



Japji Sahib

A Journey towards Spirituality

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Introduction

The Japji is a gift from God to us through Guru Nanak. It is a journey towards union with the Ultimate Truth. That is the essence of the Sikh religious philosophy. Japji is in poetic form, and the verses have deep and profound meanings.

By following the principles described in the Japji Sahib and by living the ordained path, attainment of liberation is possible in this very life.

While most of the hymns in the Guru Granth Sahib are assigned various ragas (melodies), the Japji Sahib is not assigned to any raga, and is recited without any musical note.

In the Japji Sahib, Guru Nanak emphasises the concept that there is only one God; we address Him by many names and that everything happens according to His Divine law. He is beyond human comprehension and union with him can only be achieved by His Grace. It's gained by getting rid of one's ego and by total surrender to His will. The Guru discredits the ritualistic practices. The Guru has said that the rituals like fasting, walking pilgrimages and self punishments will not please God.

The Guru has said, the way to please God is to speak his language the language of Love; Love for Him and Love for all His creation. The Guru has said that those who meditate on His Name (His Virtues) with love and devotion will become worthy of His Grace.

In the last four stanzas of the Japji Sahib, the Guru describes the stages of the spiritual development. They are:

- *Dharam Khand - The stage of righteousness*
- *Gian Khand - The stage of spiritual knowledge*
- *Saram Khand - The stage of spiritual effort*
- *Karam Khand - The stage of divine grace and*
- *Sach Khand - Union with God.*

In the verse at the end of the Japji Sahib, Guru Nanak says that the world's is a theater. We are all actors in it, and we play our roles assigned by God. Our performance is closely watched by Him. Those who remain absorbed in worldly possessions (maya) cannot come close to God. They will continue wandering through the cycle of birth and death. Those who have worked hard toward spiritual advancement and have continually remembered Him with love and devotion, by Guru's Grace attain the ultimate goal of human life - becoming one with God.

Japji Sahib

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IK ONKAAR

There is one eternal God. He is the Creator, Provider and Destroyer.

ਸਤਿ ਨਾਮੁ

SAT NAAM

His name is 'Existentially True'. (His presence in the Universe is real, not imaginary)

ਕਰਤਾ ਪੁਰਖੁ

KARTA PURAKH

He alone is the creator of everything and is all-pervading.

ਨਿਰਭਉ

NIRBHAO

He is not afraid of anybody or anything. (Nobody is more powerful than Him)

ਨਿਰਵੈਰੁ

NIRVAIR

He does not discriminate against anybody.

ਅਕਾਲ ਮੂਰਤਿ

AKAAL MOORAT

His existence is not affected by time.

ਅਜੂਨੀ

AJOONI

He is beyond the cycle of birth and death

ਸੈਭੰ

saibhaN

He is self-illuminated and is self-existent.

ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

GUR PARSAAD

He can only be realized by Guru's Grace.

॥ ਜਪੁ ॥

jap.

Chant And Meditate:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

aad sach jugaad sach.

He has existed from the beginning. He has existed since the beginning of ages.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

hai bhee sach naanak hosee bhee sach. ||1||

He is also True (does exist) in the present. O'Nanak,
He will also be True (exist) in the future. ||1||

Stanza 1

This stanza covers the different methods that were being used at the time to accomplish the real goal of life. Accepting His Will is the only way to achieve union with the Almighty.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

sochai soch na hova-ee jay sochee lakh vaar.

External cleansing (Bathing at places of pilgrimage) does not achieve purity of mind even if one does so millions of times.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

chupai chup na hova-ee jay laa-ay rahaa liv taar.

Mind does not stop wandering by remaining silent even by constant (ritualistic) meditation.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

bhukhi-aa bhukh na utree jay bannaa puree-aa bhaar.

Even if one piles up material possessions of all the planets, the greed of the mind is not appeased.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

sahas si-aanpaa lakh hohi ta ik na chalai naal.

One may possess worldly wisdom but in the end, they will be of no avail.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

kiv sachi-aaraa ho-ee-ai kiv koorhai tutai paal.

Then, how can one achieve union with the Ultimate Reality?. How can the wall of illusion (that separates from Him) be demolished?

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

hukam rajaa-ee chalnaa naanak likhi-aa naal. ||1||

Says Nanak, By living according to God's Command as has been willed for you by Him.

||1||

Stanza 2

In this stanza, it is stated that everything is happening according to His Will. As we understand and accept this fact, ego, the root cause of all suffering will vanish.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

hukmee hovan aakaar hukam na kahi-aa jaa-ee.

Everything takes its form by God's Will but His Will cannot be stated.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

hukmee hovan jee-a hukam milai vadi-aa-ee.

All souls are created by His Will. All glory and greatness is also obtained by His Will.

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
hukmee utam neech hukam likh dukh sukh paa-ee-ah.
Some are virtuous, some wicked by His Will.
Pain or pleasure is also received as per His
Will. (based on previous deeds)

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
iknaa hukmee bakhsees ik hukmee sadaa
bhavaa-ee-ah.
By His Will, some are blessed and brought
under His grace; while others are kept lost and
gone astray.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
hukmai andar sabh ko baahar hukam na ko-ay.
Everybody is subject to His Will; Nobody can
escape it.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥
naanak hukmai jay bujhai ta ha-umai kahai na ko-
ay. ||2||
O' Nanak, one who comprehends His Will, will
not behave egoistically.

Stanza 3

Those who love God, praise Him by considering His various attributes intently. But His gifts and virtues being endless and beyond human comprehension, nobody can praise Him entirely.

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

gaavai ko taan hovai kisai taan.

The one blessed with the spiritual power alone can truly praise the supremacy of the Almighty.

ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

gaavai ko daat jaanai neesaan.

Some sing of his Glory through Gifts received and recognize them as a sign of His grace.

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

gaavai ko gun vadi-aa-ee-aa chaar.

Some sing of His greatness and His noble virtues.

ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

gaavai ko vidi-aa vikham veechaar.

Some sing of Him after realizing Him through difficult philosophical studies.

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥

gaavai ko saaj karay tan khayh.

Some sing of His power to create and destroy.

ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

gaavai ko jee-a lai fir dayh.

Some sing that He takes life away and then restores it. (in another body)

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

gaavai ko jaapai disai door.

Some sing that He appears far away.

ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

gaavai ko vaykhai haadraa hadoor..

Some sing that He watches over us, face to face, ever-present.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥

kathnaa kathee na aavai tot.

There is no end to describing His virtues.

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

kath kath kathee kotee kot kot.

Millions have described Him, innumerable number of times. (yet the story of His attributes never ends)

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

daydaa day laiday thak paahi.

The Great Giver keeps on providing for us and we keep on receiving His Gifts until we get weary of receiving. (Depart from this world)

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

jugaa jugantar khaahee khaahi..

Throughout the ages, we keep consuming His gifts.

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

hukmee hukam chalaa-ay raahu

The Commander, by His Command runs the entire system of the universe.

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

naanak vigsai vayparvaahu. ||3||

O'Nanak, He always blooms in bliss and stays carefree. (while still caring for His creation) ||3||

Stanza 4

God cannot be pleased by worldly offerings. These offerings are provided by Him to start with. The only way He could be pleased would be by speaking to Him in His language; The language of Love – love for Him and love for His Creation. A person who meditates on His Name with love and devotion, will become worthy of His Grace.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥

saachaa saahib saach naa-ay bhaakhi-aa bhaa-o apaar.

The Supreme Almighty is Everlasting. Eternal is His cosmic law. His language is Infinite love.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
aakhahi mangahi dayhi dayhi daat karay daataar.
The entire creation begs for favors and
blessings continually and the Great Giver
keeps bestowing His bounties.

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥
fayr ke agai rakhee-ai jit disai darbaar..
Then, what can we offer the Supreme Giver so
we can get to see His Divine Court?

ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
muhou ke bolan bolee-ai jit sun Dharay pi-aar.
What words can we speak to evoke His Love?

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
amrit vaylaa sach naa-o vadi-aa-ee veechaar.
At Amrit Vaylaa-A period before Dawn,
recite the Name of God with love and
devotion. Praise with comprehension His
virtues so the Ambrosial nectar of Naam is
enjoyed. (This is the answer to the question
asked in the previous two lines)

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

karmee aavai kaprhaa nadree mokh du-aar.

The human body is obtained as a reward of good deeds done in the past and the liberation is attained by His Grace. (liberation from vices and the liberation from the cycle of birth and death)

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

naanak ayvai jaanee-ai sabh aapay sachiaar. ||4||

O'Nanak, this way we realize that He is self-existent and everlasting. ||4||

Stanza 5

Those who remember God with love and reverence in their heart, gain peace in their lives and receive true honor in His Court.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

thaapi-aa na jaa-ay keetaa na ho-ay.

The Divine Power cannot be established or created. (He is self-made)

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

aapay aap niranjan so-ay.

The immaculate God came into existence by Himself.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥

jin sayvi-aa tin paa-i-aa maan..

Those who recited Naam with passion and remembered Him with love and devotion got truly honored.

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

naanak gaavee-ai gunee niDhaan.

O’Nanak, let us also meditate on the virtues of Naam.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ
ਘਰਿ ਲੈ ਜਾਇ ॥

**gaavee-ai sunee-ai man rakhee-ai bhaa-o. dukh
parhar sukh ghar lai jaa-ay.**

Let’s sing and listen to the Guru’s word, listen to His virtues with devotion, and fill our hearts with love for Him. This way, we will get rid of our sufferings and be in bliss.

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

**gurmukh naadaN gurmukh vaydaN gurmukh rahi-aa
samaa-ee.**

Through the Guru, we hear God’s Word, the eternal song. Through the Guru, we receive divine knowledge and through the Guru, we realize that God is all-pervading.

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

gur eesar gur gorakh barmaa gur paarbatee maa-ee.

The Guru is Shiva, The Guru is Vishnu and Brahma, The Guru is Parvati and other goddesses (i.e. God or Guru is one, though we have given Him many names).

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥

jay ha-o jaanaa aakhaa naahee kahnaa kathan na jaa-ee.

Even if I get to know Him, I cannot describe Him, because He cannot be described by words.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ
ਸੈ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

guraa ik dayhi bujhaa-ee. sabhnaa jee-aa kaa ik daataa so mai visar na jaa-ee. ||5||

O my Guru (God), the provider to all living beings: Bless me with the comprehension that I may never forget You.

Stanza 6

Pilgrimage to holy places is not the way to please God. Those who remember Him with love and intensity of emotion become worthy of His Grace.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥
tirath naavaa jay tis bhaavaa vin bhaanay ke naa-ay karee.

Pilgrimage to holy places is useful if He is pleased. If He is not pleased, what good it is, taking ritualistic baths at holy places?

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
jaytee sirath upaa-ee vaykhaa vin karmaa ke milai la-ee.

When I see His creation, I realize that nothing can be obtained without His blessing.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
mat vich ratan javaahar maanik jay ik gur kee sikh sunee.

