



JAPJI

A WAY TO GOD REALISATION

Sikhism is one of the youngest world religions. It was founded by Guru Nanak Dev, who was born in 1469 in Talwandi, Rai Boi, now called Nankana Sahib in Pakistan. The word 'Sikh' is derived from the Sanskrit word 'shishya', which means a disciple or a learner. The followers of Guru Nanak Dev and his nine successors are known as Sikhs and Sikhism means the path of discipline as shown by the Sikh Gurus.

A Sikh believes in the unity of God, the teachings of the ten Sikh Gurus and Guru Granth Sahib.

The three pillars of Sikhism are: meditation/prayer, honest living and sharing one's wealth and happiness with others. According to the Sikh Rehat Mirayada (Code of Conduct), a Sikh must recite or read five prayers everyday. Three prayers are recited or read in the morning, the fourth in evening and the last prayer at night. The morning prayers include JAPJI, the master composition of Guru Nanak Dev. It explains a sure way to realise God and a definite path to enter His Kingdom. It is believed that this composition and Mool Mantar was handed to Guru Nanak personally by God when he visited.

The present translation of Japji in English, is the first ever attempt to demonstrate the inherent meaning of this sacred bani (spiritual poetry) in both words and visuals. It endeavours to bring the readers closer to God and His abode.

About the author

Dr. Sukhbir Singh Kapoor is a graduate of London, Glasgow, Panjab and Agra Universities. He holds doctorates in Philosophy in Sikh History and Accounting. He is a Fellow of the Chartered Institute of Management Account and a Fellow of the Chartered Association of Certified Accountants, both of U.K. Grandson of the Late Professor Kishen Singh, the first Sikh Principal of Khalsa College, Amritsar, and son of the Late Sardar Kulwant Singh, a Senior Executive (secretary) of Punjab and Sind Bank, Dr. Kapoor is the first Director Principal of Khalsa College, London, and first Vice Chancellor of World Sikh University, London. He is Editor of Sikh Courier International, London. A scholar, writer and journalist, he has published more than 100 articles in English journals. He is also the author of 50 books on Sikh religion and history.

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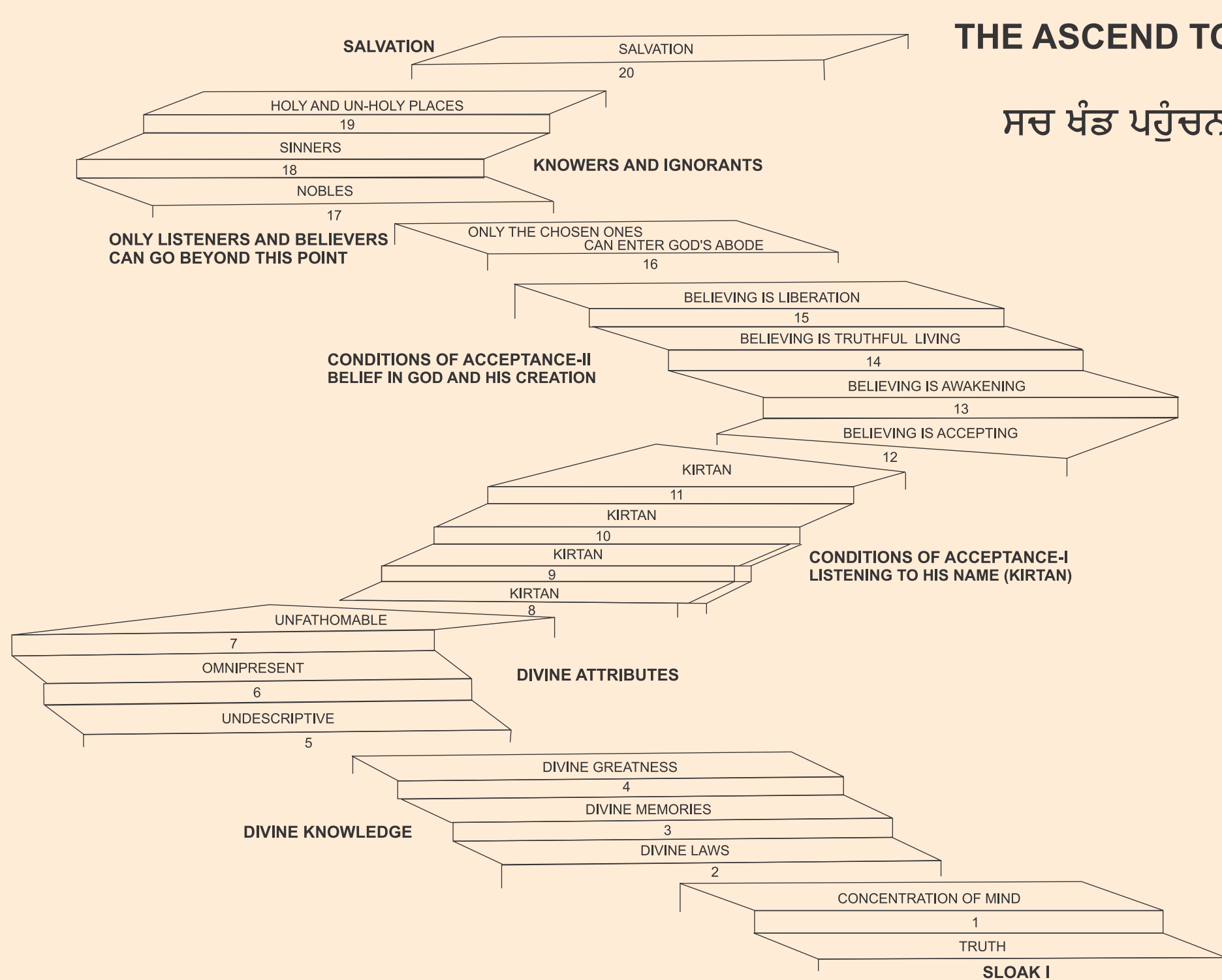
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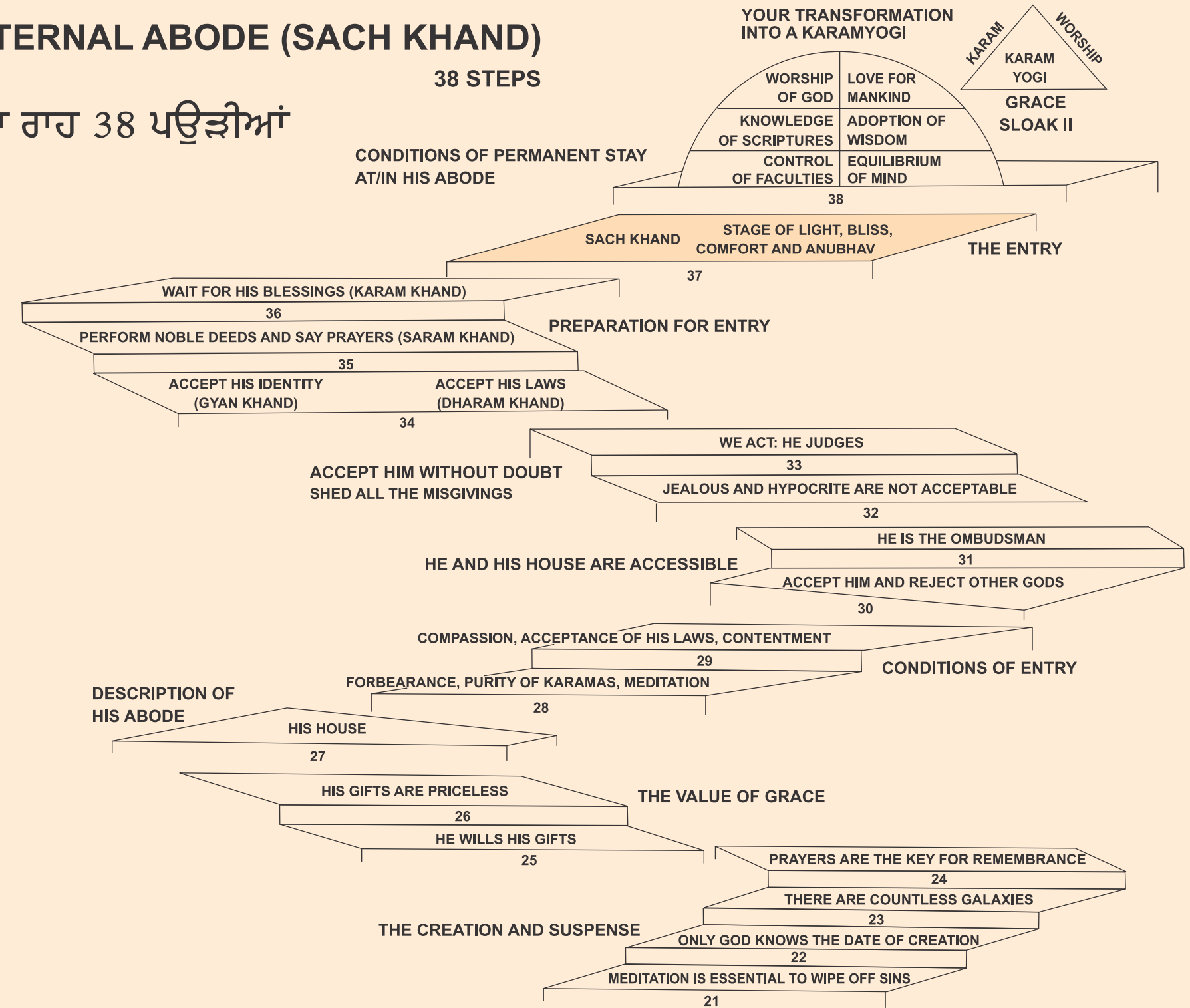
THE ASCEND TO

ਸਚ ਖੰਡ ਪਹੁੰਚਨ



ETERNAL ABODE (SACH KHAND)

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JAPJI: A Way to God Realisation
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INTRODUCTION

Guru Nanak Devji's Jap(u)ji is the greatest revelation to any Prophet. It consists of two slokas and thirty-eight pauris. This long hymn is recorded as the first bani in *Guru Granth Sahib*. The mool mantra (basic doctrine) precedes this bani.

There are a large number of translations or transcriptions of this bani available in the market. I have read almost all of them. They all have a place to their own. But none of them gave me all my answers. There was something missing in all of them. I pondered. Then my mind and heart worked together to produce this enlightened work which in my opinion is both unique and dynamic, but more importantly fulfils the gaps left by others.

A pauri means a step in a ladder. On the assumption that all steps in the ladder are inter-connected, if a step in a ladder is missing it will not be possible for the climber to reach the top. Similarly the pauris of the Japji lead to Sach Khand – the house of God, the destination where resides bliss, happiness and contentment resides. Each pauri has a message which leads to the next pauri, and Japji in total is a sure way to God realisation.

London

Sukhbir Singh Kapoor

Jan 23, 2013

Vice Chancellor World Sikh University

To My Grandson

BIKRAM RAJBIR SINGH

who is the throb and beat of my heart.

ੴ¹²³

ਸਤਿ⁴ ਨਾਮੁ ਕਰਤਾ⁵ ਪੁਰਖ⁶

ਨਿਰਭਉ⁷⁸ ਨਿਰਵੈਰੁ⁹

ਅਕਾਲ¹⁰ ਮੂਰਤਿ¹¹ ਅਜੂਨੀ¹²¹³

ਸੈਭੰ¹⁴ ਗੁਰ¹⁵ ਪ੍ਰਸਾਦਿ¹⁶ ॥

Ik¹ on² Kar³

Sat⁴ (i) nam (u) Karta⁵ purakh⁶ (u)

Nir⁷ bhau⁸ Nir vair(u)⁹

Akal¹⁰ murat(i)¹¹ A¹² juni¹³

Saibhang¹⁴ Gur¹⁵ parsad(i)¹⁶.

Notes

¹one; ²God; ³permanent, ⁴permanent, reality; ⁵creator; ⁶one which exists everywhere; ⁷without ; ⁸fear; ⁹ without enmity; ¹⁰beyond death; ¹¹reality, form; ¹²no; ¹³birth; ¹⁴self-illuminated; ¹⁵guru, prophet; ¹⁶teachings, blessings.

MOOL MANTAR

Theme

God is one and is omnipotent, omnipresent, timeless and indestructible. No one who is born, is God. All prophets, holymen and saints are God's messengers and not God. Worship only God, and not His prophets and objects created by Him.

Literal Meaning

- i God is one and is beyond time.
- ii He is Truth. He is the Reality.
- iii He is the Creator.
- iv He is beyond fear. e.g, fears of destruction, sorrows, death, pain etc.
- v He is above enmity (adversity, rivalry, opposition etc.).
- vi He is above death. He lives forever.
- vii He is not born. He causes births but Himself is beyond it.
- viii He is self-illuminated.
- ix God can be reached by following the teachings of the guru.

Summary

God is the power and energy behind all the universe. He is the creator of everything which exists in it. He is beyond time. Worship only one Almighty God.

ਜਪੁ

ਆਦਿ¹ ਸਚੁ² ਜੁਗਾਦਿ³ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ⁴ ਨਾਨਕ ਹੋਸੀ ਭੀ⁵ ਸਚੁ ॥

Jap(u).

Ad(i)¹ sach(u)² Jugad(i)³ sach(u).

Hai-bhi⁴ sach(u) Nanak hosi-bhi⁵ sach(u).

Notes

¹beginning; ² the Reality (God), permanent; ³ the beginning of time;

⁴'is' (present time); ⁵'would be' (future).

SLOAK (1)

Theme

God is beyond time.

Literal Meaning

God was in the beginning

God was before the beginning of the time

God exists now and

God will always be there in future.

Summary

God is the only reality. He is the truth. He was there before the universe was founded. He created it with His will. He will be there when it ceases to exist.



ਸੋਚੈ¹ ਸੋਚਿ² ਨ ਹੋਵਈ³ ਜੇ⁴ ਸੋਚੀ ਲਖ⁵ ਵਾਰ⁶ ॥
 ਚੁਪੈ⁷ ਚੁਪ⁸ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ⁹ ਲਿਵ¹⁰ ਤਾਰ¹¹ ॥
 ਭੁਖਿਆ¹² ਭੁਖ¹³ ਨ ਉਤਰੀ¹⁴ ਜੇ ਬੰਨਾ¹⁵ ਪੁਰੀਆ¹⁶ ਭਾਰ¹⁷ ॥
 ਸਹਸ¹⁸ ਮਿਆਣਪਾ¹⁹ ਲਖ ਹੋਹਿ²⁰ ਤ²¹ ਇਕ²² ਨ²³ ਚਲੈ ਨਾਲਿ²⁴ ॥
 ਕਿਵ²⁵ ਸਚਿਆਰਾ²⁶ ਹੋਈਐ²⁷ ਕਿਵ ਭੁਝੈ²⁸ ਤੁਟੈ²⁹ ਪਾਲਿ³⁰ ॥
 ਹੁਕਮਿ³¹ ਰਜਾਈ³² ਚਲਣਾ³³ ਨਾਨਕ ਲਿਖਿਆ³⁴ ਨਾਲਿ³⁵ ॥੧॥

*Sochai*¹ *soch(i)*² *na-hovai*³ *je*⁴ *sochi lakh*⁵ *var*⁶.
*Chupai*⁷ *chup*⁸ *na-hovai je lae-raha*⁹ *liv*¹⁰ *tar*¹¹.
*Bhukhia*¹² *bhukh*¹³ *na-utri*¹⁴ *je banna*¹⁵ *puria*¹⁶ *bhar*¹⁷.
*Sahas*¹⁸ *sianpa*¹⁹ *lakh-hoh(i)*²⁰ *ta*²¹ *ik*²² *na*²³ *chalai-nal(i)*²⁴.
*Kiv*²⁵ *sachiara*²⁶ *hoiai*²⁷ *kiv kurai*²⁸ *tutai*²⁹ *pal(i)*³⁰.
*Hukam(i)*³¹ *rajai*³² *chalna*³³ *Nanak likhia*³⁴ *nal(i)*³⁵. (1)

Notes

¹to think; ²thought; ³not achievable; ⁴if; ⁵one hundred thousand, many; ⁶times; ⁷to be quiet; ⁹keep on doing; ¹⁰concentration; ¹¹continuously; ¹²greedy; ¹³greed; ¹⁴not satisfied; ¹⁵to tie; ¹⁶material goods; ¹⁷weight; ¹⁸many thousand; ¹⁹wisdom; ²⁰be there; ²¹then; ²²one; ²³not; ²⁴be with; ²⁵how; ²⁶truth; ²⁷realise; ²⁸falsehood; ²⁹break; ³⁰veil, wall; ³¹rules; ³²will; ³³obey, submit; ³⁴written; ³⁵with.

PAURI 1

Theme

The concentration and control of mind is essential for God realisation.

Literal meaning

- i If someone intends to control his thoughts and plans to remain quiet for a while, he cannot be successful if he has no control on his mind. One may be able to control his tongue but what about the unrestfulness of his mind? It might still be talking or thinking. The real quietness is the calmness of mind and not of lips.
- ii It is the satisfaction of mind which is important, rather than the satisfaction of one's hunger. Ton-loads of food is of no avail if one's mind is still hungry. The knowledge and learning have no meaning if the mind is empty of intelligence and enlightenment.
- iii How can the wall of falsehood and deceit, erected between man and God, be demolished? The answer to this dilemma is in the Rule Book of God, written in everyone's mind, but which can be read only by a few.

Summary

Question raised in this pauri is given in the last but one verse, i.e., “Kiv sachiara...” which means that how can the veil of falsehood or deceit be broken and the man can be again one with God? This answer is given in the last verse-“Hukam.” which means that to be one with God, a person must obey His rules which are attached with his life and written on his mind. The language of mind can only be understood by believing and trusting in God and His commandments.

The discussion in this pauri is about mind and thoughts. The Guru says that :

If you are thinking, but your mind is not in it,
 If your tongue is quiet, but your thoughts are not,
 If you possess a load of material goods but your mind is not satisfied,
 If you have learnt a lot but have not understood it,
 Then all the efforts for doing such actions are futile.

The goal of every life is to find peace of mind, satisfaction and happiness and these cannot be found by practising futile rituals. Obey God's commands, learn about His rules and follow them up and you will be one with Him and will achieve the true goal of life, i.e., comfort, complacency and contentment.

ਹੁਕਮੀ¹ ਹੋਵਨਿ² ਆਕਾਰ³ ਹੁਕਮ⁴ ਨ⁵ ਕਹਿਆ ਜਾਈ⁶ ॥
 ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ⁷ ਹੁਕਮਿ ਮਿਲੈ⁸ ਵਡਿਆਈ⁹ ॥
 ਹੁਕਮੀ ਉਤਮ¹⁰ ਨੀਚੁ¹¹ ਹੁਕਮਿ ਲਿਖਿ¹² ਦੁਖ¹³ ਸੁਖ¹⁴ ਪਾਈਅਹਿ¹⁵ ॥
 ਇਕਨਾ¹⁶ ਹੁਕਮੀ ਬਖਸੀਸ¹⁷ ਇਕਿ¹⁸ ਹੁਕਮੀ ਸਦਾ¹⁹ ਭਵਾਈਅਹਿ²⁰ ॥
 ਹੁਕਮੈ ਅੰਦਰਿ²¹ ਸਭ²² ਦੋ ਬਾਹਰਿ²³ ਹੁਕਮ ਨ ਕੋਇ²⁴ ॥
 ਨਾਨਕ²⁵ ਹੁਕਮੈ ਜੇ²⁶ ਬੁਝੈ²⁷ ਤ²⁸ ਹਉਮੈ²⁹ ਕਹੈ ਨ ਕੋਇ³⁰ ॥ ੨ ॥

Hukmi¹ hovan (i)² akar³ hukam(u)⁴ na⁵ kehiajai⁶
Hukmi hovan (i) jia⁷ hukam(i) milai⁸ vadiai.⁹
Hukmi utam(u)¹⁰ nich(u)¹¹ hukam(i) likh (i)¹² dukh¹³ sukh¹⁴ paiaih.¹⁵
Ikna¹⁶ hukmi bakhshis¹⁷ ik(i)¹⁸ hukmi sada¹⁹ bhavaiaih.²⁰
Hukmai andar(i)²¹ sabh(u)²² ko bahar(i)²³ hukam na-koe.²⁴
Nanak²⁵ hukmai je²⁶ bujhai²⁷ ta haumai²⁹ kahai na-koe³⁰ (2).

Notes

¹by His orders; ²came into being; ³creation; ⁴the rules, the rule book, the constitution, the laws; ⁵not; ⁶describe, subject to questions; ⁷creatures; ⁸to get; ⁹honour; ¹⁰high, decent; ¹¹low; ¹²written; ¹³sorrows; ¹⁴comforts, happiness; ¹⁵to receive; ¹⁶to someone; ¹⁷blessing, grace; ¹⁸few; ¹⁹forever; ²⁰on move, transmigration; ²¹in it; ²²everyone; ²³outside; ²⁴no one; ²⁵Guru Nanak (the writer); ²⁶if; ²⁷to find out, to accept; ²⁸then; ²⁹talk of ego, hypocrisy; ³⁰no one.

PAURI 2

Theme

This pauri explains the meaning of 'Hukam', i.e. God's law and commands.

Literal Meaning

- i The universe has come into existence with God's order. It is His will which has created the human beings, the animals, the birds, the reptiles and the vegetation. Whatever one's life is, it is determined by Him. One is low or high for God wanted him to be like that. Everything is founded by His will. His law book, which controls the functioning of the universe is not subject to questions. It is the eternal book.
- ii With His will people are born in good or bad families. The sorrows and joys are punishments and rewards, written in His law book and are given according to one's actions (karmas). His blessings are above all the laws. He alone can pardon the sins.
- iii His rules apply to the whole creation and all the creatures. Every one has to work within God's constitution/rule book. One who submits himself to His laws sheds off his own ego.

Summary

The creation has come into being by His command. Everyone must try to understand and work within His laws (as written in the religious scriptures-*Guru Granth Sahib* for a Sikh) which are difficult to understand and cannot be questioned. He is the Creator, He is the law-giver. People are honoured if it is so sanctioned by His law; they are high and low or happy and sad according to the degree of acceptance and obedience of His commandments. A few are blessed by His grace for obeying His orders, and others are condemned to transmigration for breaking His rules. All that is happening is according to His plan. No one is outside His control.

Those who can understand His law and commandments will become humble and be happy for ever.

