

Nitnem

Other Books by the Author

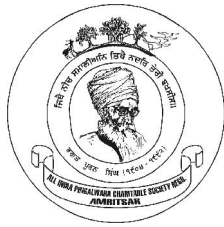
The other books by the author, Dr. G.S. Chauhan are:

1. *Guru Nanak Dev's Japji Sahib.*
2. *Guru Arjan Dev's Sukhmani Sahib*
3. *Bani of Bhagats*
4. *The Gospel of the Sikh Gurus*
5. *Rahras & Kirtan Sohila*

All these books are being distributed 'free of cost' among the general public by the All India Pingalwara Charitable Society (Regd.), Amritsar.

NITNEM

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Dr. Meenakshi Rajan



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NITNEM

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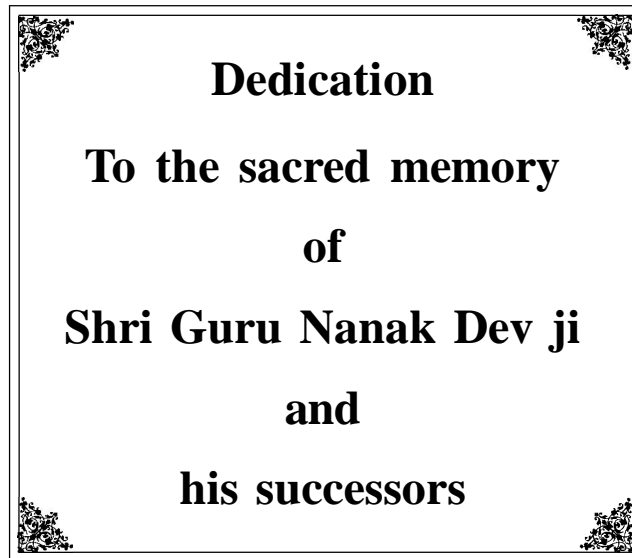
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NITNEM

Gurbani: The Daily Prayers

In Gurmukhi, Devnagri and Roman Script with translation and commentary in English of Japji Sahib, Jaap Sahib, Tavprasaad Swayas, Chaupai, Anand Sahib, Assa Di Vaar, Rehras and Kirtan Sohila



Sri Guru Nanak Dev Ji

Foreword

On this planet, Earth, there are always news of wars between different countries, tribes, religious groups, etc in the news-papers. Sometimes big powers induce and encourage wars between smaller countries with a view to selling their weapons and war-equipment. Sometimes big countries invent some excuse or the other just to invade a smaller country for the exploitation of its precious natural resources, such as oil, iron ore, etc. etc. Such confrontations and subsequent destruction of the war-torn country further damage its social, economic, cultural and religious fabric in the form of religious conversions, exploitation of women folk, loot of natural resources, etc. etc.

Main cause of such conflicts is one or more of the five legendary vices as enunciated by our religious leaders/seers i.e. lust, anger, greed, attachment and ego.

When things go out of hand i.e. the plight of the war-affected people becomes unbearable, the Almighty sends his messengers to save the humanity from the large-scale carnage and destruction.

In 1469 C.E. Sri Guru Nanak Dev was sent by the Lord to guide the people. He was an embodiment of love, compassion, faith, human brotherhood, etc. When in communion with God, he would sing His praises and give a lesson or two to his audience, whether it was Daulat Khan Lodhi, Malik Bhago, Sajjan Thagg, Kauda Rakhash etc.

His teachings and those of his successors and other saints (bhagats), bards, etc. from all over the country and of different faiths are contained in Sri Guru Granth Sahib, an ocean of spiritual knowledge. This spiritual knowledge guides us as to
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how to live in the given social set-up, earn our living, share our earnings with the needy, live a truthful life, etc. Although the entire Gurbani contained in Sri Guru Granth Sahib is equally beneficial and worthy of recitation, but Sri Guru Nanak Dev and his successors have prescribed Asa di Vaar, Japji Sahib, Jaap Sahib, Swaiye, Chaupai, Anand Sahib, Rahras and Kirtan Sohila for daily recitation as a nitnem at various times of the day.

Since these banis have hardly been translated in languages other than Punjabi, Dr. G.S. Chuahan has done a commendable job to bring out the original texts of these banis in Gurmukhi, Devnagri and Roman Scripts and their meanings with appropriate explanations in English, for the benefit of the non-Gurmukhi knowing and non-Punjabi seekers/devotees.

The spread of Guru Nanak Dev's message of love and human brotherhood has become all the more necessary in this strife-torn, modern and materialistic age when clouds of war keep on hovering on one part or the other of this planet. May the people of this beautiful planet live in peace!

I wish Dr. G.S. Chauhan all the very best in his life.

Dr. Inderjit Kaur
President,
All India Pingalwara Charitable
Society (Regd.), Amritsar.

Preface

The English translation of Japji Sahib with trilingual Gurbani text in Punjabi, Devnagri and Roman English written by me was published 10 years back and was very well received. It was followed by trilingual text and English translation of Sukhmani Sahib and now translation of Rahras and Kirtan Sohila has also been published. My good friend Dr. Gurmukh Singh Retd. Director Language Dept. Punjab, suggested that it would be a good idea if all Banis in *Nit Nem* are combined in one book. When I discussed with Sardar Mukhtar Singh Hony. Secretary All India Pingalwara Charitable Society, he encouraged me to undertake the work and promised his assistance.

As per tradition, *Assa Di Vaar* is sung early in the morning before sunrise in all the Gurdwaras. This composition is primarily by Sri Guru Nanak Dev in 24 *pauries*. While compiling Guru Granth Sahib, Guru Arjan Dev added slokas, which are on the same subject as the relevant *Pauri*. All *pauris* are by Guru Nanak Dev but the slokas are by both Guru Nanak Dev and Guru Angad Dev.

These slokas are before the *Pauri*. *Assa Di Vaar* deals with the misconceptions and wrong practices prevalent in the society and aims to enlighten the devotee about the correct way of life. Singing and hearing of *Assa Di Vaar* early in the morning prepares the devotee to have correct frame of mind during the day.

There are five compositions which are recited during the Sikh baptism ceremony:-

1) Japji Sahib. 2) Jaap Sahib. 3) Tavprasaad Swayas. 4) Chaupai and 5) Anand Sahib. These compositions are arranged in this order by Sri Guru Gobind Singh with a view to generate feelings of 1) Vivek or discrimination by Japji Sahib, 2)

Vairagya or dispassion by Jaap Sahib, 3) Feeling of surrender to the Almighty by listening to the Tavprasaad Swayas, 4) Chaupai addresses the Lord with prayers to overcome our problems in the daily life and 5) Bliss by listening to Anand Sahib. The devotees recite these compositions in the morning. In the evening, following sunset, Rehras Sahib is recited and Kirtan Sohila is recited just before retiring to the bed. All the compositions in the book are therefore arranged in the same order.

Japji Sahib is the first and a very profound composition. In fact, it is said that whole Guru Granth Sahib is an explanation of the Japji Sahib.

Sukhmani Sahib is also an important and self-contained course of instructions by Guru Arjan Dev. It is available in a separate book published by All India Pingalwara Charitable Society.

Teachings of Shri Guru Nanak Dev and his successors are of universal nature relevant in all times. This is the reason that Guru Nanak Dev traveled to far off lands, met the leaders of all faiths and stressed at universal brotherhood of humanity irrespective of caste, country and religion. It is unfortunate that some ignorant and selfish persons are trying to put limits to Sikh religion. Some people refuse to accept prasad at congregations attended by non-sikhs. Most do not appreciate the needs of Sikhs outside Punjab and we do not find any Gurbani literature in languages other than Punjabi.

There are a large number of Sikhs in Karnatka, Assam and other areas who went with forces deputed by Maharaja Ranjit Singh to Tipu Sultan and those who accompanied Guru Tegh Bahadur to Assam and settled there. These people have no literature to give to their children about Gurbani.

My friend sardar Hanuman Singh a retired Railway officer was president of Gurdwara in Bangalore thirty years back. He translated Japji Sahib in Kanada language and published the text and translation in Kanada and distributed it free. After that
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the new committee mostly from Punjab did not of bother. Same in the story in the other states in India and other foreign countries.

Most of the scholars like Rabinder Nath Tagore as you will find in the commentary of Guru Nanak Dev's composition "Dhanasari Mahalla 1 - Gagan Mai Thal..." in Kirtan Sohila has said that there can be no better "arti" in praise of the Lord's universe than this.

Famous English scholar G.B. Shaw has said, "Sikhism is a universal religion, it is sad that there is no propagation".

It is therefore urgent necessity for the present generation of Sikhs to rise above the limitation of state, caste and narrow selfish interests and serve the cause of Gurus by propagating Guru's teachings in all languages of India and the world as needed.

