

KNOWING GURU NANAK THROUGH JAPJI SAHIB

Whenever an intellectual and Saintly personality gave his innovative thoughts and some people became his followers to accept those thoughts as his teachings, a new religion was born. Gautam, the Buddha, Mahavir Swami, Christ or Mohammad Sahib were such prophets who founded different religions by giving their own philosophic wisdom. Guru Nanak was also a prophet like them, but, he did not give any name to become a religion to his philosophic thoughts. He was a mystic who laid the foundation for a non-denominational, non-communal, non-sectarian and non-ethnic system of holistic humanism, whereby anyone and everyone is motivated to an optimistic view and a fulfilling way of life. Those who accepted his philosophy by becoming his followers came to be known as Sikhs, which meant, learners. It was this group of learners (Sikhs), who increased in number during his period and the periods of his nine illustrious successors in the human form, namely, Sri Guru Angad Dev Ji, Sri Guru Amar Das Ji, Sri Guru Ram Das Ji, Sri Guru Arjan Dev Ji, Sri Guru Hargobind Sahib Ji, Sri Guru Har Rai Ji, Sri Guru Harkrishan Sahib Ji, Sri Guru Tegh Bahadur Sahib and Sri Guru Gobind Singh Ji. Sri is prefixed before a name as a token of respect and Guru means a prophet or a spiritual teacher. Although, Guru Nanak had given a new way of living, free from any kind of cant or superstition, casteism or inequalities based upon religion, nationality or sex, this way of living, gradually became a religion, known as Sikh religion, which is presently the fifth largest religion of the world.

The founder of Sikh religion, Guru Nanak Dev Ji (Ji is suffixed again as a token of respect) was born on April 14, 1469 at Rai Bhoi Di Talwandi (now in Pakistan) presently known as Nankana Sahib in the house of Mehta Kalyan Das (Mehta Kalu Ji, father) and Mata Tripta Ji (mother). The political, social and religious condition of the people at that time was quite miserable. Babar had invaded the country (India) creating thereby a political turmoil. The society was also divided into various groups like rich and poor, high and low, ruling class, and masses and above all the caste ridden society among the Hindus, whereby one of the sections known as Shudras were deprived of living a good life. All these factors had led to moral degeneration. There was no justice and the administration was highly corrupt. The Muslim rulers exploited the Hindu subjects to such an extent that the Hindus adopted the dress and language of their rulers. They even submitted to the levy of tax on their gods and shrines:

The religious leaders of both the communities had become blind towards their true path and were following the Path of falsehood, hypocrisy, violence, etc. Guru Nanak's advent during this dark age was like the rising of sun. Bhai Gurdas Ji describes this in the following words:

;fsr[o BkBegqrfNnkfwNh X[zX[ifrukBD[j'nk..
fiT[efo ;{oi[fBefbnksko/ Sg/ nzX/o[gb'nk.. (tko ീ, gT[Vh ÅÅ)

Satgur Nanak PargateaaMitiDhund Jag ChaananHooa.

Jeo Kar Suraj NikleaaTaareChhapeAndherPalooa. (Vaar 1, Pauri 27)

Iqbal, a poet of the last century also remembers Guru Nanak by saying that once again, the call of God's unity arose from Punjab and India was awakened by a perfect man. In his words -

fcoT[mhmkfyo ;dk s"jhd eh gzikip ;/
fjzd e' fJewod-J/-ekfwb B/ irk:kyPkp ;/.

PhirUthhiAakhirSadaTauheed Ki Punjab Se

Hind Ko IkMard-e-Kaamil Ne JagayaKhawab Se.

These words of Iqbal also indicate the sense of unity among the people which appeared on the scene with the birth of the Guru Nanak. From his very childhood, Guru Nanak Dev Ji discarded all kinds of rituals and superstitions, as, according to him, the same had no place in religion. His words of awakening '*Na Ko Hindu Na Musalman*' meant that all people were equal as they were created by one God. He gave different concept of God by describing his attributes and not by any specific form or figure. This concept of God, as given in the opening verse of his composition Japji Sahib (called *Mool Mantar*) makes it clear that God is only one, infinite and peerless. His existence is the only truth which never changes. He is the Creator of everything, and He manifests Himself in the entire creation transforming Himself from formless to multiform. These characteristics of God are known as *Nirgun* (without any form) and *Sargun* (having multiple forms).

Guru Ji further made it clear that as God is not separate from His creation, He dwells in every heart. So, there is no question of any kind of ill feeling against anyone. Further, when God abides in everyone, all are equal, and any kind of discrimination on the basis of caste, sex or nationality was not called for. He also clarified that when God lies within; there was no point of going to the forest or on the hills in his search. One could find Him after looking into oneself. When one examines himself truthfully, he realizes that any kind of ego (*haumai*) was useless as everything was being done as per the will (*hukam*) of God. That is why, Guru Ji advocated the life of a householder. He gave his three principles of *Kirat Karni* (earning one's own living), *Naam Japna* (meditation on the name of God), *Wand Chhakna* (sharing with other needy people). He composed divinely inspired hymns in praises of the Lord and delivered his message of oneness of God and universal brotherhood by undertaking *Udasis* (long journeys) on foot.

These journeys known as *Udasis* were made not only in the four directions in the country, but also beyond the frontiers of the country. He visited most of the centers of religious pilgrimage and met several men of religion to have dialogue with them on the true religion. His dialogue with *Pandits*, *Sadhus*, and *Yogis* of every sect, as well as with *Mullas*, *Pirs*, and *Qadis*, was not that of an uncommitted seeker, but that of a teacher. As the *Janam Sakhis* report, Guru Nanak possessed uncanny powers with which he used to challenge the religious leaders of his time in word and deed. He proclaimed a new vision of the one God whose power goes beyond the names and forms used by humankind. The earlier sources of information regarding his life and works are the biographical accounts written after his leaving for heavenly abode, known as *Janam Sakhis*. Bhai Gurdas Ji, who was a contemporary of Guru Arjan Dev Ji has also written about Guru Nanak in his *Vaars*. All these sources reveal his visits to various pilgrimage centers even beyond India including Mecca, Medina, Baghdad, Tibet and China. The research is still going on to determine the exact itinerary of his travels. Wherever he went, he won the people by his loving devotion and message of universal appeal. That is why, large number of Hindus and Muslims became his followers. In 1521 after finishing his journeys, he settled at Kartarpur Sahib, which is now in Pakistan, but very close to the Indian border. During the year 2019, of 550th year of his advent, both the Indian and Pakistan Government have decided to make a corridor from Indian land to Kartarpur Sahib to enable the devotees to visit this place without any visa.

Guru's message of universal love and his teachings on different subjects are all contained in 958 hymns enshrined in Sri Guru Granth Sahib. We find his hymns in 19 out of 31 *Raagas* included in the holy compilation. His maximum contribution is in *Raag Asa*, wherein there are 169 hymns followed by 166 in *Raag Ramkali*. Among the poetic forms, he gave 160 *Salokas* which are

spread over various *Raagas*. In addition, there are 3 *SahaskritiSalokas* and 33 *Salokas* in *Varan to Vadhik*. He has also composed 22 *solhas* out of total 62 *solhas* in *Raag Maru*. Then there are some compositions, which are big and independent with their exclusive titles. Apart from *Jap*, we have *Pehre*, *Patti*, *Alahania*, *Kuchajji*, *Suchajji*, *Thiti*, *Onkar*, *Babar Bani*, *SidhGosti*, *Baramaha*, and three *Vaars* in *Raag Asa*, *Raag Majh*, and *Raag Malhar*. Guru Nanak can be best known and understood through his compositions, especially, his *Japji Sahib*. A brief description of his main compositions (*Banis*) is given hereunder.

Pehre

Pehre is a Punjabi word, which means a unit of time as per the Indian system of calculation. Eight *Pehres* make day and night, (a *Pehar* is equal to 3 hours). The compositions named as *Pehare* relate to our chores/activities during the periods represented by *Pehres*. In Sri Guru Granth Sahib, this title consists of four hymns appearing on page 74 of Shri Guru Granth Sahib, of which two are composed by Guru Nanak Dev Ji. The *Pehre* are compared with four stages of human life and it is shown that all the stages are wasted by us without remembering God. It may be the youth time or that of old age, we remain engaged in useless worldly pursuits. The point is explained by giving an example of a *Vanjara* (a person who travels to sell his goods), who, instead of trading in the merchandise of God's name wastes his time and energy in other pursuits.

Patti

The Punjabi word '*Patti*' refers to a wooden tablet on which the children used to write the alphabets for remembering. In Sri Guru Granth Sahib, there are two hymns on this name, one of which is a composition of Guru Nanak. This composition is the form of an acostic, employing letters of the Gurmukhi alphabets. *Patti* by Guru Nanak titled as *Rag Asa Mahala 1 Patti Likhi* appears on page 432 of Sri Guru Granth Sahib. It comprises thirty-five stanzas, each stanza is introduced with a letter of the Gurmukhi alphabet. All the alphabets have been interpreted in the spiritual sense. From stanza nine to thirty-three, the order followed is exactly that of the alphabets current today; elsewhere there are deviations. What was the order prevalent in Guru Nanak's time, is however, uncertain? The main themes touched upon in this composition are the unity of mankind with the God, doing away with human ego, the performance of righteous karma and the law of causality. It is made clear that we have to give up our ego to get love from God. If we do not love Him by remembering and by obeying His command, we will remain lost in duality to suffer because of our *karma*.

Vaars of Guru Nanak

'*Vaar*' means a ballad describing the heroism of some noble person. In Sri Guru Granth Sahib, the Gurus have used this popular verse form in Punjabi for describing the greatness of God. Out of the 22 *Vaars* included in Sri Guru Granth Sahib three *Vaars* have been contributed by Sri Guru Nanak Dev Ji. These *Vaars* are put under *Rag Asa*, *Rag Majh*, and *Rag Malhar*.

Asa Ki Vaar

The *Vaar* in *Rag Asa* is the most important among the three *Vaars* as it is recited every morning in all the Gurdwaras and by many others at their residences. Commonly designated as *Asa Ki Vaar*, like all other *Vaars* this *Vaar* too is comprised of *Pauris* (stanzas) preceded by *Salokas*. It has 24 *Pauris* and 59 *Slokas* and the *Slokas* included here are of Sri Guru Nanak Dev Ji and also of Sri Guru Angad Dev Ji. It is meant to be recited in the tune of an old folk ballad which had as its hero a prince by the name of Asraja, called TundaAsraj because of his maimed hand (*tunda*).

There are several themes touched in this *Vaar* including the ills of contemporary life, moral decay and religious degradation because of cant, rituals and superstition made part of religion. The main point of emphasis is the state of man, and how he may liberate himself from the bondage of self and prepare himself for union with the Divine.

Among the well-known verses from this *Vaar* are Guru Angad Dev's *Salokas* highlighting the importance of Guru and the verses showing importance of women. Guru Angad Dev has said in that *Saloka* that despite the lights of hundred suns and moons, there remain darkness without the Guru, meaning thereby that only a Guru can dispel our darkness (of ignorance) and show us the path of eternal light. Thus, says Guru:

i/ ;T[uzdk T[rtfj ;{oi uVfjjiko..
J/s/ ukBDj'fdnKr[o fpB[x'onzXko.. (SGGS, p. 463)

*Je Sau Chandaa Ugveh Suraj Charheh Hazaar.
Ete Chanaan Hondeaa Gur Bin Ghor Andhaar.*

Similarly, the Guru noticed that the position of woman was deplorable both in Hinduism and Islam. She was regarded as impure in many respects. The Guru makes clear in the *vaar* that impure is the mind which is filled with covetousness, impure is the tongue which utters falsehood, impure are the eyes which look at another's woman; impure is the ear which hears slander. The impurity of impurities is to become attached to anyone/anything other than Him. Why call woman evil of whom great men are born? His revolutionary words:-

; 'feT[wzdknkyhn? fis[izwfjokikB.. (SGGS, p. 473)

So Keo Manda Aakhiai Jit Jammeh Raajaan.

highlighted the importance of woman. Similarly, there are many other verses which point out the short comings of the contemporary life and direct people to dedicate themselves to the supreme God, who has no peer.

Aarti

During the time of Guru Nanak Dev Ji, *Aarti*, a sort of prayer (adoration), was being performed in ritualistic way by the Hindus with a view to propitiate the deity. When Guru Nanak Dev Ji visited Jagannath Puri, the priests of the temple did not appreciate Guru's not paying attention to their mode of doing *Aarti*. The Guru then explained that the *Aarti* was going on in the entire universe in the form of Nature's tribute to The Creator. The words uttered by him to give a glimpse of the *Aarti* going on in the universe have become immortal. Thus says the Guru:

rrB w? Ekb[oft uzd[dhgepB/ skfoekwzvbiBew'sh..
X{g[wbnkBb' gtD[uto' eo/ ;rbpBokfJ c{bzsi'sh..ç..
e?:h nkosh'fJ.. Gt yzvBk s/oh nkosh..(SGGS, p. 13)

*Gagan Meh Thaal Rav Chand Deepak Bane Taarka Mandal Janak Moti.
Dhoop Malaanalo Pavan Chavro Kare Sagal Banraae Phoolant Joti.
Kaisi Aarti Hoe. Bhav Khandna Teri Aarti.*

The sky is the salver
And the Sun and the Moon the lamps.
The luminous stars on the heavens are the pearls.

Scented air from the sandal-clad hills is the incense,
The winds make the fan for Thee,
And the vast forests wreaths of flowers.
The unstruck music of creation is the trumpet.
Thus goes on the *Aarti* (adoration) for Thee,
O Thou dispeller of doubt and fear!

These immortal words of Guru Nanak, about which Rabinder Nath Tagore is stated to have expressed the view that the same could be the best National Anthem if the entire world were to be treated as one country. This hymn along with some other verses from Sri Guru Granth Sahib as well as Dasam Granth are generally recited at the close of evening service in most of the Gurdwaras.

Alahania

Alahania in Punjabi culture are the sad songs generally sung in chorus by women mourning the death of the related person. Although this custom is now gradually fading out. However, in those days, it was so prevalent that the custom had given birth to a poetic form in Punjabi known as *Alahani* (a mourning song). Guru Nanak, like many other folk poetic forms, has used this poetic form also in five of his *Shabads* included in *Raag Vadhans* (page 578-582). Guru Nanak in these hymns is emphasizing that death being inevitable, should be accepted as Lord's *hukam*. Moreover, death is only for *manmukhs* (deviators from the Guru's ordains), and as the Gurmukh's (follower of Guru's ordains) soul is liberated and merges with the divine, there is no question of weeping and crying when he departs from the world. According to him, for one who submits to the Will of the Lord and leads a pious life, lives in peace and tranquility and dreads not the call of death. Death for such virtuous persons is a victory. All have to reach the same destination, says Guru Nanak. Instead of crying and wailing at the death of a relation, men should sit together and sing the praises of the Lord. So says the Guru:

rktj[rhs[B fpojVkBkBepqjwphuko'..

Gaavoh Geet Na Birharha Nanak Brahm Bichaaro. (SGGS, p. 581)

Do not sing the songs of separation, O Nanak reflect upon God.

Baramaha

Baramaha in Punjabi means twelve months. Various writers composed about these twelve months in a folk poetic form. In Sri Guru Granth Sahib also we have *Baramahas* written by Guru Nanak Dev Ji as well as Guru Arjan Dev Ji. Guru Nanak Dev Ji's *Baramaha* appears in *Raag Tukhari*. Guru Ji has started his calendar composition with month of *Chet* (mid March to mid April). During all the months, the image of a woman separated from her groom has been shown. She suffers from the pangs of separations and finally in the month of *Phalgun* she experiences the blissful union. In fact, by using this analogy the Guru has shown the devotee suffering because of his separation from God. The cause of this separation is his ego and when this ego is gone, an interaction with the Lord takes place. This composition is a remarkable piece of literature because of its poetic splendor and philosophical import. The beautiful descriptions of nature in different seasons are really wonderful. The comparison of seasons with the moods of the isolated bride add to the literary brilliance of the composition. For example, in the month of *Poh* (middle of December) the cold white frost covering the earth sapping away *rasa* of all vegetation is juxtaposed to the bride who, in her love for the charming groom, would be savoring its *rasa*. Perhaps it is the panorama of the starkly white frost which ignites in the brides'

imagination that warm and vibrant fantasy. Such like descriptions depicting Nature's beauty and the mind thoughts of a separated bride make this oldest composition of this poetic form in Punjabi unique. The spiritual meaning arising out of these images is that human soul is separated from the Supreme Soul and this is causing suffering for the devotee soul craving for the divine union.

Suchajji – Kuchajji

Chaj in Punjabi means manner or style, who is good in manners becomes *suchajja* and who has bad manners is called *kuchajja*. The two compositions of Sri Guru Nanak Dev Ji, titled as *Suchajji* and *Kuchajji* relate to good mannered and bad-mannered woman. A good-mannered woman is a symbol used for a devotee who loves God and obeys His Command. Whatever may be the circumstances, a true devotee accepts the same as will of God. Thus, the theme of this composition is that a good devotee like a Suchajji has to surrender before God and accept the divine will. The suchajji (a true devotee) has a desire to attain proximity to the Lord. She enjoys all the blessings. In Kuchajji, the devotee like an ill-mannered woman regrets being unworthy of the Lord. He is unaware of his shortcomings and is lured by the material gifts, completely forgetting the giver of these gifts. However, the composition ends to highlight the concept of God's grace. When *kuchajji* (devotee) becomes aware of his faults and failures even then there is a hope that God in his mercy still admit her to get closeness to the Almighty.

Thitti

Thitti in Punjabi means a day or date of the lunar cycle of the month. As per the rituals, some lunar days are considered especially auspicious. On those days specific deities are worshipped by observing various rituals like fasts, bathing, asceticism and yogic practices. All such things are not considered worth righteousness in Sikh religion. Thus, in Sri Guru Granth Sahib there are three different compositions with this title *Thitti*, one of which comprising 26 lines stanzas in *Raag Bilawal* is the work of Guru Nanak. The Guru says that one should not be entangled in such rituals as God is realized through good actions and words and not by these rituals. This path of God realization comes through the guidance of the Guru.

Onkar

We are aware of this fact that Guru Nanak has used the word *Onkar* in *Mool Mantra* as symbolizing God. With a view to emphasize the unparalleled creative power of God, he has written a complete composition with this title *Onkar*, which is popularly known as *Dakhni Onkar* because *Dakhni* is a type of *Raag Ramkali* in which the composition has been written. There are 54 stanzas in this hymn wherein Guru Nanak has touched most of the philosophic points regarding God. He has exhorted us to adopt good qualities and follow Godly path shown by the Guru.

Babar Bani

Babar Bani is the name given collectively to the four hymns of Guru Nanak Dev Ji, which he composed in connection with the invasion of Babar. Babar was the first Mughal Emperor, who had invaded India and established his empire by defeating Ibrahim Lodhi, Indian ruler, at the first battle of Panipat. He had come from Kabul, and when he reached Saidpur (now Eminabad in Pakistan), Guru Nanak was there in the town. The Guru witnessed the atrocities committed by Babar's forces on the Indian people. The title of hymns is derived from the use of this term in one of these hymns "*Babar Vani PhirGae Kur Na Roti Khae*". This hymn of the Guru appears in

Rag Tilang, whereas the other three hymns are in Rag Asa and appear at pages 360, 417-418 of Sri Guru Granth Sahib. In all these hymns, the Guru talks of the sufferings of the people, and covers various aspects of social and historical importance. At one point of time, he complains as why did God not feel pity for the poor and the weak people when all the people were same for Him. The Guru concludes his commentary on the various events by acknowledging greatness of God by whose will, everything happens. Any disobedience of His command brings all kinds of sufferings.

SiddhGosti

This long composition by Guru Nanak is in the form of a dialogue with *Siddhas* and mystics adept in *hathyoga* and believed to be possessing supernatural powers. The Guru answers the various questions posed by the *Siddhas* and clarifies his concepts. He tells them that it is the ego which hinders man's progress towards the supreme reality. It is only by shedding ego that one becomes a Yogi. For that, one has to live like a lotus flower which remains in the mud but keeps itself untouched by it. Along with the lotus, the symbol of the duck swimming in water without wetting its wings has also been mentioned to strengthen the viewpoint. It is a classic example to illustrate the point that man can live a detached life even by remaining householder and realize the Supreme Lord by enshrining his name in his heart. One of the most famous quotes from this composition regarding this image reads as under :

i?;/ibwfjewb[fBokbw[w[orkJh B? ;kD/..
:[ofs ;pfd Gt ;kro[sohn? BkBeBkw[tykD/.. (SGGS, p. 938)

Jaise Jal Meh Kamal NiraalamMurgaaeeNaiSaane.
Surat SabadBhavSaagarTariai Nanak Naam Vakhaane.

In the second line mentioned above, Guru says that we can swim across the ocean of life through Shabad, which in this composition only Guru describes as his Guru. The last question answered by the Guru by telling that God pervades all beings, dispels all doubts and leads one to union with the Supreme Lord.

Chapter 2

Japji Sahib

Japji Sahib is Guru Nanak's *magnum opus* composition and also the opening composition of Sri Guru Granth Sahib. It is, in fact, the prologue to the Holy Compilation. It encompasses the entire philosophy of the Guru's scripture. All the important concepts of Sikh religion, viz, that of God, Guru, *Haomai*, *Sachiar*, *Hukam*, *Gurmukh*, Grace, etc originate from this great composition, which is comprised of two *salokas* and 38 Pauries (stanzas). This composition starts with the basic concept of God, which in religious parlance is known as '*Mool Mantar*'. By *Mool Mantar* in Punjabi, is meant the opening message with which the entire compilation starts. Thus, beginning of Japji Sahib with *Mool Mantar* means the beginning of Guru Granth Sahib with such opening lines which constitute Guru Nanak's concept of God.

Mool Mantar and its Significance

This *Mool Mantar* reads as under

> ;fsBkw[eosk g[oy[fBoGT[fBot?o[nekb w{ofsni{ Bh ;?Gz r[ogq;kfd..

Ek Onkar Satnam Karta Purakh Nirbhau Nirvair Akal Murat Ajooni Saibhang Gurbarsad.

These opening words start with *Ek-Onkar* meaning thereby that there is only one God. *Sat-Naam* means that His Name is true. The following epithets emphasize that He is the Creator, devoid of fear and enmity, immortal, unborn and self-existent. The last word in the *Mool Mantar* is *Gurbarsad* meaning thereby that God can be obtained only by favor of Guru.

