



Japji Sahib

A Journey towards Spirituality

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Japji Sahib - Path to the Ultimate Reality

Introduction

Japji Sahib is a gift from God, through Guru Nanak. It is a journey towards union with the Ultimate Truth, and that is the essence of Sikhism. Japji Sahib is in poetic form having verses that have deep and profound meanings.

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

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

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

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

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

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

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

Japji Sahib

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IK ONKAAR

There is one Eternal Universal God.

ਸਤਿ ਨਾਮੁ

SAT NAAM

His name is 'Of Eternal Existence'.

ਕਰਤਾ ਪੁਰਖੁ

KARTA PURAKH

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

ਨਿਰਭਉ

NIRBHAO

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

ਨਿਰਵੈਰੁ

NIRVAIR

He does not discriminate against anybody.

ਅਕਾਲ ਮੂਰਤਿ

AKAAL MOORAT

His existence is not affected by time.

ਅਜੂਨੀ

AJOONI

He is beyond the cycle of birth and death.

ਸੈਭੰ

saibha^N

He is self-illuminated and is self-existent.

ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

GUR PARSAAD

He can be realized only by Guru's Grace.

॥ ਜਪੁ ॥

jap.

Chant And Meditate:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

sach jugaad sach.

He has existed from the beginning (from before time) and since the beginning of the ages.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

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

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

Stanza 1

This stanza at first, relates to the various methods that were being used at the time, aiming to accomplish the life's goal of achieving union with God. Then it declares that the Guru's method to achieve the union is of honoring and accepting God's Will in totality.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

sochai soch na hova-ee jay sochee lakh vaar.

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

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

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

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

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

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

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

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

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

One may possess all the wisdom but in the end, it will be of no avail.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

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

Then, how can one achieve eternal bliss and how can the erroneous belief system be shattered?

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

hukam rajaa-ee chalnaa naanak likhi-aa naal.

||1||

O' Nanak, this veil of falsehood can be removed only by living according to God's Command as has been willed for you by Him. ||1|

Stanza 2

This stanza states that everything happens according to His Will. As we honor and accept this fact, ego, the root cause of all suffering vanishes.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

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

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

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

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

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

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

hukmee utam neech hukam likh dukh sukh paa-ee-ah.

Some are virtuous and some wicked, all by His Will. Pain or pleasure is also received as per His Will. (based on previous deeds)

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
**iknaa hukmee bakhsees ik hukmee sadaa
bhavaa-ee-ah.**

By His Will, some are blessed and brought under His grace; while others are kept lost and gone astray.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

hukmai andar sabh ko baahar hukam na ko-ay.

Everybody is subject to His Will; Nobody can escape it.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥੨॥

**naanak hukmai jay bujhai ta ha-umai kahai na
ko-ay. ||2||**

O' Nanak, one who comprehends His Will, will not behave egotistically.

Stanza 3

Those who love God, praise Him by complementing His various qualities. But His virtues being endless and beyond human comprehension, nobody can praise Him entirely.

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

gaavai ko taan hovai kisai taan.

Only the one blessed with Godly spiritual powers can truly praise the supremacy of the Almighty.

ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

gaavai ko daat jaanai neesaan.

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

ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

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

Some sing of His greatness and His noble virtues.

ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

gaavai ko vidi-aa vikham veechaar.

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

ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਰ ॥

gaavai ko saaj karay tan khayh.

Some sing of His power to create and destroy.

ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

gaavai ko jee-a lai fir dayh.

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

ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

gaavai ko jaapai disai door.

Some sing that He appears far away.

ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

gaavai ko vaykhai haadraa hadoor.

Some sing as they feel His presence.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੇਟਿ ॥

kathnaa kathee na aavai tot.

There is no end to describing His virtues.

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

kath kath kathee kotee kot kot.

Millions have tried to describe Him unlimited number of times.

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

daydaa day laiday thak paahi.

God keeps on providing for us and we keep on receiving His Gifts until we get tired of receiving. (Depart from this world)

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

jugaa jugantar khaahee khaahi.

Throughout the ages, we keep consuming His gifts.

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

hukmee hukam chalaay raahu.

The entire system of the universe is run according to God's Command.

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

naanak vigsai vayparvaahu. ||3||

O'Nanak, the carefree Almighty always blooms in bliss (while caring for His creation). ||3||

Stanza 4

In this stanza, it is said that God cannot be pleased by worldly offerings. These offerings were provided by Him to start with. He can only be pleased by speaking His language, the language of Love - love for Him and love for His Creation. A person who meditates on His Name with love and devotion, will become worthy of His Grace.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥

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

God is True (meaning, He is Eternal). His Name is (also) True. His language is infinite love.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

aakhahi mangahi dayhi dayhi daat karay daat^{aa}ar.

Creation begs for favors and blessings continually and the Great Giver keeps on giving.

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥

fayr ke agai rakhee-ai jit disai darbaar.

To the Supreme Giver of gifts, what can we offer back (out of His gifts) so He blesses us with enlightenment and lets us have a glimpse of His Divine Presence?

ਮੁਹੇ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

muhou ke bolan bolee-ai jit sun Dharay pi-aar.

What words can we speak off to evoke His Love?

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

amrit vaylaa sach naa-o vadi-aa-ee veechaar.

At a time when the Ambrosial nectar of Naam is enjoyed (generally before dawn when mind is free from the worldly affairs), dwell upon the Eternal Divine.

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

karmee aavai kaprhāa nadree mokh du-aar.

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

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

naanak ayvai jaanee-ai sabh aapay sachiaar.

||4||

O' Nanak, in this way (by dwelling on Him) we realize Him, who is self-existent and everlasting. ||4||

Stanza 5

In this stanza, it is said that those who remember God with love in their hearts, achieve peace and happiness in their lives and receive true honor.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

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

God cannot be established or created (He is self-made and is all-pervading).

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੇਇ ॥

aapay aap niranjan so-ay.

The immaculate God came into existence by Himself.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥

jīn sayvi-aa tīn paa-i-aa maan.

Those who recited Naam with fervor and remembered Him with love and devotion got elevated spiritually.

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

naanak gaavee-ai gunee niDhaan.

O’Nanak, let us sing praises of that Treasure of virtues by meditating on Naam.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

gaavee-ai sunee-ai man rakhee-ai bhaa-o.

By reciting Naam with complete devotion and having love for God within.

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

dukh parhar sukh ghar lai jaa-ay.

You will get rid of all your suffering and will attain true spiritual peace.

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

gurmukh naada^N gurmukh vayda^N gurmukh rahi-aa samaa-ee.

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

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
**gur eesar gur gorakh barmaa gur paarbatee
maa-ee.**

For us Guru is all gods and goddesses.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥
**jay ha-o jaanaa aakhaa naahee kahnaa kathan na
jaa-ee.**

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

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
guraa ik dayhi bujhaa-ee.

O' My Guru, grant me the wisdom,

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥
**sabhnaa jee-aa kaa ik daataa so mai visar na
jaa-ee.**

that I never forget God, the sole provider of all beings.

Stanza 6

This stanza states that pilgrimage to holy places is not the way to please God. Those who remember Him with love and passion become worthy of His Grace.

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

Why take ritualistic baths at holy places, when He is not pleased with our doing so?

