ā jē likhan lekh kurān.

(**Pandtti**) the Hindu scholars do not (**paaeeaa**) /find know (**veyl/veyla**) the time, (**j-i**) which is (**keykh-u**) written in (**puraan-u**) a Purana.

(**Kadeeaa/Kaazis**) The Muslim scholars do not (**paaio**) find/know (**vakht-u**) time (**j-i**) which (**leykh-u** = **writing**) information is (**likhan-i**) written in (**kuraan-u**) the Quran.

ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਅਪੇ ਜਾਣੈ ਸੋਈ ॥
Thit vār nā jogī jāṇai rut māhu nā ko▫ī. Jā kartā sirthī ka▫o sāje āpe jāṇai so▫ī.

*The Yogi (**na jaanai**) does not know (**thit-i**) the day the lunar cycle or (**vaar-u**) day of the week; (**na koe**) no one knows (**rit-i**) the season or (**maah-u**) the month.*

*(Ja) when (**karta**) the Creator (**sajai**) made (**sirtthi/srishitti**) the universe (**soee = that one**) alone (**jaanai**) knows.*

It may be seen that the terms Veyla and Vakht (**vaqt**) used by the Hindus and Muslims respectively have been employed for ‘time’. Similarly, the lunar phases are given significance by the Yogis and hence that association has been shown. Seasons and months are used by all.

The Paurri continues:

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕ
ਸਿਆਣਾ ॥

Kiv kar ākhā kiv sālāhī ki▫o varnī kiv jāṇā. Nānak ākhaṇ sabh ko ākhai
ik dū ik si▫āṇā.

(Kiv kar-i = how) with what should I (aakhaa) describe, (kiv) which way do I (saalaahi) praise (varni) mention and (kiv) how do I (jaanaaa) know describe the origin of creation and praise the Creator? (Sabh ko) everyone (aakhai) says something (aakhaan-i) for the sake of saying, with (ik) one trying to be (siaanaaa) wiser (doo) than (ik-u) another, i.e. they outdo one another in display of wisdom.

But it is futile:

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥
vadā sāhib vadī nā▫ī kītā jā kā hovai. Nānak je ko āpou jāṇai agai ga▫i▫ā na
sohai. ||21||

(Sahib-u) the Master is (vaddaa) great with (vaddee) supreme (naaee) Naam/authority (ja kaa) whose (keetaa) creation everything (hovai = happens) is, i.e. the Creator alone knows.

(Jey) if (ko) someone (jaanai) considers (aapou) the self – all knowing as the Creator does, s/he does not (sohai = look good) receive honor (agai gaiaa = going forward) in the hereafter – when account of deeds is taken, says Guru Nanak. 21.

Paurri 22.

The Guru now refers to the arguments regarding composition of the universe in Hindu and Semitic scriptures.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
Pātālā pātāl lakhā āgāsa āgās. Ὁrak orak bhāl thake ved kahan ik vāt.

*There are lakhs of (**paataala paataal**) lower regions of the earth and lakhs of (**aagaasa agaas**) skies, i.e. there are lakhs of planets with their skies and the lower regions;*

*Those (**bhaal-i**) searching for (**orrak**) end/boundary of creation (**orrak**) ultimately (**thakey**) get tired, i.e. give up, (**veyd**) the Vedas say (**kahan-i**) say this with (**ik**) one (**vaat**) voice that efforts to find them do not succeed.*

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥
Sahas aṭhārah kahan kāṭebā asulū ik d̄hāt.

(Kateyba) the Semitic scriptures (**kahan-i**) say there are (**atthaarah**) eighteen (**sahas**) thousand planets but their (**asloo**) source is (**ik-u**) One (**dhaat-u**) Creator.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥ ੨੨॥
Lekhā ho▫e tā likī▫ai lekhai ho▫e viñās. Nānak vadā ākhī▫ai āpe jāṇai āp.
||22||

*However, we can (**likheeay = write**) count only if (**leykha**) count (**hoeay**) is possible; but in this case anyone (**leykhai**) counting (**hoeay = is, vinaas-u**) dies but the count does not end.*

*The Creator is (**aakheeai**) is called (**vaddaa**) great, who (**aapai**) IT-self (**jaanai**) knows (**aap-u**) the self, i.e. about the whole creation. 22.*

Paurri 24.

Paurri 24 states that creation is not finite:

ਅੰਤ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥
Ant na jāpai kītā ākār. Ant na jāpai pārāvār.

*(Ant-u) extent of (**keeta = made, aakaar-u = physical form**) the creation cannot (**jaapai**) be perceived/see.*

*There is no (**paaraavaar-u**) near end or far (**ant-u**) end – the creation is infinite - the earth is round and hence without any end.*

Paurri 27

Fascinated by harmony in the whole creation, Guru Nanak says:

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

So dar kehā so ghar kehā jiṭ bahi sarab samāle.

(**Keyha** = **what type**) which is that (**dar**) gate/approach/seat of authority and (**ghar** = **house**) place where you (**bah-i**) sit and (**samaaley** = **take care**) direct all activity and watch, o Creator?

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥ ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ
ਗਾਵਣਹਾਰੇ ॥

vāje nād anek asankhā kete vāvaṇhāre. Kete rāg parī si▫o kahī▫an kete
gāvaṇhāre.

*There are (**aneyk asankha**) innumerable (**vaajey**) musical instruments producing different (**naad**) sounds and (**keytey**) numerous (**vaavan-haarey**) players play them in unison.*

*There are (**ketey**) numerous (**gaava-haarey**) singers (**kaheean-i** = **saying**) singing (**siau**) to (**ketey**) numerous (**raag**) ragas and (**pari** = **wives of ragas**) raaginis/sub-ragas.*

Message: The whole universe functions in harmony like the components of a musical group play in unison, i.e. different components of the universe have their roles that fit into the one whole. You occupy the position of the Master/Director acknowledged and are obeyed by all, o Almighty.

Note: This is an interesting analogy. The music composer composes the music, the musical instruments play that music and the singers sing to it. The whole performance is directed by the music director. In the universe, the Creator made the cosmic laws. The sun, earth and the moon together produce the phenomena of day/night, seasons, and lunar cycles. The creatures' activities accord with these phenomena like working during day and resting at night. Here the Creator is the composer as well as the

director, sun, earth and the moon which cause seasons, days of the week, lit or dark nights, day and night are the musical instruments, and the creatures are the singers. The cosmic laws represent the ragas or the musical patterns to which the creatures sing, play their roles accordingly.

Paurri 31

ਆਸਣ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥
 Āsaṇ lo▫e lo▫e bẖandār. Jo kichh̄ pā▫i▫ā so ekā vār.

*The Almighty has (**aasan-u**) seat/presence and (**bhanddaar**) stores/provisions (**loey loey**) in every habitat. Whatever is needed (**su**) that (**paaiaa**) has been put (**eyka vaar = one time**) once for all.*

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥
 Kar kar vekhai sirjaṇhār. Nānak sachē kī sāchī kār.

*(Sirjanhaar-u) the Creator (**kar-i**) creates and (**kar-i**) having created (**veykhai**) watches – looks after and supervises/evaluates. This is not an illusion; (**kaar**) work of (**sachey = true**) real Master is (**saachi**) real – not metaphor, says Guru Nanak.*

Paurri 34

ਰਾਤਿ ਰੁਤਿ ਬਿਤਿ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਬਾਪੀ ਰਖੀ ਧਰਮ ਸਾਲ ॥
 Rātī rutī thiṭī vār. Pavan pāṇī agnī pāṭal. Tis vich d̄hartī thāp rakhī d̄haram sāl.

*The Creator created – cosmic laws by which the sun and moon cause – days, (**raati**) nights, (**ruti**) seasons, (**thiti**) phases of the moon, (**vaar**) days of the week.*

*The Creator also created (**pavan**) air, (**paani**) water, (**agni**) fire and (**paataal**) lower regions.*

*(Vich-i) in (**tis-u**) that set up, - where everything obeys the cosmic laws -, the Creator has (**thaap-i = installed, rakhi = kept**) placed (**dharti = earth**) the world as (**saal**) place for (**dharam**) performing duties by the creatures.*

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
 Tis vich jī▫a jugaṭ ke rang. Tin ke nām anek anant.

There are (jeea) creatures of different (jugat-i = methods) ways of life and (rang = colors) types (vich-i) in (tis-u) that – the world.

(Tin = them, key = of) their (naam) attributes are (aneyk) numerous, (anant = without end) beyond count, - with their duties and roles and duties prescribed.

Paurri 35

This environment in nature was described in Paurri 34 and elaborated in Paurri 35.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ ਕੇਤੀਆ
ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥

Kete pavan pānī vaisantar kete kān mahes. Kete barme ghāṛat għarī ahī rūp rang ke ves. Ketī ā karam bhūmī mer kete kete dhū updes.

There are (keytey = so many) numerous (pavan = air) gases, (paani = water) liquids and (vaisantar = fires) forms of energy like light and heat – of which the creation is comprised of; as also numerous (kaan = Krishnas) incarnations of Vishnu, and Mahesh called Shankar, Mahadev, Shiva – and worshipped by people.

There are (ketey = so many) numerous (barmey) Brahmās with their creations of many (roop) forms, (rang = colors) hues and (veys = attire) types.

There are numerous (bhoomi = land) fields/types of roles the creatures (karam) perform like Bhagat Dhru went to (meyr) the Sumeyr mountain and numerous guides - like the mythological sage Narada.

Message: All the above are created by, and represent play of the Creator.

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

Kete ind chand sūr kete kete mandal des. Kete sidh budh nāth kete kete devī ves.

There are numerous (ind) Indra/skies, numerous (chand) moons and (soor) suns; numerous galaxies and (des = countries) planets

There are numerous (sidh) saints, (budh) Buddhas, (naath) Naath Yogis and numerous (veys = garbs) forms of (deyvi) the goddesses – who are worshipped, but themselves obey the Creator.

It is interesting to note that unlike one each of the gods like Brahma, Vishnu and Mahesh in the Hindu belief Guru Nanak says there are many of them. This confirms that the adjective ‘One’ applies only to the Creator as described in the Mool Mantar.

Japji on Karma, Reincarnation and Liberation

Karma is the phenomenon of cause and effect. Karma literally means ‘deeds’ and covers both physical and mental actions. It is based on the principle of ‘you shall reap what you sow’ and covers both the positive and negative actions and their consequences in the form of resultant pleasure and pain respectively. Gurbani, the guru’s word, often uses the metaphor of the agricultural field to explain this phenomenon. For example:

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੋ ਖਾਤਿ ॥ ਕਹੁ ਨਾਨਕ ਭਗਤ ਸੇਹਹਿ ਦਰਵਾਰੇ ਮਨਮੁਖ ਸਦਾ
ਭਵਾਤਿ ॥੫॥੧॥੪॥

Karam dhartī sareer jug antar jo bovai so khāt. Kaho Nānak bhagat sohēh
darvāre manmukh sadā bhavāt. ||5||1||4||

(Antar-i) in this (jug) age, (sareer-u) the body and its (karam) deeds are like an agricultural field; (jo) what one (bovai) sows (so) that (khaat-i = eats) reaps.

(Bhagat) obedient devotees (sohah-i = look good) are glorified while (manmukh) the self-willed persons are ever (bhavaat-i) kept in cycles - of reincarnation. 5. 1. 4.

It is logical to believe that repeated actions and experiences become part of one’s nature. This is a law of nature and is also common sense. When the soul, which is immortal, takes these with it on death of the body. This forms the basis of nature of the new body the soul enters.

Another law of nature is that one is responsible for his/her own deeds and experiences consequences accordingly in life and the hereafter. This is the principle of “You reap what you sow”. This again is common sense.

However there is disagreement between Eastern and Semitic faiths, as also between faith and rationale about rebirth of the soul.

Guru Nanak explains this concept thus:

ਮੰ ੧ ॥ ਨਾਨਕੁ ਅਖੈ ਦੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ ॥ ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ
॥

Méhlā 1. Nānak ākhai re manā sunī̂ai sikh sahī. Lekhā rab mangesī̂ā baitħā kadħ vahī.

Prologue by the first Guru. (Aakhai) says (nanak-u) Guru Nanak: (Rey) o (manaa = mind) human being (suneet) listen to this (sahee = correct) helpful (sikhiaa = instruction) guidance. (Rab-u) God, (baittha) sitting with (vahee = ledger) details of deeds (kaddh-i) taken out, (mangeyseea) shall ask (leykha) to account for your deeds, i.e. God, being Omniscient, is aware of all your deeds and shall ask you explain – so be careful.

ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ ॥ ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਈ ॥
ਆਵਣ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਰੀ ॥ ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥੨॥
Talbā pa▫usan āki▫ā bākī jinā rahī. Ajrā▫il farestā hosī ā▫e tā▫ī. Āvan jān na sujhī▫i bhīrī galī fahī. Kūr nikhute nānkā orak sach̄ rahī. ||2||

Names of (aakeeaa = rebels) transgressors in (jinaa) whose account (baaki) debit balance (rahi) remains, i.e. who committed acts of commission or omission by not complying with Divine commands (talba = calls, pausan-i = will be made) will be called out to present themselves in the Divine court, as accused.

(Ajraaeel-u = Muslim equivalent of Jam, phresta/farishta = angel) the agent of Divine justice shall (aaey) come (taee) there and (hosī = shall be) be present to take the transgressor in custody.

No avenue of (aavan-u) coming and (jaan-u) going, i.e. for escape, will (sujhaee) be seen because the soul is (phahhee = trapped) in (bheerri) a narrow (gali) lane, i.e. everyone is closely watched and cannot escape scrutiny.

We should remember that that (koorr) falsehood (nikhuttai = runs out) cannot last, i.e. those who live by pretension are exposed and detained; (orراك-i) ultimately (sach-i = truth) those who truthfully obey Divine commands (rahee) remain – and are united with the Almighty, says Guru Nanak. 2. M: 1, p 953.

The Guru explains in Asa Di Vaar Paurri 4:

ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥

Agai karnī kīrat̄ vāchī▫ai bahi lekhā kar samjhā▫i▫ā.

(**Agai** = **ahead**) in Divine court, the soul is (**bah-i**) made to sit, i.e. to patiently listen, while its (**karni**) deeds and (**keerat-i**) praise, i.e. positive – as well negative – aspects (**vaacheeai**) are told; (**leykha**) the account (**kar-i**) is told and (**samjhaaia**) explained. M: 1, p 464

This is how the subject is mentioned in Japji.

Paurri 1.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Kiv sachī▫ārā ho▫ī▫ai kiv kūrhai tutai pāl.

Question: (**Kiv**) how does one (**hoeeai**) become (**sachiaara**) truthful, i.e. his/her practices accord with precept and (**paal-i**) the wall of (**koorrail**) of falsehood/pretence – between him/her and God – (**tuttai**) is broken, i.e. there is no impediment to union with the Almighty.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

Hukam rajā▫ī chalnā Nānak likhī▫ā nāl. ||1||

Answer: It is (**chalna** = **moving**) by acting/conducting the self according to (**hukam**) Divine commands and (**rajaae**) will of the Creator which the soul has (**likhiaa**) written (**naal-i**) with the soul, i.e. present in the mind; there are rules for every role. 1.

Paurri 2.

ਹੁਕਮੀ ਉਤਸੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

Hukmī utam nīch hukam likh dukh sukh pā▫ī▫ah.

It is (**hukmi**) by Hukam – based on past deeds - that one acts (**utam-u** = **sublime**) by Naam or (**neech-u** = **low**) disobeys Naam; this is (**likh-i**) written down and (**hukam-i**) by Hukam/Divine law – of one reaps what one sows - (**dukh**) distress/restless-ness or (**sukh**) comfort/peace (**paaeeah-i**) are accordingly experienced

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

Iknā hukmī bakhsīs ik hukmī sadā bhavā▫ī▫ah.

(Ikna = one type) some are bestowed (**bakhsees**) grace - are united with the Creator - while (**ikna**) others (**bhavaaeeah-i = caused to wander**) kept in cycles of births and deaths (**sadaa**) forever – they are those who do not comply with Naam.

Paurri 4

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥
Karmī āvai kaprā nadrī mokh du▫ār.

(Kaprra = garment – cover for the soul) a human life form (**aavai = comes**) is obtained (**karmi**) based on deeds; (**mokh-u**) emancipation, i.e. liberation from being born, and entry to (**duaar-u = gate**) the Divine abode/union with the Almighty, is obtained (**nadri**) by Divine grace – which is deserved by obedience.

Paurri 12

ਮਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥
Mannai jam kai sāth na jā▫e.

One who (**ma'nnai**) obeys Naam does not (**jaaey**) go (**saath-i**) with, i.e. is not sent for rebirth by, (**jam**) Divine justice – but honourably unites with the Almighty.

Paurri 15

ਮਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥
Mannai pāvahi mokhdu▫ār.

(Mannai) by obedience, one (**paavah-i**) gets (**mokh-u**) emancipation, i.e. liberation from being born, and entry to (**duaar-u = gate**) the Divine abode/union with the Almighty.

Paurri 20

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ ਅਧੇ ਬੀਜਿ ਆਧੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥ ੨੦॥
Punnī pāpī ākhaṇ nāhi. Kar kar karṇā likh lai jāhu. Āpe bij āpe hī khāhu. Nānak hukmī āvhu jāhu. ||20||

*Being (**punni**) one doing good deeds or being (**paapi**) a transgressor is not by how one (**aakhan-u**) is called by self or others; it is (**kar-i kar-i karnaa = acting – thrice**) by thoughts, words and deeds – by what is (**likh-i**) written on the mind/soul and (**lai jaah-u**) taken to the hereafter by the soul – where it has to account for them to Divine justice and face consequences.*

*Consequences are experienced based on the principle that what (**aapey = self**) one (**beejai**) sows, (**hi**) only s/he (**aapey**) him/her-self (**khaah-u = eats**) gets/faces the consequences.*

*One who transgresses, (**aavhu = comes**) is born and (**jaah-u = goes**) dies, (**hukmi = by orders**) as Divine-ordained, says Guru Nanak. 20.*

Paurri 25

ਬੰਦ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥
Band khalaasi bhāñai ho▫e. Hor ākh na sakai ko▫e.

*(**Band-i**) bondage to, and (**khalaasi**) freedom - from being born and experiencing comforts and discomforts – (**hoeey**) happens (**bhaanai**) by Divine will, and (**na koey = not any**) no one (**hor-u**) else (**sakai**) can (**aakh-i**) say - that there is any other way.*

Paurri 27

ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ
ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

Gāvahi tuhno pa▫uṇ pāṇī baisant̄ar gāvai rājā dharam du▫āre. Gāvahi chit
gupat likh jānēh likh likh dharam vīchāre.

*O Creator, (**pavan**) air, (**paani**) water and (**baisantar**) fire (**gaavah-i = sing**) praise (**tuhno**) You, as (**gaavai = sings**) does Dharam Rai the metaphorical judge/presenter, i.e. performs his duty to present facts in your (**duaarey**) court.*

*Chit-u/Chitra Gupt-u the metaphorical Divine recorder who writes (**jaanah-i**) knows what to write i.e. is aware of the deeds of all; he (**likh likh**) keeps writing and the Divine judge (**dharam-u**) Dharam Rai (**beecharey**) considers them; they all (**gaavah-i = sing**) praise/acknowledge the Almighty.*

Paurri 33

ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
Jor na jugtī chhutai sansār.

*It is not by one's own (**jor-u = strength**) will (**jugti = method**) how (**sansaar-u**) the world (**chhuttai = released**) is given up, i.e. attaining emancipation from rebirth by the self is beyond human capability.*

Paurri 34

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥
Kach pakā▫ī othai pā▫e. Nānak ga▫i▫ā jāpai jā▫e. ||34||

*It is (**paaey**) found/known (**othai**) there whether one is (**kach**) unbaked – like earthen-ware - or (**pakaaee**) baked, i.e. whether one has complied with Divine commands or not. This may be compared to whether it is genuine currency – which is accepted - or counterfeit like currency – which is rejected by the treasury/bank. It (**jaapai jaaey**) is made known on (**gaiaa = going**) getting there, i.e. whether or not approved for union by the Creator, says Guru Nanak. 34.*

Slok (Epilogue)

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੈ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਢੂਰਿ ॥
Chang▫ā▫ī▫ā buri▫ā▫ī▫ā vāchai dharam hadūr. Karmī āpo āpnī ke neṛai ke dūr.

*(**Dharam-u**) Dharam Rai the metaphoric judge of Divine court (**vaachai = says**) narrates (**changiaaeaa**) good deeds – conformance to Naam -, and (**buriaaeaa**) bad deeds – transgressions - of each creature (**hadoor-i**) before the Almighty.*

*Depending on (**karmi = doings**) deeds (**aapo aapni = own of each**) everyone (**ko**) some – those who conform to Naam – go (**neyrrai**) near/unite with the Almighty while (**ko**) some – the transgressors -, are kept (**door-i**) away.*

This verifies what Paurri 34 “Karmi karmi hoey veechaar-u” everyone’s deeds are considered, and “Tithai sohan panch parvaan-u” Panch, those who obey Naam are glorified – honourably accepted for union by the Creator.

Japji on Divine Grace

Wikipedia defines Divine grace thus: **Divine grace** is a theological term present in many religions. It has been defined as the divine influence which operates in humans to regenerate and sanctify, to inspire virtuous impulses, and to impart strength to endure trial and resist temptation; and as an individual virtue or excellence of divine origin.

The Christian concept is: "So **grace** is favor, "unmerited favour." Salvation by **Grace**. **Grace** is, therefore, **God's** unmerited favour - His goodness toward those who have no claim on, nor reason to expect, divine favour.

The expressions used in Gurbani for Divine grace are Bakhsees, Nadar-i Karam as a composite expression or Nadar-i and Karam individually. The word Kirpa meaning kindness/mercy is also used.

Note: Nadar is the Punjabi adaptation of the Persian expression 'Nazar' or Nazrey karam' meaning sight of grace. Other examples of change of 'z' in Persian/Faarsi language to 'g' in Punjabi adaptation are Kaagad for Kaagaz/paper and Kaadi for Kaazi/the Muslim clergyman.

Divine grace has been used in Japji as follows:

Mool Mantar

The Almighty is found ਗੁਰ ਪ੍ਰਸਾਦਿ Gurprasaad-i/*with the guru's grace/guidance.*

Paurri 1

Question: ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Kiv sachiaara ho▫ai kiv kūrhai tutai pāl.

*How does the wall of falsehood break and one becomes (**sachiaara**) truthful – lives truthfully?*

Answer: ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਿਲ ॥੧॥

Hukam-i rajaaee chalna Nanak likhiaa naal-i. 1.

By conforming to Divine commands written within/present in the mind.
1.

Paurri 2

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

Ikna hukmi bakhsees ik hukmi sadaa bhavaaeeah-i.

It is with Divine directions that some are bestowed grace – for union with the Creator -, while some are caused to be ever in cycles of births and deaths.

And as will be learnt later in Japji Sahib, it is by obeying Divine commands.

Paurri 4

Question: ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ
ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

Pheyr k-i agai rakheeai jit disai darbar-u; muhou k-i bolan-u boleeai jit sun-i dharey piaar-u.

What offering we should then make so that the court/presence of Almighty is seen? What word/mantra we should recite hearing which the Almighty bears love/is pleased?

Note: Guru Nanak is asking if making offerings and entreaties helps in finding the Almighty, and says no. The following does.

Answer: ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖ
ਦੁਆਰੁ ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਅਪੇ ਸਚਿਆਰੁ ॥੪॥

Amrit veyla sach naau vaddiaeet veechaar-u; Karmi aavai kaprra nadri mokh-u duaar-u; nanak eyvai jaaneeai sabh-u aapey sachiaar-u.

Answer: The Almighty expects nothing material and is not pleased by paeans but by one's conduct, therefore: (**Veechaar-u**) reflect on (**sach-u**) eternal/inevitable (**naau**) Naam/commands and (**vaddiaaee**) virtues of the Master in (**amrit**) the ambrosial (**veyla = time**) hours of the morning – and conduct yourself by them day and night.

Paurri 5

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ Gaaveeai suneeai man-i rakheeai bhaau, dukh parhar-i sukh ghar-i lai jaaey.

We should sing, listen and keep Naam lovingly in mind; this ends pain of separation and takes to union with the Creator.

Paurri 6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਛੁ ਭਾਏ ਕਿ ਨਾਇ ਕਰੀ ॥ ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਛੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

Teerath-i naavaa jey tis-u bhava, vin-u bhaaney k-i naaey kari; jeyti siratth-i upaaee veykha vin karma k-i milai laee.

I should perform rituals like bathing on pilgrimages if I become pleasing/acceptable to the Almighty for union. In all the world that the Creator created, let me see who can find the Almighty without deeds/obedience.

Paurri 7

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੇਸੀ ਦੇਸੁ ਧਰੇ ॥ ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥

Je tis nadar na aavaee ta vaat na puchhai key; keetaa andar-i keett-u kar-i dosi dos-u dhrey.

*But if grace of the Almighty is not bestowed on him/her, then (**na key**) no one asks of (**vaat = state**) wellbeing, i.e. worldly status does not entitle one to receive honour from the Divine, Deeds are considered for that.*

Paurri 15

ਮੰਨੈ ਪਾਵਰਿ ਮੋਖੁ ਦੁਆਰੁ ॥

Mannai paavai mokhduaar-u.

*One who (**mannai**) believes/obeys: (**Paavah-i**) gets entry to (**duaar-u**) gate of (**mokh-u**) emancipation – to attain union with the Creator and be free from cycles of births and deaths.*

Paurri 16

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ----- ਪੰਚਾ ਕਾ ਗੁਰੂ ਏਕੁ ਧਿਆਨੁ ॥

Panch parvaan; --- Panch ka guru-u eyk-u dhiaan-u.

Panch, those who conform to Naam, are accepted for union with the Almighty; they attain high status ---- they pay single-minded attention to the guru.

Paurri 20

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

Aapey beej-i aapey hi khaah-u; nanak hukmi aavh-u jaavh-u. 20.

What one sows, only s/he him/her-self reaps/faces the consequences. One who transgresses is born and dies again and again, by Divine commands, i.e. one reaps what one sows, is the Divine law, says Guru Nanak. 20.

Paurri 25

ਬੰਦਿ ਖਲਾਸੀ ਭਾਵੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

Band-i khalaasi bhaanai hoey; hor-u aakh-i na sakai koey.

*Bondage to, and freedom from being born and experiencing comforts and discomforts - happens (**bhaanai**) by Divine will – based on one's deeds. There is no other way.*

Paurri 26

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥

Amul aavah-i amul lai jaah-i; Amul bhaaey amula samaah-i.

*The human beings (**aavah-i** = come) are born with (**amul** = priceless) virtues and commands given by the Creator, and (**jaah-i**) depart (**lai**)*

*taking compliance of (**amul**) the priceless virtues and commands with them.*

*Such persons (**bhaaey** = **liked**) are approved by (**amul**) the Almighty and (**samaah-i**) merge (**amulaa**) in the priceless/Supreme Being – and not be reborn.*

Paurri 32

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Ik doo jeebhous lakh hoh-i, lakh hovah-i lakh vees; lakh-u lakh-u geyrra aakheeah-i eyk-u naam-u jagdees. Eyt raah-u pat-i pavrreeaa charreeai hoey ikees-u.

If from one tongue of the creature there become a lakh and from a lakh become twenty lakh; and one Naam of the Almighty is uttered with each tongue, and emulated by the body.

These are the steps of the staircase which we should climb which on the path to be one/unite with, the Creator.

Paurri 33

ਜੋਰੁ ਨ ਚੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
jor-u na jugti chhuttai sansaar-u.

Acting by one's own will is not the method by which the world is given up, i.e. emancipation from rebirth, is beyond human capability – it is attained by Divine grace

Paurri 34

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
Karmī karmī ho▫e vīchār. Sachā āp sachā ḫarbār.

(Karmi karmi) deeds of all of them (hoey = is done, veechaar-u = consideration) are considered.

(Aap-i = self) the Creator is (sachaa = true) just and the Divine (darbaar-u) court is (sachaa) just, i.e. everyone's deeds are evaluated without prejudice, in other words everything happens logically and naturally.

ਤਿਬੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥

Tithai sohan panch parvaan; nadri karam-i pavai nessan-u.

*Those who obey Naam are accepted for union by the Almighty. The sign of acceptance (**pavai = is put**) is marked on them by Divine grace.*

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

Kach̄ pakā▫ī othai pā▫e. Nānak ga▫i▫ā jāpai jā▫e. ||34||

*It is (**paaey**) found/known (**othai**) there whether one is (**kach**) unbaked – like earthen-ware - or (**pakaaee**) baked, i.e. whether one has complied with Divine commands or not. This may be compared to whether it is genuine currency – which is accepted - or counterfeit like currency – which is rejected by the treasury/bank¹. It (**jaapai jaaey**) is made known on (**gaiaa = going**) getting there, whether or not approved for union by the Creator, says Guru Nanak. 34.*

Paurri 37

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

Sach khandd vasai nirankaar-u; kar-i kar-i veykhai nadar nihaal.

The Formless Supreme Being abides in the realm of the Eternal – and found by Divine grace.

Slok/Epilogue

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

¹ Guru Nanak Says: ਆਪੇ ਕੁਦਰਤਿ ਸਾਜਿ ਕੈ ਆਪੇ ਕਰੇ ਬੀਚਾਰੁ ॥ ਇਕਿ ਖੋਟੇ ਇਕਿ ਖਰੇ ਆਪੇ ਪਰਖਣਹਾਰੁ ॥ ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ ਖੋਟੇ ਸਟੀਅਹਿ ਬਾਹਰ ਵਾਹਿ ॥ ਖੋਟੇ ਸਚੀ ਦਰਗਹ ਸੁਟੀਅਹਿ ਕਿਸੁ ਆਖੈ Pa▫orī. Āpe kudrat̄ sāj kai āpe kare bīchār. Ik khote ik khare āpe parkhanhār. Khare khajānai pā▫īah khote satīah bāhar vār.