The mind becomes rich with divine knowledge when one listens to Guru's teachings even once with deepest love and complete devotion.

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

**guraa ik dayhi bujhaa-ee. sabhnaa jee-aa kaa ik
daataa so mai visar na jaa-ee. ||6||**

O my Guru (God), the provider to all living
beings: Bless me with the comprehension that
I may never forget You.

Stanza 7

*Long life, worldly fame, recognition, and power are useless
if His Grace is not obtained.*

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥

jay jug chaaray aarjaa hor dasoonee ho-ay.

Even if you could live a very long life, live
throughout the four ages, or even ten times
more,

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

navaa khanda vich jaanee-ai naal chalai sabh ko-ay.

and even if you were known throughout the
nine continents and followed by all,

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

changa naa-o rakhaa-ay kai jas keerat jag lay-ay.

with a good name and reputation, with praise
and fame throughout the world,

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

jay tis nadar na aavee ta vaat na puchhai kay.
if God's pleasure with His Glance of Grace is not achieved, then your achievements are worthless and you are like anybody with no support.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥

Keettaa Andhar Keett Kar Dhosee Dhos Dhharae ||
In that case when you have not earned His pleasure, you will be considered very low like a lowly worm among other worms and will be held in contempt for your deeds.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥

Naanak Niragun Gun Karae Gunavanthiaa Gun Dhae
॥
O' Nanak, God blesses even such an unworthy one with virtues, and bestows more virtues on the virtuous.

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥

Thaehaa Koe N Sujhee J This Gun Koe Karae ||7||
There does not seem to be anyone other than the Almighty who can bless us with any of the virtues. ||7||

Stanza 8

Every line in this stanza and in the next three stanzas starts with the word 'Suni-ai'. This word 'Suni-ai' means listening to God's word with complete focus, ultimate devotion and having absolutely no apprehension or reluctance in accepting what you are listening.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥

suni-ai siDh peer sur naath.

By listening to God's word with love and devotion, one becomes spiritually elevated like a saint, a religious leader or a great yogi.

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

suni-ai Dharat Dhaval aakaas.

By listening to God's word with love and devotion, one gets to know that He is the only one supporting the whole universe (and not a bull supporting the Earth as per the Hindu Scriptures).

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥

suni-ai deep lo-a paataal.

By listening to God's word with love and devotion, one comes to know that God alone is the support of all the continents and the nether regions.

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

suni-ai pahi na sakai kaal.

By listening to God's word with love and devotion, one escapes from the effect of time and does not get into the cycle of birth and death.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas.

O' Nanak, the devotees of God are forever in the state of joy and bliss.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

suni-ai dookh paap kaa naas. ||8||

By listening to God's word with love and devotion, all pains, sorrows and sins are erased. ||8||

Stanza 9

Every line in this stanza and in the next two stanzas starts with the word 'Suni-ai'. This word 'Suni-ai' means listening with complete focus, ultimate devotion and having absolutely no apprehension or reluctance in accepting what you are listening.

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥

suni-ai eesar barmaa ind.

By listening to God's word with love and devotion, one obtains Godly qualities (reference to the Hindu mythological gods Shiva, Brahma and Indra implies Godly qualities).

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥

sunī-ai mukh saalaahan mand.

By listening to God's word with love and devotion, negative energy gets dissipated, one starts singing His praises and gets enlightened.

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥

sunī-ai jog jugat tan bhayd.

By listening to God's word with love and devotion, one is able to know how the senses of the human body work. By using them properly, one learns the art of unifying with God.

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥

sunī-ai saasat simrit vayd.

By listening to God's word with love and devotion, one attains spiritual knowledge. (reference to the Hindu Scriptures - Shastras, Simrities and Vedas implies spiritual knowledge).

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas.

O' Nanak, the devotees of God are forever in the state of joy and bliss.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

sunī-ai dookh paap kaa naas. ||9||

By listening to God's word with love and devotion, all pains, sorrows and sins are erased. ||9||

Stanza 10

As in the previous two stanzas, every line in this stanza starts with the word 'Suni-ai'. It emphasizes the power of listening to God's Name with devotion and fervor.

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥

suni-ai sat santokh gi-aan.

By listening to God's word with love and devotion, one acquires truthfulness, contentment and spiritual knowledge.

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

suni-ai athsath kaa isnaan.

By listening to God's word with love and devotion, one becomes pious and spiritually pure. That would take the place of bathing at sixty-eight places of pilgrimage.

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥

suni-ai parh parh paavahi maan.

By listening to God's word with love and devotion, one earns the same true honor as one receives by reading books of spiritual knowledge.

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

suni-ai laagai sahj Dhi-aan.

By listening to God's word with love and devotion, one's mind is effortlessly attuned to intuitive meditation.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas.

O' Nanak, the devotees of God are forever in the state of joy and bliss.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

suni-ai dookh paap kaa naas. ||10||

By listening to God's word with love and devotion, all pains, sorrows and sins are erased. ||10||

Stanza 11

This stanza further emphasizes the importance of listening with concentration and accepting Guru's word verbatim with out any hesitation

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥

suni-ai saraa gunaa kay gaah..

By listening to God's word with love and devotion, one becomes immensely virtuous.

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

suni-ai saykh peer paatisaah

By listening to God's word with love and devotion, one attains prestigious status like that of social and religious leaders and emperors.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥

sunī-ai anDhay paavahi raahu.

By listening to God's word with love and devotion, even a spiritually blind person finds the right path. (to achieve the goal of life)

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

sunī-ai haath hovai asgaahu.

By listening to God's word with love and devotion, the unfathomable becomes attainable.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas.

O' Nanak, the devotees of God are forever in the state of joy and bliss.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

sunī-ai dookh paap kaa naas. ||11||

By listening to God's word with love and devotion, all pains, sorrows and sins are erased.||11||

Stanza 12

The next four stanzas are about having complete faith and trust in God

- *Which means completely accepting God's will beyond expression. There are no words that portray the inner state of one who is in the state of Mannay.*
- *Meaning one having complete trust in whatever God Almighty does.*
- *Means living the faith and not just being aware of it.*

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥

mannay kee gat kahee na jaa-ay.

The state of the believer's mind cannot be described.

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

jy ko kahai pichhai pachhuta-ay.

One who tries to describe believers state of mind shall regret.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

kaagad kalam na likhanhaar. mannay kaa bahi karan veechaar.

No one is capable of writing down the spiritual state of mind of a true believer, even though people do reflect over it anyway.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ
॥੧੨॥

**aisaa naam niranjan ho-ay, jay ko man jaanai man
ko-ay. ||12||**

Naam is immaculate and the one who puts full
faith in it will also become the same. ||12||

Stanza 13

In the previous stanza, the word 'Mannay' was used, which meant "ONE who loves God dearly and has full faith in Him". In this stanza and in the two stanzas to follow, every line starts with the word 'Mannai' which stands for 'What will be gained by having complete faith in God and living that faith earnestly'.

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥

mannai surat hovai man buDh.

Having complete faith in God will produce
intuitive awareness in mind and intellect.

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

Mannai sagal bhavan kee suDh.

Having complete faith in God will make you
knowledgeable about all the worlds and the realms.

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥

mannai muhi chotaa naa khaa-ay.

Having complete faith in God will make you
strong and unsusceptible to fall for any vices.

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

mannai jam kai saath na jaa-ay.

Having complete faith in God, one does not have to face the messenger of death.

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

aisaa naam niranjan ho-ay. jay ko man jaanai man ko-ay. ||13||

Naam is immaculate and the one who puts full faith in it will also become the same. ||13||

Stanza 14

As in the previous stanza, every line here also starts with the word 'Mannai' which stands for 'What will be gained by having complete faith in God and living that faith earnestly'.

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥

mannai maarag thaak na paa-ay.

By Having complete faith in God, the spiritual path will never be blocked.

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥

mannai pat si-o pargat jaa-ay.

Having complete faith in God, one will depart with honor and fame.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥

mannai mag na chalai panth.

Having complete faith in God, one does not follow empty religious rituals.

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

mannai Dharam saytee san-banDh.

Having complete faith in God, one is firmly bound to the path of truth and righteousness.

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

aisaa naam niranjan ho-ay. jay ko man jaanai man ko-ay. ||14||

Naam is immaculate and the one who puts full faith in it will also become the same. ||14||

Stanza 15

This is the last of the three stanzas where every line starts with the word 'Mannai' which stands for 'What will be gained by having complete faith in God and living that faith earnestly'.

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥

mannai paavahi mokh du-aar.

Having complete faith in God, one attains liberation by getting freed from the cycle of birth and death.

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

mannai parvaarai saaDhaar.

Having complete faith in God, one paves the way to connect family members with the Almighty (by showing them the way to salvation).

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥

mannai tarai taaray gur sikh.

Having complete faith in God, one not only saves himself but also helps save the Guru's disciples.

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

mannai naanak bhavahi na bhikh.

Having complete faith in God, O' Nanak, one does not wander around begging to fulfill his needs.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ
॥੧੫॥

aisaa naam niranjan ho-ay. jay ko man jaanai man ko-ay. ||15||

Naam is immaculate and the one who puts full faith in it will also become the same. ||15||

Stanza 16

In this stanza, the word 'Panch' has been used several times. Panch means 'the chosen one'. In old times, in India, five respectable and responsible people in a village were chosen to resolve disputes amongst the people and make decisions. These were called 'Panch' – the chosen ones. Here Guru Nanak refers to Panch as the chosen ones who practice 'Suni-ai' (listening to God's Name with love and devotion) and 'Mannai' (having complete faith in God), as described in the previous eight stanzas.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥
**panch parvaan panch parDhaan panchay paavahi
dargahi maan.**

Those imbued in the Name of God are blessed to be spiritual leaders and are honored in the court of the Almighty.

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥
**panchay sohahi dar raajaan. panchaa kaa gur ayk
Dhi-aan..**

Those very souls, imbued in the Name of God are the distinguished ones. Their focus is always on the word of God.

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥
**jay ko kahai karai veechaar. kartay kai karnai
naahee sumaar.**

No matter how much anyone tries to explain and describe, the actions of the Creator cannot be comprehended.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥

Dhoul Dharam da-i-aa kaa poot.

Righteousness is born out of kindness; it is the force created by God to support the world. (That is the mythical bull)

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

santokh thaap rakhi-aa jin soot.

Contentment comes from righteousness. The balance in nature is maintained by righteousness, compassion and contentment. These three virtues are like beads in a thread.

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥

jay ko bujhai hovai sachiaar. Dhavlai upar kaytaa bhaar.

If one understands this balance of these virtues, he will see the Truth that It is the Laws of God that keep the universe in balance (and not the bull as per old Hindu belief).

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥

Dhartee hor parai hor hor. tis tay bhaar talai kavan jor.

So many worlds beyond this world-so very many! What power holds them, and supports their weight?The implication here is that it is not the bull but it's God who maintains the balance in the Universe through righteousness, compassion and contentment.

