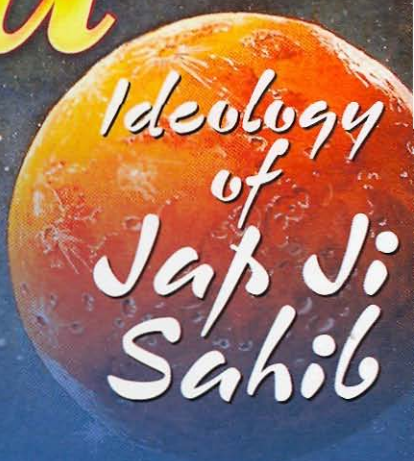





# True Guru



*Ideology  
of  
Jap Ji  
Sahib*



**'Panth Ratan'**  
**Giani Sant Singh Ji Maskeen**

Editor : Harjit Singh

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\*\*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

## Editor's Note

*Hae Satguru ji :-*

ਏਹੁ ਕਾਜੁ ਤੁਮੁ ਆਪਿ ਕੀਓ ॥

*Eaeh kaaj tum aap keeou.*

*You Yourself have caused this to happen.*

Jap ji Sahib is the first Bani in the Universal Guru, Sri Guru Granth Sahib ji (The Ocean of knowledge). In This Bani First is Mool Mantra, then salok after that 38 Pauries and in the end is again salok. Respected Maskin ji has given deep thoughts on the ideology of Jap ji Sahib.

Maskin ji's 7 books have already been published in English. This eighth book will also be advantageous to English knowing Gursikhs residing in India and abroad and will also encourage the second generation Gursikhs who have been born and brought up and settled in their adopted countries. This book will bring them closer to Gurmat also. The word (page / ਅੰਗ) mentioned at the end of Gurbani Shabad is related to Sri Guru Granth Sahib Ji.

Sardar Jaswant Singh ji a close friend of mine has put in a lot of effort and hard work to accomplish this task. I pray to Supreme Lord God to shower his benison on him so that he may continue to serve the Sikh Panth through his talent.

Actually we both are not professional and in this exercise, if we have made some mistakes, those may be forgiven.

Humble servant of Sadh Sangat.

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## Few words by Co-Editor

By the grace of God and due to the intimacy with S. Harjit Singh ji it was my good luck to have the *charan chhoh* (ਚਰਨ ਛੋਹ) of the respected Giani Sant Singh Ji Maskin. I had the opportunity to listen to his discourses at the annual samagams at Alwar and also in the T.V. However I never thought that he will be called so soon by the Almighty. After his departure I came to realize his greatness in the Sikh world in particular and the world in general. In this connection his couplet given below is relevant:-

“ਚਿਰਾਗੇ ਰਾਹ ਬਨੇਗੇ ਇਕ ਦਿਨ ਨਕਸ਼ੇ ਕਦਮ ਮੇਰੇ,  
ਅਭੀ ਤੋਂ ਮੈਂ ਗੁਮਰਾਹ ਮਾਲੂਮ ਹੋਤਾ ਹੂੰ।”

“Chiraage raah bana-ay gay  
ek din nakshay kadam mairay,  
Abhi toe main gumrah maloom hota hun.”

I had the good fortune due to the encouragement from Sardar Harjit Singh ji to translate his Punjabi book ਜਪੁ ਨਿਸਾਣੁ (Jap Nisaan). Though the translation is not of high literary standard, yet I have the satisfaction for undertaking the job in a humble manner.

I hope the English speaking and English knowing people will benefit from this. I may be pardoned for the mistakes I might have done in this endeavour.

Servant of the Sadh Sangat.

**Jaswant Singh**  
Co-Editor  
Ph: 011-22502477

# ਜਪੁ ਜੀ ਸਾਹਿਬ

## Jap ji Sahib

It is the composition of Sri Guru Nanak Dev ji.  
It is the First Bani of Guru Granth Sahib ji.

ਮੂਲ ਮੰਤਰ  
Mool Mantra

ੴ

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sat naam kartaa purakh nirbhau nirvair  
akaal moorat ajoonee saibhang gur prasaad.

One Universal Creator. This is the single sound from which procreation, upbringing and destruction is taking place. This sound has come from that "One". The Name Is Truth. Creative Being Personified. No Fear. No Hatred. Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace.

॥ ਜਪੁ ॥  
.Jap.

*Chant And Meditate:*

It is the name of the Bani (sacred hymns of Guru ji). The literal meaning of 'Jap' is "to repeat the name of God."

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥  
aad sach jugaad sach.  
hai bhee sach Nanak hosee bhee sach.1.

True In The Primal Beginning. True Throughout The Ages.  
True Here And Now. O Nanak, Forever And Ever True.

## English Equivalent words.

ੴ	=	One Universe Creator
ਸਤਿ ਨਾਮੁ	=	The name is Truth
ਕਰਤਾ ਪੁਰਖੁ	=	Creator Personified
ਨਿਰਭਉ	=	Without Fear
ਨਿਰਵੈਰੁ	=	Without Enmity or Free from Animosity
ਅਕਾਲ ਮੂਰਤਿ	=	Icon of Eternity
ਅਜੂਨੀ	=	Beyond Birth
ਸੈਭੰ	=	Self Existent
ਗੁਰ ਪ੍ਰਸਾਦਿ॥	=	By Guru's Grace
ਜਪੁ	=	Meditate
ਆਦਿ ਸਚੁ	=	True in the Primal Beginning
ਜੁਗਾਦਿ ਸਚੁ	=	True Throughout the Ages
ਹੈ ਭੀ ਸਚੁ	=	True also at present
ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ	=	Guru Nanak Dev ji Ordains that God will for ever be True.

-----

# Paurhi First

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

sochai soch na hovee jae sochi lakh vaar.  
chupai chup na hovee jae laae rehaa liv taar.  
bhukhiala bhukh na outree jae bannaa pureeaa bhaar.  
Sehas siaanpa lakh hohi ta eik na chalai naal.  
kiv sachiaaraa hoeai kiv koorrai tuttai paal.  
hukam rajaaee chalana Nanak likhiaa naal.1.

## Literal meaning

*By thinking, He cannot be reduced to thought, even by thinking hundreds of thousands of times. By remaining silent, inner silence is not obtained, even by remaining lovingly absorbed deep within. The hunger of the hungry is not appeased, even by piling up loads of worldly goods. Hundreds of thousands of clever tricks, but not even one of them will go along with you in the end. So how can you become truthful? And how can the veil of illusion be torn away? O Nanak, it is written that you shall obey the Hukam of His Command, and walk in the Way of His Will.1.*

## Explanation

Jap is name of the first Bani of the first Universal Guru, Viz. Sri Guru Nanak Dev ji Maharaj. The ideology of Guru Nanak Dev ji circumambulates around meditation or repetition of God's name. Guru Nanak Dev ji has ordained meditation of God's name as the principal means for union with Him.

ਜਪਹੁ ਤ ਏਕੋ ਨਾਮ॥



japahu ta eaeko naamaa.  
*Chant the Name of the One Lord.*

ਅਵਰਿ ਨਿਰਾਫਲ ਕਾਮਾ॥੧॥ ਰਹਾਉ॥

(ਅੰਗ ੭੨੮)

avar niraafal kaamaa.1.rehaao.

*All other actions are fruitless.1.Pause.*

Jap is the first Bani of Sri Guru Granth Sahib ji. Jap is captioned by invocation which is also the invocation of Sri Guru Granth Sahib ji. Since the ancient times whenever the learned persons (Rishi-Muni) of India used to write scriptures, they would invariably worship their Deity before commencing to write. To sing the auspiciousness became a basic tradition in the world of religious writers. Generally Saraswati and Ganesh were worshipped before commencing some good work. It was believed that Ganesh is the benefactor of spiritual powers and Saraswati is the benefactor of intellect. Spiritual powers and intellect are also the main demands of the human beings. All the materials of the world are covered by 'Sidhi' (spiritual powers) and the entire knowledge of the universe is covered by the intellectual power. The material hunger is of the physical body whereas the intellectual hunger is mental. Why this thing exists? Where from it has come? What is its origin? What is its middle? What is its end? Man has got a keen desire in his innerself to know every thing. This is intellectual hunger.

Man desires not only to acquire every thing but also desires to know every thing. When he desires to know any thing or person completely and if he is unable to acquire that knowledge, then he becomes restless like a hungry man who is not getting food. He becomes fully satisfied only after he acquires complete knowledge and all his queries are answered. Saraswati and Ganesh had been worshipped and eulogized since the ancient times. It was fervently assumed in the religious world that Ganesh is the benefactor of spiritual powers and Saraswati is the benefactor of intellectual powers.

Sri Guru Nanak Dev ji consecutively arrived in the realm of religious and godly persons. He abandoned the tradition of worshipping Saraswati and Ganesh and eulogized Creator, not the creation. Guru ji believed that spiritual and intellectual powers can not be acquired from any one else except God. In case these

powers can be obtained from some one else, then there is no need to worship God and sing His glory. Guru Nanak Dev ji has sung the glory of God, keeping in view man's twin demands of spiritual and intellectual powers which has since been considered as the Mool Mantra (basic Spiritual Instruction) in Gurmat. The invocation of Sri Guru Granth Sahib ji and that of Jap ji Sahib commences from 'One' (ੴ). The original power of the universe is 'One'. Spiritual as well as intellectual power is got from 'One'. Creation, nourishment and destruction are taking place from 'One' only. The entire diversity is dependent upon that 'One' only and is created from that 'One'.

When Guru Nanak Dev ji ascended the ecstatic sphere and mingled with God, then (ੴ) Eik-O-Ankaar is a combination of three words. (ਅਕਾਲ) Akal, (ੳਅੰਕਾਰ) O-Ankaar and (ਨਕਾਰ) Nakaar. It means: Creator, Nourisher and Destroyer. All this activity is happening from 'One' only. Guru ji explains that which one is 'Eik-O-Ankaar, is True, Eternal and Everlasting. He is eternally of Handsome Appearance and existence. He is 'Renowned'. As we say that so and so person has become a great name. He has become of exalted position. It means that he has become a person of elevated dignity. His power and capability has increased. He who is 'One', from whom creation, nourishment and destruction are taking place, is of eternal appearance, has got 'Entity' and is 'Renown'. He, who has got 'Entity', is not contented. He is 'Creator' but is such a Creator that He is Omnipresent in His creation. He is not only Creator, but is also Creative Being Personified. Potter has made earthen pots. The potter is sitting in his home and the pots are lying in some one else's home. Painter has painted a portrait. The painter is staying in his home while the portrait is hanging in some other person's home. Brazier has made brass pots and is sitting in his home but the pots are in some one else's home. God is such a Creator that His creation can not remain separate from Him. Whatever He has created, He has done so by remaining in that structure, whether it is pastide of sand, or a ray of sun or beauty of flowers; or a thunder of the clouds, or are the waves of the ocean and whether it is an ant, or elephant; whatever is His creation. He is Omnipresent in each and every particle of the universe. The literal meaning of

“Purkh (Primal Lord)” is also as under:-

***Puri Puri Basanta Sat Purkha***

He is Primal Lord, who is pervasive in every town and village. He is such Creator whose nature is without fear and enmity with any one. To have enmity with some one and to have fear of some one in the mind are big vices. The person, who is living under fear, need not go to the hell. Many times we see that an enemy is not liked, but the enmity is kept in the mind. When enemy is not liked, then enmity should be taken out of the mind. If the enemy is bad, then the enmity is also bad. Creator is without fear and even otherwise it is inherent for Him to be fearless since none is elder to Him. Generally the fear is from the elders and enmity is with the rivals:-

**ਤਿਸ ਕਾ ਸਰੀਕੁ ਕੋ ਨਹੀ ਨਾ ਕੋ ਕੰਟਕੁ ਵੈਰਾਈ ॥**

(ਅੰਗ ੫੯੨)

tis kaa sareek ko nehee naa ko kanttak vairaaee.

He has no rival, no attacker, no enemy.

No one is either His rival or elder to him. Guru ji says that He is fearless, without enmity and is also Timeless, i.e., there is no past or future for Him. Past and future can not be linked with God. We can not say that God had appeared. He is not the event of the past. God will appear. He is not the possibility of the future. We can only link the present with Him. He is there. He is not within the cycle of time but He is Omniscient. Therefore Satguru ji has said that He is Akal, i.e., beyond time, and not within time. He is observer and Creator of time. Even otherwise time has got no meaning in the world of supreme bliss. If a person is in pain, time will not pass and time becomes larger. When some one is in pleasure and passion, he would say that the day has passed as if it was a second; to-night has passed as if it was a moment. But if a person is in pain or is restless or is in distress, then he would say that to-night has become a mountain and is not passing; the day has become an era and is not coming to an end. Pain may be wordly or spiritual, the time becomes lengthened. Guru Arjan Dev ji has edicted that:-

**ਚਾਰਿ ਪਹਰ ਚਹੁ ਜੁਗਹ ਸਮਾਨੇ ॥**

chaar pehar chahu jugah samaanae.

*The four watches of the day are like the four ages,*

ਰੈਣਿ ਭਈ ਤਬ ਅੰਤੁ ਨ ਜਾਨੇ ॥ ੨ ॥

(ਅੰਗ ੩੭੫)

rain bhee tab ant na jaanae.2.

*And when night comes, I think that it shall never end.2.*

O'God! Due to the suffering of separation from You, the pahars (Three hours period) of the day have become four eras and are not passing; and the length of the night is inexpressible. God is of blissful Appearance. There is neither time nor day and night. Bhagat Kabir has elucidated that:-

ਦਿਨਸੁ ਨ ਰੈਨਿ ਬੇਦੁ ਨਹੀ ਸਾਸਤ੍ਰੁ ਤਹਾ ਬਸੈ ਨਿਰੰਕਾਰਾ ॥

dinas na rain baed nahee saasatar tehaa basai nirankaaraa.

*Where there is neither day nor night, and neither Vedas nor Shaastras, there, the Formless Lord abides.*

ਕਹਿ ਕਬੀਰ ਨਰ ਤਿਸਹਿ ਧਿਆਵਹੁ ਬਾਵਰਿਆ ਸੰਸਾਰਾ ॥ ੪ ॥ ੪ ॥ ੩੭ ॥

(ਅੰਗ ੪੮੪)

keh kabeer nar tisehi dhiaavahu baavariaa sansaaraa.4.4.37.

*Says Kabeer, meditate on Him,*

*O mad-men of the world.4.4.37.*

There is no time in His abode because perception of time is due to the presence of Sun and Moon. When Moon is visible, it is night and when Sun is visible, it is day. Also the perception of day and night is due to the stars and Sun:-

*dinas na rain....*

Time has disappeared in Timeless God (Akal). Nor is there any past or future, it is only present time. God is present only. That is why Satguru ji says that He is Akal; beyond time. Lest one may think that God is only an assumption, Guru ji says that He is corporeal and existence is His body. But it should not be imagined from body that He was in reality, fabricated or built or brought forth. To this Guru ji adds that He is beyond birth (Ajune). No one has made Him. He has got form, but He is not anyone's vocation. He is beyond birth. Then how is His entity? Satguru ji says, that He is Self-Existent (Sai Bhang/ ਸੈਭੰ):-

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥

aapeenai aap saajiou aapeenai rachiou naao.

*He Himself created Himself;  
He Himself assumed His Name.*

**ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥**

*duyee kudarat saajeeai kar aasan dditho chaaoo.*

*Secondly, He fashioned the creation; seated within the creation, He beholds it with delight.*

**ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥**

*daataa karataa aap toon tus daevah kareh pasaaoo.*

*You Yourself are the Giver and the Creator;  
by Your Pleasure, You bestow Your Mercy.*

**ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥**

*toon jaanoe sabhasai dae laiseh jind kavaao.*

*You are the Knower of all; You give life, and take it away again with a word.*

**ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥ ੧ ॥**

(ਅੰਗ ੪੬੩)

*kar aasan dditho chaaoo.1.*

*Seated within the creation,  
You behold it with delight.1.*

He is self-born. He Himself has expanded His spread and He Himself can shrink His spread:-

**ਜਬ ਉਦਕਰਖ ਕਰਾ ਕਰਤਾਰਾ ॥ ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ ॥**

*jab oudkarakh karaa karataaraa.*

*prajaa dharath tab daeh apaaraa.*

*When the Creator projects Himself,  
His creation is created in countless forms.*

**ਜਬ ਆਕਰਖ ਕਰਤ ਹੋ ਕਬਹੂੰ ॥ ਤੁਮ ਮੈ ਮਿਲਤ ਦੇਹ ਧਰ ਸਭਹੂੰ ॥ ੧੩ ॥**

*jab aakarakh karat ho kabhoon.*

*tum mai milat daeh dhar sabhhoon.13.*

*When He draws His creation within Himself,  
All living beings are absorbed in Him.*

**Sai-Bhang (ਸੈਭੰ)**

He is self-manifestative. Such a Perfect Creator is exalted. He is Radiance. He is Luminous. He is Spiritual Knowledge. He is donor of knowledge. God is such a Guru. Only God is the first Guru, none else:-

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ॥ ਸੋਈ ਗੁਰੁ ਸਮਝਿਯਹੁ ਹਮਾਰਾ॥ ੯॥

(ਚੌਪਈ ਪਾ: ੧੦)

aad ant eaekai avataaraa. soee guru samajhiyahu hamaaraa.9.  
*God is the only one incarnate, from the beginning to the end.*  
*All should know that He is my Guru.*

-----

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ॥ ੫॥ ੧੧॥

(ਅੰਗ ੫੯੯)

aparanpar parabreham parmaesar

Nanak gur miliaa soee jeeo .5.11.

*The Infinite Transcendent Lord, the Supreme Lord God -*  
*Nanak has met with Him, the Guru.5.11.*

Perfect God has imparted knowledge of life-activity even to the insects and worms. How the children are born and brought up. Birds and animals also know this. Neither they go to the schools nor have they read books. No one imparts them knowledge. However all the knowledge is present in their self. It has become evident from all this that only God is motivator and knowledge-giver for all the animated beings.

Many times birds make their nests so nice that no human being can make such a structure. Therefore God has got the entire knowledge and since He is the Benefactor of knowledge, He is Guru due to this fact. God, who is Guru, is the Effigy of benevolence. He is compassionate, generous and Abode of Mercy.

This is the invocation of God before starting the Bani of 'Jap' ji. This is also invocation in the beginning of Sri Guru Granth Sahib ji. Then the word 'Jap' is there. It is the name of the Bani. All the Banis (sacred hymns) that have been included in Sri Guru Granth Sahib ji, have got proper names, for example: Sukhmani, Rahraas, Sohila, Choubolai, Chhand, Bhattan Dae Swaeay, Sahaskriti Sloke, etc. 'Jap' is the name of the first Bani. 'Jap' ji Sahib has got two slokes and 38 pauris. The first sloke is the instrument and the last sloke is denouement. The first sloke:-

***aad sach jugaad sach.***

***hai bhee sach Nanak hosee bhee sach.1.***

The closing sloke is denouement:-

***pavan guroo paanee pitaa maataa dharat mehat.***

In between the two slokas, there are 38 pauris. Sahib Sri Guru Nanak Dev ji Maharaj has bestowed these 38 pauris to the world as a means to reach God. In the first sloke, Guru ji says, since the name of the Bani is 'Jap' (Meditation), then Whose meditation is to be done:-

***aad sach jugaad sach.***

***hai bhee sach Nanak hosee bhee sach.1.***

**Aad Sach :** Who is without beginning and whose beginning can not be discovered. He was firmly established when the epoches had not been started. He was present even at that time, even now He is present and even in future this Truth will remain. He is eternal, He is always. Only. He is to be meditated upon. To reach upto this Truth, to reach upto 'Aad Sach' and to reach upto Jugaad Sach (Truth at the beginning of age), various means have been adopted, just as there are various ways to earn money and to practise religion. Also as there is food of many types to satiate hunger. Food of many types is eaten in our country. The people of Maharashtra satiate by eating great millet (Jawar). Some eat millet (Bajra). Some subsist by eating wheat. In some provinces rice is the only food. There are various types of green pot herbs and vegetables which satiate hunger. Food is of numerous types but the hunger is the same inside everyone. The method of food can be separate. Conception of religion can be separate but the thirst to meet God is the same in all. The yearning to see God is the same. It can also so happen that many times nourishing and pure food is not got and under compulsion man eats impure and improper food or eats due to ignorance. If pure water is not available then a thirsty person drinks even filthy water under compulsion. In this way the prevalent means, which were incapable to enable a person to reach God, have been mentioned by Universal Guru Nanak Dev ji and he has explained what is the biggest hinderance on the way to reach upto to God? That has been told in this paurhi:-

**ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥**

**kiv sachiaaraa hoeai kiv koorrai tuttai paal.**

***So how can you become truthful?***

*And how can the veil of illusion be torn away?*

What is God?- Truth. What is the obstacle-Falsehood. Lie and falsehood are the hindrances for reaching upto God. By breaking the wall of falsehood, man will reach upto Truth automatically. Man has to leave only deceit, Truth will be acquired automatically. Man has only to discard pebbles and cowries (small shell used as coin in olden days), he will automatically receive diamonds and jewels. Courage is required for discarding. This falsehood and lie is a wall. Whatever endeavours had been made to break this wall, Universal Guru Nanak Dev ji has mentioned these. Because the filth which has mounted on the mind, the wall which is in the way, is of falsehood. One method, which was tried in our country (India), was to take bath at the sacred places and while taking bath, the wall of falsehood will collapse, the scum of lie will be washed away and the Truth will be acquired. The great guide of Kaliyug (Dark Age), Sri Guru Nanak Dev ji Maharaj does not approve this method. He edicts that:-

**ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ॥**

sochai soch na hovee jae sochee lakh vaar.

*By thinking, He cannot be reduced to thought,  
Even by thinking hundreds of thousands of times.*

Soach (ਸੋਚ) is a Sanskrit word. It means: purity, bath.

**ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ॥**

soch karai dinas ar raat.

*You may practice cleansing day and night,*

**ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ॥**

(ਅੰਗ ੨੬੫)

man kee mail n tan thae jaat.

*But the filth of your mind shall not leave your body.*

Mind does not get purified by taking bath. The filth of falsehood does not go away by taking bath. Instead Bhagat Kabir ji says upto this that:-

**ਜਲ ਕੈ ਮਜਨਿ ਜੇ ਗਤਿ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੇਛੁਕ ਨਾਵਹਿ॥**

jal kai majan jae gat hovai nit nit maedduk naavehi.

*If salvation can be obtained by bathing in water, then what about the frog, which is always bathing in water?*



ਜੈਸੇ ਮੇਂਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਆਵਹਿ॥ ੨॥ (ਅੰਗ ੪੮੪)

jaisae maedduk taisae oue nar fir fir jonee aavehi.2.

*As is the frog, so is that mortal;*

*he is reincarnated, over and over again.2.*

In an other expression he says that:-

ਕਬੀਰ ਗੰਗਾ ਤੀਰ ਜੁ ਘਰੁ ਕਰਹਿ ਪੀਵਹਿ ਨਿਰਮਲ ਨੀਰੁ॥

ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਮੁਕਤਿ ਹੋਇ ਇਉ ਕਹਿ ਰਮੇ ਕਬੀਰ॥ ੫੪॥

(ਅੰਗ ੧੩੬੭)

kabeer gangaa teer jo ghar kareh peeveh niramal neer.

bin har bhagat na mukat hoe eio keh ramae kabeer.54.

*Kabeer, some make their homes on the banks of the Ganges, and drink pure water.*

*Without devotional worship of the Lord, they are not liberated.*

*Kabeer proclaims this.54.*

In his scripture 'Beechak', there is a nice verse, wherein he says that:-

ਗੰਗ ਨਹਾਏ ਜੋ ਨਰ ਤਰ ਹੈ, ਮੇਂਡੁਕ ਕਿਉਂ ਨਾ ਤਰ ਹੈ,

ਜਿਨ ਕੇ ਗੰਗਾ ਮੇਂ ਘਰ ਹੈ।

ਸੰਖ ਬਜਾਏ ਜੋ ਨਰ ਤਰ ਹੈ, ਗਧੇ ਕਿਉਂ ਨਾ ਤਰ ਹੈ,

ਜਿਨ ਕੇ ਸੰਖ ਜੈਸੇ ਸੁਰ ਹੈ।

ਜਟਾ ਬੜਾਏ ਜੋ ਨਰ ਤਰ ਹੈ, ਮੋਰ ਕਿਉਂ ਨਾ ਤਰ ਹੈ,

ਜਿਨ ਕੇ ਲੰਬੇ ਲੰਬੇ ਪਰ ਹੈ।

ਕਹਿਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ, ਵੁਹੀ ਨਰ ਤਰ ਹੈ,

ਜਿਨ ਕੇ ਹਿਰਦੇ ਮੇਂ ਹਰਿ ਹੈ।

Gang Nahai jo Nar Tar Hain, Maindak Kion Na Tar Hain,

Jin key Ganga Main Ghar Hain

Sankh Bajayai Jo Nar Tar Hain, Gadhey Kion Na Tar Hain,

Jin Key Sankh Jaisey Sur Hain.

Jata Badarey Jo Nar Tar Hain, Mour Kion Na Tar Hain,

Jin Key Lambey Lambay Par Hain.

Kehat Kabir Sunhou Rey Santoo, Tohi Nar Tar Hain,

Jin Key Hirdey Main Har Hain.

Such saints are not traditionalists, they are truthful. There has always remained a combat between the truthfals and traditionalists. Truthfals are also of two types. In case of the first type, Truth has been understood, but they will not say. Why not to say? Because the world is standing in opposition. On saying the

world will not concur. There are second type of Truthfuls who have understood the Truth and they will express it also, so that the world is benefitted. In the first type, Sant Bulleh Shah is in the forefront. He says that:-

ਇਕ ਵਾਜਬ ਸ਼ਰਤ ਅਦਬ ਦੀ ਹੈ, ਹਰ ਹਰ ਵਿਚ ਸੂਰਤਿ ਰੱਬ ਦੀ ਹੈ।

ਪਰ ਜੇ ਜਾਹਿਰ ਕਰਾਂ ਇਸਰਾਰ, ਤਾਂ ਹੀ ਸਾਰੇ ਭੁੱਲ ਜਾਵਣ ਤਕਰਾਰ।

ਫਿਰ ਮਾਰਨ ਬੁੱਲ੍ਹੇ ਯਾਰ, ਤਾਂ ਹੀ, ਇੱਥੇ ਗੁਪਤੀ ਹੀ ਬਾਤ ਸੁਖੀਂਦੀ ਹੈ।

*Ik Vajab Sharat Adab di Hai, Har Har Vich Surat Rub Di Hai*

*Par Jey Zahih Kran Israr, Taan Hi Sarey Bhul Jawan .Takarar.*

*Phir Marn Buley Yaar, Taan Hi Ithey Gupati Batt Sukhaindi Hai.*

Whatever have been understood, if it is expressed, then Bulleh Yaar is not safe and will be thrashed. Such truthfuls became silent and did not express what they understood.

But there are such truthfuls also who expressed what they understood. Naturally struggle erupted. They had to sit on the red hot iron pan. They had to listen words like “ghost” and “evil spirit”. They had to sacrifice their lives in the “Chandni Chowk” (Main Bazaar of Old Delhi). They had to sacrifice their children and were driven from pillar to post. Jesus Christ understood Truth and expressed it. Saint Socrates, a philosopher of Greece had to drink a cup of poison by which he died. So much severe punishment is not awarded even to thieves and criminals as much was awarded to Truthfuls. The reason for this is that whenever any Truthful comes to world, he tells the truth by which the falsehood is humbled. Pride is hurt. Therefore falsehood does not tolerate truth. Truth is so much elevated that it passes over the heads of liars. A liar can never tolerate any one over his head. A liar can keep someone under his feet and can also keep him at equality. But when some one passes over his head, the liar can not tolerate this. Therefore the entire world of liars rises to oppose the Truthfuls.

Sahib Sri Guru Nanak Dev ji Maharaj is not a traditionalist. He is Truthful. He has torn the traditionalists into pieces. His each and every Sloke in the Bani of “Aasa Di Var” is very precious. The tradition in the Bedi dynasty was that a lad of nine years had to bear a Hindu sacred thread. But Universal Guru Nanak Dev ji placed it aside and said that I am not a traditionalist, I am not

living at the level of the physical body, I live at the spiritual level. If there is such a Hindu sacred thread which my soul can be made to wear, then I agree and I will bear that. But if it is to be vested by the body, then my life is not at the physical level. It was the general conception that by taking baths at the world's pilgrimage centres, the filth of falsehood can be washed away. Satguru ji said that:-

**ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ॥**

**sochai soch na hovee jae sochee lakh vaar.**

*If such a bath is taken even by million times in stead of one, even then the purity will not be obtained.*

Ours is a country of streams, rivulets, tanks and lakes. Here the mountains bring forth fountains of various types and streams, even then here the bath was said to be the means for reaching God. So much importance was gained by the bath in the water that lakhs of people began to consider bathing at the pilgrimage centres as a virtuous deed. Bathing was considered as the main means to reach God. On seeing large groups of people going towards tanks, lakes and rivers, Guru Nanak Dev ji uttered this sacred Bani:-

***sochai soch na hovee jae sochee lakh vaar.***

If such a bath is taken even by million times in stead of one, even then the purity will not be obtained and the wall of falsehood will not be broken. It has generally been seen that big guns of swindlers of the world reside on the outskirts of sacred places. Banaras is the main pilgrimage of our country. But it is surprising that the swindlers of Banaras are famous in this country. A saint like Bhagat Kabir had to say:-

**ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ॥ ੧॥** (ਅੰਗ ੪੭੬)

**Oue Har kae sant na aakheeah banaras kae thag.1.**

*They are not called Saints of the Lord -  
they are thugs of Benaras.1.*

It is true that some water can be so pure that it is beneficial for the body and may be capable to cure many diseases. In this way water is god and also a power bestowed by God. But if it is considered that by taking a bath one can reach upto God, then Sri Guru Nanak Dev ji does not concur. Therefore wherever Gurus

constructed pilgrimages, Gurbani was also manifested alongwith. It was emphasized that bath of Gurbani was also to be undertaken along with that of water. The water linked to Gurbani, meditation, worship and prayer is also sanctified. Such a water can give some comfort and peace. But to consider bath in water as a means to reach God, Guru Nanak Dev ji says, sochai soch na hovee jae sochee lakh vaar. The learned persons of our country adopted another method. A lot of energy is wasted by speaking and the mind also is scattered. Due to speaking some incorrect words come out which break others heart. Then what to do? Better keep quite. Indeed every organ bestowed by God, is a great gift, a great art and power. It ought to be so that this should used properly. As He has bestowed to us a very valuable life, but if it is said that I will not utilize it and I do not need this life and breaths, then it is death. The tongue, the eyes, and the ears should be properly used and should not be used improperly. But there were some such escapes who had no confidence on their tongue. They made this assumption that they will keep silent, because energy is lost due to speaking and also sometimes improper words are uttered. If one is addicted to speaking in excess, then it becomes difficult to remain silent. It is correct that mind gets scattered by excess and improper speaking. But it does not mean that the mind communes and gets purified by remaining silent. It is not so that the wall of falsehood collapses by not speaking. However, it is correct that, as said by Shaikh Saade Sahib, the person who speaks less and speaks after considering all aspects, never gets humbled and grieved. He says very precious words:-

ਜਵੈ ਮੁਸ਼ਕ ਬੈਤਰਜ਼ ਯਕ ਤੋਂ ਬੇਗਿਲ।  
 ਕਮ ਆਵਾਜ਼ ਹਰਗਿਜ਼ ਨਾ ਦੀਨੀ ਖਜਲ।  
 Jevai Mushak Baitraz Yuk Tou Baigil  
 Kam Aawaz Hargiz Na Dini Khajal.

O' Man! Instead of taking out the entire heap of clay from your mouth, it is better you say a small talk like a grain of barley but it should be like camphor, containing fragrance. But in another context, he says that a sighted person is walking, if I show him the way, then my such speaking will be useless.

ਵਗਰ ਬੀਨਮ ਕਿ ਨ ਬੀਨਾ ਉਚਾ ਅਸਤਮ।  
 ਅਗਰ ਖਾਮੋਸ਼ ਬਸ਼ਾਨੇ ਨਬੀਨਮ ਗੁਨਾਹ ਅਸਤਮ।  
*Vagar Binam Ke Na Bina Uoch Astam*  
*Agar Khamosh Bashaney nbinam Gunah Astam.*

If I see a blind person going and a well is ahead of him, if at that place I keep quite, it will be sin. If I see a sighted person going and a well is ahead of him which he is seeing. Even then if I go on shouting that well is ahead, well is ahead then this speaking of mine will be useless. It is right that one should speak less and should not speak uselessly. But it does not mean that one should not speak at all. Therefore Guru ji says that:-

*chupai chup na hovee jae laae rehaa liv taar.*  
 By keeping quite, the mind does not keep quite.

ਬੋਲੈ ਨਾਹੀ ਹੋਇ ਬੈਠਾ ਮੋਨੀ॥  
 Bolai naahee hoe baithaa monee.  
*He does not speak; he is on silence.*

ਅੰਤਰਿ ਕਲਪ ਭਵਾਈਐ ਜੋਨੀ॥ (ਅੰਗ ੧੩੪੮)  
 antar kalap bhavaaeai jonee.  
*But he is filled with desire;*  
*he is made to wander in reincarnation.*

Lamentation is going on in the innerself. Words of Guru Gobind Singh ji:-

***Navey kadar mon so brichh hai mans bander bans banaee***

If by taking vow for silence, God is attained, then the entire vegetation, stones and many insects all should merge with God. Not so. Guru ji says that by keeping quite neither the mind remains quite, nor the wall of falsehood collapses.

The third Ideology, which spreaded in our country on a very wide scale, was established by the 'Vaam Maargees' (Tantrik mode of worship in which flesh, wine, fish etc. form the part of ceremonies). Their ideology was: Whatever the mind desires, give in plenty, e.g., for eating, drinking, seeing, listening, touching, smelling so that the mind is satiated and then it will commune. Guru Nanak Dev ji replied to them:-

***bhukhial bhukh na outree jae bannaa pureeaa bhaar.***

*The hunger of the hungry is not appeased,  
even by piling up loads of worldly goods.*

If man is given the entire materials of very many cities by tying in a bundle, even then the mind is not satiated. There is nothing in the world by which mind can be satiated. This ideology is basically wrong. The temples of Vam Maargees developed into the places of fornication. Male and female organs of generation began to be worshipped in those so called temples, whose symbols are even today existing in the temples of India. The background ideology for these temples of fornication was to satiate the mind. It resulted in the man becoming voluptuous but to become an ascetic remained a dream. The religious temples became places of mal practices. Even today such places can be seen. On reading the old ideology, it has to said in sorrow that how wrong it was thought to satiate the mind and after that meditation will be done. Those people had no knowledge that mind can never be satiated even if the entire materials of all the towns are given. Mind remains unsatiated. The Universal Guru, Guru Nanak Dev ji says that:-

***bhukhiaa bhukh na outree jae bannaa pureeaa bhaar***

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ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਬੀ ਭੁਖ॥ (ਅੰਗ ੧੨੮੭)

Naanak sachae naam bin kisai na lathee bhukh.3.

*O Nanak, without the True Name, no one's hunger is appeased.3.*

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ਰੂਪੀ ਭੁਖ ਨ ਉਤਰੈ ਜਾਂ ਦੇਖਾਂ ਤਾਂ ਭੁਖ॥ (ਅੰਗ ੧੨੮੭)

roopee bhukh na outarai jaa daekhaan taan bhukh.

*Beauty does not satisfy hunger;*

*when the man sees beauty, he hungers even more.*

The truth is that man has got a hunger of wealth and a thirst of beauty and these are not satiated. As the body is alive due to food and water, if we give water but not the food, even then the impatience will remain. If we place a food of thirty-six types in front of a very thirsty person, it will be useless since he needs water. Similarly it will be useless to place a glass of cold water before a person who is hungry since four days. Thirsty needs

water and hungry needs food. Body needs both food and water. The hunger of the mind is of wealth and beauty. Mind is thirsty of beauty and wants to see, but is not satiated. Mind is hungry for wealth and wants more and more:-

ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ॥ (ਅੰਗ ੨੭੮)

sehas khattae lakh ko outh dhaavai.

*Earning a thousand, he runs after a hundred thousand.*

ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ॥ (ਅੰਗ ੨੭੯)

Tripat na aavai maaeiaa paachhai paavai.

*Satisfaction is not obtained by chasing after Maya.*

Contentment is not received. As is seen, the body can be contented very soon. Hunger can be satiated with four breads, if not with two. Thirst can be quenched with two glasses of water, if not with one glass. The hunger of wealth and the thirst of beauty is great. These have not been measured till today. The hunger of wealth and the thirst of beauty remain unsatiated even upto the time of man's death and the man dies in that state. Guru ji says that:-

***Roopee bhukh na outarai jaa daekhaan taan bhukh.***

You see beauty. The more you see, the more the thirst will increase and will not vanish. You acquire wealth. The more the wealth is acquired, the more the hunger for it increases and will not decrease. Therefore Guru ji says that this assumption is wrong that we will meditate when the mind will be satiated. Guru ji says that this thinking is wrong:-

***Bhukhiaa bhukh na outree jae bannaa pureeaa bhaar.***

Mind remains unsatiated even if piles of materials from very many towns are accumulated. Some great persons brought forth another device by which the wall of falsehood can collapse and Truth can be acquired. According to this man should become a learned person, philosopher and thinker. As he will acquire knowledge, the wall of falsehood will collapse and the dirt of lies will be washed from the mind. It is seen that this device was also not successful. Guru Nanak Dev ji also does not approve this because knowledge is some thing else and to discover God is some thing else. By knowledge man comes to know that I have

learned nothing. As Master Rezokay says: I knew that I will learn something from education, but I learnt this much that I know nothing. Eminent Saint Socrates writes: When I was child, then I used to claim that I know every thing. When I grew up, then I had to say that there is some thing which I do not know. Now on becoming an old man I say forcefully that I know nothing at all. Man's elderliness starts from here. The spiritual world starts from that place where all the knowledge of the world ends. It is seen that as much education has developed in the twentieth century that much was not there in the earlier times. The number of schools, colleges and universities which are now available, there were not so many in the past. But it is also a fact that as much foolish the present man is, so much was not he in earlier times. If we look back to one or two hundred years, the number of uneducated wisemen was very big. In the present times the count of educated fools is very high. Who is fool? Guru Nanak Dev ji says:-

ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ॥ (ਅੰਗ ੧੪੦)

*parriaa moorakh aakheeai jis lab lobh ahankaaraa.*

*That scholar who is full of greed, arrogant pride and egotism, is known to be a fool.*

That is not education by which pride, greed, lust and falsehood have increased. This education is such that some one had lighted an earthen lamp but burned his own house with it. In the entire world, the places of fornication are being run by educated persons because with very great cleverness man can do very big injustice. Guru ji says:-

***parriaa moorakh aakheeai jis lab lobh ahankaaraa.***

Knowing is some thing else and to discover is something else. The great philosophers of our country made a mistake when they said that "to know is knowledge". God is knowledge. What happened? Four Vedas were memorised, but fools like Ravan were born. They memorized Shastras, Upnishads and began to wander here and there with a package of pride on the head. According to Sheikh Saadi if an educated person has not utilized the knowledge, then he is like my donkey who accompanies me alongwith books on his back.



*Ialm Chandan Ke Baishtar Khami garamal daston naist nadani.  
Na Mobrat Bawad Na Danishmand Char Payai Bathoyai Kitabai Chand.*

If an educated person has not done any philanthropy in his life, then the whole education and knowledge have gone waste. Guru Nanak Dev ji says:-

**ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ॥**

(ਅੰਗ ੩੫੬)

*vidiaa veechaaree tan paroupakaaree.*

*Contemplate and reflect upon knowledge, and you will become a benefactor to others.*

He has used education if kindness and tenderness has developed in an educated person. If a person becomes cruel and criminal after getting education, then he is an educated fool:-

***parriaa moorakh aakheei jis lab lobh ahankaaraa.***

With education and knowledge the filth of the mind is not washed away and the wall of falsehood does not collapse. Therefore Guru Nanak Dev ji says:-

***Sehas siaanapa lakh hohi ta eik na chalai naal.***

If a person acquires intelligence, education and knowledge of thousand types, even then not a single talk of knowledge is helpful in the world of the mind. Mind does not get purified with this. It is rather seen that the mind of an educated person is more dirty and proudy and is meandering in ignorance. Two innocent and uneducated persons agree among themselves very quickly. But it is very difficult for educated persons to agree. Controversy develops. Guru ji Says:-

***Sehas siaanapa lakh hohi ta eik na chalai naal.***

If Union with God is achieved by intelligence, then it is bigger and God is smaller. If God is achieved with knowledge, then education is every thing and God is nothing. Therefore Guru ji says that to get education is a very good thing. It is very nice to light the lamp so that the path is visible for walking to reach upto God. Knowledge is to be acquired to develop tenderness, benevolence and virtues and the man should walk the path doing meditation. If an education is a hinderance in meditation and the person declines to meditate, then that education is illiteracy. The modern education has made the man: atheist in stead of religious,

proudly in lieu of modest and greedy in place of contented. Therefore it is not an education if it becomes a stone in the path. Education should be a lamp in the path, flower in the way. Therefore Gurbani says that:-

***parriaa moorakh aakheeai jis lab lobh ahankaaraa.***

ਪੜੀਐ ਗੁਨੀਐ ਨਾਮੁ ਸਭੁ ਸੁਨੀਐ ਅਨਭਉ ਭਾਉ ਨ ਦਰਸੈ॥

parreeai guneeai naam sabh

suneeai anabho bhaao na darasai.

*They read and reflect upon all the Names of God; they listen, but they do not see the Lord, the embodiment of love and intuition.*

ਲੋਹਾ ਕੰਚਨੁ ਹਿਰਨੁ ਹੋਇ ਕੈਸੇ ਜਉ ਪਾਰਸਹਿ ਨ ਪਰਸੈ॥ ੧॥ (ਅੰਗ ੯੭੩)

lohaa kanchan hiran hoe kaisae jo paarasehi n parasai.1.

*How can iron be transformed into gold, unless it touches the Philosopher's Stone?.1.*

ਕਿਆ ਪੜੀਐ ਕਿਆ ਗੁਨੀਐ॥ ਕਿਆ ਬੇਦ ਪੁਰਾਨਾਂ ਸੁਨੀਐ॥

ਪੜੇ ਸੁਨੇ ਕਿਆ ਹੋਈ॥ ਜਉ ਸਹਜ ਨ ਮਿਲਿਓ ਸੋਈ॥੧॥

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਜਪਸਿ ਗਵਾਰਾ॥ ਕਿਆ ਸੋਚਹਿ ਬਾਰੰ ਬਾਰਾ॥ ੧॥ ਰਹਾਉ॥

(ਅੰਗ ੬੫੫)

kiaa parreeai kiaa guneeai. kiaa baed puraanaa suneeai.

parrae sunae kiaa hoe. jo sehaj na miliou soee.1.

Har kaa naam na japas gavaaraa.

kiaa sochehi baaran baaraa.1.rehaao.

*What use is it to read, and what use is it to study? What use is it to listen to the Vedas and the Puraanas? What use is reading and listening, if celestial peace is not attained?.1. The fool does not chant the Name of the Lord. So what does he think of, over and over again?.1.Pause.*

In what type of useless thoughts you are engrossed? You have forgotten to repeat the name of God:-

ਹਰਿ ਜਸੁ ਸੁਨਹਿ ਨ ਹਰਿ ਗੁਨ ਗਾਵਹਿ॥

har jas sunehi na har gun gaavehi.

*They do not listen to the Lord's Praises, and they do not sing the Lord's Glories,*

ਬਾਤਨ ਹੀ ਅਸਮਾਨੁ ਗਿਰਾਵਹਿ॥ ੧॥

baatan hee asamaan giraavehi.1.

*But they try to bring down the sky with their talk.1.*

ਐਸੇ ਲੋਗਨ ਸਿਉ ਕਿਆ ਕਹੀਐ॥

aisae logan sio kiaa keheei.

*What can anyone say to such people?*

ਜੋ ਪ੍ਰਭ ਕੀਏ ਭਗਤਿ ਤੇ ਬਾਹਜ ਤਿਨ ਤੇ ਸਦਾ ਡਰਾਨੇ ਰਹੀਐ॥ ੧॥ ਰਹਾਉ॥

(ਅੰਗ ੩੩੨)

jo prabh keeeae bhagat tae baahaj

tin tae sadaa ddaraanae reheei.1.rehaao.

*You should always be careful around those whom God has excluded from His devotional worship.1.Pause.*

Guru ji has not concurred with the prevalent means in the world. Mind is not purified by baths. By taking a vow of silence, the mind does not keep quite. The mind is not satiated even if all the materials of the world are acquired. Spiritual knowledge is not obtained by learning the education of the whole world nor is the filth of falsehood washed away and the wall of lie also does not collapse. Then the question arises:-

***Kiv sachiaaraa hoeei kiv koorrai tuttai paal.***

Then how to become virtuous person and become a follower of Truth? How to acquire Truth and become capable to break the wall of lie and how to wash the filth of falsehood?

The Universal Guru, Guru Nanak Dev ji answers these questions in the following line:-

***Hukam rajaaee chalanaa Nanak likhkaa naal.1.***

To follow His command and Will; to remain contented by accepting His command; and to accept God's will wholeheartedly; by these the wall of falsehood will collapse.

What is that Command?

Guru ji says:-

***Nanak likhkaa naal.***

That Command is written with you. If you eat in excess, you will fall sick. By speaking in excess, the mind will scatter and

energy will be wasted. Improper looks will make you sick. Wrong thinking will make the mind sick. You will stumble when you do improper actions. Try to read these.

ਸਿਮਰਿ ਗੋਵਿੰਦੁ ਮਨਿ ਤਨਿ ਧੁਰਿ ਲਿਖਿਆ॥ (ਅੰਗ ੧੯੯)

simar govind man tan dhur likhiaa.

*Meditate in remembrance on the Lord of the Universe in your mind and body - this is your pre-ordained destiny.*

It is written on your forehead to repeat the name of God due to which you will get intoxicated and by forgetting God, you will undergo pain and disease:-

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ॥ (ਅੰਗ ੧੩੫)

paramaesar tae bhuliaa viaapan sabhae rog.

*Forgetting the Transcendent Lord, all sorts of illnesses are contracted.*

This Command is written with you. How great is this Command? What is happening under this Command?

Guru Nanak Dev ji is elaborating on these points in the next paurhi.

\* \*

## Paurhi Second

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

Hukamee hovan aakaar hukam na kehiaa jaaee.  
Hukamee hovan jeea hukam milai vaddiaaee.  
Hukamee outam neech hukam likh dukh sukh paaeeah.  
Eikanaa hukamee bakhasees eik hukamee sadaa bhavaaeeah.  
Hukamai andar sabh ko baahar hukam na koe.  
Nanak hukamai jae bujhai tan houmai kehai na koe.2.

### Literal Meaning

*By His Command, bodies are created; His Command cannot be described. By His Command, souls come into being; By His Command, glory and greatness are obtained. By His Command, some are high and some are low; By His Written Command, pain and pleasure are obtained. Some, by His Command, are blessed and forgiven; others, by His Command, wander aimlessly forever. Everyone is subject to His Command; no one is beyond His Command. O Nanak, one who understands His Command, does not speak in ego.2.*

### Explanation

Since every activity in the universe is going on according to His command, He is Supreme and His code of conduct is also great. What is happening under His Command, Guru Nanak Dev ji is describing in this second Paurhi.

***Hukamee hovan aakaar hukam na kehiaa jaaee.***

***Hukamee hovan jeea hukam milai vaddiaaee.***

By His command figures, forms and the entire creation is

created. But His command is inexpressible by the human intellect. According to His command regions, cosmos, planets, stars, mountains, rivers, lakes, oceans, animals, birds, insects, vegetation and human bodies--all these forms are created. But even in the present scientific age it is not possible to explain how all this is being done. Although science has progressed so much but they can not explain how blood is formed from food. Scientists are unable to make even one drop of blood. They keep human blood in bottles for emergency. Therefore we have to admit that every activity in the universe is going on under His command.

He has made animated beings in perfect proportion. Where should be ears, where should be eyes and so on. All this is under His command. He has made the rules. Many times due to his ignorance, man says that God has made many mistakes. As there is one story. One person was lying under a mango tree in field of water-melons. He said that God is very simple. He has attached so big water-melons to a very small creeper and very small mangoes to so big a tree. Alas! He could have learnt from me. Thinking in this manner he went to sleep. Due to strong puff of wind, one mango from the mango tree fell on his head. He woke up and thought that if it was water-melon, then his head would have broken. O'God, whatever You have created, is alright. It was my mistake to find fault with You.

All animated beings are under Your command. Your command is supreme and it can not be measured. Some one's order is obeyed by his family. Some one else's order may be obeyed by the locality. Some may be capable to get the town obey him. But God is so great that His command prevails over all places. Guru Nanak Dev ji describes His command in detail in this second Paurhi:-

***Hukamee hovan aakaar hukam na kehiaa jaaee.***

The basic point in this Paurhi is that every thing is happening, and is not being done. One person is travelling in a train with a bag and baggage on his head. Another person near him asks why is he keeping his baggage on his head? He replies that he wants that the weight should not be on the train. Now who should tell him that

the railway train in which you are travelling, the weight of that baggage is also on that train. A man due to misapprehension says that I am doing. That everything is happening, to understand this is religion (ਧਰਮ), meditation and spirituality. To project one's self as doer, without understanding what is happening, is a mistake. Guru ji says that the Ruler is so great that His command can not be described.

***Hukam na kehiaa jaaee.***

Then Guru ji says that although our tongue is too small to describe Him, we may describe a little about His command:-

***Hukamee hovan jee hukam milai vaddiaaee.***

All the animated beings have been created by His command and within His code of conduct. The feathers of the birds and their colours are very systematic. Forms of fish and every vein of the human body to be at its proper place shows the inconceivable and incomparable system. Guru ji says that out of all the beings, some are high and some are low; some are superior and some are inferior. All these are according to His command. Superior and inferior are in all materials, objects and beings. Out of all stones, marble is superior. But diamond is also a stone. The stone which can reach upto its maximum elevation, is diamond. Ordinary stone is inferior and diamond is superior. One is high and another is low. God Himself has made this system. How a stone becomes diamond; this is beyond the comprehension of man. It is not possible for man to convert diamond into stone. But one thing is clear that stone can become diamond. If it is true, then diamond is superior form of stone and stone is an inferior form. If we look at vegetation, sandalwood is supreme. It has no match. There are acacia tree and prosopis spicegara. These are such trees which have no flower, fruit, fragrance, and any other quality. But there is sandalwood having all these virtues bestowed by God. So one is superior and the other inferior.

If we consider flowers, Lotus has its own grandeur. Otherwise, swallow-wort has also a flower. Rose has got its own place. But if we place swallow-wort in front of rose, then we have to say that: O'God, according to Your system, one is flower of swallow-wort, the others are 'Rose' and lotus flowers. Similarly

in quadruped animals, cow, lion and elephant are in advance stage. But pig and dog are in the back side. To praise a person we say that he is like a cow, he is brave like a lion. But to censure a person, we say that he is like a pig or dog. So in quadrupeds some are high and some are low. In birds, swan is supreme but crows and kites are low. About kite Guru Nanak Dev ji gives a nice view:-

**ਫਿਰਦੀ ਫਿਰਦੀ ਦਹ ਦਿਸਾ ਜਲ ਪਰਬਤ ਬਨਰਾਇ ॥**

**ਜਿਥੈ ਡਿਠਾ ਮਿਰਤਕੋ ਇਲ ਬਹਿਠੀ ਆਇ ॥ ੨ ॥**

(ਅੰਗ ੩੨੨)

Firdi firdi daih disseh jal parbat banraae.

Jithey ditha mirtako il bahethi aaai.

*Roaming and wandering in the ten directions over water, mountains and forest. Wherever the vulture sees the dead body he flies down and lands.*

Kite is flying over the hills, gardens and palaces. But it liked none. Some where corpse was lying. On seeing it the kite at once came down. By seeing its high flight, its views should not be assumed as high. Its views are very low. Many times it has been seen that a person has got very high views. But it is not necessary that he may be having high character also. In insects, silkworm gives out silk from its inner self and covers some one's body. But there is pin worm by touching which we get defiled as it is an insect of excreta.

### ***Hukamee outam neech***

According to the rules made by Him, some one is high and some one is low. Similarly we can take the case of soil. Somewhere land is very fertile, but some other land is barren since a very long time. Even a blade of grass does not grow and it is a desert. Some land is verdure. So some land is of good quality and some other land is of low quality.