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

jaytee sirath upaa-ee vaykhaa vin karmaa ke milai la-ee.

When I look back at His creation, I realize that nothing can be obtained without His blessing.

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

mat vich ratan javaahar maanik jay ik gur kee sikh sunee.

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

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

guraa ik dayhi bujhaa-ee.

O' My Guru, grant me the wisdom,

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

sabhnaa jee-aa kaa ik daataa so mai visar na jaa-ee.

That I never forget God, the sole provider of all beings.

Stanza 7

This stanza states that long life, worldly fame, recognition, and power are useless if God's Grace is not obtained.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥

jay jug chaaray aarjaa hor dasoonee ho-ay.

Even if you lived throughout the four ages, or even ten times more,

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਈਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

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

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

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

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

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

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

jay tis nadar na aavee ta vaat na puchhai kay.

still, if God did not bless you with His Glance of Grace, you are like someone for whom, nobody cared.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੇਸੀ ਦੇਸੁ ਧਰੇ ॥

Keettaa Andhar Keett Kar Dhosee Dhos Dharae ||

In God's eyes, spiritually, you would be considered lowly (like a worm) and held in contempt for your deeds.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥

Naanak Niragun Gun Karae Gunavanthiaa Gun Dhae

॥

O' Nanak, God blesses even such an unworthy being with virtues and bestows more virtues on the virtuous.

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

Thaehaa Koe N Sujhee J This Gun Koe Karae ||7||

There is no one more pious than God. ||7||

Stanza 8

Every line in this stanza starts with the word 'Suniae'. This word 'Suniae' means listening with complete focus, ultimate devotion and having absolutely no apprehension about accepting what you are listening.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥

sunī-ai siDh peer sur naath.

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

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

sunī-ai Dharat̤ Dhaval aakaas.

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

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥

sunī-ai deep lo-a paat̤aal.

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

ਸੁਣਿਐ ਪੇਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

sunī-ai pōhi na sakai kaal.

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

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas.

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

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

sunī-ai dookh paap kaa naas. || 8 ||

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

Stanza 9

Every line in this stanza starts with the word 'Suniae'. This word 'Suniae' means listening with complete focus, ultimate devotion and having absolutely no apprehension about accepting what you are listening.

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥

sunī-ai eesar barmaa ind.

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

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥

sunī-ai mukh saalaahan mand.

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

ਸੁਣਿਐ ਜੇਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥

sunī-ai jog jugat tan bhayd.

By listening to God's word with love and devotion, one is able to know how the senses of the human body (eyes, ears, speech etc.) work and by using them in the right way, learn the art of unifying with God.

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥

sunī-ai saasat simrit vayd.

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

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas.

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

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

sunī-ai dookh paap kaa naas. ||9||

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

Stanza 10

As in the previous two stanzas, every line in this stanza starts with the word 'Suniae'. This word 'Suniae' means listening with complete focus, ultimate devotion and having absolutely no apprehension about accepting what you are listening.

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥

sunī-ai sat santokh gi-aan.

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

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

sunī-ai athsath kaa isnaan.

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

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥

sunī-ai parh parh paavahi maan.

By listening to God's word with love and devotion, one receives Divine knowledge and true honor.

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

sunī-ai laagai sahj Dhi-aan.

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

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas.

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

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

sunī-ai dookh paap kaa naas. ||10||

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

Stanza 11

This stanza further emphasizes the importance of listening with concentration and accepting Guru's word verbatim without any hesitation.

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥

sunī-ai saraa guṇaa kay gaah.

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

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

sunī-ai saykh peer paṭisaah.

By listening to God's word with love and devotion, one attains spiritual superiority.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥

sunī-ai anDhay paavahi raahu.

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

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagṭaa sadā vigaas.

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

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

sunī-ai dookh paap kaa naas. ||11||

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

Stanza 12

- *This stanza and the following three stanzas are about having total faith in the Almighty God.*
- *The word 'Mannay' means completely accepting God's will. The spiritual state of such a person is so high that no words can explain the inner state of one who is in the state of 'Mannay'.*
- *It means one having complete trust in whatever God Almighty does.*
- *It also means living the faith and not just being aware of it.*

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥

mannay kee gaṭ kahee na jaa-ay.

The spiritual state of mind of one with complete faith in God's Name is so high that no words can describe it.

ਜੇ ਕੇ ਕਰੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

jay ko kahai pichhai pachhutaay.

One who tries to describe it, shall regret the attempt.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

kaagad kalam na likhanhaar. mannay kaa bahi karan veechaar.

Even though people tend to assess the spiritual state of such elevated soul, no one is capable of writing it down.

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

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

God's Naam is completely pure but only the one who has full faith in it and lives according to Guru's advice can experience the taste of His Divine Purity. ||12||

Stanza 13

In the previous stanza, the word 'Mannay' was used, which meant one who loves God dearly and has full faith in Him. In this stanza and in the two stanzas that follow, every line starts with the word 'Mannai' which stands for 'By the act of having complete faith in God and living that faith earnestly'. The stanza also gives us the benefits of living that faith.

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥

mannai surat hovai man buDh.

By having complete faith in God, one acquires intuitive awareness and intelligence.

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

Mannai sagal bhavan kee suDh.

By having complete faith in God, one attains spiritual understanding that God is all-pervading.

ਮੰਨੈ ਮੁਹਿ ਚੇਟਾ ਨਾ ਖਾਇ ॥

mannai muhi chotaa na khaa-ay.

By having complete faith in God, one does not suffer from the pain of worldly evils.

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

mannai jam kai saath na jaa-ay.

By having complete faith in God, one's cycle of birth and death ends.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥
aisaa naam niranjan ho-ay. jay ko man jaanai man ko-ay. ||13||

God's Naam is completely pure but only the one who has full faith in it and lives according to Guru's advice can experience the taste of His Divine Purity. ||13||

Stanza 14

As in the previous stanza, in this stanza and in the next one also, every line starts with the word 'Mannai' which stands for 'By the act of having complete faith in God and living that faith earnestly'. The stanza also gives us the benefits of living that faith.

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥
mannai maarag thaak na paa-ay.

By having complete faith in God, the spiritual path of the faithful will never be hindered (by any kind of vices etc).

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥
mannai pat si-o pargat jaa-ay.

By having complete faith in God, The faithful will depart (from the world) in high spiritual state.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥
mannai mag na chalai panth.

By having faith in God, one does not follow the path of ritualistic religious sects.

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

mannai Dharam saytee san-banDh.

By having faith in God the faithful are firmly bound to the path of truth and righteousness.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੇਇ ॥੧੪॥

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

God's Naam is completely pure but only the one who has full faith in it and lives according to Guru's advice can experience the taste of His Divine Purity. ||14|

Stanza 15

This is the last of the three stanzas where every line starts with the word 'Mannai' which stands for 'By the act of having complete faith in God and living that faith earnestly'. The stanza also shows us the benefits of living that faith.

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥

mannai paavahi mokh du-aar.

By having faith in God, one attains liberation by becoming free from the cycle of birth and death.

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

mannai parvaarai saadhaar.

By having faith in God, one helps his family rise spiritually by showing them the path to liberation.

