

JAPJI SAHIB

Mool Mantra literally means "Basic concepts relating to the Supreme." As per tradition, in the beginning of all books, there is praise of the Guru or the Master. This is also Known as "Mangalacharan" i.e. offering at the feet of the Lord or the Guru. While editing Guru Granth Sahib, the holy book of the Sikhs, Guru Arjun Dev, the fifth Guru of the Sikhs, has given first place to the Mool Mantra.

In these few words, Guru Nanak Dev has attempted to describe the un-describable, the almighty Supreme Being, about whom, the whole book is written. This Mool Mantra has been given again in the beginning of each "Raga" and before important compositions of Guru Granth Sahib. Reader will have an idea from the Mool Mantra, the basic concepts relating to the Supreme i.e. He is beyond human limitations and He is all, all...(ad infinitum) and is achievable when His grace so desires and not as a matter of right or reward for one's austerities, good or noble deeds.

੧ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧ ਆਂਕਾਰ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

*Ik onkar, Satnam, Karta Purakh, Nirbhau, Nirvair,
Akal Murat, Ajooni Saibhang, Gurprasadi.*

Ikonkar :

This consists of the numeral "1" in the beginning which means God is only one. Mool Mantra is the explanation of "1" and Japji Sahib is explanation of Mool Mantra. It is also said that whole of Guru Granth Sahib is explanation of Japji Sahib.

There is lot of controversy about His being, Unmanifest, Manifest or being Both. The vedic literature is full of this controversy. The followers of Adi Shankracharya believe in "Advaitism" i.e. one God but those of Madhvacharya believe in "Dvaitism" i.e. He is Manifest as well as Unmanifest i.e. there are two Gods. Guru Nanak Dev has followed a simple non-controversial path. He says He is one. He is Non-manifest as well as Manifest but the same One is both forms or aspects. This is called "Vashisht Advaitism". Onkar is made of two words, Om (un-manifest) and Kar (manifest). This means that, though He is both Un-manifest as well as Manifest, in reality He is one only.

Satnam :

He is "Sat" (eternal i.e. He does not undergo any change). His Name is also eternal. Guru Nanak Dev's path is highly dependent on meditating on or remembering His Name. That's why in the beginning itself he has clarified that His Name is eternal and by remembering His Name, we are remembering Him only. 'Sat' is a Sanskrit word which means true or eternal. Since this is an important concept on which the whole philosophy is based, Guru has very kindly fully explained this concept in the sloka which follows the Mool Mantra.

Karta Purakh :

'Karta' in Sanskrit means doer and 'Purakh' means Atma or Spirit. Karta therefore means that He is the Creator, Sustainer, Maintainer and Destroyer of this manifest creation which we call universe. For any creation, the artist, say a potter needs clay, and the skill to make the pot. But, God creates the visible creation out of Himself, after creation He maintains it, supplies all the needed objects and also destroys it at His will.

Karta is followed by Purakh. He in His manifest form while creating, does not lose any part of Him, as is our normal conception i.e. the whole reduces when a part is taken out of it. God is Infinite, Omnipotent and therefore remains whole. This is why there is another name for God i.e. "Parmatma" i.e.

Highest Atma or Infinite Atma. He is therefore Omnipotent, Omnipresent and Omniscient. Purakh, therefore, means he is present in His creation.

Nirbhau :

Nirbhau means who is devoid of fear. In various scriptures of different religions, some gods are stronger than others and therefore some gods are afraid of others. Here Guru Nanak Dev explains that since He is only one without any other equal to Him, He is not afraid of any body. Thus, He is devoid of fear. Incidentally, He makes His saints also devoid of fear when He decides to bestow them with knowledge or "Atam Gyan", they become fearless. Saint Kabir in his sloka no 22 in Sri Guru Granth Sahib has said that he is happy with death as it is only after death (i.e. dispassion from the physical body) that one achieves the highest bliss.

Nirvair :

Nirvair means, devoid of enmity towards anybody. Since He is one, all creation is His, and part of Him, with whom will He have enmity? Some religions teach about God getting angry at sinners and punishing His enemies. This is illogical. How can God ever be angry with or an enemy of his own creation i.e. Himself? He is all merciful, kind, generous and always bestowing grace on everybody, good, bad or indifferent. Even when He makes some body suffer, it is foundation for something good or is trying to teach a lesson so that one may get rid of a bad habit or mentality. Guru Nanak Dev has very kindly clarified in the beginning itself that He is never our enemy and we need not be afraid of Him as such. He is all merciful. We can always approach Him as our benefactor.

Akal Murat :

Akal is beyond time and Murat is the substance or Existence or Name of Lord. Akal Murat means Existence which is beyond the effect of time. This is natural corollary of "Sat" i.e. eternal. Anything which is eternal, i.e. does not change, is not affected by time and therefore is eternal. Here Guru Nanak

Dev has stressed that His existence is beyond time, space and casualty i.e. He is not bound by limitations of time, space and law of Karma or "action and it's fruit" theory.

Ajooni :

Ajooni means who is not born i.e. He is beyond the cycle of birth and death i.e. cycle of re-incarnations. He is one of His kind and there is nobody equal to Him. There is, therefore, no question of His being born as somebody else. Hence, He is beyond births and deaths and re-incarnations.

Saibhang :

After having stated that He was not born, the question arises, how did he come into being? Here Guru Nanak Dev answers this question. He created Himself. Nobody else created Him. He is self-created and self-luminous. Unlike the world created by Him which shines with His light, He shines with His own light.

Gur Prasadi :

After having explained main qualities or characteristics of the Supreme Being, natural question which arises in the mind of a devotee is, how to reach Him? Guru Nanak Dev answers this question by saying that He can be reached or approached only with His own grace.

This is a very important issue. Lot of people try to obtain access to Him by good actions, visiting holy places, taking bath in holy rivers and tanks, various austerities, meditation and yogic asanas (postures) etc. Guru Nanak Dev says, these are all useless (these practices only help cleanse the mind) and unless and until His grace is upon you, you cannot reach Him.

God has created this universe and all beings. All the world and created beings work as per His light or "Jiva Atma". He is beyond the reach of human faculties like senses, mind and intellect. One has therefore to rise above the faculties to perceive Him. This rising above the senses, mind and intellect comes with His grace.

Guru Nanak Dev in the two slokas and 38 stanzas systematically develops the subject and explains step by step, how a devotee should progress, avoid pit-falls and finally obtain the Nectar of His Grace and achieve final deliverance from the cycle of births and deaths. Such a devotee not only achieves the gift for himself but carries many others also with him.

This can be explained with an example. The ocean is the depository of all water on this earth. Some of the water evaporates with heat of the sun, forms clouds and comes to plains, valleys and mountains as rain. Some water gets frozen as ice on the mountains, some water flows into rivers, back to ocean and yet some water gets trapped in the cities, ponds and lakes. But the desire of all of the water is to return to its source i.e. the ocean. But only the lucky water comes back. This has been beautifully explained by Guru Ram Das in "Rahras":

ਤੁੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥ ਤੁਝ ਬਿਨ ਦੂਜਾ ਕੋਹੀ ਨਾਹਿ ॥ ਜੀਅ ਜੰਤ
ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥ ਵਿਜੋਗ ਮਿਲ ਵਿਛੁਡਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥

(ਆਸਾ ਮਹਲਾ ੪)

ਤੁ ਦਰੀਆਊ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥ ਤੁਝ ਬਿਨ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥
ਜੀਅ ਜਨਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥ ਵਿਜੋਗ ਮਿਲ ਵਿਛੁਡਿਆ ਸੰਜੋਗੀ
ਮੇਲੁ ॥

(ਆਸਾ ਮਹਲਾ ੪)

*Tu driyao sabh tujh hi mahe. Tujh bin duja koi nahe. Jiya jant
sabh tera khel. Vijog mil vicuriya sanjogi me.*

(Asa Mahalla 4)

You are the ocean and every thing is in yourself only. You are the source. Except you there is nothing. All the creation and life is Your play. You are the One who separates some beings from You and with Your grace, join them with Yourself again.

॥ ਜਪੁ ॥

॥ ਜਪੁ ॥

...Jap...

The name of this composition is Jap or remembrance of

His Name. Having described the Lord in Mool Mantra, now Shri Guru Nanak Dev states in the following sloka, He is that which is there at all times, past, present and future. Only such Lord is to be remembered.

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

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

*Adi Sach, Jugadi Sach,
Hai bhi Sach Nanak hosi bhi Sach. (1)*

In this sloka, Guru Nanak Dev has explained and defined what is 'Sat' in the Mool Mantra. 'Truth' or 'Sat' is that which does not change with time. This is the yard-stick to test whether something is 'Truth' or not. According to Guru Nanak Dev, only God or Supreme Being is Truth i.e. He was true in the beginning when there was nothing else, He was true when the ages or yugas started, He is true today and He shall be true in the future also.

As per this yard-stick, all the material objects in the world, human body, senses, mind, intellect, man made gods, goddesses etc. fail to pass this test and are therefore not worthwhile objects to get attached to. We should therefore remember, praise and approach for favours only the Eternal One and One only.

STANZA : 1

How to Realise the True One? Accept His Will.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ
ਲਿਵ ਤਾਰ ॥ ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ ਸਹਸ ਸਿਆਣਪਾ
ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਬੂੜੈ ਤੁਟੈ
ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ
ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ
ਭਾਰ ॥ ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ ਕਿਵ

ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੰਡੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਾਜਾਈ ਚਲਣਾ
ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

1) *Soche Soch na hovai je sochi lakh var.* 2) *Chupe chup na hovai je lai raha liv tar.* 3) *Bhukhia bhukh na utri je bana puria bhar.* 4) *Sahas sianpa lakh hohi ta ik na chale nal.* 4) *Kiv sachiera hoiae kiv kure tute pal?* 5) *Hukan rajai chalana Nanak Likhya nal.* (1)

To understand the correct meaning, it is necessary to get at the underlying concept of this stanza. All the creation on this earth including the humans are part of Him, have been separated from Him because of their actions in millions of lives. Our aim is to finally get absorbed in Him but there is separation or what Guru Nanak Dev describes as 'wall of untruth' which is veiling His view from us. He has raised a pertinent question in line no. (5) How can we be suitable for dawn of Truth in us? and how the wall of untruth between us and Him be broken?

As per various traditions in spiritualism, there are different techniques for preparation in achieving the goal of God realisation. These are briefly, purity of mind, calmness of mind, contentment of mind and obtaining wisdom by reading scriptures. These are all preparatory means for achieving the goal. But with passage of time and due to ignorance, these means have been taken as an end by some devotees and they spend whole of their lives by stressing on any one of the aspects only. Guru Nanak Dev, in the first stanza itself has cautioned the devotee to avoid this pit-fall and has given the correct answer to this question i.e. accept the Will of God which He has ordained for us.

- 1) Some people have obsession for physical cleanliness. They have many baths, wash their clothes everytime they touch somebody and do not allow any one to touch their food. They also think that mere bath in a holy place will make them pure. Here Guru Nanak Dev says that even if you take bath a lakhs of times, you do not become pure

enough to meet Him because impurity of mind does not go by cleaning of the body.

- 2) Some people think that by merely keeping quiet, they may reach the goal of God realization. Guru Nanak Dev says that even if you maintain constant, deep and long silence, it is not possible to silence evil propensities of mind which is essential pre-condition for God-realisation.
- 3) Some people think that by collecting big treasures of possessions, they can satisfy their hunger and be content, which is another pre-requisite for God realization. Guru Nanak Dev describes here that by possessing innumerable possessions i.e. wealth of all worlds, one's hunger for more is not appeased.
- 4) Another method employed by some is to collect wisdom by studying holy books, scriptures etc. Guru Nanak Dev says that even if one has a lot of wisdoms, nothing accompanies him on his final journey. Which means that no amount of wisdom is helpful in God realisation?
- 5) Here two questions have been raised. One, how to become truthful i.e., pure enough to receive God? And how to break the wall of untruth which separates us from Him?
- 6) This line is answer to these questions. He says that you accept and follow the Will of God which is written by Him for us. (1)

Acceptance of Will of God does not mean that we should not do anything and leave everything to Him because He has decided it for us. As you proceed further, the exact significance of acceptance and following the Will of God becomes clear.

To illustrate this, we have a story. One devotee asked Guru Gobind Singh to show the example of a Sikh who has accepted God's will. Guru ji asked him to go to Kabul and gave the name and address of the exalted Sikh there. When the devotee reached and located the address, he found a lot of hustle and bustle at the Sikh's house. On inquiry he was told that the Sikh was in the inner part of house and was respectfully led to him. The visitor was received with respect

and was asked to stay for a few days there. All arrangements were made for his comfort.

Actually, the Sikh's son was to get married and the festivities were going on. Everyone was merry and in celebration mood but the Sikh was peaceful, meditative and busy preparing a coffin. The visitor noticed this but ignored the observation.

The marriage went off happily. The bride came to the groom's house. There were celebrations all around. But, on the night of marriage, a cobra stung the bride-groom and he died. The mood in the house changed to gloom. No body knew what to do. There was weeping and crying all around but there was no change in the mood of the Sikh. He coolly took out the coffin prepared by him earlier and the cremation of the bride-groom was performed.

As the usual ceremonies after the death were performed and the life returned to near normal, the visitor asked for permission to leave. Before departing, he asked the Sikh that since, as it appears, he knew about his son's death, why did he not get the marriage cancelled and saved his daughter-in-law the widowhood? And that in spite of the catastrophes of his son's death being known to him, he was absolutely calm, peaceful and not disturbed? The Sikh explained to the visitor that although he knew God's Will, but he would not interfere in His scheme of things. It was the destiny of his son and daughter-in-law and he could not interfere with it. Secondly, he accepted and followed His Will fully and was therefore not disturbed.

This is real Karam Yoga. Do your duty but leave the result to Him. Accept the fruit of your actions as you would accept Prasad (grace) from the temple i.e. do not question the quantity and quality of the prasad or grace and accept as gracefully as you can. This is called "Prasad Bhawna" or "grace mood." The more time you are in "Prasad Bhawna" better it is. Finally when you succeed to be in this stage all the time alongwith constant remembrance of His Name, that is the goal achieved. You have realized Him.

Now Guru Nanak Dev tells us more about His Will in next stanzas.

STANZA : 2

Follow His Will and Get Rid of Ego

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ
ਮਿਲੈ ਵਡਿਆਈ ॥ ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ ਇਕਨਾ
ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੌ ਬਾਹਰਿ
ਹੁਕਮ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ ਹੁਕਮੀ ਹੋਵਨਿ
ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ ਹੁਕਮੀ ਤੁਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ
ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ
ਭਵਾਈਅਹਿ ॥ ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

1) *Hukmi hoven akar, hukam na kahia jai.* 2) *Hukmi hove jia, hukam milai vadiai.* 3) *Hukmi utam neech, hukam likh dukh sukh paiah.* 4) *Ikna hukmi bakhesis, ik hukmi sada bhawaiah.* 5) *Hukme under sabh ko, bahar hukam na koi.* 6) *Nanak hukme je bujhe, ta haume kahe na koi.* (2)

In this stanza,Guru Nanak Dev has further dwelt on His Will to illustrate how unfathomable is His Will? It is incomprehensible. We humans, inspite of our extreme limitations, think ourselves to be too big, powerful and rich or wise and do not stop telling others about it. This is all ego which concerns only I, ME, and MINE. The ego is the greatest obstacle for humans to attain God. Here Guru Nanak Dev has very lucidly explained that it is God who does everything like creating all forms, lives; grants them greatness; makes them high, low; lets them enjoy happiness, misery; some are released from the cycle of births and deaths whereas others continue in this unending cycle. When everything is controlled by His Will and nothing is outside, if one understands all about power of His Will, where is the question of a human having his ego?

- 1) His will is incomprehensible, and indescribable. All creation of forms is done under His will. All manifestation in this universe is as per His will.
- 2) All forms of life are created under His Will and it is as per His Will that the humans have been blessed with the glory of all existence.

The creations are in different stages of evolution like insentient, vegetable, animal and human. These are blessed with different levels of consciousness. The first two stages have no mind of their own. The animals have mind but it's expression is instinctive. The humans have in addition to mind, intellect, reason and will and thus He has made humans the crown of creation or has granted them the glory of existence.

- 3) It is in His Will that some become high and some low and in the same Will they reap pleasure or pain as per His writ. Here Guru Nanak Dev explains that the Law of Karma Operates under His Will.
- 4) It is in His Will that some are blessed with mukti or liberation and some are destined to go round and round in transmigration.
- 5) Thus, all are under His will and nobody outside it.
- 6) Guru Nanak Dev says that one who understands that it is all His Will, shall not have any small ego of his own. How beautiful! What a wonderful remedy for the most dreaded disease of this world! (2)

STANZA : 3

How Different People Visualize Him Differently as per Manifestation of His Will

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥ ਗਾਵੈ ਕੋ
ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ ਗਾਵੈ ਕੋ ਸਾਜਿ
ਕਰੇ ਤਨੁ ਖੇਹ ॥ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ ਗਾਵੈ ਕੋ ਜਪੈ ਦਿਸੈ ਦੂਰਿ ॥
ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥ ਕਬਨਾ ਕਬੀ ਨ ਆਵੈ ਤੋਟਿ ॥ ਕਬਿ ਕਬਿ ਕਬੀ
ਕੋਟੀ ਕੱਟਿ ਕੱਟਿ ॥ ਦੇਦਾ ਦੇ ਲੈਦੇ ਬਕਿ ਪਾਹਿ ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥
ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

गावै को ताणु होवै किसै ताणु ॥ गावै को दाति जाणै नीसाणु ॥
 गावै को गुण वडिआङ्गीआ चार ॥ गावै को विदिआ विखमु
 वीचारु ॥ गावै को साजि करे तनु खेह ॥ गावै को जीआ लै फिर
 देह ॥ गावै को जापै दिसै दूरि ॥ गावै को वेखै हादरा हदूरि ॥
 कथना कथी न आवै तोटि ॥ कथि कथि कथी कोटी कोटि कोटि ॥
 देदा दे लैदे थकि पाहि ॥ जुगा जुगंतरि खाही खाहि ॥ हुकमी
 हुकमु चलाइ राहु ॥ नानक विगसै वैपरवाहु ॥३॥

1) *Gave ko tan hove kise tan.* 2) *Gave ko dat jane nisan.* 3) *Gave ko gun vadiaia char.* 4) *Gave ko vidya vikham vichar.*
 5) *Gave ko saj kare tan kheh.* 6) *Gave ko jia lai phir deh.* 7) *Gave ko jape dise dur.* 8) *Gave ko vaikhe hadra hadur.* 9) *Kathana Kathi no ave tot.* 10) *Kath kath kathi koti kot kot.* 11) *Dainda de lainde thak pahe.* 12) *Juga jugantar khahi khahe.*
 13) *Hukmi hukam chalae rahu.* 14) *Nanak vigse veparyahu.*
 (3)

The idea of understanding His Will as given in the last line of stanza 2, is further amplified in this stanza. He and His Will is un-fathomable and is manifested in as many aspects. Human beings, because of limitations inherent in them are able to have only limited view of His limitless Will and creation. Every one with his limited vision, training, background, environment etc. sees one or a few aspects of His Will and sings His praise as per that particular aspect of gift he has received from Him.

