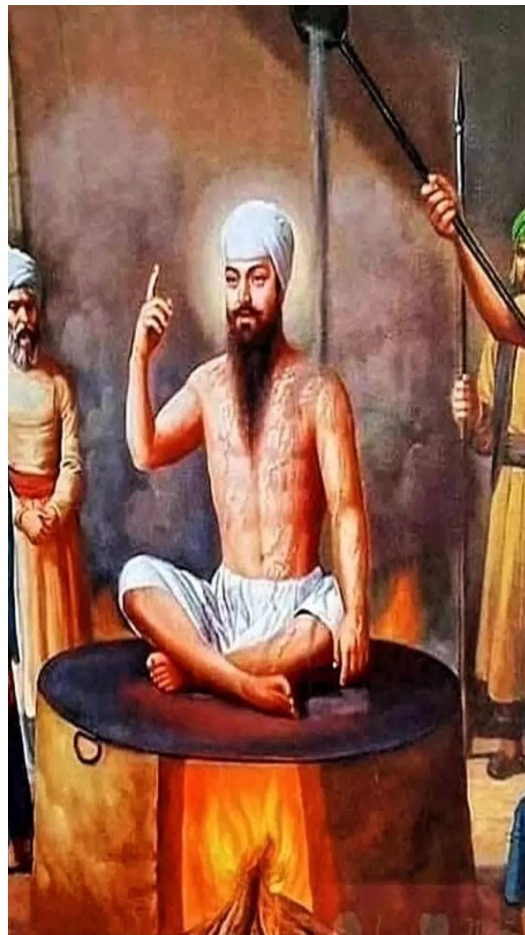




A humble attempt to  
interpret

# ***Guru Nanak's*** ***Japji Sahib***





Sons as tears  
Flow through years

Wiping off maya's debris  
Bringing Ma cheer

# GURU NANAK

## The great Divine Reformer

Who was spewed<sup>1</sup> from Heaven  
to quench mankind's thirst  
for Knowledge



Nanak was a pre-born Saint  
Janak was his previous name

Sanatan was his dharma  
Son he was of Bharat Ma

When Bharat was in darkness  
By the doings of her way-led<sup>2 3</sup> masters

God hatched a master plan  
Nanak was born in Hindu clan

Nanak was unusual child

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<sup>1</sup> for graphical connotation of this word, please see back pages

<sup>2</sup> In ***Babur-Vani***, Nanak in short terse verses traces root of why India karmically invited subjugation by foreign invaders: Polygamy, Harem, Sati-system, Indulgence in misuse of worldly pleasures. Basically, violation of Spiritual Laws, which was the original Heritage of India.

<sup>3</sup> In ***Jaap Sahib***, Guru Gobind, describes the later similar state of affairs in India while explicitly citing cause of his own re-incarnation as Kalki Avatar, Tenth Avatar of Vishnu, as was predicted in ancient Hindu texts. Please see back pages.

Mystical was his style

Nobody could understand  
Nanak remain inwardly drawn

Gists of inspiration came forth  
Mystifying the common folk

And the day finally came  
When Nanak dipped in river Bein

There he met his Guru  
Jinda Baba, came through

Half man, half God  
To man, Nanak described what he saw  
To angel Nanak, Baba touched his heart  
And off they went to Abode of God

Jinda Baba is a helper of Saints  
Mahavatar <sup>4</sup> he later got named

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<sup>4</sup> see back pages

Crimson imbued outside  
Love drenched inside

Golden radiance vibrates  
In solemn silence he remains

Stealer of hearts, he actually is.

With Spiritual magic he cast his spell  
Nanak became his Guru's shell

And they decided to awaken all  
With Sound of resounding Aum

This is Truth of Truthful Nanak

As I perceive from my Grace  
Yogananda is his Name.



**Saint Nanaka** lived the life of Truth, and by extreme piety and virtue personified it in his actions. He gave both the Hindus and Mohammedans a chance to behold in manifestation the comforting universalities underlying the two religions. Nanaka, by his miraculous power and exemplary conduct, dissolved the bigoted beliefs of his heterogeneous followers and established in their hearts the Oneness and Omnipresence of God and the spirit of universal Brotherhood.