I am also grateful to Sardar Mukhtar Singh Goraya, Genral Secy. Pingalwara who has gone through the draft of the book twice and made very useful suggestions.

We would like to express our grateful thanks to Bibi Dr Inderjit Kaur President All India Pingalwara Society who has encouraged this work of translation and publication of Gurbani compositions and their circulation through Pingalwara outlets.

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It was indeed a great honor for me when my father G.S Chauhan requested me to co-author this book with him. Working on this book has been an enlightening journey for me. This book is aimed at educating youth on the teachings of Guru Nanak Dev and his successors to ensure that the philosophy is safe and practiced correctly. We hope that all the readers take the knowledge of the Gurus contained in this book and apply it to their lives. Though many initiatives have been put forth by the Gurdwaras of the community, many young people find that they can not relate to the teachings of the Adi Granth, the primary reason being the inability to read Gurmukhi and understand the language of the Holy Book the Adi Granth. This is mainly because teaching of Gurmukhi is limited to a very small part of India now new Punjab. The believers in Guru Nanak Dev are spread not only in India but all over the globe. English being most understood language; this book is only a beginning. I would be happy if the believers in Guru Nanak Dev manage translations in other world languages.

Our country needs to focus on the youth because, within them, are the leaders of tomorrow. The youth of the many Indian communities, experience a sense of disconnect with the teachings of their own faith. The spiritual teachings are a must to enable us to face many of the trials and tribulations as today we live in a society which blindly apes the west and is therefore highly materialistic in its approach to life's problems. Regarding the Sikh community quite often, media representation and other contrary depictions create feelings of detachment from one's community.

It is time therefore to help strengthen and develop the true identity and heritage of the community and reclaim it by ensuring that all have access to the beautiful teachings of this universal faith contained in the Adi Granth

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JAPJI SAHIB

At Kartar Pur, Guru Nanak Dev's disciples would get up early in the morning and recite hymns of Guru Nanak Dev. In the evening, they would recite Rehras and Kirtan Sohila at night. Since there was no specific composition for recitation in the morning, Guru Ji asked Bhai Lehna to prepare a composition for recitation in the morning by culling hymns from his works. Guru Nanak gave all of his works to Bhai Lehna and asked him to select stanzas eulogizing God to be set apart.

Bhai Lehna began selecting the stanzas. He used to recite the stanzas to Guru Nanak every morning and Guru Ji would look very carefully. Thus Bhai Lehna selected 38 stanzas and arranged them in a very interesting order so that the whole composition becomes a poem dealing with one question which is faced by every one in his life i.e. "How to break the wall of falsehood (Maya) and how to achieve Truth?"

Before the first stanza, there is "Mool mantra" or the basic underlying mantra by which or the concept in which Guru Nanak Dev describes God whose praise is sung in whole of "Shri Guru Granth Sahib". This is followed by a Sloka which explain, what is truth? At the end of 38 stanzas, there is another sloka which is composition of Guru Angad Dev. This sloka gives the gist of Japji Sahib. **It is said that the Mool Mantra describes basic concepts relating to the Supreme Being and Japji Sahib describes the path to be traveled to attain Him.**

The name of this composition is "Jap" which means remembrance, devotion and mediation. This is a very appropriate name as this composition deals with an extremely pertinent question in human life, "How to break the wall of falsehood (Maya) i.e. how to remove the obstruction of Maya which prevents us from being finally absorbed in the Almighty Nitnem _____ (15)

Lord. The answer is given by him in the next line of first stanza is, “by following the will of the Lord which has been written by Him for us.” This in turn is achieved by us by remembering His Name, devotion and mediation i.e. Jap. “Ji” is added to this name to show respect.

The full text deals with different stages in the progress of the adventurer from the first stage when one becomes aware of one’s separation from God and after passing through different stages of purification, remembrance, singing of praise, meditation, realisation of his presence in all his creation and achieves final absorption in the Lord. It is full course of instructions step by step. In the fourth stanza, Guru Ji says that morning ambrosial hour is the best time for meditating on the praise of the Lord. In the fifth stanza, it is stated that the Lord is indescribable and He is the universal sustainer and we should never forget Him.

In the 8th to 11th stanzas, Guru Ji has advised us to listen to what we say in the mediation. This is the easiest way to concentrate and become one minded. When two senses i.e. speech and hearing are concentrated upon, the mind does not vacillate and it helps to gain a number of attainments listed in these stanzas. The next stage is to accept in the inner mind and act on what we are saying in the prayers in our daily lives. (Mere repetition of the holy verses is like reading the prescription and formula of the medicine and not taking the medicine itself.) The importance of it is explained in stanzas twelve to fifteen. In the 16th stanza, it is stated that if one perfects the teachings up to this stage, one attains full control of his senses and is accepted as “Panch” or the “chosen one”.

In the stanzas 17 to 19, Guru Ji explains the most sought after questions like; why are people good or bad? Why does God give misery or sorrow? Etc. Stanza no. 20 explains the “law of karma i.e. cause and effect” and how to escape the cycle of cause and effect? In the 21st to 25th stanzas, Guru Ji has described a number of important issues to enlighten the devotee

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about the Lord's creation. In the 26th stanza, Guru Ji describes the Lord's shop and its wares i.e. the things the saints distribute to enlighten the devotees. The Lord's unique court is described in the 27th stanza.

In the 28th stanzas, the true significance of various religious symbols of different religions are described to enlighten the devotee so that he does not lay too much stress on the outward symbols and thus forget the true objective. In the 34th to 37th stanzas, five important stages of spiritual progress or the inner development of the devotee are described. These stages are :-

- (1) Dharam Khand or the region of the worldly duties.
- (2) Gyan Khan or the region of knowledge.
- (3) Saram Khand or the region of earnest effort to implement the knowledge.
- (4) Karam Khand or the region of Divine Grace.
- (5) Sach Khand or the region of Truth, the highest stage.

In the 38th stanza, Guru Ji has described the qualities which a true teacher has to acquire before one can be blessed by the Lord to teach His Divine message or become a prophet.

Thus Japji Sahib is a complete course of instruction for an ordinary person to graduate to the highest level. This guide, though dealing with the most difficult subject, is put in very simple and understandable terminology and language. The idea of making this composition to be recited in the early morning hours is that it settles in the inner depth of the mind of the devotee and he acts on it. Mere recitation is like reading the prescription and not taking the medicine. It has no beneficial effect.

In the last sloka, Guru Ji has assured that such a pilgrim on his path not only obtains his own salvation and is accepted by Him with the devotee's face shining, but he carries many with him to the same goal. This is precisely the reason, why
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all the religions lay so much stress on the association with the saints. If one associates with the saints, there is every possibility that they will take him across the ocean of Maya to merge with God and attain salvation. Three things are important for any devotee (1) deep aspiration, (2) constant remembrance of His Name and (3) association with the saints who will guide him at the critical stages of progress where one is likely to falter and drop out.-

r R

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.

< siq nwmu krqw prKu inrBau inrvYu
AkwI mtiq Aj hI sBMgr pBvid]

1 Adw s iq nwmukrqw pKu inrBau inrvYu
AkwI mtiq Aj hI sBMgr pBvid]

*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 i.e. 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 loose 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 Nitnem _____ (21)

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

Ajoooni :

Ajoooni 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 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 by 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, varioius 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 can not 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 an 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":

aP si g b j R p I F a N h g q j d h n n a N d W V s B j w h g V j d h n n u g b u a
 I d F a i j t V p n n d r u e d q v d r A p C b j I u e g q V p n n
 \ b j l j q h v j 4 |

r q n j h v k A I H k r q g h e k f g A A r q f c u n i t k d h z u l f g A A
 t h v t u r I f H k r j k [l y q A f o t k f e y f o N q M k I t k h
 e y q A (v k l k e y k p)

*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.

] j pu]

] j pu]

...Jap...

The name of this composition is Jap or remembrance of Nitnem _____ (23)

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.