Only the most perfect perceiver, a rare phenomenon, can find Truth i.e. His Will in an unalloyed form. Others distort it, through the impact of their own ego. Thus, man interprets Truth in his own level of unselfishness, his understanding and his mental make up. In fact man even creates his own gods, in his own image and these gods may sometimes be a mere figment of his imagination.

A typical example of this is images of Lords Buddha and Rama etc. found in different parts of the world. Although the same person is expressed in statues, but the features change

from typically Indian to Chinese, Japanese or Tibetan depending upon the artists who visualize and make them.

In the last two lines of this stanza, Guru Nanak Dev has again stressed that it is His Will that is carrying on the world process and in spite of the unfathomable complexities of creation, carefree Lord enjoys His play born out of His bliss.

- 1) Those who have power, sing the praise of the Lord for the immense of power possessed by Him.
- 2) Some sing in praise of His gifts, taking the gifts as a sign of His benevolence.
- 3) Some sing about His beauteous virtues and great qualities.
- 4) Some who have acquired some knowledge, sing about most difficult thoughts and wisdom possessed by Him.
- 5) Some sing because He creates the bodies and then destroys them, converting bodies into ashes.
- 6) Others sing because He takes life from one body and puts into another one i.e transmigration.
- 7) Some sing because He appears very far to them.
- 8) Others sing because He appears to be present everywhere and is seen in everything, every being and everyone.
- 9) There is no end of descriptions which people have given of Him.
- 10) And it is millions and millions that have given their own versions of Him.
- 11) He gives so many gifts and in such quantities that the receivers get tired of receiving.
- 12) And they eat and consume the gifts through ages and ages i.e. thousands of years like yugas (Satyug, Duapar, Treta and Kalyuga etc.)
- 13) All this wonderful happenings are taking place only as per Ordainer's Will.
- 14) Guru Nanak Dev says, He, the care free Lord is enjoying His play born out of His Bliss. (3)

STANZA : 4

His Name and Intense Love for Him, Guru's Precept for Understanding His Will

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ
ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ ਫੇਰਿ ਕਿ ਅਰੌ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ ਮੁਹੌ ਕਿ
ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ
ਵਿਚਾਰੁ ॥ ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ
ਅਪੇ ਸਚਿਆਰੁ ॥੪॥

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ
ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ ਫੇਰਿ ਕਿ ਅਰੌ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥
ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ
ਨਾਉ ਵਡਿਆਈ ਵਿਚਾਰੁ ॥ ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ ਨਾਨਕ
ਇਕੈ ਜਾਣੀਐ ਸਾਮੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

1) Saacha saheb saach naae bhaakhia bhao apaar. 2)Aakhae mangae deh deh daat kare daataar. 3)Pher ke age rakhiae jit disae darbaar. 4) Muhon ke bolan boleeae jit sun dharay piaar. 5) Amrit vela sach nao vadeaaee veechaar. 6) Karmee aavae kapra nadree mokh duaar. 7) Nanak aevae jaaneeae sabh aape sacheear (4)

Continuing the subject of understanding His Will, Guru Nanak Dev has given a prescription in this stanza by following which, He will not only love us but also show His court and be gracious enough to grant us salvation. In the first and second line, Guru Nanak Dev has given the qualities of the Lord. Two answers to these questions and his recipe are in line no. 5. Lines 6 and 7 are the effect of correct use of the recipe.

- 1) He the Lord is the Truth and His Name is also Truth. This is in fact repetition of 'Sat Nam' of Mool Mantra. Repetition was necessary because now Guru Nanak Dev is coming to the subject of His name. His language is "intensive love". He responds only to intense love. Otherwise he is beyond the bounds of comprehension.
- 2) All the people of this world are always asking and begging

- of Him for everything and He, the generous benefactor, is always giving.
- 3) Since He is giving everything to us, then what is that we may offer Him, so that we may be able to see His court?
 - 4) What type of language or speech should we speak, after hearing which, He may start loving us?
 - 5) Guru Nanak Dev has given the answer to these questions in this line. In the early morning ambrosial hours, remember the true Name (Line1) and meditate about His excellent qualities.
 - 6) and 7) With the experience of remembering His Name and meditating on His Divine qualities, we will realize that it is He the Truth, everywhere and in everything. Although it is possible to achieve a noble birth as a result of good actions or Karma but the release from the cycle of transmigration and acceptance at His court's door is only possible with His grace which follows realization of His Omnipresence and Omnipotence.
Thus the Name is not merely recitation or expressing the majesty of God head but translating His qualities in one's own life. So by dwelling on the Name, the result is that truth, love, goodness, humility, faith and service flow naturally and spontaneously, from the devotee, as they do from Him, because the devotee, becomes the image of the Lord, he merges in Him. (4)

STANZA : 5

Some More Glory of The Supreme Being to Help Understand His Will

In the last stanza, line no. 5, Guru Nanak Dev has emphasized remembrance of His Name and meditation on His Glory in the morning hours as a help in understanding His Will. In the next two stanzas, he has sung further glories with emphasis that Name and Glory be sung only of one Supreme Being and none other.

The need of this emphasis is with a view that most of the devotees, in the initial stages of spiritual pilgrimage need

crutches of some visible forms and then they get stuck. They do not rise above the stage of personal God to impersonal God.

When a devotee attains the stage of "Sehaj" or care free stage, all distinctions of name and form disappear. Even in the beginning, the devotee must understand that names and forms used by him are mere symbols and the power behind these is the Supreme Being only.

ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ ਜਿਨਿ ਸੇਵਿਆ
ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ
ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ
ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਬਨੁ ਨ ਜਾਈ ॥ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ ਜਿਨਿ
ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ਗਾਵੀਐ
ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ ਗੁਰਮੁਖਿ
ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ ਗੁਰੁ ਝੀਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ
ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥ ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ
ਨ ਜਾਈ ॥੫॥

- 1) *Thaapiya na jaye keetaa na hoye.*
- 2) *Ape aap Niranjan Soi.*
- 3) *Jin savia tin paiya mann.*
- 4) *Nanak gaviye guni nidhan.*
- 5) *Gaviye suniye mun rakhiye bhau.*
- 6) *Dukh parhar sukh ghar le jai.*
- 7) *Gurmukh nadang gurmukh vedang, gurmukh rahiya samai.*
- 8) *Gur isar gur Gorakh Barma gur Parbat Mai.*
- 9) *Je hau jana akha nahin kahna kathan na jai.*
- 10) *Guran ik deh bujhai.*
- 11) *Sabhna jiiyan ka ik data, so mai visir na jai.* (5)

In this stanza, Guru Nanak Dev has introduced another practice i.e. singing His praise who is the treasure of all the qualities of excellence and has further declared that if one sings His praise, listens to it and has love for everybody in one's heart, all his pain and suffering is dispelled and all happiness will abide in him.

He has further emphasized that for any spiritual effort to bear fruit, it must be related to Supreme Being who is beyond material conditions, treasures of all excellence and is One and only One, giver of all life and everything else.

Another new thing brought about in the 10th line is guru or teacher and his teaching. Guru consists of two syllables, 'gu' and 'ru'. This means one who dispels darkness and brings light. As per Indian philosophy, when somebody is sufficiently prepared on the spiritual path to receive guidance, God in the garb of guru appears on the scene. God provides guru and guru leads one to God. Thus, when Guru Nanak Dev has seen that the devotee with acceptance of His Will, repetition of His Name, meditation on His qualities etc., has sufficiently purified himself, so guru's work can start, has introduced the concept of guru and his teachings.

- 1) God can neither be restricted in one place or location like temple etc. nor can be created in the likeness of an image etc.
- 2) He, who is beyond maya or material conditions, created Himself (Saibhang in Mool Mantra). He is beyond any limitation of quality or quantity.
- 3) Who-so-ever serves Him is an exalted one.
- 4) Guru Nanak Dev says, let us sing the praise of such a treasure of excellence.
- 5) Let us sing and hear His glories and enshrine His love in our hearts.
- 6) Who ever is able to do so, shall dispel his pain and find abiding happiness in his heart.
- 7) And 8) Different disciplines in Hinduism follow different traditions and have different objects and Gods for worship. The Yogis are after celestial sounds known as "nadas". Some follow and worship "Vedas". Some worship Shiva, some Gorakh Nath, some Brahma and others mother Parvati, consort of Shiva in various forms as Durga or Kali etc. Here Guru Nanak Dev wants to emphasize that it is

- guru of gurus i.e. Supreme Being who is Nad, Ved, Shiva, Gorakh, Brahma, Parvati but also is all pervading, in everything and everyone. Thus he wants one to rise above His images and meditate only on One supreme Being.
- 9) He is beyond description. Even if I knew, I can not say anything because He is beyond words.
 - 10) And 11) O my Guru, please make me understand one thing that He, the supreme Being, is only one and that He is giver of all life i.e. He is the creator, sustainer and protector of all type of life and that I should never forget Him. (5)

STANZA : 6

Purification With Guru's Grace

ਤੀਰਥ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ
ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥ ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ
ਗਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ
ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

ਤੀਰਥ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ ਜੇਤੀ ਸਿਰਠਿ
ਉਪਾਈ ਕੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥ ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ
ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ
ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

1) Tirath nava je tis bhava, vin bhane ke nai kari. 2) Jeti sirth upai vekhan, vin karma ke mile lai. 3) Mut vich ratan jawahar manik je ik gur ki sikh suni. 4) Gura ik deh bujhai. 5) Sabhna jia ka ik data so main visir na jai. (6)

In this stanza, Guru Nanak Dev has brought in the concept of pilgrimage to holy places for purification and further education of the devotee to prepare him for more important gifts of God. Great persons, would set up places of pilgrimage where all the noble souls of those times would assemble in large numbers like "Kumbh melas" to exchange views, standardize the procedures for worship and provide guidance to the devotees. All such places were mostly established on the banks

of rivers, lakes and if this was not possible, big tanks were constructed to provide place for bathing. Haridwar, Varanasi, Allahabad, Mathura, Nasik and Pushkar are typical examples. "Kumbh mela" is held at definite intervals by rotation.

Originally, bathing was for physical cleanliness before the worship in the temple etc. But slowly, bath became the only objective of pilgrimage. This is only perversion of original objective but the proverb in line (1) i.e. "Tirath nava" i.e. bath at the holy place is meant to serve the original purpose of purification of soul, association with wise men assembled at these places and not only the ritual bath.

In this stanza reference is made to "karma" or pre-ordained Will of the Lord and visit to the holy places where one meets the saints. For liberation, Sri Guru Granth Sahib has described two sources "Poorab likhiya paiya, Nanak sant sahai" i.e. one either gets liberated due to his "Karma" or with the help of saints. This is also explained by saint Kabir in his sloka no. 231 in Sri Guru Granth Sahib, According to him, if it is pre-ordained for one, he meets the saints and achieves liberation.

- 1) I may visit holy places (make association with wise men and purify myself) only if it is His Will. Purification of the devotee and provision of means for purification is dependent upon His Will.
- 2) All His creation that I can apprehend, gets only what is destined for it by His Will.
- 3) In the above line, Guru Nanak Dev has explained the law of Karma. But there is something known as Grace which is over-riding the Law of Karma because God is Supreme. It is His rule but He is above His rule of karma. Therefore in the next line, Guru Nanak Dev explains that if a devotee listens to the teachings of his guru, his mind and intellect will become very strong and rich as if these are full of precious stones like diamonds etc. What is that advice or teaching is in the next two lines.

- 4) And 5) O my Guru! Please make me understand one thing that He, the Supreme Being, is only One and that He is giver of all life i.e. He is the creator, sustainer and protector of all type of life and that I should never forget Him.

STNAZA : 7

His Grace is More Worthwhile Than All Worldly Possessions

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ
ਸਭ ਕੋਇ ॥ ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਾਗਿ ਲੇਇ ॥ ਜੇ ਤਿਸੁ ਨਦਰਿ
ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥
ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥ ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ
ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ
ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥ ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਾਗਿ
ਲੇਇ ॥ ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ ਕੀਟਾ ਅੰਦਰਿ
ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥ ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ
ਗੁਣੁ ਦੇ ॥ ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥

1) Je Jug chare arja, hor dasuni hoi. 2) Nava khanda vich janiye,
nal chale sabh koi. 3) Changa nau rakhai ke jas kirat jag lei. 4)
Je Tis Nadar na avai ta vat na puchhe ke. 5) Kita under kit kar,
dosi dos dhare. 6) Nanak nirgun gun kare gunwantian gun de.
7) Teha koi na sujhai je tis gun koi kare. (7)

There are certain pitfalls in the spiritual pilgrimage like love for a long life, good name and high rank etc. These are not bad in themselves but should not become the aims. The final aim should be to merge in the Supreme and one should be indifferent to these powers and possessions. When a man possesses the soul of a beggar, the material well being can also have their utility and meaning. It enables the spirit and flesh to work in unison. For instance, if a man was engaged in the service of the Lord and on that account got the wealth, love and loyalty of the people and then he uses the same to advance God's causes, he was fulfilling the highest destiny. On the other

hand, lust for power, possessions, titles, name or fame, could kill humanity and corrupt the society. It is these two opposite aspects that are taken up in this stanza.

- 1) If somebody had a very long life equal to four ages (Sat Yuga, Tretya Yuga, Duwapar Yuga and Kali Yuga) and even ten times of that,
- 2) If one had built such high reputation that he be known in all the nine continents of the world and that everybody in this world followed his lead,
- 3) If one had earned such a good name that he was praised and honoured in whole of the world.

Note: These are the highest achievements possible in the world but these pale into insignificance compared to God's grace.

- 4) He would still be worth nothing if he did not win the grace of the Lord.
- 5) He would just be a worm among worms and would be adjudged a sinner among the sinners.
- 6) Guru Nanak Dev says, the Lord makes those without virtue as virtuous and adds more virtues to those who already possess them.
- 7) There is none whatsoever who may add any more virtue to His virtues.

Note: From the 6th line, we may note that he has re-assured that the sinners need not be disappointed for ever. The merciful Lord is always there to redeem them.

STANZAS : 8 TO 11

Listening to His Name Products Richness of Mind

The next eight stanzas are in glorification of His Name. The first four are about listening and the next four are about those who accept and mould His Name in their life style or in other words get absorbed in His Name.

Listening to Name is not mere process of hearing but

includes singing praise, kirtan (musical singing with instruments), reading and recitation of scriptures etc. When one listens to what one says, the mind is attuned to it and it goes into our consciousness. Thus, the 'word' and 'consciousness' join which is the object of our meditation practice. From the beginning, Guru Nanak Dev has been explaining about accepting and following His Will, repetition of His Name in the morning hours. Now he has added listening to His Name. So by now the devotee has attained his peace of mind, poise and happiness through the power of His Name, who is One, source of absolute power, peace and bliss. Slowly, the qualities of the Lord start wearing on to the devotee. These four stanzas are therefore description of one who is in this stage.

When such a devotee lives with full faith in His Will, he can have no fear of death. In fact, to destroy fear of death, is to live in harmony with the Lord of Death. Total fearlessness and preparation for physical death is the object of all religions of the world. Saint Kabir has correctly described when he says, "The death, of which the world is afraid, is a bliss to my mind, because it is only after facing death that one finds the eternal bliss".

Such a devotee is exalted morally and spiritually. In fact, it is his balance and equipoise, and the way he looks at things on the physical plane, that has sprung from his moral stature. He is possessed of peace, contentment and wisdom as against three gunas* of maya or three qualities of maya i.e. peace, desire and passion (Sattvik, Rajsik and Tamsik gunas). He engages himself in the service of community; as a spiritual guide, he obtains understanding about various worldly and spiritual truths.

***Note:** Guna in sanskrit means rope which binds one to maya or illusion.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ ਸੁਣਿਐ ਦੀਪ
ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੇਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

ਸੁਣਿਐ ਸਿਥ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਰਲ ਆਕਾਸ ॥
 ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥ ਨਾਨਕ
 ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਟ੍ਰੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

1) Suniye sidh pir sur nath. 2) Suniye dharat, dhaval akas. 3)
 Suniye deep loa patal. 4) Suniye poh na sake kal. 5) Nanak
 bhagra sada vigas. 6) Suniye dookh pap ka nas. (8)

- 1) By listening to His Name, the devotee reaches the status and acquires the powers of sidhas (Hindu saints), pirs (Muslim saints), gods and naths (Yogi's gurus).
- 2) By listening to His Name, the devotee understands all facts about the earth, the superstition of so called bull supporting the earth on its horns, and the skies etc.
- 3) By listening to His Name, the devotee understands the power of the Lord pervading the islands, the worlds and the underworlds.
- 4) By listening to His Name, the devotee is freed from the fear of death or the death cannot approach him, as he is liberated from the cycle of births and deaths.
- 5) And 6.) Guru Nanak Dev says that such a devotee is always in a state of bliss because by listening to His Name, all his sins and sorrows are destroyed. (8)

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੂ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੂ ॥ ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ
 ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

ਸੁਣਿਐ ਝੀਸਰੁ ਬਰਮਾ ਇੰਦੂ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੂ ॥ ਸੁਣਿਐ
 ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥ ਨਾਨਕ ਭਗਤਾ
 ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਟ੍ਰੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧॥

1) Suniye Isar Barma Indu. 2) Suniye mukh salahan mund.
 3) Suniye jog jugat tun bhed. 4) Suniye sasat simirit Ved. 5)
 Nanak bhagta sada vigas. 6) Suniye dookh pap ka nas. (9)

- 1) By listening to His Name, the devotee comes to the full understanding of the God of Death (Shiva) God of creation

(Brahma) and the king of Gods (Indra). (These no longer remain a mystery to him.)