One day, Nanaka, during the service hour in the Mohammedan Mosque, instead of bowing down in front of the altar, lay down with his feet toward the altar and his head away from it, and feigned that he was asleep. The fanatic Mohammedans, who indulged in demonstrative external modes of worship, instead of concentrating up-on God, beheld through the corners of their squinted eyes the audacity of this strange man, Nanaka, who lay down instead of sitting, who slept instead of praying, and above all, who was sacrilegious enough to put his feet, instead of his head, toward the altar. The leader of the Orthodox coterie, almost beside himself with wrath, came to Nanaka and upbraided him for putting his feet toward the altar: "You audacious sinner, take your feet away from the altar of God. If you don't, your feet will rot."

Calmly, collected, with the intuitive power trembling in his voice, authoritatively Nanaka demanded: "Pray tell me, which way shall I put my feet - where there is no altar of God's Presence? I behold Him north, south, east, west, above, beneath, within, and without, and all around me. If you could only show me a place where God is not there, I would be only too glad to shift my feet to that place. Your outwardly praying minds do not feel God even on the altar in front of you. Your minds are roaming over the hills of restlessness. Correct your indifference to God. Your heads are toward the altar, but your

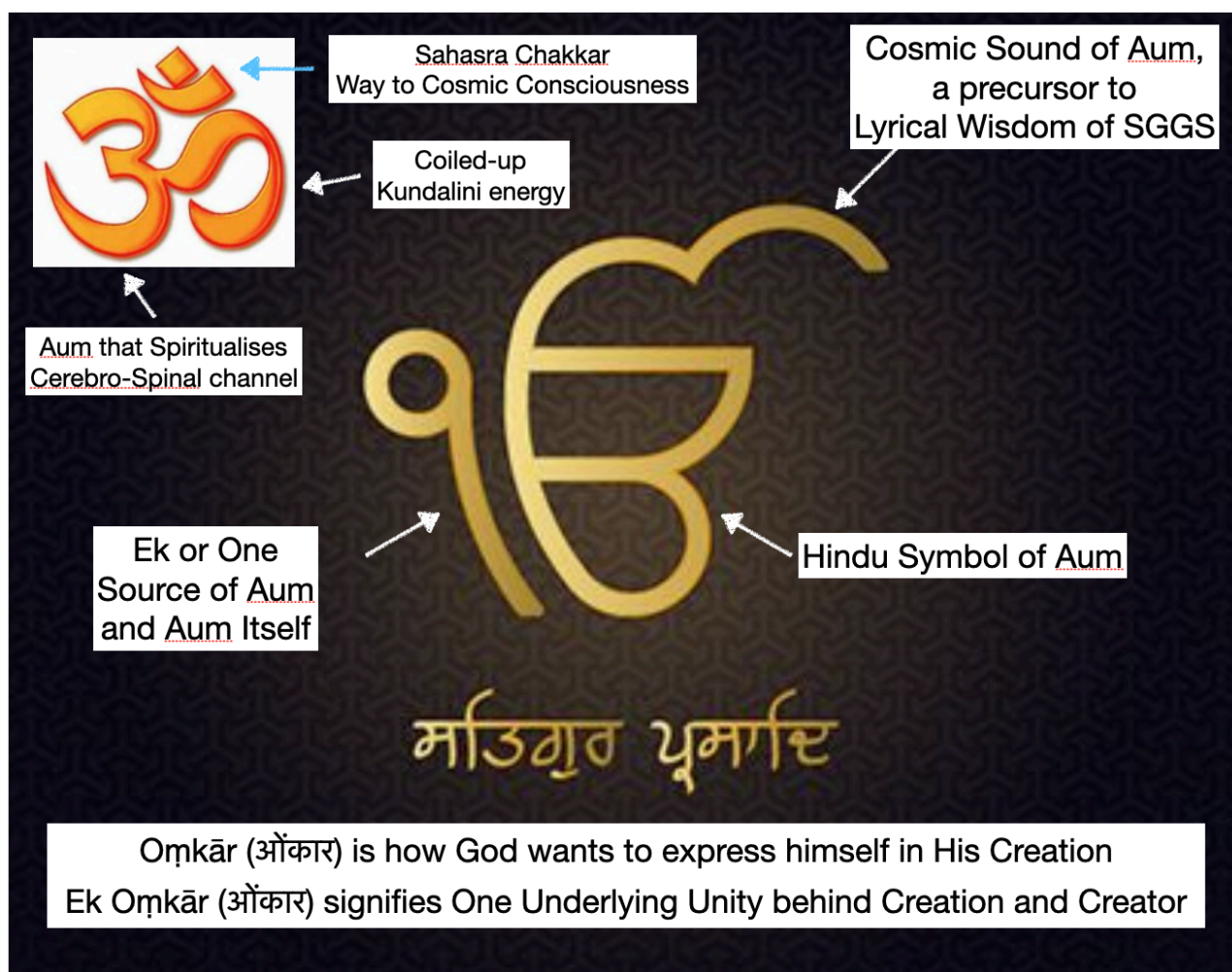
Souls and minds are away from God. I am glad that even my feet are in the all-protecting, all-guiding power of God."