Although, the word *Onkar* had already been existing as symbolizing God in the *Vedic* literature, Guru Nanak, distinguished His definition by putting numeral *Ek* (One) before *Onkar*. By writing 1 (one) in the beginning, it has been shown that *Ek Onkar*, God, who subsumes all forms in Him is only One (and not two or three) Ura (U), the first Gurmukhi letter, in the form of *Onkar* shows the world controlling power of that One Lord. The open end of this letter *Ura* has been extended to represent the infinity of that God. So, its interpretation is that there is one and only one, infinite God. This first part, thus, represents the two major features of oneness and infiniteness of God. Further, when he says that His Name is true by using the word *Sat*, he is referring to the eternal truth and not that truth which can change with the time and place. The truth which can change is known in Indian classical literature as *satya*. So, here also Guru Ji has emphasized upon the eternity of the One Supreme. Similarly, in subsequent epithets he has given combination of two words which add to their meaning. So, *Karta*, the Creator also becomes *Purakh*, as He manifests Himself in His creation. Thus, like worldly creators, He is not separate from His creation. The next two attributes:

Nirbhau and *Nirvair*, meaning thereby 'sans fear' and 'sans hostility' are ethical in nature. It means that they are considered to be the main attributes representing the moral nature of God and His Created Ones who follow the righteous path to become *God like*. These traits can be found in some persons, but, again there is a limit of such qualities possessed by them and there may be a situation when the possessors of these may feel lack of them. *Bhau* in Punjabi meaning fear is a very wide term as there are many kinds of fears in life, the greatest fear being that of death. When a prefix '*Nir*' has been used before '*Bhau*', its meaning becomes, "who has no fear". As God does not take birth, nor does He die, there cannot be any question of fear of death or even

that of rebirth by falling in the circle of births and deaths. His *NirgunRoop* has no possessions nor any relation, so there is no fear of any kind of loss to occur. God is absolutely independent, and this absolute independence makes Him fearless. Dr. Jaswant Singh Neki, the Sikh Scholar, has held that when God is stated to be *Nirbhau*, it implies that His existence is not dependent on anyone and as such he can neither be threatened nor frightened. Further He is Omnipotent, as such being mightiest of all he cannot be afraid of anyone. One who is afraid, stands vis-à-vis another. One who is devoid of 'otherness', stands alone, peerless and matchless Guru Amar Dass ji in *Raag Bilawal* expresses a similar view, when he says

fs; s/ T{gfoBkjhe'fJ.. eT[D[vo? vo[fe; ekj'fJ..

Tis TeOoperNahinKoe. Kaun Dare Dar Kis Ka Hoe. (SGGS p. 842)

It may be noted that we can also become fearless if we start fearing God. Guru Arjan Dev Ji clearly states that if someone wants to be *Nirbhau*, he has to accept the *Bhau* of God.

G? ofuoj/ ;[fBoGT[j'fJ..

Bhai Rach Rahe SuNirbhau Hoe. (SGGS, p. 223)

Bhau of God is love of God. When we love someone, we can not afford to annoy him by doing anything which is not liked by him. This is also a sort of fear. It is this kind of fear which means *Bhau* of God. As in case of *Bhau*, the prefix *Nir* has been used for *vair* (hostility) also to mean thereby that God is not only fearless, but also without any hostility. *Vair* is again very wide term to include a number of baser human feelings like jealousy, hatred, enmity, vengeance, etc. God's supremacy makes him '*Nirvair*' also as there is no one equal to Him for whom he should nurture such feelings. By including such ethical attributes in the definition of God, Guru Nanak Dev Ji explained to the people of other religions who believed in such Gods who had such feelings that they could not be God, but only such creations like human beings who are not devoid of such feelings. Further, other religions may justify anger on the part of their Gods, which is the birth giver to all such feelings, in Sikh religion the Guru tells us to control wrath in all situations. Thus, when Guru says that we become like whom we worship, i?;k ;/t? s?;' j'fJ. *JaisaSevaiTaisaa Hoe.*(SGGS p. 223) we are required to worship *Nirvair* God and treat no one as stranger or enemy

Bk e' p?ohBjh p/rkBk ;rb ;zfrjweT[pfBnkJh.. (SGGS, p. 1299)

Na Ko BaireeNahiBegaanaaSagal Sang Ham Kau Ban Aae.

;G[e' whs[jwnkgBehBkjw ;GBk e/ ;kiB.. (SGGS, p. 671)

Sabh Ko Meet Ham Aapan Keena Ham SabhnaKeSaajan.

Further attributes of God as mentioned by the Guru as *Akal Moorat* and *AjooniSaibhang* strengthen the view that God has neither fear nor enmity for any one. When God is *Akal*, meaning beyond death and time, *Ajooni*, meaning that He is not born, nor does He die, *Saibhang*, meaning, He is self created, He cannot be scared of anyone nor can he have any adverse feeling for any one as there is none who can match Him.. This kind of unique definition of God is Guru Nanak's great contribution to the world religious literature.

The *Mool Mantar* is significant not only for its content and meaning. Its importance is all the more emphasised by the fact that complete *Mool Mantar* in its full form has appeared as invocation in Guru Granth Sahib 33 times. Its abridged form '*Ek-Onkar Satgur Prasad*' has been

repeated 523 times. The one word '*Ek-Onkar*' from the *Mool Mantra* has also been used once in Guru Granth Sahib.

The First Saloka

The main composition of Japji starts after invocation '*Mool Mantra*' with its title Jap. The words Ji and Sahib are generally attached with Jap for giving respect, making it the complete title as 'Japji Sahib'. Jap means to meditate. When the Guru requires us to meditate, the question may arise on whom to meditate. The answer lies in the Saloka following the title, reading as under

nkfd ;u[i[rkfd ;u[. j? Gh ;u[BkBej';hGh ;u[.(SGGS, p. 1)

AadSach Jugaad Sach. Hai BhiSach Nanak HosiBhiSach.

The literal meaning of this Saloka is that in *Aad* period, that is, the time when there was nothing else, no Sun, Moon, Earth or stars, air or water, God existed even at that time. The truth of His existence continued to be there even in *Jugaad* period, that is, the period when God started creation with his *Hukam*. *Hai BhiSach* means that it is true even now and says Nanak that it will remain true even in the times to come. Whereas this verse in the form of a Saloka mentions the two forms of one God, that is, transcendent as well as immanent., it also asserts that God is an Eternal Truth, which never changes. Whereas in other religions, there is a distinction between *Nirgun* and *Sargun*, *Brahm* and *Maya*, *Purush* and *Prakriti*, or as in Hindu religion on the basis of the task of creation, sustenance and destruction, in Sikh religion, there are no such distinctions as God is the Supreme Creator of everything in the universe and there is no one else who is performing other duties. Gurbani says that when nothing was created, God existed at that time as *nirgun*, meaning, having no shape whatsoever. This stage is called *sunawastha*. Guru Nanak describes this in following words

nopdBopdX[zX{ekok.. XofD B rrBkj[ew[ngkok..

Bk fdB[o?fB B uzd[B ;{oi[;[zB ;wkfXbrkfJdk.. (SGGS, p. 1035)

ArbadNarbadDhundukaraa. Dharan Na Gagna Hukam Apaaraa.

Na Din Rain Na Chand Na Suraj SunnSamadhLagaaindaa.

After that stage God, as per His will, issued his *Hukam* and everything was created. God manifested Himself in everything created by Him and became reflected through his Creation. This stage is known as *SargunAvastha*.

Guru Nanak's concept is that even after this change; God did not become more than one as it was the same God who was *Nirgun* as well as *Sargun*.

fBor[D nkfg ;or[B GhUjh..

NirgunAapSargunBhiOhi. (SGGS, p. 287)

Another important issue that has always been a matter of concern for all religious people is how to reach God or obtain the divine union. Different religions gave their own methods to describe as how the human soul, separated from the divine soul will ultimately merge with that. Guru Nanak did not approve of going to forest or on the hills or to some isolated place in search of God. His Japji Sahib deals with all such aspects and finally takes us to the stage of divine union. This great composition also sets up a pattern for satisfying the queries of the seekers of spiritual union in the form of questions and answers. The first two *Pauries* (stanzas), deal with the vital questions as why the man is unable to get the spiritual union and what methods should be

employed to succeed in this mission of merger with the Divine. The Guru replies himself that there is a wall of falsehood between the seeker and the truth, and that wall can be demolished by obeying the Will of God. Many other methods being suggested and followed by other religions were not of any use for the said union Thesecond *Pauri* enlightens us about the will of God called by the Guru as HUKAM

Original in Punjabi

Transliteration in English

;'u? ;'fu B j'tJhi/ ;'uh by tko..	<i>SochaiSoch Na Hovae Je Sochi Lakh Vaar</i>
u[g? u[g B j'tJhi/ bkfJojkfbtsko..	<i>ChupaiChup Na Hovae Je LaayeRaha Liv Taar</i>
G[fynk G[y B T[soh i/ pzBk g[ohnkGko..	<i>BhukhyaBhukh Na Utri Je BannaPuriaBhar</i>
;j; f;nkDgk by j'fj s fJe B ub? Bkfb..	<i>SehasSeanapaa Lakh Hoe Ta Ik Na ChalaiNaal.</i>
fet ;funkokj'Jhn? fet e{V/ s[N? gkfb..	<i>KivSachiaraHoyiaiKivKurhaiTuttai Paal.</i>
j[efwoikJhubDkBkBefbfynkBkfb..j..	<i>Hukam RajaaeeChalna Nanak LikhyaNaal.(SGGS, p.1)</i>
j[ewhj'tfBnkeko j[ew[B efjnkikJh..	<i>HukmiHovanAakaar Hukam Na KaheaJae.</i>
j[ewhj'tfBihn j[efwfwb? tfvnkJh..	<i>HukmiHovanJee Hukam Mila iVadiaaee</i>
j[ewh T[sw[Bhu[j[efwfbfy d[y ;[y gkJhmfj..	<i>HukmiUtamNeech Hukam LikhDukhSukhPayiaih.</i>
fJeBkj[ewhpy;h; fJfe j[ewh ;dk GtKJhmfj..	<i>IknaHukmiBakhshisIkHukmiSdaBhavaiaih</i>
j[ew? nzdf;G[e' pkjfo j[ewB e'fJ..	<i>Hukmai Andar Sabh Ko BaharHukam Na Koe.</i>
BkBej[ew? i/ p[M? s jT[w? ej? B e'fJ..À..	<i>Nanak Hukmai Je Bujhai Ta HaumaiKahai Na Koe.</i>

(SGGS, p. 1)

Translation with Explanation

The Guru, in the first *Pauri* refers to some of those methods which the people have been adopting for getting the divine merger but, such methods as revealed in *Vedas* like pondering several times or remaining silent or applying one's wits, are of no avail. The first line of the first *Pauri* of Japji Sahib has been interpreted by Sikh scholars in two ways. One of the interpretations is that *SochaiSoch* means pondering and if one ponders millions of time to know about God, he cannot succeed in this because the Lord is unknowable and incomprehensible as, He is beyond time and space. So, how the human mind or the human intellect being so limited can get the Divine Union by just pondering over Him. Howsoever, we may think of Him, we cannot understand His Limits. Guru Nanak repeats this view in *Raag Sorath*, when he says

ngongkonrzwrn'uoeljD/ ehw B gkfJ.. (SGGS, p. 634)
Apar ApaarAgamAgocharKehnaiKeem Na Paae.

Further, we, being a part of the whole are unable to know the full extent of His greatness. Guru Nanak in *Sri Raag*, compares himself with a fish and God as the river. Thus, how can a fish within a river measure the dimensions of the river. In his words

s{ dohnt[dkBkphBk w? wS[bh e?;/ nzs[bjk.. (SGGS, p. 25)
Too DariaaoDaanaaBeenaa Mai MachhaliKaise Ant Lahaa.

The other interpretation assigns the meaning of cleanliness to the Punjabi word *SochaiSoch*. It was believed in Hindu religion that by cleaning oneself, one can get the nearness of God. That is why, taking bath at various holy places as the same were considered, was given considerable importance. In Sikh religion, this kind of cleaning by taking bath at presumed holy places is of no significance, particularly for two reasons firstly, there cannot be a particular specific place where bathing can help us in getting rid of all our sins, and secondly the bathing only cleans the

body to some extent, it cannot clean our mind which is, in fact the originating point of all our good and bad thoughts and actions. If our mind is full of evil thoughts or such thoughts which have nothing to do with following Guru's teachings, we may clean ourselves lakhs of time, it will not help.

Similarly, when the Guru says that remaining silent does not help in getting nearness of God, because, He firmly believes that nobody can remain silent even for a moment. When *Yogis* or sages claim that they can observe silence for a long period, it only means that they will not speak to anyone else, but they cannot avoid speaking to themselves. Every person is always talking to himself or thinking about something. These things are not externally visible, but our mind always remains engaged therein in such a way that any external silence fails to bring any peace to the person concerned. In the third line of the first *Pauri* the Guru is making a reference to the practice of observing fast among the Hindus and Muslims also, which they thought, was helpful in getting close to God. The Guru says that the appetite is not the only need of the body, there are many other hungers which are always troubling us. If we observe fast and do not take food, we do not get rid of those hungers like hunger for money, for position, etc. All these together always keep a person engaged in such pursuits as to collect more and more wealth or to get higher and higher position in life. Even a King is not satisfied with his empire. He wants to capture the empire of other people also. In Punjabi, this kind of craze is called *Trishna*. It can end only when a person realizes that the true hunger is the desire to obtain the Godly attributes. The second Guru has stated in one of the *Salokas* that such a hunger is relieved only by uttering the praises of the Lord.

G[fy nk G[y B T[so? rbh G[y B ikfJ..
BkBeG[yksk oi? ik r[D efj r[Dh ;wkJJ.. (SGGS, p. 147)
Bhukheaa Bhukh Na Utrai Gallee Bhukh Na Jae.
Nanak Bhukha ta Rajai Ja Gun Keh Guni Samaaye.

In the next line the Guru is referring to '*Sehas Sianapa*', which means our cleverness, which is again considered as helpful to reach God. Here, it is pertinent to mention that human beings, being the most important creation of God, have been blessed with a better ability to think and to take decisions. This ability varies from person to person depending upon the growth of the level of consciousness in him. This consciousness known in Punjabi as *Surat* is present in every creature, but in animals, birds, etc. it is limited only to make them conscious of their hunger or protection sensing some danger, but in human beings it is limitless. This consciousness level may go up to amazing heights. However, most of the people are unable to increase this level because of their *karmas*. When Guru Nanak said that the *Shabad* was his Guru and the consciousness focused upon it was its disciple, he was referring to a high spiritual stage in which our consciousness is attuned to the name of God. But, those devoid of this tuning start thinking themselves as intelligent, their cleverness is not a step towards the Divine Union. The point will become clear when we go through Guru Nanak's following verses from *Sri Raag*, wherein the distinction between *Surat* and *Chaturae* (cleverness) has been clearly brought out.

J/ek ;[ofsi/s/ j? ihn.. ;[ofsftj{Dk e'fJ B ehn..
i/jh ;[ofs s/jkfs Bokj[. b/ykfJe' nktj[ikj[..
ekj/ ihneofjus[okJh.. b/t? d/t? fYb B gkJh.. (SGGS, p. 24)

Eka Surat Jete Hai Jee. Surat Vihoona Koe Naa Kee.
Jehi Surat Teha Tin Raah. Lekha Iko Aavoh Jaaho.

KaahJeeKaraihChaturaaee. LevaiDevaiDhhil Na Paaee.

Such like methods for the divine mergers are suggested only by those persons who are misguiding others with their own wisdom to serve their vested interest. Sometimes we think that with our wisdom we can attract God and can become religious in the eyes of others, but Guru repeats that such kind of wisdom also does not help. In the last two lines of the *Pauri* we come to know that we cannot get nearness of God because there is false wall between us and God. The Guru says that we are suffering in this world because we are separated from God. The Guru after raising a query as how the wall between us and God can be pierced, himself gives the reply. The word used by him is *Sachiara*, the person who can do it. So one has to become a *Sachiara* first and then only he can break this wall of falsehood and get the divine union.

SACHIAR OR GURMUKH

Although the apparent meaning of *sachiarais* truthful, there are many qualities which are implied therein. Truthful in Gurbani does not merely mean speaking the truth. It is taken in the wider context and covers the righteous actions and deeds of the person concerned. The most important act as per Gurbani is remembrance of name of God, *Naam japna* as Guru Nanak calls it. *Naam japna* is again not merely a mechanical recitation of some name of God or some hymn, mantra or composition. *Naam japna* means to absorb the qualities of whom we remember by reciting His Name or any of his spiritual words in any form. When we start adopting the qualities of God in our life, we become God like and that ultimately makes us *sachiar*. In Gurbani the word *sachiar* has been used for God as well as for those who become God-like. The following verses will show the use of word *sachiar* for God

BkBe J/t? ikDhn? ;G[nkg/ ;funko[..*Nanak EvaiJaaneeaiSabhAapeSachiar.* (SGGS, p. 2)

sz{ eosk ;funko[w?vk ;KJh.. *Toon Karta SachiaarMaindaaSaaeen.* (SGGS, p. 11)

The remembrance of God makes us realize that God is present in each and every one of His Creations. Such a person then starts loving the Lord and all His Creatures He doesn't consider anyone bad and follows the righteous path of living.

fe; jhwzdknkfy B ub? ;fu yok ;funkok j/..

Kis Hi MandaaAakh Na ChalaiSachKharaaSachiara Hey. (SGGS, p. 1027)

The righteous path of living involves honest earning by hard work (*kiratkarni*), remaining truthful, honest, fair and just, and discarding of vices like *kaam*, *krodh*, *lobh*, *moh*, *ahankar* and doing of noble deeds like serving the mankind with desire to do welfare of all.

ntrDgojfoeoDh ;kohdfo ;u? ;funko'..

AvganParharKarniSaaree Dar SachaiSachiaaro. (SGGS, p. 437)

By doing all these things a person becomes *Sachiar* also called *Gurmukh* as becomes evident from various verses of Gurbani, like the following.

r[ow[fy ;u? Gktd/ dfo ;u? ;funko..*GurmukhSachaiBhavde Dar SachaiSachiaar.* (SGGS, p. 549)

r[ow[fydfo ;ku? ;funkojfj ;ku/ wkfj ;wkfj..

Gurmukh Dar SaachaiSachiaarHaihSacheMaaheSamaahe. (SGGS, p. 565)

A *Gurmukh* gives up his false ego and finds God in his mind and the minds of others. In Gurbani, the opposite word of *sachiar*, '*kurhiar*' has also been used frequently with a view to show the distinction between the two types of persons. In one of the subsequent *pauries* of this

composition, the Guru says '*AsankhKurhiaarKoorhePhiraache*' (n;zy e{fVnko e{V/ fcokfj..) meaning that there are countless *Kurhiars*, wandering lost in their lies. Whereas the *Sachiars* have given up their ego and obtained nearness to God following the path of obeying the Will of God, the *Kurhiars* are full of falsehood, deceit and deluded by doubts. They are attached to falsehood insincerity and vices which keep them away from the company of the *Sachiars*. The *Sachiars* attune their consciousness to God, and *Kurhiars* involve themselves in *maya*. The *Kurhiars* will mingle with the *Kurhiars* only, whereas the *Sachiar* will mingle with the *Gurmukh* and will sit near their Guru.

e{fVnko e{fVnko hikfJob/ ;funkof;yp?m/ ;fsr[o gkf;..

KurhiarKurhiareeJaaye Rale Sachiar Sikh BaitheSatigurPaas. (SGGS, p. 314)

Gurbani follows the principle of poetic justice and tells us as how the *Sachiars* get glory and honour in this world and also in the court of the Lord. Guru Amar Das Ji describes further as how *Kurhiars* are thrown out of the divine grace.

jfoifbEfbwjhnfbGog{fo d{ikBkfje'fJ..

jfonkfgpfjeo/ fBnkT[e{fVnko ;G wkfoeY'fJ..

;funkok d/fJtfvnkJhjfoXowfBnkT[ehUfJ..

;Gjfo eh eoj[T[;sfsfifBrohpnBkEokfybhUfJ..

i?eko[ehUXowhnkekgkghet[vzv[dhUfJ..

Har Jal ThalMahialBharpoorDoojaNaahiKoe.

Har AapBeh Kare NiaaoKurhiaarSabh Maar Kadhho.

Sachiaaraa De Vadiaaee Har Dharam NiaaoKeeoe.

Sabh Har Ki KarohUstatJinGareebAnaathRaakhLeeoe.

JaikaarKeeoDharmia Ka Paapi Kau DandDeeoe. (SGGS, p. 89)

As the word *Kurhiar* has been used as an antonym of the word *Sachiar*, similarly the word *Manmukh* has been used in Gurbani as an antonym of the word *Gurmukh*. A *Gurmukh* has been defined as a person who keeps his face towards the Guru, implying thereby that he listens to what the Guru says. A *Manmukh* has his face towards his mind (*mann*), implying that he does whatever comes to his minds, and does not listen to his consciousness, which is the voice of the Guru. Sri Guru Amar Das in *Raag Maru* writes about the *Manmukh* as under:

:/ wBw[y i' ;pd[B gSkDfj.. r[o e/ G? eh ;ko B ikDfj..

G? fpB[feT[fBoGT[;u[gkJhn? iw[ekfYbJ/rk ;kjk j/..Ä..

Se Manmukh Jo Sabad Na Pachhaaneh. Gur Ke Bhai Ki Saar Na Jaaneh.

Bhai Bin KeoNirbhauSachPaeeai Jam KaadhhLaegaaSaahaa He. (Maru M. 3, Solahe, 1054)

A *Manmukh* is a liar and indulges in false pursuits. As he is not attached to the Guru's word, his language and actions smack of ego and he is bound to suffer for the same. When there is a comparison of a *Gurmukh* and *Manmukh* in Gurbani, it is made clear that whereas a *Gurmukh* has happiness, peace and honour, a *Manmukh* on the other hand wanders in darkness and faces sufferings. So says Guru Amar Das in *RamkaliVaar* by making such a comparison:

wBw[fyw'j[r[pko[j? d{i/ GkfJp'b?..

ManmukhMohGubaar Hai DoojaiBhaaeBolai.

d{i? GkfJ ;dk d[y[j? fBsBho[fto'b?..

DoojaiBhaaeSdaDukh Hai Nit NeerVirolai.

r[ow[fyBkw[fXnkfJn? wfE ss[eY'b?..

Gurmukh Naam Dhiaaeai Math Tatt

Kadhholai.

nzsfogork;[xfNukBDkjfobXkN'b?.. *AntarPargaasGhatChaanana Har LadhaaTolai.*

nkg/ GofwG[bkfkjnkfeS[ejD[B ikJh..;Å.. AapeBharamBhulaaeaaKichhKehan Na Jaaee.
(RamkaliVaar M. 3, 955)

After understanding the concept of *Sachiar* or *Gurmukh*, we have to see as what he should do for obtaining the divine union. The Guru says that he should obey *Hukam*, that is the will of God.

CONCEPT OF HUKAM

Hukam is an Arabic word, which means in English, an order, command or decree. In Sikh religion the metaphysical concept of *Hukam* implies that whatever is happening is as per God's will. This God will is actually is His *Hukam* connoting the divine law or order, regulating the entire universe. Understanding it in a simple way we can say that the rising of sun, forming of days and nights revolving of planets, shining of stars, growth of plant, are all functioning in a set cosmic order. As the entire creation has come into existence as per His Will, He is controlling it and running it as per his plan and nothing can move out of this plan.

In the second *Pauri* the Guru is explaining to us the importance of *Hukam*. He is emphasizing as what things happen as per the cosmic law, called *Hukam*. This *Pauri* describes that everything is happening as per the will of God. The word used *Aakar* in Punjabi in the first line means forms, that is all the forms are created as per the Divine Will. There are numerous creations of the Almighty, the humans being the supreme among them, the form given to each and every creation by God is as he has desired. Although, the entire universe has come into existence as per His *Hukam*, it is not possible to describe as what is this *Hukam*. The word '*Hukmi*' repeated in the first three lines and the fifth line as '*hukmai*', emphasizes the importance of *hukam*, which in English means a command, but in the deeper sense it is the will of the Almighty. Whatever He wants to do, He expresses His Will and that will become his Command for the thing to happen accordingly. So, as the next line says we all (denoted by *Jia*) exist as per His Will and get honors, become high in position or fall low and also get liberated or become a prey to the circle of births and deaths. In short, whatever happens cannot be outside the Will of the Creator. In the last line of this *Pauri* the Guru says that if we understand that it is His Will which has to prevail, all our ego will vanish because then we realize that it is nothing that we can do against the Divine Will.