**Aid scu j gaid scu]
hYBI scu nwnk hœI BI scu]1]**

**Aid scu j gaid scu]
hYBI scunwk hœI BI scu]1]**

***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.

**sc'Ysic n hœI jysœI l K vwr] cpYcp n hœI jyl wê rhw
il v qwr] BiKAw BK n aqrI jybhw prIAw Bwr] shs isAwxpw
l K hœh q iek n clYnwil] ikv sicAwrw hœIAYikv kŴYqtY
pwil] hkim rjwêl cl xw nwnk il iKAw nwil]1]**

**sœYsdc n hœI jysœI l K vwr] cpYcp n hœI
jyl wê rhwil v qwr] BiKAw BK n aqrI jybhw prIAw
Bwr] shs isAw pwl K hœh q iek n clYnwil] ikv**

s icAwwhœIAYikv kUYqtYpwl] hkim rj wEl cl x wnwak
il iKAwnwl] 1]

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 sachiara hoiae kiv kure tute pal? 5) Hukan rajai chalana Nanak Likhia 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 if 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 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
Nitnem _____ (26)

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 catastrophe 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 along with 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

hkml hvin Aukwr hkmu n kihAw j wel] hkml hvin j IA hkim
iml YvifAvel] hkml aqmunlcuhkim il iK dK sK pvelAih] ieknw
hkml bKsIs ieik hkml sdw BvvelAih] hkmyANir sBuko bwhir
hkml n kie] nwk hkmy j y buY q hamY khY n kie]2]

hkml hvin Aukwr hkmu n kihAw j vel] hkml hvin
j IA hkim iml YvifAvel] hkml aqmunlcuhkim il iK
dK sK pvelAih] ieknw hkml bKsIs ieik hkml sdw
BvvelAih] hkmyANir sBuko bwhir hkml n kie]
nwk hkmy j y buY q hamY khY n kie]2]

1) Hukmi hoven akar, hukam na kahia jai. 2) Hukmi hove jia, hukam milai vadiai. 3) Hukmi utam neech, hukam likh dukh sukha paiah. 4) Ikna hukmi bakhsis, 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, in spite 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
Nitnem _____ (28)

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

ਗੁਰੂ ਕੋ ਗੁਰੂ ਹੋਯਿਕਸੁ ਗੁਰੂ] ਗੁਰੂ ਕੋ ਦੁਇ ਜੁ ਘੋਰੁ ਨਿਸੁਖੁ] ਗੁਰੂ ਕੋ
ਗੁਰੂ ਵਿਫਾਵੈ ਆਵੈ ਚਰ] ਗੁਰੂ ਕੋ ਚਿਦਾਵੈ ਚਿਦਾਵੈ ਚਿਦਾਵੈ] ਗੁਰੂ ਕੋ ਸੁਭ
ਕਰਿ ਗੁਰੂ ਕੋ ਜਿ ਆਇ ਪਿਰਿ ਚਿ] ਗੁਰੂ ਕੋ ਜਿ ਘੋਰੁ ਚਿਦਾਵੈ ਚਿਦਾਵੈ]
ਗੁਰੂ ਕੋ ਚਿਦਾਵੈ ਚਿਦਾਵੈ ਚਿਦਾਵੈ] ਕਰਿ ਕਰਿ ਨ ਆਵੈ ਚਿਦਾਵੈ] ਕੀ ਕੀ ਕੀ
ਕੀ ਕੀ ਕੀ] ਚਿਦਾਵੈ ਚਿਦਾਵੈ ਚਿਦਾਵੈ] ਜਿ ਗੁਰੂ ਜਿ ਗੁਰੂ ਕੀ ਕੀ
ਕੀ ਕੀ ਚਿਦਾਵੈ ਚਿਦਾਵੈ] ਨਿਕ ਚਿਦਾਵੈ ਚਿਦਾਵੈ]3]

ਗੁਰੂ ਕੋ ਗੁਰੂ ਹੋਯਿਕਸੁ ਗੁਰੂ] ਗੁਰੂ ਕੋ ਦੁਇ ਜੁ ਘੋਰੁ ਨਿਸੁਖੁ]
ਗੁਰੂ ਕੋ ਗੁਰੂ ਵਿਫਾਵੈ ਆਵੈ ਚਰ] ਗੁਰੂ ਕੋ ਚਿਦਾਵੈ ਚਿਦਾਵੈ ਚਿਦਾਵੈ]

vIcwu] gwYkoswj kryqnuKt] gwYkoj IA lYiPir dty
] gwYkoj wYidsYdtr] gwYkovYhwrwhdtr] kQnw
kQIn AwYqat] kiQ kiQ kQI kOI kOI kOI] dywdy
lYyQik pvh] j gwj gmir KvI KvI] hkmI hkmucI vey
rvu] nwak ivgsYvprvhu]3]

- 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 chalaeh rahu. 14) Nanak vigse veparvahu.
(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 beautiful 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 His Bliss. (3)

Stanza 4 His Name and Intense Love for Him, Guru's Precept for Understanding His Will

ਸਿਖ ਸਿੰਘੁ ਸਿਖੁ ਨਾਮੈ ਭਉਕਾ ਭਉ ਆਪਿਰੁ] ਆਕਿ ਮਠਿ ਦਿਖ ਦਿਖ
 ਦਿਖਿ ਕਰਿ ਦਿਖਿਰੁ] ਪ੍ਰਿਥਕ ਆਗਿ ਰਿਖਿ ਆਗਿ ਆਗਿਰੁ] ਮਨਿ ਠੀਕ

Nitnem _____ (31)

bē xū bē IAYij qu six DryipAwru] Amhē vj w scu nīau vifAveI
 ivcīru] krmI AwYkpVw ndrI mKudīAwru] nīnk eyYj w xIAYsBu
 ApysicAwru]4]

swswh busw unvie BvīKAwBvauApwu] AvKih mgh djh
 djh dviq krydw wu] Pjī ik AgYrKIAYij quidsYdrbwu]
 mhO ik bd x ubd IAYij qu six DryipAwru] Amhē vj w scu
 nīau vifAveI ivcīru] krmI AwYkpVw ndrI mKudīAwru] nīnk
 eyYj w IAYsBu ApysicAwru]4]

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 boleae jit sun dharay piar. 5) Amrit vela sach nao vadeaaee veechaar. 6) Karmee aavae kapra nadree mokh duaar. 7) Nanak aevae jaaneae sabh aape sacheaar (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 should 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.

QwipAw n j wie klqw n hie] ApyAip inrjInusie] ij in sjvAw
iqin pwieAw minu] nwk gwIAYgkl inDnu] gwIAYsKIAYmin
rKIAYBwau] dKuprhir sKuGir l Yj wie] gurmik nwdMgurmik vclM
gurmik rihAw smel] gruelsru gurugrKubrmw grupwrbql mvel]
j yhauj wxw Awkw nwhl khxw kQnun j vel] gurw iek djh buvel]
sBnw j IAw kw ieku dwqw so mY ivsir n j vel]5]

QwipAwn j wie klqwn hie] ApyAip inrjInusie] ij in
sjvAw iqin pwieAw minu] nwk gwIAYgkl inDnu] gwIAY
sKIAYmin rKIAYBwau] dKuprhir sKuGir l Yj wie] gurmik
nwdMgurmik vclMgurmik rihAwmel] gruelsrugurugrKubrmw
grupwrbql mvel] j yhauj wxw Awkw nwhl khxw kQnun j vel]
gurwiek djh buvel] sBnw j IAw kw ieku dwqw so mY ivsir
n j vel]5]

- 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 Parbati Mai.*
- 9) *Je hau jana akha nahin kahna kathan na jai.*
- 10) *Guran ik deh bujhai.*
- 11) *Sabhna jiyen ka ik data, so mai visir na jai.*

In the 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 Nitnem _____ (34)

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

qlriQ nww j yiqsuBww ivxuBwxyik nwie krl] j pI isriT apvel
 vKw ivxukrmw ik iml Yl el] miq ivic rqn j vhr mwxk j yiek
 gr kl isK sxl] grw iek djh buvel] sBnw j IAw kw iekudwqw
 so mY ivsir n j vel]6]

qIriQ nww j yiqsuBww ivxuBwxyik nwie krl] j pI isriT
 apvel vKw ivxukrmw ik iml Yl el] miq ivic rqn j vhr
 mwxk j yiek gr kl isK sxl] grw iek djh buvel] sBnw
 j IAw kw iekudwqw so mY ivsir n j vel]6]

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 mela" 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
 Nitnem _____ (36)

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

j yj g curyAwrj w hr dskl hie] nvw Klw ivic j uxIAYnwl cl Y

Nitnem _____ (37)

sBukie] cMw naurKie kYjsukIriq jig lje] jyiqsundir
 n AweI q vWq n pCYky] kltw AMir kItukir dSI dSI Dry]
 nwnk inrgix gKu kry gKvltqAw gKu dy] qhw kie n suel ij
 iqsu gKu kie kry]7]

jyjg cwYAwj whr dsWI hde] nvw Kltw ivic jw IAY
 nwl cLYsBukde] cMw naurKie kYjsukIriq jig
 lje] jyiqsundir n AweI q vWq n pCYky] kltw AMir
 kItukir dSI dSI Dry] nwk inrgix gKu kry gKvltqAw
 gKudy] qhw kie n suel ij iqsugKude kry]7]