The priest, apparently vanquished, unable to reply to the Master's admonitions, became almost beside himself with wrath again and said: "Sinner, you must take your feet away from the altar of God." He took hold of the feet of Guru Nanaka and forcibly turned them away from the altar, but behold, a miracle occurred. With the turning of the feet from the west to the east, the altar and the whole temple wall moved toward the north. When this happened, the priest's followers demanded their leader to be humble and to recognize the great power of this God-known man. Thus the leader and his religious band lay prostrate at the feet of the Master Nanaka.

Then Nanaka blessed them and said: "Ye children of my Omnipresent Father, realize the presence of God within yourself first, in the best altar of your heart, and if you find him there, through that inner window you will find God nesting in Omnipresence. To localize God at one point is to imprison Him within the walls of finitude. Those who confine God in the walls of their imagination never find Him. Those who break the walls of sense-experience with the hammers of all-dissolving, intuitive silence find God spread out in uncaged space everywhere.

*"Just as the confined water rushes in all directions when the walls holding it are broken, so also when the embankments of bigotry and restlessness are broken, the consciousness of man spreads out and expands into the Omnipresent consciousness of Spirit."*







## Mool-Mantra

Sat Naam karta purakh nirbhau nirvair

Truth of Naam\* makes one fearless, peaceful and harmonious,

Akaal moorat ajuni saibhang

a pure soul, made in image of God, liberated beyond life and death and shackles of dependence on breath

Gur Prasad

Guru blesses disciples with Naam\*

Jap

Recite this mantra

Aad sach jugad sach

Which is, True throughout ages

Hai bhi sach Nanak hosi bhi sach ||1||

True now and will be True forever ||1||

**\*Naam:** *Identity of God*, as experienced in deep Guru-given meditation. God usually expresses Himself in a way that can't be experienced in the same way through the five senses. He usually announces Himself initially as Cosmic Sound or Light at third-eye centre and with continued practice as otherworldly peace, calmness and Joy culminating in endless Bliss (*as described by Guru Amar Dasji in Anand Sahib*).

Though God is beyond all forms and logic and can express Himself in whatever way a true devotee seeks.

## Verse 1

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

*Sochay soch na hovaiyi, jay sochey lakh vaar*

We are not creators of our own thoughts.

All thoughts are universally rooted in Mind of God. We just attract thoughts based on frequency of our desires and what God decides to dispense. Habit-thoughts get stored in local subconscious which also were once from Universal Mind.

Mind is under influence of two forces. One, inspiration from Soul. Other, from ego-habit (feeling of I, me and mine). Our job is to awaken, mind's discriminative intelligence (Buddhi) to wisely choose former and lessen hold of habits, moods and impulses. While all the time acknowledging Source of Inspiration.