A reading of this *Pauri* may give the impression to some that if everything is happening as desired by Him, then what is our role. If we cannot do anything of our own, then what difference does it make if a person does some right or wrong. This kind of thinking is a misinterpretation. It does not mean that our all actions are controlled by *Hukam*. We are only controlled by the cosmic principal (what we call *Hukam*) that whatever we do, we will be rewarded or punished accordingly. In other words, *Hukam* is also the law of *Karma*, the law of cause and effect

LAW OF KARMA

The law of *Karma* is that whatever we get or lose will depend on our actions. These actions are those which fall within the ambit of the freedom granted to us to take a decision. We are free to exercise our will in the way we like. It may be in conformity with the *Hukam* or contrary to it. Peace and harmony in life will depend if we realise as what is the *Hukam* on a matter on which I have to take a decision. The *Hukam* is that he takes care of all, makes arrangements to feed each and every creature whether it is on the earth, on the sky, in the ocean or even in the stones. As only human beings are supposed to earn their bread, Guru has advised us to earn it by earnest means (*KiratKarni*). However, when a person becomes greedy, he wants more than his need, he will definitely resort to the wrong methods of earning and enrich himself at the cost of others.

This kind of behaviour being against the Will of God will bring all kinds of worries, tensions and sufferings. Human laws have also been made keeping in view the cosmic principle. For example, God does not want that any person should harm any of his other Creation. Harm means any kind of harm, spiritual, physical, mental, emotional, and so on. Thus, such kind of harms are covered by legal provisions of any country and if a person goes contrary to the law of land, he has to suffer the punishment prescribed for that, so nobody can take an excuse that whatever he did was the *Hukam* of God. It was not *Hukam* of God. It was against the *Hukam* of the administration, which was subordinate to the *Hukam* of God. So, by doing any kind of such act, the *Hukam* of God, is in fact not obeyed and as such one suffers. This aspect of matter has been summed up in the Encyclopaedia of the Sikhism in the following words:

"The conclusion which must be drawn from this is that each individual should perform those deeds which will, in accordance with the law of *Karma*, bring the supreme reward. The *Hukam* is sure to prevail, the goal of human life is to know or understand *Hukam*, to accept it and to mould one's life in conformity with it.

In Gurbani, some other terms have also been used in line with *Hukam*. The same are *aagia*, *amar*, *phurman*, *raza*, and above all *bhaana*. This becomes clear from various verses which sound like the things happening under the *Hukam*. For example, the following verses of the Guru

GkD? i'fBGtkJhn? GkD? py; eo/fJ..*Bhaanai Jon BhavaaeaiBhaanaiBhakhsh Kare.*

GkD? d[y[;[y G'rhñ? GkD? eoweo/fJ..*BhaanaiDukhSukhBhogiaiBhaanai Karam Kare.* (SGGS, p. 963)

Sound the same as we read in the above *Pauri* under the term *Hukam*. The message is repeated that it is by His Will that we are born here and by His Will we will die. It is by His Will that we create web of physical pleasures and attachments and relish the pleasure. It means that *Bhaana* and *Hukam* are same. *Hukam* is also related with *Naam* (name of God) *Naam* means remembrance of God and the remembrance is possible through *shabad*. This relationship is well explained in the Encyclopaedia in the following words – "Understanding *Hukam* means understanding God's Will and intention (*bhaana* or *raza*), just as understanding the *shabad* helps to perceive the glories of the *Naam* which lie manifested all around or hidden within the self. Herein is *Akalpurakh* revealed as single, as active, and as absolute; as *Nirankar* (the One without form), as *Niranjan* (the One without blemish), as the eternal One beyond all that is transient and corruptible. By understanding his *Hukam* and meditation upon *Naam* through the *shabad* one annihilates one's *haumai* (self-centred pride) and finds the ultimate reward of harmony and peace."

In conclusion it can be said that God runs this universe by his Spiritual Command which is called *Hukam*. *Gurmukhs* understand his *Hukam* and live with it. This is what pleases God and they live a happy and blissful life. This realization is in fact the grace of God which they have earned by their *Karma*, by using their spiritual wisdom for taking decisions. Spiritual wisdom is our inner voice which is a divine spark within us and which always motivates us to act according to *Hukam* (*bhaana manna*), by identifying our will with that of Divine. Those who do not listen to their inner voice neglect the *Hukam*.

CHAPTER 3

PERCEPTION OF GOD IN DIFFERENT WAYS

The next five *Pauris* tell us about different perceptions of God among the people and Guru's elaboration of His concept. The third *pauri* reads as under:

Original in Punjabi

rkt? e' skD[j't? fe;? skD[..
rkt? e' dkfsikD? Bh;kD[..
rkt? e' r[D tfvnkJhnikuko..
rkt? e' ftdnktfyw[thuko[..
rkt? e' ;kfieo/ sB[y/j..
rkt? e' ihn b? fcfo d/j..
rkt? e' ikg? fd;? d{fo..
rkt? e' t/y? jkdokjd{fo..
eEBkeEh B nkt? s'fN..
efEefEeEhe'Nhe'fNe'fN..
d/dk d/ b?d/ Efegkfj..
i[rki[rzsfyokjhykfj..
j[ewh j[ew[ubkJ/ okj[..
BkBeftr;? t/gotkj[.Á..

Transliteration in English

Gavai Ko TaanHovaiKisaiTaan.
Gavai Ko DaatJanaiNisaan.
Gavai Ko Gun VadiaaeeaChaar.
Gavai Ko VidiyaVikhamVichar.
Gavai Ko Saaj Kare Tan Kheh.
Gavai Ko JeelaiPhirDeh.
Gavai Ko JaapaiDisai Door.
Gavai Ko VekaiHadraHadoor
Kathna Kathi Na Aavai Tot.
Kath Kath Kathi KotiKotKot
Denda De laindeThak Pahe.
Juga JugantarKhahiKhahe
Hukami Hukam Chalaye Rah.
Nanak VigsaiVeparwah. (SGGS, p. 1)

Translation with Explanation

In this *Pauri*, the Guru has described the different ways in which God is perceived by the human beings. The opening words of *Gavai Ko* appear eight times meaning thereby singing appear eight times. What are the people singing about God are different aspects of God. These aspects are expressed by the Guru by using the words as *taan* (power), *DaatJaane Nissan* (His capacity to bestow bounties), *Gun VadiayanChaar* (beautiful qualities and appreciations), *Vidya Vikham* (profound knowledge), *Saaj Kare Tan Kheh* and *Jea Lai PhirDeh* (power to give and take life). In short, some people remember him as the powerful, whereas others consider him as the bestower of gifts or giver and taker of life and so on. There is another perception of God as someone distant and unreachable as against the perception many others have of Him being omnipresent. In short, everyone sees him according to his capacity and wisdom. But, the fact remains that all the persons are singing His Praises with a view to describe Him, and God on the other hand, without caring for these descriptions is magnanimous to grant bounties to all the people since the very beginning of the creation. Guru has used the words *JUGA JUGANTAR* meaning times immemorial. In fact this is his way of running the universe as per His *Hukam*. This Act of God being a part of his *Hukam* with which he is carrying on His Task of running the universe, is His Play. The use of word *Veparwah* by the Guru does not imply that God is careless towards us, rather it means that He does not bother as what and how are we remembering him. He is considerate towards everyone and blesses us with His countless bounties. The image created by Guru Nanak is that of the Lord overseeing his entire creation and the people living therein performing their good and bad *karmas*. It is as per our *karmas* that we realize Him near or farther, creator or destroyer and so on.

The next four *Pauries* of Japji Sahib further elaborate the attributes of God as to express his greatness and magnanimous attitude towards His Creation We are also made aware of the fact that all our egoistic desires, accomplishments and possessions are worthless if God's Grace is lacking. These *Pauries* are reproduced hereunder.

Original in Punjabi

Transliteration in English

;kuk ;kfj[;ku[BkfJGkfynkGkT[ngko[..
 nkyfjwzrfj d/fj d/fj dkfseo/ dksko[..
 c/fofe nr? oyhn? fis[fd;? dopko[..
 w[j" fep'bD[p'bhn? fis[;fD Xo/ fgnko[..
 nzfwqs t/bk ;u[BkT[tfvnkJhthuko[..
 eowhnt? egVkBdohw'y[d[nko[..
 BkBe J/t? ikDhn? ;G[nkg/ ;funkt[..
 Ekfgnk Bk ikfJehsk B j'fJ..
 nkg/ nkfgfBoziB ;'fJ..
 fifB ;/ftnkfsfBgfJnkwbB[..
 BkBerktth? r[Dh fBXkB[..
 rkthn? ;[Dhn? wfBoyhn? GkT[..
 d[y[gojfo ;[y[xfo b? ikfJ..
 r[o[Jh;o[r[o[r'oy[powk r[o[gkopshwkJh..
 i/ jT[ikDknkykBkjhejDkeEB[B ikJh..
 r[ok fJe d/fj p[MkJh..
 ;GBkihnkekfJe[dksk ;' w? ft;fo B ikJh..
 shofEBtki/ fs;[GktkftD[GkD/ feBkfJeo[..
 i/shf;ofm T[gkJh t/ykftD[eowkfefwb? bJh..
 r[ok fJe d/fj p[MkJh..
 ;GBkihnkekfJe[dksk ;' w? ft;fo B ikJh..
 i/ i[r uko/ nkoikj'o d;[Dh j'fJ..
 BtkyzvkftfuikDhn? Bkfb ub? ;G[e'fJ..
 uzrkBkT[oykfJ e? i;[ehofsifr b/fJ..
 i/ fs;[Bdfo B nktJh s tks B g[S? e/..
 ehNknzdfoehN[efod';h d';[Xo/..
 BkBefBor[fD r[D[eo/ r[Dtzfsnk r[D[d/..
 s/jke'fJB ;[MJh fi fs;[r[D[e'fJeo/..
 Sacha Sahib SaachNayeBhakhyaBhaoApaar.
 AakhehMangehDehDehDaat Kare Daataar.
 Pher Ki AggaiRakhiai Jit Disai Darbar.
 Muho Ki Bolan Boliyai Jit Sun DharePiar.
 Amrit Vela Sach Nao VadiyayiVichar.
 KarmiAavaiKaprhoNadriMokhDuar.
 Nanak EvaiJaniyaiSabhaapeSachiar.
 Thapea Na Jae Kita Na Hoe.
 Aape Aap Niranjan Soe
 JinSevia Tin PaiyaMaan.
 Nanak GaviyaiGuniNidhan.
 GaviyaiSuniyai Man RakhiyaiBhao.
 DukhParharSukhGharlai Jae.
 r[ow[fyBkdz r[ow[fy t/dz r[ow[fyofjnk ;wkJh..
 GurmukhNadangGurmukhVedangGurmukh.Raheya
 Samaee
 Gur Ishar Gur GorakhBarma Gur Paarbatimaae.
 Je Hao Jana AkhanNaahiKehnaKathan Na Jaee.
 GuraIkDehBujhaae.
 Sabna Jia Ka Ik Data So Mai Visar Na Jaee. (SGGS, p. 2)
 Teerath Nava Je Tis Bhava Vin BhaneKeNaae Kare.
 JetiSirthUpaeeVekha Vin Karma KeMilaiLayi.
 wfsftfuosBitkjowkfDei/ fJer[o eh f;y ;[Dh..
 Mat
 Vich Ratan Jawahar Manik Je Ik Gur ki Sikh
 Suni.
 GuraIkDehBujhaae.
 Sabna Jia Ka Ik Data So Mai Visar Na Jaee. (SGGS,
 p. 2)
 Je Jug ChaareAarjaHorDasooni Hoe.
 Nava Khanda VichJaniaiNaalChalaiSabhKoe.
 Changa Nao Rakhaye Kai Jas Kirat Jag Le.
 Je Tis Nadar Na Aavaee Ta Vaat Na PuchaiKe.
 Keeta Andar Keet Kar Dosi Dos Dhare
 Nanak Nirgun Gun Kare Gunvantia Gun De.
 TehaKoe Na Sujhaee Je Tis Gun Koe Kare.7. (SGGS, p.2)

BHAKHYA BHAO APAAR

The fourth stanza starts with calling God as true and His Name also as the eternal truth. The words used in the first line as '*BhagkhyaBhaoApaar*' have been interpreted differently. The first view is that those are truthful persons who remember Him with love. *Bhao* means love *Apaar*

means abundant. There is another interpretation which says that the people remember the true Lord whose language is sweet and who is full of love. All beg of Him and make demands and magnificent Lord continues to accept their prayers and bestow bounties. In the next line Guru again poses questions as what should we place before Him so that we may see His Glory? Again, a question is there in the next line as what should we speak so that we may win His Love. Then comes the answer in the next three lines. The Guru says that we should sing His praises in the small hours of the morning, called by the Guru as, *Amrit vela*, so that He may cast His Graceful Glance over us. It is his grace which can get us the salvation. Our good actions may help us in obtaining a good life, but, salvation is not possible without his grace, as He is absolute in Himself and true *sachiar*.

AMRIT VELA

Going into details regarding the questions posed by the Guru as what should we offer to such a Lord so that we may have a glimpse of His Divine Court and what kinds of words be spoken for the Lord to obtain His Love, it needs to be understood, that, we can not give any gift to Him as it is He who has given us everything. In the present-day world, when some people make a show of their wealth by giving large donations of money for some religious purpose forget it that there is nothing of our own which we can give back to our Creator. Then what should we do? the Guru clarifies that we should remember Him and be grateful for His countless bounties by meditating on his name. Although, the Lord is to be remembered at all times, the Guru specifically mentions the time of early morning before the rise of the sun. The Guru calls this time as *Amrit Vela* meaning the ambrosial hour, which is the perfect time for meditation. There may be a variation in the thought as which time of the morning is called *Amrit Vela*, but, in short it refers to some period in the small hours of the morning, say around Sunrise. Bhai Kahan Singh Nabha states it a period before Sunrise. Even in the ancient times this period was considered as the most suitable for meditation as it was a peaceful time when most of the people, animals and birds had not yet awakened. The peace and tranquility of this time helped in concentrating on the Name of God. Guru Nanak had another reason also for recommending this period for the initial meditation in the day. As he had recommended living by earnest means (*KiratKarni*), and lead the life of a householder, he knew that a householder will have little time in the day as he will be discharging his liabilities and responsibilities towards the family and the society, so, it was the best time and a good beginning of the day with meditation on the Name of Lord. It does not mean that he cannot meditate at any other time. In fact, Gurbani tells us that a person has always to remember God in his heart. Bhagat Namdev Ji writes about it in the following words. Says he:

Bkwkej? fsb'uBkw[y s/ okw[;zkwfb.. jkEgkT[efoekw[;G[uhs[fBoziBBkfb.. (SGGS, 1375)

NaamaKahaiTilochanaMukhTeRaamSamaal. HaathPaa Kar KaamSabhCheet Niranjan Naal.

Namdev answers, O Trilochan, chant the Lord's Name with your mouth. With your hands and feet, do all you work, but let your consciousness remain with the Immaculate Lord.

Amrit Vela has also been called as '*Bhalke*' in Gurbani. When the fourth Master explained to us our daily routine, he uses this word *bhalke* for *Amrit Vela*. In his words

r[o ;fsr[o eki' f;y[nykJ/ ;[Gbe/ T[fmjfoBkw[fXnkt?.. (SGGS, 305)

Gur Satgur Ka Jo Sikh AkhaayeSuBhalkeUthh Har Naam Dhiaavai.

One who calls himself a Sikh of the True Guru, shall rise in the early morning hours and meditate on the Lord's Name.

It may again be clarified that if a person, due to any reason, is unable to meditate at that time of morning, it does not mean that, he cannot or should not do meditation at any other time. As mentioned above, a *Gursikh* is supposed to attune himself to the name of God and not to forget Him even for an instant, so any time is suitable for this act of remembrance. The third Guru makes the position clear in this regard, when he says that the worship time is the whole day and night.

i/ t/bk tys[thukohn? skfes[t/bk Grfsj'fJ.. *Je Vela VakhtVichaareai Ta Kit Vela Bhagat Hoe.*
nBfdB[Bkw/ ofsnk ;u/ ;uh ;'fJ.. *Andin NaameRateyaSache Sachi Soe.*
fJe[fsb[fgnkokft;o? GrfsfeB/jhj'fJ.. *IkTilPiaraVisrai Bhagat Kinehi Hoe.*
wB[sB[;hsb[;kuf;T[;k;[B fpoEke'fJ.. *Man Tan SeetalSaachSeoSaas Na BirthaKoe. (SGGS, 35)*

In conclusion, we can say that although the *Amrit Vela* is the best time of the day for meditation, any time in the 24 hours is good for remembering the Almighty. In fact, the Guru says that where as all our noble deeds may help us in getting a good birth (incarnation), but if we want to get salvation, that is freedom from the circle of birth and death, the Grace of God is a must and that grace can come only with our love and devotion towards Him. In this fourth *Pauri* of *Japji*, apart from emphasizing the importance of meditation at early morning, there are certain other important things also which need to be noted. Firstly, while talking of God, the Guru says that it is only with the language of love that he can be approached. It means that God understands the language of love and for attaining nearness to God, one must remain sweet with all the persons created by the Almighty. During the period of the Guru, the Brahmin Class was dominating the other sections of the society. They were emphasizing that the others could not understand the scripture being in the language of God and that was Sanskrit, which only Brahmins could understand and interpret. However, Guru Nanak did not subscribe to this viewpoint as his message was for all the people of the world. Thus, they might be speaking any language, but everybody could understand the language of love, as such it was this language of love with which God could be addressed, loved and obtained. So, we have to remain sweet with all the people created by the same God and then only we can get nearness of the Great Giver. In the last line of the *Pauri*, the message is clear that it was God alone who could fulfill all our desires, bless us with all the virtues that could make us *Sachiar*. In this line of the *Pauri* the word *Sachiar* has been used for God as he is all in all and perfect in all respects. In turn, what we are to do to reach Him are the two things, meditation on His Name starting from *Amrit Vela*, and have love to be expressed in sweet language for Him and His entire Creation. If we do these two things, we will give up our ego and will fall in line with the Command of God, meaning *Hukam RazaiChalna*, and that will tear the veil of separation between God and us. It is worth noticing that in the first question raised by the Guru, he has dealt with as how we can become '*Sachiar*', that is God like, for which the Guru has suggested to identify one's will with that of the Lord.

Idol Worship Disapproved

In the fifth *Pauri* the Guru states that God being all in all H

imself can neither be established nor created by anyone. The word used *Thapea* refers to the installation of images of the deities which was very common in Hindu religion. However, as per the concept of God given by the Guru no image can be created, because He has no form of his

own. As mentioned in *Mool Mantra*, He is *Saibhang*, meaning self created. The second line of the *Pauri* conveys this aspect that He is omnipotent, so he can create everything including Himself. Further, he is *Niranjan* meaning thereby that he carries no taint, because he is not affected by *maya*, which is, in fact also His own creation. Guru Nanak did not approve of idol worship, which was prevalent among the Hindus. However, whereas the Islamic attitude was to destroy the temples containing such idols, Guru Nanak used a polite language to say that no idol could be made of God or an idol could not be God. Further, as appears in Gurbani at a later stage, there was no use of serving an idol as it served no useful purpose

i' gkEoeT[ej's/ d/t.. sk eh fpoEkj't? ;/t..Jo Paathar Ko Kehte Dev. Ta Ki BirthaHovaiSev. (p. 1160)

So, Guru says that instead of serving an idol, one should serve God. In the next two lines he explains that serving the Lord will mean singing His Praises, dwelling upon His Virtues and then adopting those virtues in life. This we can do by singing and listening the great virtues of God and this exercise will lead our mind to be filled with love and adoration for the Creator as well as His entire creation. It is a fact that when our mind is filled with such a love, we start serving humanity. This service of humanity is the service of God. I am reminded of Abu-Bin-Adam whose only prayer was serving the mankind. That is why God was so pleased with Him that he considered him as his most beloved being. Such a service is useful because it makes us humble. In the present life, everyone will be saying that I am rendering service as a social worker, but such persons only boast of their service and do nothing which could bring relief to the poor, downtrodden or needy. Rajneesh while explaining this line states "Understand well the difference: to be proud of what you do as a welfare worker, is not Nanak's idea of service. Service makes you humble. Service sees God in the lowly. Service makes you a servant. 'He who is last becomes the first.' and you will stand the very last. Service also presumes that you are indebted to him who gives you an opportunity to serve." So, the spirit should be that whenever we serve, we feel as God has given us this opportunity and it is God alone who is doing it through us. When the remembrance of God leading to selfless service becomes our life, then all miseries depart, and we are filled with happiness. It is in such a state of mind that all our woes will be transformed into bliss and happiness.

Those who have worshipped God in such a manner have got honour. So, we should sing the praises of *GuniNidhan*. *Guni* means full of virtues, *nidhan* means treasure, the treasure of virtues or the treasure of bounties should be the subject of our singing. When we are in love with God and sing or listen to His praises then, as the next line puts it our misery will be replaced by happiness. Such a person is called *Gurmukh* who sings Gurbani (Guru's divine word) and this Gurbani has been called as *Nadang* and *Vedang*, meaning thereby that it transmits the entire knowledge about God including that which is contained in *Vedas*. This line is also interpreted as reflecting a happy state of mind of a *Gurmukh*. In this stage of happiness, a *Gurmukh* remains *Nadang*, *Vedang* and continues to remain in this position. In other words, it means that *Gurmukh* possesses such a divine knowledge that he can hear the divine sound of the music '*Naad*' (a musical sound). The word used *Ved* is for the spiritual knowledge. Some interpreters have taken the meaning of *Gurmukh* as words uttered by the Guru, that is Gurbani. So, when Guru says that *Gurmukh* is *Nadang*, *GurmukhisVedang*, he means that Gurbani is the sum of all knowledge and it pervades everything. This view finds support from Guru Nanak's own words in *Raag Ramkali*, where he says *sabhnaadbaidgurbani*. The eighth line states that this Guru – God Himself – contains within Himself Issar, Vishnu, Brahma and the goddesses Parvati, Lakshmi and Saraswati. What the Guru intends us to see is that there is but one God and various deities,

goddesses or repositories of knowledge have no independent existence outside of Him. Such a knowledge comes to the *Gurmukh* through his Guru.

The Importance of Guru

The importance of the Guru in Guru Granth Sahib has been emphasized time and again. In *Mool Mantra*, it has been made clear that it is Guru only, who can lead us to God. The word Guru consists of two syllables, 'gu' and 'ru'. The first part means who dispels the darkness and the second part means who brings enlightenment. Thus, Guru takes us from Darkness to Light. In the second half of this *Pauri* Guru Nanak says that the Guru is God himself and all prophets like Issar, Vishnu, Brahma, Parvati, Laxmi and Sarasvati are all contained in the true Guru. It may be repeated here that for the Sikhs Gurbani is the Guru and as Guru the Lord himself, Gurbani teaches us the divine principle that the Lord is one and the same for all. Beyond the realization of this truth, there is nothing which we can know about the Supreme Being. His extent and power cannot be known by us. If, at all, one has a divine experience of realizing those limits, he cannot express it in words. So, a seeker needs only to appreciate the truth that God abides in everyone and this fact should never be forgotten.