*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 pit falls 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, Treta 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 "world" 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, Nitnem _____ (39)

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.

sixAYisD pIr sir nU] sixAYDriq Dvl Aukus] sixAYdlp
l A pUqul] sixAYpoh n skYkul u] nUnk BgqW sdw ivgUsu]
sixAYdK pU p kU nUsu]8]

sixAYisD pIr sir nU] sixAYDriq Dvl Aukus] sixAY
dlp l A pUqul] sixAYpoh n skYkul u] nUnk BgqWsdw
ivgUsu] sixAYdK pU p kU nUsu]8]

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 vigan. 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 it's 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 can not 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)

sixAYelsrubrmw iellu] sixAYmiK swl whx mpu] sixAYj g j gij
qin Bp] sixAYswsq isimiq vpt] nwnk Bgqw sdw ivgwsu]
sixAYdK pwp kw nwsu]9]

sixAYelsrubrmw iellu] sixAYmiK swl whx mpu] sixAY
j g j gij qin Bp] sixAYswsq isimiq vpt] nwnk Bgqw
sdw ivgwsu] sixAYdK pwp kw nwsu]9]

1) *Suniye Isar Barma Indu.* 2) *Suniye mukh salahen mund.*
3) *Suniye jog jugat tun bhed.* 4) *Suniye sasat simirit Ved.* 5)
Nanak bhagta sada vigan. 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 mystry 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 every body 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, Simrities 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)

sixAYsqu sMku igAanu] sixAYATsiT kw iesnau] sixAYpiV
piV pwi h mnu] sixAYl wYshij iDAanu] nink Bgqwsdw ivgus]
sixAYdK pwp kw nwsu]10]

sixAYsqu sMku igAanu] sixAYATsiT kw iesnau]
sixAYpiV piV pwi h mnu] sixAYl wYshij iDAanu]
nink Bgqwsdw ivgus] sixAYdK pwp kw nwsu] 10]

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 vigan. 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)

sixA'srw gkw kygh] sixA'sK plr p'iqsuh] sixA'AMypwih
rhu] sixA'hwQ h'YAsghu] n'nk Bgqw sdw ivgwsu] sixA'
dK p'p kw n'wsu]11]

sixAYs rwg wkygh] sixAYsK plr p'iqsuh] sixAY
AMypwih rhu] sixAYhwQ h'YAsghu] n'k Bgqw
sdw ivgwsu] sixAY dK p'p kw n'wsu] 11]

*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 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 madhayam 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

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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 every where. 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.

mnykl giq khI n j vie] j y ko khY ipCYpCqvie] kwgid kl m
n il Kxhwru] mhykw bih krin vlcwru] A\$w nmuinrjInuhie]
j y ko mlh j wYmin kie] 12]

mMykI giq khI n j vie] j y ko khY ipCYpCqvie] kwgid
kl m n il Kx hwru] mMykw bih krin vlcwru] A\$w nmuinrjInu
hie] j y ko mlh j wYmin kie] 12]

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 Niranjana 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 some body makes an attempt to describe, he will be an utter failure and will there fore 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)

mMY sriq hWY min biD] mMY sgl Bvx kl siD] mMY mih ctw
 nW Kwie] mMY j m kY suiQ n j wie] A\$w nW nui nrj nu hie] j y ko
 mth j wX Y min kie] 13]

**mMY sriq hWY min biD] mMY sgl Bvx kl siD] mMY mih
 ctw nW Kwie] mMY j m kY suiQ n j wie] A\$w nW nui nrj nu
 hie] j y ko mth j wX Y min kie] 13]**

*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)

mMY mwrig Tvk n pwie] mMY piq isau prgtu j wie] mMY mgu n
 cl Y pDu] mMY Drm sgl snbDu] A\$w nW nui nrj nu hie] j y ko mth
 j wX Y min kie] 14]

mMY mwrig Tvk n pwie] mMY piq isau prgtu j wie] mMY mgu

**n cl Yp [Du] mMYDrm syI snb [Du] A\$wnwunrjMuhde]
j yko mM j w Ymin kde] 14]**

**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 toward 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)

**mMYpwih mKu dAuru] mMYprvvrYsDuru] mMYqrYquryguru isK]
mMYnwk Bvih n iBK] A\$w nwmunrjnu hie] j y ko mth j wY
min kie] 15]**

**mMYpwih mKudAuru] mMYprvvrYsDuru] mMYqrYquryguru
isK] mMYnwk Bvih n iBK] A\$wnwunrjMuhde]
j yko mM j w Ymin kde] 15]**

**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
Nitnem _____ (47)

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 as 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 every where, 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 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 its place, they are only worthy or 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".

Nitnem _____ (48)

i.e. has full control on his five senses. Then he follows on to 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.

Parmashansa 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 look, "Bani of Bahats" published by All India Pingalwara Charitable Society Amrtisar (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.

ੴ ਪ੍ਰਵਾਖ ੴ ਪ੍ਰਦੁਨੁ] ਪ੍ਰਿਯ ਪ੍ਰਿਵਿਹ ਦ੍ਰਗਿਹ ਮਨੁ] ਪ੍ਰਿਯ ਸ਼ਿਹ ਦਿਰ
ਰਿਯ ਮਨੁ] ਪ੍ਰਿਯ ਕੁ ਗੁਰੁ ਏਕੁ ਚਿਦਾਨੁ] ਜਿ ਕੋ ਕਹਿ ਕਰਿ ਚਿਦਮਨੁ] ਕ੍ਰਿਯ ਕ੍ਰਿ
ਕ੍ਰਿਯ ਨਿਹਿ ਸਮੁਦ੍ਰਿਯੁ] ਚਿਦੁ ਚਿਦਮੁਦ੍ਰਿਯੁ ਕੁ ਪ੍ਰਿਯੁ] ਸੁਖੁ ਕੁ ਚਿਦੁ ਰਿਕਾਯੁ ਚਿ
ਸੁਖੁ] ਜਿ ਕੋ ਬੁਝਿ ਹੁਝਿ ਸਿਚਾਨੁ] ਚਿਦੁ ਚਿਦਮੁਦ੍ਰਿਯੁ ਕੁ ਪ੍ਰਿਯੁ] ਚਿਦੁ ਚਿਦਮੁ
ਦ੍ਰਿਯੁ ਚਿਦਮੁਦ੍ਰਿਯੁ] ਚਿਦੁ ਚਿਦਮੁਦ੍ਰਿਯੁ ਚਿਦਮੁਦ੍ਰਿਯੁ] ਚਿਦੁ ਚਿਦਮੁਦ੍ਰਿਯੁ ਚਿਦਮੁਦ੍ਰਿਯੁ]

sBnw il iKAw vMI kl m] ehu l Kw il iK j wY kie] l Kw il iKAw
 kqW hie] kqW qWxusAwil hurbu] kqI dmiq j wY kku kku] klqW
 psWau ekO kvWau] iqs qy hœy l K drlAwau] kdriq kvx khw
 vlCWu] vWAw n j wW ek vW] j o qDu BwY swel Bl l kw]
 qUsdw sl wmiq inrKw]16]

pM prvw pM prDau] pMypwih drgih mWau] pMysdih
 dir ryWau] pMw kw gnu eku iDAWu] j y ko khY krY
 ivCWu] krqykY krx YnhI suWu] DO uDmudieAw kw
 pQu] sMku Qw rIKAw ij in sU] j y ko bUY hœY
 sicAwu] DvlY apir kyw BwU] DrqI hœu prY hœu hœu
] iqs qy BwU ql Y kvx uj au] j IA j wY nW kynw]
 sBnw il iKAw vMI kl m] ehu l Kw il iK j wY kie]
 l Kw il iKAw kyw hie] kyw qW usAwil hurbu] kyI
 dmiq j wY kku kku] klqW psWau ekO kvWau] iqs qy
 hœy l K drlAwau] kdriq kvx khw vlCWu] vWAw n
 j wW ek vW] j o qDu BwY swel Bl l kw] qUsdw
 sl wmiq inrMw]16]

*1) Panch parwan, panch pardhan. 2) Panche pawahe dargahe
 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
 rakhiya 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 ranghan ke nav. Sabhna likhiya wudi
 kalam. 15) Eh lekha likh jane koi. 16) Lekha likhiya keta hoi.
 17) Keta tan sualihu roop. 18) Ketu 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
 bhawe 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 setup 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.

- 10) 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 question 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.