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ
ਕਲਾਮ ॥

**jee-a jaat rangaa kay naav. sabhnaa likhi-aa vurhee
kalaam.**

The names and the colors of the assorted
species of beings, were all inscribed by the
Ever-flowing Pen of God.

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
**ayhu laykhaa likh jaanai ko-ay. laykhaa likhi-aa
kaytaa ho-ay.**

Who knows how to write this account? Just
imagine what a huge scroll it would take!

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥
**kaytaa taan su-aali hu roop. kaytee daat jaanai koun
koot.**

What power! What fascinating beauty! And
what gifts! (nature's bounties); Who can know
their extent?

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
**keetaa pasaa-o ayko kavaa-o. tis tay ho-ay lakh
daree-aa-o..**

You created the vast expanse of the Universe
with One Word! Hundreds of thousands of
rivers (lives) emerged.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ
ਵਾਰ ॥

**kudrat kavan kahaa veechaar. vaari-aa na jaavaa
ayk vaar.**

I have no power to describe your creation. I
have nothing to offer that befits your Greatness.
Offering even my life will not suffice.

ਜੋ ਤੂਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ
ਨਿਰੰਕਾਰ ॥੧੬॥

**jo tuDh bhaavai saa-ee bhalee kaar. too sadaa
salaamat nirankaar. ||16||.**

O' God, whatever pleases you is good for us.
You are the Eternal and Formless One. ||16||

Stanza 17

Every line in the next three stanzas starts with the word 'Asankh', which means countless or infinite. Guru Nanak is expressing astonishment and admiration of the vastness of God's Creation in these stanzas.

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥
**asaNkh jap asaNkh bhaa-o. asaNkh poojaa asaNkh
tap taa-o.**

Countless meditate on Your Name with Love.
Countless are those who worship You and
exercise countless austere disciplines.

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ
ਉਦਾਸ ॥

**asaNkh garanth mukh vayd paath. asaNkh jog man
rahahi udaas.**

Countless ritualistic recitations of the
scriptures and the Vedas are happening.
Countless are Yogis, whose minds remain
detached from the world.

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥

asaNkh bhagat gun gi-aan veechaar.

Countless devotees contemplate the virtues
and wisdom of the Almighty.

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

asaNkh satee asaNkh daataar.

There are countless holy persons and
countless philanthropists.

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥

asaNkh soor muh bhakh saar.

There are countless heroic spiritual warriors,
who bear the brunt of attack in battle.

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥

asaNkh mon liv laa-ay taar

There are countless silent devotees who are attuned to the Almighty in single-minded devotion.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudrat kavan kahaa veechaar.

As powerless as I am, how can I describe Your immense creation.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaari-aa na jaavaa ayk vaar

I have nothing to offer that befits Your Greatness. Offering even my life will not suffice.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ
ਨਿਰੰਕਾਰ ॥੧੭॥

**jo tuDh bhaavai saa-ee bhalee kaar. too sadaa
salaamat nirankaar. ||17||**

Whatever pleases You, is good for all. You alone are the Eternal and the Formless one. ||17||

Stanza 18

As in the previous stanza, every line in this stanza also, starts with the word 'Asankh' which means countless or infinite. Guru Nanak is expressing astonishment at the various forms of evils prevalent in the world. In the end, he states that God alone is the eternal and formless one and whatever pleases Him is best for all.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥

asaNkh moorakh anDh ghor

Countless are fools, blinded by ignorance.

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

asaNkh chor haraamkhor.

Countless are thieves and embezzlers.

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥

asaNkh amar kar jaahi jor.

Countless impose their will by force.

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

asaNkh galvadh hati-aa kamaahi.

Countless are cut-throats and ruthless killers.

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

asaNkh paapee paap kar jaahi.

Countless are sinners who keep on sinning.

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

asaNkh koorhi-aar koorhay firaahi.

Countless are liars, wandering lost in their lies.

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

asaNkh malaychh mal bhakh khaahi.

Countless are wicked who thrive on immoral behavior.

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

asaNkh nindak sir karahi bhaar.

Countless are slanderers who continue committing sins by speaking ill of others.

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥

naanak neech kahai veechaar.

Nanak describes the state of the lowly (those in the previous lines).

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaari-aa na jaavaa ayk vaar.

I have nothing to offer that befits Your Greatness. Offering even my life will not suffice.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ
ਨਿਰੰਕਾਰ ॥੧੮॥

**jo tuDh bhaavai saa-ee bhalee kaar. too sadaa
salaamat nirankaar. ||18||**

Whatever pleases You, is good for all. You alone are Eternal and Formless one. ||18||

Stanza 19

As in the previous Stanza, each line here as well starts with word 'Asankh', which means countless or infinite. In this stanza, Guru Nanak says in amazement that God's creation is so vast that no words have the ability to describe its greatness.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥

asaNkh naav asaNkh thaav.

Countless are the names of your creations and countless their places.

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥

agamm agamm asaNkh lo-a.

There are countless worlds that are inaccessible and beyond imagination.

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

asaNkh kehahi sir bhaar ho-ay.

Even the word countless cannot represent the infinite nature of His creation.

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

akhree naam akhree saalaah.

It is by the use of the words that His name can be recited; it is by the use of the words that His praises can be sung.

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

akhree gi-aan geet gun gaah..

It is through the medium of words that divine knowledge can be acquired; His praises be sung and virtues be known.

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥

akhree likhan bolan baan.

The written and spoken language can only be expressed using words.

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

akhraa sir sanjog vakhaan.

Only through words one's destiny can be explained.

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

jini ayhi likhay tis sir naahi.

He, who has written everybody's destiny, is beyond destiny for Himself. (Implies that nobody has the power to write His destiny)

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥

jiv furmaa-ay tiv tiv paahi..

We receive as is destined for us by Him.

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥
**jaytaa keetaa taytaa naa-o. vin naavai naahee ko
thaa-o.**

The created universe is the manifestation of
Your Name. Without Your Name, there is no
place at all.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ
ਵਾਰ ॥

**kudrat kavan kahaa veechaar. vaari-aa na jaavaa
ayk vaar.**

How can I describe Your Creative Power? I have
nothing to offer that befits Your Greatness.
Offering even my life will not suffice.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ
ਨਿਰੰਕਾਰ ॥੧੯॥

**jo tuDh bhaavai saa-ee bhalee kaar. too sadaa
salaamat nirankaar. ||19||.**

Whatever pleases You, is good for all. You are
the Eternal and Formless one. ||19||

Stanza 20

In this stanza, Guru Nanak emphasis the importance of spiritual 'cleansing' of mind. Evil thoughts and bad deeds are harmful to our minds. This pollution can only be cleaned by remembering God with love and devotion. In this hymn, Guru Nanak says that a person becomes pure, not by ritualistic processes but by immersing oneself in God's Name with love and devotion.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥
bharee-ai hath pair tan dayh. paanee Dhotai utras khayh.

When the hands and the feet and the body are dirty, water can wash away the dirt.

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
moot paleetee kaparh ho-ay. day saaboon la-ee-ai oh Dho-ay.

When clothes are soiled and stained by urine, soap can wash them clean.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
bharee-ai mat paapaa kai sang. oh Dhopai naavai kai rang.

But when the mind is stained and polluted by evil thoughts and deeds, it can only be cleansed by the Love of the Naam.

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ
ਜਾਹੁ ॥

**punnee paapee aakhan naahi. kar kar karnaa likh lai
jaahu.**

'Virtuous' or 'sinner' are not just names; we
become virtuous or sinner by the kind of
deeds we commit and we carry those deeds
over to the next life.

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

**aapay beej aapay hee khaahu. naanak hukmee
aavhu jaahu. ||20||.**

You shall harvest what you plant. (We get
rewards and punishments according to our
deeds). O' Nanak, according to the divine law,
you come and depart from this world based on
your deeds. ||20||

Stanza 21

In this stanza, Guru Nanak says that a person becomes pure, not by ritualistic bathing or by other means in a holy place, but by immersing into God's Name with love and devotion. No matter how pure and spiritually knowledgeable a person becomes, it is not possible to fathom His greatness or know the secrets of His Creation. It is impossible to know when and how He created the Universe.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
tirath tap da-i-aa dat daan. jay ko paavai til kaa maan.
Pilgrimages, austere discipline, compassion and charity; These, by themselves, bring only an iota of merit.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ
ਮਲਿ ਨਾਉ ॥
**sun-aa mani-aa man keetaa bhaa-o. antargat tirath
mal naa-o.**

A person who listens to Naam with love and devotion, and remembers God with love in heart, does the real pilgrimage by thoroughly cleaning his inner self by immersing in Naam.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
**sabh gun tayray mai naahee ko-ay. vin gun keetay
bhagat na ho-ay.**

Acquisition of any virtues is possible only if your praises are sung. All virtue is in praising You, O' Almighty!
Without virtue, there can be no devotional worship.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ
ਮਨਿ ਚਾਉ ॥

**su-asat aath banee barmaa-o. sat suhaan sadaa
man chaa-o.**

I bow to You, the creator of Maya and the
creator of Holy Word who is eternal, beautiful
and always full of everlasting joy.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

**kavan so vaylaa vakhat kavan kavan thit kavan
vaar. kavan se rutee maahu kavan jit ho-aa aakaar.**

What was that time, and what was that moment?
What was that day, and what was that date?
What was that season, and what was that
month, when the Universe was created?

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

vayl na paa-ee-aa pandtee je hovai laykh puraan..

The Pandits (the Hindu scholars) did not know
the time when the universe was created
otherwise they would have recorded it in the
Puranas (Hindu Scriptures).

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

vakhat na paa-i-o kaadee-aa je likhan laykh kuraan.

The Qadis (the Muslim scholars) did not know
it either, otherwise they would have recorded
it in the Quran.

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ
ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

**thit vaar naa jogee jaanai rut maahu naa ko-ee. jaa
kartaa sirthee ka-o saajay aapay jaanai so-ee.**

Neither the day and date nor the month and
season were known to the Yogis. The Creator
alone who created this, knows.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥
kiv kar aakhaa kiv saalaahie ki-o varnee kiv jaanaa.

How can I speak of His Greatness? How can
I praise Him? How can I describe His virtues?
How can I know Him?

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥
naanak aakhan sabh ko aakhai ik doo ik si-aanaa.

O Nanak, everyone speaks of Him, each one
wiser than the others.

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

vadaa saahib vadee naa-ee keetaa jaa kaa hovai.

Great is the Master, Great is His Name.

Whatever happens is according to His Will.

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥

naanak jay ko aapou jaanai agai ga-i-aa na sohai. ||21||

O' Nanak, one who claims to know the unknowable
God fully, will not be worthy of His grace. ||21||

Stanza 22

This stanza states that God's Creation is so vast that it is beyond all limits known to man. No words can describe it. Only the Creator knows how big His Creation is.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

paataalaa paatal lakh aagaasaa aagaas.