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੂ ਸਿਖ ॥

mannai tarai taaray gur sikh.

By having faith in God, one does not only save himself but also helps save other disciples of the Guru. (saves from vices and liberates from the cycle of birth and death)

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

mannai naanak bhavahi na bhikh.

By having faith in God, O' Nanak, one does not wander around fulfilling his needs from anyone else.

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

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

God's Naam is completely pure but only the one who has full faith in it and lives according to Guru's advice can taste His Divine Purity. ||15||

Stanza 16

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

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

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

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

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

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

Even being so close, does not help in counting the actions of the Creator.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥
Dhoul Dharam da-i-aa kaa poot.

Righteousness (or Religion) is an offspring of compassion; This force of righteousness is the mythical bull that supports the world.

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
santokh thaap rakhi-aa jin soot.

The balance in nature is maintained by righteousness, compassion and contentment. These three virtues keep the world in perfect order like beads in a thread.

ਜੇ ਕੇ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥

jay ko bujhai hovai sachiaar. Dhavlai upar kaytaa bhaar.

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

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

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

So many worlds there are beyond this world, so very many! And beyond them, more and more! What power holds them, and supports their weight?

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥

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

The names and the colors of the many varieties of common species were all inscribed by the Ever-flowing Pen of God.

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੇਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥

ayhu laykhaa likh jaanai ko-ay. laykhaa likhi-aa kaytaa ho-ay.

How can anyone ever write an account of this? It would be an account with no end!

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥

kaytaa taan su-aali hu roop. kaytee daat jaanai koun koot.

How great His power! How fascinating His beauty! And how great gifts! (nature's bounties); Who can know their extent?

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

You created the vast expanse of the Universe with One Word! And, hundreds of thousands of lives emerged.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
**kudrat kavan kahaa veechaar. vaari-aa na jaavaa
ayk vaar.**

I have no power to even begin to describe your creation; I have nothing to offer that befits your greatness, not even my life.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥
**jo tuDh bhaavai saa-ee bhalee kaar. too sadaa
salaamat nirankaar. ||16||**

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

Stanza 17

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

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

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

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥
asa^Nkh garanth mukh vayd paath. asa^Nkh jog man rahahi udaas.

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

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥
asa^Nkh bhagat gun gi-aan veechaar.

Countless devotees contemplate the virtues and wisdom of the Almighty.

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥
asa^Nkh satee asa^Nkh daataar.

There are countless holy persons and countless the givers.

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥
asa^Nkh soor muh bhakh saar.

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

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥
asa^Nkh mon liv laa-ay taar.

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

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
kudrat kavan kahaa veechaar.

What power have I to describe Your immense creation.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaari-aa na jaavaa ayk vaar.

I have nothing to offer that befits Your Greatness, not even my life.

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

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

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

Stanza 18

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

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥

asa^Nkh moorakh anDh ghor.

Countless are fools, blinded by ignorance.

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

asa^Nkh chor haraamkhor.

Countless are thieves and embezzlers.

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥

asa^Nkh amar kar jaahi jor.

Countless impose their will by force.

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

asaⁿkh galvadh hati-aa kamaahi.

Countless are cut-throats and ruthless killers.

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

asaⁿkh paapee paap kar jaahi.

Countless are sinners who keep on sinning.

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

asaⁿkh koorhi-aar koorhay firaahi.

Countless are liars, wandering lost in their lies.

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

asaⁿkh malaychh mal bhakh khaahi.

Countless are wicked who thrive on immoral behavior.

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

asaⁿkh nindak sir karahi bhaar.

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

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥

naanak neech kahai veechaar.

Nanak describes the state of the lowly (in the stanzas aforesaid).

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaari-aa na jaavaa ayk vaar.

I have nothing to offer that befits Your Greatness, not even my life.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥
**jo tuDh bhaavai saa-ee bhalee kaar. too sadaa
salaamat nirankaar. || 18| |**

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

Stanza 19

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

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥

asa^Nkh naav asa^Nkh thaav.

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

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥

agamm agamm asa^Nkh lo-a.

There are countless worlds that are inaccessible and
unapproachable.

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

asa^Nkh kehahi sir bhaar ho-ay.

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

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

akhree naam akhree saalaah.

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

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

akhree gi-aan geet gun gaah.

It is through the medium of words that Divine Knowledge can be acquired, His praises sung and the virtues known.

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥

akhree likhan bolan baan.

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

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

akhraa sir sanjog vakhaan.

Only through words one's destiny can be explained.

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

jin ayhi likhay tis sir naahi.

He, who has written everybody's destiny, is beyond destiny for Himself.

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥

jiv furmaa-ay tiv tiv paahi.

As He ordains, so do we receive.

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੇ ਥਾਉ ॥

jaytaa keetaa taytaa naa-o. vin naavai naahee ko thaa-o.

The created universe is the manifestation of Your Name. There is no place where He is not.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
**kudrat̪ kavan̄ kahaa veechaar. vaari-aa na jaavaa
ayk vaar.**

How can I describe Your Creative Power? I cannot even
once be a sacrifice to You.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥
**jo tuDh bhaavai saa-ee bhalee kaar. too sadaa
salaamat̪ nirankaar. ||19||**

Whatever pleases You, is what is truly good. You are the
Eternal and Formless one. ||19||

Stanza 20

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

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

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

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

**moot paleetee kaparh ho-ay. day saaboon la-ee-ai
oh Dho-ay.**

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

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

**bharee-ai mat paapaa kai sang. oh Dhopai naavai
kai rang.**

But when the mind is polluted by having evil thoughts and committing sins, it can be cleansed by only the recitation and love of Naam.

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

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

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

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

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

You shall harvest what you plant. (Rewards and punishments are the fruits of our deeds). O' Nanak, as per His divine laws, you come and depart from this world based on your deeds. ||20||

Stanza 21

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

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
tīrath t̥ap da-i-aa d̥at̥ daan. jay ko paavai t̥il kaa maan.

Pilgrimages, austere discipline, compassion and charity by themselves bring only an iota of merit.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
sunī-aa manī-aa man keet̥aa bh̥aa-o. antargat̥ tīrath mal naa-o.

A person who listens to Naam with complete devotion with love in heart, is doing the real pilgrimage by thoroughly cleansing his inner self. (by immersing in Naam)

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
sabh̥ gun̥ tayray mai naahee ko-ay. vin̥ gun̥ keet̥ay bh̥agat̥ na ho-ay.

Acquiring virtues is possible only by surrendering my ego and reciting Your Name. All virtue is in praising You, O' Almighty! Without virtue, there can be no devotional worship.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
**su-asaṭ aath banēe barmaa-o. saṭ suhaan̄ sadāa
man chaa-o.**

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

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

**kavan̄ so vaylaa vakhaṭ kavan̄ kavan̄ thiṭ kavan̄
vaar. kavan̄ se ruṭee maahu kavan̄ jiṭ ho-aa
aakaar.**

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

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

vayl na paa-ee-aa pandṭee je hovai laykh̄ puraan̄.

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

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

**vakhaṭ na paa-i-o kaadee-aa je likhan̄ laykh̄
kuraan̄.**

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

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੇਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ
ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੇਈ ॥

thit vaar naa jogee jaanai rut maahu naa ko-ee.

jaa kartaa sirthee ka-o saajay aapay jaanai so-ee.