- 2) By the power of listening to His Name, even those who are bad or unholy persons, become holy and gain such high status that everybody praises them. (In Indian history, story of Bhagat Valmiki is well known. He was a robber and absolutely illiterate. But, with the power of Ram Naam, he became a great sage and wrote "Ramayana". He is known and respected for this.)
- 3) With the power of listening to His Name, the devotee is able to understand the secrets of finding union with God and the secret powers of various parts of our body, mind and intellect (like chakras and kundilini etc.)
- 4) With the power of listening to His Name, the devotee understands the true implications of holy scriptures like Sastras, Simritis and Vedas.
- 5) And 6. Guru Nanak Dev says that such a devotee is always in a state of bliss because by listening to His Name, all his sins and sorrows are destroyed. (9)

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ ਸੁਣਿਐ ਪੜਿ
ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
ਸੁਣਿਐ ਪਡਿ ਪਡਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

1) Suniye sut santokh Gyan. 2) Suniye ath sath ka isnan. 3)
Suniye par par pavhi maan. 4) Suniye lage sahaj dhyan. 5)
Nanak bhagta sada vigas. 6) Suniye dookh pap ka nas. (10)

- 1) With the power of listening to His Name, the devotee acquires the qualities of generosity, contentment and knowledge. (This is a wonderful balance of qualities, with full knowledge of things and contentment, the devotee is enriched with generosity. The trouble with the world is that most of the people only want to take and not to give or

even give back what they have to return. This beggar mentality of only taking and not giving arises because of lack of gratitude, contentment and knowledge. This beggar mentality happens to be one of the greatest curses of our times.)

- 2) With the power of listening to His Name, the devotee gains the same merit as is gained by taking bath at all the sixty eight holy places in India.
- 3) With the power of listening to His Name, the devotee is able to understand inner meaning of holy books and acquires honour and respect.
- 4) With the power of listening to His Name, the devotee is able to fix his mind on the Lord effortlessly. He does not have to do various exercises, (asanas) and difficult practices adopted by Yogis etc.
- 5) And 6. Guru Nanak Dev says that such a devotee is always in a state of bliss because all his sins and sorrows are destroyed by listening to His Name. (10)

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਸਾਹ ॥ ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ
ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ
ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਸਾਹ ॥ ਸੁਣਿਐ
ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ ਨਾਨਕ ਭਗਤਾ
ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

1) Suniye sara guna ke gah. 2) Suniye saikh pir patsah. 3) Suniye andhe pavahe rah. 4) Suniye hath hove asgah. 5) Nanak bhagta sada vigas. 6) Suniye dookh pap ka nas. (11)

- 1) With the power of listening to His Name, the devotee is able to fathom the oceans of virtues (i.e. he acquires oceans of virtues by His Grace.)
- 2) With the power of listening to His Name, the devotee becomes fit to serve as shaikhs and pirs (These are high positions as per Muslim tradition) and rulers.

- 3) With the power of listening to His Name, even the ignorant find the path of spiritual progress. (example of Bhagat Valmiki in line 2 of stanza 9).
- 4) With the power of listening to His Name, the devotee is able to understand the endless ocean of maya i.e. this world. (which is not possible otherwise.)
- 5) And 6. Guru Nanak Dev says that such a devotee is always in a state of bliss because all his sins and sorrows are destroyed by listening to His Name. (11)

STANZA : 12 TO 15

One Who Accepts His Will is Accepted at His Court

By now the devotee has made progress from listening to His Name and collecting information from the wise and the scriptures etc. to a stage where he accepts and believes in His Name and has moulded His Name in his life. In other words, he is not only repeating His Name; he is wholly absorbed and becomes one with His Name. This is a very exalted state. Guru Nanak Dev says that there are no words which can describe the state of such a devotee. He rises above the material conditions and three qualities of maya and has thus realized the Lord who is beyond maya, Pure, Immaculate "Niranjan".

The process of absorption or conversion into the Divine is not sudden or easy. The devotee has thrown away his small self i.e. ego with all its manifestations in the form of wrath, lust, desires and other passions and consequently his unhappiness too. It will help to express this process of conversion through four traditional stages of communication with the Lord (1) vaikhari (2) madhyam (3) pasyanti and (4) para. In the initial stages, our communication with the Lord, our Japa or repetition of His Name is over our tongue. This stage is articulate and external. The words are in gross form. This is action form of Japa or vaikhari.

The next is madhyam or middle stage of Japa in which both the vital and lower regions function. Some effort is

required for this stage. The next stage pasyanti, represents, Japa in lower joyous regions, involving illuminating vision and our mind is more involved in this stage.

The last stage of Japa i.e. para is transcendental, beyond maya, beyond material considerations i.e. Immaculate, Pure "Niranjan". The devotee has reached this stage by now which is described in next four stanzas. In Gurbani, this is called "Ajapa Jap" i.e. Jap which does not require any effort and is automatic and continuous. Maharishi Ramana of Tiruvannamalai has described this Japa like continuous flow of clarified butter (ghee) or a mountain stream i.e. without break. This is also called "Atut Chintan" or continuous remembrance.

At this stage, the devotee has risen above narrow loyalties of community, race, country or religion. He sees Lord in everybody and everywhere. This is actually the stage of liberation or mukti or heaven, because he is free from bondage of maya. The concept of heaven where one enjoys juicy fruit, rich wines, beautiful women and no work to do is a misnomer and misleading.

The devotee is a man of knowledge as well as a servant of His creation, serves and saves those who follow him. He is fit to work as a spiritual guide and need not go about seeking guidance from outside, because the Supreme Guide inside him has revealed everything to him.

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਰੈ ਪਿਛੈ ਪਛਤਾਇ ॥ ਕਾਗਦਿ ਕਲਮ
ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ਕਾਗਦਿ
ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ ਐਸਾ ਨਾਮੁ
ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

1) *Mane ki gat kahi na jai.* 2) *Je ko kahe pichhe pachhtai.* 3)
Kagad kalam na likhan har. 4) *Mane ka bahe karan vichar.*
5) *Aisa Naam Niranjan hoi.* 6) *Je ko munn jane mun koi.* (12)

- 1) The state of one, who accepts and believes in His Will and Name, is in-describable.
- 2) If somebody makes an attempt to describe, he will be an utter failure and will therefore repent later for having made an attempt.
- 3) No amount of papers and pens can accommodate and write the praise of such a devotee.
- 4) Those who try to assess such a devotee's state will sit and continue with the assessment and will not be able to complete, because it is beyond assessment.
- 5) And 6. His Name and His Glory is Pure and Immaculate, it is enshrined in devotee's heart. It is only those who have truly believed in His Name and experienced such a state can know. But, such devotees are rare. (12)

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ
ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ
ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ ਮੰਨੈ ਸੁਹਿ
ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰਜਨੁ
ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

1) *Mane surat hovai mun budh.* 2) *Mane sagal bhavan ki sudh.*
3) *Mane muh chota na khai.* 4) *Mane jum ke sath na jai.* 5)
Aisa Naam Niranjan hoi. 6) *Je ko munn jane mun koi.* (13)

- 1) The devotee, who believes in His Name, has his mind and intellect opened up to Higher Divine Consciousness.
- 2) The devotee, who believes in His Name, has awareness extending to all spheres of human and out-worldly existence.
- 3) And 4.) The devotee, who believes in His Name, does not face the God of Death because he rises beyond birth and death and, therefore, does not have to face any giving of account, or punishment for his karma, such an exalted soul rises above karma as well as the cycle of birth and death.

- 5) And 6.) His Name and His Glory is Pure and Immaculate, it is enshrined in devotee's heart. It is only those who have truly believed in His Name and experienced such a state can know, But, such devotees are rare. (13)

ਮੰਨੈ ਮਾਰਗ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ ਮੰਨੈ ਮਹੁ ਨ
ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ
ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

ਮੰਨੈ ਮਾਰਗ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ ਮੰਨੈ ਮਹੁ
ਨ ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

- 1) *Mane marag thak na pai.* 2) *Mane put siu pargat jai.*
3) *Mane mug na chale panth.* 4) *Mane dharam seti sanbandh.*
5) *Aisa Naam Niranjan hoi.* 6) *je ko munn jane mun koi.* (14)

- 1) The devotee who believes in His Name, does not meet any obstacle in his spiritual path. It is said that if we walk one step towards God, He comes ten steps towards us. Therefore there is no question for any obstacle in the path of such an exalted devotee.
2) Such a devotee commands respect in this world and goes with honour to the next.
3) And 4.) Such a devotee does not follow any narrow creed, religion or thinking because he is associated with "Dharma", the True Religion of the Lord.
5) And 6.) His Name and Glory is Pure and Immaculate, it is enshrined in devotee's heart. It is only those, who have truly believed in His Name and experienced such a state can know. But, such devotees are rare. (14)

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥
ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ
ਮਨਿ ਕੋਇ ॥੧੫॥

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ
ਸਿਖ ॥ ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

1) Mane pavahi mokh duar. 2) Mane parvare sadhar. 3) Mane tare taare gur sikh. 4) Mane Nanak bhaweh na bhikh. 5) Aisa Naam Niranjan hoi. 6) Je ko munn jane mun koi. (15)

- 1) Such a devotee who believe in His Name finds acceptance in His Court i.e. he gets salvation.
- 2) Such a devotee who believes in His Name, helps his family also in attaining spirituality.
- 3) Such a devotee who believes in His Name, first saves himself and later if he is a teacher, he saves his followers too.
- 4) Guru Nanak Dev says that such a devotee who believes in His Name does not go about begging for guidance. (He only seeks advice of God seated in his heart.)
- 5) And 6.) His Name and Glory are Pure and Immaculate, it is enshrined in devotee's heart. It is only those, who have truly believed in His Name and experienced such a state can know. But, such devotees are rare. (15)

STANZA : 16

The Devotee is Now Ready for Next Stage, Discrimination or "Vivek"

Now that the devotee's mind is fully trained to think of God in every being and everywhere, his soul is elevated, he is complete in all respects, and is, therefore, accepted by the Lord as His own and by the people as their leader. Guru Nanak Dev, therefore, calls him "Panch", one who is accepted by people as their representative.

He is fully involved in spiritual humanism about which the great sage Aurobindo has said, "The fundamental idea is that mankind is the God-head to be worshiped and served by man and that the respect, the service and the progress of human beings and human life, are the chief duty and chief aim of the human spirit. No other idol, neither the nation, the state the family, nor anything else ought to take it's place, they are only worthy of respect so far as they are images of the human spirit

and enshrine and add to its self-manifestation". Similar sentiments were expressed by Mr. M.K. Gnadhi "I am endeavouring to see God through the service of humanity, for I know that God is neither in heaven nor down below but in every heart."

This very noble thought is expressed in the end of the stanza by Guru Nanak Dev.

In the first four lines Guru Nanak Dev has explained greatness of the devotee who has reached the state of "Pancha". i.e. has full control on his five senses. Then he follows onto the Great Glory of Almighty and has discussed certain very logical issues regarding His creation i.e. universe, nature etc. Here Guru Nanak Dev expects the devotee to graduate to be a man of discrimination i.e. "Vivek". He starts analyzing what is right and what is wrong.

Parmashnsa Ramakrishna has beautifully explained the metamorphosis of a "man of faith" to "man of discrimination" in a parable. He says, God is a vast ocean encompassing everything on this universe. First the devotee, who is not able to comprehend "Nirguna" or unmanifest aspect of God, worships Him in a manifest or "Sargun" aspect i.e. an idol, a name, a mantra or any other aspect. When his faith becomes very intense, some water of the vast ocean freezes to show the manifest form of "his God" to him as a "vision". This increases his devotion and the God blesses him with power of discrimination. The heat of his faith and discrimination, melts the ice of manifest form back to water. Then the devotee is able to apprehend whole of the ocean or the unmanifest aspect of God. This will be clear from the example of saint Namdev who was an idol worshipper earlier and changed over to a worshipper of Un-manifest God. Please refer to my book, "Bani of Bhagats" published by All India Pingalwara Charitable Society (Regd.) Amritsar (INDIA) or send me a request for E-copy.

Here Guru Nanak Dev is blessing the devotee with power of discrimination. The "Pancha" who has already achieved great

eminence, goes on to dive deep into creation of universe, nature and then with full understanding of the inner secrets, serves mankind as per His will. Guru Nanak Dev has declared that only that work which pleases Him is good.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ
ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੂ ਏਕੁ ਧਿਆਨੁ ॥ ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵਿਚਾਰੁ ॥ ਕਰਤੇ ਕੈ
ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥ ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਬਾਪਿ ਰਖਿਆ ਜਿਨਿ
ਸੂਤਿ ॥ ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ ਸਚਿਅਨੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ ਧਰਤੀ ਹੋਰੁ
ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵੁ ॥
ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮੁ ॥ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ
ਕੇਤਾ ਹੋਇ ॥ ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਡੁ ॥ ਕੀਤਾ
ਪਸਾਉ ਏਕੈ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ
ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ ਪੰਚੇ ਸੋਹਹਿ
ਦਰਿ ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੂ ਇਕੁ ਧਿਆਨੁ ॥ ਜੇ ਕੋ ਕਹੈ ਕਰੈ
ਵਿਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥ ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ
ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥ ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ
ਸਚਿਆਰੁ ॥ ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ
ਕਵਣੁ ਜੋਰੁ ॥ ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵੁ ॥ ਸਭਨਾ ਲਿਖਿਆ
ਵੁੜੀ ਕਲਾਮੁ ॥ ਇਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ
ਕੇਤਾ ਹੋਇ ॥ ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਡੁ ॥ ਕੀਤਾ
ਪਸਾਉ ਏਕੈ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ
ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

- 1) Panch parwan, panch pardhan.
- 2) Panche pawahe dargae maan.
- 3) Panche sohahe dur rajan.
- 4) Pancha ka Guru ek dhiyan.
- 5) Je ko kahe kare vichar.
- 6) Karte ke karne nahi sumar.
- 7) Dhaul dharam, daya ka poot.
- 8) Santokh thap rakhya jin soot.
- 9) Je ko bujhe hove sachiar.
- 10) Dhawle upar keta bhar.
- 11) Dharti hore pare hore hore.
- 12) Tis te bhar tale kavan jore.
- 13) Jia jat rangan ke nav.
- 14) Sabhna likhiya wudi kalam.
- 15) Eh lekha likh jane koi.
- 16) Lekha likhiya keta hoi.

17) Keta tan sualihu roop. 18) Keti daat jane kaun koot. 19) Kita pasau eko kavao. 20) Tis te hoi lakh dariyao. 21) Kudrat kawan kaha vichar. 22) Variya na jawa ek var. 23) Jo tudh bhave sai bhali kar. 24) Tu sada salamat Nirankar. (16)

- 1) The saints are approved by the Lord and accepted by the people as their leaders, they also have the control of maya.
- 2) The saints are also honoured in the Lord's court.
- 3) The saints shine in the councils of rulers in this world.
- 4) The saints are always dwelling on One Lord who is their guru, guide and everything.

Now from the praise of saints, Guru Nanak Dev has shifted to appreciate grandeur or glory of God, His creation and the mysteries of nature.

- 5) And 6) If some one was to ponder over doings of the Lord, these are beyond assessment and beyond description.

The next six lines i.e. (7) to (12) are devoted to the myth that a bull is supporting the earth on its horns, when it gets tired, he moves his horns and thus causes earth-quake. Guru Nanak Dev has exploded this myth by arguing that there are so many planets in the universe, what is the force under these planets? If the bull is supporting the earth, what is the weight of the earth and what is the support for the bull?

- 7) And 8) The fabled bull is in fact, His Law born out of His mercy. The mercy of One who had set up perfect balance (harmony) to make all things function in their respective places. (Thus the Law, born out of His infinite mercy and sustained by harmony is a great blessing.)
- 9) And 10) Let the believer in the bull myth explain the truth i.e. the extent of burden on the bull to justify this theory.
- 11) And 12) There are numerous planets, like earth in the universe, what is the force under these planets?

This is a beautiful example of discrimination in action. The next example Guru Nanak Dev has taken up is the story of creation of Universe. There are so many myths according to different schools of thought.

- 13) And 14) There are many living objects of many species, colours and names. They are all like letters written by continuously flowing pen of the Almighty.
 - 15) And 16) If somebody makes effort to write all this account of different types of creations created by Him, just imagine how large will that account be?
 - 17) How immeasurable is Your power, O Lord and how beautiful Your form, as manifested in this universe.
 - 18) Nobody has the capacity and capability to find out the gifts bestowed by the Lord on His creation.
 - 19) And 20) With only one command, You created the whole universe and millions of rivers started flowing.
 - 21) Your play is wonderful; no-body has the power to describe the same.
 - 22) I am too insignificant to be a sacrifice to you even once.
 - 23) Whatever work pleases you, is good. (This is the highest stage when the devotee has not only accepted His Will, but has started praising His Will and totally be one with it. He takes all of His creation as His form and serves it.)
 - 24) O unmanifest one, beyond maya you abide forever. (This is same as "Sat" and the first saloka after Mool Mantra.)
- (16)

Stanza : 17 to 19

In these three stanzas, Guru Nanak Dev goes deeper into the questions which are on the mind of almost everyone. Why are people good or bad? Why does God give misery and sorrow? These questions and many more are tackled in these stanzas.

STANZA : 17

The Unmanifested one is Beyond Senses, Mind and Intellect of Humans

In this stanza, Guru Nanak Dev has taken the case of countless people who are doing repetition of Name, devotion, austerities, reading of Vedas, keeping silence, giving charities and are valiant fighters in battles. They are not able to apprehend the mysteries of the unmanifested One because these are beyond the senses, mind and intellect. All the activities

mentioned in this stanza from 1st to 8th line are performed through body, mind and intellect only. Therefore, these activities are not effective to perceive unmanifest God. This is amplification of "Gur Prasad" in Mool Mantra.

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥ ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ
ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥ ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥
ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥ ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ ਅਸੰਖ ਮੌਨਿ ਲਿਵ
ਲਾਇ ਤਾਰ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵਿਚਾਰ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥ ਅਸੰਖ
ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਤੁਦਾਸ ॥ ਅਸੰਖ ਭਗਤ
ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥ ਅਸੰਖ ਸੂਰ ਮੁਹ
ਭਖ ਸਾਰ ॥ ਅਸੰਖ ਮੌਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵਿਚਾਰ ॥
ਵਾਰਿਆ ਨ ਜਾਵਾ ਇੱਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਝੀ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ
ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

1) Asankh *jap*, asankh *bhau*. 2) Asankh *pooja*, asankh *tap tau*.
3) Asankh *granth mukh Ved path*. 4) Asankh *jog mun rahe udas*. 5) Asankh *bhagat gun gyan vichar*. 6) Asankh *sati asankh datar*. 7) Asankh *soor muh bhakh sar*. 8) Asankh *moni liv lai tar*. 9) *Kudrat kavan kaha vichar*. 10) *Variya na jawan ek var*. 11) *Jo tud bhave sai bhali kar*. 12) *Tu sada salamat Nirankar*. (17)

- 1) Countless are those who are doing meditation and countless are those who have love for others and devotion towards their objects of worship.
- 2) Countless are those who are indulging in ceremonial worship and countless are those who are undergoing punishing austerities.
- 3) Countless are reading Vedas and other holy texts.
- 4) Countless are doing Yogic practices and whose minds are detached from the world.
- 5) Countless are the devotees who are reflecting on the virtues and wisdom of God.

