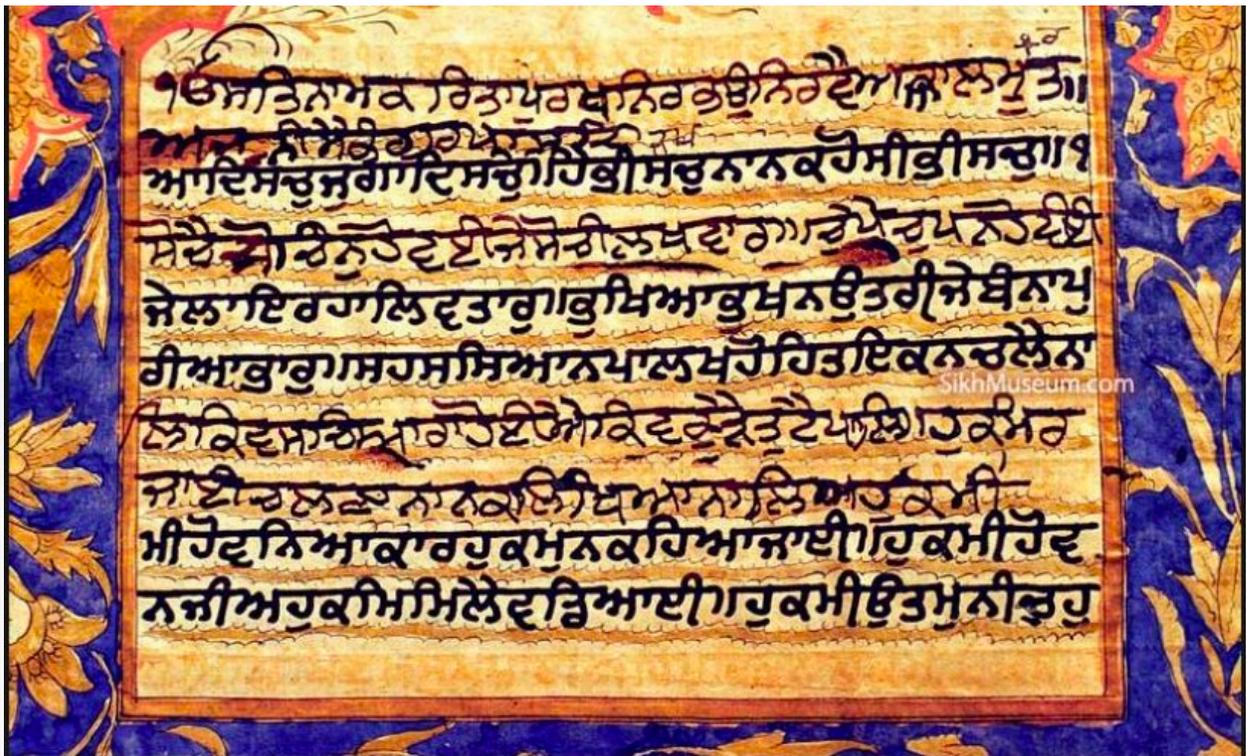


# UNDERSTANDING JAPJI SAHIB

RAWEL SINGH

*Author of SadhSangat.com*



## Table of Contents

<i>Introduction</i>	2
<i>Note on Transliteration</i>	4
<i>Synopsis</i>	8
<i>Japji on Naam</i>	13
<i>Japji and Cosmology</i>	21
<i>Japji on Karma, Reincarnation and Liberation</i>	32
<i>Japji on Divine Grace</i>	38
<i>Avoiding Rituals and Complying with Naam</i>	45
<i>Japji – Journey of the Soul to the Creator</i>	50
<i>Development of thought in Japji</i>	52
<i>Paurri-Wise Interpretation of Japji</i>	61
<i>Acknowledgements</i>	148

## 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 giān japahu man mere. Hovhu chākar sāche kere. ||1|| rahāo.

*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 sacḥ jugāḍ sacḥ. Hai bhī sacḥ Nānak hosī bhī sacḥ. ||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 (**hosi 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 'ਟ'; 'r' for both 'ਰ' and 'ੜ'; or 'd' for both 'ਦ' and 'ਡ'. Punjabi language has two letters namely ਙ and ਵ which are hard to transliterate. The standard transliteration uses 'ng' for ਙ and Ña for ਵ. However both these letters start and end with nasal sound. Accordingly 'ngn' has been adopted as the transliteration for 'ਙ' and 'njn' for 'ਵ' in this work. This fits with the Punjabi Alphabet as 'ngn' follows 'ਗ'/'ਗ' and 'ਵ' follows 'ਜ'/'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 ਤਿ to ਤ. These have bearing on translation and meanings. Also the short 'ਰ' 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>
ਉ – u,	utam	ਉਤਮ
ਊ – oo,	ootam	ਊਤਮ
ਓ – o	oh	ਓਹ
ਅ – a	ab	ਅਬ
ਅੰ –	a'nn	ਅੰਨ
ਆ – aa	aab	ਆਬ
ਆਂ – aa'n	aa'nn	ਆਂਨ
ਐ – ai	aib	ਐਬ
ਐਂ – au	aukarr	ਐਂਕੜ
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		
ਝ – jh		

ਞ - 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

ਜ਼ - 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 'न' and 'नः' 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 Manneeai/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 kaha 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 jeebhou.** 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 ਕਹਣੁ ਨ ਜਾਹੀ ਤੇਰੇ ਗੁਣ ਕੇਤੇ ॥੧॥ ਰਹਾਉ ॥  
 Fere nām anekā rūp anantā kahaṇ na jāhī tere guṇ ketē. ||1|| rahāo.

*O Almighty, (terey) 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 dhiāiā gae maskat ghal.

*(Jini) those (dhiaaiaa) 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 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 - 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 hoī hai nit dhīāīai  
har purakh niranjanā. Rahāo.

*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 sach nāo vadiāī vīchār.

*(Veechaar-u) reflect on (vaddiaae) 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 thāo. Ūche upar ūchā nāo. 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/command<sup>1</sup>, 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 rajaaee” 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<sup>o</sup>aṅkār saṭ 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 sācḥ nā<sup>e</sup> bhākhiā bhā<sup>o</sup> 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 ॥

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

Amrit velā sach nā<sup>o</sup> vadi<sup>ā</sup>ī vīchār.

*(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 ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

Maṭ 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 guru<sup>1</sup> – 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 ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥

Aisā nām niranjan ho<sup>e</sup>. Je ko man jāṇai man ko<sup>e</sup>.

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

<sup>1</sup> The fourth Guru says:

ਰਤਨੁ ਜਵੇਹਰੁ ਲਾਲੁ ਹਰਿ ਨਾਮਾ ਗੁਰਿ ਕਾਢਿ ਤਲੀ ਦਿਖਲਾਇਆ ॥ ਭਾਗਹੀਣ ਮਨਮੁਖਿ ਨਹੀ ਲੀਆ ਤ੍ਰਿਣ ਓਲੈ ਲਾਖੁ ਛਪਾਇਆ ॥੩॥

Ratan javehar lāl har nāmā gur kāḍh talī dikh<sup>lā</sup>iā. Bhāghīṇ manmukh<sup>h</sup> nahī lī<sup>ā</sup> t<sup>r</sup>iṇ olai lāk<sup>h</sup> ch<sup>h</sup>apā<sup>i</sup>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 (leaa = 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 ਵੁੜੀ ਕਲਾਮ ॥  
Jī<sup>a</sup> jāṭ rangā ke nāv. Sabh<sup>nā</sup> likhī<sup>a</sup> vuṛī kalām.

*There are (**jeea**) creatures (**key**) of numerous (**jaat-i**) types, (**rangaa**) hues and (**naav**) names/attributes/roles. The Creator's (**kalaam**) pen (**urri**) moved and (**likhīaa = 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 ਥਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥  
Asaṅk<sup>h</sup> nāv asaṅk<sup>h</sup> thāv. Agamm agamm asaṅk<sup>h</sup> lo<sup>a</sup>. Asaṅk<sup>h</sup> kēhahi sir bhār ho<sup>e</sup>.

*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 ॥  
Akh<sup>rī</sup> nām akh<sup>rī</sup> 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 tētā nā<sup>o</sup>. viṇ nāvai nāhī ko thā<sup>o</sup>.

*(**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 ਸੀਗਿ ॥ ਓਹੁ ਧੋਧੈ ਨਾਵੈ ਕੈ ਰੀਗਿ ॥

Bhārī-ai maṭ pāpā kai sang. Oh dhōpai 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.<sup>1</sup>

### **Paurri 21**

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

vaḍā sāhib vadī nāī 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 ॥

vaḍā sāhib ūchā thāo. Ūche upar ūchā nāo.

*(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.*

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<sup>1</sup> Guru Nanak says:

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥ ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥

Firath nāvan jāo tīrath nām hai. Firath sabad bīchār antar giān 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 ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Ik dū jībhōu lakh hohi lakh hovēh lakh vīs. Lakh lakh gerā ākhīahi ek nām jagdīs. Èt rāhi pat pavṛīā chārīai hoē 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 jīa jugat 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 dhīāiā gāe 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 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 (**hosi 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 (**na jae**) 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 ਧਵਲ ਆਕਾਸ ॥  
Suṇi=ai d̥harat̥ dhaval 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 ॥  
Suṇi=ai dīp lo=a pātāl.