The day, the date, the month or the season when the Universe was created were not known to the Yogis either. The Creator alone knows when He created the universe.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ

kiv kar aakhaa kiv saalaahie ki-o varnee kiv jaanaa.

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

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੇ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥

naanak aakhan sabh ko aakhai ik doo ik si-aanaa.

O' Nanak, everyone speaks of Him, acting wiser than the rest.

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

vadaa saahib vadee naa-ee keetaa jaa kaa hovai.

Great is the Master, Great is His Name. Everything happens according to His Will.

ਨਾਨਕ ਜੇ ਕੇ ਆਪੇ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਚੈ ॥੨੧॥

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

||21||

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

Stanza 22

This stanza states that God's Creation is so vast that it is beyond all limits known to man. No words can describe it. Only the Creator knows how large His Creation is. (as it is continually being created and destroyed)

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

paatāalaa paatāal lakh aagaasaa aagaas.

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

ਉੜਕ ਉੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

orhak orhak bhaal thakay vayd kahan ik vaat.

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

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥

sahas athaarah kahan kataybaa asuloo ik Dhaat.

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

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥

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

Accounting for the infinite creation of God is just not possible. (No numbers even exist that could be used to describe that)

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

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

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

||22||

Stanza 23

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

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥

saalaahee saalaahi aytee suraṭ na paa-ee-aa.

Those who praise the admirable God, (unite with Him but) cannot assess the magnitude of His splendor and glory.

ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

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

That is like the streams and rivers which flow into the ocean and unite with it but cannot realize its vastness.

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ
ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

samund saah sultaan girhaa saytee maal Dhan.

keerhee tul na hovnee jay tis manhu na veesrahi.

||23||

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

Stanza 24

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

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥

ant na siftee kahan na ant.

Endless are God's virtues; endless is their description.

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

ant na karnai dayn na ant.

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

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥

ant na vaykhan sunan na ant.

There can be found no end to the sights of His creation and no end to the sounds of His nature even if one tried for the longest period possible.

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥

ant na jaapai ki-aa man mant.

It is impossible to know the limit of His designs.

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥

ant na jaapai keetaa aakaar. ant na jaapai paaraavaar.

The limits of the created universe cannot be perceived.

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਰਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਰਿ ॥

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

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

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥
**ayhu ant na jaanai ko-ay. bahutaa kahee-ai
bahutaa ho-ay.**

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

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥
**vadaa saahib oochaa thaa-o. oochay upar oochaa
naa-o.**

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

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

Only someone as Great as God Himself can know His Lofty and Exalted State.

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥
jayvad aap jaanai aap aap.
Only He Himself knows how Great He Is.

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥
naanak nadree karmee daat. ||24||
O' Nanak, by His Grace, He bestows His Blessings. ||24||

Stanza 25

In this stanza, Guru Nanak states that God bestows upon us immeasurable amounts of gifts; He keeps giving even to those who deny receiving anything from Him and even when they deny His existence. Due to ignorance, we forget to thank Him even as we consume His bounties. Everything happens by His Will.

Desire to remember Him with love and devotion is the greatest treasure we can have, and this treasure is also gifted as a blessing from God.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥

bahuṭaa karam likhi-aa naa jaa-ay.

His Blessings are so abundant that they cannot be accounted for.

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

vadaa daataa til na tamaa-ay.

The Great Giver believes only in giving and has not an iota of avarice.

ਕੇਤੇ ਮੰਗਹਿ ਜੇਧ ਅਪਾਰ ॥

kaytay mangahi joDh apaar.

So many great heroic warriors beg from the Infinite God!

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥

kayti-aa ganat nahee veechaar.

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

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

kaytay khap tutahi vaykaar.

So many are consumed in vices and perish in anxiety.

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥

kaytay lai lai mukar paahi.

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

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

kaytay moorakh khaahee khaahi.

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

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥

kayti-aa dookh bhookh sad maar.

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

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

ayhi bhe daat tayree daataar.

These sufferings are also Your blessings, O' Great Giver (because they divert us back to you for your benevolence).

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

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

Freedom from ego and worldly attachments is achieved only by accepting Your Will. No one else has any say in it.

ਜੇ ਕੇ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥
**jay ko khaa-ik aakhan paa-ay. oh jaanai jaytee-aa
muhi khaa-ay.**

If some ignorant person suggests some way other than accepting God's will as the solution to overcome attachment with Maya, he shall face the effects of his folly.

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

He Himself knows (our needs) and keeps fulfilling them.
Few acknowledge this fact

ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਰੀ ਪਾਤਿਸਾਰੁ
॥੨੫॥

**jis no bakh say sifət saalaah. naanak paatīsaahē
paatīsaahu. || 25 ||**

O' Nanak, one who is blessed with the treasure of praising God, is spiritually the richest person in the world.
|| 25 ||

Stanza 26

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

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥

amul gun amul vaapaar.

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

ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥

amul vaapaaree-ay amul bhandaar.

Priceless are those who acquire His Virtues and priceless are His Treasures.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥

amul aavahi amul lai jaahi.

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

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥

amul bhaa-ay amulaa samaahi.

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

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥

amul Dharam amul deebaan.

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

ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥

amul tul amul parvaan.

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

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥

amul bakhsees amul neesaan.

Priceless are His blessings and priceless are His bounties.

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥

amul karam amul furmaan.

Priceless is His Mercy; Priceless is His Royal Command.

ਅਮੁਲੇ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥

amulo amul aakhi-aa na jaa-ay.

He is Priceless - Priceless beyond expression!

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

aakh aakh rahay liv laa-ay.

Many, by reciting Naam, go into deep meditation and get absorbed in Him but fail to describe Him fully.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥

aakhahi vayd paath puraan.

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

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

aakhahi parhay karahi vakhi-aan.

The scholars speak of Him and give discourses about Him.

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥

aakhahi barmay aakhahi ind.

Countless Brahmas and Indras speak of God.

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥

aakhahi gopee tai govind.

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

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ

aakhahi eesar aakhahi siDh.

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

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥

aakhahi kaytay keetay buDh.

Many intellectuals, created by Him praise Him.

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥

aakhahi daanav aakhahi dayv.

The demons admire Him; the deities admire Him.

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

aakhahi sur nar mun jan sayv.

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

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥

kaytay aakhahi aakhan paahi.

Many praise Him and try to describe Him.

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥

kaytay kahi kahi uth uth jaahi.

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

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

aytay keetay hor karayhi. taa aakh na sakahi

kay-ee kay-ay.

If He were to create as many more as He already has and everybody tried, even then all His virtues could not be described.

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥

jayvad bhaavai tayvad ho-ay.

He is as Great as He wishes to be.

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥

naanak jaanai saachaa so-ay.

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

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

jay ko aakhai boluvigaarh. taa likee-ai sir

gaavaaraa gaavaar. || 26 ||

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

Stanza 27

This stanza displays a vision of God's creation and His might. It states that there is a perfect harmony across the whole creation. Everything is under His command and it is functioning by His Will. Mystically speaking, it gives a feeling that the whole universe is singing His praises.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੇ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

so dar kayhaa so ghar kayhaa jit bahi sarab samaalay.