AsK j p AsK Bwau] AsK pj w AsK qp quau] AsK grD miK
 vd pwT] AsK j g min rhih adus] AsK Bgq gx igAun vlcir]
 AsK sql AsK dncur] AsK st mh BK swr] AsK min il v

I vie qur] kdriq kvx khw ivcru] vvirAw n j wwek vvr]
j o qDu BwYswei BI I kwr] qUsdw sl wmiq inrkur]17]

AsM j p AsM Bvau] AsM pJwAsM qp qvau] AsM
grM miK vy pvr] AsM j g min rhih adw] AsM Bgq
gu igAw vlcw] AsM sqI AsM dvr] AsM sF mh
BK sw] AsM mon il v l vie qur] kdriq kvx khwivcw]
vvirAw n j wwek vvr] j o qDu BwYswei BI I kwr] qUsdw
sl wmiq inrkur]17]

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 bhav 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 thier own weakness of 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 short comings. 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 some body 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 other 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.

AsK mñK AD Gr] AsK cõ hrñKõ] AsK Amr kir j vñ j õ]
AsK gl vF hiqAw kmñh] AsK pñpl pñpukir j vñh] AsK kñVAñr
kñVy iPrñh] AsK ml ç ml u BiK Kñh] AsK inñk isir krih
Bñru] nñnku nlcu khñ ivcñru] vñirAw n j vñv eñ vñr] j õ qñDu
Bñvñ swel BI l kñr] qñsdw sl vñiq inñkñr]18]

AsK mñK AM Gr] AsK cõ hrñKõ] AsK Amr
kir j vñh j õ] AsK gl vF hiqAwkmñh] AsK pñpl pñpu

kir j vñ] AsM kWAwr kUyiPvñ] AsM ml q ml uBiK
 Kvñ] AsM inMk isir krih Bwu] nwkunIcukhYivcwu
] vñAwn j wwek vwr] j o qDuBwYswel Bl I kvr] qU
 sdwsl vñiq inrMvr] 18]

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 bhav 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 can not 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 can not be brought under consideration by the mortals.

AsM nw AsM Qw] AgM AgM AsM l A] AsM khih sir Bwru
 hie] AKrI nwmuAKrI swl wh] AKrI igAwuglq guk gwh] AKrI
 il Kxubd xubwix] AKrw isir sMguvKwix] ij in ejh il Kyiqsu
 isir nwh] ij v Pmmeyiqv iqv pwh] j yw klqw qywnwau]
 ivxunwYnwhI koQwau] kdriq kvx khw vlcrw] vvirAw n j wv
 ek vwr] j oqDuBwvYswel BI l kur] qlsdw sl wmiq inrkur]19]

AsM nw AsM Qw] AgM AgM AsM l oA] AsM
 khih sir Bwru hie] AKrI nwmuAKrI swl wh] AKrI
 igAwuglq gu gwh] AKrI il Kxubd xubwix] AKrw
 isir sMguvKwix] ij in ejh il Kyiqsu isir nwh] ij v
 Pmmeyiqv iqv pwh] j ywkIqwqywnwau] ivxunwYnwhI
 koQwau] kdriq kvx khwvIcwu] vvirAw n j wvwek vwr

] j o q DuBwYsveI BI I kw] qUsdwsI wniq inrMw] 19]

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 teta 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 through out 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.

ss{ s1 p V sRP dwl @ s1 p wi qj bjfdSbj nm
u' q{ wgbj l' q{ fjdHbj s1 p V sgu| bri uVj nm
\bjlj qhvj 1|
nnS nkl q u nÅ fdl\$ nkl q djæk vkif.kvk AA
tks eS dhvk lks eS ijbz;k nkl q u nhts voj tuk AA
(vkl k egyk ù)

*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 along with 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.

BriAY hQu pRu qnu dh] puxI DqY aqrsu Kh] mth pl lqI kpVu
 hie] dysubkuI eIAY EhuDie] BriAYmiq pwpw kYsMg] EhuDpI
 nuwYkYrMg] pmi pmi AvKxunih] kir kir krxw il iK lYj vhu]
 Apyblij ApyhI Kihu] nwk hkmI Awhu j vhu]20]

BriAYhQupYuqnudh] pwI DqYaqrSuKh] mth pl lqI
 kpVuhde] dysubkuI eIAY AduDde] BriAYmiq pwpw
 kYsMg] AduDpYnwYkYrMg] pmi pmi AvKxunih]
 kir kir krxw il iK lYj vhu] Apyblij ApyhI Kihu]
 nwk hkmI Awhu j vhu]20]

*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 anology, 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.

qlrQuqpudieAw dqudwu] jykopwYiqI kw muru] sixAw mlhAw
min klqw Bwau] Alrgiq qlriQ mil nrau] siB gw qrymYnwhl
kie] ivxu gw klqBgiq n hie] siAsiq AwQ bwxl brmwau]
siq shxusdw min cwau] kvxusu v] vKqkvxukvx iQiq kvxu
vuru] kvix is riqI mihu kvxuij quhAw Awkuru] v] n puelAw
plfql ij hYI Kpuru] vKqun pieE kudlAw ij il Kin I Kuru]
Nitnem _____ (62)

iQiq vvrnwj gI j wYriq mihunw kel] j w krqw isrTI kausij yApy
 j wYsel] ikv kir AwKw ikv swl whl ikauvrnl ikv j w w] nwnk
 AwKix sBuko AwKYiek dUiekuisAw w] vfw swihbu vfl nvel klqw
 j w kw hōY] nwnk j y ko Awp0 j wY AgY gieAw n shY]21]

qIrQ uqpudieAw dqu dwu] j yko pwYiq l kw m wu] s i x Aw
 mAwmin kI wBwau] AMrgiq qIriQ mil nwau] s i B gū qyy
 mYnwhI kōe] i x u gū kI yBgiq n hōe] s A s i q AwQ bw I
 brmwau] s i q shw usd wmin c wau] kvx us u v j w v Kqu kvx u
 kvx iQ iq kvx u w wu] kvix is r q I m w u k v x u i j q u h o A w A k w u
] v j n p w e I A w p h i j h o Y l K u p u w u l v K q u n p w i e A o k w I A w
 i j i l K i n l K u k u w u l i Q i q v w u n w j g I j w Y r i q m i h u n w k e l]
 j w k r q w i s r T I k a u s i j y A p y j w Y s e l] i k v k i r A w K w i k v
 s w h I i k a u v m I i k v j w w] n w a k A w K i x s B u k o A w K Y i e k
 d U i e k u i s A w w] v f w s w h b u v f l n w e l k I q w j w k w h o Y] n w a k
 j y k o A w p O j w Y A g Y g i e A w n s h Y] 2 1]

*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 com-
 passion 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) Who ever listens 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 sate, 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 on 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 quzis 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."

ਪ੍ਰਾਗਿ ਵ ਪ੍ਰਾਗਿ | ਕ ਅਗੁਸੁ ਅਗੁਸੁ] ਏਕ ਏਕ ਬਿੰਦੁ ਠਕ੍ਰਿ ਖਿਨ
 ਇਕ ਵਾਕੁ] ਸੁ ਅਟ੍ਰਿ ਖਿਨ ਕਾਠੁ ਅਸਿ ਉਕੁ ਠਿਕੁ] | ਕੁ ਹਿ
 ਕੁ ਠਿ ਕੀਯਿ ਕ੍ਰਿ ਹਿ ਇਕੁਸੁ] ਨਿਕੁ ਵਫੁ ਅਕੀਯਿ ਅਧਿਕੁ ਠਿਕੁ] 22]

ਪ੍ਰਾਗਿ ਵ ਪ੍ਰਾਗਿ | ਕ ਅਗੁਸੁ ਅਗੁਸੁ] ਏਕ ਏਕ ਬਿੰਦੁ ਠਕ੍ਰਿ ਖਿਨ
 ਇਕ ਵਾਕੁ] ਸੁ ਅਟ੍ਰਿ ਖਿਨ ਕਾਠੁ ਅਸਿ ਉਕੁ ਠਿਕੁ ਠਿਕੁ] | ਕੁ ਹਿ
 ਕੁ ਠਿ ਕੀਯਿ ਕ੍ਰਿ ਹਿ ਇਕੁਸੁ] ਨਿਕੁ ਵਫੁ ਅਕੀਯਿ ਅਧਿਕੁ ਠਿਕੁ] 22]

1) Patala patal lakh agasa. 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 are 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:

u[I F dqtv w{ bjtS fjdH nm
rcj Vj hr{ zjdB V ujdH nm

\bjIj qhvj 1|

ts lc fevy dS vk[k.k i kfg AA
omk uk gkS ?kfv u tk; AA

(vklk egyk ü)

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.)

swl whl swl wh egl sriq n pvelAw] ndIAw AqYvvh pvih smM
n j wIAih] smM swl sil qwn igrhw spI mwl uDnu] kIVI qil
n hwnI j yiqsumnhun vlsrih]23]

swl whI swl wh egl sriq n pvelAw] ndIAw AqYvvh pvih
smM n j wIAih] smM swl sil qwn igrhwsyI mwl uDnu]
kIVI qil n hwnI j yiqsumnhun vlsrih]23]

*1) Salabee 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:

Nitnem _____ (67)

Vr zi ojd f qhvp zip RlyRø dMu zi rjl qijj [
 \atjig qhvj 1]
 uo ?kj Fkfi egy ?kj Åpm fut ?kj okl ejkjs
 (r[kjh egyk ü)

*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."