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

### **Paurri 16**

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

Je ko kahai karai vīchār. Kartē kai karṇai 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.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੁਤਿ ॥  
Dhoul dharam daiaa kā pūt. Santokh thāp rakhiā 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 sachiaar. 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. Fis te bhār talai kavan 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 ॥  
Jīa jāṭ rangā ke nāv. Sabhnā likhiā vuṛī kalām.

There are (**jeea**) creatures of numerous (**jaat-i**) types (**rangaa**) hues and (**naav**) names/attributes/roles. The Creator's (**kalaam**) pen (**zurri**) 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 ॥  
 Èhu lekhā likh jāṇai koᵉ. Lekhā likhiᵉā ketā hoᵉ.

If (**koey**) someone (**jaanai**) knows how to (**likh-i**) write (**leykha = writing**) laws for all the creation; then (**keyta**) how much (**leykha**) writing there (**hoey**) 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 pasāᵉo eko kavāᵉo. Tis ṭe hoᵉ lakh ḍarīᵉāᵉo.

The Creator (**keeta = made, pasaau = expansion**) from a core with (**eyko**) with one (**kuvaau**) command. Lakhs of (**dareeaa**) streams (**hoey = 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 ਨਾਰੀ ਕੋ ਥਾਉ ॥  
 Jetā kītā ṭetā nāᵉo. viṇ nāvai nāhī ko thāᵉo.

(**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:

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥  
 Kavaṇ so velā vakḥaṭ kavaṇ kavaṇ thiṭ̣ kavaṇ vār. Kavaṇ sē ruṭī māhu  
 kavaṇ jīṭ hoā 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 pāīā pandṭī jē hovai lekh purāṇ. vakḥaṭ na pāīo kādīā jē likḥan  
 lekh kurāṇ.

*(Panddti) the Hindu scholars do not (paaeaa) /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 (paaiio) 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 ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥  
 Thiṭ̣ vār nā jogī jāṇai ruṭ̣ māhu nā koī. Jā kartā sirṭhī kaṭ̣o sāje āpe jāṇai  
 soī.

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 (**saajai**) made (**sirtthi/srishtti**) 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 ਇਕੁ ਸਿਆਣਾ ॥

Kiv kar ākhā kiv sālāhī ki<sup>o</sup>o varnī kiv jāṇā. Nānak ākhāṇ sabh ko ākhai ik dū ik si<sup>o</sup>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 (**jaanaa**) 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 (**siaanaa**) 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 nāī kītā jā kā hovai. Nānak je ko āpou jāṇai agai ga<sup>i</sup>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 lakh āgāsā āgās. Oṛak oṛak 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 (**oorrak**) 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 katēbā asulū ik dhāt.

*(**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 ṭa likhī'ai lekhai ho'e viṇās. Nānak vadā ākhī'ai āpe jāṇai āp.  
||22||

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

*The Creator is (**aakheei**) 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:

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 = 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:

ਸੇ ਦਰੁ ਕੇਹਾ ਸੇ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

So dar kehā so ghar kehā jit 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 keṭe vāvaṇhāre. Keṭe rāg parī si'o kahī'an keṭe 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**

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥  
 Āsaṇ lo<sup>o</sup>e lo<sup>o</sup>e bhandār. Jo kichh pā<sup>i</sup>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 (**paaiia**) 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.*

### **Paurri 34**

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥  
 Rātī rutī thitī vār. Pavaṇ pāṇī agnī pātāl. Tis vich dhartī thāp rakhī dharam sāl.

*The Creator created – cosmic laws by which the sun and moon cause – days, (**raati**) nights, (**rutī**) seasons, (**thitī**) 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<sup>a</sup> 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.

### **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 ॥

Keṭe pavan pāṇī vaisantar keṭe kān mahes. Keṭe barme ghārat ghārīahi rūp rang ke ves. Keṭīā karam bhūmī mer keṭe keṭe 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**) Brahmas 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 ॥

Keṭe ind chand sūr keṭe keṭe mandal des. Keṭe sidh budh nāth keṭe keṭe 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 ਸੋਹਿ ਦਰਵਾਰੇ ਮਨਮੁਖ ਸਦਾ  
ਭਵਾਤਿ ॥੫॥੧॥੪॥

Karam d̥hartī sarīr jug an̄tar jo bovai so khāt. Kaho Nānak bh̄gaṭ sohēh  
ḍarvāre manmukh sadā bh̄avāt. ||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:

ਮ: ੧ ॥ ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ ॥ ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ  
॥

Mèhlā 1. Nānak ākḥai re manā suṇī<sup>ai</sup> sikh sahī. Lekḥā rab mangesī<sup>ā</sup> baithā kadḥ vahī.

*Prologue by the first Guru. (Aakhai) says (nanak-u) Guru Nanak: (Rey) o (manaa = mind) human being (suneeai) 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 ॥  
ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ ॥ ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥੨॥  
Talbā pa<sup>usan</sup> ākī<sup>ā</sup> bākī jinā rahī. Ajrā<sup>il</sup> farestā hosī ā<sup>e</sup> ta<sup>ī</sup>. Āvaṇ jāṇ na  
sujḥ<sup>ī</sup> bhī<sup>rī</sup> galī fahī. Kūr nikhute nānkā oṛak sach 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 (hosi = 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 (phahee = 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; (orrak-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 karṇī kīraṭ vāchī<sup>ai</sup> bahi lekḥā kar samjḥā<sup>i</sup><sup>ā</sup>.

*(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<sup>ārā</sup> ho<sup>i</sup><sup>ai</sup> kiv kūṛḥai ṭutai pāl.

*Question: (Kiv) how does one (hoeai) become (sachiaara) truthful, i.e. his/her practices accord with precept and (paal-i) the wall of (koorrai) 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<sup>ī</sup> chālṇā Nānak likḥi<sup>ā</sup> 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 ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥  
 Hukmī uṭam nīchḥ hukam likḥḥ dukḥ sukhḥ pā<sup>i</sup><sup>ah</sup>.

*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 bakḥsis ik hukmī sadā bhavā<sup>i</sup><sup>ah</sup>.

*(Ikna = one type) some are bestowed (bakhsees) grace - are united with the Creator - while (ikna) others (bhavaaeah-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 kapṛā nadrī mokh duār.

*(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 jāe.

*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 mokh duār.

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

Punnī pāpī ākhaṇ nāhi. Kar kar karṇā likh lai jāhu. Āpe bīj 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**

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

Banḍ khalāsī bhāṇai hoᵉ. Hor ākḥ na sakai koᵉ.

(**Band-i**) bondage to, and (**khalaasi**) freedom - from being born and experiencing comforts and discomforts – (**hoey**) 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 ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ

ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

Gāvahi tuhno paᵉṇ pāṇī baisantaṛ gāvai rājā dharaṃ duᵉāre. Gāvahi chiṭ gupaṭ likḥ jāṇeḥ likḥ likḥ dharaṃ 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 (**likḥ likḥ**) keeps writing and the Divine judge (**dharam-u**) Dharam Rai (**beecharay**) 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 pakāī othai pāe. Nānak gaīā jāpai jāe. ||34||

*It is (paaey) found/known (othai) there whether one is (kach) unbaked – like earthen-ware - or (pakaee) 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 ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥  
Changāīā buriāīā vāchai dharam hadūr. Karmī āpo āṇī ke neṛai ke dūr.

*(Dharam-u) Dharam Rai the metaphoric judge of Divine court (vaachai = says) narrates (changiaeeaa) good deeds – conformance to Naam -, and (buriaeeaa) 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 sachīārā hoīai kiv kūṛhai ṭutai 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 ॥ ਮੁਹੈ 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 ਮੇਖੁ ਦੁਆਰੁ ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

Amrit veyla sach naau vaddiaaee 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 ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ  
ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

Teerath-i naavaa jey tis-u bhava, vin-u bhaaney k-i naaey kari; jeyti  
sirathth-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; keettaa 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 ਪਾਵਹਿ ਮੇਖੁ 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 ਗੁਰੁ 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 ਭਾਣੈ 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 jeebhoh 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 ਜੁਗਤੀ 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 darbār.

*(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.*

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥

Tithai sohan panch parvaan; nadri karam-i pavai nissan-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॥

Kachḥ pakāī othai pāe. Nānak gaīā jāpai jāi. ||34||

*It is (**paapey**) found/known (**othai**) there whether one is (**kach**) unbaked – like earthen-ware - or (**pakaapee**) 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<sup>1</sup>. 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 ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

<sup>1</sup> Guru Nanak Says: ਆਪੇ ਕੁਦਰਤਿ ਸਾਜਿ ਕੈ ਆਪੇ ਕਰੇ ਬੀਚਾਰੁ ॥ ਇਕਿ ਖੋਟੇ ਇਕਿ ਖਰੇ ਆਪੇ ਪਰਖਣਹਾਰੁ ॥ ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ ਖੋਟੇ ਸਟੀਅਹਿ ਬਾਹਰ ਵਾਰਿ ॥ ਖੋਟੇ ਸਚੀ ਦਰਗਹ ਸੁਟੀਅਹਿ ਕਿਸੁ ਆਗੈ  
Pa-oḥī. Āpe kudraṭ sāj kai āpe kare bīchār. Ik khote ik khare āpe parkhaṇhār. Khare khajānai pāī-ah 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.*

Chang̣ā̄ī̄ā̄ burīā̄ī̄ā̄ vācḥhai ḍharam haḍūr. Karmī āpo āpṇī ke nerai ke dūr.