In the world of human beings, some among them are very excellent, some are low and some are very mean. Guru ji says that according to God's system some one is superior and some one else is inferior, some are of black colour which can not be made fair howsoever we may try. Colour as well as features are also bestowed by God. Whatever has been received, there is pleasure in accepting it whole heartedly. Guru ji says that:-



***Hukamee outam neech hukam likh dukh sukh paaeeah.***

According to His written command, some one is suffering and some one is enjoying comfort. Some one is suffering by transgressing His code of conduct and some one is in comfort by obeying His command. However, as per His command, man has been given the option to follow or not His code of conduct. Guru ji says that in His code of conduct, some one is in pain and some one in comfort:-

***Eikanaa hukamee bakhasees  
eik hukamee sadaa bhavaaeeahi.***

Some have been blessed by His command and given place in His Kingdom. But:-

***eik hukamee sadaa bhavaaeeah.***

Some as per His command always go astray:-

**ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ ਜੰਮੈ ॥ ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਲੰਮੈ ॥**

(ਅੰਗ ੧੦੨੦)

Jam jam marai marai phir jamai. Bahut sajaae piaa dais lamey.  
*You shall be born and born again, and die and die again, only to be reincarnated again. You shall suffer terrible punishment, on your way to the land beyond.*

They fall in the circle of births and deaths again and again. In order to come out of this cycle of birth and death, God has made code of conduct. Man has to accept and obey His command whole-heartedly. Then God bestows His beneficence and awards a place under His feet.

***...eik hukamee sadaa bhavaaeeahi.  
Hukamai andar sabh ko baahar hukam na koe.***

A fish can move in the river wherever it desires from one end to the other end of the river. But if it says that I will wander by coming out of the river water. It can not do this. God has made a code of conduct. Man can do every thing within His code of conduct, and not out of it. Man can use the powers of seeing, speaking, walking and thinking, which God has bestowed, in a manner he wishes. Fish can swim up and down in the river and can go to its banks. But it can not do anything out of the river.

Similarly man can do good as well as bad in the world. But this can be done within the code of conduct made by God. What ever any one is doing, he is doing within His command, not beyond that command. Sky has covered all of us and we all are in it. Similarly we all are in God. Sometimes fish has misapprehension and asks the other fish where is ocean, it is also called 'ratnagar', i.e., mine of diamonds. Now who should tell that fish that you are within the ocean. Man also asks, "Where is God?" Who should tell the man that you are within God. God has surrounded you. You are doing every action within God. As fish is eating smaller fish, man is also doing good and bad actions within God. Fish is bringing up her offspring in the ocean, so also is man looking after his children. Only he will understand this point, who has got knowledge about God. By understanding this mystery and secret man remains submerged in ecstasy all the twenty four hours. Satguru ji says that:-

***Hukamai andar sabh ko baahar hukam na koe.***

From a particle of sand upto the sun and from aunt to elephant, every thing is under the command of God. Guru ji says that:-

***Nanak hukamai jae bujhai tan houmai kehai na koe.2.***

Satguru ji says that on understanding this Command, man will not say that I am doer and I am doing and I am:-

***houmai kehai na koe.2.***

Then no one will be proudy and say, 'I am'. He will say that everything is ocean (God) and ocean is our life, birth and death. Without this knowledge man is living in his family, and saying that I am doing good, I am doing bad, I am doing charity. Living in "I" is irreligious. Living in "You" is religious. Where "I" (i.e. self-importance) ceases, he is religious. Whose 'You' ceases from his innerself, is irreligious. The person living in the perception of self, is worldly and the person living in the perception of "You", is a saint and religious. Guru Gobind Singh ji uttered ਤੂੰ ਹੈ, ਤੂੰ ਹੈ, ਤੂੰ ਹੈ (You are, You are, You are). Bhai Mani Singh ji was writing ਤੂੰ ਹੀ, ਤੂੰ ਹੀ, ਤੂੰ ਹੀ, (You alone, You alone, You alone), Guru ji went on saying this. As Guru Nanak Dev ji was uttering "ਤੇਰਾ, ਤੇਰਾ" (Your,

Your) while weighing with weighing pans. He was so much engrossed in the feeling about “ਤੇਰਾ” (Your) that feeling of “My” ceased. When “Mine” ceases then man has touched the zenith of religion. As much the “Mine” feeling increases so much the pain increases. As much the “Your” feeling increases, so much the prosperity and comfort increases. Guru ji says that:-

ਜਬ ਲਗੁ ਮੇਰੀ ਮੇਰੀ ਕਰੈ॥ ਤਬ ਲਗੁ ਕਾਜੁ ਏਕੁ ਨਹੀ ਸਰੈ॥

ਜਬ ਮੇਰੀ ਮੇਰੀ ਮਿਟਿ ਜਾਇ॥ ਤਬ ਪ੍ਰਭ ਕਾਜੁ ਸਵਾਰਹਿ ਆਇ॥ ੧॥

(ਅੰਗ ੧੧੬੦)

Jab lag mairee mairee karai, Tab lag kaj eaeak nahi sarai.

Jab mairee mairee mit jaiea, Tab prabh kaaj savarai aaea.

*As long as he cries out, Mine! Mine!, none of his tasks is accomplished. When such possessiveness is erased and removed, then God comes and resolves his affairs. 1.*

Where “I” is erased, “You” (ਤੂੰ) springs up there. Bhagat Kabir ji says that:-

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੁਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਤੂੰ॥

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂੰ॥ ੨੦੪॥

(ਅੰਗ ੧੩੭੫)

Kabir toon toon karta toon huaa mujh main raha na hoon.

Jab appa par ka mit giaa jat dakhon tat toon.

*Kabeer, repeating, “You, You”, I have become like You. Nothing of me remains in myself. When the difference between myself and others is removed, then wherever I look, I see only You. 204.*

One Urdu poet has described a very nice visionary point in his verse. Goat says ‘ਮੈਂ ਮੈਂ’ (Main, Main). Perhaps no other animal is slaughtered more than goat. (‘Main’ ਮੈਂ) Mine has to be killed and even nature does not accept ‘Main’. Therefore the poet says:-

*Fakhar Bakrey Ne Kiaa Bus Mere Siva Koe Nahin.*

*Main He Main Hoon Jahan Main Dusra Koe Nahin.*

Only I am there and there is no one else. When ‘I’ is erased, then ‘You’ takes its place. ‘You’ is worshipped. ‘You’ (God) is eternal and beautiful Truth. ‘Main’ (I) is within time and is a form of ignorance and pain. A person saying ‘Main, Main’, lives in worry, pain and ignorance. A person saying Toon Toon (ਤੂੰ ਤੂੰ) (i.e.

God) merges with God and becomes a form of Supreme bliss.

Guru ji says:-

***Nanak hukamai jae bujhai tan houmai kehai na koe.2.***

He, who has understood 'His command', his feeling of self-importance is erased. Our fondness was not there but we were born. We did not select our parents, features and appearance. Whatever has been bestowed by God, should be accepted whole heartedly. He, who does not accept the bounties bestowed by God, should be aware that no such power of selection was given to him. Every thing is happening according to His command. The person who understands this point, his ego goes away and he comes out of the cycle of birth and death. God does not ask us whether we want to die or not. Birth and death are not in our hands.

***Jor na jiwan maran neh jor***

If death was in man's hand, he would have perhaps not died. Since all these incidents are not in man's hand, he should accept the command of God. There is nothing in man's hand. Every thing is happening in accordance with His Will. On understanding this, Guru ji says that man's ego goes away:-

***Nanak hukamai jae bujhai tan houmai kehai na koe.2.***

God is Truth. 'I' am false. As the ego finishes falsehood goes away and man becomes an icon of truth:-

***Kiv Sachara hoeai kiv kurrea tutey pal.***

How to become a virtuous person? How to break the wall of falsehood and ego. It should be understood that things are not being done, these are happening. On understanding this, a person will say:-

***Hukamai andar sabh ko baahar hukam na koe.***

\* \*

## Paurhi Third

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

gaavai	ko	taan	hovai	kisai	taan.
gaavai	ko	daat	jaanai	neesaan.	
gaavai	ko	gun	vaddiaaeaaa	chaar.	
gaavai	ko	vidiaa	vikham	veechaar.	
gaavai	ko	saaj	karae	tan	khaeh.
gaavai	ko	jeea	lai	fir	daeh.
gaavai	ko	jaapai	disai	door.	
gaavai	ko	vaekhai	hadraa	hadur.	
kathanaa		kathee	na	aavai	tott.
kath	kath	kathee	kottee	kott	kott.
daedaa	dae	laidae	thak	paahey.	
jugaa	jugantar	khaahee		khaahey.	
hukamee	hukam	chalaaeae		raahu.	
Nanak		vigasai		vaeparavaahu.	3.

### Literal Meaning

*Some sing of His Power—who has that Power? Some sing of His Gifts, and know His Sign and Insignia. Some sing of His Glorious Virtues, Greatness and Beauty. Some sing of knowledge obtained of Him, through difficult philosophical studies. Some sing that He fashions the body, and then again reduces it to dust. Some sing that He takes life away, and then again restores it. Some sing that He seems so very far away. Some sing that He watches over us, face to face, ever-present. There is no shortage of those who preach and teach. Millions upon millions offer millions of*

*sermons and stories. The Great Giver keeps on giving, while those who receive grow weary of receiving. Throughout the ages, consumers consume. The Commander, by His Command, leads us to walk on the Path. O Nanak, He blossoms forth, Carefree and Untroubled.3.*

### **Explanation**

Guru Nanak Dev ji in this third Paurhi of Jap ji Sahib explains the command of that carefree Commander in detail. In the second Paurhi, Satguru ji has clarified that every thing is happening and is not being done. From whom it is happening, is Creator. Man is not creator. Under His command forms of various types, small and big living beings of various types are roaming in the cycle of different lives according to the code of conduct made by Him. Some get salvation. Every thing is happening under His command, nothing is beyond His command. As man comes to know any of His virtues, he tries to describe it. However it is impossible for man to know all His virtues. In this Paurhi Guru ji says that if some one has got the power of narration, then he narrates the Power of God:-

***gaavai ko taan hovai kisai taan.***

God is Power and Power is God. If we take out Power from God, then God does not remain worthy of worship. Power is required, not only Power is required, Power is God. Guru Gobind Singh ji says that:-

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰੂ ਨਾਨਕ ਲਈ ਧਿਆਇ ॥ (ਦਸਮ ਗ੍ਰੰਥ)

Pritham bhagouti simar kai Guru Nanak laaeen dhiaea.

*First of all, having remembered the Lord (Universal Destroyer) I meditate upon Guru Nanak Dev.*

First recollecting Power, i.e. God, then remember Guru Nanak Dev ji:-

***gaavai ko taan hovai kisai taan.***

Some one is narrating that God is Power and is explaining His Power. How much power the world has got and how beautiful is it. How much bounty He has distributed to the world. Guru ji Says that:-

### ***Kaiti daat janey koun koot.***

Who has got power to estimate and state His Power? How much power is spreading? How much beauty is there in the world. How many bounties are spreading out in the world. Guru ji says that no one has got power to estimate this. But so much is clear that God is Power. This Power is true, eternal, and supreme Radiance and Omniscience. This power is not inert and dense. This power is tender and Luminous. Guru ji says that if some one has got power to express, think and see, then he would say that God is Power and is visible spreading on all sides. This power is spreading in the thunder and clouds, in the waves of oceans, on the mountains, in the flowing rivers, inside man, in birds and animals, in the blowing wind and on all sides. Guru ji says that:-

### ***gaavai ko taan hovai kisai taan.***

But the creation is that much, as much is the sight of the man. When someone is saying that God is Power, then he will see power in sun, power in moon, power in vegetation, power in the waves of ocean, and power within man. He will see power every where and at all times. But who has got power to see, understand and express, only that person can describe this power.

World is the same. But a thief sees it according to his views. He looks at a shop or a rich man's house according to his way of thinking, i.e., how to steal something. A saint looks at the world as the creation of God. He thinks that the world is an illusion only. God is Truth and eternal. Therefore world as well as God have different forms for different persons. Prophet Mohammad Sahib has got one view. Mahatma Budh has got his own view. Guru Nanak Dev ji and Guru Gobind Singh ji have got their own views. For Sri Ram Chander ji world is 'Tradition' (भरमादा / Maryada), nature is a tradition and the Creator is also a tradition. One has to follow a life of tradition to reach upto God. Therefore he is called 'Maryada Parshotam.' The earth, ocean, rivers, air, day and night, birth and death are all in Maryada only. Sri Ram Chander ji had to send his dear and virtuous wife Smt. Sita to the jungle since a washerman had accused him and he had to follow the maryada. For virtuous Sita there is no place in the palace of Sri Ram. Tradition had to be followed at any cost.

But Sri Krishna, Superman of Dwapar Yug would not follow such a tradition where truth has to be sacrificed for the sake of tradition and tradition becomes superior to truth. Therefore the life of Sri Krishna does not seem to follow maryada in any place. He helped in the elopement of Subadhara:-

ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲਿ ਕਾਨ੍ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ॥

ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ॥ (ਅੰਗ ੪੭੦)

juj meh jor chhalee chandraaval kaan krisan jaadam bhaeiaa.  
paarajaat gopee lai aaeiaa bindraaban meh rang keeaa.

*In the Jujar Veda, Kaan Krishna of the Yaadva tribe seduced Chandraa vali by force. He brought the Elysian Tree for his milk-maid, and revelled in Brindaaban.*

He cheated Chandrawal fraudulently. It will not happen in the maryada of Sri Ram. Sri Krishna would sacrifice maryada to save truth. He was telling Yudhistar to speak lie and say that Asuthama had been killed. But Sri Ram would not give such an advice. For Sri Krishna the world is a sport (ਲੀਲ੍ਹਾ) only. If some helpless woman hides in the house of gentleman since a few wicked persons are following and harassing her. If these persons come and ask the gentleman whether a woman has come and hid in your house. If that gentleman speaks lies and says that none has come to his house, then this lie is far better than to tell the truth. Speaking lies is virtuous here.

If life is sport as Sri Krishna thinks, then every sport does have some code of conduct. There are some rules and regulations for every game. Guru Nanak Dev ji and Guru Gobind Singh ji has said that life is sport, but this should be played under some code of conduct. As games like football and cricket have got some rules and regulations, life too has to follow certain rules. In the battle field warriors are wounding each other during the fighting. But Bhai Kanhyia is giving water to them and enabling them to fight again. Singhs complained to Guru Gobind Singh ji that we are fighting and wounding the enemy to win the battle. But Bhai Kanhyia is giving them water and enabling them to fight again with us. He is helping the enemy. He is traitor. On instructions from Guru ji, Bhai Kanhyia was brought before him. Guru ji asked him the reason to give water to the enemy. He said that I am giving



water only to You. You are Omnipresent in every one.

**ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥**

**ਤਿਸੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥**

(ਅੰਗ ੧੩)

sabh meh jot jot hai soe.

tis dai chaanan sabh meh chaanan hoe.

*Amongst all is the Light-You are that Light. By this Illumination, that Light is radiant within all.*

Guru ji took him in his embrace and blessed him and gave ointment for applying on their wounds and to do first aid. This shows that for Guru ji it is a battle field as well as play ground. One must follow the applicable rules.

Guru ji says that every thing is happening in the universe. It is not being done. It is wrong thinking of the man that he is doing this or that. Every thing is automatically going on. Birth and death are taking place. Blood is circulating in the veins. Heart is throbbing by itself. Breathing is going on. These three actions in the body are so great and essential that if breathing and throbbing of heart and circulation of blood stops for a while, then a person dies. These precious and essential actions of our body are not in our hands. Then how can we say that this body is mine. It is a gift of God given to us.

***gaavai ko taan hovai kisai taan.***

Someone says that God is our Benefactor. Whatever we have got, we have received in charity. We have not made or bought our life. We have got it in charity. Parents, blowing air, our body and all its parts have been received in charity. Eye of stone can be bought in the bazaar but not our eye. Our teeth like gems we have got in charity. In this way some one looks at God as Donor of every thing. He has given all this without our asking.

**ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਕਹੁ ਨਾਨਕ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥ ੨੪ ॥ ੧ ॥**

(ਅੰਗ ੨੩)

anamangiaa daan daevanaa kahu Naanak

sach samaal jeeo .24.1.

*You bestow Your Gifts, even if we do not ask for them.*

*Says Nanak, contemplate the True Lord.24.1.*

Since without our asking, He has given life, air and water in charity, we should remember that Benefactor and also thank Him. Guru ji says that:-

***gaavai ko gun vaddiaaeaaa chaar.***

Some one is remembering Him and singing His glory by pronouncing His praises, some one is admiring Him by saying: "O' God ! You are Great, Learned and Omniscient. In the way by naming His beautiful virtues, eulogise Him.

***gaavai ko vidiaa vikham veechaar.***

Some one is praising Him by keeping difficult philosophical knowledge of God in view. Common man can not even understand this knowledge about God.

***gaavai ko saaj karae tan khaeh.***

***gaavai ko jeea lai fir daeh.***

Some one is singing His praise by seeing that birth is going on and also death is going on. Life has got an end. O' man ! See your end to engross in God and sing His glory. He fashions the body and then again reduces it dust.

***gaavai ko jaapai disai door.***

He is sitting far away in paradise or at the seventh sky or sitting at the fourteenth throne or is sitting in the seventh under world which is very far away and a lot of journey has to be trekked to reach Him. So some one is singing His glory by keeping these in view.

***gaavai ko vaekhai hadraa hadur.***

Some one is singing His praise that He is Omnipresent. Then Guru ji says that:-

***kathanaa kathee na aavai tott.***

There is no shortage of such narrations. Newer and newer narrations are being brought forth. Which kind of glimpse of God a saint has glanced, he describes the Form of God accordingly. But he describes according to his sight whereas world is of very many

types. Similarly every one describes God in his own away.

***kath kath kathee kottee kott kott.***

There are millions of types of narrators and they have narrated millions times, but there has been no shortage.

But the Perfect God.

***daedaa dae laidae thak paahey.***

Some one is singing His Glory because the Donor keeps on giving while those who receive grow weary of receiving.

***jugaa jugantar khaahee khaahey.***

Some one is singing His Glory because the animated beings are eating since ages and He goes on giving. Though the receivers get tired, Donor never gets tired by giving.

***hukamee hukam chalaeeae raahu***  
***Nanak vigasai vaeparavaahu.3.***

That Commander makes all the animated beings to walk on the right path and is pleased to see them walking on that path and blooms. But He is care-free and unmindful about the actions of the animated beings.

**\*\***

## Paurhi Fourth

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

sachaa sahib sach naae bhakhiaa bhaao apaar.  
aakheh mangeh daeh daeh daat karae daataar.  
faer ke agai rakheeai jit disai darabaar.  
muha ke bolan boleeai jit sun dharae piaar.  
anmrit vaelaa sach naao vaddiaaee veechaar.  
karamee aavai kaparraa nadaree mokh duaar.  
Nanak eaevai jaaneeai sabh aapae sachiaar.4.

### Literal Meaning

*True is the Master, True is His Name-speak it with infinite love. People beg and pray, “Give to us, give to us”, and the Great Giver gives His Gifts. So what offering can we place before Him, by which we might see the Darbaar of His Court? What words can we speak to evoke His Love? In the Amrit Vaylaa, the ambrosial hours before dawn, chant the True Name, and contemplate His Glorious Greatness. By the karma of past actions, the robe of this physical body is obtained. By His Grace, the Gate of Liberation is found. O Nanak, know this well: the True One Himself is All.4.*

### Explanation.

In this Paurhi, Satguru ji describes a few virtues and language of God. His capability and greatness has been explained.

God is the real Master of every visible and invisible thing. He

is the true Master of every place. Since human beings come and go, they can not be considered true masters of their houses, their wealth and other possessions, as they claim these to be theirs.

His Name is also true and eternal like Him. As has been mentioned in Mool Mantra about His Name, which has been called 'Sat Naam'. Human beings have also been given names. But these names are not true and eternal. When they pass away even their names are erased from the memory of persons around them in a short span of time. Therefore only God is Eternal and real Master and His Name is also true and eternal.

Now what is His language. Arabs say that God speaks Arabic since Quran was revealed by Him in Arabic. The Brahmins of India says that the language of God and gods is Sanskrit. It is an oracle since Vedas were revealed in Sanskrit. Dhampat was revealed to Mahatma Budha in Pali. Therefore Pali is the language of God. Sufis say that God speaks in Persian. Indeed language is a utensil. Sanskrit, Arabic, Persian, Punjabi, Sindhi, English, French, etc. are all utensils. The knowledge of God has to be presented to the world by placing in these utensils. Without any Divine knowledge these utensils of languages do not satiate. The knowledge in these utensils is of God. Language can be of the man. Therefore Guru Nanak Dev ji presented the Divine knowledge in various languages and said that this knowledge is not mine:-

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥

(ਅੰਗ ੭੨੨)

jaisi mai avai khasam ki bani taisarra karee giaan vae lalo.

*As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.*

Now the question is: even though God is eternal Master and His honour is great, what is His language? To establish relation with someone, it is very essential to understand his language. If two persons do not understand each other's language, then close relation can not be established. God is so great. A few understand His language. He listens to every one and understands their language. Meditation, attending religious congregations and reading holy books are for understanding His language. He does

not speak English, French, Arabic, Punjabi, Hindi etc. His language is:-

**ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ॥**

**bhaakhiaa bhaao apaar.**

*Speak it with infinite love.*

Love is his language. In whom love springs up, He understands this. The person who loves God, only he will understand His language. Love has no language because love itself is a language. Love is a great language and it has got an immense effect and access. God has encompassed the entire universe with His love:-

***bhaakhiaa bhaao apaar.***

(ਅਪਾਰੁ) Apar means: boundless, infinite. Whom we recollect daily, then that recollection transmutes into love. As the food eaten is digested and becomes blood after sometime, similarly meditation becomes love.

But man wants to establish links with wealth or talent or scientific research and remains away from God. But lover reaches upto God since His language is love:-

***bhaakhiaa bhaao apaar.***

Love has no limit. Which has got limit, is called affection. In affection relations are of giving and taking. In love, there is only to give, to sacrifice. God is love. He only gives:-

**ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ॥**

**vaddaa daataa til na thamaae.**

*The Great Giver does not hold back anything.*

God has given us materials of very many types in vast quantities but in exchange He has not asked for a least bit, because He loves us and only gives.

Guru Gobind Singh sacrificed his four sons and parents for this country but did not ask for any thing in exchange from His country men. Guru Nanak Dev ji travelled in the length and breadth of the whole world. He reached for the spiritually ill persons and cured them and put them on the right path. Proudly

Wali Kandhari was sitting at the top of a mountain. Jogis were sitting at Sumair Parbat entangled in supernatural powers. Sajjan Thug engrossed in accumulating wealth falsely. He did not ask for any thing in exchange. Love is sacrifice. Love is the language of God. He has given us precious organs, air, sun, moon and stars. Every month we pay for the electricity we use in our homes. Sun is giving light since centuries but we do not pay anything. God is Omnipresent and knows only to give due to His love for us:-

***bhaakhiaa bhaao apaar.***

Satguru ji describes below how the world establishes relationship:-

**ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥**

**aakheh mangeh daeh daeh daat karae daataar.**

***People beg and pray, "Give to us, give to us", and the Great Giver gives His Gifts.***

Some persons establish relation with Benefactor since they want material things. There is no love, if there is demand, then it is ignorance, not intelligence. To accept God is different from demanding from Him. Relation with God breaks on fulfilment of demand. Relation also breaks if demand is not fulfilled. If relation with God has been established due to demand, then demand is greater than God. God has bestowed wealth, parents and children. But bondage is such:-

**ਦਾਤਿ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ ॥**

**ਜਾਣੈ ਨਾਹੀ ਮਰਣੁ ਵਿਚਾਰਾ ॥ ੨ ॥**

**(ਅੰਗ ੬੭੬)**

**daat piaaree visariaa daataaraa.**

**jaanai naahee maran vichaaraa.2.**

***He loves gifts, but he forgets the Giver. The wretched creature does not even think of death.2.***

Affection developed with the bestowal, and the Benefactor was forgotten. Human beings are demanding since centuries and from generation to generation only wealth, children, respect and status.

**ਵਿਣੁ ਤੁਧੁ ਹੋਹੁ ਜਿ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਕੈ ਦੁਖ ॥**

**ਦੇਹਿ ਨਾਮੁ ਸੰਤੋਖੀਆ ਉਤਰੈ ਮਨ ਕੀ ਭੁਖ ॥**

**(ਅੰਗ ੯੫੮)**

vin tud hor je manganaa sir dukhaa kai dukh.  
daeh naam santokheaaa outarai man kee bhukh.  
*To ask for any other than You, Lord, is the most miserable of miseries. Please bless me with Your Name, and make me content; may the hunger of my mind be satisfied.*

‘O’ God ! If you wish, give Your Name. It is very great wisdom. If God’s Name is there, then all comforts, materials and pleasure of the world are there. Therefore religious person is very wise and worldly person is fool. So it is said:-

ਸੰਤਹੁ ਮਾਖਨੁ ਖਾਇਆ ਛਾਛਿ ਪੀਐ ਸੰਸਾਰੁ ॥ ੧੮ ॥ (ਅੰਗ ੧੩੬੫)  
santhu maakhan khaaeiaa shaash peeai sansaar.18.  
*The Saints eat the butter, while the world drinks the whey.18.*

Bhagat Kabir ji says that saints eat butter and the rest of the people take butter milk. The world enjoys flavour of materials whereas saints enjoy flavour of God’s Name. They are very wise and great.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥  
aakheh mangeh daeh daeh daat karae daataar.  
*People beg and pray, “Give to us, give to us”, and the Great Giver gives His Gifts.*

Due to desire and lust people pray. Are their demands fulfilled? Satguru ji says that:-

**...daat karae daataar.**

Benefactor does give. Many times demands are very many but the pouch of life is small. So to enlarge the pouch, another life is required. So there is a re-birth. This activity of cycle of birth and death goes on to fulfill the demands. So long as the thread of demands is not broken, the cycle of birth and death continues. But now the question is: How to get salvation because:-

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥  
karamee aavai kaparraa nadaree mokh duaar.  
*By the karma of past actions, the robe of this physical body is obtained. By His Grace, the Gate of Liberation is found.*

Actions done due to desires and meditation done with demands in mind will result in re-birth. Salvation is received due



to His beneficence. Benefactor is only God. He gives only and does not demand any thing in return. If a giver demands any thing, then it is a business. In the world of business there is give and take. In the world of miser, it is only to receive. In the world of charity, it is only to give but nothing to receive. Therefore there are three types of human being in the world: miser, business man and donor. God is Donor. In rest of the world, there is only miserliness.

Guru ji Says:-

***karamee aavai kaparraa***

Due to meditation and actions done with demand in mind, another body after death will be received. Then the question is:-

**ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥**

faer ke agai rakheeai jit disai darabaar.

*So what offering can we place before Him, by which we might see the Darbaar of His Court?*

What should be offered due to which the door of salvation to reach at the feet of God, becomes visible. If we stop demanding, then what should we speak by listening to which God may be pleased and He may love us:-

**ਮੁਹੈ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥**

muha ke bolan boleeai jit sun darae piaar.

*What words can we speak to evoke His Love?*

Satguru ji tells us in the next line like this:-

**ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥**

anmrit vaelaa sach naao vaddiaaeee veechaar.

*In the Amrit Vaylaa, the ambrosial hours before dawn, chant the True Name, and contemplate His Glorious Greatness.*

We have to offer early dawn. 'O' Man ! You keep with yourself day as well night. But when it dawns and there remains a little darkness of night and a little light of the day appears, it is called early dawn and at that time there is a rain of nectar. Day and night are unable to get the upper hand. At that time days's works and night's passions do not make us restless. Therefore Guru Nanak Dev ji call this time 'Amrit Vela' (Early Dawn) and tells us to offer this time to God. Bhai Nand Lal ji says that who is a little

vigilant about his life, he has forbidden himself to sleep at that time. Who has offered early dawn at the feet of God, he repeats the name of God at that time.

Bhai Gurdas ji very nicely eulogizes such a person. He says that cut my body from top to bottom into pieces.

Question: Then what to do with these pieces?

Bhai Sahib says:-

**ਕਾਟ ਕਾਟ ਸਿੱਖਨ ਕੇ ਚਰਨ ਪਰ ਵਾਰੀਏ ॥**

Kat kat sikhan ke charan par wariae.

*Offer the cut pieces at the feet of Sikhs.*

Question: There will still remain some pieces, what to do with these?

Bhai Sahib says,

Burn the remaining pieces. Since bones will not burn, grind these into powder.

Question: What to do with this powder of bones and the ash of flesh?

Bhai Sahib says,

Make a request at the feet of Princess Air to cause the powder of bones and ashes of flesh to fly away.

Question: Where to take by causing these to fly away?

Bhai Sahib replies,

**ਜਤ ਕਤ ਸਿੱਖ ਪੰਥ ਗੁਰੂ ਪੰਥ ਪਗਾਤ ॥**

Jat kat sikh pag Guru panth pagaat.

When at early dawn any Sikh may place his feet while going on the Guru's path, 'O' Wind ! Put the ash of my flesh and powder of my bones below his feet. He is so sanctified. I , my ash and my bones will be sanctified.

Since the ancient times God lovers have been eulogizing early dawn. But it is unfortunate that man keeps day, night and early dawn with himself. Why have you kept early dawn with yourself? Guru ji says that if you want salvation, offer it to God:-

***Amrit vaelaa sach naao vaddiaaee veechaar.***

Practitioners have noted by experience that meditation can not be done when one sits for meditation during day time. While sitting for meditation at night sleep and desires surround from all sides. But if we sit and commune at early dawn, then God is remembered properly.

***Amrit vaelaa sach naao vaddiaaee veechaar.***

Repeat the true name of God by getting up at early dawn and ponder over the praises of God. Praise of God is not be done because God needs it. By praising Him and saying Him great, He is not Great. If we do not say, then He does not become small:-

**ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ॥**

jae sabh mil kai aakhan pahey.

*Even if everyone were to gather together and speak of Him,*

**ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ॥ ੨॥**

(ਅੰਗ ੯)

vaddaa na hovai ghaatt na jaae.2.

*He would not become any greater or any lesser.2.*

But who calls Him Great, is himself great. Who calls Him Beneficent, he himself becomes beneficent. He, who calls Him Generous, himself becomes generous. He, who calls Him Scholar, becomes himself a scholar.

**ਓਇ ਦਾਤੇ ਦੁਖ ਕਾਟਨਹਾਰ॥**

(ਅੰਗ ੨੮੫)

oue daatae dukh kaattanehaar.

• *They are the givers, the dispellers of pain.*

They themselves become benefactors and relievers of sufferings. Therefore Guru ji says that you get up at early dawn and repeat the True Name and ponder over His praises. Once one such sikh came in the presence of Sahib Guru Arjun Dev ji at early dawn, in whose eyes there was really nectar. As Satguru ji says that:-

**ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਿੰਨੇ ਲੋਇਣਾ ਮਨੁ ਪ੍ਰੇਮਿ ਰਤੰਨਾ ਰਾਮ ਰਾਜੇ॥**

(ਅੰਗ ੪੪੮)

Har Amrit bhinnae loeinaa man praem ratannaa raam raajae.

*My eyes are wet with the Nectar of the Lord, and my mind is imbued with His Love, O Lord King.*

When there is a jewel of love in the eyes, then nectar comes in

these. It is called Nectarious sight. In whose eyes is Nectar? Whose mind has got jewel of love. Such a sikh came and sat near Satguru ji. On seeing him, Satguru ji asked him which beneficence has been bestowed upon you? You have communed with God after giving up sleep and laziness which have entangled the whole world. How you have been spared by laziness which has not spared even gods and they could not keep their Divine Power. How you have saved your spirit and Divine virtues. How you have remained verdant whereas the fire of lust has burnt to ashes the entire gardens. It is a fact that if fire break out in a garden having one thousand plants and nine hundred and ninety nine plants are burnt down but one plant escapes; this is astonishing. Guru ji asked him which blessing has been conferred upon you. He replies thus:-

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਨਦਰਿ ਅਵਲੋਕਨ ਅਪੁਨੈ ਚਰਣਿ ਲਗਾਈ ॥

kar kirapaa prabh nadar avalokan apunai charan lagaaee.

*Showing His Mercy, God has looked upon me with favor, and He has attached me to His feet.*

ਪ੍ਰੇਮ ਭਗਤਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਸਾਧੂ ਸੰਗਿ ਸਮਾਈ ॥ ੪ ॥ ੧੨ ॥ ੫੧ ॥

(ਅੰਗ ੩੮੪)

praem bhagat Nanak sukh paaeiaa saadhoo sang samaaee.4.12.51.

*Through loving devotional worship, O Nanak, I have obtained peace; in the Saadh Sangat, the Company of the Holy, I am absorbed into the Lord.4.12.51.*

He replies that I attended religious congregation due to which love of God sprang up in the mind. It is a fact that in the company of a very rich person, wealth will come to the mind again and again; music and art will be recollected in the company of a top artist. In the company of a philosopher, a desire to become a philosopher springs up. In the company of a great poet, one is inclined to become a poet. In the company of a person communed with God, a thought of conjoining with God originates in the mind. Therefore Satguru ji says that:-

ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ ॥ ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ ॥ (ਅੰਗ ੨੭੨)

saadh kai sang nahee kachh ghaal.

darasan bhaettat hot nihaal.

*In the Company of the Holy, there is no suffering. The Blessed Vision of their Darshan brings a sublime, happy peace.*

Eulogy of the company of a communioned person has been told because God is automatically recollected. Sri Guru Nanak Dev ji edicts in this Paurhi that you offer early dawn to God. Till today you have proffered wealth, food grains and clothes but has not been successful. It has been observed that even the donors of millions of rupees appear to be dishonest, troubled and restless upto a certain extent. Mind is not sanctified by donation and knowledge. It is sanctified by love only. Therefore Guru ji advises us to proffer early dawn to God so that Divine love may spring up, and start gathering jewels of True Name by sitting in meditation at the time of early dawn. Start repeating Waheguru, Waheguru again and again as breathing is going on repeatedly, pulse is moving and heart is throbbing continuously. Movement of pulse, breathing and throbbing of heart again and again is life. Guru ji says that in the spiritual world:-

*anmrut vaelaa sach naao vaddiaaee veechaar.*

If you will not ponder over the virtues of God and will not repeat God's Name and will not offer early dawn to God and did charities and only meditated untimely with desire in mind, then by such a meditation and charities, you will get only a new life for living.

*Nadaree mokh duaar.*

Salvation will be received by the grace of God only. Only he will receive beneficence who will offer early dawn to God and repeat His name and ponder over His virtues, his point of view will become:-

*Naanak eaevai jaaneeai sabh aapae sachiaar.4.*

In this manner he will get to know that God is Truth and there is nothing else without Him. He will get Divine knowledge like this. When some one gets up at early dawn and adopts Divine love in the heart and repeats God's Name with his tongue, he gets such

a nectarious view by which he sees Truth every where in the world. He sees splendour of Truth spreading on all sides. In this manner such a man sees the Truth, lives in the Truth and remains engrossed in Truth.

\* \*

## Paurhi Fifth

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ॥  
 ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ॥  
 ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ॥  
 ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ॥  
 ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ॥  
 ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ॥  
 ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ॥  
 ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ॥  
 ਜੇ ਰਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ॥  
 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥  
 ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥੫॥  
 Thaapiaa na jaae keetaa na hoe.  
 aapae aap niranjan soe.  
 jin saeviaa tin paaeiaa maan.  
 Nanak gaaveesai gunee nidhaan.  
 gaaveesai suneeai man rakheeai bhao.  
 dukh parehar sukh ghar lai jaae.  
 guramukh naadang guramukh vaedang  
 guramukh rehiaa samaaee.  
 gur eesar gur gorakh baramaa  
 gur paarabati maaee.  
 jae houn jaanaa aakhaa naahee  
 kehanaa kathan na jaaee.  
 guraa eik daeh bujhaaee.  
 sabhana jian kaa eik dataa  
 so mai visar na jaaee.5.

### Literal Meaning

*He cannot be established, He cannot be created. He Himself is Immaculate and Pure. Those who serve Him are honored. O Nanak, sing of the Lord, the Treasure of Excellence. Sing, and listen, and let your mind be filled with love. Your pain shall be sent*

*far away, and peace shall come to your home. The Guru's Word is the Sound-current of the Naad; the Guru's Word is the Wisdom of the Vedas; the Guru's Word is all-pervading. The Guru is Shiva, the Guru is Vishnu and Brahma; the Guru is Paarvati and Lakhshmi. Even knowing God, I cannot describe Him; He cannot be described in words. The Guru has given me this one understanding: there is only the One, the Giver of all souls. May I never forget Him!..5.*

### **Explanation**

The above mentioned Paurhi is the fifth Paurhi of Jap ji Sahib. In this Paurhi Sri Guru Nanak Dev ji describes God's form, virtues and the means to reach upto Him. This point has become clear that God is Truth and there is a wall of falsehood between Him and us which has to be pulled down. This wall will collapse by obeying His command and walking upon the way of Hill Will. God is so great. His expanse is immense. By seeing His creation walking on the path under His command, He blossoms and is pleased. Animated Beings of various types by doing actions full of desires, beg to fulfill their demands. God goes on giving and in this manner demands go on increasing and birth and death go on increasing. Some times some one gets up at early dawn, repeats God's Name, becomes worthy of His benevolence and acquires salvation. What sort of God's Gate is? God is like what? Sri Guru Nanak Dev ji explains that the first thing is that:-

***Thaapiaa na jaae keetaa na hoe.***

He can not be established, He can not be created. Some idol can be installed. Some painting can be installed. Some individual can be made to sit and made stable. But God can not be installed and stabilized because God is sentient, God is Omnipresent, God is splendour. God is Divine power. God is creation. God is Creator. Therefore by becoming apart from the common prevalent ancient tradition of India, Guru ji says, **Thaapiaa na jaae**, God can not be established, because God is not any creation, God is not inanimate or painting or effigy and God is not an individual.

***.....keetaa na hoe.***



He, who can not be installed can also not be made, God is not our creation, rather we are His creation. If God is our creation, then there is no need to worship Him. Whenever some one has got a glimpse of God, during meditation, he has uttered Him 'Creator'. He is Creator not creation. Creation gets crased because it is inanimate. Creation is not stationary. Today it is there, tomorrow it may not be there. But Creator is eternal. God can not be created. Guru Gobind Singh ji emphasizes this point:-

***Bin Kartar na Kirtam mano***

O practitioners, O pious persons ! Except God, do not accept creation as Creator and do not bow to it. Yes, God is Great and His creation is also great, but creation ceases to exist. Today creation exists, tomorrow it is not there. The entire universe is God's creation. God is Great and His creation is also great. But howsoever great creation may be, it will at last cease to exist. Guru ji says that:-

***Thaapiaa na jaae keetaa na hoe.***

God can not be installed, then how is His existence when He can not be created and installed, then like what He is? Then how is His existence? Satguru ji says that:-

***aapae aap niranjan soe.***

He is auspiciously seated by Himself, He is unanointed and is Creator of that creation.

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥ (ਅੰਗ ੪੬੩)

aapeenai aap saajiou aapeenai rachiou naao.

*He Himself created Himself; He Himself assumed His Name.*

He is such unanointed as a painter has made a painting and has gone on one side. Therefore Bhagat Kabir ji also calls the Creator as a 'Painter':-

ਚਚਾ ਰਚਿਤ ਚਿਤ੍ਰੁ ਹੈ ਭਾਗੀ ॥

chachaa rachit chitar hai bhaaree.

*CHACHA: He painted the great picture of the world.*

ਤਜਿ ਚਿਤ੍ਰੈ ਚੇਤਹੁ ਚਿਤਕਾਰੀ॥

taj chitrai chaetahu chitakaaree.

*Forget this picture, and remember the Painter.*

God is also such a great Painter that He has painted rivers, mountains, sun, moon, stars. Kabir ji says that look at the painting and commune with the Painter. Painting is only for seeing, not for communing. Painting is good upto seeing only. Praise the Painter who has painted such a beautiful painting. Tune of music may be great at its place, but is of what meaning without the musician. Poem is very nice and emotional but it can not come into existence without the poet. Painting is the creation of painter. The whole universe is the creation of Creator. Because Creator is very great, and His creation is also very big. Gurbani calls the whole universe a painting. It is a different matter, if a painter paints one painting and we do not get tired praising him. We say that you have done a wonder, how nice painting of mountain you have painted. But who has made so lofty mountains, we never eulogize such a Painter. We praise that painter who may make our painting nicely. But we have never thanked Him Who has made us. We praise a painter who may make painting of flower, or flowing river or some cattle. But Who has made the flowing rivers, sun, moon, stars, such a great painter has never come to our mind. We have never thanked that, 'O' God, you are a great Painter Bhagat Kabir ji through his Bani preaches the world:-

ਚਚਾ ਰਚਿਤ ਚਿਤ੍ਰੁ ਹੈ ਭਾਰੀ॥ ਤਜਿ ਚਿਤ੍ਰੈ ਚੇਤਹੁ ਚਿਤਕਾਰੀ॥

ਚਿਤ੍ਰੁ ਬਚਿਤ੍ਰੁ ਇਹੈ ਅਵਝੇਰਾ॥ ਤਜਿ ਚਿਤ੍ਰੈ ਚਿਤ੍ਰੁ ਰਾਖਿ ਚਿਤੇਰਾ॥ ੧੨॥

(ਅੰਗ ੩੪੦)

chachaa rachit chitar hai bhaaree.

taj chitrai chaetahu chitakaaree.

chitar bachitar eihai avajhaeraa.

taj chitrai chit raakh chitaeraa.12.

*CHACHA: He painted the great picture of the world. Forget this picture, and remember the Painter. This wondrous painting is now the problem. Forget this picture and focus your consciousness on the Painter.12.*

'O' Man ! Only see painting and keep Painter in the mind. Generally it happens otherwise. Painter is forgotten and only

painting remains in the mind. In this way false life of the man passes. It is correct that when the man is child, he understands the language of pictures. It is printed in the primer thus. Letter A is printed and a picture of aeroplane is painted near it. 'B' is printed and a picture of ball is painted nearby. Indeed child readily grasps the picture. On seeing picture of aeroplane, he understands that this is 'A' and by seeing picture of ball, he understands that it is 'B'. Due to these mental impressions, on growing up, man also understands God through pictures. People have also made pictures of hell and heaven and are available in the market. The persons, who can not make map of their houses, have made these pictures. This is all imagination.

God is Unanointed and Omnipresent. How He is unanointed and omnipresent? Guru Teg Bahadur ji has given two very nice examples for these:-

**ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ॥**

**ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥ ੧॥ ਰਹਾਉ॥** (ਅੰਗ ੬੮੪)

kaahae rae ban khojan jaaee.

sarab nivaasee sadaa alaepaa tohee sang samaaee.1. rehaao.

*Why do you go looking for Him in the forest? Although he is unattached, he dwells everywhere. He is always with you as your companion.1.Pause.*

He, who is Omnipresent, is with you. Search and commune with Him. The question is, how that Omnipresent can be unanointed? Two examples have been given:-

**ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥** (ਅੰਗ ੬੮੪)

puhap madh jio baas basat hai mukar maahey jaisae shaaee.

*Like the fragrance which remains in the flower, and like the reflection in the mirror,*

He is Omnipresent as we are visible in mirror as a reflection but we are not in the mirror. God is spread in the world but is not in its grip. In this way He is Omnipresent and Unanointed. Mahatma Tagore understood unanointment of God by observing sun rays falling on the heap of refuse and began dancing. To the query from his companions, he told that I have understood the unanointment of God. The rays of the sun are touching the refuse but do not become dirty. God is pervasive in my dirty body, but does not get

dirty; He is unanointed and sanctified. Guru Nanak Dev ji call Him (ਨਿਰੰਜਨ = ਨਿਰ-ਅੰਜਨ) Niranjan, free from smut, i.e. unanointed. Guru ji says:-

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ॥

jin saeviaa tin paaeiaa maan.

Those who have served God, are honoured. The question arises: Does God requires our service? Perfect God is competent. Service is done to persons weaker from us. What service is to be done to Him who is Supreme? There is no need for His service, He can be worshipped. But here Satguru ji says:-

. *jin saeviaa tin paaeiaa maan.*

Gurbani explains Gurbani. Guru ji reveals this point as under:-

ਹਰਿ ਕੀ ਟਹਲ ਕਮਾਵਣੀ ਜਪੀਐ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥

(ਅੰਗ ੩੦੦)

har kee ttehal kamaavanee japeei prabh kaa naam.

*I serve the Lord, and I chant the Name of God.*

God's service is to repeat His Name and nothing else. After meditation one comes to know that I have only served myself. I was weak but I have become like God by singing His Glory. By repeating His virtues, one acquires those virtues. By saying God as Omnipotent, one becomes powerful. By saying God as Donor, one himself becomes donor. By saying God as Pervasive, one becomes large hearted. Therefore by saying God as Great, one himself becomes great. Our saying has no effect on God:-

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣੁ ਪਾਹਿ॥ ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ॥ ੨॥

jae sabh mil kai aakhan paahey.

vaddaa na hovai ghaatt na jaae.2.

*Even if they were all to meet together and recount them, You would not be made any greater or lesser.2.*

As we say that Sun has got immense light. That light is not there due to our saying. By our not saying, Sun's light will not become dim. It is a supreme splendour. God is Commendable not due to our saying, rather He is so even otherwise. Therefore service is to be done for ourselves.

***jin saeviaa tin paaeiaa maan.***

Those, who have meditated and served like this, will get respect. Persons having power are respected in the world. Power is acquired by meditating Omnipotent God. Now how to do service of God. Guru Nanak Dev ji explains this as under:-

***jin saeviaa tin paaeiaa maan.  
Nanak gaaveesai gunee nidhaan.***

God is treasure of virtues. By accumulating virtues, man is drawn towards God and comes to light. By accumulating vices, man is dispelled from God. All virtues are great. But kindness and contentment have been given great prominence in the religious world. Without contentment man can not meditate and without kindness man can not do service. Service is to be done of the world and meditation is to be done of God. Service unites with the world. Meditation unites with God. Contented can do meditation Merciful can do service. World is apparent Form of God. Nirankar means 'Formless God.' We have to commune with the Formless God. After meditation we have to unite with the world. Only service can be done of 'Form' (ਮੂਰਤੀ), not meditation. Meditation is of Formless God. Service is of God with Form. Apparent God (ਸਾਕਾਰ) needs service, e.g., bathing, clothing, giving food, medicine for the sick. Formless God (Nirankar) does not require service. Service can be done due to kindness. Meditation can be done due to contentment. Guru ji says that;-

***Nanak gaaveesai gunee nidhaan.***

What to sing and how to sing? We do not know any rhythm, nor do we know any virtue of God. Guru ji advises us to sing with love in the mind:-

***gaaveesai suneeai man rakheeai bhaao.***

Your listen to His virtues for which attending congregation is required wherein elucidation of Truth is being done. By listening attentively, relation with God will be established. Relation is established by speaking and listening. Enemy also sees but there is no conversation and relation is not established. Therefore relation with God depends upon listening and speaking. First we

have to listen the Word of God. According to Prophet Mohammad Sahib Quran is Word of God. These have been revealed by God. According to Rishi-Munis of India Vedas are Divine words (ਦੇਵ ਬਾਣੀ, Dev Bani). Guru Nanak Dev ji has said:-

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥

(ਅੰਗ ੭੨੨)

jaisee mai aavai khasam kee baanee  
taisarraa karee giaan vae laalo.

*As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.*

This is 'Bani' of God and I am only a medium. God speaks through Super humans (Avtars). Therefore their Words never become out-of-date, these are always fresh. Guru ji says:-

ਜਿਉ ਬੋਲਾਵਹਿ ਤਿਉ ਬੋਲਹ ਸੁਆਮੀ ਕੁਦਰਤਿ ਕਵਨ ਹਮਾਰੀ ॥

(ਅੰਗ ੫੦੮)

jio bolaavehi tio boleh suaamee kudarat kavan hamaaree.

*As You cause me to speak, so do I speak, O Lord Master. What other power do I have?*

ਬੇਸੁਮਾਰ ਅਥਾਹ ਅਗਨਤ ਅਤੋਲੈ ॥

ਜਿਉ ਬੁਲਾਵਹੁ ਤਿਉ ਨਾਨਕ ਦਾਸ ਬੋਲੈ ॥ ੮ ॥ ੨੧ ॥

(ਅੰਗ ੨੯੨)

baesumaar athaah aganat atolai.

jio bulaavahu tio Nanak daas bolai.8.21.

*He is beyond calculation, beyond measure, uncountable and unfathomable. As You inspire him to speak, O Lord, so does servant Nanak speak.8.21.*

'O' God ! As You Commands, I speak.

***gaaveeai suneeai man rakheeai bhao.***

After listening, one has to sing so that love springs up in the mind. Love is a state of mind. If we remember some one daily, then this remembrance becomes love. Therefore Satguru ji says that sing and listen Gurbani and it will become love.

***gaaveeai suneeai man rakheeai bhao.***

***dukh parehar sukh ghar lai jaae.***

Then all pains and suffering is dispelled and man rests in

comfort and bliss. When songs of God are to be sung, then these are to be listened also. If these are sung only and not listened, then the song sung will vanish. If it is listened as well, then it will be retained in the mind and love will spring up. As clay is the medium in Islam to reach upto God, and water is the medium in Hindu Dharam since all their temples are on the banks of rivers. Guru Nanak Dev ji has made air as the medium to reach upto God. We speak due to air only. Nature of air is to speak. Therefore go on repeating God's Name till man's ego finishes and then God starts speaking through his body. 'O' man! Go on speaking till you acquire speechless state:-

ਕਬੀਰ ਕੇਸੋ ਕੇਸੋ ਕੂਕੀਐ ਨ ਸੋਈਐ ਅਸਾਰ ॥

ਰਾਤਿ ਦਿਵਸ ਕੇ ਕੂਕਨੇ ਕਬਹੂ ਕੇ ਸੁਨੈ ਪੁਕਾਰ ॥ ੨੨੩ ॥ (ਅੰਗ ੧੩੭੬)

kabir kaeso kaeso kookeeai na soeeai asaar.

raat divas kae kookanae kabehoo kae sunai pukaar.223.

*Kabeer, chant the Name of the Beautifully-haired Lord; do not sleep unaware. Chanting His Name night and day, the Lord will eventually hear your call.223.*

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

eik doo jeebha lakh hohey lakh hovḥ lakh vees.

lakh lakh gaerraa aakheeahi eaek naam jagdis.

*If I had 100,000 tongues, and these were then multiplied twenty times more, with each tongue, I would repeat, hundreds of thousands of times, the Name of the One, the Lord of the Universe.*

Go on repeating Waheguru Waheguru till God does speak from your innerself. This is one spiritual path so that God may manifest from innerself.

ਕੀਰਤਿ ਪ੍ਰਭ ਕੀ ਗਾਉ ਮੇਰੀ ਰਸਨਾ ॥

keerat prabh kee gaao maeree rasanaa.

*Sing the Praises of God, O my tongue.*

Satguru ji has told this as a means to dispel pain and suffering:-

***gaaveeai suneeai man rakheeai bhaao.***

***dukh parehar sukh ghar lai jaae.***

Then the question arises what to sing and how to sing?  
Satguru ji tells that:-

***guramukh naadang guramukh vaedang  
guramukh rehiaa samaaee.  
gur eesar gur gorakh baramaa gur paarabati maaee.***

The words spoken by Guru ji are Music and Spiritual Knowledge (Naad Ved):-

**ਸਭ ਨਾਦ ਬੇਦ ਗੁਰਬਾਣੀ ॥ ਮਨੁ ਰਾਤਾ ਸਾਰਿਗਪਾਣੀ ॥** (ਅੰਗ ੮੭੯)  
*sabh naad baed gurabaanee. Man raataa saarigapaanee.  
Gurbani is the sound current of the Naad, the Vedas,  
everything. My mind is attuned to the Lord of the Universe.*

Guru means a person who has become an icon of splendour.  
Where God speaks, he does not speak himself:-

**ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥**  
(ਅੰਗ ੭੬੩)  
*ho aapahu bol na jaanadaa mai kehiaa sabh hukamaao jeeo.  
By myself, I do not even know how to speak; I speak all that  
the Lord commands.*

Those words are to be repeated again and again. Which words? Which God has spoken, Which are Words of God? Where an individual has confessed that whatever I have spoken, these are not my words. These are words of God. The song (Naad) sung by Guru ji is celestial sound or Divine Song:-

**ਅਨਹਦ ਬਾਣੀ ਨਾਦੁ ਵਜਾਇਆ ॥ ੩ ॥** (ਅੰਗ ੩੭੫)  
*anhad baanee naad vajaaeiaa.3.  
The unstruck melody, the sound current of the Naad, vibrates  
and resounds.3.*

Gurmukh Vedung:- (ਗੁਰਮੁਖਿ ਵੇਦੰ) The words spoken by Guru ji is Divine Knowledge.