Atqu n isPqI khix n Atqu] Atqu n krXl dJx n Atqu] Atqu n vKix sXix n Atqu] Atqu n j wYikAw min mltu] Atqu n j wYklqw Ankwru] Atqu n j wYpwrwru] Atk kurix kgy ibl l wih] qw ky Atk n pwey j wih] ehu Atqu n j wYkie] bhqw khIAYbhqw hie] vfw swihbu aEw Qwau] aE yapir aEw n wau] eyfu aEw h wYkie] iqsuaEykauj wYsde] j yfu Awip j wYAwip Awip] nwk ndrI krmI dwiq]24]

AMun isPqI khix n AMu] AMun krX YdJx n AMu] AMu n vKix sXix n AMu] AMun j wYikAw min mMu] AMu n j wYklqw Awkwru] AMun j wYpwrwru] AM kwix kgy ibl l wih] qwkyAM n pwey j wih] ehu AMun j wYkie] bhqw khIAYbhqw hie] vfw swih buaEw Qwau] aE yapir aEw n wau] eyfu aEw h wYkie] iqsuaEykauj wYsde] j yfu Awip j wYAwip Awip] nwk ndrI krmI dwiq]24]

- 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 thau. 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 can not 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 can not be an honest prayer. For this, one must learn to see one-self 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 view point, 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.

bhqw krmuil iKAw nw j wie] vfw dhwq iql un qmwie] kpy mbyih
j 0 Apur] kjqAw gxq nhl vlcwru] kpy Kip qtih vjw] kpy
I YI Ymkrupih] kpy mK Kuhl Kwh] kjqAw dK BK sd mur]

ejh iB dviq qyl dviqr] bld Kl vsI BuxYhie] hruAwK n skY
kie] j ykoKwiekuAwKix pnie] Ehuj wxYj qIAw mih Kwie] Apy
j wxYApydje] AwKih is iB kpl kje] ij s nobKsysPiq swl wh]
nwnk pwqsuhl pwqsuhu]25]

bhqwkrmuil iKAwnwj vie] vfwdwwiql un qmie] kyy
mgh j d Apvr] kjqAwgxq nhI vlcwu] kyyKip qtih
vkw] kyyI YImkrupwh] kyymlK KvhI Kvh] kjqAw
dK BK sd mvr] ejh iB dviq qyl dviqr] bld Kl vsI BwY
hie] hruAwK n skYkie] j ykoKwiekuAwKix pnie]
Aduj wxYj qIAw mih Kwie] Apyj wxYApydje] AwKih
is iB kpl kje] ij s nobKsysPiq swl wh] nwnk pwqsuhl
pwqsuhu]25]

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 tutahe vekar. 6) Kete le le mukar pahe. 7) Kete
moorakh khahi khahe. 8) Keti 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 can not 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 over indulgence 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.

Aml gk Aml vpwir] Aml vpwirley Aml Blfir] Aml Awih
 Aml IYj iih] Aml Bwie Aml w smiuh] Aml uDrmu Aml udlbuXu]
 Aml u qil u Aml uprvXu] Aml ubKsIs Aml unlsXu] Aml ukrmu
 Aml u PirmXu] Aml o Aml u AwikAw n j wie] Awik Awik rhyil v
 I wie] AwKih vjd pwt pwx] AwKih pVykrh viKAw] AwKih

brmyAwKih ielM] AwKih gpl qYgövM] AwKih elsr AwKih isD]
 AwKih kyy klqy bD] AwKih dwnv AwKih dy] AwKih sir nr
 min j n sy] kyy AwKih AwKix pñh] kyy kih kih aIT aIT
 j vñh] epy klqy hñr krñh] qw AwK n skih kpl kje] jyfu
 BwYqyfu hie] nwnk j wYsñcw sie] jyko AwKYbd ñvgWu] qw
 il KIAY isir gwñrw gwñru]26]

Amñ ga Amñ vpvv] Amñ vpvvleyAmñ Bñvr] Amñ
 Awñh Amñ lYjvñh] Amñ Bñve Amñw sñvñh] Amñ u
 DñmuAmñ ud lñw u] Amñ uqñ uAmñ uprv w u] Amñ ubKs Is
 Amñ u n Is w u] Amñ u kñmu Amñ u Pñmw u] Amñ o Amñ u
 AwñKAw n j vñe] AwñK AwñK rñy il v l vñe] AwñKih
 vñt pñf pñw] AwñKih pVykrñh vñKAw] AwñKih brmy
 AwñKih ielM] AwñKih gpl qYgövM] AwñKih elsr AwñKih
 isD] AwñKih kyyklqybD] AwñKih dñv AwñKih dy]
 AwñKih sir nr min j n sy] kyyAwñKih AwñKix pñh]
 kyykih kih aIT aIT j vñh] epykñyhñr krñh] qw
 AwñK n skih kpl kje] jyfuBwYqyfu hie] nwnk
 j wYsñcw sñe] jyko AwñKYbd ñvgWu] qw il KIAY isir
 gwñrw gwñru]26]

*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 akdhe
 sidh. 16) Aakhe kete kute 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
 bhawe 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 Brahmas 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 can not 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.

so dru kḥw so Gru kḥw ij qubih srb smul y] vuj ynuḍ Anḥ AsḶw
 kḡy vuvxḥwry] kḡy ruḡ prl isaukhlAin kḡy gwvxḥwry] gwih
 qḥno paḥu puxl bḥḥru gwY rḡj w Drmu dAury] gwih icqu gpqu
 il iK j uxih il iK il iK Drmu vlcwry] gwih elsrubrmw dyl shin
 sdw svwry] gwih ielḥ iedusix bḥy dḡyiqAw dir nul y] gwih
 isD smuDI AMir gwih sḡD ivcwry] gwih j ql sqḶ sḥḶ gwih
 vlr krwry] gwih pḶfḶ pVin rḶIsr j ḡḡj ḡḡvḶw nul y] gwih
 mhxlAw mnumbin srgw mC pieAw y] gwih rqn apweyqḡy ATsiT
 qlrQ nul y] gwih j Ḷ mhḡl sḥw gwih Kuxl cwry] gwih KḶf
 mḶfḶ vrBḶfḶ kir kir rKyDury] sel qḶno gwih j oqḶDuBwvin rḡy
 qḡy Bḡḡ rswl y] ḥr kḡy gwih symḶciq n Awvin nḡnkuikAw
 vlcwry] sel sel sdw scusihbusicw swcl nuel] ḥYBI ḥḶl j ḡe
 n j wsl rcnw ij in rcwcl] rḡḶl rḡḶl Bwql kir kir ij nsl mḡieAw

ij in apvel] kir kir vKlklqW Awpxw ij v iqs dl vifAvel]
 j oiqsuBwYsel krsI hkmun krxwj vel] sopwqsuhusuhw pwiqsuhbu
 nwnk rhxurj vel]27]

sodrukjwsogrukjrwij qubih srb smv y] vj ynw Anj
 AsMwkywx hwy] kyyw pri is aukhIAin kyygwx hwy]
 gwih qhno paun upw I bM rugw Yry w DmudAwy] gwih
 icqugpquil iK j w ih il iK il iK DmuvIcwy] gwih els ru
 brmwdyI sdin sdwsvwy] gwih ieM iedwix bYdyiqAw
 dir nvt y] gwih isD smvDI AMir gwin sv ivcwy] gwin
 j qI sqI sM KI gwih vIr krwy] gwin pM q pVin rKI s r
 j guj guj w nvt y] gwih mdx IAwmmundin sngwmC pieAvt y]
 gwin rqn apweyqyyATsif qIrQ nvt y] gwih j d mhvol
 slw gwih Kw I cwy] gwih KM mMI vrbMw kir kir rKy
 Dwy] s eI q dno gwih jo q DuBwin rpyqyyBgq rsv y]
 hr kyygwin symYicq n Awin nwa kuikAwvIcwy] s eI
 s eI sdwscusvibuswsws eI n eI] hYBI h eI j v e n
 j v s I rcnwij in rcv eI] nM nM Bw I kir kir ij ns I mveAw
 ij in apvel] kir kir vKlklqW Awpxw wij v iqs dl vifAvel]
 j oiqsuBwYsel krsI hkmun krxwj vel] sopwqsuhusuhw
 pwiqsuhbunwk rhxurj vel]27]

- 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 sachha sachi

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, along with 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 along with heroes are singing His praise.
- 10) The pundits, great rishis (seers) along with 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
 Nitnem _____ (78)

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 can not 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 beginning, 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. Where as (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.