(**Aapey = self**) the Creator (**saaj-i kai = having created**) creates (**kudrat-i = world**) the creatures, assigns them roles and (**karey = does, beechaar-u = consideration**) watches/evaluates their performance. (**Ik-i = one type**) some are found (**khottey = counterfeit currency**) insincere and some (**kharey**) genuine by (**aapey = self**) the Almighty (**parkhanhaar-u**) evaluator. God's abode is like (**khajaanai**) the government treasury where (**kharey**) the genuine currency is accepted and (**khottey**) the counterfeit ones (**satteeah-i**) are thrown (**baaharvaar-i**) out/rejected, i.e. those who sincerely obey the Almighty are accepted for union while the insincere ones are rejected. M: 1, p 143.

Chang▫ā▫ī▫ā buri▫ā▫ī▫ā vāchai dharam hadūr. Karmī āpo āpnī ke nerai ke dūr.

(Dharam-u) Dharam Rai the metaphoric judge of Divine court
(vaachai = says) reports (**changiaaeeaa**) virtues and (**buriaaeeaa**) faults of each creature (**hadoor-i**) before the Almighty.
 Depending on (**karmi = doings**) deeds (**aapo aapni = own of each**) everyone (**ko**) some – those with virtues –are taken (**neyrrai = near**) the Almighty while (**ko**) some are detained and kept (**door-i**) away.

Note: This verifies what Paurri 34 “Karmi karmi hoey veechaar-u” everyone’s deeds are considered, and “Tithai sohan panch parvaan-u” Panch, those who obey Naam are glorified – honourably accepted for union by the Creator.

Continuing with the Slok.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥
 Jinī nām dhi▫ā▫i▫ā ga▫e maskat għal. Nānak te mukh ujle keti chħutī nāl.
 ||1||

(Jini) those (**dhiiaiaaa**) pay attention to (**naam-u**) Naam/Divine commands/cosmic laws in life, they (**gaeyp**) depart from the world (**ghaal-i**) having put in (**masakat-i**) effort – as directed by the Almighty.

(Tey) those (**mukh**) faces are found (**ujley**) clean, i.e. they are found without faults and united by the Almighty; (**ketey**) numerous other mankind (**chħutti = freed**) is not detained and also unites, says Guru Nanak. 1.

Avoiding Rituals and Complying with Naam

In the Indian context Jap/Jaap means muttering a word/mantra in low voice repeatedly without trying to understand what is being said. This is ritualistic. Guru Nanak says this is false/unproductive approach and is done by ego/self-will or copying others. The way is “Hukam rajaaee chalna” complying with Divine commands. Japji Sahib is in the form of instruction on what is to be done – obey the Divine.

Guru Nanak found that people engaged in rituals like ceremonial baths at pilgrim centres, sitting quietly in meditation or adopting pious-looking attire. There were also some who advocated Jap - chanting of mantras, Tap - practicing austerities and Sanjam - control of sensory organs as spiritual practices to find the Almighty. He pointed out that these practices only caused pride to develop in the mind and kept one away from the Almighty. He asked people to instead lead live such as would bring lasting inner peace. He taught the path of conforming to Naam, i.e. obeying Divine commands/cosmic laws, which translates into acting intuitively guided by the conscience. This is another way of saying that God is present in everyone and guides. We should therefore not argue with the conscience but simply comply with the instructions. For this his formula is:

ਆਚਾਰਿ ਤੂ ਵੀਚਾਰਿ ਆਪੇ ਹਰਿ ਨਾਮੁ ਸੰਜਮ ਜਪ ਤਪੇ ॥ ਸਖਾ ਸੈਨ੍ਹ ਪਿਆਰੁ ਪ੍ਰੀਤਮੁ ਨਾਮੁ ਹਰਿ
ਕਾ ਜਪੁ ਜਪੇ ॥੨॥

Āchār tū vīchār āpe har nām sanjam jap tapo. Sakhā sain piār parītam
nām har kā jap japo. ||2||

*If (too) you (**veechaar-i**) reflect it would be realized that (**aacchaar-i = way of living**) living by (**naam-u**) commands of (**har-i**) the Almighty is more satisfying than (**sanjam**) control of the sensory organs, (**jap**) chanting mantras and practicing (**tapo**) austerities – living as ascetics.*

*Therefore (**japo**) remember and obey (**naam-u**) Naam/commands (**ka**) of (**har-i**) the Almighty; that is what (**jap-u**) needs to be remembered; make Naam your (**sakhaa**) friend and (**sain**) relative/companion; this is (**piaar-u**) love of (**preetam**) the Beloved Almighty.* 2. M: 1, p 1113.

Significantly Jap-u – meaning remember and comply – is the first composition in the Sikh scripture Sri Guru Granth Sahib. It comprises of a Slok/prologue, 38 Paurris or stanzas and a Slok/epilogue. It is the guide for a practical life. Guru Nanak says elsewhere:

ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥ ਹੋਵਹੁ ਚਾਕਰ ਸਾਚੇ ਕੇਰੇ ॥੧॥ ਰਹਾਊ ॥
Aisā gi▫ān japahu man mere. Hovhu chākar sāche kere. ||1|| rahā▫o.

*O (**meyrey**) my (**man**) mind, (**japahu**) remember and put into practice (**giaan-u = knowledge**) awareness (**aisa = such**) thus: (**Hovhu**) be (**chaakar**) servants (**keyrey**) of (**saache**) the Eternal, i.e. comply with directions of the Creator. 1.
(**Rahaau**) dwell on this and contemplate. M: 1, p 728.*

The Guru asks to (japah-u) remember and comply with (giaan-u) the awareness; this awareness is of Naam. He further says (hovh-u) be (chaakar) servants.

Japji says this in the first Paurri itself in which he says that the mind is aware of Naam; comply with it.

This is how a life of action is emphasised in Japji.

Paurri 1

Question: How is the wall/impediment of Koorr/falsehood between the soul and God removed? Answer: Comply with Hukam/Naam Divine commands and be happy with Divine will.

Paurri 2

Hukam/Divine writ applies to all, no one is beyond it. One who understands this, does talk/act by ego/self-will; the wall mentioned in Paurri 1 is of ego/acting by self-will.

Paurri 3

(Hukmi = order-giver) the Almighty shows the path and one should comply.

Paurri 4

Reflect on Naam in early morning when distractions are minimal. Union with the Almighty - thus obviating rebirth – comes about with obedience to Naam.

Paurri 5

One who serves/obeys the Almighty receives honour. The way to do it is to praise/acknowledge, listen, comply and keep Naam in mind.

Paurri 6

Nothing is achieved without action – which comes by obedience; rituals baths do not purify the mind – obedience does.

Paurri 7

Long life and status bring recognition in the world but do not aid acceptance by the Almighty. It comes by Divine grace deserved by obedience.

Paurris 8-11

Listen/pay attention to Naam; it keeps one away from transgressions and anxiety. One who listens and complies remains ever happy.

Purris 12-15

Comply with Naam. The state of purification obtained by obedience can only be experienced and is beyond description. It removes all obstacles on the path to emancipation – freedom from temptations in life and union with the Creator, thus obviating rebirth after death.

Paurri 16

Acceptance for union with God is received by Panch – those who live in obedience to Naam/Divine commands. All components of the universe are held in space by cosmic laws and creatures should obey the laws applicable to them.

Paurri 19

Everyone/everything created has Naam/cosmic law applicable; there is no place where Naam is not applicable.

Paurri 20

The human mind is defiled by evil thoughts, company and actions in daily life. It is cleansed by obedience to Naam. The law “as one sows, so one reaps” applies to all.

Paurri 21

Re-emphasises the Paurri 5 prescription to listen, comply and keep Naam in mind. Devotion does not develop without cultivating the attribute of obedience.

Paurri 24

It says: Oochey oopar-i oochaa naau” Naam/Divine writ is supreme, and applies to the highest.

Paurri 27

All components of the universe exist in harmony by complying with cosmic laws. The Almighty is the Emperor over kings; everyone is to obey Divine commands – cosmic laws.

Paurri 32

Acknowledging, emulating virtues, and obeying commands of, the Almighty is climbing steps of the staircase leading to union with the Creator. Union with the Almighty is attained by Divine grace, the pretenders only brag.

Paurris 34-37

These Paurris describe the five realms or steps leading to the Almighty.

1. Paurri 34. Dharam Khandd – the realm of dutifulness, realising one's duties in the role as human being. Everyone is judged by deeds.
2. Paurri 35. Giaan Khandd – the realm of knowledge, understanding that everyone/everything created complies with Divine commands, and so should the human beings.
3. Paurri 36. Saram Khandd – the realm of endeavour. Giaan Khandd brings great joy and motivates. One then fashions one's life to be in consonance with Naam.
4. Paurri 37 part 1, Karam Khandd – the realm of grace. Divine grace is received by obedience to Divine commands. In this state one has the mind focused on the Almighty. The devotees enjoy this state as they have the Almighty alone in mind.

5. Paurri 37 part 2 – Sach Khandd, the realm of truth/eternity. This is the abode of the Formless Master. Everyone in this state complies with Hukam

Paurri 38

Lead a life of purity with discipline and loving obedience to God.

Slok/Epilogue

Good and bad deeds of the creatures are considered in Divine court, some come near, i.e. merge with the Almighty, while some are kept far – the latter remain in cycles of births and deaths. Those who remember Naam, carry out their carry out the duties assigned to them.

Japji – Journey of the Soul to the Creator

The creature's soul yearns to unite with the Creator. This is a theme running throughout Japji, as may be seen from the following:

1. Mool Mantar. The Almighty is found Gurprasaad-i/with the guru's grace/guidance.
2. Paurri 1. Question: Kiv koorrai tuttai paal; how does the wall of falsehood break? Answer: Hukam rajaee chalna Nanak likhiaa naal-i; by conforming to Divine commands brought written with the soul/mind.
3. Paurri 2. Ikna hukmi bakhsees ik hukmi sadaa bhavaaeeah-i; some are bestowed grace – to unite with the Creator, while some are ever in cycles of births and deaths.
4. Paurri 4. Question: Pheyr k-i agai rakheeai jit disai darbar; what offering we should make so that the Almighty is seen? Answer: Amrit veyla sach naau vaddiaaee veechaar; contemplate the eternal Naam/Divine virtues and commands in early morning.
5. Paurri 5. Gaaveeai suneeai man-i rakheeai bhaau, dukh parhar-i sukh ghar-i lai jaaey; we should sing, listen and keep lovingly in mind this ends pain of separation and takes to union with the Creator.
6. Paurri 6. Teerath naavaa jey tis-u bhava, vin bhaaney k-i naaey kari; I should perform rituals like bathing on pilgrimages if I become pleasing to the Almighty. No one finds the Almighty without obedience to Divine commands
7. Paurri 15. Mannai paavai mokhduaar-u; one who obeys Naam gets liberation from vices in life and from rebirth after death; as also entry to the gate of Divine abode, i.e. freedom from temptations and union with the Almighty.
8. Paurri 16. Panch parvaan; those who obey Naam are accepted for union with the Almighty.
9. Paurri 26. Amul bhaaey amula samaah-i; the priceless – those who obey – are liked by, and merge in the Creator.
10. Paurri 32. Eyt raah-u pat-i pavrreeaa charreeai hoey ikees-u; this is the path – of praising and emulating Divine virtues -, to unite with the Creator.
11. Paurri 34. Tithai sohan panch parvaan; there, those who obey Naam are accepted for union by the Almighty.

12. Paurri 37. Sach khandd vasai nirankaar-u; the Formless Supreme Being abides in the realm of the Eternal – if found by Divine grace.
13. Slok/Epilogue. Karmi aapo aapni key neyrrai key door-i; it is by one's own deeds that the creature gets near/merges with, or are kept away from, the Creator.

Development of thought in Japji

Jap-u reverently called Japji Sahib has 38 Paurris or stanzas and a Slok or epilogue. Jap-u is preceded by an invocation called Mool Mantar or Root mantra/fundamental instruction which describes the Almighty as the lone self-created/existent indivisible Supreme Eternal Creator, whose Naam/writ/laws/rules/ powers are supreme and inviolable. It also mentions other Divine virtues and says the Almighty is found through the guru. These three, namely Unity of the Almighty Creator, Naam/Hukam/cosmic laws and need for the guru are fundamental to Sikh faith. And so is of human birth being an opportunity to attain union with the Creator and that it is attained by Divine grace.

The word Jap-u means to remember or recall and comply.

Jap-u starts with a Slok or prologue; **Aad-i sach-u** and describes the Almighty existent at the beginning of creation, has been through the ages and shall ever be.

The soul yearns to find the Almighty and this requires unqualified obedience. But the human being, influenced by temptations and try to copy what others are doing, forgets Naam and acts by ego/self-will. This is an obstacle impeding union with the Creator. It has been called wall of falsehood/disobedience. The Guru asks to demolish this wall. He prescribes to give up other ideas and obey Divine commands which are present within, as conscience. We are unable to find them ourselves because of other influences and hence need the help of the true guru. In Japji Sahib, Guru Nanak takes us through the process of doing it. The aim is to deserve Divine grace which alone can help the soul to unite with the Creator. As will be seen, this is done in light of the real world situations and everyday experiences.

Sequential Paurri/stanza-wise flow of this is as follows; starting words of each Paurri are given to facilitate linkage.

Paurri 1 – Sochai soch. The mind is not cleansed of other ideas by washing the body. It cannot be quiet/at peace to recall Divine commands by remaining silent. Amassing wealth does not bring peace; a craving mind is never satisfied. Clever tricks like pretentious garbs or rituals do not satisfy

the conscience and the Almighty; obedience to Divine commands, which are present within, does.

Paurri 2 – Hukmi hovan akaar. The life form we get comes by Hukam, no one can influence Hukam/Divine commands; the soul cannot demand in what life form it should take birth. Divine commands apply to everyone/everything; none is beyond them. This Paurri also says “Ikna hukmi bakhsees ik hukmi sadaa bhavaaeeah-i” it is by Hukam that some receive Divine grace - and merge with the Almighty or be denied it and – ever remain in cycles of births and deaths. Japji Sahib says later many times that Divine grace comes by obedience.

Paurri 3 – Gaavai ko taan. People pray to the Almighty according to their understanding; some do it to ask and the Almighty keeps providing. Some do it as thanksgiving while some do it marvelling at the Divine majesty. God gives but expects nothing in return.

Paurri 4 – Saacha sahib saach naaeey. Naam/Divine commands are inevitable and lovingly given. The creatures ask and the Creator keeps giving. Hearing of and seeing God’s benevolence, the seeker wishes to have vision of God. The way to attain this is reflecting on Naam/Divine commands first thing in the morning when there are no distractions, and obey them in thought, word and deed throughout the day and night. This Paurri introduces the concept of Mokh-u Duaar-u, literally meaning liberation from attachments to the world-play in life, obviation from rebirth and union with the Creator. It is a state where one reaches by unqualified obedience to Hukam/Naam and experiences peace within. This is elucidated in Paurri 15 which says “Mannai paavai Mokh-u Duaar-u” one who obeys attains liberation and union with God.

Paurri 5 – Thaapiaa na jaaey. The Almighty cannot be installed as an idol and worshipped, but is to be obeyed. One needs to sing/praise, listen to Naam/Divine commands keep them in mind and obey them with the guru’s guidance. Singing, praising and obedience are one composite unit – each one of these even when used alone means all three. This is meaningful because listening is learning which must lead to practice. The guru emphasises that there is only One Creator and provider of all creatures and should never be forgotten.

Paurri 6 – Teerath naavaa. God is found by a clean mind, but purification of mind is not attained by baths or other rituals. The mind is purified when other ideas are dispelled. This Paurri cautions that any achievement comes by action not symbolism. The exact expression used is “Jeyti sirtth upaaee veykha vin karma k-i milai laee” in the whole created universe let me see who can achieve anything without working for it - acting as directed.

Paurri 7 – Jey jug chaarey aarja. People long life/old age, status, wealth etc. get recognition in the world but these do not help in attaining union with the Divine. This happens by Nadar/sight of grace - Divine grace. The Almighty gives awareness of Naam to those who go astray but then realise and yearn for the Almighty; they attain union if they practise Naam.

Note: Paurri 5 has prescribed Gaaveeai, suniai, man-i rakheeai bhaau, i.e. sing/praise, listen/lean and obey Naam. Paurri 3 has described singing. Paurris 8-11 below detail the process of suniai/listening and Paurris 12-15 of mannieeai/obedience.

Paurris 8-11 all end with the underlying message:

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥
Nānak bhagtā sadā vigās. Suni▫ai dūkh pāp kā nās.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥
Nānak bhagtā sadā vigās. Suni▫ai dūkh pāp kā nās.

Says Guru Nanak: (**Bhagta**) the devotees are (**sadaa**) ever (**vigaas-u = bloom**) joyful;
Because (**dookh**) faults and (**paap**) transgressions (**naas-u = destruction**) end (**suniai**) by listening to, and keeping Naam in mind;
there then is no fear, apprehension of consequences or sense of guilt

Paurri 8 - Suniai sidh peer. By listening one gets awareness that the religious guides owe allegiance to the Almighty. And position of the earth in space and concept of the white bull supporting it shows that the latter represents cosmic laws.

Paurri 9 – Suniai eesar-u barma. By listening one gets awareness that gods/goddesses worshipped by people themselves owe allegiance to the Almighty. Those who ignore the Almighty start praising/obeying when they listen to Naam.

Paurri 10 – Suniai sat-u santokh-u. Awareness of Naam motivates to live truthfully and contentment/accepting Divine will. Listening purifies the mind unlike bathing on pilgrimages; practice of what one listens brings honour like those who read scriptures and follow them; it promotes easy concentration in meditation.

Paurri 11 – Suniai saraa gunaa. By listening, one obtains awareness of hard to obtain virtues. One understands that those in authority are all subject to Divine commands.

Paurris 12-15 all are about obedience to Naam and end with the underlying message:

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨੈ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥
Aisā nām niranjjan ho▫e. Je ko man jāṇai man ko▫e.

(*Aisa*) such is (*niranjan-u = unstained*) the pristine/purifying Naam; only (*je*y) if (*ko*) someone (*mann-i*) obeys; (*koei*) some rare such person (*jaanai = knows*) experiences that – freedom from influence of temptations - (*man-i*) by obedience, i.e. only one who obeys, knows of this experience.

Paurri 12 - Maney ki gat-i. The state of purity of one who obeys Naam is beyond description. It can only be experienced.

Paurri 13 – Mannai surat-i hovai. One who obeys Naam moulds his/her consciousness, thinking and intellect. S/he acts by Naam under all circumstances and is not subjected to indignities.

Paurri 14 – Mannai maarag-i tthaak na. One who obeys Naam faces no obstacles on way to union with the Almighty, and is received with honour. S/he does not transgress because s/he is connected to/conscious of his/her duties.

Paurri 15 – Mannai paavah-i mokh-u duaar-u. Those who obey Naam attain emancipation – freedom from temptations, leading to peace of mind in life, union with the Almighty on death; union with the Almighty and obviation of rebirth.

Paurri 16 Part 1 – Panch parvaan. Paurri 16 may be divided into three parts. The first part describes Panch - a term used for those obey Naam and get recognition. They pay single minded attention to the guru's teachings. It says the Panch are accepted for union by the Creator. This is elaborated in Paurri 34 which says "Tithai sohan panch parvaan" the Panch are accepted and glorified.

Paurri 16 Part 2 – Jey ko kahai karai veechaar-u. This part states that expanse of the Creator's creation is beyond estimate. It also states scientific facts which the scientist discovered much later. For example it questions the old belief that the earth is supported by a bull, and a similar Greek belief that heavens are supported by Atlas. It asks how much weight can the bull or Atlas bear and what supports them in space. It mentions the process of creation which was enunciated by the Big Bang theory centuries later in the twentieth century; the expression used is "Keetaa pasaau eyko kuvaao" made the expansion with a single command; the Big Bang theory calls it 'explosion'.

Paurri 16 Part 3 and Paurris 17-19. These Paurris describe the diverse natures of people some; some obey God, some are ignorant and others act by self-will. All these Paurris marvel at the powers of the Creator. Paurri 19 says all Naam/cosmic laws for them are laid down. All end with "Vaariaa na jaava eyka vaar; jo tudh bhaavai saaee bbhali kaar; tu sadaa salaamat nirankaar" I submit to Your will, o Eternal Formless Master. There are cosmic laws for every component of creation.

Paurri 20 – Bhareeai hath pair. This Paurri says that in our everyday life we commit numerous faults which defile the mind and this dirt can be washed off by practice of Naam. It also says one does not become good or bad by one says or is called by people, but by one's actions. One reaps what one sows, i.e. faces consequences of own deeds.

Paurri 21 Part 1 – Teerath tap daiaa. Purification of the mind comes by obeying Divine commands and thus keeping away from vices. This is

Antargat teerath - the inner pilgrimage bath. This is elucidation of Paurri 6 – teerath naava.

Paurri 21 Part 2 – kavan s-u veyla. It asks to keep away from the controversy of age of the universe for, no one knows; everyone tries to show to be wiser than another. Only the Creator knows.

Note: **Paurris 22 to 27** bring out some of the aspects of greatness/majesty of the Creator and vastness of the creation as follows:

Paurri 22 – Paataala paataal. The scriptures of oriental faiths talk of millions of planets while those of Semitic faiths mention eighteen thousand worlds. No, they are countless. Only the Creator knows.

Paurri 23 – Saalaahi saalaah. We should praise the praiseworthy Master. A seeker does not try to know the measure of the Creator, just obeys and remains absorbed with the Creator like rivers lose their identity on entering the sea.

Paurri 24 – Ant na sifti. The Almighty is Infinite and has no boundary. God's Naam/writ applies to the highest.

Paurri 25 – Bahuta karam likhiaa na. The Almighty is the great benefactor who expects nothing in return for the benedictions given. Everyone asks, some people take and acknowledge, some misuse and forget the Giver; but some praise the Master even in suffering, taking it as a reminder for transgressions. One whom the Almighty bestows understanding of the Divine virtues is the monarch over kings – and asks nothing.

Paurri 26 Part 1 – Amul gun amul vaapaar. This part describes the soul's journey from leaving the Creator, birth, through life and return to the Creator. It says human beings are like traders a businessman sends for business, i.e. conduct themselves by Naam. Those who comply go back and merge with the Creator.

Paurri 26 Part 2 – Amulo amul-u aakhiaa na jaaey. It says the Almighty is beyond price/measure and cannot be described. All scriptures, gods, demons acknowledge greatness of the Creator; but the Master's greatness does not depend on who all praise; the Supreme Being is as great

as the Supreme Being alone is. There is none to compare with. One should not indulge in frivolous talk on the subject.

Paurri 27 – So dar keyha. Controlling powers of the Creator over the creation are awesome. The vast creation functions as one unit like components of a musical group. Some play musical instruments and some sing – all in unison. O human being, your job is to obey the Supreme Master like the air, water and fire do what they are meant to do.

Paurris 28-31 – Munda santokh. One of the more vocal religious groups at the time of Guru Nanak were the Yogis, who claimed to attain union with the Creator. They were told they were only engaging in symbolism. They are asked in these Paurris to give practical meaning to their symbols like contentment, making honest living, paying attention to Divine commands, sharing knowledge and so on. These four Paurris have the common ending “Aadeys tisai aadeys --- meaning obeisance to the One Almighty who remains unchanged though ages.

Paurri 32 – Ik du jeebhous lakh. This Paurri is in preparation for ascent to union with the Almighty. It asks the seeker to praise and emulate attributes of the Creator one by one to become like the Master. It describes this process like climbing steps on a staircase and requires effort not just chanting something. It also cautions against aspiring to find God by only imitating the devotees but not putting in effort.

Paurri 33 – Aakhan jor-u. Union with God requires rising above temptations. This is beyond ਜੋਰ (jor-u = strength) ability of the mortals and comes with Divine grace which is received by obedience. This is shown later in Paurri 36.

Note: **Paurris 34 to 37** describe the steps or staging points/realms through which the seeker goes and merges with the Creator.

Paurri 34 – Raati ruti thiti. This is **Dharam Khandd**, the realm of dutifulness – sincerely and instinctively performing duties in the allotted role as human being. One is asked to carry out duties naturally like night/day, seasons, lunar cycles, air, water and fire act according to cosmic laws. Everyone's acts are subject to evaluation and in light of Hukam/Naam.

Paurri 35 – Giaan khandd. It is the realm of knowledge/awareness which says all components of the creation function in unison according to cosmic laws. That is why they are at peace with one another. Understanding this creates firm commitment to Naam. One who does that, believes whatever God, the Creator, does is for the good of the created and there is none who can do anything. This keeps anxiety away. This is actually the beginning of Paurri.

Paurri 36. Giaan Khandd mah-i giann parchandd; tihthai naad binod kodd anand-u. This means knowledge/awareness of Naam and its practice brings happiness, because one keeps vices away and remains anxiety-free. It shows that Saram Khandd the realm of endeavour follows Giaan Khandd the realm of knowledge/awareness. It says Saram Khandd-u ki baani roop-u. **Saram Khandd** is the realm of endeavour is good looks, i.e. one transforms/moulds the self. With commitment to Naam one conforms to it; this transforms one's thinking strengthening the mind to keep temptations and other ideas at bay; and makes it in consonance with Divine commands.

Paurri 37 Part 1 - Karam Khandd ki baani Jor-u. It is the realm of Divine grace. One gets ਜੋਰੁ (jor-u = strength) the ability to overcome temptations/distractions by Divine grace. Then there is no other ideas in mind; one is fully absorbed in the Almighty, happily. One is intimately engrossed in Naam like the yarns in a woven fabric.

Paurri 37 Part 2 – Sach khandd-i vasai nirankaar-u. Sach Khandd, the realm of eternity is where the Formless Almighty abides. The Creator is present in all places; every-one/thing moves by Hukam, the Creator is pleased and accepts those who reached this state for union. This state is hard to describe.

Paurri 38 – Jat-u paahaara. This final Paurri lists the attributes which help one remain in the realm of Sach Khandd and emphasises self-control. It may also be seen as covering all the five Khandds. It takes the goldsmith's workshop as example to make life pure like gold.

Sllok/Epilogue – Pavan guru. This is the epilogue for the whole of Japji Sahib. It summarises the process of conception, birth, followed by doing duties in accordance with by natural phenomena of day and night. Finally one's deeds – good and bad, right and wrong – are narrated before God.

Based on deeds some come near, i.e. merge, and others remain far – in cycles of births and deaths. It concludes by saying those who conduct themselves by Naam, depart after having performed their duties – they are those who merge in the Almighty.

Paurri-Wise Interpretation of Japji

Mool Mantar.

Jap-u, reverently called Japji Sahib or Japji is the first composition in Sri Guru Granth Sahib (SGGS) also called Gurbani – the gurus' words. Its author is Guru Nanak, the first Sikh guru and founder of the faith. It is preceded by an invocation called the Mool Mantar or the Root Mantra which is not part of Jap-u but a prologue for the whole of SGGS. It is repeated in full or abbreviated forms throughout the scripture. It describes the Divine thus:

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik-oaṅkār sat nām kartā purakh nirbhāo nirvair akāl mūrat ajūnī saibha'n gur parsād.

I – Traditional Meaning:

The Mool Mantar has two parts.

(ੴ) pronounced as *Ik Oankaar* meaning '1' One indivisible, (**oankaar**) Supreme Being whose (**naam-u**) writ/Hukam/authority/rule/cosmic laws are (**sat-i = true**) eternal/inevitable and all encompassing.

The Supreme Being is (**karta**) the Creator, (**purakh-u**) all pervasive, (**nir-bhau = without fear**) - does not favour any one for fear, (**nir-vair-u = without enmity**) holds nothing against any one, (**akaal = timeless/deathless, moorat-i = picture/embodiment of**) is Eternal, (**ajooni**) unborn; (**saibha'n**) self-created/existent; is found/known (**gur = guru, prasaad-i = with grace of**) with the Guru's grace/guidance.

The above meaning is the devotee's perception of a Formless authority also referred to as Jot/Jyoti meaning Light or the Spirit by which all creation was created, exists and functions. It is the foundation of Sikh faith. It may be understood thus:

q. Numeral 1. It has three connotations.

- Unique.
- Indivisible.

- Beginning – itself the beginning, without a source, like there is nothing before the numeral 1.

ੴ Ik Oankaar. This sounds like ‘Omkar’ of Hindu belief where ‘Om’ is written as AUM, alluding to the Supreme Being with its three letters representing the Hindu trinity of Brahma – the creator, Vishnu – the sustainer and Mahesh/Shiva – the destroyer. However use of the numeral ‘1’ before Oankaar discounts that interpretation because the numeral ‘1’ is indivisible. Oankaar occurs in Gurbani for the Almighty e.g. Oankaar brahma utpat-i, M: 1, p 929, meaning *Oankaar created Brahma* who is considered the Creator in Hindu belief. This shows 1 Oankaar does not represent the Hindu trinity. **ੴ** is therefore to be taken as a single indivisible representation of the Supreme Being. While the numeral 1 has been explained above Oankaar represents the physical creation with ‘kaar’ or ‘aakaar’ meaning form or shape. So Ik Oankaar means Creator and the whole creation is manifestation of the Creator, who is all-pervasive in time and space – present all the time everywhere.

ਸਤਿ Sat means Truth, the universal Truth, all-pervasive in time and space; unchanging.