ਗਾਵੈ¹ ਕੋ² ਤਾਣੁ³ ਹੋਵੈ⁴ ਕਿਸੈ⁵ ਤਾਣੁ⁶ ॥
 ਗਾਵੈ ਕੋ ਦਾਤਿ⁷ ਜਾਣੈ⁸ ਨੀਸਾਣੁ⁹ ॥
 ਗਾਵੈ ਕੋ ਗੁਣ¹⁰ ਵਡਿਆਈਆ¹¹ ਚਾਰ¹² ॥
 ਗਾਵੈ ਕੋ ਵਿਦਿਆ¹³ ਵਿਖਮੁ¹⁴ ਵੀਚਾਰੁ¹⁵ ॥
 ਗਾਵੈ ਕੋ ਸਾਜਿ¹⁶ ਕਰੇ ਤਨੁ¹⁷ ਖੇਰ¹⁸ ॥
 ਗਾਵੈ ਕੋ ਜੀਅ¹⁹ ਲੈ ਫਿਰਿ ਦੇਹ²⁰ ॥
 ਗਾਵੈ ਕੋ ਜਾਪੈ²¹ ਦਿਸੈ²² ਦੂਰਿ²³ ॥
 ਗਾਵੈ ਕੋ ਵੇਖੈ²⁴ ਹਾਦਰਾ ਹਦੂਰਿ²⁵ ॥
 ਕਬਨਾ²⁶ ਕਬੀ²⁷ ਨ ਆਵੈ²⁸ ਤੋਟਿ²⁹ ॥
 ਕਬਿ ਕਬਿ ਕਬੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ³⁰ ॥
 ਦੋਂਦਾ ਦੇ³¹ ਲੈਦੇ³² ਬਕਿ ਪਾਹਿ³³ ॥
 ਜੁਗਾ ਜੁਗੰਤਰਿ³⁴ ਖਾਹੀ ਖਾਹਿ³⁵ ॥
 ਹੁਕਮੀ³⁶ ਹੁਕਮੁ³⁷ ਚਲਾਏ³⁸ ਰਾਹੁ³⁹ ॥
 ਨਾਨਕ ਵਿਗਸੈ⁴⁰ ਵੇਪਰਵਾਹੁ⁴¹ ॥੩॥

*Gavai¹ ko² tan(u)³ hovai⁴ kisai⁵ tan(u)⁶.
 Gavai ko dat(i)⁷ janai⁸ nisan(u)⁹.
 Gavai ko gun¹⁰ vadiaia¹¹ char¹².
 Gavai ko vidia¹³ vikham(u)¹⁴ vichar(u)¹⁵.
 Gavai ko saj(i)¹⁶ -kare tan(u)¹⁷ kheh¹⁸.
 Gavai ko jia¹⁹ -lai phir(i)-deh²⁰.
 Gavai ko japai²¹ disai²² dur(i)²³.
 Gavai ko vekhai²⁴ hadra-hadur(i)²⁵.
 Kathana²⁶ kathi²⁷ na-avai²⁸ tot(i)²⁹.
 Kath(i) kath(i) kathi-koti-kot-kot(i)³⁰.
 Deda-de³¹ laide³² thak(i)-pah(i)³³.
 Juga jugantar(i)³⁴ khahi-khah(i)³⁵.
 Hukmi³⁶ hukam(u)³⁷ chala³⁸ rah(u)³⁹.
 Nanak vigsai⁴⁰ veparvah(u)⁴¹.(3)*

Notes

¹to sing, singing; ²someone; ³bravery, strength, power; ⁴(verb) to have; ⁵whosoever; ⁶ability, power; ⁷bounties; ⁸(verb) to know; ⁹marks; ¹⁰qualities; ¹¹honour; ¹²beautiful; ¹³knowledge; ¹⁴difficult; ¹⁵wisdom; ¹⁶to make; ¹⁷body; ¹⁸dust; ¹⁹life taker; ²⁰then giver; ²¹to feel; ²²to see; ²³far; ²⁴seems; ²⁵all over; ²⁶to describe; ²⁷description; ²⁸does not come; ²⁹short of, less, not complete; ³⁰million times; ³¹the Giver gives; ³²the receivers; ³³have gone tired; ³⁴for many ages; ³⁵consistent use; ³⁶the law-giver; ³⁷law, rules; ³⁸to work; ³⁹the passage, the world; ⁴⁰pleased; ⁴¹devoid of tensions.

PAURI 3

Theme

One of the modes of Nam Simran (prayer) is the recitation (singing) of His praises.

Literal Meaning

- i Recite with all your ability that He is omnipotent; to Recite that He is all bountiful;
- ii Recite that He is all beautiful and all honourable; Recite that He is full of wisdom and knowledge;
- iii Recite that He is the creator and the destroyer;
- iv Recite that He is the cause of births and deaths;
- v Recite that He is omnipresent;
- vi Though He has been described by many, millions of times, still His description is not complete.
The Giver has been giving to all of us for many centuries (minerals, vegetation, seas, oceans, mountains, animals, kingdoms etc.), but His treasures are always full. The receivers get tired receiving His gifts, but He does not fatigue giving away all those bounties.
- vii God's will directs and controls the course of life and He rejoices in it in a carefree manner.

Summary

He is omnipotent. He is bountiful, He is the scholar, He is the creator and destroyer, He is the cause of all births and deaths, He is omnipresent.

His description is beyond words. His treasures are super-abundant and lavish. For centuries we have been using His prolific gifts and lavish riches but His repositories have always been full. Though He is running and controlling every activity of this vast world, still He seems to be devoid of any tensions, rather He looks very happy and pleased.

Recite His praises, His powers and His qualities.....

ਸਾਚਾ ਸਾਹਿਬੁ¹ ਸਾਚੁ² ਨਾਇ³ ਭਾਖਿਆ⁴ ਭਾਉ⁵ ਅਪਾਰੁ⁶ ॥
ਆਖਹਿ⁷ ਮੰਗਹਿ⁸ ਦੇਹਿ ਦੇਹਿ⁹ ਦਾਤਿ¹⁰ ਕਰੇ¹¹ ਦਾਤਾਰੁ¹² ॥
ਫੇਰੁ ਕਿ¹³ ਅਗੈ ਰਖੀਐ¹⁴ ਜਿਤ¹⁵ ਦਿਸੈ¹⁶ ਦਰਬਾਰੁ¹⁷ ॥
ਮੁਹ¹⁸ ਕਿ ਬੋਲਣੁ¹⁹ ਬੋਲੀਐ²⁰ ਜਿਤੁ ਸੁਣਿ²¹ ਧਰੇ ਧਿਆਰੁ²² ॥
ਅੰਮ੍ਰਿਤੁ ਵੇਲਾ²³ ਸਚੁਨਾਉ²⁴ ਵਡਿਆਈ ਵੀਚਾਰੁ²⁵ ॥
ਕਰਮੀ²⁶ ਆਵੈ ਕਪੜਾ²⁷ ਨਦਰੀ²⁸ ਮੋਖੁ ਦੁਆਰੁ²⁹ ॥
ਨਾਨਕ ਏਵ³⁰ ਜਾਣੀਐ³¹ ਸਭੁ³² ਆਪੇ³³ ਸਚਿਆਰੁ³⁴ ॥ ੪ ॥

*Sacha-sahib(u)¹sach(u)²nae³ bhakhia⁴ bhao⁵ apar(u)⁶.
Akheh⁷ mangeh⁸ deh(i)⁹-deh(i) dat(i)¹⁰ kare¹¹ datar(u)¹².
pher(i)-ke¹³ agai rakhiai¹⁴ jit(u)¹⁵ disai¹⁶ darbar(u)¹⁷.
Muhau¹⁸ ke-bolan(u)¹⁹ boliai²⁰ jit(u)²¹-sun(i) dhare-piar(u)²².
Amrit-vela²³ sach(u)-nao²⁴ vai-ai-vichar(u)²⁵.
Karmi²⁶ avai-kapra²⁷ nadri²⁸ mokh(u)-duar(u)²⁹.
Nanak evai³⁰ janiai³¹ sabh(u)³² ape³³ sachiar(u)³⁴. (4)*

Notes

¹God; ²truth, permanent; ³rule, justice; ⁴language; ⁵love; ⁶unlimited;
⁷to say; ⁸to ask; ⁹(please) give us; ¹⁰gifts; ¹¹to make, to do, to give;
¹²the Giver; ¹³then what?; ¹⁴to place before, to offer; ¹⁵so that;
¹⁶appear; ¹⁷court, blessings; ¹⁸from the mouth; ¹⁹what words;
²⁰speak; ²¹hearing which; ²²to give love; ²³early in the morning;
²⁴His name; ²⁵think of His praises; ²⁶with good deeds; ²⁷gifts will
come; ²⁸with His blessings; ²⁹the doorway of liberation; ³⁰in this
why; ³¹to know; ³²all; ³³themselves; ³⁴the Master.

PAURI 4

Theme

How can one have God's audience?

Literal Meaning

- i God is timeless, so are His rules, justice and judgements. The language to communicate with Him is love, the love which has no limits. The whole universe begs Him for His gifts but He blesses only those who rightfully ask for them.
- ii Then, what should we do to qualify for His blessings and what should we offer Him to have His audience?
What words should we say to Him to have His love and attention?
- iii Start your day with prayers (meditation on God's name) and during the day do good/ noble deeds. With his blessings the gifts will come to you and the doorway of liberation will open for you.
- iv This is the way, for all of us, to know the Master, who is the benefactor and the truth.

Summary

God is timeless, so is His book of laws. He gives his bounties to those who earnestly ask for them. To qualify for his bounties one must get up early in the morning, meditate on His name and do good deeds. Then He will give, whatever you ask for, and will also open the door of liberation for you. This is the only way to know and communicate with the Master.

ਥਾਪਿਆ¹ ਨ ਜਾਇ² ਕੀਤਾ³ ਨ ਹੋਇ⁴ ॥
 ਆਪੇ ਆਪਿ⁵ ਨਿਰੰਜਨੁ⁶ ਸੋਇ ॥
 ਜਿਨਿ⁷ ਸੇਵਿਆ⁸ ਤਿਨਿ⁹ ਪਾਇਆ ਮਾਨੁ¹⁰ ॥
 ਨਾਨਕ ਗਾਵੀਐ¹¹ ਗੁਣੀ ਨਿਧਾਨ¹² ॥
 ਗਾਵੀਐ¹³ ਸੁਣੀਐ¹⁴ ਮਨਿ¹⁵ ਰਖੀਐ¹⁶ ਭਾਉ¹⁷ ॥
 ਦੁਖ¹⁸ ਪਰਹਰਿ¹⁹ ਸੁਖ²⁰ ਘਰਿ²¹ ਲੈ ਜਾਇ²² ॥
 ਗੁਰਮੁਖਿ²³ ਨਾਦੇ²⁴ ਗੁਰਮੁਖਿ ਵੇਦੇ²⁵ ਗੁਰਮੁਖਿ ਰਹਿਆ²⁶ ਸਮਾਈ²⁷ ॥
 ਗੁਰੁ²⁸ ਈਸਰੁ²⁹ ਗੁਰੁ ਗੋਰਖੁ³⁰ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਸਾਈ³¹ ॥
 ਜੇ ਹਉ³² ਜਾਣਾ³³ ਆਖਾ³⁴ ਨਾਹੀ ਕਹਣਾ³⁵ ਕਥਨੁ³⁶ ਨ ਜਾਈ³⁷ ॥
 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ³⁸ ॥
 ਸਭਨਾ³⁹ ਜੀਆ⁴⁰ ਕਾ ਇਕ⁴¹ ਦਾਤਾ ਸੋ ਮੈ⁴² ਵਿਸਰਿ ਨ ਜਾਈ⁴³ ॥ ੫ ॥

*Thapia*¹ *na-jae*² *kita*³ *na-hoe*⁴.
*Ape-ap(i)*⁵ *niranjana(u)*⁶ *-soe*.
*jin(i)*⁷ *sevia*⁸ *tin(i)*⁹ *paia-man(u)*¹⁰.
*Nanak gaviai*¹¹ *guni-nidhana(u)*¹².
*Gaviai*¹³ *suniai*¹⁴ *man(i)*¹⁵ *rakhiai*¹⁶ *bhao*¹⁷.
*Dukh(u)*¹⁸ *parhar(i)*¹⁹ *sukh(u)*²⁰ *ghar(i)*²¹ *lai-jae*²².
*Gurmukh(i)*²³ *nadang*²⁴ *Gurmukh(i) vedang*²⁵ *gurmukh(i) rehia*²⁶
*samai*²⁷.
*Gur(u)*²⁸ *isar(u)*²⁹ *gur(u) gorakh(u)*³⁰ *barma gur(u) parbati-mai*³¹.
*Je-hau*³² *jana*³³ *akha*³⁴ *-nahi kahna*³⁵ *kathan(u)*³⁶ *na-jai*³⁷.
*Gura-ik-dekh(i)-bujhai*³⁸.
*Sabhna*³⁹ *jia*⁴⁰ *ka-ik(u)*⁴¹ *data so*⁴² *mai visar(i)-naja*⁴³. (5)

Notes

¹to build, to lay foundation; ²cannot be done; ³ to make; ⁴cannot be done; ⁵on His own; ⁶ which is not made of matter; ⁷whosoever; ⁸worship; ⁹those; ¹⁰were honoured; ¹¹recite; ¹²scholar, virtuous; ¹³recite; ¹⁴listen; ¹⁵ heart; ¹⁶ to keep; ¹⁷love; ¹⁸pains; ¹⁹shed; ²⁰happiness; ²¹home; ²²take; ²³with the help of the guru; ²⁴His Name; ²⁵knowledge; ²⁶is; ²⁷exist; ²⁸Guru; ²⁹Shiv; ³⁰Gorakhnath; ³¹lady; ³²if one; ³³knows; ³⁴should not say; ³⁵saying; ³⁶commentary; ³⁷should not do; ³⁸ Gurus have made one thing known; ³⁹everyone; ⁴⁰creation; ⁴¹there is only God of the whole creation; ⁴²to him; ⁴³should not forget.

PAURI 5

Theme

God is self-illuminated. To describe Him is beyond us, the only thing which one must remember is that God is the father of us all, and we should not forget Him even for a moment.

Literal Meaning

- i God cannot be installed or created by anyone. He is self-illuminated and is not made of five elements, i.e., air, earth, water, fire and ether.
- ii All those who worship and serve God are always honoured. Guru Nanak says that everyone should recite that God is all virtuous and full of wisdom.
- iii If one listens and sings His praises and keeps His name in his heart, with love and affection, he will shed all his sorrows and will get all the joys and happiness of life.
- iv Through Guru (teacher) one gets knowledge about God and His creation. In Guru, God Himself resides.
- v Shiv, Brahma, Gorakhnath and Parbati are all gurus (teachers) for us.
- vi Even if I know (Him) I cannot say, as He is ineffable.
- vii Guru has made this thing very clear that, for all the living beings, there is only one God and whom I should not forget even for a moment.

Summary

No one can install Him, no one can make Him, He is self-created and self-illuminated. Those who have served Him and worshipped Him will be honoured. We should always sing that God is the treasure of all virtues. If we sing and listen to his praises and keep His Name in our heart then all our sorrows would go and happiness and joys would come. Through the guru (teacher), one gets knowledge about God, His wisdom and His omnipresence. All prophets are gurus. If one realizes God then he should not talk about it, he should not pass judgement on his realisation. The only thing which one must say is, that the whole universe has one God and we must not forget Him even for a moment.

ਤੀਰਥ¹ ਨਾਵਾ² ਜੇ ਤਿਸੁ ਭਾਵਾ³ ਵਿਣੁ⁴ ਭਾਣੇ⁵ ਕਿ⁶ ਨਾਇ⁷ ਕਰੀ⁸ ॥
ਜੇਤੀ⁹ ਸਿਰਠਿ¹⁰ ਤੁਪਾਈ¹¹ ਵੇਖਾ¹² ਵਿਣੁ¹³ ਕਰਮਾ¹⁴ ਕਿ¹⁵ ਮਿਲੈ ਲਈ¹⁶ ॥
ਮਤਿ ਵਿਚਿ¹⁷ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ¹⁸ ਜੇ ਇਕ¹⁹ ਗੁਰ ਕੀ²⁰ ਸਿਖ²¹ ਸੁਣੀ²² ॥
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
ਸਭਨਾ ਜਾਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈਂ ਵਿਸਰਿ ਨ ਜਾਈ²³ ॥ ੬ ॥

*Tirath(i)¹ nava² je-tis(u)-bhava³ vin(u)⁴ bhane⁵ ke⁶ nae⁷ kari⁸.
Jeti⁹ sirath(i)¹⁰ upai¹¹ vekha¹² vin(u)¹³ karma¹⁴ ke¹⁵ milai-lai¹⁶.
Mat(i)-vich(i)¹⁷ ratan.jawahar manik¹⁸ je-ik¹⁹ gur-ki²⁰ sikh²¹ suni²².
Guru ik deh(i) bujhai.
Sabhna jia ka ik(u) data so mai visar(i) na jai²³. (6)*

Notes

¹holy places; ²to take bath; ³if it is of your liking; ⁴without; ⁵His orders; ⁶of; ⁷His laws, rules; ⁸to do; ⁹as much; ¹⁰world; ¹¹created; ¹²to see; ¹³without; ¹⁴blessing; ¹⁵with; ¹⁶to receive; ¹⁷in your intelligence; ¹⁸jewels; ¹⁹if one; ²⁰of the guru; ²¹instructions; ²²listen; ²³see the last verse of pauri 5.

PAURI 6

Theme

God's virtues are in everyone's mind. Your need His blessing and the assistance of a teacher to explore them.

Literal Meaning

- i I will go to sacred places to take a holy dip only, if it would please Him. I will not do anything which is not sanctioned by His laws.
- ii I know that I can get the whole universe, which I see around me, with Your blessings.
- iii I have in me all the precious jewels I long for, only these can be found with the instructions of the guru.
- iv There is only one God of all the creatures, I should not forget Him even for a moment.

Summary

I am ready to do anything which is within Your laws. With Your blessing I can become the master of the whole universe. All the riches of the world I have within me, the teachings of the guru can help me to explore them. Always remember that there is only one God of the whole universe and we must not forget Him even for a moment.



ਜੇ¹ ਜੁਗ-ਚਾਰੇ² ਆਰਜਾ³ ਹੋਰ⁴ ਦਸੁਣੀ⁵ ਹੋਇ⁶ ॥
 ਨਵਾ ਖੰਡਾ⁷ ਵਿਚਿ⁸ ਜਾਣੀਐ⁹ ਨਾਲਿ ਚਲੈ¹⁰ ਸਭੁ ਕੋਇ¹¹ ॥
 ਚੰਗਾ ਨਾਉ¹² ਰਖਾਇ¹³ ਕੈ ਜਸ¹⁴ ਕੀਰਤਿ ਜਗਿ ਲੋਇ¹⁵ ॥
 ਜ¹⁶ ਤਿਸੁ¹⁷ ਨਦਰਿ¹⁸ ਨ ਆਵਈ¹⁹ ਤ²⁰ ਵਾਤ²¹ ਨ ਪੁਛੈ ਕੇ²² ॥
 ਕੀਟਾ²³ ਅੰਦਰਿ²⁴ ਕੀਟੁ²⁵ ਕਰਿ²⁶ ਦੋਸੀ²⁷ ਦੋਸ²⁸ ਧਰੇ²⁹ ॥
 ਨਾਨਕ ਨਿਰਗੁਣਿ³⁰ ਗੁਣੁ³¹ ਕਰੇ³² ਗੁਣਵੰਤਿਆ³³ ਗੁਣੁ³⁴ ਦੇ³⁵ ॥
 ਤੇਹਾ³⁶ ਕੋਇ ਨ³⁷ ਸੁਝਈ³⁸ ਜਿ³⁹ ਤਿਸੁ⁴⁰ ਗੁਣੁ⁴⁰ ਗੁਣੁ⁴¹ ਕੋਇ ਕਰੇ⁴² ॥ ੭ ॥

*Je¹ jug-chare² arja³ hor⁴ dasuni⁵ hoe⁶.
 Nava-khanda⁷ vich(i)⁸ jani⁹ai⁹ nal(i)-chalai¹⁰ sabh(u)-koe¹¹.
 Changa-nao¹² rakhae-kai¹³ jas(u)¹⁴ –kirat(i) jag(i)-le-e¹⁵.
 Je¹⁶ tis(u)¹⁷ nadar(i)¹⁸ na-avi¹⁹ ta²⁰ vat²¹ na puchhai ke²².
 Kita²³ andar(i)²⁴ kit(u)²⁵ kar(i)²⁶ dosi²⁷ dos(u)²⁸ dhare²⁹.
 Nanak nirgun(i)³⁰ gun(u)³¹ kare³² gunvantia³³ gun(u)³⁴ de³⁵.
 Teha³⁶ Koe-na³⁷ sujhi³⁸ je³⁹ tis(u)⁴⁰ gun(u)⁴¹ koe-kare⁴². (7)*

Notes

¹if; ²all the four phases of time (each phase is of many thousand years);
³life; ⁴and; ⁵ten times; ⁶ to be; ⁷all parts of the world; ⁸in;
⁹known; ¹⁰move with; ¹¹everyone; ¹²good name; ¹³ to possess;
¹⁴honour; ¹⁵gets from the world; ¹⁶if; ¹⁷His; ¹⁸grace; ¹⁹is not
 coming; ²⁰then; ²¹to know; ²²no one would like to know; ²³insects;
²⁴in; ²⁵insect; ²⁶to make; ²⁷condemned; ²⁸crime; ²⁹to put on;
³⁰without good qualities; ³¹good qualities; ³²does; ³³scholars;
³⁴good qualities; ³⁵to give; ³⁶like Him; ³⁷no one; ³⁸to find; ³⁹if;
⁴⁰Him; ⁴¹good qualities; ⁴²to give someone.

PAURI 7

Theme

Without God's grace one has no honour or respect.

Literal Meaning

- i If one's life could span four phases of time, or even if it is ten times more than that
 If one is known in all the parts of the world and everyone is eager to be near to him.
- ii If one earns a good name and gets all the worldly honours, but if one does not get God's grace (blessing) then the worldly honours are of no avail.
- iii Without His blessing one is worse than an insect and is a condemned man. Nanak, he can make scholars out of illiterates, and can bless them with many more qualities.
- iv There is no one like Him, who can shower scholarly qualities on others.

Summary

Even if one has a very long life, is well known all around, is very famous, has a great name and is honoured by all, yet without God's grace he is worse than an insect and is a condemned man. There is no one like Him who can make intellectuals from novices.

ਸੁਣਿਐ¹ ਸਿਧ² ਪੀਰ³ ਸੁਰਿ ਨਾਥ⁴ ॥
 ਸੁਣਿਐ ਧਰਤਿ⁵ ਧਵਲ⁶ ਆਕਾਸ⁷ ॥
 ਸੁਣਿਐ ਦੀਪ⁸ ਲੋਅ⁹ ਪਾਤਾਲ¹⁰ ॥
 ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੇ¹¹ ਕਾਲੁ¹² ॥
 ਨਾਨਕ ਭਗਤਾ¹³ ਸਦਾ¹⁴ ਵਿਗਾਸੁ¹⁵ ॥
 ਸੁਣਿਐ ਦੁਖ¹⁶ ਪਾਪ¹⁷ ਕਾ ਨਾਸੁ¹⁸ ॥੮॥

Sunia¹ sidh² pir³ sur(i) nath⁴.
Sunia¹ dharat(i)⁵ dhaval⁶ akas⁷.
Sunia¹ dip⁸ loa⁹ patal¹⁰.
Sunia¹ poh(i) na-sakai¹¹ kal(u)¹².
Nanak bhagta¹³ sada¹⁴ vigas(u)¹⁵.
Sunia¹ dukh¹⁶ pap¹⁷ ka-nas(u)¹⁸. (8)

Notes

¹by listening; ²people who have been accepted by Him for their meditation and good work; ³saints; ⁴pure, master; ⁵ the earth; ⁶support; ⁷skies; ⁸continents; ⁹divisions; ¹⁰the nether lands; ¹¹cannot reach; ¹²death; ¹³His followers; ¹⁴always; ¹⁵happiness; ¹⁶sorrows; ¹⁷sins; ¹⁸are destroyed.