Nitnem _____ (79)

h'w' fjZi p h'w' si p e'j fR'g dV u o'jV m
i'c' njw' p VjVwj l dF l p' l jyR p Vj q m

\qvji qhvj 1|

gdls ik/jq gdlq njq xj imMh fut Fku AA
:Mh Bkljqq ukuck lfc lq'kq l kpm uke AA

(eykj egyk ù)

*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 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 can not 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
Nitnem _____ (80)

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.

mrdw sllKusrmupquJd I iDAwn kl kreh ibBlq] iKpw kw u kAwrl
kweAw j giq fffw prqliq] Awel pDI sgl j mql min j lqYj gu
j lqu] Awdsu iqs! Awdsu] Awid Anll u Anwid Anwhiq j gu j gu
eko vssu]28]

mrdws MKus rmupquJd I iDAw kI kreh ibBlq] iKpwkw u
kAwrl kweAwj giq fffwprqliq] Awel pDI sgl j mql min
j lqYj guj lqu] Awdsu iqsYAwdsu] Awid Anll u Anwid Anwhiq
j guj gu eko vssu] 28]

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 "Adesh", 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 Psychic 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 is that 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 counter productive. There are eight types of important sidhis as under:

1. Anima-power to reduce one self 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.

Bgiq igAwu dieAw Bfirix Git Git vj ih nrd] Awip nQunwQI
 sB j w kl iriD isiD Avrw swd] sJguivj gu die kwr cl wih
 l KyAwih Bwg] Awdsu iqsY Awdsu] Awid Anll u Anwid Anwihq
 j gu j gu eko vrsu] 29]

Bgiq igAwu dieAw Bfirix Git Git vj ih nrd] Awip
 nQunwQI sB j w kl iriD isiD Avrw swd] sJguivj gu
 die kwr cl wih l KyAwih Bwg] Awdsu iqsY Awdsu
] Awid Anll u Anwid Anwihq j gu j gu eko vrsu] 29]

1) Bhugat gyan daya bhandaran ghat ghat vajhe naad. 2) Aap Nath, nathi sabh jaaki ridhi sidhi awara sad. 3) Sanjog vijog dui kar chalaveh 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, which 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:

uh s[ti] ah i dr i h[] d[] r l wag wj q[] p[] m
dah e[] WZg sh[] g u' bjdHbj ude l' t[] p[] m
vdl ig ije qhvj 1|
tg n[] k rg jfo jgS f'ko 'kfDr dk ey AA
frg xqk ca'h ngjh t[] s vk;k t[] x l[] s [] k[] qAA
(fljh jkx egyk u)

*Jeh dekha tah rav rahe Shiv Shakti ka mel.
Tih gun bandhi dehuri jo aiya jug so khel.*

(Sri Raga Mohalla 1)

Whereever 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 every body 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.

ekw mel j giq ivAvel iqin clyprvixu] ieku sBwrl ieku Bfwr
ieku l weydlbxu] ij v iqsuBwYiqvYcl wYij v hWYPrmwxu] Ehu
vYEnw ndir n AwYbhqwehuivfwu] Aadsu iqsY Aadsu] Avid
Anil u Anid Anihq j gu j gu ekv vsu] 30]

ekw mel j giq ivAvel iqin clyprvwu] ieku sBwrl ieku
Bfwr ieku l weydlbwu] ij v iqsuBwYiqvYcl wYij v hWY
Prmwu] AwYvYAYwndir n AwYbhqwehuivfwu] Aadsu
iqsY Aadsu] Avid Anil u Anid Anihq j gu j gu ekv vsu] 30]

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, no body 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 store house 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 store house everything once for all. This fact has also been given in Albert Enistein'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.

Amxul iē l iē Bllw̄r] j o ikCupmēAw sūēk̄w v̄w̄r] kir kir v̄k̄l
isrj xh̄w̄r] n̄w̄nk sc̄ykl s̄w̄cl k̄w̄r] Aw̄d̄s̄u iqs̄l Aw̄d̄s̄u] Aw̄id
Anil u An̄id An̄ihiq j̄ ḡu j̄ ḡu ēk̄o v̄s̄u] 31]

Aw x ul die l die Bhr] j o ik Cupw Aw s ue k w v w] kir
 kir v k Y is r j x h w u] n w k s c y k I s w I k w] A w s u i q s Y
 A w s u j A w i d A n l l u A n w i d A n w i q j g u j g u e k o v s u] 31]

1) Aasan loi loi bhandar. 2) Jo kich payia so eka var. 3) Kar kar vaikhe Sirjanhar. 4) Nanak Sache ki sachi 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 Shiva puri where He resides.) His store house is also in every region.
- 2) He has put into the store house 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 counter productive)

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 and ego-less mind. Rest is all idle gossip.

iek dUj IB0I K hih I K hvi h I K vls] I Ku I Ku gYw AwKIAih
ekunwuj gdls] eyurwih piq pvVIAw cVIAyhie iekls] six
gl w Awkws ki kltw Awel ris] nwnk ndrI pweIAY kVI kVY
TIs]32]

iek dUj IB0I K hih I K hvi h I K vls] I Ku I Ku gYw
AwKIAih ekunwuj gdls] eyurwih piq pvVIAw cVIAyhie
iekls] six gl w Awkws ki kltw Awel ris] nwnk ndrI
pweIAY kVI kVYTIs]32]

*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 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 no body 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.

ਅਕਿ ਜ ਰੁ ਚ ਪ ਯ ਨ ਹ ਜ ਰੁ] ਜ ਰੁ ਨ ਮ ਗਿ ਖ ਦਿ ਖ ਨ ਜ ਰੁ] ਜ ਰੁ ਨ ਜਿ ਵ ਖ
ਮ ਰਿ ਖ ਨ ਹ ਜ ਰੁ] ਜ ਰੁ ਨ ਰ ਵੀ ਮ ਮਿ ਨ ਸ ਰੁ] ਜ ਰੁ ਨ ਸ ਰੁ ਚਿ ਗ ਅ ਵਿ
ਵਿ ਚ ਚਿ] ਜ ਰੁ ਨ ਜ ਗੁ ਚਿ ਚਿ ਯ ਸ ਚਿ] ਚਿ ਸੁ ਹਿ ਚਿ ਜ ਰੁ ਕਿ ਰਿ ਵ ਯਿ ਸ ਚਿ] ਨ ਨ ਕ
ਅ ਮੁ ਨ ਚੁ ਨ ਕ ਚਿ] 33]

ਅਕਿ ਜ ਰੁ ਚ ਪ ਯ ਨ ਹ ਜ ਰੁ] ਜ ਰੁ ਨ ਮ ਗਿ ਖ ਦਿ ਖ ਨ ਜ ਰੁ]
ਜ ਰੁ ਨ ਜਿ ਵ ਖ ਮ ਰਿ ਖ ਨ ਹ ਜ ਰੁ] ਜ ਰੁ ਨ ਰ ਵੀ ਮ ਮਿ ਨ ਸ ਰੁ]
ਜ ਰੁ ਨ ਸ ਰੁ ਚਿ ਗ ਅ ਵਿ ਵਿ ਚ ਚਿ] ਜ ਰੁ ਨ ਜ ਗੁ ਚਿ ਚਿ ਯ ਸ ਚਿ]
ਚਿ ਸੁ ਹਿ ਚਿ ਜ ਰੁ ਕਿ ਰਿ ਵ ਯਿ ਸ ਚਿ] ਨ ਨ ਕ ਅ ਮੁ ਨ ਚੁ ਨ ਕ ਚਿ] 33]

1) Akhan jor chupe nah jore. 2) Jor na mangan den na jore.
3) Jore na jivan 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 reducer 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 dhyān or meditation and exercising discrimination, Repetition of Name, accepting Will of God and other spiritual disciplines of course continue along side. 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, Nitnem _____ (92)

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 every thing 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.

rwqI rql iQqI vwr] pvx pwxI AgnI pwxI] iqsuivic DrqI
 Qwip rKI Drm swl] iqsuivic j IA j giq kyrM] iqn kynw
 AnK AnM] krml krml hie vlcwru] scw Awip scw drbwru]
 iqQYshin pp prvwu] ndrI krim pvYnIsu] kc pkwI EQY
 pwie] nwk gieAw j wYj wie]34]

rwI rql iQqI vwr] pvx pwI AgnI pwxI] iqsuivic DrqI
 Qwip rKI Drm swl] iqsuivic j IA j giq kyrM] iqn ky
 nwn AnK AnM] krml krml hie vlcwru] scw Awip scw drbwru]
 iqQYshin pM prvwu] ndrI krim pvYnIsu] kc pkwI
 AwYpwie] nwk gieAw j wYj wie]34]

*1) Rati ruti thiti var. 2) Pawan pani agni patal. 3) Tis wich dharti
 thap rakhi dharamsal. 4) Tis wich jia jugat ke rang. 5) Tin ke
 nam anek anant. 6) Karmi karmi hoi vichar. 7) Sacha Aap sach
 darbar. 8) Ti the sohan panch parwan. 9) Nadri karam pawai
 nisan. 10) Kach pakai othe pai. 11) Nanak gaya 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 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 from including all the elements, deities, planets, great sages and incarnations, beings of variety of species, kings, oceans, mountains etc. without and end to be His manifestation only. His creation is as limitless as is His greatness.