**(Dharam-u)** Dharam Rai the metaphoric judge of Divine court **(vaachai = says)** reports **(changiaaeaa)** virtues and **(buriaaeaa)** 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 ḍhīā̄ī̄ā̄ gāe maskaṭ ghāl. Nānak t̄e mukḥ ujle ketī cḥhutī nāl.  
||1||

**(Jini)** those **(dhiaaiaa)** pay attention to **(naam-u)** Naam/Divine commands/cosmic laws in life, they **(gaey)** 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 **(chhutti = 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 ਸੈਨੁ 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 (veechar-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॥ ਰਹਾਉ ॥

Aisā giān japahu man mere. Hovhu chākar sāche kere. ||1|| rahāo.

O (**meyrey**) my (**man**) mind, (**japahu**) remember and put into practice (**giaan-u = knowledge**) awareness (**aisa = such**) thus: (**Hovhu**) be (**chaakar**) servants (**keyrey**) of (**saachey**) 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.

#### **Paurris 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 rajaaee 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 aakaar.** 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 bhavaaeah-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 naaey.** 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 Dwaar-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 Dwaar-u” one who obeys attains liberation and union with God.

**Paurri 5 – Thaapiaa na jaaey.** The Almighty cannot to 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 sirthth 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 mannieceai/obedience.

**Paurris 8-11** all end with the underlying message:

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥  
Nānak bhag̃tā sadā vigās. Suṇi=ai dūkh pāp kā nās.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥  
Nānak bhag̃tā sadā vigās. Suṇi=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 ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥  
Aisā nām niranjan hoᵉe. Je ko man jāṇai man koᵉe.

*(Aisa) such is (niranjan-u = unstained) the pristine/purifying Naam; only (jey) if (ko) someone (mann-i) obeys; (koey) 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 kuvaa" 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 saae 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 jeebhau 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 ਜੋਰੁ (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 ਜੋਰ (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.

**Slok/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<sup>o</sup>aṅkār saṭ nām kartā purakh<sub>h</sub> nirbhā<sup>o</sup>o nirvair akāl mūrati ajūnī saibhaṅ 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:

੧. 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.

ਨਾਮੁ 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 ‘ਸਤੁ’ 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 travel<sup>1</sup>.

<sup>1</sup> Guru Nanak says:

ਅਜਪਾ ਜਾਪੁ ਜਪੈ ਮੁਖਿ 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 ਜੁਗਾਦਿ ਸਮਾਇ ॥

Ajpā jāp na vīsrāi ādī jugādī samāi. 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 rajaaee 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 sacḥ jugāḍ sacḥ. Hai bhī sacḥ Nānak hosī bhī sacḥ. ||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 (**hosi bhi**) shall also be ever present in future, - and so will be Naam/cosmic laws, says Guru Nanak<sup>1</sup>. 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.

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*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 (**smaaeey**) 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.*

<sup>1</sup> This is restated in Paurri 27 thus: Soee soee sadaa sach-u sahib-u saachaa saachee naaee; hai bhi hosi 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 (**rachaa**) made it (**hai**) is present now, (**bhi hosi**) 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 ॥

Soch<sub>ai</sub> soch<sub>i</sub> na hova<sup>ai</sup> je soch<sub>i</sub> lakh<sub>i</sub> vār.

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

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

Ch<sub>upai</sub> ch<sub>up</sub> na hova<sup>ai</sup> je lā<sup>e</sup> rahā liv tār.

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

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

B<sub>hukhi</sub>ā b<sub>hukh</sub> na utrī je bannā purīā bhār.

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

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

Sahas si<sup>an</sup>pā lakh<sub>i</sub> hohi ta ik na ch<sub>alai</sub> nāl.

<sup>1</sup> We read in Sukhmani Sahib:

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

Soch<sub>i</sub> karai dīnas ar rāt. Man kī mail na tan tē jāti. M: 5, p 265

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

<sup>2</sup> ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੇਉ ਰਾਜੈ ॥

Binā santokh<sub>i</sub> nahī ko<sup>ū</sup> 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.<sup>1</sup>*

The next line asks: Then what is the solution?

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Kiv sachīārā hoīai kiv kūṛhai ṭutai 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 rajāī chālṇā Nānak likhīā 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 sachīārā hoīai kiv kūṛhai ṭutai pāl.

Question: (**Kiv**) *how does one (**hoeai**) become (**sachiaara**) truthful, i.e. his/her practices accord with precept and (**paal-i**) the wall of (**koorrai**) 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॥

<sup>1</sup> ਰਉ ਪੰਡਿਤੁ ਰਉ ਚਤੁਰੁ ਸਿਆਣਾ ॥ ਕਰਣੈਰਾਰੁ ਨ ਬੁਝੈ ਬਿਗਾਨਾ ॥੩॥

Ha-o pandit ha-o chatur siāṇā. Karṇaihar na bujhai 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 rajāṁī chālṇā Nānak likhīṁā 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 (**likhiala**) written (**naal-i**) with the soul, i.e. present in the mind; there are rules for every role<sup>1</sup>. 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 pāīṁah.

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 (**paabeeah-i**) are accordingly experienced

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥  
Ikna hukmī bakhṣīs ik hukmī sadā bhavāīṁah.

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

<sup>1</sup> The fourth Guru elucidates it thus:

ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਦੀਆ ਤੁਧੁ ਆਪੇ ਤੁਧੁ ਆਪੇ ਕਾਰੈ ਲਾਇਆ ॥ ਜੇਹਾ ਤੂੰ ਹੁਕਮੁ ਕਰਹਿ ਤੇਹੇ ਕੇ ਕਰਮ ਕਮਾਵੈ ਜੇਹਾ ਤੁਧੁ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥੨॥  
Sabḥ jīo pind dīṁā tuḏḥ āpe tuḏḥ āpe kārai lāīṁā. Jehā tūn hukam karahi tehe ko karam kamāvai jehā tuḏḥ ḏhur likh pāīṁā. ||2||

(**Tudh-u**) You (**aaapey**) Yourself (**deea**) gave (**jeeo**) the soul/mind and (**pindd-u**) body and Yourself (**laaiala = 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 paaiiala**) have written and put (**dhur-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 Naam<sup>1</sup>.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥  
Hukmai andar sabh ko bāhar hukam na ko<sup>e</sup>.

*(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<sup>u</sup>mai kahai na ko<sup>e</sup>. ||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**

<sup>1</sup> Japji Paurri 20 says: ॥ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ 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 Sustainer. 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 ṭāṇ hōvai kisai ṭāṇ. Gāvai ko dāt jāṇai 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 ਚਾਰ ॥  
Gāvai ko guṇ vaddiāīā 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 vidiā 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 ṭan kḥeh. Gāvai ko jīa lai fir deh.

*Someone praises God for powers to (saj-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 ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥  
Gāvai ko jāpai disai dūr. Gāvai ko vekhai hādrā haḍūr.

*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.*

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ ਕਥਿ ਕਥਿ ਕਥੀ 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/understanding<sup>1</sup>.*

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ ਜੁਗਾ ਜੁਗਾਂਤਰਿ 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 chālāe rāhu. Nānak vigsai veparvāhu. ||3||

<sup>1</sup> Guru Nanak says elsewhere: ਕਿਆ ਹਉ ਕਥੀ ਕਥੇ ਕਥਿ ਦੇਖਾ ਮੈ ਅਕਥੁ ਨ ਕਥਨਾ ਜਾਈ ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਆਖਾ ਤਿਲੁ ਤੇਰੀ ਵਡਿਆਈ ॥੩॥

Kiā ha'o kathī kathe kath dekhai mai akath na kathnā jāī. Jo tuḍh bhāvai soī ākhā til terī vadiāī. ||3||

*(Kiaa) what can (**hau**) I (**kathi**) say; I have tried (**kathey kath-i**) to describe, but (**deykha = 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<sup>o</sup>e bhākhi<sup>o</sup>ā bhā<sup>o</sup>o apār.

*(Saacha) the Eternal (sahib-u) Master whose (naaney) 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 dātār.

*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 ॥ ਮੁਹੁ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥  
Fer kè agai rakhī<sup>o</sup>ai jit dī<sup>o</sup>sai dārbār. Muhou kè bolṇ bolī<sup>o</sup>ai jit suṇ dhare pī<sup>o</sup>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 (boleai) say (muhou) from the mouth, i.e. what words of glorification/supplication 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 ॥  
Amritṛ velā sachṛ nāo vadiāī 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 ਮੋਖੁ ਦੁਆਰੁ ॥  
Karmī āvai kapṛā nadrī mokḥ duār.

(**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 ॥੪॥  
Nānak evai jāṇīai sabḥ āpe 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 like<sup>1</sup>, 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 ਨਿਰੰਜਨੁ ਸੋਇ ॥  
Thāpiā na jāe kītā na hoē. Āpe āp niranjan soē.

*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 seviā tin pāiā mān. Nānak gāvīai guṇī nidhān.

*(**Jin-i**) one who (**seyviaa = serves**) obeys Naam/commands of the Master, (**paaiāa**) 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.*

<sup>1</sup> The fifth Guru says:

ਜਿਨ੍ਹਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥ ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਹਿਆ ॥੧॥  
Jinhā na visrai nām se kinehiā. Bhed na jānhu mūl sānī jehiā. ||1||

*Question: (**Kineyhia**) like whom/what are (**sey**) those (**jinhāa**) 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; (**jaanhu**) 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<sup>ai</sup> suṇī<sup>ai</sup> man rakhī<sup>ai</sup> bhā<sup>o</sup>.

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 ॥  
Dukḥ parhar sukhḥ ghar lai jā<sup>e</sup>.