There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

orhak orhak bhaal thakay vayd kahan ik vaat.

The vedas say that scholars have exhausted themselves trying to find the limits of His creation.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥

sahas atharah kahan kataybaa asuloo ik Dhaat.

The scriptures say that there are 18,000 worlds. But in reality, they are innumerable; There is only one origin of all of them; The universal God.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥

laykhaa ho-ay ta likee-ai laykhai ho-ay vinaas.

Accounting for the limitless and infinite creation of God is just not possible. (No numbers even exist that could be put to work to accomplish that).

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

naanak vadaa aakhee-ai aapay jaanai aap. ||22||

O' Nanak, God is great, He alone knows how great He is. ||22||

Stanza 23

The synopsis of this stanza is that God's Creation is beyond the comprehension of even His closest devotees and admirers.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥

saalaahee saalaahi aytee surat na paa-ee-aa.

Even those who praise the admirable God, cannot assess the magnitude of His splendor and glory.

ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

nadee-aa atai vaah pavahi samund na jaanee-ahi.

the streams and rivers flowing into the ocean do not know its vastness.

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀਤੀ

ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

samund saah sultaan girhaa saytee maal Dhan. keerhee

tul na hovnee jay tis manhu na veesrahi. ||23||

Even kings and emperors, with mountains of property and oceans of wealth are no match to the poorest of the poor who do not ever forget God. ||23||

Stanza 24

It is stated here that there is no end to God's creation and it is impossible to know its boundaries. Also, it is not possible to know all His virtues or even His motives. He alone knows His Lofty and Exalted State.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥

ant na siftee kahan na ant.

Endless are God' Praises; endless is their description.

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

ant na karnai dayn na ant.

There is no end to His creation; there is no end to His gifts.

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥

ant na vaykhan sunan na ant.

Endless are the sights of your creation and endless are the sounds of your nature. Even by having the knowledge of these sights and sounds, we cannot fathom your virtues.

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥

ant na jaapai ki-aa man mant.

It is impossible to know His limit of His designs.

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥

ant na jaapai keetaa aakaar. ant na jaapai paaraavaar.

The limits of the created universe cannot be perceived.

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥

ant kaaran kaytay billaahi. taa kay ant na paa-ay jaahi.

Many struggle to know His limits, but His limits cannot be found.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

ayhu ant na jaanai ko-ay. bahutaa kahee-ai bahutaa ho-ay.

No one can know these limits. The more you say about them, the more there still remains to be said.

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥

vadaa saahib oochaa thaa-o. oochay upar oochaa naa-o.

Great is the Master, High is His Heavenly Home. Highest of the High, above all is His Name.

ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥
ayvad oochaa hovai ko-ay. tis oochay ka-o jaanai so-ay.

Only one as Great and as High as God can
know His Lofty and Exalted State.

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥

jayvad aap jaanai aap aap.

Only He Himself knows how Great He Is.

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

naanak nadree karmee daat. ||24||

O' Nanak, by His Glance of Grace, He bestows
His Blessings. ||24||

Stanza 25

In this stanza, Guru Nanak states that God bestows upon us immeasurable amounts of gifts; He keeps giving even to those who deny receiving them from Him as they even deny His existence. Due to our foolishness, we forget to thank Him even while consuming His bounties. Everything happens under His Will. Desire to remember Him with love and devotion is the greatest treasure, and this desire is gifted as a blessing from God.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥

bahutaa karam likhi-aa naa jaa-ay.

His Blessings are so abundant that there can
be no written account of them.

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

vadaa daataa til na tamaa-ay.

The Great Giver believes only in giving and does not expect anything in return.

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥

kaytay mangahi joDh apaar.

There are so many great, heroic warriors begging at the Door of the Infinite God.

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥

kayti-aa ganat nahee veechaar.

So many contemplate and dwell upon Him, that they cannot be counted.

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

kaytay khap tutahi vaykaar.

So many are consumed in vices and die in anxiety.

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥

kaytay lai lai mukar paahi.

So many keep receiving God's gifts, but deny receiving them (by never acknowledging or thanking Him).

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

kaytay moorakh khaahee khaahi.

So many foolish consumers keep on consuming (But forget the Giver).

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥

kayti-aa dookh bhookh sad maar.

So many are destined to endure distress, deprivation and constant abuse.

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

ayhi bhe daat tayree daataar.

Even these sufferings are Your blessings, O' Great Giver (because they put us back on track to come to you for your benevolence).

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

band khalaasee bhaanai ho-ay. hor aakh na sakai ko-ay.

Freedom from ego and worldly attachments is achieved only by accepting Your Will. No one else can say anything different about it.

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥

jay ko khaa-ik aakhan paa-ay. oh jaanai jaytee-aa muhi khaa-ay.

If some fool says something different (than accepting God's will as the solution), he shall learn, the effects of his folly.

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥
aapay jaanai aapay day-ay. aakhahi se bhe kay-ee kay-ay.

He Himself knows and He, keeps on providing for our needs. Few acknowledge this fact.

ਜਸਿ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ
ਪਾਤਿਸਾਹੁ ॥੨੫॥

jis no bakhsay sifat saalaah. naanak paatisaahē paatisaahu. ||25||

O' Nanak, one who is blessed to sing the Praises of God, is spiritually the richest person in the world|| ||25||.

Stanza 26

In this stanza, Guru Nanak states that cultivating God's invaluable qualities in ourselves is the purpose of our coming to this world and those who succeed in acquiring these Godly qualities are priceless (superior) human beings. God's virtues and His blessings are countless and beyond human comprehension.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥

amul gun amul vaapaar.

Priceless are God's Virtues; Priceless is the effort to acquire those virtues.

ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥

amul vaapaaree-ay amul bhandaar.

Priceless are those who acquire His Virtues
and Treasure.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥

amul aavahi amul lai jaahi.

Priceless are those who come into this world
and depart after acquiring His Virtues.

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥

amul bhaa-ay amulaa samaahi.

Priceless are those who are imbued in his love.
Priceless are those who are absorbed in Him.

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥

amul Dharam amul deebaan.

Priceless is His Divine Law of Dharma,
Priceless is His Divine Court of Justice.

ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥

amul tul amul parvaan.

Priceless is His system of justice, priceless are
the laws of Divine Justice.

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥

amul bakhsees amul neesaan.

Priceless are His blessings and priceless are
His bounties.

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥

amul karam amul furmaan.

Priceless is His Mercy, Priceless is His Royal Command.

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥

amulo amul aakhi-aa na jaa-ay.

He is Priceless - Priceless beyond expression!

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

aakh aakh rahay liv laa-ay.

Many describe His virtues continuously and go into deep meditation as they are doing so but still cannot describe Him fully.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥

aakhahi veyd paath puraan.

The writings in the holy scriptures (Vedas and Puranas) describe Him.

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

aakhahi parhay karahi vakhi-aan.

The scholars speak of Him and give discourses about Him.

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥

aakhahi barmay aakhahi ind.

Countless Brahmas and Indras speak of God.

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥

aakhahi gopee tai govind.

Krishna (Hindu Deity) and his devotees (gopis) sing His praises.

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ

aakhahi eesar aakhahi siDh.

Shiva (Hindu Deity) and siddhas (people with supernatural power) praise Him.

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥

aakhahi kaytay keetay buDh.

Many intellectuals, created by Him try to describe Him.

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥

aakhahi daanav aakhahi dayv..

The demons admire Him; the deities admire Him.

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

aakhahi sur nar mun jan sayv.

Many godly men, holy saints and their followers sing His praises.

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥

kaytay aakhahi aakhan paahi.

Many speak and try to describe Him.

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥

kaytay kahi kahi uth uth jaahi.

Many have spoken of Him over and over again,
and have then arisen and departed.

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥

aytay keetay hor karayhi. taa aakh na sakahi kay-ee kay-ay.

If He were to create as many again as there
already are, even then, they could not
describe Him.

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥

jayvad bhaavai tayvad ho-ay.

He is as Great as He wishes to be.

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥

naanak jaanai saachaa so-ay.

O' Nanak, only He, the True God knows how
great He is.

ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾਰੁ ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ
ਗਾਵਾਰੁ ॥੨੬॥

jay ko aakhai boluvigaarh. taa likee-ai sir gaavaaraa gaavaar. ||26||

If anyone claims to be able to describe God,
consider him as the most ignorant
person. ||26||

Stanza 27

This whole stanza is said in a state of amazement. There is a perfect harmony across the whole creation, everything is under His command and functioning by His will; it seems that the whole universe is singing His praises imploringly. He is the Supreme One and it is imperative to live according to His will.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
so dar kayhaa so ghar kayhaa jit bahi sarab samaalay.

How wonderful must be that abode, from where You are taking care of the creation?

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥
vaajay naad anayk asankhaa kaytay vaavanhaaray.
Countless musicians are playing countless musical instruments, producing countless melodies there.

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥
kaytay raag pree si-o kahee-an kaytay gaavanhaaray.
Countless singers are singing and imploring in myriad musical measures.

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ
ਦੁਆਰੇ ॥

**gaavahi tuhno pa-un paanee baisantar gaavai raajaa
Dharam du-aaray.**

The wind, the sea and the fire are singing your praises. The judge of our deeds (Dharamraj) as well is singing at your door in an imploring manner.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ
ਵੀਚਾਰੇ ॥

**gaavahi chit gupat likh jaaneh likh likh Dharam
veechaaray**

Angles (Chitr and Gupt), whose records are used by the righteous judge (Dharamraj) to make judgement are also singing your praises.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥

**gaavahi eesar barmaa dayvee sohan sadaa
savaaray.**

Shiva, Brahma (Hindu deity) and the goddess of Beauty while shining in your splendor, are singing at your door imploringly.

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

gaavahi ind idaasan baithay dayviti-aa dar naalay.

Indras (Hindu deities) seated on their thrones, along with other Deities are admiringly singing your praises in an imploring manner.

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥
gaavahi siDh samaaDhee andar gaavan saaDh vichaaray.

Siddhas (Holy men with spiritual powers) are praising You imploringly in deep meditation; Saints are also singing of You in deep contemplation.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥
gaavan jatee satee santokhee gaavahi veer karaaray.
The self-disciplined, the benefactor, the contented and the fearless, all are singing Your praises imploringly.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
gaavan pandit parhan rakheesar jug jug vaydaa naalay.
The scholars, the sages, and the Vedas are all singing Your praises imploringly for ages.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥
gaavahi mohnee-aa man mohan surgaa machh pa-i-aalay.
The beautiful, fascinating entrappers in heaven, on earth and in nether worlds are singing Your praises imploringly.

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

gaavan ratan upaa-ay tayray athsath tirath naalay.

The precious objects, and all the holy places of pilgrimage, created by you are singing Your praises.

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥

gaavahi joDh mahaabal sooraa gaavahi khaanee chaaray.

The brave and mighty warriors and creatures from all four sources of life are singing your praises imploringly.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

gaavahi khand mandal varbhandaa kar kar rakhay Dhaaray.