***guramukh rehiaa samaaee.***

God is pervasive in the words spoken by Guru ji. By repeating those words, man can commune with God. Such words are present in the world. Instead of reading, these words should be meditated



upon again and again. As Guru ji says, so great is the grandeur of Guru:-

***gur eesar gur gorakh baramaa gur paarabati maaee.***

Guru is Vishnu because He is having "Element of purity (Satogun) like him (Vishnu)". Guru is Shiv ji because He is having ascetic instinct (Bairaagi Birtee) like him and Guru is having serving nature like Paar Vati. Guru is having virtues of all the gods. Therefore the glimpse of Guru ji is equivalent to the glimpse of all the gods:-

***gur eesar gur gorakh baramaa gur paarabati maaee.***

There is great eulogy of Guru in India. One Bhagat says that I am a sacrifice to Guru ji who has shown me the Path to reach upto God.

***jae houn jaanaa aakhaa naahee kehanaa kathan na jaaee.***

Guru Nanak Dev ji says that if I get to know God, I will not mention it. Indeed when a person reaches upto celestial sound (Anahat), then only God speaks from his innerself. These Words are very great and it is impossible to manifest all these words. Guru ji says that if get to know that Supreme Power, then I will not say this. Why not to say? Because.

***kehanaa kathan na jaaee.***

Because He is so Great that my utterance is very small. Guru Arjan Dev ji says that:-

**ਕਿਆ ਹਉ ਕਥੀ ਕਥੇ ਕਥਿ ਦੇਖਾ ਮੈ ਅਕਥੁ ਨ ਕਥਨਾ ਜਾਈ॥ (ਅੰਗ ੭੯੫)**

kiaa ho kathee kathae kath daekhaa

mai akath na kathanaa jaaee.

*What should I say? While talking, I talk of seeing, but I cannot describe the indescribable.*

I have tried to say. But, 'O' God ! You do not come within my saying. Then there is one prayer:-

***guraa eik daeh bujhaaee.***

Hey Guru ji ! You make me understand one thing, because:-

ਏਕ ਵਸਤੁ ਬੁਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ ॥ ਬਿਨੁ ਬੁਝੇ ਤੂੰ ਸਦਾ ਨਾਪਾਕ ॥ ੪ ॥

(ਅੰਗ ੩੭੪)

eaek vasat boojheh taa hoveh; paak.

bin boojhae toon sadaa naapaak.4.

*If you could understand even one thing, then you would be pure. Without understanding, you shall be forever impure.4.*

Man gets sanctified by knowing “One”. If we do not understand “One”, then we become impure. By knowing “One”, we know every thing. If a person knows every thing except “One”, even then he remains ignorant. Therefore Guru ji says:-

***guraa eik daeh bujhaaee.***

Hey Guru ji ! You give me knowledge of “One” . Knowledge of which “One”?

***sabhana jian kaa eik dataa***

***so mai visar na jaaee.5.***

He, who is Donor and giving gifts to all animated being like insects, worms, animals, water animals, vegetation and supplies sustenance to all. You make me understands Him and:-

***so mai visar na jaaee.5.***

I should not forget Him. Relation is established if some one remains in the memory. On forgetting, relations are snapped. That is why Bhai Nand Lal ji says, “Hey Guru ! By Your beneficence grant Your love and remembrance because by remembrance relation with you is established. God is Radiance. By His meditation, man becomes radiant. If we recollect a person in suffering, it is meditation of suffering only.

Remembering world also gives pain and suffering because world is full of suffering. Meditation of God gives comfort and bliss. Guru ji says that make me understand that “One” who is Donor for all beings and also I should not forget Him. He should remain in my mind all the twenty-four hours.

***guraa eik daeh bujhaaee.***

***sabhana jian kaa eik dataa***

***so mai visar na jaaee.5.***

We have got life in donation. Sunlight, air, water, Body parts, and parents all are got in charity. He is such a great Donor:-

**ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ॥**

**vaddaa daataa til na tamaae.**

*The Great Giver does not hold back anything.*

He does not demand anything after giving so much in charity.  
Guru ji says:-

***sabhana jian kaa eik dataa***

***so mai visar na jaaee.5.***

He is Donor for all beings. His remembrance may remain in my mind. I should never forget Him. Hey Guru ji, I should get such a foresight and such a yearning.

Hey Guru ji, You bestow beneficence. You do this favour.

**\* \***

## Paurhi Sixth

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ  
ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ॥  
ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ  
ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ॥  
ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ  
ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥  
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥  
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ  
ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥੬॥  
Tirath naavaa jae tis bhaavaa  
vin bhaanae ke naae karee.  
jaeti sirath oupaaee vaekhaa  
vin karamaa ke milai laee.  
mat vich ratan javaahar maanik  
jae eik gur kee sikh sunee.  
guraa eik daeh bujhaaee.  
sabhanaa jeeaa kaa eik dataa  
so mai visar na jaaee.6.

### Literal Meaning

*If I am pleasing to Him, then that is my pilgrimage and cleansing bath. Without pleasing Him, what good are ritual cleansings? I Gaze upon all the created beings: Without the karma of good actions, what are they given to receive? Within the mind are gems, jewels and rubies, if you listen to the Guru's Teachings, even once. The Guru has given me this one understanding: There is only the One, the Giver of all souls. May I never forget Him! .6.*

### Explanation

Universal Guru, Guru Nanak Dev ji mentions some basic religious views in this sacred sixth Paurhi. If we are liked by God,

then every thing is accepted and becomes sanctified. The mental impressions of many previous births are washed away. The entire religious performance is for getting acceptance of God. Pilgrimage had been one of the means in the religious performance since ancient times. The literal meaning of “Teerath” is that bank from where to cross the river. That place is a pilgrimage from where desire for meditation may spring up, Divine Virtues may be acquired and the mind may be sanctified. There are very many banks and pilgrimage places on the earth where the saints and meditators had repeated the name of God. It is a belief since ancient times and a fact also that when man pronounces God’s name, then water and earth absorb the power of sound. Impact of meditation effects water more, whether it is a river, tank or is lying in utensil. That is why it is seen that when “Five Loved-Ones” (Panj Pyare) recite Gurbani, then the water becomes Nectar. Water absorbs Gurbani in its self. Water is capable to fully absorb sound waves of Shabad. Those rivers, on the banks of which, saints and Rishi-Munis had done immense meditation, had been and are being worshipped. Similarly earth is effected. Therefore since the ancient times people have been putting dust of the feet of the pious persons on their forehead and feeling blessed. Eminent Saint Hafiz has said that if you want to see from the beginning to the end then make collyrium of the dust of the feet of pious person and put in your eyes and apply on your forehead. Sahib Guru Arjan Dev ji says:-

**ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥**

antarajaamee purakh bidaatae saradhaa man kee poorae.  
*O Inner-knower, Searcher of Hearts, O Primal Being,  
 Architect of Destiny: please fulfill this yearning of my mind.*

‘O’ God ! I have got one desire and request. You fulfil my demand. You, with Your beneficence, give me this facility. What is the desire?

**ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਪੂਰੇ ॥ ੪ ॥ ੫ ॥**

(ਅੰਗ ੧੩)

Nanak daas eihai sukh maagai  
 mo ko kar santan kee dhoorae.4.5.

*Nanak, Your slave, begs for this happiness: let me be the*

My only desire is that make me the dust of the feet of Pious Persons. With the humming of God's Name, water becomes Nectar and dust becomes Elixir by which purity of people and depth of the other world become visible. Guru ji in this Paurhi says that the aim of all the mortification is that we may be accepted by God. I will only then take bath at the pilgrimages, if I am liked by You.

***Tirath naavaa jae tis bhaavaa vin bhaanae ke naae karee.***

I take bath at pilgrimage only if you like me. But if You do not like, then this bath becomes useless. Then Guru ji says:-

***jaeti sirath oupaaee vaekhaa vin karamaa ke milai lee.***

Guru ji says that I see this universe, it is full of various materials, wealth and property, but nothing is received without fortune. Only that much is got which is predestined.

***mat vich ratan javaahar maanik jae eik gur kee sikh sunee.***

Here Guru ji says one basic thing. Man has so far searched from outside. He has found pearls from the seas; gold, silver, diamonds and gems from the mountains: sapphire and emeralds from the sand and rivers. Whereas the world is full of precious stones like jewels and gems; man's intellect is also full of gems, jewels and rubies and many other things. There are a lot of things in the life of man, but man has not yet turned towards his inner side.

***mat vich ratan javaahar maanik***

Man searches mountains with some implements and some other means and finds various types of good things. How to search jewels from this life? Guru ji says:-

***jae eik gur kee sikh sunee.***

You listen one advice of Guru. You listen one Word of Guru. On listening jewels will manifest from the intellect; jewels of knowledge, contentment, forgiveness and bliss and your intellect will become a mine of jewels. To search and discover these jewels,

the advice of Guru is required so that his mind may introvert and may search the innerself. There is only one method for the search. Man should listen Guru's Shabad with deep attention. The more deeply he will listen, deeper the attention will go. As much deeper it goes, so many jewels will be obtained and the life will become complete.

Bhagat Peepa ji says that I have searched multi-segmented body and found nine jewels:-

ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵ ਨਿਧਿ ਪਾਈ॥

ਨਾ ਕਛੁ ਆਇਥੋ ਨਾ ਕਛੁ ਜਾਇਥੋ ਰਾਮ ਕੀ ਦੁਹਾਈ॥੧॥ ਰਹਾਉ॥

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ॥

(ਅੰਗ ੬੯੫)

kaaeiaa bahu khandd khojatae nav nidh paaee.

na kash aaeibo na kash jaaeibo ram ki duhaaee.1.rehaao.

jo brehamanddae soee pinddae jo khojai so paavai.

*I searched throughout many realms, but I found the nine treasures within the body. Nothing comes, and nothing goes; I pray to the Lord for Mercy.1.Pause. The One who pervades the Universe also dwells in the body; whoever seeks Him, finds Him there.*

Whatever God has kept hidden in the universe, the same has also been kept hidden in the human body. It has to be searched in depth and nine jewels will be obtained. Man does not search and looses the opportunity. The intellect of man is radiant like the Radiance of God:-

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥

(ਅੰਗ ੪੪੧)

man toon jot saroop hai aapanaa mool pachhaan.

*O my mind, you are the embodiment of the Divine Light - recognize your own origin.*

One part of the mind is called intellect. When the ideas and opinions start, then the mind is in two parts. When we remember some one deeply, then the mind becomes memory. These are parts of the mind only. Therefore on searching mind, God is manifested. Therefore Guru ji says:-

ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ॥

eis man ko koei khojahu bhaaee.

*Let each person examine his own mind, O Siblings of*

*Destiny.*

ਮਨੁ ਖੋਜਤ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ (ਅੰਗ ੧੧੨੮)  
man khojath naam no nidh paaee.1.rehaao.  
*Examine your mind, and you shall obtain the nine treasures of the Naam.1.Pause.*

By searching body, except blood, flesh, bones and marrow nothing else will be obtained. Guru ji is also not advising us to search the body, mind is to be searched and nine treasures will be obtained.

*guraa eik daeh bujhaaee.*  
*sabhanaa jeeaa kaa eik dataa so mai visar na jaaee.6.*

Perception and insight are to be obtained from Guru. Understanding of the world is obtained from parents, teachers and other persons. But perception of the jewels, lying in the inner self, is to be acquired from Guru only, and no one else. Therefore Guru has great importance in the religious world. The path, which Guru Nanak Dev ji has established, is called “Guru Ghar” or Gur Mat. Without meeting Guru, it is very very difficult to reach up to God. Guru is a path, therefore this path is called Guru Panth, the ‘Path’ established and adorned by Guru. Then what is to be begged from Guru?

*guraa eik daeh bujhaaee.*

‘O’ Guru ji, give me one understanding. Which one?

*sabhanaa jeeaa kaa eik dataa*  
*so mai visar na jaaee.6.*

I should never forget the Donor of all the living beings. On forgetting, relations are broken. Even the close relation breaks when the relative is forgotten. God is very close to us. Bhagat Ravidas ji says:-

ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥ ੪ ॥ ੧ ॥ (ਅੰਗ ੬੫੮)  
keh ravidhaas haath pai naerai sehajae hoe so hoee.4.1.  
*Says Ravidas, the Lord is nearer than our own hands and feet. Whatever will be, will be.4.1.*



Our hand can be far away. God is Omnipresent. Then why is He far away? Because He is not in our memory. God, who is widespread and treasure of Divine Virtues, has gone out of our mind so far away that many times man says that He is on the seventh sky or at the seventh under world. There is no relation with him, who is not in our mind. Guru makes a person to understand this and His meditation starts in the innerself, then man comes to know that He is nearer than our own hand:-

***keh ravidhaas haath pai naerai sehajae hoe so hoe.4.1.***

ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ॥

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥੧॥ ਰਹਾਉ॥ (ਅੰਗ ੬੮੪)

Kaahae rae ban khojan jaaee.

Sarab nivaasee sada alaepaa tohee sang samaaee.1.rehaao.

*Why do you go looking for Him in the forest? Although he is unattached, he dwells everywhere. He is always with you as your companion.1.Pause.*

You have to learn this from Guru that He resides in your innerself. But this insight will be acquired by praying to Guru and not by order:-

ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ॥੨੨॥ (ਅੰਗ ੪੭੪)

Nanak hukam na chalee naal khasam chalai aradas.22.

*O Nanak, no one can issue commands to the Lord Master; let us offer prayers instead.22.*

***guraa eik daeh bujhaaee.***

***sabhanaa jeeaa kaa eik dataa***

***so mai visar na jaaee.6.***

I should not forget Donor of the entire animated beings. His memory may remain forever in my mind. His memory will manifest many jewels of Divine Virtues and will give supreme bliss. On forgetting Him, man suffers and stumbles. How many stumbles. Guru Arjan Dev ji says:-

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ॥

(ਅੰਗ ੧੩੫)

Paramaesar tae bhuliaa viaapan sabhae rog.

*Forgetting the Transcendent Lord, all sorts of illnesses are contracted.*

On forgetting Him, many diseases engulf the body and the mind. Life becomes a hell. His remembrance makes the life heaven. Therefore Guru ji teaches us the skill of begging. What is to be begged from Guru:-

***guraa eik daeh bujhaaee.  
sabhanaa jeeaa kaa eik dataa  
so mai visar na jaaee.6.***

**\* \***

## Paurhi Seventh

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

jae jug chaarae aarajaa hor dasoonee hoe.  
navaa khanddaa vich jaaneeai naal chalai sabh koe.  
changaa naao rakhaae kai jas keerat jag laee.  
jae tis nadar na aavee ta vaat na puchhai kae.  
keettaa andar keett kar dosee dos dharae.  
Nanak niragun gun karae gunavantiaa gun dae.  
Taehaa koe na sujhee ji tis gun koe karae.7.

### Literal Meaning

*Even if you could live throughout the four ages, or even ten times more, and even if you were known throughout the nine continents and followed by all, with a good name and reputation, with praise and fame throughout the world- still, if the Lord does not bless you with His Glance of Grace, then who cares? What is the use? Among worms, you would be considered a lowly worm, and even contemptible sinners would hold you in contempt. O Nanak, God blesses the unworthy with virtue, and bestows virtue on the virtuous. No one can even imagine anyone who can bestow virtue upon Him.7.*

### Explanation

In this seventh Paurhi of Jap ji Sahib, Sri Guru Nanak Dev ji mentions the basic yearning of man. Expectation of living is very predominant in the depth of mind. Also it is a fact that as much predominant is the expectation of living, so much predominant

will be the fear of death. These are two faces of the same coin and these can not be separated. Whenever any old man blesses a child, he says that you may live long, you may live thousand years. To live a long life is not a blessing. There are trees of more than thousand years of life on this earth. Python has a very long life. There are such fish in sea who have life more than five hundred years. Therefore very long life has no meaning. To live a successful life is the principal precept of the religion. Satguru ji says that if the age is very long. How long?

***jae jug chaarae aarajaa hor dasoonee hoe.***

Satguru ji says that to live for five hundred years or one thousand years is not a very big thing. Even if someone lives for four epoches. Each epoch has a life of millions of years according to the ancient religious scriptures and even ten times more than this much long life.

***jae jug chaarae aarajaa hor dasoonee hoe.***

The first yearning of man is to live long. The second yearning is that I should be known throughout the nine continents and every body should follow me. Every one should admire me:-

***navaa khanddaa vich jaaneeai  
naal chalai sabh koe.***

Alongwith a long life, man wants to be known and popular in all the nine continents of the earth. Someone is known in his family only. Some one is also known in the town. Some times man becomes so capable that he becomes popular in his country. Some times it so happens that man becomes so famous and eminent that the whole world knows him. Satguru ji says that alongwith this popularity if such a man is followed by all! and:-

***changaa naao rakhaae kai jas keerat jag laee.***

If he should have a good name and reputation, the whole world may praise him and he is very eminent in the world. Guru ji says that if he has got so many virtues:-

***jae tis nadar na aavee ta vaat na puchhai kae.***

And if he has not been blessed by God's Glance of Grace, which is very difficult to get, then no one will care for him here and even after death. The life is passed without any use. It is easy to rise in the estimation of the people. But it is very difficult to come under the Glance of Grace of God. If a person has got a great yearning for this life, then it means that no perfection has been achieved. The yearning for the life comes to an end on acquiring perfection and the fear of death also ends. Man is fundamentally afraid of death. Man is not afraid of snake but he is fearful of death. He sees his death hidden inside the snake. Man is not afraid of lion but he seen his death hidden in the lion and therefore he hides himself. This fear is spread in each and every part of body. Therefore the wise people say that we should rise above the yearning for life and fear of death. The basic instruction of Dharam is founded on the two things, viz., to rise above the yearning for life and to become fearless from death. There is a fear of death only and death is considered of many types: financial, political, social, religious, physical and intellectual. These are the types of death.

If a man is under debt and has nothing to take from any one, it is called financial death. People start saying that he has died financially.

If a person has been disgraced or dishonoured in the world, then people start talking that so and so person has been stigmatized and has died socially. It is extremely difficult that he will ever become respectful again. This is a social death.

Man dies physically when breathing comes to an end. If the brain stops thinking, as is the case of an insane person, this is called intellectual death, though he is physically alive. Such a person has gone below humanity, rather he has gone below even cattle. So people are afraid of such a person since he is intellectually dead. There is a fear of death - whether this death is physical, social, financial or political. There are persons moving about in the countries of the whole world, by seeing them people say that they have died politically. There was a time when they had a say in the world and they were shining like a sun in the world, but now they are not even twinkling like stars. This is a political death.

There is a religious or spiritual death also. Guru Nanak Dev ji mentions this:-

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

(ਅੰਗ ੯)

Aakhaa jeevaa visarai mar jaao.

*Chanting His name, I live; forgetting Him, I die.*

‘O’ God ! When Your remembrance continues in my inner self and I discuss about Yourself, then I remain alive, When Your recollection stops, then I die. To forget God is death. Guru Arjan Dev ji says that it is spiritual death. If a man is physically and intellectually alive, but there is no contemplation of God, then the pious persons say that he has died spiritually and religiously. Man is afraid of death, whether it is political, social, religious or financial, because he ceases to exist. This is due to his imperfection. If he acquires perfection, then this death will be blissful. Kabir ji, the top most Bhagat has explained like this:-

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦੁ ॥

ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥ ੨੨ ॥

(ਅੰਗ ੧੩੬੫)

Kabir jis marnae tae jag ddarai maerae man anand.

Marnae hee tae paaeeai pooran paramaanand.22.

*Kabeer, the world is afraid of death - that death fills my mind with bliss. It is only by death that perfect, supreme bliss is obtained.22.*

Death has become bliss because there is no longing for life since he has reached the aim and destination of life. When one has reached the Home, then what to do with the path, viz., life. On reaching the Feet of God, the longing for life as well as fear of death come to an end.

People have been trying to get ambrosia since the ancient times, so that the life may become longer. Hakims had been preparing such calxes (ਕੁਸ਼ਤੋ) since the ancient times which make the life longer. There is also a lot of mention of Amar (Immortal) Fruit in the stories in the scriptures. Man has spent his entire life in the search of Amar Phal which perhaps is a medicinal herb to make the life longer.

On another side Yogis are sitting by stopping the breath so that life may become longer, to live for more time and save the treasure of breaths and life. If a treasure is buried in the earth, it

can not be used in any way, neither by the person himself nor by any one else. By sitting with stopped breath, life is passed without any use. But the desire to live for a longer time compels a person to practise such a penance. If some one becomes successful in such a penance and he lives for four epoches (Yugs) and even for ten times more and he is honoured in the whole world and people are ready to follow him, Guru ji says that no one will care for him in the Court of God without His Glance of Grace. Then what will happen? Guru ji clarifies thus:-

***keettaa andar keett kar dosee dos dharae.***

He will be considered very lowly worm. There are superior worms also, like silk work. The worm of excreta is a lowly worm so without the Glance of Grace of God, world famous man will be made a lowly worm and will be ignored. Thereafter:-

***dosee dos dharae.***

Even despicable persons will not like him and will hold him in contempt.

Then Guru ji explains that Gates of God are never closed for ever for any one. But if some one knocks at His Door at any time, the Door will be opened. He is so beneficent and Forgiver:-

***Nanak niragun gun karae gunavantiaa gun dae.***

Guru ji says that if man has got no virtue, but if he knocks at His Door, He fills his pouch with Divine virtues like contentment, forgiveness, gentleness, austerity, Divine Knowledge and bliss etc. Therefore Satguru ji says that:-

***Nanak niragun gun karae gunavantiaa gun dae.***

All the virtues in the world belong to God, as the entire light on the earth is from Sun. Guru ji says that He is so kind hearted that He gives still more virtues to the virtuous and talented.

***Taehaa koe na sujhee je tis gun koe karae.7.***

Guru ji says that I have looked at the entire world and there is no such donor like God who fills the pouch of virtueless persons and also grants still more virtues to the virtuous. Their is no such

merciful bestower like God. It is seen that many times even on asking, man does not give. But God is such a Donor that He gives even without asking for:-

ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਕਹੁ ਨਾਨਕ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥ ੨੪ ॥ ੧ ॥

(ਅੰਗ ੭੩)

anamangiaa daan daevanaa

kahu Nanak sach samaal jeeo.24.1.

*You bestow Your Gifts, even if we do not ask for them. Says Nanak, contemplate the True Lord.24.1.*

He has given us body, parents, children, sunlight, air, water, fire, earth etc., unasked. But we are not giving any thing in return, nor He demands any thing. Therefore we should meditate on His Name. But if our relation with Him is broken, then it is our misfortune. Such a man will always remain in fear that I may not die, I may not fall sick and so on. Guru ji says that:-

ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ ॥

ਤੂ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ ਲੇਖੈ ਸਾਸ ਗਿਰਾਸ ॥

(ਅੰਗ ੨੦)

maranai kee chinta nahee jeevan kee nahee aas.

too sarab jeeaa pratipaalehee laekhai saas giraas.

*I have no anxiety about dying, and no hope of living. You are the Cherisher of all beings; You keep the account of our breaths and morsels of food.*

This state of fearlessness is obtained by those who meditate on the Name of God who is fearless (Nirbhau) and they always remain in bliss.

\* \*



## Paurhi Eighth

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ॥  
ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ॥  
ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ॥  
ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ॥  
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥  
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੮॥  
suniai sidh peer sur naath.  
suniai dharat dhaval aakaas.  
suniai deep loa paataal.  
suniai poh na sakai kaal.  
Nanak bhagataa sada vigaas.  
suniai dookh paap kaa naas.8.

### Literal Meaning

*Listening-the Siddhas, the spiritual teachers, the heroic warriors, the yogic masters. Listening-the earth, its support and the Akaashic ethers. Listening-the oceans, the lands of the world and the nether regions of the underworld. Listening-Death cannot even touch you. O Nanak, the devotees are forever in bliss. Listening-pain and sin are erased.8.*

### Explanation

There is a great importance of listening Shabad (Word or God's Name) in Sikhism. Listening is also the main means to reach God. Guru Nanak Dev ji has told that if we accept Shabad as the foundation to merge with God, then Shabad is a subject matter of listening only.

Uptil now saints have been evolving various means to reach and merge with God. They made any one element of the body as a principal means. There is a lot of water in the body. Keeping this in mind, they used to take bath in the morning, at noon and in the evening. Bathing in water at pilgrimage centres was considered as

spiritual-purification. It means that water was made as the main element to reach God. Prostration, i.e. to rub forehead and nose on the ground again and again and to put dust on the forehead, so earth element was made the main element to reach God. The body was warmed by sitting in the sun during May-June or by lighting fire to do fumigation, this was the means to reach God and fire was the main element. Jogis and Sadhus have been practising by making fire as the main element to reach God.

Guru Nanak Dev ji has considered 'Shabad' as supreme and it is a subject matter of sky element. Guru ji says that if we recite and listen God's Name again and again, then one day man reaches God. When Shabad goes inside through the ears, then it is transmuted from celestial sound into sound and supreme splendour and assists in the formation of Divine wealth from man's innerself. Shabad is a subject matter of listening. Listening has great importance. The basic line of this Paurhi is:-

***Nanak bhagata sada vigaas.  
suniai dookh paap kaa nas.9.***

Guru ji says that saints always remain in bliss. No one remains always happy. Who is laughing, we also see him weeping. So how the saints have acquired happiness for all the twenty four hours. Guru ji says that when their sufferings came to an end. Suffering springs up from sins. When sins are erased, sufferings come to an end. Happiness has sprung up in the mind. The question is how the sins were finished. Guru ji says that:-

***suniai dookh paap kaa nas.8.***

On hearing Guru's Shabad and God's Name, the sins are wiped out and suffering ends. As the sins and suffering ends, happiness springs up. Therefore by pronouncing and listening to God's Name, sins and suffering come to an end. But one has to listen with full attention. Many times one man is speaking and the other man is listening. But suddenly the listener says, please repeat what you have said. I could not listen as my attention went else where. So the attention should remain concentrated in speaking and listening. Only then sins and suffering will end and happiness will spring up. Guru ji further says:-

### ***suniai sidh peer sur naath.***

By listening man becomes religious person, spiritual guide, god and Lord. By listening God's Name, a person attains spiritual power and people say that he has become saint. By listening God's Name, a person acquires nature of Dervis. By listening God's Name, man acquires godly qualities and are manifested outside. Then people say that he has become god. By listening God's Name, a man becomes self-willed and people say, he has become his own owner, and not any body's slave. He controls his life and mind. Guru ji then says:-

### ***suniai dharat dhaval aakaas.***

On listening to God's Name, man comes to know that this earth remains steady with the support of God. On listening God's Name, man understands the mystery of earth (ਧਵਲ / Dhawal) Ox and sky. Since the ancient times, it was the conception in India that white Ox is supporting the earth on his horn. When it takes the earth from one horn to the other, earthquake occurs. On hearing God's Name man acquires the proper knowledge that white ox is, in reality, the code of conduct of God. Earth and sky remains steady on His support.

### ***suniai deep loa paataal.***

By listening to God's Name, man acquires the knowledge of regions, universe, islands and world. The pious persons and saints have seen and mentioned regions, universes and countless earths. At present science confirms that there are countless suns. Bhagat Kabir has already said that:-

ਕੋਟਿ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ ॥ ਕੋਟਿ ਮਹਾਦੇਵ ਅਰੁ ਕਬਿਲਾਸ ॥ (ਅੰਗ ੧੧੬੨)  
kott soor jaa kai paragaas. kott mehaadhaev ar kabilaas.  
*Millions of suns shine for Him, millions of Shivas and Kailash mountains.*

Some one asked Kabir ji whether he has seen countless suns and earths? Kabir ji said that only that person will know in whose heart and on the tongue God dwells:-

ਕਹੁ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋਇ ॥ ਹਿਰਦੈ ਰਾਮੁ ਮੁਖਿ ਰਾਮੈ ਹੋਇ ॥ ੩ ॥ ੨੯ ॥

(ਅੰਗ ੩੨੯)

kahu kabir jaanaigaa soe.

hiradai raam mukh raamai hoe.3.29.

*Says Kabeer, he alone knows this, whose heart is filled with the Lord, and whose mouth is also filled with the Lord.3.29.*

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***suniai poh na sakai kaal.***

Man has the most predominant fear of death. On listening God's Name by his mind, man becomes fearless. The world is fearful of death because God's Name has not entered in the people's mind. Kabir ji says that:-

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦੁ ॥

ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥ ੨੨ ॥

(ਅੰਗ ੧੩੬੫)

kabir jis maranae tae jag ddarai maerae man aanand.

maranae hee tae paaeeai pooran paramaanand.22.

*Kabeer, the world is afraid of death - that death fills my mind with bliss. It is only by death that perfect, supreme bliss is obtained.22.*

-----

***suniai poh na sakai kaal.***

On hearing God's Name fear of death can not reach. Man lives fearlessly. He acquires immortal status. Such a person always remains in bliss.

***Nanak bhagata sada vigaas.***

Why?

***suniai dookh paap kaa nas.8.***

By listening God's Name, man's sins and suffering are wiped out. His heart blossoms like a flower in the garden. Therefore Guru ji says that there is always bliss in the inner selves of saints.

\* \*

## Paurhi Ninth

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥  
ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥  
ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥  
ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥  
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥  
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥  
suniai eesar barmaa eind.  
suniai mukh saalaahan mand.  
suniai jog jugat tan bhaed.  
suniai saasat simr't vaed.  
Nanak bhagathaa sadhaa vigaas.  
suniai dookh paap kaa nas.9.

### Literal Meaning

*Listening-Shiva, Brahma and Indra. Listening-even foul-mouthed people praise Him. Listening-the technology of Yoga and the secrets of the body. Listening-the Shaastras, the Simritees and the Vedas. O Nanak, the devotees are forever in bliss. Listening-pain and sin are erased.9.*

### Explanation

Guru Nanak Dev ji has enunciated four Paurhis in Jap ji Sahib on the topic of "Listening" which is very import topic. What happens on listening? When the essence of Shabad enters in the inner self of the listener, then awareness springs up in the mind. It is clear that by listening, sins are erased. What is sin? From which thought, conduct and writing, the other person is hurt, that is sin. When some one hurts the other person, then it rebounds with much more force on him because he is a sinner and has caused pain to the other person. This is Divine rule. He himself can not remain in comfort.

Guru ji says that who listens God's Name, his sins are erased. His tendency to hurt others comes to an end. Similarly suffering is wiped out, because no one has been hurt and no one has been made to suffer. Due to extinction of sins and suffering, one remains in bliss all the time.

***Nanak bhagathaa sadhaa vigaas.  
suniai dookh paap kaa nas.9.***

The state, which the listener acquires, Guru ji describes that in this way:-

***suniai eesar baramaa eind.***

Status similar to Brahma is very ancient in this country. He was philosopher and deep thinker. He used to think - What is earth, sky, vegetation, life, animated beings, elements. In short, he would peep inside every thing. He, who listens God's Name, gets status similar to Brahma's, becomes learned like Brahma. Reciter of Naam will not remain unlearned. It is a different matter that who has abandoned immoral deeds and remains engrossed in Naam Ras (Flavour of God's Name), common people call him fool and ignorant. Saints enjoy butter where as the world drinks butter milk. World enjoy immoral deeds and saints enjoy flavour of God's Name. Who has obtained Naam Ras is not fool. He is fool who considers butter milk every thing. Bhagat has got very deep view. He is learned like Brahma:-

***suniai eesar barmaa eind.***

Brahma is top most learned. By listening to God's Name, man becomes recluse and wonderful like Shiv ji. Shiv ji is top most recluse. By listening to God's Name, man becomes merciful like Vishnu. He is top most beneficent. By listening God's Name, man lives in luxury like Inder. Inder enjoys all the pleasures and luxuries and is king of heaven. Therefore Guru ji says that all the above positions are obtained by listening to God's Name.

***suniai mukh salahan mand.***

By listening God's Name, dull and humble persons will become dignified and start praising God.

### ***suniai jog jugat tan bhaed.***

By listening God's Name, skills of Yoga are acquired and man learns how to commune with God. As a person may say, quench my thirst and water I will drink afterwards; satiate me first and food I will take after wards. It is impossible. To learn skills of Yoga and to commune with God, first God's Name has to be uttered with the tongue and listen with the ears. Listening is to walk the path of God. Who starts walking, reaches upto God. Consciousness has to move with the support from God. Shabad is the subject of listening.

### ***suniai jog jugat tan bhaed.***

By listening God's Name, alongwith skills of Yoga, man also comes to know the mysteries of the body. Which food and how much food can be digested? How blood is formed and how it reaches various limbs of the body? How defects in the body come up and from which food? How body is afflicted with diseases and how to cure these? Rishis Munis had wide knowledge of the body, diseases and their cure since the ancient times and is described in Vedic scriptures. They had detailed knowledge of medicinal herbs and their use. Modern science is also telling the same thing. How they acquired this knowledge? By listening to God's Name, alongwith the skill to commune with Him, mystries of the body are also known. The count of the nerves and their importance is detailed in the Vedic scriptures. Bhagat Naam Dev ji says that as some one listens to God's Name and it dwells in the inner self, then along with blood, nectar also circulates in the nerves:-

**ਦਸ ਬੈਰਾਗਨਿ ਮੋਹਿ ਬਸਿ ਕੀਨੀ ਪੰਚਹੁ ਕਾ ਮਿਟ ਨਾਵਉ ॥**

**ਸਤਰਿ ਦੋਇ ਭਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਬਿਖੁ ਕਉ ਮਾਰਿ ਕਢਾਵਉ ॥ ੧ ॥ (ਅੰਗ ੬੬੩)**

**das bairaagan mohey bas keenaee panchahu kaa mitt naavo.  
satar doe bharae anmrit sar bikh ko maar kadhavo. 1.**

***I have brought the ten sensory organs under my control, and  
erased every trace of the five thieves.***

***I have filled the seventy-two thousand nerve channels with  
Ambrosial Nectar, and drained out the poison. 1.***

Bhagat Naam Dev ji says that there are seventy-two nerves in the body and in stead of blood, nectar is flowing in these. If there

is an up-thrust in such a blood, it brings revolution. If such a blood overflows at some place, that place becomes a memorial of the martyr and a place of pilgrimage and worship. It will sanctify people for centuries. It will also inspire people to commune with God. The blood of pious persons is so pure. Guru ji says that due to this, the saints for ever remain happy:-

***Nanak bhagathaa sadhaa vigaas.***

Why?

***suniai dookh paap kaa nas.9.***

By listening to God's Name, the sins are erased and suffering comes to an end. Therefore saints remain in eternal ecstasy.

**\*\***



## Paurhi Tenth

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

suniai sat santokh giaan.  
suniai athasath kaa eisanaan.  
suniai parr parr paavehey maan.  
suniai laagai sehaj dhiaan.  
Nanak bhagataa sada vigaas.  
suniai dookh paap kaa naas.10.

### Literal Meaning

*Listening-truth, contentment and spiritual wisdom. Listening-take your cleansing bath at the sixty-eight places of pilgrimage. Listening-reading and reciting, honor is obtained. Listening-intuitively grasp the essence of meditation. O Nanak, the devotees are forever in bliss. Listening-pain and sin are erased.10.*

### Explanation

Guru Nanak Dev ji is explaining the importance of listening. By listening God's Name, pain and sins of the listeners are erased. The tendency of the listener to hurt others come to an end. Therefore he is also not hurt in retaliation. Since the pain and sins have been erased, the listener remains in bliss for all the time.

***suniai sat santokh giaan.***

This is the third Paurhi about the importance of listening. Guru Nanak Dev ji says that the listener of God's Name becomes the possessor of truth, contentment and spiritual wisdom. If the

word “Truth’ appears along with “Contentment”, then the meaning of the word ‘Truth’ will become “the inclination to give charity”. When the tendency to give springs up, then consider that such a person has reached nearer to God. Innocent child only knows to take. If he has got a toy and we say him to give it to the other child. He refuses and says that, that child will break it. Inclination to give has not yet developed in the child. If after growing young and even after growing old, the inclination to give has not developed, then such a person is worldly and not religious and Bhagat.

By listening God’s Name, man becomes donor because he has become contented. Only a contented person can donate. A sorrowful, restless and uncontented person has a tendency to snatch, not to give. Therefore Guru ji says that contentment, truth and charity develop in the person who listens God’s Name. Charity is for those who have lagged. Meditation is to be done of Him, who is ahead of all of us and charity is to be given to that person who has lagged behind from us in knowledge, art, religion, wealth or socially. Listener of God’s Name is contented and learned in reality because his knowledge is not literal. His knowledge is by experience. When God’s Name enters the body through ears, it comes out along with gifts of truth, contentment and knowledge.

### ***suniai athasath kaa eisanaan.***

Listener of God’s Name becomes sanctified as if he has taken bath at sixty-eight sacred places. Pilgrimage centres are great but this greatness is due to meditators and saints. Therefore Kabir ji has put one question on this point:-

**ਕਹਿ ਕਬੀਰ ਹਉ ਡਇਆ ਉਦਾਸੁ॥**

**ਤੀਰਥੁ ਬਡਾ ਕਿ ਹਰਿ ਕਾ ਦਾਸੁ॥ ੩॥ ੪੨॥**

(ਅੰਗ ੩੩੧)

keh kabeer ho bhaeiaa oudaas.

Teerath baddaa ke har kaa daas.3.42.

*Says Kabeer, I have become depressed; is the sacred shrine of pilgrimage greater, or the slave of the Lord? .3.42.*

Kabir ji says that servant of God is superior than pilgrimage. Where Bhagat has taken birth, has meditated and where he died,

these places will become pilgrimage centres. Bhagats give birth to pilgrimage and not vice versa. Pilgrimage has no capability to bring forth Brahm Gyani (who has realised God). Brahm Gyani himself is a pilgrimage on the move. Therefore Guru ji says that the listener of God's Name becomes so sanctified as if he has taken baths at sixty-eight pilgrimage centres.

***suniai parr parr paavehey maan.***

When someone listens God's Name deeply, then he wants to know more. Then inclination to know more by reading scriptures springs up. Therefore he reads or recites various scriptures and his knowledge increases. Due to this he becomes respectable and is honoured.

Some learned persons also interpret this in this way. What honour man gets by studying, that honour can also be received by listening to God's Name.

***suniai laagai sehaj dhiaan.***

By listening God's Name, the scattered mind becomes steady and conjoins with God, the Embodiment of tranquility. As God's Name enters in the inner self, the scattered mind is harmonized and spiritual serenity is spread. To practice meditation is only to make the mind steady. This is the greatness of listening God's Name.

***Nanak bhagataa sada vigaas.***

Guru ji says that due to tranquil and steady mind, the Bhagats (meditators) remain in eternal happiness.

***suniai dookh paap kaa naas.10.***

By listening God's Name, the sins are erased and therefore suffering comes to an end.

\* \*

## Paurhi Eleventh

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ॥  
ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ॥  
ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ॥  
ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ॥  
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥  
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੧੧॥  
suniai saraa gunaa kae gaah.  
suniai saekh peer paatisaah.  
suniai andhae paavehi raahu.  
suniai haath hovai asagaahu.  
Nanak bhagataa sada vigaas.  
suniai dookh paap kaa naas.11.

### Literal Meaning

*Listening-dive deep into the ocean of virtue. Listening-the Shaykhs, religious scholars, spiritual teachers and emperors. Listening-even the blind find the Path. Listening-the Unreachable comes within your grasp. O Nanak, the devotees are forever in bliss. Listening-pain and sin are erased.11.*

### Explanation

At the physical level, this is important that morsel of food, put in the mouth, should go inside the stomach. If there is vomiting, it means that it has not been digested. By digesting, food becomes blood, flesh, marrow and bones and gives energy to the brain. This is essential to keep us alive.

God's Name (Gur Shabad) goes inside and becomes Divine wealth, spiritual virtue, spiritual power and bliss. The morsel of food goes inside easily. But the God's Name (Gur Shabad) enters the mind with difficulty. For making the entry easy, meditation has to be practiced. Then at which point the mind should be stabilized? Where to keep the attention fixed on? Attention is to

be fixed in listening Gur Shabad. It is clear that attention of man has got great power. Where the attention will go, the attention power will also go that side. If our attention is in some part of the world or in some thing or in some colour or form, then all our attention power will also wander there and we will be slowly deprived of our energy. But if we commune in God's Name, we will start getting energy and there is no loss of energy at all.

Listening is attention. If a person does not keep his attention in the eyes, then he may not be able to reach his house. Some times man, while going, passes over his house. After going forward he thinks that I have left my house behind. Although the eyes were seeing, yet the attention was not in the eyes. There are very many persons who pronounce Om, Om or Ram Ram or Waheguru, Waahegur but only a few listen also. The person who speaks God's Name and listens also, becomes very much sanctified. His pain and sins are finished.

***suniai saraa gunaa kae gaah.***

If some one conjoins his attention in the God's Name that he is speaking, then he becomes an ocean of virtues.

***suniai saekh peer paatisaah.***

Guru ji says that he who listens God's Name, becomes Sheikh (Arabic word meaning Chief of the tribe) and spiritual guide and king of kings. The king has got his kingdom, throne, store, furniture and baggage. Bhai Gurdas ji has mentioned that the Bhagat (ascetic) who listens God's Name is a king and has similarly got throne of celibacy to sit on. He sits on the throne of chastity and truth. Peace and contentment are his ministers. Right dealings is his flag, on which cloth of patience is wrapped. He dwells in 'Spiritual Splendour', which is his capital. Man has got splendour but does not stay in it. Only Bhagats stay in their own place. Kindness is his queen who accompanies him wherever he goes. Destiny is his store. Love is his food to enjoy. Guru Arjan Dev ji says that:-

ਸੁਨਹੁ ਲੋਕਾ ਮੈ ਪ੍ਰੇਮ ਰਸੁ ਪਾਇਆ ॥

ਦੁਰਜਨ ਮਾਰੇ ਵੈਰੀ ਸੰਘਾਰੇ

ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਹਰਿ ਨਾਮੁ ਦਿਵਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੩੭੦)

sunahu lokaa mai praem ras paaeiaa.

durajan maarae vairee sanghaarae

satigur mo ko har naam divaaeiaa.1.rehaao.

*Listen, O people: I have tasted the elixir of love. The evil ones are dead, and my enemies are destroyed. The True Guru has given me the Name of the Lord.1.Pause.*

By the flavour of love he remains satiated. Bhai Gurdas ji further mentions that his system of government is to have relations full of affection with every one. Bhai Gurdas ji lastly explains that in his inner self, musical instrument of unstruck sound “Anhad” (Celestial sound heard by ascetic on reaching at Dasam Dwar) rings all the twenty four hours. Since he is satiated with Anhad, he is the real king. By listening God’s Name man becomes king of kings:-

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

jis no bakhasae sif saalaah. Nanak patisahi patsaah.25.

*One who is blessed to sing the Praises of the Lord, O Nanak, is the king of kings.25.*

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***suniai andhae paavehi raahu.***

By listening God’s Name, an ignorant person also gets a path to reach God. A spiritually blind person moves on with the voice of Shabad on the path going towards God.

***suniai haath hovai asagaahu.***

ਅਸਗਾਹੁ / Asgah means fathomless ocean. Hath (ਹੱਥ) means hand or arm or a measure of half yard. By listening to God’s Name, fathomless ocean becomes half a yard deep. It means that the listener becomes capable to measure world and universe. In other words, by listening to God’s Name, a person acquires the knowledge that: what is world? What is Formless God? He acquires full knowledge.

***Nanak bhagataa sada vigaas.***

***suniai dookh paap kaa naas.11.***

By listening to God’s Name, pain and suffering of the listener comes to an end. Due to this, he remains in eternal bliss.



Guru ji has mentioned the Divine wealth which a listener gets by listening God's Name. Listening to God's Name has a great importance. This is the first step on the spiritual path. If a person starts listening God's Name, it means that he has started to walk on the path leading towards God. More the man listens, faster he moves. That means more spiritual virtues are developing in him. He will have more powerful attention (Surat / ਸੁਰਤ). Rather, he becomes that much great. By walking in this way, one day he merges with God.

\*\*

## Paurhi Twelfth

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ॥  
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥  
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ॥  
ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥  
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੨॥  
Mannae kee gat kehee na jaae.  
Jae ko kehai pichhai pachhuthaae.  
Kaagad kalam na likhanehaar.  
Mannae kaa behi karan veechaar.  
Aisaa naam niranjan hoe.  
Jae ko mann jaanai man koe.12.

### Literal Meaning

*The state of the faithful cannot be described. One who tries to describe this shall regret the attempt. No paper, no pen, no scribe can record the state of the faithful. Such is the Name of the Immaculate Lord. Only one who has faith comes to know such a state of mind.12.*

### Explanation

After enunciating four Paurhis, highlighting the importance of listening of God's Name, Guru Nanak Dev ji has enunciated four Paurhis on the topic of compliance. Only that listening is beneficial, if it is complied with. Without compliance, listening becomes worthless. Therefore Guru ji says that:-

ਜਿਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ....ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥ (ਅੰਗ ੨੭)  
jinee sun kai manniala ....ho sad balihaarai jaas.  
*Those who hear and believe, I am forever a sacrifice to them.*

I am a sacrifice to him who has complied with after listening. Singing and listening of that person is acceptable who has



complied and adopted in his life, otherwise it is meaningless.

Guru ji, in this first Paurhi of compliance, says:-

***mannae kee gat kehee na jaae.***

In this Paurhi there is only one Lan (ਲਾ i.e. ੌ ) {one of the vowel sign in Gurmukhi Script} ( ੌ ) in the word Manai (ਮੰਨੈ). Manai (ਮੰਨੈ) which means who has accepted. In the remaining three Paurhis on the topic of compliance, there are two “lan” (ਲਾ i.e. ੌ ) {vowel sign in Gurmukhi’s script} on Manai / ਮੰਨੈ which means “ who accepts, what happens to him.”

Who has accepted God’s Name, his grandeur is inexpressible. Then what is that grandeur which, according to Guru ji, is beyond description? Indeed, great courage is required to accept Him who has got no features, no colour, no appearance and no family. In the beginning blind faith is required to accept God, for whose existence there is no positive evidence. Predominant feeling is required to accept Him. In the world, first we see a thing and then demand it. Spiritual world rests on some other theory. First we have to listen His Name, then we have to accept Him and thereafter we desire. Thereafter we may have His glimpse, but with His grace only. This is contrary to the tradition of the world. If nothing is visible in the world, then all untimely desires will pass away automatically. Bhagat Kabir ji says:-

ਬਿਨੁ ਦੇਖੇ ਉਪਜੈ ਨਹੀ ਆਸਾ॥

(ਅੰਗ ੧੧੬੭)

Bin daekhae oupajai nahi aasaa.

*Without seeing something, the yearning for it does not arise.*

If a thing is seen, then there springs up a desire to have it. Desire is related to seeing. But great faith is required to accept and see God, who is distinct from form and features. Therefore Guru ji says:-

***mannae kee gat kehee na jaae.***

He, who has accepted God’s Name, his grandeur can not be stated, his eulogy is beyond description.

***jae ko kehai pichhai pachhuthaae.***

If some one starts describing eulogy of such a person who has

accepted God's Name and if he says that I have fully explained, then when he comes to know the reality, he will have to repent. It is very difficult to fully narrate with tongue the inconceivable world of God.

***kaagad kalam na likhanehaar.***

Then there is grandeur of writers. Since the ancient times writers have been respected in the world of learned persons. The writer is great who puts words in order and through the words presents his views and philosophy to the world. But Guru ji says that neither there is such a writer, nor any pen and nor so much paper, on which grandeur of man, who has accepted God's Name, can be written.

ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥ ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥

(ਅੰਗ ੨੬੨)

kinakaa eaek jis jeeaa basaavai.

taa kee mehimaa ganee na aavai.

*That one, in whose soul the One Lord dwells the praises of his glory cannot be recounted.*

Therefore, who has accepted even one particle of the Grandeur of God, his eulogy can not be described.

***mannae kaa behi karan veechaar.***

If the writers sit together and start discussing to write about the greatness of a person who has accepted God after listening His virtues, they will not be able to do so. They have no such capability nor there is power in their pen and enough paper.

***aisaa naam niranjan hoe.***

The Name of God is eternal. Niranjan means impeccable and free from passion. God is unanointed. He is Omnipresent, even in thief, and even in dishonest and wicked. But He is unsmearred as sun rays remain unaffected by touching filth. Guru Teg Bahadur ji says that Omnipresent God is unanointed:-

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ (ਅੰਗ ੩੮੪)

sarab nivasi sada alaepaa tohi sang samaaee. 1.rehaao.

*Although he is unattached, he dwells everywhere. He is always with you as your companion. 1. Pause.*

Guru Teg Bahadur ji explains His detachment thus:-

ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥ (ਅੰਗ ੬੮੪)  
puhap madh jio baas basat hai mukar maahey jaisae shaaee.  
*Like the fragrance which remains in the flower, and like the reflection in the mirror,*

He is widespread as fragrance is permeating in every petal of the flower. God is pervasive in the universe but unanointed like a reflection in the mirror. Although man is seeing himself in the mirror, yet he himself is not in it and does not come in the grip.

***jae ko mann jaanai man koe. 12.***

But only he can come to know this state, who has accepted that God is Immaculate and unanointed. There is no such paper, pen and writer who can write the grandeur of the person who has accepted the greatness of God's Name.

\* \*

## Paurhi Thirteen

ਮੰਨੈ ਸੁਗਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥  
ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥  
ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ॥  
ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥  
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੩॥  
mannai surat hovai man budh.  
mannai sagal bhavan kee sudh.  
mannai muh chottaa naa khaae.  
mannai jam kai saath na jaae.  
aisaa naam niranjan hoe.  
jae ko mann jaanai man koe.13.

### Literal Meaning

*The faithful have intuitive awareness and intelligence. The faithful know about all worlds and realms. The faithful shall never be struck across the face. The faithful do not have to go with the Messenger of Death. Such is the Name of the Immaculate Lord. Only one who has faith comes to know such a state of mind.13.*

### Explanation

This is the second Paurhi on the topic of compliance. Guru ji says that there is no positive evidence for the existence of God. Moreover God has no features, colour and appearance. There is only evidence of Word (Shabad Parnaam /ਸ਼ਬਦ ਪਰਮਾਣ) for His existence. One has to accept God though one has not seen Him. For this blind faith is required for which great courage is needed.

Guru ji further says that the mind should wake up. Improper ideas will not strike the awakened mind. Guru ji says advise the mind:-

ਜਾਗੁ ਰੇ ਮਨ ਜਾਗਨਹਾਰੇ॥

(ਅੰਗ ੩੮੭)

jaag rae man jaaganehaarae.

*Be wakeful, O my awakening mind!*

‘O’ Mind, wake up.

What how it may awake?

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ ॥ ੨੩ ॥

(ਅੰਗ ੭੫੮)

simar simar simar gur apunaa soeiaa man jaagaaee.23.

*Remembering, remembering, remembering my Guru in meditation, my sleeping mind is awakened.23.*

Meditation of God’s Name is to be done so that the mind may wake up. Guru ji tells that his mind will fully awake who has accepted God fully. Mind and intellect will become fully conscious, due to which no wrong decisions will be taken at individual, social, religious and political level. Guru ji says that by accepting God, intellect becomes so conscious that the decision of a person communed with God is irrevocable. Therefore Guru ji says:-

***mannai surat hovai man budh.***

***mannai sagal bhavan kee sudh.***

He, who has accepted God’s Name, will acquire knowledge of all the worlds, viz., sun, moon, stars, etc. It is astonishing that the knowledge about these given in the ancient Hindu scriptures can not be proved wrong by the modern science. Rishi-Munis (learned persons) forecast the timing of Lunar eclipse and solar eclipse taking place in India one year earlier. Astronomy became so prevalent that it had great influence in the whole world. The main point is that these people got knowledge of many worlds.

***mannai muh chottaa naa khaae.***

He who accepts God’s Name, does not receive blows of immoral deeds on the face. Anger, lust and greed appear on the face and make it ugly. Therefore Guru ji says that he, who accepts God’s Name, is not affected by immoral deeds.

***mannai jam kai saath na jaae.***

He, who acknowledges the entity of God, does not get blows of the angel of death, which means cycle of birth and death does

not harm him. He is saved from the pain of the cycle of birth and death. Birth is required to suffer pain which was the result of immoral deeds. Death is also there, where birth is. All the pains of the world are related to birth. Therefore Guru ji says that who accepts God's Name, will not go with the messenger of death. God will be with Him.

***Aisaa naam niranjan hoe.  
jae ko mann jaanai man koe.13.***

God's Name is free from the smudge of any type. Only he will come to know this reality who has caused God to dwell in his heart. Mother of a blind child says due to affection, you see with my eyes. She says this from the core of her heart, but she also knows that to see one's own eyes are required. Similarly to quench the thirst, one has to drink water by one's own self. To have perception of God, one has to make Him dwell in one's heart by meditation. By seeing bungalow, cars and other decorations, it can be estimated that the owner of this bungalow is a rich person. But if owner of the Divine Powers has manifested in the heart of the devotee, the neighbour will not come to know this. Even the parents do not know. For the sake of twenty rupees, father Kalu Rai slapped Universal Guru, Guru Nanak Dev ji. Kekaee sends Sri Ram Chander ji in exile for fourteen years, by taking whose name very many people get solace. Kanas is a maternal uncle but is jealous of nephew, Super human Sri Krishan ji. He could not understand this grandeur.