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 ॥  
Gurmukḥ nādaṅ gurmukḥ vedaṅ gurmukḥ rahi<sup>ā</sup> samā<sup>ī</sup>.

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 everywhere<sup>1</sup>.

<sup>1</sup> Guru Nanak reaffirms this thus:

ਸਭਿ ਨਾਦੁ ਬੇਦੁ ਗੁਰਬਾਣੀ ॥ ਮਨੁ ਰਾਤਾ ਸਾਰਿਗਪਾਣੀ ॥ ਤਹ ਤੀਰਥ ਵਰਤ ਤਪ ਸਾਰੇ ॥ ਗੁਰ ਮਿਲਿਆ ਹਰਿ ਨਿਸਤਾਰੇ ॥੩॥  
Sabḥ nādḥ beḍ gurbāṇī. Man rātā sārīgpaṇī. Fah tīrath varatḥ tap sāre. Gur mili<sup>ā</sup> har nistāre. ||3||

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

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥  
 Gur īsar gur gorakh̄ barmā gur pārbaṭī māī.

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 Sustainer Almighty.<sup>1</sup>

The Paurri further says:

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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.

<sup>1</sup> ਬਾਬਾ ਗੋਰਖੁ ਜਾਗੈ ॥ ਗੋਰਖੁ ਸੇ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ ॥੧॥ ਰਹਾਉ ॥

Bābā gorakh̄ jāgai. Gorakh̄ so jin go-e uṭhālī karṭe bār na lāgai. ||1|| rahāo.

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 ਕਥਨੁ ਨ ਜਾਈ ॥  
Je haᵋo jāṇā ākhā nāhī kahṇā kathan na jāᵋī.

*The guru's teachings are enlightening, but (**je**y) 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 described<sup>1</sup>.*

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥  
Gurā ik dēhi bujhāᵋī. Sabhṇā jīā kā ik dātā so mai visar na jāᵋī. ||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,

<sup>1</sup> Paurri 26 says:

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥  
Ète kīte hor karehi. Tā ākh na sakahi keᵋī keᵋe.

*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 pride<sup>1</sup>.

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.

<sup>1</sup> ਮ: ੧ ॥ ਨਾਵਣ ਚਲੇ ਤੀਰਥੀ ਮਨਿ ਖੋਟੈ ਤਨਿ ਚੋਰ ॥ ਇਕੁ ਭਾਉ ਲਥੀ ਨਾਤਿਆ ਦੁਇ ਭਾ ਚੜੀਅਸੁ ਹੋਰ ॥

Mèhlā 1. Nāvaṇ ḥale tīrthī man khotai tan chor. Ik bhā<sup>o</sup> lathī nāṭi<sup>ā</sup> du<sup>e</sup> bhā ḥarī<sup>as</sup> hor.

*Prologue by the first Guru: Some people (khotey = 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 (charreas-u = put on) is added, i.e. the result is negative. M: 1, p 789*

Guru Nanak also says:

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥ ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥

Firath nāvaṇ jā<sup>o</sup> tīrath nām hai. Firath sabad bīchār antar gi<sup>ān</sup> 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. M: 1, p 687.*

This is similar to Paurri 4 saying;

Amrit velā sach nā<sup>o</sup> vadi<sup>ā</sup>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:

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

Suṇi<sup>ā</sup> mani<sup>ā</sup> man kītā bhā<sup>o</sup>. Antargat tīrath mal nā<sup>o</sup>.

*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 ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥

Tīrath nāvā je tis bhāvā viṇ bhāṇe kē nā<sup>e</sup> 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 (**naaey kari**) bathing (**vin-u**) without (**bhaaney**) being approved by the Master – to accept me for union?*

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

Jetī sirath upāī vekhā viṇ karmā kē milai laī.

*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 suṇī.

*(**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 (**sunī**) listens to (**sikh**) the teachings (**ki**) of (**ik-u = one**) the true guru<sup>1</sup> – who frees from delusion, to recognize Naam within.*

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

<sup>1</sup> The fourth Guru says:

ਰਤਨੁ ਜਵੇਹਰੁ ਲਾਲੁ ਹਰਿ ਨਾਮਾ ਗੁਰਿ ਕਾਇ ਤਲੀ ਦਿਖਲਾਇਆ ॥ ਭਾਗਹੀਣ ਮਨਮੁਖਿ ਨਹੀ ਲੀਆ ਤ੍ਰਿਣ ਓਲੈ ਲਾਖੁ ਛਪਾਇਆ ॥੩॥

Ratan javehar lāl har nāmā gur kādh tali dikhlaīā. Bhāghhīṇ manmukh nahī līā ṭariṇ olai lākḥ chhapāīā. ||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 (**dikhlaiaa**) 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 (**leaa = 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 dēhi bujhāī. Sabhṇā jīā kā ik dātā so mai visar na jāī. ||6||

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

That there is only (**ik-u**) One beneficent Master (**daata = giver**) Creator and Sustainer 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 dasūṇī hoē.

(**Jey**) if (**aarja**) life of a person (**hoey**) 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 jāṇīai nāl chalai sabh koē.

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 ॥  
Chāngā nāo rakhāe kai jas kīrat jag leē.

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 (**nadar-i**) 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 ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥  
Kītā andar kīt kar dosī dos dhare.

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 Creator<sup>1</sup>.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥  
Nānak nirgunḡ ḡṇḡ kare ḡṇḡvantīā ḡṇḡ de.

But the Almighty does not condemn any one permanently. If one realizes his/her faults, then the Almighty leads the (**nirgun-i**) 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 virtuous<sup>2</sup>.

<sup>1</sup> ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥ ਖਸਮੇ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ ॥ ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥੩॥੫॥੩੯॥

Je ko nāo dhārāe vadā sād kare man bhāṇe. Khasmai nadrī kīṛā āvai jeṭe chugai dāṇe. Mar mar jīvai t̄ā kichḡ pāe Nānak nām vakhāṇe. ||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 (**paey**) 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.

<sup>2</sup> Guru Nanak says:

ਗੁਣ ਸੰਗਿ ਰਹੰਸੀ ਖਰੀ ਸਰਸੀ ਜਾ ਰਾਵੀ ਰੰਗਿ ਰਾਤੈ ॥ ਅਵਗਣ ਮਾਰਿ ਗੁਣੀ ਘਰੁ ਛਾਇਆ ਪੂਰੈ ਪੁਰਖਿ ਬਿਧਾਤੈ ॥  
ḡṇḡ sang rahansī khārī sarsī jā rāvī rang rāṭai. Avgan mār ḡṇḡ ḡḡhar chḡhāiā pūrai purakh bidhāṭai.

(**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॥  
Fehā ko<sup>e</sup> na sujh<sup>o</sup>ī jē t̄is guṇ ko<sup>e</sup> kare. ||7||

*There does not (**sujhaee**) seem to be (**teyha**) such a person (**j-i**) who can (**karey**) bestow (**koey**) any (**gun-u**) virtue to (**tis-u**) the Master – no one can be that wise as to advise the Almighty<sup>1</sup>. 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 ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥  
Nānak bhag<sup>tā</sup> sadā vigās. Suni<sup>ai</sup> 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<sup>2</sup>.*

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

<sup>1</sup> This is because the Almighty is the highest

ਸਭ ਉਪਰਿ ਪਾਰਬ੍ਰਹਮੁ ਦਾਤਾਰੁ ॥ ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਆਧਾਰੁ ॥ ਰਹਾਉ ॥  
Sabh ūpar pārbarahm dātār. Ferī tek tērā ādhār. Rahā<sup>o</sup>.

*O (**paarbrahm-u = transcendent**) Supreme Being, You are (**daataar-u = giver of those who give**) the provider (**ooper-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.*

<sup>2</sup> ਪਉੜੀ ॥ ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਰਹਸੀਐ ਨਾਮੇ ਸਾਂਤਿ ਆਈ ॥ ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਸਭ ਦੁਖ ਗਵਾਈ ॥  
Pa<sup>o</sup>rī. Nā<sup>e</sup> suni<sup>ai</sup> man rēhsī<sup>ai</sup> nāme sānti āī. Nā<sup>e</sup> suni<sup>ai</sup> man t̄aripatī<sup>ai</sup> sabh dūkh gavāī.

*(**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 (**rahaseai**) remains in bliss; (**saant-i**) peace (**ai = comes**) is experienced with practice (**naamey**) of Naam.*

## **Paurri 8**

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

Suṇi<sup>ai</sup> sidh pīr sur nāth. Suṇi<sup>ai</sup> 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 ॥

Suṇi<sup>ai</sup> dīp lo<sup>a</sup> pātāl. Suṇi<sup>ai</sup> pohi na sakai kāl.

*One learns that Naam/cosmic laws apply in (**deep**) the islands in water, (**loa/lok**) land and (**paataal**) the lower regions<sup>1</sup>.*

*(**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 Naam<sup>2</sup>.*

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

<sup>1</sup> The fourth Guru says:

ਧਰਤਿ ਪਾਤਾਲੁ ਆਕਾਸੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਸਭ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥

Dharat pātāl ākās hai merī jindutīe sabh har har nām dhiāvai rām.

*(**Dharat-i/dharti**) the earth, (**paatal-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.*

<sup>2</sup> ਸੁਣਿ ਸੁਣਿ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਕਟੀਐ ਕਾਲ ਕੀ ਫਾਸੀ ਰਾਮ ॥

Suṇ suṇ ih man nirmal hovai katī<sup>ai</sup> kāl kī fāsī rām.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥  
Nānak bhag̃tā sadā vigās. Suni<sup>ai</sup> 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<sup>ai</sup> īsar barmā ind̃.  
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 Almighty<sup>1</sup>.