So, it is wrong to attribute all human actions to Soul-God as Sole-Doer. Giver has given us free will and a mind to grow to learn how to use it. All Knowledge comes from Him.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

*Chuppae chup na hovaiye, jay laye raha liv taar*

Chatter of mind doesn't get silent, even if we remain lovingly absorbed in silence.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

*Bhukiya bhuk na utri, jay banna puriya bhaar*

We cannot appease our spiritual and material hunger by just carrying loads of scriptures and worldly goods on our back.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

Sahas sianpa lakh hoe, ta ik na chalaе naal

None of our clever tricks will help us on the way to God

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ

Kiv sachiyaara hoiye

Then how to become pure and truthful?, and

ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Kiv koorae tutae paal

How can our accumulated dirt of mind be removed?

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ

Hukam razai chalna

Only way is to surrender and live according to Divine Will

ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

Nanak likhiya naal

Then we can realise the presence of indwelling Self, says Nanak.

## Verse 2

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ

[Hukmi hovan aakaar](#)

All bodies are created under Divine Law

ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

[Hukam na kahiya jayee](#)

Ego-willed beings can't discern Divine Will

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ

[Hukmi hovan jee](#)

All souls are subject to Divine Law as well

ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

[Hukam mile vadiyaaee](#)

As per Divine Law, one gets success and praise

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ

[Hukmi uttam neech](#)

As per Divine Law, some are high, some are low in status

ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

[Hukam likh dukh sukh paieh](#)

As per Divine Law, one gets sorrow and happiness

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ

[Ik-na hukmi bakhsis](#)

However, God's Grace is not bound by any law. Grace is not earned, but is bestowed freely by the One Giver.

ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

[Ik hukmi sada bhavae-eh](#)

We should always try to please Him, the Wielder of Divine Law

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ

[Hukme ander Sabh ko](#)

All are subjected to Divine/Spiritual Laws

ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

[Bahir hukam na koye](#)

Even gods are not outside the Spiritual Laws

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ

[Nanak hukme je bujhe](#)

O Nanak, if one is able to understand the Divine Will for themselves,

ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

[Ta homaen Kahay na koye](#)

Then they will not be driven by ego consciousness.

### Verse 3

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

Gaave ko taan hove kise taan

A speaker speaks, but are you the source of your words?

ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

Gaave ko daat jane nisan

Those who realise words are a gift of God,

ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

Gaave ko gun vadiyayan char

on them, He bestows more virtue,

ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

Gaave ko vidhya vikham vichar

and knowledge and power to think

ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥

Gaave ko saaj kare tan khe

and He embellishes them

ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

Gaave ko jee le fir deh

and they are reborn spiritually

ਗਾਵੈ ਕੇ ਜਾਧੈ ਦਿਸੈ ਦੂਰਿ ॥

Gaave ko jape dise duur

If they feel God is far away

ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

Gaave ko vekhe hadra hadoor

He appears immediately close to them



ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥

Kathna kathi na aave tot

There are many unrealised preachers

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

Kath kath kathi koti kot kot

They continue to preach and preach

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

Dende de lende thak paye

So-called givers, don't ever get tired of receiving first from God

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

Juga jugantar khayi khaye

They keep consuming God's bounties

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

Hukami hukam chalayi rah

By following God's Will alone we can walk on the right path

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

Nanak vigse veparvah

and be prosperous and carefree, says Nanak.

#### Verse 4

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ

Saacha Sahib saach nae

True God, is all in all

ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥

Bhakhiya bhao apar

One should seek His Love with infinite intensity

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ

Akheh mangeh deh deh

Then with Love-imbued thoughts, we should seek His bounty

ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

Dat karey dataar

And the Great Giver never fails in His gifts

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ

Pher ke agae rakhiae

Then how to show gratitude to His gifts?

ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥

Jit disae darbar

So that we can get His vision

ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ

Muhou ke bolan boliye

God wants, we should spread Love with our words

ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

[Jit sun dhare piyar](#)

Such that others also get imbued in Love after listening our words

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

[Amrit vela sach nao vadiyae vichar](#)

That is the best time when we contemplate virtues of True Lord

ਕਰਮੀ ਆਵੈ ਕਪੜਾ

[Karmi aavay kapra](#)

As we sow, shall we reap

ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

[Nadri mokh duwar](#)

And by Divine Grace we get liberation

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ

[Nanak aiveh janiye](#)

Says Nanak, this is how to learn that

ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

[Sabh aapey sachiar](#)