ਨਾਮ Naam has been used in two ways in Gurbani, for example: ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥ ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥ “Kirtam naam kathey teyrey jihba; satnaam teyra paraa poorblaa” M: 5, p 1083. The tongue/human being recounts Your names/attributes, o Almighty; but Sat-i naam-u, Your eternal writ/authority has been from time immemorial. This shows Naam as ਨਾਮ is plural and as ਨਾਮੁ singular; plural as attributes and singular as writ/authority. According to Gurbani grammar, a singular male identity has an Aunkarr as in ‘ਸਤਿ’ with the last letter ਤ as ‘ਤੁ’. Naam used as ਨਾਮੁ in the Mool Mantar accordingly stands for Divine writ or command. This explains the first part of Mool Mantar.

The plural ਨਾਮ indicates names given to the Divine attributes. The second part of Mool Mantar is an example of these like Creator, fearless, free of enmity and so on.

II – The Rationlist's/Scientist's meaning of Mool Mantar. *The Supreme Being whose (**naam-u**) writ/cosmic laws are (**sat-i = true**) eternal/inevitable; (**karta**) the Creator created the creation to function by Naam/cosmic laws (**purakh = all-pervasive**) which apply everywhere forever. The cosmic laws are (**nirbhau = without fear**) made to please no one, they (**nirvair-u = without enmity**) do not target anyone – i.e. everything happens systemically and not influenced by anyone. The Spirit behind the cosmic laws is (**akaal = timeless/deathless, moorat-i = embodiment**) Eternal (**ajooni**) unborn and (**sai-bha'n**) self-created/existent; is known (**gur = guru, prasaad-i = with grace of**) with the Guru's guidance, i.e. cosmic laws are understood with guidance of the teacher.*

The soul is a part of the Supreme Spirit, the Supreme Being. It is sent by the Creator with the commission to perform the given duties. While away, the soul feels the pangs of separation and wants to get back. This subject of finding/reuniting with the Creator is a theme running throughout Japji and whole of Gurbani.

Note: A significant feature of Japji is that a statement made is reiterated/elaborated in later Paurris/stanzas. This has been mentioned at various places herein.

॥ ਜਪੁ॥

Jap-u.

Remember and comply.

Jap-u is the name of the composition. The Vedic meaning of Jap/Jaap is to say something repeatedly in low voice and is taken as chanting. However the Sikh concept of Jap/Jaap is to remember/recall and obey Naam or directions/rules to be remembered and followed, like directions for travel¹.

¹ Guru Nanak says:

ਅਜਪਾ ਜਾਪੁ ਜਪੈ ਮੁਖ ਨਾਮ ॥ Ajpā jāp japai mukh nām. M: 1, p 840

The Brahmin should (*japai*) utter/remember (*mukh-i*) with the mouth Naam (**ajpaa jaap-u = remembrance without utterance – constant awareness**) what needs to be remembered/obeyed, (*ajpa*) without uttering (*mukh-i*) from the mouth, i.e. always keeping in mind.

ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਚੁਗਾਦਿ ਸਮਾਇ ॥

Ajpā jāp na vīsrai ād jugād samā▫e. M: 1, p 1291

This is emphasized in the first Paurri/stanza which asks “Kiv sachiaara hooeeai kiv koorrai tuttai paal-i; *how is one considered truthful and the wall of false-hood – impediments to union with God – is broken/removed?* And answers: Hukam rajaee chalna Nanak likhiaa naal-i” *it is by complying with Divine commands that come written with the soul.* Further, the second Paurri says ‘Hukmai andar-i sabh ko baahar-i hukam-u na koey’ *everyone is subject to Hukam/Divine commands/Divine writ/cosmic laws, none is outside/beyond Hukam.*

Note: The heading Jap-u is followed by a prologue before Paurri 1 starts and is as follows:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥
 Ād sach jugād sach. Hai bhī sach Nānak hosī bhī sach. ||1||

*The Supreme Being (**sach-u** = **truth/reality**) existed, and made cosmic laws - (**aad-i**) before beginning of creation; has (**sach-u** = **truth/reality**) existed (**jugaad-i**) from the beginning of ages/time - and through the ages.*

*The Eternal (**hai**) is (**sach-u**) present (**bhi**) even now and (**hosī bhi**) shall also be ever present in future, - and so will be Naam/cosmic laws, says Guru Nanak¹. 1.*

In any composition the prologue is a preface or introduction to what follows. The first prologue – for the whole of SGGS - describes the virtues of the Eternal which the humans need to emulate. The rest of SGGS is an elaboration of this aspect and acts as a complete guide on all aspects of human life.

*One then does not (**veesrai**) forget Naam (**ajpaa jaap-u** = **remembrance without utterance – constant awareness**) which needs to be remembered/obeyed, i.e. instinctively; this way one (**smaaey**) remains absorbed in obedience to the Eternal Almighty who is present everywhere (**aad-i**) from before the beginning of time and (**jugaad-i**) through the ages, i.e. forever.*

¹ This is restated in Paurri 27 thus: Soee soee sadaa sach-u sahib-u saachaa saachee naaee; hai bhi hosī jaaey na jaasi rachna jin-i rachaaee. **Soee soee = only that**) there is only one (**sach-u**) Eternal (**sahib-u**) Master (**sadaa**) forever, and (**naaee**) Naam/writ of (**saacha**) the Eternal (**saachi**) forever; the creation is perishable but the Creator who (**rachaai**) made it (**hai**) is present now, (**bhi hosī**) shall also be and (**jaae na jaasi**) shall not perish i.e. is Eternal.

A characteristic of Jap-u is that every Paurri/stanza or group of stanzas has a context which generally speaking is given in the last lines. If the context is known, understanding becomes easy.

Paurri 1

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

Sochai soch na hova▫ī je sochī lakh vār.

*The mind cannot (**soch-i**) be cleansed (**sochai**) by bathing the body even a (**lakh**) one hundred thousand (**vaar**) times.¹*

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

Chupai chup na hova▫ī je lā▫e rahā liv tār.

*The mind (**na hova-ee**) cannot be (**chup**) quietened even (**jeyp**) if I (**laaey raha**a) remain in (**liv**) concentration (**taar**) continuously - to show I am connected with the Eternal.*

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

Bhukhi▫ā bhukh na utri je bannā purī▫ā bhār.

*(Bhukhia) those who crave, their (**bhukh = appetite**) desire for more is (**na utri = not removed**) not satiated even if they (**ba'nnaa = tie together**) gather wealth equal to (**bhaar**) the weight of all (**pureeaa**) the worlds.²*

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

Sahas si▫āṇpā lakh hohi ta ik na chalai nāl.

¹ We read in Sukhmani Sahib:

ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥ ਮਨ ਕੀ ਸੈਲ੍ਹ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥

Soch karai dīnas ar rāt. Man kī mail na tan te jāt. M: 5, p 265

One may wash the body day and night, but the dirt on the mind cannot go by cleaning the body.

² ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਤੈ ॥

Binā santokh nahī ko▫ū rājai. M: 5, p 279

No one is satiated without having the quality of contentment

*One may (**hohi**) have (**sahas**) thousands nay (**lakh**) hundreds of thousands of (**siaanpa = wisdoms**) clever tricks, but even (**ta**) then not (**ik**) one (**chalai naal-i**) accompanies to the hereafter i.e. such a person does not impress the Eternal.¹*

The next line asks: Then what is the solution?

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
Kiv sachī▫ārā ho▫ī▫ai kiv kūrhai tutai pāl.

Question: *How can the wall of falsehood be broken so that one is looked at as (**sachiaara**) truthful i.e. presenting the self as one really is.*

The message is that we would be judged not by pretence or rituals but the reality of one's conduct.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥
Hukam rajā▫ī chalnā Nānak likhī▫ā nāl. ||1||

Answer: *One is seen as truthful if one (**Chalna**) conducts the self according to (**likhia naal = given in writing on the consciousness**) the preordained (**hukam**) Divine commands which are in the form of duties prescribed for the role/life form assigned and told to the soul. 1.*

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
Kiv sachī▫ārā ho▫ī▫ai kiv kūrhai tutai pāl.

Question: (**Kiv**) how does one (**hoeawai**) become (**sachiaara**) truthful, i.e. his/her practices accord with precept and (**paal-i**) the wall of (**koorrhai**) of falsehood/pretence – between him/her and God – (**tuttai**) is broken, i.e. there is no impediment to union with the Almighty.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

¹ ਹਉ ਪੰਡਿਤੁ ਹਉ ਚਤੁਰੁ ਸਿਆਣਾ ॥ ਕਰਣੈਗਾਰੁ ਨ ਬੁੜੈ ਬਿਗਾਨਾ ॥੩॥
Ha▫o pandit ha▫o chatur si▫āṇā. Karṇaihār na bujhāi bigānā. 3. M: 5, p 178.

One says "I am a scholar, clever and wise, never cares to find the Creator within and remains ignorant."

Hukam rajā▫ī chalnā Nānak likhi▫ā nāl. ||1||

*Answer: It is (**chalna = moving**) by acting/conducting the self according to (**hukam**) Divine commands and (**rajaaee**) will of the Creator which the soul has (**likhiaa**) written (**naal-i**) with the soul, i.e. present in the mind; there are rules for every role¹. 1.*

Paurri 2 below says “Nanak hukmai jey bujhai ta haumai kahey na koey” if one understands/follows Hukam then s/he says/does nothing in (**haumai**) ego/self-will.

Ego is the wall of falsehood mentioned above. This means ignoring Hukam and acting by self-will comes in way of union with the Creator.

Paurri 2

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

Hukmī utam nīch hukam likh dukh sukh pā▫īah.

*It is (**hukmi**) by Hukam – based on past deeds - that one acts (**utam-u = sublime**) by Naam or (**neech-u = low**) disobeys Naam; this is (**likh-i**) written down and (**hukam-i**) by Hukam/Divine law – of one reaps what one sows - (**dukh**) distress/restless-ness or (**sukh**) comfort/peace (**paaeeah-i**) are accordingly experienced*

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

Iknā hukmī bakhsīs ik hukmī sadā bhavā▫īah.

*(**Ikna = one type**) some are bestowed (**bakhsees**) grace - are united with the Creator - while (**ikna**) others (**bhavaaeeah-i = caused to***

¹ The fourth Guru elucidates it thus:

ਸਭ ਜੀਉ ਪਿੰਡ ਦੀਆ ਤੁਧੁ ਆਪੇ ਤੁਧੁ ਆਪੇ ਕਾਰੈ ਲਾਇਆ ॥ ਜੇਹਾ ਤੁੰਹੁਕਮੁ ਕਰਹਿ ਤੇਹੋ ਕੋ ਕਰਮ ਕਮਾਵੈ ਜੇਹਾ ਤੁਧੁ ਯੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥੨॥
Sabh jī▫o pind dī▫ā tūdhu āpe tūdhu āpe kārai lā▫ī▫ā. Jehā tūn hukam karahi tehe ko karam kamāvai jehā tūdhu d̄hur likh pā▫ī▫ā. ||2||

*(**Tudh-u**) You (**aapey**) Yourself (**deeaā**) gave (**jeeo**) the soul/mind and (**pindd-u**) body and Yourself (**laaiaa = engaged**) allotted (**kaarai**) the task/role in life to everyone.*

*(**Jeyha = whatever type**) whatever (**hukam-u**) command (**too-n**) You (**karah-i**) give, (**ko**) someone (**kamavai**) carries out (**karam = deed**) the task (**teyho = same type**) accordingly, (**jeyha**) as (**tudh-u**) You (**likh-i paaiaa**) have written and put (**d̄hur-i**) from the source, i.e. at birth. 2.*

*wander) kept in cycles of births and deaths (**sadaa**) forever – they are those who do not comply with Naam¹.*

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
Hukmai andar sabh ko bāhar hukam na ko▫e.

(Sabh ko) everyone is (**andar = within**) subject (**hukmai**) to Hukam; (**na koey = not any**) none is (**baahar-i = outside**) beyond Hukam.

The Paurri concludes thus:

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥
Nānak hukmai je bujhai ta ha▫umai kahai na ko▫e. ||2||

Says Nanak: (**Jey**) if one (**bujhai**) understands/obeys (**hukmai**) Hukam/Divine commands, (**ta**) then s/he does (**kahai**) says (**na koey**) nothing (**haumai**) in ego i.e. does not claim to be the doer, or do things by his/her own will. 2.

Note: Significance of the last line above is that the wall that separates the soul from the Creator mentioned in the first Paurri is of Haumai/ego/acting by self-will as against submitting to Divine commands/will. Once we understand and obey Hukam then there is no ego and union with the Almighty is facilitated. This is specifically stated later in Paurri 15 later thus:

*One who (**mannai**) believes/obeys - (**Paavah-i**) attains (**mokh-u**) freedom from temptations/vices and is admitted to entry to (**duaar-u**) abode of the Almighty – to attain union with the Creator, and becomes free from cycles of births and deaths.*

Paurri 3

¹ Japji Paurri 20 says: ॥ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

Āpe bij āpe hī khāhu. Nānak hukmī āvhu jāhu. ||20||

*Consequences are imposed based on the principle that what (**aapey = self**) one (**beejai**) sows, (**hi**) only s/he (**aapey**) him/her-self (**khaah-u = eats**) gets/faces the consequences.
One who transgresses (**aavhu = comes**) is born and (**jaah-u = goes**) dies again and again, (**hukmi = by orders**) by Divine commands, says Guru Nanak. 20.*

It is natural to express gratitude to anyone who helps one. The Almighty has provided everything for the creatures. A thoughtful humble person realises this and praises the Almighty as the beneficent Creator and Sustainor. Such things are mundane but generally lead to development of faith in, and obedience of, the Master. This is the subject of Paurri 3. The expression used for this is Gaavai meaning sings or praises/acknowledges.

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥
Gāvai ko tāṇ hovai kisai tāṇ. Gāvai ko dāt jānai nīsāṇ.

(Ko) someone (**gaavai = sings**) praises God's asking for (**taan-u**) power/strength to achieve something; (**kisai**) someone (**hovai = happens**) has obtained some (**taan-u = strength**) ability, i.e. has achieved something, then s/he praises the Almighty.

(Ko) someone (**gaavai = sings**) praises the Almighty (**jaanai**) taking/seeing (**daat-i**) a benediction received, as (**neesaan-u**) sign of God's benevolence.

ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰੁ ॥
Gāvai ko guṇ vadī▫ā▫ī▫ā chār.

Someone (**gaavai**) praises marvelling at (**chaar**) the beautiful/wondrous (**gun**) attributes/powers and (**vaddiaaeaa = greatness**) majesty of God.

ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥
Gāvai ko vidi▫ā vikhām vīchār.

Someone who wishes to get understanding about the Divine, prays to God to impart (**vikham-u = difficult**) hard-to-obtain (**vidiaa**) knowledge and (**veechaar-u**) reflect on it.

ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥ ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥
Gāvai ko sāj kare tan kheh. Gāvai ko jī▫a lai fir deh.

Someone praises God for powers to (**saaj-i**) create (**tan-u**) the body and then (**karey = makes, kheyh = dust**) destroy.

Someone praise seeing God's powers to (**lai**) take (**jeea**) life and (**phir-i**) then (**deyh = give**) restore it.

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥
 Gāvai ko jāpai disai dūr. Gāvai ko vekhāi hādrā hadūr.

*Someone to whom the Almighty (**jaapai**) seems and (**disai**) is seen far away (**gaavai**) praises God – being high beyond reach and wishes to find.*

*Someone (**veykhai**) sees God present (**haadraa hadoor/hazoor**) right before him/her, and (**gaavai**) praises God – when s/he experiences Divine presence within.*

ਕਬਨਾ ਕਬੀ ਨ ਆਵੈ ਤੇਟਿ ॥ ਕਬਿ ਕਬਿ ਕਬੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥
 Kathnā kathī na āvai tot. Kath kath kathī kotī kot kot.

*In short, there is no (**tott-i**) dearth of ways in which (**kathnee = description**) virtues and powers of God (**kathee**) are described. (**Kottee kott-i kott-i = many crores**) countless people (**kath-i kath-i kathee**) try to describe in their own ways – according to their perception/understanding¹.*

ਦੇਦਾ ਦੇ ਲੈਦੇ ਬਕਿ ਪਾਹਿ ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥
 Dedā de laide thak pāhi. Jugā jugantar khāhī khāhi.

All creatures are provided the wherewithal; (**deyda = giver**) the Almighty keeps (**dey**) giving and the creatures (**thak-i paah-i**) get tired of (**laidey**) receiving, i.e. they receive until they die. They (**khaahee khaahh-i**) eat/receive the wherewithal (**juga jagantar-i = in age after age**) in birth after birth.

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥
 Hukmī hukam chalā▫e rāhu. Nānak vigsai veparvāhu. ||3||

¹ Guru Nanak says elsewhere: ਕਿਆ ਹਉ ਕਬੀ ਕਬੇ ਕਬਿ ਦੇਖਾ ਮੈ ਅਕਬੁ ਨ ਕਬਨਾ ਜਾਈ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਆਖਾ ਤਿਲੁ ਤੇਰੀ ਵਡਿਆਈ ॥੩॥

Ki▫ā ha▫o kathī kathe kath dekhā mai akath na kathnā jā▫ī. Jo tudh bħāvai so▫ī ākhā til terī vadi▫ā▫ī. ||3||

(**Kiaa**) what can (**hau**) I (**kathi**) say; I have tried (**kathey kath-i**) to describe, but (**deykhā = seen**) found that You are (**akath-u**) beyond description and (**na jaaee**) cannot (**kathna**) be described. (**Jo**) whatever (**bhaavai**) pleases (**tudh-u**) You, i.e. whatever awareness You give, I (**aakhaa**) say (**soi**) that (**til-u = equal to sesame seed**) bit, in (**teyri**) Your (**vaddiaaee**) praise. 3. M: 1, p 795.

(**Hukam-u = order**) commands of (**hukmi = one with authority to order**) the Master (**chalaaney**) causes everyone to move on the path decided.

Says Guru Nanak: The Master (**vigsai**) is happy to watch the creation but is (**veyparvaahu**) carefree, i.e. has no attachments or expectation. 3.

Paurri 4.

Most people pray to God to ask for something. This is mentioned in Paurri 3 and repeated in Paurri 4. However wittingly or unwittingly, God is perceived to be like a person who needs to be pleased to give favours. Making offerings and singing paeans are practiced in this regard. Keeping this in view, Guru Nanak asks a question and answers:

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
Sāchā sāhib sāch nā▫e bhākhi▫ā bhā▫o apār.

(**Saacha**) the Eternal (**sahib-u**) Master whose (**naaey**) Naam/commands are (**saach-u**) eternal, i.e. whose writ ever applies everywhere, is (**bhaakhia = spoken**) praised with (**apaar-u**) infinite (**bhaau**) love by the seekers.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
Ākhahi mangahi dehi dehi dāt kare dātar.

The mortals praise the Master, and (**mangeyh**) beg (**aakhah-i = say**) saying (**deyh-i deyh-i**) give us, give us; (**daataar-u = giver**) the beneficent Master (**karey**) grants (**daat-i**) benedictions as asked.

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
Fer kē agai rakhi▫ai jit disai darbār. Muhou kē bolan bolī▫ai jit sun ḫhare pi▫ār.

Question: The Almighty is so benevolent; the seeker wishes to have vision the Master: (**Pheyr**) then (**k-i**) what offering should (**rakheeai**) be placed (**agai**) before the Beneficent Master (**jit-i**) by which (**darbaar = royal assembly**) Divine presence (**disai**) is seen, i.e. vision of God is enabled?

(**K-i**) what (**bolan-u**) word should one (**boleeai**) say (**muhou**) from the mouth, i.e. what words of glorification/suplication should be uttered,

*what mantra should be chanted (**sun-i**) hearing which the Almighty (**dharey**) bears (**piaar-u**) love, i.e. is pleased.*

Note: Guru Nanak asks if making offerings, entreaties and chanting mantras enables to find the Almighty. And says no; the following does.

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
Amrit velā sachū nā▫o vadi▫ā▫ī vīchār.

Answer: The Almighty expects nothing material and is not pleased by paeans but by one's conduct, therefore: (**Veechaar-u**) reflect on (**vaddiaaee**) greatness/importance of conformance to (**sach-u**) eternal/inevitable (**naau**) Naam/commands of the Master in (**amrit**) the ambrosial (**veyla = time**) hours of the morning – and conduct yourself by them day and night.

Note: It may be noted that the guru is asking to reflect on Naam in the morning. Reflection needs concentration which can be done when there are no distractions. This is before one gets involved in mundane activities of the day.

Contemplation on Naam/commands is needed to understand them as guide for life.

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੇਖੁ ਦੁਆਰੁ ॥
Karmī āvai kapṛā nadrī mokh du▫ār.

(**Kaprra = garment – cover for the soul**) a human life form (**aavai = comes**) is obtained (**karmi**) based on deeds; (**mokh-u**) emancipation, i.e. liberation from being born, and entry to (**duaar-u = gate**) the Divine abode/union with the Almighty, is obtained (**nadri**) by Divine grace – which is deserved by obedience.

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੮॥
Nānak evai jāṇī▫ai sabhā ape sachīār.

(**Evai**) this is how – by Divine grace - one (**jaaneeai = knows**) recognizes/understands that (**sachiaar-u**) the Eternal Master is (**aapey**) IT-self present (**sabh-u**) everywhere, - and one obeys Divine writ/cosmic laws everywhere – and thus temptations are kept at bay. 4.

This means making compliance with Naam and thus being at peace with the inner-self/conscience. This is the exalted state of emancipation called Nirvana/Mokh/Mukti and practically means being beyond the influence of temptations of the world. This makes the seeker like¹, and thus fit for union with God who is pristine, untouched by the world. The fifth Guru says:

Paurri 5

Note: Paurri 5 says the Almighty cannot be ਥਾਪਿਆ (**thaapia**) installed. This refers to images or idols of deities installed in temples and other places, and worshipped. It also says the Almighty cannot be ਕੀਤਾ (**keeta**) created/born, i.e. is not a person. This reiterates the Ajooni/without physical form and Saibh'n/self-created attributes of the Creator.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰਜਨੁ ਸੋਇ ॥
Thāpi▫ā na jā▫e kītā na ho▫e. Āpe āp niranjan so▫e.

*The Almighty (**na jaaey**) cannot be (**thaapia**) installed – like an idol; God (**na hoey**) cannot be (**keeta**) created, i.e. is unborn.*

*(Soey = that one) the One Master is (**aapey aap-i**) self-created/self-existent and (**niranjan-u = unstained**) pristine Supreme Spirit, i.e. does not have physical form and is untouched by the goings on in the world.*

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥
Jin sevi▫ā tīn pā▫i▫ā mān. Nānak gāvī▫ai guṇī nidhān.

*(**Jin-i**) one who (**seyviaa = serves**) obeys Naam/commands of the Master, (**paaiaa**) receives (**maan-u**) recognition/honour – from people in the world, being at peace with the self, and by way of approval for union by God.*

¹ The fifth Guru says:

ਜਿਨ੍ਹਾਂ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ॥ ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲ ਸਾਂਝੀ ਜੇਹਿਆ॥੧॥
Jin̄hā na visrai nām se kinehi▫ā. Bhēd na jāṇhu mūl sān▫ī jehi▫ā. ||1||

Question: (**Kinehia**) like whom/what are (**sey**) those (**jinhaa**) by whom Naam-u is not (**visrai**) forgotten i.e. who always keep Naam/Divine virtues and commands in mind?

Answer: They are (**jeyhia**) like (**saa'nee**) the Master; (**jaanhua**) know that there is (**mool-i**) absolutely no (**bheyd-u**) difference. 1. M: 5, p 397.

We should therefore (**gaaveeai = sing**) praise – acknowledge and obey the Almighty, (**nidhaan-u = treasure**) the fountainhead (**guni**) of virtues, says Guru Nanak.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥
Gāvī▫ai suṇī▫ai man rakhī▫ai bhā▫o.

We should (**gaaveeai = sing**) praise/acknowledge the Master; (**suneeai**) listen to Naam– attend holy congregation and reflect within. (**Man-i**) accept/obey, and (**rakheeai**) keep Naam (**bhaau**) lovingly (**man-i**) in mind – in thought, word and deed.

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥
Dukh parhar sukh ghar lai jā▫e.

This (**parhar-i**) banishes (**dukh-u**) the pain - of continued separation from the Creator, and (**lai jaaey**) takes to (**sukh-u**) comfort (**ghar-i**) of the home, i.e. ends restless-ness and brings peace with the mind fixed on the Creator. This happens by driving out other ideas and discovering Naam within.

Note: The next line Guru Nanak takes note that the yogi engages in (**naad = sound**) singing, and the Pandit in knowledge of (**veyd = Vedas**) scriptures to experience God, and says:

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥
Gurmukh nādaŉ gurmukh vedaŉ gurmukh rahi▫ā samā▫ī.

Real spiritual experience comes by following (**gurmukh-i = from the guru's mouth**) the guru's teachings – of living by Naam - , rather than through (**naada'n**) the sound/music practiced by the Yogi or knowledge of (**veyda'n**) the Vedas displayed by the Pandit; (**gurmukh-i**) the Guru's guidance brings awareness of the Almighty (**rahiaa samaaee**) being present is everywhere¹.

¹ Guru Nanak reaffirms this thus:

ਸਭਿ ਨਾਦ ਬੇਦ ਗੁਰਬਾਣੀ ॥ ਮਨੁ ਰਾਤਾ ਸਾਰਿਗਪਾਣੀ ॥ ਤਹ ਤੀਰਥ ਵਰਤ ਤਪ ਸਾਰੇ ॥ ਗੁਰ ਮਿਲਿਆ ਹਰਿ ਨਿਸਤਾਰੇ ॥੩॥
Sabh nād bed gurbāṇī. Man rātā sārigpāṇī. Tah tīrath varat tap sāre. Gur mili▫ā har nistāre. ||3||

The Yogi says (**naad**) music connects him to God and the Pandit believes (**beiyd = Veda**) scriptural reading does; for me, (**gurbani**) the guru's word is (**sabh-i**) all Naad and B-ed; with it, (**man**) the

ਗੁਰੂ ਈਸਰੁ ਗੁਰੂ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੂ ਪਾਰਬਤੀ ਮਾਈ ॥
 Gur īsar gur gorakh̄ barmā gur pārbatī mā▫ī.

But the seeker follow (**gur-u**) the guru's teachings instead of worshipping-

(**Barma** = **Brahma**) as creator - the guru creates awareness of virtues of the Almighty.

(**Eesar** = **Shankar/Mahadev/Shiva**) as destroyer - the guru destroys ignorance.

(**Gorakh** = **Vishnu**) as preserver - the guru that we should keep virtues of the Almighty in mind to be safe from evil.

(**Paarbati maai** = **mother goddess**) goddess.

Parvathi/Durga/Lakshmi/Sarswati. (Note: Whenever gods cannot overcome the demons they seek help of the goddess. Lakshmi is the goddess of wealth and Sarswati that of knowledge). The guru imparts awareness of Naam and keeps evil away.

Note: Gorakh Nath is also the name of the head of the Nath Yogis. However Gorakh originally stands for Vishnu (go + rakh = preserver of the earth) the sustainer in Hindu trinity; the other two namely Brahma and Shiva are mentioned here as Eesar and Barma. Guru Nanak tells the Yogis elsewhere; you say Gorakh is your guru, but Gorakh represents the Sustainor Almighty.¹

The Paurri further says:

mind is (raata) imbued with love of (saarigpaani = provider of water for the rain bird) the Almighty.

(**Saarey**) all (**teerath**) pilgrimages, (**varat**) fasts and (**tap**) austerities are covered in (**tah = there**) that, i.e. there is no need for them. Those who (**miliaa**) find the guru and follow him, (**har-i**) the Almighty (**nistaarey** = **takes across the night – overnight stop for the soul**) emancipates them from rebirth in the world. 3. M: 1, 879.

Teerath/pilgrimage mentioned above reiterates what Japji Paurri 6 below says.

¹ ਬਾਬਾ ਗੋਰਖੁ ਜਾਗੈ ॥ ਗੋਰਖੁ ਸੇ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ ॥੧॥ ਰਹਾਉ ॥
 Bābā gorakh̄ jāgai. Gorakh̄ so jin go▫e uthālī karte bār na lāgai. ||1|| rahā▫o.
O (baaba) dear, (gorakh-u = protector of earth) the Almighty (jaagai) is awake – ever looks after the creation.

The Nath Yogis call their mentor Gorakh Nath, but; for the seeker *Gorakh is the One Almighty who supports the world; IT takes no (baar) time in doing what IT desires.* 1. M: 1, 877.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਬਨੁ ਨ ਜਾਈ ॥
Je ha▫o jāṇā ākẖā nāhī kahṇā kathan na jā▫ī.

*The guru's teachings are enlightening, but (jey) if I (**jaana = know**) experience the Almighty with the guru's guidance, I will not be able to (**aakhaa**) say anything, because the Master (**na jaa-ee**) cannot (**kahna kathan**) be described in words – presence of the Almighty can only be experienced not described¹.*

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥
Gurā ik dehi bujhā▫ī. Sabhnā jī▫ā kā ik dātā so mai visar na jā▫ī. ||5||

(Guraa) the guru (**deyh-i**) has given me this (**ik**) one thing (**bujhaaee**) to understand.

*That there is only (**ik-u**) One (**daata = giver**) beneficent Master of all (**jeeaa = creatures**) living beings; (**mai**) I should not (**visar jaaee**) forget IT.*

Note: Guraa ik deyh-i bujhaaee has also been translated by some as “o’ guru give me this one understanding”. A little reflection would show that one cannot be telling the guru what understanding to give – asking for enlightenment is different. This is restated in Paurri 6 which says the Naam-jewel is present in mind but becomes aware if one listens to the guru’s teachings.