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥  
Suni<sup>ai</sup> mukh sālāhaṇ mand̃.

(**Mand-u**) an evil person – who ignores God and Naam - starts  
(**salaahan**) praising (**mukh-i**) from the mouth, and obeying, the  
Almighty<sup>2</sup>.

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

<sup>1</sup> ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਦੇਵਾ ॥ ਇੰਦੁ ਤਪੇ ਮੁਨਿ ਤੇਰੀ ਸੇਵਾ ॥  
Īsar barahmā devī devā. Indar ṭape mun ṭerī sevā. Jaṭī saṭī keṭe banvāsī anṭ na ko<sup>i</sup> pā<sup>i</sup>dā. ||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.

<sup>2</sup> ਸੁਣਤੇ ਪੁਨੀਤ ਕਰਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥  
Sunṭe puniṭ kaṭe pavitṭ satgur rahi<sup>a</sup> bharpūre.

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<sup>ai</sup> jog jugat<sub>t</sub> tan bhed. Suni<sup>ai</sup> sāsaṭ simriti 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 Almighty<sup>1</sup>.*

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

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥  
 Nānak bhagṭā sadā vigās. Suni<sup>ai</sup> 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<sup>ai</sup> saṭ saṅtoṅkh giān. un<sup>ai</sup> aṭsaṭh kā isnān

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

<sup>1</sup> ਜੋਗ ਜੁਗਤਿ ਸੁਨਿ ਆਇਓ ਗੁਰ ਤੇ ॥ ਮੋ ਕਉ ਸਤਿਗੁਰ ਸਬਦਿ ਬੁਝਾਇਓ ॥੧॥ ਰਹਾਉ ॥  
 Jog jugat<sub>t</sub> sun āi<sup>o</sup> gur te. Mo ka<sup>o</sup> satgur sabad<sub>t</sub> bujhāi<sup>o</sup>. ||1|| rahā<sup>o</sup>.

*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 will<sup>1</sup>.

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 ॥

Suṇi<sup>ai</sup> paṛ paṛ pāvahi mān. Suṇi<sup>ai</sup> lāgai sahj dhi<sup>an</sup>.

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 ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

Nānak bhagṭā sadā vigās. Suṇi<sup>ai</sup> dūkh 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 ਪਾਤਿਸਾਹ ॥

Suṇi<sup>ai</sup> sarā guṇā ke gāh. Suṇi<sup>ai</sup> sekh pīr pātisāh.

ਸੁਣਿਐ ਅਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

Suṇi<sup>ai</sup> andhe pāvahi rāhu. Suṇi<sup>ai</sup> hāth hovai asgāhu.

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

Gurmukh nām dān isnān. Gurmukh lāgai sahj dhi<sup>an</sup>.

(**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 ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

Nānak bhag̃tā 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 khānd meh 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 bliss<sup>1</sup>.

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 ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

Aisā nām niranjan ho<sup>ae</sup>. Je ko man jāṇai man ko<sup>ae</sup>. ||12||

*(Aisa) such is (niranjan-u = unstained) the purifying Naam; only (jey) if (ko) someone (mann-i) obeys; (koey) 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 ਮੰਨੈ/Mannai, i.e. obeys.

### **Paurri 12**

ਮਨੈ ਕੀ ਗਤਿ ਕਰੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

Manne kī gat̄ kahī na jā<sup>ae</sup>. Je ko kahai pichḥai pachḥutā<sup>ae</sup>.

<sup>1</sup> ਨਾਮੁ ਸੁਣੀਐ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ ॥ ਨਾਮੁ ਸਲਾਹੇ ਸਦਾ ਸਦਾ ਨਾਮੇ ਮਹਲੁ ਪਾਈ ॥੪॥

Nām sunīai nām manīai nāme vadiāi. Nām salāhe sadā sadā nāme mahal pāi. ||4||

We should (**suniai**) listen to and (**manīai**) 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 (pachhutaey) repents (pichhai) later<sup>1</sup>.*

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 ॥ ਮੰਨੈ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

Kāgaḍ kalam na likḥaṇhār. 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 ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

Aisā nām niranjan ho<sup>e</sup>. Je ko man jāṇai man ko<sup>e</sup>. ||12||

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

<sup>1</sup> 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 ਬਹੁਤੁ ਅਨੂਪੁ ॥

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

Saram kḥand kī baṇī rūp. Tithai ghāṛat ghāṛī<sup>a</sup>i bahut anūp.

Tā kī<sup>a</sup> galā kathī<sup>a</sup> nā jāhi. Je ko kahai pichḥai pachḥutā<sup>e</sup>.

*(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 (gharrat-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 (pachhutaey) repents (pichhai) later.*

**Paurri 13**

ਮਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

ਮਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

Mannai suratḥ hovai man budhḥ. Mannai sagal bhavaṇ kī sudhḥ.

Mannai muhi chotā nā khāḥḥ. Mannai jam kai sāth na jāḥḥ.

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/action<sup>1</sup>. 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 ਸਾਥਿ ਨ ਜਾਇ ॥

Mannai suratḥ hovai man budhḥ. Mannai sagal bhavaṇ kī sudhḥ.

Mannai muhi chotā nā khāḥḥ. Mannai jam kai sāth na jāḥḥ.

*By believing/obedience -*

<sup>1</sup> ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

Tithai gharīḥai suratḥ maṭ man budhḥ. Tithai gharīḥai surā sidhā kī sudhḥ. ||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 ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

Aisā nām niranjan ho<sup>e</sup>. Je ko man jāṇai man ko<sup>e</sup>. ||13||

(**Aisa**) such is (**niranjan-u = unstained**) the purifying Naam; only (**je**) if (**ko**) someone (**mann-i**) obeys; but (**koey**) 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<sup>e</sup>. Mannai pat si<sup>o</sup> pargat jā<sup>e</sup>.

Mannai mag na chalai panth. Mannai dharam seti sanbandh.

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 ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

Aisā nām niranjan ho<sup>e</sup>. Je ko man jāṇai man ko<sup>e</sup>. ||14||

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

### **Paurri 15**

ਮਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ ਮਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

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

Mannai pāvahi mokhḁdu=ār. Mannai parvārai sādḁhār.

Mannai tarai tāre gur sikh. Mannai Nānak bhavahi 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 ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

Aisā nām niranjan ho=e. Je ko man jāṇai man ko=e. ||15||

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

Pauris 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 rajaaee 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 below<sup>1</sup>. It applies to those who are approved based on evaluation of deeds, i.e. those who live by Naam/Divine commands.

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<sup>1</sup> Paurri 35 says: ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ Karmī karmī ho=e vīchār. 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 ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ 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 ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

Panch parvāṇ panch pardhān. Panch parvāṇ 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 ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥

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 ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

Je ko kahai karai vīchār. Kartē kai karṇai 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.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥  
 Dhoul dharam daiaa ka pūt. Santokh thāp rakhiā 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 ਕੇ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥  
 Je ko bujhai hovai sachiar. 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. Fis te bhār talai kavan 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 ॥  
 Jīa jāṭ rangā ke nāv. Sabhnā likhiā vuṛī 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<sup>1</sup>.*

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥  
Èhu lekhā likh jāṇai ko<sup>o</sup>e. Lekhā likhi<sup>a</sup> ketā ho<sup>e</sup>.

*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 ਕੁਤੁ ॥  
Ketā tāṇ su<sup>a</sup>ālihu rūp. Keṭī dāt jāṇai kouṇ kūṭ.

*(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 ॥  
Kītā pasā<sup>o</sup> eko kavā<sup>o</sup>. Tis te ho<sup>e</sup> lakh dārī<sup>a</sup>ā<sup>o</sup>.

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

*Lakhs of (dareeaau) streams/branches (hoey = happened) flowed (tey) from (tis) that<sup>2</sup>.*

<sup>1</sup> 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.

<sup>2</sup> 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**

ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥

Kudraṭ kavaṇ kahā vīchār.

*(Kavan) what (veechar-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** veechar – the Creator’s powers cannot be stated; we should simply submit to the Master.
2. Paurri 16. **Kartey key kai karnai naahi sumaar** – 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.

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ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਪਾਣੀ ॥ ਚਾਰਿ ਬੇਦ ਚਾਰੇ ਖਾਣੀ ॥ ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ ॥ ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥੧॥

vaṇ ṭariṇ ṭaribhavaṇ pāṇī. Chār beḍ chāre khāṇī. Khand dīp sabh loā. Ēk kavāvai te sabh hoā. ||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 ॥

Asaṅkh̄ jap asaṅkh̄ bhā̄o. Asaṅkh̄ pūjā asaṅkh̄ tap tā̄o.

*(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 ॥

Asaṅkh̄ garanth mukh̄ ved̄ pāth̄. Asaṅkh̄ jog man rahahi udās.

*Countless people do (paatth) reading of (granth) scriptures and (veyd) Vedas (mukh-i = from mouth) from memory.*

*Countless (jog) yogis (rahaah-i) remain (udaas) withdrawn/unattached (man-i) in mind – from worldly activities.*

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

Asaṅkh̄ bhagat guṇ giān vīchār. Asaṅkh̄ satī asaṅkh̄ dātār.

Countless (**bhagat**) devotees (**veechaar**) contemplate (**giaan**) knowledge of (**gun**) Divine virtues – and cultivate them.

(**Asankh**) countless (**satee**) live truthfully, and countless (**daataar**) give in charity<sup>1</sup>.