The last two lines occur in the end of the fifth and the sixth *Pauris* under reference. It shows how important a Guru is for understanding the true path to be followed for realization of God. So in these lines, the Guru tells us that the fact that God is one for all has been revealed by the Guru. There is another interpretation of these lines as per which these lines constitute a prayer by the Guru as a humble seeker of truth incarnate God that the Lord should bless him to understand His greatness as the sole giver of everything and this he may never forget.

Bathing at Pilgrimage Places Disapproved

The sixth *Pauri* touches the subject of bathing at holy places. The Guru says in the first line that I need not go to the holy places for a bath because my holy dip lies in pleasing my Lord and if I am unable to please Him, there is no use of any pilgrimage and bathing in holy places. It may be mentioned here that in those days it was believed that bath at holy places will clean us for getting a divine union with the Almighty. Guru, without criticizing this ritual directly, puts it in a polite way that he will have the pilgrimage bath if it pleases God, but, otherwise, it is futile. In the next line, he states that without His Grace none can get anything. God's grace can come only by acting upon what Guru says. He adds that when we listen to our Guru our brain is filled with invaluable ideas comparable to precious gems and rubies. The last two lines are same as in the preceding *Pauri*, constituting the prayer, that the supreme giver of everything to everyone be never forgotten. In short, this *Pauri* dwells upon the futility of ritual of pilgrimages and lays stress upon remembrance of God to solicit the divine grace and union. Gurbani makes it clear that God's name is pilgrimage bathing, as is evident from the following words:

shofEBktDikT[shoE[Bkw[j?.. *TeerathNaavanJaaoTeerath Naam Hai.* (SGGS, p. 687)

So, the remembrance of God is the only way to please God and obtain all kinds of blessings.

Making Efforts with the Grace of God

The seventh *Pauri* mentions a number of things which a person aspires, but the Guru says that the same are meaningless without the Grace of God. The first thing mentioned in the first line is that if one gets a chance to live a long life, a life which is equal to four *Yugas* or even ten times more than that. The second thing is the fame which a person gets. He must have become known in the nine continents and people want to follow him. *NaalChalaiSabhKoe* means that everybody

wants to follow him. The next line adds that even if one has earned good reputation and obtained praise and is renowned all over. All these things like long life, name and fame are of no avail if God's gracious glance does not fall on him. In the absence of such a glance, no one will care for him. He will be counted vermin amongst worms and even sinners will point fingers at him. O Nanak, God grants virtue to the non-virtuous, bestows piety on the pious, as no one else can bestow. It may be made clear that it is not Guru's Intention to stop us from gaining good and long life, power, position or honour. He is only explaining to us that the same should come to us by the grace of Almighty. In other words, it is God alone who decides as what should we get and blesses us with the same by casting His Glance of Grace on us. It may not be misunderstood that we have not to make any effort for achieving anything and everything will come to us automatically by His Grace. Osho in his commentary on Japji Sahib, discusses this aspect of the matter and says that "this does not mean you make no effort, but don't put too much faith in your prowess. Try you must but remember that the outcome will happen only through His Grace." If we start thinking that whatever we get is because of our effort, then we will be entrapped by our ego and become proud. In Gurbani, ego in a broader sense called *haumai* has been described as the cause of all our anxiety and problems.

CHAPTER 4

MERITS OF LISTENING AND ACCEPTING

Whereas in the earlier *Pauries*, the Guru has mentioned those acts which are not useful for fulfilling our objective of getting union with the Divine. In subsequent *Pauries* (stanzas), he has referred to those steps which lead us to the Holy Union. These steps are listening and accepting whatever our Guru says. He has dedicated four *Pauries* to each of these essentials, the first four *Pauries* numbering 8-11 are related with the act of listening. These *Pauries* are reproduced as under:

Original in Punjabi

Transliteration in English

:[fDn? f;Xgho ;[foBkE..	<i>SuniaiSidh Peer Sur Nath.</i>
:[fDn? XofsXtbnkek;..	<i>SuniaiDharat Dhaval Aakash.</i>
:[fDn? dhgb'ngkskb..	<i>Suniai Deep Lo Paataal.</i>
:[fDn? g'fj B ;e? ekb[.. BkBeGrsk ;dkftrk;..	<i>SuniaiPoh Na Sake Kaal.</i> <i>Nanak BhagtaSadaVigaas.</i>
:[fDn? d{y gkgek Bk;[.Æ..	<i>SuniaiDookhPaap Ka Naas. (SGGS, p.2)</i>
:[fDn? Jh;o[powkfJzd[.. :[fDn? w[fy ;k bkjDwzd[.. :[fDn? i'ri[rfssfB G/d.. :[fDn? ;k;sf;fwqfs t/d.. BkBeGrsk ;dkftrk;..	<i>SuniaiIsharBarma Ind.</i> <i>SuniaiMukhSalahan Mand.</i> <i>Suniai Jog Jugat Tan Bhed.</i> <i>SuniaiShasatSimritVed.</i> <i>Nanak BhagtaSadaVigaas.</i>
:[fDn? d{y gkgek Bk;[.Ç..	<i>SuniaiDookhPaap Ka Naas. (SGGS, p.2)</i>
:[fDn? ;s[;zs'yfrnkB[.. :[fDn? nm;fmekfJ;BkB[.. :[fDn? gfVgfVgktfjwkB[.. :[fDn? bkr? ;jfifXnkB.. BkBeGrsk ;dkftrk;..	<i>Suniai Sat Santokh Gian.</i> <i>SuniaiAthhsathh Ka Ishnaan.</i> <i>SuniaiParhParhPavehMaan.</i> <i>SuniaiLaageSehajDhiaan.</i> <i>Nanak BhagtaSadaVigaas.</i>
:[fDn? d{y gkgek Bk;[.¾..	<i>SuniaiDookhPaap Ka Naas. (SGGS, p.3)</i>
:[fDn? ;ok r[Dk e/ rkj.. :[fDn? ;/y ghogkfs;kj.. :[fDn? nzX/ gktfjokj[.. :[fDn? jkEj'tfjn;rkj[.. BkBeGrsk ;dkftrk;..	<i>Suniai Sara GunaKeGaah.</i> <i>SuniaiSekh Peer Patshah.</i> <i>SuniaiAndhePavehRaah.</i> <i>Suniai Hath HovehAsgaah.</i> <i>Nanak BhagtaSadaVigaas.</i>
:[fDn? d{y gkgek Bk;[.¿..	<i>SuniaiDookhPaap Ka Naas. (SGGS, p.3)</i>

Translation and Explanation

The importance of listening has always been recognised, both in social as well as spiritual world. In social world, it has been an integral part of effective communication. In ordinary life also if one listens to someone, he becomes His favourite. Take the case of a servant or an employee or pupil, if he does not listen to his master, he will be deprived of his job or education as the case may be. Even if a child does not listen to his parents, he is considered as disobedient and not liked by them. Listening means obedience. When Rama obeyed his father and went to exile, he became worthy of worship. Shrivana was so obedient son that he was named accordingly, and his name has now become synonymous with the obedient son. In the ancient Indian spiritual thought, this was known as *Shrivana*. It was believed that whosoever listens to the

spiritual discourses or the message of the Spiritual Master shall get spiritual awakening. It is believed that when *Vedas* were not available in the written form the same were passed on to the next generation only by speaking and listening. The listeners were duty bound to remember the same and pass it further on. This shows the importance of listening. Guru Nanak Dev Ji mentions a large number of benefits that one gets from listening the holy words. It may be mentioned here that when Guru Nanak mentions listening, he means listening to the Guru and listening does not merely mean hearing what the Guru says. Listening means obedience also. So, you have to obey whatever you listen. Osho tells us what Guru Nanak means by listening in the following words “Scientists who have carried out research on the human mind say that ninety-eight percent of what we hear we do not take in. Guru Nanak means listening with accepting and following. In fact, our ancient masters had taught us as how and what need to be listened. The first question as how a person should listen refers to the concentration which is required for proper listening. It must be understood that listening is different from hearing. While hearing happens automatically being an involuntary physical act, listening requires conscious involvement in the listeners. If there is no involvement of the listeners, there cannot be any appreciation and response to what the other person has said.

Thus, the *Pauries* from 8 to 11 take us forward to an important step to get nearness of God. These *Pauries* deal with the benefits that we get from listening. The first and the foremost benefit that the Guru mentions in all these *Pauries* is contained in the last two lines which are repeated in all these *Pauries*. Says Guru Nanak:

BkBeGrsk ;dkftrk;.. ;[fDn? d{y gkgek Bk;..

Nanak BhagtaSadaVigaas. SuniaiDookhPaap Ka Naas.(SGGS, p.2)

All those devotees who have listened to the Guru, are in an exalted state of bliss and happiness as all their sins and sorrows get destroyed by this act of listening. Such devotees are those seekers who have listened, understood and followed the divine words of their Guru. Such people are rare, because most of the people in the world do not want to listen, but only want the others to listen to them. Further, they want to hear only that which they want to and not what is meant to be said. They feel pleased with those words which confirm their own views as nobody wants to change. Any disagreement with their thoughts will make them inattentive and indifferent. However, when a true seeker listens to his Guru, he forgets his own views and substitutes the same with the advice of the Guru and that makes him a Siddh, a Peer and a Nath who holds a prominent spiritual position in Hinduism and Islam

In the eighth *Pauri*, Guru apprises that a devoted listener can attain such a position. When the seeker adopts what he listens, he can acquire the vast knowledge as possessed by such *Sidhas*, *Peers* and *Naaths*. The words used by the Guru '*Dharat Dhaval Aakash*' refer to the Earth (*dharat*), the supporting Bull (*dhaval*) and the Sky (*Aakash*). Further *Deep LoePaataal* refers to various continents and the nether world. In other words, the listener devotee will gain vast knowledge of Earth, Sky various continents and the nether world. The next line adds that he will not be tormented by death meaning that any fear of death will vanish. The last two lines are repeated in all the four stanzas meaning thereby that such devotee will remain ever in the state of bliss and all kinds of pains and sins will cease to exist on listening the holy words. As in this *Pauri*, a reference was made to those who had attained a high spiritual stage, in the next *Pauri* even Lords names like Brahma, Shiva and Indra have been mentioned and it has been stated that by listening to the holy *Bani*, one can attain even their status. Even the evil people when hear the *Bani*, start singing Lord's praises with their mouth. Infact, the secret of uniting oneself with Lord

becomes known by hearing His Name. The knowledge contained in *Vedas*, *Shastras* and *Simritis* is also revealed.

The next *Pauri* number 10 mentions the qualities of truthfulness, contentment and divine knowledge and these qualities are also inculcated by listening to the Divine Name. This act of listening rewards us which is equivalent to cleansing bath at 68 holy places of pilgrimage. The devotee listener is also blessed with honour and concentration for the purpose of meditation. The last *Pauri* on listening tells us in the first line that hearing can make one dive into the ocean of virtues. One becomes a scholar, a spiritual guide and a monarch by listening to his Guru. Listening can enable a blind person to find his way. Here blindness means spiritual bankruptcy. Above all, the listener devotee is blessed with the ability to know about the unfathomable God. It needs to be added here that as the spiritual seeker needs to listen to his Guru, in case of Sikhs, our eternal Guru, is *Gurbani* as contained in Sri Guru Granth Sahib and its listening can start bringing change in our life. The large number of benefits that have been mentioned by the Guru do not seem to be possible at the first sight. But Guru Nanak had the divine revelation to understand the psychology of human nature and awaken us to a very important spiritual concept of listening. The scientific research has also established that attentive listening increases our grasp to remember, understand and ponder over a subject that increases our intuitive power, imagination and capacity to possess wonderful human energy. This is the first step which needs to be taken for spiritual progression in life. But the seeker does not stop at listening alone. Whatever he listens, he starts acting upon it. In other words, he becomes obedient to follow the teachings listened to by him. Guru Nanak has mentioned this further step of obeying in the next four *Pauries* which are known as *Mannai Pauris*. *Mannai* means to obey, to follow, to act upon the advice of the Guru. These *Pauris* starting with 12th stanza appear as under:

Original in Punjabi

Transliteration in English

wzB/ eh rfsejh B ikfJ..	<i>Manne Ki Gat Kahi Na Jaye.</i>
i/ e' ej? fgS? gS[skfJ..	<i>Je Ko Kahai Pichai Pachhtaye.</i>
ekrfdebw B fbyDjko[.	<i>Kagad Kalam Na Likhanhar.</i>
wzB/ ekpfjeoBthuko[.	<i>Manne Ka Beh Karan Vichar.</i>
n?;k Bkw[fBoziB[j'fJ..	<i>Aisa Naam Niranjana Hoe.</i>
i/ e' wzfBikD? wfBe'fJ..;Ā..	<i>Je Ko Mann Janai Mann Koe. (SGGS, p.3)</i>
wzB? ;[ofsj't? wfB p[fX..	<i>Mannai Surat Hove Man Budh.</i>
wzB? ;rbGtD eh ;[fX..	<i>Mannai Sagal Bhavan Ki Sudh.</i>
wzB? w[fj u'Nk Bk ykfJ..	<i>Mannai Muh Chota Na Khaae.</i>
wzB? iw e? ;kfE B ikfJ..	<i>Mannai Jam Kai Saath Na Jaaey.</i>
n?;k Bkw[fBoziB[j'fJ..	<i>Aisa Naam Niranjana Hoe.</i>
i/ e' wzfBikD? wfBe'fJ..;Ā..	<i>Je Ko Mann Janai Mann Koe. (SGGS, p.3)</i>
wzB? wkofrmke B gkfJ..	<i>Mannai Maarag Thak Na Paae.</i>
wzB? gfs f;T[gorN[ikfJ..	<i>Mannai Pat Seo Pargat Jaae.</i>
wzB? wr[B ub? gzE[.	<i>Mannai Mag Na Chalai Panth.</i>
wzB? Xow ;/sh ;BpZX[.	<i>Mannai Dharam Seti Sanbandh.</i>
n?;k Bkw[fBoziB[j'fJ..	<i>Aisa Naam Niranjana Hoe.</i>
i/ e' wzfBikD? wfBe'fJ..;Ā..	<i>Je Ko Mann Janai Mann Koe. (SGGS, p.3)</i>
wzB? gktfjw'y[d[nko[.	<i>Mannai Paaveh Mokh Dwaar.</i>
wzB? gotko? ;kXko[.	<i>Mannai Parvaarai Saadhaar.</i>
wzB? so? sko/ r[o f;y..	<i>Mannai Tarai Taare Gur Sikh.</i>

wzB? BkBeGtfj B fGy..
n?;k Bkw[fBoziB[j'fJ..
i/ e' wzfBikD? wfBe'fJ..j.Ã..

*Mannai Nanak Bhaveh Na Bhikh.
Aisa Naam Niranjan Hoe.
Je Ko Mann Janai Mann Koe. (SGGS, p.3)*

Translation with Explanation

The next four *Pauries* take us to a further step beyond listening and that step relates to the firm faith in Guru's message. This faith has been mentioned by the Guru by using the word '*mannai*'. The last two lines of all these *Pauries* constituting the refrain state that the name of the Lord can be understood only by that person who has an unflinching faith in God as revealed to him by his Guru. The opening line of the 12th *Pauri* emphasizing that despite the fact that some of the benefits accruing to the firm believer having such a faith as mentioned in subsequent verses, the exalted position obtained by him cannot be described by anyone.

The first *Pauri* starts with the observation that those who obey, their condition cannot be described and if someone tries to describe, he fails in doing so, because there is no paper, pen or even the scribe who can reflect over the position of God's obedient. In other words, the obedient is a rare person who can understand the Lord and the state of his blissfulness on obtaining such understanding cannot be described.

Guru Sahib says in the 13th *Pauri* that a person with firm faith following all that what his Guru says will be awakened to such an extent that all mysteries of the universe will become crystal clear.

He will acquire the Godly trait of fearlessness, so the fear of *Yama*, the God of Death will also be not there. The Punjabi word *chota* in third line has been interpreted differently by the various scholars. Although it means injury, what type of injury is implied herein has been explained differently. Whereas, Prof. Sahib Singh treats it an injury in the form of harmful passions like greed, lust, anger, etc. Bhai Veer Singh refers it to as the harm of our skeptic thought about God. In any case it means that a firm believer is safe from all kinds of evil passions, doubts and suspicions.

In the 14th *Pauri*, Guru talks of the right path which becomes visible to the person whose faith has become strong enough to discern the difference between right and wrong. The right path as referred by the Guru does not mean a particular religion, but the path of God realization, meaning thereby, the path of possessing Godly attributes to become God like. This is the true religion which has been preached by Guru Nanak and promoted by his worthy successors. The devotee, having faith in God finds no obstacle and he moves on this path with honour and distinction. The question arises as to why no obstruction will come on the way of God realization for a firm believer. The reason is that if a person does not have a firm belief in God, he will always waver in his thoughts and decisions. He will go on changing his mind, which will be a source of trouble, worry or tension. A non-believer is always distracted by false pleasure and will feel upset even by the smallest difficulties or problems. Now-a-days, we often see that people go to many Babas or so-called Saints as they give them false assurances to satisfy their desired wishes. The true believer does not get diverted into wrong *paths*. The Guru has used the words *magg* or *marag* and *panth* interchangeably. When he says that a believer does not follow *magg*, but treads the path of *panth*, he only means to say that only a true believer can identify the true religious path instead of following the misleading paths. The word *panth* has been use in Gurbani many a times and it means the righteous divine path which needs to be followed by every true seeker irrespective of his religion, caste, creed or sex where as religion may be based upon rituals

and superstitions. The *panthmarg* is the path of remembrance of God and performing of noble actions and deeds. This path finds expressions in many verses in Gurbani such as the following:

T{msp?msjfojfofXnkJhn? nBfdB ;[feqseohn?..

OothhatBaithhat Har HarDhiaaeai Andin SukritKariai. (SGGS, p. 621)

However, we, being ignorant of the true path, always fall in the trap of wrong people who take us to the wrong paths. That is why, in Gurbani a prayer has been made time and again to the Almighty to dispel our ignorance and provide us with wisdom so that being true seekers we may follow '*MaragPantha*'

jwnzX[b/ frnkBjhBnfrnkBhfeT[ukbjwkofrgzEk..

jwnzX[b/ eT[r[o nzub[dhi? iBBkBeubjfwbzEk..Â..i..

Ham AndhuleGiaanheenAgiyaniKeoChaalehMaaragPantha.

Ham Andhule Kau Gur AnchalDeejai Jan Nanak ChalehMilantha. (SGGS, p. 696)

Guru's Concept of Salvation

Thus, the Guru clarifies in the four line of this *Pauri* that the true believer having escaped himself from the false ways, formalities and the people starts moving on the true path that makes him enlightened and unites him with the True Lord. It is this state of salvation which is mentioned in the line of the next *Pauri*. In this state of liberation, one is redeemed from the cycle of births and deaths. In Sikh religion unlike others, it is not a state of going to any heaven where we can get physical pleasure or meet angles. It is a state of perfect bliss and happiness, where one becomes God like, *beparvah*, above any pleasure or sorrow. Such a state of *mukti* has been recommended in Sikh religion while living in this world. If we live in this world with peace, happiness and harmony, we become *Jiwanmukt* which is a synonym for *Sachiar*. The Guru concludes in this *Pauri* his mention of benefits which a person having firm faith can obtain. When he says that such a person reaches *Mokhdwar*, it means the highest state of perfection for himself, and such a man becomes capable of causing a similar state for his family members and also his followers. It means that he can influence by his company all those persons who are close to him. They will also follow the same path of *mannai*, meaning, having firm faith in God and will get the state of enlightenment. The Guru has used the analogy of swimming, when he says that the true devotees can swim himself safely and also make others swim through this worldly ocean. In other words, all those persons who associate themselves with the true believers also become eligible for the state of salvation. This should not mislead us to associate ourselves with many pretenders like *Babas*, *Sants* and *Mahatmas* who generally take this view that they can help in reaching that state of proximity to God. There is no concept of an intermediary between us and the Lord in Sikhism. We alone have to make efforts to follow the true path to attain the blessed state. Nobody else can extinguish our ego. In the last line of this *Pauri* the Guru enjoins upon us that if we are true believers then we need not go to seek alms from other people. It means that we have to understand the advice of the true Guru and follow it for ourselves instead of running after others. It is unfortunate that many Sikhs who claim to have faith in Sri Guru Granth Sahib, our eternal Guru, but instead of following the teachings contained therein, start visiting *Deras* and following the so-called holy persons. They are asking for alms which our Guru has clearly prohibited. Even in the worldly sense, a Sikh never begs. He believes in hard work and earns for his living in the true spirit of *kiratkarna*. Similar spirit has to be maintained in the spiritual world and our own faith in God needs to be strengthened to get the state of liberation. The last two lines of each of

the '*mannai*' *Pauries* affirm this path of divinity, which when one accepts, he or she becomes immaculate. The only thing is that it should be accepted within one's mind.

CHAPTER 5

DIVERSITY OF HUMAN BEINGS

The next group of four *Pauries* from 16 to 19, ending with a similar refrain have been devoted by the Guru to elaborate further the Lord's Grandeur and His relationship with the devotees. The Guru has dealt with diversity of human beings in these *pauries*. They include the best known as *Panchas* as well as the worst by their actions like dacoity and murder. These *Pauries* read as under:

Original in Punjabi

gzugotkDgzugoXkB[..
gzu/ gktfjdorfjwkB[..
gzu/ ;'jfdfookikB[..
gzukekr[o[J/e[fXnkB[..
i/ e' ej? eo? thuko[..
eos/ e? eoD? Bkjh ;[wko[..
X"b[Xow[dfJnkek g{s[..
;zs'y[EkfgofynkfifB ;{fs..
i/ e' p[M? j't? ;funko[..
Xtb? T[gfo e/skGko[..
Xoshj'o[go? j'o[j'o[..
fs; s/ Gko[sb? etD[i'o[..
ihnikfsozrk e/ Bkt..
;GBkfbfynk t[Vhebkw..
J/j[b/ykfbfyikD? e'fJ..
b/ykfbfynk e/skj'fJ..
e/skskD[;[nkfbj] o{g[..
e/shdkfsikD? e"De{s[..
ehskg;kT[J/e' etkT[..
fs; s/ j'J/ by dohntT[..
e[dofsetDejktuko[..
tkfonk Bk iktk J/e tko..
i' s[X[Gkt? ;kjhGbheko..
s{ ;dk ;bkwfsfBozeko ..;Ä..

n;zyign;zyGkT[..
n;zy g{ikn;zy sg skT[..
n;zyrozE w[fy t/d gkm..
n;zyi'rwfBojff T[dk;..
n;zy Grs r[D frnkBthuko..
n;zy ;shn;zydksko..
n;zy ;{o w[j Gy ;ko..
n;zyw'fBfbtbkfJsko..
e[dofsetDejktuko[..
tkfonk Bk iktk J/e tko..
i' s[X[Gkt? ;kjhGbheko..
s{ ;dk ;bkwfsfBozeko ..;Ä..