Paurri 6

Going on pilgrimages is prescribed for many faiths. Jerusalem is called the holy land by all Semitic faiths and great importance is given to going on pilgrimage there. Muslims have Hajj, i.e. pilgrimage to Mecca/Makkah in Saudi Arabia at least once in lifetime, prescribed as one of the five basic tenets of their faith. Similarly taking baths in rivers like Ganga,

¹ Paurri 26 says:

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੋਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੋਇ ॥
Ète kīte hor karehi. Tā ākh na sakahi ke▫ī ke▫e.

*The Creator (**keetey**) created (**eytey**) these many and if (**karah-i**) creates (**hor-i**) more; even (**ta**) then (**na keyee key-i = not any**) no one (**sakah-i**) can (**aakh-i = say**) describe virtues and powers of the Almighty.*

Jamna/Yamuna, specifically at Haridwar, Kaashi/Banaras or the Sangam at Allahabad, is widely practiced in Hindu faith. Some days like Makkar Sakraanti in the middle of January are given special importance. This is believed to purify the mind as a means to find God. However the mind cannot be cleansed by bathing the body or other rituals. They only generate pride¹.

Purification of the mind is achieved by humbly submitting to Naam and giving up other ideas with the guru's guidance. This is the subject of Paurri 6.

¹ ਮ: ੧ ॥ ਨਾਵਣ ਚਲੇ ਤੀਰਥੀ ਮਿਨ ਖੋਟੈ ਤਨ ਚੋਰ ॥ ਇਕੁ ਭਾਉ ਲਈ ਨਾਉਆ ਦ੍ਰਾਈ ਭਾ ਚੜੀਐਸੁ ਹੋਰ ॥
Mehlā 1. Nāvan̄ chale tīrthī man khotai tan chor. Ik bhā▫o lathī nātī▫ā du▫e bhā charī▫as hor.

*Prologue by the first Guru: Some people (**khottey = counterfeit**) have evil (**man-i**) in mind and (**chor = thieves**) are evil (**tan-i = body**) by deeds but (**chaley**) go to (**naavan**) bathe (**teerthi**) at pilgrimages - to show piety i.e. they pretend to be what they are not. While (**ik-u**) one (**bhaau = idea**) thing – dirt of the body (**lathi**) is removed, (**duey-i**) twice (**hor**) more of (**bhaa = ideas**) the dirt of false pride of piety (**charreeas-u = put on**) is added, i.e. the result is negative. M: 1, p 789*

Guru Nanak also says:

ਤੀਰਥ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥ ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥
Tirath nāvan̄ jā▫o tīrath nām hai. Tirath sabad bīchār antar gi▫ān hai.

*I (**jaaau**) go to (**naavan-u**) bathe (**teerth-i**) at places of pilgrimage; that (**teerath-i**) pilgrimage is washing vices off the mind by emulating (**naam-u**) Divine virtues.
Pilgrimage is (**beechaar-u**) to contemplate (**sabad = Divine Word**) Divine commands and (**hai**) is to get their (**giaan-u**) awareness (**antar-i**) within. M: 1, p 687.*

This is similar to Paurri 4 saying:
Amrit velā sach nā▫o vadi▫ā▫ī vīchār.

Answer: (**Veechaar-u**) reflect on/comply with (**sach-u**) eternal/inevitable (**naau**) Naam/commands and (**vaddiaaee**) virtues of the Master in (**amrit**) the ambrosial (**veyla = time**) hours of the morning – and conduct yourself by them day and night.

And Paurri 21, which says:

ਸ਼ਲਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥੀ ਮਲਿ ਨਾਉ ॥
Sunī▫ā mani▫ā man kītā bhā▫o. Antargat tīrath mal nā▫o.

*One who (**ma'nniaa**) listens, (**ma'nniaa**) obeys and (**keetaa bhaau = does with love**) lovingly keeps Naam (**man-i**) in mind – to conform to Naam in all activities; s/he (**naau = bathes**) washes off (**mal-i**) the dirt of evil from within (**teerath-i**) at the pilgrimage of (**antargat-i = antar = inside + gat-i = freedom**) inner purification – this is how God is experienced within.*

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਛੁ ਭਾਏ ਕਿ ਨਾਇ ਕਰੀ ॥
 Tirath nāvā je tis bhāvā viṇ bhāne kē nā▫e karī.

I should (naava/nhaava) bathe (teerath-i) at pilgrimages (jey) if I (bhaava) receive approval (tis-u = that) the Almighty; (k-i) what use is (naaeey kari) bathing (vin-u) without (bhaaney) being approved by the Master – to accept me for union?

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਛੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
 Jetī sirath upā▫ī vekhā viṇ karmā kē milai la▫ī.

In (jeyti = as much) the whole (sirth-i/sristi = universe) humankind (upaaee) created by the Creator, let me (veykha) see, (k-i) who can (milai) find the Almighty (vin-u) without (karma = deeds) obedience to? If yes, then let anyone (milai laee) find.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
 Mat vich ratan javāhar māṇik je ik gur kī sikh sunī.

(Ratan, javaahar, maanik = precious stones) jewels and gems of awareness of Naam/Divine virtues and commands - are present (vich-i) in the (mat-i = intellect) human mind – and one becomes aware of them - (jey) if one (suni) listens to (sikh) the teachings (ki) of (ik-u = one) the true guru¹ – who frees from delusion, to recognize Naam within.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

¹ The fourth Guru says:

ਰਤਨੁ ਜਵੇਹਰੁ ਲਾਲੁ ਹਰਿ ਨਾਮਾ ਗੁਰਿ ਕਾਚਿ ਤਲੀ ਦਿਖਲਾਇਆ ॥ ਭਾਗਰੀਣ ਮਨਮੁਖਿ ਨਹੀ ਲੀਆ ਤ੍ਰਿਣ ਓਲੈ ਲਾਖੁ ਛਪਾਇਆ ॥੩॥
 Ratan javehar lāl har nāmā gur kādh tali dīkhlaa▫i▫ā. Bhāghīn manmukh nahī lī▫ā tariṇ olai lākh chhapā▫i▫ā.
 ||3||

(Gur-i) the guru (kaaddh-i) brings out from within, i.e. imparts awareness of, (ratan-u = jewel, javeyhar-u = emerald, and laal-u = ruby) the priceless (har-i naama) Divine virtues and commands, and (dikhlaaiaa) shows by placing (tali) on palm of the hand, i.e. imparts awareness of Naam.

(Manmukh-i = self-willed) those who do not follow the guru are (bhaag-heen) unfortunate; they do not (leeaā = take) get awareness as (laakkh-u = one hundred thousand) priceless Naam (chhapaaiaa) remains hidden behind (trin = straw) the worthless thoughts of attachments to the world-play. 3. M: 4, p 880.

Gurā ik dehi bujhāī. Sabhnā jīā kā ik dātā so mai visar na jāī. ||6||

Guraa) the guru (**deyh-i**) has given me this (**ik**) one thing (**bujhaaee**) to understand.

That there is only (**ik-u**) One beneficent Master (**daata = giver**) Creator and Sustainor of all (**jeeaa = creatures**) living beings; (**mai**) I never (**visar jaaee**) forget (**so**) that, i.e. Naam – directions on how to lead life. 6.

Paurri 7

This Paurri cautions not to be obsessed with glory connected with worldly status. It does not help when the soul is evaluated for deeds.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥
Je jug chāre ārjā hor dasūnī ho▫e.

(**Jey**) if (**aarja**) life of a person (**hoeey**) be as long as (**chaarey**) all four (**jug/Yug**) ages, i.e. millions of years, or be (**dasooni**) ten-times (**hor**) more.

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥
Navā khanda vich jāṇī▫ai nāl chalai sabh ko▫e.

And s/he is (**jaaneeai = known**) famous (**vich-i**) in (**navaa**) all nine (**khanddaa**) parts of, i.e. the whole, the world, and (**sabh-u koey**) every one (**chalai**) walks (**naal-i**) with him/her, i.e. wants to be seen with him/her.

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥
Changa nā▫o rakhā▫e kai jas kīrat jag le▫e.

S/he acts such as (**rakhaaey kai**) to get (**changa**) good (**naau = name**) reputation, and (**ley-i**) receive (**jas-u**) praise and (**keerat-i**) fame (**jag-i**) in the world.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥
Je tis nadar na āvī ta vāt na puchhai ke.

But (jey) if (nadari = grace) of (tis-u = that) the Almighty is not (aavaee = come) bestowed on him/her, (ta) then (na key) no one (puchhai) asks of (vaat = state) wellbeing, i.e. worldly status does not entitle one to receive honour of union with the Creator; deeds are considered for that.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੇਸੀ ਦੋਸੁ ਧਰੇ ॥
Kītā andar kīt kar dosī dos d̄hare.

A person who transgresses from Naam is (kar-i = made) treated as (keett-u = a worm) lowest (andar-i) amongst (keetta = worms) the lowly, i.e. faces ignominy; (dosi) the defaulter will be (dharey = levied) told of every (dos-u) fault of his/her - like other such souls and rejected for union with the Creator¹.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੀਤਾ ਗੁਣੁ ਦੇ ॥
Nānak nirguṇ guṇ kare guṇvantī▫ā guṇ de.

But the Almighty does not condemn any one permanently. If one realizes his/her faults, then the Almighty leads the (nirguni = virtue-less person to the guru and (karey = makes) bestows (gun-u) the virtue – of complying with Naam; God (dey = gives) bestows more (gun-u) virtue of compliance with Naam, to (gunvantiaa) the virtuous².

¹ ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥ ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ ॥ ਮਾਰਿ ਮਾਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥੩॥੫॥੩੯॥

Je ko nā▫o d̄harā▫e vadā sād kare man bhāne. Khasmai na▫rī kīrā āvai jetē chugai dāne. Mar mar jīvai tā kichh pā▫e Nānak nām vakhāne. ||3||5||39||

(Jey) if (ko) someone (dharaaey) gets (vaddaa) a great (naau) name, i.e. becomes high and mighty, and (karey = does, saad-u = taste) acts (man = by mind, bhaaney = liked) as s/he likes. But s/he (aavai = comes, nadri = in sight) is seen (keerra) an insect (khasmai) by the Master; as s/he (chugai) pecks (jetey) all (daaney) grains, i.e. uses benedictions of the Almighty. S/he can (paaey) receive (kichh-u = some thing) Divine grace only (ta) then if s/he (jeevai) lives (mar-i mar-i = dying) while giving up ego, and (vakhaanai = utters) remembers to live by (naam-u) Divine commands, says Nanak. 3. 5. 39. M: 1, p 360.

² Guru Nanak says:

ਗੁਣ ਸੰਗ ਰਹਿੰਸੀ ਖਰੀ ਸਰਸੀ ਜਾ ਰਾਵੀ ਰੰਗ ਰਾਤੈ ॥ ਅਵਗਣ ਮਾਰਿ ਗੁਣੀ ਘਰੂ ਛਾਇਆ ਪੂਰੈ ਪੁਰਖਿ ਬਿਧਾਤੈ ॥
Guṇ sang rahansī khārī sarsī jā rāvī rang rātai. Avgan mār gunī ghar chhā▫i▫ā pūrai purakh bidhātai.

(Ja) when (poorai) the perfect (purakh-i) all-pervasive (bidhaatai) Creator (rang-i = with love, raatai = imbued) the loving Master, (raavi = enjoyed, gave company) is found within, the soul-wife (rahansi) is joyful (sang-i = with) seeing IT's (gun) virtues. (Poorai) the perfect (purakh-i)

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥
 Tehā ko▫e na sujh▫ī jē tis gun▫ ko▫e kare. ||7||

*There does not (**sujhaee**) seem to be (**teyha**) such a person (**j-i**) who can (**karey**) bestow (**koeiy**) any (**gun-u**) virtue to (**tis-u**) the Master – no one can be that wise as to advise the Almighty¹. 7.*

Preface to Paurris 8-11.

Paurris 8 to 11 are on the subject of listening and they all end with the following statement which is their underlying message:

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥
 Nānak bhagtā sadā vigās. Suni▫ai dūkh pāp kā nās.

*Says Guru Nanak: (**Bhagta**) the devotees are (**sadaa**) ever (**vigaas-u = bloom**) joyful;*

*Because (**dookh**) faults and (**paap**) transgressions (**naas-u = destruction**) end (**suniai**) by listening to, and keeping Naam in mind; there then is no fear, apprehension of consequences or sense of guilt².*

*all-pervasive (**bidhaatai**) Creator (**maar-i = kills**) banishes (**avgan**) faults and (**chaaiaa = roofed**) fills (**guni**) with virtues. M: 1, p 764*

¹ This is because the Almighty is the highest

ਸਭ ਉਪਰਿ ਪਾਰਬ੍ਰਹਮੁ ਦਾਤਾਰੁ ॥ ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਆਧਾਰੁ ॥ ਰਹਾਉ ॥
 Sabh ūpar pārbarahm dātār. Terī tek terā ādhār. Rahā▫o.

*O (**paarbrahm-u = transcendent**) Supreme Being, You are (**daataar-u = giver of those who give**) the provider (**oopar-i**) above (**sabh**) all – others who may give do so after receiving from You; they have expectations in return for giving, but You have none.*

*The creatures exist with (**teyri**) Your (**tteyk**) support, i.e. ever look to You, and live with (**aadhaar-u = support**) the sustenance given by You.*

(Rahaau) dwell on this and contemplate. M: 5, p 723.

² ਪਉੜੀ ॥ ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਰਹਸੀਐ ਨਾਮੇ ਸਾਂਤਿ ਆਈ ॥ ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਤਿ੍ਥਪਤੀਐ ਸਭ ਦੁਖ ਗਵਾਈ ॥
 Pa▫oṛī. Nā▫e suni▫ai man rehsī▫ai nāmē sānt ā▫ī. Nā▫e suni▫ai man taripatī▫ai sabh dūkh gavā▫ī.

*(Paurri) stanza by the fourth Guru. (**Suniai**) by listening to Naam – as present in our conscience and from wise people/in holy congregation, one does not digress and hence has no worries; (**man-u**) the mind (**rahaseeai**) remains in bliss; (**saant-i**) peace (**aai = comes**) is experienced with practice (**naamey**) of Naam.*

Paurri 8

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥
 Suni▫ai sidh pīr sur nāth. Suni▫ai dharat dhaval ākās.

*It is (**suniai**) by listening to the guru to understand Naam/Divine virtues and commands that –*

*One becomes aware that (**sidh**) accomplished saints, (**peer = Muslim expression for guru**) spiritual guides, (**sur-i**) god-like persons and (**naath – a clan of yogis**) yogis – all owe allegiance to the Almighty – as stated in Paurri 27 – gaavah-i sidh samddhi andar-i, i.e. in their meditation the saints praise the Almighty.*

*One gets awareness that (**dharat-i**) the earth being held in space and (**dhaval = white bull**) the metaphoric bull supporting it, or (**aakaas**) the sky being like a canopy without support are metaphor for the universe created and functioning by cosmic laws as shown in Paurri 16 below.*

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥
 Suni▫ai dīp lo▫a pātāl. Suni▫ai pohi na sakai kāl.

*One learns that Naam/cosmic laws apply in (**deep**) the islands in water, (**loa/lok**) land and (**paataal**) the lower regions¹.*

*(**kaal-u = agent of death**) the agent of Divine justice (**na sakai = cannot**) is not allowed to (**poh**) reach one who (**suniai**) listens to and obeys Naam, - the metaphoric Divine police has orders not to go near one who lives by Naam².*

*The mind (**tripteeai = satiated**) feels satisfied (**suniai**) listening and practice (**naaeey**) of Naam, as (**sabh**) all (**dukh**) grief/pain (**gavaai = lost**) goes. M: 4, p 1240.*

¹ The fourth Guru says:

ਧਰਤਿ ਪਾਤਾਲੁ ਆਕਾਸੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥
 Dhārat pātāl ākās hai merī jinduṛī▫e sabh har har nām dhi▫āvai rām.

*(**Dharat-i/dharti**) the earth, (**pataal-i**) nether regions and (**aakaas-u**) sky, (**sabh**) all (**dhiaavai = pay attention**) exist by, and obey, (**naam-u**) commands of the Almighty – the cosmic laws. M: 4, p 539.*

² ਸੁਣ ਸੁਣ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਕਟੀਐ ਕਾਲ ਕੀ ਫਾਸੀ ਰਾਮ ॥
 Suṇ suṇ ih man nirmal hovai katī▫ai kāl kī fāsī rām.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥
 Nānak bhagtā sadā vigās. Suni▫ai dūkh pāp kā nās. ||8||

Says Guru Nanak: (**Bhagta**) the devotees are (**sadaa**) ever (**vigaas-u = bloom**) joyful;
 Because (**dookh**) faults and (**paap**) transgressions (**naas-u = destruction**) end (**suniai**) by listening to, and keeping Naam in mind; there then is no fear, apprehension of consequences or sense of guilt. 8.

Paurri 9

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ Suni▫ai īsar barmā ind.

It is (**suniai**) listening to the guru to understand Naam/Divine virtues and commands that –

We learn that the Hindu gods (**eesar-u**) Mahadev/Shankar/Shiva, Brahma, and Indra – whom people worship – all act as commanded by the Almighty¹.

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥
 Suni▫ai mukh sālāhaṇ mand.

(**Mand-u**) an evil person – who ignores God and Naam - starts (**salaahan**) praising (**mukh-i**) from the mouth, and obeying, the Almighty².

(**Suni-i suni-i**) by ever listening to the myriad Divine virtues, (**i**h = **this**) the (**man-u**) mind (**nirmal-u hovai**) is cleansed of vices and (**phaasi**) the noose of (**kaal**) the agent of Divine justice (**katteei**) is cut, i.e. one is no longer subject to punishment as one commits no vices. M: 5, p 781.

¹ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਦੇਵਾ ॥ ਇੰਦ੍ਰ ਤਪੇ ਮੁਨਿ ਤੇਰੀ ਸੇਵਾ ॥
 īsar barahmā devī devā. Indar tape mun terī sevā. Jatī saṭī keṭe banvāsi ant na ko▫ī pā▫idā. ||3||

(**Eesar-u**) Shankar/Mahadev, Brahma, (**deyvi**) goddesses, (**deyva**) gods; Indra, (**tapey**) austere ascetics and (**mun-i**) sages are in (**teyri**) Your (**seyva**) service, i.e. obey You. M: 1, p 1034.

² ਸੁਣਤੇ ਪੁਨੀਤ ਕਰਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥
 Sunṭe punīt kahτe pavīt satisgur rahi▫ā bharpoore.

Those who (**suntey**) listen are (**puneet**) purified of vices and those who (**kahtey = say**) propagate it are also (**pavit-u/pavitr**) purified as they find (**satigur-u**) the true guru (**rahiaa bharpoorey**) present – and act on his teachings, wherever they are. M: 3, p 922, Anand Sahib.

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥
 Suni▫ai jog jugat tan bhed. Suni▫ai sasat simrit ved.

*It is (**suniai**) listening to the guru to understand Naam/Divine virtues and commands that –*

*We learn about (**bheyd**) the mysteries (**tan-i**) of the body, i.e. how mind works and tempted away from God; and (**jugat** = **method**) how to attain (**jog**) union with the Almighty¹.*

*We learn about how Smritis, Shastras and (**veyd**) Vedas talk of Maaiā and that compliance of Naam saves from those.*

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥
 Nānak bhagtā sadā vigās. Suni▫ai dūkh pāp kā nās. ||9||

*Says Guru Nanak: (**Bhagta**) the devotees are (**sadaa**) ever (**vigaas-u** = **bloom**) joyful;
 Because (**dookh**) faults and (**paap**) transgressions (**naas-u** = **destruction**) end (**suniai**) by listening to, and keeping Naam in mind; there then is no fear, apprehension of consequences or sense of guilt. 9.*

Paurri 10

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
 Suni▫ai sat̄ santokh gi▫ān. uṇi▫ai aṭhsath kā isnān

*It is (**suniai**) by listening to the guru to understand Naam/Divine virtues and commands that –*

¹ ਜੋਗ ਜੁਗਤਿ ਸੁਣਿ ਆਇਓ ਗੁਰ ਤੇ ॥ ਮੋ ਕਉ ਸਤਗੁਰ ਸਬਦਿ ਬੁਝਾਇਓ ॥੧॥ ਰਹਾਉ ॥
 Jog jugaṭ sun ā▫io gur ṭe. Mo ka▫o satgur sabad bujhā▫io. ||1|| rahā▫o.

*I have (**aaio**) come back after (**sun-i**) listening (**tey**) from (**gur**) the guru (**jugat-i**) the method of attaining (**jog**) union with the Almighty.*

*The (**satgur**) true guru gave (**mo kau** = **to me**) me (**bujhaaio**) understanding (**sabad-i** = **of the word**) of Naam/Divine commands. 1. M: 5, p 208.*

We (**giaan-u**) learn to live (**sat-u**) truthfully and be (**santokh-u = contentment**) happy with Divine will¹.

The mind is purified for which people go and take (**isnaan-u**) bath (**ka**) of (**atthsatth-i**) sixty eight places of pilgrimage. This is elucidated by Paurri 20 saying “Bhareeai mat-i paapa kai sang-i; oh-u dhopai navai kai rang-i” the mind defiled by transgressions is purified with love of Naam.

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
Sunī▫ai par par pāvahi mān. Sunī▫ai lāgai sahj ḫhi▫ān.

One obtains awareness about right conduct and (**paavah-i**) obtain (**maan**) recognition for which people (**parr-i parr-i**) read scriptures - but engage in arguments to get recognition.

(**Dhiaan-u**) concentration of the mind is (**sahj-i**) effortlessly (**laagai**) attained.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥
Nānak bẖagṭā sadā vigās. Sunī▫ai ḫūkh pāp kā nās. ||10||

Says Guru Nanak: (**Bhagta**) the devotees are (**sadaa**) ever (**vigaas-u = bloom**) joyful;

Because (**dookh**) faults and (**paap**) transgressions (**naas-u = destruction**) end (**suniai**) by listening to, and keeping Naam in mind; there then is no fear, apprehension of consequences or sense of guilt. 10.

Paurri 10

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਸਾਹ ॥
Sunī▫ai sarā guṇā ke gāh. Sunī▫ai sekh pīr pātisāh.

ਸੁਣਿਐ ਅਧੀ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥
Sunī▫ai andhe pāvahi rāhu. Sunī▫ai hāth hovai asgāhu.

¹ Guru Nanak says in Sidh Gostt: ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥ ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

Gurmukh nām dān isnān. Gurmukh lāgai sahj ḫhi▫ān.

(**Gurmukh-i**) one who follows the guru's guidance, lives by (**naam-u**) Divine virtues and commands, s/he (**daan-u = charity**) shares with others and (**isnaan-u**) bathes in, i.e. purifies the self, with Naam.

By following the guru's teachings (**dhiaan-u**) attention (**laagai**) remains fixed on Naam (**sahj-i**) with poise. M: 1, p 942.

*It is (**suniai**) listening to the guru to understand Naam/Divine virtues and commands that –*

*One is able to (**gaah**) go through (**saraa**) oceans of (**gunaa**) virtues, i.e. get awareness of hard to obtain virtues.*

*One gets awareness that (**seykh**) Sheikhs – Muslim person holding spiritual and temporal authority, (**peer**) preceptors and (**paatsaah**) emperors are subject to Divine commands.*

*(Andhey) blind persons (**paavah-i**) find (**raah-u**) the path, i.e. ignorant persons are enlightened on how to lead life.*

*(Asgaah-u) bottomless ocean (**hovai**) comes in (**haath**) hand, i.e. one is able get across/overcome the world ocean of temptations and unite with the Almighty.*

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥
Nānak bhagtā sadā vigās. Suni▫ai dūkh pāp kā nās. ||11||

*Says Guru Nanak: (**Bhagta**) the devotees are (**sadaa**) ever (**vigaas-u = bloom**) joyful;*

*Because (**dookh**) faults and (**paap**) transgressions (**naas-u = destruction**) end (**suniai**) by listening to, and keeping Naam in mind; there then is no fear, apprehension of consequences or sense of guilt. 11.*

As may be seen, listening – obtaining awareness/knowledge brings happiness. This is restated in Paurri 36 after describing Giaan Khandd, the realm of knowledge in Paurri 35 thus:

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥
Gi▫ān khand mēh gi▫ān parchand. Tithai nād binod kod anand.

*Knowledge reigns supreme in the realm of learning;
One enjoys the celestial music and great bliss. Paurri 36.*

This confirms the underlying message of Pauris 8-11 given above, because listening is learning.

The Guru has thus introduced the principle that awareness of Naam is necessary in order to avoid the pitfalls that we face in life all the time. One who does that leads a life in bliss¹.

Suniai/listening needs to be followed by compliance. It is significant that Paurris 12-15 which are on compliance/obedience follow Paurris 8-11 which are about listening or learning.

Preface to Paurris 12-15 (Ma'nney/Ma'nnai)

In Japji, the subject of Manney/Mannai i.e. believing and obeying is dealt with at three places; in Paurris (stanzas) 12-15, in Paurri 36 (Saram khandd) and the Slok (epilogue).

The last two lines of each of Paurris 12-15 end with and convey this underlying message:

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨੀਂ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥
Aisā nām nirajan ho▫e. Je ko man jāṇai man ko▫e. ||12||

(*Aisa*) such is (*niranjan-u = unstained*) the purifying Naam; only (*jey*) if (*ko*) someone (*mann-i*) obeys; (*koej*) some rare person truly obeys and (*jaanai = knows*) experiences that – freedom from influence of temptations - (*man-i*) in mind.

Out of these four Paurris, Paurri 12 is about the state attained by ਮਨੈ/Ma'nney i.e. obedience, while Paurris 13-15 describe what is achieved by one who ਮਨੈ/Mannai, i.e. obeys.

Paurri 12

ਮਨੈ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛਤਾਇ ॥
Manne kī gaṭ kahī na jā▫e. Je ko kahai pichẖhai pachẖutā▫e.

¹ ਨਾਮੁ ਸੁਣੀਐ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ ॥ਨਾਮੁ ਸਲਾਹੇ ਸਦਾ ਸਦਾ ਨਾਮੇ ਮਹਲੁ ਪਾਈ ॥੪॥

Nām suṇīai nām mannīai nāme vadiāī. Nām salāhe sadā sadā nāme mahal pāī. ||4||
We should (*suniai*) listen to and (*manniai*) obey Naam; one obtains (*vadiaaee*) glory (*naamey*) by obedience to Naam.

One who (*sadaa sadaa*) forever (*salaahay*) praises and lives by Naam, s/he (*paaee = finds*) gets to (*mahal-u = palace*) the Almighty (*naamey*) through living by Naam. 4. M: 3, p 426.

(Gat-i = state) the state of – freedom from temptations that is attained by (**manney**) obeying Naam (**na jaaey**) cannot be (**kahee**) told – it can only be experienced.

(Jey) if (ko) someone (kahai) says – that s/he knows – then s/he (pachhutaaey) repents (pichhai) later¹.

Message: There are people who claim have clean minds free of vices so they need not worry about Naam. They act by ego/self-will, go astray, suffer and then realise their folly.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮਨੋ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥
Kāgadि kalam na likhaṇhār. Manne kā bahi karan vīchār.

*There is no (**likhahaar-u**) writer and no (**kalam**) pen capable of writing (**kaagad-i**) on paper, i.e. this state cannot be learnt from books.*

*The seekers (**bah-i**) sit together and (**karan-i = do, veechaar-u = reflection**) exchange their experiences.*

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੇ ਮੰਨੈ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥
Aisā nām nirajan ho▫e. Je ko man jāṇai man ko▫e. ||12||

*(Aisa) such is (**niranjan-u = unstained**) the purifying Naam; only (**jey**) if (**ko**) someone (**mann-i**) obeys; but (**koeiy**) some rare person truly obeys and (**jaanai = knows**) experiences that – freedom from influence of temptations - (**man-i**) in mind. 12.*

¹ Paurri 36 which deals with *Saram Khand*, the realm of endeavour/obedience, uses almost the same words as in Paurris 12 to describe this as molding the self:

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤ ਅਨੂਪੁ ॥
ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੇ ਕਰੈ ਪਿਛੈ ਪਛਤਾਇ ॥
Saram khand kī bañi rūp. Tithai għarraq għarri ai bahu t-anūp.
Tā kī▫ā galā kathī▫ā nā jāhi. Je ko kahai pichhai pachhutā▫e.

(Baani/bantar) construction/state of (**khandd**) the realm of (**saram**) effort/obedience is (**roop-u**) good looks.

(Tithai) there the mind (**gharreeai**) is shaped with (**ghaarrat-i = carving**) shape of (**bahut-u**) very (**anoop-u**) incomparable beauty (**gharreeai**) is carved, i.e. the mind is different from ordinary minds which succumb to temptations/other ideas, i.e. the most sublime state of freedom from temptations is attained.

(Galaa = things) the experience (**ki**) of (**ta**) that mind (**na jaaey**) cannot be (**katheea**) stated; (**jey**) if (**ko**) someone (**kahai = says**) describes, s/he (**pachhutaaey**) repents (**pichhai**) later.

Paurri 13

ਮਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥
 ਮਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮਨੈ ਜਮ ਕੈ ਸਾਬਿ ਨ ਜਾਇ ॥
 Mannai surat hovai man budh. Mannai sagal bhavaṇ kī sudh.
 Mannai muhi chotā nā khā▫e. Mannai jam kai sāth na jā▫e.

Translation of the above lines available on internet is as follows.