All the continents, galaxies and solar systems in the whole universe created and supported by You, are singing of You.

ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ
ਰਸਾਲੇ ॥

say-ee tuDhuno gaavahi jo tuDh bhaavan ratay tayray bhagat rasaalay.

Only those can sing your praises who are pleasing to You and are truly devoted and imbued with Your love.

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

**hor kaytay gaavan say mai chit na aavan naanak
ki-aa veechaaray.**

So many others sing, they do not come to my
mind. O Nanak, how can I consider them all?

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

**so-ee so-ee sadaa sach saahib saachaa saachee
naa-ee..**

God and only God exists forever. That Master
is existentially True and His greatness is
everlasting.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

**hai bhee hosee jaa-ay na jaasee rachnaa jin
rachaa-ee.**

He who has created this universe is present
now, will always be present. Neither He was
born nor He shall die.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ
ਉਪਾਈ ॥

**rangee rangee bhaatee kar kar jinsee maa-i-aa jin
upaa-ee.**

He has created Maya (worldly illusion) of
various colors, species and varieties.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
kar kar vaykhai keetaa aapnaa jiv tis dee vadi-aa-ee.
Having created the creation, He watches over
it Himself, by His Greatness.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
jo tis bhaavai so-ee karsee hukam na karnaa jaa-ee.
He does whatever He pleases. No order can be
issued to Him.

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥
**so paatisaahu saahaa paatisaahib naanak rahan
rajaa-ee. ||27||**
He is the King of kings, the Supreme One; O' Nanak,
it is imperative to live according to His will. ||27||

Stanza 28

This stanza discredits the ritualistic practices used by those on the spiritual path. The outward appearance is not important. To progress spiritually, you need to inculcate qualities such as purity of mind, faith in the Almighty, and belief in universal brotherhood. These are the qualities that make a Yogi.

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥
**munda santokh saram pat jholee Dhi-aan kee karahi
bibhoot.**

O' yogi, make contentment your earrings, hard work
your begging bowl and begging sack and make
meditation on Naam the ashes that cover your body

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥
**khintha kaal ku-aaree kaa-i-aa jugat dandaa
parteet.**

Let the awareness of death be your patched
coat; a high moral character be your way of
life and faith in God be your walking stick.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
aa-ee panthee sagal jamaatee man jeetai jag jeet.
Let universal brotherhood be your sect;
Remember that by conquering your mind, (by
controlling your temptations) you can conquer
the world .

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

aadays tisai aadays.

I bow to Him, I humbly bow.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

aad aneel anaad anaahat jug jug ayko vays. ||28||

He is ever existent, immaculate, without beginning, without end, and unchanging through the ages ||28||

Stanza 29

In this stanza, a ritual performed by Yogis in India is referred to and then, it is advised how to walk the spiritual path. The ritual is that yogis prepare food, assign a person to distribute it and play a drum to create 'holy' sound while eating.

The Guru's advice is to consider the divine wisdom that God is all-pervading as your food, kindness as your dispenser, and every heartbeat as your holy sound; the implication being that one should always remember that God is everywhere and to be kind and considerate to all

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

bhugat gi-aan da-i-aa bhandaaran ghat ghat vaajeh naad.

O' Yogi, Let spiritual wisdom that God is all-pervading be your food, compassion be your attendant and let divine music which vibrates in each and every heart be your instrument.

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥
aap naath naathee sabh jaa kee riDh siDh avraa saad.

The Creator Himself is the supreme master of everybody; Surrender to Him. Indulgence in performing miracles and seeking other pleasures are diversions that take you away from Him.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥
sanjog vijog du-ay kaar chalaaveh laykhay aavahi bhaag.

Union with Him, and separation from Him, come by His Will. We come to receive what is written in our destiny.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
aadays tisai aadays.

I bow to Him, I humbly bow.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥
aad aneel anaad anaahat jug jug ayko vays. ||29||

He is ever existent, immaculate, without beginning, without end, and unchanging through the ages. ||29||

Stanza 30

There is a Hindu belief that there are three deities – one who creates, another who provides, and the third who destroys. The Guru states in this stanza that there is only one God who creates, provides, and destroys as He pleases; the whole Universe is functioning under His command. The strange thing is that He can see us but we can not see Him with physical eyes.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥
aykaa maa-ee jugat vi-aa-ee tin chaylay parvaan.
The creator created maya in various forms.

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥
ik sansaaree ik bhandaree ik laa-ay deebaan.
God himself is the Creator, Sustainer and Destroyer.

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥
jiv tis bhaavai tivai chalaavai jiv hovai furmaan.
He makes things happen according to the Pleasure of His Will. Such is His Celestial Order.

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥
oh vaykhai onaa nadar na aavai bahutaa ayhu vidaan.
He watches over all, but none see Him. How wonderful this is!

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

aadays tisai aadays.

I bow to Him, I humbly bow.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ

॥੩੦॥

aad aneel anaad anaahat jug jug ayko vays. ||30||

He is eternal, immaculate, without beginning, indestructible and unchanging through the ages. ||30||

Stanza 31

In this stanza, Guru Nanak says that God's creation and His treasures are infinite. His system of looking after His creation is flawless.

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

**aasan lo-ay lo-ay bhandaar. jo kichh paa-i-aa so
aykaa vaar.**

On world after world are His Seats of Authority and His Storehouses. Whatever was put into them, was put there once and for all

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

kar kar vaykhai sirjanhaar.

Having created creation, the Creator watches over it.

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

naanak sachay kee saachee kaar.

O' Nanak, God's system of sustaining His creation is perfect.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

aadays tisai aadays.

I bow to Him, I humbly bow.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ
॥੩੧॥

aad aneel anaad anaahat jug jug ayko vays. ||31||

He is ever existent, immaculate, without beginning, without end, and unchanging through the ages. ||31||

Stanza 32

In this stanza, it is stated that meditating on the Name of God with love and devotion is the only way to get closer to Him. Those who imitate such devotees by mechanically repeating God's Name without sincerity of heart, achieve nothing. They may boast but in actuality end up only enhancing their ego. Ultimately, union with God is achieved only by His Grace.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ
ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

**ik doo jeebhou lakh hohi lakh hoveh lakh vees. lakh
lakh gayrhaa aakhee-ahi ayk naam jagdees.**

If one had hundred thousand tongues and that number is increased by twenty times more, and one recites God's Name thousands of times with each tongue, meaning that if God's Name is repeated in numerous number of times, recitation without love and devotion will not get a person any closer to God.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

ayt raahi pat pavrhee-aa charhee-ai hois-ay ikees.

The way to become one with God is to ascend on the steps that lead to Him which requires shedding one's ego completely and meditating on Naam with loving devotion.

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ ਨਾਨਕ
ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

**sun galaa aakaas kee keetaa aa-ee rees. naanak
nadree paa-ee-ai koorhee koorhai thees. ||32||**

After hearing about the spiritually-awakened souls, others who think, they can also rise to their level by just imitating (repeating God's Name without surrendering ego) are like lowly worms imagining to rise sky high. O' Nanak, union with God can only be obtained by His Grace. False are the boastings of the pretenders. ||32||.

Stanza 33

In this stanza, the Guru states that everything happens according to God's Will and we have no power to make things happen our way. We have no control of birth and death. Spiritual knowledge, mental peace, contentment etc. cannot be achieved by our own efforts. All virtue come by His Grace. Those who relinquish their egos and remember Him with love in their hearts will receive His Grace.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥

aakhan jor chupai nah jor.

The power to speak and the power to be silent with stillness of mind is not inborn but a gift of God.

ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥

jor na mangan dayn na jor.

Even receiving or giving charity is beyond our power.

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥

jor na jeevan maran nah jor.

Life and death are not in our control. (We have no choice on when and where to be born and how long are we going to live. We have no choice on when, where, and how are we going to die either).

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥

jor na raaj maal man sor.

By nature, our mind does not have the power to abstain from the thoughts of greed, power and ego.

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥

jor na surtee gi-aan veechaar.

We have no power to achieve spiritual awakening, obtain knowledge or do meditation.

ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥

jor na jugtee chhutai sansaar.

We have no capability or power to escape from the world.

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥

jis hath jor kar vaykhai so-ay.

He alone has all the power and He alone takes care of His creation.

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

naanak utam neech na ko-ay. ||33||

O' Nanak, nobody is superior or inferior
(we become what God decides for us to
become) .||33||

Stanza 34

In the next four stanzas, the five stages of spiritual development are explained: Dharam khand - stage of righteousness, Gian Khand - stage of Divine knowledge, Saram Khand - stage of spiritual effort, Karam Khand - stage of Divine Grace, and Sach Khand- the final stage of Union with God.

In this stanza, the Guru describes the first stage of spiritual development - Dharam khand .

This is the stage of spiritual awakening. Here, a person starts thinking as to why he is here and the purpose of life. As one advances on his journey, one discovers that God created this Earth with water, air, seasons, days, nights etc, making it a place very congenial to live in. God took care of our physical comforts so we can focus on Him and end in union with God.so he could advance spiritually by righteous actions and eventually fulfil the ultimate goal of union with God. This is where a person realizes that everybody will be judged according to their deeds and success and failure (in achieving the goal of spiritual advancement) will be known after one reaches God's court.

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

raatee rutee thitee vaar. pavan paanee agnee paataal.

God created nights, days, months, and seasons.
He also created wind, water, fire and lower
regions of the Universe.

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥

tis vich Dhartee thaap rakhee Dharam saal.

In the midst of these, He established the Earth as a place for humans to pursue spiritual advancement by performing righteous deeds.

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

tis vich jee-a jugat kay rang. tin kay naam anayk anant.

Upon it, He placed the various species of beings. Their names are uncoun- ted and endless.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

karmee karmee ho-ay veechaar. sachaa aap sachaa darbaar.

By their deeds and their actions, they shall be judged. God Himself is True, and True is His court.

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥

tithai sohan panch parvaan. nadree karam pavai neesaan.

There, in God's court, sit in perfect grace, the honored and the Chosen Ones who have proven themselves spiritually aware and have received the Mark of Grace from the Merciful God.

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

**kach pakaa-ee othai paa-ay. naanak ga-i-aa jaapai
jaa-ay. ||34||**

Success and the failure is judged in God's court
(And, it is in terms of spiritual growth). O'
Nanak, it is only upon reaching God's court that
one finds out if one succeeded or failed. ||34||

Stanza 35

This is the second stage of spiritual development - Giaan khand or stage of Divine Knowledge. In this stage, a person realizes that God's creation is beyond human comprehension; that ours is not the only planetary system, there are many more in the Universe, many earths, many suns, many moons, and many sources of life; and God's powers of creation, provision, and destruction are endless. The effect of this realization is so powerful in a person, who ascends to this spiritual stage. The person is filled with awe and amazement at the vastness of God's Creation and experiences Divine joy that they cannot describe.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥

Dharam khand kaa ayho Dharam.