Transliteration in Punjabi

PanchParvaanPanchPardhaan.
PanchaiPaavehDargehMaan.
PanchaiSoheh Dar Raajaan.
Pancha Ka Gur EkDhiaan.
Je Ko KahaiKaraiVeechaar.
Karte Kai KarnaiNaahiSumaar.
Dhaul Dharam Daya Ka Poot.
SantokhThaapRakheaaJin Soot.
Je Ko BoojhaiHovaiSachiaar.
DhavlaiUperKetaaBhaar.
DhartiHorParaiHor Hor.
Tis TeBhaarTalaiKavanJor.
JeeJaatRangaaKeNaav.
SabhnaLikheaaVurhiKalaam.
Eh LekhaLikhJaanaikoe.
LekhaLikheaa Keta Hoe.
Keta TaanSualehoRoop.
KetiDaatJanaiKaunKoot.
KeetaPasaaoEkoKavaao.
Tis Te Hoe Lakh Dariaao.
KudratKavan Kaha Veechaar.
Vaareaa Na JaavaEkVaar.
Jo TudhBhavaiSaaee Bhai Kaar.
Tu Sada Salamat Nirankaar. (SGGS, p.3)
Asankh Jap AsankhBhaao.
Asankh Pooja Asankh Tap Taao.
AsankhGranthMukhVedPaath.
Asankh Jog Mann RahehUdaas.
Asankh Bhagat Gun GiaanVeechaar.
Asankh Sati AsankhDaataar.
AsankhSoorMuhBhakh Saar.
Asankh Mon Liv LaaeTaar.
KudratKavan Kaha Veechaar.
Vareaa Na Java EkVaar.
Jo TudhBhaavaiSaaeeBhaliKaar.
Tu Sada Salamat Nirakaar. (SGGS, p.3)

n;zy w{oy nzXx'o..	<i>AsankhMoorakhAndhGhor.</i>
n;zyu'ojokwy'o..	<i>AsankhChorHaraamkhor.</i>
n;zy now efoikfji'o..	<i>Asankh Amar Kar JahaiJor.</i>
n;zyrbtYjfsnkewkfj..	<i>AsankhGalvadhHateaaKamaahe.</i>
n;zygkghgkg[efoikfj..	<i>AsankhPaapiPaap Kar Jaahe.</i>
n;zy e{fVnko e{V/ fcokfj..	<i>AsankhKurhiaarKurhePhiraahe.</i>
n;zywb/S wb[Gfyykfj..	<i>AskanhMalesh Mal BhakhKhahe.</i>
n;zyfBzdef;foeofjGko[.. BkBe[Bhu[ej? thuko[.. tkfonk Bk iktk J/e tko..	<i>AsankhNindak Sir KarehBhaar. Nanak NeechKahaiVeechar. Vareaa Na Java EkVaar.</i>
i' s[X[Gkt? ;kJhGbheko.. s{ ;dk ;bkwfsfBozeko ..ĳÆ..	<i>Jo TudhBhaavaiSaaeeBhaliKaar. Tu SadaSalamtNirankaar. (SGGS, p.4)</i>
n;zyBktn;zyEkt..	<i>AsankhNaavAsankhThaav.</i>
nrzwnrzwn;zyb'n..	<i>AgamAgamAsankh Lo.</i>
n;zyejfjf;foGko[j'fJ..	<i>AsankhKaheh Sir Bhaar Hoe.</i>
nyohBkw[nyoh ;kbbj..	<i>Akhari Naam AkhriSaalah.</i>
nyohfrnkB[rhs r[D rkj ..	<i>AkhariGiaanGeet Gun Gaah.</i>
nyohfbyD[p'bD[pkfD.. nyokf;fo ;zi'r[tykFD.. fifB J/fj fby/ fs;[f;foBkfj..	<i>AkhariLikhana Bolan Baan. Akhara Sir SanjogVakhaan. Jin Eh Likhe Tis Sir Naahe.</i>
fit c[owkJ/ fstfstgkfj..	<i>JivPhurmaaeTivTivPaahe</i>
i/skehsk s/skBkT[.. ftD[Bkt? Bkjh e' Ekt[.. e[dofsetDejktthuko[.. tkfonk Bk iktk J/e tko..	<i>JetaKeetaTetaNaao. Vin NaavaiNaahi Ko Thaaoo. KudratKavanKahaaVeechaar Vaareaa Na JaavaEkVaar.</i>
i' s[X[Gkt? ;kJhGbheko.. s{ ;dk ;bkwfsfBozeko ..ĳÇ..	<i>Jo TudhBhaavaiSaaeeBhaliKaar. Tu Sada Salamat Nirankaar. (SGGS, p.4)</i>

Translation with Explanation

The first of these *Pauries* being 16th in Japji Sahib starts with a word '*Panch*', which in ordinary parlance means a member of the *Panchayat* which is competent to take decisions for its respective area of jurisdiction. In other words, '*Panch*' is a respected person. However, the Guru has used this word for a very high position which a religious person can hold only when he has successfully crossed the steps of '*Suniyai* and '*Mannai*', meaning thereby that the person has listened to what his Guru has taught and accepted to abide by the Will of God. It is that stage of contemplation, when the person becoming the *Panch* is honoured not only in this world, but also beyond this world, which place has been called by the Guru in the second line of this *Pauri* as *Dargeh*. It may be clarified here that a person having unflinching faith in God is always respectable, both during his lifetime and after he has left the world for good. The numerous examples of Sainly persons, whom we worship, and the devotees like Bhagat Prahlad and Dhruv are before us in support of this fact. They were the people who lived in tune with Lord's Will and enjoyed an eternal pleasure. They are greater than any worldly King as they get honour even from them. It is for such people that Gurbani repeatedly says that they have their '*Lok SukhiyeParlokSuheley*' (SGGS, page 292).

The word *Panch* has been frequently used in Gurbani in different shades with different meanings. It has been used for five vices *Kaam, Krodh, Lobh, Moh* and *Ahankar* and also for five sense organs. When the word is used with shabad, it means five primal sounds which produce the *AnhadNaadas* in the following verse:

gzu/ ;pdnBkjdpki/ ;zr/ ;kfozrgkBh..

PancheSabadAnaahadBaaajeSangeSaringPani (SGGS, p. 1350)

gzu/ ;pdti/ wfs r[owfstvGkrhnBjd] tfink..

PancheSabadVaje Mat GurmatVadbhaagiAnhadVajeea. (SGGS, p. 1315)

When the use is for number five, it includes some others human weaknesses which adversely affect our life. For example, in the following verse, *kaamkarodh* have been coupled with *maya, Mad Matsar* (intoxication and jealousy).

ekwe'qXwkfJnk wd ws;ofJBgzuj[fwfb b{N/..i..

KaamKrodh Maya Mad Matsar In Panchoh Mil Loot. (SGGS, p. 974)

It is because of the wide use of this word with different meanings that commentators have interpreted it in different ways. One of the commentators describes *Panch* having five qualities, namely reflecting on the Name of God, always remembering Him, listening to the advice of the Guru, obeying the Will of God and having unflinching faith in Him in all situations. Another commentator calls it an end product of following the discipline as prescribed in the preceding *Pauries*. Osho relates it to those who can seek God within the five senses and meditate with concentration. According to him, when we see or hear or touch or smell or eat, if we see God within all these, that experience or the perception is only with those who have attained that high state of mind and such persons have been *Panch*. Osho closes his comment on this *Pauri* with the observation "Seek the one behind the five – seek attention, awareness, meditation"

In the fourth line in this *Pauri* the Guru talks of concentration with which the said *Panchas* are blessed with. Some of the scholars have interpreted this concentration as a control over the five sense organs. When Osho says that "Attention is the Guru of the five, he also refers to the five senses. In short, the *Panchas* are fully focussed upon the contemplation of the name of God. It is this focus which acts as a Guru for the *Panchas* and they become one with God. The Guru further says that even when these *Panchas*, the exalted ones start speculating on the creator and the vast expanse created by him, it will not be possible to resolve the mystery in this regard.

Guru Explodes the Myth of a Bull Holding Earth

Guru touches here the subject of cosmogony when he refers to a myth popular among Indian people that a bull holds up the Earth upon its horns. In ancient times, the preachers believing in this myth used to explain that when the bull changed its horn to hold the earth, earthquake was caused. Such like myths were common in ancient times in other civilizations also. For example, Greeks believed that Titan Atlas was punished and as such it was to hold up the Earth on his shoulders for all times to come. Similarly, as per a Russian belief 'The Earth rests on the backs of three enormous whales, swimming in an ocean. Everything remains fine while they are asleep, but as soon as they wake up and start moving, an earthquake occurs. The Guru explodes all such myths by explaining in a logical manner that as there were unending number of worlds, a bull could not hold all of them. Guru Nanak, being a creative mystic, always adopted a rational approach to the prevalent beliefs among the people. He explained to them in simple words that

the bull referred to in the myth is nothing but a system set up by the Lord and everything was working according to that system.

GOD'S SYSTEM OF DHARMA

This system is called *Dharma*. *Dharma* doesn't mean any particular religion. One of the meanings of *Dharma* as adopted in the ancient Indian literature is duty. When we say that it is the *Dharma* of a judge to render justice, he is supposed to perform his duty earnestly. Another meaning of *Dharma* is the characteristic of a particular person, things or community. It is also used for discipline. When we say that medicine need to be taken religiously. It means that we have to follow the discipline of regularity as we follow in religion.

Guru Sahib says that *Dharma* is that system of God with which everything is working, and this system runs with mercy or compassion for which the word used here is *Daya*. The Lord has love for its entire creation and when he puts the system into action, he does it with *Daya*. Further this natural order works in a state of contentment for which the Guru has used the word *Santokh*. *Santokh* is that thread which puts everything in its place and does not allow anyone to overstep its authority or enclose any other positions. Anyone who understands this system of *Dharma* based upon *daya* and *santokh* becomes a *Sachiar*.

If we analyze it further, we will see that the laws of the creator for providing support to the Earth constitute His *Hukam* or Will. That is why the Guru had stated earlier that '*Hukmai Andar Sabh ko, Bahar Hukam Na Koe*', i.e. everything is happening according to the laws made by Him. However, God brings into play His *Hukam* with compassion and contentment, meaning thereby that he showers mercy on everyone and makes no distinction of any kind. A *Sachiar* is supposed to imbibe the Godly qualities and as such need to possess both these qualities of mercy and contentment for keeping a balance in his life.

However, even a *Sachiar* cannot comprehend the vastness of the creation as created by the Lord. There are unending successions of worlds. These worlds may be having unending number of creations. If we start believing the myth of a bull or some other myth, it will be difficult to explain as how many bulls are there to support different earths and when the last earth comes which is supported accordingly, who will then prop up the supporting bull. Further, how can a poor bull support a huge load. These observations of the Guru speak volumes of his scientific bent of mind, whereby he analyses the situation and draws a logical conclusion. What the Guru describes as *Hukam* or Will of God in the form of laws of nature, later on became the subject of research by the scientists and they gave them scientific names as Newton law of gravitation.

In this *Pauri* itself, the Guru mentions another scientific fact relating to the act of creation by the Lord. When he says that it is not possible for us to describe the limitless power of God nor can we compute the diversity of various types of creatures, by using the words of command to bring the varying hues and natures, he refers to the fact that God has written the destiny of all such persons. It means that all the created human beings are subject to the control of Lord's inexorable Will. Their accounts written by God are beyond comprehension of anyone.

The nineteenth and twentieth lines make a mention of God's use of one word to bring the entire creation into being. Many other religions also hold the view that the Almighty had used certain words of command with which everything was created. It may be the Biblical words 'Let there be light', or the word *Om* and *Omkar* as accepted by the Eastern religions. It is believed in the East that *Om* or *Omkar* resound to create a *dhuni* which will continue to resonate for all times to

come. In Sikh religion this divine sound is called '*AnhadNaad*'. This theory of uttering the words of command by God is akin to the Big Bang theory given by the scientists in later times.

In next three *Pauries*, he talks of numerous kinds of persons inhabiting our planet. The repeated use of word '*Asankh*', lays emphasis on the countlessness of such beings. These numerous persons as per the first *Pauri* of this series, 17th of Japji Sahib, include the various types of pairs made by these numerous persons remembering the Lord. Innumerable people meditate and innumerable people love. Innumerable are worshipping and innumerable are doing penance. Innumerable are those who recite Vedas and other holy scriptures from memory. Innumerable are *yogis*, who remain detached from mammon (*maya*). There are innumerable devotees who contemplate God's qualities and spiritual knowledge. Countless are distributing gifts and charities. Numerous are warriors who bears the brunt on their faces. Innumerable are silent sages who are in uninterrupted meditation. The Guru is not only aware of the fact that the one Lord is worshipped in different ways, but also accepts this diversity of calling and remembering God in their respective ways. Even scriptures are numerous. Those remember God by becoming *Yogis* who live in detachment from the world and many others who contemplate on His Name by adopting different practices, can also not be counted. In other words, the Guru means to say that everyone worships God in his own manner by reading his own scripture and adopting his own method to show his love for the Almighty. Whatever is acceptable to God deserves appreciation. It may be mentioned here that the principle of following one's own religion and remembering God by different names and methods is acceptable in Sikhism, but the rituals and formalities are not approved. That is why the terms *jog* and *uddas* are not taken in Sikh religion in the way as the same have been understood and accepted in Hindu religion. Although the meaning of *jog* is union with the divine, but in Hindu religion the *jog* is undertaken by a person by going away from the world and its people, in Sikh religion there is no such detachment implied word *uddas*. A *Gursikh* lives in this world, remains useful for his family and the society and even then, detaches himself from all kinds of evils, sins, allurements, and short-lived temptations. This kind of attitude has been projected in Gurbani at various places, for example, when the Guru says:

nziBwkJfjBozifBojhn? i'ri[rfsfJtgkJhn?..i..
rbhi'r[B j'Jh.. J/e fdq;fN efo ;w;foikD? i'rhejhn? ;'Jh..i..

AnjanMahe Niranjan Rahiai Jog Jugat Iv Paeai.

Galli Jog Na Hoi. EkDrisht Kar SamsarJaanai Jogi KahiaiSoee. (SGGS, p. 730)

He is presenting a Jogi (Yogi) who remains unblemished in the midst of the filth of the world. He treats all the people alike and exists among them without being affected by unwarranted infatuation.

In short, in this *Pauri*, various good persons have been mentioned which include devotees, knowledgeable, philanthropists and the righteous ones. There may be a variation in giving meaning to such words as *soor*, *moun*, *daatar*, *sati* by different commentators, but all these words have to be understood for the goodness of the concerned persons. Moreover, most of the words occur in Gurbani many a times and the meaning assigned to them more frequently need to be adopted to appreciate and understand it better. For example, the word *soora* has been used by Bhagat Kabir Ji for a valiant person who fights for a righteous cause. This word has also been used for a person who is absorbed in God or a person who has conquered his ego.

The next *Pauri* refers to the evil-minded persons, who are also numerous in this world. Infact the Guru wants to show the two opposite streams of people having goodness and evil-mindedness,

coexisting in this world as the creations of the same Lord. The evil persons include the ignorant, the thieves the usurpers the brutal and cut throats and different kinds of sinners. When the Guru speaks of the ignorant people, who are fools of the first order, he means to say that such persons are blind to any reason and fail to understand anything good and wise. A thief is one who steals, but a *haramkhoris* that who is not true to his salt. He is ungrateful. There are many other sinners like the one who takes into possession anything which doesn't belong to him but to someone else. This human characteristic has been mentioned in Gurbani as one of our evil acts. The Guru has warned us not to indulge in any such act in many verses including the following one wherein he says that whatever doesn't belong to us should not be taken as it is like eating pork for a Muslim and eating beef for a Hindu.

je[gokfJnkBkBek T[;[;{no T[;[rkfJ.. (gzBk 141)

HaqParaaiaa Nanaka Us Sooar Us Gaae. (SGGS, p. 141)

The use of a word *paapi* is inclusive of all such evil doers, who does nothing but commits sins. The word *Kudiar* is the opposite of word *Sachiar* who is always engaged in falsehood for which the word used by the Guru is *kood*. The word *Malechha* has been defined by Bhai Kahn Singh Nabha in the context of Sanskrit scholar who used to call an irreligious person or a foreigner as a *Malechha*. Bhai Sahib has quoted Vodhayan Rishi, who says that anyone who speaks against Vedas, eats beef and has immoral character is a *Malechha*. In other words, a person who is not acceptable in society is a *Malechha*. In Gurbani this word has been used for a person who is not acceptable in society because of his ill deeds and crooked actions. Here is a quote from *Raag Bhairo*:

wb/S gkghgfunkGfJnkfBok;..*MalechPaapiPacheaaBhaeaaNiraas. (SGGS, p. 1176)*

In the next line, the Guru talks of slanderers. Such persons always speak ill of others. This evil deed of slandering is known in Punjabi as *nindakarna*. This act of doing *nindiya* has been severely condemned in Sri Guru Granth Sahib. In fact, they had been considered as worst of the sinners. Bhai Gurdas Ji calls their existence as a burden on Earth. After having described different kinds of sinners and wrong doers, the Guru concludes the *Pauri* with the same refrain, wherein he says that the Lord is beyond descriptions and we have no worth of even offering ourselves as a sacrifice to him even once. Whatever pleases the Lord is right as the formless God is only perfect, none else can think of achieving such a perfection. It is highly striking to note in this *Pauri* that whereas in other *Pauries* of this group the word used are '*KudratKavan Kaha Vichar*', meaning thereby as who can describe the vastness of the Almighty God, but, in this *Pauri*, he uses the word '*Nanak NeechKaheVichar*' which means that the lowly Nanak after contemplation, holds the view that he has no worth to even sacrifice himself for Him. The ever-present God does what He likes. This is his humility that he has called himself lowly while speaking about such people implying therein that we should not feel proud as there may be many shortcomings in us also.

The 19th *Pauri* describes the importance of *Akhar* (words). It has already been discussed in a previous Chapter that *Akhar* and *Shabad* symbolize God at many places. Guru Ji tells in the first line of this *Pauri* that the names of God, His abodes and his realms are countless, inaccessible and inscrutable. Giving more stress on the countlessness characteristic associated with God, he further says that even to speak about his names, abodes, etc. will only be sinful, meaning not justified. All His names, all His praises, the entire spiritual wisdom, the songs of glory of God and all spoken and written words are made up of words. In other words, it is the words alone

which provide the entire spiritual knowledge and wisdom. Even our destiny written on our forehead by the Lord is through words. However, Guru Ji makes it clear that God, who has written our destiny, does not carry it on His head. It means He only writes for everyone as per His command, and his own destiny is not written. Whatever He ordains, that is what we obtain. So great is His creation, so great is his universe that through them a glance of His Power is witnessed. Infact, there is no place without His Name so, there is no question of describing His greatness. The Guru says that he does not have any power to describe Him. He cannot even once be a sacrifice unto him. So, the conclusion is as per the last two lines that whatever pleases God was a good pursuit. The formless one is always safe and sound.

Understanding the Meaning of *Variya Na Java EkVaar*

It may be mentioned here that in the last lines which are common in the last four *Pauries* the Guru has stated that he can not be sacrifice even once to the great Lord. This needs to be clarified. In our culture, it has been a practice to sacrifice oneself for one's beloved. There are many instances when some followers of some spiritual teacher sacrificed themselves when their Master died. Further, many women burnt themselves when their husbands expired. Padmani of Chittoregarh is well known in this regard. Sacrifices of animals were also given to please Gods and Goddesses. It was because of this kind of practice that such words as giving sacrifice for the beloved became common. Sikh religion does not approve of any such sacrifices of animals or humans as birth and death were a part of His *Hukam*. But in Gurbani the Gurus have used such like words as giving sacrifice for the love of God through such words. Thus, we notice at many places in Gurbani such words as *VaareVaare Jana, Kurban Jana* and so on. A few examples from Gurbani are cited hereunder:

jT[e[opkB[ikJh s/o/ Bkt?..

HauKurban Jai Tere Nave. (SGGS, p. 629)

jzT[e[opkB? ikT[fwjotkBkjzT[e[[opkB? ikT[..

HauKurbaneJauMeharvanaHauKurbaneJau. (SGGS, p. 722)

jT[tkohtzRkx'bhtzRk s{ gops[w/ok Ubkokw..

HauVaariVanjhaGholiVanjha Tu Parbat Mera Ola Ram. (SGGS, Pg. 729)

Guru Saibhan have not only expressed their love by using metaphorical words like *kurban jai, VaariVanjha* for God, but also for those Times, Places and devotees who are associated with Him. For Example, see the following verses

e[opkD[ikJh T[; t/bk ;jkthfis[s[wo? d[nko? nkfJnk..

Kurban Jai Os Vela Suhaavi Jit TumreDwareAiya. (SGGS Pg. 729)

jzT[e[opkB? ikT[fsBk e? b?fBi' s/ok BkT[..

HauKurbaaneJau Tina keLain Jo Tera Naam. (SGGS, Pg. 721)

In the lines under reference the Guru in his humility says that he is not worth even for offering as a sacrifice even once because God is supreme, formless one and everything happens as it pleases Him. In other words, the Guru shows complete surrender to the Divine Order which is being run as per His Will.

After describing different kinds of persons, he mentions in the 20th *Paurias* how can we bring improvement in our *karmas* (actions and deeds) by cleaning our mind. The *Pauri*, speaking of

our dirty body and mind and suggesting the way to bring change in our mind for the betterment of us, reads as under.

Original in Punjabi

Gohn? jE[g?o[sB[d/j..
gkDh X's? T[so;[y/j..
w{s gbhshegV[j'fJ..
d/ ;kp{D[bJhn? Uj[X'fJ..
Gohn? wfgsgkg e? ;zfr..
UjX'g? Bkt? e? ozfr..
g[zBhgkghnkyD[Bkfj..
Efoefoedkfbfy b? ikj[..
nkg/ phfinkg/ jhykj[..
BkBej[ewhntj[ikj[.À¾.

Transliteration in Punjabi

Bhariai Hath Pair Tan Deh.
PaaniDhotaiUtrasKheh.
Moot PalitiKaparh Hoe.
De SaabunLayiai Oh Dhoe.
Bhariai Mat Paapa Kai Sang.
OhDhopaiNaavai Kai Rang.
PunniPaapiAakhanNaahe.
Kar Kar Karna Likh Le Jaaho.
Aape Beej Aape Hi Khaho.
Nanak HukamiAvohJaaho. (SGGS, p. 4)

Translation with Explanation

Herein, the Guru has dwelt upon the filth with which we are filled with. Our mind and body have become dirty because of our evil actions and deeds. The level of dirt depends upon our spiritual enlightenment. In case, we are ignorant about the spiritual spark within us and are fully engrossed in futile mundane actions and pursuits, our mind is fully polluted. This filth can be reduced and fully removed as we progress on the spiritual ladder. In other words, our actions bring us the results. Whatever we sow, the same will we reap. Although, everything happens as per the *Hukam* of the Almighty and the *Hukam* is that we should act as per our true conscience, which is in fact the divine spark within us. Our actions go wrong when we don't pay attention to this divine gift of God. We can explain it like this that our parents guide us to do a thing in the right manner. But, because of our cleverness or any kind of wrong feeling or instinct, we do not obey the order and later on suffer because of our wrong doings. In the same way, God does not tell us to do the evil deeds. He has blessed us with a conscience which provides us the spiritual wisdom to decide what is good and bad. However, instead of that spiritual wisdom, which is called *bibekbudhi* in Gurbani, we start using our own cleverness to decide our actions. As the Guru says, such cleverness prevents us from treading the right path and we fail to rise high on the spiritual ladder

HOW GURMAT THEORY OF KARMA IS DIFFERENT.