He alone reveals the Truth to earnest seekers

## Verse 5

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

Thapia na jae keeta na hoe

We can become One with God only through His Grace, and not by our self-willed efforts

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

Aape aap Niranjan soe

He Himself is Self-Existent

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥

Jin sevia tin paya maan

Those who serve God receive His Grace

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

Nanak gaviye guni nidhan

Nanak urges devotees to sing the praises of Lord, the Treasure of excellence

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

Gaviye suniyeh mann rakhiye bhao

Sing and hear praises of Lord with Divine Love in your heart

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

Dukh par-har sukh ghar lae jaye

and your sufferings will be transformed into happiness

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

Gurmukh nadang gurmukh vedang gurmukh rehiya samayae

Guru's words are the Divine music, Guru's words are Vedas of Knowledge, and God Himself is present in Guru's Bani

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

Gur Isar Gur Gorakh Barma Gur Parbati mayee

In Guru remains the essence of Vishnu, Shiva, Brahma and Parbati Mother

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ

Je hou jana akha nahi

I don't say that I know God myself

ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥

kehna kathan na jayee

I can't describe God myself

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

Gura ik deh bujhayee

My Guru gave me the Divine Knowledge

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ

Sabhna jee-a ka Ik data

That in essence, there is only One Unified Creator of all (good and bad) beings

ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

So maen visser na jayee

So that I don't forget this Truth

## Verse 6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ

Teerath naava je tis bhaava

I will go to pilgrimages if it so pleases You

ਵਿਨੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥

Vin Bhaaney ke nae karee

I won't follow empty rituals and customs

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ

Jeti sirth upayee vekha

The essence of divinity that I behold in creation

ਵਿਨੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

Vin karma ke milae layee

Has all been gained without merit of their own karma

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ

Mat vich ratan jawahar manik

You can find untold Spiritual Gems in your mind

ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

Je ik Gur ki sikh suni

If you tune yourself to Divine Will flowing through your  
Guru

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

Gura ik deh bujhayee

My Guru gave me this Divine Knowledge



ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ

Sabhna jee-a ka Ik data

That in essence, there is only One Unified Creator of all beings

ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

So maen visser na jayee.

So that I may not forget this Truth

## Verse 7

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥

Je jug chare aarja hor dasuni hoye

Even if your age is beyond four yugas or even ten times more

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

Nava khanda vich janiye naal chale sab koi

and you may be known in all nine worlds and you have support of everyone,

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

Changa nao rakha ke jas keerat jag le

and you have acquired a good name and you enjoy worldly honour

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

Je Tis Nadar na aavayi ta vaat na puche ke

But if Grace doesn't visit you, then what is the use?

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥

Keeta ander keet kar, dosi dos dhare

God can manifest Himself as a tiny ant, to save the one in His shelter, from the blames of his persecutors.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥

Nanak nirgun gun kare gunvantiya gun de

Says Nanak, He bestows virtue on the non-virtuous (we all were at some point of time) and grant more divine qualities on virtuous

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

Teha koi na sujhayi je tis gun koi kare

But who thinks in this way that they are only receivers of virtues and not the Source?

## Verse 8

### Suniyae Sidh Peer Sur Nath

All Sidhas, Masters and Liberated beings are also dependent on Cosmic Aum (Shabd, Naam or Word)