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥

Asaṅkh sūr muh bhakh sār. Asaṅkh mon liv lā<sup>o</sup>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 (**laaeey**) maintain (**taar**) continuous (**liv**) attention within.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

Kudrat kavaṇ kahā vīchār. vāri<sup>o</sup>ā na jāvā ek vār.

(**Kavan**) what (**veechaar-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

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

Jo tudh bhāvai sā<sup>o</sup>i 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.

<sup>1</sup> All the above ways are adopted with love for the Almighty. The fifth Guru says:

ਸਭਹੁ ਕੇ ਰਸੁ ਹਰਿ ਹੋ ॥੧॥ ਰਹਾਉ ॥ Sabhhū ko ras har ho. ||1|| rahā<sup>o</sup>.

(**Sabhahu**) all the following methods of worship (**ras-u = relish**) experience (**har-i**) the Almighty. 1. Pause and contemplate.

ਕਾਹੁ ਜੋਗ ਕਾਹੁ ਭੋਗ ਕਾਹੁ ਗਿਆਨ ਕਾਹੁ ਧਿਆਨ ॥ ਕਾਹੁ ਹੋ ਡੰਡ ਧਰਿ ਹੋ ॥੧॥ Kāhū jog kāhū bhog kāhū gi<sup>o</sup>ān kāhū dhi<sup>o</sup>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 (**dhiaan**) meditation. Some – the yogis - wander (**ddandd dhar-i**) with staff in hand. 1.

**Paurri 18**

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥ ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥

Asa'ṅkh mūrakh andh ghor. Asa'ṅkh chor harāmkhōr. Asa'ṅkh 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 ਗਲਵਦਢ ਹਤਿਆ ਕਮਾਹਿ ॥ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

Asa'ṅkh galvaddh haṭiā kamāhi. Asa'ṅkh pāpī pāp kar jāhi. Asa'ṅkh kūṛiār kūṛe firāhi.

*Countless (galvaddh = cut throats) killers (kamaah-i) commit (hatiaa) murders.*

*Countless (paapi) transgressors (kar-i jaah-i) keep committing (paapu) transgression – it becomes their nature.*

*Countless pretenders (koorriaar) live by falsehood and (phiraah-i) go about as (koorrey = false) impostors.*

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

Asa'ṅkh malechh mal bhakh khāhi. Asa'ṅkh 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 theirs<sup>1</sup>.*

*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*

<sup>1</sup> Guru Nanak says: ਮ: ੧ ॥ ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥  
Mēhlā 1. Hak parāiā nānkā us sūar us gāe. Gur pīr hāmā tā bhare jā 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 misappropriate.*

*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. vāri᳚ā 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*

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥  
Jo tudh̄ bhāvai sā᳚ī bhalī kār. Tū sadā salāmat̄ 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 kahaa 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 ਥਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥  
Asa᳚nk̄h nāv asa᳚nk̄h thāv. Agamm agamm asa᳚nk̄h lo᳚a. Asa᳚nk̄h kēhahi sir bhār ho᳚e.

*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 ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

Akhrī nām akhrī sālāh. Akhrī gi<sup>ān</sup> gīt<sup>g</sup> guṇ<sup>g</sup> gāh. Akhrī likhaṇ<sup>ḥ</sup> bolaṇ<sup>ḥ</sup> bāṇ<sup>ḥ</sup>. Akhrā sir sanjog vakhāṇ<sup>ḥ</sup>.

*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<sup>e</sup> 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 kītā tetā nā<sup>o</sup>. viṇ<sup>o</sup> nāvai nāhī ko thā<sup>o</sup>.

*(**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 ॥  
Kudraṭ kavaṇ kahā vīchār. vāri<sup>a</sup>ā na jāvā ek vār.

*(Kavan)* what (**veechaar-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

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥  
Jo tuḏh bhāvai sā<sup>i</sup> bhālī kār. Tū sadā salāmaṭ 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 ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

Bhārī<sup>a</sup>ai hath pair tan deh. Pāṇī ḏhotai utras  
kheh. Mūt palitī kapaṛ ho<sup>e</sup>. De sābūṇ la<sup>i</sup>ai oh ḏho<sup>e</sup>.

*(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 (**hoey**) 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 ਸੰਗਿ ॥ ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥  
Bhārī<sup>a</sup>ai maṭ pāpā kai sang. Oh ḏhopai 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 ākhaṇ nāhi. Kar kar karṇā likh lai jāhu. Āpe bīj 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 ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥  
Tīrath ṭap ḍa<sup>o</sup>i<sup>o</sup>ā ḍaṭ ḍān. Je ko pāvai ṭil 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 ॥  
Suṇi<sup>o</sup>ā mani<sup>o</sup>ā man kītā bhā<sup>o</sup>. Antargatṭ tīrath mal nā<sup>o</sup>.

*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 ਮੈ ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥  
Sabhṭ guṇ ṭere mai nāhī ko<sup>e</sup>. viṇṭ guṇ kīṭe bhagatṭ na ho<sup>e</sup>.

*O Almighty, (sabh-i) all (gun-i) virtues/capabilities are (teyrey = your) with You; (mai) I have (naahi koey = not any) none, i.e. I lack awareness of Divine virtues/powers.  
And (bhagat-i) devotion/obedience cannot (hoey) develop without You (keetey) making me have awareness of (gun) Divine virtues/powers<sup>1</sup>.*

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.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥  
Su<sup>o</sup>asatṭ āthi baṇī barmā<sup>o</sup>. Satṭ suhāṇṭ sadā man ḥā<sup>o</sup>.

<sup>1</sup> ਨਾਨਕ ਜਿਨ੍ਹਾ ਮਨਿ ਭਉ ਤਿਨ੍ਹਾ ਮਨਿ ਭਾਉ ॥੨॥ Nānak jinṭh man bhāo ṭinṭhā 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 vakḥaṭ kavaṇ kavaṇ thit kavaṇ vār. Kavaṇ sē ruṭī māhu  
kavaṇ jīt hoā 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 ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥  
vel na pāīā pandṭī jē hovai lekḥ purāṇ. vakḥaṭ na pāīo kādīā jē likḥan  
lekḥ kurāṇ.

*(Panddti) 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 ॥  
Thit vār nā jogī jāṇai ruṭ māhu nā koī. Jā kartā sirṭhī kaō sāje āpe jāṇai  
soī.

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 (**saajai**) made (**sirtthi/srishtti**) 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 ਇਕੁ ਸਿਆਣਾ ॥

Kiv kar ākhā kiv sālāhī ki<sup>o</sup> varnī kiv jāṇā. Nānak ākhaṇ sabh ko ākhai ik dū ik si<sup>a</sup>ṇā.

(**Kiv kar-i = how**) with what should I (**aakhaa**) describe, (**kiv**) which way do I (**saalaahi**) praise (**varni**) mention and (**kiv**) how do I (**jaanaa**) 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 (**siaanaa**) 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 ਕੇ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥  
vadā sāhib vadī nāī kītā jā kā hovai. Nānak je ko āpou jāṇai agai ga<sup>i</sup>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 lakh āgāsā āgās. Oṛak oṛak 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 kaṭebā asulū ik dhāt.

*(**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 ta likhī'ai lekhai ho'e viṇās. Nānak vadā ākhī'ai āpe jāṇai āp.  
||22||

*However, we can (**likheeay**) write the count only if (**leykha**) count (**hoey**) is possible; but in this case anyone (**leykhai**) counting (**hoey** = **is, vinaas-u**) dies but the count does not end.  
The Creator is (**aakheei**) 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 ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦ ਨ ਜਾਣੀਅਹਿ ॥  
 Sālāhī sālāhi eṭī surat̄ na pāīā. Nadīā aṭai vāh pavahi samund̄ na  
 jāṇīahi.

*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 (**pavah-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 ਮਾਲੁ ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥  
 Samund̄ sāh sultān girhā setī māl̄ dhan̄. Kīṛī tul na hovnī je tis manhu na  
 vīsrāhi. ||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 ॥  
Ant̄ na siftī kahaṇ na ant̄. Ant̄ na karṇai deṇ na ant̄.

*There is no (ant-u) end (siphiti) 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 ॥  
Ant̄ na vekhaṇ suṇaṇ na ant̄. Ant̄ na jāpai kiā man mant̄.

*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 (mant-u/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 ॥  
Ant̄ na jāpai kītā ākār. Ant̄ 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.*

ਅੰਤੁ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤੁ ਨ ਪਾਏ ਜਾਹਿ ॥  
Ant̄ kāraṇ keṭe billāhi. Tā ke ant̄ na pāe 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 ਕਰੀਐ ਬਹੁਤਾ ਹੋਇ ॥-  
Ēhu anṭ na jāṇai koᵉ. Bahuṭā kahīᵉai bahuṭā hoᵉ.

*(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 (kaheei) we say, there (hoey) is still (bahuta) more left to be said – with no end.*

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥  
vadā sāhib uḥā thāᵉ. Ūḥe upar uḥā nāᵉ.

*(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॥

Ēvad uḥā hovai koᵉ. Ṫis uḥe kaᵉ jāṇai soᵉ. Jevad āp jāṇai 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 ॥  
Bahuṭā karam likhiᵉā nā jāᵉ. vadā dātā ṭil na tamāᵉ.

*(Karam-u = grace) blessings of the Almighty are (bahutaa) plentiful, they (na jaaey) cannot (likhkaa) 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 giving<sup>1</sup>.*

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 ॥  
 Ketē mangahi jodh apār. Ketīā gaṇat nahī vīchār.