“By truly believing in the Lord's Name Divine comprehension enters man's mind and understanding. By truly believing in God's Name the Knowledge of all the spheres is acquired. The worshipper of God suffers not blows on his face. Through inner belief in the Lord's Name man goes not with death's minister”.

It may be noticed that the first two lines in the above translation mention acquiring the understanding, while the latter two indicate achievement. And both are by on Ma'nnai – by obedience. The first two lines should also indicate achievement by compliance.

This dichotomy is removed by understanding Paurri 36 which describes Saram Khandd the realm of endeavour/action¹. It is about action/obedience at both places and should show results and experience. Interpretation of Paurri 13 and Paurri 36 should accord. The first two lines of Paurri 13 may therefore be interpreted thus:

ਮਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥
 ਮਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮਨੈ ਜਮ ਕੈ ਸਾਬਿ ਨ ਜਾਇ ॥
 Mannai surat hovai man budh. Mannai sagal bhavaṇ kī sudh.
 Mannai muhi chotā nā khā▫e. Mannai jam kai sāth na jā▫e.

By believing/obedience -

¹ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥
 Tithai gharī▫ai surat mat man budh. Tithai gharī▫ai surā sidhā kī sudh. ||36||

(**Tithai**) there the mind (**surat-i**) consciousness, (**mat-i**) thinking faculty (**man-i**) of the mind and (**budh-i**) intellect (**gharreeai**) are carved/shaped.

(**Tithai**) there (**sudh-i**) awareness of (**suraa**) gods and (**sidhaa**) accomplished saints, - of those who experience God's presence -, (**gharreeai**) is transformed. 36.

(***Surat-i***) consciousness and (***budh-i***) understanding (***man-i***) of the mind (***hovai = happens***) becomes, i.e. is transformed and one does not stray.

(***Sudh-i***) awareness – that God is present – in (***sagal***) all (***bhavan***) places is obtained and Naam/Divine commands.

One – commits no transgressions and thus - does not (***khaaey = eat/bear***) receive (***chotta***) hits (***muh-i***) on the face, i.e. is not subjected to indignities as a result.

One who (***ma'nnai***) obeys Naam does not (***jaaey***) go (***saath-i***) with, i.e. is not sent for rebirth by, (***jam***) Divine justice – but honourably unites with the Almighty.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੀਨੁ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

Aisā nām niranjjan ho▫e. Je ko man jā▫ai man ko▫e. ||13||

(***Aisa***) such is (***niranjan-u = unstained***) the purifying Naam; only (***je***) if (***ko***) someone (***mann-i***) obeys; but (***koe***) some rare person truly obeys and (***jaanai = knows***) experiences that – freedom from influence of temptations - (***man-i***) in mind. 13.

Paurri 14

ਮਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ ਮਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥

ਮਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ ਮਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

Mannai mārag thāk na pā▫e. Mannai pa▫ si▫o targat jā▫e.

Mannai mag na chalai panth. Mannai dharam setī san▫bandh.

One who obeys Naam:

(***Paaey = receive***) faces no obstacles (***maarag-i***) on path to God, i.e. the obstacle of Haumai/ego is given up.

S/he (***jaaey***) goes to, and (***pargatt-u = manifest***) received by, God (***siau***) with (***pat-i***) honour;

Does not to (***chalai***) walk on any other (***mag-u = path, panth-u = path***) path, - than obedience to Naam; s/he does not follow or copy others.

For, s/he has (***sanbandh-u = relationship***) connection (***dharam***) dutifulness, i.e. has Naam in mind and other ideas driven away.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੀਨੁ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

Aisā nām niranjjan ho▫e. Je ko man jā▫ai man ko▫e. ||14||

(*Aisa*) such is (**niranjan-u = unstained**) the purifying Naam; only (**jey**) if (**ko**) someone (**mann-i**) obeys; but (**koeyp**) some rare person truly obeys and (**jaanai = knows**) experiences that – freedom from influence of temptations - (**man-i**) in mind. 14.

Paurri 15

ਮਨੈ ਪਾਵਹਿ ਮੇਖੁ ਦੁਆਰੁ ॥ ਮਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

ਮਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ ਮਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

Mannai pāvahi mokhdu▫ār. Mannai parvārai sādhār.

Mannai tarai tāre gur sikh. Mannai Nānak bhavahai na bhikh.

(**Mannai**) by obedience, one -

(**paavah-i**) gets (**mokh-u**) emancipation, i.e. liberation from being born, and entry to (**duaar-u = gate**) the Divine abode/union with the Almighty.

And is (**saadhaar-u**) good support (**parvaarai**) for the family, i.e. one who truly obeys the Almighty, his/her family follows his/her footsteps in life and also find God.

Such a person is (**gur-u**) the guru who (**tarai = swims**) gets across the world-ocean and (**taarai**) ferries (**sikh**) the disciples with him.

S/he is focused on obedience of the One Almighty and does not (**bhavah-i**) wander seeking (**bhikh**) alms, i.e. looking elsewhere, says Guru Nanak.

Note: Paurri 4 said “Nadri mokh-u duaar-u” liberation from temptations and entry to God’s abode is obtained with Divine grace. Now Paurri 15 says “mannai paavai mokh-u duaar-u” it is by obedience that the above is obtained. So union with the Almighty, and liberation from cycles of births and deaths after death, is obtained by Divine grace - which in turn is received by obedience to the Almighty.

ਐਸਾ ਨਾਮੁ ਨਿਰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨੀ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

Aisā nām nirjan ho▫e. Je ko man jānai man ko▫e. ||15||

(*Aisa*) such is (**niranjan-u = unstained**) the purifying Naam; only (**jey**) if (**ko**) someone (**mann-i**) obeys; but (**koeyp**) some rare person truly obeys and (**jaanai = knows**) experiences that – freedom from influence of temptations - (**man-i**) in mind. 15.

Preface to Pauris 16 to 19

Paurris 16 to 19 describe the process of creation, and its diversity. All components of creation exist and function together in harmony according to cosmic laws which are unchanging. Paurri 16 may be divided into three parts.

Paurri 16 Part 1

The first starts with the term ਪੰਚ ਪਰਵਾਣ meaning the Panch are accepted/approved by the Almighty. In South Asia, the term ‘Panch’ is used for a member/members of a village council called Panchayat shows recognition as leaders. It has been variously interpreted as follows in context of Paurri 16 as follows:

1. Panch also means the count of five. Those who practice the five things mentioned earlier in Japji Sahib: Hukam rajaee chalna – are happy with Divine will, Gaaveeai – sing/praise God, suniaa – listen to Naam, Ma’nniaa = obey Naam, Rakheeai bhaau – keep Naam lovingly in mind – Bhai Vir Singh Ji.
2. Those who remain absorbed in God; they become leaders – Prof Sahib Singh.
3. Those above Parpanch/machinations of the world – Giaani Harbans Singh.
4. The chosen ones – Dr Sant Singh Khalsa.
5. The elect – Bhai Manmohan Singh.

The term Panch is elucidated in in Paurri 35 below¹. It applies to those who are approved based on evaluation of deeds, i.e. those who live by Naam/Divine commands.

¹ Paurri 35 says: ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ Karmī karmī ho▫e vichār. Sachā āp sachā darbār.

(**Karmi karmi**) *deeds of all creatures (hoey = is done, veechaar-u = consideration)* are considered. (**Aap-i = self**) the Creator is (**sachaa = true**) just and the Divine (**darbaar-u**) court is (**sachaa**) just, i.e. everyone’s deeds are evaluated without prejudice, in other words everything happens logically and naturally.

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣ ॥ Tithai sohan panch parvāṇ. Nadrī karam pavai nīsāṇ.

(**Tithai**) there, in Divine court (**panch**) those who live by Divine commands (**sohan-i = look good**) are glorified and (**parvaan-u**) accepted for union by the Creator.

(**Neesaan-u**) the sign of acceptance (**pavai = is put**) is marked on them (**nadri karam-i**) by Divine grace.

So the Panch are those who act by Divine virtues and commands.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨ ॥

Panch parvān panch pardhān. Panch parvān panch pardhān.

*The Panch, those who act by Divine commands, are (**parvaan**) accepted/approved of by people; a Panch becomes (**pardhaan-u = president**) a leader, i.e. receives recognition in the world. (**Panchey**) the Panch – those who conform to Naam, do not transgress and - (**paavah-i**) receive (**maan-u**) honour (**dargah-i**) in Divine court, i.e. are honourable led to God's presence.*

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨ ॥ ਪੰਚਾ ਕਾ ਗੁਰੂ ਏਕੁ ਧਿਆਨ ॥

Panche pāvahi dargahi mān. Panche sohahi dar rājān.

*The Panch (**sohah-i = look good**) are glorified (**dar-i**) in court (**raajaan-u = king**) of the Sovereign Almighty – by way of acceptance for union with the Creator.*

*The Panch are those who fix (**eyk-u = one**) single-minded (**dhiaan-u**) attention on teachings of (**gur-u**) the guru – who teaches to comply with Naam/Divine commands.*

Paurri 16 Part 2

ਜੇ ਕੇ ਕਰੈ ਕਰੈ ਵੀਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

Je ko kahai karai vīchār. Karte kai karnai nāhī sumār.

*(**Jey**) if (**ko**) someone (**kahai**) says that s/he knows the Creator's powers, then s/he (**karai = does, veechaar-u = reflection**) should reflect and s/he would realize that (**sumaar-u**) estimation/measure of (**karnai = doings**) creation (**kai**) of (**kartey**) the Creator is (**naahi**) not possible.*

This is how. There is an old Indian belief that the earth is supported by a white bull. Similarly, the Greek believe that the heavens are supported by Atlas. Guru Nanak takes note of this and says that the bull is a myth; the earth and other planets are held in space according to cosmic laws - like the string controls beads of a rosary - which are faithfully obeyed by all.

ਪੌਲ ਧਰਮੁ ਦਾਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਬਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
 D̄houl d̄haram da▫i▫ā kā pūt. Santokh thāp rakhi▫ā jin sūt.

*The metaphoric (**dhoul-u**) white bull represents (**dharam-u**) the Divine law (**poot-u**) son (**ka**) of (**daiaa**) compassion, i.e. the Creator is kind to support the planets in space, by making cosmic laws (**jin-i**) which (**rakhiaa**) keep every component of creation (**santokh-u = contented**) obediently remains (**soot-i = by the thread – like that in a rosary**) in allotted position.*

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
 Je ko bujhai hovai sachīār. Dhavlai upar ketā bhār.

*(Jey) if someone (**bujhai**) understands and (**hovai = is, sachiaar-u = is truthful**) knows the truth.*

*Then s/he should tell (**keyta**) how much (**bhaar-u**) load can there be (**upar-i**) on (**dhavlai**) the bull, i.e. how much weight a bull can bear?*

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
 Dhartī hor parai hor hor. Tis te bhār talai kavaṇ jor.

*Also, there are (**dharti = earth**) planets (**parai**) beyond (**dharti**) the earth and (**hor-u**) further away from the earth and (**hor-u**) farther away.*

*(Kavan-u) what is (**jor-u = strength**) the support (**talai**) under (**tis**) their (**bhaar-u**) load/weight.*

These two verses have also been interpreted to say that if the bull supports the earth, it must itself be supported by something and that by another something. What are those supports? Either way the concept of the bull supporting the earth is hard to explain. Further -

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥
 Jī▫a jāt rangā ke nāv. Sabhnā likhi▫ā vurī kalām.

*There are (**jeea**) creatures (**key**) of numerous (**jaat-i**) types, (**rangaa**) hues and (**naav**) names/attributes/roles. The Creator's (**kalaam**) pen*

(**vurri**) moved and (**likhiaa = written**) wrote/allotted roles/made the laws for the role of (**sabhna = all**) each of them¹.

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
 Ěhu lekhā likh jānai ko▫e. Lekhā likhi▫ā ketā ho▫e.

If (**koey**) someone (**jaanai**) knows how to (**likh-i**) write (**leykha = writing**) laws; then (**keyta**) how much (**leykha**) writing there (**hoey**) will be, i.e. no one knows expanse/roles laws of the entire creation.

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥
 Ketā tāṇ su▫ālihu rūp. Ketī dāt jānai kouṇ kūt.

(**Keyta**) how vast (**taan-u**) powers/domain of the Creator are, and how (**suaalih-u**) beautiful (**roop-u = form**) the creation is; who can know about all this?

(**Keyti**) how many (**daat-i**) benedictions the Creator has bestowed, i.e. what all the Creator has provided in the form of food, fruits, air, water, milk, day, night etc. (**Koun-u**) who (**jaanai**) knows (**koot-u = estimation**) the amount of all these.

These are difficult to fathom.

Note: Probably taking note of the process of creation given in the Old Testament, the common scripture of the Jews, Christians and Muslims, which says God created the earth, its sky and what exists on them, in six days, Guru Nanak says:

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
 Kitā pasā▫o eko kavā▫o. Tis te ho▫e lakh dari▫ā▫o.

The Creator (**keeta = made, pasaaau = expansion**) from a core with (**eyko**) with one (**kuvaau**) command.

Lakhs of (**dareeaau**) streams/branches (**hoey = happened**) flowed (**tey**) from (**tis**) that².

¹ This is stated again in Paurri 19 as “jeyta keeta teyta teyta naau” all those created have commands/laws for them; and Paurri 34 “Tis vich-u jeea jugat-i key rang; tin key naam aneyk anant” the world has creatures of different types and hues to whom numerous orders/laws apply.

² This is verified by the fifth Guru thus:

Note: The above statement was made by Guru Nanak in the fifteen or early in sixteenth century. The Big Bang theory enunciated by Georges Lemaitre in 1927 and Edwin Hubble in 1929 is on the same lines.

Paurri 16 Part 3, and Paurris 17-19

ਕਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
Kuḍrat̑ kavaṇ kahā vīchār.

(*Kavan*) what (**veechaar-u**) view can I (**kahaa = say**) express on Your (**kaudrat-i**) powers, o Creator.

Note: It would have been noticed that Paurri 16 has mentioned the greatness and infinite nature of the Creator and the creation saying these are beyond human estimate/comprehension. These are elaborated in succeeding Paurris as follows:

1. Paurris 16, 17, 19. **Kudrat-i kavan kahaa** veechaar – the Creator's powers cannot be stated; we should simply submit to the Master.
2. Paurri 16. **Kartey key kai karnai naahi sumhaar** – doings/powers of the Creator cannot be estimated.
3. Paurri 17. **Asankh Jap** – countless people focus on their duties with God in mind.
4. Paurri 18. **Asankh moorakh** - Countless people ignore God and act by self-will and commit transgressions.
5. Paurri 19. **Asankh Naav**. There are countless attributes and cosmic laws of the Creator. There are Naam/laws for all; none is beyond Naam.
6. Paurri 20. It is **Hukmi aavhu jaahu**/by Divine commands that souls remain in cycles of births and deaths based on the principle of asy one sows so one reaps.

ਵਣੁ ਤ੍ਰਿਵਣੁ ਤ੍ਰਿਭਵਣੁ ਪਾਣੀ ॥ ਚਾਰਿ ਬੇਦ ਚਾਰੇ ਖਾਣੀ ॥ ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਅਾ ॥ ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਰੋਅਾ ॥੧॥
van̑ ṭarin̑ ṭaribhavan̑ pāṇī. Chāȓ bed̑ chāre khāṇī. Khānd̑ dīp sabh̑ lo▫ā. Ék kavāvai te sabh̑ ho▫ā. ||1||

(*Van-u*) every plant, (**trin-u**) grass, (**tribhavan**) three regions – water, land, space – and (**paanee**) water; (**chaar-i**) four (**beyd**) Vedas and (**chaarey**) all four (**khaanee**) ways of life-creation – from egg, womb, perspiration and soil.

(**Khandd**) parts of the universe, (**deep**) islands and (**sabh-i**) all (**loaa = worlds**) continents; (**sabh-i**) all (**hoaa**) were created (**tey**) with (**eyk**) one (**kavaavai**) command of the Creator. 1.

7. Paurri 21. **Teerath tap.** Do not argue on the time of creation.
8. Paurri 22. **Paataala paataal.** Planets in the universe are beyond count.
9. Paurri 23. **Saalaahi Saalah-i.** The devotees praise the praiseworthy Supreme Being but do not get to know even a bit about virtues and powers of the Almighty.
10. Paurri 24. **Ant Na Siphti.** There is no limit to virtues and powers of the Almighty. Naam/Divine laws apply to the highest.
11. Paurri 25. **Bahuta Karam.** There is no limit to Divine benedictions or those seeking them. The Almighty gives but expects nothing in return.
12. Paurri 26. **Amul Gun.** Divine virtues and commands are priceless as are those who practice them. People try to know the Creator but they cannot.
13. Paurri 27. **So dar-u.** All components of the creation function in harmony. The Almighty is the Master above all and must be obeyed.

Paurri 17

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥
Asaṅkh̑ jap asaṅkh̑ bhā▫o. Asaṅkh̑ pūjā asaṅkh̑ tap tā▫o.

(**Asankh**) countless persons engage in Your (**jap**) remembrance/obedience; (**asankh**) countless persons (**bhaau**) love/obey You.

People engage in (**asankh**) countless ways of (**pooja**) worship; and countless in (**tap**) austerities and (**taau = heat**) penances, i.e. carrying out duties/obeying Divine commands unmindful of hardships involved.

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥
Asaṅkh̑ garanth mukh̑ ved pāth. Asaṅkh̑ jog man rahahi udās.

Countless people do (**paatth**) reading of (**granth**) scriptures and (**veyd**) Vedas (**mukh-i** = **from mouth**) from memory.

Countless (**jog**) yogis (**rahah-i**) remain (**udaas**) withdrawn/unattached (**man-i**) in mind – from worldly activities.

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥
Asaṅkh̑ bhagat guṇ gi▫ān vīchār. Asaṅkh̑ satī asaṅkh̑ dātār.

*Countless (**bhagat**) devotees (**veechar**) contemplate (**giaan**) knowledge of (**gun**) Divine virtues – and cultivate them. (**Asankh**) countless (**satee**) live truthfully, and countless (**daataar**) give in charity¹.*

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ ਅਸੰਖ ਮੌਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥
Asaṅkh sūr muh bhakh sār. Asaṅkh mon liv lā▫e tār.

*Countless (**soor**) warriors (**bhakh** = **eat**) receive hits of (**saar** = **iron**) weapons on (**muh**) face, i.e. take attacks of enemy weapons head on. Countless (**mon-i**) silent sages (**laaey**) maintain (**taar**) continuous (**liv**) attention within.*

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Kudrat kavaṇ kahā vīchār. vāri▫ā na jāvā ek vār.

*(Kavan) what (**veechar-u**) view can I (**kahaa** = **say**) express on Your (**kaudrat-i**) powers; and not (**jaava** = **be**, **vaariaa** = **sacrifice**) submit (**eyk** = **one**, **vaar** = **time**) once for all, i.e. I place myself in Divine care and obedience with no questions asked, o Creator*

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥
Jo tuḍh bhāvai sā▫ī bhalī kār. Tū sadā salāmat nirankār. ||17||

*(Jo) whatever (**bhaavai**) pleases (**tudh-u**) You, (**saaee**) that is (**kaar**) action is (**bhalee**) good.
And (**too**) you are (**sadaa**) ever (**salaamat-i** = **imperishable**) present and unchanging. 17.*

¹ All the above ways are adopted with love for the Almighty. The fifth Guru says:
ਸਭਹੂ ਕੋ ਰਸੁ ਹਰਿ ਹੋ ॥੧॥ ਰਹਾਉ ॥ Sabhū ko ras har ho. ||1|| rahā▫o.

*(Sabhahu) all the following methods of worship (**ras-u** = **relish**) experience (**har-i**) the Almighty.*
1. *Pause and contemplate.*

ਕਾਹੂ ਜੋਗ ਕਾਹੂ ਭੋਗ ਕਾਹੂ ਗਿਆਨ ਕਾਹੂ ਧਿਆਨ ॥ ਕਾਹੂ ਹੋ ਡੰਡ ਧਰਿ ਹੋ ॥੧॥ Kāhū jog kāhū bhog kāhū gi▫ān kāhū dhi▫ān. Kāhū ho dand dhar ho. ||1||

*(Kaahu) some do it through (**jog**) Yoga, for some it is by (**bhog**) making offerings of food; some do it through (**giaan**) acquiring knowledge of the scriptures and others through (**dhaan**) meditation. Some – the yogis - wander (**ddandd dhar-i**) with staff in hand. 1.*

Paurri 18

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੇਰ ਹਰਾਮਖੋਰ ॥ ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥
 Asa'ṅkha mūrakhā andhā ghor. Asa'ṅkha chor harāmkhōr. Asa'ṅkha amar kar jāhi jor.

(Asankh) countless persons (**moorakh = foolish**) act in (**ghor = intense**) total (**andh = blindness**) ignorance.

Countless people are (**chor**) thieves and (**haraamkhor = eating forbidden food**) take un-deserved advantages/misappropriate.
 Countless people in authority/power (**kar-i jaah-i**) impose their (**amar**) orders with (**jor**) force.

ਅਸੰਖ ਗਲਵਦ ਹਤਿਆ ਕਮਾਹਿ ॥ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ ਅਸੰਖ ਕੁਝਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥
 Asa'ṅkha galvadhā hatiāā kamāhi. Asa'ṅkha pāpī pāp kar jāhi. Asa'ṅkha kūriāār kūre firāhi.

Countless (**galvaddh = cut throats**) killers (**kamaah-i**) commit (**hatiaa**) murders.

Countless (**paapi**) transgressors (**kar-i jaah-i**) keep committing (**paap-u**) transgression – it becomes their nature.

Countless pretenders (**koorrhaar**) live by falsehood and (**phiraah-i**) go about as (**koorreay = false**) impostors.

ਅਸੰਖ ਮਲੇਛ ਮਲ੍ਹ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥
 Asa'ṅkha malechhā mal bhakha khāhi. Asa'ṅkha nindak sir karahi bhār.

Countless (**maleychh = outcasts**) people with evil minds (**bhakh-i khaah-i = eat**) consume (**mal-u**) dirt i.e. receive illegal gratification/bribes. They take what is not theirs¹.

Countless (**nindak**) slanderers indulge in slander and thus (**karah-i = do**) put (**bhaar-u**) the load (**sir-i**) on their heads, i.e. face consequences

¹ Guru Nanak says: ਮ: ੭ ॥ ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥
 Mēhlā 1. Hak parāiā nānkhā us sūar us gāe. Gur pīr hāmā tā murdār na khāe.

*Slok/prologue of the first Guru: Appropriating what belongs to others is like (**sooar**) swine meat for (**us = that**) the Muslim and (**gaaey**) cow's meat for (**us = that**) the Hindu which are forbidden. The Hindu's guru and the Muslim's (**pir**) guru support (**ta**) only then (**ja**) if (**na khaaey**) do not eat the meat of dead animal which is forbidden) do not receive illegal gratification or misappropriation.*

of the fault of those they slander – rather than be able to harm others, they get a bad name in the world and are dealt with by Divine justice.

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Nānak nīch̄ kahai vīchār. vāri▫ā na jāvā ek vār.

(**Neech-u**) lowly Nanak (**kahai = says**) has expressed this (**veechaar-u**) thought and says.

*One says such things but why don't I (**jaava = be, vaariaa = sacrifice**) submit myself (**eyk = one, vaar = time**) once for all, i.e. I place myself in Divine care and obedience with no questions asked, o Creator*

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥
Jo tudh̄ bhāvai sā▫ī bhali kār. Tū sadā salāmat nirankār. ||18||

(**Jo**) whatever (**bhaavai**) pleases (**tudh-u**) You, (**saaee**) that is (**kaar**) action is (**bhalee**) good.

And (**too**) you are (**sadaa**) ever (**salaamat-i = imperishable**) present and unchanging. 18.

As may be noted the verse ‘Kudrat kavan kaha veechaar’ in Pauris 16, 17 and 19 has been replaced by ‘Nanak Neech kahai veechaar’ in Pauri 18. Calling himself lowly, Guru Nanak has used this to say in humility that he has just mentioned negative attributes and is not criticizing any one.

Paurri 19.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਬਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥
Asaŉkh̄ nāv asaŉkh̄ thāv. Agamm agamm asaŉkh̄ lo▫a. Asaŉkh̄ kēhahi sir bhār ho▫e.

*The Creator has (**asankh**) countless (**naav = names**) attributes and is present at (**asankh**) countless (**thaav**) places, i.e. is all-pervasive. There are countless (**loa/lok**) planets (**agamm**) beyond reach (**agamm**) farther and farther where the Creator is present – and cosmic laws apply. But (**kahah-i**) calling them (**asankh**) countless (**hoey**) puts (**bhaar-u**) load (**sir-i**) on the head, i.e. trying to count the countless shows ego.*

Note: The next four verses use the term ਅਖਰੀ Akhri meaning with words/writing – as ordained. The verse following them says “jin-i ih likhey

tis-u sir-i naah-i” meaning they do not apply to the One who wrote them. So these are commands or motivation from within.

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣੀ ॥ ਅਖਰਾ
ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣੀ ॥

Akhrī nām akhrī sālāh. Akhrī gi▫ān gīt gun gāh. Akhrī likhan̄ bolaṇ bāṇ. Akhrā sir sanjog vakhān̄.

*The creatures act as the Creator directs; the creatures obey (**naam-u**) Naam/Divine commands (**akhri** = **by words/writing**) with Divine directions, i.e. when motivated from within; they (**saalaah**) praise and emulate Divine virtues when motivated from within.*

*It is with (**akhri**) Divine directions/motivation that they obtain (**giaan**) awareness and (**gaah**) sing (**geet**) songs praising (**gun**) Divine virtues. (**Likhan-u**) writing, (**bolan-u**) speaking and (**baan-i/bantar**) imbibing is (**akhri**) by Divine motivation.*

*(sanjog-u) union with the Almighty occurs with the Almighty (**vakhaan-i** = **says**) passing (**akhraa**) commands (**sir-i** = **on the head**) for everyone.*

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
Jin ehi likhe tis sir nāhi. Jiv furmā▫e tiv tiv pāhi.

*But these orders are not applicable to (**tis-u** = **that**) the Creator (**jin-i**) who (**likhey**) writes them; (**jiv**) as the Creator (**phurmaaey**) ordains the creatures (**paah-i**) receive (**tiv tiv**) likewise, i.e. it is Divine law that one reaps what one sows.*

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥
Jetā kitā tetā nā▫o. viṇ nāvai nāhī ko thā▫o.

*(**Jeyta** = **as much**) all those (**keetaa**) created (**teyta** = **that much**) all them have (**naau**) commands/cosmic laws, i.e. every-one/thing is subject to Divine laws applicable to them.*

*There is (**naahi ko** = **not any**) no (**thaau** = **place**) entity (**vin-u**) without (**naavai**) Naam/Divine law applicable.*

But what are all those places, what all comprises the universe? There is no complete answer possible for this since the expanse of creation is beyond human comprehension. We must acknowledge this and say:

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Kudrat̑ kavaṇ kahā vīchār. vāri▫ā na jāvā ek vār.

(Kavan) what (veechhaar-u) view can I (kahaa = say) express on Your (kaudrat-i) powers; and not (jaava = be, vaariaa = sacrifice) submit (eyk = one, vaar = time) once for all, i.e. I place myself in Divine care and obedience with no questions asked, o Creator

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥
Jo tudh̑ bhāvai sā▫ī bhalī kār. Tū sadā salāmat̑ nirankār. ||19||

*(Jo) whatever (bhaavai) pleases (tudh-u) You, (saaee) that is (kaar) action is (bhalee) good.
And (too) you are (sadaa) ever (salaamat-i = imperishable) present and unchanging. 19.*

Paurri 20.

Note: The body and clothes keep getting dirty day and night and need to be washed regularly. Similarly base thoughts, sensual observations and actions defile the mind; they are removed by keeping Naam in mind all the time.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ ॥ ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ
ਧੋਇ ॥

Bharī▫ai hath pair tan deh. Pāṇī dhoṭai utras
khēh. Mūt palītī kapaṛ ho▫e. De sābūn la▫īai oh dho▫e.

*(Tan-u) the body or a part of (deyh) the body like (hath-u) hand and (pair-u) foot (bhareeai) becomes dirty (dhotai) washing with (paani) water (utras-u) removes (kheyh) the dirt.
When (kaparr-u) a garment (hoeiy) becomes soiled with (moot) urine or (paleeti) with faeces; it is (laeeai dhoey) washed (dey) with water and (saaboon-u) soap.*

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗ ॥
Bharī▫ai mat̑ pāpā kai sang. Oh dhopai nāvai kai rang.

Similarly, (mat-i) the mind keeps getting (bhareeai) defiled (kai = of, sang-i = company) with carnal thoughts and actions. (Oh-u) that (dhopai = washed) is cleansed (rang-i = being imbued) with reminder and obedience (naavai) to Naam/Divine commands.

Note: The above is achieved by focused Nitnem the daily practice prescribed for the Sikh. The Baanis or compositions prescribed to be read and contemplated contain the instructions to follow; reading/reflecting as part of Nitnem have been selected by the fifth Guru and given on pages 1-13, and 1429 of Sri Guru Granth Sahib before raga-wise compositions start. Baanis of the tenth Guru have been added later as part of Sikh Rahat Maryada, the Sikh code.

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ
ਆਵਹੁ ਜਾਹੁ ॥ ੨੦॥

Punnī pāpī ākhāṇ nāhi. Kar kar karnā likh lai jāhu. Āpe bij āpe hī khāhu. Nānak hukmī āvhu jāhu. ||20||

Being (punni) one doing good deeds or being (paapi) a transgressor is not by how one (aakhan-u) is called by self or others; it is (kar-i kar-i karnaa = acting – thrice) by thoughts, words and deeds – by what is (likh-i) written on the mind/soul and (lai jaah-u) taken to the hereafter by the soul – where it has to account for them to Divine justice and face consequences.