PAURI 8

Theme

The theme of pauris 8 -11 is the same. In these pauris Guru Nanak has described the importance of listening to kirtan, i.e., God's name.

Literal Meaning

- i By listening to kirtan people become holy, saintly and pure. By listening to kirtan one understands the intricacies of the meaning of the words earth and sky and the support on which they exist and move.
- ii By listening to kirtan one learns about the divisions of the world into continents and nether lands. By listening to kirtan one becomes immortal.
- iii Guru Nanak says that by listening to kirtan one gets rid of sorrows and sins, and like His true followers they always remain happy and delighted.

Summary

One of the important modes of meditation, in Sikhism, is listening to His Name (kirtan). By listening to kirtan one becomes holy and gains knowledge about His world; and one sheds off bad karmas (deeds) and enters the realm of God's grace.



ਸੁਣਿਐ¹ ਈਸਰੁ² ਬਰਮਾ³ ਇੰਦੁ⁴ ॥
 ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ⁵ ਮੰਦੁ⁶ ॥
 ਸੁਣਿਐ ਜੋਗ⁷ ਜੁਗਤਿ⁸ ਤਨਿ⁹ ਭੇਦ¹⁰ ॥
 ਸੁਣਿਐ ਸਾਸਤ¹¹ ਸਿਮ੍ਰਿਤਿ¹² ਵੇਦ¹³ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸ ॥
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ¹⁴ ॥ ੯ ॥

*Sunia¹ isar(u)² barma³ ind(u)⁴.
 Suniai mukh salah⁵ mand(u)⁶.
 Suniai jog⁷ jugat(i)⁸ tan(i)⁹ bhed¹⁰.
 Suniai sasat¹¹ simrit(i)¹² ved¹³.
 Nanak bhagta sada viga(u).
 Suniai dukh pap ka nas(u)¹⁴. (9)*

Notes

¹by listening; ²Shiv; ³Brahma; ⁴Inder; ⁵saying good things; ⁶bad people; ⁷the secrets of worship; ⁸the means of prayers; ⁹the human body; ¹⁰the secrets; ¹¹Shastar (holy books); ¹²Smritis (commentaries on the holy books); ¹³the Vedas; ¹⁴see the last verse of pauri 8.

PAURI 9

Theme

See pauri 8.

Literal Meaning

- i By listening to kirtan the devotees can become, Shiv Brahma or Inder (king of heavens). Even a non-believer or a sinner can become believer and holy if he listens to His name.
- ii By listening to kirtan one realizes the secrets of worship and the methods of prayer; one also understands the functioning of the human body. By listening to His Word one gets the knowledge of Shastras, Smritis and Vedas.
- iii Guru Nanak says that by listening to kirtan one gets rid of sorrows and sins and like His true bhagats (followers) becomes happy and delightful.

Summary

Please refer to pauri 8.



ਸੁਣਿਐ¹ ਸਤੁ² ਸੰਤੋਖ³ ਗਿਆਨੁ⁴ ॥
 ਸੁਣਿਐ ਅਠਸਠਿ⁵ ਕਾ ਇਸਨਾਨੁ⁶ ॥
 ਸੁਣਿਐ ਪੜਿ ਪੜਿ⁷ ਪਾਵਹਿ ਮਾਨੁ⁸ ॥
 ਸੁਣਿਐ ਲਾਰੈ ਸਹਜਿ ਧਿਆਨੁ⁹ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
 ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸ¹⁰ ॥ ੧੦ ॥

Sunia¹ sat(u)² santokh(u)³ gian(u)⁴.
Sunia¹ athsath(i)⁵ ka isnan(u)⁶.
Sunia¹ par(i)-par(i)⁷ pavah(i)-man(u)⁸.
Sunia¹ lagai-sahaj(i)-dhian(i)⁹.
Nanak bhagta sada vighas(u).
Sunia¹ dukh pap ka nas(u)¹⁰. (10)

Notes

¹by listening; ²charity; ³contentment; ⁴knowledge; ⁵sixty-eight important place of pilgrimage; ⁶dip in (bath); ⁷by studying; ⁸gets honour; ⁹concentration; ¹⁰see the last verse of pauri 8.

PAURI 10

Theme

See pauri 8.

Literal Meaning

- i By listening to His kirtan One becomes modest, contented and knowledgeable; one is bestowed with the spiritual boon of visiting and bathing at sixty-eight places of pilgrimage.
- ii By listening to His kirtan one gets the honour of wisdom and one becomes engrossed in His thoughts.
- iii Guru Nanak says that by listening to kirtan one gets rid of sorrows and sins and like the true bhagat of God becomes ever happy and joyous.

Summary

Please refer to pauri 8.



ਸੁਣਿਐ¹ ਸਰਾ ਗੁਣਾ² ਕੇ ਰਾਹ³ ॥
 ਸੁਣਿਐ ਸੇਖ⁴ ਪੀਰ⁵ ਪਾਤਿਸਾਹ⁶ ॥
 ਸੁਣਿਐ ਅੰਧੇ⁷ ਪਾਵਹਿ ਰਾਹੁ⁸ ॥
 ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ⁹ ਅਸਗਾਰੁ¹⁰ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ¹¹ ॥੧੧॥

Sunia¹ sara guna² ke gah³.
Sunia⁴ sekh⁵ pir⁶ pat(i)sah⁶.
Sunia⁷ andhe⁷ pavah(i)-rah(u)⁸
Sunia⁹ hath⁹ hovai asgah(u)¹⁰.
Nanak bhagta sada vigas(u).
Sunia¹¹ dukh pap ka nas(u)¹¹. (11)

Notes

¹by listening; ²oceans of virtues; ³knowledgeable; ⁴knight; ⁵saint;
⁶king; ⁷the blind; ⁸find the way; ⁹awareness; ¹⁰depth, greatness;
¹¹see the last verse of pauri 8.

PAURI 11

Theme

See pauri 8.

Literal Meaning

- i By listening to God's kirtan one becomes aware of all the existent virtues and the glory of worldly honor (power, pelf, place and position) and also about the status of a knight, a saint or a king.
- ii By listening to His kirtan the blind find their way the ignorant become aware of His greatness.
- iii Guru Nanak says that by listening to kirtan one gets rid of all his sorrows and sins, and like a true bhagat (follower) of God becomes ever happy and delightful.

Summary

In the pauri 8-11 Guru Nanak has highlighted the importance of listening to God's praises (kirtan, bhajan, singing of hymns etc.). This is one of the most important modes of meditation as recommended by the Guru. By listening to His Name one becomes holy, one understands the secrets of the universes, one gets honoured and one realize the depth of His greatness.

ਮੰਨੇ ਕੀ¹ ਗਤਿ² ਕਹੀ ਨ ਜਾਇ³ ॥
ਜੇ ਕੋ ਕਰੈ⁴ ਪਿਛੈ⁵ ਪਛੁਤਾਇ⁶ ॥
ਕਾਗਦਿ⁷ ਕਲਮ⁸ ਨ ਲਿਖਣਹਾਰੁ⁹ ॥
ਮੰਨੇ ਕਾ¹⁰ ਬਹਿ ਕਰਨਿ¹¹ ਵੀਚਾਰੁ¹² ॥
ਐਸਾ ਨਾਮੁ¹³ ਨਿਰੰਜਨੁ¹⁴ ਹੋਇ¹⁵ ॥
ਜੇ ਕੋ¹⁶ ਸੰਨਿ ਜਾਣੈ¹⁷ ਮਨਿ¹⁸ ਕੋਇ¹⁹ ॥੧੨॥

*Manne-ki¹ gat(i)² kahi-na-jae³.
Je-ko-kahai⁴ pichhai⁵ pachhutaē⁶.
Kagad(i)⁷ kalam⁸ na-likhanhar(u)⁹.
Manne-ka¹⁰ bah(i) karan(i)¹¹ vichar(u)¹².
Aisa-Nam(u)¹³ niranjan(u)¹⁴ hoe¹⁵.
Je-ko¹⁶ mann(i) janai¹⁷ man(i)¹⁸ koe¹⁹. (12)*

Notes

¹one who is ready to believe; ²condition; ³is difficult to explain; ⁴one who tries to describe; ⁵afterwards; ⁶repent; ⁷paper; ⁸pen; ⁹cannot write; ¹⁰one who is a believer; ¹¹to do; ¹²thinking; ¹³such a Name; ¹⁴great; ¹⁵to be; ¹⁶if; ¹⁷with love; ¹⁸heart; ¹⁹some-one.

PAURI 12

Theme

The theme of pauris 12-15 is the same. In these pauris Guru Nanak has described the importance of believing in the existence of God.

Literal Meaning

- i It is very difficult to explain the state of mind of a person who believes in the existence of God.
- ii If one so tries, he will have to repent subsequently.
- iii The paper and pen cannot describe it fully.
- iv The condition of the believer cannot be written by a pen on a piece of paper.
- v One who believes in God with love and intellect becomes very great.

Summary

The belief in the existence of God is paramount importance. One must believe in Him from his heart and with love and affection. It is difficult to write or to explain the state of mind of a believer. One who tries to explain such a condition finds, later, that his explanation was far too short and too less meaningful.

ਮੰਨੈ¹ ਸੁਰਤਿ² ਹੋਵੈ³ ਮਨਿ⁴ ਬੁਧਿ⁵ ॥
ਮੰਨੈ ਸਗਲ ਭਵਣ⁶ ਕੀ ਸੁਧਿ⁷ ॥
ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ⁸ ਨਾ ਖਾਇ⁹ ॥
ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ¹⁰ ਨ ਜਾਇ¹¹ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇਕੋ ਮੰਨਿ ਜਾਲੈ ਮਨਿ ਕੋਇ¹² ॥ ੧੩ ॥

*Mannai¹ surat(i)² hovai³ man(i)⁴ budh(i)⁵.
Mannai sagal-bhavan⁶ ki-sudh(i)⁷.
Mannai muh(i)-chota⁸ na-khae⁹.
Mannai jam-kai-sath(i)¹⁰ na-jae¹¹.
Aisa-nam(u) niranjan(u) hoe.
Je ko mann(i) janai man(i) koe¹². (13)*

Notes

¹one who has believed; ²state of mind; ³is; ⁴heart; ⁵awakening; ⁶the whole world; ⁷knowledge of; ⁸slaps on the face; ⁹does not get; ¹⁰with the god of death; ¹¹does not go; ¹²see the last verse of pauri 12.

PAURI 13

Theme

See pauri 12.

Literal Meaning

- i One who has believed in God, his mind is awakened and he gains the knowledge of the whole world. (mind and reason become sublime).
- ii One who has believed in God does not get hurt and does not, spiritually, die.
- iii Aisa nam....(see pauri 12)

Summary

One who has believed in Him, his mind is awakened and he becomes all knowledgeable. The worldly sufferings and the fear of death do not frighten him.

ਮੰਨੈ¹ ਮਾਰਗਿ² ਠਾਕ³ ਨ ਪਾਇ⁴ ॥

ਮੰਨੈ ਪਤਿ ਸਿਓ⁵ ਪਰਗਟੁ⁶ ਜਾਇ ॥

ਮੰਨੈ ਮਗੁ⁷ ਨ ਚਲੈ⁸ ਪੰਬੁ⁹ ॥

ਮੰਨੈ ਧਰਮ¹⁰ ਸੇਤੀ ਸਨਬੰਧੁ¹¹ ॥

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ¹² ॥ ੧੪ ॥

Mannai¹ marag(i)² thak³ na-pae⁴.

Mannai pat(i)-sio⁵ pargat(u)⁶ jae.

Mannai mag(u)⁷ na-chalai⁸ panth(u)⁹.

Mannai dharam¹⁰ seti-sanbandh(u)¹¹.

Aisa Nam(u) niranjan(u) hoe.

Je ko mann(i) janai man(i) koe¹². (14)

Notes

¹one who has believed; ²way; ³obstruction; ⁴does not get; ⁵with honour; ⁶becomes famous; ⁷way; ⁸do not go; ⁹grouping; ¹⁰truth;

¹¹relationship; ¹²see the last verse of pauri 12.

PAURI 14

Theme

See pauri 12.

Literal Meaning

- i One who has believed in God does not find obstructions or hindrances in his march on the rough way of life, rather he gets glory and becomes famous and well known.
- ii One who has believed in Him does not associate himself with groups, instead he binds himself with the truth and truthful living.
- iii Aisa nam.... Please refer to pauri 12.

Summary

One who has believed in God walks through his life without obstacles and impediments and enjoys the respect and glory of life. He does not bind himself with specific groups and associations.



ਮੰਨੈ¹ ਪਾਵਹਿ² ਮੋਖੁ ਦੁਆਰੁ³ ॥
ਮੰਨੈ ਪਰਵਾਰੈ⁴ ਸਾਧਾਰੁ⁵ ॥
ਮੰਨੈ ਤਰੈ⁶ ਤਾਰੈ⁷ ਗੁਰੁ ਸਿਖ⁸ ॥
ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ⁹ ਭਿਖ¹⁰ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ¹¹ ॥ ੧੫ ॥

*Mannai¹ pavah(i)² mokh(u)-duar(u)³.
Mannai parvarai⁴ sadhar(u)⁵.
Mannai tarai⁶ tare⁷ gur(u) sikh⁸.
Mannai Nanak bhavah(i) na⁹ bhikh¹⁰.
Aisa nam(u) niranjan (u) hoe.
Je ko mann(i) janai man(i) koe¹¹. (15)*

Notes

¹one who has believed; ²gets; ³the gateway of liberation (mukti); ⁴to the family; ⁵firm belief, reformation; ⁶swims; to get across; ⁸the disciples of the guru; ⁹does not suit; ¹⁰begging, slavery; ¹¹see the last verse of pauri 12.

PAURI 15

Theme

See pauri 12.

Literal Meaning

- i The true believer qualifies to enter the gateway of 'mukti' (liberation) with his family members, who are also reformed and become firm believers as well.
- ii The believer himself swims across the ocean of life and takes along with him the other disciples as well, and he ceases to be a servant or slave of anyone else.
- iii Aisa nam.... Please refer to pauri 12.

Summary

The believer reforms his own family and other disciples of God. By believing in Him one ceases to be a slave and qualifies to enter the gateway of liberation.



ਪੰਚ¹ ਪਰਵਾਣ² ਪੰਚ ਪਰਧਾਨ³ ॥
 ਪੰਚੇ ਪਾਵਹਿ⁴ ਦਰਗਾਹਿ⁵ ਮਾਨੁ⁶ ॥॥॥
 ਪੰਚੇ ਸੋਹਹਿ⁷ ਦਰਿ⁸ ਰਾਜਾਨੁ⁹ ॥
 ਪੰਚਾ ਕਾ¹⁰ ਗੁਰੁ¹¹ ਏਕੁ¹² ਧਿਆਨੁ¹³ ॥
 ਜੇ ਕੋ¹⁴ ਕਹੈ¹⁵ ਕਰੈ¹⁶ ਵੀਚਾਰੁ¹⁷ ॥
 ਕਰਤੇ¹⁸ ਕੈ¹⁹ ਕਰਣੈ²⁰ ਨਾਹੀ²¹ ਸੁਮਾਰੁ²² ॥
 ਧੌਲੁ²³ ਧਰਮੁ²⁴ ਦਇਆ²⁵ ਕਾ²⁶ ਪੂਤੁ²⁷ ॥
 ਸੰਤੋਖੁ²⁸ ਥਾਪਿ ਰਖਿਆ²⁹ ਜਿਨਿ³⁰ ਸੂਤਿ³¹ ॥
 ਜੇ ਕੋ³² ਬੁਝੈ³³ ਹੋਵੈ³⁴ ਸਚਿਆਰੁ³⁵ ॥
 ਧਵਲੈ³⁶ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
 ਧਰਤੀ³⁷ ਹੋਰੁ³⁸ ਪਰੈ³⁹ ਹੋਰੁ ਹੋਰੁ ॥
 ਤਿਸ ਤੇ⁴⁰ ਭਾਰੁ⁴¹ ਤਲੈ⁴² ਕਵਣੁ⁴³ ਜੋਰੁ⁴⁴ ॥
 ਜੀਅ ਜਾਤਿ⁴⁵ ਰੰਗਾ⁴⁶ ਕੇ⁴⁷ ਨਾਵ⁴⁸ ॥
 ਸਭਨਾ ਲਿਖਿਆ⁴⁹ ਵੁੜੀ⁵⁰ ਕਲਾਮ⁵¹ ॥
 ਏਹੁ ਲੇਖਾ⁵² ਲਿਖਿ ਜਾਣੈ ਕੋਇ⁵³ ॥
 ਲੇਖਾ⁵⁴ ਲਿਖਿਆ⁵⁵ ਕੇਤਾ ਹੋਇ⁵⁶ ॥
 ਕੇਤਾ⁵⁷ ਤਾਣੁ⁵⁸ ਸੁਆਲਿਹੁ⁵⁹ ਰੂਪੁ⁶⁰ ॥
 ਕੇਤੀ⁶¹ ਦਾਤਿ⁶² ਜਾਣੈ⁶³ ਕੌਣੁ⁶⁴ ਕੂਤੁ⁶⁵ ॥
 ਕੀਤਾ⁶⁶ ਪਸਾਉ ਏਕੋ⁶⁷ ਕਵਾਉ⁶⁸ ॥
 ਤਿਸ ਤੇ ਹੋਏ⁶⁹ ਲਖ⁷⁰ ਦਰਿਆਉ⁷¹ ॥
 ਕੁਦਰਤਿ⁷² ਕਵਣੁ⁷³ ਕਹਾ⁷⁴ ਵੀਚਾਰੁ⁷⁵ ॥
 ਵਾਰਿਆ ਨ ਜਾਤਾ⁷⁶ ਏਕ ਵਾਰ⁷⁷ ॥
 ਜੋ⁷⁸ ਤੁਧੁ⁷⁹ ਭਾਐ⁸⁰ ਸਾਈ⁸¹ ਭਲੀ⁸² ਕਾਰ⁸³ ॥
 ਤੂੰ⁸⁴ ਸਦਾ⁸⁵ ਸਲਾਮਤਿ⁸⁶ ਨਿਰੰਕਾਰ⁸⁷ ॥ ੧੬ ॥

*Panch*¹ *parvan*² *panch pardhan*(u)³.
*Panche pavah(i)*⁴ *dargah(i)*⁵ *man(u)*⁶.
*Panche sohah(i)*⁷ *dar(i)*⁸ *rajan(u)*⁹.
*Pancha ka*¹⁰ *gur(u)*¹¹ *ek(u)*¹² *dhian(u)*¹³.
*Je-ko*¹⁴ *kahai*¹⁵ *karai*¹⁶ *vichar(u)*¹⁷.
*Karte*¹⁸ *kai*¹⁹ *karnai*²⁰ *nahi*²¹ *sumar(u)*²².
*Dhaul(u)*²³ *dharam(u)*²⁴ *daya*²⁵ *ka*²⁶ *put(u)*²⁷.
*Santokh(u)*²⁸ *thap(i)* *rakhia*²⁹ *jin(i)*³⁰ *sut(i)*³¹.
*Je-ko*³² *bujhai*³³ *hovai*³⁴ *sachiar(u)*³⁵.
*Dhavlai*³⁶ *upari(i)* *keta bhar(u)*.
*Dharti*³⁷ *hor(u)*³⁸ *parai*³⁹ *hor(u)* *hor(u)*.
*Tis te*⁴⁰ *bhar(u)*⁴¹ *talai*⁴² *kavan(u)*⁴³ *jor(u)*⁴⁴.
*Jia-jat(i)*⁴⁵ *ranga*⁴⁶ *ke*⁴⁷ *nav*⁴⁸.
*Sabhna likhia*⁴⁹ *vuri*⁵⁰ *kalam*⁵¹.
Eh(u) *lekha*⁵² *likh(i)* *janai koe*⁵³.
*Lekha*⁵⁴ *likhia*⁵⁵ *keta hoe*⁵⁶.
*Keta*⁵⁷ *tan(u)*⁵⁸ *sualiah(u)*⁵⁹ *rup(u)*⁶⁰.
*Keti*⁶¹ *dat(i)*⁶² *janai*⁶³ *kaun(u)*⁶⁴ *kut(u)*⁶⁵.
*Kita*⁶⁶ *pasao eko*⁶⁷ *kavao*⁶⁸.
*Tis-te-hoe*⁶⁹ *lakh*⁷⁰ *dariao*⁷¹.
*Kudrat(i)*⁷² *kavan*⁷³ *kaha*⁷⁴ *vichar(u)*⁷⁵.
*Varia na java*⁷⁶ *ek var*⁷⁷.
*Jo*⁷⁸ *tudh(u)*⁷⁹ *bhavai*⁸⁰ *sai*⁸¹ *bhali*⁸² *kar*⁸³.
*Tu*⁸⁴ *sada*⁸⁵ *salamat(i)*⁸⁶ *Nirankar*⁸⁷. (16)

Notes

¹those who have listened to His words and have believed in Him;
²acceptable; ³leaders; ⁴these people get; ⁵in the house of God;
⁶respect; ⁷look decent; ⁸door; ⁹royal; ¹⁰of; ¹¹of the guru; ¹²one;
¹³concentration, image; ¹⁴if someone; ¹⁵says; ¹⁶does;
¹⁷commentary on His name; ¹⁸the creator; ¹⁹what; ²⁰doings; ²¹not
²²countable; ²³belief; ²⁴religion; ²⁵pity; ²⁶of; ²⁷son; ²⁸contentment;
²⁹created; ³⁰whosoever; ³¹in order; if someone; ³³finds out;
³⁴becomes; ³⁵divine; ³⁶the legendary bull; ³⁷earth; ³⁸more; ³⁹there
 are; ⁴⁰whose; ⁴¹weight; ⁴²underneath; ⁴³whose; ⁴⁴strength; ⁴⁵the
 creation; ⁴⁶colours; ⁴⁷many; ⁴⁸names; ⁴⁹have written; ⁵⁰non-stop;
⁵¹pen; ⁵²this writing (the secret of universe); ⁵³very few know how to
 write; ⁵⁴the account; ⁵⁵has been written, ⁵⁶how much long or
 descriptive; ⁵⁷how much; ⁵⁸strength; ⁵⁹beautiful; ⁶⁰beauty; ⁶¹how
 much; ⁶²bounty; ⁶³known; ⁶⁴who; ⁶⁵measure; ⁶⁶has made the world;
⁶⁷one; ⁶⁸word; ⁶⁹were made; ⁷⁰hundred thousand; ⁷¹rivers; ⁷²the
 force; ⁷³who; ⁷⁴said; ⁷⁵comments; ⁷⁶I have no means; ⁷⁷for once;
⁷⁸what; ⁷⁹to you; ⁸⁰liking; ⁸¹so; ⁸²good; ⁸³doing; ⁸⁴you; ⁸⁵always;
⁸⁶well; ⁸⁷formless God.

PAURI 16

Theme

Those people who listen to His words and believe in Him are His chosen people. His description is beyond words, the universe exists on the foundation of religion, divine laws and heavenly policies. This diverse conglomeration of galaxies, stars, suns and moons has been created by Him by His Word alone.