- 6) Countless are those who are contented and generous givers of gifts and charity.
- 7) Countless are the brave fighters who are prepared to take blows of weapons on their faces.
- 8) Countless are the practitioners of silence, engaged in unbroken concentration of mind.
- 9) O Lord! Your play is wonderful. I have no power to describe the same i.e. You have created countless people doing countless noble deeds. You are beyond comprehension and description.
- 10) I am too insignificant to be a sacrifice to you even once, for you have put countless people on good work.
- 11) Whatever work pleases you is good. (This is the highest stage when the devotee not only accepts His Will, but has started praising His Will and is totally with it. He takes all of His creation as His form and serves it.)
- 12) O un manifested One, beyond maya. You abide for ever. (This is same as "Sat" and the first sloka after Mool Mantra) (17)

STANZA : 18

God is Ever Merciful. He Never Punishes

In this stanza, Guru Nanak Dev has taken up the issue of people who, in the understanding of the common man are bad, sinners, or a low level. Such a conviction arises out of our lack of understanding of the situation. So Guru Nanak Dev explains that it is all according to His master plan. Everybody is doing what is expected of him in the Lord's great plan.

It is wrong to suppose that there can be any unmerited inequality or victimisation. Man's own vision is narrow. Man relates good and evil to his own tastes, views and desires. He projects his own subjective aims and preferences into the objective universe. He begins to imagine that all natural processes have only him in view designed to serve his needs. He therefore takes partial view of things and is ignorant of the order and harmony prevailing in Nature as a whole.

Man does not realise that pain and suffering may in fact be the cure of his ills and build his character. God has His own ways of opening the eyes of human beings. When people, as a result of their own weakness or foolishness, suffer, it is only then that they begin to look upon life from a new perspective. Left to themselves, they will not understand their shortcomings. When God's so-called wrath falls on them, it is time they looked within themselves. It is like doctor's knife. Although, in a surgical operation, the patient suffers acute pain, but the intention of the doctor is to heal him and the patient happily goes to the hospital, pays fees for the operation and thanks the doctor after the operation. If we have the same attitude towards God's Mercy to correct us, we will be much happier.

All humans are His reflection and are, therefore, capable of attaining the highest state. As somebody has said "There is so much of good among the worst and so much of evil in the best." There are numerous examples of extremely bad people instantly transformed into great souls by His Grace delivered through sages and saints.

To understand the play of the Lord, an example would make it easy. All the creation is like a big drama. We are all actors. Some playing heroes and others villains. Unfortunately, through ignorance we start thinking our stage life as real and label people as good and bad. For correct understanding, we should take the position before and after the drama and ignore the role, as it was only as per direction of the play-writer and director.

Taking the subject of discrimination from the myth of the bull supporting the earth, creation of the universe, good people on the path of spiritualism, in this stanza, Guru Nanak Dev deals with the so-called bad people. He brings out that whatever work, even bad or cruel work, is given to us by the Almighty, is therefore good and should be carried out by us as our duty or dharma. The so-called bad people are not bad. They are only

playing the role as such as given to them by the Lord in His play of the world.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੌਰ ਹਰਾਮਖੋਰ ॥ ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥
 ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ ਅਸੰਖ ਕੂੜਿਆਰ
 ਕੂੜੇ ਫਿਰਾਹਿ ॥ ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ
 ਭਾਰੁ ॥ ਨਾਨਕੁ ਨੌਚੁ ਕਹੈ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ
 ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੌਰ ਹਰਾਮਖੋਰ ॥ ਅਸੰਖ ਅਮਰ
 ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ ਅਸੰਖ ਪਾਪੀ
 ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥ ਅਸੰਖ ਮਲੇਛ
 ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ ਨਾਨਕੁ
 ਨੌਚੁ ਕਹੈ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਇੱਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ
 ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

1) Asankh moorakh andh ghore. 2) Asankh chore haram khore. 3) Asankh amar kar jahe jore. 4) Asankh galwadh hatiya kamahe. 5) Asankh papi pap kar jahe. 6) Asankh kooriar koore phirahe. 7) Asankh malechh mal bhakh khahe. 8) Asankh nindak sir karhe bhar. 9) Nanak neech kahe vichar. 10) Vaariya no jawa ek var. 11) Jo tudh bhave sai bhali kar. 12) Tu sada salamat Nirankar. (18)

In this stanza, Guru Nanak Dev has described countless people who are doing so-called negative type of actions, but he says that this is also due to His play.

- 1) Countless are the fools who are drowned in deep ignorance.
- 2) Countless are thieves who live on earnings which are not due to them.
- 3) Countless are those who rule over others with unjust might and depart from this world as such.
- 4) Countless are people who commit murders by cutting throats of others.
- 5) Countless are the sinners who depart from this world committing sins i.e. without repentance.

- 6) Countless are the liars who waste their lives by spreading falsehood.
- 7) Countless are the evil persons who eat the filth and rubbish of unearned money.
- 8) Countless are the slanderers who carry the load of the sin of slander on their head.
- 9) And 10) Guru Nanak Dev says, he is too low a person, who can not have any thought of the Mercy of the Lord who is working in these people for their final good. He (Guru Nanak Dev) is too insignificant to be a sacrifice to such a Lord even once.
- 11) Whatever work pleases you O Lord, is good. (No work is bad and no person is bad.)
- 12) O Formless one, beyond maya, you abide for ever. (18)

STANZA : 19

The Lord is Above All Scripts and Languages

In this stanza, Guru Nanak Dev has brought His Name, sacred places, the scripts and the languages into the realm of discrimination. He says, there are countless Names of the Lord and there are countless places which are sacred. All are His Names and places which are assigned to Him with full faith and devotion are His and He will respond to that.

We use alphabet and language to remember His Name and His praise, His knowledge etc. All languages and scripts are His but He is above all languages and scripts. He cannot be confined to them. Some people have a misunderstanding that some languages like 'Sanskrit' are only suitable for spiritual subjects. This is not correct. All languages are equally good. This was precisely why Lord Budha wrote in 'Pali' and not in 'Sanskrit'. Guru Nanak Dev and all saints of "Bhakti" movement have sung His praise in the local languages. He does whatever pleases Him and His nature cannot be brought under consideration by the mortals.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਰੰਮ ਅਰੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਰਿ ਭਾਰੁ
ਹੋਇ ॥ ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ ਅਖਰੀ

ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣੀ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣੀ ॥ ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ
ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਰਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ
ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ
ਕਹਹਿ ਸਰਿ ਭਾਰੁ ਹੋਇ ॥ ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ
ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣੀ ॥ ਅਖਰਾ
ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣੀ ॥ ਜਿਨਿ ਝੇਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ
ਫੁਰਮਾਇ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ
ਕੋ ਥਾਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਝੇਕ
ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ
॥੧੬॥

1) Asankh Nav asankh thav. 2) Agam agam asankh loi. 3) Asankh kahih sir bhar hoi. 4) Akhri Naam akhri salah. 5) Akhri gyan geet gun gah. 6) Akhri likhan bolan baan. 7) Akhra sir sanjog vakhan. 8) Jin ih likhe tis sir nahi. 9) Jiv furmae tiv tiv pahe. 10) Jeta kita tetra Nau. 11) Vin Nave nahi ko thau. 12) Kudrat Kawan kaha vichar. 13) Variya na jawa ek var. 14) Jo tudh bhave sai bhali kar. 15) Tu sada salamat Nirankar. (19)

- 1) Countless are His Names and countless are places which are considered by man as His abodes. This is further amplified in lines 10 and 11.
- 2) Countless are the words created by Him which are beyond the appraisal and reach of man.
- 3) Even to say that He has created countless worlds is to express His doings inadequately.
- 4) It is only by words that we utter His Name and praise Him.
- 5) It is only by words that we relate His wisdom, sing His glories and come to understand His virtues.
- 6) It is only by means of words that the holy word like "Gurbani" is written and spoken by saints and prophets.
- 7) It is only by words that we express our relation with Him

- {some pray to Him as Mother, some as Father, some as Master, some as friend and some as Husband or Lover etc.)
The fate of human beings is beyond words as this is written by Him. (He and His actions are beyond words.)}
- 8) But He who has written these words is beyond the words.
When we name anything like earth, sun, trees or some person's name, these words represent that thing or person and we are at once able to visualize the object. But this is not possible for Him as He is beyond words.
 - 9) Everybody gets only what is ordained by Him for that person.
 - 10.) Whatever is created by Him is His Name.
 - 11.) So that there is no place without His Name.
 - 12.) Guru Nanak Dev says that he has no power to describe His play.
 - 13.) He is too insignificant to be a sacrifice to Him even once.
 - 14.) Whatever work pleases you. O Lord is good.
 - 15.) O formless one beyond maya, you abide for ever. (19)

STANZA : 20

Law of Karma and How to Escape the Cycle of Cause and Effect

So far, we have been dealing with His Will. In this stanza now Guru Nanak Dev has clarified that His Will is simply Law of Karma i.e. all good or bad actions have their effect and so every person enjoys the fruit of his actions. His Will is, therefore, not an arbitrary judgement. It is based on sum total of our actions spread over all the lives we have lived since we got separated from Him. This is called "Prarabdha". Karma is of three types. "Sanchita" is the sum total of our Karma throughout of all our births in the past and present. "Agami" is the Karma which will fructify in future. "Praralidha" is the Karma which has fructified and we are experiencing it in our present life.

This is explained in detail by Guru Nanak Dev in the following couplet.

ਦੱਦੈ ਦੋਸੁ ਨ ਦੇਊ ਕਿਸੈ, ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥
ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੇ ਅਵਰ ਜਨਾ ॥

(ਆਸਾ ਮਹਲਾ ੧)

ਦੱਦੈ ਦੋਸੁ ਨ ਦੇਤ ਕਿਸੈ, ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥
ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਰਿਦ੍ਵਾ ਦੋਸੁ ਨ ਦੀਜੇ ਅਵਰ ਜਨਾ ॥

(ਆਸਾ ਮਹਲਾ ੧)

*Dadde dos na deu kise, dos karaman apniya.
Jo main kiya so main paiya, dos na dije awar jana.*

(Assa Mahalla 1)

Why blame others? I must blame my own deeds; for I have reaped the fruit of what I have sown. No others must ever be blamed for what is our fate.

It means that every act has its effect on the doer, affecting his character, state and rate of evolution. Every act leaves an impression on one's mental structure and if it is repeated and persisted on further, it becomes part of one's nature and in consequence one's future actions flow from it in a more spontaneous and easy-flowing manner. These are habits or latencies and cause of our desires. In the long run, the moral effect of one's doings, are thus worked into one's character.

The Law of Karma lays down that every man carries with him his whole past, in the form of character, through the accumulated tendencies that ultimately become a part of his nature. At death, the same nature is carried by the psyche alongwith the mind into its next incarnation. God in His mercy ensures appropriate environment for working out the karma in the new life. The gross elements of the body get dissolved, but the self, with its mental or psychic elements, abides and seeks a new home, where it can fulfill itself and evolve.

Guru Nanak Dev in the 6th line of this stanza, has given the solution as to how to get rid of accumulated negative karma. He says that if your psyche is filled with vicious or bad karma, it can be washed with His Name.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਰ || ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਰ || ਮੂਤ ਪਲੀਤੀ ਕਪੜ੍ਹ
ਹੋਇ || ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਚੁ ਧੋਇ || ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ || ਓਚੁ ਧੋਪੈ
ਨਾਵੈ ਕੈ ਰੰਗਿ || ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ || ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ||
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ || ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ||੨੦||

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਰ || ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਰ || ਮੂਤ ਪਲੀਤੀ
ਕਪੜ੍ਹ ਹੋਇ || ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ || ਭਰੀਐ ਮਤਿ ਪਾਪਾ
ਕੈ ਸੰਗਿ || ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ || ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ||
ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ || ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ||੨੦||

1) *Bhariye hath pair tun deh.* 2) *Pani dhote utras kheh.* 3) *Moot paliti kapar hoi.* 4) *De saboon layie oh dhoi.* 5) *Bhariye mut papan ke sung.* 6) *Oh dhope nave ke rung.* 7) *Puni papi akhan nahe.* 8) *Kar kar karna likh le jahu.* 9) *Ape bij aape he khahu.*
10) *Nank hukmi avahu jahu.* (20)

- 1) And 2) If yours hands, feet and the body become filthy, these can be made clean by washing with water and all the dirt and ashes etc. will be removed.
- 3) And 4) If a cloth becomes polluted with urine etc., this can be washed with soap.
- 5) And 6) On the same analogy, if one's mind or psyche is vicious or negative, it can also be cleansed with His Holy Name.
- 7) Remember carefully, the terms, virtuous and vicious are not only expressions or mere talk.
- 8) Whatever you do, good or bad is recorded in your account in the psyche and you carry it's effects as fruit of action. (Law of Karma)
- 9) Whatever you sow, the same you shall reap and eat i.e. your reward for action is strictly on merit.
- 10) Guru Nanak Dev says that, as a result of net total effect of your actions, as per His Will, you reincarnate again and again.

As a result of the formula for escaping the Law of Karma given in line No. 6, when a devotee, however bad or vicious, with the effect of His Name gets released from the cycle of

births and deaths i.e. he becomes self realized or a "Jiwan Mukta", he is automatically freed from his past karma. (20)

STANZA : 21

Gathering Virtues Through the Virtuous Lord and Mystery of Creation

This stanza is divided into two parts. The first eight lines discuss about gathering virtues through the Virtuous Lord and the next ten lines are about the time of creation of the universe.

The Last stanza discusses how His Name destroys the bondage of Karma directly. The other virtues like visit to holy places i.e. pilgrimages, austerities, giving of alms and acts of charity etc. can also break the bonds of karma if they help to create awareness of the Name. **The fact to be always kept in mind is that, ultimately, it is His Name only that saves.**

In the same way, every other devotional practice that fails to generate spiritual power through His Name is not worth much. This power comes through inner purification, virtuous life of truth, love, humility, compassion etc. which the Name generates in the devotee.

Here, one should be clear that these qualities are to be generated for building character and not reputation. The difference between the two is explained in the following quotation. "Reputation is what men and women think of us, character is what God and the angels know of us." **Thus the virtues like pilgrimages, charities etc. do help to build reputation but His Name builds one's character.**

As per the creation of the Universe, Guru Nanak Dev is of the opinion that the One who created the Universe only knows. Rest is all useless talk based on surmises and therefore he does not encourage such wasteful discussion. Spiritual theories, philosophic doctrines and even metaphysical aspects of religion, that are not actually related to practical life are treated as airy things only meant for mental gymnastics, may be good in their own limited way. But aimless theorizing and

mere abstractions, divorced from life and lacking practical values should be discarded. The Guru is very impatient with metaphysics or pursuit of philosophy that has no practical bearing on life. He has, therefore, purposely avoided the questions like, how the universe was created? (Stanza 16) and, when was it created? (Stanza 21) and stresses that only God who created the Universe, knows all. Let us concentrate upon praising the Lord which will do us good and thus not indulge in wasteful philosophical exercises.

ਤੀਰਬੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ ਸੁਣਿਆ ਮੰਨਿਆ
ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਬਿ ਮਲਿ ਨਾਉ ॥ ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ
ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ ਸੁਆਸਤਿ ਆਖਿ ਬਾਣੀ ਬਰਮਾਉ ॥
ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ
ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤ ਹੋਆ ਆਕਾਰੁ ॥ ਵੇਲ ਨ ਪਾਈਆ
ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ
ਜਾਣੈ ਸੋਈ ॥ ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ ਨਾਨਕ
ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ
ਜਾ ਕਾ ਹੋਵੈ ॥ ਨਾਨਕ ਜੇ ਕੋ ਆਪੈ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥

ਤੀਰਥੁ ਤਪੁ ਦਿੱਤਾ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ ਸੁਣਿਆ
ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਨੁ ॥ ਸਭਿ ਗੁਣ ਤੇਰੇ
ਮੈ ਨਾਹੀ ਕੋਝਿ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ ਸੁਆਸਤਿ ਆਖਿ ਬਾਣੀ
ਬਰਮਾਉ ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ
ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ
॥ ਵੇਲ ਨ ਪਾਝੀਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ
ਲੇਖੁ ਕੁਰਾਣੁ ॥ ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਝੀ ॥ ਜਾ ਕਰਤਾ
ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਝੀ ॥ ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ
ਕਿਵ ਜਾਣਾ ॥ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ ਵਡਾ ਸਾਹਿਬੁ
ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ ਨਾਨਕ ਜੇ ਕੋ ਆਪੈ ਜਾਣੈ ਅਗੈ ਗਿਆ ਨ
ਸੋਹੈ ॥੨੧॥

1) *Tirath tap daiya dat dan.* 2) *Je ko pave til ka maan.* 3) *Suniya maniya mun kita bhau.* 4) *Antargat tirath mal nau.* 5) *Sabh gun tere main nahi koi.* 6) *Vin gun kite bhagat na hoi.* 7) *Suast*

aath bani barmau. 8) Sat suhan sada mun chau. 9) Kawan su wela, wakhat kawan, kawan thit kawan var. 10) Kawan se ruti, mah kawan jit how aakar. 11) Vel na payia panditi je hove lekh puran. 12) Wakhat na paiyo kadia je likhan lekh Quran. 13) Thit war na jogi jane rut mah no koi. 14) Ja karta sirthi ko saje, Aape jane soi. 15) Kiv kar aakha, kiv salahi, kiv varni kiv jana. 16) Nanak aakhan sabh ko aakhe, ik du ik siana. 17) Wada Saheb, wadi Nai, kita ja ka hove. 18) Nanak je ko aapo jane, age giya na sohe. (21)

- 1) And 2) Pilgrimages, austerities, charities, deeds of compassion etc., all devotional practices are to be hailed but only if these enable one to acquire, even a grain of honour in His court. (Here Guru Nanak Dev is stressing that all devotional practices are good only if they generate His Name in devotee's soul. Growth of Name is a clear sign of devotee's spiritual growth.)
- 3) And 4) Whoever listens to and believes in His Name and enshrines His love in his heart, bathes at the inner sacred fountain of the Lord i.e. Atma, thus washes his sins. (Please note lines 5 & 6 in stanza 5, they are similar but at that stage, the devotee was only at "singing of praise, listening and having His Love in heart" stage. So only his sorrows were dispelled. Here the devotee has finally believed in His Name. So his sins are washed away which is much higher degree of His Grace. This is the Glory of believing firmly in His Name.)
- 5) And 6) All virtues are Yours and come from You only. None of these can be my own. Thus, unless you give me virtues, there can not be any real devotion. (Because any devotional exercises however meticulously followed, if they do not produce virtuous life are in vain.)
- 7) And 8) Blessed is Your word, enshrining Your wisdom and indicating the way to virtuous life. (Here Guru Nanak Dev is referring to Gurbani.)
O Lord, you are Existence, Beauty and Eternal Joy. Therefore, you are to be dwelt upon for acquiring

Existence, Beauty and Joy. This is the way to spiritual enrichment.