Pride of external wealth and property is outside. Internal restlessness of the person is not visible. But when God manifests in the heart of the meditator with pomp and show, and Anhad Dhuni (unstruck celestial sound) and the bliss received is not known to the neighbour. Therefore Guru ji says that:-

***Aisaa naam niranjan hoe.  
jae ko mann jaanai man koe.13.***

God's Name is free from scum. He, who has understood and accepted, only he can enjoy His Flavour. But second or third person sitting near him does not know that treasures of Divine virtues has opened for him.

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## Paurhi Fourteenth

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

mannai maarag thaak na paae.  
mannai pat sio paragatt jaae.  
mannai mag na chalai panth.  
mannai dharam saeti sanabandh.  
aisaa naam niranjan hoe.  
jae ko mann jaanai man koe.14.

### Literal Meaning

*The path of the faithful shall never be blocked. The faithful shall depart with honor and fame. The faithful do not follow empty religious rituals. The faithful are firmly bound to the Dharma. Such is the Name of the Immaculate Lord. Only one who has faith comes to know such a state of mind. 14.*

### Explanation

Sri Guru Nanak Dev ji is explaining the importance of accepting the existence of God in the four Paurhis of “Manai” (to accept, to acknowledge). Great courage is required to accept Him, who is beyond mind, intellect, speech and organs of perception; who can not come within assumption completely and is unseen. To have a state of acceptance, initially one has to listen. Therefore listening is as important in the religious world as accepting. Listening is the first step and accepting is the second step. Guru ji says that God’s Name is without smudge. Guru ji has repeated this point in the four Paurhis of “Manai”:-

***aisaa naam niranjan hoe.  
jae ko mann jaanai man koe. 14.***

God is without smudge, stigmas and is unanointed. His neutrality will be only then known when some one accepts Him with complete faith:-

**ਜਾ ਕੈ ਰਿਦੈ ਬਿਸ਼ਾਸੁ ਪ੍ਰਭ ਆਇਆ॥**

**ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ॥**

(ਅੰਗ ੨੮੫)

**jaa kai ridai bisavaas prabh aaeiaa.**

**tat giaan tis man pragattaaeiaa.**

*One whose heart is filled with faith in God the essence of spiritual wisdom is revealed to his mind.*

There is no doubt in the existence of the world. Doubt arises in the case of God. If some one says that Sun is there. The other person readily agrees. Similarly man agrees in case of earth, sun, moon, planets, since these are visible. If some one says that God is there. Then the other person will not say with that much confidence as God is not visible like sun. Then doubt rises that He may or may not be there. This dual feeling springs up immediately and due to these doubts, the mind becomes dirty and doubts daily go on increasing. Due to this the feeling of denial regarding God grows:-

**ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ॥**

(ਅੰਗ ੯੧੯)

**sehasai jeeo maleen hai kit sanjam dhota jaaee.**

*The soul is polluted by skepticism; how can it be cleansed?*

Guru Amar Dass ji says that there is a dirt of doubts in the conscience of man. The doubt is about God, not world. Doubt is on truth, not on lie. Doubt is on contentment, not on greed. If some one says that so and so person is greedy. The other person will readily agree. If some one says that so and so person is contented. Then the other person thinks perhaps. Doubt arises. If we talk about God, there the doubt arises. Guru ji says that when there is faith, only then devotion of God manifests:-

***jaa kai ridai bisavaas prabh aaeiaa.***

***tat giaan tis man pragattaaeiaa.***

By accepting God's Name, what stage of such a person



becomes. Guru ji describes in this way:-

***mannai maarag thaak na paae.***

Those persons who accept God's Name, can not be cheated on the way. They do not face obstruction of any kind. There is no interruption in their ways:-

ਬਿਘਨ ਬਿਨਾਸਨ ਸਭਿ ਦੁਖ ਨਾਸਨ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥

ਬੇਏ ਪਾਪ ਭੇਏ ਸਭਿ ਪਾਵਨ ਜਨ ਨਾਨਕ ਸੁਖਿ ਘਰਿ ਆਇਆ॥ ੪॥ ੩॥ ੫੩॥

(ਅੰਗ ੬੨੨)

Bighan binaasan sabh dukh nasan satigur naam drirraaeiaa.  
khoeae paap bheae sabh paavan  
jan naanak sukh ghar aaeiaa.4.3.53.

*The True Guru has implanted the Naam, the Name of the Lord, within me; it is the Eliminator of obstructions, the Destroyer of all pains. All of my sins were erased, and I have been purified; servant Nanak has returned to his home of peace.4.3.53.*

We are doing work. There is an interruption. It is a disease. Those persons, who accept God's Name, do not face any interruption. About this Guru ji says:-

ਕੋਟਿ ਬਿਘਨ ਤਿਸੁ ਲਾਗਤੇ ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ॥

ਨਾਨਕ ਅਨਦਿਨੁ ਬਿਲਪਤੇ ਜਿਉ ਸੁੰਦੈ ਘਰਿ ਕਾਉ॥ ੨॥

(ਅੰਗ ੫੨੪)

kott bighan tis laagatae jis no visarai naao.

Nanak anadin bilapatae jio sunnjai ghar kaao.2.

*Millions of misfortunes block the way of one who forgets the Name of the Lord.*

*O Nanak, like a crow in a deserted house, he cries out, night and day.2.*

Not one, many interruptions will come in the way. Obstructions of millions of types will come up in the way. While doing work, there comes obstruction. While going some where, there springs up interruption. But there is no obstruction in the way of a person who accepts God's Name. He starts going on the path of God with ease. No immoral deed has courage to stand in the way of the meditator. There is nothing like this.

***mannai maarag thaak na paae.***

***mannai pat sio paragatt jaae.***

He, who accepts God's Name with faith and sincerity, goes to the Royal Court of Perfect God with honour.

***mannai mag na chalai panth.  
mannai dharam saeti sanabandh.***

He, who accepts God's Name, does not entangle in the sects and religious embarrassing situations. Guru ji's Wak (Word) from Varan ton vadheek (ਵਾਰਾਂ ਤੋਂ ਵਧੀਕ) :-

ਪੰਥਾ ਪ੍ਰੇਮ ਨ ਜਾਣਈ ਭੂਲੀ ਫਿਰੇ ਗਵਾਰਿ ॥

ਨਾਨਕ ਹਰਿ ਬਿਸਰਾਇ ਕੈ ਪਉਦੇ ਨਰਕਿ ਅੰਧਾਰ ॥ ੧੮ ॥ (ਅੰਗ ੧੪੨੬)

panthaa praem na jaanee bhoolee firai gavaar.

Nanak har bisaraae kai poudae narak andhaar. 18.

*Those who do not know the way of love are foolish; they wander lost and confused.*

*O Nanak, forgetting the Lord, they fall into the deep, dark pit of hell. 18.*

Pantha (ਪੰਥਾ) means short path. They do not go through short-cuts. They walk on the open road.

***mannai mag na chalai panth.***

He does not follow narrow paths of small sects. Only one person can walk on a narrow path, not possible for many. He walks independently who accepts God's Name. His path is shady:-

***mannai mag na chalai panth.  
mannai dharam saeti sanabandh.***

Those who accept God's Name, get a direct relation with religion (ਧਰਮ) and God's Code of Conduct. They acquire skill of living and method of meditation. They get linked to His Command.

***aisaa naam niranjan hoe.  
jae ko mann jaanai man koe. 14.***

God's Name is without smudge. Only they can enjoy the bliss of this state, who have accepted God's Name and have adopted in the inner self.

\* \*

## Paurhi Fifteenth

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ॥

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ॥

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ॥

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ॥

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੫॥

mannai paavehi mokh duaar.

mannai paravaarai saadhaar.

mannai tarai tarae gur sikh.

mannai Nanak bhavehi na bhikh.

aisaa naam niranjan hoe.

jae ko mann jaanai man koe.15.

### Literal Meaning

*The faithful find the Door of Liberation. The faithful uplift and redeem their family and relations. The faithful are saved, and carried across with the Sikhs of the Guru. The faithful, O Nanak, do not wander around begging. Such is the Name of the Immaculate Lord. Only one who has faith comes to know such a state of mind. 15.*

### Explanation

This is the last Paurhi on the topic of “accepting” what has been listened in the earlier four Paurhis (from No.8 to No.11). In this Paurhi, Guru ji says that those, who accept inaccessible, imperceptible and invisible Perfect God, reach the door of salvation. Man, in his inner self, has an ardent desire to get salvation, Slavery is a suffering and bondage. Freedom is comfort and pleasure.

Many times man thinks that he is living in bondage politically or socially or financially. Financially he has to live under some one’s pressure. Socially he has to perform many rituals under

compulsion. Many political rules become a source of pain and suffering. Therefore man is bound tightly externally. Internally, Guru ji says:-

ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥ (ਅੰਗ ੫੯੫)

Nanak aougun jaetarrae taetae galee janjeer.

*O Nanak, as many as are the sins one commits, so many are the chains around his neck.*

All the vices are chains around the neck. Guru ji says that man has got so many vices as much there is water in the ocean.

ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗੁਣ ਹਮਾਰੇ ॥

ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰ ਉਪਾਵਹੁ ਫੁਥਦੇ ਪਥਰ ਤਾਰੇ ॥ ੫ ॥ (ਅੰਗ ੧੫੬)

jaetaa samund saagar neer bhariaa taetae aougan hamaarae.

daeiaa karahu kichh mihar oupaavahu

ddubadae pathar taarae.5.

*As the seas and the oceans are overflowing with water, so vast are my own sins. Please, shower me with Your Mercy, and take pity upon me. I am a sinking stone - please carry me across! .5.*

‘O’ God! By committing sins, we have become stone-hearted. Be merciful and benevolent, so that we, stone-hearted, may also cross-over. According to mythology when bridge to cross-over the sea to reach Sri Lanka was made, those stones, on which ‘Ram Naam’ was written, began to float on the sea water and the bridge was completed. The point is that if a stone hearted fellow starts uttering God’s Name from the core of his heart, then he will cross-over the Ocean of existence.

***mannai paavehi mokh duaar.***

Guru ji says that man has got so many vices as much there is water in the ocean. Vice is a bondage. Bondage is suffering. Man wants liberty. Externally man can get liberty. But vices are mental bondage and man’s mind remains in bondage. Therefore Guru ji says:-

***mannai paravaarai saadhhaar.***

Those, who accept God’s Name, reach the door of salvation where there is no bondage. All bonds are broken. Those who accept God’s Name, are also helpful to their families.

ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੇ ॥ (ਅੰਗ ੪੯੬)  
 jis simarat sabh kilavikh naaseh pitaree hoe oudhaaro.  
*Remembering Him, all sins are erased, and ones generations are saved.*

If a person is repeating God's Name with full attention and faith, then his manes (souls of departed ancestors) who are still in the cycle of birth and death, also get salvation. His spiritual power reaches upto his ancestors. By seeing him in bliss, in contentment and his blooming forehead, his family members also get motivated to repeat God's Name. Thus he is also helpful to the family.

***mannai tarai tarae gur sikh.***

Who has accepted God's Name, he himself attains salvation and also by his guidance helps other Gursikhs to attain salvation. Only God's Name is support for attaining salvation. Kabir ji says that boat of man's life has become old and it has got thousands of holes. Boat is liable to sink even with one hole as the water enters through it. But the boat of man's life has got thousands of holes and its crossing-over is very difficult.

ਕਬੀਰ ਬੇੜਾ ਜਰਜਰਾ ਫੂਟੇ ਛੋਕ ਹਜਾਰ ॥  
 ਹਰੂਏ ਹਰੂਏ ਤਿਰਿ ਗਏ ਫੂਥੇ ਜਿਨ ਸਿਰ ਭਾਰ ॥ ੩੫ ॥ (ਅੰਗ ੧੩੬੬)  
 kabeer baerraa jarajaraa footae shaek hazaar.  
 harooeae harooeae tir geae ddoobae jin sir bhaar.35.  
*Kabeer, the boat is old, and it has thousands of holes. Those who are light get across, while those who carry the weight of their sins on their heads are drowned.35.*

Secondly, man has done a very strange thing. He has loaded stones in this old boat with thousands of holes. It will do sink. Those persons whose boats are light without any holes, they will reach the other side early. Guru Arjan Dev ji says:-

ਬਿਕਾਰ ਪਾਥਰ ਗਲਹਿ ਬਾਧੇ ਨਿੰਦ ਪੋਟ ਸਿਰਾਇ ॥ (ਅੰਗ ੧੦੦੧)  
 Bikaar paathar galeh baadhae nind pott siraae.  
*The stone of corruption is tied around your neck, and the load of slander is on your head.*

People put rosary with stone beads of evil deeds in their neck and carry package of deprecation on their head. Now how such a

man with heavy weight of deprecation on the head will cross-over the wavy ocean. He will definitely drown. When the life boat was new, without holes and without stigma, man never thought of having bliss of God's meditation. But those persons, who repeat God's Name, their holes start getting covered up. Those persons, who accept the entity of God completely and with faith their holes of evil deeds are covered with the grace of God. The evil deeds are covered under the garb of beneficence of God. Guru ji says that those who accept God's Name, cross-over the ocean of existence and by their guidance help other Gursikhs also to cross-over:-

***mannai Nanak bhavehi na bhikh.***

Those who accept God's Name, they do not meander in sects having distinctive dress. They do not beg from place to place. Their desire to adopt this path or that path comes to an end, and they attain stability.

***aisaa naam niranjan hoe.***

***jae ko mann jaanai man koe.15.***

God's Name is without smudge and stigmas. If some one accepts His Name with full faith, then he will be in bliss and only he will know about this. He attains salvation. He is also helpful to his family. Other persons under his guidance also attain salvation. Those who accept God's Name, do not walk the path having obstructions. In this way they engross in God and acquire Divine virtues. Other persons do not know about such an engrossed man having bliss. Guru ji repeats these lines again and again.

***aisaa naam niranjan hoe.***

***jae ko mann jaanai man koe.15.***

God's Name removes pain and suffering and is pure and sanctified. Only he knows the bliss who accepts God's Name. The entire activity of listening is to accept and adopt God's Name. Guru ji says that the state of such a person is beyond description:-

**ਜਿਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ...ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ॥** (ਅੰਗ ੨੭)

**jinee sun kai manniala ....ho sad balihaarai jaas.**

**Those who hear and believe, I am forever a sacrifice to them.**

**\* \***

## Paurhi Sixteenth

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

panch parvan panch paradhan.  
 panchae paveh darageh man.  
 panchae soheh dar raajaan.  
 panchaa kaa gur eaek dhiaan.  
 jae ko kehai karai veechaar.  
 kartae kai karnai nahi sumar.  
 dhaul dharam daeiaa ka poot.  
 santokh thaap rakhiaa jin soot.  
 jae ko bujhai hovai sachiaar.  
 dhavalai oupar kaetaa bhaar.  
 dharatee hor parai hor hor.  
 tis tae bhaar talai kavan jor.  
 jeeaa jaat rangaa kae naav.  
 sabhana likhiaa vurri kalam.  
 eaehu laekha likh janai koe.  
 laekhaa likhiaa kaetaa hoe.  
 kaetaa taan suaali hu roop.  
 kaeti daat janai kaun koot.  
 kita pasaa eaeko kavaao.  
 tis tae hoeae lakh dariaao.

kudrat kavan kahan vichar.  
 variaan na java eaek var.  
 jo tudh bhavai saae bhali kaar.  
 Tu sada slamat nirankar.16.

### **Literal Meaning**

*The chosen ones, the self-elect, are accepted and approved. The chosen ones are honored in the Court of the Lord. The chosen ones look beautiful in the courts of kings. The chosen ones meditate single-mindedly on the Guru. No matter how much anyone tries to explain and describe them, the actions of the Creator cannot be counted. The mythical bull is Dharma, the son of compassion; this is what patiently holds the earth in its place. One who understands this becomes truthful. What a great load there is on the bull! So many worlds beyond this world-so very many! What power holds them, and supports their weight? The names and the colors of the assorted species of beings were all inscribed by the Ever-flowing Pen of God. Who knows how to write this account? Just imagine what a huge scroll it would take! What power! What fascinating beauty! And what gifts! Who can know their extent? You created the vast expanse of the Universe with One Word! Hundreds of thousands of rivers began to flow. How can Your Creative Potency be described? I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One! .16.*

### **Explanation**

Guru Nanak Dev ji is describing nature in this Paurhi. He has enunciated four Paurhis on this topic of:-

***kudrat kavan kahan vichar.***

Guru ji says who am I to say the estimation of nature and sing the glory of nature. I can not have the capability to be a sacrifice even once. How great is nature? What is happening therein? It is beyond description. Even then somewhat has been described. Guru ji first mentions about the eminent persons of the nature:-

***panch parvan panch paradhan.***

***panchae pavek daregeh man.***



Panch (पंच) means arbitrator, chief. Since the ancient times in India arbitrators used to give social, religious and political decisions. Panch means five also. When some one, by communing with God becomes powerful like five persons, he is called 'Panch'. Here it means pious person who has communed with God. God is the greatest of all. A person communed with Him is also great. He is Panch (chief). Guru ji says:-

***panch parvan.....***

The pious persons are acknowledged in the world because they do not harm any one.

***panch paradhan.***

These saints are eminent. They are the top most.

***panchae paveh darageh man.***

Guru ji says that whereas they are recognised by the world, they are also accepted in the Royal Court of God, and are respected there. They earn name and fame in this world and the next world.

***panchae soheh dar raajaan.***

These eminent persons and saints are also dignified in the courts of kings. They are decoration of the congregations.

***panchaa kaa gur eaeek dhiaan.***

The attention of these pious persons is engrossed in Guru and God. The attention of common man is in worldly materials. His energy through attention also scatters outside and is wasted. He feels weak. By communing with God one starts getting energy, since He is the source of all energy. The pious persons know this and remain engrossed in God. Now Guru ji changes the topic and says that if some one has become pious person, will he be able to explain the entire estimation about the creation of God?

***jae ko kehahi karai veechaar.***

Guru ji has raised this point because in the scriptures written in the ancient times, it was mentioned therein: when God made the

universe? How much He made? And all the details about the universe were estimated and described. Howsoever great one may become, but this does not mean that now he has estimated fully the creation of God. Therefore Guru ji says:-

***jae ko kehai karai veechaar.***

If some one may estimate the creation of God and may then describe this, then Guru ji says:-

***kartae kai karnai nahi sumar.***

But it can not be calculated. What He has created, is beyond calculation. Man has got three methods to understand any thing - 'By measuring, By weighing and By counting'. God is beyond these measures.

ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ (ਅੰਗ ੯)

koe na jaanai taeraa kaeta kaevadd cheeraa. 1.rehaao.

No one knows the extent or the vastness of Your Expanse. 1.Pause.

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ਅਤੁਲੁ ਕਿਉ ਤੋਲਿਆ ਜਾਇ ॥

(ਅੰਗ ੭੯੭)

atul kio toliaa jaae.

How can the unweighable be weighed?

How to weigh Him? Measures made by God can stand the test in case of materials, but not completely. But can these stand test on God. In the religious world this thought can not even arise. Therefore Guru ji says:-

***kartae kai karnai nahi sumar.***

What Creator has created, that can not be calculated or counted. Once this thought became prevalent in our country that white bull has lifted our earth and the entire weight of the earth is on that bull. Guru ji explains what in reality that white bull is?

***dhaul dharam daeiaa ka poot.***

Righteousness is the white bull. It is the code of conduct of God and is irrevocable rule. On its support sky, earth, stars, sun,

moon and planets are staying steady. Every thing is staying steady according to His rules and regulations. These rules and regulations are called (Dharam) Righteousness and it was born from the Glance of Grace of God and tenderness. Wherever man follows His code of conduct, it is preceded by tenderness. Guru ji says that this earth is staying steady on the support of His code of conduct and not on the white bull.

***dhaul dharam daeiaa ka poot.***

This code of conduct is born from His compassion. According to the Ideology of Guru Nanak Dev ji, Dharam (Righteousness) has born from compassion and contentment. Compassion connects the man with the world and contentment communes the man with God. God is ahead and world is behind. We should serve those who have lagged behind. We should meditate on God who is ahead of us. Therefore Guru ji says:-

***santokh thaap rakhiaa jin soot.***

God has strung the thread of contentment in the whole materials. Every one is happy as he is. The main point is that only a contented man will commune with God. To live according to one's nature and remain contented is Dharam. All the birds, animals, insects, etc. are contented at their places. According to mythology, at the time of attaining salvation, Prehlad told God that all living beings of my city should live with me in heaven. God advised Prehlad, to first ask them whether they want to live in heaven.

Accordingly Prehlad came and asked Pig first whether he wants to live in bliss in heaven as permitted by God. Pig told him that he was ready to live there provided filth is there. For the pig, filth is heaven. So every living being is contented where ever he is.

***santokh thaap rakhiaa jin soot.***

Guru ji further says:-

***jae ko bujhai hovai sachiaar.  
dhavalai oupar kaetaa bhaar.***

The person who understands this, becomes truthful. But if some one insists that white bull is holding the earth, then he should first think that:-

***dhavalai oupar kaetaa bhaar.***

How much weight is there on the bull. Guru ji says, let us accept that white bull is lifting the earth, then where that bull is standing. If he is standing on another earth, then where that earth is staying. At some place we have to say that there is nothing below:-

**ਬਿਨ ਬੰਮਾ ਗਗਨ ਰਹਾਇਆ ॥**

Bin Thamma gagan rahaiaa.

Guru Gobind Singh ji says that there is no pillar beneath earth, sun, moon and stars. All are staying steady according to His code of conduct. Then Guru ji says that if some says that white bull is lifting the earth and tries to become truthful, then he should first think:-

***dhavalai oupar kaetaa bhaar.***

How much weight is there on the bull.

***dharatee hor parai hor hor.***

There is not one earth. There are countless earths. If there is white bull below this earth, then who is beneath other earths, moon, venus, planets, nakshtra, stars - all are earths. Who is beneath all these earths.

***tis tae bhaar talai kavan jor.***

Who is standing beneath these. With whose power he has lifted this weight? Who is he? This is the code of conduct of God. He is:-

***dhaul dharam daeiaa ka poot.***

Then Guru ji ponders like this:-

***jeea jaat rangaa kae naav.***

There are countless living beings of different names, colours

and types.

***sabhana likhiiaa vurri kalam.***

Perfect God with His inconceivable pen wrote on all living beings their nature. Guru Arjan Dev ji also says in Phunhey Prosody (ਫੁਨਹੇ ਛੰਦ):-

ਹਾਥਿ ਕਲੰਮ ਅਗੰਮ ਮਸਤਕਿ ਲੇਖਾਵਤੀ ॥ (ਅੰਗ ੧੩੬੧)

haath kalam agam masatak laekhaavatee.

*With Pen in Hand, the Unfathomable Lord writes the mortal's destiny upon his forehead.*

Perfect God has written on every one's forehead his nature and way of life with His inconceivable pen. Howsoever we may try, pig will not change his life-style. Similar is the case with cow, lion and other species. Lion will die, but will not eat grass. Cow will die, but will not eat flesh. Life-style has been fixed and written on the forehead:-

ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੇ ਪਾਸਿ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ ॥ ੧ ॥

(ਅੰਗ ੭੪)

jaisi kalam vurree hai masatak taisi jeearrae pas.

kahu Nanak prani pehilai peharai hukam paeiaa garabhaas.1.

*As God's Pen has written on your forehead, so it shall be with your soul. Says Nanak, in the first watch of the night, by the Hukam of the Lord's Command, you enter into the womb.1.*

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***eaehu laekha likh janai koe.***

If some learned person and philosopher may try to become knowledgeable that I will write the entire account: How many living beings are there? Of how many colours? Of how many types? What type of nature have they got? Guru ji says:-

***laekhaa likhiiaa kaetaa hoe.***

That account will be countless. No one can write. Every living being has different colour, nature and type. It is very vast expanse.

Then Guru ji says:-

***kaetaa taan suaalihu roop.***

***kaeti daat janai kaun koot.***

How much power is here? Sun, Air, Water, Fire and Earth all have got power. Who will measure it? If for a while air becomes turbulent, it uproots trees. Sea-waves touch sky due to the up thrust of air. Guru ji says that how one may write this boundless expanse and how may be measured. We can measure power of man. There are such meters. We can measure weight and height of man. How much power is in action in the universe and there are very many universes:-

ਰੋਮ ਰੋਮ ਕੋਟਿ ਬ੍ਰਹਿਮਾਂਡ ਕੋ ਨਿਵਾਸ ਜਾਸੁ॥ (ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

Rom rom kott brehimaadd ko nivaas jaasu.

There are millions of universes in each of His hair (Rome / ਰੋਮ) who will estimate this entire power? Therefore Guru ji says:-

***kaetaa taan suaalihu roop.***

How much power and beauty is there in the world, in the nature's sphere, who will estimate? Peacock has its own beauty, swan are beautiful at their own place. Flowers, sun, stars, man, animals, birds; beauty is spread on all sides. So is in trees and vegetation.

Guru ji says that how much is beauty and beautiful forms. Who will estimate:

***kaeti daat janai kaun koot.***

How much bounty and sustenance God has bestowed? How much store is there in the earth and planets? Guru ji says that living beings are eating since billions of years but the bounty does not finish. Indeed the mendicants cease to exist but the bounty is being given by the Bestower. There is no shortage of food, but the teeth come out. There is no shortage of music, but the ears become hard of hearing. There is no shortage of beautiful forms but the eyes are unable to see. There are lot of beautiful sceneries but feet are unable to walk. Guru ji says that how much bounty has been given by Perfect God to the living beings, no one can estimate.

Guru ji further says:-

***kita pasano ecko kavano.***

God has created the vast expanse of regions and universes with His one Command. All religious Supermen of the world concur with this basic view. Prophet Mohammad Sahib, founder of Islam, says that universe came into existence on uttering word 'Kun' by God. Christians say that the universe came into existence from the sound of 'Logos'. The ancient Indian Rishis say that the world came into existence from sound and this sound is Om (ॐ). Jains also agree that the world came into existence from sound. That sound is ॐ Oankar, Oankar (Saviour of all). Guru Nanak Dev ji says:-

***kita pasano ecko kavano.  
tis tae hoene lakh darinao.***

Universe came into existence from one Word (spoken). God made vast expanse by His one Word, One Command (Hukam / ਹੁਕਮ). Therefrom millions of life-rivers started flowing. Rivers of insects, rivers of : birds, vegetation and living beings of various types began to flow.

***kudrat kavan kahan vichar.***

Guru ji says that who am I to describe nature. I have no such capability since nature is so vast and so much bestowal, so much power and so many forms are there in nature.

***variaan na java eek var.***

I have no power to be a sacrifice even once.

***jo tudh bhavai saee bhali kaar.***

'O' Perfect God ! That is good for me, what You consider good. I am resigned to Your Will. Whatever You bestow, that is good.

***Tu sada slamat nirankar.16.***

You are Formless. You are eternal.

\* \*

## Paurhi Seventeenth

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

asankh jap asankh bhao.  
asankh poojaa asankh tap taao.  
asankh granth mukh vaed paath.  
asankh jog man rekeh oudaas.  
asankh bhagat gun giaan veechaar.  
asankh satee asankh daataar.  
asankh soor muh bhakh saar.  
asankh mon liv laae taar.  
kudarat kavan kehaa veechaar.  
vaariaa na jaavaa eaek vaar.  
jo tudh bhaavai saae bhalee kaar.  
too sada salaamat nirankaar.17.

### Literal Meaning

*Countless meditations, countless loves. Countless worship services, countless austere disciplines. Countless scriptures, and ritual recitations of the Vedas. Countless Yogis, whose minds remain detached from the world. Countless devotees contemplate the Wisdom and Virtues of the Lord. Countless the holy, countless the givers. Countless heroic spiritual warriors, who bear the*



*brunt of the attack in battle (who with their mouths eat steel). Countless silent sages, vibrating the String of His Love. How can Your Creative Potency be described? I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One. 17.*

### **Explanation**

What is the spread in nature? Two contradictory waves are flowing in the world. With laughing is weeping. With birth, there is death. There is fragrance as well as stench. With day there is night. Flowers are accompanied by thorns. Alongwith respect there is disrespect. With happiness there is grief.

As the music is prepared with contradictory tunes, the beauty of the world is also based on this paradox. Whenever a few old persons meet and exchange views, they say hard times and evil days have come. Really, they have not thought deeply. Since the ancient times, the full moon night is also coming along with the new moon night. Good and evil go together. When Ravan had taken away Sita stealthily and kept in Asoka Vatika in solitude, then people must have said that evil days have come, hard times have come. When Daryodhan had tried to undress Daropadi in the court of Dushashan, the people must have said that evil days have come, hard times have come. When step-mother had caused Dhroo to get up from the lap of his father, then the people must have said with tears in the eyes that evil days have come, hard times have come. When father had kept his son Prehlaad hungry and thirsty and tried to tie him to the hot pillar, then which was such a tongue, as had not said that evil days have come, hard times have come. When a great personality and Divine person like Guru Nanak Dev ji was called ghost and evil spirit and thrown stones at him, then the wise must have wept and said that evil days have come, hard times have come. When a person like Guru Arjan Dev ji who would cool and soothe people, was made to sit on the red-hot iron pan, then these very words must been said by the people. When two innocents were put alive in the brick walls, then it must have been said that evil days have come, hard times have come. When an icon of renunciation Guru Teg Bahadur ji was beheaded in Chandni Chowk of Delhi, then it had been on every body's

tongue that evil days have come, hard times have come. Indeed, night accompanies the day. Therefore in the consideration of nature, Guru Nanak Dev ji has described the two streams of good and evil. Guru ji is describing the water which is flowing in the stream of goodness in this Paurhi:-

***Asankh jap asankh bhaao.***

Asankh (ਅਸੰਖ) means countless. There are countless types of meditation. Then there are countless persons who meditate with love. Guru ji has kept meditation and love top most in virtues. All virtues spring up from meditation and love. Infant is born alongwith love due to which it establishes relation with parents and other family members. If this love is developed properly, then due to it relation with God is established. Slowly this love perishes. Therefore congregation has grandeur and one should attend it to develop love and commune with God:-

ਸਾਧਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਉਪਜੈ...॥ (ਅੰਗ ੬੯੪)

Saadh sangat binaa bhaao nahee oopajai...

*Without the Saadh Sangat, the Company of the Holy, love for the Lord does not well up;*

Bhagat means where love for God has manifested. There are countless meditators and countless types of meditations. There are countless persons full of love who have established relation with the world as well as God.

***Asankh poojaa asankh tap taao.***

There are countless types of worship, not of one type. Every sect, every religion and even every person has his own way of worship. Some one worships by offering millions of rupees, some one else worships by offering a flower and some one else offers love of his heart only for worship. Bhai Sahib Bhai Gurdas ji says:-

ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਕਉਡੀ ਅਗਭਾਗ ਰਾਖੈ

ਤਾਹਿ ਗੁਰ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦੇਤ ਹੈ॥

Bhaavane bhagat bhaae kouddi agarbhaag raakhai

taahey gur sarab nidhaan daan daet hai.

What is offered, is not important, importance is of love. How great the love is. Satguru ji says that worship is of many types and penance is of countless types. To wake up at early dawn is a penance. To practice to be a celibate, is a penance. To keep organs of perception under control is a penance. To keep mind under control is a penance. Guru ji says that there are countless worshippers and countless types of austerities, not of one type, by which man tries to control himself.

***Asankh granth mukh vaed paath.***

There are countless types of scriptures. In every age Word of God has been revealed to the saints and came out of their inner self. Therefore Guru ji says that there are countless scriptures, not one. Consider only our earth. There are twenty seven simrities, eighteen Puraans, six Shashtras, Four Vedas, One hundred and eight upnishads. Also there are four Katebs i.e. Tourait, Zaboor, Anzeel (Bible) & Quran and top-most scripture, Sri Guru Granth Sahib ji. Then there are annotations written on these scriptures. There are Banis of Bhagats. There are small hand books (Gutkas / ਗੁਟਕਾ). If we count all these, then the expanse on this earth becomes countless. There are countless scriptures. There are countless mouths wherefrom recitation of education and vedas goes on.

***asankh jog man reheh oudaas.***

Yog / ਜੋਗ means to commune with God. There are countless yogis who are trying to commune with God.

***.....man reheh oudaas.***

There are countless who remain cheerless and dejected. ਜੋਗ / Yog sprang up from dejection. Dharam came up due to dejection. Who has not become sad from the world, he can not think of God and discuss about God with dedication, nor can he meditate. To attend congregation is required so that a person may rise above the world while living in it. World may appear low to him and God may appear great. Baba Sri Chand ji, son of Guru Nanak Dev ji established "Udasi Sect". Even now they travel in our country. They are very learned and have been preaching Gurbani since a

long time. Baba Sri Chand ji used to sit under a tree in jungle away from the world and family life. But Bhagat Kabir ji says that the person, who is family man having children and does work but is dejected from the world, I am his servant:-

ਮਾਇਆ ਮਹਿ ਜਿਸੁ ਰਖੈ ਉਦਾਸੁ ॥

ਕਹਿ ਕਬੀਰ ਹਉ ਤਾ ਕੋ ਦਾਸੁ ॥ ੪ ॥ ੧ ॥

(ਅੰਗ ੧੧੫੭)

maaeiaa meh jis rakhai oudas.

keh kabeer ho taa ko daas.4.1.

*One whom the Lord keeps detached from Maya - says Kabeer, I am his slave.4.1.*

Guru ji says that countless persons are dejected in their mind from the world. This is the first step in Dharam to remain sad from the world. Guru Nanak Dev ji also says thus:-

ਰਹਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੋ ॥

(ਅੰਗ ੯੩੮)

reheh eikaat eaeko man vasiaa asa maahey niraso.

*One who lives alone, as a hermit, enshrining the One Lord in his mind, remaining unaffected by hope in the midst of hope,*

Some one wants son. If got, he is thankful to God. If not got, it is alright. This is to remain unhopeful in expectation.

***asankh bhagat gun giaan veechaar.***

Guru ji say that there are countless Bhagats who repeat God's Name. There are countless persons who think about the attributes of God. They are learned and philosophers and look at the life deeply. From this it became known that God is nourisher of the universe, merciful and pardoner. From this, it was learnt that God is:-

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

sat suhaan sadaa man chaao.

*He is Beautiful, True and Eternally Joyful.*

-----

***asankh satee asankh daataar.***

There are countless persons who are truthful. They speak truth, see truth and listen to truth only. Their thinking is also

truthful. They walk on the path of truth. There are countless donors. Some are donors of food, some are donors of wealth, some are donors of land. Guru Gobind Singh ji is the top most donor. He is called "Sarbans Dani" (Donor of the entire family). He donated everything but asked nothing in return.

***asankh soor muh bhakh saar.***

There are countless brave persons who endure the blow of weapons on their faces but they do not turn their faces away. Guru Nanak Dev ji properly counted brave in the stream of virtues.

***asankh mon liv laae taar.***

There are countless ascetics who observe silence. They sit continuously in silence. Some thinkers are of the opinion that lot of energy is wasted while speaking. While speaking attention is also on the other person. Therefore the mind scatters. Saint Sheikh Saadi of Iran says:-

**ਕਮ ਆਵਾਜ਼ ਹਰਗਿਜ਼ ਨਾ ਬੀਨੀ ਖਜ਼ਲ**  
***Kam Aawaz Harigz Na Bini Khazal***

A person, who speaks less and as required, is not humbled in an assembly. Guru Nanak Dev ji says:-

**ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ॥**

**ਵਿਣੁ ਬੋਲੇ ਜਾਣੈ ਸਭੁ ਸੋਇ॥ ੧॥ ਰਹਾਉ॥**

(ਅੰਗ ੬੬੧)

bahuthaa bolan jhakhn hoe.

vin bolae jaanai sabh soe. 1.rehaao.

*To speak too much and babble is useless. Even without our speaking, He knows everything. 1.Pause.*

Bhagat Kabir ji says that who speaks in excess, will become immoral:-

**ਬੋਲਤ ਬੋਲਤ ਬਢਹਿ ਬਿਕਾਰਾ॥**

**ਬਿਨੁ ਬੋਲੇ ਕਿਆ ਕਰਹਿ ਬੀਚਾਰਾ॥ ੩॥**

(ਅੰਗ ੧੭੦)

bolat bolat badheh bikaaraa.

bin bolae kaaa kareh bichara. 3.

*By speaking and only speaking, corruption only increases. If I do not speak, what can the poor wretch do? .3.*

By speaking in excess, mind scatters more and will become immoral and in tension. Therefore Guru ji says that there are countless persons who have kept themselves in restraint.

***asankh mon liv laae taar.***

And they sit keeping quite and engross in God.

***kudarat kavan kehaa veechaar.  
vaariaa na jaavaa eaek vaar.***

‘O’ Perfect God who am I that can describe nature which is so vast. I have no capability to be a sacrifice to You even once.

***jo tudh bhaavai saae bhalee kaar.***

‘O’ Perfect God, that is good for me, what You consider good. Bhagat is happy in the Will of God and remains thankful for His bestowals.

***too sada salaamat nirankaar. 17.***

It is not like this that You exist today and will not exist tomorrow. You are present for ever. Your entity is Immovable. You are Formless. Forms are never eternal. Today form is made. Tomorrow it will be erased. Every thing on the earth is erased, even earth is erased. Therefore Guru ji says that, ‘O’ Formless God ! You are eternal. You exist for ever.

**\*\***

## Paurhi Eighteenth

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

asankh moorakh andh ghor.  
 asankh chor haraamakhor.  
 asankh amar kar jaahey jor.  
 asankh gal vadh hatiaa kamaahey.  
 asankh paapee paap kar jaahey.  
 asankh koorriaar koorrae firaahay.  
 asankh malaesh mal bhakh khaahey.  
 asankh nindak sir kareh bhaar.  
 Nanak neech kehai veechaar.  
 vaariaa na jaavaa eaek vaar.  
 jo tudh bhaavai saae bhalee kaar.  
 too sada salaamat nirankaar.18.

### Literal Meaning

*Countless fools, blinded by ignorance. Countless thieves and embezzlers. Countless impose their will by force. Countless cut-throats and ruthless killers. Countless sinners who keep on sinning. Countless liars, wandering lost in their lies. Countless wretches, eating filth as their ration. Countless slanderers, carrying the weight of their stupid mistakes on their heads. Nanak*

*describes the state of the lowly. I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One. 18.*

### **Explanation**

Worthy and Gracious God has made to flow millions of life streams. Out of these some are very pure but some are flowing like filthy gutters. Dirty water is foul-smelling. Clean rivers as well as filthy gutters are flowing. Both have got water. By sitting near one, peace and serenity is got, which is heavenly. But the other is just a hell. In the same way, Guru Nanak Dev ji has said in the sixteenth Paurhi:-

***tis tae hoeae lakh dariiao.***

Out of these millions of streams, one type consists of meditators, ascetics, learned and donors. This stream is purified by God's Name. The other type of stream consists of dirtied persons. In these the following are top most:-

***asankh moorakh andh ghor.***

There are countless foolish persons. A fool only keeps himself in view while speaking and eating. He speaks without thinking. Such persons are ignorant like pitch dark (Andh Ghore) night wherein nothing is visible. They are in darkness without any link with light like owl and bat. Sun has got no meaning for them because pitch darkness of ignorance will remain in them. Saint Sheikh Saadi of Iran says:-

ਨਸੀਅਤ ਹਮ ਆਲਮ ਚੋਹ ਬਾਦੇ ਦਰ ਕਫਸ ਹੱਸਤ,

ਬਗੋਛੇ ਮਰਦਮੇ ਨਾਦਾਨ ਵਾਆਬੇ ਦਰ ਵਰਬਾ।

*Nasiat Hum Aalam Choh Baadey Dar Kafas Hasat*

*Bagochhey Mardamey Nadan Vaabey Dar Varba.*

Advice of all the learned persons of the world to the foolish is like a water in the sieve and air in the cage. Water can not be kept in a sieve and air can not be imprisoned in a cage. Advice of the learned can not stay in the minds of fools. Therefore Guru ji says that there are countless fools who pass life in pitch darkness of ignorance.



***asankh chor haraamakhor.***

He, who is attracted by other's wealth, will become thief. If body has not become thief, then mind has become. If he gets a chance, then the body will also become thief. The person, whom other's wealth impresses, can not be relied upon. He will waver. Similarly many persons are gentle because they could not get chance to do wickedness. Then Guru ji says that there are countless persons who live on the wages of inequity and lay their claim on things which are not theirs:-

***asankh amar kar jaahey jor.***

There are countless persons who impose their will by force. Before imposing his will, one should see his capability to do so and also ensure the capability of the other person to accept his will. If his capability is small, it is not proper to pass big order. Therefore Guru ji says that countless persons impose their will, by force. Man wants that the other person should obey his order. Firstly, man wants that the world should obey his order. If it is not possible, then he wants that the whole country should obey him. If man can not acquire so much power, then he desires that at least his own province must obey him. If this desire is rejected, then he wants his entire city to obey him. If even this is not accepted, then he wants his family to obey him. If the family rebels, then he wants that his wife must obey him. If even this desire is not obeyed, then he is hurt. If such a person is of cruel nature, then his cruelty will manifest on the person who has disobeyed him. Therefore Guru ji says that there are countless persons who force others to obey their orders.

***asankh gal vadh hatiaa kamaahey.***

There are countless killers who assassinate. They do not think even for a while that they are sending the luminous soul away from its body. No such thought comes to their mind.

***asankh paapee paap kar jaahey.***

There are countless sinners who go on committing sins. That is a sin, if some one is hurt by some one's speaking, thinking and action. There are countless sinners who leave this world

committing sins. Their whole life is passed in committing sins.

***asankh koorriaar koorrae firaahay.***

If we speak lie once, then we have to speak lie many times and mental impression is made and it becomes a habit to speak lie. From one seed very many seeds take birth. Then man even stops thinking that he is speaking lie. Although every thing is false, Guru ji says that there are countless liars who speak lie only. Baba Farid ji says that impiety depends upon falsehood and piety depends upon truth:-

ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਖੁਣੁ ਨ ਬੋਲੀਐ ॥

ਜੋ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ ॥ ੩ ॥

(ਅੰਗ ੪੮੮)

boleelai sach dharam jhooth na boleelai.

jo gur dasai vaatt mureedaa joleelai.3.

*So speak the Truth, in righteousness, and do not speak falsehood. The disciple ought to travel the route, pointed out by the Guru.3.*

Guru will advice to speak truth. Man speaks lie, even where there is no need to do so. Some times man speaks in joke. Man speaks lie with children and family. It becomes his habit to speak lie Therefore Guru ji says:-

***asankh koorriaar koorrae firaahay.***

***asankh malaesh mal bhakh khaahay.***

There are countless persons whose food is dirty and full of dirt. They eat, what should not be eaten.

***asankh nindak sir kareh bhaar.***

Guru ji says that there are countless backbiters who carry the weight of their mistakes on their heads. To praise is to exaggerate and then talk. Backbiting means to say by reducing the matter. Guru Teg Bahadur ji prohibit both:-

ਉਸਭਤਿ ਨਿੰਦਾ ਦੋਊ ਤਿਆਗੈ ਬੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥

ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥ ੨ ॥ ੧ ॥

(ਅੰਗ ੨੧੮)

ousatat nindaa doou tiaagai khojai pad nirabaanaa.

jan Nanak eihu khael kathan hai

kinehoon guramukh jaanaa.2.1.

*Renounce both praise and blame; seek instead the state of Nirvaanaa. O servant Nanak, this is such a difficult game; only a few Gurmukhs understand it!.2.1.*

Man's habit is either to censure or praise. Talk should be done as it is. Sufi Saint Sheikh Saadi says that I am fed up with both my friends and foes, because friends describe my vices in a very beautiful manners and they call my vices as virtues. I am searching that bold enemy who may say my faults on my face, so that I may come to know these and feel happy. In reality such a person is Bhagat (saint). Bhagat Kabir ji says that:-

ਨਿੰਦਉ ਨਿੰਦਉ ਮੋ ਕਉ ਲੋਗੁ ਨਿੰਦਉ ॥

ਨਿੰਦਾ ਜਨ ਕਉ ਖਰੀ ਪਿਆਰੀ ॥

ਨਿੰਦਾ ਬਾਪੁ ਨਿੰਦਾ ਮਹਤਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੩੩੯)

nindo nindo mo ko log nindo.

nindaa jan ko kharee piaaree.

nindaa baap nindaa mehatari.1.rehaao.

*Slander me, slander me - go ahead, people, and slander me.*

*Slander is pleasing to the Lord's humble servant. Slander is my father, slander is my mother.1.Pause.*

Bhagat Kabir ji considers backbiter as his mother and father. There had been a saint Dayaa Ram in Kathiawar (Gujrat). He said that I consider back-biter superior to even parents, because parents washed my faeces and urine with their hands where as backbiter washes with his tongue. Guru ji has called slander as female sweeper as she cleans others' faeces. Man says saint as a saint, but a great courage is required to call wicked as a wicked. Guru Gobind Singh ji did so. In "Zafar Nama" He had called emperor Aurangzeb as a very religious as he was a devout Muslim but not knower of God (Khuda'Sanash / ਖੁਦਾ ਸਨਾਸ਼) as he had broken the hearts of people and made them to suffer. Therefore Guru ji says that there are countless who censure others. The line, **kudarat kavan kehaa veechaar**, is not there in this Paurhi as in Paurhis No. 16, 17 and 19. The line in this Paurhi is:-

***Nanak neech kehai veechaar.***

When Guru ji is describing thieves, corrupt, liars, censorious, sinners and cruels, he became so compassionate that he himself stood among them. Man's tongue quivers while explaining. The most eminent person of the world calls himself like this. This is his humility. By standing among them, he supports them, so that they may also become better persons.

***vaariaa na jaavaa eaek vaar.***

I have no capability to be a sacrifice to You even once.

***jo tudh bhaavai saae bhalee kaar.***

'O' Perfect God, What You consider good, is good for me. I am happy with Your will.

***Tu sada salaamat nirankaar.18.***

You are eternal and for ever. You are formless. You have made to flow countless streams of life.

Guru Nanak Dev ji has presented one more scene of the nature.

\* \*

## Paurhi Nineteenth

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ॥  
 ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ॥  
 ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ॥  
 ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ॥  
 ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ॥  
 ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ॥  
 ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ॥  
 ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ॥  
 ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ॥  
 ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ॥  
 ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ॥  
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥  
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥  
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥  
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥੧੯॥

asankh naav asankh thaav.  
 agam agam asankh loa.  
 asankh keheh sir bhaar hoe.  
 akhree naam akhree saalaah.  
 akharee giaan geet gun gaah.  
 akharee likhan bolan baan.  
 akharaa sir sanjog vakhaan.  
 jin eaeh likhae tis sir naahey.  
 jiv furamaaeae tiv tiv paahey.  
 jaetaa keetaa taetaa naao.  
 vin naavai naahee ko thaao.  
 kudarat kavan kehaa veechaar.  
 vaariaa na jaavaa eaek vaar.  
 jo tudh bhaavai saae bhalee kaar.  
 too sada salaamat nirankaar.19.

## **Literal Meaning**

*Countless names, countless places. Inaccessible, unapproachable, countless celestial realms. Even to call them countless is to carry the weight on your head. From the Word, comes the Naam; from the Word, comes Your Praise. From the Word, comes spiritual wisdom, singing the Songs of Your Glory. From the Word, come the written and spoken words and hymns. From the Word, comes destiny, written on one's forehead. But the One who wrote these Words of Destiny-no words are written on His Forehead. As He ordains, so do we receive. The created universe is the manifestation of Your Name. Without Your Name, there is no place at all. How can I describe Your Creative Power? I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One. 19.*

## **Explanation**

Guru ji is presenting views about nature in these four Paurhis. While doing so, he also says that who am I to explain nature, i.e., I have no capability to do so. Man can not fully describe nature. However, whatever has come in the perception, Guru ji is describing as under:-

***asankh naav asankh thaav.***

Every place, thing, living beings and vegetation is known by its name. Every thing and entity is known by its name. Therefore man gave name to every thing in a systematic manner. Every country, city, street and village has a name. Every disease and medicine has a name. Five elements and materials made from these have names. World, sun, moon, stars and planets are named. Whatever man saw, he named it. Every man has got a name. But entity comes first and then name. Man has also given name to God according to his language. For example: **Khuda, Allah, Ram, Rahim, Krishna, Maksoodan, Maadho, Kartar, Nirankar, Waheguru, Sat Nam.....** There are countless names. Guru ji says:-

ਬਲਿਹਾਰੀ ਜਾਊ ਜੇਤੇ ਤੇਰੇ ਨਾਵ ਹੈ ॥੪॥੨॥

(ਅੰਗ ੧੧੬੮)

Balihaaree jao jaetae taerae naav hai.4.2.

*I am a sacrifice to Your Names, as many as there are, O Lord.4.2.*

Every thing takes birth without name. Sri Guru Gobind Singh ji Maharaj says:-

ਅਨਾਮ ਹੈ॥ ੩੦॥

anaam hai... .30.

*Thou hast no Name...(30)*

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ਨਮਸਤੰ ਅਨਾਮੇ ॥ ਨਮਸਤੰ ਅਠਾਮੇ॥ ੪॥

namastang anaamae. namastang athaamae.4.

*I salute thee who art without a name. I salute thee hast no fixed abode. (4)*

He has no definite name. Therefore we can not claim that **He is Allah and not Ram. He is Madho and not God.** Therefore Guru ji says that:-

***Asankh naav asankh thaav.***

There are countless names and vast expanse.

***Agam agam asankh loa.***

There are countless inlands, regions and universes which have not come within the perception of man. Agam (ਅਗੰਮ) means which is beyond the perceptions of organs of perception, mind and intellect. Guru ji says these are countless.

***Asankh keheh sir bhaar hoe.***

Then Guru ji says that I call the expanse of the universe as (ਅਸੰਖ) countless; then it may be a misrepresentation and this wrong description may become a burden of the head. Countless means linked to numbers. The structure of the world can not be linked to countless numbers. It will create limit. The limit comes in the grasp. That which comes in the grip, is not worth worship. There the head of man will not bow. Therefore Guru ji says that to call the expanse as countless will be a burden of the head.

***asankh keheh sir bhaar hoe.***

***akhree naam akhree saalaah.***

Guru ji says that man exchanges views about the expanse and describes it. To discuss about God, words are required. Voice needs words. Animals have got voice but words are not there with them. Any bird tells about his entity by his voice. But the bird can not tell about others by his voice. Only man can tell details about himself by speaking, also about his family and the world. He can also tell about God. Perfect God has bestowed this bestowal to man only. Man was not having words when in ancient times he was living in jungles and had not yet developed so much and was talking by signs only. By and by man learnt to express his desires with words and many languages developed. Therefore Guru ji says that in the world of man, giving and taking and thoughts of knowledge are in words. All the names are in words. There is so much importance of the words, that the words which contain knowledge of God are called His form (ਅੰਸਰ ਅੰਦਰ ਤਿਭਵਨ ਧਾਰੇ).

***Akhree naam akhree saalaah.***

***Akharee giaan geet gun gaah.***

If praise is to be done of, say: God, some country some individual, or some saint, it can not be done without words. Voice requires words. Therefore words have got great importance in the human world.

***Akharee giaan geet gun gaah.***

The entire knowledge is contained in the words. Knowledge is of three types. Knowledge of nature, Knowledge of art, Knowledge of religions.

Person having knowledge of nature is called: **Scientist**. Person having knowledge of art is called **Artist**. Person having knowledge of religion is called: **Saint or Braham Gyani**.

But scientist does not have knowledge of art. Scientist has to study nature in depth to know its secrets. But he can not be an artist, musician or poet or Iconographer. He does not look inwards. Scientist looks deeply into sand particle, human body, tree, sun, moon and stars. Person having knowledge of science will be ignorant in other fields. Similar is the case with other fields. Person advanced in one field will lag behind in other fields.

But the person who has searched God, is called saint and



Brahm Gyani. He will also be artist, poet and scientist. All Bhagats of our country have spoken in songs. Quran was revealed in songs. Gita and Vedas have also manifested in songs. The whole Bani of Guru Granth Sahib is in songs.

ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ ॥ ੪੭ ॥ (ਅੰਗ ੫੩੬)

Nanak bhoujal paar parai jo gaavai prabh kae geet.47.

*O Nanak, one crosses over the terrifying world-ocean, singing the Songs of God.2.3.6.38.47.*

Guru ji says that song and music is required to cross-over the ocean of existence. One is not to walk the God's Path weeping. Weeping person will meet other crying person. Dead person will meet dead person. Artist will establish relation with another artist. Anhad is ringing at the door of God as He is spring of ecstasy. Only person going with song and music can reach upto God. Saint is researcher of nature also. What a saint has said about nature, world and material, modern scientist can not refute that. Guru Nanak Dev ji has said that first of all there was haze for billions of years. Only gas, nothing else. Haze transmuted into water. Then life was formed in the water. Life developed into animals, birds and in the end man appeared. Guru ji says:-

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੁਕਾਰਾ ॥

(ਅੰਗ ੧੦੩੫)

arabad narabad dhundhookaaraa.