O' God, what kind of abode can there be, from where You are taking care of Your creation (since you are everywhere)?

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

**vaajay naad anayk asankhaa kaytay
vaavanhaaray.**

In your creation, countless kinds of celestial music is being sung for you, producing countless melodies.

ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

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

The winds, the seas, the rainfalls, the fires are all singing your praises by the sounds they produce. The Righteous Justice also is singing your praises.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

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

Chitr and Gupt, the mythical angels, who keep the record of actions, and the Righteous Judge of Dharma who reads this record, are all singing of You.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

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

Chitr and Gupt, the mythical angels, who keep the record of actions, and the Righteous Judge of Dharma who reads this record, are all singing of You.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥

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

Shiva, Brahma and the goddess of Beauty (Hindu deities) always shining in Your splendor are also singing Your praises.

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

gaavahi ind idaasan baithay dayviti-aa dar naalay.

Indra (Hindu Deity) seated on his magnificent throne, along with other gods and goddesses are admiring You in an imploring manner.

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥

gaavahi siDh samaaDhee andar gaavan saaDh vicharay.

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

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥

gaavan jatee satee santokhee gaavahi veer karaaray.

The self-disciplined, the philanthropists, the contented and the fearless, all are singing Your praises imploringly.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

gaavan pandit parhan rakheesar jug jug vaydaa naalay.

The pandits and the spiritually knowledgeable who for ages have been reading the vedas, are singing Your praises.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥

gaavahi mohnee-aa man mohan surgaa machh pa-i-aalay.

The beautiful fascinating entrappers in heaven, on earth and in nether worlds are singing Your praises imploringly.

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

gaavan ratan upaa-ay tayray athsath tirath naalay.

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

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥

gaavahi joDh mahaabal sooraa gaavahi khaanee chaaray.

The mighty warriors, the saints with great spiritual powers and the creatures from all the four sources of life are singing Your praises.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

gaavahi khand mandal varbhandaa kar kar rakhay Dhaaray.

Countless continents, solar systems and galaxies created and supported by You, are singing of You (functioning flawlessly under Your command).

ਸੇਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੇ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

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

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

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

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

O' Nanak, so many others sing of You and they do not even come to my mind. How can I describe them all?

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

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

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

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

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

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

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

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

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

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

kar kar vaykhai keetaa aapnaa jiv tis dee vadi-aa-ee.

Having made the creation, He watches over it with His Greatness.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

jo tis bhaavai so-ee karsee hukam na karnaa jaa-ee.

He does whatever pleases Him. Nobody can order Him what to do.

ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਰਣੁ ਰਜਾਈ ॥੨੭॥
**so paat̄isaahu saahaa paat̄isaahib naanak rahan
rajaa-ee. ||27||**

He is the King of kings, the Supreme One; O' Nanak, it is imperative to live according to His will. ||27||

Stanza 28

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

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥
**munda santokh saram pat̄ jhooli Dhi-aan kee
karahi bibhoot̄.**

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

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

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

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

aa-ee panthee sagal jamaatee man jeetai jag jeet.

Let universal brotherhood be your sect; Conquering your mind, and thus controlling your temptations is the real conquering the world.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

aadays tisai aadays.

I bow to Him, I humbly bow.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੨੮॥

aad aneel anaad anaahat jug jug ayko vays.

||28||

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

Stanza 29

In this stanza, the Guru advises us how to walk the spiritual path as he refers to a ritual performed by yogis in India.

The ritual is that the yogis prepare food, assign a person to distribute it and play a drum to create 'holy' sound while eating.

The Guru's advice is to develop faith in the divine wisdom that God is all-pervading and let this faith be the food you prepare; let kindness for all be your dispenser and make every heartbeat your holy sound. The message here is that one should always remember that God is everywhere and be kind and considerate to all.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥
**bhugat gi-aan da-i-aa bhandaaran ghat ghat
vaajeh naad.**

O' Yogi, Let the spiritual wisdom that God is all-pervading be the food you prepare; let compassion be your distributor of the food and let the vibration of divine music in every heart be the drum you use to create sound.

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

The Creator Himself is the supreme master of everybody and all His creation is under His control. Indulgence in performing miracles and seeking other pleasures are diversions that take you away from Him.

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

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

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
aadays tisai aadays.
I bow to Him, I humbly bow.

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

He is ever existent, pure (unaffected by worldly evils), without beginning, without end, and unchanging through the ages. ||29||

Stanza 30

There is a Hindu belief that there are three deities – one who creates, another who provides, and the third who destroys.

In this stanza, the Guru states that there is only one God who creates, provides, and destroys as he pleases; the whole Universe is functioning under His command. However, it is a wonder that He can see us but we cannot visually see Him

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

aykaa maa-ee jugat vi-aa-ee tin chaylay parvaan.

The creator created Maya mysteriously. (Mystery is that He sees us but other than His true disciples, nobody can see Him)

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

ik sansaaree ik bhandaaree ik laa-ay deebaan.

God himself is the Creator, Sustainer and Destroyer.

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

jiv tis bhaavai tivai chalaavai jiv hovai furmaan.

He makes things happen according to the pleasure of His Will. Such is His Celestial Order.

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

oh vaykhai onaa nadar na aavai bahuṭaa ayhu vidaan.

He watches over all, but nobody can see Him. How amazing that is!!

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

aadays tisai aadays.

I bow to Him, I humbly bow.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੩੦॥
aad aneel anaad anaahat jug jug ayko vays.

||30||

He is eternal, pure (unaffected by worldly evils), without beginning, indestructible and unchanging through the ages. ||30||

Stanza 31

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

ਆਸਣੁ ਲੇਇ ਲੇਇ ਭੰਡਾਰ ॥ ਜੇ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥
aasan lo-ay lo-ay bhandaar. jo kichh paa-i-aa so aykaa vaar.

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

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥
kar kar vaykhai sirjanhaar.

Having made the creation, the Creator watches over it.

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥
naanak sachay kee saachee kaar.

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

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

aadays t̄isai aadays.

I bow to Him, I humbly bow.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੩੧॥

aad aneel anaad anaahat̄ jug jug ayko vays.

||31||

He is ever existent, pure (unaffected by worldly evils), without beginning, without end (indestructible), and unchanging through the ages. ||31||

Stanza 32

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

ਇਕ ਦੂ ਜੀਭੈ ਲਖ ਹੋਰਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋੜਾ
ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

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

If one had hundred thousand tongues and that number were increased by twenty times more, and one recited God's Name hundreds of thousands of times with each tongue, (Implying total immersion in God's Name in meditation)

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

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

One would become united with God by ascending such right steps. (by shedding one's ego completely and meditating on Naam with loving devotion)

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

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

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

Stanza 33

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

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥

aakhan jor chupai nah jor.

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

ਜੇਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੇਰੁ ॥

jor na mangān dayn na jor.

Even asking for or giving charity is beyond our power.

ਜੇਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੇਰੁ ॥

jor na jeevaṅ maraṅ nah jor.

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

ਜੇਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੇਰੁ ॥

jor na raaj maal man sor.

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

ਜੇਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥

jor na surtee gi-aan veechaar.

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

ਜੇਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥

jor na jugtee chhutai sansaar.