- 9) What was the time and what were the dates according to Hindu and Muslim calendars i.e. solar or luner calendars?
- 10) What were the season and the month when the creation first came into existence?
- 11) The pundits have not found the time, otherwise there would have been a record of this in the Puranas.
- 12) Nor have the qazis found the time, otherwise it would have been mentioned in Quran Sharif.
- 13) The Yogis do not know the solar or luner dates. Nobody knows the season or the month.
- 14) It is only the Creator alone who knows as to when He created this universe.
- 15) In this context, how can I (Guru Nanak Dev), who do not even know how to speak about Him, praise Him or describe Him, more so, say about mysteries of His creation?
- 16) Yet, Guru Nanak Dev says that each considering himself wiser than others, speaks of His mysteries.
- 17) Let us only say that the Lord and Master is great. His glory is great and whatever comes to pass is due to Him.
- 18) He who claims to measure the words of the Lord, by his intellectual capacity is not judged favourably in His court (21).

STNAZA : 22

Mystery of Creation, How Many Worlds?

In this stanza, Guru Nanak Dev continues with the subject of mystery of creation started from line No. 9 of the last stanza where he dealt with the time of creation. In this stanza he deals with, how many worlds? How many skies? How many underworlds? And then he goes into ecstasy or mystic bliss and declares, "Let us praise Him and say He is Great and He alone knows what He has created."

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ
ਇਕ ਵਾਤ ॥ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੂਲੁ ਇਕੁ ਧਾਰੁ ॥ ਲੇਖਾ ਹੋਇ
ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥ ੨੨॥

पाताला पाताल लख आगासा आगास ॥ ओङ्क ओङ्क भालि थके
वेद कहनि इक वात ॥ सहस अठारह कहनि कतेबा असुल इकु
धातु ॥ लेखा होइ त लिखीਐ लेखै होइ विणासु ॥ नानक वडा
आखीਐ आपे जाणे आपु ॥२२॥

*1) Patala patal lakh agasa agas. 2) Orak orak bhal thake, Ved
kehan ik vat. 3) Sahas athrah kahan kateba asulu ik dhat. 4)
Lekha hoi ta likhiye lekhe hoi vinas. 5) Nanak wada akhiye
aape jane aap.* (22)

- 1) There are millions and millions of under worlds and millions and millions of skies and upper worlds.
 - 2) The Vedas too proclaim the one undisputable truth, which the people in search of under worlds and upper worlds have grown weary of finding the end of the count and have not been able to find the same.
 - 3) But the holy books of the Muslims, Jews and Christians claim that there are eighteen thousand worlds having their origin in one Lord or the God.
 - 4) If the count were possible at all, then it might be attempted. However, it is not possible, and men making the attempt have perished, without ever coming to the end of the count. (Here Guru Nanak Dev is stressing that it is futile to measure the immeasurable.)
 - 5) So, Guru Nanak Dev says, let us praise Him and say He is Great and He alone knows Himself (and His creation) (22).

STANZA : 23

Sing His Glories and Merge In Him

The reader should not get the impression that God wants any praise for Himself. Guru Nanak Dev has explained this point clearly as under:

ਜੇ ਸਭ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥
ਵਡਾ ਨਾ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥ (ਆਸਾ ਮਹਲਾ ੧)

जे सब मिलि कै आखण पाहि ॥
वडा ना होवै घाटि न जाय ॥

(आसा महला १)

*Je Sabh mili ke akhan pahe.
Wada na hove, ghat na jai.*

(Asa Mohalla 1)

"Even if the whole world were engaged in describing His greatness, He would neither be any more or any less great."

Dwelling on His praise leads to merging in Him as streams and rivers merge in the ocean. It is becoming like Him, rich and powerful, when that happens, there is no point in measuring Him, for one becomes part of Him and knows all. Then, truth, love, humility, wisdom and other moral, spiritual and intellectual qualities start flowing into the devotee automatically. This is very beautifully explained by Guru Nanak Dev elsewhere that it is like one metal getting merged in the same metal. (If two pieces of copper are heated, they melt and become one. Then it is not possible to tell them apart.)

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ
ਨ ਜਾਣੀਅਹਿ ॥ ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ
ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਇੱਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ ਨਦੀਆ ਅਤੇ ਵਾਹ ਪਵਹਿ
ਸਮੁੰਦ ਨ ਜਾਣੀਅਹਿ ॥ ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ
ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

1) Salahee salahi eti surat na payia. 2) Nadia ate vah pawahe
samund na janieh. 3) Samund sah sultan girha seti mal dhan.
4) Kiri tul na hovni je tis manhu na visrahi. (23)

- 1) The devotees praise the Lord, till they merge in Him and yet they do not know that they have become one with Him.
- 2) As streams and rivers when they fall into ocean, merge into it and lose their identity and become indistinguishable.
- 3) And 4) Those kings and emperors, who rule the oceans and

have mountains of wealth and other possessions, are not equal to an ant, if such an ant has not forgotten the Lord (23).

STANZA : 24

Union With the Infinite Only Possible in Super-Conscious State

In this stanza, Guru Nanak Dev takes discrimination to greater heights, describes the Lord and His praise, gifts, creation etc. as endless. He has described Him to be not only great, but He goes on becoming greater as one starts knowing His greatness. Then, the question arises, how to know such a great One? Guru Nanak Dev says only one who is as great as Him can know Him. Next question is how to become as great as Him? Get merged in Him through His Name which is still greater. This merger in the ocean by the rivers theory has been explained by him in the last stanza. And this merger is only possible through the devotee's karma and His grace.

For absorption into Him, one does not have to go to another world. It is here and in this body only. Guru Nanak Dev has explained this very succinctly as follows:

ਨਵ ਘਰ ਥਾਪਿ ਮਹਲੁ ਘਰੁ ਉਚਉ, ਨਿਜ ਘਰ ਵਾਸ ਮੁਰਾਰੇ
(ਤੁਖਾਰੀ ਮਹਲਾ ੧)

ਨਵ ਘਰ ਥਾਪਿ ਮਹਲ ਘਰ ਊਚਤ ਨਿਜ ਘਰ ਵਾਸ ਸੁਰਾਰੇ
(ਤੁਖਾਰੀ ਮਹਲਾ ੧)

*Nav Ghar thap, mahal ghar uchau,
nij ghar was murare.*

(Tukhari Mahall 1)

God has created human body with nine doors (openings). But, at the highest location of this body, (the "crown" or the sahasrara chakra which is located in the highest point in the human skull and is considered to be residence of Atma) is the in-most self where He resides."

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਰਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ
ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ

ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥ ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ
ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥ ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥
ਵਡਾ ਸਾਹਿਬੁ ਉੱਚਾ ਥਾਉ ॥ ਉੱਚੇ ਉਪਰਿ ਉੱਚਾ ਨਾਉ ॥ ਏਵੜੁ ਉੱਚਾ ਹੋਵੈ ਕੋਇ ॥
ਤਿਸੁ ਉੱਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥ ਜੇਵੜੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ
ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥
ਅੰਤੁ ਨ ਕੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ
॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥ ਅੰਤ
ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਵੈ ਜਾਹਿ ॥ ਇਹੁ ਅੰਤੁ
ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥ ਵਡਾ ਸਾਹਿਬੁ ਰੂਚਾ
ਥਾਉ ॥ ਰੂਚੇ ਤੁਪਰਿ ਰੂਚਾ ਨਾਉ ॥ ਇਵੜੁ ਰੂਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ
ਰੂਚੇ ਕਤੁ ਜਾਣੈ ਸੋਇ ॥ ਜੇਵੜੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ
ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

1) *Ant na sifti kahan na ant.* 2) *Ant na karne den na ant.* 3)
Ant na vekhan sunan na ant. 4) *Ant na jape kiya mun munt.*
5) *Ant na jape kita aakar.* 6) *Ant na jape parawar.* 7) *Ant karan
kete billahe.* 8) *Ta ke ant na paye jahe.* 9) *Aih ant na jane koi.*
10) *Bahuta kahiye, bahuta hoi.* 11) *Wada Saheb, ucha thanu.*
12) *Uche ooper ucha Nau.* 13) *Aiwad ucha hove koi.* 14) *Tis
uche ko jane soi.* 15) *Jewad aap jane aap aap.* 16) *Nanak nadri
karmi daat (24).*

- 1) Endless is His praise, and endless is its description.
- 2) Endless are His acts of benevolence and endless are His gifts.
- 3) He is endless; His ends cannot be reached by the faculty of vision or hearing (senses).
- 4) There is no end to the speculations as to what is in His mind (Here Guru Nanak Dev refers to astrology.)
- 5) And 6) His creation of the world and the beings is endless. It is not possible to reach the two shores of His creation.
- 7) And 8) How many are desperately toiling to reach His ends? But, they have not been able to reach them.
- 9) And 10) Nobody knows His ends, more you reach, greater He becomes.

- 11) The Lord is great, His abode is higher still.
 - 12) Higher still is His Name. (He is therefore approachable through His Name).
 - 13) And 14) When the Lord is great, only one who is great enough can know Him. (Here Guru Nanak Dev is explaining that one who is absorbed in His Name which is higher still can only know Him.)
 - 15) The Lord Himself, He alone knows how exalted He is.
 - 16) Guru Nanak Dev says, those who have His compassion and Grace will be given the gift of knowing Him. (Because they are one with Him. This does not contradict line: 15.)
- (24)

STANZA : 25

Thank For Gifts and He Shall Meet Your Needs

In the last stanza, Guru Nanak Dev has advised the devotee to seek His Name from the Master of Gifts. This brings us to the subject of prayer. The Lord has variety of people at His Door begging various types of gifts. In the line 14 of this stanza, Guru Nanak Dev says, "He knows what we need and He gives the same to us." Thus, strictly speaking, we need not ask for anything from Him, except His Name. But, as our faith is not so ripe yet, so long we have body consciousness. (we feel that we are the body and not Atma) We feel the needs of our body and the relations of this body. So in this situation, it is best to thank the Lord for His Gifts already bestowed on us and not ask for anything. Since we do not know what is good for us, we may mistakenly ask for something which is in the long run harmful for us. Therefore, it would be safest to leave unto the Lord what He should give to us.

Guru Nanak Dev describes in this stanza that there are so many people who get gifts from Him and waste them, over-indulge in enjoyments and others out-right deny them. If we remember that all what we enjoy are His gifts, and thank the Lord for them, we would be saved from the situation of being ungrateful.

Prayer is very powerful. This prayer should be addressed only to the Almighty Lord and no one else. True prayer is meant to satisfy the need of the soul. It is laying bare one's heart, it is an honest dialogue with God, a sort of conversation with Him, as a troubled mind finds a consoler in a friend to whom all is surrendered in complete confidence. It is human soul speaking to Universal Soul.

Most important pre-requisite for a prayer is sincerity. Unless one bares one's soul in this entire nakedness, it cannot be an honest prayer. For this, one must learn to see oneself in true light. Normally, we see our virtues as bigger and our failings as smaller. It is reverse in case of others. With such a distorted viewpoint, prayer has no meaning. The Soul must come out in all sincerity and humility. The prayer, in addition to His Name, should include association with saints, humility, peace, truth and contentment. These qualities help strengthen the effect of Name.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ ਕੇਤੇ ਮੰਗਹਿ
ਜੋਧ ਅਪਾਰ ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ ਕੇਤੇ
ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥ ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥
ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥ ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ
ਕੋਇ ॥ ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ ਆਪੇ
ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ ਕੇਤੇ
ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ
ਵੇਕਾਰ ॥ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ ਸ੍ਰੂਖ ਖਾਹੀ ਖਾਹਿ ॥ ਕੇਤਿਆ
ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਇਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥ ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ
ਛੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥ ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਆਖਹਿ
ਸਿ ਭਿ ਕੇਝੀ ਕੋਇ ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ
ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

- 1) Bahuta karam likhiya na jaye. 2) Vada data til na tamai.
3) Kete mangahe jodh apaar. 4) Katia ganat nahi vichar. 5)

Kete khap tuthe vekar. 6) Kete le le mukar pahe. 7) Kete moorakh khahi khahe. 8) Ketia dookh bhookh sad mar. 9) Aih bhi daat teri dataar. 10) Band khalsi bhane hoi. 11) Hor aakh na sake koi. 12) Je ko khaik aakhan pahe. 13) Oh jane jetia mooh khae. 14) Aape jane aape dei. 15) Aakhe se bhe kei ke. 16) Jis no bakhse sift salah. 17) Nanak patsahi patsah. (25)

- 1) His benevolence is so abundant, it cannot be described in words.
- 2) He is such an exalted giver that He does not expect anything in return.
- 3) How many warriors of un-surpassed valour are begging at His door?
- 4) The number of beggars at His door defies count or calculation.
- 5) Many are those who destroy themselves through overindulgence in the gifts He has bestowed on them.
- 6) Many receive bounties but deny the Giver.
- 7) Many fools have learnt nothing beyond consuming and enjoying His gifts.
- 8) Many are there who are always suffering from hunger and pain.
- 9) Yet, O Benefactor, it is Your Grace on them for it is Your way of showing them correct path or teaching them the lesson they are to learn. (All suffering is meant to teach us the lesson we are supposed to learn for our evolution.)
- 10) It is only as per Your will that one is freed from bondage of maya or illusion.
- 11) No one can claim anything contrary to this i.e. nobody can claim that he got freedom from maya with his own capability and effort and not His Grace.
- 12) If there is a fool to make such a claim.
- 13) Only he will know, how many blows he will receive on his face.
- 14) Only He alone knows our real needs and fulfills them.
- 15) There are very rare people who know this and say so because they have full faith in Him. (They are the saints, who know the Truth.)

- 16) And 17) So, Guru Nanak Dev says, he whose heart is filled with His praise is made the king of kings by Him (25).

STANZA : 26

Priceless is the Shop of the Lord, It's Wares and The Dealers in Wares (Saints)

Guru Nanak Dev is continuing the subject of discrimination. After dealing with the mysteries of His creation, His gifts, His greatness etc., now he comes to those who deal, distribute and obtain His Name, Praise and Grace i.e. the saints and devotees. He says that all these are priceless. Even Gods and Vedas etc. have not been able to assess their worth. Saint Kabir in his sloka no. 162 in Sri Guru Granth Sahib has said that the Lord's Name is a precious jewel and his saints are the jewellers. They disclose their wares only when a worthy person approaches them for His Name.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥ ਅਮੁਲ ਆਖਹਿ
 ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥ ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥
 ਅਮੁਲੁ ਭੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥ ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ ਅਮੁਲੁ ਕਰਮੁ
 ਅਮੁਲੁ ਛਰਮਾਣੁ ॥ ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ
 ਲਾਇ ॥ ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ ਆਖਹਿ
 ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥ ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥
 ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥ ਆਖਹਿ ਸੁਰਿ ਨਰ
 ਮੁਨਿ ਜਨ ਸੇਵ ॥ ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ
 ਜਾਹਿ ॥ ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥ ਜੇਵਡੁ
 ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥ ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥ ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ ॥ ਤਾ
 ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੯॥

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥ ਅਮੁਲ
 ਆਖਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥ ਅਮੁਲੁ
 ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥ ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥ ਅਮੁਲੁ ਬਖਸੀਸ
 ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥ ਅਮੁਲੋ ਅਮੁਲੁ
 ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ਆਖਹਿ
 ਕੇਵਦ ਪਾਠ ਪੁਰਾਣ ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ ਆਖਹਿ ਬਰਮੇ
 ਆਖਹਿ ਇੰਦ ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥ ਆਖਹਿ ਝੀਸਰ ਆਖਹਿ

सिध ॥ आखहि केते कीते बुध ॥ आखहि दानव आखहि देव ॥
 आखहि सुरि नर मुनि जन सेव ॥ केते आखहि आखणि पाहि ॥
 केते कहि कहि उठि उठि जाहि ॥ इते कीते होरि करेहि ॥ ता
 आखि न सकहि केझी केझि ॥ जेवडु भावै तेवडु होझि ॥ नानक
 जाणे साचा सोझि ॥ जे को आखै बोलुविगाडु ॥ ता लिखीअै सिरि
 गावारा गावारु ॥२६॥

1) *Amul gun amul wapar.* 2) *Amul wapariye amul bhandar.* 3) *Amul awahe amul lai jahe.* 4) *Amul bhai amula samahe.* 5) *Amul dharam amul deban.* 6) *Amul tul amul parwan.* 7) *Amul bakhsis amul nisan.* 8) *Amul karam amul phurman.* 9) *Amulo Amul aakhiya na jaye.* 10) *Aakh aakh rahe liv laye.* 11) *Aakhe ved path puran.* 12) *Aakhe pare kare vikhyan.* 13) *Aakhe Barme aakhe Ind.* 14) *Aakhe gopi te Govind.* 15) *Aakhe Isar akhe sidh.* 16) *Aakhe kete kite Budh.* 17) *Aakhe danav aakhe dev.* 18) *Aakhe suri nar muni jan sev.* 19) *Kete aakhhe, aakhen pahe.* 21) *Aite kite hore kare.* 22) *Ta aakh na sake kei ke.* 23) *Jewad bhave tewad hoi.* 24) *Nanak jane Sacha soi.* 25) *je ko aakhe bole wigar.* 26) *Ta likhiye sir gawara gawar* (26).

- 1) Priceless are His virtues and priceless is the business in these virtues.
- 2) Priceless are the traders in these virtues (Saints) and priceless is their stock of virtues (Name).
- 3) Priceless are the customers in virtues (devotees) and priceless are those devotees who go back enriched with these virtues.
- 4) Priceless are the devotees in love with Him and priceless are those devotees who have merged in Him.
- 5) Priceless is the moral law of the Lord and priceless is His court where this law is administered.
- 6) Priceless is His balance and priceless are His weights or measures used for the assessment of virtues.
- 7) Priceless is His Grace and priceless is His mark of acceptance or approval.
- 8) Priceless is His benevolence and priceless is command that bestows His benevolence.