*For endless eons, there was only utter darkness.*

Guru Arjan Dev ji says:-

ਘਟੰਤ ਰੂਪੰ ਘਟੰਤ ਦੀਪੰ ਘਟੰਤ ਰਵਿ ਸਸੀਅਰ ਨਖੁੜੁ ਗਗਨੰ ॥ (ਅੰਗ ੧੩੫੪)

ghattant roopang ghattant dipang

ghattant rav saseear nakhaatr gaganan.

*Beauty fades away, islands fade away, the sun, moon, stars and sky fade away.*

Sun, moon, stars, sky and earth are loosing energy and power. Every thing grows old and its power will decrease. Earth will become old. One day Sun will also cool down. Like man, Sun will also die one day. According to Gurbani as every day people are taking birth and are also dying, similarly countless suns are getting birth and dying. New suns are coming into existence. In

the twinkling of the eye countless earths are coming into existing and countless earths are being erased. Guru ji says that one thing is made and by and by it develops fully. Then it starts decreasing. A child is born and grows upto the age of forty:-

**ਚਾਲੀਸੀ ਪੁਰੁ ਹੋਇ ਪਚਾਸੀ ਪਗੁ ਖਿਸੈ ਸਠੀ ਕੇ ਬੇਢੇਪਾ ਆਵੈ ॥** (ਅੰਗ ੧੩੮)

chaaleesee pur hoe pachaasee pag khisai

sathee kae bodhaepaa aavai.

*At forty, he is full of life; at fifty, his foot slips, and at sixty, old age is upon him.*

Guru ji says that after forty years age, man starts getting weaker and at sixty becomes old and then dies. This rule is equally applicable from a sand particle to sun, moon and stars.

Saint is artist also, therefore he is complete. Scientist and artist are not complete. Their knowledge is limited to their subject only. Search of God is search of soul and is complete search. These saint are complete persons. He has knowledge of every aspect of life. Guru ji says that knowledge can be conveyed to the other person with words only. Therefore Guru ji says that all the knowledge, songs and telling of His virtues is through words only.

***akharee likhan bolan baan.***

There are countless languages and we write every thing in letters only.

***akharaa sir sanjog vakhaan.***

By speaking a few sweet words, two persons become friends. The relation of husband and wife is established by speaking a few words. Since a few words unite two unfamiliar persons and make them fast friends, how much importance these words have got? Guru ji says that union with world, God and Guru depends upon words. By eliminating words conjoining with man and God is difficult. Now Guru ji describes one specific point.

***jin eadh likhae tis sir naahey.***

But He, who has kept the entire knowledge of the world in words, no words are written on His forehead. He is distinct from words. Bhagat Kabir ji says:-

ਉਅੰਕਾਰ ਆਦਿ ਮੈ ਜਾਨਾ ॥ ਲਿਖਿ ਅਰੁ ਮੇਟੈ ਤਾਹਿ ਨ ਮਾਨਾ ॥ (ਅੰਗ ੩੪੦)

ouankaar aad mai jaanaa.

Likh ar maettai taahey na maanaa.

*I know only the One, the Universal Creator, the Primal Being.*

*I do not believe in anyone whom the Lord writes and erases.*

I have got to know that saviour of all, who has manifested in my heart and by writing and erasing "Onkaar" on the ground, this Onkaar has neither manifested nor perished. It is correct that His existence has been revealed through words. Words pronounced by the tongue has been properly written on the plank of the heart. Therefore Kabir ji says that now these words can not be erased. Onkaar is permanent and has been revealed in ineffaceable words in my heart. Therefore Guru ji says that the perfect God is not within the words:-

***jin eeah likhae tis sir naahey.***

He, who has kept the entire account of the world in words, is distinct from these words, i.e., He can not be completely described in these words.

***jiv furamaaeae tiv tiv paahey.***

As Perfect God commands, the living beings receive features and materials accordingly.

***jaetaa keetaa taetaa naao.***

Here (ਨਾਉ) "Naao" means entity or appearance or status. As we say that the name of so and so person has become of high status, then it is symbol of the entity. His entity has become great. His capability has increased very much. Guru ji says that the world created by Him, is His form and figure.

***vin naavai naahee ko thaao.***

There is no such place where God does not exist. God is widespread and complete. His Radiance exists every where.

***kudarat kavan kehaa veechaar.***

Guru ji says that who am I to describe nature.

***vaariaa na jaavaa eaek vaar.***

I have no capability to be a sacrifice to You even once.

***jo tudh bhaavai saae bhalee kaar.***

‘O’ God ! That is good for me which you consider good.  
Every thing is alright what You are doing according to Your Will.

***Tu sada salaamat nirankaar.19.***

You are Formless. You are eternal.

Guru Nanak Dev ji has described nature in his own way and style in these four Paurhis. Man really gets enraptured and gets a vision of the Creator of nature. May Satguru ji be gracious and we may feel glimpse of the Creator in the nature through these four Paurhis. ‘O’ God ! I see Your glimpse through nature. ‘O’ Perfect God! I see Your glimpse in the matter. ‘O’ Creator! I see Your Figure in nature also. This line is significant:-

***jaetaa keetaa taetaa naao.***

Whatever has been created, is His Figure, is His Handsome Face.

\* \*

## Paurhi Twentieth

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ॥  
ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ॥  
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ॥  
ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ॥  
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥  
ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥  
ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ॥  
ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ॥  
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ॥  
ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ॥ ੨੦॥  
bhareeai hath pair tan daeh.  
paanee dhotai outaras khaeh.  
moot paleetee kaparr hoe.  
dae saaboon leeai ouhu dhoe.  
bhareeai mat paapaa kai sang.  
ouhu dhopai naavai kai rang.  
punnee paapee aakhan naahi.  
kar kar karanaa likh lai jaahu.  
aapae beej aapae hee khaahu.  
Nanak hukamee aavahu jaahu.20.

### Literal Meaning

*When the hands and the feet and the body are dirty, water can wash away the dirt. When the clothes are soiled and stained by urine, soap can wash them clean. But when the intellect is stained and polluted by sin, it can only be cleansed by the Love of the Name. Virtue and vice do not come by mere words; actions repeated, over and over again, are engraved on the soul. You shall harvest what you plant. O Nanak, by the Hukam of God's Command, we come and go in reincarnation. 20.*

## **Explanation**

The intellect works in two ways. It has to research. It will either research matter or God. By acquiring the knowledge of matter and its properties, the scientist has moulded himself accordingly. He acquired the capability to get along with the matter so that it may provide comforts and facilities to the world.

The saint is he, who has understood the rules of God and the Divine reality and has adjusted himself accordingly and obtained supreme bliss. Both have received and given some thing to the world.

Similarly Guru Nanak Dev ji had the understanding of God. He had adjusted himself according to the rules of God and had acquired supreme bliss and then had distributed this bliss to the world. Guru ji has displayed the hidden mysteries in this Paurhi.

***Bhareeai hath pair tan daeh.***

It is proper that man does not want to make his hands and feet dirty. But it is also obvious that there is so much dust and dirt in the atmosphere and falls on the hands, feet, face and clothes. Man goes out fresh in the morning and when he returns in the evening, his body is not so fresh and clean. Some dirt has settled. The atmospheric dirt has fallen on the body and cloths:-

***Bhareeai hath pair tan daeh.***

This dirt is washed away from the body and clothes by water. This is the quality of water. Man has understood this rule that water washes away dirt.

***moot paleetee kaparr hoe.  
dae saaboon leelai ouhu dhoe.***

If the cloth is too much dirty by urine and faeces and not by dust, then,

***Dae saaboon leelai ouhu dhoe.***

Such too much dirty cloth can not be washed and cleaned by water only. Water washes only outward dirt of sand and dust. But filthiness due to urine and faeces can not be cleaned by water

alone. Man has invented soap and washing powders of many types which remove filth from the clothes and make these clothes neat and clean. Exactly like this, Guru ji says:-

***bhareeai mat paapaa kai sang.  
ouhu dhopai naavai kai rang.***

Some wrong action has been done casually without any desire to do. Some undesired sin has been committed casually. Some offence has been done casually without any desire to do. This is called undesired and unsought sin. Some wrong speaking, some improper seeing and listening has been casually done. This sin is like falling of dust on the clothes. This is removed by attending congregation for some time, some pondering of Gurbani and some meditation. But the filth of terrible sins and crimes committed by pre-planning, is like the filth of urine and faeces. Guru Teg Bahadur ji says:-

**ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ॥**

(ਅੰਗ ੨੨੦)

**nar achaet paap tae ddar rae.**

***You people are unconscious; you should be afraid of sin.***

‘O’ Man ! Fear from sins committed casually and without any desire to do. But sins committed thoughtfully and fraudulently is very big offence. This is like the filth of urine and faeces. This can not be washed by reciting Gurbani for a few days or by a little charity or a little service. This can be washed away by deep meditation only. Wrong thinking, wrong feeling and wrong ideas are the filth of sense: This is the filth of sense and is due to bad company or mental impressions of the previous life or bad views. The body manifests bad views by its actions. But wrong done by the body is wrong at the level of character. Guru ji says:-

***bhareeai mat paapaa kai sang.***

Intellect and mind are filled with sins. If our thinking and actions are an obstacle in others way, these are sins. Guru ji says that it is a sin by which others are harmed in any way at social, political, religious and financial levels. Now sense has become filthy due to sins and how to wash it.

***ouhu dhopai naavai kai rang.***

The filth of sins is to be washed and cleaned with the love of God's Name. It means that the filth will be cleaned by meditation on God's Name with full devotion and faith, not by mere go on saying, Waheguru, Waheguru, while the mind is wandering in all directions. Repetition of God's name with love, faith and concentration will erase the filth of sins. Baba Farid ji says:-

**ਦਿਲਹੁ ਮੁਹਬਤਿ ਜਿੰਨ੍ਹ ਸੇਈ ਸਚਿਆ॥**

**ਜਿਨ੍ਹ ਮਨਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਸਿ ਕਾਢੇ ਕਚਿਆ॥ ੧॥**

(ਅੰਗ ੪੮੮)

Dilahu muhabat jinna saeee sachiaa.

jina man hor mukh hor se kandhae kachiaa.1.

*They alone are true, whose love for God is deep and heart-felt. Those who have one thing in their heart, and something else in their mouth, are judged to be false.1.*

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***punnee paapee aakhan naahi.***

Man says at his personal level that so and so man is virtuous and such and such man is sinner. Man can not decided about the other person. Some times when some one dies, people say that he has gone to heaven, as if it is in their hands to send a person to hell or heaven. Guru ji says that this is not for mere saying. 'O' Man ! This will not happen by your saying. No one can take a decision about other's actions, virtuous deeds and sins. Guru ji says:-

***kar kar karanaa likh lai jaahu.***

All good and bad actions of a man are written. It has been imagined since long that "Chittar-Gupt" (the angels of Yama, god of death) keep the record of our deeds. The existence of Chittar-Gupt has been conceded in the religious world of India. But what is the reality. The secret (Gupt) picture (Chittar) which is being prepared, are in fact, the mental impressions taking shape in the mind of the man as per his good and bad actions. From these mental impressions, the temperament of man is made. From the temperament, fortune takes shape. Fortune give birth to comforts and pains. Therefore a person is in pain or pleasure as per his actions. As such Guru ji says:-

***kar kar karanaa likh lai jaahu.***



The actions of man accompany him in countless lives. This is called Chitra-Gupt or fortune and the constitution of Providence. Therefore our actions only make our fortune which results in our pain and pleasure. Therefore Guru ji says that:-

***aapae beej aapae hee khaahu.***

In the world, one man sows the seed. But some one else cuts the crop. One person plants a sapling but some one else eats the fruit. But in the world of Providence:-

***aapae beej aapae hee khaahu.***

That is why it is said, "as you sow, so shall you reap". Therefore you should never blame others for your suffering. Guru ji says:-

**ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥**

**ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥ ੨੧ ॥** (ਅੰਗ ੪੩੩)

**dadai dos na daeoo kisai dos karanmaa aapaniaa.**

**jo mai kiaa so mai paaeiaa dos na dijai avar jana.21.**

***Dadda: Do not blame anyone else; blame instead your own actions. Whatever I did, for that I have suffered; I do not blame anyone else.21.***

For your comforts you should thank God because He gives prudence and congregation to sow good seeds.

***Nanak hukamee aavahu jaahu.20.***

According to His Command we continue to come to this earth. So long as our grip for the earth remains, we will continue to take birth on this earth after every death. This cycle of birth and death will continue. The stream which could not reach the ocean is unlucky. The seed which could not reach upto fruit is unfortunate. That man who could not attain supreme life is also unfortunate. Man remained busy to fulfil the desires of the body. But who also devotes time for spiritual quest to reach God, along with fulfilling physical needs, the colour of God's Name is automatically acquired, and he reaches supreme life and supreme bliss. As the drop of water merges with the ocean, the soul merges with God.

**\*\***

## Paurhi Twenty-First

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

Teerath tap daeiaa dat daan.  
 jae ko paavai til kaa maan.  
 suniaa manniaa man keetaa bhaa.  
 antaragat teerath mal naao.  
 sabh gun taerae mai naahee koe.  
 vin gun keetae bhagat na hoe.  
 suasat aath baanee baramaao.  
 sat suhaan sada man chaa.  
 kavan so vaelaa vakhat kavan kavan thit kavan vaar.  
 kavan se rutee maahu kavan jit hoaa aakaar.  
 vael na paaeeaa panddatee je hovai laekh pura.  
 vakhat na paaeiou kaadeeaa je likhan laekh Quraan.  
 thit vaar naa jogee jaanai rut maahu naa koe.

jaa karataa sirathee ko saajae aapae jaanai soee.  
 kiv kar aakhaa kiv saalaahae kio varanee kiv jaanaa.  
 Nanak aakhan sabh ko aakhai eik doo eik siaanaa.  
 vaddaa saahib vaddee naaee keetaa jaa kaa hovai.  
 Nanak jae ko aapou jaanai agai gaeiaa na sohai.21.

### Literal Meaning

*Pilgrimages, austere discipline, compassion and charity these, by themselves, bring only an iota of merit. Listening and believing with love and humility in your mind, cleanse yourself with the Name, at the sacred shrine deep within. All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the World, to His Word, to Brahma the Creator. He is Beautiful, True and Eternally Joyful. 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? The Pandits, the religious scholars, cannot find that time, even if it is written in the Puraanas. That time is not known to the Qazis, who study the Koran. The day and the date are not known to the Yogis, nor is the month or the season. The Creator who created this creation-only He Himself knows. How can we speak of Him? How can we praise Him? How can we describe Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the Master, Great is His Name. Whatever happens is according to His Will. O Nanak, one who claims to know everything shall not be decorated in the world hereafter.21.*

### Explanation

According to the Indian Tradition, bathing at the pilgrimage centre and giving charities have been considered great religious acts. Therefore India is called the country of pilgrimages. Every province or even every city has pilgrimage centres. Every river has religious tradition. Due to religious pre-eminence, habitation of that place developed into cities and town and these cities are pilgrimages. This desire became prevalent, because at any place where some one meditated, became sanctified, so bathing and charity at that place was started for one's purification. Such a

purified person further develops spiritually and merges with God.

Guru Nanak Dev ji visited important pilgrim centres and placed before the world the greatness of pilgrimages and the correct bathing at these places. Guru ji says:-

***Teerath tap daeiaa dat daan.***

In some one may go to pilgrimages and may take bath according to the tradition and may give food, clothes and money in charity to the needy, the benefit of this will be:-

***jae ko paavai til kaa maan.***

He will be praised a little, like the size of sesame. People will say that he has undertaken pilgrimage. Therefore Guru ji says:-

ਤੀਰਥਿ ਜਾਉ ਤ ਹਉ ਹਉ ਕਰਤੇ॥ ਪੰਡਿਤ ਪੂਛਉ ਤ ਮਾਇਆ ਰਾਤੇ॥ ੧॥  
ਸੋ ਅਸਥਾਨੁ ਬਤਾਵਹੁ ਮੀਤਾ॥ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਕੀਰਤਨੁ ਨੀਤਾ॥ ੧॥ ਰਹਾਉ॥  
(ਅੰਗ ੩੮੫)

Teerath jao to ho ho kartae.

pandit poochho to maaeiaa raatae.1.

so asathan bataavahu meetae.

jaa kai har har keeratan neetae.1.rehaao.

*Journeying to sacred shrines of pilgrimage, I see the mortals acting in ego. If I ask the Pandits, I find them tainted by Maya.1. Show me that place, O friend, where the Kirtan of the Lord's Praises are forever sung.1.Pause.*

After coming back by taking bath at a holy place, the dirt of pride increases. Man remains restless till he tells about it to the whole locality that he has come back after bathing at a pilgrimage centre. Food received after offering to the deity, is distributed in each and every home, so that all should know. This is like:-

ਇਕੁ ਭਾਉ ਲਬੀ ਨਾਤਿਆ ਦੁਇ ਭਾ ਚੜੀਅਸੁ ਹੋਰ॥ (ਅੰਗ ੭੮੯)

***eik bhaao lathee naatiaa due bhaa charreeas hor.***

*Some of their filth is washed off by these baths, but they only accumulate twice as much.*

One dirt has been washed away by one bath and two more dirts got stuck. The dirt of pride got stuck. The dirt of charity got stuck. Therefore Guru ji says that by bath at a holy place and with

charities, man's pride increases very much and the benefit is small like a sesame:-

***jae ko paavai til kaa maan.***

Then what is the real bath at holy place, due to which the dirt of previous births is washed away and man may progress spiritually and merge with God. He may become successful in the aim of life and acquire mystery of life and celestial bliss. Which is that pilgrimage? What is the tradition of bath at that place. Guru ji explains:-

***suniaa manniala man keetaa bhaao.***

There are very many pilgrimages in our country. Paryag is the king, it is confluence of three rivers - Ganges, Yamuna and Saraswati. Ganges and Yamuna are flowing and are visible. But Saraswati is not visible. It is the belief that it flows underground and meets the Ganges and Yamuna at Allahabad. It is the confluence of three rivers and is called confluence of Triveni. Guru ji has explained that Triveni for spiritual progress is as follows and man can take bath in it.

To listen the Glory of God, is the Ganges. To accept what has been listened and to adopt it may be considered as Yamuna. After listening and accepting, love is to be developed. This may be considered Saraswati. Love like Saraswati is not visible. Listening is visible. Accepting is like going to Gurudwara or temple and is visible. Love like Saraswati is not visible. Love is internal and is in the mind. The importance of listening and accepting has been fully elaborated in Paurhi Nos. 8 to 15.

***antaragat teerath mal naao.***

This much is clear that body is to be washed at pilgrimage and not mind. Mind is an internal power. To wash the mind, an internal pilgrimage is required, so that internal dirt is washed which is the dirt of apostate mental impressions. Guru ji says that listening to the glory of God is the greatest virtuous deed among all the religious deeds. A donor of crores of rupees is low in comparison with the listener of God's Glory. Therefore Guru ji says that after listening and accepting, we should love God and keep Him in the

heart and meditate on His Name. Guru Nanak Dev ji has mentioned in the following Shabad that the internal pilgrimage is the top-most pilgrimage centre:-

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ॥

ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ॥

ਗੁਰ ਗਿਆਨੁ ਸਾਚਾ ਬਾਨੁ ਤੀਰਥੁ ਦਸ ਪੁਰਬ ਸਦਾ ਦਸਾਹਰਾ॥

ਹਉ ਨਾਮੁ ਹਰਿ ਕਾ ਸਦਾ ਜਾਚਉ ਦੇਹੁ ਪ੍ਰਭ ਧਰਣੀਧਰਾ॥

(ਅੰਗ ੬੮੭)

Teerath naavan jaaoo teerath naam hai.

teerath sabad beechaar antar giaan hai.

gur giaan saachaa thaana teerath das purab sada dasaaharaa.

ho naam har kaa sada jaacho daehu prabh dharaneedharaa.

*One Universal Creator God. By The Grace Of The True Guru:*

*Why should I bathe at sacred shrines of pilgrimage? The*

*Naam, the Name of the Lord, is the sacred shrine of*

*pilgrimage. My sacred shrine of pilgrimage is spiritual wisdom*

*within, and contemplation on the Word of the Shabad. The*

*spiritual wisdom given by the Guru is the True sacred shrine*

*of pilgrimage, where the ten festivals are always observed. I*

*constantly beg for the Name of the Lord; grant it to me, O*

*God, Sustainer of the world.*

‘O’ Perfect God ! You are the support of the earth. Kindly bestow Your Name to me which is a pilgrimage. Listening to God’s Glory is a bath of the holy places. Such a bath removes the scum of previous births.

***sabh gun taerae mai naahee koe.***

***vin gun keetae bhagat na hoe.***

Meditation can not be done without virtues. Listening, accepting, loving, gentleness and austerity are all Divine virtues and are necessary for doing meditation. These virtues do not belong to man. Light in my room is from the Sun. If I claim it to be mine, it will be a false claim. Similarly all virtues are of God and bestowed to man. Virtues in a man will justify how much Radiance of God exists in the heart of the man. Man’s claim of virtues will transmute virtues into vices. Therefore Guru ji says:-

***sabh gun taerae mai naahee koe.***

***vin gun keetae bhagat na hoe.***

***suasat aath baanee baramaao.***

This is the general conception in the world that first there was Word from God and the entire creation manifested from this Word. All religions agree on this view. However it is also said that Brahma (a god) created the world. Guru ji says that 'God, You are Yourself Brahma and I salute You and You are eternal. You are the Word from which world came into existence.

**ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥**

(ਅੰਗ ੧੧੭)

**outpat paralo sabadae hovai.**

***Creation and destruction happen through the Word of the Shabad.***

Since You are the Creator of the world, like what You are? Guru ji describes like this:-

***sat suhaan sada man chaa.***

You are Truth. You are Handsome. You are in eternal Bloom. Ancient (learned persons) Rishi-Munis say this in these words:-

**Sat, Chit, Anand**

***You are Truth, Splendour and in bliss for ever.***

Some described Him in these words:-

**Sastyam, Shivam, Sundaram.**

Philosophers began to think when and how this creation came into existence. Guru ji puts this question like this:-

***kavan so vaelaa vakhat kavan kavan thit kavan vaar.***

***kavan se rutee maahu kavan jit hoaa 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 came into existence.

***vael na paaeaa panddatee je hovai laekh puraana.***

Pandits could not find out the time, season and month, when this universe was created. Guru ji says that if any one had known about it, then it would have been mentioned in the purans's (Hindu mythology). Even the top-most Brahman, viz, Brahma could not

search this time. When he went to find out when and how the universe was created, he was unable to do so and at last he uttered from his tongue, 'Naitee, Naitee' (ਨੇਤੀ, ਨੇਤੀ), this is not, this is not. Guru ji elaborates this as follows:-

ਨਾਲਿ ਕੁਟੰਬੁ ਸਾਥਿ ਵਰਦਾਤਾ ਬ੍ਰਹਮਾ ਭਾਲਣ ਸ੍ਰਿਸਟਿ ਗਇਆ॥  
ਆਗੈ ਅੰਤੁ ਨ ਪਾਇਓ ਤਾ ਕਾ ਕੰਸੁ ਛੇਦਿ ਕਿਆ ਵਡਾ ਭਇਆ॥ ੩॥

(ਅੰਗ ੩੫੦)

naal kuttanb saath varadata brahama bhalan srisatt gaeiaa.  
aagai ant na paeiou taa kaa  
kans shaedh kiaa vaddaa bhaeiaa.3.  
*Brahma, the bestower of blessings, entered the stem of the lotus, with his relatives, to find the extent of the universe. Proceeding on, he could not find its limits; what glory was obtained by killing Kansa, the king? .3.*

Then guru ji mentions that if this time of creation was known, then Mohammedan learned persons must have written in Quran, their holy book as so many historical and mythological details are narrated therein.

***vakhat na paeiou kaadeaaa je likhan laekh Quraan.***

The Muslim scholars had collected verses and compiled Quran. If they had found out the time and moment of creation, they would have written this in Quran.

***thit vaar naa jogee jaanai rut maahu naa koe.***

Yogis acquire many spiritual powers by practicing Yoga. But they could not know the month, season, day and date of creation of expanse. Guru ji says that the reality is:-

***jaa karataa sirathee ko saajae aapae jaanai soee.***

The Creator, who created the world, only He Himself knows this, because when He created, only at that time season, month and day came into existence. Before that no one was present, therefore no body knows.

***kiv kar aakhaa kiv saalaahae kio varanee kiv jaanaa.***

How may I speak of You? How may I admire You with my



tongue. How may I sing Your Glory? Guru ji says that You are Absolute and my tongue is small:-

***Nanak aakhan sabh ko aakhai eik doo eik siaanaa.***

Guru ji says that every one speaks of You, every learned person is wiser than the other. They are praising You. But You are Eternal. Their description of You is small.

***vaddaa saahib vaddee nanee keetaa jaa kaa hovai.***

The Creator of this universe is very Great. That Lord is very grand. Howsoever much we may do His Glorification, it is less, it is small.

***Nanak jae ko aapa jaanai agai gaeiaa na sohai.21.***

Guru ji says that if any one may claim that I know and I can say what was the season, month and day when God created the universe, such a person will not be honoured in the Royal Court of God. His claim is false because Limitless can not be made finite.

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## Paurhi Twenty-Second

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ॥  
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ॥  
ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ॥  
ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ॥  
ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ॥੨੨॥  
paataalaa paataal lakh aagaasaa aagaas.  
ourrak ourrak bhaal thakae vaed kehan eik vaat.  
sehas athaareh kehan kataebaa asuloo eik dhaat.  
laekhaa hoe ta likheeai laekhai hoe vinaas.  
Nanak vaddaa aakheeai aapae jaanai aap.22.

### Literal Meaning

*There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. The Vedas say that you can search and search for them all, until you grow weary. The scriptures say that there are 18,000 worlds, but in reality, there is only One Universe. If you try to write an account of this, you will surely finish yourself before you finish writing it. O Nanak, call Him Great! He Himself knows Himself.22.*

### Explanation

The structure of man's mind is such that it goes on thinking that why is this thing. How it is, from where has it come? What is its origin? What is its end? and so on. The religious persons are very intelligent. So they think how much is the expanse of nature. According to Islam there are seven skies and seven under worlds. Sun and Moon provide light and power for these worlds. This is about this universe only. According to Guru Granth Sahib ji there are millions of universes in each and every hair of God:-

ਕੋਟਿ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ॥ ਕੋਟਿ ਮਹਾਦੇਵ ਅਰੁ ਕਬਿਲਾਸ॥ (ਅੰਗ ੧੧੬੨)  
kott soor jaa kai paragaas. kott mehaadaev ar kabilaas.

*Millions of suns shine for Him, millions of Shivas and Kailash mountains.*

Seven skies and seven underworlds means that the light of Sun and Moon reaches upto seven skies and seven underworlds only. Some people concluded that there are in all fourteen skies and earths. It is also mentioned in Islamic scriptures that there are fourteen orbs. It is correct that fourteen spheres are circumambulating around the Sun. But there are countless Suns and Moons in the universe. Guru Nanak Dev ji says that:-

***paataalaa paataal lakh aagaasaa aagaas.***

Lakh (ਲੱਖ) means which can not be perceived. Asankh (ਅਸੰਖ) means which can not be counted. One hundred thousand arithmetic letters are called 'Lakh'. But in words it means that which is beyond counting. (Asankh / ਅਸੰਖ) or which can not be perceived.

Therefore Guru ji says that there are countless worlds and countless underworlds. There are countless upper earths and countless lower earths. These can not be estimated. These are beyond our reach. Those, who have had a glimpse of this expanse, have uttered from their tongue:-

***paataalaa paataal lakh aagaasaa aagaas.***

***ourrak ourrak bhaal thakae vaed kehan eik vaat.***

Vaid (ਵੈਦ) means those scriptures which contain knowledge. The composers of these scriptures had come to the conclusion after tiresome and extensive search that there are not only fourteen orbs, rather there are countless heavenly worlds and countless nether worlds.

***sehas athaareh kehan kataebaa asuloo eik dhaat.***

The mythology of our country says that same one thing. Similarly the four scriptures also explain the same point. Baba Adam was expelled from heaven for eating the forbidden fruit (wheat). God created eighteen thousand scholars so that the people of the world may acquire Divine knowledge. It was being said in our country that the education is of sixty four types. It appears that Islam and Christianity have said in their own way that there are eighteen thousand learned persons who deliver

knowledge to the world.

**.....asuloo eik dhaat.**

(असुलू) 'Asloo' means 'basic'. Asloo is an arabic word. These scriptures say the same basic thing. That is, there are countless worlds and under worlds. It is impossible to know the nature and God.

**laekhaa hoe ta likheeai**

It is beyond human comprehension and description.

**laekhai hoe vinaas.**

The thing, which can be accounted for, gets extinguished, it can be erased. Then it is not limitless or it can be interpreted like this. If we count nature, then counting by arithmetical letters, these letters get finished, but counting still remains to be done.

**asankh keheh sir bhaar hoe.**

Guru ji says that counting comes to an end. Arithmetical counting comes to an end. The education of man is limited. If we use only (असंख) 'Asankh' for counting it will be burden on the head, i.e., it will be a sin to count the countless nature.

**Nanak vaddaa aakheeai**

Then what to do? Should we not count and weigh. It is human nature to go deep and investigate. On seeing the nature we can have a glimpse of the greatness of God. Guru ji says that then we should say: "God is Great, God is Great". How Great is He?

**aapae jaanai aap.22.**

Only he himself knows about His Greatness. Only He knows how many skies and nether worlds He has created. Only He knows the expanse. Man has no knowledge of His Greatness. There is bliss and flavour to say Him 'Great'. Since no one has seen His Greatness, so it is proper only to say that: 'O' God !

**aapae jaanai aap.22.**

You only know Your Greatness and no one else knows about this Greatness.

**\* \***

## Paurhi Twenty-Third

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ॥

ਨਦੀਆ ਅਤੇ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ॥

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ॥

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ॥ ੨੩॥

saalaahē saalaahi eaetee surat na paāēēēē.

nadeēēē atai vaah pavehi samund na jaanēēēēhi.

samund saah sulataan girehaa saetee maal dhan.

keerree tul na hovanee jae tis manahu na veesarehi.23.

### Literal Meaning

*The praisers praise the Lord, but they do not obtain intuitive understanding the streams and rivers flowing into the ocean do not know its vastness. Even kings and emperors, with mountains of property and oceans of wealth -these are not even equal to an ant, who does not forget God.23.*

### Explanation

**saalaahē saalaahi eaetee surat na paāēēēē.**

This is correct that 'Praise worthy' was admired by the admirers, but they could not find His end. They called Him Great. They also could not get the perception that how Great is He? But their singing God's Glory was not in vain. Rather they were immensely rewarded.

**nadeēēē atai vaah pavehi samund na jaanēēēēhi.**

Just as the streams and rivers reach upto ocean and merge in it. These streams have taken the form of the ocean. So how these streams can now measure the depth of the ocean. In the similar manner the singers of His Glory, became God after merging in Him. This is the reward. There is a tale in the religious world that one small gravel of salt thought of finding out the depth of the

ocean. She told her companions that I am going to see the depth of the ocean. I shall return in a short while and you all await for me. On my return I shall tell you the depth of the ocean. She dived and her companions kept waiting on the sea-shore for her return. As she went deeper and deeper, she got dissolved in the sea water and transmuted into the form of water. But her companions are still standing on the sea-shore waiting for her return to hear her version about the depth of the ocean.

Exactly similar is the case of saints. By singing His Glory and repeating His Name they enjoy the ecstasy and flavour and in due course they get engrossed in Him and in the end merge with him. The common people are standing at the shore. They do not have the courage to dive. They only sit at the shore. There are very few persons in the religious field who go deep into the meditation of God's Name. Those who get to know the reality about Him, are unable to tell. Guru ji says:-

ਸੋਈ ਅਜਾਣੁ ਕਹੈ ਮੈ ਜਾਨਾ ਜਾਨਣਹਾਰੁ ਨ ਛਾਨਾ ਰੇ॥ (ਅੰਗ ੩੮੨)  
 soee ajaan kehahi mai jaanaa jaananehaar na shaanaa rae.  
*One who claims to know, is ignorant; he does not know the Knower of all.*

He who claims that he has known, in fact, he has not known. Those, who have known, have merged in Him. The meditator gets engrossed in Him and ultimately merges in Him like the gravel of salt that dissolved in the sea water. Guru ji says:-

***nadeeaa atai vaah pavehi samund na jaaneeahi.***

When streams and rivers merge in the ocean, then it is not possible to distinguish which is the Ganges, which is Yamuna and which is Satluj. Similarly his religion, parents, family and country are lost, when some one merges with God. The whole world appears his own to such a person:-

ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ॥ (ਅੰਗ ੬੭੧)  
 sabh ko meet ham aapan keenaa ham sabhanaa kae saajan.  
*I am a friend to all; I am everyone's friend.*

***samund saah sulataan girehaa saetee maal dhan.***

Since the meditator has lost his caste, religion, province,

language and features, what remained in balance. After loosing every thing, what the meditator received? If some one rules the whole world, though uptil now there has been no such sovereign, and if he should have mountain of wealth and property:-

.....girehaa saetee maal dhan.

Guru ji says:-

***keerree tul na hovanee jae tis manahu na veesarehi.23.***

As an ant is too small and is run over by other persons as it is invisible, and a person is so low like an ant and has got no status and no one bothers about him. Guru ji says that if such a low person meditates on the name of God, then even a ruler of the entire world is worthless before him. This is so because by meditating on God's Name, the meditator becomes the form of God and merges with Him. There is no comparison with such a person. He becomes the owner of Divine virtues.

Kabir ji says that you (worldly person) have got elephants, horses, palaces and wealth and I have got the flavour of God's Name:-

ਤੁਮ ਘਰਿ ਲਾਖ ਕੋਟਿ ਅਸ੍ਵ ਹਸਤੀ ਹਮ ਘਰਿ ਏਕੁ ਮੁਰਾਰੀ॥ ੪॥ ੧॥ ੭॥ ੫੮॥

(ਅੰਗ ੩੩੬)

tum ghar lakh kott asav hasti ham ghar eaek murari.

*Within your home there are hundreds of thousands, millions of horses and elephants; but within my home is the One Lord.*

Kabir ji also clarifies that a person is penniless without the name of God:-

ਕਹਿ ਕਬੀਰ ਨਿਰਧਨੁ ਹੈ ਸੋਈ॥ ਜਾ ਕੇ ਹਿਰਦੈ ਨਾਮੁ ਨ ਹੋਈ॥ ੪॥ ੮॥

(ਅੰਗ ੧੧੫੯)

keh kabir niradhan hai soee.

jaa kae hiradai naam na hoee.4.8.

*Says Kabeer, he alone is poor, who does not have the Naam, the Name of the Lord, in his heart.4.8.*

Therefore Guru ji says that if a person, very low and mean, has got God's Name in his mind, then even the ruler of the world is worthless in comparison with him.

\* \*

## Paurhi Twenty-Fourth

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ॥  
 ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ॥  
 ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ॥  
 ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ॥  
 ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ॥  
 ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ॥  
 ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ॥  
 ਤਾ ਕੇ ਅੰਤੁ ਨ ਪਾਏ ਜਾਹਿ॥  
 ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ॥  
 ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ॥  
 ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ॥  
 ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ॥  
 ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ॥  
 ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ॥  
 ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ॥  
 ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ॥੨੪॥

annt na sifathee kehan na annt.  
 annt na karanai daen na annt.  
 annt na vaekhan sunan na annt.  
 annt na jaapai kiaa man mant.  
 annt na jaapai keetaa aakaar.  
 annt na jaapai paaraavaar.  
 annt kaaran kaetae bilalaahi.  
 taa kae annt na paaeae jaahi.  
 eaehu annt na jaanai koe.  
 bahutaa keheesai bahutaa hoe.  
 vaddaa sahib oochaa thaao.  
 oochae oupar oochaa naao.  
 eaevadd oochaa hovai koe.  
 tis oochae ko jaanai soe.  
 jaevadd aap jaanai aap aap.  
 Nanak nadri karami daat.24.



## **Literal Meaning**

*Endless are His Praises, endless are those who speak them. Endless are His Actions, endless are His Gifts. Endless is His Vision, endless is His Hearing. His limits cannot be perceived. What is the Mystery of His Mind? The limits of the created universe cannot be perceived. Its limits here and beyond cannot be perceived. Many struggle to know His limits, but His limits cannot be found. No one can know these limits. The more you say about them, the more there still remains to be said. Great is the Master, High is His Heavenly Home. Highest of the High, above all is His Name. Only one as Great and as High as God can know His Lofly and Exalted State. Only He Himself is that Great. He Himself knows Himself. O Nanak, by His Glance of Grace, He bestows His Blessings. 24.*

## **Explanation**

God has shaped man's mind in such a way that he wants to know the limit of every thing. In other words, man wants to bring every thing in his grip. This is his natural tendency. So much so that he even wants to know about God. But for this limitless power is required. But man's organs of perception have got certain limit. He can not see beyond certain distance. He can listen sound upto certain distance. To increase the capability of these organs certain implements are required. Likewise the brain has got a limit of thinking and remembering. When he realises the limit of his organs, he becomes ecstatic. He engrosses in the Limitless Perfect God. Guru ji, in this Paurhi is explaining to the exploring person what should be done.

***anant na sifathee kehan na annt.***

‘O’ Man ! You can not find out the limit of Perfect God. His virtues are countless. We can praise some person highlighting his qualities; he is knowledgeable, jolly, educated, donor, of high family, etc. After saying a few more things, there is nothing more to say. Similar is the case with nations, countries or about birds and vegetation. The things in the nature can be described in this way. God is beyond description, His virtues are beyond description. It is not possible to find His Limit.

***annt na karanai daen na annt.***

His Actions are endless. His Gifts are endless. God is Creator. His creation is endless and can not be estimated. Whatever He has bestowed on His creation: to worms, to birds, animals, man, Sun, Moon and stars, form their capability and sustenance; all these are beyond calculation.

***annt na vaekhan sunan na annt.***

Our eyes have got a limit of seeing because it is difficult to see Infinite. Man has therefore tendency to see each and every thing. Without seeing he will not be satisfied. But man's eyes can not see Sun directly, otherwise these will be damaged. Eyes has got limit to see light upto a certain intensity. God is equivalent to millions of Suns. How can man's eye see Him. Arjuna requested Sri Krishna to show him His gigantic Form. Sri Krishna said that you are not yet capable to see it. Similarly Hazrat Musa requested God at Koh Toor to show His complete Splendour. There was Oracle (ਫਿਲਤਾਮ) that his eyes are unable to endure the Splendour and whatever you are seeing is enough for you. But Hazrat Musa insisted and was adamant. Therefore God became beneficent and as the complete Effulgence manifested, Hazrat Musa became senseless. It is said in Jew's scriptures that he remained senseless for three days and began to say that I can not see Your complete Splendour. Therefore no one says that I have seen and heard every thing. This is a false claim. Therefore Guru ji says that:-

***annt na vaekhan sunan na annt.***

***annt na jaapai kiaa man mant.***

Guru ji says that what course of action has God in His Mind, what programme He is chalking out, no psychologist or astrologer of the world can tell this. Therefore Guru Nanak Dev ji has put aside such astrology from the tenets of Sikhism. It is wrong to claim that we have known what God wants to do. Guru ji says that only He Himself knows what is to be done. He does not consult any one. Therefore Guru ji says that:-

***annt na jaapai kiaa man mant.***

***annt na jaapai keetaa aakaar.***

How much expanse He has created? How much is the gross body? Guru ji says that there is no end to this. Modern science claims that there are fifty thousand million Suns in the Universe. Our Sun appears just a toy before these Suns. One Sufi Saint says that in the Royal Court of God, our Sun is just a particle of sand and you want to become a scholar. This is not elderliness, it is disrespect. In His Court even Sun, which gives light to the world, has a status of just a sand particle, then what are you, man? Therefore Guru ji says:-

***annt na jaapai keetaa aakaar.  
annt na jaapai paaraavaar.***

From where it starts and where it ends. There is no information of His nearer and farther side. We are at the middle. We neither know the beginning nor the end. From where the universe commences and where God and universe come to an end, we know nothing.

***annt kaaran kaetae bilalaahi.***

Many have been yearning since the endless times to find out His limits. Many are using their intellect, many are using their mental abilities and many others are using power acquired by meditation in order to know His limits since a long time. People are making efforts by various ways to find His limits.

***taa kae annt na paaee jaahi.***

How can His Limits be found out. It is not possible. Though there is longing but no one has yet found out His limits. Guru ji says:-

***eaehu annt na jaanai koe.***

No one can find His limits. Therefore no one should make such efforts because it is only a wastage of precious time of the life.

***bahutaa keheei bahutaa hoe.***

If we say that God is very Great and we may imagine Him in our mind to be so big, then, He looks even more grand. Even the

words 'Grand' and 'Great' do not convey his Greatness fully. These words fall short to convey His Greatness.

***vaddaa sahib oochaa thaao.***

God is great and His Throne is very High.

***oochae oupar oochaa naao.***

He is very Exalted. But His Name is above all. His Entity, Fame, Fortitude, and Virtues are very Great. Those who are considered great due to wealth, knowledge, honour and status are, in reality, not great. His Designation, Entity and Glory are higher than the worldly eminence.

***aeavadd oochaa hovai koe.***

If someone is so high as High is God, then.

***tis oochae ko jaanai soe.***

Only then one can come to know that God is so much High. Therefore Guru ji says:-

ਤਿਸ ਕਾ ਸਰੀਕੁ ਕੋ ਨਹੀ ਨਾ ਕੋ ਕੰਟਕੁ ਵੈਰਾਈ॥ (ਅੰਗ ੫੯੨)  
tis kaa sarik ko nahi na ko kanttak vairaaee.  
*He has no rival, no attacker, no enemy.*

There is no rival to God, nor is His mean enemy. God is One. When second, third....start, it is world. But there is no one like God. That is why Prophet Mohammad of Islam has also said that there is no rival to God.

Therefore Guru ji says that only some one high like God can know Him and there is none.

***jaevadd aap jaanai aap aap.***

Only He Himself is that Great and He alone knows Himself. No one else knows His Greatness.

***Nanak nadri karami daat. 24.***

All the bestowals, comforts, and joys available in the world are due to His Glance of Grace only. Therefore Guru Nanak Dev ji says that do not try to find His Limit. Try to become a receiver of

His beneficence. Try to remain under His eyes and not above. Man should try to elevate himself from the eyes of the world and should try to come under His supervision. In this way man's pouch becomes full of His Virtues and worldly bestowals. Therefore Guru ji says:-

***Nanak nadri karami daat.24.***

\* \*

## Paurhi Twenty-Fifth

ਬਹੁਤਾ ਕਰਮੁ ਕਿਖਿਆ ਨਾ ਜਾਇ॥  
 ਵਡਾ ਦਾਰਾ ਤਿਨੁ ਨ ਤਆਇ॥  
 ਕੇਤੇ ਮੰਗਰਿ ਜੋਧ ਅਪਾਰ॥  
 ਕੇਤਿਆ ਕਣਤ ਨਹੀ ਵੀਚਾਰੁ॥  
 ਕੇਤੇ ਖਪਿ ਹੁਟਰਿ ਵੇਕਾਰ॥  
 ਕੇਤੇ ਭੈ ਭੈ ਮੁਕਰੁ ਪਾਰਿ॥  
 ਕੇਤੇ ਮੂਰਖ ਖਚੀ ਖਾਰਿ॥  
 ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ॥  
 ਏਰਿ ਭਿ ਦਾਰਿ ਤੇਹੀ ਦਾਰਾਰ॥  
 ਬੰਦਿ ਖਲਾਸੀ ਡਾਟੈ ਹੋਇ॥  
 ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ॥  
 ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ॥  
 ਓਰੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਰਿ ਪਾਇ॥  
 ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ॥  
 ਆਖਰਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ॥  
 ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਵਰਿ ਸਾਠਾਰ॥  
 ਨਾਨਕ ਪਾਤਿਸਾਰੀ ਪਾਤਿਸਾਰੁ॥੨੫॥

bahuta karam kikhiaa naa jaae.  
 vaddaa daataa til na tamaae.  
 kaetae mangelh jodh apaar.  
 kaetiaa ganat nehee veechaar.  
 kaetae khap tutiehi vaekaar.  
 kaetae lai lai mukar paahi.  
 kaetae moorakh khaahee khaahi.  
 kaetiaa dookh bhookh sadd maar.  
 eaehi bhe daat taeree daataar.  
 band khalaasee bhaanai hoe.  
 hor aakh na sakai koe.  
 jae ko khaaeik aakhan paae.  
 ouhu jaanai jaetecaa muhi khaae.  
 aapae jaanai aapae daae.

aakhehi se bhe kaeee kae.  
jis no bakhasae sifat saalaah.  
Nanak paatisaahae paatisaahu.25.

### **Literal Meaning**

*His Blessings are so abundant that there can be no written account of them. The Great Giver does not hold back anything. There are so many great, heroic warriors begging at the Door of the Infinite Lord. So many contemplate and dwell upon Him, that they cannot be counted. So many waste away to death engaged in corruption. So many take and take again, and then deny receiving. So many foolish consumers keep on consuming. So many endure distress, deprivation and constant abuse. Even these are Your Gifts, O Great Giver! Liberation from bondage comes only by Your Will. No one else has any say in this. If some fool should presume to say that he does, he shall learn, and feel the effects of his folly. He Himself knows, He Himself gives. Few, very few are those who acknowledge this. One who is blessed to sing the Praises of the Lord, O Nanak, is the king of kings.25.*

### **Explanation**

In this Paurhi Guru Nanak Dev ji is describing the virtues of God. Compassion is one of His main Virtues. Compassion is the basic means to reach upto God. A religious person will be compassionate and near the 'Ocean of Compassion'. Guru ji says:-

***bahuta karam likhiaa naa jaae.***

The word (ਕਰਮ) Karam is a Persian word. Its literal meaning is beneficence, divine mercy. How much is the beneficence?

***likhiaa naa jaae.***

His beneficence is beyond the power of expression. How many great beneficences has He bestowed? Guru ji explains:-

***vaddaa daataa til na tamaae.***

His beneficences are plenty like hills. But He does not demand any thing, even as small as sesame, in return. Nor He

evinces that I have given so much. Only Perfect God is Donor. At the human level, to donate is a business upto certain level since there is a demand in exchange. Guru ji says:-

ਕੋਟਿ ਮਧੇ ਕੋ ਵਿਰਲਾ ਸੇਵਕੁ ਹੋਰਿ ਸਗਲੇ ਬਿਉਹਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੪੯੫)

kott madhae ko viralaa saevak  
hor sagalae biouhaaree.1.rehaao.

*Out of millions, hardly anyone is a servant of the Lord. All the others are mere traders.1.Pause.*

Guru ji says that it is a business. It is advertised that so much has been donated by so and so. It is a proof of business.

The popular Sufi Saint of Iran, Hafiz says, 'O' God ! I want to live for one hundred years and will commit sins only, to test Your mercy. I will weigh Your mercy against my sins of one hundred years in a balance. The saint says that my sins of one hundred years are insignificant as compared to Your beneficence. You are so Great Donor and Pardoner. Guru Gobind Singh ji also says that You are such a Benefactor.

He is seeing our numerous faults but does not restraint Himself from bestowing His gifts on us. There is a tale that the writer has read. One thief of sixty years went to the door of a saints house for begging. The saint taunted him that you are a thief and decoit and making people restless and distressed. I will not give you food, go away. The thief went away. But today the saint's is restless in a unique state. He is not able to meditate properly. His mind is not communing in God's Name. He prays to God to know the reason for this state. He says, 'O' God ! What mistake have I done? There was revelation "To whom I have been keeping alive for the last sixty years, and giving him, you could not give him even for one day and turned him away. It is therefore clear that you are not yet a donor. Only beneficients are close to Me". Therefore Guru ji says that He is so Great Donor and does not expect any thing in exchange, even a sesame.

***kaetae mangeh jodh apaar.***

Before going to the battle field the warriors have been praying to God since the ancient times for victory. Also it is prayed daily



for victory in every field of life.

***kaetiaa ganat nehee veechaar.***

Guru ji says that it is beyond my power to count how many are begging at Your door. What they are begging? Guru ji explains thus:-

***kaetae khap tuttehi vaekaar.***

There are countless such persons who prayed for bounties. After getting, they did not consider these as a means to pass life. Rather they got absorbed in these bounties and became decrepit in evil deeds and died. It is a fact that one day the body finishes but the materials remain in the world.

***kaetae lai lai mukar paahi.***

There are countless thankless persons in the world. After getting bestowals, they grumble what God has given us. They say, "O God ! What you have given us? We got nothing". Instead of thanking God for the things they have in hand, they utter only grievances. There is an evident evidence. One businessman got a profit of six lakh rupees. But he is heaving sighs. His friends and family sitting nearby are also expressing sorrow saying you (the businessman) have suffered a loss. In fact he has aimed to earn Rs. ten lakhs but due to market fluctuation he could earn only six lakh rupees. So they are not thankful for a profit of six lakh rupees but are grieving for not getting four lakhs more as planned. The world is full of such thankless people. Only a rare person says, "O' God! My pouch is so small and you have bestowed so much". Bhai Gurdas ji says that such thankless person is a burden on the earth. He has got an evil eye. How much evil? Bhai Sahib explains nicely as under:-

ਮਦ ਵਿਚਿ ਰਿਧਾ ਪਾਇ ਕੈ ਕੁਤੇ ਦਾ ਮਾਸੁ॥  
ਧਰਿਆ ਮਾਣਸ ਖੋਪਰੀ ਤਿਸੁ ਮੰਦੀ ਵਾਸੁ॥  
ਰਤੂ ਭਰਿਆ ਕਪੜਾ ਕਰਿ ਕਜਣੁ ਤਾਸੁ॥  
ਢਕਿ ਲੈ ਚਲੀ ਚੂਹੜੀ ਕਰਿ ਭੋਗ ਬਿਲਾਸੁ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੩੫/੯)

mad vich ridhaa paae kai kutae daa maas.  
dhariaa maanas khoparee tis mandee vaas.

rato0 bhariaa kaparraa kar kajan taas.

tak lai chalee chooharree kar bhog bilaas.

*The meat of dog cooked in the wine was, along with its foul smell, kept in the human skull. It was covered with blood stained cloth. Covering thus, the scavenger woman (chuhari) after appeasing her lust was carrying that bowl.*

A female sweeper killed a dog and cooked its flesh in wine at some place and put it in the skull of a man and was taking it to her home. She had covered the cooked flesh. But it was giving a horrible smell on the way from where she was passing. At last some one asked her,

ਆਖਿ ਸੁਣਾਏ ਪੁਛਿਆ ਲਾਹੇ ਵਿਸਵਾਸੁ ॥

aakh sunaaeae puchhiaa laahae visavaas.

*On being asked about (the abominable covered material) she cleared the doubt,*

“Why she was taking such a worthless thing duly covered”

She replies:-

ਨਦਰੀ ਪਵੈ ਅਕਿਰਤਘਣੁ ਮਤੁ ਹੋਇ ਵਿਣਾਸੁ ॥ ੯ ॥

(ਵਾਰ ੩੫/੯)

nadree pavai akirataghan mat hoe vinaas.9.

*By saying that she had covered the meat to hide it from the sight of an ungrateful person to avoid its pollution.9.*

Lest it may come under the influence of an evil eye of a person thankless to the bestowals of God and may become unfit for eating. Since a thankless person is a burden on the earth, Bhai Gurdas ji explains how much burdensome that person is:-

ਨਾ ਤਿਸੁ ਭਾਰੇ ਪਰਬਤਾਂ ਅਸਮਾਨ ਖਹੰਦੇ॥

ਨਾ ਤਿਸੁ ਭਾਰੇ ਕੋਟ ਗੜ੍ਹ ਘਰ ਬਾਰ ਦਿਸੰਦੇ॥

ਨਾ ਤਿਸੁ ਭਾਰੇ ਸਾਇਰਾਂ ਨਦੀ ਵਾਹ ਵਹੰਦੇ॥

ਨਾ ਤਿਸੁ ਭਾਰੇ ਤਰੁਵਰਾਂ ਫਲ ਸੁਫਲ ਫਲੰਦੇ॥

ਨਾ ਤਿਸੁ ਭਾਰੇ ਜੀਅ ਜੰਤ ਅਣਗਣਤ ਫਿਰੰਦੇ॥

ਭਾਰੇ ਭੁਈਂ ਅਕਿਰਤਘਣੁ ਮੰਦੀ ਹੂ ਮੰਦੇ॥੯॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੩੫/੯)

naa tis bhaarae parabataa asamaan khehandae.

naa tis bhaarae kott garra ghar baar disandae.

naa tis bhaarae saaeiraa nad vaah vehandae.

naa tis bhaarae taruvaraa fal sufal falandae.

naa tis bhaarae jeea jant anaganat firandae.

bharae bhuee akirataghan mandi hoo mandae.8.

*The sky-touching mountains also are not of much weight (than the ungrateful person). The visible forts are also not as weighty as he (the ungrateful person) is. Those oceans in which will the rivers merge are also not as heavy as he is. The fruit laden trees are also not as heavy as he is. And nor those innumerable creatures are as heavy as he his. In fact the ungrateful person is burden on earth and he is evil of evils.8.*

The earth under the feet of thankless person feels his weight. A thankless person is the most burdensome on the earth. He is a burden on the earth, burden of the society and even a burden of the family. He has only grievances on other people, his family and even on himself. He will have mental tension also.