### Suniyae dharat dhawal aakash

Entire Universe is sustained by Cosmic Word

### Suniyae deep loa patal

All knowledge can be perceived by tuning oneself to Cosmic Word

### Suniyae poh na sakay kaal

Cosmic Word gives such wisdom that fear of death is eradicated

### Nanak bhagta sada vigas

Devotees always prosper spiritually and materially

### Suniyae dookh paap ka naas

Communing with Cosmic Word, one can overcome suffering and consequences of sins

## Verse 9

### Suniyae Isser Barma Ind

Even Shiva, Brahma and Indra deity commune with Cosmic Word

### Suniyae mukh salahen mund

Sharing divine knowledge can awaken ignorant minds

### Suniyae jog jugat tun bhed

Even Yogis derive secret divine knowledge from Cosmic Word

### Suniyae Sast Simrit Ved

One can gain knowledge behind all scriptures and vedas from Cosmic Word

### Nanak bhagta sada vigas

Devotees always prosper spiritually and materially

### Suniyae dookh paap ka naas

Communing with Cosmic Word, one can overcome suffering and consequences of sins

## *Verse 10*

### **Suniyae sat santokh gyan**

Commune with Cosmic Word to gain True Knowledge and Contentment

### **Suniyae ath-sath ka isnan**

Communing with Cosmic Word is preferable to taking dips in holy rivers

### **Suniyae parh parh pawae maan**

However, just reciting scriptures gives vain pride

### **Suniyae laagay sahaj dhyan**

Communing with Cosmic Word, one can attain samadhi

### **Nanak bhagta sada vigas**

Devotees always prosper spiritually and materially

### **Suniyae dookh paap ka naas**

Communing with Cosmic Word, one can overcome suffering and consequences of sins



## Verse 11

Suniyae sara guna ke gah

All virtues can be gained by communing with Cosmic Word

Suniyae sekh peer paat-sah

All religious leaders, gurus and kings commune with Cosmic Word

Suniyae andhey pavhe rah

Communing with Cosmic Word, the ignorant can find guidance

Suniyae haath hovae Asgah

Communing with Cosmic Word, one can comprehend the fathomless Lord

Nanak bhagta sada vigas

Devotees always prosper spiritually and materially

Suniyae dookh paap ka naas

Communing with Cosmic Word, one can overcome suffering and consequences of sins

## Verse 12

Munnae ki gat kahi na jaye

Spiritual ascension has to be experienced and cannot be expressed by spoken words

Je ko kahae pichhae pachtaye

Blindly following self-proclaimed spiritual teachers can be disastrous

Kagad kalam na likhan haar

Scriptures alone can't give enlightenment

Munnae ka beh karan veechar

Mind actually develops by deep thinking on Source of thoughts

Aisa Naam Niranjana hoye

By deep inner contemplation, one can perceive the presence of God

Je ko mun janay mun koye

Few are such minds who know

### *Verse 13*

Munnae surat hovae mun Budh

Awakened mind can become a Buddh

Munnae sagal bhavan ki sudh

Awakened mind can know all about Cosmos

Mannae muh chota na khaye

Awakened minds don't accept defeat and belittlement

Munnae jam ke saath na jaye

Awakened minds get liberated

Aisa Naam Niranjana hoye

By deep inner contemplation, one can perceive the presence of God

Je ko mun janay mun koye

Few are such minds who know

## *Verse 14*

Munnae marg thaak na paye

Inner purification of mind leads to consequent improvement in outer circumstances

Munnae pat seo pargat jaaye

Awakening mind leads to brilliance and distinction in life

Munnae mug na challae panth

Enlightened beings don't preach by self-will

Munnae dharam seti sambandh

Enlightened beings preach as per spiritual laws

Aisa Naam Niranjan hoye

By deep inner contemplation, one can perceive the presence of God

Je ko mun janay mun koye

Few are such minds who know

## Verse 15

Munnae pavhe mokh-duwar

Awakening one's mind one can reach liberation

Munnae parwarae sadhaar

Awakened minds reform their families also

Munnae tarae tarey gur sikh

Awakened minds go beyond delusion and also lead fellow disciples

Munnae Nanak bhave na bhikh

Awakened minds don't go about begging

Aisa Naam Niranjan hoye

By deep inner contemplation, one can perceive the presence of God

Je ko mun janay mun koye

Few are such minds who know

## Verse 16

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥

**Panch parvaan<sup>5</sup> panch pardhaan**

Out of masses, five exemplary disciples will be elected and the Guru will bow down before those leading five

*(Guruji is visualising future event of election of Panj Piare in the court of Guru Gobind)*

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

**Panchay pavae dargeh maan**

All five will be honoured in the court of God

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥

**Panchay sohhe dur raajan**

All five look so beautiful at the altar of Lord King

ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥

**Pancha ka gur ek dhyān**

All five remain ever immersed in meditation

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵਿਚਾਰੁ ॥

**Je ko kahae karae veechar**

If anyone contemplates on this happening

ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

**Kartay kae karnae nahi sumar**

Cannot still reckon the Blessings of Lord.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥

**Dhaul dharam daya ka poot**

The *exemplary* mythical bull is offspring of righteousness and compassion (so should we)

**Santokh thaap rakhya jin soot**

Who patiently bears all Crosses of human misdeeds

---

<sup>5</sup> Let us take a moment to salute to the Panj Piores after this verse

Je ko bujhae hovae sachiyaar

Those who understand this become pure and truthful

Dhavlae upar keta bhar

Imagine how much burden the bull is carrying!