Consequences are experienced based on the principle that what (aapey = self) one (beejai) sows, (hi) only s/he (aapey) him/her-self (khaah-u = eats) gets/faces the consequences.

One who transgresses, (aavhu = comes) is born and (jaah-u = goes) dies, (hukmi = by orders) as Divine-ordained, says Guru Nanak. 20.

Preface to Paurris 21-23

Emphasis is on deeds as rituals are of no help in this regard. Paurri 6 had talked of rituals like ceremonial baths at pilgrimage centres and said that the test is whether God is pleased. Actions of “Suniaa mania man-i keeta bhaau” listening, accepting, obeying and loving keeping in mind, in Paurri 5 are reiterated in Paurri 21. Paurris 21 and 22 also ask to refrain from arguments on subjects beyond human awareness. Paurri 21 on the time of creation and 22 on its composition. Paurri 23 emphasises humility.

ਤੀਰਥੁ ਤਪੁ ਦਾਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
 Tirath tap da▫i▫ā dat dān. Je ko pāvai til kā mān.

(**Teerath-u**) pilgrimage, (**tap-u**) self-denial, (**daiaa**) compassion (**dat-u** = given) giving (**daan-u**) charity; (**jey**) if (**ko**) someone does these, s/he (**paavai**) receives (**ka** = of, **til** = **sesame seed/small**) short term (**maan-u**) recognition/fame.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
 Suni▫ā mani▫ā man kitā bhā▫o. Antargat tīrath mal nā▫o.

*One who (**ma'nniaa**) listens, (**ma'nniaa**) obeys and (**keetaa bhaau** = **does with love**) lovingly keeps Naam (**man-i**) in mind – to conform to Naam in all activities; s/he (**naau** = **bathes**) washes off (**mal-i**) the dirt of evil from within (**teerath-i**) at the pilgrimage of (**antargat-i** = **antar** = **inside + gat-i** = **freedom**) inner purification – this is how mind is cleared of other ideas and God/peace experienced within.*

ਸਭਿ ਗੁਣ ਤੇਰੇ ਸੈ ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
 Sabh gun tere mai nāhī ko▫e. viṇ gun kīte bhagat na ho▫e.

*O Almighty, (**sabh-i**) all (**gun-i**) virtues/capabilities are (**teyrey** = **your**) with You; (**mai**) I have (**naahi koeiy** = **not any**) none, i.e. I lack awareness of Divine virtues/powers.
 And (**bhagat-i**) devotion/obedience cannot (**hoeiy**) deveop without You (**keetey**) making me have awareness of (**gun**) Divine virtues/powers¹.*

Note: The message from the above is that awe/respect for someone develops with awareness of qualities/powers of that person. Similarly devotion to God develops with Awareness of Divine virtues and powers.

ਸ਼ਾਸਤਿ ਆਖਿ ਬਾਣੀ ਬਰਮਾਉ ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
 Su▫asat̄ āth bañi barmā▫o. Sat suhāñ sadā man chā▫o.

¹ ਨਾਨਕ ਜਿਨ੍ਹ ਮਨਿ ਭਉ ਤਿਨ੍ਹਾ ਮਨਿ ਭਾਉ ॥੨॥ Nānak jinh man bhao tinhā man bhāo. ||2||

(**Jinh**) those who have (**bhau** = **fear**) respect for the Master (**man-i**) in mind, (**tinha**) they develop (**bhaau**) love for IT and live in obedience to IT's commands, says Guru Nanak. 2. M: 1, p 465

*I (**suast-i** = **glory be to**) adore You for granting (**aath-i**) economic well-being and (**barmaau**) comforting (**baani** = **words**) Divine messages within.*

*I (**sadaa**) forever have (**chaau**) yearning (**man-i**) in mind to have vision of Your (**sat-i**) eternal (**suhaan-u**) love the eternal beauty of You within and in Your creation.*

This Paurri asks people to just obey the Almighty Creator and not get into arguments about when the creation came into being, for none except the Creator knows it, thus:

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
Kavaṇ so velā vakhaṭ kavaṇ kavaṇ thit̄ kavaṇ vār. Kavaṇ sē rutī māhu kavaṇ jit̄ ho▫ā ākār.

(Kavan-u) what was (su) that (veyla = Hindu expression for time, vakhat-u = Muslim expression for time) time part of the day, what (thit-i) day in the lunar cycle and what (vaar-u) day of the week; (kavan-i) in which (ruti) the season, and (maah-u) month of the year (s-i) it was (jit-u) when the creation (hoaa = happened) took (aakaar-u) form, i.e. came into being?

And answers:

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਿਨ ਲੇਖੁ ਕੁਰਾਣੁ ॥
vel na pā▫ī▫ā pandtī jē hovai lekh purān. vakhaṭ na pā▫i▫o kādī▫ā jē likhan lekh kurān.

(Pandti) the Hindu scholars do not (paaeeaa) /find know (veyl/veyla) the time, (j-i) which is (keykh-u) written in (puraan-u) a Purana.

(Kadeeaa/Kaazis) The Muslim scholars do not (paaio) find/know (vakht-u) time (j-i) which (leykh-u = writing) information is (likhan-i) written in (kuraan-u) the Quran.

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥
Thit̄ vār nā jogī jāṇai rut̄ māhu nā ko▫ī. Jā kartā sirthī ka▫o sāje āpe jāṇai so▫ī.

*The Yogi (**na jaanai**) does not know (**thit-i**) the day the lunar cycle or (**vaar-u**) day of the week; (**na koe**) no one knows (**rit-i**) the season or (**maah-u**) the month.*

*(Ja) when (**karta**) the Creator (**sajai**) made (**sirtthi/srishitti**) the universe (**soee = that one**) alone (**jaanai**) knows.*

It may be seen that the terms Veyla and Vakht (**vaqt**) used by the Hindus and Muslims respectively have been employed for ‘time’. Similarly, the lunar phases are given significance by the Yogis and hence that association has been shown. Seasons and months are used by all.

The Paurri continues:

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕ
ਸਿਆਣਾ ॥

Kiv kar ākhā kiv sālāhī ki▫o varnī kiv jāṇā. Nānak ākhaṇ sabh ko ākhai
ik dū ik si▫āṇā.

(Kiv kar-i = how) with what should I (aakhaa) describe, (kiv) which way do I (saalaahi) praise (varni) mention and (kiv) how do I (jaanaaa) know describe the origin of creation and praise the Creator? (Sabh ko) everyone (aakhai) says something (aakhaan-i) for the sake of saying, with (ik) one trying to be (siaanaaa) wiser (doo) than (ik-u) another, i.e. they outdo one another in display of wisdom.

But it is futile:

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥
vadā sāhib vadī nā▫ī kītā jā kā hovai. Nānak je ko āpou jāṇai agai ga▫i▫ā na
sohai. ||21||

(Sahib-u) the Master is (vaddaa) great with (vaddee) supreme (naaee) Naam/authority (ja kaa) whose (keetaa) creation everything (hovai = happens) is, i.e. the Creator alone knows.

(Jey) if (ko) someone (jaanai) considers (aapou) the self – all knowing as the Creator does, s/he does not (sohai = look good) receive honour (agai gaiaa = going forward) in the hereafter – when account of deeds is taken, says Guru Nanak. 21.

Paurri 22

The Guru now refers to the arguments regarding composition of the universe in Hindu and Semitic scriptures.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
Pātālā pātāl lakhā āgāsā āgās. Ὁρਕ Ὁਰਕ bhāl thake ved kahan ik vāt.

*There are lakhs of (**paataala paataal**) lower regions of the earth and lakhs of (**aagaasa agaas**) skies, i.e. there are lakhs of planets with their skies and the lower regions;*

*Those (**bhaal-i**) searching (**orrak**) end/boundary of creation (**orrak**) ultimately (**thakey**) get tired, i.e. give up, (**veyd**) the Vedas say (**kahan-i**) say this with (**ik**) one (**vaat**) voice that efforts to find them do not succeed.*

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥
Sahas aṭhārah kahan katebā asulū ik d̄hāt.

(Kateyba) the Semitic scriptures (**kahan-i**) say there are (**atthaarah**) eighteen (**sahas**) thousand planets but their (**asloo**) source is (**ik-u**) One (**dhaat-u**) Creator.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥ ੨੨॥
Lekhā ho▫e ṫa likī▫ai lekhai ho▫e viṇās. Nānak vadā ākhī▫ai āpe jāṇai āp.
||22||

*However, we can (**likheeay**) write the count only if (**leykha**) count (**hoeay**) is possible; but in this case anyone (**leykhai**) counting (**hoeay = is, vinaas-u**) dies but the count does not end.*

*The Creator is (**aakheeai**) is called (**vaddaa**) great, who (**aapai**) IT-self (**jaanai**) knows (**aap-u**) the self, i.e. about the whole creation, says Guru Nanak. 22.*

Note: Reference to 18000 planets is not found in either of the main Semitic scriptures i.e. the Hebrew Bible, the Christian Bible or the Muslim Quran. It however exists in the Talmud, a record of oral discussions pertaining to the Jewish Law between the Rabbis, the Jewish clergy, and is considered authoritative. It says God flies through 18000 worlds or planets (Talmud - Aveda Zara 3b). Guru Nanak's knowledge of this shows he had interacted with the Jews, although there is no historical record available.

Paurri 23

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ ਨਦੀਆ ਅਤੇ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦ ਨ ਜਾਣੀਅਹਿ ॥
 Sālāhī sālāhi etī surat na pā▫ī▫ā. Nadī▫ā aṭai vāh pavahi samund na jānī▫ahi.

*The devotees (**salaah-i**) praise/obey (**saalaahi**) the praiseworthy instinctively not having (**eyti = this much**) even a bit of (**surat-i**) realization that they are doing it.*

*They get absorbed in the Almighty, like (**nadeeaa**) the rivers and (**vaahu**) streams which keep moving to the sea and (**na jaaneeah-i = are not known**) lose their identity when they (**pawah-i**) enter (**samund-i**) in the sea.*

Note: There is another aspect. Most rivers start from hills encountering rocks on the way and seem turbulent; but when they enter the planes they become calm and steady. Similarly one seeking the Almighty faces obstacles in the form of temptations and restlessness. Perseverance leads to peace and being absorbed in God like the rivers lose their identity on entering the sea.

The grace so obtained is more powerful than anything of material nature:

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੂ ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥
 Samund sāh sultān girhā setī māl dhan. Kīṛī tul na hovnī je tis manhu na visrahi. ||23||

*(**Saah**) kings and (**sultaan**) emperors (**seyti = with**) having dominion as big as (**samund**) the ocean, with mountains of (**maal-u**) possessions and (**dhan-u**) wealth – which cause to forget the Creator -; these persons of high status (**hovni = be**) are not (**tul-i**) equal – in receiving Divine evaluation – to the little (**keerri**) ant (**jey = if, tis-u = that**) by whose (**manhu**) mind the Almighty is not (**veesarah-i**) forgotten. 23.*

In other words humility like the river waters seeking lower levels is the key to acceptance by the Almighty.

Paurri 24

From here on Paurris 24 to 27 show magnificence of the Supreme Being from different angles. Paurri 24 the Creator, the Creator's creation, authority are infinite. Divine commands apply to the highest.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥
Ant na siftī kahaṇ na ant. Ant na karṇai ḫen na ant.

*There is no (**ant-u**) end (**siphti**) to attributes, i.e. virtues and powers, of the Almighty; nor of (**ant-u**) end to count of those who (**kahan-i = say**) praise.*

*There is no (**ant-u**) end to (**karnai = doings**) the creation and to (**deyn-i = giving**) provisions made for the creation.*

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥
Ant na vekhaṇ suṇaṇ na ant. Ant na jāpai ki▫ā man mant.

*There is no (**ant-u**) end (**veykhan-i**) to seeing the expanse of creation; and to (**sunan-i**) hearing description of creation never (**ant-u**) ends. (**Ant-u**) extent of (**kiaa**) what (**mantu/mantav**) intention the Creator has (**man-i**) in mind cannot (**jaapai**) be perceived, i.e. no one knows what is going to happen in future.*

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥
Ant na jāpai kītā ākār. Ant na jāpai pārāvār.

*(Ant-u) extent of (**keeta = made, aakaar-u = form**) the creation cannot (**jaapai**) be perceived/seen.*

*There is no (**paaraavaar-u**) near end or far (**ant-u**) end – the creation is infinite - the earth is round and hence without any end.*

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥
Ant kāraṇ kete billāhi. Tā ke ant na pā▫e jāhi.

*(Keytey = **how many**) countless seekers (**bil-laah-i**) deeply yearn/try hard (**kaaran-i**) for the sake of knowing (**ant**) extent of creation/the Creator's domain; (**ta = they, key = of**) their (**ant-u = limit**) count (**na jaah-i**) cannot be (**paah-i = obtained**) known.*

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥-
 Éhu ant na jānai ko▫e. Bahutā kahī▫ai bahutā ho▫e.

(**Na koey**) no one (**jaanai**) knows (**ant-u**) the end of all (**ih**) this, i.e. of the Creator and the seekers. (**Bahuta**) the more (**kaheeai**) we say, there (**hoeiy**) is still (**bahuta**) more left to be said – with no end.

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥
 vadā sāhib ūchā thā▫o. ūche upar ūchā nā▫o.

(**Sahib-u**) the Master is (**vaddaa**) great and has (**oochaa**) high (**thaau = place**) authority.

God's (**naau**) Naam/writ/authority applies (**upar-i**) over (**oochey**) the highest.

ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥ ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ
 ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

Èvad ūchā hovai ko▫e. Tis ūche ka▫o jānai so▫e. Jevad āp jānai āp
 āp. Nānak nadrī karmī dāt. ||24||

Only (**koey**) someone who (**hovai**) is (**eyvadd-u**) as great and (**oocha**) high, (**soey**) that (**jaanai**) knows (**oochey kau**) the high (**tis-u = that**) Almighty Master – but there is none.

(**Jeyvadd**) how great (**aap-i = self**) the Almighty is; that only (**aap-i**) the Almighty is, and only (**aap-i**) the Almighty (**jaanai**) knows – Divine greatness.

The great Almighty gives great (**daat-i**) benedictions and bestows (**nadri = sight of grace**) grace (**karmi**) based on deeds, says Guru Nanak. 24.

Paurri 25

Paurri 25 says the Almighty is highly gracious, knows who needs what and gives as deserved. But some rare person acknowledges this. The Almighty expects nothing in return. Some persons acknowledge and obey the Almighty but others receive, enjoy the benedictions forgetting the Giver and indulge in vices.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥
 Bahutā karam likhi▫ā nā jā▫e. vadā dātā til na tamā▫e.

(**Karam-u = grace**) benedictions of the Almighty are (**bahutaa**) plentiful, they (**na jaaey**) cannot (**likhiaa**) be written on paper, i.e. counted/measured. The Supreme Being is (**vaddaa = great**) highly (**daataa = giver**) beneficent; has not (**til-u = sesame seed**) even a bit of (**tamaaey = need/greed**) expectation – for giving¹.

Note: There is a lesson in this for those who try to make deals with God through **ਸੁਖਨਾ ਸੁਖਨੀ** (Sukhna Sukhni), whereby they promise offerings if their wishes are fulfilled. The Guru says that the Almighty is above such things. So we should not expect our prayers to be heard simply because we are offering something. As will be seen below the Master knows what is needed and deserved by whom; and gives but some rare persons say this.

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥
Kete mangahi jodh apar. Ketiā gaṇat nahī vichār.

(**Ketey = so many**) there is no dearth of (**jodh**) warriors who (**mangah-i**) ask, they are (**apaar**) infinite in number; they (**mangah-i**) beg for strength and victory in battle. One cannot (**veechar-u**) think of (**ganat**) count of (**keytiaa**) all those who ask.

ਕੇਤੇ ਖਹਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥
Kete khap tutahi vekar. Kete lai lai mukar pāhi. Kete mūrakh khāhi khāhi.

(**Keytey**) numerous persons use the benedictions but forget commands of the Creator, (**tuttah-i = break**) succumb to (**veykaar**) vices and (**khap-i**) ruin themselves.

¹ The fifth Guru says:

ਪਹਿਲੇ ਦੇ ਤੈ ਰਿਜਕੁ ਸਮਾਹਾ ॥ ਪਿਛੇ ਦੇ ਤੈ ਜੰਤੁ ਉਪਾਹਾ ॥ ਤੁਧੁ ਜੇਵਡ ਦਾਤਾ ਅਵਰੁ ਨ ਸੁਆਮੀ ਲਵੈ ਨ ਕੋਈ ਲਾਵਣਿਆ ॥੬॥

Pahilo de tai'n rijak samāhā. Pichho de tai'n janṭ upāhā. Tuḍh jevad dāṭā avar na su▫āmī lavai na ko▫ī lāvaṇi▫ā. ||6||

O Creator, (**tai**) You (**pahlo dey**) first (**samaahaa**) provide the (**rijak-u**) wherewithal, and (**pichho dey**) after that (**upaahaa**) create the (**janṭ-u**) creature; there is (**avar-u na**) no other (**daata**) benefactor (**jeypadd-u**) as great as (**tudh-u**) You, o (**suaami**) Master; (**na koe**) no one (**laavniaa**) comes (**lavai**) near You. 6.

(**Ketey**) numerous persons (**lai lai = keep taking**) use benedictions but (**mukar-u paah-i**) deny the Giver, i.e. claim to have achieved by their own strength.

(**Ketey**) numerous (**moorakh = fools**) ignorant persons (**khaahi khaah-i = keep eating**) just keep using the benedictions – but do not acknowledge the Giver.

There are however people who are satisfied with what they have. Such people do not complain even in case of suffering but take it as reminder of having forgotten their duties:

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥
Ketī▫ā dūkh bhūkh sad mār. Ēhi bhē dāt̄ terī dātār.

(**Keytiaa**) many persons, (**sad**) ever being in (**dookh**) distress, (**bhookh**) hunger and (**maar = beating**) pain – do not complain but say: (**Eh-i**) this is (**bh-i**) also (**teyri**) Your (**daat-i**) benediction, o (**daataar = giver**) benevolent Master, i.e. it is a reminder for having forgotten Naam of the Almighty.

ਬੰਦ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥
Band khalāsī bhāṇai ho▫e. Hor ākh na sakai ko▫e.

(**Band-i**) bondage to, and (**khalaasi**) freedom - from being born and experiencing comforts and discomforts – (**hoeiy**) happens (**bhaanai**) by Divine will, and (**na koey = not any**) no one (**hor-u**) else (**sakai**) can (**aakh-i**) say - that there is any other way.

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥
Je ko khā▫ik ākhan pā▫e. Oh jānai jetī▫ā muhi khā▫e.

(**Jey**) if (**ko**) some (**khaaik-u = gossiper**) bragger (**aakhan-i paaey = says**) claims that ability; (**oh-u**) that person (**jaanai**) know (**jeyteeaa**) how many hits s/he (**khaaeey**) receives (**muh-i**) on the face, i.e. how much s/he is disliked by others and how long s/he keeps getting rejected for union with the Almighty and is sent for rebirth.

The Creator who created the universe made arrangements for everything needed and has provided for it:

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਦੀ ਕੇਇ ॥
 Āpe jānai āpe de▫e. Ākhahi sē bhē ke▫ī ke▫e.

(**Aapey = self**) the Almighty (**jaanai**) knows what everyone needs, and
 (**aapey**) IT-self (**dey-i**) gives – what is deserved.
 But (**s-i**) those who (**aakhah-i = say**) believe in this are (**bh-i**) also
 (**kayee key-i**) rarest of the rare.

ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥
 Jis no bakhse sifat̄ sālāh. Nānak pāt̄isāhī pāt̄isāhu. ||25||

*Those (**no**) to (**jis**) whom the Almighty (**bakhsey = bestows grace**) gives awareness to (**saalaah**) praise (**siphat-i**) virtues of the Almighty; that person is (**paatsaah-u**) emperor (**paasaahi**) over the emperors, i.e. awareness of Divine virtues is sublime wealth which lasts here and goes with the soul, says Guru Nanak. 25.*

Paurri 26 Part 1

Paurri 26 has two parts. The first part describes journey of the soul who remains conscious of Naam from birth through life, receives Divine grace and merges with the Creator. This has been done using the allegory of business. In business the owner of the business sends out merchants with the merchandise and expects them to bring back profit. Those who bring back profit receive recognition. In the spiritual realm, the Creator is the owner of the business/play of the creation, the creatures are the merchants, and awareness of Naam/Divine virtues and commands is the merchandise¹. Dealing in this merchandise means conducting the self by Naam.

And everything/everyone in the above context has been called ਅਮੁਲ ‘Amul’, meaning ‘priceless’. Guru Nanak says elsewhere:

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥
 Amul gun̄ amul vāpār. Amul vāpārī▫e amul bhandār.

¹ ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ ॥ ਤੇਰਾ ਨਾਮੁ ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ ॥੧॥ ਰਹਾਉ ॥ ੧ ੧੫੭
 Mai banjāran rām kī. Terā nām vakhar vāpār jī. ||1|| rahā▫o.

(Gun) Divine virtues and commands are (**amul**) priceless/sublime wealth and (**vaapaar**) business done with these, i.e. conducting the self by Divine virtues and commands is (**amul**) priceless.

(Amul) priceless are (**vaapaareeay**) the traders as is (**bhanddaar**) the merchandise, i.e. Naam, and those who conduct themselves by Naam, are exalted.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥

Amul āvahi amul lai jāhi. Amul bhā▫e amulā samāhi.

Awareness of (**amul**) the priceless/valuable virtues and commands (**aavah-i**) comes with, and if they conduct themselves accordingly, they (**jaah-i**) depart (**lai**) taking compliance of (**amul**) the priceless virtues and commands with them as credit.

Such persons (**bhaaeay** = **liked**) are approved by (**amul**) the Almighty and (**samaah-i**) merge (**amulaa**) in the priceless/Supreme Being¹.

Every soul is evaluated for compliance with Naam/commands. This evaluation is done by the metaphoric judge in Divine court and called ‘Dharam Rai’ who receives account of deeds of the creatures and examines them in the Divine court mentioned as ‘Deebaan’ below. As mentioned above made by the Creator. The Paurri uses the concept of the weighing balance having two pans – the sign of justice. The item to be weighed is put in one pan and standard weight measure called ‘parvaan-u’ literally meaning weighing ‘stone’ – the standard weight measure. The weighing measures is the metaphor for Naam/Divine commands and all deeds are tested against them.

ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ ॥ ਅਮੁਲ ਤੁਲੁ ਅਮੁਲ ਪਰਵਾਣੁ ॥

¹ Guru Nanak says elsewhere:

ਵਾਪਾਰੀ ਵਣਜਾਰਿਆ ਆਏ ਵਜਹੁ ਲਿਖਾਇ ॥ ਕਾਰ ਕਮਾਵਹਿ ਸਚ ਕੀ ਲਾਹਾ ਮਿਲੈ ਰਜਾਇ ॥ ਪੁੰਜੀ ਸਾਚੀ ਗਰੂ ਮਿਲੈ ਨਾ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਇ ॥੬॥
vāpārī vanjāriā ā▫e vajahu likhā▫e. Kār kamāvēh sach kī lāhā milai rajā▫e. Pūnji sāchī gur milai nā tis til na tamā▫e. ||6||

(Vanjaariaa) travelling traders of (**vaapaari**) the business owner - the soul-merchants and traders - are born with their - tasks and - (**vajah-u**) emoluments preordained. They (**kamaavah-i**) carry out (**kaar**) the task (**ki**) of (**sach** = **truth**) truthfully complying with Divine commands, they (**milai**) receive (**rajaaeay**) approval of union with God as (**laaha**) profit. They (**milai**) find the guru and become aware of (**saachi**) true (**poo'nji**) capital, i.e. remain reminded of Naam given by God; they have no (**til-u** = **mole on the skin**) fault and no (**tamaaeay**) greed, i.e. are not attracted by other ideas. 6. M: 1, p 59.

Amul dharam amul dībāṇ. Amul tul amul parvāṇ.

(Dharam-u = law) the law/*Naam* by which they are judged is (**amul-u = priceless**) fair and (**deebaan-u**) the court/*Dharam Rai* is (**amul-u**) just.

(Tul-u) the weighing balance – having two pans. One pan has in one the priceless merchandise/conduct of the person and (**parvaan-u**) the standard weight measure in the other, i.e. performance is justly evaluated

ਅਮੁਲ ਬਖਸੀਸ ਅਮੁਲ ਨੀਸਾਣ ॥ ਅਮੁਲ ਕਰਮੁ ਅਮੁਲ ਫੁਰਮਾਣ ॥

Amul bakhsīs amul nīsāṇ. Amul karam amul furmāṇ.

Those who conform to *Naam* receive (**amul-u**) the priceless (**neesaan-u**) mark of priceless (**bakhsees**) Divine grace.

(Karam-u) Divine grace is priceless and (**phurmaan-u = order**) decision of the Almighty is priceless/just.

The Paurri further says we may try but it is not possible to describe the Master:

ਆਮੁਲੇ ਆਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

Amulo amul ākhiā na jā▫e. Ākh ākh̄ rahe liv lā▫e

*Virtues and powers of (amulo) the priceless Almighty are (**amul-u = beyond price**) beyond measure and (**na jaaey**) cannot be (**aakhiaa = told**) described.*

*Many (**rahey**) keep (**liv**) attention (**laaey**) fixed/contemplate and try to (**aakh-i**) state them, i.e. praise the Almighty.*

Paurri 26 Part 2.

The second part of Paurri 26 mentions that numerous entities praise the Almighty. Some people read the scriptures and give discourses. Some do it through worshipping gods and goddesses but not realizing that even the latter praise the Divine. No description is complete:

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

Ākhahi ved pāth purāṇ. Ākhahi pare karahi vakhi▫āṇ.

*Some (**aakhah-i**) say (**paatth**) by reading (**veyd**) the *Vedas* and (**puraan**) *Puranas*, i.e. the scriptures.*

*Some who (**parrey**) have read the scriptures, (**karah-i = make**) give (**vakhiaan**) discourses on greatness of the Almighty.*

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥
 Ākhahi barme ākhahi ind. Ākhahi gopī tai govind.

*Numerous (**barmey**) Brahmans and (**ind**) Indras – whom people worship - (**aakhah-i**) praise and obey the Almighty. The stories of (**gopi**) the milk-maids (**tai**) and (**govind = master of cows**) Krishna of the Mahabharata represent the Creator's play.*

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥
 Ākhahi īsar ākhahi sidh. Ākhahi ketē kīte budh

*Numerous (**eesar**) Shankar/Shivas (**aakhah-i**) praise as do (**sidh**) the yogis. (**Ketey = as many**) all (**budh**) the Buddhas (**keetey**) created by the Almighty (**aakhah-i = say**) acknowledge allegiance to the Almighty.*

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥ ਆਖਹਿ ਸੂਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥
 Ākhahi dānav ākhahi dev. Ākhahi sur nar mun jan sev.

*Both (**daanav**) the demons and (**deyv**) gods (**aakhah-i**) praise God; as do (**sur-i nar**) godly persons, (**mun-i**) sages and (**jan = servants, seyv = servants**) the devotees/seekers.*

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥
 Ketē ākhahi ākhāṇ pāhi. Ketē kahi kahi uth uth jāhi.

*(**Keytey = as many**) numerous persons (**aakhah-i = say**) praise and (**aakhān-i paah-i**) keep praising. (**Keytey**) numerous person (**kah-i kah-i**) keep praising until (**utth-i utth-i jaah-i**) ready to depart, i.e. until death.*

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੋਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥
 Ētē kīte hor karehi. Tā ākh na sakahi ke▫ī ke▫e.

*The Creator (**keetey**) created (**eytey**) these many and if IT (**karah-i**) creates (**hor-i**) more; even (**ta**) then (**na keyee key-i = not any**) no one*

(**sakah-i**) can (**aakh-i = say**) describe virtues and powers of the Almighty.

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥ ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ
Jevad bhāvai ṭevad ho▫e. Nānak jāṇai sāchā so▫e

*The Almighty can (**hoeiy**) become (**teyvadd-u**) that great (**jeyvadd-u**) as great IT (**bhaavai**) likes, i.e. gives understanding as IT pleases; (**soey = that one**) the One (**saachaa**) Eternal Master alone (**jaanai**) knows Divine greatness, says Guru Nanak.*

ਜੇ ਕੇ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥
Je ko ākhai boluvigāṛ. Tā likī▫ai sir gāvārā gāvār. ||26||

*(**Jey**) if (**ko**) someone (**aakhah-i**) says this (**boluvigaarr-u**) twisted – alludes this capability to the self; (**ta**) then s/he is (**likheeai**) is written in the list as (**gavaar-u**) a fool (**sir-i = over the head**) above (**gaavaara**) all fools. 26.*

Paurri 27

Paurri 27 brings out the harmony in existence with all components of the universe performing their functions in a mutually supporting manner. The starting verses describe the harmony in nature using a musical group as a simile in which different musical instruments and singers perform in unison. The Creator, the director of this show is unseen; the seeker wishing to have vision of the Creator asks:

ਸੇ ਦਰੁ ਕੇਹਾ ਸੇ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
So ḫar kehā so ghar kehā jit bahi sarab samāle.

*(**Keyha = what type**) which is that (**dar**) gate/seat of authority and (**ghar = house**) place where you (**bah-i**) sit and (**samaaley = take care**) direct all activity, o Creator?*

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥ ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ
ਗਾਵਣਹਾਰੇ ॥
vāje nād anek asankhā kete vāvaṇhāre. Kete rāg parī si▫o kahī▫an kete
gāvaṇhāre.