***kaetae moorakh khaahee khaahi.***

Some fools always indulge eating only, and never think about Bestower of bounties. They do not have such an inclination.

***kaetiaa dookh bhookh sadd maar.  
eaehee bh daat taeree daataar.***

These two lines of Guru Nanak Dev ji are unique. He says that pain and hunger are God's two bestowals given to man. Guru ji does not consider these as His wrath. Man is sleeping in comforts and forgets God. But the man wakeful about God even in comforts, is a god. Man sleeping in comforts has to be awakened by a bang of suffering. Without this man does not become attentive. Kabir ji in his scripture called "Beechak" says:-

**ਬਲਿਹਾਰੀ ਉਸ ਦੁੱਖ ਕੋ ਜੋ ਪਲ ਪਲ ਨਾਮ ਜਪਾਏ॥**

Balihari us dukh ko jo pal pal naam japaai.

I am a sacrifice to that suffering which coax me for meditation of God's Name. Guru Nanak Dev ji considers suffering as a bestowal of God as its bang motivates man to do meditation. Therefore Guru ji says:-

***kaetiaa dookh bhookh sadd maar.  
eaehee bh daat taeree daataar.  
band khalaasee bhaanai hoe.***

Some people pray to God that shackles of vices are broken and salvation is received according to His Will.

***hor aakh na sakai koe.***

There is no other way to attain salvation

***jae ko khaaeik aakhan paae.***

If some fool may say that there are other ways also to attain salvation, without following His Will, then

***ouhu jaanai jaeteeaa muhi khaae.***

He only knows how much humiliation he has to face.

***aapae jaanai aapae daee.***

Some say that God is Omniscient and bestows His bounties to each and every one keeping their capabilities and requirement in view.

***aakhehi se bh kaeae kaeae.***

Many people say like this that You know about all the living beings and give as per Your Will.

***jis no bakhasae sifit saalaah.***

Lastly Guru ji says that whomsoever You bestow Your blessings of singing Your Glory,

***Nanak paatisaahae paatisaahu.25.***

Such a person becomes king of the kings. He is the king of the world. He has adorned a very exalted throne. To sing His Glory is the most precious gift bestowed by God.

**\* \***

## Paurhi Twenty-Sixth

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ॥  
 ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ॥ ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ॥  
 ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ॥ ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ॥  
 ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ॥ ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ॥  
 ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ॥ ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ॥  
 ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ॥  
 ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ॥  
 ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ॥ ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ॥  
 ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ॥ ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ॥  
 ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ॥ ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ॥  
 ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ॥  
 ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ॥ ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ॥  
 ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ॥੨੬॥

amul	gun	amul	vaapaar.
amul	vaapaareeeae	amul	bhanddaar.
amul	aaveh	amul	lai jaahi.
amul	bhaae	amulaa	samaahi.
amul	dharam	amul	deebaan.
amul	tul	amul	paravaan.
amul	bakhasees	amul	neesaan.
amul	karam	amul	furamaan.
amulo	amul	aakhiaa	na jaae.
aakh	aakh	rehae	liv laae.
aakheh	vaed	paath	puraan.
aakheh	parrae	karehi	vakhiaan.
aakheh	baramae	aakhehi	eind.
aakheh	gopee	tai	govind.
aakheh	eesar	aakhehi	sidh.
aakheh	kaetae	keetae	budh.
aakheh	daanav	aakhehi	daev.
aakheh	sur nar	mun jan	saev.
kaetae	aakheh	aakhan	paahi.

kaetae keh keh outh outh jaahi.  
 eaetae keetae hor karaeh.  
 taa aakh na sakeh kaeee kae.  
 jaevadd bhaavai taevadd hoe.  
 Nanak jaanai saachaa soe.  
 jae ko aakhai bol vigaarr.  
 taa likheeai sir gaavaaraa gaavaar.26.

### Literal Meaning

*Priceless are His Virtues, Priceless are His Dealings. Priceless are His Dealers, Priceless are His Treasures. Priceless are those who come to Him, Priceless are those who buy from Him. Priceless is Love for Him, Priceless is absorption into Him. Priceless is the Divine Law of Dharma, Priceless is the Divine Court of Justice. Priceless are the scales, priceless are the weights. Priceless are His Blessings, Priceless is His Banner and Insignia. Priceless is His Mercy, Priceless is His Royal Command. Priceless, O Priceless beyond expression! Speak of Him continually, and remain absorbed in His Love. The Vedas and the Puraanas speak. The scholars speak and lecture. Brahma speaks, Indra speaks. The Gopis and Krishna speak. Shiva speaks, the Siddhas speak. The many created Buddhas speak. The demons speak, the demi-gods speak. The spiritual warriors, the heavenly beings, the silent sages, the humble and serviceful speak. Many speak and try to describe Him. Many have spoken of Him over and over again, and have then arisen and departed. If He were to create as many again as there already are, even then, they could not describe Him. He is as Great as He wishes to be. O Nanak, the True Lord knows. If anyone presumes to describe God, he shall be known as the greatest fool of fools!.26.*

### Explanation

In this Paurhi Guru Nanak Dev ji has described how Great is God, and how much lofty are the persons who commune with Him and in what way they search and speak about Him.

***amul gun amul vaapaar.***

The virtues of God are priceless. To deal with these virtues is

also precious. In the worldly business some thing is to be given and some thing else is to be taken in exchange. In Divine business what should be donated when every thing belongs to Him, every thing in His creation. To say: “O’ God! All this is Yours”, and priceless. This is the meaning of business (Vapaar) here. Therefore Guru ji motivates us to do this business:-

**ਸਚੁ ਵਾਪਾਰੁ ਕਰਹੁ ਵਾਪਾਰੀ ॥ ਦਰਗਹ ਨਿਬਹੈ ਖੇਪ ਤੁਮਾਰੀ ॥** (ਅੰਗ ੨੯੩)

sach vaapaar karahu vaapaaree.

darageh nibehai khaep tumaaree.

*Deal in the true trade, O trader, and your merchandise shall be safe in the Court of the Lord.*

But in the world:-

**ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ ॥ ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ॥ ੫ ॥**

(ਅੰਗ ੨੯੩)

eihu vaapaar viralaa vaapaarai.

Nanak taa kai sad balihaarai.5.

*In this trade, only a few are trading. Nanak is forever a sacrifice to them.5.*

But only rare person indulge in this business. Bhagat Kabir ji describes like this:-

**ਕਿਨਹੀ ਬਨਜਿਆ ਕਾਂਸੀ ਤਾਂਬਾ ਕਿਨਹੀ ਲਉਗ ਸੁਪਾਰੀ ॥**

**ਸੰਤਹੁ ਬਨਜਿਆ ਨਾਮੁ ਗੋਬਿਦ ਕਾ ਐਸੀ ਖੇਪ ਹਮਾਰੀ ॥ ੧ ॥**

**ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਬਿਆਪਾਰੀ ॥**

**ਹੀਰਾ ਹਾਥਿ ਚੜਿਆ ਨਿਰਮੋਲਕੁ ਛੂਟਿ ਗਈ ਸੰਸਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥**

(ਅੰਗ ੧੧੨੩)

kinehee banajiaa kaasee tanbaa kinehee loug supaaree.

santahu banajiaa naam gobid kaa aisee khaep hamaaree.1.

har kae naam kae biaapaaree.

heeraa haath charriaa niramolak

chhoott gee sansaaree.1.rehaao.

*Some deal in bronze and copper, some in cloves and betel nuts. The Saints deal in the Naam, the Name of the Lord of the Universe. Such is my merchandise as well.1. I am a trader in the Name of the Lord. The priceless diamond has come into my hands. I have left the world behind.1.Pause.*

***amul vaapaareeeae amul bhanddaar.***

The saints who carry out this business are also priceless. They can not be compared with any worldly thing.

***....amul bhanddaar.***

The store houses of Divine Virtues are also priceless. It can not be estimated how many are the virtues and how great is the store house.

***amul aaveh amul lai jaahi.***

Coming of the saints to this world is also priceless. Saints come so that world may gain something due to their presence. Bhai Nand Lal ji says to Guru Gobind Singh ji that you have worn this colourful long coat - it means, you have adorned this human body. Due to this two worlds have been coloured and high & low have attained salvation. So the coming of the saints to this world is priceless.

***.....amul lai jaahi.***

The saints and meditators take away the priceless treasures of God's Name with them. If wealth is distributed in the world, it decreases. But this rule is not applicable in the case of God's Name. Rather it increases when distributed. Guru ji says:-

**ਖਾਵਹਿ ਖਰਚਹਿ ਰਲਿ ਮਿਲਿ ਭਾਈ॥ ਤੋਟਿ ਨ ਆਵੈ ਵਧਦੇ ਜਾਈ॥੩॥**

(ਅੰਗ ੧੮੬)

**khaaveh kharacheh ral mil bhaaee.**

**tott na aavai vadhado jaaee.3.**

***The Siblings of Destiny meet together, and eat and spend, but these resources do not diminish; they continue to increase.3.***

If the knowledge of God's virtues is distributed, it increases. Therefore by acquiring Divine virtues, man desires to distribute these. It is seen that sometimes a person goes to jungle or hill for doing meditation. On acquiring the flavour of God's Name, he returns to the cities with an ambition to motivate others to repeat God's Name. He becomes anxious to inspire others also. Guru ji says:-



***amul aaveh amul lai jaahi.***

The coming of saints to the world is priceless. Their departure from the world is also precious. Their birth days are celebrated due to which one is motivated to rise above the birth. Their death anniversaries are celebrated to dispel the fear of death. Therefore their birth and death give some Divine knowledge to the world.

***amul bhaae amulaa samaahi.***

Love of God springs up in their mind since they have been liked by Him. This is priceless.

***amulaa samaahi.***

They have engrossed in Priceless Perfect God by His love only.

***amul dharam amul deebaan.***

The tradition, Dharam, rules and constitution established by God are priceless. Rising of Sun and Moon is under some rule and regulation. Every nerve and vein in our body is working under some rules and arrangement. Guru ji says, 'O' Man ! This physical body and its parts have been made according to some constitution. The same system is applicable to the universe:-

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥

(ਅੰਗ ੬੯੫)

jo brehamanddae soee pinddae jo khojai so paavai.

*The One who pervades the Universe also dwells in the body; whoever seeks Him, finds Him there.*

All this constitution is priceless.

***amul dharam amul deebaan.***

His Royal Court is so great that it can not be estimated. It is priceless.

***amul tul amul paravaan.***

Those balance and measure are true by which the actions of animated beings are weighed. The way of measuring the actions is beyond estimation and are priceless.

***amul bakhasees amul neesaan.***

His beneficences are so great and immense that these can not be priced. The plastic and wooden parts of the shape of the body parts are available in the bazaar. Teeth of stone can be bought. But the body parts bestowed by God are matchless and priceless. Every part is precious. Therefore Guru ji says that His bestowals are great and priceless. We can not remain alive without air, but is freely available. Without Sun we can not live even for a second. If Sun cools down the entire universe will cool down. The sunlight and its heat are freely available. All these are His bounties and are priceless.

***amul neesaan.***

His beneficences are manifested through virtues like gentleness, high character, healthy and handsome body, etc. These are the vestiges of the bestowals of God. Guru ji says:-

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਰੋਗ ਕੰਚਨ ਦੇਹੀ ॥ ਲਿਵ ਲਾਵਹੁ ਤਿਸੁ ਰਾਮ ਸਨੇਹੀ ॥

(ਅੰਗ ੨੭੦)

jih prasaad aarog kanchan daehee.

liv laavahu tis raam sanaehee.

*By His Grace, you have a healthy, golden body; attune yourself to that Loving Lord.*

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ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਸੁੰਦਰ ਰੂਪੁ ॥ ਸੋ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਸਦਾ ਅਨੂਪੁ ॥ (ਅੰਗ ੨੭੦)

jih prasaad taeraa sundar roop.

so prabh simarahu sada anoop.

*By His Grace, your form is so beautiful; constantly remember God, the Incomparably Beautiful One.*

***amul bakhasees amul neesaan.***

***amul karam amul furamaan.***

His Command for distribution of bestowals, divine mercy and generosity are priceless. He is Great. His Command is great and is applicable to each and every one and at every place. There is no such place where His command is not applicable.

***amulo amul aakhiaa na jaae.***

He is priceless. He is great. He is so Great that it is difficult to say properly "Priceless, Priceless". It is difficult to say with perception. He is beyond estimation. He is priceless. It is not possible to tell His price. He is so Great.

***aakh aakh rehae liv laae.***

Those who wanted to estimate His price, began to search. But due to the search, they got engrossed in Him and were unable to say any thing. They kept quite.

***aakheh vaed paath puraan.***

The reciters of Vedas and Puranas and Quran estimated and said that Perfect God is Priceless, is Priceless.

***aakheh parrae karehi vakhiaan.***

Philosophers and learned persons are studying grammar and are instructing the people. They are lecturing about the religious scriptures and saying that God is Priceless and Precious.

***aakheh baramae aakhehi eind.***

Brahma is premier and knowledgeable amongst the ancient gods. He also says that God is Priceless. Inder, the premier amongst the gods, sitting in Indrapuri, is also saying, "O' God ! You are Priceless. You are Precious. You are Great."

***aakheh gopee tai govind.***

Exactly the same thing Sri Krishna alongwith Gopis (Female cowherds) are saying, "O' God ! It is very difficult to estimate about You. It is very difficult to look at Your Gigantic (विराट / Virat) Form. You are Priceless. You are Priceless."

***aakheh eesar aakhehi sidh.***

Mahan Dev, sitting alongwith Sidhas and Yogis, is also saying that:-

***amulo amul aakhiaa na jaae.***

You are Priceless. Your Price is beyond expression. It is very difficult to tell Your Price.

***aakheh kaetae keetae budh.***

You have created many Buddhas like Mahatma Budh and learned persons. 'O' Perfect God ! Who have been created by You, all of them say that, "You are Great. You are Priceless. It is very difficult to express Your Price.

***aakheh daanav aakheh daev.***

The demons as well as demi-gods after getting tired, also say, "O God ! It is very difficult to estimate You. The luminous gods who are embodiment of virtues and knowledgeable and whose hearts' lamps have been illuminated, also say that You are Priceless.

***aakheh sur nar mun jan saev.***

Men, gods, and silent sages and those doing service of various types are saying, " 'O' God ! It is very difficult to evaluate You. It is very difficult."

***kaetae aakhehi aakhan paahi.***

There are many more who are beginning to say from today that God is Priceless, God is Priceless.

ਤੂੰ ਸਤਿਗੁਰੁ ਹਉ ਨਉਤਨੁ ਚੇਲਾ॥ ਕਹਿ ਕਬੀਰ ਮਿਲੁ ਅੰਤ ਕੀ ਬੇਲਾ॥ ੪॥ ੨॥  
(ਅੰਗ ੩੨੪)

toon satgur ho noutan chaelaa.

kehi kabeer mil ant kee baelaa.4.2.

*You are the True Guru, and I am Your new disciple. Says Kabeer, O Lord, please meet me - this is my very last chance!*  
.4.2.

'O' God ! You are embodiment of Truth. But I am Your new follower. I am initiating from today. Therefore Guru ji says:-

***kaetae aakheh aakhan paahi.***

There are so many others who are starting to estimate from today.

***kaetae keh keh outh outh jaahi.***

Many others have been saying and after saying:- "You are Priceless. You are Priceless", they have arisen and departed.

***eaetae keetae hor karaehi.***

Guru ji says that as You have created so many, they have been saying, You are, “Priceless, Priceless”. You have created men, demons, gods and goddesses and eminent personalities like Brahma, Vishnu, Mahesh, Sri Krishna alongwith Gopis and Mahatma Budh. They all are saying that “You are Priceless, You are Priceless”.

***eaetae keetae hor karaehi.***

Guru ji says that, apart from the above-mentioned personalities and other creation, if You create many more similar creation and even these are not within the calculation. There are countless Buddhas, Krishnas, Shivji and countless universes. Guru ji says that if You create more than the estimate:-

***eaetae keetae hor karaehi.***

***taa aakh na sakehi kaeae kae.***

Even then no one can say that we have estimated and calculated His Price. It will only be said that:-

***jaevadd bhaavai taevadd hoe.***

As much You wish, so much will You become. Brahm means “Expanding”. He is Limitless.

***Nanak jaanai saachaa soe.***

How much Big He is ? Guru ji says that True Lord Himself only knows that. But if someone may claim that:-

***jae ko aakhai boluvigaarr.***

If someone may utter a discordant word that he has come to know: What is God ? How big is universe ? What are His virtues ? I have understood all this. Guru ji says that if any one says this, then:-

***taa likheeai sir gaavaaraa gaavaar.26.***

He is not only fool. Rather he is the leader of all the fools. He is the greatest fool of all the fools.

The main purport of this Paurhi is that the virtues of God are so great that it is not possible to evaluate these. Those who deal with these virtues, are praise-worthy. Those who acquire some of these virtues are also appreciable.

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## Paurhi Twenty-Seventh

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

so dar kaehaa so ghar kaehaa jit beh sarab samaalae.  
 vaajae naad anaek asankhaa kaetae vaavanehaarae.  
 kaetae raag paree sio keheean kaetae gaavanehaarae.  
 gaaveh tuhano poun paanee baisantar gaavai raajaa dharam duaarae.  
 gaaveh chit gupat likh jaaneh likh likh dharam veechaarae.  
 gaaveh eesar baramaa daevee sohan sada savaarae.  
 gaaveh eind eidasan baithae daevatiaa dar naalae.  
 gaaveh sidh samaadhee andar gaavan saadh vichaarae.

gaavan jatee satee santokhee gaaveh veer karaarae.  
 gaavan panddit parran rakheesar jug jug vaedaa naalae.  
 gaaveh mohaneaaa man mohan suragaa machh paeiaalae.  
 gaavan ratan oupaaeae taerae athasath teerath nalae.  
 gaaveh jodh mehaabal sooraa gaaveh khaanee charae.  
 gaaveh khandd manddal varbhanddaa kar kar rakhae dharae.  
 saeee tudhuno gaaveh jo tudh bhaavan ratae taerae bhagat rasaalae.  
 hor kaetae gaavan sae mai chit na aavan Nanak kiaa veechaarae.  
 soee soee sada sach sahib sacha sachi naaee.  
 hai bhee hosee jaae na jaasee rachanaa jin rachaaee.  
 rangi rangi bhaati kar kar jinsee maaeiaa jin oupaaee.  
 kar kar vaekhai kitaa aapanaa jiv tis dee vaddiaaee.  
 jo tis bhaavai soee karasee hukam na karanaa jaaee.  
 so patsahu saha patsahib Nanak rehan rajaabee.27.

### **Literal Meaning**

*Where is that Gate, and where is that Dwelling, in which You sit and take care of all? The Sound-current of the Naad vibrates there, and countless musicians play on all sorts of instruments there. So many Ragas, so many musicians singing there. The praanic wind, water and fire sing; the Righteous Judge of Dharma sings at Your Door. Chitar and Gupt, the angels of the conscious and the subconscious who record actions, and the Righteous Judge of Dharma who judges this record sing. Shiva, Brahma and the Goddess of Beauty, ever adorned, sing. Indra, seated upon His Throne, sings with the deities at Your Door. The Siddhas in Samaadhi sing; the Saadhus sing in contemplation. The celibates, the fanatics, the peacefully accepting and the fearless warriors sing. The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing. The Mohinis, the enchanting heavenly beauties who entice hearts in this world, in paradise, and in the underworld of the subconscious sing. The celestial jewels created by You, and the sixty-eight holy places of pilgrimage sing. The brave and mighty warriors sing; the spiritual heroes and the four sources of creation sing. The planets, solar systems and galaxies, created and arranged by Your Hand, sing. They alone sing, who are pleasing to Your Will. Your devotees are imbued with the Nectar of Your Essence. So many others sing, they do not come to mind. O Nanak, how can I*



*consider them all? That True Lord is True, Forever True, and True is His Name. He is, and shall always be. He shall not depart, even when this Universe which He has created departs. He created the world, with its various colors, species of beings, and the variety of Maya. Having created the creation, He watches over it Himself, by His Greatness. He does whatever He pleases. No order can be issued to Him. He is the King, the King of kings, the Supreme Lord and Master of kings. Nanak remains subject to His Will.27.*

### **Explanation**

This Paurhi is unique in many ways. It is the longest Paurhi of Jap ji Sahib. It is also in Rehras Sahib. It also appear in “Rag Aasa” of Sri Guru Granth Sahib ji. The first line of this Paurhi is:-

***so dar kaehaa so ghar kaehaa jit beh sarab samaalae.***

It is in an interrogative form. (ਸੋ ਦੁਰ) “So dar” means that central place wherefrom God take care of His entire creation. A similar Shabad of Guru Nanak Dev ji is also in “Ramkali Raag” where the question is:-

**ਜਿਤੁ ਦਰਿ ਵਸਹਿ ਕਵਨੁ ਦਰੁ ਕਹੀਐ ਦਰਾ ਭੀਤਰਿ ਦਰੁ ਕਵਨੁ ਲਹੈ॥**

(ਅੰਗ ੮੭੭)

***jit dar vasehi kavan dar keheei daraa bhitari dar kavan lehai.  
Where is that door, where You live, O Lord? What is that door called? Among all doors, who can find that door?***

It is an internal and secret door. I have become sad searching that door. Someone may tell me the location of that door which opens towards His Abode. There are two doors. One opens towards the world, the other opens towards His Abode. Man will search this door only when he has become dejected from the world. Reciting Gurbani and attending congregation motivates us to search for the Divine Gate. Man becomes dejected from the world, when he comes to know that he can not be satiated in the world. Such a dejection from the world has motivated saints to search His Gate and Abode which is the source of supreme bliss.

‘O’ God ! The Gate and Abode, wherefrom You look after the entire universe, where is that located ? The question is very great, deep and subtle. Guru ji has described in detail His Abode in the

succeeding lines.

***vaajae naad anaek asankhaa kaetae vaavanehaarae.***

Guru ji starts to describe the grandeur of His Abode from “Naad”, i.e. music. Music of various types is being played at His Abode. There are countless musicians playing the music. They are manifesting the elegance of Your Abode. When we enter a temple; we have to ring the bell, hanging at the door. It is symbolic to show that for reaching upto God, one should have music and may recite His Word melodiously. By the dome in the temple, sound of the bell and Word resonates and enters the ears in a melodious manner. Mind gets concentrated quickly due to music. Therefore Guru ji says that music is the grandeur of His Abode.

All the musical instruments of India are deeply linked with spirituality. Meeran and Narad played Ik Tara (One stringed musical Instrument). Lyre is seen in the hand of Saraswati. Sri Krishna played flute. Shankar beated tabor. Mardaana, companion of Guru Nanak Dev ji played Rabab (A kind of violin). On Saranda (Stringed musical instrument played with bow) Guru Arjan Dev ji sang Gurbani. Therefore all the musical instruments have been invented by Bhagats. Common people also learn to play these musical instruments and sing and they enjoy it.

There are countless musical instruments and countless musicians are playing these instruments. Countless are the musical notes. ‘O’ God ! This is Glory of Your Gate.

***kaetae raag paree sio keheean kaetae gaavanehaarae.***

There are countless Ragaas (A mode in music) and Raginis (Female musical mode). The details of Ragaas and Raginis have been enlisted in the Raag Maala at the end of Sri Guru Granth Sahib ji. Countless singers (Kirtaneas) are signing Glory of God at His Door.

***gaaveh tuhano poun paanee baisantar  
gaavai raajaa dharam duaarae.***

Here the question arises, how water, air, and fire are singing His Praises. From signing it means that we should rise to that level where His Will may look sweet.

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ॥

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ॥ ੨॥ ੪੨॥ ੯੩॥

(ਅੰਗ ੩੯੪)

taeraa keeaa meethaa laagai.

Har naam padarath Nanak maagai.2.42.93.

*Your actions seem so sweet to me. Nanak begs for the treasure of the Naam, the Name of the Lord.2.42.93.*

God's Name is begged so that His Will may be considered sweet. Man engrossed in His meditation remains contented in His Will. Guru ji here says that air, water and fire are contented in His Will. They follow invariably the code of conduct specified by God. Water flows down-wards since its centre is ocean. Fire flames go upwards since the centre of fire is Sun. Therefore to remain contented in His Will means to sing His praise. The meditator, when sees that every particle of nature following His Will, he becomes elated and get engrossed in Him. Therefore air, water and fire are singing His Glory by following His Command.

***gaavai raajaa dharam duaarae.***

According to the ancient scriptures, living beings present themselves in the Court of Dharam Raj where justice is administered to them according to their good and bad actions. Guru ji says that even Dharam Raj acts according to Your Will. Guru ji explains in "Sloks Varan Te Vadheek":-

ਨਾਮੁ ਧਿਆਇਨਿ ਸਾਜਨਾ ਜਨਮ ਪਦਾਰਥੁ ਜੀਤਿ॥

ਨਾਨਕ ਧਰਮ ਐਸੇ ਚਵਹਿ ਕੀਤੇ ਭਵਨੁ ਪੁਨੀਤ॥ ੧੦॥

(ਅੰਗ ੧੪੨੫)

Naam diaaein saajanaa janam padaarath jeet.

Nanak dharam aisae chavehi kito bhavan punit.10.

*Meditating on the Naam, O friend, the treasure of life is won. O Nanak, speaking in Righteousness, one's world becomes sanctified.10.*

Whenever a saint, after leaving his body in this world, attains salvation, Dharam Raj says that you have won the life and by your coming here, my house has been sanctified.

Indeed this life is a gamble. Man may win or loose. If he engrosses in God, he has won. If he immerses in the world he looses. It is seen that only a few among thousands win the battle. Therefore Kabir ji says:-

ਚਲੇ ਜੁਆਰੀ ਦੁਇ ਹਥ ਝਾਰਿ॥ ੪॥ ੨॥

(ਅੰਗ ੧੧੫੮)

chalaee juaaree due hath jhaar.4.2.

*In the end, the gambler shall depart empty-handed.4.2.*

Guru ji says that Dharam Raj is also the creation of God and he follows His Will and also sings His Praises.

***gaavai raajaa dharam duaarae.***

***gaaveh chit gupat likh jaaneh likh likh dharam veechaarae.***

The accounts of man's action are written secretly and are kept secret. He, who writes this, is called (ਚਿਤਰ ਗੁਪਤ) Chittar Gupt and is invisible. This script is secret. This can not be read by the eyes. Therefore Guru ji says that God has made this constitution of writing good and bad deeds by Chittar Gupt and he acts according to Your Will and is singing Your Praises.

***gaaveh eesar baramaa daevee sohan sada savaarae.***

Vishnu, Brahma and goddesses are singing Your Praises.

***sohan sada savaarae.***

Some souls have been decorated by God. They are called gods. They are the decoration of Your Royal Court. They are also singing Your Praises.

***gaaveh eind eidasan baithae daevatiaa dar naalae.***

The god Indra sitting on his throne is also singing the Praises of God along with other gods. The sphere of rain and clouds are moving under Your Will and people are getting motivation to act under Your Command.

***gaaveh sidh samaadhee andar gaavan saadh vichaarae.***

Sidhas are singing Your praises in Samadhi (contemplation).

***gaavan saadh vichaarae.***

The saints are also singing Your Praises by studying religious scriptures and pondering over these for adopting in life. This is their way of singing the Praises of God.

To live with problems is a worldly life. To live in

contemplation is a religious and spiritual life. The life is full of problems. If we solve one problem, many other problems arise. If a person thinks that I will meditate after solving my worldly problems, he is in misconception. Problems never end even upto the end of man's life. If the conscious is communed in God's Name, and His Praises are sung then Samadhi is achieved. This is the identification of a religious person. Religious person is in contemplation even on a red hot iron pan. But a worldly person is entangled in various problems even on a bed of flowers. Guru Arjan Dev ji, sitting on a red hot pan, says:-

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥ (ਅੰਗ ੩੯੪)  
 taeraa keeaa meethaa laagai.  
 har naam padarath Nanak maagai.  
*Your actions seem so sweet to me. Nanak begs for the treasure of the Naam, the Name of the Lord.*

It was seen that saints were sitting on deer-skin and doing contemplation. Guru Arjan Dev ji has demonstrated that one can also contemplate sitting on a red hot iron pan. This is a unique contribution of Guru Arjan Dev ji. Guru ji says that countless persons are communing with You even with problems and singing Your Praises.

*gaavan saadh vichaarae.  
 gaavan jatee satee santokhee..*

Jati (ਜਤੀ) means ascetic who has full control over his entire physical organs. They are singing God's Praises by controlling their organs. Bhagat Naam Dev ji says:-

ਦਸ ਬੈਰਾਗਨਿ ਮੋਹਿ ਬਸਿ ਕੀਨ੍ਹੀ ਪੰਚਹੁ ਕਾ ਮਿਟ ਨਾਵਉ ॥  
 ਸਤਰਿ ਦੋਇ ਭਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਬਿਖੁ ਕਉ ਮਾਰਿ ਕਢਾਵਉ ॥ ੧ ॥  
 ਪਾਛੈ ਬਹੁਰਿ ਨ ਆਵਨੁ ਪਾਵਉ ॥ (ਅੰਗ ੬੯੩)  
 das bairagan moh bas keenaee panchahu kaa mitt naavo.  
 satar doe bharae anmrit sar bikh ko maar kadhaavo.1.  
 paachhai bahur na aavan paavo.  
*I have brought the ten sensory organs under my control, and erased every trace of the five thieves.  
 I have filled the seventy-two nerve channels with Ambrosial Nectar, and drained out the poison.1.*

*I shall not come into the world again.*

(ਬੈਰਾਗਨ) Baeraagan - It is a T-shaped vertical circular member which ascetic places under his armpit to rest upon as he sits for penance. The ten organs are a support for the body. Without these body is like a stone. They are singing God's Praises by controlling ten organs. (ਸਤੀ) Sati means donor. Donor donates money or food or clothes or education and many other things. Guru ji says that donors are singing God's Praises through donations. This is the method of donors for praising God. Contented persons are singing Your Praise by remaining contented with whatever God has given them and are always thankful to Him.

Since many eras, Pandits are praising God on the basis of Vedas. They study and teach Vedas to commune with God.

*gaaveh mohaneaaa man mohan suragaa machh paeiaalae.*

Fascinating ladies who can charm persons of earth, heaven and under world, are also singing God's Glory. In fact they will sing praises when they realize that this beauty is the gift of God.

*gaavan ratan oupaeeae taerae athasath teerath nalae.*

'O' Perfect God ! There are sixty-eight pilgrimages. Teerath (pilgrimage) means bank where saints have meditated to cross-over the ocean of Existence. Where saint takes birth, or meditates or sacrifices his life for Dharam, that place becomes a pilgrimage. Kabir ji says:-

ਕਹਿ ਕਬੀਰ ਹਉ ਭਇਆ ਉਦਾਸੁ ॥ ਤੀਰਥੁ ਬਡਾ ਕਿ ਹਰਿ ਕਾ ਦਾਸੁ ॥

(ਅੰਗ ੩੩੧)

keh kabir ho bhaeiaa oudas. teerath baddaa ke har kaa daas.  
*Says Kabeer, I have become depressed; is the sacred shrine of pilgrimage greater, or the slave of the Lord?*

Since pilgrimage is developed due to saint, he is superior to pilgrimage. On the support of these pilgrimage centres many are singing your praises. There are nine types of Ratans: for example-jewel, gem, diamond, pearl, ruby, topaz, coral, etc. You have filled ratans, which are a special type of stone, with splendour. By looking at these, some sing Your Praises. One stone having immense splendour had been called "Kohinoor" which literally

means “mountain of light”. Such rare stones are also creation of God and seeing these, many sing your praises.

***gaaveh jodh mehaabal sooraa gaaveh khaanee charae.***

Warriors and the four sources of creation where from animated beings take birth; viz., from eggs, viviparous (birth from semen), terrigenous (vegetable kingdom) and insects (produced by perspiration, heat or dampness), by seeing these four sources of creation, some get elated and sing Your Praises.

***gaaveh khandd manddal varbhanddaa kar kar rakhae dharae.***

Universes, their parts and spheres are in circulation. When some one looks at these, he comes ecstatic and starts singing Your Praises.

***saeer tudhuno gaaveh jo tudh bhaavan  
ratae taerae bhagat rasaalae.***

It is correct that very many are singing God's Glory. But the fact is that:-

***saeer tudhuno gaaveh***

They are singing Your praise,  
Who?

***jo tudh bhaavan***

Those, who have been liked by You.  
Whom You have liked?

***ratae taerae bhagat rasaalae.***

Those have been liked who have engrossed in the flavour of Your Name. If the mind is full of evil deeds, then the meditation will not be flavourous. An ecstatic Bhagat remains in bliss throughout day and night and even in his entire life. Therefore Guru ji says that:-

**ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥ ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ ॥ ੪ ॥**

(ਅੰਗ ੨੬੩)

Prabh jee baseh saadh kee rasanaa.  
Nanak jan kaa dasan dasnaa.4.

God abides upon the tongues of His Saints. Nanak is the servant of the slave of His slaves.4.

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***hor kaetae gaavan sae mai chit na aavan  
Nanak kiaa veechaarae.***

‘O’ Perfect God ! Countless are singing Your Praises, but I can not count all of them. Some are beyond by memory. So what should I think about them.

***soee soee sada sach sahib sach sachi naaee.***

That God is True and Eternal, and His Praise is also true, great and is for ever

***hai bhee hosee jaae na jaasee rachanaa jin rachaaee.***

The Creator of this creation is present now and will also be present in future. He is not in the cycle of birth and death. He is the Lord

***rangi rangi bhaati kar kar jinsee maaeiaa jin oupaee.***

He has produced species of very many types from the nature created by Him.

***kar kar vaekhai kitaa aapanaa jiv tis dee vaddiaaee.***

Whatever He has created, He looks at it as He desires and as He wills. He is taking care of His creation.

***jo tis bhaavai soee karasee hukam na karanaa jaaee.***

He does as He likes to do. His command can not be disobeyed. Nor can any one tell God not to do this. No one can pass an order on Him.

ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ॥੨੨॥ (ਅੰਗ ੮੭੮)

Nanak hukam na chalee naal khasam chalai ardas.22.

O Nanak, no one can issue commands to the Lord Master; let us offer prayers instead.22.

We can not prevent Him from His action by giving order. Yes, we can always pray at His feet at engross in Him. By order we can



not obstruct Him.

***so patsahu saha patsahib Nanak rehan rajaaee.27.***

He is King of the Kings.

There is only one way to enjoy His Bliss. To walk His Path. To obey His Command. Apart from this, there is no other method to engross in Him.

Guru Nanak Dev ji says in this great Paurhi of “So Dar” that the countless expanse of God is singing His Glory. Music is supreme in the Glorification of God. The fruit of singing His Glory is to reach upto Him. The proper way of living this life is to act according to His Command. By doing so, one attains salvation. The basic point is that the entire sphere of nature is singing God’s Glory. ‘O’ Man ! You do likewise. You remain under His Will. Do not pass order. Humbly pray at His feet. Do supplication before Him.

\* \*

## Paurhi Twenty-Eighth

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ॥  
ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ॥  
ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ॥  
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥੨੮॥

munda santokh saram pat jholee dhiaan kee karehi bibhoot.  
khinthaa kaal kuaaree kaaeiaa jugat ddanddaa paratit.  
aaee panthee sagal jamaatee man jeetai jag jeet.  
aadaes tisai aadaes.  
aad aneel anaad anaahat jug jug eaeko vaes.28.

### Literal Meaning

*Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body. Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick. See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world. I bow to Him, I humbly bow. The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same.28.*

### Explanation

Gurmat Researchers consider Jap ji Sahib as an intellectual and historical dialogue between Guru Nanak Dev ji and Sidh-Naths. Although Guru ji has presented before the world the perception of God, Divine knowledge and Divine view, yet one finds answers to questions raised by the Yogis during the discussion.

In these four Paurhis, viz., Paurhi Nos. 28 to 31 such a glimpse is seen and the substantive line is:-

***aadaes tisai aadaes.***

***aad aneel anaad anaahat jug jug eaeko vaes.28.***

Perfect God is the origin of all. He is without blemishes and smut. He can not be tempted. He has no origin since He is the origin of the entire universe. He can not be destroyed. He is above destruction.

***jug jug eaeko vaes.28.***

He has the same attire or form throughout the eras. Therefore He is called “Nirankar” (without form). Guru ji addresses the Yogis and says that I salute that Entity who is the origin of the universe and He has no origin. He is without blemishes. He is indestructible and He is having the same form through all eras.

What are the means to reach upto Him?

There are some symbols in Yog Mat, and they consider these as means to reach God. Guru ji advises them through the symbols adopted by them so that they may not feel hurt. It is a unique way of Guru Nanak Dev ji. It seems that Yogis asked Guru ji,

“Sir, Who are You?

Guru ji replies, “I am a Yogi”

“How should we agree that you are Yogi, when you have got neither ear-rings, nor begging bowl in your hand, nor you have applied ashes to your body, nor worn patched quilt, nor is there walking stick in your hand, nor wallet in your hand. What type of Yogi you are?”

Guru ji replies to these questions like this:-

*“If you have to make the body as yogi, then it is perishable.*

*If the mind is to be made yogi, then I have adopted all the symbols of the mind”*

**ਮੁੰਦਾ ਸੰਤੋਖ / Munda santokh**

Guru ji says that I have worn ear-rings of contentment. Contentment is the base of the Dharam and not desire. Man can commune with God if he is contented with whatever he has received from destiny. Contented person is happy under all conditions. Guru Arjan Dev ji says:-

**ਆਗਿਆ ਮਹਿ ਭੂਖ ਸੋਈ ਕਰਿ ਸੁਖਾ ਸੋਗ ਹਰਖ ਨਹੀ ਜਾਨਿਓ ॥**

**ਜੋ ਜੋ ਹੁਕਮੁ ਭਇਓ ਸਾਹਿਬ ਕਾ ਸੋ ਮਾਝੈ ਲੇ ਮਾਨਿਓ ॥ ੩ ॥** (ਅੰਗ ੧੦੦੦)

aagiaa meh bhookh soee kar  
 sookhaa sog harakh nahi jaaniou.  
 jo jo hukam bhaeiou sahib kaa so maathai lae maaniou.3.  
*When I am under the Lord's Command, I find even hunger  
 pleasurable; I know no difference between sorrow and joy.  
 Whatever the Command of my Lord and Master is, I bow my  
 forehead and accept it.3.*

‘O’ Perfect God. If hunger and suffering have come, I have considered these as Your gift. I have remained contented and happy. Contented person will meditate on God’s Name. Person full of desires remains engrossed in the world. Guru ji says that I have worn ear-rings of contentment.

### ***saram pat jholee***

Here ਪਤੁ / pat is having ‘ \_ ’ ਐਕੜ Aoukarr (a vowel in Gurmukhi script) under letter ‘ ਤ ’ Tatta. Therefore it is singular and it means utencil. Guru ji says that I have got utencil of (ਸਰਮ / saram) hard work. Whatever I get by toiling, this my utencil. I need not go from house to house for begging. Guru ji says:-

By begging man looses his self-respect. Therefore Guru ji says that I am not Bhikhshu. I do not believe in begging at other’s door.

### ***dhiaan kee karehi bibhoot.***

Yogis apply ashes to their bodies. Due to this they do not feel cold or heat. Skin gets hardened. Lices do not grow. Ash protects from many diseases. But Guru ji says that I have applied ash of meditation of God’s Name. Due to this I have no pain of sorrow and anger. Winter does not make me lazy and summer does not make me restless.

### ***khintha kaal kuaaree kaaeiaa jugat ddanddaa paratit.***

Yogis wear patched coat on their bodies and keep a stick in their hand. Guru ji says that remembrance of death at all times is my patched long coat.

### ***kuaaree kaaeiaa jugat***

Guru ji says that to keep the body clean and pure is our

method to reach upto God. No wrong action is to be done by hands. No improper words are to be spoken by the tongue. Eyes should not see in a wrong way. In this way the body is to be kept pure. Then Guru ji says that faith in God is stick in my hand. This protects me from various evil deeds.

ਜਾ ਕੈ ਰਿਦੈ ਬਿਸ੍ਵਾਸੁ ਪ੍ਰਭ ਆਇਆ॥

ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ॥

(ਅੰਗ ੨੮੫)

jaa kai ridai bisavaas prabh aaeiaa.

tat giaan tis man pragattaaeiaa.

*One whose heart is filled with faith in God the essence of spiritual wisdom is revealed to his mind.*

Yogis have twelve sects (ਪੰਥ) “Aaee Panth (ਆਈ ਪੰਥ) is the biggest of all and they have faith in all the twelve Panths. Guru ji says that my Panth is:-

***aaee panthee sagal jamaatee***

I consider all the Panths (religions) as class-mates. It is one class only. There is partnership between all. I establish relationship with all the religions and co-operate with all of them. This is my Aaee Panth (ਆਈ ਪੰਥ).

***man jeetai jag jeet.***

By conquering my own mind, I consider it a world-conquest. To attain super-natural powers is not the world-conquest.

***aadaes tisai aadaes.***

***aad aneel anaad anaahat jug jug eaeko vaes.28.***

I vow before the Perfect God. He is the origin of every one and every thing. He is without blemishes. He is beyond destruction. He has got the same ‘Form’ since Eternity. I prostrate before Him repeatedly.

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## Paurhi Twenty-Ninth

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ॥  
ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ॥  
ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ॥  
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥ ੨੯॥  
bhugat gian daeia bhandaran ghatt ghatt vajeh nad.  
aap nath nathi sabh ja ki ridh sidh avra sad.  
sanjog vijog due kar chalaveh laekhae aveh bhag.  
adaes tisai adaes.  
aad aneel anad anahat jug jug eaeko vaes.29.

### Literal Meaning

*Let spiritual wisdom be your food, and compassion your attendant. The Sound-current of the Naad vibrates in each and every heart. He Himself is the Supreme Master of all; wealth and miraculous spiritual powers, and all other external tastes and pleasures, are all like beads on a string. Union with Him, and separation from Him, come by His Will. We come to receive what is written in our destiny. I bow to Him, I humbly bow. The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same.29.*

### Explanation

In this Paurhi Guru Nanak Dev ji instructs us how to cause the wall of falsehood to fall and how one may conjoin with Truth. Guru ji desires that the conscious of man should rise up by and by and reach:-

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ॥

sach khandd vasai nirankaar.

*In the realm of Truth, the Formless Lord abides.*

As there are various means to earn money, so is the case with

religious methods to reach upto God. Various means sprang up in the world for communing with god. Guru Nanak Dev ji considers spiritual quest as a means for the mind and not for the body. By physical toil material things are acquired and it is external. Meditation is the internal means for spiritual attainment to engross in God.

During the period of Guru Nanak Dev ji, the Yogis predominated in the religious world. Yog means to commune. Yogi is engrossed in God. Bhogi means one who enjoys the worldly pleasures. He is disconnected from God. The precept of Guru ji is for every one. It is universal like the sunlight.

***bhugat gian daeia bhandaran ghatt ghatt vajeh nad.***

Yogis wear ear-ring, keep begging bowl in hand, also keep sack, apply ash to the whole body and wear patched long coat, and hold staff in hand. These are their main symbols. In their kitchen also there are rules and regulations. Regarding their food, they make thick breads (Roti), put ghee in these and pestle the breads. This is called 'Churma' (ਚੁਰਮਾ). Then a person on duty plays a musical instrument called Saarangi (ਸਾਰੰਗੀ) in a melodious tune. On hearing it all yogis come and sit in a row to take meal. Churma and Dal are distributed. Then all eat. This is one of their rituals.

In this Paurhi, Guru Nanak Dev ji instructs to take food (Churma) in this way:-

***bhugat gian***

Knowledge should be your food (Churma) for the mind. With Churma body could be satiated. With knowledge mind would be satiated. Mind is the sprung up state of the soul as tide is the sprung up state of the ocean. That is why Gurbani says:-

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥ (ਅੰਗ ੪੪੧)

man toon jot saroop hai aapanaa mool pachhaan.

O my mind, you are the embodiment of the Divine Light - recognize your own origin.

When the tide subsides, then only ocean remains. When mind engrosses in the soul, then it is tranquility. Then we say that now it is soul only. Mind is not there. Therefore Guru ji says that eating

food is not a religious mortification. Every one eats food. Birds and animals take food. Dharam is a religious mortification.

### ***bhugat gian***

Knowledge is the food of mind. Guru Arjan Dev ji says:-

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਭੋਜਨੁ ਗਿਆਨ ॥ (ਅੰਗ ੨੭੩)

breham giaanee kaa bhojan giaan.

*Spiritual wisdom is the food of the God-conscious being.*

Mind is not satiated with food. Person, whose mind is unsatiated, tries to fill it with food. So people with empty mind, without knowledge, eat too much. Who will tell them that knowledge and not food, will fill their mind. Food satiates the body. Meditation and Divine knowledge satiate the mind. These give supreme pleasure and due to this, hunger of the body lessens. When there is a marriage of the only son, the mother is very happy and requests all guests to take food. What when someone says that you also take food, she says that I am not hungry. Why not? Because of happiness of the son's marriage. So happiness reduces hunger of the body and strengthens it. Happiness itself is a food. Knowledge also gives much more pleasure. It has been seen that when saints continue to sit in contemplation for fifteen to twenty days, they do not feel weakness. If some one has become exhausted due to not taking food, it means that he was unable to engross in God during contemplation.

Guru ji tells Yogi that knowledge should be your food. Knowledge is acquired by experience, and also by meditation. It is said that he is the most oppressed person who has not committed any mistake in his life. One mistake is a teacher. If it is repeated, then that man is animal. He has not learnt from his first mistake. Mistake is a step to rise in life. To err is human. If man learns from mistake, he becomes god. There are various types of kicks in the world. Man learns when he is kicked about in the world. Who walks, he will stumble also. One will collide with waves if he has to remain in the ocean. Therefore in the world man has to live with the stumbles. Therefore mistake is also a bestowal of God for learning in the world.

Divine knowledge gives eternal contentment:-



ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ॥ (ਅੰਗ ੯੧੭)

saach naam adhaar maeraa jin bhukhaa sabh gavaaeaaa.

*The True Name is my only support; it satisfies all hunger.*

Food will satiate hunger of stomach. It can not satiate other physical and mental hungers of man. But there is one such food which satiates all types of hungers. Guru ji says:-

***bhugat gian***

‘O’ Yogi ! Knowledge should be your food.

***daeia bhandaran***

Kindness should be the distributor of this food. A kind person desires to distribute his knowledge - it may be of wealth or property or virtues. Miser can not distribute. A kind person wants to uplift other person who has lagged behind in any walk of life. He feels pleasure in it.

***ghatt ghatt vajeh nad.***

Food is distributed to the yogis when a trumpet is blown. Guru ji says that bell is ringing in every one. God is, in fact, speaking. Guru Gobind Singh ji says:-

ਸਮਸਤੁਲ ਜੁਬਾ ਹੈ॥ ਕਿ ਸਾਹਿਬ ਕਿਰਾ ਹੈ॥ (ਜਾਪੁ ਸਾਹਿਬ)

samasathul jubaa hai. ke saahib kiraa hai.

*You are speaking through every one's tongue.*

ਜੋ ਬੋਲਤ ਹੈ ਮ੍ਰਿਗ ਮੀਨ ਪੰਖੇਰੁ ਸੁ ਬਿਨੁ ਹਰਿ ਜਾਪਤ ਹੈ ਨਹੀ ਹੋਰ॥੩॥

(ਅੰਗ ੧੨੬੫)

jo bolat hai mrig meen pankhaeru

so bin har japat hai nahi hor.3.

*Whatever the deer, the fish and the birds sing, they chant to the Lord, and no other.3.*

Guru Nanak Dev ji says that apart from man, in all birds and animals You are speaking. God is Splendour and Sound in it is Omnipresent and Omnific. You should become listener of the celestial sound.

***ghatt ghatt vajeh nad.***

***aap nath nathi sabh ja ki ridh sidh avra sad.***

In the Yogis there is one ਨਾਥ (Master) and all others are his disciples. Guru ji says:-

Only God is Master of the entire world who is controlling it. Only Perfect God is Himself the Lord.

***aap nath nathi sabh ja ki***

The entire universe and the living beings are under His control and He may be your Lord and you may be prostrating before Him.

***ridh sidh avra sad.***

To obtain supernatural powers is the aim of all the religious mystification of Yogis. Some of these powers are : to become subtle, to become massive, to become invisible, to obtain materials of one's liking, to over - power others, to cause others to carry out one's orders, to become a small particle and wander, etc.

Guru ji says that you may become aware that these supernatural powers are not God's Flavour. This is some thing else. Just as scientists have made hydrogen bomb by the power of their knowledge.

This is the misuse of the supernatural powers. Due to these powers you make others to serve and worship you. These powers are worldly and not a religious person's flavour. Guru Nanak Dev ji says:-

ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥

ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੩ ॥

(ਅੰਗ ੧੪)

sidh hovaa sidh laaee ridh aakhaa aao.

gupat paragatt hoe baisaa lok raakhai bhaao.

mat daekh bhooolaa veesarai taeraa chit na aavai naao.3.

*If I were to become a Siddha, and work miracles, summon wealth and become invisible and visible at will, so that people would hold me in awe -seeing these, I might go astray and forget You, and Your Name would not enter into my mind.3.*

Guru ji says that by acquiring above - mentioned supernatural powers, it should not so happen that you may forget God and His Name may not come to the mind.

***mat daekh bhoolaa veesarai taeraa chit na aavai naao.3.***

----

***bhugat gian***

Guru ji says that it should be known that God is speaking in every one and He is the Master who has control over the whole world and super - natural powers are not God's Flavour. Knowledge should be:-

***sanjog vijog due kar chalaveh laekhae aveh bhag.***

Perfect God brings families, children and friends together according to the connections of the previous births. Then these connections get separated. According to destiny and desires every one get pains, pleasures and materials.

***laekhae aveh bhag.***

According to one's capability and fortune materials are being received. If Yogi has this knowledge, then he is a perfect Yogi.

***adaes tisai adaes.***

***aad aneel anad anahat jug jug eaeko vaes.29.***

I salute to Perfect God. He is the origin of every one and every thing. He is without any blemishes. He is indestructible. He has the same Form since Eternity. I prostrate before Him.

***\*\****

# Paurhi Thirtieth

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ॥  
ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ॥  
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ॥  
ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ॥  
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥ ੩੦॥  
eaeka maaee jugat viaaee tin chaelae parvan.  
eik sansari eik bhandari eik laaeae diban.  
jiv tis bhaavai tivai chalaavai jiv hovai furamaan.  
ouhu vaekhai ounaa nadar na aavai bahuta eaehu viddan.  
aadaes tisai aadaes.  
aad aneel anad anahat jug jug eaeko vaes.30.

## Literal Meaning

*The One Divine Mother conceived and gave birth to the three deities. One, the Creator of the World; One, the Sustainer; and One, the Destroyer. He makes things happen according to the Pleasure of His Will. Such is His Celestial Order. He watches over all, but none see Him. How wonderful this is! I bow to Him, I humbly bow. The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same.30.*

## Explanation

Yogis expressed their views regarding the creation, arrangement and revolution of the world. With reference to that, Guru Nanak Dev ji is telling the world and instructing the Yogis. Since the ancient times it is the saying that nature got conceived and three powers or three disciples were born. Guru ji after giving those ancient names, is presenting his views.

***eaeka maaee jugat viaaee tin chaelae parvan.***

Nature got conceived by some method and three top most

gods were born and were called - one is wordly, one is store - keeper and is nourishing the world, and one is destroying.

***eik sansari eik bhandari eik laaeae diban.***

Upto this, it is the opinion of the Yogis and the world. Then Guru ji is presenting his views. It is clear that Yogis understood that there are three powers and three types of actions are taking place - Living beings are taking birth, living beings are staying and living beings are dying. Sun, Moon, Stars and planets are being made, staying and cease to exist. Animals and birds are taking birth, staying and then are wiped out. Birth, staying and death is applicable to all and all have certain life.

***tin chaelae parvan.***

Three disciples are authentic. Indeed all learned persons have done counting of three in connection with the nature. Nature has three attributes - Instinct of Passion, Property of Darkness and Element of Purity. Body has three combinations - Mind, Body (solid mass) and Soul. If even one is separated existence is not possible. Time is in three states - Past, Present and Future. Similarly consciousness also has three states - Awakeness, Dreaming, Dreamless sleep (Sound sleep).

Yogis thought that it is not possible that who gives birth, will kill also. Therefore birth is being given by some one else and some one else is killing. Sustenance is by some other. These are three powers. They named these - Brahma, Vishnu and Mahesh. In India these are considered authentic gods and were and are being worshipped. There are more temples of Vishnu and Mahesh with whom man's destiny is linked. Due to whom one has taken birth, now there is no link with him and one need not worship. So there are only one or two so called temples of Brahma. He is considered only the compiler of Vedas and developer of the world.

Lot of things are required in day-to-day life. So worship Vishnu. For running the family affairs lot of money is required. So worship Laxmi goddess along with Vishnu. There are lot of temples of Vishnu and Laxmi (Laxmi - Narayan Mandirs).