Literal Meaning

- i The people who listen to His hymns (shabads) and believe in Him are acceptable to Him and are exalted in His court.
- ii The listeners and the believers become kings (renowned and powerful people) if they do not forget His name and keep His image in their minds.
- iii Even if the chosen ones try to comment on the Creator and His creation, it will not be possible for them.
- iv The belief in the foundation of the world and the worldly religions is the offspring of heavenly compassion which has kept all the divine laws and holy rules in order.
- v One who finds out the secrets of the universe becomes a divine being.
- vi There are worlds beyond worlds and they are supported to remain at their places only by Godly strength, and not by the legendary bull.
- vii In the creation there are people and other creatures of different names and colours. They all have been trying to write about God with their pens since generations.
- viii The account of the genesis of universe is a top secret and very few know about it. The attempt of knowing this suspense can take many centuries to write and still it would not conclude.
- ix There is no worldly measure to gauge God's strength, beauty, and bounties.
- x God has made the world and all streams with just one Word.
- xi Who has the power and means to comment on Him? No one does have it. Oh formless God! You are the only reality and whatever pleases You pleases me (Guru Nanak) as well.

Summary

In the house of Almighty God, who is formless yet all beautiful, only those who listen to His Word and believe in it are acceptable. There are worlds beyond worlds and they all are supported and run by His commands and rules.

The religion, the divine rules and heavenly law run the whole universe. The description of all these is beyond human pen and worldly knowledge. For generations people have written about Him and His creation yet no one has been successful to reveal His secrets.

ਅਸੰਖ¹ ਜਪ² ਅਸੰਖ ਭਾਉ³ ॥
 ਅਸੰਖ ਪੂਜਾ⁴ ਅਸੰਖ ਤਪ⁵ ਤਾਉ⁶ ॥
 ਅਸੰਖ ਗਰੰਥ⁷ ਮੁਖਿ⁸ ਵੇਦ ਪਾਠ⁹ ॥
 ਅਸੰਖ ਜੋਗ¹⁰ ਮਨਿ¹¹ ਰਹਿ ਉਦਾਸ¹² ॥
 ਅਸੰਖ ਭਗਤ¹³ ਗੁਣ¹⁴ ਗਿਆਨ¹⁵ ਵੀਚਾਰ¹⁶ ॥
 ਅਸੰਖ ਸਤੀ¹⁷ ਅਸੰਖ ਦਾਤਾਰ¹⁸ ॥
 ਅਸੰਖ ਸੁਰ¹⁹ ਮੁਹ²⁰ ਭਖ ਸਾਰ²¹ ॥
 ਅਸੰਖ ਸੋਨਿ²² ਲਿਵ ਲਾਇ ਤਾਰ²³ ॥
 ਕੁਦਰਤਿ²⁴ ਕਵਣ²⁵ ਕਹਾ²⁶ ਵੀਚਾਰ²⁷ ॥
 ਵਾਰਿਆ ਨ ਜਾਵਾ²⁸ ਏਕ ਵਾਰ²⁹ ॥
 ਜੋ³⁰ ਤੁਧੁ³¹ ਭਾਵੈ³² ਸਾਈ³³ ਭਲੀ³⁴ ਕਾਰ³⁵ ॥
 ਤੂ³⁶ ਸਦਾ³⁷ ਸਲਾਮਤਿ³⁸ ਨਿਰੰਕਾਰ³⁹ ॥੧੭॥

Asankh¹ jap² asankh bhao³.
Asankh puja⁴ asankh tap⁵ tao⁶.
Asankh granth⁷ mukh(i)⁸ ved path⁹.
Asankh jog¹⁰ man(i)¹¹ rahah(i) udas¹².
Asankh bhagat¹³ gun¹⁴ gian¹⁵ vichar¹⁶.
Asankh sati¹⁷ asankh datar¹⁸.
Asankh sur¹⁹ muh²⁰ bhakh sar²¹.
Asankh mon(i)²² liv-lae-tar²³.
Kudrat(i)²⁴ kavan²⁵ kaha²⁶ vichar(u)²⁷.
Varia na java²⁸ ek-var²⁹.
Jo³⁰ tudh(u)³¹ bhavai³² sai³³ bhali³⁴ kar³⁵.
Tu³⁶ sada³⁷ salamat(i)³⁸ Nirankar³⁹. (17)

Notes

¹countless; ²meditations; ³kinds of love; ⁴prayers; ⁵penance; ⁶various measures of penances; ⁷scriptures; ⁸orators; ⁹readings of the scriptures; ¹⁰the method of exercises which can control the functions of the body; ¹¹mind; ¹²devoid of happiness (remains sad); ¹³disciples; ¹⁴qualities; ¹⁵knowledge; ¹⁶thoughts; ¹⁷truthful; ¹⁸donors; ¹⁹brave men; ²⁰on the face; ²¹take the attack; ²²one who vows not to speak; ²³concentration, to concentrate; ²⁴nature; ²⁵how; ²⁶say; ²⁷to think about; ²⁸am not able to sacrifice myself; ²⁹once; ³⁰whatever; ³¹to you; ³²pleases; ³³so; ³⁴good; ³⁵work; ³⁶you; ³⁷unbreakable, indestructible; ³⁹formless.

PAURI 17

Theme

Pauris 17-19 have the same theme. These pauris list the people who are God lovers (pauri 17), who are sinners and criminals (pauri 18) and the places and objects which have been created by Him (pauri 19).

Literal Meaning

- i There are in this world countless forms of meditations, love, prayers and penances.
- ii There are countless scriptures, innumerable orators who comment upon them, limitless methods of exercises and infinite measures of devoiding oneself from worldly happiness.
- iii There are numberless devotees who talk about God's qualities and wisdom and there are very many truthful believers and donors.
- iv There are countless brave men who will not turn their backs in adversity and there are innumerable men who have vowed to remain silent and concentrate on Almighty God.
- v I am too small and humble to sacrifice myself for the grandeur and greatness of the nature.
- vi Whatever pleases you, Oh! Formless and ever-existent God, is the only good work.

Summary

In this world there are countless forms of meditations, prayers, scriptures, commentators, yogis, donors, fighters and disciples. But it is not possible, for any one of them, to describe Him, even if they are ready to sacrifice whatever they have. He, the ever-existent God, is beyond description.

ਅਸੰਖ ਮੂਰਖ¹ ਅੰਧ ਘੋਰ² ॥
 ਅਸੰਖ ਚੋਰ³ ਹਰਾਮਖੋਰ⁴ ॥
 ਅਸੰਖ ਅਮਰ⁵ ਕਰਿ ਜਾਹਿ⁶ ਜੋਰ⁷ ॥
 ਅਸੰਖ ਗਲ⁸ ਵਢ⁹ ਹਵਿਆ¹⁰ ਕਮਾਹਿ¹¹ ॥
 ਅਸੰਖ ਪਾਪੀ¹² ਪਾਪੁ¹³ ਕਰਿ ਜਾਹਿ ॥
 ਅਸੰਖ ਕੂੜਿਆਰ¹⁴ ਕੂੜੇ ਫਿਰਾਹਿ¹⁵ ॥
 ਅਸੰਖ ਮਲੇਛ¹⁶ ਮਲੁ ਭਖਿ ਖਾਹਿ¹⁷ ॥
 ਅਸੰਖ ਨਿੰਦਕ¹⁸ ਸਿਰਿ¹⁹ ਕਰਹਿ ਭਾਰੁ²⁰ ॥
 ਨਾਨਕੁ ਨੀਚੁ²¹ ਕਹੈ ਵੀਚਾਰੁ²² ॥
 ਵਾਰਿਆ ਨ ਜਾਵਾ²³ ਏਕ ਵਾਰ²⁴ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ²⁵ ॥੧੮॥

Asankh murakh¹ andh-ghor².
Asankh chor³ haram-khor⁴.
Asankh amar⁵ kar(i) jah(i)⁶ jor⁷.
Asankh gal⁸ vadh⁹ hatia¹⁰ kamah(i)¹¹.
Asankh papi¹² pap(u)¹³ kar(i) jah(i).
Asankh kuria¹⁴ kure phirah(i)¹⁵.
Asankh malechh¹⁶ mal(u) bhakh(i) khah(i)¹⁷.
Asankh nindak¹⁸ sir(i)¹⁹ karah(i) bhar(u)²⁰.
Nanak(u) nich(u)²¹ kahai vichar(u)²².
Varia na-java²³ ek-var²⁴.
Jo tudh(u) bhavai sai bhali kar.
Tu sada salamat(i) Nirankar²⁵. (18)

Notes

¹idiots; ²very bad; ³thieves; ⁴dishonest; ⁵rule; ⁶to do; ⁷unjust; ⁸throat; ⁹to cut; ¹⁰murder; ¹¹to earn; ¹²sinners; ¹³sin; ¹⁴liars; ¹⁵telling lies; ¹⁶injurious brains; ¹⁷bad deeds; ¹⁸backbiters; ¹⁹on themselves; ²⁰weight; ²¹humble; ²²says so; ²³am not able to sacrifice myself; ²⁴for once; ²⁵see the last verse of pauri17.

PAURI 18

Theme

See pauri 17.

Literal Meaning

- i There are innumerable types of idiots, thieves and dishonest people.
- ii There are countless unjust rulers and murderers.
- iii There are infinite number of sinners who commit sins, and there are liars who tell lies.
- iv There are many destructive brains who are doing harmful deeds and are putting on themselves more and more weight of sins.
- v This is what humble Nanak says, “I have nothing to sacrifice on You O! ever existent and formless God. I am meek and poor and have nothing worthy for the holy sacrifice.”

Summary

In this world there are countless idiots, thieves, murderers, tyrants, sinners, liars, backbiters and evil brains.

ਅਸੰਖ ਨਾਵ¹ ਅਸੰਖ ਥਾਵ² ॥
 ਅਗੰਮ ਅਗੰਮ³ ਅਸੰਖ ਲੋਅ⁴ ॥
 ਅਸੰਖ ਕਹਹਿ⁵ ਸਿਰਿ ਭਾਰੁ ਹੋਇ⁶ ॥
 ਅਖਰੀ⁷ ਨਾਮੁ⁸ ਅਖਰੀ ਸਾਲਾਹ⁹ ॥
 ਅਖਰੀ ਗਿਆਨੁ¹⁰ ਗੀਤ¹¹ ਗੁਣ ਗਾਹ¹² ॥
 ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥
 ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
 ਜਿਨ¹³ ਏਹਿ¹⁴ ਲਿਖੇ¹⁵ ਤਿਸੁ¹⁶ ਸਿਰਿ¹⁷ ਨਾਹਿ¹⁸ ॥
 ਜਿਵ¹⁹ ਫੁਰਮਾਏ²⁰ ਤਿਵ²¹ ਤਿਵ ਪਾਹਿ²² ॥
 ਜੇਤਾ²³ ਕੀਤਾ²⁴ ਤੇਤਾ²⁵ ਨਾਉ²⁶ ॥
 ਵਿਣੁ²⁷ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ²⁸ ॥
 ਕੁਦਰਤਿ²⁹ ਕਵਣ³⁰ ਕਹਾ³¹ ਵੀਚਾਰੁ³² ॥
 ਵਾਰਿਆ ਨ ਜਾਵਾ³³ ਏਕ ਵਾਰ³⁴ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ³⁵ ॥ ੧੯ ॥

Asankh nav¹ asankh thav².
Aganm aganm³ asankh loa⁴.
Asankh kahah(i)⁵ sir(i) bhar(u) hoe⁶.
Akhri⁷ nam(u)⁸ akhri salah⁹.
Akhri gian(u)¹⁰ git¹¹ gun-gah¹².
Akhri likhan(u) bolan(u) ban(i).
Akhra sir(i) sanjog(u) vakhan(i).
Jin(i)¹³ eh(i)¹⁴ likhe¹⁵ tis(u)¹⁶ sir(i)¹⁷ nah(i)¹⁸.
Jiv¹⁹ phurmae²⁰ tiv²¹ tiv pah(i)²².
Jeta²³ kita²⁴ teta²⁵ nao²⁶.
Vin(u)²⁷ navai nahi ko thao²⁸.
Kudrat(i)²⁹ kavan³⁰ kaha³¹ vichar(u)³².
Varia na java³³ ek var³⁴.
Jo tudh(u) bhavai sai bhali kar.
Tu sada salamat(i) Nirankar³⁵. (19)

Notes

¹name; ²places; ³unreachable; ⁴realms; ⁵to say, to describe; ⁶is a real burden; ⁷with letters; ⁸names; ⁹praise; ¹⁰knowledge; ¹¹songs; ¹²description of qualities; ¹³whosoever; ¹⁴this; ¹⁵writer; ¹⁶him; ¹⁷forehead; ¹⁸nothing; ¹⁹as; ²⁰saying; ²¹same way; ²²gets; ²³as much; ²⁴created; ²⁵so much; ²⁶name, form; ²⁷without; ²⁸place; ²⁹nature; ³⁰how; ³¹say; ³²to think about; ³³am not able to sacrifice myself; ³⁴for once; ³⁵see the last verse of pauri 17.

PAURI 19

Theme

See pauri 17.

Literal Meaning

- i In this world there are infinite number of names, places and unreachable realms which cannot be described.
- ii The names, the praises, the knowledge and the qualities can only be written or recorded with the use of letters (language).
- iii Whosoever has made the language or the letters, His description cannot be given. Everything in the universe is made by Him and He has given a name to it. He Himself resides everywhere and is in everyone.
- iv I have nothing suitable to sacrifice, even for once, on the grandeur and greatness of the nature, Your creation. Whatever pleases You O! formless and ever-existent God is the only good work.

Summary

There are countless names, places and region. He has made language to name them and describe them, yet He himself is beyond description. He is omnipresent and self-existent. I have nothing suitable to sacrifice on His bounties.

ਭਰੀਐ¹ ਹਥ² ਪੈਰ³ ਤਨ⁴ ਦੇਹ⁵ ॥
 ਪਾਣੀ⁶ ਧੋਤੇ⁷ ਉਤਰਸੁ⁸ ਬੇਰ⁹ ॥
 ਮੂਤ¹⁰ ਪਲੀਤੀ¹¹ ਕਪੜੁ¹² ਰੋਇ ॥
 ਦੇ ਸਾਬੁਣ¹³ ਲਈਐ ਓਹੁ ਧੋਇ¹⁴ ॥
 ਭਰੀਐ ਮਤਿ¹⁵ ਪਾਪਾ ਕੈ ਸੰਗਿ¹⁶ ॥
 ਓਹੁ ਧੋਪੈ¹⁷ ਨਾਵੈ ਕੈ ਰੰਗਿ¹⁸ ॥
 ਪੁੰਨੀ¹⁹ ਪਾਪੀ²⁰ ਆਖਣੁ²¹ ਨਾਹਿ²² ॥
 ਕਰਿ ਕਰਿ²³ ਕਰਣਾ²⁴ ਲਿਖਿ²⁵ ਲੈ ਜਾਹੁ²⁶ ॥
 ਆਪੇ ਬੀਜਿ²⁷ ਆਪੇ ਹੀ ਖਾਹੁ²⁸ ॥
 ਨਾਨਕ ਹੁਕਮੀ²⁹ ਆਵਹੁ³⁰ ਜਾਹੁ³¹ ॥ ੨੦ ॥

Bhariai¹ hath(u)² pair(u)³ tan(u)⁴ deh⁵.

Pani⁶ dhotai⁷ utras(u)⁸ kheh⁹.

Mut¹⁰ paliti¹¹ kapar(u)¹² hoe.

De-sabun(u)¹³ laiai-oh(u)-dhoe¹⁴.

Bhariai mat(i)¹⁵ papa-kai-sang(i)¹⁶.

Oh(u) dhopai¹⁷ navai-kai-rang(i)¹⁸.

Punni¹⁹ papi²⁰ akhan(u)²¹ nah(i)²².

Kar(i)-kar(i)²³ karna²⁴ likh(i)²⁵ lai-jah(u)²⁶.

Ape-bij(i)²⁷ ape-hi-khah(u)²⁸.

Nanak hukmi²⁹ avah(u)³⁰ jah(u)³¹. (20)

Notes

¹getting dirty; ²hands; ³feet; ⁴body; ⁵body; ⁶water; ⁷wash; ⁸wipe off; ⁹soil; ¹⁰urine; ¹¹getting dirty; ¹²clothes; ¹³with soap; ¹⁴can be cleaned; ¹⁵mind; ¹⁶with sins; ¹⁷that can be washed; ¹⁸with God's Name; ¹⁹good deeds; ²⁰sins; ²¹saying; ²²not; ²³doing; ²⁴actions; ²⁵written; ²⁶will go with you; ²⁷a man himself sows; ²⁸and himself harvest; ²⁹by God's orders; ³⁰comes in this world; ³¹goes from this world.

PAURI 20

Theme

The sins can only be washed off by meditation on God's name. A person harvests whatever he sows. Good actions bring good result and bad actions give bad results.

Literal Meaning

- i If the body gets dirty and soiled then it can be cleaned with water.
- ii If a cloth is spoiled with urine it can be cleaned with soap.
- iii If mind becomes polluted with sins then it can be washed only with God's words.
- iv The virtuous deeds and the sins are not the words to scare a person; they are the transactions of life which are recorded in the account of one's life and go with him after he departs from this world.
- v A man reaps whatever he sows. The time of his birth and death are controlled only by God.

Summary

The ordinary dirt can be washed by water alone, but a cloth stained by scars or spots can be cleaned only with soap. Whereas if a mind gets dirty by sins then it can be cleaned only by meditation on God's name; water and detergents cannot clean the mind and thoughts. The virtuous acts and the sins determine a man's next life. God controls the time of birth and death but a man has the freedom of his actions while he is in this world. He reaps whatever he sows. Good actions open the doors of heaven whereas the bad actions condemn one to the fires of hell.

ਤੀਰਥ¹ ਤਪੁ² ਦਇਆ³ ਦਤੁ ਦਾਨੁ⁴ ॥
ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
ਸੁਣਿਆ⁵ ਮੰਨਿਆ⁶ ਮਨਿ⁷ ਕੀਤਾ⁸ ਭਾਉ⁹ ॥
ਅੰਤਰਗਤਿ¹⁰ ਤੀਰਥਿ ਮਲਿ ਨਾਉ¹¹ ॥
ਸਭਿ¹² ਗੁਣ¹³ ਤੇਰੇ¹⁴ ਮੈ ਨਾਹੀ ਕੋਇ¹⁵ ॥
ਵਿਣੁ¹⁶ ਗੁਣ ਕੀਤੇ ਭਗਤਿ¹⁷ ਨ ਹੋਇ¹⁸ ॥
ਸੁਅਸਤਿ¹⁹ ਆਥਿ²⁰ ਬਾਣੀ²¹ ਬਰਮਾਉ²² ॥
ਸਤਿ²³ ਸੁਹਾਣੁ²⁴ ਸਦਾ²⁵ ਮਨਿ²⁶ ਚਾਉ²⁷ ॥
ਕਵਣੁ²⁸ ਸੁ ਵੇਲਾ²⁹ ਵਖਤੁ³⁰ ਕਵਣੁ, ਕਵਣ ਥਿਤਿ³¹ ਕਵਣੁ ਵਾਰੁ³² ॥
ਕਵਣਿ ਸਿ ਰੁਤੀ³³ ਮਾਰੁ³⁴ ਕਵਣੁ ਜਿਤੁ³⁵ ਹੋਆ³⁶ ਆਕਾਰੁ³⁷ ॥
ਵੇਲ³⁸ ਨ ਪਾਈਆ³⁹ ਪੰਡਤੀ⁴⁰, ਜਿ ਹੋਵੈ⁴¹ ਲੇਖੁ⁴² ਪੁਰਾਣੁ⁴³ ॥
ਵਖਤੁ⁴⁴ ਨ ਪਾਇਓ ਕਾਦੀਆ⁴⁵, ਜਿ ਲਿਖਨਿ⁴⁶ ਲੇਖੁ⁴⁷ ਕੁਰਾਣੁ⁴⁸ ॥
ਥਿਤਿ⁴⁹ ਵਾਰੁ ਨਾ⁵⁰ ਜੋਗੀ⁵¹ ਜਾਣੈ⁵², ਰੁਤਿ⁵³ ਮਾਰੁ⁵⁴ ਨਾ ਕੋਈ⁵⁵ ॥
ਜਾ⁵⁶ ਕਰਤਾ⁵⁷ ਸਿਰਠੀ⁵⁸ ਕਉ⁵⁹ ਸਾਜੇ⁶⁰, ਆਪੇ⁶¹ ਜਾਣੈ⁶² ਸੋਈ⁶³ ॥
ਕਿਵ⁶⁴ ਕਰਿ ਆਖਾ⁶⁵ ਕਿਵ ਸਾਲਾਹੀ⁶⁶, ਕਿਉ⁶⁷ ਵਰਨੀ⁶⁸ ਕਿਵ ਜਾਣਾ⁶⁹ ॥
ਨਾਨਕ ਆਖਣਿ⁷⁰ ਸਭੁ ਕੋ ਆਖੈ⁷¹, ਇਕਦੂ⁷² ਇਕੁ ਸਿਆਣਾ⁷³ ॥
ਵਡਾ⁷⁴ ਸਾਹਿਬ⁷⁵ ਵਡੀ⁷⁶ ਨਾਈ⁷⁷, ਕੀਤਾ⁷⁸ ਜਾ ਕਾ ਹੋਵੈ⁷⁹ ॥
ਨਾਨਕ ਜੇ ਕੋ⁸⁰ ਆਪੋ⁸¹ ਜਾਲੈ⁸², ਅਗੈ⁸³ ਗਇਆ⁸⁴ ਨ ਸੋਹੈ⁸⁵ ॥ ੨੧ ॥

*Tirath(u)*¹ *tap(u)*² *daya*³ *dat(u)-dan(u)*⁴.
Je ko pavai til ka man(u).
*Sunia*⁵ *mannia*⁶ *man(i)*⁷ *kita*⁸ *bhao*⁹.
*Antar-gat(i)*¹⁰ *tirath(i) mal(i)- nao*¹¹.
*Sabh(i)*¹² *gun*¹³ *tere*¹⁴ *mai-nahi-koe*¹⁵.
*Vun(u)*¹⁶ *gun kite bhagat(i)*¹⁷ *na-hoe*¹⁸.
*Suast(i)*¹⁹ *ath(i)*²⁰ *bani*²¹ *barmao*²².
*Sat(i)*²³ *suhan(u)*²⁴ *sada*²⁵ *man(i)*²⁶ *chao*²⁷.
*Kavan(u)*²⁸ *s(u) vela*²⁹ *vakhath(u)*³⁰ *kavan(u)*,
*kavan thit(i)*³¹ *kavan(u) var(u)*³²
*Kavan(i) s(i) ruti*³³ *mah(u)*³⁴ *kavan(u), jit(u)*³⁵ *hoa*³⁶ *akar(u)*³⁷.
*Vel*³⁸ *na-paia*³⁹ *pandati*⁴⁰, *j(i) hovai*⁴¹ *lekh(u)*⁴², *puran(u)*⁴³.
*Vakhath(u)*⁴⁴ *na paio kadia*⁴⁵, *j(i) likhan(i)*⁴⁶ *lekh(u)*⁴⁷ *quran(u)*⁴⁸.
*Thit(i)*⁴⁹ *var(u) na*⁵⁰ *jogi*⁵¹ *janai*⁵², *rut(i)*⁵³ *mah(u)*⁵⁴ *na koi*⁵⁵.
*Ja*⁵⁶ *katra*⁵⁷ *sirthi*⁵⁸ *kau*⁵⁹ *saje*⁶⁰, *ape*⁶¹ *janai*⁶² *soi*⁶³.
*Kiv*⁶⁴ *kar(i) akha*⁶⁵ *kiv salahi*⁶⁶, *kio*⁶⁷ *varni*⁶⁸ *kiv jana*⁶⁹.
*Nanak akhan(i)*⁷⁰ *sabh(u)-ko-akhai*⁷¹ *ikdu*⁷² *ik(u) siana*⁷³.
*Vada*⁷⁴ *sahib(u)*⁷⁵ *vadi*⁷⁶ *nai*⁷⁷, *kita*⁷⁸ *ja-ka-hovai*⁷⁹.
*Nanak je-ko*⁸⁰ *apai*⁸¹ *janai*⁸², *agai*⁸³ *gaya*⁸⁴ *na sohai*⁸⁵. (21)

Notes

¹holy places; ²meditation lasting many months or years; ³pity;
⁴charity; ⁵to listen to his hymns; ⁶to believe in God; ⁷mind; ⁸to do;
⁹love; ¹⁰inner self; ¹¹to clean properly; ¹²all; ¹³virtues; ¹⁴yours;
¹⁵they are not mine; ¹⁶without; ¹⁷prayer; ¹⁸cannot do; ¹⁹ever
healthy; ²⁰You God; ²¹His Name ; ²²creator; ²³indestructible;
²⁴beautiful; ²⁵always; ²⁶mind; ²⁷happiness; ²⁸which; ²⁹time;
³⁰hours or minutes; ³¹the movements of the moon (e.g., dooj,
chaudveen etc.); ³²days (movements of the sun); ³³season; ³⁴month;
³⁵when; ³⁶happened; ³⁷creation; ³⁸time period; ³⁹does not know;
⁴⁰the Hindu scholars; ⁴¹if it be so; ⁴²written, essay; ⁴³the Hindu
scriptures; ⁴⁴time period; ⁴⁵Muslim scholars; ⁴⁶if written; ⁴⁷essay,
mention; ⁴⁸the Muslim holy book; ⁴⁹the time measured with the
movement of the moon (like, ik, dooj, teej etc); the days of the week;
⁵⁰does not; ⁵¹a person who has done penances and meditations to
realize God; ⁵²knows; ⁵³seasons; ⁵⁴month; ⁵⁵no one; ⁵⁷Creator;
⁵⁸the universe; ⁵⁹of; ⁶⁰to create; ⁶¹on his own; ⁶²know; ⁶³only him;
⁶⁴how; ⁶⁵to say; ⁶⁶to praise; ⁶⁷how; ⁶⁸describe; ⁶⁹to know; ⁷⁰said;
⁷¹all say; ⁷²one over another, ⁷³intelligent; ⁷⁴great; ⁷⁵God; ⁷⁶big;
⁷⁷praise; ⁷⁸created; ⁷⁹who has done it; ⁸⁰someone; ⁸¹himself;
⁸²known; ⁸³in the text world; ⁸⁴gone; ⁸⁵honour.