In this *Pauri* the Guru enlightens us that whereas we can wash our soiled hands, feet and other body parts with water, and also wash our dirty clothes with soap. However, for our dirty mind, water and soap will not help and we will have to resort to the remembrance of God. The Divine Name is the cleansing agent of our mind which has become polluted with sinful thinking and actions. Many a times, when anything goes wrong, we start blaming others and treat it as our bad luck. However, Gurbani makes it amply clear that bad luck is nothing but lack of right actions and right thought to do a particular thing. It is these actions and thoughts which determine our faith. As the Guru has said in *Asa di Var 'Manda Changa Apna AapeHi KeetaPawna'*, we get what we deserve. It is another thing that nobody accepts that he deserves the suffering and pain got by him. But we must remember that God knows everything and rewards us on the basis of our actions. The modern psychologists have also accepted that whatever we do or think grips our

mind in such a way that it makes us oblivious of everything else. It becomes our conviction that we are right. If we repeat such actions and thoughts the same become our habit and then a part of our life. Our ancient saints used to call such habit as our *sanskaras* which affect our present life and also go with us into new incarnations. This theory seems to resemble the Theory of *Karma* as propounded in Gita by Lord Krishna. However, in Gurmat theory of *Karma*, we also have the theory of divine grace which can wash all our evil *Karmas* and make us rise on the spiritual plane. Whenever the Lord wants, He may bless us with His transcendent Grace and save us from the consequences of our wrongful actions.

CHAPTER 6

THE MYSTERIES OF GOD'S CREATION

When we talk of the progress on spiritual path, we will have to take the necessary steps to make this progress. In Gurbani, we have been alerted time and again that ritualistic steps do not help. The next *Pauri* before dwelling upon the mysteris of God's creation reiterates that remembrance of God is the most important act to get honor. This *Pauri* 21st in number is as follows:

Original in Punjabi

shoE[sg[dfJnk ds[dkB..
i/ e' gkt? fsbekwkB[..
;[fDnkzwfBnkwfBehskGkT[..
nzsorfsshofEwfbBkT[..
;fG r[D s/o/ w? Bkjhe'fJ..
ftD[r[D ehs/ Grfs B j'fJ..
;[n;fsnkfEpkdhpowkT[..
;fs ;[jkD[;dk wfBukT[..
etD[;[t/bk tys[etD[etDfEfsetD[tko[..
etfD f; o[shwkj[etD[fis[j'nknkeko[..
t/b BgkJhngzvs h fi j't? b/y[g[okD[..
tys[B gkfJUekdhnk fi fbyfB b/y[e[okD[..
fEfstko[Bk i'rhikD? o[fs wkj[Bk e'Jh..
ikeoskf;omheT[;ki/ nkg/ ikD? ;'Jh..
fetefonkykfet ;kbkjhfet[toBhfetikDk..
BkBenkyfD ;G[e' nky? fJe d{ fJe[f;nkDk..
tvk ;kfj[tvhBkJehskikekjt'..
BkBei/ e' nkg" ikD? nr? rfJnkB ;j'..À¿..

Transliteration in English

Teerath Tap DayaDatDaan.
Je Ko PaavaiTil Ka Maan.
SuneaaManneaa Mann Kita Bhaao.
AntargatTirath Mal Naao.
Sabh Gun Tere Mai NaahiKoe.
Vin Gun Keete Bhagat Na Hoe.
SuastAathBaaniBarmaao.
Sat SuhaanSada Mann Chaaao.
KavanSu Vela VakhatKavanKavanThitKavanVaar.
Kavan Se RuttiMaahKavan Jit HoaaAaakaar.
Vel Na PaaeaaaPandati Je HovaiLekhPuraan.
Vakhat Na PaaeoKaadia Je LikhanLekhKuraan.
ThitVaar Na Jogi Jaanai Rut Maah Na Koi.
Ja Karta Sirthhi Kau SaajeAapeJaanaiSoi.
Kiv Kar AakhaKivSaalahiKeoVarniKivJaana.
Nanak Akhan Sab Ko AakhanIk Doo IkSiaana.
VaddaSaahibVaddiNaaee Kita Jaa Ka Hovai.
Nanak Je Ko AapauJaanaiAggaiGayaa Na Sohail.
(SGGS, p.4)

Translation with Explanation

The *pauri* opens with this observation that *Tirath* lies within us and we can take advantage of the same by following such steps as have been mentioned in the previous *Pauries* i.e. meditating on the Lord, listening to the divine words and having firm faith in whatever God does. Similar thought was expressed by the Guru in the sixth *Pauri* when he said that pilgrimage bath was useless if it did not please God. All the qualities are vested in God and those qualities need to be imbibed by meditation. By meditation, we may not be able to answer the deep mysteries of the Lord, but we can definitely earn merit by incorporating the Godly traits and qualities. The third and fourth-line mention 'Suniya', 'Maniya', and 'MannKeetaBhau, which remind us of earlier *Pauries* emphasizing upon the importance of listening, accepting and acting upon the teachings of the guru. As, the fifth and sixth lines make it clear that devotion to the Lord is not possible without imbibing virtues, so, all the virtues being with God, He alone can bless us with the same to put us on the righteous path. The word used 'suast' in the next line means thanking God for blessing us with such qualities as this word is often used alms-seeking Brahmins when given something by the householders. In subsequent lines, the Guru clarifies that neither we can

describe Him, nor His Creation. Nobody can tell as when the wondrous creation took place, which was the week, date, day, hour and what was the season or the month. When this happened, is such a mystery that nobody else, except God Himself can solve it. Neither the Pandits who have written *Puranas* or who claim to possess knowledge of scriptures, nor the Kazies can answers the relevant question about the great act of creation. Even the *Jogis (Yogis)* cannot tell the month or the season or the time of the said creation. In other words, the Guru wants to emphasize that we, the human beings lack that wisdom which can make us understand the mysteries of Nature. Any such effort on our part will be a futile exercise in *haumai*. So, we must have a feeling of surrender by admitting that describing God and his vast creation are impossible tasks. Although, the persons claiming wisdom have been trying to do so, but, in vain.

In the next two *Paureis*, which read as under:

gkskbgkgskb by nkrk;knkrk;..	<i>PaataalaaPaataal Lakh AagaasaAagaas.</i>
UVeUVeGkfbEe/ t/d ejfBfJetks..	<i>OrhakOrhakBhaal Thake VedKehanIkVaas.</i>
;j; nmkojefB es/pk n;[b{ fJe[Xks[.. b/yk]'fJ s fbyhn? b/y? j'fJftDk;[.. BkBetvknkyhn? nkg/ ikD? nkg[.ÀÀ..	<i>SehasAthhaarehKehanKatebaAslulkDhaat. Lekha Hoe Ta LikhiaiLekhai Hoe Vinaas. Nanak VaddaAakhiaiAapeJaaneAap. (SGGS, p. 5)</i>
;kbbkj; ;kbbkj J/sh ;[ofs B gkJhnk.. Bdhnk ns? tkjgtfj ;w[zd Bk ikDhnfj.. ;wz[d ;kj ;[bskBfrojK ;/shwkb[XB[.. ehVhs[fb B j'tDhi/ fs; wBj[B th;ofj..ÀÀ..	<i>SaalaahiSaalaahEti Surat Na Paaeaaa. Nadia AtaiVaahPavehSamund Na Jaaniaih. SamundSaahSultaanGirhaSetiMaalDhan. KeerhiTul Na Hovni Je Tis Manaho Na Veesraih. (SGGS, p. 5)</i>

Translation with Explanation

Guru Ji further dwells upon the vastness of His Creation. He states in the 22nd *Pauri* by observing that there are countless nether regions and the heavens. Some religious books talk of a specific number as the Semitic books of religion put the figure at 18,000 created worlds, but all these figures are just estimates as there is a creation beyond a creation and the number of such creations may run into lakhs. The word lakh has been stated by the Guru not to limit it to a particular number, but to show that the same is limitless. All those who tried to find out the limits including the creators of *Vedas* and *Upnishads*, ultimately failed and expressed their helplessness. Various commentators and interpreters have put different interpretations on the third and fourth lines. But, most of them agree that the Guru has referred to various religions and their scriptures to show their futile efforts to put certain figures regarding the existence of the created worlds. The Guru concludes this *Pauri* by stating that the Lord Creator only knows the truth. The Lord is supreme, and nobody can describe him in words nor can one comprehend the vastness of his creation.

The next *Pauri* makes it clear that some people may think that by ever singing the praises of the Lord, one may know the extent of his greatness. But it is not correct. The devotee by doing so may absorb himself in God, but he will just be a part of the whole and a part can never know about the extent of the whole. It is just like the streams and rivulets which lose their identity when they fall in ocean. Once they fall, no distinctions remain between their water and water of the ocean. Similarly, the devotee becomes God like, but he will not be in a position to describe the size and the extent of the Lord Creator. However, such emerged souls with that of God are much better than the mighty emperors who own the vast wealth equal to the mountains of this earth and rule over the empires bigger than ocean. Such mighty and wealthy emperors are not

even worth an ant's value if that ant does not forget God. In other words, as Bhai Veer Singh has interpreted, an ant is symbolic for a poor and humble person, who, being, immersed in the Lord has greater value than the possessors of considerable material wealth. Thus, the importance of praising the Lord repeatedly is highly emphasized, even when, it does not enable one to comprehend the mystery of the Lord and his vast Creation.

CHAPTER 7

COUNTLESS VIRTUES AND BOUNTIES OF GOD

The next four *Pauries* emphasize upon the fact that there is no limit to God's qualities and bounties.

First, the 24th and 25th *pauries* are hereby reproduced for the purpose of discussion

Original In Punjabi

nzs[B f;cshejfd B nzs[..
 nzs[B eoD? d/fD B nzs[..
 nzs[B t/yfD ;[Dfd B nzs[..
 nzs[B ikg? fenkwfBwzs[..
 nzs[B ikg? ehsknkeko[..
 nzs[B ikg? gkoko[..
 nzs[ekofD e/s/ fpbbkfj..
 sk e/ nzs B gkJ/ ikfj..
 J/j[nzs[B ikD? e'fJ..
 pj[skejhn? pj[skj'fJ..
 tvk ;kfjp[T{ukEkT[..
 T{u/ T{gfo T{ukBkT[..
 J/tv[T{ukj't? e'fJ..
 fs;[T{u/ eT[ikD? ;'fJ..
 i/tv[nkfgikD? nkfgnkfg..
 BkBeBdoheowhdkfs..ÀÀ..
 pj[skeow[fbfnk Bk ikfJ..
 tvkdkskfsb[B swkfJ..
 e/s/ wzrfji'Xngko..
 e/fsnk rDs Bjhthuko[..
 e/s/ yfgs[Nfj t/eko..
 e/s/ b? b? w[eo[gkfj..
 e/s/ w{oy ykjh ykfj..
 e/fsnkd{y G{y ;d wko..
 J/fj fGdkfs s/oh dksko..
 pzfdybk;hGkD? j'fJ..
 j'o[nkfy B ;e? e'fJ..
 i/ e' ykfJe[nkyfDgkfJ..
 Uj[ikD? i/shnk w[fj ykfJ..
 nkg/ ikD? nkg/ d/fJ..
 nkyfj f; fG e/Jh e/fJ..
 fi; B' py;/ f;cfs ;kbkj..
 BkBegkfs;kjhgkfs;kj[..ÀÀ..

Transliteration In English

Ant Na SifteeKehan Na Ant.
Ant Na Karnai Den Na Ant.
Ant Na VekhanSunan Na Ant.
Ant Na Jaapai Keya Mann Mant.
Ant Na JaapaiKeetaAaakaar.
Ant Na JaapaiPaaravaar.
Ant KaaranKeteBillaah.
Ta Kai Ant Na PaaeJaahe.
Eh Ant Na JaanaiKoe.
BahutaKahiyaiBahuta Hoe.
VaddaSaahibOochaThaa.
OocheUparOochaNaao.
EvadOochaHovaiKoe.
Tis Ooche Kau JaanaiSoe.
JevadAapJaanaiAap.
Nanak NadriKarmiDaat. (SGGS, p. 5)
Bahuta Karam Likheaa Na Jaae.
VaddaDaataTil Na Tamaae.
Kete Mangeh Jodh Apaapar.
KeteaaGanatNahiVeechaar.
Kete KhapTutehVekaar.
Kete Lai LaiMukarPaahe.
Kete MurakhKhaahiKhaahe.
KeteaaDookhBhookh Sad Maar.
Eh BhiDaat Teri Daataar.
Band KhalaasiBhaane Hoe.
HorAakh Na SakehKoe.
Je Ko KhaekAakhanPaae.
OhJaanaiJetiaaMuhKhae.
AapeJaanaiAape De.
Aakheh Se Bhi Kei Ke.
Jis No Bakhshes Sifat Saalah.
Nanak PaatsaahiPaatsaah. (SGGS, p. 5)

Translation with Explanation

The 24th *Pauri* carries forward the idea of immeasurable greatness of God. His grand attributes cannot be fully known or measured by seeing or hearing. The Guru's prescription for singing praises of the Lord needs to be continued to be followed as there is no end to praise all his

attributes as the same are infinite. Our eyes or ears have their limits to see and hear, but what is 'man-mant' meaning in the mind of God, is beyond our capacity to see and hear. Even for visible Creation of the Lord, it is not possible to determine its shape or size, its beginning or end, for which, the Guru has used the word *Paravaar*. His is higher than the highest, Supreme of all with an Exalted Seat. As nobody can achieve those heights, nobody can ever know the uniqueness of the Lord. In the 7th and 8th lines, the Guru has used the term '*Bill-lah*' which denotes someone moaning in agony to acquire something, having a great yearning which if unfulfilled brings great pain. The learned ones, the '*Rishis*' and '*Munis*', the great scholars of mystic knowledge have from times immemorial sought for some way of device to measure Him or even His creation. The Lord is knowable. In short, the 24th *Pauri* also gives the same conclusion that one should continue to remember him to effect his merger with the divine but should not make any attempt to count His works, His bounties and His limits. The last two lines tell us that how great He is, He alone knows and how great we can become by ever remembering Him depends upon His gift of Grace. This gift of enabling us to always remember Him is also because of His Grace

What Should We Demand From God?

The next *Pauri*, the 25th, makes mention of different persons who beg of God various things as per their requirements. The words used in the first and second lines as *Karam* and *Vadha Data*, mean blessing and the great giver, God, respectively. The Guru says that the Great Giver's magnanimity can not be described or written. The next five lines list the various kinds of persons who seek His blessings. Some seek valour and countless others beg at His door for other things. Some seek gifts without knowing what is good for them and others are misusing the gifts by using the same for evil deeds. The *Vadha Data* has been giving to everyone without any expectation in return. Guru's use of words *Til* and *Tamaye* in the second line is notable. *Til* means an iota and *Tamaye*, an Arabic word means greed. Thus, he says that unlike human beings, God gives gifts to us without an iota of greed. On the other hand, there are many beneficiaries who do not even accept that they have been blessed. They are ungrateful troubles. There still are many, who are living in abject poverty and are faced with a number of problems. The Guru rightly says that it is also a gift of God. Our troubles may be the Lord's way of putting us on the right path. It has been noticed that many times our efforts are misdirected and after facing hardships, we realize our mistakes and mend our ways. In such cases God given difficulties prove blessings in disguise. We can also put it like this that the line *Eh Bhi Daat Teri Dataar* represents the true spirit of a devotee that whatever God gives or does for us, the same should be treated as His Gift and for our good in the long run. A perusal of the categories of donees as mentioned by the Guru, indicates that most of us are not aware of as what gifts should we ask from God. We generally ask for wealth, status or power or son or daughter without realizing that they may ultimately bring harm, dissatisfaction and loss of peace and happiness. Bhai Gurdas Ji rightly guides us that desiring anything except the Name of God, is an invitation to multiplying sufferings. In his words:

ftD[Bkt? j'owzrDkf;fo d[yk d/ d[y ;pkfJnk..

Vin Nave Hor Mangna Sir Dukhan De Dukh Sabaya. (Bhai Gurdas Ji, Vaar 1, Pauri 45)

Gurbani clearly highlights this aspect at many places. For example, Guru Arjan Dev ji prays to God in *Raag Suhi* that God should bless him with His Name as it is his desire that he should sing His praises day and night. To quote him:

ft;o[BkjhdkskonkgDkBkw d/j[. r[D rktkfdB[okfsBkBeukT[J/j[..

VisarNahinDatar Apna Naam Deho. Gun Gava Din Raat Nanak Chao Eho. (SGGS, p. 761)

Thus, the Guru in the tenth and eleventh lines under reference talks of liberation which is the target of the devotee. This liberation from the circle of births, deaths and re-births cannot be asked as it is the God's prerogative to grant it by casting His merciful glance. The seeker needs to prepare himself to be worthy of that blessing. Nobody else can tell as when and how this Grace of God will be obtained. In the next two lines, the Guru says if somebody claims that he can, he will only be suffering blows on his face. In the thirteenth line the Guru calls such a person as *Khayak*, meaning a fool. In the last two lines, the Guru mentions that the best Gift of God is His Name, and the one who is blessed with it is like the king of kings.

Before explaining the next two *Pauries*, numbered as 26th and 27th, the same need to be read as under:

Original in Punjabi

nw[b r[D nw[b tkgko..
nw[b tkgkohJ/ nw[b Gzvko..
nw[b nktfjnw[b b? ikfj..
nw[b GkfJnw[bk ;wkJ..
nw[b[Xow[nw[b[dhpKD[..
nw[b[s[b[nw[b[gotKD[..
nw[b py;h; nw[b[Bh;kD[..
nw[b[eow[nw[b[c[owkD[..
nw[b' nw[b[nkfyk B ikfJ..
nkfykfyoj/ fbtbkfJ..
nkyfj t/d gkmg[okD..
nkyfjgV? eofjtfynkD..
nkyfj pow/ nkyfjJzd..
nkyfjr'gh s? r'ftzd..
nkyfjJh;onkyfj;X..
nkyfj e/s/ ehs/ p[X..
nkyfjdkBtnkyfj d/t..
nkyfj ;[fo Bo w[fBiB ;/t..
e/s/ nkyfjnkyfDgkfj..
e/s/ efjefjT[fm T[fmikfj..
J/s/ ehs/ j'foeo/fj..
sknkfyB ;efj e/Jh e/fJ..
i/tv[Gkt? s/tv[j'fJ..
BkBeikD? ;kuk ;'fJ..
i/ e' nky? p'b[frkV[..
skfbyhn? f;forktkokrktko[..
;' do[e/jk ;' xo[e/jkfis[pfj ;op ;wkb/..
tki/ BkdnB/e n;zyk e/s/ tktDjko/..
e/s/ okrgohf;T[ejhnfB e/s/ rktDjko/..
rktfjs[jB' gT[D[gkDh p?;zso[rkt? okikXow[d[nko/..
rktfjfus[r[gs[fbfiykDfjfbfyfbfyXow[thuko/..
GupatLikhJaanehLikhLikh

Transliteration in English

*Amul Gun Amul Vaapaar.
Amul Vaapaarie Amul Bhandaar.
Amul Aaveh Amul Lai Jaahe.
Amul Bhaae Amula Samaahe.
Amul Dharam Amul Deebaan.
Amul Tul Amul Parvaan.
Amul Bakhsheesh Amul Neesaan.
Amul Karam Amul Phurmaan.
Amulo Amul Aakheya Na Jaahe.
AakhAakh Rahe Liv Laae
AakhehVedPaathPuraan.
AakhehParhaiKaraihVakhiaan.
AakhehBarmeAakhe Ind.
Aakheh Gopi Tai Govind.
AakhehIsharAakhehSidh.
Aakheh Kete KeeteBudh.
AakhehDaanavAakheh Dev.
Aakheh Sur Nar Mun Jan Sev.
Kete AakhehAakhanPaahe.
Kete KehKehUthhUthhJaahe
EteKeeteHorKareh.
Ta Aakh Na Sakeh Kei Ke.
JevadAapTevad Hoe.
Nanak JaanaiSaachaSoe.
Je Ko AakhehBolvigaa rh.
Ta Likhiai Sir GaavaaraaGaavaar. (SGGS, p. 5)
So Dar Keha So GharKeha Jit BehSarabSamaale.
VaajeNaadAnekAsankha Kete Vaavanhaare.
Kete Raag Pari SioKahian Kete Gaavanhaare.
GaavehTuhnoPaunPaaniBesantar
Gaaveai Raja Dharam Duaare.
Gaaveh Chit
Dharam Vichaare.*

rktfjJh;o[powk d/th ;'jfB ;dk ;tko/..
 RktfjJzdfJdk;Dp?m/ d/tfsnkdfobkb//..
 rktfj;X ;wkXhnzdforktfB ;kXftuko/..
 rktfBish ;sh ;zs'yhrktfjthoeko/..
 rktfBgzfvsgVfBoyh;oi[r[i[r[t/dk Bkb/..
 rktfjw'jDhkwB[w'jfB ;[orkwSgfJnkb/..
 rktfBosBT[gkJ/ s/o/ nm;fm shoe Bkb/..
 rktfji'Xwjkb ;{ ok rktfjykdhuko/..
 RktfjyzvwzvbtoGzvkefoefo oy/ Xko/..

;/Jhs[X[B' rktfji' s[X[GktfBos/ s/o/ Grs o;kb/..

j'fo e/s/ rktfB / w? fufs B nktfBBkBe[fenkthuko/..

;'Jh ;'Jh ;dk ;u[;kfjp[;kuk ;kuhBkJh.. *SoiSoiSadaSach Sahib SaachaaSaachiNaaee.*
 j? Ghj';hikfJ B ik;houBkfifBoukJh.. *Hai BhiHosiJaae Na Jaasi Rachana JinRachaaee.*
 ozrhohzrhGkshefoefoB;hwkfJnkfifB T[gkJh.. *RangiRangiBhanti Kar KarJinsiMaayaJinUpaaee.*
 efoefo t/y? ehsknkgDk fit fs; dh tfvnkJh.. *Kar KarVekhai Kita AapnaJiv Tis Di Vadiaaee.*
 i' fs;[Gkt? ;'Jheo;h j[ew[B eoDkikJh.. *Jo Tis BhaavaiSoiKarsi Hukam Na KarnaaJaaee.*
 ;' gkfs;kj[;kjkkgkfs ;kfjp[BkBeojDoikJh.. *So PaatsahSaahaPaatsaahib Nanak Rehan*
Razaee. (SGGS, p. 6)

GaavehIsharBarma Devi SohanSadaSavaare.
Gaaveh Ind IdasanBaithheDevteaa Dar Naale.
GaavehSidhSamaadhi Andar GaavanSaadhVichaare.
GaavanJati Sati SantokhiGaaveh Veer Karaare.
Gaavan Pandit ParhanRakhisar Jug Jug Veda Naale.
GaavehMohnia Man Mohan Surgaa Mach Payeaale.
Gaaveh Ratan UpaaeTereAthhsathTeerathNaale.
Gaaveh Jodh MahabalSuraaGaavehKhaaniChaare.
Gaaveh Khand Mandal Varbhanda Kar KarRakhe
Dhaare.

Sei TudhnoGaaveh Jo TudhBhaavan Rate
Tere Bhagat Rasaale.

Hor Kete Gaavan Se Mai Chit Na Aavan
Nanak Kea Veechaare.