The moral duty of a person in Dharam khand
(first stage of spiritual development) is
righteous living.

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

gi-aan khand kaa aakhhu karam.

Now understand the working of Giaan Khand
(second stage of learning of divine knowledge).

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥

kaytay pavan paanee vaisantar kaytay kaan mahays.

In God's creation there are so many winds, waters and fires; so many Krishnas and Shivas implying that God's powers of provision and destruction are endless.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥

kaytay barmay ghaarhat gharhee-ahi roop rang kay vays.

So many Brahmas are fashioned in countless forms and colors implying that God's power of creation is endless.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥

kaytee-aa karam bhoomee mayr kaytay kaytay Dhoo updays.

There are many earths where people do their duties. There are many mountains as well. There are many saints like Dhru and many lessons to learn.

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥

kaytay ind chand soor kaytay kaytay mandal days.

So many Indras, so many moons and suns, so many worlds and lands.

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

kaytay siDh buDh naath kaytay kaytay dayvee vays.
So many Siddhas and Buddhas, so many Yogic
masters. So many goddesses of various kinds.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

kaytay dayv daanav mun kaytay kaytay ratan samund.
So many demi-gods and demons, so many
silent sages. So many oceans of jewels.

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥

kaytee-aa khaanee kaytee-aa banee kaytay paat narind.
So many ways of life, so many languages. So
many dynasties of rulers.

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

kaytee-aa surtee sayvak kaytay naanak ant na ant.
||35||

There are many devotees engaged in various
types of meditations. O `Nanak, there is no
end to his creation.

Stanza 36

In this stanza, Guru Nanak describes the third stage of spiritual development - Saram Khand or stage of spiritual effort. With the recognition of purpose and duty in Dharam Khand and realization of the vastness of God's Creation in Giaan Khand, a person works hard to ascend further into this stage where the mind and soul become pure and beautiful and the person becomes pious and one with God.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ
ਕੋਡ ਅਨੰਦੁ ॥

**gi-aan khand meh gi-aan parchand. tithai naad
binod kod anand. |**

In the realm of spiritual knowledge, spiritual wisdom reigns overwhelming and supreme and one experiences Divine Joy. This is the state of spiritual bliss as if music of all the melodies is playing .

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

saram khand kee banee roop.

Saram Khand is the stage of spiritual beautification where recitation of Naam is done with love, devotion and total dedication.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

tithai ghaarhat gharhee-ai bahut anoop.

Here, an enlightened mind of incomparable beauty is fashioned.

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
**taa kee-aa galaa kathee-aa naa jaahi. jay ko kahai
pichhai pachhutaay.**

The state of that enlightened mind is beyond description and if one tries, will only regret the attempt.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥
tithai gharhee-ai surat mat man buDh.

The intuitive consciousness, intellect, and understanding of the mind are shaped there.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

tithai gharhee-ai suraa siDhaa kee suDh. ||36||

The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there. ||36||

Stanza 37

In this stanza, Guru Nanak describes the fourth stage of Karam Khand - the stage of Divine Grace and the final stage of Sach Khand - the stage of union with God.

Karam Khand is the stage when you are completely blessed by the Grace of Almighty. Here, you become spiritually so powerful that the worldly desires and attachments do not affect you any more. One is totally immersed in God's Name and experiences eternal joy and bliss.

Sach khand is the final stage in which, a person realizes that the whole Universe is functioning under His command. Here, he feels that God is all-pervading and His Grace is being bestowed on everyone. Guru Nanak says that this stage is so elevated that it cannot be described, it can only be experienced.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥

karam khand kee banee jor.

Spiritual power is the attribute of the stage of Divine Grace (Karam Khand) (In this stage, a person is blessed with God's Grace and becomes spiritually so powerful that the worldly evils or 'Maya' cannot affect him any more).

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

tithai hor na ko-ee hor.

No one else dwells there (except those who have reached there by becoming worthy of His Grace).

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥

tithai joDh mahaabal soor.

Only the brave and powerful spiritual warriors reach this stage, who have conquered the temptations of worldly evils (desire, anger, greed, emotional attachments, ego etc.).

ਤਿਨ ਮਿਹ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

tin meh raam rahi-aa bharpoor.

They are totally imbued with the Essence of God.

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥

tithai seeto seetaa mahimaa maahi.

They remain completely absorbed in God's praises.

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

taa kay roop na kathnay jaahi.

Their spiritual enlightenment cannot be described.

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥

naa ohi mareh na thaagay jaahi.

They are immune from spiritual death and worldly evils cannot overpower them.

ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

jिन kai raam vasai man maahi.

within whose heart and mind God abides.

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥

tithai bhagat vaseh kay lo-a.

The devotees of many worlds dwell there.

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥

karahi anand sachaa man so-ay

They experience the eternal joy because God always abides in their heart and mind.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥

sach khand vasai nirankaar.

This is a stage of union with God. In this realm of Truth, the formless Almighty abides in the heart of the devotee.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

kar kar vaykhai nadar nihaal.

Having created, the merciful God bestows His blissful Glance on His creation.

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

tithai khand mandal varbhand. jay ko kathai ta ant na ant.

In this stage, the devotee gets to know the endless planets, endless solar systems and endless galaxies. He realizes how limitless God's creation is.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥

tithai lo-a lo-a aakaar.

In this stage one realizes that there are worlds upon worlds of His Creation.

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥

jiv jiv hukam tivai tiv kaar.

One realizes that everything functions as He commands.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥

vaykhai vigsai kar veechaar.

One realizes that God takes care of His creation and derives pleasure out of it.

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

naanak kathnaa karrhaa saar. ||37||

O' Nanak, it is impossible to describe this stage; it can only be experienced. ||37||

Stanza 38

The previous four stanzas explained the five stages of spiritual development. This stanza sums it all up and by use of a metaphor, shows how to achieve union with God.

Here, a beautiful example of a goldsmith creating jewelry is used to convey the message. The goldsmith heats the gold in a crucible by igniting fire under the crucible, uses a bellows to provide air to intensify the fire, uses a hammer and an anvil to mold the hot gold.

In the same manner, a person has to develop the essential qualities of self discipline and tolerance. He has to make a determined effort to awaken his mind with spiritual knowledge, has to be God fearing and stay imbued in the name of God with love for Him and love for His creation.

When a person has all these qualities, the merciful God bestows His Grace and he achieves his ultimate goal of becoming one with God.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥

jat paahaaraa Dheeraj suni-aar.

Let self-discipline be your furnace, patience your goldsmith (self-discipline and patience are two essential qualities if you wish to embark upon the task of achieving spiritual enlightenment).

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

ahran mat vayd hathee-aar.

Let your mind be the anvil, and spiritual wisdom the tools (Awaken your mind with spiritual knowledge).

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥

bha-o khalaa agan tap taa-o.

With the Fear of God as the bellows and disciplined hard work as the fire. (with God's fear in heart, recite Naam in strict discipline to achieve spiritual enlightenment).

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥

bhaaNdaa bhaa-o amrit tit dhaal.

In the crucible of love, melt the Nectar of the Naam with complete devotion.

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

gharhee-ai sabad sachee taksaal..

This is the true mint where God's name is minted (this is the way a person can mold himself to become spiritually enlightened).

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਨਿ ਕਾਰ ॥

jin ka-o nadar karam tin kaar.

This deed is accomplished by those who are blessed by His Divine Grace.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

naanak nadree nadar nihaal. ||38||

O' Nanak, by His merciful Glance, they receive the eternal bliss and union with God.||38||

Shaloke

Japji ends with the Sloke which is the epilogue for the whole composition.

Air is the guru, water is the father, and earth is the great mother. Days and nights are like male and female nurses in whose lap the whole world is at play, the whole world is like a theater where we all are actors. God has provided the medium of days and nights for us to play our roles assigned by Him.

Those who meditated on Naam diligently, with passion, love and devotion, departed from this world achieving the ultimate goal of becoming one with God.

ਸਲੋਕੁ ॥

salok.

Shalok:

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

pavan guroo paanee pitaa maataa Dharat mahat.

Air is the guru, water is the father, and earth is the great mother. (Air is essential for body like spiritual guidance is for the soul. Earth is the mother of the whole world as it provides the bounties that we consume everyday. Water is the father as it is the source of all life and it helps mother earth to produce the bounties that we consume).

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
divas raat du-ay daa-ee daa-i-aa khaylai sagal jagat.
Days and nights are like male and female
nurses in whose lap the whole world is at play
(the whole world is like a theater where we all
are actors. God has provided the medium of
days and nights for us to play our roles
assigned by Him).

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥
**chang-aa-ee-aa buri-aa-ee-aa vaachai Dharam
hadoop.**
Good and bad deeds are examined by the
Almighty.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥
karmee aapo aapnee kay nayrhai kay door.
According to their own actions, some are
drawn closer, and some are driven farther
away from God.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

jinee naam Dhi-aa-i-aa ga-ay maskat ghaal.

Those who meditated on Naam diligently with passion, love and complete devotion, departed from this world achieving the ultimate goal of becoming one with God.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

naanak tay mukh ujlay kaytee chhutee naal. ||1||

O' Nanak, their faces are radiant with a sense of achievement. Many others got influenced by their company; they also meditated on Naam and got free from the worldly attachments and the cycle of birth and death. ||1||

ਅਰਦਾਸ ARDAS Prayer

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥

Ek-Oankar. Waheguroo Ji Ki Fateh

God is One. All victory is of the Wondrous Guru (God).

ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ।

Sri Bhagouti ji Sahai

May the respected sword (God in the form of the Destroyer of evil doers) help us!

ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦॥

Vaar Sri Bhagouti Ji Ki Paatshaahee Dasvee

Ode of the respected sword recited by the Tenth Guru.

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ॥

Pritham Bhagouti Simar Kai, Guru Naanak Layee Dhiyae

First remember the sword (God in the form of Destroyer of evil doers); then remember Nanak (dwell on his spiritual contribution).

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ॥

Angad Gur Te Amar Das, Raamdaasai Hoye Sahai

Then remember and meditate upon Guru Angad, Guru Amar Das and Guru Ram Das; May they help us! (dwell on their spiritual contribution)

ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੋ ਸਿਮਰੋ ਸ੍ਰੀ ਹਰਿਰਾਇ॥

Arjan Hargobind No Simrou Sri Har Rai

Remember and meditate upon Guru Arjan, Guru Hargobind and Respected Guru Har Rai. (dwell on their spiritual contribution)

ਸ੍ਰੀ ਹਰਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੈ ਸਭਿ ਦੁਖ ਜਾਇ॥

Sri HarKrishan Dhiyaa-eeai Jis Dhithi Sabh Dukh Jaye

Remember and meditate upon respected Guru Har Krishan, by having the sight of whom, all pains vanish. (dwell on their spiritual contribution)

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ॥

Teg Bahadur Simareeai Ghar No Nidh Avai Dhai

Remember Guru Tegh Bahadur and then nine sources of spiritual wealth will come hastening to your home.

ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ॥

Sabh Thai Ho-e Sahaai

Oh God! kindly help us everywhere by showing us the path.

ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ॥

Dasvaa Paatshaah Guru Gobind Singh Ji Sabh Thai Ho-e Sahaai

Remember the respected Tenth Guru Gobind Singh (dwell on his spiritual contribution).

Oh God! kindly help us everywhere by showing us the path.

ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

Dasa Paatsaaheea Di Jot Sri Guru Granth Sahib Ji, De Paath Deedaar Daa Dhiyaan Dhar Ke Bolo Ji Waheguroo

Think and meditate upon the divine light of the Ten Kings contained in the respected Guru Granth Sahib and turn your thoughts to the divine teachings of and get pleasure by the sight of Guru Granth Sahib; Utter Wahe Guru (Wondrous God)!

ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲੀਆਂ
ਮੁਕਤਿਆਂ, ਹਠੀਆਂ ਜਪੀਆਂ, ਤਪੀਆਂ, ਜਿਨ੍ਹਾ ਨਾਮ
ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ
ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ, ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ
ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ ! ਬੋਲੋ ਜੀ
ਵਾਹਿਗੁਰੂ!

**Panja Piyariya, Chauhaa Sahibzadiya, Chaliya
Mukhtiya, Huthiya, Jupiya, Tupiya, Jina Nam Jupiya,
Vand Shakiya, Deg Chalaee, Teg Vaahee, Dekh Ke
Andhith Keetaa, Tinhaa Piariyaa, Sachiaariyaa Dee
Kamaee, Da Dhiyaan Dhar Ke Bolo Ji Waheguroo**

Think of the deeds of the Five Beloved Ones,
of the four sons (of Guru Gobind Singh); of
the Forty Martyrs; of the brave Sikhs of
indomitable determination; of the devotees
steeped in the colour of the Naam; of those
who were absorbed in the Naam; of those who
remembered the Naam and shared their food
in companionship; of those who started free
kitchens; of those who wielded their swords
(for preserving truth); of those who
overlooked others shortcomings; All the
aforesaid were pure and truly devoted ones;
Utter Wahe Guru (Wondrous God)!

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ,
ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੜੀਆਂ ਤੇ
ਚੜੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ
ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ,
ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ
ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

**Jinaa Singhaa Singhneeyaa Ne Dharam Het Sees
Dithe, Bund Bund Kuttai, Khopriya Luhaiya, Charukriya
Te Churhe, Aariaa Naal Chiraae Ge, Gurdwaraiya Di
Seva Layee Kurhaniya Keethiya, Dharam Nehee Haariye,
Sikhi Kesaa Suwaasaa Naal Nibaahee, Tina Dee
Kamaaee Daa Dhiyaan Dhar Ke Bolo Ji Waheguroo**

Think of and remember the unique service rendered
by those brave Sikh men as well as women, who
sacrificed their heads but did not surrender their
Sikh Religion; Who got themselves cut to pieces
from each of the joints of the body; Who got their
scalps removed; Who were tied and rotated on the
wheels and broken into pieces; Who were cut by
saws; Who were flayed alive; Who sacrificed
themselves to upkeep the dignity of the Gurdwaras;
Who did not abandon their Sikh faith; Who kept their
Sikh Religion and saved their long hair till their last
breath; Utter Wahe Guru (Wondrous God)!

ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ
ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

**Saarey Takhta Sarbat Gurdwariya Daa Dhiyaan Dhur
Ke Bolo Ji Waheguroo**

Turn your thoughts to all of the seats of Sikh
Religion and all the Gurdwaras; utter Wahe
Guru (Wondrous God)!

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ
ਖਾਲਸਾ ਜੀ ਕੋ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ
ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ।

**Prithme Sarbat Khaalsaa Ji Ki Ardaas Hai Ji, Sarbat
Khaalsaa Ji Ko Waheguroo Waheguroo Waheguroo
Chit Aavai Chit Aavan Ka Sadkaa Surab Sukh Hovai**

First the entire respected Khalsa make this
supplication that may they meditate on Your
Name; and may all pleasures and comforts
come through such meditation.

ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ
ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫ਼ਤਹਿ, ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ
ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ,
ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

**Jahaa Jahaa Khaalsaa Ji Saahib, Tahaa Tahaa
Ruchhiya Riyaa-it, Deg Teg Fateh, Bira Ki Paij,
Panth Ki Jeet, Sree Saahib Ji Sahaai Khaalse Ji
Ko Bol Baaley, Bolo Ji Waheguroo**

Wherever respected Khalsa is present, give
Your protection and grace; May the free
kitchen and sword never fail; Maintain the
honour of your devotees; Confer victory upon
the Sikh people; May the respected sword
always come to our assistance; May the
Khalsa always get honours; Utter Wahe Guru
(Wondrous God)!.

ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ਚੌਕੀਆਂ, ਝੰਡੇ, ਬੰਗੇ, ਜੁਗੋ ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!!!

Sikhaa Noo Sikhee Daan, Kesh Daan, Rehit Daan, Bibek Daan, Bharosaa Daan, Daanaa Sir Daan Naam Daan, Chounkiyaa Jhande Bunge Jugo Jug Attal, Dharam Ka Jai Kaar Bolo Ji Waheguroo

Kindly confer upon the Sikhs the gift of Sikhism, the gift of long hair, the gift of observing Sikh laws, the gift of divine knowledge, the gift of firm faith, the gift of belief and the biggest gift of Name. O God! May the choirs, the mansion and the banners exist forever; may the truth ever triumph; utter Wahe Guru (Wondrous God)!

ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ।

Sikhaa Daa Man Neevaa, Mat Uchee, Mat Pat Daa Raakhaa Aap Waheguroo

May the minds of all the Sikhs remain humble and their wisdom exalted; O God! You are the protector of wisdom.

ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸੱਚੇ ਪਿਤਾ, ਵਾਹਿਗੁਰੂ! ਆਪ ਦੇ ਹਜ਼ੂਰ.....ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ।

**Hey Nimaneeaa De Maan, Nitaneeaa De Taan,
Nioteeaa Di Ot, Sachey Pita Waheguroo (Aap Di
Hazoor....Di Aardas hai Ji)**

O True Father, Wahe Guru! you are the honour of the meek, the Power of the helpless ones, the shelter of the shelterless, we humbly make prayer in your presence.....(substitute the occasion or prayer made here).

ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ ਕਰਨੀ। ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ।

**Akhar Vaadhaa Ghaataa Bhul Chuk Maaf Karnee,
Sarbat De Kaaraj Raas Karney.**

Kindly pardon our errors and shortcomings in reciting the above Prayer. Kindly fulfill the objects of all.

ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨ ਚਿੱਤਆਵੇ।
ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।

**Seyee Piyare Mel, Jina Miliya Teraa Naam Chit Aavai,
Naanak Naam Chardi Kala, Tere Bhaaney Sarbat Daa
Bhalaa**

Kindly cause us to meet those true devotees
by meeting whom, we may remember and
meditate upon Your Name. O God! through the
True Guru Nanak, may Your Name be exalted,
and may all prosper according to Your will.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ

Waheguroo Ji Ka Khaalsaa Waheguroo Ji Ki Fateh

The Khalsa belongs to God; all victory is the
victory of God.

Philosophy of Sikhs

Philosophy of Sikhism is characterized by logic, comprehensiveness and its "without frills" approach to the spiritual and material world. Its theology is marked by simplicity. In Sikh ethics there is no conflict between the individual's duty to the self and that towards society (sangat).

Sikhism is the youngest world religion. Sikhism was founded by Guru Nanak some 500 years ago. It emphasizes the belief in One Supreme Being and the Creator (Waheguru) of the universe. It offers a simple straight path to eternal bliss and spreads a message of love and universal brotherhood. Sikhism is strictly a monotheistic faith and recognizes God as the only One who is not subject to limits of time or space. Sikhism believes that there is only one God, who is the Creator, Sustainer, Destroyer and does not take human form. The theory of incarnation has no place in Sikhism. It does not attach any value to gods and goddesses and other deities.

Sikhism believes that there is only one God, who is the Creator, Sustainer, Destroyer and does not take human form. The theory of Avtarvad (incarnation) has no place in Sikhism. It does not attach any value to gods and goddesses and other deities. In Sikhism the ethics and religion go together. One must inculcate moral qualities and practice virtues in everyday life in order to step towards spiritual development. Qualities such as honesty, compassion, generosity, patience and humility can only be built up by efforts and perseverance. The lives of our Great Gurus are a source of inspiration in this direction.

The Sikh religion teaches that the goal of human life is to break the cycle of birth and death and merge with God. This can be accomplished by following the teachings of the Guru, meditation on the Holy Name (Nam) and performance of acts of service and charity.

Nam Marg emphasizes daily devotion to the remembrance of God. One has to control the five feelings, viz., Kam (Desire), Krodh (anger), Lobh (greed), Moh (worldly attachment) and Ahankar (pride) to achieve salvation. The rituals and routine practices like fasting and pilgrimage, omens and austerities are rejected in Sikh religion. The goal of human life is to merge with God and this is accomplished by following the teachings of Guru Granth Sahib. Sikhism emphasizes Bhagti Marg or the path of devotion. It does, however, recognize the importance of Gian Marg (Path of Knowledge) and Karam Marg (Path of Action). It lays greatest stress on the need for earning God's Grace in order to reach the spiritual goal.

Sikhism is a modern, logical, and practical religion. It believes that normal family-life (Grahast) is no barrier to salvation. Celibacy or renunciation of the world is not necessary to achieve salvation. It is possible to live detached in the midst of worldly ills and temptations. A devotee must live in the world and yet keep his head above the usual tension and turmoil. He must be a scholarly soldier, and saint for God

Sikhism is a cosmopolitan and a "secular religion" and thus rejects all distinctions based on caste, creed, race or sex. It believes all human beings are equal in the eyes of God. The Gurus stressed on equality of women and rejected female infanticide and Sati (widow burning) practice. They also actively propagated widow remarriage and rejected purdah system (women wearing veils).

In order to keep the mind focused on Him one must meditate on the holy Name (Nam) and perform the acts of service and charity. It is considered honorable to earn one's daily bread through honest labor and work (Kirat Karna) and not by begging or dishonest means. Vand Chhakna, sharing with others, is also a social responsibility. The individual is expected to help those in need, through the Daswandh (10% of his earnings). Seva, community service is also an integral part of Sikhism. The free community kitchen (langar) found at every gurdwara and open to people of all religions is one expression of this community service.

Sikh religion advocates optimism and hope. It does not accept the ideology of pessimism.

The Gurus believed that this life has a purpose and a goal. It offers an opportunity for self and God realization. Moreover man is responsible for his own actions. He cannot claim immunity from the results of his actions. He must therefore be very vigilant in what he does.

The Sikh Scripture, Guru Granth Sahib, is the Eternal Guru. This is the only religion which has given the Holy Book the status of a religious preceptor. There is no place for a living human Guru (Dehdhari) in Sikh religion.