PAURI 21

Theme

No one except God knows about the creation of the world. If the rishis had known about it then there should have been a note in the *Vedas*, and if the mullas had known about it then there would have been a mention in the *Koran*. This secret is safe with only Almighty God.

Literal Meaning

- i The pilgrimages, the meditators, the benevolents, the donors, do get honour for their work. But it is the inner cleansing, which if done with the belief and recitation of His Name, counts in His court.
- ii All virtues which I possess are Yours, without Your blessings I cannot concentrate in my prayers. God, You are beyond diseases and miseries, You, the creator, are beautiful and are always blooming with happiness.
- iii What was the time, the hours or minutes? What was the position of the moon, what was the day, the month and the season when God created the universe?
- iv No one knows precisely about the creation of the universe. If the pandits knew about it, then there should have been a note in the Hindu scriptures or if the mullas knew about it then there should have been a mention in the *Koran*.
- v No one, however hard he might have worked to realize God, knows about the date, day of the week, or season or month, when the creation was made. Only God, who is the Creator, knows about this secret.
- vi Though people try to be clever over each other and try to say new things about God and His creation, which have not been said before, yet according to Guru Nanak, He and His universe are beyond human words. He cannot be explained or praised or described with the existing vocabulary.
- vii God is great and so are His praise. He is the Creator. If one believes in Him and understands the working of His creation, he is honoured in the next world.

Summary

The realisation of God depends on cleansing one's inner self by listening and believing in His Words. The physical actions of bathing at the holy places, the penances and the charity are of no avail if the inner consciousness or conscience of a person is unclean. All virtues which a man possesses are God's gifts to him for his prayers and noble actions. Howsoever a man is near God, still His secrets are not known to him. Only God knows about His Own greatness and about the creation and vastness of His universe. No scripture or the author of the scripture knows about the origin and the beginning of the universe. Only God knows this secret.

ਪਾਤਾਲਾ ਪਾਤਾਲ¹ ਲਖ² ਆਗਾਸਾ ਆਗਾਸ³ ॥
 ਓੜਕ⁴ ਓੜਕ ਭਾਲਿ⁵ ਬਕੇ⁶, ਵੇਦ⁷ ਕਹਨਿ⁸ ਇਕ⁹ ਵਾਤ¹⁰ ॥
 ਸਹਸ ਅਠਾਰਹ¹¹ ਕਹਨਿ¹² ਕਤੇਬਾ¹³ ਅਸੁਲੂ¹⁴ ਇਕੁ ਧਾਤੁ¹⁵ ॥
 ਲੇਖਾ ਹੋਇ¹⁶ ਤ ਲਿਖੀਐ¹⁷, ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ¹⁸ ॥
 ਨਾਨਕ ਵਡਾ¹⁹ ਆਖੀਐ²⁰, ਆਪੇ²¹ ਜਾਣੈ²² ਆਪੁ²³ ॥ ੨੨ ॥

*Patala-patal¹ lakh² agasa agas³.
 Orak⁴ orak bhal(i)⁵ thake⁶, ved⁷ kahan(i)⁸ ik⁹ vat¹⁰.
 Sahas-atharah¹¹ kahan(i)¹² kateba¹³ asulu¹⁴ ik(u)-dhat(u)¹⁵.
 Lekha-hoe¹⁶ ta-likhi¹⁷, lekhai hoe-vinas(u)¹⁸.
 Nank vada¹⁹ akhiai²⁰, ape²¹ janai²² ap(u)²³. (22)*

Notes

¹nether lands; ²hundred thousand; ³skies; ⁴up to the last point; ⁵to find; ⁶to get tired; ⁷the Vedas; ⁸say; ⁹one; ¹⁰talk; ¹¹eighteen thousand; ¹²say; ¹³the holy books of Muslims, Christians and Jews (Koran, Bible, Torah); ¹⁴from the beginning; ¹⁵one god; ¹⁶if it can be written; ¹⁷then write; ¹⁸end, death; ¹⁹great; ²⁰to say; ²¹himself; ²²to know; ²³himself.

PAURI 22

Theme

God is great and the description of His greatness is beyond words.

Literal Meaning

- i All religious scriptures say unanimously, that there are lands beneath lands and there are skies above skies and their exact number is difficult to count.
- ii The books of the Semitic religions count eighteen thousand worlds and one Creator. But this count does not seem to be right. His creation has infinite number of worlds.
- iii God is great and only He Himself knows about His greatness.

Summary

His universe is very vast. Though some religious books have given a count of His worlds, yet in fact it is beyond numbers to count them. There are lands under the lands and there are skies above the skies. All the stars in the sky have a world of their own in them and no arithmetic can count their number. Only God Himself knows their exact count.



ਸਾਲਾਹੀ ਸਾਲਾਹਿ¹, ਏਤੀ² ਸੁਰਤਿ³ ਨ ਪਾਈਆ⁴ ॥
 ਨਦੀਆ⁵ ਅਤੇ⁶ ਵਾਹ⁷, ਪਵਹਿ⁸ ਸਮੁੰਦਿ ਨ⁹ ਜਾਣੀਅਹਿ¹⁰ ॥
 ਸਮੁੰਦ¹¹ ਸਾਹ¹² ਸੁਲਤਾਨ¹³ ਗਿਰਹਾ ਸੇਤੀ¹⁴ ਮਾਲੁ ਧਨੁ¹⁵ ॥
 ਕੀੜੀ¹⁶ ਤੁਲਿ¹⁷ ਨ ਹੋਵਨੀ¹⁸, ਜੇ¹⁹ ਤਿਸੁ²⁰ ਮਨਹੁ²¹ ਨ²² ਵੀਸਰਹਿ²³ ॥ ੨੩ ॥

*Salahi salah(i)¹ eti² surat(i)³ na-paia⁴.
 Nadia⁵ atai⁶ vah⁷, pavah(i)⁸ samund(i) na⁹ janiah(i)¹⁰.
 Samund¹¹ sah¹² sultan¹³ girha-seti¹⁴ mal(u)-dhan(u)¹⁵.
 Kiri¹⁶ tul(i)¹⁷ na-hovni¹⁸, je¹⁹ tis(u)²⁰ manoh²¹ na²² visrah(i)²³. (23)*

Notes

¹the praise of God; ²so much; ³knowledge; ⁴to get; ⁵streams; ⁶and;
⁷rivulets; ⁸fall in the ocean; ⁹do not; ¹⁰to know ; ¹¹ocean; ¹²tycoons;
¹³rulers; ¹⁴as large and big as mountains; ¹⁵wealth; ¹⁶ant, insect;
¹⁷equal; ¹⁸is not; ¹⁹if; ²⁰his/her; ²¹from the mind; ²²not; ²³forget.

PAURI 23

Theme

The rulers or the tycoons who possess unlimited wealth are lower than an insect in His realm if they forget Him and His virtues, whereas that tiny insect remembers Him.

Literal Meaning

- i As streams and rivulets fall in ocean without knowing its depth and vastness, exactly in the same way, one should praise Him without trying to know His vastness and greatness; for it is beyond one's knowledge.
- ii The rulers and the tycoons posses large amount of wealth. An ant, a tiny creature, if it remembers God, is more honoured in His court than those rich people and kings, who forget Him and fail to do daily prayers.

Summary

It is man's paramount duty to remember God by saying His prayers and doing noble deeds. But if he fails in this duty then he is deserted by God as well.



ਅੰਤੁ¹ ਨ² ਸਿਫਤੀ³ ਕਹਣਿ⁴ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਕਰਣੈ⁵ ਦੇਣਿ⁶ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਵੇਖਣਿ⁷ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਜਾਪੈ⁸ ਕਿਆ⁹ ਮਨਿ¹⁰ ਮੰਤੁ¹¹ ॥
 ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ¹² ॥
 ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ¹³ ॥
 ਅੰਤ ਕਾਰਣਿ¹⁴ ਕੇਤੇ¹⁵ ਬਿਲਲਾਰਿ¹⁶ ॥
 ਤਾ ਕੇ ਅੰਤ¹⁷ ਨ ਪਾਏ ਜਾਹਿ¹⁸ ॥
 ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ¹⁹ ॥
 ਬਹੁਤਾ²⁰ ਕਹੀਐ²¹ ਬਹੁਤਾ ਹੋਇ ॥
 ਵਡਾ²² ਸਾਹਿਬੁ²³ ਊਚਾ ਥਾਉ²⁴ ॥
 ਊਚੇ ਉਪਰਿ²⁵ ਊਚਾ ਨਾਉ²⁶ ॥
 ਏਵਡੁ²⁷ ਊਚਾ ਹੋਵੈ ਕੋਇ²⁸ ॥
 ਤਿਸੁ ਊਚੇ²⁹ ਕਉ ਜਾਣੈ ਸੋਇ³⁰ ॥
 ਜੇਵਡੁ³¹ ਆਪਿ ਜਾਣੈ³² ਆਪਿ ਆਪਿ ॥
 ਨਾਨਕ ਨਦਰੀ³³ ਕਰਮੀ³⁴ ਦਾਤਿ³⁵ ॥ ੨੪ ॥

*Ant(u)*¹ *na*² *siphti*³ *kahan(i)*⁴ *na ant(u)*.
*Ant(u) na karnai*⁵ *den*⁶(*i*) *na ant(u)*.
*Ant(u) na vekhan(i)*⁷ *sunan(i) na ant(u)*.
*Ant(u) na japai*⁸ *kia*⁹ *man(i)*¹⁰ *mant(u)*¹¹.
*Ant(u) na japai kita-akar(u)*¹².
*Ant(u) na japai paravar(u)*¹³.
*Ant karan(i)*¹⁴ *kete*¹⁵ *bilalah(i)*¹⁶.
*Ta-ke-ant*¹⁷ *na pae-jah(i)*¹⁸.
*Eh(u) ant(u) na janai-koe*¹⁹.
*Bahuta*²⁰ *kahiai*²¹ *bahuta hoe*.
*Vada*²² *sahib(u)*²³ *ucha-thao*²⁴.
*Uche upar(i)*²⁵ *ucha nao*²⁶.
*Evad(u)*²⁷ *ucha hovai-koe*²⁸.
*Tis(u) uche*²⁹ *kau janai-soe*³⁰.
*Jevad(u)*³¹ *api janai*³² *ap(i) ap(i)*.
*Nanak nadri*³³ *karmi*³⁴ *dat(i)*³⁵. (24)

Notes

¹end; ²no; ³praises; ⁴in saying; ⁵doing, works; ⁶gifts; ⁷seeing and hearing; ⁸looks; ⁹what; ¹⁰mind; ¹¹feeling, thoughts; ¹²the world's dimensions; ¹³shores; ¹⁴cause; ¹⁵many; ¹⁶to cry; ¹⁷His end; ¹⁸cannot be found; ¹⁹no one knows; ²⁰more; ²¹said; ²²great; ²³God; ²⁴high place; ²⁵on it; ²⁶Name, praises; ²⁷like Him; ²⁸if there is one; ²⁹only Him; ³⁰would know; ³¹as big; ³²only He Himself knows about Him; ³³grace; ³⁴grace; ³⁵gifts.

PAURI 24

Theme

All manmade goods have specific dimensions and can be measured or counted. But God's creation has no dimensions. No one can measure its vastness or count its numbers.

Literal Meaning

- i No one can count His qualities, the number of objects in His creation and His gifts (minerals, mines, oil wells and so on) to the universe. No eye can see all His creation and no ear can listen to all His praises. What God thinks and feels, in His mind, is also beyond apprehension.
- ii There is no end to His world. No one can measure the length and breadth of the shores of this vast universe. Countless people have tried in vain to find His limits but their efforts have gone in vain.
- iii No mortal knows about the secrets of the universe. The more is said about it, the more is yet to be known. God is great, so is His abode and so are His praises.
- iv If someone is as big as God only then he can know about Him. He is great and only He Himself knows His greatness, as no one else is equal to Him. We should always beg Him for His grace and for His gifts.

Summary

God is great and so is His universe. No measure can gauge the dimensions of His creation. People should not waste time in finding His secrets but should pray for His grace and bounties.

ਬਹੁਤਾ¹ ਕਰਮੁ² ਲਿਖਿਆ ਨਾ ਜਇ³ ॥
 ਵਡਾ⁴ ਦਾਤਾ⁵ ਤਿਲੁ ਨ ਤਮਾਇ⁶ ॥
 ਕੇਤੇ⁷ ਮੰਗਹਿ⁸ ਜੋਧ⁹ ਅਪਾਰ¹⁰ ॥
 ਕੋਤਿਆ ਗਣਤ¹¹ ਨਹੀ ਵੀਚਾਰੁ¹² ॥
 ਕੇਤੇ ਬਪਿ¹³ ਤੁਟਹਿ¹⁴ ਵੇਕਾਰ¹⁵ ॥
 ਕੇਤੇ ਲੈ ਲੈ¹⁶ ਮੁਕਰੰ ਪਾਹਿ¹⁷ ॥
 ਕੇਤੇ ਮੂਰਖ¹⁸ ਖਾਹੀ ਖਾਹਿ¹⁹ ॥
 ਕੋਤਿਆ²⁰ ਦੂਖ²¹ ਭੂਖ²² ਸਦ²³ ਮਾਰ²⁴ ॥
 ਏਹਿ ਭਿ²⁵ ਦਾਤਿ²⁶ ਤੇਰੀ²⁷ ਦਾਤਾਰ²⁸ ॥
 ਬੰਦਿ ਖਲਾਸੀ²⁹ ਭਾਣੈ³⁰ ਹੋਇ ॥
 ਹੋਰੁ³¹ ਆਖਿ ਨ ਸਕੈ ਕੋਇ³² ॥
 ਜੋ ਕੋ³³ ਖਾਇਕੁ³⁴ ਆਖਣਿ ਪਾਇ³⁵ ॥
 ਓਹੁ³⁶ ਜਾਣੈ³⁷ ਜੋਤੀਆ³⁸ ਮੁਹਿ³⁹ ਖਾਇ⁴⁰ ॥
 ਆਪੈ ਜਾਣੈ⁴¹ ਆਪੇ ਦੇਇ⁴² ॥
 ਆਖਹਿ⁴³ ਸਿ ਭਿ⁴⁴ ਕੇਈ ਕੋਇ⁴⁵ ॥
 ਜਿਸ ਨੋ⁴⁶ ਬਖਸੇ⁴⁷ ਸਿਫਤਿ ਸਾਲਾਹ⁴⁸ ॥
 ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ⁴⁹ ॥੨੫॥

*Bahuta*¹ *karam(u)*² *likhia-na-jai*³.
*Vada*⁴ *data*⁵ *til(u) na-tamae*⁶.
*Kete*⁷ *mangah(i)*⁸ *jodh*⁹ *apar*¹⁰.
*Ketia ganat*¹¹ *nahi-vichar(u)*¹².
*Kete khap(i)*¹³ *tutah(i)*¹⁴ *vekar*¹⁵.
*Kete lai-lai*¹⁶ *mukar(u) pah(i)*¹⁷.
*Kete murakh*¹⁸ *khahi-khah(i)*¹⁹.
*Ketia*²⁰ *dukh*²¹ *bhukh*²² *sad*²³ *mar*²⁴.
*Eh(i) bh(i)*²⁵ *dat(i)*²⁶ *teri*²⁷ *datar*²⁸.
*Band(i) khalasi*²⁹ *bhanai*³⁰ *hoe*.
*Hor(u)*³¹ *akh(i) na sakai koe*³².
*Je-ko*³³ *khaik(u)*³⁴ *akhan pae*³⁵.
*Oh(u)*³⁶ *janai*³⁷ *jetia*³⁸ *muh(i)*³⁹ *khae*⁴⁰.
*Ape-janai*⁴¹ *ape-dei*⁴².
*Akhah(i)*⁴³ *s(i) bh(i)*⁴⁴ *hei-kei*⁴⁵.
*Jis no*⁴⁶ *bakhse*⁴⁷ *siphat(i) salah*⁴⁸.
*Nanak pat(i) sahi-pat(i) sah(u)*⁴⁹. (25)

Notes

¹countless; ²bounties; ³cannot be written; ⁴great; ⁵God; ⁶has no pride;
⁷many; ⁸to beg; ⁹brave/wise people; ¹⁰very many; ¹¹counting;
¹²cannot be done; ¹³vain effort; ¹⁴die; ¹⁵aimlessly; ¹⁶those who get;
¹⁷deny; ¹⁸idiot; ¹⁹go on consuming; ²⁰too many; ²¹sorrows;
²²hunger; ²³always; ²⁴attack; ²⁵this is; ²⁶gift; ²⁷yours; ²⁸God;
²⁹release from life; ³⁰your order; ³¹others; ³²no one can describe it;
³³if someone; ³⁴raw person, idiot; ³⁵dares to say; ³⁶him; ³⁷knows;
³⁸wound; ³⁹face; ⁴⁰inflict; ⁴¹He knows; ⁴²He gives; ⁴³say; ⁴⁴this
 secret; ⁴⁵many people; ⁴⁶to whom; ⁴⁷He blesses; ⁴⁸the possessor of
 all the virtues, the greatest of the great; ⁴⁹king of kings.

PAURI 25

Theme

God's bounties are beyond count. Whosoever is blessed by Him, becomes king of kings.

Literal Meaning

- i The bounties of the Great God cannot be counted. Despite being the wealthiest of the wealthy He still has no pride.
- ii The people who beg for His bounties include both wise men and idiots. It is impossible to count them. The people get His bounties, consume them and yet deny having received them. They are wasting their life.
- iii His gifts also include sorrows, hunger and death and it is difficult to say how they are the gifts.
- iv If some idiots dare to talk about God's secrets he gets punished on his face. The wise men know that only He Himself knows about Him and He gives, His gifts, when He wills.
- v To whom the Greatest of the Great blesses, he becomes the king of kings.

Summary

His bounties are countless, so are His virtues. He is the Greatest of the Great. He is Almighty. He is the Giver. People beg Him for His bounties and gifts. He gives His gifts to all. Many people take His gifts and express their thanks to Him, others take His gifts and deny having received them. Sorrows, hunger and death are also His gifts but very few people understand this.