Translation with Explanation

The 26th *Pauri* deals with the priceless qualities of God and those who trade in these qualities. The word used 'amul' in the first nine lines means priceless or invaluable. The first line says that whereas invaluable qualities are there in God, there are many who seek after Him and try to learn those qualities. They exchange this knowledge; they talk of it; they learn, and they teach. This is their trading written as 'vapar'. This 'vapar' is carried on among the devotees. Those fortunate persons who do this 'vapar' are also invaluable. The Godly qualities constituting the treasure mentioned as 'bhandar' in the second line is also beyond value. Those who come to purchase this treasure and those who take it away can also not be valued. The trading of this commodity takes place in the congregations where these traders assemble and exchange the commodities. In the 6th to 8th lines, the Guru describes even those weights and measures with which the commodity is measured and disbursed as priceless. It may be mentioned here that in this *Pauri*, the Guru has drawn a word picture of a divine place where divine commodities like God's Name, ability to sing His praises and obtain the Grace of the Lord are traded by those on whom God is merciful. Thus, the Guru is describing everything as invaluable. When he says 'Amul Bakhsis Amul Neesan' and 'Amul Karam Amul Phurman', he is referring to God's qualities of compassion (*Bakhsis*), grace (*Karam*) and Will of the Lord (*Phurman*). In this image God is shown as delivering such commodities in His Court. For such a delivery, He is administering His justice. This justice and His Courtiers are also invaluable. It needs to be mentioned here that God has been described in *Gurbani* as a 'sSah', the great trader and his devotees as trading with him in truth, which means His Truthful Name. It is believed that God has written our *karmas* on our forehead. In fact, it is His Grace by which the mark of the lord's benediction is embossed on our foreheads.

In the subsequent lines of this *Pauri*, Guru is repeating his assertion as made earlier that nobody can describe Him, although many attempts have been made in various holy texts like *Vedas* and *Puranas* and by divine persons like Brahma, Indra, Govinda and Gopis. Further, many more divine beings like Issars and Sidhs have also tried to describe God. In addition, many demons and gods have made an attempt. Many others have also done this and are still doing, but, without success. Many have left this world and if many more created by God would have tried, though nobody could succeed. The Lord can be as great as He Wills. Thus, He alone knows about His Greatness. If some body dares to say that he knows about God and His Greatness, he should be regarded as most ignorant of fools. In short, the Guru makes it clear that God is ever beyond comprehension.

The 27th *Pauri* of this composition starts with such questions as where God resides and where is His portal where he sits to look after His creation. The Guru answers these questions by giving us the concept that there is no specific place like this, but, the entire vast creation created by Him has His presence. After using the word *Dar*, meaning door, the Guru has used another word in the first line, as *SarbSamale*, which literally means covering all. Thus, the Guru is referring here to the entire creation of God as His Abode and the Court. His domain provides a divinely musical environment where a large number of musicians are singing his symphonies using various musical instruments, the musical notes and measures. The *Raagas* (musical measures) and *Raginis* (musical notes) have been referred to as personified as divine singers and music players. The verses that follow mention all those divine singers who appreciate the Greatness of God. They include natural objects like water, wind and fire and the mythological figures like Chitargupt and Dharamraj. In Hindu mythology Dharamraj is God's representative who pronounces judgment over the actions of a person and the record of those actions is believed to be kept by Chitargupt. What the Guru wants to convey is that all-natural forces and the persons associated with our actions and deeds are only singing the praises of the Lord. Whatever voice is produced by the blowing wind, the running water and the burning fire provide a kind of music which is nothing else but singing of the praise of the Lord. Similar is the position of all those deities like Issar, Brhama, Devi and Indra who are also the singers of his praises. Further, such persons who have attained a high spiritual stage like *Sidh*, *Sadh*, *Jati*, *Sati*, *Santhokhi* and the great warriors also sing at the Divine Court. It may be mentioned here that the vocabulary used here is that which has been prevalent in the religious literature of the two religions of India during those days, namely Hinduism and Islam. The *Sidh* and *Sadh* are those persons who are believed to be contemplating with a focused mind on God. *Jati*, *Sati* and *Santhokhi* are the persons who are blessed with the qualities of continence, benevolence, and contentment respectively. The warriors are the brave people who fight and die for a noble cause. The Guru has used the word '*Beer Karare*' for them.

In the tenth and eleventh lines, where, the Guru, has mentioned some other prominent persons as praisers of God, he has included *Pandits* and *Rakhisars*. Whereas *Pandits* are learned class among the Hindus, *Rakhisars* is a composite word made up of *Rishi* and *Issar*, meaning Gods of *Rishis*. All such persons with highest spiritual qualities and attainments are also singing the praises of the Lord, present at the divine court. In His Court, the beautiful women called *Mohini* including the celestial beauties, known as *Apsaras* in Hindu mythology also sing the praises of the Lord. The words that follow are *Surga* heaven, *Machh* earth and *Payiale* in the world. These imply that the said people belonging to all these places sing the praises of God. Then are mentioned such things as *Rattans* (jewels) and the 68 holy *Tirthas* (places of pilgrimage), the supreme heroes and the four sources of generation. These are all different things

to show that whatever is there in His Creation is devoted to Lord and is engaged in praising Him. The words used *Khand Mandal Varbhanda* in the fourteenth line stand for the lands, continents, and the entire universe. The Guru says that all these created and supporting are also singing for their creator. It may be mentioned here that similar feelings were expressed by the Guru in the third *Pauri*, wherein also different people were stated to be singing the Glory of God in their respective ways. However, howsoever long list of praise singers may be mentioned, but the Creation of the Lord being so vast that it is not possible to enumerate all of them. That is why the Guru says that he is unable to do so. His memory cannot reflect each and everything that Lord has created, but, it is true that the entire creation sings out of devotion by the Divine Grace. It means that on whom His Grace has fallen appreciates the Lord and the others devoid of this grace have only to invoke the Grace of the Lord by following the righteous path.

The supreme Lord is an Eternal Truth, the only reality with everything else merely an illusion. When the Guru says '*Haibhi Hosi Jaye Na Jasi*', he repeats what is stated in the opening *Shaloka* '*Aad Sach Jugad Sach Haibhi Sach Nanak Hosi Bhi Sach*'. As he exists forever, there is no question of his taking birth. The Great Creator has created different kinds of things with different colour and shapes *Rangi Rangi Bhati Kar Kar Jinsi Maya* means that God in His creative wisdom *Maya* has created different species of different colors *Rangi Rangi* and different shapes. Then with pleasure He watches His creation. Whatever he has done, it was His Pleasure. His Actions are not subject to any outside direction or command. In the last line, the Guru says that as He is the king of kings (*Patsahib*), His Will has to prevail. In short, the Guru concludes that as God has no peer, He is unquestioned sovereign. We must surrender ourselves by loving Him and accepting His Will without questioning.

CHAPTER 8

GURU'S VIEWS REGARDING YOGIC PRACTICES

During the period of Guru Nanak, Hindu religion was being dominated by various yogic sects. These yogis believed in ascetic withdrawal. Guru Nanak, on the contrary, had different views. He advocated the life of a householder, a life dedicated to serve the society. In the following four *Pauries*, starting from 28th to 31st, the Guru has given his views regarding a meaningful and useful life based upon ethical and moral principles:

Original in Punjabi

Transliteration in English

w[;zdk ;zs'y] ;ow[gs] M'bhfXnkB eh eofjfpG{fs.. *MundaSantokhSaram Pat JholiDhiaan Ki KarehBibhoot.*

fyzEkekb[e[nkohekfJnki[rfsvzvkgoshfs.. *KhinthaKaalKuaariKaayaJugatDandaaParteet.*
nkJhgZeh ;rbiwkshwfBihs? ir[ihs[..*AaeePanthiSagalJamati Man Jeetai Jag Jeet.*
nkd/[fs;? nkd/[.. *AadesTisaiAades.*

nkfdnBhb[nBkfdnBkjfsi[r] i[r] J/e' t/[;..ÀÆ.. *AadAneelAnaahat Jug JugEkoVes. (SGGS, p. 6)*

G[rfsfrnkB[dfJnkGzvkoDxfNxfNtkifjBkd.. *BhugatGiaanDayaBandaaranGhatGhatVaajehNaad.*
nkfgBkE[BkEh ;G ik eh fofXf;fXntok ;kd.. *AapNaathNaathiSabhJaa Ki RidhSikdhAvraa Saad.*
;zi'r[fti'r[d[fJekoubktfj b/y/ nktfjGkr.. *SanjogVijog Doe KaarChalaavehLekheAavehBhaag.*
nkd/[fs;? nkd/[.. *AadesTisaiAades.*

nkfdnBhb[nBkfdnBkjfsi[r] i[r] J/e' t/[;..ÀÇ.. *AadAneelAnaadAnaahat Jug JugEkoVes. (p. 6)*

J/ekwkJhi[rfsftnkJhfsfB u/b/ gotkD[..*Eka MaaeeJugatVeaaee Tin CheleParvaan.*

fJe[;z;kohfJe[GzvkoHfJe[bkJ/ dhpkd[..*IkSansaariIkBhandaariIkLaaeDeebaan.*
fit fs;[Gkt? fst? ubkt? fit j't? c[owkd[..*Jiv Tis BhavaiTivaiChalaavaiJivHovaiPhurmaan.*
Uj[t/y? UBkBdfo B nkt? pj[sk J/j[ftkvd[..*OhVekhai Ona Nadar NaaAavaiBahuta Eh Veedaan.*
nkd/[fs;? nkd/[.. *AadesTisaiAades.*

nkfdnBhb[nBkfdnBkjfsi[r] i[r] J/e' t/[;..Á¼.. *AadAneelAnaahat Jug JugEkoVes. (SGGS, p. 7)*

nk;D[b'fJb'fJGzvko *AasanLoeLoeBhandaar .*
i' feS[gkfJnk ;[J/ektko.. *Jo KichhPaaya So EkaaVaar.*
efofo t/y? f;oiDjko[..*Kar KarVekhaiSirjanhaar.*
BkBe ;u/ eh ;kuheko.. *Nanak Sache Ki SaachiKaar.*
nkd/[fs;? nkd/[.. *AadesTisaiAades.*

nkfdnBhb[nBkfdnBkjfsi[r] i[r] J/e' t/[;..Á¿.. *AadAneelAnaadAnahat Jug JugEkoVes. (SGGS, p.7)*

Translation with Explanation

The next four *Pauries* have a common refrain of the three verses, wherein the Guru has saluted the Lord, who had been the same during all the times. In fact, He Himself has been the beginning, the middle and the existing, present through all ages and remaining unchanged and immutable. All these *Pauries* seem to be addressed to some *Jogis (Yogis)* as various classes of *them* existed during the period of Guru Nanak. They had some common thoughts with some variations according to the school and category to which they belonged. Although, as per Guru's way of explaining the things, he never criticized anyone for his actions as it was the right of each and every person to follow his own path, but, the Guru always explained what he thought of their path and what was the right path according to the Guru. He did not approve of the rituals and showed them the path of love, devotion and dedication for the Almighty and His Creation on the

whole. For example, in the first *Pauri* of this set of *Pauries*, the Guru refers to the ear rings (*munda*) the begging bowl, ash smeared on their body by the *Jogis* and tells them that all such things being merely ritualistic, did not help in any way to obtain the nearness of God.

He says that our earrings should be made of *santokh* (contentment), the begging bowl has to be of the hard work and the act of contemplation should replace the smearing of the body with ashes. In other words, the Guru's emphasis is upon cultivating virtues rather than indulging in rituals. This kind of approach can be found throughout the pages of Sri Guru Granth Sahib. For example, when, Guru Nanak, was asked to wear the *janeu* (holy cotton thread), the Guru told the *Panda* that he was ready to wear a *janeu*, but the same should be woven with cotton of compassion and contentment. Similarly, whenever the Guru deals with the human aspect of becoming, a true Muslim or a true Hindu, he prescribes such like virtues as mercy, contentment and earnest living rather than the out ward apparels. The *Jogis* should have firm faith in God and pray to the Almighty for blessing them with virtues as to arouse their self consciousness which will drive away all evil thoughts, then we will never develop attachment for worldly things and evil deeds. This *jugat* (method) need to be followed instead of turning anyone out with *danda* (stick), which the *Jogis* generally carry or use for supporting their hand. Faith in Lord is the perfect arm rest.

When the Guru uses the word *Panth* and *Jamaat*, he refers to the sects of *Jogis* which existed during that time in big number. *AayiPanth* was also a sect of that time which was quite popular among the *Jogis*. *Jamaat* is a general Arabic word for any sect or group. In olden days when Arabic was in use by the public, even a class of students in a school was known as a *Jamaat*. So when Guru says '*SagalJamaati*', he means to say that all the groups which existed at that time including *AayiPanth* were supposed to treat all the people alike without making any discrimination on any ground. The other interpretation of these lines is that all the sects or groups form a universal group and one can win over all such groups if he conquers his own mind. The verse '*Man JeetaiJagjeet*' is highly significant as it shows as how important is the victory of one's own mind. The victory of mind means, a control over senses. If we have such a control, our mind will not wander, and we will get the desired peace and harmony. The world's allurements will not attract us and we will be free from all kinds of evil thoughts.

During the period of Guru Nanak, the *Jogis* lived in groups. They had their own hierarchy and headquarter known as *Matth*. The head of a *Matth* was known as a *Nath* and the lady was called *Bhandarin*. This head not only supervised the activities of the *Jogis* but also controlled the establishment with all its assets and stores. The *Bhandarin* prepared and served the food to all the occupants of the *Matth*. Using their vocabulary, the Guru says in the 29th *Pauri* that the qualities of *Gyan* (knowledge) and compassion must be present in all those persons who headed the respective sects. The best food which a *Bhandarin* could offer to the associates of their *Matth* should be in the form of knowledge and compassion. When the food was served, the *Jogis* used to sound some musical notes called '*naad*'. The Guru says that when divine knowledge becomes our food, the same sounds as the celestial music, that is *naad*, touching the very core of heart leading us to the divine union. Lord himself is the *Nath* and as such the service of food in the form of divine knowledge and the sounding of *naad* music, all are the acts of God. The Guru never approved the *Jogis* belief in acquiring occult powers. Such a fascination on their part was without any merit. The term used by the Guru '*Avra Sadh*' means a tasteless or a useless thing. It means that such powers may bring some happiness but ultimately their taste is not worth relishing for a long period. *Sanjog* and *Vijog* are the two words used by the Guru to show for

union and separation with reference to God. It is God again, as per whose will such a union or separation takes place. What Guru wants to say is that it is our love for God that unites us with Him and our attachments to the worldly things that take us away from Him.

The belief among the *Jogis* and through them among all the Hindus following different *Matth* that Brhama, Vishnu and Mahesh were the three deities who performed the duties of creating the universe, sustaining the same and destroying the unwanted, was not accepted by Guru Nanak. He expresses his viewpoint in this regard in the 30th *Pauri*. He held the view that whatever was being done was as per His *Hukam* (order). Similarly, the creation was not caused by the union between Shiv and Shakti, as was the belief among the Hindus. This act of creation was a part of the main play of the Lord. He only created '*Eka Mayee*' (the Primer mother), *JugatVeyae* and the three disciples engaged in different acts. The word '*Sansari*' means, the creator which, according to Hinduism was Brhama. The word '*Bhandari*' means who sustains the universe by keeping control over the stores of all the required things (known as *Bhandar*). Lord Shiv is believed by the Hindus to be the controller of such *Bhandars* (that is why he is called *BholaBhandari*). By making reference to these deities with which the people of those time was familiar, The Guru concludes that all these three persons have been allotted their functions by God, who oversees them and guides them as per His will. The holy trinity as per the Hindu faith is also under the Will of the God and as such cannot act independently. When the Guru uses the word *Viddan*, which means the great wonder, his emphasis is upon a kind of wonder which no one including the holy Trinity can see and understand. This is the wonder of the authority exercised by God alone. Everything in this universe acts as per his command known as *Hukam* in Gurbani.

In the next *Pauri*, the 31st, the Guru talks of a belief among the *Jogis* that Lord Shiva is the prime Lord and his abode is called *Shivpuri*. The Guru clarifies that the Supreme Lord is not confined to a particular place. He exists in the entire universe. The words '*LoeLoeBhandar*' lay emphasis on each and every part of universe. Further, the entire universe in which God resides is filled up with everything that is required for sustaining the universe. As the entire creation came into being at one instance, the command of the Lord, similarly, God commanded the universe to be filled with all the requirements and that one act of His Will was sufficient to make the availability of everything infinite. Thus, right from the creation of the universe, the created beings have been using the required things by them, and the treasure thereof never gets exhausted. God always watches over what He has created and that act of watching cares for and continues the sustenance of His Creation. God is True and as such His every Act is also True.

CHAPTER 9

FURTHER EMPHASIS ON GODLY GRACE

Although, the importance of Godly Grace has been emphasized time and again in entire Gurbani and in this prime composition also in earlier pages, the following two *Pauries* again stress the point that no effort on our part will succeed without divine beneficence, called *Nadarby* the Guru. Understanding this point at this stage is all the more important as the subsequent *Pauries* enlighten us about the spiritual realms, passing through which, we have to climb to the zenith of our spiritual journey. Thus, these *Pauries* highlight the clinching point of grace as to prepare us for the said journey.

Original in Punjabi

Transliteration in English

fJed{ ihG" by j'fj by j'tfj by th;..

Ik Du Jeebhau Lakh Hohe Lakh Hoveh Lakh Veas.

by[by[r/Vknkyhnfj J/e[Bkw[irdh;.. *Lakh Lakh Gerha Aakhiai Ek Naam Jagdees.*

J/s[okfj gfs gtVhnkuVhn? j'fJfJeh;.. *Et Raah Pat Pavrhia Charhiai Hoe Ikees.*

;[fDrbknkek; eh ehNknkJh oh;..

Sun Gallaa Aakaas Ki Keeta Aae Rees.

BkBeBdohgkJhn? e{Vh e{V? mh;..ÁÀ..

Nanak Nadri Paaiai Koorhi Koorhai Thees. (SGGS,

p. 7)

nkyfDi'o[u[g? Bji'o[..

Aakhan Jor Chupai Neh Jor.

i'o[B wzrFD d/fD B i'o[..

Jor Na Mangan Den Na Jor.

i'o[B ihtfDwofDBji'o[..

Jor Na Jeevan Maran Neh Jor.

i'o[B okfiwkfbwfb ;'o[..

Jor Na Raaj Maal Mann Sor.

i'o[B ;[oshfrnkfBthukfo..

Jor Na Surti Giaan Veechaar.

i'o[B i[rsh S[N? ;z;ko[..

Jor Na Jugti Chhutai Sansaar.

fi;[jfEi'o[t/y? ;'fJ..

Jis Hath Jor Kar Vekhai Soe.

BkBeT{sw[Bhui B e'fJ..ÁÁ..

Nanak Uttam Neech Na Koe. (SGGS, p. 7)

Translation with Explanation

The 32nd *Pauri* of Japuji Sahib carries forward the idea of Greatness of God, which cannot be described even with multiple tongues. That human beings have one tongue, but, as the Guru says that, even if we had 1,00,000 tongues and with those tongues also by repeating 20 times the Name of Lord, even then the same will not suffice to sing all the praises of the Lord. Some scholars have opined that the Guru is here inviting our attention to the mechanical repetition by the tongue which does not help in spiritual development in any way.

The last two lines of the 32nd *Pauri* refer to the false persons who, though, are like worms, but, in their ego, pretend to emulate the spiritually elevated persons. It is merely an act of envy which makes them indulge in empty boasting. The truly blessed persons are those on whom God's Grace has fallen. These people gain in stature, honour, and spiritual wisdom. Those who merely pretend to follow them have been called by the Guru as *keet*, which literally means worms, indicating their low stature. The analogy is that of worms who like birds want to fly to the sky. The worms merely crawl on the earth and cannot uplift themselves to the sky. Their pretention of doing so is '*Kurrai Thees*' meaning a false claim. God can be realized only by eliciting His Grace and that comes when we love Him, remember Him and imbibe the divinely qualities. With these efforts we forget our ego, our own desires and our own will subordinated to the Will of the Lord.

The next *Pauri* needs to be read in continuation with the concluding thought of the last *Pauri*, which makes it clear that God's Grace can raise us to the sky and in absence of that we are just like useless creatures crawling on earth. Without this Grace, we cannot do anything, nothing is in our hands. Our utterances, silences, our giving, our asking for certain things, our living and our death, all are guided by God's Will and the divine grace can only enable us to have a control on these things. In other words, the Guru wants to emphasize that we have *lowjor* (a Persian word meaning strength or power) to act on our own. It is the Grace of God which works wonders and empowers us to do anything. This kind of thought can be seen at many places in Gurbani. For example, Guru Arjan Dev Ji says in the 11th Ashtpadi of Sukhmani Sahib as follows:

fJ; ekpb[BkjhfJ;[jkE.. eoBeoktB ;op e' BkE..
nkfrnkekohpg[ok ihT[. i' fs;[Gkt? ;'Jhc[fBEhT[..
Is ka Bal NahiisHaath. Karan KaravanSarab ko Nath
AgyakariBapuraJeo. Jo Tis BhaveySoeePhuntheeo. (SGGS, p. 277)

Similarly,.....

When Guru Arjan Dev Ji says again

ipfJjikB? w? feS[eosk.. spbr[roGi'fBwfjfcosk..
Jab Eh Jaanai Mai Kichh Karta. Tab Lag Garabh Jon Meh Phirta. (SGGS, p. 278)

He concludes this stanzas by saying:

gqGfeogk s/ pzXBs{N?.. r[o gq;kfdBkBejT[S{N?.. (278)
PrabhKirpaTe Bandhan Tootai. Gur Parsaad Nanak HauChhootai. (SGGS, p. 278)

Similarly, when Bhagat Kabir Ji says that he is not able to do anything and whatever he has done, the same is by God, he only refers to the efforts made by him with the Grace of God. To quote him:

epho Bk jwehnk B eofjr/ Bk efo ;e? ;oho[..
fenkikBT[feS[jfoehnkGfJUepho[epho[.ÄÄ..
Kabir Na Ham Kia Na Karehenge Na Kar Sakai Sareer.
Kea JaanauKichh Har KiaaBhayo Kabir Kabir. (SGGS, p. 1364)

The words used by the Guru as *Akhan* and *Chupay* in the first line mean that even our speaking and remaining silent are not within our control. This truth becomes evident many a time when we speak certain things which we should not have spoken and for which we often fall in some trouble. Similarly, many a times we do not speak and prefer to be silent even when provoked to speak. These acts are prompted by our level of thought which is established by our consciousness. If we are conscious enough as what to speak, when to speak and with whom to speak, we shall act wisely and speak the right words at the right time to the right person. Gurbani guides us in this regard and makes it clear that such a consciousness is again caused by the Grace of God. That is why we find the Guru speaking to us in Gurbani many a times that he says what God wants him to say. For example:

jfonkg/ jhwfs d/t? ;[nkwhjfonkg/ p'fb p[bkt?..
jfonkg/ gzuss[fp;EkokftfuXks{ gzunkfggkt?..
Har Aape Hi Mat DevaiSuaami Har AapeBolBulaavai.
Har AapePanch Tat BisthharaVich Dhatu PanchAapPaavai. (SGGS, p. 719)

However, such a viewpoint of Gurbani should not be misunderstood as a pessimistic expression. Whenever such a thought is expressed, it only means that we have a false ego that we can do anything, but we can not do it. However, when we invoke the Grace of the Lord, we are blessed with that wisdom and strength with which we make efforts and achieve the results. Gurbani speaks of our efforts and their role in achieving the results, but, without the Grace of God nothing become possible.