Dharti hoar parae hoar hoar

There are worlds upon worlds

Tis te bhaar telae kavan joar

Who is the Power that upholds universe?

Jee-a jaat ranga ke nao

The multi-coloured multi-dimensional creation

Sabhna likhiya vudee kalaam

is all a projection from one Cosmic Beam

Eh lekha likh jaaney koye

Few know the secrets of creation

Lekha likhiya keta hoye

and how creation happens

Keta taan su-a-leh roop

People think their virtues are their own

Keti daat jaanae kaun koot

Who really knows its all a gift?

Keeta pasao eko kavao

Perform your duties but always acknowledge Almighty

Tis te hoey lakh daryao

Who fashions this entire creation

Kudrat kavan kaha veechar

Contemplate who created this Nature?

Vaarya na jawa ek vaar

I can give up my all in an instant, to please Him

Jo tudh bhave sayee bhali kaar

Whatever pleases You, is the only good done

Tu sada salaamat Nirankaar

You are Eternal Formless God

Panj Piores of Guru Gobind:

- Daya Ram, *a shopkeeper*, from Lahore
- Dharam Rai, *a farmer*, from Hastinapur
- Himmat Rai, *a water carrier*, from Orissa
- Mokham Rai, *a tailor*, from Gujrat
- Sahib Chand, *a barber*, from Karnataka

All were from manual-labour class of society and taking on the mantle of Guru's Khalsa, were transformed into charismatic yet humble leaders of Panth.



## Verse 17

Asankh jap asankh bhau

Many chant and many are lovers

Asankh pooja asankh tap tau

Many worship and many do penances

Asankh granth mukh ved paath

Many are scriptures and many study and preach them

Asankh jog mann rahe udas

Many are yogis who remain detached from world

Asankh bhagat gun gyan veechar

Many are devotees who contemplate on spiritual wisdom

Asankh sati asankh datar

Many do sacrifices and many do charities

Asankh soor muh bhakh saar

Many are warriors who lay down their lives for a cause

Asankh moan liv laye taar

Many remain silent remaining in meditation

Kudrat kavan kaha veechar

Such wonderful is your creation!, O God

Varaya na jawa ek vaar

I can give up my all in an instant, to please You

Jo tudh bhave saaye bhali kaar

Whatever pleases You, is the only good done

Tu sada salaamat Nirankaar

You are Eternal Formless God

## Verse 18

Asankh moorakh andh-ghoar

Many are fools who live in and spread ignorance

Asankh choar haraam khoar

Many are dishonest who grab other's resources

Asankh amar kar jahe joar

Many think themselves to be immortals and do dictatorship

Asankh gal vadh hatya kamaahe

Many are murderers

Asankh paapi paap kar jaeh

Many are sinners

Asankh kuriaar kooray phiraahe

Many think perverse thoughts and spread filth,

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

Asankh malechh mal bhakh khaah

and attract wicked outsiders to partake of their filth.

Asankh nindak sir kareh bhaar

Many speak ill of others and become mentally sick

Nanak neech kahae vechaar

Nanak speaks the lowly thoughts

Varaya na jawa ek vaar

I can give up my all in an instant, to please You

Jo tudh bhave sayee bhali kaar

Whatever pleases You, is the only good done

Tu sada salaamat Nirankaar

You are Eternal Formless God

## Verse 19

Asankh nao asankh thao

Countless are people and countless their dwelling places

Agam agam asankh loa

Countless are inaccessible realms in creation

Asankh kahe sir bhaar hoye

To even think of them is like a mental burden

Akhri Naam akhri salah

We call and praise Lord through spoken and written words

Akhri gyan geet gun gah

With words we assimilate knowledge and sing Your praises

Akhri likhan bolan ban

With words we write and speak and compose hymns

Akhra sir sanjog vakhan

And these very words which we use, then shape our destiny that so to speak, gets written on our forehead