*(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 (veechaar-u) think of (ganat) count of (keyttaa) all those who ask.*

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ ਮੁਰਖ ਖਾਹੀ ਖਾਹਿ ॥  
 Ketē khap tūtahi vekār. Ketē lai lai mukar pāhi. Ketē mūrakh khāhī khāhi.

*(Keytey) numerous persons use the blessings but forget commands of the Creator, (tuttah-i = break) succumb to (veykaar) vices and (khap-i) ruin themselves.*

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<sup>1</sup> The fifth Guru says:

ਪਹਿਲੇ ਦੇ ਤੈ ਰਿਜਕੁ ਸਮਾਹਾ ॥ ਪਿਛੇ ਦੇ ਤੈ ਜੰਤੁ ਉਪਾਹਾ ॥ ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਅਵਰੁ ਨ ਸੁਆਮੀ ਲਵੈ ਨ ਕੋਈ ਲਾਵਣਿਆ ॥੬॥

Pahilo de taīn rijak samāhā. Pichho de taīn jant upāhā. Tūdh jevad dātā avar na suāmī lavai na koī lāvṇiā. ||6||

O Creator, (tai) You (pahlo dey) first (samaahaa) provide the (rijak-u) wherewithal, and (pichho dey) after that (upaahaa) create the (jant-u) creature; there is (avar-u na) no other (daata) benefactor (jeyvadd-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 ਦੁਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥  
Ketīā dūkh bhūkh sad mār. Ēhi bhè dāt 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.

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥  
Band khalāsī bhāṇai hoē. Hor ākh na sakai koē.

*(Band-i)* bondage to, and (**khalaasi**) freedom - from being born and experiencing comforts and discomforts – (**hoey**) 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 khāik ākhaṇ pāē. Oh jāṇai jetīā muhi khāē.

*(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 (**khaaey**) 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 ਕੇਈ ਕੇਇ ॥  
 Āpe jāṇai āpe de<sup>e</sup>e. Ākḥahi sè bhè ke<sup>ī</sup> ke<sup>e</sup>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 ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥  
 Jis no bakh<sub>ḥ</sub>se sifaṭ<sub>ṭ</sub> sālāh. Nānak pāṭisāhī pāṭisāhu. ||25||

*Those (no) to (jis) whom the Almighty (bakhsey = bestows grace) gives awareness to (saalaah) praise (siphah-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 merchandise<sup>1</sup>. 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 guṇ amul vāpār. Amul vāpārī<sup>e</sup> amul bḥandār.

<sup>1</sup> ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ ॥ ਤੇਰਾ ਨਾਮੁ ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ ॥੧॥ ਰਹਾਉ ॥ ੧ ੧੫੭  
 Mai banjāran rām kī. Ferā nām vakḥar vāpār jī. ||1|| rahā<sup>o</sup>.

*I am the Divine merchant; Divine virtues are the merchandise I trade in. Pause. (M: 1, p 157).*

*(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 (vaapaareey) 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<sup>o</sup>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 (bhaaey = liked) are approved by (amul) the Almighty and (samaah-i) merge (amulaa) in the priceless/Supreme Being<sup>1</sup>.*

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.

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥ ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥

<sup>1</sup> Guru Nanak says elsewhere:

ਵਾਪਾਰੀ ਵਣਜਾਰਿਆ ਆਏ ਵਜਹੁ ਲਿਖਾਇ ॥ ਕਾਰ ਕਮਾਵਹਿ ਸਚ ਕੀ ਲਾਹਾ ਮਿਲੈ ਰਜਾਇ ॥ ਪੂੰਜੀ ਸਾਚੀ ਗੁਰੁ ਮਿਲੈ ਨਾ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਇ ॥੬॥  
vāpārī vañjārī<sup>o</sup>ā ā<sup>o</sup>e vajahu likhā<sup>o</sup>e. Kār kamāvèh sach kī lāhā milai rajā<sup>o</sup>e. Pūñjī sāchī gur milai nā tis til na tamā<sup>o</sup>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 (rajaeey) 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 (tamaeey) greed, i.e. are not attracted by other ideas. 6. M: 1, p 59.*

Amul d̥haram amul d̥ībāṅ. Amul ʈul amul parvāṅ.

*(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*

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥  
Amul bakhsīs amul nīsāṅ. Amul karam amul furmāṅ.

*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:

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥  
Amulo amul ākhiṅā na jāṅe. Ākh ākh rahe liv lāṅe

*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 pāṭh purāṅ. Ākhahi paṛe karahi vakhiṅāṅ.

*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**) Brahmas 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 keṭe kīṭe budh

*Numerous (**eesar**) Shankar/Shivas (**aakhah-i**) praise as do (**sidh**) the yogis. (**Keṭey = as many**) all (**budh**) the Buddhas (**keṭey**) created by the Almighty (**aakhah-i = say**) acknowledge allegiance to the Almighty.*

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥ ਆਖਹਿ ਸੁਰਿ 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 ॥  
Keṭe ākhahi ākhaṇ pāhi. Keṭe kahi kahi uṭh uṭh jāhi.

*(**Keyṭey = as many**) numerous persons (**aakhah-i = say**) praise and (**aakhan-i paah-i**) keep praising. (**Keyṭey**) 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 ਕਰੇਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥  
Ēṭe kīṭe hor karehi. Tā ākh na sakahi keī kee.

*The Creator (**keṭey**) created (**eyṭey**) 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 tevad hoie. Nānak jāṇai sāchā soie

*The Almighty can (hoey) 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 ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥  
Je ko ākhai boluvigār. Tā likīai 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 (likheei) 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 dar 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 keṭe vāvaṇhāre. Keṭe rāg parī siō kahīan keṭe 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 ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ  
ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

Gāvahi tuhno pa<sup>o</sup>uṅ pāṇī baisant̄ar gāvai rājā dharam du<sup>o</sup>āre. Gāvahi chit̄ gupat̄ likh̄ jāṇēh likh̄ likh̄ 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 (**beecharay**) 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 ind̄ idāsaṅ baiṭhe devit̄i<sup>o</sup>ā 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 (**naaley**) 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 sidh samādhī andar gāvan sādh 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 jāṭī saṭī sanṭokhī 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/scriptures<sup>1</sup>.*

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥

Gāvahi mohṇīā man mohan surgā machh paiaāle

*(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;*

<sup>1</sup> 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/Treyta Yug with Rig Veda, Krishna/Duaapar Yug with Yajur Veda and Kaliyug 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 ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

Gāvan raṭan upā'e tere aṭhsath tīrath 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. 'Uchchaihsvras' 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 guidance<sup>1</sup>.

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 varbhandā 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 ॥

Seḯ tūdhuno gāvahi jo tūdh bhāvan 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.*

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<sup>1</sup> Paurri 6 stated:

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

Mat vich ratan javāhar māṇik je ik gur kī sikh suṇī.

*(**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.*

ਹੇਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

Hor keṭe gāvan se mai chit na āvan Nānak kiā vīchāre.

*(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.

ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ ਹੈ ਭੀ ਹੇਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ  
ਜਿਨਿ ਰਚਾਈ ॥

Soī soī sadā sach sāhib sāchā sāchī nāī. Hai bhī hosī jāe na jāsi rachnā jin rachāī.

*(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 (jaeey 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 māīā jin upāī. Kar kar vekhai kītā āṇā jiv tis dī vadiāī.

*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 (maaiā/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 Sustainor<sup>1</sup>.*

<sup>1</sup> This is restated later in Paurri 31 thus:

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

Kar kar vekhai sirjanhār. Nānak sache kī sāchī kār.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ  
ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

Jo tis bhāvai so᳚ī karsī hukam na kar᳚ā jā᳚ī. So pātisāhu sāhā pātisāhib  
Nānak raha᳚ rajā᳚ī. ||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 tisai 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*

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*(**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 ਆਦੇਸੁ (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 ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ  
ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

Munda santokh saram pat jholi dhiān kī karahi bibhūt. Khinthā kāl kuārī  
kāiā 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 ॥

Āī panthī sagal jamātī man jītai jag jīt.

*One should be (**sagal = all, jamaati = of classes**) friendly to everyone rather than just being Aae Panthi, i.e. belong to the friendly yogi tribe Aae. 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 everyone<sup>1</sup>.*

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 giān daīā bhandāraṇ ghat ghat vājeh nād.

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<sup>1</sup> Sukhmani Sahib says: ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥ ਪੇਖੈ ਸਗਲ ਸ੍ਰਿਸਟਿ 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 chālāvèh lekhe 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 ਏਕੋ ਵੇਸੁ ॥੨੯॥  
 Ādes tisai ādes. Ād anīl anād 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 sustainer and Mahesh who delivers justice. Paurri 30 refers to this as illusion and explains:

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥  
Ēkā māī jugaṭ viāī tin chele parvāṇ. Ik sansārī ik bḥandārī ik lāe dībāṇ.

*It is (**parvaan-u**) accepted/believed that (**eyka**) the One Almighty (**jugat-i = method**) somehow caused an illusory (**maae**) mother (**viaae**) 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/sustainer and one/Mahadev/Shiva who (**laae**) holds (**deebaan-u**) court, i.e. takes account of deeds of the creatures and administers justice.*

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥  
Jiv tis bhāvai ṭivai chālāvai jiv hovai furmāṇ. Oh vekḥai onā nadar na āvai bahutā ehu vidāṇ.