Dr̄m K̄f̄ kw̄ eḥoDr̄mu] iḡAwn̄ K̄f̄ kw̄ Aw̄Khuk̄rmu] k̄ḡḡpvx̄ p̄ix̄l̄
v̄ṣ̄ṣ̄r̄ k̄ḡḡk̄wn̄ mh̄ṣ̄] k̄ḡḡbr̄mȳ Ḡw̄iq̄ ḠVIAih̄ r̄ḡ r̄ḡḡ k̄ȳv̄ṣ̄]
k̄ḡḡIAw̄ k̄rm̄ B̄ḥl̄ m̄ȳ k̄ḡḡk̄ḡḡDUap̄d̄ṣ̄] k̄ḡḡieṁ̄ c̄ṁ̄ ṣ̄ḡ k̄ḡḡk̄ḡḡ
m̄f̄l̄ d̄ṣ̄] k̄ḡḡis̄D̄ b̄ḡ n̄w̄ k̄ḡḡk̄ḡḡd̄ȳl̄ v̄ṣ̄] k̄ḡḡd̄ȳ d̄w̄v̄
m̄in̄ k̄ḡḡk̄ḡḡr̄q̄n̄ ṣ̄m̄ṁ̄] k̄ḡḡIAw̄ K̄ix̄l̄ k̄ḡḡIAw̄ b̄ix̄l̄ k̄ḡḡḡḡḡ n̄ir̄ṁ̄]
k̄ḡḡIAw̄ ṣ̄ir̄q̄l̄ ṣ̄ȳk̄ k̄ḡḡn̄w̄nk̄ Aḡḡū n̄ Aḡḡū]35]

Dr̄m̄ K̄ḡḡ kw̄eḡō Dr̄mu] iḡAwn̄ K̄ḡḡ kw̄Aw̄Khuk̄rmu] k̄ḡḡ
pvx̄ p̄w̄I v̄ṣ̄ṣ̄r̄ k̄ḡḡk̄w̄ mh̄ṣ̄] k̄ḡḡbr̄mȳḠw̄iq̄ ḠVIAih̄
r̄ḡ ṁ̄ k̄ȳv̄ṣ̄] k̄ḡḡIAw̄k̄rm̄ B̄ḥl̄ m̄ȳ k̄ḡḡk̄ḡḡDUap̄d̄ṣ̄]
k̄ḡḡieṁ̄ c̄ṁ̄ ṣ̄ḡ k̄ḡḡk̄ḡḡm̄ṁ̄ d̄ṣ̄] k̄ḡḡis̄D̄ b̄ḡ n̄w̄ k̄ḡḡ
k̄ḡḡd̄ȳl̄ v̄ṣ̄] k̄ḡḡd̄ȳ d̄w̄v̄ m̄in̄ k̄ḡḡk̄ḡḡr̄q̄n̄ ṣ̄m̄ṁ̄] k̄ḡḡIAw̄

**Kw I kyIAwbw I kypw nirM] kyIAwsuI syk kyywak
AMun AMu] 35]**

1) Dharam Khand ka eho dharam. 2) Gyan Khand ka akhahu karam. 3) Kete pawan pani vaisanter kete Kan Mahes. 4) Kete Barme gharat gharih 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 Brahamas 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.

igAwn Klf mih igAwnuprcMfu] iqQY nwd ibnol kf Anpu] srm
Kf kl bwxl rpu] iqQY GwViq GVIAI bhqu Anpu] qw kIAw gl w
kQIAw nw j wh] j y ko khY ipCY pCqwie] iqQY GVIAI sriq miq
min biD] iqQY GVIAI srw isDw kl siD] 36]

igAwn Klf mih igAwnuprcMu] iqQY nwd ibnol kf AnMu] srm
Kuf kI bw I rpu] iqQY GwViq GVIAI bhqu Anpu] qwkIAw gl w
kQIAwnwj wh] j y ko khY ipCY pCqwie] iqQY GVIAI sriq miq
min biD] iqQY GVIAI srw isDw kl siD] 36]

1) Gyan Khand mahi gyan parchand. 2) Titha naad binod kode anand. 3) Saram Khand ki bani roop. 4) Titha gharat ghariye bahut anoop. 5) Ta kiya gala kathia na jahe. 6) Je ko kahe pichhe pachhutai. 7) Titha ghariye surat mut mun budh. 8) Titha 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 undescrivable 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 is 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 abosorbed 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 anology, 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 can not 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.

krm KMF kI bixI j ru] iqQYhru n kel hru] iqQYj D mhul st]
 iq n mih rwmurihAw Brp] iqQYslqoslqw mihmw mih] qw kyrp
 n kQnyj vih] nw Eih mrih n Twgyj vih] ij n kYrwmvsvYmn mih]
 iqQYBgq vsih ky l A] krih Anpluscw min sie] sc KMF vsI
 inrkuru] kir kir vKYndir inhul] iqQYKMF mFI vrBFI] jyko
 kQYq Ap n Ah] iqQYl A l A Avkur] ij v ij v hkmuiqvYiqv
 kw] vKYivgsYkir vlcwru] nwk kQnw krVw suru]37]

krm KM kI bw I j ru] iqQYhru n kael hru] iqQYj D
 mhul st] iq n mih rwmurihAwBrp] iqQYs Iq os Iqwmihmw
 mih] qwkyrp n kQnyj vih] nwEih mrih n Twgyj vih]
 ij n kYrwmvsvYmn mih] iqQYBgq vsih kyl a] krih
 Aniduscwmin sde] sc KMF vsYinrMwru] kir kir vKY
 ndir inhul] iqQYKM mFI vrBFI] jykokQYq AM n AM]
 iqQYl a l a Avkw] ij v ij v hkmuiqvYiqv kw] vKY
 ivgsYkir vlcwru] nwk kQnwkrVwswru]37]

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 can not 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 can not 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 understand 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 asprie 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 theat 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) can not 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 keru, bajh Sache nahe.*" i.e. such as 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.

**j qpwhrw Dlrj usinAuru] Ahrix miq vpluhQIAuru] BauKI w Agin
qp qvau] Bwfw Bvau AMhRuiqqu Fvwl] GVIA Ysbduscl tkswl]
ij n kaundir krmuiqn kw] nwnk ndrI ndrI inhwl]38]**

**j qpwhrw Dlrj us inAuru] Ahrix miq vpluhQIAuru] BauKI w
Agin qp qvau] Bwfw Bvau AMhRuiqqu Fvwl] GVIA Ysbdus cI
tkswl] ij n kaundir krmuiqn kw] nwnk ndrI ndrI
inhwl]38]**

1) Jat pahara dhiraj suniar. 2) Ahran mati Ved hathiar. 3) Bhau khala agan tup tau. 4) Bhanda bhaau Amrit tit dhal. 5) Gharie Sabad Sachi taksal. 6) Jin kau nadar karam tin kar. 7) Nanak nadri nadar nihai. (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 along with him.

sl ku]

pvxugrllpxl ipqw mww Driq mhqu] idvsurwiq die dweI dweAw
 K] Ysgl j gqu] clgAwelAw birAwelAw vvcY Drmu hdllr] krml
 AwpAwpxl kynYkydlir] ij nl nwwiDAweAw geymskiq Gwl]
 nwnk qy mK aj l y kq! Ctl nwil]1]

sl dku]

pvx ugllpw I ipq wmw wDriq mhqu] idvsurwiq die dweI dweAw

KyYs gl j gqu] cMgAveIAw birAveIAwv wYDmuhd lr] k ml
Apo Apx I kynYYkyd lr] ij nI nnu iDAveAw ge yms kiq
Gvl] nwk qymK ajl ykyI CtI nvl] 1]

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)

r R