But man is fearful of death. So worship Shivji so that he may remain away from the house. Symbolically he is sitting quite in

cremation ground with closed eyes and ashes on the body and wears human skulls around the neck. All these are symbols of death.

Worship Vishnu. In pictures he is shown along with Laxmi on lotus flower and a plate of Gold coins in the front. Some Bhagat is sitting nearby. Veena, one stringed instrument, is being played. Elephant is in attendance. These are all symbols of prosperous life.

Guru Nanak Dev ji does not agree with this theory. According to him only one power (God) is performing all the three actions of birth, nourishing and death. The question arises why he, who gives birth, should kill. Why nourisher should kill. He who kills, why should he nourish. To this Gurbani has a nice answer. This is the sport of God. On the river banks children make their houses with wet sand with pleasure. Afterwards they destroy these sand houses while laughing. What is the purpose of all this. This is their game. Guru ji instructs us:-

ਆਵਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ ॥

ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ ॥

(ਅੰਗ ੨੯੪)

aavan jaan eik khael banaaeiaa.

aagiaakaaree keenee maaeiaa.

*The One has created the drama of coming and going. He made Maya subservient to His Will.*

So coming in the world and going is the game of God. If there is any purpose for doing a job, then there is a tension while doing it. Man links purpose with the job he undertakes and remains in tension. Guru Arjan Dev ji confirms this point regarding the purpose of the creation:-

*aavan jaan eik khael banaaeiaa.*

*aagiaakaaree keenee maaeiaa.*

Guru Gobind Singh ji also calls this a fun:-

ਮੈਂ ਹੋ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ ॥ ਦੇਖਨ ਆਯੋ ਜਗਤ ਤਮਾਸਾ ॥

mai ha param purakh ko dasa. daekhan aayo jagat tamasa.

*I am a slave of the Supreme Being and have come to witness the drama of the world.*

Some one sees the game and feels happy. But who himself becomes a fun, he falls in the eyes of others and becomes grieved. When two persons quarrel and scuffle, others laugh. If husband and wife are quarreling, neighbours enjoy. Renowned Urdu poet Mirza Galib also says that whatever is happening is a child's play, although the games of day and night are different. Sulemans throne is also a game of children for him. But for a politician, it is not a game. He has an aim and purpose. If not achieved, he is hurt very much. Jesus Christ touches the head of a sick man, he becomes alright and a blind man gets eyesight. For Galib this is also a child's play. He, who has done spiritual mortification at "Hem Kund" mountain, on reaching at the depth of reality of life, says:-

***mai ha param purakh ko dasa.  
daekhan aayo jagat tamasa.***

People share in prosperity, not in adversity. People share in comforts, not in distress. Guru Teg Bahadur ji says:-

**ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥**

**ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥ ੩੨ ॥** (ਅੰਗ ੧੪੨੮)

sukh mai bahu sangee bhaee dukh mai sang na koe.

kahu Nanak har bhaj manaa ant sehaaee hoe.32.

*In good times, there are many companions around, but in bad times, there is no one at all.*

*Says Nanak, vibrate, and meditate on the Lord;*

*He shall be your only Help and Support in the end.32.*

and:-

**ਸੁਖ ਮੈ ਆਨਿ ਬਹੁਤੁ ਮਿਲਿ ਬੈਠਤ ਰਹਤ ਚਹੁ ਦਿਸਿ ਘੇਰੈ ॥**

(ਅੰਗ ੬੩੪)

sukh mai aan bahut mil baithat rehat chehoo dis ghaerai.

*In good times, many come and sit together, surrounding you on all four sides.*

Lot of people around you, are not your companions. They are companions of comforts. In distress no one will come near you.

Guru Nanak Dev ji says that:-

***jiv tis bhaavai tivai chalaavai jiv hovai furamaan.***

The reality is that whatever God wills, He is causing to

happen in nature. Every thing is happening in accordance with His Command. Only He is doing creation, nourishment and destruction. He has no purpose in this. It is all His game. There is a nice anecdote. Once Shivji went to God and said that you have given me the duty of death. It is not good. Wherever I go, weeping and wailing starts in that house. Kindly change my duty. God said that it is according to your nature. But Shivji insisted to get the duty of Inder for causing rain. Due to his obstinacy, God reluctantly agreed and gave him the duty to cause rain. He got the boon that when he will play his tabor, it will rain. Shivji came down in the world and told farmers that it will not rain for thirteen years, therefore do not plough your fields. Rain is under my control. After a few days Shivji again came and saw farmers sowing the seeds. He said that it will not rain for thirteen years, why you are wasting seeds. Farmers said that if God wills, seeds will grow even without rain. If we will not plough for thirteen years, we and our children will forget farming. Shivji went ahead and sat under a tree. After a while, he thought that if I will not play tabor for thirteen years, then I may forget playing it. All of a sudden he took out the tabor from his pouch and played it. Consequently it rained. He said how it has rained without my command. There was Oracle:- "It rained as per your boon." Shivji said with folded hands that every thing happens at per Your Command:-

***jiv tis bhaavai tivai chalaavai jiv hovai furamaan.***

Every thing is happening as per His Command.

***ouhu vaekhai ounaa nadar na aavai bahuta eaehu viddan.***

It is a very amazing amusement that God is seeing each and every one, but He is invisible to all living beings. Guru ji says that He is keeping His eye on every one, but He Himself is invisible.

***aadaes tisai aadaes.***

***aad aneel anaad anaahat jug jug eaeko vaes.30.***

I salute to Perfect God. He is the origin of every one and every thing. He is without any blemishes. He is indestructible. He has the same Form since Eternity. I prostrate before Him.

**\* \***



# Paurhi Thirty-First

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ॥  
ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ॥  
ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ॥  
ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ॥  
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥  
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ  
ਚਗੁ ਚਗੁ ਏਕੋ ਵੇਸੁ॥੩੧॥  
aasan loe loe bhanddaar.  
jo kichh paaeiaa so eaekaa vaar.  
kar kar vaekhai sirajanehaar.  
Nanak sachae kee saachee kaar.  
aadaes tisai aadaes.  
aad aneel anaad anaahat  
jug jug eaeko vaes.31.

## Literal Meaning

*On world after world are His Seats of Authority and His Storehouses. Whatever was put into them, was put there once and for all. Having created the creation, the Creator Lord watches over it. O Nanak, True is the Creation of the True Lord. I bow to Him, I humbly bow. The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same.31.*

## Explanation

The seat of authority of God is established in each and every world upto which eyes can look and also beyond the reach of the eyesight in the limitless universe. It is not that He is present in sand particles and not in elephant and is present in ant and not in birds. The seat of Perfect God is at every place. He is widespread, eternal and indivisible brilliance. His stores are also widespread,

in every world and every place. Wherever living beings exist, their sustenance is available there, without which living beings can not exist. But Guru ji says that the biggest thing is:-

*jo kichh paaeiaa so eaekaa vaar.*

Whatever He has stocked in His store houses, He has put simultaneously. Living beings are consuming since eternity. But His stores are not consumed and finished. Coal is being extracted from the mines. Minerals are being taken out. Eatables of various types, vegetables, green potherbs and food grains - all are growing on the earth but these stores in the earth are not getting finished till today. The purpose of saying this by Guru Nanak Dev ji is that otherwise man has many things to worry about, but the top most worry is about sustenance. Today I have received food. Whether I will get tomorrow or not. Worry of tomorrow is only in the human world, not in the animals. Man goes from place to place and country to country to earn his livelihood.

In the case of livelihood some learned men and thinkers have complained in their own ways to God. Raj - Yogi Bharthari says, "O' God ! You have made insects and snakes and their sustenance is dust which is freely available. Snake eats dust but bites and kills a man. The sustenance for such a poisonous snake is given free without any effort. You have made animals who eat vegetation with which jungles are full. Quardrups have not to toil to get their sustenance. It is freely available but man has to work very hard day and night and from place to place to earn his livelihood. All his time and energy is wasted in this effort. Poet Sunder Says:-

**ਕਵ ਸੁੰਦਰ ਪੇਟ ਦੀਉ ਵਡ ਪਾਪ ਕੀਉ।**

Kav Sunder Paet Deeo Vad Paap Keeoo.

God has committed a sin. Similarly Pandit Gulab Singh has a grievance and the same is mentioned in Svaiyaa of Bhavrasanamrit:-

ਬਿਧਿ ਏਕ ਅਨੀਤਿ ਕਰੀ ਜਗ ਮੈ ਸੁਭ ਸੰਤਨ ਕੈ ਤਨ ਪੇਟ ਲਗਾਏ।

ਮੁਖ ਚਾਰਨ ਫੇਰ ਬਿਚਾਰ ਕੀਯੋ ਤਿਨ ਪੱਲਵ ਨਾਹਿ ਅਹਾਰ ਬਨਾਏ।

ਅਤਿ ਦੀਨ ਮਲੀਨ ਦੁਖੀ ਨਰ ਜੇ ਤਿਨ ਕੇ ਘਰ ਭੀਤਰ ਭੀਖ ਮੰਗਾਏ।

ਮਨ ਕੇ ਅਨੁਸਾਰ ਰਚੇ ਜਗ ਕੋ ਬਿਧਿ ਜਾਨਤ ਹੋ ਨਹ ਸੀਖ ਬਨਾਏ।

Bidh Eik Anit Kari Jag Main Subh Santan Kai Tan Pait Lgaai.  
 Mukh Charan Phair Bichar Keeoo Trin Pallav Nahi Ahar Bnaai.  
 Att Din Malin Dukhi Nar Je Tin Ke Ghar Bhitari Bhikh Mangai.  
 Mann Ke Anusar Rachey Jag Ko Bidh Jant Hou Neh Seekh Banai.

‘O’ God ! You should have not attached stomach to those who want to commune with You. This is unfairness. Saints have some times to beg from even low persons. But according to Guru Nanak Dev ji:-

ਪ੍ਰਥਮੇ ਮਾਖਨੁ ਪਾਛੈ ਦੂਧੁ ॥ ਮੈਲੂ ਕੀਨੋ ਸਾਬਨੁ ਸੁਧੁ ॥ (ਅੰਗ ੯੦੦)

prathamae maakhan paachhai doodh.  
 mailoo keeno saabun soodh.

*First comes the butter, and then the milk. The dirt clean the soap.*

Sustenance is available before birth in the breasts of the mother. When man grows up, he earns his livelihood. If it was freely available, man would not have done any development. He would have remained lazing in his cottage. Man has developed so many things like railways, motor vehicles, high-rise buildings, etc. He has created literature, poetry, music, songs, knowledge, science, medicine and so on. All this is the result of search for livelihood. Guru ji says that you work hard for earning livelihood, but do not worry about it. It is the responsibility of God:-

ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥ (ਅੰਗ ੪੬੭)

so karataa chintaa karae jin oupaaeiaa jag.

*He, the Creator who formed the world, cares for it.*

Generally people remain worried about earning money. Man runs about to earn more and more since his and his family's needs go on increasing. This is due to greed and also by seeing other's prosperity. Guru ji says that sovereign Sustainer is there to help you:-

ਕਿ ਰੋਜ਼ੀ ਦਹਿੰਦ ਹੈ ॥ ਕਿ ਰਾਜਕ ਰਹਿੰਦ ਹੈ ॥

ਕਰੀਮੁਲ ਕਮਾਲ ਹੈ ॥ ਕਿ ਹੁਸਨੁਲ ਜਮਾਲ ਹੈ ॥ ੧੫੨ ॥

(ਪਾ: ੧੦ ਜਾਪੁ ਸਾਹਿਬ)

Ke Rozi Dahind Hain. Ke Raazak Rahind Hain.

Krimul Kmaal Hain. Ke Husnal Jamaal Hain.

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***kar kar vaekhai sirajanehaar.***

Perfect God is the Creator of the world. He looks after it also. He provides sustenance:-

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ॥ ੨॥ (ਅੰਗ ੧੦)

sir sir rijak sanbaahae thaakur kaahae man bho kariaa.2.

*For each and every person, our Lord and Master provides sustenance. Why are you so afraid, O mind? .2.*

Man should not be fearful for this. He is the greatest Bestower of the means of subsistence. Guru Gobind Singh ji says:-

***Ke Rozi Dahind Hain. Ke Razak Rahind Hain.***

***Krimul Kmal Hain. Ke Husnal Jamal Hain.***

‘O’ Perfect God ! Whereas You bestow countless bounties and sustenance to the living beings created by You, You also look after them. Guru ji further says:-

***Nanak sachae kee saachee kaar.***

God is Truth. His creation is also true. All the rules and regulations about this are also true and correct. To find fault some where, it have been said that: ‘O’ God ! It is Your unfairness. From this it is clear that man is keeping his own mistake before himself and not His mistake. Guru ji further says:-

***Nanak sachae kee saachee kaar.***

Whatever God has done, is True and His action is correct. There is no flaw in any thing. Prefect God has kept every thing in a perfect manner. He has provided resources properly.

***aadaes tisai aadaes.***

I salute to such a Perfect Creator.

***aad aneel anaad anaahat jug jug eaeko vaes.31.***

He is the origin of the universe. He has no origin for Himself. It is asked if He is the origin of every thing, then who is His origin? According to the ancient assumption, earth is staying on the bull. Then the question arises. Where is that bull standing? If

we say that he is standing on another earth. In this way the question continues and there is no end to this. That is why Guru ji says that He is the origin of every thing. He has no origin of His own.

***aad aneel anaad anaahat***

He is without blemishes. He is beyond destruction.

***jug jug eaeko vaes.31.***

Since eternity He has the same Form. Guru Gobind Singh ji:-

**ਨ ਘਾਟ ਹੈ ਨ ਬਾਢ ਹੈ ਨ ਘਾਟਿ ਬਾਢਿ ਹੋਤ ਹੈ॥**

**na ghaatt hai na baat hai na ghaatt baat hoth hai.**

If He is increasing and decreasing, then it is obvious that he is not constant and uniform. He can not have the same form in various eras. Child is growing. But on thinking deeply it is seen that he is decreasing. Bhagat Kabir ji says:-

**ਜਨਨੀ ਜਾਨਤ ਸੁਤੁ ਬਡਾ ਹੋਤੁ ਹੈ**

**ਇਤਨਾ ਕੁ ਨ ਜਾਨੈ ਜਿ ਦਿਨ ਦਿਨ ਅਵਧ ਘਟਤੁ ਹੈ॥**

(ਅੰਗ ੯੧)

**jananee jaanat sut baddaa hot hai**

**eitnaa ke na jaanai je din din avadh ghattat hai.**

*The mother thinks that her son is growing up; she does not understand that, day by day, his life is diminishing.*

The child has come to this world with a life of certain number of years and months. That period is decreasing with every passing day. Mother is saying that the child is growing. But Bhagat Kabir ji says that alongwith his physical growth, his age is decreasing with each passing day. If we say God is increasing, then He will decrease also. Therefore Guru Gobind Singh ji says:-

***na ghaatt hai na baat hai na ghaatt baat hoth hai.***

In the words of Guru Arjan Dev ji:-

***jug jug eaeko vaes.31.***

His Form is the same since eternity. He is widespread, constant and uniform power for ever without any decrease or increase therein. He is one and same throughout all ages.

\* \*

## Paurhi Thirty-Second

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

eik doo jeebhoo lakh hohi lakh hovehi lakh vees.  
lakh lakh gaerraa aakheeahi eaek naam jagadis.  
eaet raahi pat pavarreeaa charreeai hoe eikees.  
sun galaa aakaas kee keettaa aae rees.  
Nanak nadree paaeeai koorree koorrai thees.32.

### Literal Meaning

*If I had 100,000 tongues, and these were then multiplied twenty times more, with each tongue, I would repeat, hundreds of thousands of times, the Name of the One, the Lord of the Universe. Along this path to our Husband Lord, we climb the steps of the ladder, and come to merge with Him. Hearing of the etheric realms, even worms long to come back home. O Nanak, by His Grace He is obtained. False are the boastings of the false.32.*

### Explanation

Guru Nanak Dev ji has described in this Paurhi the path to reach upto God. That path is an ascending path and not a level one. All saints have told about the intricacy of this way and it is not possible for every Tom, Dick and Harry to tread this path. It is correct that every man can reach the top of a hill by going up slowly and steadily or on a horse back. But to reach upto the Feet of God, the attention of the man has to travel by itself. There is also no crowd on this path. When a man walking on a road, sees a few persons ahead of him and a few following him, he gets encouragement. But there is silence on this way due to which man

gets disheartened. Guru Arjan Dev ji explains this state in these words:-

**ਭਈ ਨਿਰਾਸੀ ਬਹੁਤੁ ਦਿਨ ਲਾਗੇ॥ ਦੇਸ ਦਿਸੰਤਰ ਮੈ ਸਗਲੇ ਝਾਗੇ॥**

(ਅੰਗ ੭੩੭)

bhee niraasee bahut din laagae.

daes disantar mai sagalae jhaagae.

*She has lost hope - so many days have passed.*

*I have travelled through all the lands and the countries.*

I have done a lot of search and now I have been encircled by dejection. Secondly, there is no time limit for how long to continue walking. Bhagat Kabir ji has mentioned the difficulty of this path in these words.

**ਕਬੀਰ ਜਿਹ ਮਾਰਗਿ ਪੰਡਿਤ ਗਏ ਪਾਛੈ ਪਰੀ ਬਹੀਰ॥**

**ਇਕ ਅਵਘਟ ਘਾਟੀ ਰਾਮ ਕੀ ਤਿਹ ਚੜ੍ਹ ਰਹਿਓ ਕਬੀਰ॥ ੧੬੫॥**

(ਅੰਗ ੧੩੭੩)

kabir jih maarag panddit geae pachhai paree beheer.

eik avaghatt ghatti Ram ki tih charr rehiou kabir.165.

*Kabir, the crowds follow the path which the Pandits, the religious scholars, have taken.*

*There is a difficult and treacherous cliff on that path to the Lord; Kabeer is climbing that cliff.165.*

Some clever and cunning persons impress others by saying that we will meditate, you will get the fruit; we will tell the beads, you will reach heaven; meals we will eat, it will reach your ancestors. Kabir ji says that crowd gathers around such people. But:-

***eik avaghatt ghatti Ram ki tih charr rehiou kabir.165.***

I am ascending a difficult Divine path all alone. About this a renowned Urdu poet has written a nice couplet:-

**ਕਾਫ਼ਿਲੇ ਯਾ ਬਨ ਗਏ ਯਾ ਮਿਟ ਗਏ, ਰਾਸਤੇ ਸੁਨਸਾਨ ਨਜ਼ਰ ਆਤੇ ਹੈ।**

Kafley Ya Ban Geai Ya mit Gaai,

Rastey Sunsan Nazar Aatey Hain.

These multitude of travellers, which had started going towards the ultimate destination, some have reached and some got

ruined. The way is now desolated. But it is a different matter that temples are full of crowds. There are crowds at pilgrimage centres. But there are rare persons whose lives have become a pilgrimage, whose lives have become a temple. Until someone's life becomes a temple, his religiosity is under a shadow of doubt. Bhagat Peepa ji says:-

ਕਾਯਉ ਦੇਵਾ ਕਾਇਅਉ ਦੇਵਲ ਕਾਇਅਉ ਜੰਗਮ ਜਾਤੀ ॥

ਕਾਇਅਉ ਧੂਪ ਦੀਪ ਨਈਬੇਦਾ ਕਾਇਅਉ ਪੂਜਉ ਪਾਤੀ ॥ ੧ ॥ (ਅੰਗ ੬੯੫)

kaayo daevaa kaaeiaio daeval kaaeiaio jangam jaatee.

kaaeiao dhoop deep neebaedaa kaaeiaio poojo paatee.1.

*Within the body, the Divine Lord is embodied. The body is the temple, the place of pilgrimage, and the pilgrim.*

*Within the body are incense, lamps and offerings. Within the body are the flower offerings.1.*

My body has been transmuted into a temple as God has manifested in it. Guru ji says:-

ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਸਰੀਰੁ ਹੈ ਗਿਆਨਿ ਰਤਨਿ ਪਰਗਟੁ ਹੋਇ ॥ (ਅੰਗ ੧੩੪੬)

har mandar eaehu sareer hai giaan ratan paṛagatt hoe.

*This body is the Temple of the Lord, in which the jewel of spiritual wisdom is revealed.*

If someone manifests Truth, his body becomes a temple. Otherwise, it is a heap of filth and is impure. Guru ji says:-

ਏਕ ਵਸਤੁ ਬੂਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ ॥ ਬਿਨੁ ਬੂਝੇ ਤੂੰ ਸਦਾ ਨਾਪਾਕ ॥ ੪ ॥

(ਅੰਗ ੩੭੪)

eaek vasat boojhehi taa hovehi paak.

bin boojhae toon sada naapaak.4.

*If you could understand even one thing, then you would be pure. Without understanding, you shall be forever impure.4.*

Guru Nanak Dev ji has mentioned in this Paurhi the steps leading towards the Door of God. Bhagat Kabir ji says that I have got tired ascending on this path. Bhagat Ravi Dass ji has also said likewise:-

ਘਟ ਅਵਘਟ ਭੂਗਰ ਘਣਾ ਇਕੁ ਨਿਰਗੁਣੁ ਬੋਲੁ ਹਮਾਰ ॥

ਰਮਈਏ ਸਿਉ ਇਕ ਬੇਨਤੀ ਮੇਰੀ ਪੁੰਜੀ ਰਾਖੁ ਮੁਰਾਰਿ ॥ ੧ ॥

(ਅੰਗ ੩੪੫)



ghatt avaghatt ddoogar ghanaa eik nirgun bail hamaar.  
rameeae sio eik baenati maeree punjee rakh muraar.1.

*The path to God is very treacherous and mountainous, and all I have is this worthless ox.*

*I offer this one prayer to the Lord, to preserve my capital.1.*

‘O’ Perfect God’ ! Be gracious, bull-like mind has got tired by walking in this valley. I have mounted my attention on this mind to get it lifted upwards. But the property of earth is to pull every thing towards itself. This is due to gravity. Newton, a scientist first of all, told this. Earth even attracts subtle things. Earth also attracts conscience and attention of man. When water is got lifted up by pressure, earth pulls it down. By listening Kirtan (Praise of God), and anecdote and by doing meditation, attention of man rises up a little, but earth again attracts it downwards in the day to day life. Meditators generally observe this. Gurbani mentions it like this:-

ਕਬਹੂ ਜੀਅੜਾ ਉਡਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ ॥

ਲੋਭੀ ਜੀਅੜਾ ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ ॥ ੨ ॥ (ਅੰਗ ੮੭੬)

kabehoo jeearraa oobh charrat hai kabehoo jaae paeiaalae.  
lobhee jeearraa thir na rehat hai chaarae kunddaa bhaalae.2.  
*Sometimes, the soul soars high in the heavens, and sometimes it falls to the depths of the nether regions. The greedy soul does not remain stable; it searches in the four directions.2.*

Sometimes attention goes up, sometimes goes down. Sometimes man feels himself very virtuous, sometimes feels disguised. Sometimes man becomes donee and sometimes dishonest. Sometimes man becomes humble and sometimes becomes proudly. Sometimes man becomes very much restless. This rise and fall is a daily affair in man's life. Man gets motivation to rise up but earth pulls down the attention in wealth, beauty, and property which are part of the earth. But the sphere of influence of the earth is about two hundred miles around it and not beyond that distance. When by meditation man takes up his attention where the attraction of earth ceases, then it becomes difficult for attention to come down. It is seen that people had tried to bring down the attention, but they failed as the attention of the fifth Guru Nanak was touching the sky and bowing at God's Door

while sitting on a red hot pan and in boiling water and due to pouring of hot sand on the body. There is a complete internal peace and tranquility.

Similarly Bhai Mati Dass's body was sawn into two pieces but his concentrated attention could not be divided into two pieces. When a man's attention touches that height where gravity of earth ceases, he is called Pious man (Pooran Purkh). At that height there is no nervousness, no degradation and no dispiritedness. Guru Nanak Dev ji is describing about reaching His Door in this Paurhi in a very nice way. The basic line is:-

***eaet raahi pat pavarreeaa charreeai hoe eikees.***

These are the steps to reach the Door and the Palace of God.

***charreeai hoe eikees.***

By climbing this Divine ladder, man merges with God. How to climb this ladder? How to cause attention to rise? We know how body climbs the ladder. But which is the ladder by which attention climbs? Guru ji instructs us in this Paurhi:-

***eik doo jeebhau lakh hohi lakh hovehi lakh vees.***

All sense organs bestowed by God are great. Eyes, Ears and tongue are top most. Blind man can not become scientist. But deaf and dumb can not become saint. All scientific research depends upon eyesight. The entire mortification of the religion is based upon tongue. Without speaking it is difficult to become religious.

Poet Shah Hussain once came to the congregation of Guru Arjan Dev ji and requested Guru ji to listen his poetry. Guru ji asked him to read out. He read his first line as under:-

ਚੁੱਪ ਵੇ ਅੜਿਆ, ਚੁੱਪ ਵੇ ਅੜਿਆ,

ਬੋਲਣ ਦੀ ਨਹੀਂ ਹੈ ਜਾ ਵੇ ਅੜਿਆ।

*Chupp Vai Arriaa, Chupp Vai Arriaa,*

*Bolan Di Nahi Hai Ja Vai Arriaa.*

Guru ji told him to stop reading because Guru ji's view is like this:-

ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ॥ (ਅੰਗ ੬੬੧)

jab lag duneeaa reheeai Nanak kichh suneeai kichh keheeeai.  
*As long as we are in this world, O Nanak, we should listen,  
and speak of the Lord.*

While living, man is to say something and listen something.  
This is the ideology of Gurmat. If one was to remain silent, then  
God would have made man dumb. Tongue is useful and necessary.  
Therefore Guru ji says:-

***eik doo jeebhoo lakh hohi lakh hovehi lakh vees.***

If tongue becomes two in lieu of one and even one lakh or  
twenty lakhs. And every tongue may utter God's Name by  
millions times, i.e. countless times. So this uttering of God's  
Name may be done by countless times.

***lakh lakh gaerraa aakheeahi eaek naam jagadis.  
eaet raahi pat pavarreeaa charreeai hoe eikees.***

These are the steps to reach God. This is the only path.  
Pronounce with tongue the words: Waheguru, Waheguru  
continuously.

**ਕਬੀਰ ਕੇਸੇ ਕੇਸੇ ਕੂਕੀਐ ਨ ਸੋਈਐ ਅਸਾਰ॥**

**ਰਾਤਿ ਦਿਵਸ ਕੇ ਕੂਕਨੇ ਕਬਹੂ ਕੇ ਸੁਨੈ ਪੁਕਾਰ॥ ੨੨੩॥** (ਅੰਗ ੧੩੭੬)

kabir kaeso kaeso kookeeai na soeeai asaar.

raat divas kae kookanae kabehoo kae sunai pukaar.223.

*Kabeer, chant the Name of the Beautifully-haired Lord; do not  
sleep unaware.*

*Chanting His Name night and day, the Lord will eventually  
hear your call.223.*

By repeating Gods' Name continuously during day and night,  
one day man will be successful. By uttering **Waheguru,**  
**Waheguru**, when tongue feels the relish, then rest assure that  
attention has reached upto God's Door. This is the only means to  
reach upto Him. God has bestowed this means to every one. Many  
may use it or not, it is upto him. By speaking God's Name,  
attention reaches the sphere of Truth. By speaking lies, man  
reaches degeneration. This tongue causes man to reach heaven or  
hell. This tongue makes friends as well as foes. It is upto the man  
to use it properly or improperly. Guru ji says that these are the

steps to reach upto God.

***eaet raahi pat pavarreeaa charreeai hoe eikees.***

Man has reached celestial sphere and enjoyed supreme bliss by uttering God's Name with tongue and has communed with God's Feet.

***sun galaa aakaas kee keettaa aae rees.***

When some saint reaches upto God by meditating on His Name, then fake saint also tries to copy him. Such people only pretend in the spirit of emulation. Only one enlightened saint can change the atmosphere of his city. There is a tale in 'Bhagat Mala'. Once one patient came to Kabir ji's house. At that time Kabir was not in the house. The patient requested to cure him as he is in pain. On hearing, Kabir's wife came near the patient and told him to repeat 'Ram' thrice. On saying 'Ram' thrice, the patient became alright and the patient went away saying Bravo Kabir, Bravo Kabir. On the way Kabir met him and asked the reason for saying 'Bravo Kabir'. He replied that I became alright by saying thrice Ram as instructed by Kabir's wife. Kabir was unhappy. On reaching home he looked at his wife in anger. Kabir said by saying Ram once, the entire city becomes sanctified, the whole nation becomes sanctified. You made the patient to say 'Ram' thrice to cure him. This is an insult of God's Name. There is a nice sloke of Kabir ji in Sri Guru Granth Sahib ji:-

**ਕਬੀਰ ਜੁੱਈ ਮੁਖੁ ਧੰਨਿ ਹੈ ਜਾ ਮੁਖਿ ਕਹੀਐ ਰਾਮੁ॥**

**ਦੇਹੀ ਕਿਸ ਕੀ ਬਾਪੁਰੀ ਪਵਿਤ੍ਰੁ ਹੋਇਗੋ ਗ੍ਰਾਮੁ॥ ੧੧੦॥** (ਅੰਗ ੧੩੭੦)

**kabir suoe mukh dhann hai jaa mukh keheei Ram.**

**daehee kis kee baapuree pavitr hoeigo graam.110.**

***Kabir, blessed is that mouth, which utters the Lord's Name. It purifies the body, and the whole village as well.110.***

What to say of the body, the whole city becomes sanctified when God's Name is uttered with a stable and steady mind. So by seeing real saints, fakes try to copy them and add word 'Saint' to their name. Guru ji says:-

***Nanak nadree paaeeai koorree koorrai thees.32.***

This rarity is a God's gift. Man does meditation. But to get His acceptance is possible only with His Glance of Grace.

***Nanak nadree paaeeai***

It is acquired by His bestowal only.

***koorree koorrai thees.32.***

This is a false copy by a hypocrite. Such an incident happened in Jagan Nath Puri with Guru Nanak Dev ji. One sadhu was telling the details of the three worlds by closing his eyes and holding his nose with two fingers. Sometimes he was telling about Vishnu Lok. Sometimes he was telling about Brahm Lok and sometimes about Rudra Lok. A utensil was kept before him, in which persons from the crowd gathered there, were putting coins. Guru Nanak Dev ji picked up the utensil and placed it at his back. Sadhu continued with his description of the three and other worlds. After sometime he opened his eyes. He was astonished to see his utensil missing. He began to shout, "Where is my utensil". Guru Nanak Dev ji smiled and said:-

ਆਂਟ ਸੇਤੀ ਨਾਕੁ ਪਕੜਹਿ ਸੂਝਤੇ ਤਿਨਿ ਲੋਅ॥ (ਅੰਗ ੬੬੨)

aatt saeti naak pakarrehi soojhatae tin loa.

*They close off their nostrils with their fingers, and claim to see the three worlds.*

Guru ji said:-

*'O' Sadhu ! By closing your eyes, you talk about the three worlds, but you can not see your utensil lying behind you. All your talk is false.*

In the religious world such cheats are generally present and claim to have supernatural powers. They say that we have got this thing, we have acquired that power. Guru ji says that these are false jolts of the liar. These presents are received by His beneficence:-

***Nanak nadree paaeeai koorree koorrai thees.32.***

To repeat **Waheguru Waheguru** with the tongue are the steps to reach God's Door. Man should continue with this meditation till he becomes eligible for His beneficence.

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## Paurhi Thirty-Third

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ॥  
ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ॥  
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ॥  
ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ॥  
ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ॥  
ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ॥  
ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ॥  
ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ॥੩੩॥  
aakhan jor chupai neh jor.  
jor na mangan daen na jor.  
jor na jeevan maran neh jor.  
jor na raaj maal man sor.  
jor na surti gian vichaar.  
jor na jugati chhuttai sansaar.  
jis hath jor kar vaekhai soe.  
Nanak outam neech na koe.33.

### Literal Meaning

*No power to speak, no power to keep silent. No power to beg, no power to give. No power to live, no power to die. No power to rule, with wealth and occult mental powers. No power to gain intuitive understanding, spiritual wisdom and meditation. No power to find the way to escape from the world. He alone has the Power in His Hands. He watches over all. O Nanak, no one is high or low.33.*

### Explanation

This is a unique Paurhi of Jap ji Sahib.

***eaet raahi pat pavarreeaa charreeai hoe eikees.***

This Paurhi tells that God is a power. By reaching upto this

Paurhi, man's consciousness becomes aware that:-

***jis hath jor kar vaekhai soe.***

It is clear that God is a Supreme Power. Man becomes aware of the fact that he is false. God is Truth. My existence is fake. Only You are. Only You are. Self is the biggest wall. Guru ji had initiated the topic from:-

***kiv sachiaaraa hoeesai kiv koorrai tuttai paal.***

(Pauri: First)

How the wall of falsehood may break? How You may be acquired. What ~~You~~ are? He is Omnipotent. It may be clarified that God is not an individual. He is Supreme Power. What that Power is? Guru ji has hinted in Jap ji Sahib:-

***kaetaa taan suaalihu roop*** (In Paurhi Sixteenth)

How much is the Power? How much is the strength? Who may estimate? Who may weigh? Who may measure this Power? How one may finite Infinite. Guru ji says that it is a tough task. Guru ji says in this Paurhi that when the attention reaches the top after doing meditation then it becomes clear that every thing is happening and is not being done. It is false to say, "I am doing or it is my existence." But to say so without knowledge or perception, is also a lie. Indeed there is no pleasure to say "Only You are, only You are" without any insight. Man also comes to know that child can not prevent his youth and youth can not prevent ageing. It means that every thing is happening and is not being done. When childhood, youth, old age, birth and death are not in the hands of man, then Bhagat exclaims, "All these incidents are not in my hands. I am just a flow of the river." It is a different matter if the river may say proudly that I am flowing in search of ocean. Not so, This flow is natural. River can not stop its own flow. If it stops, it will be its end. The flow of river will continue towards slope as per the Divine rule. It is a separate issue if the river may say that I am flowing downwards at my own will to find out the ocean. It is not so. It is a Divine rule which make the river to flow downwards and reach the ocean. In the same way, countless life streams are flowing and indeed these are flowing. It

is a different matter if the life stream may say that I am myself moving. God has bestowed tongue, brain and heart to man and he can say that I am myself searching wealth, property, peace and God, my centre. Guru ji says that it is not like this. By meditation man comes to know and says that every thing is happening and is not being done. If it is in man's hand, then Guru ji says:-

**ਇਸ ਕੈ ਹਾਥਿ ਹੋਇ ਤਾ ਸਭੁ ਕਿਛੁ ਲੇਇ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰੇਇ ॥**

(ਅੰਗ ੨੭੭)

**eis kai haath hoe taa sabh kichh laee.**

**jo tis bhaavai soee karaee.**

***If it were in our hands, we would grab up everything.  
Whatever pleases God - that is what He does.***

If really every thing is in man's hands, then every thing should be in his hands. It is not in man's hands. It is a different matter if man may claim that every thing is in my fist. No, the fist is empty. Guru ji is making us understand some such thing in this Paurhi. The basic line is:-

***jis hath jor kar vaekhai soe.***

If someone may say proudly that my power is working and I can do and get many things done with my power, then Guru ji says let someone show by doing.

***jis hath jor kar vaekhai soe.***

Who says that I have got power, let him do and see what he can do. Guru ji initiates the point from here:-

***aakhan jor chupai neh jor.***

Man has got no power to speak or to keep quite. The power of Perfect God is doing this. It is seen that man generally repents why I have said this thing, I should not have said and he is sorry for saying. Also many times man says that why I have not said this and why I kept quite. Guru ji say that inconceivable Power is working in your speaking and keeping quite. Your tongue is speaking due to His power. How can this tongue describe Him. Brain is thinking due to His power. How can then brain think about Him fully. How can the creation describe Creator, in full.



Therefore Guru ji says that in speaking and keeping quite man's power is not working. It is Perfect God's power. Then Guru ji explains:-

***jor na mangan daen na jor.***

It is seen that often the beggars are sorry to beg that why he is begging, it is a burden on his brain and conscience. But the begging does not stop. It appears that some power is working in the back ground. Guru ji says:-

**ਇਕ ਦਾਤੇ ਇਕ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥** (ਅੰਗ ੩੪੮)

**eik datae aik bhaekhaaree jee sabh taerae choj viddaanaa.**

***Some are givers, and some are beggars; all of this is Your wondrous play!***

'O' God ! These are Your mystic acts. Somewhere You are beggar and somewhere You are donor. You have made this type of world and living beings. Guru Gobind Singh ji says that somewhere You are roaming to beg and somewhere You donate as asked. In this begging and giving, there is Your Power in action. Sometimes man gives and then says that I should not have given. If a beggar is advised not to beg, still he continues to beg. So it becomes clear that Power of Perfect God is working behind all these actions. Guru ji says that all these are Your mystic acts. If donor says that I am giving, then it is his ignorance. If a beggar says that I am begging, it is also his ignorance.

***eik datae aik bhaekhaaree jee sabh taerae choj viddaanaa.***

When donor and beggars understand this point, then donor does not remain donor and beggar does not remain beggar. Only God is there.

***jor na mangan daen na jor.***

***jor na jeevan maran neh jor.***

In birth, living and death, we are powerless. In coming to the world and in departure, our will does not work. Atheist may say that we can die when we want by committing suicide. But for committing suicide required atmosphere is needed. God creates such an atmosphere.

***jor na raaj maal man sor.***

Man wants wealth, property and so many other things. Meditator understands that his will is not working in all this, his power is not working. It is God's Power. If this will was not there in the world, then no development would have taken place. It is right that contentment is very great wealth. But discontentment and desire are not less important. Man was compelled to obey His Command. Flower is very beautiful and sweet-smelling. But fertilizer is very useful for flowers although it is filthy and foul-smelling. Due to it flowers blossom. Flower is tender but its seed is very hard. Meditators realize that from desire contentment springs up. Humility grows from anger. Greed gives birth to tendency to donate. When a person becomes sick of speaking lies, he starts speaking truth. If by repeating God's Name man learns these, then consider he has received the fruit of meditation. Desires will continue to exist in man to acquire wealth and property. This noise will continue. It will not cease. No one has power to prevent it in the mind.

***jor na raaj maal man sor.***

***jor na surti gian vichaar.***

But man has also no control over concentration. Man can not steady his mind whenever he wants. Man also can not acquire knowledge by his own power. Man can not reflect on God's virtues by his own power. Guru ji says that it is a bestowal beyond man's power. Man has no control even on his own birth and death, then what else he can control. Therefore Guru ji says that:-

***jor na surti gian vichaar.***

Man has no power to control skills and devices, otherwise by acquiring these devices he would have freed himself from the shackles of the world. It is seen that by leaving home man gets entangled in bondage of Ashram and disciples. By leaving bondage of the world, he gets entangled in the bondage of the next world. Wine is not to be drunk so that he may get "Some Ras" in heaven. Man wants to become virtuous so that he may get fairies in the heaven. Poet Iqbal says:-

ਕਹਾਂ ਲੇ ਜਾਉਂ ਦਿਲ, ਦੇਨੋਂ ਜਹਾਂ ਮੋਂ ਮੁਸ਼ਕਿਲ ਹੈ।  
ਯਹਾਂ ਪਰੀਉਂ ਕਾ ਮਜਮਾ ਹੈ, ਵਹਾਂ ਹੂਰੋਂ ਕੀ ਮਹਿਫਲ ਹੈ।

*Kahan Ley Jaouin Dil, Dono Jahan Main Mushkil Hai  
Yhan Parion Ka Majma Hai, Vhan Huron Ki Mehfil Hai.*

Learned persons say that it is the desire of man. What he could not get in this world, he wants to obtain in the next world. Guru ji says that man can not break bondage of the world by his skills:-

***jor na jugati chhuttai sansaar.***

If man says that I can acquire every thing by my intellectual and physical powers, then Guru ji says:-

***jis hath jor kar vaekhai soe.  
Nanak outam neech na koe.33.***

If someone has power, then let him apply it to become scholar or Bhagat. No one can change his features and temperament by force. No one can break the cycle of birth and death by his own power, Guru ji says that if man's power does not work in every thing, then he should acquire the knowledge about Him who is Omnipotent and every thing is happening due to His power.

***jis hath jor kar vaekhai soe.***

If any one has got power in his hands then he should acquire every thing with his power. Guru ji says that no one has got such a power in his hands.

***Nanak outam neech na koe.33.***

When man comes to know that all power is of God only, then he exclaims that there is neither any one great nor small. A foul-smelling fertilizer gives birth to sweet-smelling beautiful flowers. There is no one superior or inferior. When any person's state of mind becomes like this, he is called "Bhagat" or "Gyani" (Pious person or sage). Guru Nanak Dev ji's words:-

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਤਾਰੇ ਸੋਇ॥ ੪॥੧॥੨॥

(ਅੰਗ ੭੨੮)

ham nehee changae buraa nehee koe.  
pranavat Nanak taarae soe.4.1.2.

*I am not good; no one is bad. Prays Nanak, He alone saves us! .4.1.2.*

No one is good or bad. All are equal. This is called "Divine View". But if some thing bad is being seen, then such a person has still got some evil inside and that is being manifested. When a person becomes pious and clean-hearted, then he exclaims:-

ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ॥ (ਅੰਗ ੪੮੫)  
sabh gobind hai sabh gobind hai gobind bin nehee koe.  
*God is everything, God is everything. Without God, there is nothing at all.*

Such a person says:-

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ॥ ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ॥ ੧॥ ਰਹਾਉ॥  
(ਅੰਗ ੯੮੮)  
sabhai ghatt raam bolai raamaa bolai.  
raam binaa ko bolai rae.1.rehaao.

In Farid ji's words:-

ਫਰੀਦਾ ਖਾਲਕੁ ਖਲਕ ਮਹਿ ਖਲਕ ਵਸੈ ਰਬ ਮਾਹਿ॥  
ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ॥ ੭੫॥ (ਅੰਗ ੧੩੮੧)  
Faridhaa khaalak khalak mehi khalak vasai rab maahi.  
manda kis no aakheeai jaa tis bin koe naahi.75.  
*Farid, the Creator is in the Creation, and the Creation abides in God.*  
*Whom can we call bad? There is none without Him.75.*

Baba Farid ji says whom should I say bad, all is God. He further says that people call me mendicant, but I am not and I am a sinner, full of sins:-

ਫਰੀਦਾ ਕਾਲੇ ਮੈਡੇ ਕਪੜੇ ਕਾਲਾ ਮੈਡਾ ਵੇਸੁ॥  
ਗੁਨਹੀ ਭਰਿਆ ਮੈ ਫਿਰਾ ਲੋਕੁ ਕਹੈ ਦਰਵੇਸੁ॥ ੬੧॥ (ਅੰਗ ੧੩੮੧)  
Farida kaalae maiddae kaparrae kaalaa maiddaa vaes.  
gunehee bhariaa mai firaa lok kehai daravaes.61.  
*Fareed, my clothes are black, and my outfit is black.*  
*I wander around full of sins, and yet people call me a dervish - a holy man.61.*

This is the view of a saint. He says that there is nothing in my

hands. Such a person is under the grace of God. The person, who says that I have got every thing in my hands, goes farther from God and sits empty-handed. Only sufferings and ugliness is there in his pouch. Guru Nanak Dev ji says that when a person reaches at a stage where he says that I have got nothing in my hands, then he comes to know that.

***Nanak outam neech na koe.33.***

No one is high or low, no one is donor or beggar. All is God. You are All, You are All. "I am, I am" manifests pride. "Only You Are, Only You Are" are the Divine words. The person, who pronounces these words with his tongue and from the core of his hearts, merges with God.

**\*\***

## Paurhi Thirty-Four

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ॥  
 ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥  
 ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ॥  
 ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ॥  
 ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ॥  
 ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ॥  
 ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥  
 ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ॥  
 ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥  
 ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ॥  
 ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ॥ ੩੪॥  
 raati rutee thitee vaar.  
 pavan paanee aganee paataal.  
 tis vich dharati thap rakhee dharam saal.  
 tis vich jeea jugat kae rang.  
 tin kae naam anaek anant.  
 karamee karamee hoe veechaar.  
 sachaa aap sachaa darbaar.  
 tithai sohan panch paravaan.  
 nadree karam pavai neesaan.  
 kach pakaaee outhai paae.  
 Nanak gaeiaa jaapai jaae.34.

### Literal Meaning

*Nights, days, weeks and seasons; wind, water, fire and the nether regions in the midst of these, He established the earth as a home for Dharma. Upon it, He placed the various species of beings. Their names are uncouneted and endless. By their deeds and their actions, they shall be judged. God Himself is True, and True is His Court. There, in perfect grace and ease, sit the self-elect, the self-realized Saints. They receive the Mark of Grace*

*from the Merciful Lord. The ripe and the unripe, the good and the bad, shall there be judged. O Nanak, when you go home, you will see this.34.*

### **Explanation**

Guru Nanak Dev ji has mentioned five stages of meditation in the spiritual sphere. Four stages are halts and fifth is the destination, viz., 'Sach Khand'. It is the realm of Truth, the highest stage of meditation in Sikh philosophy.

**ਸਚ ਖੰਡ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥**

**sach khandd vasai nirankaar.**

***In the realm of Truth, the Formless Lord abides.***

In this stage meditator merges with God. Meditation is a path to reach God. Every path has halts. Every path starts from a certain point and ends at some other point. Religious persons of the world have mentioned these halts of the attention. The attention has to walk the path. Therefore religious mortification is of the mind and not the body. According to Upnishads, there are two halts and third is the destination. First is rituals to be done by body. Second is worship by mind and the third is destination and is called 'Gian Khand' (sphere of knowledge). It is the fruit of worship and rituals. It is reaching upto God.

**ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ ॥ ੧ ॥** (ਅੰਗ ੭੦੦)

**naam japat kott soor oujaaraa binasai bharam andhaeraa.1.**

***Chanting the Naam, the Name of the Lord, the light of millions of suns shines forth, and the darkness of doubt is dispelled.1.***

In Islam Hazrat Mohammad Sahib has mentioned three halts and the fourth is the destination. First is Shariat / ਸ਼ਰੀਅਤ (Muslim Divine Law). It is has to be followed. Second is 'Tarikat' (ਤਰੀਕਤ). One has to renunciate some thing. Third is 'Marfat' (ਮਾਰਫਤ). The fourth is Haqueekat / Truth (ਹਕੀਕਤ / ਸੱਚਾਈ), it is the final stage. The same thing has been said by Guru Nanak Dev ji about the final stage.

***sach khandd vasai nirankaar.***

Guru Nanak Dev ji has described four halts and the fifth is the

destination. Guru ji does not believe in rituals which do not bear fruit. Guru Arjan Dev ji says:-

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ॥  
ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ॥ ੧॥

(ਅੰਗ ੭੪੭)

karam dharam paakhandd jo deesehi  
tin jam jaagaatee loottai.  
nirabaan keertan gaavahu karatae kaa  
nimakh simarat jit chhootai.1.

*The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector. In the state of Nirvaanaa, sing the Kirtan of the Creator's Praises; contemplating Him in meditation, even for an instant, one is saved.1.*

Rituals, which do not give any knowledge and meditation, are useless. Rituals only scatter the mind. Therefore the first halt is (ਧਰਮ ਖੰਡ) Dharam Khand. It gives a code of conduct to the life. In nature every thing is happening according to rules and regulations. Nights, days, weeks and seasons have been made by God under some irrevocable process and these can not be changed. These are following the rules. Similarly air, water, fire and underworld (ਪਾਤਾਲ) stay according to some rules. Earth is staying in between all the stars and planets and Sun. Whereas accidents daily take place on our road as some one breaks some rule. But every thing in nature is staying and strictly following the Divine rules and are in very fast motion. Guru ji advises that this place is for following the religion.

***tis vich dharati thap rakhee dharam saal.***

Amongst air, water, fire and under world and nights, weeks and seasons, God has made earth as a religious place for learning some thing. If a person takes birth after birth, it means he is failing and is not progressing at all. Kabir ji says:-

ਚਲੇ ਜੁਆਰੀ ਦੁਇ ਹਥ ਝਾਰਿ॥ ੪॥ ੨॥ (ਅੰਗ ੧੧੫੮)  
chalaee juaaree due hath jhaar.4.2.  
*In the end, the gambler shall depart empty-handed.4.2.*

Life has been wasted. Death is the examination. If a man is in



agony, restless and in affection at the time of death, it is clear that he has not received higher life and he will take re-birth in this world only. Therefore Kabir ji prays:-

**ਬਹੁਤੇ ਫੇਰ ਪਏ ਕਿਰਪਨ ਕਉ ਅਬ ਕਿਛੁ ਕਿਰਪਾ ਕੀਜੈ ॥** (ਅੰਗ ੬੬੬)

*bahutae faer peae kirpan ko ab kichh kirpa keejai.*

*I was wretched; I wandered through so many cycles of reincarnation. Now, Lord, please bless me with Your Grace.*

Since the population is increasing, it means that people are failing in practising religion and are taking re-birth here only. Birds and animals are progressing and getting human body. So due to both these reasons, population of the world is increasing very much. People are not progressing.

***tis vich jeea jugat kae rang.***

The living beings are having various ways of living. Some eat grass, some eat flesh. Perfect God has specified every living being's way of life. Animal Life is for eating and resting only. Man has to find himself his way of life - what to eat, what to wear, where and how to live etc. Therefore Guru ji says that there are very many types of living beings having different names, colours, features, etc:-

***tin kae naam anaek anant.***

***karamee karamee hoe veechaar.***

Man's life is to do some thing. It will be calculated in the Royal Court of God what good and bad actions man has performed. That action is good which gives comfort to others. That action is bad by which others suffer.

***sachaa aap sachaa darbaar.***

God and His Royal Court are Truth. All actions of man are scrutinized there:-

***tithai sohan panch paravaan.***

The top most persons, saints and Bhagats are favourably seated in the Royal Court of God. They look graceful there.

***nadree karam pavai neesaan.***

The devotion of God manifests on their foreheads by the beneficence of God. As Guru Nanak Dev ji says:-

ਗੁਝੜਾ ਲਧਮੁ ਲਾਲੁ ਮਥੈ ਹੀ ਪਰਗਟੁ ਥਿਆ॥ (ਅੰਗ ੧੦੯੬)  
gujharraa ladham laal mathai hee paragatt thiaa.  
*The hidden jewel has been found; it has appeared on my forehead.*

Anger, greed, desire, love, etc. all manifest on the forehead of a person. Eyes also indicate man's state of mind. Guru ji says that secret jewel has been found, but it could not be kept hidden. It was revealed by the forehead.

ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ ਛਪੈ ਛਪਾਇਆ॥ ੧॥ (ਅੰਗ ੬੫੯)

anik jatan kar hiradai raakhiaa  
ratan na chhapai chhapaaiia.1.  
*By various efforts, I have enshrined it within my heart; this jewel cannot be hidden by hiding it.1.*

So it essentially manifests on the forehead.

***kach pakaaee outhai paae.***

Good and bad will be judged there, i.e., in the Court of God. Ripe fruit is sweet. Unripe fruit is sour. Mature saint is full of flavour and sweetness. Immature saint is still busy in rituals only. Guru ji says:-

ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ ਢੂਢਿ ਸਜਣ ਸੰਤ ਪਕਿਆ॥ (ਅੰਗ ੧੧੦੨)  
Nanak kacharriaa sio torr toot sajan sant pakiaa.  
*O Nanak, break away from the false, and seek out the Saints, your true friends.*

Ritualist does not have flavour. He is prejudiced. He has no place for others. But when he reaches upto 'Gian Khand', he loves all and considers every one his friend. Therefore maturity and immaturity will only be decided in the Court of God.

***Nanak gaeina jaapai jaae.34.***

It will be known after death only whether a person has gone to heaven or hell. It can not be said in this world. Although we say

that so and so has gone to 'Sach Khand'. But 'Sach Khand' is not received after death. If a person has not achieved 'Sach Khand' while living, he can not reach 'Sach Khand' after death.

ਬੇਣੀ ਕਹੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ ॥ ੫ ॥ (ਅੰਗ ੯੩)

baenee kehai sunahu rae bhagtahu

maran mukat kin paaee.5.

*Says Baynee, listen, O devotee: who has ever attained liberation after such a death? .5.*

But death does indicate whether a person has lived in heaven or hell. Guru ji says that it is the view about the 'Dharam Khand' whether a man has lived a methodical life or not. Whether his eating, sleeping, walking, wearing, laughing and weeping is systematic or not. Whether he has helped or afflicted pain on other persons. By repeating God's Name, man understands these things. If a person is living a systematic life and meditates, it is said that he is a resident of 'Dharam Khand'.