*There are (**aneyk asankha**) innumerable (**vaajey**) musical instruments producing different (**naad**) sounds and (**keytey**) numerous (**vaavan-haarey**) players play them in unison.*

*There are (**ketey**) numerous (**gaavan-haarey**) singers (**kaheean-i = saying**) singing (**siau**) to (**ketey**) numerous (**raag**) ragas and (**pari = wives of ragas**) raginis/sub-ragas.*

Message: The whole universe functions in harmony like the components of a musical group play in unison, i.e. different components of the universe have their roles that fit into the one whole. The Almighty occupies the position of the Master/Director, acknowledged and are obeyed by all.

Note: This is an interesting analogy. The music composer composes the music, the musical instruments play that music and the singers sing to it. The whole performance is directed by the music director. In the universe, the Creator made the cosmic laws. The sun, earth and the moon together produce the phenomena of day/night, seasons, and lunar cycles. The creatures' activities accord with these phenomena like working during day and resting at night. Here the Creator is the music composer as well as the director; sun, earth and the moon which cause seasons, days of the week, lit or dark nights, day and night are the musical instruments, and the creatures are the singers. The cosmic laws represent the ragas or the musical patterns to which the instruments play and creatures sing, i.e. play their roles according to Divine commands/cosmic laws.

Note 2: The verses below show that singing praises is acknowledging and obeying the Master. The message is that elements like air, water and fire perform their roles, human beings should carry out their duties.

Note 3: Dharam Rai mentioned in the verse below is the metaphorical judge in the Divine Court who evaluates the creatures' deeds. 'Chitra Gupt' the unseen metaphorical recorders keep record of the deeds which Dharam Rai considers and presents before the Almighty. This means everyone is judged by Divine justice based on his or her deeds. This is how some of the entities, some physical and some metaphorical are described:

ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣ੍ਹ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ
ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

Gāvahi tuhno paun pāñī baisanṭar gāvai rājā dharam duuāre. Gāvahi chit gupat likh jānēh likh likh dharam vichāre.

O Creator, (pavan) air, (paani) water and (baisantar) fire (gaavah-i = sing) praise (tuhno) You, as (gaavai = sings) does Dharam Rai the metaphorical judge/presenter, i.e. performs his duty to present facts in your (duaarey) court.

Chit-u/Chitra Gupt-u the metaphorical Divine recorder who writes (jaanah-i) knows what to write i.e. is aware of the deeds of all; he (likh likh) keeps writing and the Divine judge (dharam-u) Dharam Rai (beecharey) considers them; they all (gaavah-i = sing) praise/acknowledge the Almighty.

Note 4: It would be noticed that whereas with all other entities ‘Gaavah-i’ meaning ‘they sing’ has been used it is ‘Gaavai’ meaning ‘sings’ in the case of ‘Dharam’. That is because others are multiple in number and Dharam Rai is one and hence a singular term is used.

Note 5: The next set of entities is of the Hindu gods and goddesses, who are not on the earth but up somewhere believed to be doing God’s bidding. The Hindu beliefs revolve round these entities. Their inclusion here shows that while the mortals worship them they themselves acknowledge Akal Purakh, the Eternal. This means they perform their roles as directed by the Creator.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥ ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

Gāvahi īsar barmā devī sohan sadā savāre. Gāvahi ind idāsan baiṭhe devītiā dar nāle.

(Eesar) Shankar/Mahadev/Shiva, Brahma and (deyvi) the goddess (gaavah-i = sing) acknowledge You as the Master; they (sohan = lookgood) are respected because they have been (savaarey) adorned by You i.e. their concepts are created by You; Sitting on (indaasan) the seat/throne of Indra, (ind) Indras – the king of gods - (gaavah-i) praise You (naale) along-with all the gods sitting (dar-i) in his court.

Note 6: The Guru says next that all those respected on the earth also owe their positions to devotion to the Divine:

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥
Gāvahi sidh̄ samādhī andar gāvan sādh̄ vichāre.

(Siddh) the accomplished saints sitting (**andar**) in (**samaadhi**) meditation acknowledge You as do (**saadh**) the seekers (**vichaarey**) in contemplation.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥
Gāvan jatī satī santokhī gāvahi vīr karāre.

Jati) the celibates, (**sati**) the charity givers, (**santokhi**) the contented ones – those happy with Divine will - and (**karaarey**) the great (**veer**) warriors acknowledge You i.e. they have been given these roles and ability by You.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
Gāvan pandit paṛan rakhīsar jug jug vedā nāle.

(Pandit) the Learned scholars who (**parran-i**) read scriptures and (**rakheesur**) the great sages (**gaavah-i**) praise You (**jug jug = age after age**) for ever (**naaley = with**) according to (**veydaa**) the teachings of the Vedas/scripts1.

ਗਾਵਹਿ ਮੇਹਣੀਆ ਮਨੁ ਮੇਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥
Gāvahi mohñī▫ā man mohan surgā machh̄ pa▫i▫ale

(Mohnia) captivating beautiful ladies who (**mohan**) fascinate (**man**) the mind (**gaavah-i= sing**) acknowledge you; as do (**surag**) heaven, (**machh**) the world and (**paiaaley**) the nether regions, i.e. all creation;

¹ In Aasa Di Vaar, the second Slok/prologue preceding Paurri 13, Guru Nanak gives this linkage between the Vedas and Jug/ages: Saam Veda – Satyug when only the pristine Almighty was praised. Later the linkge is Rama/Tretya Yug with Rig Veda, Krishna/Duaapar Yug with Yajur Veda and Kaliyg with Atharv Veda.

Note 7: According to Hindu mythology the gods and demons together churned the ocean which brought out fourteen jewels, things of great value. Also the Hindus believe there are sixty eight pilgrim centers and one is purified by bathing there:

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਤਿ ਤੀਰਥ ਨਾਲੇ ॥
Gāvan ratan upā▫e tere athsath tirath nāle

*The mythological fourteen (**ratan**) jewels (**naaley**) along-with (**atth-satth**) the sixty eight (**teerath**) places of Hindu Pilgrimage acknowledge you - i.e. the devotees visit them to find You.*

Note 8: A story about churning the ocean appears in the Bhagavata Purana, the Mahabharata and the Vishnu Purana according to which gods and demons churned the ocean and brought out fourteen Ratan or jewels, i.e. persons and things of value. Like all Puraanic stories this is metaphorical. The fourteen Ratan or jewels were as follows:

The fourteen Ratan or jewels were as follows:

1. Chandra' (Moon).
 2. 'Parijat', a tree in the Paradise of Indra.
 3. 'Airavat', a multi-tusked elephant of Indra.
 4. 'Kamadhenu', a cow which fulfils wishes.
 5. 'Uchchaihsravas' the white horse of Indra.
 6. 'Sankha' the conch of Lord Vishnu used for victory.
 7. 'Gada' or mace.
 8. 'Laxmi', goddess of wealth.
 9. 'Rambha', the apsara (celestial beauty) in heaven.
 10. 'Ratnas', (gems and jewel).
 11. 'Kalpavriksha', a wish-fulfilling
 12. 'Dhanwantari', the physician for all Gods.
 13. 'Mada', a goddess
 14. 'Amrit' (the nectar drinking which one becomes immortal) in a golden chalice (Kumbha/vessel).
- (Source: Web page Samudra Manthan and 14 Ratnas).

The above list has no spiritual significance in Sikh thought. The Paurri clearly says these Ratans/jewels have been created by God. The Gurbani

teaching on the subject is that churning of the sea should be taken as searching the mind with the guru's guidance¹.

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥
Gāvahi jodh mahābal sūrā gāvahi khāṇī chāre.

All the (mahabal = powerful) great (jodh) warriors and (soora) the brave ones acknowledge You, as do (chaarey) all the four ways of creating (khaani) life forms – namely Andaj – from egg/birds, Jeyraj = from womb/mammals, Seytaj – from perspiration/ticks, Utbhuj – from soil/worms and plants.

Note 9: The next set of entities are those held in space by the Creator:

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥
Gāvahi khand mandal varbhanda kar kar rakhe dhāre.

(Khandd) the planets, (mandal) galaxies and (varbhanddaa/brahmandd) universes created and (rakhey) placed in space acknowledge You – conform to Divine commands i.e. cosmic laws.

ਸੇਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
Se▫ī tūdhuno gāvahi jo tūdh bhaavan ratē tere bhagat rasāle.

O Almighty, (Seyee) only those (jo) who (tudh bhaavan) are liked by (tudh-u) You, i.e. whom you motivate, (gaavan = sing) praise/obey You; such (bhagat) devotees (teyrey) of Yours are (ratey) imbued with your love and (rasaaley) relish it.

¹ Paurri 6 stated:

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
Mat vich ratan javaahar maanik je ik gur kī sikh sunī.

(Ratan, javaahar, maanik = precious stones) jewels and gems of awareness of Naam/Divine virtues and commands - are present (vich-i) in the (mat-i = intellect) human mind – and one becomes aware of them - (jey) if one (suni) listens to (sikh) the teachings (ki) of (ik-u = one) the true guru.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥
 Hor kete gavan se mai chit na avan Nānak kiā vichāre.

(Keytey) how many (hor-i) more who (gaavan) praise You but (sey) they do not (aavan) come to (mai) my (chit) mind i.e. they are beyond count and Nanak (kia = how, veechaarey = think) cannot express any view of them.

Note 10. All entities mentioned above are created and perishable, but the Creator is neither created nor perishable, says the next verse.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

So▫ī so▫ī sadā sach sāhib sāchā sāchī nā▫ī. Hai bhī hosī jā▫e na jāsī rachnā jin rachā▫ī.

(Soee soee = only that) there is only one (sach-u) Eternal (sahib-u) Master (sadaa) forever, and (naaee) Naam/writ of (saacha) the Eternal applies (saachi) forever; the creation is perishable but the Creator who (rachaai) made it (hai) is present now, (bhi hosi) shall also be and (jaaey na jaasi) shall not perish now or later i.e. is Eternal.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

Rangī rangī bhātī kar kar jinsī mā▫i▫ā jin upā▫ī. Kar kar vekhai kītā āpṇā jiv tis dī vadi▫ā▫ī.

*It is the Creator (jin) who (kar-i kar-i) made (rachna) the creation (rangi rangi) of different hues and in numerous (bhaati) types as (maaiaa/maya) Divine play;
 IT (kar-i kar-i) creates and (deykhai) watches the creation; (jiv) as is (tis = that, di = of) God's (vadiaaee) greatness - who is both the Creator and Sustainor¹.*

¹ This is restated later in Paurri 31 thus:

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥
 Kar kar vekhai sirjanhār. Nānak sachē kī sāchī kār.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ
ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

Jo ṭis bhāvai so▫ī karsī hukam na karnā jā▫ī. So pāṭisāhu sāhā pāṭisāhib
Nānak rahaṇ rajā▫ī. ||27||

*The Creator (**karsi**) does (**jo**) what (**bhaavai**) pleases (**tis-u**) IT; (**na karna**) cannot be given (**hukam**) orders by any one i.e. is the lone Supreme Master (**So = that**) the Almighty (**paatisahib-u**) Supreme Master is (**saahu**) the Master of (**paatsaahu**) the Emperors; everyone and everything (**rahan-u**) lives/goes (**rajaai**) by IT's will - the Divine writ. 27.*

Preface to Paurris 28-31.

Note: The twenty seven Paurris covered so far throw light on majesty and beneficence of the Almighty. They also state that union with the Creator is attained by Divine grace which comes by obedience. The necessity to overcome temptations for union with the Almighty was also brought out.

One of the more vocal groups present at the time of Guru Nanak were the Yogis who tried to get the Guru join them. The Guru had long discussions with them which are recorded in his composition Sidh Gostt meaning dialogue with the Yogis. He noticed and pointed out that the Yogis were only engaging in symbolism. They also tried to impress the Guru by showing miracles. In Paurris 28 to 31, the Guru takes these symbols one by one and gives practical meaning for each. All the four Paurris end with:

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥
Ādes ṭisai ādes. Ād anīl anād anāhat jug jug eko ves.

*My (**aadeys-u**) salutation and obeisance is (**tisai = that**) to the One, Who is (**aad-i**) the beginning of all but IT-self (**anaad-i**) without a beginning, (**aneel-u = not blue/coloured**) un-stained i.e. not subject to*

*(Sirjanhaar-u) the Creator (**kar-i**) creates and (**kar-i**) having created (**veykhai**) watches – looks after and supervises/evaluates.*

*This is not an illusion; (**kaar**) work of (**sachey = true**) real Master is (**saachi**) real – not metaphor, says Guru Nanak.*

*temptations, (**anaahat-i**) indestructible and (**eyko = one, veys = garb/state**) is the same (**jug-u jug-u**) from age to age.*

Note: The expression ਆਦੇਸ਼ (aadeys) is a salutation used by the Yogis to their seniors and each other; it also means Hukam meaning order or command. It is a practice between some people that in a conversation, instead of the word ‘yes’ the junior says Hukam; it stands for acknowledgement. Its significance in the above verse is that we should acknowledge only the Eternal Almighty as the Master.

Paurri 28

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਛੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ
ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

Munda santokh saram pat jholi dhiān kī karahi bibhūt. Khinthā kāl kuārī kā▫i▫ā jugat dandā partit.

*The yogi pierces the ears and wears (**munda**) ear-rings to show he has overcome desires; but desires are overcome with (**santokh-u**) contentment, i.e. happily obeying Divine commands.*

*Instead of carrying (**pat-u**) a bowl and (**jholi**) bag for begging food items as the yogi does, one should (**saram-u**) work hard to make a living.*

*Instead of the yogi smearing the body with ash as sign of humility, he should humbly (**karah-i**) apply (**bibhoot-i**) the ash (**ki**) of (**dhiaan**) paying attention/obedience to Divine commands, the ash, i.e. kill ego and obey the Almighty.*

*One should be conscious of (**kaal-u**) death – and not get attached to the world-play - rather than wear (**khintha**) a garment made of rags to show that.*

*Keeping (**kaaiaa = body**) the self (**kuaari = virgin**) untouched by vices is (**jugat-i = method**) the way to find the Almighty.*

*The Yogi carries (**ddandaa**) a staff to show control over the self but it is achieved by (**parteet-i**) remaining conscious of Divine virtues and commands.*

Note: There are twelve tribes of Yogis and most of them are in conflict with one another. One of them called Aaee Panth has no conflict with any other and is referred to below. This happens by purifying the mind of jealousy.

Paurri 28 says: One who can control the mind can conquer the world.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
 Ā▫ī panthī sagal jamātī man jītai jag jīt.

*One should be (**sagal** = **all**, **jamaati** = **of classes**) friendly to everyone rather than just being Aaee Panthi, i.e. belong to the friendly yogi tribe Aaee. Being friendly comes (**jeetai**) by conquering the mind from ego; and one who does that can (**jeet-u**) conquer (**jag-u**) the world, i.e. one who drives evil out of mind is liked by everyone¹.*

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥
 Ādes tisai ādes. Ād anīl anād anāhat jug jug eko ves. ||28||

*Our (**aadeys-u**) salutation and (**aadeys-u**) obeisance should be (**tisai** = **to that one**) to the One Almighty.*

*Who is (**aad-i**) the beginning of all but IT-self (**anaad-i**) without a beginning (**aneel-u** = **without blue colour/without colour**) unstained i.e. free from worldly influence, (**anaahat-i**) indestructible and (**eyko** = **one**, **veys** = **garb/form**) unchanging (**jug-u jug-u**) from age to age. 28.*

Paurri 29.

Note: The Yogis organise Bhanddaaras, i.e. large amounts of food for offering to God and distribute it. A ਸਿੰਝੀ Si'ng'ni – which produces trumpet-like naad/sound at that time to announce distribution of food. They try to show miracles. They believe that these connect them to God. Paurri 29 below comments on these.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥
 Bhugat gi▫ān da▫i▫ā bhandāraṇ ghat ghat vājēh nād.

¹ Sukhmani Sahib says: ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥ਪੇਖੈ ਸਗਲ ਸਿਸਟਿ ਸਾਜਨਾ ॥
 Man apune te burā mitānā. Pekhai sagal sarisat sājnā.

*One who looks within, understands that in most cases one can trace the responsibility for a conflict situation to the self. By (**mitaana**) removing (**bura**) evil (**tey**) from (**apney**) from one's own (**man**) mind, one (**pekhai**) sees (**sagal**) the whole (**sristt-i** = **universe**) all creatures as (**saajna**) friends and no adversaries. M; 5, 266.*

(Bhugat-i) food sustains the body; similarly (**giaan-u**) awareness of Naam sustains the mind in the midst of temptations; this awareness comes with (**daiaa**) kindness of the guru (**bhaddaaran-i = storekeeper/distributor**) to impart Giaan-u/awareness. (**Naad-i = sound/music**) celestial music (**vaajah-i**) plays/Divine messages are received (**ghatt-i ghatt-i**) in every mind – the guru enlightens the mind to experience this.

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥
 Āp nāth nāthī sabh jā kī ridh sidh avrā sād.

(**Aap-i = self**) the Creator is (**naath-u**) the Master (**ja ki**) in whose (**naathee = leashed at the nose – as some animals are**) control (**sabh**) all are, i.e. everything happens by Divine commands/cosmic laws. (**Ridh-i sidh-i**) miraculous practices are (**avraa = other**) of different (**saad**) taste, i.e. they are adopted due to ego to impress people – and are obstacles in way of union with God.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥
 Sanjog vijog du-e kār chalāvēh lekhē āvahi bhāg.

Divine justice (**chalavah-i = drive**) sends the soul for (**kaar = tasks**) paths either of (**sanjog-u**) union with, or (**vijog-u = separation**) remaining away from, the Creator; one's (**bhaag**) deeds are (**aavah-i = come**) taken into (**leykhai**) account for the decision either way.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੨੯॥
 Ādes tisai ādes. Ād anīl anāhat jug jug eko ves. ||29||

Our (**aadeys-u**) salutation and (**aadeys-u**) obeisance should be (**tisai = to that one**) to the One Almighty.
 Who is (**aad-i**) the beginning of all but IT-self (**anaad-i**) without a beginning (**aneel-u = without blue color/without color**) un-stained i.e. free from worldly influence, (**anaahat-i**) indestructible and (**eyko = one, veys = garb/form**) unchanging (**jug-u jug-u**) from age to age.
 29.

Note: According to Hindu mythology three gods manage all creation with Brahma as the creator, Vishnu as the sustainor and Mahesh who delivers justice. Paurri 30 refers to this as illusion and explains:

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣ੍ਹ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣ੍ਹ ॥
 Ḵā mā▫ī juga▫ vi▫ā▫i t̄in chele parvān. Ik sansārī ik b̄handārī ik lā▫e dībān.

*It is (**parvaan-u**) accepted/believed that (**eyka**) the One Almighty (**jugat-i = method**) somehow caused an illusory (**maaee**) mother (**viaaee**) to produce (**tin-i**) three (**cheyley**) disciples/servants, i.e. the Almighty created the illusion of three gods.*

*(Ik-u) one of them Brahma to create (**sansaaree**) the world; one/Vishnu who (**bhanddaaree = store-holder**) provider/sustainor and one/Mahadev/Shiva who (**laaey**) holds (**deebaan-u**) court, i.e. takes account of deeds of the creatures and administers justice.*

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣ੍ਹ ॥ ਓਹ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣ੍ਹ ॥
 Jiv t̄is bhāvai t̄ivai chalāvai jiv hovai furmān. Oh vekhai onā nadar na āvai bahutā ehu vidān.

They cannot act on their own. (**Jiv**) as (**tis-u = that**) the Almighty (**bhaavai**) likes/decides, **IT** (**chalaavai = drives**) causes things to happen (**tivai**) that way; (**jiv**) as is (**phurmaan-u**) the Divine command/writ, i.e. everything happens by Divine commands/cosmic laws naturally.

*(Oh = that) the Almighty (**veykhai**) watches, i.e. knows what goes on, but nothing (**aavai = comes, nadar-i = in sight**) is seen (**ona**) by them; (**eyh-u**) this is (**bahutaa**) the main (**viddaan-u**) difference, i.e. the Almighty is real and they are illusory – things happen by Divine will.*
 The literal translation of these lines is:

*One mother by some method delivered and three disciples are accepted;
 One creates, the second is the holder of stocks of materials and the third holds court;
 It makes things happen as it pleases and orders.
 It sees but they cannot see; that is the difference.*

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥ ੩੦॥
 Ādes t̄isai Ādes. Ād anīl anād anāhat jug jug eko ves. ||30||

*Our (aadehys-u) salutation and (aadehys-u) obeisance should be (**tisai = to that one**) to the One Almighty.*

*Who is (**aad-i**) the beginning of all but IT-self (**anaad-i**) without a beginning (**aneel-u = without blue color/without color**) un-stained i.e. free from worldly influence, (**anaahat-i**) indestructible and (**eyko = one, veys = garb/form**) unchanging (**jug-u jug-u**) from age to. 30.*

Note: The Yogis believe Shiva has Aasan/seat and provisions in Shiv Lok. That is a limited perception. The creatures are present in the jungle, on mountains, under the rocks, in water, on land have the wherewithal provided there; the Creator has provided the wherewithal wherever they are. They however need to make effort to get it. Man has provided nothing new; s/he only keeps discovering more and more. Continuing growth of the Chemistry periodic table certifies this. Paurri 31 says:

ਆਸਣ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥
 Āsan lo▫e lo▫e bhandār. Jo kichhī pā▫i▫ā so ekā vār.

*The Almighty has (**aasan-u**) seat/presence and (**bhanddaar**) stores/provisions (**loey loey**) in every habitat. Whatever is needed (**su**) that (**paaiaa**) has been put (**eyka vaar = one time**) once for all.*

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥
 Kar kar vekhai sirjanhār. Nānak sachē kī sāchī kār.

*(Sirjanhaar-u) the Creator (**kar-i**) creates and (**kar-i**) having created (**veykhai**) watches – looks after and supervises/evaluates. This is not an illusion; (**kaar**) work of (**sachey = true**) real Master is (**saachi**) real – not metaphor, says Guru Nanak.*

Note: The last two lines may be compared with a similar line in Pauri 27:

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
 Kar kar vekhai kītā āpnā jiv tis dī vadī▫ā▫ī.

The Creator created, and having created the universe, watches the creation; as is Divine greatness.

Continuing with Paurri 31.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥
 Ādes t̫isai ādes. Ād anīl anād anāhat jug jug eko ves. ||31||

*Our (aadeys-u) salutation and (aadeys-u) obeisance should be (**tisai = to that one**) to the One Almighty.*

*Who is (aad-i) the beginning of all but IT-self (anaad-i) without a beginning (**aneel-u = without blue color/without color**) un-stained i.e. free from worldly influence, (anaahat-i) indestructible and (**eyko = one, veys = garb/form**) unchanging (**jug-u jug-u**) from age to age. 31.*

Paurri 32

ਇਕ ਦੂ ਜੀਭੋਂ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ
 ਪਤਿ ਪਵਡੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Ik dū jībhōu lakh hohi lakh hovēh lakh vīs. Lakh lakh gerā ākhī-ahi ek nām jagdīs. Et rāhi pat pavrī-ā charī-ai ho-e ikīs.

*If (doo) from (ik) one, the human (jeebhōu) tongue (hoh-i) become a lakh, and from a lakh (hovah-i) becomes (lakh vees) twenty lakh; and with each of them one (aakheeah-i) utters/praises (eyk-u) one Naam of (**jagdees = master of the world**) the Almighty, i.e. progressively become aware of Divine virtues/powers and obey Divine commands.*

(Eyt-u) these are (pavrreeaa) the steps of the staircase (raah-i = the way) on the path to (charreeai) climb to (hoeay) become (ikees) one/unite (pat-i) with, the Creator, i.e. the the seeker becomes aware of Divine virtues, develops awe/respect for, and obeys, the Almighty, and thus qualify for union. (This was also described in Paurri 21 above).

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥
 Suṇ galā ākās kī kītā ā-ī rīs. Nānak nadrī pā-ī-ai kūrī kūrhai ḍhīs. ||32||

(Sun-i) hearing the stories of (aakaas) the sky, (keettaa) worms – without feathers - also (aaee = comes) want (rees = wishing to copy) to get there, i.e. hearing of ecstasy Divine experience, those who do not obey Naam also want to have it. They pretend in many ways, but - Union with the Almighty (paaeeai) is attained (nadri = with sight of grace) with Divine grace – Divine approval obtained by complying with Naam; otherwise it is (koorri) false (tthees) bragging (koorrāi = false) of a pretender, says Guru Nanak¹. 32.

¹ The third Guru gives an analogy:

Paurri 33

The previous Paurri ended by saying that Union with God/Divine experience comes by Divine grace which in turn is received by obedience to Divine commands/conformance to Naam. This Paurri uses the expression ‘ਨਹ ਜੋਰੁ nah jor-u’ or ‘ਜੋਰੁ ਨ Jor-u na’, both meaning ‘Without strength/capability’, and conveys that the creatures do not have the power/control/capability to do achieve what they wish. As will be seen, Paurri 37 says this capability comes when none other than the Almighty/Naam is present in the mind.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

Karam khand kī bañī jor. Tithai hor na koñī hor.

(Baani = construction/shape) the state of (khandd) the realm/the recipient of (karam) Divine grace is (jor-u) strength – ability to overcome temptations and to focus on Naam.

(Tithai) there – in this state of the mind – there is (na koeē = not any) no (hor-u) other person that one looks to, and no (hor-u) other thought comes to mind.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥

Ākhaṇ jor chupai nah jor. Jor na mangaṇ den na jor.

M: ੩ ॥ ਹੰਸਾ ਵੇਖਿ ਤਰੰਦਿਆ ਬਗਾਂ ਭਿ ਆਯਾ ਚਾਉ ॥ ਡੁਬੀ ਮੁਏ ਬਗ ਬਪੁੜੇ ਸਿਰੁ ਤਲਿ ਉਪਰਿ ਪਾਉ ॥੩॥

Méhlā 3. Hansā vekh̄ tarangiā bagān bhē āyā chāo. Dub mu▫e bag bapure sir tal upar pā▫o. ||3||

Prologue by the third Guru. (Veykh-i) seeing (hansa) the Hans (tarandiaa) swimming, (bagaa-n) the cranes (bh-i) also (aaya chau) became eager, to swim.

(Bapurrey) the poor (bag) cranes (ddub-i muey) drowned and died in water, with (sir-u) head (tal-i) down and (paau) feet (upar-i) up. 3. M: 3, p 585.

Message: When virtue-less persons try to imitate virtuous ones to impress others, they are exposed and face ignominy.

*Neither (**aakhan-i = speaking**) saying what we say nor (**chupai**) keeping quiet, i.e. knowledge or ignorance, is by one's own (**jor-u = power**) capability – it is based on intellect given by the Creator.*

*One cannot (**mangan-i**) ask for something peace/union with God by (**jor-u**) force.*

*One does not have (**jor-u**) the ability (**deyn-i**) to give – him/herself receives from God. 3.*

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੇਰੁ ॥
Jor na jīvaṇ maraṇ nah jor. Jor na rāj māl man sor.

*The creature does not have (**jor-u**) the ability to (**jeevan-i**) to live or (**maran-i**) die.*

*One does not have the ability (**raaj-i = for rule**) to attain high status or acquire wealth; it is only (**sor-u**) noise (**man-i**) mind, i.e. causes restlessness.*

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
Jor na surtī gi▫ān vīchār. Jor na jugtī chhutai sansār.

*(**Jor-u**) the ability to have acquire (**giaan-i**) knowledge of (**surti/Shruti = Vedas**) the scriptures and their (**veechaar-i**) understanding - it comes from the guru.*

*It is not by one's own (**jor-u = strength**) will (**jugti = method**) how (**sansaar-u**) the world (**chhuttai = released**) is given up, i.e. attaining emancipation from rebirth by the self is beyond human capability¹.*

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥
Jis hath jor kar vekhai so▫e. Nānak utam nīch na ko▫e. ||33||

¹ Guru Nanak says: ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ ॥ ਸਾਚ ਸਬਦ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥
Ki▫ā bhavī▫ai sach sūchā ho▫e. Sāch sabad bin mukat na ko▫e. ||1|| rahā▫o.

*(**Kiaa**) how can one (**hoey**) become (**soocha = pure**) free of vices and be absorbed (**sach-i**) in the Eternal, (**bhav-i**) by wandering?*

*No, (**mukat-i**) freedom from vices in life and from freedom from rebirth after death – and hence union with the Almighty - is not (**hoey**) obtained (**bin-u**) without following (**sabad = word**) directions of (**saach**) the Eternal. M: 1, p 938 (Sidh Gosst).*

*(**Rahaau**) dwell on this and contemplate*

*Any one (**jis-u**) who has (**jor-u**) the power for the above can (**kar-i**) do and (**veykhai**) see (**soey**) that, i.e. can try and achieve.*

*(**Na koe**y = **not any**) no one becomes (**utam-u**) exalted or (**neech-u**) low by the self i.e. this applies to all, says Guru Nanak. 33.*

Preface to Japji Paurris 34 to 37

Japji now proceeds to describe the stages of spiritual development that could lead to achievement of the ultimate goal of human life, namely merger with the Divine Spirit from which the soul emanated. These stages are called Khandds meaning divisions/parts/domains/realms and denote the progressive development of state of human mind. The Khandds/realms have been named and dealt with as follows:

1. Paurri 34 - Dharam Khandd: The realm of Divine/cosmic laws, the basis of Divine justice.
2. Paurri 35 - Giaan Khandd: The realm of knowledge/awareness/understanding Divine laws.
3. Paurri 36 - Saram Khandd: The realm of endeavour/compliance and transformation.
4. Paurri 37 Part 1 – Karam Khandd: The realm of Divine grace/enablement.
5. Paurri 37 Part 2 – Sach-u Khandd: The realm of eternity – union with the Creator.