ਅਮੁਲ¹ ਗੁਣ² ਅਮੁਲ ਵਾਪਾਰ³ ॥
 ਅਮੁਲ ਵਾਪਾਰੀਏ⁴ ਅਮੁਲ ਭੰਡਾਰ⁵ ॥
 ਅਮੁਲ ਆਵਹਿ⁶ ਅਮੁਲ ਲੈ ਜਾਹਿ⁷ ॥
 ਅਮੁਲ ਭਾਇ⁸ ਅਮੁਲਾ ਸਮਾਹਿ⁹ ॥
 ਅਮੁਲ ਧਰਮੁ¹⁰ ਅਮੁਲ ਦੀਬਾਣੁ¹¹ ॥
 ਅਮੁਲ ਤੁਲੁ¹² ਅਮੁਲ ਪਰਵਾਣੁ¹³ ॥
 ਅਮੁਲ ਬਖਸੀਸ¹⁴ ਅਮੁਲ ਨੀਸਾਣੁ¹⁵ ॥
 ਅਮੁਲ ਕਰਮੁ¹⁶ ਅਮੁਲ ਫੁਰਮਾਣੁ¹⁷ ॥
 ਅਮੁਲੇ ਅਮੁਲ¹⁸ ਆਖਿਆ ਨ ਜਾਇ¹⁹ ॥
 ਆਖਿ ਆਖਿ²⁰ ਰਹੇ ਲਿਵ ਲਾਇ²¹ ॥
 ਆਖਹਿ ਵੇਦ²² ਪਾਠ²³ ਪੁਰਾਣ²⁴ ॥
 ਆਖਹਿ ਪੜੇ²⁵ ਕਰਹਿ ਵਖਿਆਣ²⁶ ॥
 ਆਖਹਿ ਬਰਮੇ²⁷ ਆਖਹਿ ਇੰਦ²⁸ ॥
 ਆਖਹਿ ਗੋਪੀ²⁹ ਤੈ ਗੋਵਿੰਦ³⁰ ॥
 ਆਖਹਿ ਈਸਰ³¹ ਆਖਹਿ ਸਿਧ³² ॥
 ਆਖਹਿ ਕੇਤੇ³³ ਕੀਤੇ ਬੁਧ³⁴ ॥
 ਆਖਹਿ ਦਾਨਵ³⁵ ਆਖਹਿ ਦੇਵ³⁶ ॥
 ਆਖਹਿ ਸੁਰਿ ਨਰ³⁷ ਮੁਨਿ ਜਨ³⁸ ਸੇਵ ॥
 ਕੇਤੇ³⁹ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ⁴⁰ ॥
 ਕੇਤੇ ਕਹਿ ਕਹਿ⁴¹ ਉਠਿ ਉਠਿ ਜਾਹਿ⁴² ॥
 ਏਤੇ⁴³ ਕੀਤੇ⁴⁴ ਹੋਰਿ⁴⁵ ਕਰੇਹਿ⁴⁶ ॥
 ਤਾ ਆਖਿ ਨ ਸਕਹਿ⁴⁷ ਕੇਈ ਕੋਇ⁴⁸ ॥
 ਜੇਵਡੁ ਭਾਵੈ⁴⁹ ਤੇਵਡੁ ਹੋਇ⁵⁰ ॥
 ਨਾਨਕ ਜਾਣੈ⁵¹ ਸਾਚਾ ਸੋਇ⁵² ॥
 ਜੇ ਕੋ ਆਖੈ⁵³ ਬੋਲੁ ਵਿਗਾੜ⁵⁴ ॥
 ਤਾ ਲਿਖੀਐ⁵⁵ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ⁵⁶ ॥ ੨੬ ॥

Amul¹ gun² amul vapar³.
Amul vaparīe⁴ amul bhandar⁵.
Amul avah(i)⁶ amul lai-jah(i)⁷.
Amul bhae⁸ amula samah(i)⁹.
Amul(u) dharam(u)¹⁰ amul(u) diban(u)¹¹.
Amul(u) tul(u)¹² amul(u) parvan(u)¹³.
Amul(u) bakhshis¹⁴ amul(u) nisan(u)¹⁵.
Amul(u) karan(u)¹⁶ amul(u) phurman(u)¹⁷.
Amulo-amul(u)¹⁸ akhia-na-jae¹⁹.
Akh(i) akh(i)²⁰ rahe-liv-lae²¹.
Akhah(i) ved²² path²³ puran²⁴.
Akhah(i) pare²⁵ karah(i) vakhian²⁶.
Akah(i) barme²⁷ akhah(i) ind²⁸.
Akhah(i) gopi²⁹ tai govind³⁰.
Akhah(i) isar³¹ akhah(i) sidh³².
Akhah(i) kete³³ kite budh³⁴.
Akhah(i) danav³⁵ akhah(i) dev³⁶.
Akhah(i) sur(i) nar³⁷ mun(i) jan³⁸ sev.
Kete³⁹ akhah(i) akhan(i) pah(i)⁴⁰.
Kete-kah(i) kah(i)⁴¹ uth(i) uth(i) jah(i)⁴².
Ete⁴³ kite⁴⁴ hor⁴⁵ kareh(i)⁴⁶.
Ta-akh(i) na sakah(i)⁴⁷ kei-ke-e⁴⁸.
Jewad(u) bhavai⁴⁹ tevad(u) hoe⁵⁰.
Nanak janai⁵¹ sach a soe⁵².
Je ko akhai⁵³ bol(u) vigar(u)⁵⁴.
Ta-likhi ai⁵⁵ sir(i) gavara gavar(u)⁵⁶. (26)

Notes

¹priceless; ²virtues; ³business, transaction; ⁴related to business; ⁵treasures; ⁶sellers; ⁷buyers; ⁸love; ⁹involved in prayers; ¹⁰the divine laws; ¹¹the court; ¹²justice; ¹³the witnesses; ¹⁴blessings; ¹⁵the stamp; ¹⁶pity; ¹⁷the verdict; ¹⁸beyond price; ¹⁹cannot be said; ²⁰say; ²¹those who have concentrated; ²²the Vedas; ²³prayers; ²⁴the Puranas; ²⁵the literates; ²⁶instructions; ²⁷Brahmas; ²⁸Indras; ²⁹consorts of Krishna; ³⁰Krishnas; ³¹Shivas; ³²Sidhs; ³³many; ³⁴Buddhas; ³⁵demons; ³⁶gods; ³⁷musicians; ³⁸rishis; ³⁹many; ⁴⁰try to describe Him; ⁴¹say; ⁴²go and leave the world; ⁴³so many; ⁴⁴created; ⁴⁵many more; ⁴⁶should create; ⁴⁷cannot be said; ⁴⁸no one; ⁴⁹as it pleases; ⁵⁰so it happens; ⁵¹knows; ⁵²God; ⁵³if someone says; ⁵⁴talkative; ⁵⁵is said; ⁵⁶illiterate.

PAURI 26

Theme

The gifts of God are priceless. No one has the power or means to buy them. They can be got with prayers, noble actions and His grace. Almost all the religious scriptures, the world's prophets, the saints and the wise men have tried to list His bounties but no one has the knowledge to describe them.

Literal Meaning

- i His virtues and His bounties, which He gives to this world, are priceless. His love for this world and the means to worship Him cannot be traded for money. "
- ii His laws, the court, the evidence, the justice, the stamping of the verdict and the pardoning of the guilty are all beyond business transactions.
- iii Everyone who is talking about God is guessing. The wise men and the religious scriptures which describe Him are only assuming, for His description is beyond words.
- iv The gods like Brahma, Indras, Shivas, Krishnas and their consorts and the Sidhs have all said something about God.
- v The demons, the gods, the religious musicians and the rishis have all tried to describe Him. They all come and go but His description is still incomplete.
- vi His creation is countless. He has created many lives and objects and is creating many more everyday. No one can keep an account for all of them. The people who boast, that they know about them, are liars.

Summary

His virtues, blessings, gifts, rules, judgements are not for sale. They cannot be bought and sold. They are priceless. Though all religious scriptures, prophets, gods and demons talk about them yet no one exactly knows about their count.

ਸੋ¹ ਦਰੁ² ਕੇਹਾ³ ਸੋ ਘਰੁ⁴ ਕੇਹਾ, ਜਿਤੁ⁵ ਬਹਿ⁶ ਸਰਬ ਸਮਾਲੇ⁷ ॥
ਵਾਜੇ ਨਾਦ⁸ ਅਨੇਕ⁹ ਅਸੰਖਾ¹⁰, ਕੇਤੇ¹¹ ਵਾਵਣਹਾਰੇ¹² ॥
ਕੇਤੇ ਰਾਗ ਪਰੀ¹³ ਸਿਉ¹⁴ ਕਹੀਅਨਿ, ਕੇਤੇ ਗਾਵਣਹਾਰੇ¹⁵ ॥
ਗਾਵਹਿ¹⁶ ਤੁਹਨੋ¹⁷ ਪਉਣੁ¹⁸ ਪਾਣੀ¹⁹ ਬੈਸੰਤਰੁ²⁰, ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ²¹ ਦੁਆਰੇ ॥
ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ²² ਲਿਖਿ ਜਾਣਹਿ²³, ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ²⁴ ॥
ਗਾਵਹਿ ਈਸਰੁ²⁵ ਬਰਮਾ²⁶ ਦੇਵੀ²⁷, ਸੋਹਨਿ²⁸ ਸਦਾ²⁹ ਸਵਾਰੇ³⁰ ॥
ਗਾਵਹਿ ਇੰਦ³¹ ਇਦਾਸਾਣਿ ਬੈਠੇ³², ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ³³ ॥
ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ³⁴ ਅੰਦਰਿ, ਗਾਵਨਿ ਸਾਧ³⁵ ਵਿਚਾਰੇ ॥
ਗਾਵਨਿ ਜਤੀ³⁶ ਸਤੀ³⁷ ਸੰਤੋਖੀ³⁸, ਗਾਵਹਿ ਵੀਚ ਕਰਾਰੇ³⁹ ॥
ਗਾਵਨਿ ਪੰਡਿਤ⁴⁰ ਪੜਨਿ⁴¹ ਰਖੀਸਰ⁴², ਜੁਗੁ ਜੁਗੁ⁴³ ਵੇਦਾ ਨਾਲੇ⁴⁴ ॥
ਗਾਵਹਿ ਮੇਹਣੀਆ⁴⁵ ਮਨੁ ਮੇਹਨਿ⁴⁶, ਸੁਰਗਾ⁴⁷ ਮਛ⁴⁸ ਪਇਆਲੇ⁴⁹ ॥
ਗਾਵਨਿ ਰਤਨ⁵⁰ ਉਪਾਏ ਤੇਰੇ⁵¹, ਅਨਸਠਿ⁵² ਤੀਰਥ ਨਾਲੇ⁵³ ॥
ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ⁵⁴, ਗਾਵਹਿ ਖਾਣੀ⁵⁵ ਚਾਰੇ⁵⁶ ॥
ਗਾਵਹਿ ਖੰਡ⁵⁷ ਮੰਡਲ⁵⁸ ਵਰਭੰਡਾ⁵⁹, ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ⁶⁰ ॥
ਸੇਈ⁶¹ ਤੁਧੁ ਨੋ ਗਾਵਹਿ ਜੋ⁶² ਤੁਧੁ⁶³ ਭਾਵਨਿ⁶⁴, ਰਤੇ ਤੇਰੇ⁶⁵ ਭਗਤ⁶⁶ ਰਸਾਲੇ⁶⁷ ॥
ਹੋਰਿ ਕੇਤੇ⁶⁸ ਗਾਵਨਿ ਸੇ⁶⁹ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ⁷⁰, ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ⁷¹ ॥
ਸੇਈ⁷² ਸੇਈ ਸਦਾ⁷³ ਸਚੁ⁷⁴ ਸਾਹਿਬੁ⁷⁵ ਸਾਚਾ ਸਾਚੀ ਨਾਈ⁷⁶ ॥
ਹੈ ਭੀ⁷⁷ ਹੋਸੀ⁷⁸ ਜਾਇ ਨ ਜਾਸੀ⁷⁹, ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ⁸⁰ ॥
ਰੰਗੀ⁸¹ ਰੰਗੀ ਭਾਤੀ⁸² ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ⁸³ ਜਿਨਿ ਉਪਾਈ⁸⁴ ॥
ਕਰਿ ਕਰਿ ਵੇਖੇ⁸⁵ ਕੀਤਾ ਆਪਣਾ⁸⁶, ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ⁸⁷ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ⁸⁸ ਸੇਈ ਕਰਸੀ⁸⁹ ਹੁਕਮੁ⁹⁰ ਨ ਕਰਣਾ ਜਾਈ⁹¹ ॥
ਸੋ ਪਾਤਿਸਾਰੁ⁹² ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ⁹³, ਨਾਨਕ ਰਗਣੁ ਰਜਾਈ⁹⁴ ॥ ੨੭ ॥

*So¹ dar(u)² keha³ so ghar(u)⁴ keha, jit(u)⁵ bah(i)⁶ sarab-samale⁷.
Vaje nad⁸ anek⁹ asankha¹⁰, kete¹¹ vavan-hare¹².
Kete rag pari¹³ sio¹⁴ kahian(i), kete gavan-hare¹⁵
Gavah(i)¹⁶ tuhno¹⁷ paum(u)¹⁸ pani¹⁹ baisantar(u)²⁰, gavai
raja-dharam(u)²¹ duare.
Gavah(i) chit(u) gupat(u)²² likh(i) janah(i)²³ likh(i)-likh(i) dharam(u)
vichare²⁴.
Gavah(i) isar(u)²⁵ barma²⁶ devi²⁷, sohan(i)²⁸ sada²⁹ savare³⁰.
Gavah(i) ind³¹ idasan(i) baithe³² devtia dar(i) nale³³.
Gavah(i) sidh samadhi³⁴ andar(i), gavan(i) sadh³⁵ vichare.
Gavan(i) jati³⁶ sati³⁷ santokhi³⁸, gavah(i) vir karare³⁹.
Gavan(i) pandit⁴⁰ paran(i)⁴¹ rakhisar⁴², jug(u) jug(u)⁴³ veda nale⁴⁴.
Gavah(i) mohania⁴⁵ man(u) mohan(i)⁴⁶, surga⁴⁷ machh⁴⁸ payale⁴⁹.
Gavan(i) ratan⁵⁰ upae tere⁵¹, ath-sath(i)⁵² tirath nale⁵³.
Gavah(i) jodh maha bal sura⁵⁴, gavah(i) khani⁵⁵ chare⁵⁶.
Gavah(i)khand⁵⁷ mandal⁵⁸ varbhanda⁵⁹, kar(i) kar(i) rakhe dhare⁶⁰.
Sei⁶¹ tudh(u) no gavah(i) jo⁶² tudh(u)⁶³ bhavan(i)⁶⁴, rate tere⁶⁵ bhagat⁶⁶
rasale⁶⁷.
Hor(i)kete⁶⁸ gavan(i) se⁶⁹ mai chit(i)na avan(i)⁷⁰ Nanak(u) kia vichare⁷¹.
Soi⁷² soi sada⁷³ sach(u)⁷⁴ sahib(u) sacha⁷⁵ sachi nai⁷⁶
Hai bhi⁷⁷ hosi⁷⁸ jae na jasi⁷⁹, rachna jin(i) rachai⁸⁰.
Rangi⁸¹ rangi bhati⁸² kar(i) kar(i) jinsi maia⁸³ jin(i) upai⁸⁴.
Kar(i) kar(i) vekhai⁸⁵ kita apna⁸⁶, jiv tis di vadiat⁸⁷.
Jo tis(u) bhavai⁸⁸ soi karai⁸⁹, hukam(u)⁹⁰ na karna jai⁹¹.
So pat(i)sah(u)⁹² saha pat(i)sahib(u)⁹³, Nanak rahan(u) rajat⁹⁴. (27)*

Notes

¹how; ²doorway; ³how it is; ⁴house; ⁵where; ⁶while sitting; ⁷You control everything; ⁸where the instruments play; ⁹very many; ¹⁰many thousands; ¹¹many; ¹²the musicians; ¹³raags and raaginis; ¹⁴with; ¹⁵singers; ¹⁶to sing, to say, to explain; ¹⁷Your praises; ¹⁸air; ¹⁹water; ²⁰fire; ²¹Dharam Raj (the god who passes judgement on the dead); ²²the two legendary clerks of Dharam Raj; ²³who keep the account of everyone's actions; ²⁴for consideration for a judgement; ²⁵Shiva; ²⁶Brahma; ²⁷goodnesses; ²⁸suit; ²⁹always; ³⁰well arranged; ³¹Indra; ³²to sit on one's throne; ³³with other gods; ³⁴the saints who are sitting in their postures; ³⁵saints; ³⁶a type of worshippers who put ashes all over their body and meditate; ³⁷another type of worshippers; ³⁸patient people; ³⁹very brave men; ⁴⁰learned people; ⁴¹literate; ⁴²the rishis; ⁴³in every age; ⁴⁴with the scriptures; ⁴⁵beautiful women; ⁴⁶attractives; ⁴⁷heavens; ⁴⁸the land of devtas; ⁴⁹nether lands; ⁵⁰jewels; ⁵¹produced by You; ⁵²sixty-eight; ⁵³with the holy places; ⁵⁴brave man; ⁵⁵the processes of reproduction; ⁵⁶four; ⁵⁷regions; ⁵⁸galaxy; ⁵⁹the universe with many galaxies; ⁶⁰which you have made and have at the right places; ⁶¹only he; ⁶²who; ⁶³Whom; ⁶⁴your liking; ⁶⁵who are merged in Your name; ⁶⁶worshippers; ⁶⁷merged in You; ⁶⁸many more; ⁶⁹which; ⁷⁰I cannot recall; ⁷¹I am not counting them; ⁷²that is; ⁷³always; ⁷⁴permanent; ⁷⁵the True God; ⁷⁶the real praises; ⁷⁷He is there; ⁷⁸He will be there; ⁷⁹beyond death; ⁸⁰the Creator of the universe; ⁸¹different; ⁸²types; ⁸³creation; ⁸⁴who produced/created; ⁸⁶He looks at; ⁸⁶His Own creation; ⁸⁷that is His greatness; ⁸⁸whatever you like; ⁸⁹that would happen; ⁹⁰His laws; ⁹¹cannot be questioned; ⁹²he is king; ⁹³he is king; ⁹⁴who lives in and believes in His laws.

PAURI 27

Theme

The description of the house of God, the doorway to enter it and the people (gods) who are around it are described in this pauri.

Literal Meaning

- i How does that doorway and the house look where God sits and controls the whole universe; and where many thousand musicians continuously sing His praises, in numerous raagas (musical notes) and raaginis (the consorts of raagas)?
- ii I can see air, water and fire sitting in front of God's house. I can also see Dharam Raj (the heavenly officer incharge of deaths) with his two clerks Chitr and Gupt over there.
- iii I can see Shiva, Brahma, Indra and many goddesses sitting on their thrones. I also see many Sidhs and Sadhs sitting in their yogic postures.
- iv I can see all sorts of worshippers over there. I can also see many brave men, wise men, rishis and beautiful and attractive women of heavens and nether lands over there.
- v I can see the models of God's universe with many suns and moons, the stores of His bounties and the maps of holy places.
- vi Only those people are there, in Your vast complex, whom You like and who are merged in Your name. I cannot remember many others who are there singing, talking and praising You, my loving God.
- vii God is immortal. He is timeless. He has created countless number and type of creatures. From His abode He looks at and admires His creation. He is great, so are His praises.
- viii Whatever You will fix that happens. Only that person can become a king who lives within Your laws. The doorway to Your abode is obedience and acceptance of Your rules and laws.

Summary

The abode of God and the doorway to get into it can be seen and approached if one accepts and obeys His rules and laws. In the complex, where He resides, are the people, devtas, gods, goddesses, rishis, sadhs, jatis, saints and hoors whom He permits to live there. There, one can see the models and maps of the galaxies and the universe.

ਮੁੰਦਾ¹ ਸੰਤੋਖੁ² ਸਰਮੁ³ ਪਤੁ⁴ ਝੋਲੀ⁵ ਧਿਆਨ ਕੀ ਕਰਹਿ⁶ ਬਿਭੂਤਿ⁷ ॥
 ਖਿੰਬਾ⁸ ਕਾਲੁ⁹ ਕੁਆਰੀ¹⁰ ਕਾਇਆ¹¹ ਜੁਗਾਤਿ¹² ਡੰਡਾ¹³ ਪਰਤੀਤਿ¹⁴ ॥
 ਆਈ ਪੰਥੀ¹⁵ ਸਗਲ ਜਮਾਤੀ¹⁶ ਮਨਿ¹⁷ ਜੀਤੈ¹⁸ ਜਗੁ ਜੀਤੁ¹⁹ ॥
 ਆਦੇਸੁ²⁰ ਤਿਸੈ²¹ ਆਦੇਸੁ ॥
 ਆਦਿ²² ਅਨੀਲੁ²³ ਅਨਾਦਿ²⁴ ਅਨਾਹਤਿ²⁵ ਜੁਗੁ²⁶ ਜੁਗੁ ਏਦੇ ਵੇਸੁ²⁷ ॥ ੨੮ ॥

*Munda*¹ *santokh(u)*² *saram(u)*³ *pat(u)* *jholi*⁵ *dhian-ki-*
*karah(i)*⁶ *bibhut(i)*⁷.
*Khintha*⁸ *kal(u)*⁹ *kuari*¹⁰ *kaia*¹¹ *jugat(i)*¹² *danda*¹³
*partit(i)*¹⁴.
*Ai panthi*¹⁵ *sagal-jamati*¹⁶ *man(i)*¹⁷ *jitai*¹⁸ *jag(u)* *jit(u)*¹⁹.
*Ades(u)*²⁰ *tisai*²¹ *ades(u)*.
*Ad(i)*²² *anil(u)*²³ *anad(i)*²⁴ *anahat(i)*²⁵ *jug(u)*²⁶ *jug(u)* *eko*
*ves(u)*²⁷. (28)

Notes

¹earrings; ²forbearance; ³effort; ⁴bow; ⁵bag; ⁶concentration on the name of God; ⁷ashes of the cowdung; ⁸cushion, or a rough rug; ⁹death; ¹⁰virgin; ¹¹body; ¹²the right way; ¹³stick; ¹⁴belief; ¹⁵the supreme organisation of yogis; ¹⁶that organisation which is open to all; ¹⁷mind; ¹⁸to win; ¹⁹the victory on the world; ²⁰salute; ²¹to whom; ²²beginning; ²³unpolluted; ²⁴without any beginning; ²⁵indestructible; ²⁶ages; ²⁷same form, no change.

PAURI 28

Theme

From pauris 28-31 Guru Nanak has highlighted the importance of meditation by singing, reading and believing in His Name (Shabads/hymns). Salute to Almighty God who has been there in all the ages Who is the beginning of time and is unpolluted and indestructible.

Literal Meaning

- i O! worshipper there is no need to wander around wearing earrings, carrying a bowl and a bag for alms or to sit on a rough rug with ashes all around you and to hold a stick to frighten children and animals. Instead learn forbearance, make efforts, concentrate on the Name of God; keep yourself pure from worldly filth, believe in Him and do the right actions. This is the real worship.
- ii Universal brotherhood and the winning of one's heart is essential to realise God, rather than making divisions of mankind on the basis of superiority and inferiority of works or professions.

Summary

The realisation of God is not dependent on false garbs or divisions or becoming a hermit or a wanderer. The God is in your heart. Shed all falsehood, practise forbearance, do noble deeds, concentrate on His hymns, be pure, do honest work and God would be with you.

ਭਗਤਿ¹ ਗਿਆਨੁ² ਦਇਆ³ ਭੰਡਾਰਣਿ⁴ ਘਟਿ ਘਟਿ⁵ ਵਾਜਹਿ ਨਾਦ⁶ ॥
ਆਪਿ ਨਾਬੁ⁷ ਨਾਥੀ⁸ ਸਭ⁹ ਜਾ ਕੀ¹⁰ ਰਿਧਿ¹¹ ਸਿਧਿ¹² ਅਵਰਾ¹³ ਸਾਦ¹⁴ ॥
ਸੰਜੋਗੁ¹⁵ ਵਿਜੋਗੁ¹⁶ ਦੁਇ¹⁷ ਕਾਰ ਚਲਾਵਹਿ¹⁸ ਲੇਖੇ¹⁹ ਆਵਹਿ ਭਾਗ²⁰ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ²¹ ॥ ੨੯ ॥

*Bhugat(i)¹ gian(u)² daya³ bhandaran(i)⁴ ghat(i)⁵ ghat(i)vajah(i) nad⁶.
Ap(i)nath(u)⁷ nathi⁸ sabh⁹ ja-ki¹⁰, ridh(i)¹¹ sidh(i)¹² avra¹³ sad¹⁴.
Sanjog(u)¹⁵ vijog(u)¹⁶ due¹⁷ kar chalavah(i)¹⁸ lekhe¹⁹ avah(i) bhag²⁰.
Ades(u) tisai ades(u).
Ad(i)anil(u) anad(i) anahat(i) jug(u) jug(u) eko ves(u)²¹. (29)*

Notes

¹powder, dust; ²knowledge; ³compassion; ⁴distributor; ⁵everywhere;
⁶singing of shabads; ⁷He Himself is the Master; ⁸controlled; ⁹all; ¹⁰of
everyone; ¹¹praise; ¹²special powers (there are eight of them, i.e., to
become small, to become very light, to achieve everyting, to become too
big, to become divine, to control someone else, to control one's passions
and to quell all the opposition); ¹³things which take you away from
God; ¹⁴taste; ¹⁵to become one, meetings; ¹⁶to separate, separation;
¹⁷both of them; ¹⁸the rules to run the world; ¹⁹your actions;
²⁰becomes your destiny; ²¹see the last verse of pauri 28.