- 9) How priceless is the Lord? This is beyond description.
- 10) Those who have attempted description are rendered mute in wonder and admiration.
- 11) Yet many have attempted His description through Vedas and Puranas.
- 12) And the learned persons describe Him and hold discourses about Him.
- 13) The Brahma and Indras describe Him.
- 14) Lord Krishna and gopis describe Him.
- 15) Lord Shiva and sidhas describe Him.
- 16) So many Budhas describe Him.
- 17) The demons and gods describe Him.
- 18) The Godly men, practitioners of silence and the devotees in His service describe Him.
- 19) Many more describe Him and many more are attempting to describe Him.
- 20) Many more depart from the world describing Him.
- 21) If He had created as many more beings.
- 22) Even then they could not have described Him.
- 23) The Lord can be as great as He wills.
- 24) Guru Nanak Dev says, the True One only knows how great He is.
- 25) If an idle talker happens to be bold enough to claim
- 26) He should be recorded as most ignorant of fools. (26)

STANZA : 27

The Unique Court of The Lord

This stanza is continuation of teaching to the devotee about discrimination or "viveka". It can be divided into three parts. The first sixteen lines describe grandeur of the Lord's Court and the type of personalities that are paying obeisance to the Lord by singing His praise. This is meant to teach the devotee to rise above any personal God if one has been worshipping, and impress on him that all the gods and goddesses are created by Him and are working under His Will. One should, therefore, worship only His Name and sing only His praise.

The second part of next four (17th to 20th line) are in praise of the Lord that He is Eternal, Creator, works independently as per His Will and that it is only He, ever true and His Name is true.

The third part is the last two lines. These lines describe that the Lord cannot be told by any body, He is the final Lord and that we should abide in His Will. This is in fact reassertion of last line of first stanza i.e. follow only His Will.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ
ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥ ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥ ਗਾਵਹਿ
ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ
ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ
ਸਦਾ ਸਵਾਰੇ ॥ ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ ਗਾਵਹਿ
ਸਿਧ ਸਮਾਪੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥ ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ
ਵੀਰ ਕਰਾਰੇ ॥ ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ ਗਾਵਹਿ
ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ ਗਾਵਨਿ ਰਤਨ ਉਪਾਥੇ ਤੇਰੇ ਅਠਸਠਿ
ਤੀਰਥ ਨਾਲੇ ॥ ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥ ਗਾਵਹਿ ਖੰਡ
ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥ ਸੋਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ
ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ ਹੋਰ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ
ਵੀਚਾਰੇ ॥ ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ
ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ
ਜਿਨਿ ਉਪਾਈ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੰਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ ਸੋ ਪਾਤਸਾਹੁ ਸਾਹਾ ਪਾਤਸਾਹਿਬੁ
ਨਾਨਕ ਰਹਣੁ ਰਸਾਈ ॥੨੭॥

ਸੋ ਦੁ ਕੇਹਾ ਸੋ ਘੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ ਵਾਜੇ ਨਾਦ
ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥ ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ
ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥ ਗਾਵਹਿ ਤੁਹਨੋ ਪਤੁਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ
ਦੁਆਰੇ ॥ ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ
ਵੀਚਾਰੇ ॥ ਗਾਵਹਿ ਝੀਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥ ਗਾਵਹਿ
ਝਿੰਦ ਝਿਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ
ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥ ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ
ਕੀਰ ਕਰਾਰੇ ॥ ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ ਗਾਵਨਿ ਰਤਨ
ਤੁਧਾਇ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ

खाणी चारे ॥ गावहि खंड मंडल वरभंडा करि करि रखे धारे ॥
 सोङ्गी तुधुनो गावहि जो तुधु भावनि रते तेरे भगत रसाले ॥ होर
 केते गावनि से मै चिति न आवनि नानकु किआ वीचारे ॥ सोङ्गी
 सोङ्गी सदा सचु साहिबु साचा साची नाझी ॥ है भी होसी जाइ
 न जासी रचना जिनि रचाझी ॥ रंगी रंगी भाती करि करि जिनसी
 माइआ जिनि उपाझी ॥ करि करि वेखै कीता आपणा जिव तिस
 दी वडिआझी ॥ जो तिसु भावै सोङ्गी करसी हुकमु न करणा जाझी ॥
 सो पातिसाहु साहा पातिसाहिबु नानक रहणु रजाझी ॥२७॥

1) So dar keha so ghar keha jit bah sarab samale. 2) Waje nad
 anek asankha kete vavanhare. 3) Kete rag pari siu kahian kete
 gawan hare. 4) Gavahe tuhno paun pani baisantar gave raja
 dharam duare. 5) Gavahe Chit Gupat likh janhe likh likh
 Dharam vichare. 6) Gavehe Isar Barma Devi, sohan sada
 saware. 7) Gavahe sidh samadhi under gavan sadh vichare.
 9) Gavan jati sati santokhi gavahe vir karare. 10) Gavan
 pandit paran rakhisar jug jug veda nale. 11) Gavahe mohnian
 man mohan surga machh payiale. 12) Gavan ratan upaye tere
 ath sath tirath nale. 13) Gavahe jodh maha bal soora, gavahe
 khani chare. 14) Gavahe khand mandal varbhanda, kar kar
 rakhe dhare. 15) Sei tudhno gavahe, jo tudh bhawan, rate tere
 bhagat rasale. 16) Hore kete gavan se mai chit na awan,
 Nanak kiya vichare. 17) Soi soi sada Sach Sahib sachai
 Nai. 18) Hai bhi hosi jai na jaasi, rachna jin rachai. 19) Rangi
 rangi bhati kar kar, jinsi maya jin upai. 20) Kar kar waikhe
 kita aapna, jiv tis di wadiyai. 21) Jo tis bhawai soi karsi, hukam
 na karna jai. 22) So patsah saha patsahib Nanak rahan rajai.
 (27).

Somebody asks this question from Guru Nanad Dev.

- 1) How grand is the entrance and how grand is the mansion,
 where the Lord sits and takes care of all His creation? Guru
 Nanak Dev replies and explains the grandeur of the place.
- 2) Countless are the musical instruments and countless are
 those who play upon these instruments.

- 3) Countless ragas (musical modes and measures) are sung by countless musicians in glory of the Lord.
- 4) All the elements like air, water, fire etc. sing His praise, so also Dharam Raj (God of justice) is singing His praise at His door.
- 5) The mythical scribe, (Chitra Gupt who records every one's deeds, based on which Dharam Raj takes decision about their future after death) also sings His praise.
- 6) The incarnations like Shiva, Brahma and Parvati Devi who have been exalted by Him and look so beautiful also sing His praise.
- 7) The king of gods, Indira sitting on his throne, alongwith other gods sings His praise at His door.
- 8) The sidh yogis in their meditation and the sadhus in their thoughts are singing His praise.
- 9) Those who have won their emotions, the zealots and those, the contented ones alongwith heroes are singing His praise.
- 10) The pundits, great rishis (seers) alongwith Vedas of respective ages which they study are singing His praise.
- 11) The beauties of the heavens, earth and other worlds who entice the minds of men are also singing His praise.
- 12) The most precious objects like jewels, as also the 68 places of pilgrimage created by the Lord also sing His praise.
- 13) The warriors and the brave, of great might and all those created through the four sources of life (birth through womb, egg, sweat and by seed germination in the earth or cell bifurcation) sing His praise.
- 14) The whole universe, its regions and all its parts created and sustained by Him, sing His praise.
- 15) Those, who are fully absorbed in His Love and who please Him sing His praise.
- 16) In addition to the above categories, many more are singing

His praise, whom I do not know, What can I (Guru Nanak Dev) say about them?

- 17) He and He alone is the Truth. Yes, the Master is True and so is His glory.
- 18) He is, He shall be, He shall ever be, He who has created the Universe is eternal. (Sat of Mool Mantra)
- 19) He created maya and produced varieties of colours, kinds and species.
- 20) He takes care of His creation as becoming of His greatness.
- 21) He only does what pleases Him. No one else can tell Him what should be done or what should not be done.
- 22) He is the king of kings. Guru Nanak Dev says, the right thing is to live as per His Will and Command.

STANZA : 28 To 31

True Religion and Significance of Symbols

It would be noticed that in stanzas 16th to 19th, the last lines are pointing to one theme, i.e. the Lord is the only Truth which is ever the same, age after age, He is, and ever shall be. He is king of kings and His will is supreme. In the next four stanzas also, the last two lines are repeated. It would be interesting to note that at most of the places, the essence of Mool Mantra is stressed upon to bring home the Truth to the devotee.

Guru Nanak Dev is repeating again and again that the abiding Truth is same in all ages. Since religion or dharma is to deal with the same Abiding Truth, it must be the same for all humanity. Although there are differences of race, colour, sex nationality and the circumstances under which people live and work, yet the spirit in them is same and therefore their spiritual needs are also the same. Since religion has to deal with human beings, therefore religions of various human beings cannot be essentially different. Most people fail to realize this basic fact and while setting up or following different religions cut themselves away from each other, in narrow water-tight

compartments leading to conflicts and disputes. This happens because people forget that the basic purpose of religion is to bring all human beings together and not to split them apart. As it happens, when some exalted soul shows the path to fellow humans for their deliverance, the true religion is expounded and spiritual principles are stated. Slowly, during the period of consolidation of the religion or sect, certain symbols, ceremonies and dress code etc. are prescribed. Although in the begining, these have some significance, but gradually, the true significance is lost and these outward symbols become supreme. The followers of religions at such stage who are ignorant of basic truth, fight blindly for defending the symbols. Hence, the most of conflicts today are the result of this narrow mentality. Religious principles can be divided into two parts i.e. (a) Principles relating to relation between man and God. The principles in category (a) are the eternal religion and those in (b) are the religion of a particular age or time. Whereas (a) is eternal, (b) goes on changing with time and circumstances. The troubles arise when some un-self-realized leaders not fully understanding their own religion, confuse their followers and instigate for fights and conflicts with the followers of other religions. If they had understood the Truth of their own religion, such conflicts could have been avoided.

Guru Nanak Dev has explained this beautifully in the following two lines.

ਹੋਕੋ ਪਾਧਰੁ ਹੇਕੁ ਦਰੁ ਗੁਰ ਪਉੜੀ ਨਿਜ ਥਾਨੁ ॥
ਰੂੜੇ ਠਾਕੁਰੁ ਨਾਨਕਾ ਸਭਿ ਸੁਖੁ ਸਾਚਉ ਨਾਮੁ ॥

(ਮਲਾਰ ਮਹਲਾ ੧)

ਹੇਕੋ ਪਾਧਰੁ ਹੇਕੁ ਦਰੁ ਗੁਰ ਪਉੜੀ ਨਿਜ ਥਾਨੁ ॥
ਰੂੜੇ ਠਾਕੁਰੁ ਨਾਨਕਾ ਸਭਿ ਸੁਖੁ ਸਾਚਉ ਨਾਮੁ ॥

(ਮਲਾਰ ਮਹਲਾ ੧)

*Heko padhar hek dar, Gur pauri nij than.
Rure Thakur Nanaka, sabh sukh sachau Naam.
(Malar Mahalla 1)*

There is only one road, leading to the One door. Guru is the ladder with the help of whom our True Self inside us is reached. Guru Nanak Dev says that the Beautiful Master resides there, and all bliss is in His True Name.

The point Guru Nanak Dev has made is that "Know thyself". This is the whole religion. Self realization is the main aim of human life. Self of all selves resides in our heart, the way to it is through His Name. This is our own Atma the "one road", leading to One door, the Guru being the ladder to enable one to rise high, so as to reach the Supreme Self.

If a man reaches the heart of his own religion, he reaches the heart of other religions too. It is the inner development through the Name which takes one to reach the heart of his own religion. All religions prescribe that the seeker should view all His creation with equi-vision. Then the followers of other paths or religions cannot be viewed differently since they are as much part of His creation.

STANZA : 28

Put On Real Symbols of a Yogi

This stanza is part of dialogue with Hath Yogis, followers of Patanjali Rishi who is believed to be founder of Yoga. They believed that the world was a source of sin and suffering and it was, therefore, correct for them to get free from what they called the "curse" of worldly life. Guru Nanak Dev totally disapproved of people sinking into selfish individualism. The Yogis, on their part, had however felt that mundane matters were of little consequence and they therefore engaged in meditation alone.

In this stanza, Guru Nanak Dev has described the preparation for real meditation i.e. have contentment, put in labour with love, purity of mind and body, contemplation, true faith in the Lord and view everybody with equanimity. Then win your ego and mind. With this preparation, meditate on the Lord who is the beginning of all, pure, endless and changeless

through ages i.e. eternal. Guru Nanak Dev, therefore, advocated Yoga of action which changed a man from static to dynamic force vitalizing every nerve, which were to be controlled and sublimated, by turning them into healthy channels but not extinguished as done by yogis.

The yogis have twelve lineages and "Ayi" is one of them which is supposed to be the highest in the order of precedence. There is a reference to this in line No. 3.

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ
ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ
ਜੀਤੁ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ
ਏਕੋ ਵੇਸੁ ॥੨੮॥

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ
ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ
ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ
ਜੁਗੁ ਜੁਗੁ ਇਕੋ ਵੇਸੁ ॥੨੮॥

1) *Munda santokh, saram pat jholi dhyan ki karhe bibhut.* 2) *Khintha kal kuari kaya jugat danda partit.* 3) *Ayi panthi sagal jamati, mun jite jug jit.* 4) *Aades Tise aades.* 5) *Aadi Anil Anadi Anahati jug jug eko ves.* (28)

Guru Nanak Dev is explaining true significance of the symbols of the yogi's tradition in this stanza.

- 1) O Yogi, you make contentment your ear-rings, physical work be made into your begging bowl and your shoulder bag and instead of smearing your body with ashes, fix your mind on the Lord.
- 2) Thought of death be your patched quilt, chaste (pure) body be your guiding rule in life and faith in the Lord be your stick.
- 3) Now you are considering "Ayi Lineage" as the highest order of Yogis. Instead of this, all human beings considered as belonging to Ayi order and thus belonging to same class (treat the whole human race as equal and

class-less). Conquer your mind and you shall conquer the whole world.

- 4) And 5.) Yogis have a greeting slogan of "Aades", which means "Adi-Isar" i.e. Lord from the beginning. Guru Nanak Dev tells the Yogis to greet the Lord who is Pure One, Immaculate (beyond maya), who is truly the beginning of all things and Himself without beginning, who never dies, and is the same in all ages. (28)

STANZA : 29

Aim for The Lord and Not The Psychuic Powers

In the last stanza, Guru Nanak Dev has advised the Yogis to prepare themselves for joining with the Supreme. In this stanza, he has revealed the "Divine knowledge" which should be the food of the Yogi. This "Divine knowledge" has been served by the Lord through His compassion and the Lord in the form of "Atma" is ringing celestial music in everybody's heart. So look for the Lord in every person's heart. Do not run after psychic powers. They are distractions. In the camp of the Yogis, their routine includes distribution of food. One Yogi is incharge of the store, another arranges the rations and still another who distributes food to each according to individual's need. At the time of meals, they blow a conch (a sea shell) to announce the meal time. Guru Nanak Dev in this stanza has explained to them the true qualities to enable discharge these duties in life so that they can reach the Lord.

The Yogis follow eight fold yogic path, (Ashtang yoga). These parts are as under:

1. Yama—restraints one should practice.
2. Niyama—the moral discipline or principles.
3. Asanas—body postures, there are 64 of them (for physical fitness).
4. Pranayama—rhythm of respiration. (to control breath and mind)

5. Pratyahara—emancipation of sensory activity from domination by exterior objects.
6. Dharna—concentration of mind.
7. Dhayana—Yogic meditation.
8. Samadhi—absorption into object of meditation so as to lose body consciousness.

In the beginning, the yogis were mainly concerned with Yoga i.e. "joining with God". But slowly, they were more and more attracted towards psychic powers (sidhis). These powers help them to achieve dominance over others, give them opportunity to show their superiority over others and consequently feed their own ego. Hence these powers are counterproductive. There are eight types of important sidhis as under:

1. Anima—power to reduce oneself to as small in size as a speck of dust.
2. Laghima—to become very light by reducing weight.
3. Prapti—power to produce anything.
4. Prakarmaya—to make others do whatever the Yogi wants and no body to oppose him.
5. Mahima—Yogi can make himself as big as he likes.
6. Ishitav—to get name and fame.
7. Vashitav—to get control over others.
8. Kamavasaita—to get power to control desires.

In the spiritual journey, the Lord gives tests to the devotee to judge his sincerity. These sidhis or powers are the test. If a devotee is delighted to enjoy these powers and forgets the real aim of uniting with the Lord (Yoga), his further progress is stalled at that point only. These powers are also lost in due course. The devotee should, therefore, shun these powers and follow his real object of God-realization steadfastly.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥ ਆਪਿ ਨਾਥੁ ਨਾਥੀ
ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ
ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥

भुगति गिआनु दहिआ भंडारणि घटि घटि वाजहि नाद ॥ आपि
नाथु नाथी सभ जा की रिधि सिधि अवरा साद ॥ संजोगु विजोगु
दुहि कार चलावहि लेखे आवहि भाग ॥ आदेसु तिसै आदेसु
॥ आदि अनीलु अनादि अनाहति जुगु जुगु इको वेसु ॥२६॥

1) *Bhugat gyan daya bhandaran ghat ghat vajhe naad.* 2) *Aap Nath, nathi sabh jaaki ridhi sidhi awara sad.* 3) *Sanjog vijog dui kar chalalevh lekhe awahe bhag.* 4) *Aades Tise aades.* 5) *Aadi, Anil, Anadi, Anahat jug jug aiko ves.* (29).

- 1) (O Yogi,) in God's great design, Divine Knowledge is food, His compassion is the steward who serves and divinity ringing in every heart is the conch (this is heard only by those who are attuned towards God.)
- 2) The Nath (Master) of this design is the Lord Himself, who has strung the world in a perfect order with Him as per His Will. The psychic powers are undesirable objects, as these only result in attachment to worldly objects (maya) and come in the way of following His Will and inflate one's ego.
- 3) The two laws of union and dis-union are carrying out His grand design. These two are love of God and love of maya (world). The former results in union and the latter in dis-union. These two attributes are given by the Lord as per the Karma. Therefore, those who are bestowed with love of God join with the Source or attain yoga and those who are handed the love of maya are dis-joined and wander in illusion, in search of sidhis.
- 4) And 5) So, O Yogi, let the greeting slogan of Aades be addressed to Him who is beyond maya, the Pure one, Immaculate, who is truly the beginning of all things, is Himself without a beginning, who never dies and is the same in all ages. (29)

STANZA : 30

The Mystery of Trinity of Gods

The great Lord is running the world process by Himself and subject to His own Will. In an unfathomable manner, He

brought together the spirit and matter, the Shiva and Shakti. Then by His principle of evolution, the processes of creation, sustenance and destruction, came to play. Because the people could not see the Power and the Organizing Mind of God behind this grand design as they could not relate the physical with the spiritual, without supposing something tangible between the two, they personalised the three powers of God as Brahma, Vishnu and Shiva.