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

ਜਿਸੁ ਹਥਿ ਜੇਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥

jis hath jor kar vaykhai so-ay.

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

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੇਇ ॥੩੩॥

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

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

Stanza 34

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

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

This is the stage of spiritual awakening. Here, a person starts thinking as to why he is here and what is the purpose of life. As one advances in his journey, one discovers that God created this Earth with air, water, seasons, days, nights etc, making it a place very congenial to live in, focus on Him and experience union with Him, thus fulfilling the purpose of life.

This is where a person realizes that everybody will be judged according to their deeds and success or failure in achieving the goal of spiritual advancement will be known after one reaches God's Presence.

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥
**raatee rutee thitee vaar. pavan paanee agnee
paataal.**

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

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥
tis vich Dhartee thaap rakhee Dharam saal.

In the midst of these, He established the Earth as a place for human beings to pursue spiritual advancement.

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
**tis vich jee-a jugat kay rang. tin kay naam anyk
anant.**

Upon it, He placed various species of beings with endless names.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
**karmee karmee ho-ay veechaar. sachaa aap
sachaa darbaar.**

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

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥
**tithai sohan panch parvaan. nadree karam pavai
neesaan.**

There, in God's Presence, the chosen ones who have advanced themselves spiritually are accepted and they receive the Mark of Grace from the Merciful God.

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

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

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

Stanza 35

This is the second stage of spiritual development - Gyaan khand or stage of Divine Knowledge.

In this stage, a person realizes that God's creation is beyond human comprehension; that ours is not the only planetary system, there are many more of them in the Universe. One realizes that there are many earths, suns and moons. One realizes also that God's powers of creation, provision, and destruction are endless. The effect of this realization is indeed powerful in the one who ascends to this spiritual stage. Such a person is filled with awe and amazement at the vastness of God's Creation and experiences Divine joy which is beyond description.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥

Dharam khand kaa ayho Dharam.

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

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

gi-aan khand kaa aakhhu karam.

Now understand the working of Giaan Khand in the lines to follow (The stage of acquiring Divine knowledge).

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥

kaytay pavan paanee vaisant̄ar kaytay kaan mahays.

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

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥

kaytay barmay ghaarhat gharhee-ahi roop rang kay vays.

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

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥

kaytee-aa karam bhoomee mayr kaytay kaytay Dhoo updays.

There are many such mountains and earths where people perform their duties. There are many saints like Dhru and there are many lessons to learn.

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥

kaytay ind chand soor kaytay kaytay mandal days.

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

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

kaytay siDh buDh naath kaytay kaytay dayvee vays.

So many saints with many Yogic masters, so many goddesses of various kinds.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

kaytay dayv daanav mun kaytay kaytay ratan samund.

So many demi-gods and demons, so many silent sages. so many oceans of jewels.

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥

kaytee-aa khaanee kaytee-aa banee kaytay paat narind.

So many ways of life, so many languages, so many dynasties of rulers.

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

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

So many devotees engaged in various types of meditations! O `Nanak, there is no end to His creation.

Stanza 36

In this stanza, Guru Nanak describes the third stage of spiritual development - Saram Khand or the stage of spiritual effort. With the recognition of purpose and duty in Dharam Khand and realization of the vastness of God's Creation in Giaan Khand, one works hard to ascend further into this stage

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੇਡ ਅਨੰਦੁ

॥

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

In the realm of spiritual knowledge (as explained in the last stanza), spiritual wisdom is overwhelming and supreme and one experiences Divine Joy. This is the state of spiritual bliss as if music of all kinds of melodies is being enjoyed.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

saram khand kee baneeroop.

Saram Khand is the stage of hard work to beautify and uplift the soul.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

tithai ghaarhat gharhee-ai bahut anoop.

Here an enlightened mind of incomparable beauty is fashioned. (by meditative remembrance of Naam with love and devotion)

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੇ ਕਰੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

taa kee-aa galaa kathee-aa naa jaahi. jay ko kahai pichhai pachhutaa-ay.

The state of such an enlightened mind is beyond description and if one tried to describe, would fail and regret the attempt.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

tithai gharhee-ai surat mat man buDh.

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

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

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

The consciousness of the spiritual warriors and the accomplished ones - the beings of spiritual perfection are shaped here. ||36||

Stanza 37

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

Karam Khand is the stage of being completely blessed with the Grace of the Almighty. Spiritually, you become so profound that the worldly desires and attachments do not affect you anymore. One is totally immersed in God's Name and experiences eternal joy and bliss.

Sach khand is the final stage and it is the stage of union with God. In this realm of Truth, the devotee realizes that the formless Almighty is abiding in the heart.

Here, a person knows with full belief that the whole Universe is functioning under God's command, that God is all-pervading and His Grace is being bestowed on everyone. Guru Nanak says that this stage is so elevated that it is beyond description; it can only be experienced.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥

karam khand kee banee jor.

Spiritual power is the attribute of the stage of Divine Grace (Karam Khand).

In this stage, a person is blessed with God's Grace and spiritually becomes so powerful that the worldly evils or 'Maya' cannot affect him any more.

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

tithai hor na ko-ee hor.

In that dimension of spirituality, no one else dwells there (except those who have reached there by becoming worthy of His Grace).

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥

tithai joDh mahaabal soor.

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

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

tin meh raam rahi-aa bharpoor.

They are totally imbued with the Essence of God.

ਤਿਥੈ ਸੀਤੇ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥

tithai seeto seeta mahimaa maahi.

They remain completely absorbed in God's praises.

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

taa kay roop na kathnay jaahi.

Their spiritual enlightenment cannot be described.

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥

naa ohi mareh na thaagay jaahi.

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

ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

jin kai raam vasai man maahi.

Within those minds, abides God.

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥

tithai bhagat vaseh kay lo-a.

The devotees of many worlds reach this stage and dwell there.

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥

karahi anand sachaa man so-ay.

They experience the eternal joy as the realization of God's presence is always there in their hearts.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥

sach khand vasai nirankaar.

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

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

kar kar vaykhai nadar nihaal.

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

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

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

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

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥

tīthai lo-a lo-a aakaar.

In this stage, one realizes that His Creation consists of worlds beyond worlds.

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥

jiv jiv hukam tivai tiv kaar.

One realizes that everything functions as He commands.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥

vaykhai vigsai kar veechaar.

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

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

naanak kathnaa karrhaa saar. ||37||

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

Stanza 38

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

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

Using this example as a metaphor it is advised that one should develop the essential qualities of self discipline and patience. One should make a determined effort to awaken the mind with spiritual knowledge, become God fearing and stay imbued in the name of God with love for Him and love for His creation.

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

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥

jaṭ paahaaraa Dheeraj suni-aar.

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

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

ahraṇ maṭ vayd hathee-aar.

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

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥

bha-o khalaa agan tap taa-o.

Let fear of God be the bellows and recitation of Naam in strict discipline the fire to achieve spiritual enlightenment.

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥

bhaa^Ndaa bhaa-o amrit tit dhaal.

In the crucible of God's love, melt with devotion the gold of the nectar of Naam, the Nectar. (With God's love in heart, immerse yourself in His Name with devotion)

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

gharhee-ai sabad sachee taksaal.