PAURI 29

Theme

See pauri 28.

Literal Meaning

- i O! yogi if your wisdom is your wealth and your compassion is the distribution-controller; if the hymns of God are being hummed in your body and the Master is on the steering wheel of your life then you are all powerful and the mortal power of ridhis and sidhis are of no avail.
- ii Meeting and separation are the rules of life; your actions become your destiny.

Summary

To realise God one must understand His play. The sorrows and the happiness, the separation and the meeting are the rules of life. Your own actions make your destiny. But if you control your actions and use your knowledge for the betterment of others, treat others with compassion, always remember God, believe in His Hukam/Raza and give yourself up to Him, then you receive all the happiness and contentment.

ਏਕਾ¹ ਮਾਈ² ਜੁਗਤਿ³ ਵਿਆਈ⁴ ਤਿਨਿ⁵ ਚੇਲੇ⁶ ਪਰਵਾਣੁ⁷ ॥
 ਇਕੁ⁸ ਸੰਸਾਰੀ⁹ ਇਕੁ ਭੰਡਾਰੀ¹⁰ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ¹¹ ॥
 ਜਿਵ¹² ਤਿਸ¹³ ਭਾਵੈ¹⁴ ਤਿਵੈ¹⁵ ਚਲਾਵੈ¹⁶ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ¹⁷ ॥
 ਓਹੁ¹⁸ ਵੇਖੈ¹⁹ ਓਨਾ²⁰ ਨਦਰਿ ਨ ਆਵੈ²¹ ਬਹੁਤਾ²² ਏਹੁ ਵਿਡਾਣੁ²³ ॥
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
 ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜਗੁ ਜਗੁ ਏਕੋ ਵੇਸੁ²⁴ ॥ ੩੦ ॥

*Eka¹ mai² jugat(i)³ vial⁴ tin(i)⁵ chele⁶ parvan(u)⁷.
 Ik(u)⁸ sansari⁹ ik(u) bhandari¹⁰ ik(u) lae diban(u)¹¹.
 Jiv¹² tis(u)¹³ bhavai¹⁴ tivai¹⁵ chalavai¹⁶ jiv hovai phurman(u)¹⁷.
 Oh(u)¹⁸ vekhai¹⁹ ona²⁰ nadar(i) na-avai²¹ bahuta²² eh(u) vidan(u)²³.
 Ades(u) tisai ades(u).
 Ad(i) anil(u) anad(i) anahat(i) jug(u) Jug(u) eko ves(u)²⁴. (30)*

Notes

¹one, alone; ²illusion; ³planned; ⁴conceived; ⁵three; ⁶disciples;
⁷recognised; ⁸one; ⁹householder; ¹⁰owner of a provision store; ¹¹one
 who holds court and decides about life and death; ¹²as; ¹³God;
¹⁴acceptable; ¹⁵in that way; ¹⁶to drive, to run; ¹⁷as is His
 proclamation; ¹⁸God; ¹⁹to look at; ²⁰people; ²¹cannot see; ²²big;
²³wonderful drama; ²⁴see last verse of pauri 28.

PAURI 30

Theme

See pauri 28.

Literal Meaning

- i According to a famous myth, a woman got conceived and gave birth to three sons. The first one became a householder and took the responsibility of bearing children to keep the world going, people called him Brahma; the second took the responsibility of providing food and other necessities of life to the creation and became a preserver, people called him Vishnu; the third one took the job of passing verdicts on the people for their actions, he became the judge, the people called him Shiva.
- ii The reality is that it is only God who is creating, running and judging the world. The stories of Brahma, Vishnu and Shiva are only fictions and not reality. It is His proclamation which plans and controls the world. But the wonderful play is, that He can see us but we cannot see Him.
- iii Salute to the Almighty God, who is the Truth and has been there before Time.

Summary

The universe is controlled by only one Almighty God. There are no other gods before Him. The myths and legends of other creators, preservers and destroyers are only fairy tales and fictions and not reality. God has created this universe and looks at it from far and near, though for our misfortune we cannot see Him as we see other people, things and objects.

ਆਸਣ¹ ਲੋਇ² ਲੋਇ ਭੰਡਾਰ³ ॥
ਜੋ ਕਿਛੁ⁴ ਪਾਇਆ⁵ ਸੁ⁶ ਏਕਾ ਵਾਰ⁷ ॥
ਕਰਿ ਕਰਿ⁸ ਵੇਖੈ⁹ ਸਿਰਜਣਹਾਰੁ¹⁰ ॥
ਨਾਨਕ ਸਚੇ¹¹ ਕੀ ਸਾਚੀ¹² ਕਾਰ¹³ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ¹⁴ ॥ ੩੧ ॥

*Asan(u)*¹ *loe-loe*² *bhandar*³.

*Jo-kichh(u)*⁴ *paia*⁵ *su*⁶ *eka-var*⁷.

*Kar(i) kar(i)*⁸ *vekhai*⁹ *sirjanhar(u)*¹⁰.

*Nanak sache*¹¹ *ki sachi*¹² *kar*¹³.

Ades(u) tisai ades(u).

*Ad(i)anil(u) anad(i) anahat (i) jug(u) jug(u) eko ves(u)*¹⁴. (31)

Notes

¹His abode; ²everywhere; ³His treasures, mines, minerals, vegetation etc; ⁴whatever; ⁵put in; ⁶that; ⁷for once; ⁸creation and its making; ⁹to look at; ¹⁰The Creator; ¹¹The Truth, one which is permanent; ¹²truthful; ¹³creation; ¹⁴see the last verse of pauri 28.

PAURI 31

Theme

See pauri 28.

Literal Meaning

- i. God exists and resides everywhere. His bounties and the treasures are scattered all over the universe, He has put in, them, once and for all, whatever He wanted or wishes.
- ii. The great Creator creates and then watches His creation. He is the Truth, so is His universe.

Summary

God is omnipresent. He exists and resides everywhere and so are His bounties. He has given to this universe energy (through suns), vegetation (through land and forests), minerals (through mines) life elements (through fire, water and air) and countless other necessities of life. The stores of these bounties exist everywhere and God has created them one and for all. He is Truth and so is His universe and its treasures.

ਇਕਦੂ¹ ਜੀਭੇ² ਲਖ³ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ⁴ ॥
 ਲਖੁ ਲਖੁ ਗੋੜਾ⁵ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ⁶ ਜਗਦੀਸ⁷ ॥
 ਏਤੁ ਰਾਹਿ⁸ ਪਤਿ⁹ ਪਵੜੀਆ¹⁰ ਚੜੀਐ¹¹ ਹੋਇ ਇਕੀਸ¹² ॥
 ਸੁਣਿ ਗਲਾ¹³ ਆਕਾਸ ਕੀ¹⁴ ਕੀਟਾ¹⁵ ਆਈ ਰੀਸ¹⁶ ॥
 ਨਾਨਕ ਨਦਰੀ¹⁷ ਪਾਈਐ¹⁸ ਕੂੜੀ¹⁹ ਕੂੜੇ²⁰ ਠੀਸ²¹ ॥ ੩੨ ॥

*Ikdu¹ jibhau² lakh³ hoh(i) lakh hovah(i) lakh-vis⁴.
 Lakh(u) lakh(u) gera⁵ akhiah(i) ek(u) Nam(u)⁶ Jagdis⁷.
 Et(u) rah(i)⁸ pat(i)⁹ pavaria¹⁰ chariai¹¹ hoe-ikis¹².
 Sun(i)gala¹³ akas-ki¹⁴ kita¹⁵ ai-ris¹⁶.
 Nanak nadri¹⁷ paiai¹⁸ kuri¹⁹ kurai²⁰ thhis²¹. (32)*

Notes

¹from one; ²tongue, ³one hundred thousand; ⁴two million; ⁵circle;
⁶one name; ⁷God; ⁸on this way; ⁹husband, God; ¹⁰steps; ¹¹to climb;
¹²after shedding one's ego; ¹³after listening to talks; ¹⁴about skies,
 height, prosperity; ¹⁵insects; ¹⁶to follow; ¹⁷with His grace; ¹⁸to get;
¹⁹false; ²⁰cheat; ²¹bluff.

PAURI 32

Theme

See pauri 28.

Literal Meaning

- i If one gets hundred thousand tongues or twenty times more than that; and from each tongue he recites God's name for hundred thousand times but lives in ego, then he destroys his worship.
- ii The steps which take you to the house of God can be climbed only with humility. If you meditate on His name for million times and boast about it then all your efforts go in vain. He resides in simplicity, modesty and humility. If you are jealous of other people's prosperity then you ruin all the treasure of your worship.
- iii God can be achieved/realised only with His grace. If a cheat boasts of having realised God then he is bluffing.

Summary

The worship of God is an essential part of one's search for Him. But a person, who is a cheat and egoist, recites the Name of God for many million times, and still remains as far from Him as he was before. Worship alone has no meaning. One has to shed one's ego if one wants to be one with Him. The jealous and hypocrite are not acceptable to Him.



ਆਖਣਿ ਜੋਰੁ¹ ਚੁਪੈ² ਨਹ ਜੋਰੁ ॥
 ਜੋਰੁ ਨ ਮੰਗਣਿ³ ਦੇਣਿ⁴ ਨ ਜੋਰੁ ॥
 ਜੋਰੁ ਨ ਜੀਵਣਿ⁵ ਮਰਣਿ⁶ ਨਹ ਜੋਰੁ ॥
 ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ⁷ ਮਨਿ ਸੋਰੁ⁸ ॥
 ਜੋਰੁ ਨ ਸੁਰਤੀ⁹ ਗਿਆਨਿ¹⁰ ਵੀਚਾਰਿ¹¹ ॥
 ਜੋਰੁ ਨ ਜੁਗਤੀ¹² ਛੁਟੈ¹³ ਸੰਸਾਰੁ¹⁴ ॥
 ਜਿਸੁ¹⁵ ਹਥਿ¹⁶ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ¹⁷ ॥
 ਨਾਨਕ ਉਤਮੁ¹⁸ ਨੀਚੁ¹⁹ ਨ ਕੋਇ²⁰ ॥੩੩॥

Akhan(i) jor(u)¹ chupai² nah jor(u).
Jor(u) na mangan(i)³ den(i)⁴ na jor(u).
Jor(u) na jivan(i)⁵ maran(i)⁶ nah jor(u).
Jor(u) na raj(i) mal(i)⁷ man(i)sor(u)⁸.
Jor(u) na surti⁹ gian(i)¹⁰ vichar(i)¹¹.
Jor(u) na jugti¹² chhulai¹³ sansar(u)¹⁴.
Jis(u)¹⁵ hath(i)¹⁶ jor(u)-kar(i) vekhai-soe¹⁷.
Nanak utam(u)¹⁸ nich(u)¹⁹ na-koe²⁰. (33)

Notes

¹the speaking power; ²the power to be quiet or being gentle; ³the capability to get; ⁴the ability to give; ⁵the time of birth; ⁶the time of death; ⁷royalty, wealth, honour, power; ⁸worldly pomp and show; ⁹consciousness; ¹⁰knowledge; ¹¹thoughts; ¹²the methods, ways; ¹³to get rid of; ¹⁴world; ¹⁵whose; ¹⁶hands; ¹⁷control the power steering; ¹⁸high; ¹⁹low; ²⁰no one.

PAURI 33

Theme

All our possessions and powers are according to His plan and His blessings. Though we reap whatever we sow still His grace determines the ultimate.

Literal Meaning

- i All our powers, honours and possessions are sanctioned by Him. No doubt we have to work for them; we have to make ourselves worthy of them (with honesty, truth, humility, meditation, noble tasks etc.), but the ultimate is in His power. We humans have no control on our abilities, powers, capabilities, births or deaths, happiness or sorrows.
- ii No one has any control on one's consciousness or knowledge or thoughts or death. God's hands have all the power. He showers His grace on all of us. In His court no one is high or low.

Summary

The universe is in His absolute control. Our duties are to act and act nobly and leave the results in His hands. We are to do the karma and He is to judge them. Life, death, power, wealth, honour and knowledge are His bounties and He gives them to us according to our qualifications and honest efforts. The karmas are in our hands whereas the results are in His hands.

ਰਾਤੀ¹ ਰੁਤੀ² ਥਿਤੀ³ ਵਾਰ⁴ ॥
 ਪਵਣ⁵ ਪਾਣੀ⁶ ਅਗਨੀ⁷ ਪਾਤਾਲ⁸ ॥
 ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ⁹ ਬਾਪਿ ਰਖੀ¹⁰ ਧਰਮਸਾਲ¹¹ ॥
 ਤਿਸੁ ਵਿਚ¹² ਜੀਅ¹³ ਜੁਗਤਿ¹⁴ ਕੇ¹⁵ ਰੰਗ¹⁶ ॥
 ਤਿਨ¹⁷ ਕੇ ਨਾਸ¹⁸ ਅਨੇਕ¹⁹ ਅਨੰਤ²⁰ ॥
 ਕਰਮੀ ਕਰਮੀ²¹ ਹੋਇ ਵੀਚਾਰੁ²² ॥
 ਸਚਾ ਆਪਿ²³ ਸਚਾ ਦਰਬਾਰੁ²⁴ ॥
 ਤਿਥੈ²⁵ ਸੋਹਨਿ²⁶ ਪੰਚ ਪਰਵਾਣੁ²⁷ ॥
 ਨਦਰੀ²⁸ ਕਰਮਿ ਪਵੈ²⁹ ਨੀਸਾਣੁ³⁰ ॥
 ਕਚ³¹ ਪਕਾਈ³² ਓਥੈ³³ ਪਾਇ³⁴ ॥
 ਨਾਨਕ ਗਇਆ³⁵ ਜਾਪੈ ਜਾਇ³⁶ ॥ ੩੪ ॥

*Rati*¹ *ruti*² *thiti*³ *var*⁴.
*Pavan*⁵ *pani*⁶ *agni*⁷ *patal*⁸.
*Tis(u) vich(i) dharti*⁹ *thap(i) rakhi*¹⁰ *dharamsal*¹¹.
*Tis(u) vich(i)*¹² *ja*¹³ *jugat(i)*¹⁴ *ke*¹⁵ *rang*¹⁶.
*Tin*¹⁷ *ke Nam*¹⁸ *anek*¹⁹ *anant*²⁰.
*Karmi karmi*²¹ *hoe-vichar(u)*²².
*Sacha ap(i)*²³ *sacha darbar(u)*²⁴.
*Tithai*²⁵ *sohan(i)*²⁶ *panch parvan(u)*²⁷.
*Nadri*²⁸ *karam(i) pavai*²⁹ *nisan(u)*³⁰.
*Kach*³¹ *pakai*³² *othai*³³ *pae*³⁴.
*Nanak gaya*³⁵ *japai-jae*³⁶. (34)

Notes

¹the turn of the day; ²the seasons; ³the movements of the moon; ⁴the days of the week; ⁵air; ⁶water; ⁷fire; ⁸the undergrounds; ⁹the earth; ¹⁰set; ¹¹a holy place; ¹²in it; ¹³life; ¹⁴the way to live; ¹⁵many; ¹⁶ways; ¹⁷their; ¹⁸many names; ¹⁹many; ²⁰limitless; ²¹according to the karmas; ²²will be judged; ²³He the Truth; ²⁴His court does the true justice; ²⁵where; ²⁶suits; ²⁷the acceptable people; ²⁸The Graceful God; ²⁹one gets; ³⁰the visa to enter; ³¹raw; ³²made; ³³there; ³⁴to realise; ³⁵one who have reached; ³⁶would know.

PAURI 34

Theme

The worldly honours are of no value if one is not qualified for a heavenly distinction. The real credit is heavenly adoration.

Literal Meaning

- i God has created the universe, the suns, the moons, the seasons, the days, the air, the water, the fire and many layers of earth under the land. In this galaxy of stars He has set the movement of the earth, where live humans, animals, birds, reptiles and vegetation of many forms and limitless names.
- ii God is the Truth and His judgement of us is also based on Truth. He is not influenced by our worldly riches or honours. He judges us according to our actions. Only those who are judged pure by Him can get the visa to go to His kingdom. Only those who can enter His abode would know what is in store for them over there.

Summary

God has created the universe. In one of the galaxies, He has set our earth. On this earth lives countless varieties of creatures and vegetations. From this earth we go back to Him where we are judged according to our karmas. He is a just King. His court is beyond any influence or bribe. He judges us according to our karmas. Only He can sanction us a visa to enter His kingdom, where He Himself resides. Only those who would enter His abode would know how things are being done and undone over there.

ਧਰਮ ਖੰਡ¹ ਕਾ ਏਹੋ ਧਰਮੁ² ॥
 ਗਿਆਨ ਖੰਡ³ ਕਾ ਆਖਹੁ⁴ ਕਰਮੁ⁵ ॥
 ਕੇਤੇ⁶ ਪਵਣ⁷ ਪਾਣੀ⁸ ਵੈਸੰਤਰ⁹, ਕੇਤੇ ਕਾਨ੍ਹ¹⁰ ਮਹੇਸ¹¹ ॥
 ਕੇਤੇ ਬਰਮੇ¹² ਘਾੜਤਿ ਘੜੀਅਹਿ¹³, ਰੂਪ ਰੰਗ¹⁴ ਕੇ ਵੇਸ¹⁵ ॥
 ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ¹⁶, ਮੇਰ¹⁷ ਕੇਤੇ ਧੂ¹⁸ ਉਪਦੇਸ¹⁹ ॥
 ਕੇਤੇ ਇੰਦ²⁰ ਚੰਦ²¹ ਸੂਰ²² ਕੇਤੇ, ਕੇਤੇ ਮੰਡਲ²³ ਦੇਸ²⁴ ॥
 ਕੇਤੇ ਸਿਧ²⁵ ਬੁਧ²⁶ ਨਾਥ²⁷ ਕੇਤੇ, ਕੇਤੇ ਦੇਵੀ²⁸ ਵੇਸ ॥
 ਕੇਤੇ ਦੇਵ²⁹ ਦਾਨਵ³⁰ ਮੁਨਿ³¹ ਕੇਤੇ ਕੇਤੇ ਰਤਨ³² ਸਮੁੰਦ³³ ॥
 ਕੇਤੀਆ ਖਾਣੀ³⁴ ਕੇਤੀਆ ਬਾਣੀ³⁵, ਕੇਤੇ ਪਾਤ³⁶ ਨਰਿੰਦ³⁷ ॥
 ਕੇਤੀਆ ਸੁਰਤੀ³⁸ ਸੇਵਕ³⁹ ਕੇਤੇ, ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ⁴⁰ ॥ ੩੫ ॥

*Dharam khand¹ ka-eho-dharam(u)².
 Gian-khand³ ka akhah(u)⁴ karam(u)⁵.
 Kete⁶ pavan⁷ pani⁸ vaisantar⁹, kete kan¹⁰ mahes¹¹.
 Kete barme¹² gharat(i) ghariah(i)¹³, rup rang¹⁴ ke ves¹⁵.
 Ketia karam bhumi¹⁶ mer¹⁷ kete, kete dhu¹⁸ updes¹⁹.
 Kete ind²⁰ chand²¹ sur²² kete, kete mandal²³ des²⁴.
 Kete sidh²⁵ budh²⁶ nath²⁷ kete, kete devi²⁸ ves.
 Kete dev²⁹ danav³⁰ nun(i)³¹ kete, kete ratan³² samund³³.
 Ketia khani³⁴ ketia bani³⁵, kete pat³⁶ narind³⁷
 Ketia surti³⁸ sevak³⁹ kete, Nanak ant(u) na-ant(u)⁴⁰. (35)*

Notes

¹the stage of righteousness; ²this is the explanation, i.e., explanations given in previous pauris - the realisation and understanding of His rules and modes of governance of this universe; ³the stage of understanding Him (knowledge); ⁴now I describe that; ⁵in the right order; ⁶countless; ⁷air; ⁸water (oceans); ⁹fire; ¹⁰Krishnas; ¹¹Shivas; ¹²Brahmas; ¹³being made; ¹⁴beauty; ¹⁵garbs; ¹⁶the battlefield of karmas; ¹⁷mountains; ¹⁸saints (Bhagat Dhruv); ¹⁹teachings; ²⁰Indras; ²¹moons; ²²suns; ²³galaxies; ²⁴continents; ²⁵Sidhs; ²⁶Buddhas; ²⁷Naths; ²⁸goddesses; ²⁹devtas; ³⁰demons; ³¹rishis; ³²jewels; ³³seas; ³⁴the ways of conception (there are four of them, i.e., through eggs, through semen, through sweat, through seed); ³⁵languages; ³⁶emperors; ³⁷kings; ³⁸consciousness; ³⁹servants, subordinates; ⁴⁰limitless.

PAURI 35

Theme

In pauris 35-37 Guru Nanak Devji explains the five stages of human consciousness which are essential to realise God.

Literal Meaning

- i Dharam khand is the first stage of God realisation. This means that a man must understand God's rules and the constitution He has made to run this universe. Dharam here means His laws. Gian khand is the stage of understanding what He is.
- ii In this universe there are countless prophets, like Krishnas, Brahmas, Shivas, Indras; very many oceans, moons, suns, galaxies and continents; limitless beauties and garbs and there are moderate and strong winds and fires.
- iii There are endless Sidhas, Buddhas, Nathas, gods, goddesses, demons and rishis. There are immeasurable quantities of jewels and seas. There are countless ways of conception (and not four which are known to mankind) and innumerable languages. There are numberless kings and emperors and there are legions of servants and subordinates.

Summary

A person who is in search of God must understand that the universe is very vast and so is its Creator. The worship of prophets and God-made objects is futile and must not be allowed. He has created this diverse and multifarious universe. It is all His play. If you are a seeker then you must differentiate between God and His creation. You must worship only God and not His creation. This is Gian khand.