*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 ਏਕੋ ਵੇਸੁ ॥ ੩੦॥  
Ādes ṭisai ādes. Ād anīl anād anāhaṭ jug jug eko ves. ||30||

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. 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:

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥  
Āsaṇ loᵉ loᵉ bḥandār. Jo kichḥ pāᵢiᵃ so ekā vār.

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

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥  
Kar kar vekḥai sirjaṇhār. Nānak sachḥ 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 vekḥai kītā āṇā jiv tis dī vadiᵃāᵢ.

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

Ik dū jībhō lakh hohi lakh hovēh lakh vīs. Lakh lakh gerā ākhīahi ek nām jagdīs. Ēt rāhi paṭ pavṛīā chārīai hoē ikīs.

*If (doo) from (ik) one, the human (jeebhō) 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 (pavreeaa) the steps of the staircase (raah-i = the way) on the path to (charreeai) climb to (hoey) 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 ਕੂੜੇ ਠੀਸ ॥੩੨॥

Suṇ galā ākāś kī kītā āī rīs. Nānak nadrī pāīai kūṛī kūṛē ṭhīs. ||32||

*(Sun-i) hearing the stories of (aakaas) the sky, (keettaa) worms – without feathers - also (aeee = 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 (koorrai = false) of a pretender, says Guru Nanak<sup>1</sup>. 32.*

<sup>1</sup> 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 or 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 baṇī jor. Tithai hor na koī 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 koe = 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 manganḍeṇ na jor.

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ਮ: ੩ ॥ ਹੰਸਾ ਵੇਖਿ ਤਰੰਦਿਆ ਬਗਾਂ ਭਿ ਆਯਾ ਚਾਉ ॥ ਡੁਬਿ ਮੁਏ ਬਗ ਬਪੁੜੇ ਸਿਰੁ ਤਲਿ ਉਪਰਿ ਪਾਉ ॥੩॥

Mēhlā 3. Hansā vekh tarandīā bagāṅ bhē āyā chāo. Dub muē bag bapuṛe sir tal upar pāo. ||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 ਸੋਰੁ ॥

Jor na jīvaṅ maraṅ 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 giān 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 capability<sup>1</sup>.

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

Jis hath jor kar vekhai soe. Nānak utam nīch na ko'e. ||33||

<sup>1</sup> Guru Nanak says: ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ ॥ ਸਾਚ ਸਬਦ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

Kiā bhavīai sach sūchā ho'e. Sāch sabad bin mukat na ko'e. ||1|| rahāo.

(**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 Gostt).

(**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 koey = 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 ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥  
Rāṭī rutī thitī vār. Pavaṇ pāṇī agnī pātāl. Tis vich dhartī thāp rakhī  
dharam sāl.

*The Creator created – cosmic laws by which the sun and moon cause – days, (**raati**) nights, (**rutī**) 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 vicḥ jīᵃa 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.*

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥  
Karmī karmī hoᵃe vichār. Sachā āp sachā darbār.

*(**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 arbitrary<sup>1</sup>.*

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

*(**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

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<sup>1</sup> Guru Nanak says in Paurri 2 of Aasa Di Vaar: Nanak jeea upaaeykai likh naavai dharam bahaaliaa’othai sachō 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 ਪ੍ਰਗਟ ਪਹਾਰੇ ॥ ੨॥੨੯॥੯੩॥

Pahir sirpā<sup>o</sup> 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<sub>h</sub> pakā<sup>i</sup> othai pā<sup>e</sup>. Nānak ga<sup>i</sup>ā jāpai jā<sup>e</sup>. ||34||

*It is (**paaey**) found/known (**othai**) there whether one is (**kach**) unbaked – like earthen-ware - or (**pakaee**) 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<sup>1</sup>. 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 ॥

<sup>1</sup> Guru Nanak Says: ਆਪੇ ਕੁਦਰਤਿ ਸਾਜਿ ਕੈ ਆਪੇ ਕਰੇ ਬੀਚਾਰੁ ॥ ਇਕਿ ਖੋਟੇ ਇਕਿ ਖਰੇ ਆਪੇ ਪਰਖਣਹਾਰੁ ॥ ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ ਖੋਟੇ ਸਟੀਅਹਿ ਬਾਹਰ ਵਾਰਿ ॥ ਖੋਟੇ ਸਚੀ ਦਰਗਹ ਸੁਟੀਅਹਿ ਕਿਸੁ ਆਗੈ  
Pa<sup>o</sup>rī. Āpe kudrat<sub>h</sub> sāj kai āpe kare bīchār. Ik khote ik khare āpe parkhanhār. Khare khajānai pā<sup>i</sup>ah khote satī<sup>ah</sup> 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 (**khotey = 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 (**khotey**) 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 ākhhu 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 (khandd) 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 ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥

Kete pavan pānī vaisantar kete kān mahes. Kete barme ghārat 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) Brahmas 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॥

Keṭe dev dānav mun keṭe keṭe raṭan samund. Keṭīā khāṇī keṭīā baṇī keṭe pāt narind. Keṭīā surtī sevak keṭe 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 ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

Giān khand meh giān 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 36<sup>1</sup>.*

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 pachhutaay”. 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 ਬਹੁਤੁ ਅਨੂਪੁ ॥

Saram khand kī baṇī rūp. Tithai ghāṛaṭ ghāṛī<sup>ai</sup> bahuṭ anūp.

<sup>1</sup> This is restatement of the two lines of Paurris 8-11 about (suniai/listening learning.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

Nānak bhag̃tā sadā vigās. Suṇi<sup>ai</sup> dūkh̃ 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 (gharrat-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 ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

Tā kīā galā kathīā nā jāhi. Je ko kahai picḥhai pachḥutāe.

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

Note: This is re-statement of Paurri 12 which uses almost the same words in respect of Ma'ney or obedience:

ਮਨੇ ਕੀ ਗਤਿ ਕਰੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

Mane kī gatī kahī nā jāe. Je ko kahai picḥhai pachḥutāe.

*(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, (pachhutaey) repents (pichhai) later, i.e. realizes that s/he has not been able to correctly describe it.*

How is the mind shaped?

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

Tithai gharīai surat matī man budh. Tithai gharīai 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 (sura) gods and (sidha) 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. Fithai hor na koī 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 meh 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 bhagaṭ vasēh ke lo<sup>a</sup>. Karahi anand sachā man so<sup>e</sup>.

*(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 Khandd, the realm of Divine grace.

Karam Khand 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 Khandd 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 Dwaar, 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 Khandd implies.

### **Paurri 37 Part 2**

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

Sach̄ khand vasai nirankār. Kar kar vekhai naḍar nihāl.

*(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 **(nihaal)** to bestow happiness, i.e. fulfils yearning for union of those who qualify to enter the Sach Khandd.

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ 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<sup>a</sup>a lo<sup>a</sup>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 vichār. Nānak kathnā karṛā 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 dhīraj suniār.

*(**Jaṭ-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 ਹਥੀਆਰੁ ॥

Ahraṇ maṭ ved hathiār.

*(**Mat-i**) thinking faculty is placed (**ahran-i**) on the anvil and shaped with (**veyd-u**) awareness of Naam as (**hathear-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 ॥

Bhau khalā agan ṭap tāu. Bhāṅdā bhāu amrit tit dhāl. Gharīai sabad sachī taksāl.

*(**Bhau = fear**) respect/obedience of the Almighty is (**khalaa**) 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 (**taksaal**) 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<sup>o</sup> nadar karam tin kār.

*This (kaar) work/way of life is of (tin) those (kau) on (jin) whom (nadar-i) 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 (nadar-i) 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. Pavan gurū pāṇī pitā mātā dharaṭ mahat. Divas rāṭ du<sup>e</sup> dā<sup>i</sup> dā<sup>i</sup>ā 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 Creator<sup>1</sup>. (Note: The word Mahat-u has an aunkarr at the end indicates*

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<sup>1</sup> Kabir Ji says:

ਗਉੜੀ ॥ ਪਾਣੀ ਮੈਲਾ ਮਾਟੀ ਗੋਰੀ ॥ ਇਸ ਮਾਟੀ ਕੀ ਪੁਤਰੀ ਜੋਰੀ ॥੧॥

Ga<sup>o</sup>rī. Pāṇī mailā māṭī gorī. Is māṭī kī puṭrī jorī. ||1||

*Gaurri. With (maila = dirty) the turbid (paani) water/father’s semen and egg in (maatti = soil) uterus 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 phenomena<sup>1</sup>.

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.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥  
Chang<sup>o</sup>ā<sup>o</sup>ī<sup>o</sup>ā buri<sup>o</sup>ā<sup>o</sup>ī<sup>o</sup>ā vāch<sup>ai</sup> dharam hadūr. Karmī āpo āpṇī 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

<sup>1</sup> Guru Nanak also says:

ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤ ਜਾਤਾ ॥ ਉਦਰ ਸੰਜੋਗੀ ਧਰਤੀ ਮਾਤਾ ॥ ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਦਾਈ ਦਾਇਆ ਜਗੁ ਖੇਲੈ ਖੇਲਾਈ ਰੇ ॥੧੦॥  
Pa<sup>o</sup>uṇ gurū pāṇī piṭ jāṭā. Uḍar sanjogī dhartī māṭā. Raiṇ dīnas dū<sup>e</sup> dā<sup>o</sup>ī dā<sup>o</sup>ī<sup>o</sup>ā jag khelai khelā<sup>o</sup>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 dhiāiā gae maskaṭ ghāl. Nānak te mukḥ ujle ketī chhutī nāl.  
 ||1||

*(Jini) those (dhiaaiaa) pay attention to (naam-u) Naam/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.

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