People could not understand how the three gunas or qualities of maya (sattvik, rajsik and tamsik) were producing variety. Maya appeared to the world as veiling power which conceals the Supreme from the human mind, the illusory power and in the form of three gunas or qualities. The fact is that these three qualities of maya do not exist exclusively of each other but are intermingled in varying degrees, producing infinite variety, people see around them.

Fusing of mind and matter was still more difficult to comprehend. So the sages, in order to explain to the laymen, put it figuratively i.e. Shiva and Shakti (maya) were united and the Divine Mother, conceiving, gave birth to the three deities. In order to explain the mystery of creation, Guru Nanak Dev has clarified the position and put forth the Truth.

This has also been explained by Guru Nanak Dev elsewhere:

ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੈ ਸਿਵ ਸਕਤੀ ਕਾ ਮੇਲੁ ॥
ਤਿਹ ਗੁਣ ਬੰਧੀ ਦੇਹੁਰੀ ਜੋ ਆਇਆ ਜਗਿ ਸੋ ਖੇਲੁ ॥

(ਸਿਰੀ ਰਾਗ ਮਹਲਾ ੧)

जह देखा तह रवि रहै शिव शक्ति का मेल ॥
तिह गुण बंधी देहुरी जो आया जगि सो खेलु ॥

(सिरी राग महला १)

Jeh dekha tah rav rahe Shiv Shakti ka mel.

Tih gun bandhi dehuri jo aiya jug so khel.

(Sri Raga Mohalla 1)

Wherever I look, I find God manifested as a combination of matter and Spirit. Whosoever is born, is in bondage of three qualities of maya and everybody is playing within the three gunas.

This is a mystery that no one can understand unless he has been blessed to rise above the three gunas and realize his Self. Somewhere else, Guru Nanak Dev has explained this as under:

"The Light is infused in the beings, and beings within the Light, by an art that is artless."

This stanza emphasises that Shiva and Shakti i.e. Spirit and matter have no independent existence of their own and nor the three dynamic qualities. They are all the creation of the Lord.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ
ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ ਓਹੁ
ਵੇਖੈ ਉਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ
ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥

ਇੱਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ
ਭੰਡਾਰੀ ਇਕੁ ਲਾਇ ਦੀਬਾਣੁ ॥ ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ
ਫੁਰਮਾਣੁ ॥ ਓਹੁ ਕੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਇੱਕੁ ਵਿਡਾਣੁ ॥ ਆਦੇਸੁ
ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਇੱਕੋ ਕੇਸੁ ॥੩੦॥

1) *Aika mai jugat viai Tin chele parwan.* 2) *Ik sansari, ik bhandari, ik lai deban.* 3) *Jiv tis bhave Tive chalave jiv hove phurman.* 4) *Oh vaikhe ona nadar na ave, bahuta eh vidan.*
5) *Aades Tise aades.* 6) *Aadi, Anil, Anadi, Anahat jug jug aiko ves.* (30)

- 1) O Yogi, One Pursha (Self) and His Creative Power (i.e. Spirit and the matter) came together, and in a mysterious way, the Divine Mother conceived and gave birth to three sons (the three deities. This is only a figurative way to explain the mystery). The three sons were approved and appointed to do specific works by the Lord.
- 2) One of them Brahma the creator, the second Vishnu, the

sustainer and the third Shiva who holds court to judge human's body's actions & death.

- 3) (But the matter and Spirit do not have any independent existence, nor do Brahma, Vishnu and Shiva as such.) It is God alone who carries on the world process, according to His own Will and as per His Command. (This has been restated to stress that above is only figurative.)
- 4) The mystery or strange thing is that whereas He sees all, nobody can see Him (The real reason why people set up deities to represent His powers is to have a visible form).
- 5) And 6) So, O Yogi, let the greeting slogan of Aades be addressed to Him who is beyond maya, the Pure one, Immaculate, who is truly the beginning of all things, is Himself without a beginning, who never dies and is the same in all ages. (30).

STANZA : 31

The True One is Omnipresent and His Stocks are Unlimited

Some people are under the impression that God lives in the heavens etc. and not in some of the worlds. On this earth itself, some people are of the view that God resides in some specific places. Similarly, the God's storehouse is located at some planets and not in others. These doubts are clarified in this stanza.

Guru Nanak Dev has said in the second line that God has put into the storehouse everything once for all. This fact has also been given in Albert Einstein's "Theory of Relativity" i.e. sum total of mass and energy is constant. These two simply go on changing from one to the other.

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ
ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਅਾਦਿ
ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਝੇਕਾ ਵਾਰ ॥

करि करि वेखै सिरजणहारु ॥ नानक सचे की साची कार ॥ आदेसु
तिसै आदेसु ॥ आदि अनीलु अनादि अनाहति जुगु जुगु इको
वेसु ॥३१॥

1) Aasan loi loi bhandar. 2) Jo kich payia so eka var. 3) Kar
kar vaikhe Sirjanhar. 4) Nanak Sache ki sachii kar. 5) Aades
Tise aades. 6) Aadi Anil Anadi Anahat jug jug aiko ves. (31)

- 1) O Yogi, the great Lord is seated in every region. (There is no particular region like heaven or Shivapuri where He resides.) His storehouse is also in every region.
- 2) He has put into the storehouse everything that was to be put, once and for all.
- 3) He, the Creator first creates and then looks after His creation Himself.
- 4) Guru Nanak Dev says, the works of True One are also True.
- 5) And 6) So, O Yogi, let the greeting slogan of Aades be addressed to Him who is beyond maya, the Pure one, Immaculate, who is truly the beginning of all things, is Himself without a beginning, who never dies and is ever the same in all ages. (31)

STANZA : 32

The Name Flowers Only in a Loving and Ego-Less Heart

There is wide spread belief that if a certain Name of God or a mantra is repeated a certain number of times, one can achieve God. For this purpose, people keep a rosary and keep an account of the number of repetitions. These days, some people keep electronic counters. A rosary should serve the purpose of reminding one of the Lord and to bring back one's distracted mind back to meditation on the Lord. (Account keeping is likely to feed the ego which can be counterproductive)

In this stanza, Guru Nanak Dev has brought out that it is not true. No number of repetitions, unless one becomes ego-

less can bear fruit. It will be something like an insect trying to reach skies. God can only be achieved through God's Grace and His Grace comes to an egoless mind. Rest is all idle gossip.

ਇਕ ਦੂ ਜੀਭੋਂ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ
ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ ਸੁਣਿ
ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ
ਠੀਸ ॥੩੨॥

ਇਕ ਦ੍ਰਾ ਜੀਭੌ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ
ਗੇੜਾ ਆਖੀਅਹਿ ਇਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਇਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ
ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ
॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

1) *Ik du jibho lakh hohe, lakh hove lakh vis.* 2) *Lakh Lakh gera aakhiye ek Naam Jagdis.* 3) *Ait rah pat pawria charie hoi ikis.* 4) *Sun gala aakas ki kita aai ris.* 5) *Nanak nadri payieh kuri kure thees.* (32)

- 1) If, in place of one human tongue, there be hundred thousand tongues for each human being and further each of these be turned into twenty hundred thousand tongues.
- 2) Then each of these tongues repeat the Name of the Lord in a cycle, each of hundred thousand times.
- 3) All the above effort is fruitless. The real method to reach our Master, the God, is no doubt in steps, but these steps are to be mounted only after losing one's ego i.e. in total surrender and deep love for Him.
- 4) After hearing from others, the celestial beings, the power and achievements of His Name, some small-minded self-seeking people will try to imitate repetition of His Name without self surrender. This is simply like insects trying to reach skies.
- 5) But, Guru Nanak Dev says, God is realized through His Grace only, (which comes automatically when one longs and works for it). Mere talk of false men is only a vain boast. (32)

STANZA : 33

No Body is High or Low of His Own Accord, It is only as per His Will

The human beings have no power over their actions, they can neither speak nor keep quiet, they can neither ask for nor give. Neither live nor die of their own accord. They cannot achieve either worldly wealth nor spiritual attainments and be liberated of their own accord and effort. No body is high or low as per his own wishes. It is only the Lord who is omnipotent and He exercises His powers. Guru Nanak Dev has stated in this stanza that nobody can force his will upon God. Therefore, best is to follow his advice given in the earlier stanzas i.e. win His Grace by self-surrender, deep love and remembrance of His Name.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਜੀਵਣਿ
ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥ ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ
ਵੀਚਾਰਿ ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥ ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ
ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥
ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ ਤੁਤਮੁ ਨੀਚੁ ਨ ਕੋਇ
॥੩੩॥

1) Akhan jor chupe nah jore. 2) Jor na mangan den na jore.
3) Jore na jiwan maran na jore. 4) Jore na raj mal mun sore.
5) Jore na surti gyan vichar. 6) Jore na jugti chhute sansar. 7)
Jis hath jore, kar waikhe soi. 8) Nanak uttam nich na koi. (33).

- 1) Humans have no independent absolute power to either speak or to keep quiet.
- 2) There is no power in one to demand anything from others, nor to give anything to others.
- 3) There is no power to force one's living nor one's dying.
- 4) One can have no power to perpetuate one's rule or one's

possessions for which there is so much vanity and noise in our mind.

- 5) No one can force spiritual awakening nor can one force wisdom and knowledge.
- 6) Nobody has power to obtain liberation from this world (with his own effort).
- 7) It is He who has all the powers. He first creates all the universe then looks after it.
- 8) Guru Nanak Dev says, no one can be high or low by one's own powers. (It is all His Will that decides everybody's station in this life. This is elucidation of "Parsadi" of Mool Mantra.) (33)

STANZAS : 34 To 37

The Five Regions in Spiritual Progress

In these four stanzas, Guru Nanak Dev maps the stages in spiritual progress of the devotee. This is a summary of all the previous stanzas. When God's grace descends on a person, it gives rise to strong aspiration for walking on the spiritual path and one starts rising above the routine worldly state of living. One starts inquiring "Who am I?" "From where have I come?" "Who is this God people worship?" etc. The five stages given in these four stanzas are the stages of inner development of the devotee and should not be confused with any outwardly signs.

These four stanzas describe, how human being's mind is diverted from worldly desires and enjoyments and one starts looking inward to one's soul or Atma and starts investigating into the true purpose of human life. This is the stage when one comes to realize one's duties and responsibilities towards himself, family and society etc. This is "Dharam Khand" or "regions of dharma or duty". The devotee works to discharge his duties towards family, like, looking after parents, raising children, helping other family members, looking after the society in general and also his own liberation. This state works for the general improvement, say, character building and creating suitable environment for spiritual progress. In this

region, the devotee develops moral principles and healthy desires and generally progresses towards spirituality and starts following His Will. This stage is described in stanzas 1 to 7.

Next stage after this comes when the devotee starts seriously associating with the wise, listens to their advice and illuminating discourses, reads the holy books written by self-realized souls. (Reading a book is also listening to the writer). In this region, the devotee gains knowledge about the Lord's creation, how the elements like air, water, fire etc. work, how many Gods and Goddesses, how many planets, suns, moons and holy personages who have attained highest spiritual pinnacles. The devotee's selfishness and personal desires reduce gradually. This was explained by Guru Nanak Dev in stanzas 8 to 11 on the subject of "suniye". First the devotee's love was restricted to his family only. Slowly this so called family will expand and a stage will come when he will realize that the whole world is his family (stanza 28 line 3). Thus, with broadening of the outlook, the grace of the saints and reading more and more holy books, there is a storm of knowledge and with this the doubts and superstitions are blown away. This stage is the "Gyan Khand" or the region of knowledge.

The devotee, when fortified with knowledge, realizes that mere borrowed knowledge is not enough. He must work himself to control his mind, desires, latencies, and delve deep into mysteries of spiritual truths. This is the stage of hard labour involving rising early in the morning, sitting in dhyan or meditation and exercising discrimination, Repetition of Name, accepting Will of God and other spiritual disciplines, of course, continue alongside. This is the stage of "Saram Khand" or "region of hard work or labour". This is described in stanza 12 to 15. In this region, the devotee's body, mind and intellect are all properly moulded and given beautiful shine. His consciousness and mind are raised to much higher and purer levels. There is general awakening towards higher levels and one is converted into a celestial being and a sidha purusha.

When a worker sincerely labours for the whole day, the master is pleased and generously rewards the worker at the end of the day. Similarly, the Lord and Master is also pleased with the devotee when he is ripe in "Saram Khand" as explained above and is pleased to bestow His grace on the devotee. This is called "Karam Khand" or the "region of Grace". This state, when God is pleased to bestow Grace is simply beautiful and is beyond description. The devotee is gifted with all the powers of the Lord. He never deviates from the noble path whatever the inducement or provocation. The devotee sees the Lord everywhere and in every being. His mind is always attached with the Lord. He is not afraid of birth and death because he is freed from the cycle of reincarnations. His mind is always filled with happiness and bliss.

In all the above regions, the devotee though having glimpses of the unmanifest Lord, is still having connection with manifest aspect i.e. maya. After progress in the "Karam Khand", the devotee is fully absorbed into the unmanifest aspect of the Lord or "Nirankar or Nirgun" aspect. This is "Sach Khand" or the "region of True Lord". This is the highest region where everything is present and is controlled as per His will. Guru Nanak Dev has, in the last line of stanza 37, said that any description of Sach Khand is extremely difficult and hard like steel.

Some scholars describe these five khands as five worlds like Heaven etc. This is not correct because Guru Nanak Dev has clearly explained in Japji (stanza 31) that He is living on every part of the universe. Therefore allotting a particular planet or region to the stage of spiritual progress does not appear to be correct.

STANZA : 34

Region of Dharma (Dharam Khand)

As the Lord is pleased with a person, He makes him realize the true purpose of his coming in the human form, his responsibilities to family, society and himself. So the ordinary

person is converted into a devotee and starts performing good actions and discharging his responsibilities dutifully. Everybody's actions are evaluated and Lord is awarding judgement as per the sum total of actions. Those who have done good actions are praised and decorated with approval. It is no use assuming that one is great or good. The judgement on whether one is true or false is only given by the Lord when one goes to Him.

ਰਾਤੀ ਰੁਤੀ ਬਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ
ਬਾਪਿ ਰਥੀ ਧਰਮ ਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ
ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ ਕਚ ਪਕਾਈ ਓਥੈ
ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ
ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ
॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ
ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ
ਪਵੈ ਨੀਸਾਣੁ ॥ ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ
ਜਾਇ ॥੩੪॥

1) Rati ruti thiti var. 2) Pawan pani agni patal. 3) Tis which dharti
thap rakhi dharamsal. 4) Tis which jia jugat ke rang. 5) Tin ke
nam anek anant. 6) Karmi karmi hoi vichar. 7) Sacha Aap sachਾ
darbar. 8) Tithe sohan panch parwan. 9) Nadri karam pawai
nisan. 10) Kach pakai othe pai. 11) Nanak gayia jape jai. (34)

In this stanza, in the first three lines, Guru Nanak Dev explains the conditions and environment in which, a human being is to carry out his duties or dharma. In the next two lines, he explains, the variety of beings who do duties. The following lines deal with His justice as per each one's action, that His court is True and Just. To clear any doubt, he emphasises in the last two lines that it is no use for any one to assume greatness because all truth and falsehood is correctly decided only in His Court (If one understands this fact, his ego will be expelled).

- 1) God made day and night, seasons, lunar and solar rhythm which decide the calendars.
- 2) Air, water, fire and other elements in the lower regions.
- 3) Among these, the earth is located, which is meant as an abode for the humans to enable them discharge their duties and responsibilities under His Moral Laws.
- 4) On this earth, He created different living beings of diverse forms and lives of various colours and types.
- 5) And having countless names.
- 6) All these beings are judged by Him, according to their deeds.
- 7) By Him who is True and His court is True.
- 8) (In this court) the saints (the chosen ones) who have fully controlled their senses, look beautiful as they are honoured and accepted by Him and are decorated.
- 9) Visited by His Grace, they are anointed with his mark of acceptance.
- 10) Who is true and who is false? It will be judged there according to His immaculate Law.
- 11) Guru Nanak Dev says that it is only after reaching there, one comes to know of this truth. (34)

STANZA : 35

Region of Knowledge (Gyan Khand)

With the understanding of one's true duty in the region of Dharma, one's mind becomes very broad. Instead of only thinking of one's small immediate family, the whole creation of the Lord starts appearing as one unit. Thus, selfishness disappears. One realizes the greatness of this expanded family unit i.e. all creation of the Lord in manifest form including all the elements, deities, planets, great sages and incarnations, beings of variety of species, kings, oceans, mountains etc. without an end appear to be His manifestation only. His creation is as limitless as is His greatness.

**ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥ ਕੇਤੇ ਪਵਣ ਪਾਣੀ
ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸੁ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸੁ ॥**

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ || ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ || ਕੱਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ || ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ || ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ || ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

ਧਰਮ ਖੰਡ ਕਾ ਝੋਹੋ ਧਰਮੁ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸ਼ਾਂਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸੁ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ
ਘਢੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੈਸ ॥ ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ
ਧੂ ਉਪਦੇਸ ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ ਕੇਤੇ
ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੈਸ ॥ ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ
ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

1) Dharam Khand ka eho dharam. 2) Gyan Khand ka akhahu karam. 3) Kete pawan pani vaisanter kete Kan Mahes. 4) Kete Barme gharat gharieh roop rang ke ves. 5) Ketia karam bhumi mer kete kete Dhu updes. 6) Kete Ind chand sur kete kete mandal des. 7) Kete sidh budh nath kete kete devi ves. 8) kete dev danav muni kete kete rattan samund. 9) Ketia khani ketia bani kete pat narind. 10) Ketia surti sewak kete Nanak ant na ant. (35).

- 1) This then is the Law, characterizing the region of Dharma or duty (reference is to the last stanza).
- 2) Now I will explain what is in the region of Knowledge or Gyan khand.
- 3) There are numerous elements like air, water and fire etc. and numerous are the Krishna and Shivas.
- 4) There are numerous Brahmans who are creating beings of various forms, colours and shapes.
- 5) There are numerous regions for discharging one's duties (like this earth), numerous golden mountains (like Sumer), and numerous Dhruvas (mythological saint after whom the pole star is named) and their eternal teachings.
- 6) There are numerous Indras, moons, suns, regions and lands.
- 7) There are numerous sidhas, budhas, nathas and numerous goddesses in diverse forms.