All this will make a True mint where the coin of God's Name is minted. (leading to spiritual enlightenment by molding one's mind)

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

jīn ka-o nadar karam tin kaar.

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

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

naanak nadree nadar nihaal.

O' Nanak, by His merciful Grace, they receive the eternal bliss and become one with God. ||38||

Shaloke

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

As air or breath is to the body, Guru is to the soul. Water is as father and earth as the great mother. Days and nights are like male and female nurses (positive and negative forces in the world) in whose lap the whole world is at play; the whole world is like a theater where we all are actors and we play our roles assigned by Him.

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

ਸਲੋਕੁ ॥

salok.

Shalok:

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

pavan̄ guroo paanee pītaa maataa Dharat̄ mahat̄.

As air is to the body, Guru is to the soul. Water is as father and earth the great mother. (As air is essential for the body, spiritual guidance is essential for the soul. Water is the source of all life and it helps mother earth to produce the bounties that we consume)

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

divas raat̄ du-ay daa-ee daa-i-aa khaylai sagal jagat̄.

Days and nights are like male and female nurses (positive and negative energies) in whose lap the whole world is at play. (The world is like a theater where we all are actors and we play our roles in the two dimensions as assigned by Him)

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥

**chang-aa-ee-aa buri-aa-ee-aa vaachai Dharam
hadoor.**

Good and bad deeds are examined by the Almighty.

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

karmee aapo aapnee kay nayrhai kay door.

According to their actions, some are drawn closer to God, and others are driven farther from Him.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

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

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

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

naanak tay mukh ujlay kaytee chhutee naal.

||1||

O' Nanak, their faces became radiant with a sense of achievement. They departed from this world achieving the ultimate goal of becoming one with God.

Many others got influenced by their company; they also meditated on Naam and got free from the worldly attachments and ended the cycle of birth and death. ||1||

Introduction to Ardas (Prayer)

The word 'ardas' means a petition or an address to a superior authority. Our ardas is addressed to the Almighty God and to our eternal Guru, Guru Granth Sahib.

The following shabad is generally recited before starting the Ardas. In these verses, Guru Arjan Dev ji says that our body and soul, and everything we have, are blessings from God. We are His children. Therefore, we must relinquish our ego and plead to Him for our needs like a child pleads to his / her parents.

ਤੂ ਠਾਕੁਰੁ ਤੁਮ ਪਹਿ ਅਰਦਾਸਿ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੀ ਰਾਸਿ ॥

**TU THAAKUR TUM PEH ARDAAS, JEEO PIND
SABH TERI RAAS**

(Waheguru ji), You are our master, we (human beings) can only plead to you (for our needs), because this body and soul (that You have given us) are your blessings.

thaakur: master, tum peh: to you, ardaas: prayer, pleading, jeeo: soul, pind: body, raas: property, implies gift or blessing.

ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੂਖ ਘਨੇਰੇ ॥

**TUM MAAT PITA HAM BAAREK TERE, TUMRI
KIRPA MEH SOOKH GHANERE**

You are our mother and father (our Creator), we are Your children. In your Grace are many joys and comforts.

maat pita: mother and father, baarek: children, kirpa: grace, sookh: comforts, joy, ghanere: many

ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ ॥ ਉਚੇ ਤੇ ਉਚਾ ਭਗਵੰਤ ॥

**KOE NA JAANAE TUMRA ANT, OOCHE TE
OOCHA BHAGWANT**

Nobody knows the extent of Your creation. O' God, You are higher than the highest (there is nobody like You).

koe na jaanae: nobody knows, tumra ant: your end, your extent or limit, oochte te oocha: highest of the high, implies unparalleled, bhagwant: God.

ਸਗਲ ਸਮਗ੍ਰੀ ਤੁਮਰੈ ਸੂਤ੍ਰਿ ਧਾਰੀ ॥ ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ ॥

**SAGAL SAMAGRI TUMRE SOOTER DHAARI, TUM
TE HOE SO AAGYA KAARI**

The whole Universe is functioning under Your divine law. All that came from You (Your creation) is under Your command.

(sagal: all, samagri: things, implies Universe, tumre: your, sooter: thread, dhaari: strung, sooter dhaari:

strung in a thread, implies systematic functioning, tum te hoe: that which has come from you, implies your creation, agyakaari: under your command)

ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥

TUMRI GAT MIT TUM HI JAANI, NANAK DAAS
SADAA KURBAANI

What You are and how Great you are, only You know. Nanak, Your devotee, offers his life to You forever.

gat: state, mit: measure, extent, tumhi jaani: only you know, daas: servant, devotee, sadaa: always, forever, kurbaani: sacrifice, implies dedicate.

The format and the wording of the current ardas has evolved over many years and was decided by a joint body of Sikh scholars.

Ardas can be divided into three main parts.

First part is Vaar Siri Bhagauti Ji Ki, composed by Guru Gobind Singh ji, in which he invoked the almighty God and the first nine Gurus. After the vaar, we invoke the tenth Guru and Guru Granth Sahib.

Second part of ardas essentially encapsulates the entire Sikh history, recounting the dedication and sacrifice by the Sikhs, and reflecting upon the memorable acts of the Sikh martyrs and heroes, who upheld their faith unto their last breath.

Third part of ardas, we pray for the community seeking the virtues of simran (remembering God's Name), righteous living of a true Sikh, and trust among the community. We plead to the Guru to protect us from the five vices (lust, anger, greed, attachment, and ego).

At the end, words are added to suit the occasion (such as a wedding, birth, death etc.) for which the congregation was held and seek Gurus blessings. In the closing words of ardas, we pray for the well being of all under His Will, irrespective of their religion.

ਅਰਦਾਸ
ARDAS
Prayer

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥

Ek-Oankar. Waheguroo Ji Ki Fateh

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

ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਸਹਾਇ।

Sri Bhagouti ji Sahai

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

ਵਾਰ ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦॥

Vaar Sri Bhagouti Ji Ki Paatshaahee Dasvee

Ode of the respected God recited by the Tenth Guru.

ਪ੍ਰਿਥਮ ਭਗੋਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ॥

Pritham Bhagouti Simar Kai, Guru Naanak Layee Dhiyae

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

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ॥

Angad Gur Te Amar Das, Raamdaasai Hoye Sahai

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

ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੇ ਸਿਮਰੈ ਸ੍ਰੀ ਹਰਿਰਾਇ॥

Arjan Hargobind No Simrou Sri Har Rai

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

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਂਐ ਜਿਸ ਡਿਠੈ ਸਭਿ ਦੁਖ ਜਾਇ॥

Sri HarKrishan Dhiyaa-eeai Jis Dhithi Sabh Dukh Jaye

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

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ॥

Teg Bahadur Simareeai Ghar No Nidh Avai Dhai

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

ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ॥

Sabh Thai Ho-e Sahaai

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

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

Dasvaa Paatshaah Guru Gobind Singh Ji Sabh

Thai Ho-e Sahaai Remember the respected Tenth Guru Gobind Singh (*dwell on his spiritual contribution*).