Importance of Turban

The turban is and has always been an inseparable part of a Sikh. Since about 1500 A.D. the time of Guru Nanak, the founder of Sikhism, Sikhs have been wearing the turban.

The turban or "pagri" often shortened to "pag" are different words in various dialects for the same article. All these words refer to the garment worn by both men and women to cover their heads. It is a headdress consisting of a long scarf-like single piece of cloth wound round the head or sometimes an inner "hat" or patka. Traditionally in India, the turban was only worn by men of high status in society; men of low status or of lower castes were not allowed to wear a turban.

Although the keeping of unshorn hair was mandated by Guru Gobind Singh as one of the Five K's or five articles of faith, it has long been closely associated with Sikhism since the very beginning of Sikhi in 1469. Sikhism is the only religion in the world in which wearing a turban is mandatory for all adult males. Vast majority of people who wear turbans in the Western countries are Sikhs. The Sikh turban is also called dastar. 'Dastar' is a Persian word. Literally, it means 'Hand of God', implying His Blessing.

Sikhs are famous for their many and distinctive turbans. Traditionally, the turban represents respectability, and has long been an item once reserved for nobility only. During the Mughal domination of India, only the Muslims were allowed to wear a turban. All non-muslims were strictly barred from wearing one.

Guru Gobind Singh, in defiance of this infringement by the Mughals asked all of his Sikhs to wear the turban. This was to be worn in recognition of the high moral standards that he had charted for his Khalsa followers. He wanted his Khalsa to be distinct and be determined "to stand out from the rest of the world". He wanted them to follow the unique path that had been set out by the Sikh Gurus. Thus, a turbaned Sikh has always stood out from the crowd, as the Guru intended; for he wanted his 'Saint-Soldiers' to not only be easily recognizable, but easily found as well.

When a Sikh man or woman dons a turban, the turban ceases to be just a band of cloth; for it becomes one and the same with the Sikh's head. The turban, as well as the four other articles of faith worn by Sikhs, has an immense spiritual and temporal significance. While the reasons for wearing a turban are many — sovereignty, dedication, self-respect, courage and piety, the main reason why Sikhs wear a turban is to show their love, obedience and respect for the founder of the Khalsa, Guru Gobind Singh.

"The turban is our Guru's gift to us. It is how we crown ourselves as the Singhs and Kauris who sit on the throne of commitment to our own higher consciousness. For men and women alike, this projective identity conveys royalty, grace, and uniqueness. It is a signal to others that we live in the image of Infinity and are dedicated to serving all. The turban doesn't represent anything except complete commitment. When you choose to stand out by tying your turban, you stand fearlessly as one single person standing out from billions of people. It is a most outstanding act."
(Quoted from Sikhnet)

Role of women in Sikhism

The principles of Sikhism state that women have the same souls as men and possess an equal right to cultivate their spirituality. They can lead religious congregations, take part in the Akhand Path (the continuous recitation of the Holy Scriptures), perform Kirtan (congregational singing of hymns), work as Granthis (priests). They can participate in all religious, cultural, social, and secular activities. Sikhism was the first major world religions giving equality to men and women. Guru Nanak, preached gender-based equality, and the gurus who succeeded him encouraged women to take a full part in all the activities of Sikh worship and practice.

*The Guru Granth Sahib states,
"Women and men, all are created by God. All this is God's play. Says Nanak, all thy creation is good and Holy"
-SGGS p.304*

Sikh history has recorded the role of women portraying them as equal in service, devotion, sacrifice, and bravery to men. Many examples of women's moral dignity, service, and self-sacrifice are written in the Sikh tradition.

According to Sikhism, men and women are two sides of the same coin. In the system of interrelations and interdependence where man takes birth from woman, and woman is born of man's seed. According to Sikhism a man cannot feel secure and complete in his life without a woman, and a man's success is related to the love and support of the woman who shares her life with him, and vice versa. Guru Nanak said:

"[it] is a woman who keeps the race going" and that we should not "consider woman cursed and condemned, [when] from woman are born leaders and kings."
-SGGS Page 473.

Salvation

An important point to raise is whether a religion considers women capable of achieving salvation, realisation of God here or the highest spiritual realm. The Guru Granth Sahib states,

"In all beings is the Lord pervasive, the Lord pervades all forms male and female" (Guru Granth Sahib, p.605).

From the above

statement from the Guru Granth Sahib, the light of God rests equally with both sexes. Both men and women can therefore attain equally salvation by following Guru's teachings. In many religions, a woman is considered a hindrance to man's spirituality, but not in Sikhism. The Guru rejects this. In 'Current Thoughts on Sikhism', Alice Basarke states,

"the first Guru put woman on a par with man...woman was not a hindrance to man, but a partner in serving God and seeking salvation".

Marriage

Guru Nanak recommended grhastha—the life of a householder, instead of celibacy and renunciation, Husband and wife were equal partners and fidelity was enjoined upon both. In the sacred verses, domestic happiness is presented as a cherished ideal and marriage provided a running metaphor for the expression of love for the Divine. Bhai Gurdas, poet of early Sikhism and an authoritative interpreter of the Sikh doctrine, pays high tribute to women. He says:

"A woman, is the favourite in her parental home, loved dearly by her father and mother. In the home of her in-laws, she is the pillar of the family, the guarantee of its good fortune... Sharing in spiritual wisdom and enlightenment and with noble qualities endowed, a woman, the other half of man, escorts him to the door of liberation." (Varan, V.16)

Equal Status

To ensure equal status between men and women, the Gurus made no distinction between the sexes in matters of initiation, instruction or participation in sangat (holy fellowship) and pangat (eating together) activities. According to Sarup Das Bhalla, Mahima Prakash, Guru Amar Das disfavoured the use of the veil by women. He assigned women to supervise some communities in disciples and preached against the custom of sati. Sikh history records the names of several women, such as Mata Gujri Mai Bhago, Mata Sundari, Rani Sahib Kaur, Rani Sada Kaur and Maharani Jind Kaur, who played important roles in the events of their time.

Education

Education is considered very important in Sikhism. It is the key to anyone's success. It is a process of personal development and it is the reason why the 3rd Guru set up many schools. The Guru Granth Sahib states,

"All divine knowledge and contemplation is obtained through the Guru" (Guru Granth Sahib, p.831).

Education for all is essential and everyone must work to be the best they can be. Fifty two of the Sikh missionaries sent out by the 3rd Guru were women. In, 'The Role and Status of Sikh Women', Dr Mohinder Kaur Gill writes,

"Guru Amar Das was convinced that no teachings can take root until and unless they are accepted by women folk".

Restrictions on Clothes

Apart from requiring women not to wear a veil, Sikhism makes a simple yet very important statement regarding dress code. This applies to all Sikhs regardless of gender. The Guru Granth Sahib states,

"Avoid wearing those clothes in which the body is uncomfortable and mind is filled with evil thoughts."
SGGS, Page 16

Thus, the Sikhs will realise what type of clothes fill the mind with evil thoughts and should avoid them. Sikh women are expected to defend themselves with Kirpan (sword) and others, this is unique for women because it is the first time in history when women were expected to defend themselves and they are not expected to be dependent on men for physical protection.

SGGS Quotes

"In the earth and in the sky, I do not see any second. Among all the women and the men, His Light is shining. "
Sggs Page 223.

From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all. Guru Nanak, SGGS Page 473

In regard to dowry: "O my Lord, give me thy name as my wedding gift and dowry." Shri Guru Ram Das ji, Page 78, line 18 SGGS

Regarding the practice of Purdah: "Stay, stay, O daughter-in-law - do not cover your face with a veil. In the end, this shall not bring you even half a shell. The one before you used to veil her face; do not follow in her footsteps. The only merit in veiling your face is that for a few days, people will say, "What a noble bride has come". Your veil shall be true only if you skip, dance and sing the Glorious praises of God. -P. 484, SGGS

Women and indeed all souls were strongly encouraged to lead a spiritual life: "Come, my dear sisters and spiritual companions; hug me close in your embrace. Let's join together, and tell stories of our All-powerful Husband God."-Guru Nanak, pg 17, SGGS.

Guru Granth Sahib on Humility

Humility is an important aspect of Sikhism. Sikhs must always bow in humility before God. Humility or Nimarta, in Punjabi are closely related words. Nimarta is a virtue that is vigorously promoted in Gurbani. The translation of this Punjabi word is "Humility", "Benevolence" or "Humbleness."

This is an important quality for all humans to nurture and one that is an essential part of a Sikh's mindset at all times. The other four qualities in the Sikh arsenal are:

*Truth (Sat),
Contentment (Santokh),
Compassion (Daya) and
Love (Pyar).*

These five qualities are essential to a Sikh and it is their duty to meditate and recite Gurbani to inculcate these virtues and make them a part of their personality.

What Gurbani tells us

"The fruit of humility is intuitive peace and pleasure. With Humility they continue to meditate on God, the Treasure of excellence. The God-conscious being is steeped in humility. One whose heart is mercifully blessed with abiding humility. Sikhism deal Humility as begging bowl before the god,"

Guru Nanak, First Guru Of Sikhism

*"Listening and believing with love and humility in your mind
cleanse yourself with the Name, at the sacred shrine deep
within." SGGGS Page 4*

*"Make contentment your ear-rings, humility your begging
bowl, and meditation the ashes you apply to your body."
-SGGS Page 6*

*"In the realm of humility, the Word is Beauty. Forms of
incomparable beauty are fashioned there." -SGGS Page 8*

The Japji Sahib contains the essence of Sikh philosophy, representing the basic teachings of Guru Nanak. This is why it occupies the opening place in the Guru Granth Sahib. The whole prayer concerns itself with the problems of the ordinary. In a certain sense, it is a manual for a Sikh to attain spiritual perfection. It does not recommend passive contemplation or living an isolated life. It favors participation in the affairs of the world, combined with an integration of wisdom and selfless service.

There are three fundamental principles of Sikh religion

- **Naam japna:** remembering God through meditation.
- **Kirat karo:** Honest earning of bread with dignity and labor. To earn one's livelihood through creative, productive and honest labor
- **Vand chakko:** To share the fruits of earnings with the needy. Sharing with and caring for the needy and sick. Help those people who cannot help themselves.

The five major weaknesses of the human personality are at variance with its spiritual essence. The common evils far exceed in number, but a group of five of them came to be identified because of the obstruction they are believed to cause in man's pursuit of the moral and spiritual path. The group of five evil comprises of Kam (Lust), Krodh (Anger), Lobh (Greed), Moh (Attachment) and Ahankar (Ego).

It is the primary aim of the practicing Sikh to subdue the actions of these five inner evils and bring them under control. It's a Sikh's duty not to succumb to these five passions of the human heart., to live a life in devotion to the Almighty Waheguru in positive Spirit (Chardikala), remember God in Naam Simran, and engage in Community Service (Sewa).

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