- 8) There are numerous gods and demons, numerous practitioners of silence and numerous oceans and their jewels.
- 9) There are numerous sources of life, numerous forms of speech, numerous kings and rulers.
- 10) There are numerous beings of high sensibility and numerous are those who are engaged in service of others. Guru Nanak Dev says, there is no end to this great variety. In the region of knowledge, the devotee becomes aware of all this knowledge. (35)

STANZA : 36

Region of Earnest Effort (Saram Khand)

From the previous stanza, it is seen that the devotee, on understanding vastness of his family, with the removal of narrowness of his mind, listening to the discourses of wise sages and reading of holy books, collects vast amount of knowledge. But, this knowledge is only worldly knowledge. Now, a stage has come when one realizes that the worldly knowledge is worthless, the real knowledge is Divine knowledge. For obtaining Divine knowledge the devotee has to put in earnest effort to earn the Lord's Grace. In this region, the devotee, as a result of his sincere and honest (egoless) effort gets transformed into an indescribable beauty. His body, mind and intellect are all moulded and made fit to receive His Grace.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥ ਸਰਮ
ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ ਤਾ ਕੀਆ ਗਲਾ
ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛਤਾਇ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ
ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥
ਸਰਮ ਖਮਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ ਤਾ ਕੀਆ
ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛਤਾਇ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ
ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

1) Gyan Khand mahi gyan parchand. 2) Tithe naad binod kode anand. 3) Saram Khand ki bani roop. 4) Tithe gharat ghariye

bahut anoop. 5) Ta kiya gala kathia na jahe. 6) Je ko kahe pichhe pachhutai. 7) Tithe ghariye surat mut mun budh. 8) Tithe gharie sura sidha ki sudh. (36)

- 1) In the region of knowledge, the knowledge shines resplendent.
- 2) There is untold bliss as if emanating from celestial musical instruments, beautiful sights and other enjoyments.
- 3) The region of earnest spiritual effort, of course expresses itself in the beauty of spirit which is designed in unmatched beauty.
- 4) There, the devotee's personality is moulded into undescribable beauty.
- 5) In fact, what meets the eye is not capable of being said in words.
- 6) If some body attempts to describe it, he will only repent it afterwards on his failure.
- 7) The devotee's consciousness, understanding, mind and intellect are moulded in an extremely exalted state.
- 8) The consciousness is moulded to the lofty levels of gods and Self-realized sidhas (36)

STANZA : 37

Regions of Grace and Truth (Karam Khand and Sach Khand)

With the steady progress of the devotee through his own earnest effort, Grace of the Lord is bestowed in Karam Khand. Now the Lord with His unlimited generosity bestows all the powers in the spiritual regime. The devotee, as a result becomes fully steadfast, his faith and devotion are unshakeable.

Till the stage of Saram Khand, the devotee is dealing with manifest aspect of the Lord i.e. the world, beings inhabiting the world, elements like air, fire, water etc. In Karam Khnad, when His powers are fully bestowed on the devotee, he gets glimpses of unmanifest Lord and rests in both i.e. the manifest and unmanifest aspects. In "Sach Khand", it is totally the static or the unmanifest aspect of the Lord, where He resides, manages the

task of running the affairs of the universe as per His Will. Although in Sach Khand, the devotee is fully absorbed in the unmanifest Lord, but some of the exalted personages still want to maintain a relation with the Lord like Parmahansa Ramakrishna worshipped Him as Mother and Guru Nanak Dev has also described Him as Master. Parmahansa Ramakrishna has explained this situation like this. He says, that when an ant eats sugar, it does not want to become sugar but wants to enjoy the sweetness of sugar. So, on the same analogy, he does not want to become sugar (Lord), but wants to remain an ant and enjoy the relationship with the Lord i.e. the sweetness of sugar. Thus, when a saint worshipping the Lord in manifest aspect even when he is Self-realized, (has attained Sach Khand), he may have his own reasons for this. It is impossible to describe nature of an exalted Self-realized saint. This region cannot be described in human language as it is beyond senses, mind and intellect.

The first 10 lines of the stanza are dealing with Karam Khand and the next 8 lines with Sach Khand. We shall, therefore, deal with the two khands separately.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਤੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥
 ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ ਤਿਥੈ ਸੀਤੇ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪ
 ਨ ਕਥਨੇ ਜਾਹਿ ॥ ਨਾ ਉਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥
 ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ ਸਚ ਖੰਡਿ ਵਸੈ
 ਨਿਰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ
 ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਥੈ ਤਿਵ
 ਕਾਰ ॥ ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ ਕਰਦਾ ਸਾਰੁ ॥੩੭॥

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਤੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਝੀ ਹੋਰੁ ॥ ਤਿਥੈ ਜੋਧ
 ਮਹਾਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ ਤਿਥੈ ਸੀਤੀ ਸੀਤਾ
 ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥ ਨਾ ਏਹਿ ਮਰਹਿ ਨ
 ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਤਿਥੈ ਭਗਤ ਵਸਹਿ
 ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ ਸਚ ਖੰਡਿ ਵਸੈ
 ਨਿਰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ ਤਿਥੈ ਖੰਡ ਮੰਡਲ
 ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥
 ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਥੈ ਤਿਵ ਕਾਰ ॥ ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ
 ਕਥਨਾ ਕਰਦਾ ਸਾਰੁ ॥੩੭॥

1) Karam khand ki bani jore. 2) Tithe hore na koi hore. 3) Tithe jodh mahabla soor. 4) Tin me Ram rahiya bharpoor. 5) Tithe sito sita mahima mahe. 6) Ta ke roop na kathne jahe. 7) Na oh marhe na thage jahe. 8) Jin ke Ram vase mun mahe. 9) Tithe bhagat vase ke laoi. 10) Karhe anand Sacha mun soi. 11) Sach Khand vase Nirankar. 12) Kar kar vaikhe nadar nihal. 13) Tithe Khand mandal varbhand. 14) Je ko kathe ta ant na ant. 15) Tithe loa loa aakar. 16) Jiv jiv hukam tive tiv kar. 17) Vaikhe vigse kar vichar. 18) Nanak kathna karara sar. (37)

- 1) The region of Grace, expresses itself in the Lord's spiritual power. (When His Grace descends on the devotee, he becomes so strong that no desire or temptation can shake him from the steadfast spiritual path. In Saram Khand, it was the beauty of spirit, now it is the Lord's grace or power that has descended on the devotee.)
- 2) There is nothing but the Lord's power that dwells in devotee's mind in this region.
- 3) There are great warriors and heroes of great powers. (This does not refer to worldly warriors and heroes but to those spiritual pilgrims who have fought the temptations of the world, controlled their minds and made progress to reach this stage.)
- 4) These warriors and heroes' minds are full with love of the Lord.
- 5) There are countless devotees of the Lord, shining in their splendour and completely inter-woven with Him and His praise.
- 6) Their beauty cannot be expressed in words.
- 7) They neither die nor can be deceived by any other distraction from their path.
- 8) This is because Lord Ram (the Lord who is pervading every where) is residing in their heart.
- 9) In the region of Grace, saints of many worlds are also residing.
- 10) They are always in bliss because the True Lord resides in their heart.

Sach Khand is the description of Region of Truth where the Lord in the unmanifest form resides. This is the stage where the devotee has reached his destination and is absolutely absorbed in the Lord like a drop of water which started from the mountains and passing through various streams and rivers falls into the ocean and gets merged in it.

Since the Lord in the static aspects is realized by the devotee, he becomes part of it and thus becomes aware of all regions, universes, forms etc. and becomes fully aware of the fact as to how the Lord is running the world play and is pleased with His play. But, since He is beyond senses, mind, intellect and maya, it cannot be expressed in a language spoken and understood by human faculties.

- 11) In the region of Truth, the Lord in the unmanifest or static form resides.
- 12) From here, He takes care of His creation with His Benevolent Grace and is always in bliss.
- 13) In this region are various universes, planets and satellites.
- 14) If one were to describe these, one would not find an end to these descriptions.
- 15) In this region there are worlds and worlds with their own forms and formations.
- 16) And 17) In all those worlds, planets and universe, the work goes on according to His Will. The devotee, after arriving in this region is fully aware that the Lord is looking after everything with His pleasure as per His Will. In this region, the devotee fully understands His Will.
- 18) Guru Nanak Dev says that it is very difficult to describe the essence of this region. He says, it is as hard as steel. (37)

STANZA : 38

Making of a Teacher, Blessed with The "Word of The Lord"

This is the last stanza and in this, Guru Nanak Dev has brought out the subject of making of a teacher or guru or a prophet, who is to communicate the Lord's "Word" to human

beings for their salvation. To understand true essence of this stanza, the following parable told by Sri Parmahansa Ramakrishna may help.

Once, three men were going in a very big field where they came across a large well. The well was surrounded by a very high wall and beautiful celestial sounds were coming out of the well. The three men stopped and listened to the music and were enchanted by it. They thought of finding the secret and the source of the music. At last, after lot of effort one man located a ladder, put it up on the wall and went up. He was intoxicated by the scene inside, jumped in and did not return. The other two men were surprised at his behaviour, since he did not communicate anything to them before jumping in.

After some time, the second man went up the ladder to find the truth for himself and after seeing what was inside, was so much affected that he also jumped in without saying a word to the third man.

Now it was the turn of the third man to go up the ladder and find the secret for himself. What he saw inside was simply mystifying. He saw beautiful fairies and angels singing heavenly songs on celestial instruments and a large number of people enjoying the same. He was very happy, he thought that he must share this knowledge of heavenly gift of musical well with the other human beings. So he got down from the ladder, went back to his village and told everybody to come and enjoy this heavenly music in the well. Thus he became the guide or teacher or guru for others.

It appears that in this parable, the abode of the Lord as described by Guru Nanak Dev in stanza 27 has been changed to a musical well by Parmahansa Ramakrishna to make the story easy to understand.

The spirit of sharing bliss exhibited by the third man is very much a normal tradition among sages of most religions. All the great prophets and exalted sages, who spent their lives in the service of humanity belong to the category of the third man.

Where as most people of the world are of the type of first two men. The laughing Buddha of China is Very welknown example of the third person type. The laughing Buddha represents one of the incarnations of Lord Sidhartha, the Buddha. When he was offered mukti or salvation i.e. absorption in the Lord, he refused and chose to be back in the world to help needy and distressed humanity. Even in Upnishdas, it is mentioned that it is selfish to aspire for mukti. Guru Gobind Singh, the tenth Guru in succession to Guru Nanak Dev, has also expressed the same sentiment. He said that, he does not want to rule the world nor does he want mukti, all that he wants is the love of Lord's lotus feet and to be able to serve His creation.

This is a state when even renunciation is renunciated. As per Vedanta, this is called "Turia Atit" or beyond the fourth state." The other states being waking state, dreaming state, deep sleep state and the fourth state which is beyond these three states when one realizes his Atma or self. When a sage has no desire even for liberation and has love for Him and His creation only, he is said to be in "Turia Atit" state which is beyond the four stages.

A question may arise as to why all Self-realized persons do not fall in the category of the third person in the parable? This has been answered by Maharishi Ramana of Tiruvannamalai (Tamil Nadu, India). He says, the state of a devotee who has realized his Self (i.e. reached "Sach Khand" of stanza 37) cannot be described. The state of this Self-realized saints is as per the Will of the Lord. Some like to remain absorbed in the Lord, some enter into service of relieving the suffering of humanity and yet others, in the eyes of common man go mad. They remain in seclusion and throw stones at anybody who would disturb them. Yet, they are very much in control of their mind and are always one with the Lord. There are several examples of such sages in all parts of the world. The role and the temperament of the sage is allotted by the Lord as per His Will.

The same is expressed in Sri Guru Granth Sahib "*Rang hasahe, rang rowehe, chup bhi kar jahe. Parwah nahi kisi keri,*

bajh Sache nahe." i.e. such a person who is in love with the Lord may either laugh, weep or keep quiet. He does not care for any one except the Lord. The highest among the Self-realized are the ones who are blessed by the Lord with His Word as per stanza 38.

Till stanza 37, Guru Nanak Dev has gradually developed the personality of the devotee till he is fully absorbed in the unmanifest aspect of the Lord where he understands everything and His Will. The devotee may rest there permanently or he may be further blessed by the Lord to go back to the world with His Word and communicate the same to the human beings as done by Guru Nanak Dev and his successors and many other prophets.

This has been confirmed by Guru Nanak Dev in Vaar Raga Majh, sloak on page 150 of Sri Guru Granth Sahib "*Hau dhadi vaikar kare laia...Nanak sach salah poora paia.*" Here Guru Nanak Dev has described that he was called to His presence and given a robe of honour in the form of his praise and the food in the form of Nectar of Naam. The Lord directed him to distribute this Nectar of Naam in the world and make it happy.

In this stanza, Guru Nanak Dev has explained with a parable of preparing a gold vessel out of gold metal after process of purification, in which the Lord pours Nectar of "His Word" manufactured in His True Mint. Once this greatest gift is given by the Lord out of His compassion and Grace, such devotees are always in bliss because of His mercy and kindness.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਬੀਆਰੁ ॥ ਭਉ ਖਲਾ ਅਗਨਿ
ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥ ਭਉ ਖਲਾ
ਅਗਨਿ ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ
ਟਕਸਾਲ ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ
ਨਿਹਾਲ ॥੩੮॥

1) *Jat pahara dhiraj suniar.* 2) *Ahran mati Ved hathiar.* 3) *Bhau khala agan tup tau.* 4) *Bhanda bhaau Amrit tit dhal.* 5) *Gharie*

Sabat Sachi taksal. 6) Jin kau nadar karam tin kar. 7) Nanak nadri nadar nihal. (38)

- 1) And 2) If continence (power to restrict senses from worldly enjoyments) be the jeweller's shop; patience, the gold smith; intellect be the anvil and Divine knowledge of Holy Books like Vedas be the hammer and other instruments of gold smith.
- 3) And 4) The fire of the forge is the egoless earnest effort put in with disciplined life and this fire is strengthened constantly by the blower of fear of the Lord.
- 4) And 5) In such a jeweller's forge a receptacle or vessel of Lords Love is manufactured. In this precious vessel, the Lord pours Nectar of "Holy Word" minted in the True Mint of the Lord.
- 6) Only those on whom the Lord's special compassion and Grace as stated above is showered are given the task of communicating the "Word of the Lord" (Gurbani) to other human beings and bestowing kindness on them. (This means the devotee is turned a teacher to teach the humanity, His Word.)
- 7) Guru Nanak Dev says that such high souls are always in eternal bliss under His kindness and mercy. (38)

The Closing Sloka

The Jap is closed by a saloka (of Guru Angad Dev, the successor to Guru Nanak Dev). It refers to human life in general. It describes that God in his kindness has created the world, the elements and the time (since God is beyond time, space and action) where humans are to play their part and try to strive for achieving His Grace as stated in Mool Mantra (Gur Prasad and Dharam Khand of 34th stanza)

Whatever actions are committed by humans in this life, they are evaluated in the Lord's court. Then depending upon the karma of each, they are destined the places, i.e. some go closer to the Lord and others go still further away (please see

line 3 of stanza 29). Those who dwell on His Name, have completed their toil, they not only go from this world with bright faces, but carry many more with them to final salvation.

This sloka is in fact summary of Japji. It impresses on the devotee that if he carries out his duties (as explained in Dharam Khand, stanza 34) and other instructions, he will find union with the Lord and he not only will himself be liberated, but will guide and liberate many more alongwith him.

ਸਲੋਕ ॥

ਪਵਣੁ ਗੁਰੁ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ
ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ
ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

ਸਲੋਕੁ ॥

ਪਵਣੁ ਗੁਰੁ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਝੀ
ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ
ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ
ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

Salok.

1) *Pawan Guru pani pita mata dharat mahat.* 2) *Diwas rat dui dai daia khele sagal jagat.* 3) *Changiaia buriaia vache dharam hadoor.* 4) *Karmi aapo aapni ke nade ke dur.* 5) *jini Naam dhiaiya gaye musakat ghal.* 6) *Nanak te mukh unale keti chhuti naal.* (1)

- 1) Air is the teacher, water the father and the great sacred earth is the mother. (The Lord created all elements to nurse and nurture life on this earth.)
- 2) Day and night are female and male nurses in whose lap, the whole world is playing (i.e. humans are performing the good and bad actions depending upon their nature as explained in stanza 34 Dharam Khand).
- 3) The good and bad deeds of human beings are adjudged by Dharamraj (god of justice) in the presence of the Lord in His Court.

- 4) According to the deeds performed by each, they are brought either nearer to Him or are thrown further away from Him. (stanza 29 line 3)
- 5) Those who dwell on His Name have successfully completed their task or labours.
- 6) Guru Nanak Dev (all successors to Guru Nanak Dev have used the name 'Nanak' in their compositions in the Holy Guru Granth Sahib) says that such (as given in line 5) have bright faces i.e. they are approved and accepted by the Lord in His court and they carry many more with them across the ocean of maya to salvation i.e. freedom from birth and death. (1)



APPEAL

*Sewak kau sewa ban agyee.
Hukam boojh parm pad payee.*

In the healthy environment of Gurdwara Dehra Sahib Lahore and in the light of the teachings of Gurbani, the work of selfless service which was started by Bhagat Puran Singh at Lahore was implemented after arriving at Amritsar. At the time of partition of the country, on reaching the refugee camp at the Khalsa College, Amritsar on 18-08-1947, Bhagat Puran Singh started the service of suffering humanity with full vigour; which had become need of the hour due to the outbreak of cholera epidemic. After this, he never looked back and for giving the present shape to the Pingalwara, its founder had to struggle very hard, round the clock.

At this time (In Feb. 2013 A.D.) Pingalwara has over 1600 inmates which are being looked after without any discrimination of religion, caste, creed or colour. They include destitute, cripples, sick and insane men, women, children and the aged. Some of them are suffering from incurable diseases and are terminally ill.

In addition to this, a lot of literature is printed and distributed free of cost, free education is given to the poor children, free artificial limbs are provided to the handicapped, and to save and improve the environment, free tree plantation is done in government and common lands, etc. etc.

The daily expenditure of Pingalwara is over Rs. 3,50,000/- (Rs. Three lac fifty thousand) which is being incurred out of the donations and help received from the donors and well-wishers.

Donors are humbly requested to send donations through money-orders, bank drafts, cheques, etc. so that the good work

of selfless service is kept going. E-Banking Account nos. for foreign as well as inland donors are given below:

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Dr. Inderjit Kaur, President

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