When we go ahead in this *Pauri*, we find a mention of other activities which are also dependent upon the words '*man sor*', meaning heart's desires. Our mind is always aimed at some or the other desire which it wants to fulfill. However, all these desires can be fulfilled only at the Will of God. Even divine knowledge which we possess or the discourses on divine subjects which one delivers, will not be possible, if the Lord does not cast His Graceful Glance on us. We will see that at many places in Gurbani, such instances have been given where a person could do impossible act with the Grace of God. So, if it is not possible to do anything without His Grace. His Grace can enable us to do whatever is beyond our imagination. For example, the Guru says in *Raag Bilawal* that associating with the holy people can bring that Grace of God which can enable a blind man to see the whole world and a cripple person to rise the mountains. To quote:

fgzr[b gopsgkfo go/ yb us[o pehsk..

nzX[b/ fsqGtD ;{fMnk r[o G/fN g[Bhsk.. (809)

Pingul Parbat Paar Pare Khal ChaturBakita.

AndhuleTribhavanSujheya Gur BhetPuneeta. (SGGS, p. 809)

In the last three lines the Guru conclude the *Pauri* by saying that even if we want redemption from the circle of birth and deaths, it is not in our hands. The entire power is with the Lord. He can make us high or low. We have only to make efforts and then seek his Grace to make those efforts successful. If we realize our own strength, we will fail, but when our efforts show that the same are too weak to succeed, God will come to our help. Osho rightly puts it in his commentary on this *Pauri* of Japji Sahib "No sooner do you become helpless that the fountain of the supreme strength begins to flow for you. As long as you rely on your own strength and give it importance, your power is not worth a penny."

Chapter 10
FIVE REALMS OF SPIRITUAL ELEVATION

Original In Punjabi

Transliteration In English

oksho[shfEshtko..
gtDgkDhnrBhgkskb..
fs;[ftfuXoshEkfgoyhXow ;kb..
fs;[ftfuihni[rfs e/ ozr..
fsB e/ BkwnB/e nBzs..
eowheowhj'fJthuko[..
;uknkfg ;ukdopko[..
fsE? ;'jfbgzugotkD[..
Bdoheofwgt? Bh;kD[..
eugekjh UE? gkfJ..
BkBerfJnkikg? ikfJ..ÁÁ..

RaatiRuttiThittiVaar.
Pavan Paani Agni Paataal.
Tis VichDhartiThaap Rakhi Dharam Saal.
Tis VichJeeJugatKe Rang.
Tin Ke Naam Anek Anant.
KarmiKarmi Hoe Veechaar.
SachaaAapSachaaDarbaar.
TithaiSohanPanchParvaan.
Nadri Karam PavaiNeesaan.
KachPakaaeeOthaiPaae.
Nanak GaeaaJaapaiJaae. (SGGS, p. 7)

Xowyzvek J/j' Xow[..
frnkByzveknkj[eow[..
e/s/ gtDgkDht?;zso[e/s/ ekBwj;..
e/s/ pow/ xkVfsxVhnfjo{g ozr e/ t;..
e/shnkeowG{wh w/o e/s/ e/s/ X{ T[gd;..
e/s/ fJzduzd ;{o e/s/ e/s/ wzvb d;..
e/s/ f;X p[X BkE e/s/ e/s/ d/th t;..
e/s/ d/t dkBtw[fB e/s/ e/s/ osB ;w[zd..
e/shnkykDh e/shnkpDh e/s/ gksBfozd..
e/shnk ;[osh ;/te e/s/ BkBenzs[B nzs[..<ÁÁ..

Dharam Khand Ka Eho Dharam.
Giaan Khand Ka Aakho Karam.
Kete Pavan PaaniVaisantar Kete KaanMahes.
Kete BarmeGharhatGharhiehRoop Rang KeVes.
Keteea Karam Bhoomi Mer Kete KeteDhuUpdes.
Kete Ind Chand Soor Kete Kete Mandal Des.
Kete SidhBudhNaathKeteKete Devi Ves.
Kete Dev Daanav Mun KeteKete Ratan Samund.
KetiaaKhaaniKhetiaaBaani Kete PaatNarind.
KetiaaSurti Sewak KeteNaank Ant Na Ant. (SGGS, p. 7)

frnkByzvwfjfrnkB[gouzv..
fsE? BkdfpB'de'vnBzd[..
;owyzv eh pkDh o{g[..
fsE? xkVfsxVhn? pj[s[nB{g[..
skehnrkbeEhnbk Bk ikfj..
i/ e' ej? fgS? gS[skfJ..
fsE? xVhn? ;[ofs wfs wfB p[fX..
fsE? xVhn? ;[ok f;Xk eh ;[fX..ÁÁ..
Eowyzv eh pkDhi'o[..
fsE? j'o[B e'Jhj'o[..
fsE? i'Xwjkb ;{o..
fsBwfjokw[ofjnk Gog{o..
fsE? ;hs' ;hskwfjwkwkfj..
sk e/ o{g B eEB/ ikfj..
Bk Ufjwofj B mkr/ ikfj..
fiB e? okw[t? wBwkfj..
fsE? Grs t;fj e/ b'n..
eofjnBzd[;ukwfb ;'fJ..
;uyzfv t? fBozeko[..
efofo t/y? BdfofBjkb..
fsE? yzvwzvbtoGzv..

Giaan Khand Meh GiaanParchand.
TithaiNaad Binod Kod Anand.
Saram Khand Ki BaaniRoop.
TithaiGhaarhatGhariai Bahut Anoop.
Ta KiaaGallaaKathiaa Na Jaahe.
Je Ko KahaiPichhaiPachhtaae.
TithaiGharhiai Surat Mat Man Budh.
TithaiGharhiai Sura Sidha Ki Sudh.
Karam Khand Ki BaaniJor.
TithaiHor Na Koi Hor.
Tithai Jodh MahabalSoor.
Tin Meh RaamRaheaaBharpoor.
TithaiSeetoSeetaMahimaaMaahe.
TaaKeRoop Na KathneJaahe.
Na Oh Mareh Na ThhaageJaahe.
Jin Kai Raam Vasai Mann Maahe.
Tithai Bhagat VasehKe Lo.
Kareh Anand Sachaa Mann Soe.
Sachkhand Vasai Nirankaar.
Kar KarVekhai Nadar Nihaal.
Tithai Khand Mandal Varband.

i/ e' eE? s nzs B nzs..
fsE? b'nb'nnkeko..
fit fitj[ew[fst? fsteko..
t/y? ftr;?efothuko[..
BkBeeEBkeoVk ;ko[.ÁÁ..

*Je Ko Kathai Ta Ant Na Ant.
Tithai Lo LoAakaar.
JivJiv Hukam TivaiTivKaar.
VekhaiVigsai Kar Veechaar.
Nanak KathnaKarrha Saar. (SGGS, p. 8)*

Translation With Explanation

The next four *Pauries* from 34 to 37 describe different stages of spiritual enlightenment, which the Guru has called '*Khands*'. Five *Khand*s have been mentioned in these *Pauries*, namely, *Dharm Khand*, *Gyan Khand*, *Saram Khand*, *Karam Khand* and *Sachkhand*. The human soul has to pass through these stages as to reach its ultimate destination, the union with the Divine which takes place in *Sachkhand*, a stage of blissfulness with the perfect merger with the Lord. As the first *Pauri* deals with the first stage dealing with *Dharm Khand*, the seeker has to start with his duties to be performed during his lifetime on this Earth. God has provided the man with all those things which enable him to perform such duties. The word *Dharam* in our ancient scriptures had 'duty' as one of its meanings. Thus, the Lord created night and day, the seasons and the days, air, water, fire and also the nether regions. In the midst of all these He has placed this Earth as a place for our actions. It is this place where the human beings get an opportunity to make efforts for their spiritual upliftment. The aim of the human life on this Earth has been put in by Guru Arjan Dev Ji in the following words:

GJhgokgfwkB[y d/j[ohnk.. r'fpzdfwbD eh fJj s/oh pohnk..
BhaeePrapatManukhDehuriya. Gobind Milan ki eh teriBariya. (SGGS, p. 12)

Meaning thereby that human life is aimed at the divine union and this *Pauri* mentions the first step of righteousness and the place of our righteous actions. These actions include the righteous earning by doing hard work, which is in fact the top priority duty among the three duties mentioned by Guru Nanak in his teachings. This duty known as *Kirat Karna* along with *Naam Japna* and *VandChhakna* are the fundamental teachings of Sri Guru Nanak Dev Ji. The Guru has called the *Dharti* (Earth) as a *Dharmsal*, which means that we have to perform here our spiritual actions and not such actions which do not uplift us, rather which take us down on this ladder of spiritual upliftment. Guru further tells us that on this Earth God generated various creatures and enabled them to perform their acts by applying different methods. The human beings are judged by their actions and such a judgement will take place in the Court of the Lord. The Lord does not give concession to anyone and strictly deals with all the creatures by evaluating their actions. The Lord being truthful forever takes the true decision on the basis of the evidence of our deeds. In this court also sits the *PanchParvan*, the elected ones who have already attained the Divine Union. What the Guru is trying to make us understand is that whatever acts we perform, the same are judged by our consciousness and the allied noble traits present in us as a divine spark. For example, if a person does something wrong his consciousness pricks him, fills him with remorse as to make him realize that he or she has not done a correct thing. If within ego, he or she holds having not done anything wrong, it shows his or her immaturity in spiritual wisdom. The Guru calls such persons as lacking in merit, '*Kacha*'. These *kacha* persons need to be made *Pakka* with constant training and education. Some people may believe that they have performed some good actions by doing rituals, they may be mistaken on judgement by the Lord. Such rituals are pretentious religious tasks like mechanical recitation of scripture, etc. and may be proved as the worth of a *Kacha* person. The *Dharmsal* has been provided for performing actions of spiritual

merit, which alone can make a person *Pakka*, fit to move ahead to the next *Khand*, the stage of acquiring spiritual knowledge. It may, however, be made clear that the *Dharmsal* is not a place for permanent residence. Osho rightly points out that the Guru considers our stage in this world as the stage of a tourist where we have to stay for a given short period and then leave it for our onward journey.

The next spiritual stage known as *Gian Khand* is the stage of enlightenment which has come to us by righteous actions. Whereas the first line of this *Pauri* refers to the *Khand* described in the previous *Pauri*, which ended with the justice regarding our good and bad actions. In the second line, the Guru says that now he will talk about *Gian Khand*. The word used in the second line '*Akho*' has been interpreted both as a question by the Guru as well as a statement by him. However, whether it is a question or a statement, it relates to the next stage of soul programme on the path of Divine Union. In this stage of growth, a realization comes regarding the existence of the vastness of Nature in the form of natural creations like air, water and fire. There may be numerous forms of such creations. When the Guru says that there are '*Kete Pavan PaniBesantar*', he is referring to numerous worlds and nether regions as he has done earlier in earlier *Pauries* when he said '*DhartiHor Pare HorHor*' and '*PatalaPatal Lakh Agasa Agas*'. As there are different components of air, water and fire in different worlds and regions, similarly the other words may also have their holy deities like *Kahan*, *Mahesh*, *Vishnu* and *Brahma*. Thus, in this stage our vision is so widened that we can see even beyond our *Dharmsal* and realize the greatness of the Creator in creating an endless expanse. This vastness of expanse includes numerous Suns, Moons and Solar Systems, numerous *Sidhs*, *Deities* and places of action by the created beings. The Guru has used certain mythological names like *Mer* (the short form of *Sumer Parbat*) and *Dhu* (short form of *Bhagat Dhruv*) to show that there may be endless mountains, seas and Bhagats in different worlds. The term *MandalDes* in the sixth line means all such different divisions and countries. Thus, the infinity of creation has been emphasized to explain that when one becomes enlightened, one is wonderstruck by the vastness of creation by the Supreme Lord. In this vastness, there is a mention of not only *Devtas* (gods) who had found the jewels of the oceans, but also of the *Danavs* (demons), with whom the *Devtas* had to fight. There is also a mention of mythological things like *Parijat* Tree, *Kalpitaru* Tree, *Kamdhenu* cow and *Dhanvantri*, the divine physician among the Lord's creations. Similarly, the numerous *Khanis*, *Banis*, *Shurtis*, *PaatNarind* and *Sevaks* have been stated to figure in this *Khand* of enlightenment. The word *Khani* has been used for the forms of origin. There are four types of forms of origin which are known to us. The same are '*andaj* (egg born), '*jeraj*' (born of placenta), '*setaj*' (born of sweat), and '*utbhuj*' (the flora). These four forms have been mentioned in many scriptures including the compositions of Bhai Gurdas Ji and Sri Guru Gobind Singh Ji. The tenth Guru says in *Chaupai Sahib*:

nzvii/oi ;siahBh..T[sG[iykfBpj[foofudhBh..

AnadajJerajSetajKini. Utbhuj Khan Bahur Rach Dini. (Chaupai Sahib)

Bhai Gurdas Ji also mentions four *Khanis* (forms of creations) and four *Banis* (forms of speech) in the fourth *Pauri* of the seventh *Vaar* when he says:

nzvii/oi ;kfX e? ;siT[sG[iykDhpkDh..

AnjdajJerajSaadh Kai SetajUtbhujKhaniBaani. (Vaar 7, Pauri 4)

However, Guru Nanak hereby states that there may be numerous *Banis* and *Khanis* as well. Similarly, there may be many ways of absorbing oneself with the Lord. The art of devoting one's

mind to God known as *surti*. The *Sevaks* are all those persons who have fixed their *surti* in the Name of God. The term *PaatNarind* has been used for the rulers who had ruled over the people through all the ages at different places. The knowledge of all of these things dawns on the seeker when he passes through this stage of spiritual enlightenment known as *Gian Khand*. The entire knowledge which he possesses in this stage makes him aware of the greatness of God and the vastness of His Creations. This knowledge makes him humble by enlightening him that he is merely a small spot in a huge system which is again only a part of the infinite chain of systems created by the Lord. The understanding of this very fact of his smallness as compared to the Lord takes him to the next *Khand*, the *SaramKhand* wherein he will be moulded to become competent to have the nearness of God. The Guru tells in the next *Pauri* as what the things are to be moulded in this *Khand*. The same are the '*surti*', '*matt*', '*mann*' and '*budh*' – the inner awareness, the intellect, and the awakening of the mind. Once these faculties are moulded, the seeker becomes spiritually adept like *Devtas* and the *Sidhas*, who, being in complete accord with Lord's way, are highly divine and elevated souls.

The 37th *Pauri* of Japji Sahib brings the seeker nearest to its destination called *Sachkhand*. This nearest place to this Divine Destination is that where only the blessed souls, enjoying the Grace of the Lord, exist. They are those people who have conquered themselves, meaning, thereby that they have got rid of all kinds of evils, passions and baser instincts of human nature. They are fully absorbed in the divine love of God. They include the ladies with highest spiritual beauty like Sita. All these persons enjoy the Grace of Lord to such an extent that they cannot be led astray by the whiles of *Maya* nor can their soul ever die. The word '*Thage*' means that they cannot be distracted from the right path as in their heart resides the name of God. The *Pauri* opens with the term '*Karam Khand*'. The word '*Karam*' has been used in Gurbani with several meanings but, here it has a Persian connotation, meaning blessing or grace. After passing through different stages, the seeker has enabled himself to obtain the Grace of the Lord, and that makes him enter and exist in this stage of grace. The use of the words '*Jodh Mahabal*', in English means the mighty warriors. These mighty warriors are those who have won the world by winning their own selves in the spirit of the Guru's words '*Man Jeetai Jagjeet*'. Whereas, a number of scholars find the name of Sita, the wife of Rama as referred in the words '*SeetoSeeta*', there are others who have put different meanings on these words. For example, both Prof. Sahib Singh and Bhai Veer Singh interpret these words as fully sewn with God. In other words, they hold the view that these words emphasize the nearness of the seeker to God. Whether it is used for Sita or for those who are sewn with God, the emphasis is on the spiritual greatness of the persons fully absorbed in Lord's love. The next two lines make the position all the more clearer where the devotees (Bhagats) have been described as persons living in *Puran Anand* (highest blissful stage). These Bhagats are from different worlds but have the same destination of Divine Union. In this stage of highest spiritual bliss, one becomes God like, who resides in this last stage of *Sachkhand*. It is this stage when there remains no difference between the seeker and God. God feels concerned and also delighted by keeping a watch over his entire creation. In the last *Pauri* appearing as under:

is gkjkokXhoi[;fBnko[..
 njofDwfs t/d[jEhnko[..
 GT[ybknrFB sg skT[..
 GKvkGkT[nzfwqs[fss[Ykfb..
 xVhn? ;pd[;uh Ne;kb..
 fiBeT[Bdfoeow[fsBeko..

JatPaahaara Dheeraj Suneaar.
Aihran Mat VedHathiaar.
BhauKhallaAgan Tap Taao.
BhaandaBhao Amrit Tit Dhhaal.
GharhiaiSabad Sachi Taksaal.
Jin Ko Nadar Karam Tin Kaar.

Translation With Explanation

The founder Guru of the Sikhism explains the various steps towards perfection in human life. Right from the raising of the question as how to become a *Sachiar*, till the reaching of the zenith of the spiritual journey, the *Sachkhand*, a seeker has to pass through all the given requisite steps for attaining the highest stage of blissfulness. However, despite all these steps on this spiritual path, the seeker may not succeed if he does not get the Grace of the Lord. The graceful glance of the Almighty is the prerequisite even for motivating to take the said step how we can mould ourselves to make worthy of receiving the said Grace of the Lord. The Guru has used the analogy of a gold smith who makes the gold worthy of moulding it into beautiful ornaments or coins. This analogy of a mint of the Goldsmith has been used to explain to us as how we can mould our mind. So, all the terms used herein relate to the gold smith and the things used by him for moulding gold accordingly. The first line mentions a word '*Pahara*' which is used as the furnace of the Goldsmith. The Guru says that when one become '*jatti*', meaning, who can control his senses, his *Jatt* (continenence) becomes the furnace as it is with such a control only that we can think good, speak good and do good. Such feelings and passions like that of anger, greed, lust, and false attachments also come under our control. Then the Goldsmith which in this case is our balanced mind is referred to by the word '*dheeraj*' (Patience). It is this *dheeraj*, balanced mind which will carry on the refining process of the seeker. The seeker then with his hammer of knowledge beats on us for the purpose of remodeling our inner consciousness. Further, '*bhau*,' the fear of the Lord is the bellows and '*tap tau*' is denoted by the austerity. Austerity does not mean a withdrawal from the world. It only means that one has to abstain from any kind of excesses. It is with this process of purification that one becomes a container (*bhanda*) appropriate for obtaining and preserving the Grace of the Lord. Our consciousness passes through the process of refining. Thus, Guru Nanak has shown us the way whereby with cultivation of inner qualities we tend to become strong enough to control all evil passions, vices and baser human instincts and start leading a cultured, useful and spiritual life making us God like. Some scholars hold the view that by using the analogy of a Goldsmith, the Guru has only explained to us as how we can obtain the Grace of the Lord and carry this Grace to *Sachkhand*, the place of perfection.

EPILOGUE OF JAPJI SAHIB

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Shalok

Pavan Guru PaaniPitaaMaataaDharatMahatt.
Divas Raat Doe DaaeeDaayaaKhelaiSagal Jagat.
ChangiaeeaaBuriaeeaaVaachai Dharam Hadur.
KarmiAapoAapniKeNerhaiKe Door.
Jinni Naam Dhiaaeaa Gaye MasakatGhaal.
NaankTeMukhUjaleKetiChhutiNaal.

Translation With Explanation

The Japji Sahib after 38 *Pauris*, which take us to that spiritual height, where we are enabled to have the blissful Divine Union, comes to a close with a *Shaloka*, which mentions those valuable bounties of God without which the existence of mankind could not be possible. It mentions how the human beings need to play their role for achieving the Divine Grace. Everyone knows that a human being comes into existence with the union of mother and father. Thus, referring to mother and father, the Guru mentions in the wider perspective those natural creations which play this role. Earth called by the Guru as *DharatMehattis* our Mother. It is the land which gives us birth, which brings up and which enables us to sustain our life. However, the earth remains in association with water as there is deepwater below it so water is the Father. However, Mother and Father may be our birth givers and also who bring us up, but the importance of the Guru is much more than parents. It is the Guru who teaches us, who raises us high and enables us to reach the highest stage of perfection in whatever field we are and in the field of spirituality, that stage where the human soul is united with the divine soul. Osho describing our relationship with Mother, Father and Guru says “These are the three steps: Mother is symbolized by the Earth, which is very gross, material; therefore, woman is called *prakriti* or Nature. Over this, one stage higher, is the relationship of Father, representing culture, society and past impressions. The third stage is still higher, where the relationship with the Guru begins; it involves religion, yoga and tantra. The Mother is the body relationship, the Father is the mind relationship, whereas the connection with the Guru is the relationship of the soul.”

In the next line day and night have been shown by the Guru as acting male and female nurses in whose lap the entire world is playing. In other words, the Guru is referring to our actions as a game involving time. The day and night come and go and whatever we do during these periods become our actions which are watched by the Almighty. *Changiaeeaa* and *Buriaeeaa* are our good and bad actions and it is because of these actions that we come close to God or go away from him. God is near everyone, but we create distance from him by our such actions which cannot be favoured by God. To Understand it better, we can say that it is our level of consciousness, level of our awakening, level of our soul upliftment, which makes us adopt good qualities, perform good deeds, become God like and this is what Guru means by nearness and distance from God. In the last two lines Guru refers to the best of the actions and that is *NaamDhiana*, meaning remembrance of God and it is this act being supreme which makes our faces bright. It may be made clear that remembrance of God means to obey His Command, remain and act in accordance with His Will and work hard for the fulfilment of our mission identifying it with God's Will.

When the Guru says that in such a condition our faces become radiant, he refers to the state of happiness which dawns upon us when we feel liberated from all kinds of worries, tensions,

stresses and strains and start living in perfect peace and harmony. Such person is not liberated alone, he also takes along with him many others. It means that he will become a cause of an emancipation for many others. We generally notice that a noble soul not only performs noble deeds itself, but also shows the way to many others and they also start following him. In short, the *Shalok* exhorts us to appreciate God's gifts to us and work hard for performing good actions with a view to get proximity to God. It may also be mentioned here that the opening line of the *Shalok* has also become Sikh concept of environment emphasizing thereupon the importance of Air, Water and Earth. In the present-day world, the environmental deterioration has caught the attention of the whole world. If such a deterioration continues, it will pollute our water and air to such an extent that it will not be possible for human beings to live. Now when the whole world is worried about this issue and efforts are being made to prevent further deterioration, Sikhs have also made their contribution in this regard by enlightening the people of Sikh concept of environment. Baba Sewa Singh of Khadur Sahib has planted lakhs of trees in various parts of Punjab, Delhi, Rajasthan and Madhya Pradesh. He along with Sant Balbeer Singh Sicheval have visited a number of countries to apprise the people of Guru Nanak's concept of environment. Eco Sikhs of USA is one of those organizations which, while working on Guru's concept has attracted the world's attention. If other organizations also start working on this aspect, they may provide better environmental conditions for the present and the coming generations. This will indeed be a yeoman service during this year, when the whole world is celebrating 550th Birth Anniversary of Guru Nanak Dev Ji. Apart from this, if the whole world dedicates this year to follow Guru's message of universal love, brotherhood and service to mankind, in the true spirit of daily Sikh prayer '*Nanak Naam Chardi Kala Tere Bhane Sarbat da Bhala*' (May Elevated Spirit and Welfare for all prevail) world will definitely become a better place to live in. Let all of us, thus pray for peace harmony and happiness for all the people of the world and pay our homage to the great Guru in the words of his fifth successor, Guru Arjan Dev Ji which are reproduced here under

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Suni Ardas Suami Merai Sarab Kala Ban Aayi.

Pargat Bhai Sagle Jug Antar Gur Nanak Ki Vadiyai. (SGGS, p. 611)