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

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

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

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

ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਰਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ
ਜਪੀਆਂ, ਤਪੀਆਂ,

ਜਿਨ੍ਹਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ
ਅਣਡਿੱਠ ਕੀਤਾ,

ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ,
ਖਾਲਸਾ ਜੀ ! ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

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

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

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

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

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

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

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

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

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

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

First the entire respected Khalsa make this
supplication that they meditate on Your Name; and as
a result, peace and happiness be showered to all.

ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ
ਤੇਗ ਫਤਹਿ,

ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ
ਬੋਲ ਬਾਲੇ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

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

May God extend His protection and mercy to the
Khalsa, wherever they are. May the Khalsa be
victorious in ensuring the well being and protection of
the community, may God shower His Grace upon the
Khalsa, may He be our protector against tyranny and
oppression, may the Khalsa prevail, everybody say
Waheguru (Wondrous God)!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kindly cause us to meet those true devotees by meeting whom, we may remember and meditate upon Your Name. O' God! may Your Name (revealed by Guru Nanak) bring ever ascending spirit to and may all prosper according to Your will.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ

**Waheguroo Ji Ka Khaalsaa Waheguroo Ji Ki
Fateh**

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

Philosophy of Sikhs

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

Sikhism is the youngest world religion. Sikhism was founded by Guru Nanak some 500 years ago. It emphasizes the belief in One Supreme Being who is the creator of the universe. It offers a simple straight path to eternal bliss and spreads a message of love and universal brotherhood. Sikhism is strictly a monotheistic faith and recognizes God as the only One who is not subject to limits of time or space.

Sikhism believes that there is only one God, who is the Creator, Sustainer, Destroyer and does not take human form. The theory of Avtarvad (incarnation) has no place in Sikhism. It does not attach any value to gods and goddesses and other deities.

In Sikhism the ethics and religion go together. One must inculcate moral qualities and practice virtues in everyday life in order to step towards spiritual development. Qualities such as honesty, compassion, generosity, patience and humility can only be built up by efforts and perseverance. The lives of our Great Gurus are a source of inspiration in this direction.

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

Naam Marg emphasizes constant devotion to the remembrance of God. One has to control the five vices viz., Kam (Desire), Krodh (anger), Lobhe (greed), Moah (worldly attachment) and Ahankar (pride) to achieve salvation. The rituals and routine practices like fasting and pilgrimage, omens and austerities are rejected in Sikh religion. One ought to follow the teachings of Guru Granth Sahib. Sikhism emphasizes Bhagti Marg or the path of devotion. It does, however, recognize the importance of Gian Marg (Path of Knowledge) and Karam Marg (Path of Action). It lays great stress on the need for earning God's Grace in order to reach the spiritual goal.

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

Sikhism is a cosmopolitan and a "secular religion" and thus rejects all distinctions based on caste, creed, race or sex. It believes all human beings are equal in the eyes of God. The Gurus stressed on equality of men and women and rejected female infanticide and Sati (widow burning) practice. They also actively propagated widow remarriage and rejected purdah system (women wearing veils). In order to keep the mind focused on Him one must meditate on the holy Name (Naam) and perform the acts of service and charity. It is considered honorable to earn one's daily living through honest labor and work (Kirat Karna) and not by begging or by the use of any dishonest means. Vand Chhakna, sharing with others, is also a social responsibility. The individual is expected to help those in need. Seva, community service is also an

integral part of Sikhism. The free community kitchen (langar) found at every gurdwara and open to people of all religions is one expression of this community service.

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

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

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

Importance of Sikh Turban

Turban has always been an inseparable part of a Sikh. From the time of Guru Nanak, the founder of Sikhism, Sikhs have adorned the **turban**. Turban to a sikh is lot more than a crown is to a king.

'Dastar' is another name for the sikh turban which relates to 'Blessing of the Guru'. All these words refer to the garment worn by both men and women to cover their unshorn hair. It is a headdress consisting of a long scarf-like piece of cloth worn around the head.

Although the keeping of unshorn hair was mandated by Guru Gobind Singh as one of the Five K's or five articles of faith, it has long been associated with Sikhism since the very beginning of Sikhi in 1469. Sikhism is the only religion in the world in which wearing a turban is mandatory for everybody. Vast majority of people who wear turbans in the Western countries are Sikhs.

Traditionally, the turban represents respectability, and has long been an item once reserved for nobility only. In older times, in India the turban was only worn by men of high status in society. During the Mughal domination of India, only the Muslims were allowed to wear a turban. All non-muslims were strictly barred from wearing a turban.

Guru Gobind Singh, in defiance of such bylaws of the Mughals asked all of his Sikhs to wear the turban. This was to be worn in recognition of the high moral standards that he had charted for his Khalsa followers. He wanted his Khalsa to be different and to be determined "to stand out from the rest of the world" and to follow the unique path that had been set out by the Sikh Gurus. Thus, a turbaned Sikh has always stood out from the crowd, as the Guru intended his 'Saint-Soldiers' to be easily recognizable.

When a Sikh man or a woman dons a turban, the turban ceases to be just a band of cloth, for it becomes an integral part of the attire. The reasons for wearing a turban may be many such as sovereignty, dedication, self-respect, courage, piety etc. but why the Sikhs wear it is mainly to show their love, obedience and respect for the founder of the Khalsa Guru Gobind Singh.

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

Role of women in Sikhism

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

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

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

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

Guru Nanak said:

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

Salvation:

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

The Guru Granth Sahib states,

"In all beings God is pervasive, and pervades in all forms male and female" (Guru Granth Sahib, Page 605).

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

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

Marriage

Guru Nanak recommended grhastha—the life of a householder. Instead of celibacy and renunciation, husband and wife were equal partners and fidelity was enjoined upon

both. In the sacred verses, domestic happiness is presented as a cherished ideal.

Equal Status

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

Education

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

The Guru Granth Sahib states,

"All divine knowledge and contemplation is obtained through the Guru". SGGGS, Page 831

Education for all is essential and everyone must work to be the best they can be. Fifty two of the Sikh missionaries sent out by the 3rd Guru were women.

In, 'The Role and Status of Sikh Women', Dr Mohinder Kaur Gill writes,

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

Restrictions on Clothes

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

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

Self Defence by Women:

Sikh women are expected to defend themselves with Kirpan (sword) and other weapons. This is unique for women because it is the first time in history when women were expected to defend themselves. They are not expected to be dependent on men for physical protection.

SGGS Quotes:

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

From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman,

woman is born; without woman, there would be no one at all. Guru Nanak, SGGS Page 473

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

Guru Granth Sahib on Humility

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

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

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

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

What Gurbani tells us:

"The fruit of humility is intuitive peace and pleasure. With Humility one should continue to meditate on God, the Treasure of excellence. The one who is mercifully blessed stays steeped in humility.

Guru Nanak, First Guru Of Sikhism:

"Listening and believing with love and humility in your mind cleanse yourself with Naam, at the sacred shrine deep within."- SGGS Page 4

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

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

There are three fundamental principles of Sikh religion

- **Naam japo:** remembering God through meditation.
- **Kirat karo:** Earning livelihood with dignity through creative, productive and honest work.
- **Vand chakko:** To share the fruits of earnings with the needy. Sharing with and caring for the needy and sick. Helping those people who cannot help themselves.

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

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

By adopting such discipline on a daily basis one's actions become pure and rewarding to the soul and negativity of mind vanishes.

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