Paurri 34

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪੀ ਰਖੀ ਧਰਮ ਸਾਲ ॥
Rātī rutī thiṭī vār. Pavan pāṇī agnī pāṭal. Tis vich ḫhartī thāp rakhī
dharam sāl.

*The Creator created – cosmic laws by which the sun and moon cause – days, (**raati**) nights, (**ruti**) seasons, (**thiti**) phases of the moon, (**vaar**) days of the week.*

*The Creator also created (**pavan**) air, (**paani**) water, (**agni**) fire and (**paataal**) lower regions.*

*(Vich-i) in (**tis-u**) that set up, - where everything obeys the cosmic laws -, the Creator has (**thaap-i** = **installed**, **rakhi** = **kept**) placed (**dharti** = **earth**) the world as (**saal**) place for (**dharam**) performing duties by the creatures.*

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

Tis vich ji▫a jugat ke rang. Tin ke nām anek anant.

There are (jeea) creatures of different (jugat-i = methods) ways of life and (rang = colors) types (vich-i) in (tis-u) that – the world. (Tin = them, key = of) their (naam) attributes are (aneyk) numerous, (anant = without end) beyond count, - with their duties and roles and duties prescribed.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
Karmī karmī ho▫e vīchār. Sachā āp sachā ḫarbār.

(Karmi karmi) deeds of all creatures (hoey = is done, veechaar-u = consideration) are considered – in light of their duties.

(Aap-i = self) the Creator is (sachaa = true) just and the Divine (darbaar-u) court is (sachaa) just, i.e. everyone's deeds are evaluated without prejudice, - in the light of commands/cosmic laws applicable and is not arbitrary¹.

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥
Tithai sohan panch parvān. Nadri karam pavai nīsān.

(Tithai) there, in Divine court – where their deeds are evaluated -, (panch) those who comply with Divine commands (sohan-i = look good) are glorified and (parvaan-u) approved – they go through the gate/check point. (This is elaboration of Panch parvaan in Paurri 16). (Neesaan-u) the sign (nadri karam-i) of Divine grace/approval/acceptance (pavai = is put) is marked on them. (This may be linked with "Amul-u bakhsees amul-u neesaan-u in Paurri 26).

Note: The extended expression ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ meaning 'being marked with sign of grace/approval', is significant. It means those who are blemish-free are so marked and presented before the Almighty. The worldly equivalent of this is presentation of 'Siropa' or robe of honor in Gurduaras to those who serve the Guru. The background to this is that in olden days anyone who was to be honoured by a king or queen for virtuous deeds was

¹ Guru Nanak says in Paurri 2 of Aasa Di Vaar: Nanak jeea upaaeykai likh naavai dharam bahaaliaa'othai sacho hi sach nibrrai, chun-i vakh kaddhey jajmaaliaa. The Creator created the creatures to act by Divine commands/laws and gave to Dharam Raaey to watch and judge them in light of the laws. Only those who comply truthfully last, those who do not are culled.

given a sign before being presented before the king/queen. The fifth Guru describes it thus:

ਪਹਿਰਿ ਸਿਰਪਾਉ ਸੇਵਕ ਜਨ ਮੇਲੇ ਨਾਨਕ ਪੁਗਟ ਪਹਾਰੇ ॥ ੨॥੨੯॥੯੩॥
Pahir sirpā▫o sevak jan mele Nānak pargat pahāre. ||2||29||93||

*Such a (**jan**) person/soul then (**pahir-i**) wears (**sirpaau**) the robe of honour, i.e. honourably (**meyley**) finds the Almighty, and is (**pargatt = manifest**) respected in (**pahaarey = expanse**) in the world – by all. 2. 29. 93. M: 5, p 631.*

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥
Kach pakā▫ī othai pā▫e. Nānak ga▫i▫ā jāpai jā▫e. ||34||

*It is (**paaey**) found/known (**othai**) there whether one is (**kach**) unbaked – like earthen-ware - or (**pakaaee**) baked, i.e. whether one has complied with Divine commands or not. This may be compared to whether it is genuine currency – which is accepted - or counterfeit like currency – which is rejected by the treasury/bank¹. It (**jaapai jaaey**) is made known on (**gaiaa = going**) getting there, i.e. whether or not approved for union by the Creator, says Guru Nanak. 34.*

Paurri 35

In order to carry out one's duties it is necessary to understand them. Paurri 35 which describes the Realm of Knowledge, or Giaan Khand gives the understanding. This Paurri first starts by saying:

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

¹ Guru Nanak Says: ਆਪੇ ਕੁਦਰਤਿ ਸਾਜਿ ਕੈ ਆਪੇ ਕਰੇ ਬੀਚਾਰੁ ॥ ਇਕਿ ਖੋਟੇ ਇਕਿ ਖਰੇ ਆਪੇ ਪਰਖਣਹਾਰੁ ॥ ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ ਖੋਟੇ ਸਟੀਅਹਿ ਬਾਹਰ ਵਾਹਿ ॥ ਖੋਟੇ ਸਚੀ ਦਰਗਹ ਸੁਟੀਅਹਿ ਕਿਸੁ ਆਂਗੈ Pa▫orī. Āpe kudrat̄ sāj kai āpe kare bīchār. Ik khote ik khare āpe parkhanhār. Khare khajānai pā▫īah khote satī▫ah bāhar vār.

(**Aapey = self**) the Creator (**saaj-i kai = having created**) creates (**kudrat-i = world**) the creatures, assigns them roles and (**karey = does, beechaar-u = consideration**) watches/evaluates their performance. (**Ik-i = one type**) some are found (**khottey = counterfeit currency**) insincere and some (**kharey**) genuine by (**aapey = self**) the Almighty (**parkhanhaar-u**) evaluator. God's abode is like (**khajaanai**) the government treasury where (**kharey**) the genuine currency is accepted and (**khottey**) the counterfeit ones (**satteeah-i**) are thrown (**baaharvaar-i**) out/rejected, i.e. those who sincerely obey the Almighty are accepted for union while the insincere ones are rejected. M: 1, p 143.

Dharam khand kā eho dharam. Giān khand kā akhhu karam.

(Eyho) this is (**dharam-u**) the role of (**khandd**) the realm of (**dharam**) dutifulness – the creatures are to conform to, and are judged in light of Divine commands/laws/duties.

Let us now (**aakhahu = say**) understand (**karam-u = doing**) the role of (**khannd**) the realm of (**giaan**) knowledge/understanding about Divine commands.

Note: The above means that one instinctively obeys commands when one understands the environment – like the first thing taught in military is drill where the recruits march to orders. This environment in nature was described in Paurri 34 and elaborated in Paurri 35.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਿਤ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ ਕੇਤੀਆ
ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥

Kete pavan pānī vaisantar kete kān mahes. Kete barme ghārāt gharīahi rūp rang ke ves. Ketīā karam bhūmī mer kete kete dhū updes.

There are (**keytey = so many**) numerous (**pavan = air**) gases, (**paani = water**) liquids and (**vaisantar = fires**) forms of energy like light and heat – of which the creation is comprised of; as also numerous (**kaan = Krishnas**) incarnations of Vishnu, and Mahesh called Shankar, Mahadev, Shiva – and worshipped by people.

There are (**ketey = so many**) numerous (**barmey**) Brahmans with their creations of many (**roop**) forms, (**rang = colors**) hues and (**veys = attire**) types.

There are numerous (**bhoomi = land**) fields/types of roles the creatures (**karam**) perform like Bhagat Dhru went to (**meyr**) the Sumeyr mountain and numerous guides - like the mythological Narada.

Message: All the above are created by, and represent play of the Creator.

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

Kete ind chand sūr kete kete mandal des. Kete sidh budh nāth kete kete devī ves.

There are numerous (**ind**) Indra/skies, numerous (**chand**) moons and (**soor**) suns; numerous galaxies and (**des = countries**) planets

*There are numerous (**sidh**) saints, (**budh**) Buddhas, (**naath**) Naath Yogis and numerous (**veys = garbs**) forms of (**deyvi**) the goddesses – who are worshipped, but themselves obey the Creator.*

It is interesting to note that unlike one each of the gods like Brahma, Vishnu and Mahesh in the Hindu belief Guru Nanak says there are many of them. This confirms that the adjective ‘One’ applies only to the Creator as described in the Mool Mantar.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

Kete dev dānav mun kete kete ratan samund. Ketī▫ā khānī ketī▫ā banī kete pāt narind. Ketī▫ā surtī sevak kete Nānak ant na ant. ||35||

*There are (**keytey**) numerous (**deyv**) gods – objects of worship -, (**daanav**) demons – causes of distraction -, (**mun-i**) silent sages and (**ratan**) the jewels in (**samund**) the sea.*

*There are (**keyteeaa**) numerous (**khaani**) ways the creatures are born – from egg, womb, perspiration (heat and humidity) and from soil, with (**keyteeaa**) numerous (**baanee/banat = construction**) types of bodies; there are (**keytey**) numerous kings/queens – they are all subject to Divine commands. (This elucidates ‘so paatsaah-u saaha paatsahib Nanak rahan rajaaee – Paurri 27).*

*There are numerous (**surti/Shruti = Vedas**) scriptures which ask to obey the Almighty, and their (**seyvak = servants**) followers/readers; there is (**na**) no (**ant-u = end**) count of types of creation owing allegiance to (**na = no, ant-u = limit**) the Infinite. 35.*

Note: Reference to the jewels in the sea above is with respect to Hindu mythology that when the gods churned the ocean 14 jewels came out. This has earlier been referred to in Paurri 6 – as mat-i vich-i ratan javaahar maanak jey ik gur ki sikh suni – the jewels are in the mind and known if one listens to the guru’s guidance. It was detailed in Paurri 27. It was also stated there that the Sikh concept of churning the sea refers to churn the mind.

Paurri 36.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਬੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

Gi▫ān khand mēh gi▫ān parchand. Tithai nād binod kod anand.

(Giaan-u) awareness - of Naam/Divine virtues and commands - **(parchadd-u = mighty)** is dominant in Giaan Khandd, the realm of knowledge, i.e. one learns to act by Naam, dispel other ideas, shun transgressions and there is no anxiety; hence (**tithai**) there, (**mah-i**) in Giaan Khandd one enjoys (**anand-u**) bliss/joy of (**kodd**) crores of (**naad**) music, (**binod**) merry-making, and one makes effort to find the Master, states Paurri 36¹.

Note: Once again as in Paurri 35, inclusion of these two lines before describing Saram Khandd, shows that the latter follows Giaan Khandd.

Also the second line above may be compared with the last line of each of Pauris 8 to 11 on the subject of ‘Suniai’ or ‘listening’ (which is a means to obtaining knowledge), saying that with this the devotees feel joy.

Note: Paurris 12 to 15 described ‘Mannai’ i.e. obedience. This is what is now elaborated in Paurri 36. The words used are the same. Paurri 12 says “Manay ki gat-i kahi na jaaey; jey ko kahay pichhai pachchutaaey” (It is hard to describe this state of obedience) and Paurri 36 says “ta keea galla katheea na jaaey; jey ko kahai pichhai pachhutaaey”. This is translated below.

That means we are to mould the mind with obedience to the Almighty so as to be able to proceed on the path to fulfil the Creator’s purpose of granting us the human form.

Saram Khandd, the realm of endeavour to transform the self. The mind, enlightened by Giaan/awareness of Naam, moulds itself by complying with Naam; it is sincere obedience to Divine commands. This is how.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤ ਅਨੂਪੁ ॥
Saram khand kī banī rūp. Tithai ghāṛat gharī▫ai bahut anūp.

¹ This is restatement of the two lines of Paurris 8-11 about (suniai/listening learning).
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਠਾਸੁ ॥
Nānak bhagtā sadā vigās. Suni▫ai dūkh pāp kā nās.

Says Guru Nanak: (**Bhagta**) the devotees are (**sadaa**) ever (**vigaas-u = blossom**) joyful; Because (**dookh**) faults and (**paap**) transgressions (**naas-u = destruction**) end (**suniai**) by listening/obeying, and there is no fear, apprehension of consequences or sense of guilt.

(Baani/bantar) construction/state of (**khandd**) the realm of (**saram**) effort/obedience is (**roop-u**) good shape.

(Tithai) there (**ghaarrat-i = sculpture**) the mind (**gharreeai**) is sculpted/transformed to (**bahut-u**) a highly (**anoop-u**) incomparable beauty, i.e. the mind is different from ordinary minds which succumb to temptations/other ideas, - the most sublime state of freedom from temptations is attained.

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਇ ॥ ਜੇ ਕੋ ਕਰੈ ਪਿਛੈ ਪਛਤਾਇ ॥
Tā kī▫ā galā kathī▫ā nā jāhi. Je ko kahai pichẖhai pachẖutā▫e.

(Galaa = things) the experience (**ki**) of (**ta**) that mind (**na jaaey**) cannot be (**katheea**) stated; (**jey**) if (**ko**) someone (**kahai = says**) describes, s/he (**pachhutaaey**) repents (**pichhai**) later.

Note: This is re-statement of Paurri 12 which uses almost the same words in respect of Ma'nney or obedience:

ਮਨੇ ਕੀ ਗਤਿ ਕਰੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਰੈ ਪਿਛੈ ਪਛਤਾਇ ॥
Manne kī ga▫t kahī na jā▫e. Je ko kahai pichẖhai pachẖutā▫e.

(Gat-i = state) the exalted state of – freedom from temptations that is attained by - (**manney**) accepting/obeying Naam (**na jaaey**) cannot be (**kahee**) told – it can only be experienced.

(Jey) if (ko) someone (**kahai**) says, (**pachhutaaey**) repents (**pichhai**) later, i.e. realizes that s/he has not been able to correctly describe it.

How is the mind shaped?

ਤਿਬੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਬੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥
Tithai gharī▫ai surat man budh. Tithai gharī▫ai surā sidhā kī sudh.
||36||

(Tithai) there, (**surat-i**) consciousness, (**mat-i**) thinking faculty (**man-i**) of the mind and (**budh-i**) intellect (**gharreeai**) are carved/shaped.

(Tithai) there one (**gharreeai**) shapes (**sudh-i**) awareness like that of (**suraa**) gods and (**sidhhaa**) accomplished saints, i.e. those who experience God's presence. 36.

Message: One lives with focus on obedience to the Almighty, does not get distracted.

Note: We are in the process of discussing the five Khandds in Japji. The first three namely Dharam Khandd, the Realm of Duty, Giaan Khandd the Realm of Knowledge and Saram Khandd the Realm of effort were sequentially discussed in Paurris 34 to 36. These three lie in human domain in that they are to be done by the humans with the help of the guru. The next two are in hands of the Divine.

Japji Paurri 37

The fourth and fifth Khandds namely Karam Khandd the Realm of Divine Grace and Sach Khandd the realm of eternity - merger of the soul with the Almighty forever - are sequentially discussed in Paurri 37. Both these lie in the domain of the Divine, the second being the consequence of the first, and understandably discussed together. The purpose of human birth is to merge with God and that is possible with Divine grace. This has been discussed in the chapter on the subject.

Human beings have to work hard to achieve anything but it must be acknowledged that for ultimate and lasting results Divine grace is necessary. The maxim 'God helps those who help themselves' is endorsed here. The first part of Paurri 37 discusses this aspect covered under Karam Khandd or the Realm of Grace.

In other words the human power or ability to achieve any thing is obtained by Divine grace.

Getting this ਜੋਰੁ, power or ability lies in the Realm of Grace or Karam Khand. Guru Nanak talks of what all can be achieved through grace:

Note: Paurri 33 stated that the human being does not have ਜੋਰੁ (Jor-u) meaning strength or ability for numerous things. Paurri 37 says that ability comes by Divine grace

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

Karam khand kī baṇī jor. Tithai hor na ko▫ī hor.

(**Baani = construction/shape**) the state of (**khandd**) the realm/the recipient of (**karam**) Divine grace is (**jor-u**) strength – ability to overcome temptations and focus on Naam.

(**Tithai**) there – in this state of the mind – there is (**na koe** = **not any**) no (**hor-u**) other person that one looks to, and no (**hor-u**) other thought comes to mind.

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥
Tithai jodh mahābal sūr. Tin mēh rām rahiā bharpūr.

*There are (**mahabal**) very mighty (**jodh**) warriors and (**soor**) fighters (**Tithai**) there, i.e. they have the strength with Divine grace. It conveys that Divine grace gives ordinary persons the ability to overcome temptations in life. They are free of other ideas.*

*Only (**raam-u**) the Almighty (**rahiaa**) remains (**bharpoor**) fully filling their minds – with no room for anything else.*

ਤਿਥੈ ਸੀਤੇ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥
Tithai sīto sītā mahimā māhi. Tā ke rūp na kathne jāhi.

*There the mind is (**seeto seta**) woven (**maah-i**) in (**mahimaa**) praise of the Almighty, i.e. dedicated to compliance of Naam.*

*(Key = of, ta = them) their (**roop** = **form**) exalted states (**na jaah-i**) cannot (**kathey**) be described. (Note: This may be linked to “tithai ghaarrat-i gharreeai bahut-u annoop – there shape of incomparable beauty is carved, in Paurri 36).*

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥
Nā ohi marēh na thāge jāhi. Jin kai rām vasai man māhi.

*(Oh-i) they neither (**marah-i** = **die**) succumb to temptations nor (**tthaagey jaah-i** = **get cheated**) deluded by other ideas to go astray. They are those (**maah-i**) in (**kai** = **of, jin** = **whom**) whose (**man**) minds (**raam-u**) the Almighty (**vasai**) abides – and other ideas dispelled.*

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥
Tithai bhagat vasēh ke loa. Karahi anand sachā man soe.

(Tithai) There are (**loa**) habitats (**vasah-i**) for stay (**key**) of (**bhagat**) the devotees; they (**karah-i**) make (**anand-u**) merry with (**soey = that one**) the Almighty (**man-i**) in mind, this is Karam Khanda, the realm of Divine grace.

Karam Khanda therefore is the state of mind where one realizes that he does not do anything; everything is attributed to the Creator. This Divine grace enables one to enter the abode of the Eternal Lord, or Sach Khanda described in the second part of Paurri 37:

Such people or devotees receive the power to overcome impediments and proceed to be with God. They are able to have vision of the formless Creator the inner vision, seeing God within:

Note: Japji has earlier mentioned talked of “ਮੇਖ ਦੁਆਰ” Mokh-u Duaar, the emancipation from being temptations and entry to (gate) abode of the Almighty, obviating cycles of births and deaths thrice earlier. Paurri 2 said “Ikna hukmi bakhsees, ik hukmi sadaa bhaaveeah-i” – some receive Bakhsees/Divine grace to merge with God, while some ever remain in cycles of births and deaths. Paurri 4 said “karmi aavai kaprra nadri mokh duaar” human birth is obtained by good deeds – here ‘karmi’ means by deeds – and freedom from temptations and entry to/union with the Creator - comes ‘nadri’ by Divine grace. Paurri 15 said “mannai paavai mokh duaar-u” freedom from temptations and union with the Almighty obviating further births and deaths. This is what reaching Sach Khanda implies.

Paurri 37 Part 2

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

Sach khand vasai nirankar. Kar kar vekhai nadar nihal.

(Nirankaar-u) the Formless Almighty (**vasai**) abides in (**khandd-i**) in the realm of (**sach**) truth – in minds of those who truthfully conform to Naam. The Almighty (**kar-i kar-i**) having created the world, (**veykhai**) awatches it (**nadar-i = sight of grace**) grace (**nihaar**) to bestow happiness, i.e. fulfills yearning for union of those who qualify to enter the Sach Khanda.

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੇ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

Tithai khand mandal varbhand. Je ko kathai ta ant na ant.

All (khandd) parts of creation, (manddal) galaxies and whole (varbhandd) universes are (tithai) there – in the Almighty's domain. (Jey) if (ko) someone (kathai) describes the creation (ta) then one finds there is no (ant) limit to (ant) the expanse.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥

Tithai lo▫a lo▫a ākār. Jiv jiv hukam tivai tiv kār.

(Loa loa = various worlds) all planets and habitats and (aakaar = physical form) of the creation are (tithai) there in Divine domain. (Jiv jiv) as is (hukam-u = order) the rule for each type (tivai tiv = similar) so is (kaar) compliance, i.e. only those who comply with Divine commands attain the state of Sach Khandd.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

vekhai vigsai kar vīchār. Nānak kathnā karrā sār. ||37||

The Almighty (vigsai) is happy as IT (veykhai) sees and (kar-i = doing, veechaar-u = consideration) considers their deeds. (Kathna) describing the state of those in Sach Khandd is (kararra) hard like (saar) iron/steel, says Guru Nanak. 37.

Paurri 38

Paurris 34-37 described the stages in reaching the state of Sach Khandd. This is not a one time occurrence except final union of the soul on death of the body. One is subject to temptations and attachments which cause one to waver. Paurri 38 describes how the state of Sach Khandd may be maintained. This involves getting rid of impurities, make the mind responsive to the guru's teachings and shape it as has been done in Paurris 34-37.

Paurri 38 uses the manual process of making gold coins as metaphor for this. Gold is purified by boiling it in a crucible on a furnace heated by burning charcoal to rid it of impurities. Bellows/blower intensifies the fire of the charcoal. The liquid gold keeps boiling until the impurities in it are

burned. Then it stops boiling and is poured into a mould for rough shape and then placed on an anvil and given final form by the goldsmith using tools. This process covers four of the five Khandds – less Sach Khandd. This is how it is described:

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
Jaṭ pāhārā d̥hīraj suni▫ār.

(Jat-u = celibacy) self-discipline is (**paahaara**) the workshop and the goldsmith be epitome of (**dheeraj-u = patience**) perseverance (**suniaar-u**) the goldsmith/human being, i.e. one is to perform one's duties diligently in face of impediments/distractions. This is dutifulness, Dharam Khandd.

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਰਥੀਆਰੁ ॥
Ahraṇ mat̥ ved hathī▫ār.

(Mat-i) thinking faculty is placed (**ahran-i**) on the anvil and shaped with (**veyd-u**) awareness of Naam as (**hatheear-u**) the tool, i.e. the mind should be responsive to the guru's teachings. This is knowledge, Giaan Khandd.

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ
ਟਕਸਾਲ ॥

Bha▫o khalā agan tap tā▫o. Bhāndā bhā▫o amrit tit̥ dhāl. Gharī▫ai sabad
sachī takṣāl.

(Bhau = fear) respect/obedience of the Almighty is (**khalaā**) the bellows/blower to intensify the fire and (**tap = austerities**) bearing hardships (**taau**) the heat, i.e. one should sacrifice one's comforts to sincerely obey Divine commands.

(Bhaau = love) devoted mind (**bha'ndda = vessel**) the mould and in (**tit-u**) that molten (**amrit**) gold (**ddhaal-i**) is poured to cast, i.e. one lovingly receive Naam in the devoted mind.

This is (**sachi**) the true (**takṣaal**) mint where life (**gharreeai**) is carved/shaped according to (**sabad-u = Divine word**) Divine commands/Naam. This is Saram Khandd, the realm of effort.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

Jin ka▫o nadar karam t̄in kār.

This (kaar) work/way of life is of (tin) those (kau) on (jin) whom (nadari) sight of (karam-u) Divine grace is bestowed. This is Divine grace, Karam Khandd.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

Nānak nadrī nadar nihāl. ||38||

They are (nihaal) happy/blessed with (nadari) grace of (nadri = bestower) of the Almighty, says Guru Nanak. This is Sach Khandd. 38.

This is done by those who receive Divine grace – Grace, Karam Khand. With this grace they have vision of the Lord and happiness – Truth, God's abode, Sach Khand.

The five Khandds thus are the final stages of the journey which starts with Gurparsad-i (knowing through Guru's grace), continues with living according to Hukam and finally receiving Divine grace leading to being one with the Creator.

Slok (epilogue).

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
Salok. Pavaṇ gurū pāṇī piṭā māṭā d̄haraṭ mahat. Divas rāṭ du▫e dā▫ī dā▫ī a khelai sagal jagat.

Human birth takes place with (paani = water) semen of (pitaa) father and egg of (maataa) the mother. It has (mahat-u/Mahatav) importance being opportunity to live by Naam and attain union with the Creator¹. (Note: The word Mahat-u has an aunkarr at the end indicates

¹ Kabir Ji says:

ਗਉੜੀ ॥ ਪਾਣੀ ਮੈਲਾ ਮਾਟੀ ਗੋਰੀ ॥ ਇਸ ਮਾਟੀ ਕੀ ਪੁਤਰੀ ਜੋਰੀ ॥੧॥
Ga▫oṛī. Pāṇī mailā māṭī gorī. Is māṭī kī putrī jorī. ||1||

Gaurri. With (maila = dirty) the turbid (paani) water/father's semen and egg in (maatti = soil) uterous of (gori) the female, (putri = puppet) the body is (jori) formed. 1. Kabir, p 336.

*mASCULINE reference, so cannot apply to Maata/mother or earth being female according to Gurbani grammar); (**pavan-u**) the word/Divine commands are (**guru**) the guru, the controller of life/body.*

*The sun causes the (**duey**) the two phenomena of (**raat-i**) night acting as (**daaee**) female nanny – meant for rest, and (**divas-u**) day as (**daaiaa**) male nanny – meant for activities; (**sagal**) the whole (**jagat-u**) world, (**kheylai**) plays, i.e. the creatures conform to these phenomena¹.*

Note: As may be seen these verses refer to a human being – being born and activities guided by the phenomena of day and night. So just saying water is father and earth as mother does not convey much.

ਚੰਗਾਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥
 Chang▫ā▫ī▫ā burī▫ā▫ī▫ā vāchai dharam hadūr. Karmī āpo āpñī ke nerai ke dūr.

*(**Dharam-u**) Dharam Rai the metaphoric judge of Divine court (**vaachai = says**) narrates (**changiaaeaa**) good deeds – conformance to Naam -, and (**buriaaeaa**) bad deeds – transgressions - of each creature (**hadoor-i**) before the Almighty.*

*Depending on (**karmi = doings**) deeds (**aapo aapni = own of each**) everyone (**ko**) some – those who conform to Naam – go (**neyrrai**) near/unite with the Almighty while (**ko**) some – the transgressors -, are kept (**door-i**) away.*

This verifies what Paurri 34 “Karmi karmi hoey veechaar-u” *everyone’s deeds are considered*, and “Tithai sohan panch parvaan-u” *Panch, those*

¹ Guru Nanak also says:

ਪਉਣ ਗੁਰੂ ਪਾਣੀ ਪਿਤ ਜਾਤਾ ॥ ਉਦਰ ਸੰਜੋਗੀ ਧਰਤੀ ਮਾਤਾ ॥ ਰੈਣ ਦਿਨਸੁ ਦੁਇ ਦਾਈ ਦਾਇਆ ਜਗੁ ਖੇਲੈ ਖੇਲਾਈ ਹੇ ॥੧੦॥
 Pa▫un gurū pānī pit jātā. Udar sanjogī d̄hartī mātā. Raiṇ dīnas du▫e dā▫ī dā▫ī▫ā jag khelai khelā▫ī he. ||10||

*(**Paun-u = air**) the soul (**jaataa = known**) is considered the guru and (**paani**) water/semen (**pit/pitaa**) the father; (**Udar = abdomen**) uterus of (**maataa**) the mother which (**sanjogi**) brings together – the male semen and female egg - is like (**dharti**) the earth with, i.e. the fetus is formed in the womb like plants grow in the soil.*

*(**Duey = two**) both (**rain-i**) night and (**dinas-u**) day are (**daaee**) female nanny and (**daaiaa**) male nanny respectively; (**jag-u = world**) the creature (**kheylai**) plays as it is (**kheylaaee**) caused to play, i.e. phenomena of day and night guide human activities. 10. M: 1, p 1021.*

who obey Naam are glorified – honourably accepted for union by the Creator.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥
 Jinī nām d̫hi▫ā▫i▫ā ga▫e maskat għal. Nānak te mukh ujle keti chħutī nāl.
 ||1||

(Jini) those (**dhiiaiaa**) pay attention to (**naam-u**) Naam/Divine commands in life, they (**gaeys**) depart from the world (**ghaal-i**) having put in (**masakat-i**) effort – having successfully performed their duties. **(Tey)** those (**mukh**) faces are found (**ujley**) clean, i.e. those souls are found without faults and united with the Almighty; (**ketey**) numerous others associated with them (**chħutti = freed**) are not detained and also unite, says Guru Nanak. 1.

Note: Equation of Naam/Divine commands to cosmic laws withstands scrutiny since Paurri 34 said the earth has been nominated to perform duties in the setup of nights, days, seasons, air and water which comply cosmic laws. Also the Slok itself says human activities are governed by the natural phenomena of nights and days.

Acknowledgements

The author thankfully acknowledges the following.

1. Having referred to:
 - Shabdarath Sri Guru Granth Sahib Ji by Shromni Gurduara Parbandhak committee.
 - Mahan Kosh by Bhai Kahn Singh Nabha.
 - Santhya Sri Guru Granth Sahib by Dr Vir Singh.
 - Sri Guru Granth Sahib Darpan by Prof Sahib Singh.
 - Fareed Kote Wala Teeka
2. Permission by Dr Kulbir Thind to use the transliteration given in Srigranth.org.
3. My nephew Dr Harpreet Singh, Boston, USA for technical guidance and execution.
4. S. Gurmukh Singh of United Kingdom for continued encouragement and suggestions.