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## Paurhi Thirty-Fifth

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

dharam khandd kaa eaeho dharam.  
 giaan khandd kaa aakhahu karam.  
 kaetae pavan pani vaisantar kaetae kaan mehaes.  
 kaetae baramae ghaarrat gharreeahi roop rang kae vaes.  
 kaeteeaa karam bhoomee maer kaetae kaethae dhoo oupadaes.  
 kaetae eind chand sur kaetae kaetae manddal daes.  
 kaetae sidh budh naath kaetae kaetae daevee vaes.  
 kaetae daev danav mun kaetae kaetae ratan smund.  
 kaeteeaa khaanee kaeteeaa baanee kaetae pat narind.  
 kaeteeaa surti saevak kaetae Nanak ant na ant.35.

### Literal Meaning

*This is righteous living in the realm of Dharma. And now we speak of the realm of spiritual wisdom. So many winds, waters and fires; so many Krishnas and Shivas. So many Brahmas, fashioning forms of great beauty, adorned and dressed in many colors. So many worlds and lands for working out karma. So very many lessons to be learned! So many Indras, so many moons and suns, so many worlds and lands. So many Siddhas and Buddhas, so many Yogic masters. So many goddesses of various kinds. So many demi-gods and demons, so many silent sages. So many*

*oceans of jewels. So many ways of life, so many languages. So many dynasties of rulers. So many intuitive people, so many selfless servants. O Nanak, His limit has no limit! .35.*

### **Explanation**

If a person's activity is systematic and lives and meditates methodically, his attention rises up and reaches the next sphere to which Guru ji calls 'Gyan Khan' (sphere of knowledge).

Elucidation of sphere of knowledge is that every action of the person of this stage is in accordance with the code of conduct. None of his actions of life will be unmethodical. However, it is difficult to find such a person in the world. The next stage is of Gyan Khand:-

***giaan khandd kaa aakhahu karam.***

Guru ji says that now I am talking about Gyan Khand (ਗਿਆਨ ਖੰਡ). The person who lives a systematic and methodical life according to Dharam, his consciousness goes upto the next sphere called Gyan Khan, due to the insight and experience that he has gained in the stage of Dharam Khand. That person knows that:-

***kaetae pavan pani vaisantar kaetae kaan mehaes.***

There are very many types of air and gases. These gases have different qualities and effects. He also knows that fire is also of many types. For example, fire in the stomach is called Jathar Agni (ਜਠਰ ਅਗਨੀ). This is the digestive fire of stomach. There is fire in the ocean, which is called Barhvaa Agni (ਬੜਵਾ ਅਗਨੀ). The fire of the mind is Trishna (ਤ੍ਰਿਸ਼ਨਾ) or desire.

***kaetae kaan mehaes.***

He also comes to know that there is not only one Krishna, the super human (ਅਵਤਾਰੀ ਪੁਰਸ਼) of Dwapar Yug. But there had been countless Krishnas from time to time in this universe. Similarly there are countless Mahesh or Shiva. Water is of many types. The colour and taste of the water of every ocean is different. We can see in Prayag (Allahabad) that the colour of water of the Ganges is white and clear whereas the colour of the water of Yamuna is black. Both the waters have different tastes also.

ਕੋਟਿ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ ॥

(ਅੰਗ ੧੧੬੨)

kott soor jaa kai paragaas.

*Millions of suns shine for Him,*

Bhagat Kabir ji says that on reaching Gyan Khand, he came to know that there are countless suns in the universe. The modern science has estimated that there are about fifty thousand million suns in the universe. Therefore Kabir ji says to which sun you are offering water for worship.

ਕੋਟਿ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ ॥ ਕੋਟਿ ਮਹਾਦੇਵ ਅਰੁ ਕਬਿਲਾਸ ॥ (ਅੰਗ ੧੧੬੨)

kott soor jaa kai paragaas. kott mehaadhaev ar kabilaas.

*Millions of suns shine for Him, millions of Shivas and Kailash mountains.*

There are countless Yogis like Mahadev who sit for contemplation for long periods. Therefore in Gyan Khand, a person rises up from the worship of gods and goddesses and commune with God who is the Creator of the whole universe.

***kaetae baramae ghaarrat gharreeahi roop rang kae vaes.***

There have been countless Brahmas in the universe since the ancient times. Very many types of scriptures have been written by them. In Gyan Khand man comes to know that there are countless Brahmas and Shivji. They are the creation of God. Therefore he respects those super humans, but he meditates on the name of God only.

***kaeteeaa karam bhoomee maer***

***kaetae kaetae dhoo oupadaes.***

There are countless earths wherein human beings work and perform duties of various types. There are large number of mountains on every earth. Therefore there are countless mountains in the universe.

***kaetae dhoo oupadaes.***

There had been many Bhagats like Dharoo in every age. They are beyond counting.

***kaetae eind chand sur kaetae***

There are countless gods like Inder, i.e., clouds which cause rain. Similarly there are countless suns and moons.

***kaetae manddal daes.***

There are countless parts of earth and countries. It is difficult to estimate these.

***kaetae sidh budh naath kaetae kaetae daevee vaes.***

There are countless sages who have acquired spiritual powers. There are countless types of Buddhas on very many earths and also countless types of Yogis. There are countless types of goddesses in whom Divine radiance has manifested.

***kaetae daev danav mun kaetae kaetae ratan smund.***

There are countless gods in whom the radiance of God has manifested. There are countless demons who have got barbaric tendencies. They are powerful but use their power in an improper way. There are countless hermits who have taken a vow for silence and have risen above the mind and their minds are relaxing.

***kaetae ratan smund.***

The ocean is also called Ratanagar, the mine of jewels. Guru ji says that there are countless oceans having countless types of jewels lying therein.

***kaeteeaa khaanee kaeteeaa baanee kuetae pat narind.***

There are countless types of procreations in the universe. In our world there are four classes of creations, viz. first from eggs; second: Viviparous, i.e., having birth from semen; third: terrigenous, i.e., vegetable kindom and fourth: insects produced by perspiration, heat or dampness. The biggest is the creation from eggs. But there are countless earths in the universe and there are countless classes of creations and these can not be counted wherein the living beings are taking births.

***kaeteeaa khaanee kaeteeaa baanee.***

The speaking of man has been divided into four types: (ਪਸਾਂਤੀ) Paraa, (ਪਸੰਤੀ) Pasanti, (ਮਧਮਾ) Madhmaa and (ਬੈਖਰੀ) Baikharee.

What tongue speaks, is called 'Baikharee'. When sound springs up from the navel it is called (ਪਰਾ) Paraa. When sound reaches the heart, it is called (ਪਸੰਤੀ) Pasaanti. Here it starts getting words. When it reaches the throat, then it is called (ਮਧਮਾ) 'Madhamaa'. Here it gets the form of speech. Then the tongue manifests it and it is called (ਬੈਖਰੀ) 'Baikharee'. Every utterance of man has first to pass through three stages and then the tongue speaks. Now birds and animals also speak and their words are infinite. The languages are also countless. Different earths have their own different languages. Therefore Guru ji says that:-

***kaeteeaa khaanee kaeteeaa baanee kaetae pat narind.***

There have been countless kings since the ancient times in different countries and earths. Guru ji says that they are also beyond estimation:-

***kaeteeaa surti saevak kaetae Nanak ant na ant.35.***

There are countless thinkers and philosophers who look at all things at their origin and roots very deeply. There are countless types of attendants. All of them are beyond estimation. Guru ji says that there is no end to all these. Every expanse created by God is beyond counting and estimation. Man on reaching the stage of Gyan Khand comes to know all this. He also understands that the greatness of God, who has created all this, is beyond description.

**\*\***



## Paurhi Thirty-Sixth

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

giaan khandd mehi giaan parachandd.  
tithai naad binod kodd anand.  
saram khandd kee baanee roop.  
tithai ghaarrat gharreeai bahut anup.  
taa keeaa galaa katheetaa naa jaahi.  
jae ko kehai pichhai pachhutaee.  
tithai gharreeai surat mat man budh.  
thitai gharreeai suraa sidhaa kee sudh.36.

### Literal Meaning

*In the realm of wisdom, spiritual wisdom reigns supreme. The Sound-current of the Naad vibrates there, amidst the sounds and the sights of bliss. In the realm of humility, the Word is Beauty. Forms of incomparable beauty are fashioned there. These things cannot be described. One who tries to speak of these shall regret the attempt. The intuitive consciousness, intellect and understanding of the mind are shaped there. The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there. 36.*

### Explanation

After describing 'Dharam Khand' and Gyan Khand', Guru Nanak Dev ji explains 'Saram Khand' (ਸਰਮ ਖੰਡ) in this Paurhi. He repeats that on reaching Gyan Khand, man, always remains in the

state of enlightenment and perceives that Perfect God is not an individual but He is a Power.

***tithai naad binod kodd anand.***

There are very many tunes of song and music. These are called (ਅਨਹਦ) Anhad, i.e., celestial sound. There is enjoyment of millions of types of funs and wonders. It means that on reaching Gyan Khand stage, man receives ecstasy which is many times more blissful than the worldly funs and wonders. Therefore man in this state has no attraction for worldly wonders. Such a man on listening celestial sound (Anhad) becomes disconsolate from the worldly song and music.

The next stage after Gyan Khand is (ਸਰਮ ਖੰਡ) Saram Khand. "Saram" is a Sanskrit word which means "hard work" or 'toil'. If "Saram" is considered a Persian word, then it means modesty".

***saram khandd kee baanee roop.***

This stage is for hard work. The structure of 'Saram Khand' is very beautiful. How much beautiful it is?

Guru ji says that:-

***tithai ghaarrat gharreeai bahut anup.***

There the structure is moulded in a very beautiful way. What is moulded there?

Guru ji says that it is extremely difficult to fully explain this:-

***taa keeaa galaa katheaa naa jaahi.  
jae ko kehai pichhai pachhutaee.***

It is beyond description. If someone takes courage and explains, then he will have to repent that his explanation was incomplete. Indeed this stage is beyond one's power to fully explain. So what is moulded there?

Guru ji explains that:-

***tithai gharreeai surat mat man budh.***

The consciousness of man is combination of four powers: Mind, Intellect, Memory and Ego. Thinking power, power of reflection, memory power and ego are moulded here. All these

powers are subtle. Therefore very subtle means and tendencies are required for moulding these four powers of the consciousness. Moulding of the mind is very important, but it is very difficult also. The minds of Sri Ram, Sri Krishna and Mahatma Budh were moulded. They were just the form of God.

What is the identification of moulded mind? No wrong or evil thoughts will spring up in a moulded mind. It will not be in doubt or hesitation or dilemma. It will be full of compassion, kindness, sacrifice, love and fear of God.

We have to discover God from the mind only. That is why we have to mould the mind first. Guru ji says that:-

ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ॥

ਮਨੁ ਖੋਜਤ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈ॥ ੧॥ ਰਹਾਉ॥

(ਅੰਗ ੧੧੨੮)

eis man ko koee khojahu bhaaee.

man khojat naam nou nidh paaee.1.rehaao.

*Let each person examine his own mind, O Siblings of Destiny. Examine your mind, and you shall obtain the nine treasures of the Naam.1.Pause.*

The life of man depends upon the thoughts of the mind. To be a Hindu, Muslim, Sikh or Christian is only about thought of the mind. Guru ji says that:-

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ॥

(ਅੰਗ ੪੬੫)

sikhee sikhiaa gur veechaar.

*Contemplating the Guru, I have been taught these teachings;*

What is Sikhism. It is to live a life in accordance with the code of conduct stipulated by Guru ji. Someone says that I have changed my religion. From Hindu I have converted into Muslim. From Muslim I have become Christian. What has changed? He is the same person. Features and colour has not changed. Then what has changed. Only views have changed. To be a Hindu or Muslim or devil or god is a notion. The whole life stream of man flows in accordance with his views. We can understand a person by studying his views when he speaks:-

ਬੋਲਤ ਹੀ ਪਹਿਚਾਨੀਐ ਸਾਧ ਅਸਾਧ ਕੋ ਬਾਣ।

ਅੰਤਰ ਕੀ ਕਰਨੀ ਸਭੈ ਨਿਕਸੇ ਮੁਖ ਕੀ ਬਾਣ।

Bolat Hee Pehchaneae Sadh ashad Ko Thatt.  
Antar Kee Karni Sabhai Niksey Mukh Kee Batt.

Whatever is there in man's mind, comes out when he speaks.  
Whether it is trance or conscious state, it can not be kept hidden,  
Guru ji says:-

ਜੋ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ ॥ (ਅੰਗ ੪੭੪)  
jo jeee hoe s ougavai muh kaa kehiaa vaao.  
*Whatever is in the mind, comes forth; spoken words by themselves are just wind.*

Tongue speaks out what is inside. Man may say, "O Friend !  
What I have said, was not in my mind. It just came out."

But Guru ji does not agree. It was inside at least when it was said. Otherwise tongue can not say. By remaining in the company of a person for a few days, we come to know his views. If a person calls hundred names to tell **one thing**, then his mind is full of abuses only. He is uncivilized. Guru ji says: speak only God's Name, what else to say:-

ਬਾਬਾ ਬੋਲਨਾ ਕਿਆ ਕਹੀਐ ॥  
ਜੈਸੇ ਰਾਮ ਨਾਮ ਰਵਿ ਰਹੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ (ਅੰਗ ੮੭੦)  
baabaa bolanaa kiaa keheei.  
jaisae raam naam rav reheei.1.rehaao.  
*O father, if I speak, what words should I utter? Speak such words, by which you may remain absorbed in the Name of the Lord.1.Pause.*

If you are speaking some thing else in excess, it only increases immoral deeds:-

ਬੋਲਤ ਬੋਲਤ ਬਢਹਿ ਬਿਕਾਰਾ ॥  
ਬਿਨੁ ਬੋਲੇ ਕਿਆ ਕਰਹਿ ਬੀਚਾਰਾ ॥ ੩ ॥ (ਅੰਗ ੮੭੦)  
bolat bolat batehi bikaaraa.  
bin bolae kiaa karehi beechaaraa.3.  
*By speaking and only speaking, corruption only increases. If I do not speak, what can the poor wretch do? .3.*

By speaking in excess, mind scatters. Energy is also wasted. The other man reads his mind. Some people keep quite so that others should not come to know their views. That is why the

politicians speak less. But saints speak more, so that others may come to know their views and start meditating. Bhagats have written so much poetry and scriptures and they have lectured in so many congregations that the entire mankind can not speak so much. They have written so much since it was all flavour and gold inside. If we say to the sandal wood to keep its aroma inside and if it keeps, then it is not sandal wood and its existence will cease. It has got aroma and goes on dispersing it and it never gets finished. Saint has been bestowed Divine knowledge but he can not hide it.

Bhagats have spoken through Upnishads, Gita and through their Bani. Mohammad Sahib has spoken through the verses of Quran. Guru Nanak Dev ji and Guru Gobind Singh ji have spoken through their Bani so that this flavour may spread far and wide. If a person always raises political problems, and speaks about social sufferings, then he is living in pain, suffering and helplessness. If a person talks again and again about the pleasure and welfare of others, then he is a philanthrope.

On reaching the third stage, Bhagat moulds his mind. What is mortification of mind? It is the shaping of the consciousness. When it has been moulded properly, then no evil thought springs up in the mind and no improper decision is taken. Intellect has also been shaped and all this is very beautiful:-

ਹਜ਼ਾਰ ਅਰਾਇਸ਼ੋਂ ਸਦਕੇ ਹੈਂ ਉਸ ਕੀ ਸਾਦਾਵਾਜ਼ੀ ਪਰ।

ਨਹੀਂ ਮੁਹਤਾਜ ਯਹ ਜ਼ੇਵਰ ਇਲਮੇ ਅਕਲ ਨੇ ਜਿਸ ਕੋ ਸੰਵਾਰਾ ਹੈ।

*Hazar Araishain Sadkey Hain Us Ki Sadawaji Par  
Nahin Muhtaj Yeh Zyvar Imey Akal Nai Jis Ko Sanwarw Hai.*

Whose mind has been decorated by the virtues bestowed by God. He does not need any external decoration and materials. Guru ji says:-

***thitai gharreeai suraa sidhaa kee sudh.36.***

In the third stage attention, intellect, mind and thoughts, the four-sided sketch of consciousness, are moulded. Why the world is so ugly? Why it is called Kaliyug? Because of these unmoulded things. So it has naturally become hell. No one can pass through a pile of stones and will be in pain when dashes against these stones. When all these four parts of the person are moulded, then his

memory becomes sanctified. Guru ji says:-

***thitai gharreeai suraa sidhaa kee sudh.36.***

The sense is moulded like that of sidhs or gods.

***suraa sidhaa kee sudh***

Such a person acquires spiritual power. He is said to be a god. He has become great and beautiful. All the beauty of the world is a sacrifice to such a person. When a person moulds his mind, he really becomes very beautiful. Such people also call God:-

***sat suhaan sada man chaa.***

(Paurhi Twenty First)

Guru ji says that this structure is extremely beautiful:-

***saram khandd kee baanee roop.***

***thithai ghaarrat gharreeai bahut anup.***

This workmanship is very beautiful and is shaped in the third stage, i.e., in Saram Khand (ਸਰਮ ਖੰਡ).

\* \*

## Paurhi Thirty-Seventh

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ॥  
 ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ॥  
 ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ॥ ਤਾ ਕੇ ਰੂਪੁ ਨ ਕਬਨੇ ਜਾਹਿ॥  
 ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ॥  
 ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ॥  
 ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥  
 ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ॥ ਜੇ ਕੋ ਕਬੈ ਤ ਅੰਤ ਨ ਅੰਤ॥  
 ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ॥  
 ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ॥ ਨਾਨਕ ਕਬਨਾ ਕਰੜਾ ਸਾਰੁ॥ ੩੭॥

karam	khandd	kee	baanee	jor.
tiithai	hor	na	koe	hor.
tiithai	jodh	mehaabal		soor.
tin	mehi	raam	rehiaa	bharapoor.
tiithai	seeto	seeta	mehimaa	maahi.
taa	kae	roop	na	kathanae
naa	ouhi	marehi	na	thaagae
jin	kai	raam	vasai	man
thithai	bhagath	vasehi	kae	loa.
karehi	anand	sachaa	man	soe.
sach	khandd	vasai		nirankaar.
kar	kar	vaekhai	nadhar	nihaal.
thithai	khandd	manddal		varabhandd.
jae	ko	kathai	ta	anth
thithai		loa	loa	aakaar.
jiv	jiv	hukam	thivai	thiv
vaekhai		vigasai	kar	veechaar.
naanak		kathanaa	kararraa	saar.

### Literal Meaning

*In the realm of karma, the Word is Power. No one else dwells there, except the warriors of great power, the spiritual heroes. They are totally fulfilled, imbued with the Lord's Essence. Myriads*

*of Sitas are there, cool and calm in their majestic glory. Their beauty cannot be described. Neither death nor deception comes to those, within whose minds the Lord abides. The devotees of many worlds dwell there. They celebrate; their minds are imbued with the True Lord. In the realm of Truth, the Formless Lord abides. Having created the creation, He watches over it. By His Glance of Grace, He bestows happiness. There are planets, solar systems and galaxies. If one speaks of them, there is no limit, no end. There are worlds upon worlds of His Creation. As He commands, so they exist. He watches over all, and contemplating the creation, He rejoices. O Nanak, to describe this is as hard as steel! .37.*

### **Explanation**

‘Karam Khand’ is a region of Compassion.

**ਕਰਉ ਜਤਨ ਜੇ ਹੋਇ ਮਿਹਰਵਾਨਾ ॥**

(ਅੰਗ ੫੬੨)

**karo jatan jae hoe miharavaanaa.**

*I can only make the effort, if the Lord is merciful to me.*

Guru ji advises us to try for His benevolence. It is right that He is very merciful. In Islam He is called “Ul-Rehmaan”. He is ocean of mercy. Guru Gobind Singh ji says:-

**.....ਦੋਖਨ ਦੇਖਤ ਹੈ ਪਰ ਦੇਤ ਨ ਹਾਰੈ ॥੧॥੨੪੩॥**

**..dokhan daekhath hai par daet na haarai.1.243.**

His Divine Mercy is so great that even after seeing our faults, He is giving us every thing. He is generous by nature. But if a person closes his eyes from this fact, then he remains empty-handed. This is the state of atheist. But God is generous to him and also to thief, wicked and cruel. But to bloom with His blessings, it is necessary to make one’s self capable for this. Religious mortification and attending congregation is necessary to achieve this.

***karam khandd kee baanee jor.***

***tithai hor na koe hor.***

The structure and state of this fourth stage is very powerful. It is full of energy. Man becomes energetic. Man, who has reached this stage, has engrossed in God in such a way that he has acquired



## Divine Virtues and Spiritual Powers:-

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਕਰਤਾ ॥

(ਅੰਗ ੨੭੨)

**breham giaanee sabh srisatt kaa karataa.**

*The God-conscious being is the Creator of all the world.*

Guru Arjan Dev ji has explained in Sukhmani Sahib that actions of Brahm Gyani (Pious Person) are similar to those of God. Because he is warp and woof with God. There is none in between. Guru ji says:-

***tithai hor na koe hor.***

Who reach this stage?

***tithai jodh mehaabal soor.***

***tin mehi raam rehiaa bharapoor.***

Here, warriors of saying as well as doing reach. Such persons quarrel with their mind day and night. If a person does not utilize his energy to fight with his mind, then he will fight with people around him and wastes his energy. By fighting with his own mind, man acquires lot of energy. Both Bhagat and politicians fight. Bhagat fights with his mind and the politician fights with the world. There is a nice line in 'Sarab Loh' Granth:-

***Khasla So Jo Karey Nit Janag.***

***Khalsa So Jo Charey Turang.***

He is Khalsa who rides the horse of judgement and fights always with his mind. Therefore Bhagat Kabir ji says:-

ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਉ ॥

ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੁਝਨ ਕੋ ਦਾਉ ॥ ੧ ॥

(ਅੰਗ ੧੧੦੫)

**gagan damaamaa baajiou pariou neesaanai ghao.**

**khaet jo maaddiou sooramaa ab joojhan ko daao.1.**

*The battle-drum beats in the sky of the mind; aim is taken, and the wound is inflicted.*

*The spiritual warriors enter the field of battle; now is the time to fight! .1.*

You have got human life for fighting. He, who does not struggle in the world, lags behind. Politician struggles and wins

the world to become king. Saint fights with his mind and becomes raja and raja means satiated person. By winning the mind, man becomes satiated and contented. All others are hungry and poor. To win the world, a lot of violence has to be done. But it is not so in a fight with the mind. In this there is development, benediction, comfort and peace in the world. But it is very difficult to conquer one's self. The world conqueror is defeated by his own mind and can not rule over it. But Bhagat is a king internally as well as externally. King Babar told saints to pray for his ill son Hamayun's good health. Guru Nanak Dev ji was also detained. Babar orders Guru ji, "'O' Indian saint, pray for my son's recovery". Guru ji told him that prayer is not done under command. If it is done, then it is not a prayer. Therefore Hamayun did not become alright. Then Guru ji advised Babar to keep his command aside and my prayer is for each and every one. Prayer can not be said under order. Babar realized his mistake and fell at Guru ji's feet and prayed. Therefore Hamayun became alright.

They are warriors who win their own mind. Therefore Guru ji says that he who has reached this stage, is a warrior:-

***tithai jodh mehaabal soor.  
tin mehi raam rehiaa bharapoor.***

God dwells in each and every part. Such people have engrossed in God in such a way that their beauty is beyond description:-

***tithai seeto seeta mehimaa maahi.  
taa kae roop na kathanae jaahi.***

They have done complete unification with God and have become so beautiful that their greatness and beauty can not be described.

***naa ouhi marehi na thaagae jaahi.***

Such warriors have become immortal and came out from the cycle of birth and death. People in general remain in the cycle of birth and death:-

**ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ ਜੰਮੈ ॥ ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਲੰਮੈ ॥**

(ਅੰਗ ੧੦੨੦)

jam jam marai marai fir jamai.  
 bahut sajaae paeiaa daes lanmai.  
*You shall be born and born again, and die and die again, only  
 to be reincarnated again.  
 You shall suffer terrible punishment, on your way to the land  
 beyond.*

They have achieved supreme life:-

ਨਾਨਕ ਬਧਾ ਘਰੁ ਤਹਾ ਜਿਥੈ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ॥ (ਅੰਗ ੪੪)  
 Nanak badhaa ghar tahaa jithai mirat na janam jaraa.  
*Nanak builds his house upon that site where there is no  
 death, no birth, and no old age.*

They have obtained spiritual life. Guru ji says that such  
 perfect persons will not be deceived and robbed by evil deeds and  
 their own mind because God dwells within them:-

***naa ouhi marehi na thaagae jaahi.  
 jin kai raam vasai man maahi.***

Such persons neither die nor are deceived.

***thithai bhagath vasehi kae loa.***

In this stage (Karam Khand) saints from all religions, all  
 places, and from all other worlds dwell. If rose plant is grown in  
 any country, it will bear rose flowers. Wherever it is grown, it  
 gives flowers. Therefore saints dwell every where and every  
 country. Bhagats have born every where.

ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ ਰਾਜੇ॥  
 (ਅੰਗ ੪੫੧)

har jug jug bhagat oupaaeiaa  
 paj rakhadaa aaeiaa raam raajae.  
*In each and every age, He creates His devotees and  
 preserves their honor, O Lord King.*

Bhagats have born in every era and epoch as there have been  
 Sun and Moon. Satan was there thousands years ago. Harnaakash  
 was present earlier and even now he is there. Ravan was present  
 also earlier and even now there are thousands ready to rape and  
 loot. Therefore Guru ji says:-

***thithai bhagath vasehi kae loa.***

Bhagats reach the stage of 'Karam Khand' from many worlds, countries and provinces:-

***karehi anand sachaa man soe.***

True elegance of God is there in their mind and they remain in bliss and flavour.

***sach khandd vasai nirankaar.***

The fifth stage of spiritual sphere is "Sach Khand". God is Truth. Truth is God. In this stage, Guru ji says, man merges with God. What is that "Truth". Guru ji says that God is Formless and without body:-

ਚਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ।

ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹਿ ਨ ਸਕਤ ਕਿਹ।

chakr chihan ar baran jaat ar paat nehin jih.

roop rang ar raekh bhaekh kooo kehi na sakat kih.

(Jaap Sahib)

In such God, in such Truth saints remain engrossed and become dwellers of 'Sach Khand'. We have linked a very precious word with dead persons. When someone dies, we say so and so person has become dweller of 'Sach Khand'. Only that person will dwell in 'Sach Khand' who has engrossed in God while living by doing mortification and reaching the fifth stage.

***sach khandd vasai nirankaar.***

***kar kar vaekhai nadhar nihaal.***

There he feels that Perfect God is keeping an eye on every one and keeping them in ecstasy.

***thithai khandd manddal varabhandd.***

He feels that there are countless regions and universes, which means the segments where Bhagats dwell and every where there is a Glance of Grace of Omnipresent God.

***jae ko kathai th anth n anth.***

If someone describes the ‘Sach Khand’ stage, he will only say that there is no end to it, there is no end to it. It is Infinite. It is Infinite.

***thithai loa loa aakaar.***

By reaching ‘Sach Khand’, man becomes aware of countless worlds and universes, and what type of life is. Living beings are of countless types and forms. Countless are their ways of living. This he sees not only in his thoughts, but also he actually sees and feels.

***jiv jiv hukam thivai thiv kaar.***

Then he feels that as He commands, accordingly all living beings are working and their life style is of that manner. All are in God and God is Omnipresent. Every thing is happening according to His power. He also feels:-

***vaekhai vigasai kar veechaar.***

Perfect God is pleased by watching and pondering over every one. To remain happy is His nature. How to describe all this? It is like:-

***Nanak kathanaa kararraa saar.37.***

To describe all this is like eating iron grams, i.e., it is an impossible task. It is as difficult a task as is munching of iron grams. It is very difficult to describe this hard talk. On reaching ‘Sach Khand’ man says in the words of Kabir ji:-

ਕਹੁ ਕਬੀਰ ਗੁੰਗੀ ਗੁੜ ਖਾਇਆ ਪੁਛੇ ਤੇ ਕਿਆ ਕਹੀਐ ॥ (ਅੰਗ ੩੩੪)

kahu kabeer goongai gurr khaaeiaa

puchhae tae kiaa keheei.

Says Kabeer, the mute has tasted the molasses, but what can he say about it if he is asked?

Guru ji says thus:-

ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੈ ॥

ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ ਮੁਸਕਾਰੈ ॥ (ਅੰਗ ੧੩੦੨)

bisam bisam bisam hi bhaee hai lal gulal rangarai.

kahu Naanak santan ras aae hai jio chaakh goongaa musakaarai.

I am wonder-struck, wonder-struck, wonder-struck and amazed, dyed in the deep crimson color of my Beloved.

*Says Nanak, the Saints savor this sublime essence, like the mute, who tastes the sweet candy, but only smiles.*

Bhai Nand Lal ji says that please do not tell my mad heart the story of Laila (world). I have already become mad by listening the story of Majnu, i.e., God. I have no desire to listen worldly talk. I have communed by listening talk of God. Guru ji says that to describe that state is an uphill task. To commune and reach God is the ultimate destination of man. By engrossing in God, man's worldly journey becomes successful:-

**ਸਫਲ ਸਫਲ ਭਈ ਸਫਲ ਜਾਤ੍ਰਾ ॥**

**ਆਵਣ ਜਾਣ ਰਹੇ ਮਿਲੇ ਸਾਧਾ ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੧ ॥ ੩ ॥** (ਅੰਗ ੬੮੭)

safal safal bhee safal jaatraa.

aavan jaan rehae milae saadhaa.1.rehaao dhoojaa.1.3.

*My Yatra, my life pilgrimage, has become fruitful, fruitful, fruitful. My comings and goings have ended, since I met the Holy Saint.1.Second Pause.1.3.*

Truth is Omnipresent. Truth is beyond three qualities of Rajo / ਰਜੋ, Tamo / ਤਮੋ and Sato / ਸਤੋ. Truth is Omnipotent. Only truthful can engross in Truth and he is of the form of God. Guru ji has mentioned this basic problem of man in the first Paurhi:-

***kiv sachiaaraa hoeai kiv koorrai tuttai paal.***

In other Paurhis, Guru ji has raised the level of man's attention step by step to enable him to engross in God and become His form and a fountain of ecstasy:-

***sach khandd vasai nirankaar.***

Indeed there are three main points in Jap ji Sahib:-

- i. How to become truthful.
  - ii. What is basic means or mortification to become truthful and
  - iii. After doing mortification, what is the achievement?
- Meditation of only Truth is to be done:-

***aad sach jugaad sach.***

***hai bhee sach Nanak hosee bhee sach.1.***

God's Name is to be uttered by tongue only to become truthful.

***eik doo jeebhau lakh hohi lakh hovehi lakh vees.***

Who continues to pronounce by and by God's Name with his tongue, his attention one day reaches 'Sach Khand' and he acquires bliss and ecstasy. Man finds his destination. Jap ji Sahib explains and motivates a person to engross in God. God is Truth, bliss and intoxication. Falsehood is suffering, ignorance and distress. More false a man is, more will he be in distress. As much truth a man has got, so much comfort will he have. Completely truthful person will have a complete benevolence in his heart and will become the form of God.

***sach khandd vasai nirankaar.***

God will dwell in him and he will be in God. By enjoying this blissful state, he will feel that countless worlds and infinite expanse dwell in Truth (God).

**\*\***

## Paurhi Thirty-Eighth

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ॥  
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ॥  
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ॥  
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ॥  
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ॥  
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ॥  
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥੩੮॥  
jat paahaaraa dheeraj suniaar.  
aharan mat vaed hatheear.  
bho khalaag an tap taao.  
bhaanddaa bhao amrit tit dhal.  
gharheeai sabad sachee ttakasaal.  
jin ko nadar karam tin kaar.  
Nanak nadree nadar nihaal.38.

### Literal Meaning

*Let self-control be the furnace, and patience the goldsmith.  
Let understanding be the anvil, and spiritual wisdom the tools.  
With the Fear of God as the bellows, fan the flames of tapa, the  
body's inner heat. In the crucible of love, melt the Nectar of the  
Name, and mint the True Coin of the Shabad, the Word of God.  
Such is the karma of those upon whom He has cast His Glance of  
Grace. O Nanak, the Merciful Lord, by His Grace, uplifts and  
exalts them.38.*

### Explanation

This thirty-eighth Paurhi of Jap ji Sahib is the sub-decoration of the other Paurhis. Guru Nanak Dev ji has described the essence of Jap ji Sahib in this Paurhi. The essential instruction in all the Paurhis is; How to mould mind, intellect and sense. What has been



described in all the thirty-seven Paurhis, this Paurhi contains the gist of that. Guru ji explains that if the mind is to be moulded, then which is the mint and where is it?

***gharheeai sabad sachee ttakasaal.***

It is to be minted in the true mint of God's Name. It is to be minted where Shabad is pronounced, meditated, and explained, i.e., it is to be minted in the mint of religious congregation. Which are the shop, implements, anvil and fire. Guru ji describes all these.

***jat paahaaraa***

In the shop of gold smith, ornaments are prepared. Patience should be gold smith. It means that control of five perception organs should be made forge /smithy. Self control means to see properly to speak properly, to listen properly and to smell and touch in a proper way. It is the only self control in the world. Guru ji says:-

**ਬਿੰਦੁ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ॥ ਖੁਸਰੈ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ॥ ੩॥**

(ਅੰਗ ੩੨੪)

bind raakh ja tareeai bhaaee.

khusarai kio na param gat paaee.3.

*If someone could save himself by celibacy, O Siblings of Destiny, why then haven't eunuchs obtained the state of supreme dignity? .3.*

If keeping semen in the body is self-control, then Kabir ji says why eunuch has not achieved salvation. Guru Nanak Dev ji does not agree that keeping semen in the body is self control (ਜਤ). The path of Guru Nanak Dev ji is not to renunciate family life. Rather he advocates family life. The recluse can be polluted easily. Family man can not be polluted. Recluses have been and will continue to be polluted since it is against nature's rule. Guru ji says that patience should be the gold smith. Due to haste man makes many mistakes. Knowledge does not go deep and many things are forgotten. In haste man often forgets important papers and other things. Therefore scriptures of the world and pious persons have highly appreciated patience. Self-control means

that:-

ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ ॥ ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ ॥

(ਅੰਗ ੨੭੪)

mithiaa naahee rasanaa paras.

man mehi preet niranjan daras.

*One whose tongue does not touch falsehood; whose mind is filled with love for the Blessed Vision of the Pure Lord,*

Not to speak lie. Man should not speak, if it is not necessary. One should keep quite. But if a blind man is walking and well is ahead, keeping quite at that time is a sin. But to shout if a sighted person is going and well is ahead, shouting there will be unnecessary. Self controlled person sees only constructive thing and will not see any things which impures the mind. His thinking is lofty. Therefore patience should be the gold smith. Every work should be done patiently, and with concentration and far-sight. Guru ji says:-

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥

(ਅੰਗ ੪੭੪)

manda mool n keechee dae lanmee nadhar nihaaleeai.

*Do not do any evil at all; look ahead to the future with foresight.*

Then to mould the mind, intellect should be the anvil. On anvil gold smith mints the gold. Self control should be the shop of gold smith. Knowledge should be the implements:-

***aharan mat vaed hatheear.***

Which is the fire and which is the crucible in which gold smith melts gold:-

***bho khalaa agan tap taao.***

The fear of God should be the bellcws. Without God's fear there can be no patience and meditation. Guru ji says:-

ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

(ਅੰਗ ੭੮੮)

bhai bin bhagat na hovee naam na lagai piaar.

*Without the Fear of God, there is no devotional worship, and no love for the Naam, the Name of the Lord.*

Fear of the world is not pure. God's fear is pure.

ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੁਰੇ ॥

(ਅੰਗ ੭੭੪)

niramal bho paaeiaa har gun gaaeiaa  
har vaekhai raam hadurae.

*In the Fear of God, the Immaculate Lord, sing the Glorious Praises of the Lord, and behold the Lord's Presence before you.*

Guru Ram Dass ji says that by singing praises of God, I have received pure fear of God and the heart has become pure. Fear of the world pollutes the mind. Fear of God purifies it, and also erases all fears of the world:-

ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ ॥

(ਅੰਗ ੨੯੩)

nirabho japai sagal bho mittai.

*Meditating on the Fearless Lord, all fear departs.*

Therefore bellows should be made of God's fear. When man will live under God's fear, then there will be no police, courts, prisons and weapons. Due to fear of God there will be no snatching and grabbing. These will stop when man will accept God as the King: Bhagat Kabir ji says:-

ਕੋਊ ਹਰਿ ਸਮਾਨਿ ਨਹੀ ਰਾਜਾ ॥

ਏ ਭੂਪਤਿ ਸਭ ਦਿਵਸ ਚਾਰਿ ਕੇ ਝੂਠੇ ਕਰਤ ਦਿਵਾਜਾ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੮੫੬)

kooo har samaan nehee raajaa.

eae bhoopat sabh divas chaar kae

jhoothae karat divaajaa.1.rehaao.

*There is no king equal to the Lord. All these lords of the world last for only a few days, putting on their false displays. 1.Pause.*

Only God is the King. Due to His fear I have been sanctified. I keep my portion and do not snatch other's things. Which should be the fire?

*agan tap taao.*

To get up at early dawn and repeating God's Name is the fire

of penance. Service of Guru ji is supreme penance. All the religious mortification is fire of penance. This is Brahm Agan (Divine Fire) which Kabir ji has mentioned:-

ਬ੍ਰਹਮ ਅਗਨਿ ਸਹਜੇ ਪਰਜਾਲੀ ਏਕਹਿ ਚੋਟ ਸਿਝਾਇਆ ॥ ੪ ॥

(ਅੰਗ ੧੧੬੧)

breham agan sehajae parajaalee  
eaekehi chott sijhaaeiaa.4.

*The fire of God is lit by intuition, and with one shot, the fortress is taken.4.*

Brahm Agan (Divine Fire) is Supreme Splendour.

***bhaanddaa bhaao amrit tit dhal.***

Put nectar (God's Name) in the utensil of love, i.e., repeat God's Name with love. Goldsmith melts gold by placing it in crucible. Guru ji says that bellows should be of God's love.

ਸਾਧਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਉਪਜੈ ਭਾਵ ਬਿਨੁ ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ ॥

(ਅੰਗ ੬੯੪)

sadhsangat binaa bhaao nehee oopajai  
bhaav bin bhagat nehee hoe taeree.

*Without the Saadh Sangat, the Company of the Holy, love for the Lord does not well up; without this love, Your devotional worship cannot be performed.*

Love of God is the basic virtue in the religious world. It is the fruit. Man reaches God with the help of His love. It is possible that knowledgeable person, celibate and person with God's fear may still be on this side of God. But a person with God's love reaches at the Gate of God.

***amrit tit dhal.***

You melt your mind in the crucible of love.

***gharreeai sabad sachee takasaal.***

In this way you mould your mind in the true mint of Shabad and make your mind of splendour form. Then mind will merge with God:-

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥ (ਅੰਗ ੪੪੧)

man toon jot saroop hai aapanaa mool pachhaan.

*O my mind, you are the embodiment of the Divine Light - recognize your own origin.*

The entire religious devotion is to mould the mind only.

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥

ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਹੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ ॥ ੩੨ ॥

(ਅੰਗ ੩੪੨)

mamaa man sio kaaj hai man saadhae sidh hoe.

man hee man sio kehai kabira man sa miliaa na koe.32.

*MAMMA: The mortal's business is with his own mind; one who disciplines his mind attains perfection. Only the mind can deal with the mind; says Kabeer, I have not met anything like the mind.32.*

Guru ji asks that who undertakes this task? Who moulds the mind in the genuine mint of Shabad (God's Name)? The answer is:-

***jin ko nadar karam tin kaar.***

This task is performed by those, on whom God's Glance of Grace falls. Man becomes great by coming under the eye of a great person. He becomes incomparable who comes under His supervision. That is why in our prayer we beg for God's merciful vision and to keep us under His supervision. But His vision is only nectar and splendour. Guru ji says that who comes under His vision, he starts moulding his mind:-

***jin ko nadar karam tin kaar.***

A person, who receives His beneficence, starts moulding his mind, i.e. starts repeating God's Name. Then how to estimate? Guru ji says that:-

***Nanak nadree nadar nihaal.38.***

By repeating God's Name, man will get His Glance of Grace and will be exalted and delighted. This delight is beyond description. He will become Gold-like. The entire religious

mortification is for coming under the Glance of God.

Guru Nanak Dev ji has said in this Paurhi the basic thing that where there is self control, patience will flourish. Where patience exists, spiritual wisdom will come. Due to spiritual wisdom God's fear develops. Due to God's fear, God's love springs up. Due to Divine love, God manifests.

When Guru Nanak Dev ji dived into the stream called Vaicen stream (ਵੇਈਂ ਨਦੀ) at Sultanpur Lodhi, near Kapurthala (Punjab) and came out after three days, he has then gone to the Royal Court of God and received Jap ji Sahib, i.e., Jap ji was the first revelation to him from God. This is the Pourhi (ladder) for human being to reach God.

### ***sach khandd vasai nirankaar.***

It has got great grandeur. Guru Amar Dass ji has ruled that the daily reciter of Jap ji Sahib can not be touched by pain, lethargy, clash, calamity and evil spirits. Every one should memorise Jap ji Sahib and he will be in supreme bliss. According to the Sikh code of conduct (Rehat Nama) he who takes food without reciting Jap ji Sahib will become insect of excreta after death.

Jap ji Sahib makes the life of reciter beneficial. Such a person becomes lord. He does not remain slave. Jap ji Sahib is a means to reach God.

### ***jis no bakhasae sifat saalaah. Nanak paatisaahae paatisaahu.25.***

The ancient Sikhs used to recite Jap ji Sahib and reach a stage of bliss. This is the first revelation of God to Guru Nanak Dev ji. By reciting it, man reaches his original state, which is:-

**ਕਿਥਹੁ ਉਪਜੈ ਕਹ ਰਹੈ ਕਹ ਮਾਹਿ ਸਮਾਵੈ ॥**

**ਜੀਅ ਜੰਤ ਸਭਿ ਖਸਮ ਕੇ ਕਉਣੁ ਕੀਮਤਿ ਪਾਵੈ ॥**

(ਅੰਗ ੧੧੯੩)

kithahu oupajai keh rehai keh maahi samaavai.

jee a jant sabh khasam kae koun kimat paavai.

*Where do we come from? Where do we live? Where do we go in the end?*

*All creatures belong to God, our Lord and Master. Who can place a value on Him?*

Man engrosses in his initial stage from where he was born who recites the first Bani Jap ji Sahib by getting up at early dawn daily. Its each line should be pronounced by tongue and listened by the ears. Such a person merges with God.

\* \*

# Sloke

ਸਲੋਕੁ ॥

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥  
ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥  
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ <sup>ਭਰਮੁ</sup> ਹਦੂਰਿ ॥  
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥  
ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥  
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛਟੀ ਨਾਲਿ ॥੧॥

Shalok.

pavan guroo paanee pita mata dharat mehat.  
divas raat due daaee dāaeiaa khaelai sagal jagat.  
changiaaeiaa buriaaeiaa vaachai dharam hadur.  
karamee aapo aapanee kae naerrai kae dur.  
jinee naam dhiaaeiaa geae masakat ghaal.  
Nanak tae mukh oujalae kaeti chhuttee naal.1.

## Literal Meaning

*Air is the Guru, Water is the Father, and Earth is the Great Mother of all. Day and night are the two nurses, in whose lap all the world is at play. Good deeds and bad deeds-the record is read out in the Presence of the Lord of Dharma. According to their own actions, some are drawn closer, and some are driven farther away. Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brows -O Nanak, their faces are radiant in the Court of the Lord, and many are saved along with them! .1.*

## Explanation

Jap ji Sahib, the first composition of Guru Nanak Dev ji started with the Sloke.



***aad sach jugaad sach.  
hai bhee sach Nanak hosee bhee sach. 1.***

It was the prefix for Jap ji Sahib. The last sloke of Jap ji Sahib:-

***pavan guroo paanee pita mata dharat mehat.***

This has become suffix decoration. Both are: praise in the beginning and the praise on completion. It became a tradition to pronounce this sloke at the end of every congregation of the Sikhs. Guru Nanak Dev ji has described the gist of knowledge, meditation, religion and mankind in it.

***pavan guroo paanee pita mata dharat mehat.***

There are three top most relations in the world. Other relations begin from these relations. These are: Guru, Mother and Father. Without mother and father, other relations - brother, sister, son, daughter and grand-children- do not come into being. Guru is supreme in religious world. Without Guru, divine virtues, bliss, intuitive ease and gentleness are not acquired. Parents are the origin of all other relations. Guru is the origin of spiritual family. Parents are got due to birth but one has to struggle to find a Guru. Guru is origin of the spiritual element. Origin is great as per our tradition. People vow before their parents. Guru is worth worshipping in the spiritual field. From Guru supreme flavour of God's name and perception of God are acquired. In the world creation starts from Parents. Religious life starts with the Guru. Therefore Guru is worshipped.

Now question arises, since parents are the gift of God, is Guru also a gift of God. This sloke indicates something like this.

Air is Guru in this life, Water is father and earth is mother. We speak with the help of air - without air we can not speak. No relation can be established with the world and God without speaking. There is a lot of conversation when relations are deep. Relation with God becomes very deep by reading scriptures, meditating and singing His praise more and more. Since speaking is due to air, therefore Guru ji says that air is Guru:-

ਬੋਲਨਹਾਰੁ ਪਰਮ ਗੁਰੁ ਏਹੀ ॥ ੧ ॥

(ਅੰਗ ੧੧੫੮)

bolanehaar param gur eaehee.1.

*Let the Supreme Guru be the One who speaks.1.*

This is supreme Guru and who is speaking:-

ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ ॥

(ਅੰਗ ੧੫੨)

daehee maattee bolai poun.

*The body is dust; the wind speaks through it.*

Air is the supreme element out of all other elements.

ਮਾਤ ਪਿਤਾ ਕੀ ਰਕਤੁ ਨਿਪੰਨੇ ਮਛੀ ਮਾਸੁ ਨ ਖਾਂਹੀ ॥

ਇਸਤ੍ਰੀ ਪੁਰਖੇ ਜਾਂ ਨਿਸਿ ਮੇਲਾ ਓਥੈ ਮੰਧੁ ਕਮਾਹੀ ॥

(ਅੰਗ ੧੨੮੯)

maat pitaa kee rakat nipannae machhee maas na khaahee.

eisatree purakhai jaa nis maelaa outhai mandh kamaahee.

*They are produced from the blood of their mothers and fathers, but they do not eat fish or meat.*

*But when men and women meet in the night, they come together in the flesh.*

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And water of father and clay of mother:-

ਪਾਨੀ ਮੈਲਾ ਮਾਟੀ ਗੋਰੀ ॥ ਇਸ ਮਾਟੀ ਕੀ ਪੁਤਰੀ ਜੋਰੀ ॥ ੧ ॥

(ਅੰਗ ੩੩੬)

paanee mailaa maattee goree.

eis maattee kee putaree joree.1.

*The water of the sperm is cloudy, and the egg of the ovary is crimson. From this clay, the puppet is fashioned.1.*

Reddish clay, i.e., blood and marrow of mother and water of father alongwith air are the structure of body. In the body, air is Guru, water is father and the part of earth in the body is mother. Even otherwise earth is called mother since the ancient times in our country. The country is called mother-land where a man is born. Indeed the structure of body was earlier young and before that it was child. In the beginning it was just a lump of flesh. Before that it was semen and earlier to that it was blood. Blood was initially food which was in the beginning earth only. Therefore the journey of body started from earth and it will end in the earth only. Kabir ji says that:-

ਕਬੀਰਾ ਧੂਰਿ ਸਕੋਲਿ ਕੈ ਪੁਰੀਆ ਬਾਂਧੀ ਦੇਹ॥

ਦਿਵਸ ਚਾਰਿ ਕੋ ਪੇਖਨਾ ਅੰਤਿ ਖੇਹ ਕੀ ਖੇਹ॥ ੧੭੮॥ (ਅੰਗ ੧੩੭੪)

kabira dhoor sakaal kai pureeaa baadhee daeh.

divas chaar ko paekhanaa ant khaeh kee khaeh.178.

*Kabir, the body is a pile of dust, collected and packed together.*

*It is a show which lasts for only a few days, and then dust returns to dust.178.*

Earth is the main element of body. Earth contains water. Air has linked earth and water. Therefore it is Guru. Air through breathing has properly linked all other elements. So it is Guru. Shabad communes soul with God. Therefore Shabad is Guru. By speaking words relation with the world and God is established. But word is the creation of air. Therefore Shabad or word is supreme. Then Guru ji says that:-

***divas raat due daaee daaeiaa khaelai sagal jagat.***

Day and night are male and female nurses and make the living beings to play and rest. All things we do during day and night and people remain busy. It is the job of nurse to keep the child busy in playing. Men, animals and birds run about during the day in search of food. They get tired and rest at night. Therefore both day and night are nurses and all the world is playing.

***changiaaeaaa buriaaeaaa vaachai dharam hadur.***

The evil deeds and good deeds of each and every living being are read in the Royal Court of God by the god of justice (Dharam Raj). This is possible due to the mental impressions that exist on the conscience of every one. There is such a rule that every one's actions are scrutinized in His Court.

***karamee aapo aapanee kae naerrai kae dur.***

Due to evil deeds man goes far away from God. We can also see that particular person is near to God due to his good deeds and we want to befriend him. People respect such a person. Person with evil deeds is far away from God. There is ignorance, pain, darkness and stumbling in his life. He is also far way from every one. Person with good deeds is in comfort and happiness. People

and relations also come close to him and feel happy. The people of Europe have seen that due to the darkness of atheism, families have broken and scattered. Children have gone far away from their parents. Brothers have gone away from each other. He, who is far away from God, is also far away from the world. Sheikh Saddi says that to whom respect of wealth, family and country is to be entrusted, should be nearer to God, otherwise he will breach the trust. A person far away from God can not be trusted. He is in darkness. Guru ji Says:-

***karamee aapo aapanee kae naerrai kae dur.***

The suffering, calamity and distress in the world proves that man is far away from God. This is due to bad actions in the world. Guru Arjan Dev ji says in Bara Mahan Bani:-

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ॥ (ਅੰਗ ੧੩੩)

kirat karam kae veeshurrae kar kirapaa maelahu raam.

*By the actions we have committed, we are separated from You. Please show Your Mercy, and unite us with Yourself, Lord.*

‘O’ God ! We have been separated from You due to our actions. Be gracious and bestow Your nearness. In nearness there is comfort and bliss.

Sinner is far away from God. Cruel, thief, wicked and paramours come in this category. Gentle, restrained, beneficent, generous and large hearted are near to God. By seeing the present condition, it has to be said that the world has become Kaliyug and hell.

***jinee naam dhiaaeiaa geae masakat ghaal.***

Those who have repeated God’s Name and have communed with God, they have put in hard labour and have become successful. This is a big achievement. If a person is successful at worldly level, then Guru ji says that he is not successful. The person who has meditated, is successful in the spiritual sphere. His hard work is successful. Dharam is the mortification of engrossing the mind in God’s Name.

***jinee naam dhiaaeiaa geae masakat ghaal.***

Why it has been called 'hard work', or toil because it is very many times more difficult than the worldly toil. To pronounce Waheguru, Waheguru and to commune the attention in that Name and in that sound, is the most difficult. To utter His Name is not difficult but to commune in that Name is very difficult. It is a hard work and its fruit is also very grand. It is supreme bliss, supreme comfort, tranquility and peace of mind.

***Nanak tae mukh oujalae kaeti chhuttee naal.1.***

Those who have communed their attention in the Name of God, and repeated His Name, their mouths and faces have been sanctified. By applying soap and powder, the face becomes clean and looks clean. The anger and hatred inside a man is manifested on his face. The face tells that this man is greedy or proudy or angry. Similarly the meditation of God's Name is manifested on the face. This can not be washed away with water. The face of such a man manifests truth, humility and impartiality. Guru ji says that:-

ਗੁਝੜਾ ਲਧਮੁ ਲਾਲੁ ਮਥੈ ਹੀ ਪਰਗਟੁ ਬਿਆ॥ (ਅੰਗ ੧੦੯੬)

gujharraa ladham laal mathai hee paragatt thiaa.

*The hidden jewel has been found; it has appeared on my forehead.*

A secret jewel has been found manifested on the forehead. Guru ji says:-

***jinee naam dhiaaeiaa geae masakat ghaal.***

***Nanak tae mukh oujalae kaeti chhuttee naal.1.***

Those who have repeated God's Name, their faces have become radiant and due to their meditation, many others have also got salvation.

Many others have got deliverance. If a person has scented his clothes, he is getting the fragrance, but a person sitting near him also gets fragrance. The person in the company of a meditator also gets some intoxication and is motivated for meditation. Therefore Guru ji says that those who have meditated and toiled in this task, their faces have become elegant and many others have also become pure, and their sackles of sufferings have been broken.

Their pouch has been filled with comforts and pleasures.

This is the last sloke of Jap ji Sahib. In it Guru ji has described the essence of Dharam, Gurbani, politeness and humanity. May Satguru ji be gracious and every one by reading and listening Jap ji Sahib, its meanings and ponderation, may start meditation of God's Name and may become successful in this hard work.

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