ਗਿਆਨ ਖੰਡ¹ ਮਹਿ² ਗਿਆਨ³ ਪਰਚੰਡ⁴ ॥
 ਤਿਥੈ⁵ ਨਾਦ⁶ ਬਿਨੋਦ⁷ ਕੋਡ⁸ ਅਨੰਦ⁹ ॥
 ਸਰਮ ਖੰਡ¹⁰ ਕੀ ਬਾਣੀ¹¹ ਰੂਪ¹² ॥
 ਤਿਥੈ¹³ ਘਾੜਤਿ ਘੜੀਐ¹⁴ ਬਹੁਤ¹⁵ ਅਨੂਪ¹⁶ ॥
 ਤਾ ਕੀਆ ਗਲਾ¹⁷ ਕਥੀਆ ਨਾ ਜਾਹਿ¹⁸ ॥
 ਜੇ ਕੋ ਕਹੈ¹⁹ ਪਿਛੈ²⁰ ਪਛੁਤਾਇ²¹ ॥
 ਤਿਥੈ ਘੜੀਐ²² ਸੁਰਤਿ²³ ਮਤਿ²⁴ ਮਨਿ²⁵ ਬੁਧਿ²⁶ ॥
 ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ²⁷ ਸਿਧਾ²⁸ ਕੀ ਸੁਧਿ²⁹ ॥੩੬॥

*Gian khand¹ mah(i)² gian(u)³ parchand(u)⁴.
 Tithai⁵ nad⁶ binod⁷ kod⁸ anand(u)⁹.
 Saram khand¹⁰ ki bani¹¹ rup(u)¹².
 Tithai¹³ gharat(i) ghariai¹⁴ bahut(u)¹⁵ anup(u)¹⁶.
 Ta kia-gala¹⁷ kathia najah(i)¹⁸.
 Je-ko kahai¹⁹ pichhai²⁰ pachhuta²¹.
 Tithai ghariai²² surat(i)²³ mat(i)²⁴ man(i)²⁵ budh(i)²⁶.
 Tithai ghariai sura²⁷ sidha²⁸ ki sudh(i)²⁹. (36)*

Notes

¹the stage of knowledge (understanding God); ²in; ³knowledge;
⁴supreme; ⁵in that stage; ⁶raagas; ⁷shows; ⁸miracles; ⁹bliss; ¹⁰the stage of effort; ¹¹language; ¹²beautiful; ¹³there; ¹⁴are made; ¹⁵many; ¹⁶very beautiful; ¹⁷things about them; ¹⁸cannot be said/described; ¹⁹if one tries to narrate them; ²⁰afterwards; ²¹repents; ²²there are made; ²³consciousness; ²⁴knowledge; ²⁵mind; ²⁶understanding; ²⁷gods; ²⁸sidhs; ²⁹spiritual knowledge.

PAURI 36

Theme

See pauri 35.

Literal Meaning

- i In the stage of knowledge the understanding of God is the supreme step. If one achieves that then one gets utmost bliss, as if there are music, dramas and miracles all around him.
- ii It is the effort to achieve and search for the truth that brings one near God. The theory of making genuine efforts is Saram khand and is both beautiful and interesting.
- iii In this stage a man chisels his mind, brain and consciousness and inculcates in him the wisdom of divine truth. Then he applies This knowledge in his practical life.

Summary

First a man must understand the laws and rules formulated by God; then he should look into the books of theology to know and understand about God Himself, and then he should make an effort to apply in his life the rules of morality so learned from the scriptures. Bare knowledge without its rightful application has no meaning. The stage of effort is very vital. This is the stage of action - the karma. The world is a battlefield and a man is destined to do his karma over there.

One fights evil with his enlightenment; he applies the instructions learnt from holy books in his life; he meditates, he earns his livelihood by honest means, he loves his elders and children. In every way he tries to live a noble life. This is the Saram khand.

ਕਰਮ ਖੰਡ¹ ਕੀ ਬਾਣੀ² ਜੋਰੁ³ ॥
 ਤਿਥੈ⁴ ਹੋਰੁ ਨ ਕੋਈ ਰੋਰੁ⁵ ॥
 ਤਿਥੈ ਜੋਧ⁶ ਮਹਾ⁷ ਬਲ ਸੂਰ⁸ ॥
 ਤਿਨ ਮਹਿ⁹ ਰਾਮੁ¹⁰ ਰਹਿਆ ਭਰਪੂਰ¹¹ ॥
 ਤਿਥੈ ਸੀਤੇ ਸੀਤਾ¹² ਮਹਿਮਾ ਮਾਹਿ¹³ ॥
 ਤਾ ਕੇ¹⁴ ਰੂਪ¹⁵ ਨ¹⁶ ਕਥਨੇ ਜਾਹਿ¹⁷ ॥
 ਨਾ ਓਹਿ¹⁸ ਮਰਹਿ¹⁹ ਨ ਠਾਗੇ ਜਾਹਿ²⁰ ॥
 ਜਿਨ ਕੈ²¹ ਰਾਮੁ²² ਵਸੈ ਮਨ ਮਾਹਿ²³ ॥
 ਤਿਥੈ²⁴ ਭਗਤ²⁵ ਵਸਹਿ²⁶ ਕੇ ਲੋਅ²⁷ ॥
 ਕਰਹਿ ਅਨੰਦੁ²⁸ ਸਚਾ ਮਨਿ ਜੋਇ²⁹ ॥
 ਸਚ ਖੰਡਿ³⁰ ਵਸੈ³¹ ਨਿਰੰਕਾਰੁ³² ॥
 ਕਰਿ ਕਰਿ ਵੇਖੈ³³ ਨਦਰਿ ਨਿਹਾਲ³⁴ ॥
 ਤਿਥੈ³⁵ ਖੰਡ ਮੰਡਲ³⁶ ਵਰਭੰਡ³⁷ ॥
 ਜੇ ਕੋ ਕਥੈ³⁸ ਤ ਅੰਤ ਨ ਅੰਤ³⁹ ॥
 ਤਿਥੈ⁴⁰ ਲੋਅ ਲੋਅ ਆਕਾਰ⁴¹ ॥
 ਜਿਵ ਜਿਵ⁴² ਹੁਕਮੁ⁴³ ਤਿਵੈ⁴⁴ ਤਿਵ ਕਾਰ⁴⁵ ॥
 ਵੇਖੈ⁴⁶ ਵਿਗਸੈ⁴⁷ ਕਰਿ ਵੀਚਾਰੁ⁴⁸ ॥
 ਨਾਨਕ ਕਬਨਾ ਕਰੜਾ ਸਾਰੁ⁴⁹ ॥ ੩੭ ॥

*Karam-khand*¹ *ki-bani*² *jor(u)*³.
*Tithai*⁴ *hor(u) na-koi hor(u)*⁵.
*Tithai jodh*⁶ *maha*⁷ *bal-sur*⁸.
*Tin-mah*⁹ *(i)Ram(u)*¹⁰ *rahia bharpur*¹¹.
*Tithai sito-sita*¹² *mehma-mah(i)*¹³.
*Take*¹⁴ *rup*¹⁵ *na*¹⁶ *kathne jah(i)*¹⁷.
*Na oh(i)*¹⁸ *marah(i)*¹⁹ *na thage jah(i)*²⁰.
*Jin kai*²¹ *Ram(u)*²² *vasai man mah(i)*²³.
*Tithai*²⁴ *bhagal*²⁵ *vasah(i)*²⁶ *ke loa*²⁷.
*Karah(i) anand(u)*²⁸ *sacha man(i) soe*²⁹.
*Sach khand(i)*³⁰ *vasai*³¹ *Nirankar(u)*³².
*Kar(i) kar(i) vekhai*³³ *nadar(i) nihai*³⁴.
*Tithai*³⁵ *khand mandal*³⁶ *varbhand*³⁷.
*Je ko kathai*³⁹ *ta ant na ant*³⁹.
*Tithai*⁴⁰ *loa loa akar*⁴¹.
*Jiv jiv*⁴² *hukam(u)*⁴³ *tivai*⁴⁴ *tiv kar*⁴⁵.
*Vekhai*⁴⁶ *vigsai*⁴⁷ *kar(i) vichar(u)*⁴⁸.
*Nanak kathna karara sar(u)*⁴⁹. (37)

Notes

¹the stage of getting God's grace; ²setting, language; ³forceful; ⁴there; ⁵there, there is no one except God Himself; ⁶firm, brave; ⁷great; ⁸unshakeable, strength; ⁹in them; ¹⁰God; ¹¹full with God and His love; ¹²one who is completely devoted; ¹³honoured, receive praises; ¹⁴their; ¹⁵beauty, face expression; ¹⁶cannot; ¹⁷described; ¹⁸he does not; ¹⁹dies; ²⁰nor can be robbed; ²¹in whom; ²²God; ²³resides in heart; ²⁴there; ²⁵followers; ²⁶resides; ²⁷in many divisions, storeys; ²⁸enjoyment; ²⁹God resides in whose hearts; ³⁰the abode of God; ³¹resides; ³²God; ³³He creates and then looks; ³⁴whose sight cures all diseases; ³⁵there; ³⁶divisions, solar systems; ³⁷realm; ³⁸if one intends to describe them; ³⁹then it has no limits; ⁴⁰there; ⁴¹many worlds and creations; ⁴²as it is; ⁴³His orders; ⁴⁴that way; ⁴⁵it functions; ⁴⁶to look at; ⁴⁷to feel happy; ⁴⁸to think about it; ⁴⁹too difficult to say.

PAURI 37

Theme

See pauri 35.

Literal Meaning

- i One can get God's grace if he is forceful in his convictions. No one except God Himself can shower grace on us. To qualify for such a grace, a person must be firm in his belief, unshakeable in his faith, completely devoted to Truth and must have filled his heart with God's love. Such a person can be recognised from the very glow and beauty of his face. To qualify for God's grace is the Karam khand.
- ii The people in whose minds resides the Almighty God are not scared of death. They cannot be robbed of their wisdom by the burglars or thugs. The bhagats live in the regions of God's abode and enjoy their life over there.
- iii God resides at Sach khand. He, the dispeller of all the diseases, creates and then looks at the world with glory.
- iv In His realm are countless solar systems and innumerable worlds. All systems are working under His command and according to His rules. Their description is beyond words.

Summary

Sach khand, the abode of God is our destination. To reach there a man must:

- a. accept the basic rules as set by God,
- b. learn and understand the personality of God,
- c. work hard and honestly to implement all the instructions learnt in a & b.

If a person accepts and practises a, b & c then he qualifies for consideration to get a visa to go to Sach khand. This visa can be granted only by God Himself, this is Karam khand. What criterion God applies to grant such a visa, He Himself knows. But such a visa will not be granted by God if one does not accomplish tasks set in a, b & c.

Having understood and believed in His laws and in His personality and having applied all the religious and divine instructions in life, a person enters the fourth and final stage of Karam khand. This stage is a prerequisite before one can enter the final destination of Sach khand - the abode of bliss. In this stage only those people who have faith in them, who are firm in their convictions and who are absolutely sure about their belief in God, can be recommended to enter the abode of God.

ਜਤੁ¹ ਪਾਹਾਰਾ² ਧੀਰਜੁ³ ਸੁਨਿਆਰੁ⁴ ॥
 ਅਹਰਣਿ⁵ ਮਤਿ⁶ ਵੇਦੁ⁷ ਹਥੀਆਰੁ⁸ ॥
 ਭਉ⁹ ਖਲਾ¹⁰ ਅਗਨਿ¹¹ ਤਪ ਤਾਉ¹² ॥
 ਭਾਂਡਾ¹³ ਭਾਉ¹⁴ ਅੰਮ੍ਰਿਤੁ¹⁵ ਤਿਤੁ¹⁶ ਢਾਲਿ¹⁷ ॥
 ਘੜੀਐ¹⁸ ਸਬਦੁ¹⁹ ਸਚੀ²⁰ ਟਕਸਾਲ²¹ ॥
 ਜਿਨ ਕਉ²² ਨਦਰਿ ਕਰਮੁ²³ ਤਿਨ ਕਾਰ²⁴ ॥
 ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ²⁵ ॥੩੮॥

*Jat(u)*¹ *pahara*² *dhiraj(u)*³ *suniar(u)*⁴.
*Ahara(ni)*⁵ *mat(i)*⁶ *ved(u)*⁷ *hathiar(u)*⁸.
*Bhau*⁹ *khala*¹⁰ *agan(i)*¹¹ *tap-tao*¹².
*Bhanda*¹³ *bhao*¹⁴ *amrit(u)*¹⁵ *tit(u)*¹⁶ *dhal(i)*¹⁷.
*Ghariai*¹⁸ *sabad(u)*¹⁹ *sachi*²⁰ *taksal*²¹.
*Jin-kau*²² *nadar(i)* *karam(u)*²³ *tin-kar*²⁴
*Nanak nadri-nadar(i)-nihal*²⁵. (38)

Notes

¹to control one's passions/anger; ²a goldsmith's shop; ³patience; ⁴the goldsmith; ⁵a special stand on which a goldsmith beats the gold; ⁶knowledge; ⁷religious training; ⁸tool; ⁹fear of God; ¹⁰air pump; ¹¹fire; ¹²meditation; ¹³another tool of a goldsmith; ¹⁴love; ¹⁵nectar; ¹⁶to that; ¹⁷to mould; ¹⁸to create; ¹⁹hymn; ²⁰real; ²¹mint; ²²to whom; ²³grace; ²⁴it is their duty; ²⁵they should mould and keep their life in that way.

PAURI 38

Theme

To get a permanent stay-visa in God's abode a person has to mould or design his character as described in the previous pauris. Entry-visa in Sach khand is no guarantee of one's permanent stay over there.

Literal Meaning

- i The control of one's passions, temperament, and character, the compassion, the knowledge of scriptures, the fear of God and the deep meditation are to be blended with a man's love for God and His creation to realise God and to stay with Him forever. All this effort is to be kept that way forever, for a slight variation in the application of karmas can take you away from God and you would have to start again from square one.
- ii To whom God blesses, they should always keep themselves worthy for His grace.

Summary

A man's mission is to be one with God and then stay there forever. Having entered God's abode a person must keep himself restrained and under control. As a goldsmith mints the gold coins by using his tools and aids, in the same way a man must mint and coin his life with the tools so provided in Japji Sahib and keep himself unpolluted thereafter.

ਸਲੋਕੁ ॥

ਪਵਣੁ¹ ਗੁਰੂ² ਪਾਣੀ³ ਪਿਤਾ⁴, ਮਾਤਾ⁵ ਧਰਤਿ⁶ ਮਹਤੁ⁷ ॥

ਦਿਵਸੁ⁸ ਰਾਤਿ⁹ ਦੁਇ¹⁰ ਦਾਈ ਦਾਇਆ¹¹, ਖੇਲੈ¹² ਸਗਲ ਜਗਤੁ¹³ ॥

ਚੰਗਿਆਈਆ¹⁴ ਬੁਰਿਆਈਆ¹⁵, ਵਾਚੈ¹⁶ ਧਰਮੁ ਹਦੂਰਿ¹⁷ ॥

ਕਰਮੀ¹⁸ ਆਪੋ ਆਪਣੀ¹⁹, ਕੇ ਨੇੜੈ²⁰ ਕੇ ਦੂਰਿ²¹ ॥

ਜਿਨੀ²² ਨਾਮੁ²³ ਧਿਆਇਆ²⁴, ਗਏ ਮਸਕਤਿ²⁵ ਘਾਲਿ²⁶ ॥

ਨਾਨਕ ਤੇ²⁷ ਮੁਖ²⁸ ਉਜਲੇ²⁹, ਕੇਤੀ³⁰ ਛਟੀ ਨਾਲਿ³¹ ॥

SLOAK(U)

*Pavan(u)*¹ *Guru*² *pani*³ *pita*⁴, *mata*⁵ *dharat(i)*⁶ *mahat(u)*⁷.

*Divas(u)*⁸ *rat(i)*⁹ *doe*¹⁰ *dai-daia*¹¹, *khelai*¹² *sagal-jagat(u)*¹³.

*Changiaia*¹⁴ *buriaia*¹⁵, *vachai*¹⁶ *dharam(u) hadur(i)*¹⁷.

*Karmi*¹⁸ *apo-apni*¹⁹, *ke-nerai*²⁰ *ke-dur(i)*²¹.

*Jini*²² *Nam(u)*²³ *dhiaia*²⁴, *gae-masakat(i)*²⁵ *ghal(i)*²⁶.

*Nanak te*²⁷ *mukh*²⁸ *ujle*²⁹, *keti*³⁰ *chhuti-nal(i)*³¹.

Notes

¹air; ²teacher; ³water; ⁴father; ⁵mother; ⁶earth; ⁷big; ⁸day; ⁹night; ¹⁰both; ¹¹midwife; ¹²play; ¹³the whole world; ¹⁴good karmas; ¹⁵bad karmas; ¹⁶are being looked at; ¹⁷Dharam Raj (the God judge); ¹⁸karma; ¹⁹one's owns; ²⁰who is near God; ²¹who is away from God; ²²who; ²³God's Word; ²⁴worship, meditation; ²⁵their labour or effort; ²⁶is accepted; ²⁷their; ²⁸faces; ²⁹shine with glow; ³⁰they; ³¹mukti, liberation.

SLOAK 2

Theme

A man is judged by his karmas. God's worship is the supreme karma. God's grace can pardon all sins and wrongs which one has committed.

Literal Meaning

- i The world is a play. The main characters there are the air, water, earth, days and nights.
- ii Our good or bad karmas are being watched continuously by God. We will be judged by our karmas only. The good karmas will take us near God and the bad karmas will take us away from Him.

Summary

This sloak is an epilogue to Japji Sahib.

This world is His play. A man is independent to do his karmas. He will be judged purely on his karmas alone. Where good karmas get his release from the worldly sufferings the bad karmas take him away from God and he gets entangled in transmigration and worldly sufferings.

JAPJI

A Way to God Realisation

*Dr. Sukhbir Singh Kapoor
Mrs. Mohinder Kaur Kapoor*

Sikhism is one of the youngest world religions. It was founded by GuruNanak Dev, who was born in 1469 in Talwandi, Rai Boi, now called Nankana Sahib in Pakistan. The word 'Sikh' is derived from the Sanskrit word 'shishya', which means a disciple or a learner. The followers of Guru Nanak Dev and his nine successors are known as Sikhs and Sikhism means the path of discipline as shown by the Sikh Gurus.

A Sikh believes in the unity of God, the teachings of the ten Sikh Gurus and *Guru Granth Sahib*.

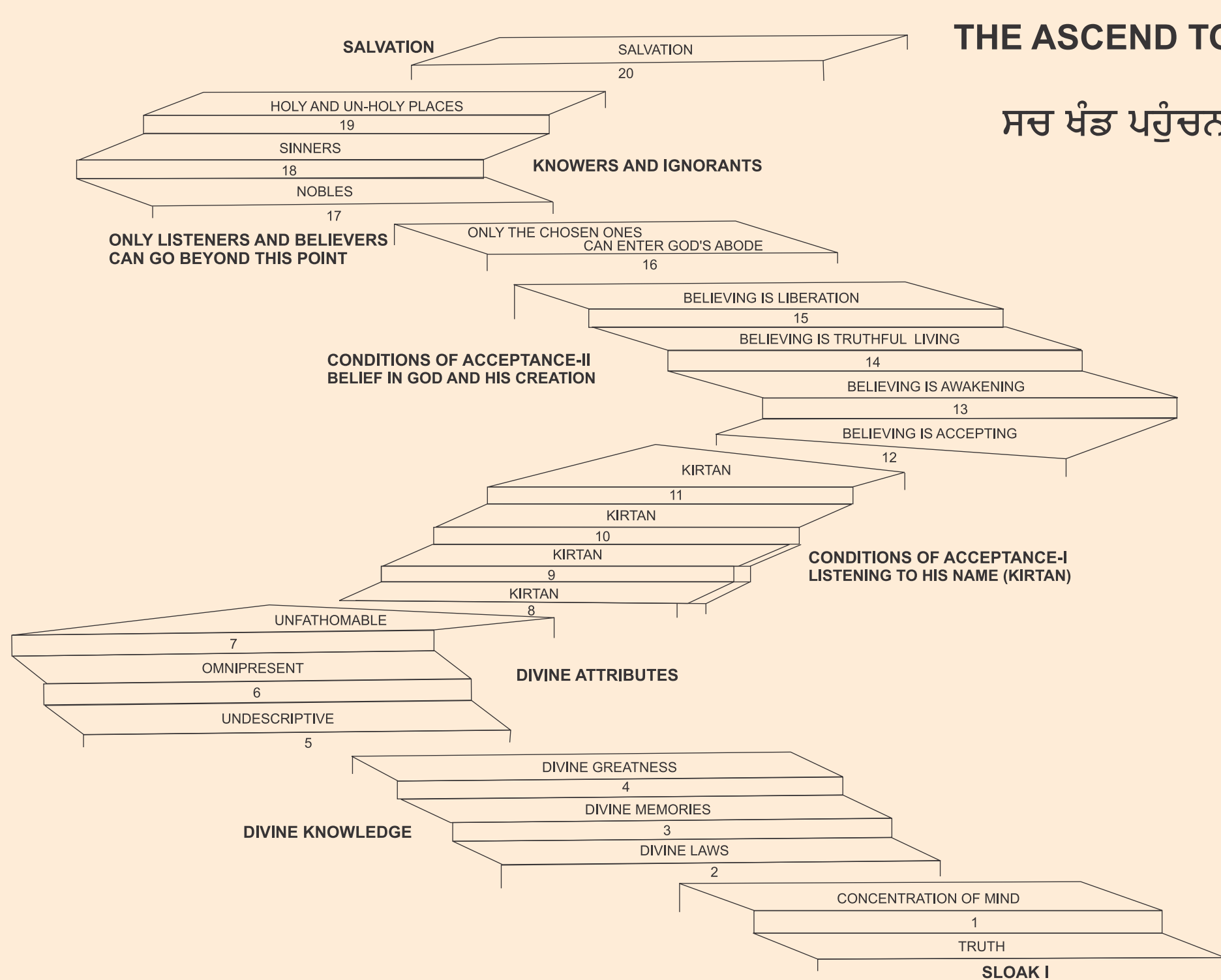
The three pillars of Sikhism are: meditation/prayer, honest living and sharing one's wealth and happiness with others. According to the Sikh *Rehat Mirayada* (Code of Conduct), a Sikh must recite or read five prayers everyday. Three prayers are recited or read in the morning, the fourth in evening and the last prayer at night. The morning prayers include *JAPJI*, the master composition of Guru Nanak Dev. It explains a sure way to realise God and a definite path to enter His Kingdom. It is believed that this composition and *Mool Mantar* was handed to Guru Nanak personally by God when he visited.

The present translation of Japji in English, is the first ever attempt to demonstrate the inherent meaning of this sacred bani (spiritual poetry) in both words and visuals. It endeavours to bring the readers closer to God and His abode.

Dr. Sukhbir Singh Kapoor is a graduate of London, Glasgow, Panjab and Agra Universities. He holds doctorates in Philosophy in Sikh History and Accounting. He is a Fellow of the Chartered Institute of Management Account and a Fellow of the Chartered Association of Certified Accountants, both of U.K. Grandson of the Late Professor Kishen Singh, the first Sikh Principal of Khalsa College, Amritsar, and son of the Late Sardar Kulwant Singh, a Senior Executive (secretary) of Punjab and Sind Bank, Dr. Kapoor is the first Director Principal of Khalsa College, London, and first Vice Chancellor of World Sikh University, London. He is Editor of Sikh Courier International, London. A scholar, writer and journalist, he has published more than 100 articles in English journals. He is also the author of 50 books on Sikh religion and history.

THE ASCEND TO

ਸਚ ਖੰਡ ਪਹੁੰਚਨ



ETERNAL ABODE (SACH KHAND)

ਦਾ ਰਾਹ 38 ਪਉੜੀਆਂ