Jin eh likhe tis sir nahe

But God remains free from bondage of Karma

Jiv farmaye tiv tiv pahe

As He ordains, so we obtain

Jeta keeta teta nao

Whatever He has created, is with Cosmic Word

Vin naave naahi ko thau

Without that, there cannot be any creation

Kudrat kavan kaha veechar

Such wonderful is your creation!, O God

Varaya na jawa ek vaar

I can give up my all in an instant, to please You

Jo tudh bhave saaye bhali kaar

Whatever pleases You, is the only good done

Tu sada salaamat Nirankaar

You are Eternal Formless God

## Verse 20

Bhariyae hath paer tan deh

When your physical form gets dirty

Pani dhoatae utaras kheh

Water can wash away the dirt

Moot pleeti kapar hoye

When the stain reaches your clothes

De saboon laiye oah dhoye

Soap can wash them clean

Bhariyae mat paapa kae sung

But when your mind gets polluted with sins and misdeeds

Oah dhoapae Navae kae rang

That can be purified only by communing with God

Punni paapi aakhan nah

Never call yourself as superior or sinner

Kar kar karna likh lae jah

Rather focus on your karma, that eventually shapes your destiny

Aapey beej aapey hi khah

As you sow, so shall you reap

Nanak hukmi avae jah

O Nanak, mortals keep reincarnating in the world

## Verse 21

Teerath tap daya dat daan

Self-driven efforts of pilgrimages, austere discipline, compassion and charity

Je ko pavae til ka maan

Can bring Pride if the third-eye centre gets awakened in a devotee

Sunya manya mann keeta bhao

Instead, it is better to listen and follow instructions of a Guru with love in your heart

Anter gat teerath mal nao

and then awaken and purify your consciousness

Sabh gun tayray mae nahi koye

Realising all my virtues are given by Him, "I" am nothing

Vin gun keetay bhagat na hoye

Without acquiring virtues from You, how can I be called a devotee?

Suasat aath baani barmao

Guru's Bani (Words or hymns) comes from Brahma, the Creator-Lord

Sat suhaan sada mann chau

Who is Beautiful, True and Eternally Joyful

Kavan su vela wakhat kavan kavan thith kavan vaar

What was the date and time, when the creation came into existence?

Kavan si ruti maah kavan jit hova aakaar

What was the season and month when God created universe?

Vail na paya pundati je hovae lekh puraana

This time can't be known by pundits even if it was mentioned in Puraans

Vakhat na paeo Qadian je likhan lekh Quraan

This time can't be known by qazis even if it was mentioned in Quran

Thit vaar na jogi jaanae rut maah na koyee

Neither yogis nor anyone else know the time and instant when creation came into being

Ja karta sirthi ko saajay aapay jaanae soyee

Only God Himself knows Who created this creation

Kiv kar aakha kiv saalahi kiyo varni kiv jana

How to ask God, how to appease God, how to find out from God?

Nanak aakhan sabh ko aakhae Ikdoon ik siyana

Nanak says, everyone feels they are smarter than others!

Vada Sahib vadi nayee keeta ja ka hovae

Great is my Master, Great is His Name. Whatever happens is according to His Will.

Nanak je ko aapau jaanae agge gaya na sohae

O Nanak, who feels they know everything all by themselves, can't progress spiritually.

## Verse 22

Paatala paatal lakh aagasa aagas

God has created worlds upon worlds

Oarak oarak bhaal thakay ved kehan ek vaat

Infinite is universe, claims vedas

Sehas athara kehan kateba asloo ek dhaat

All made from One essence (Aum), claims all true scriptures

Lekha hoey ta likhiye

Creation is not pre-written that it can be written down

Lekhe hoey vinaas

All talk of pre-written destiny is useless

Nanak vadda aakhiye aapey jaanae aap

Nanak says great is The Lord, He knows Himself, how he keeps His ever-evolving creation in check



### Verse 23

Salahi salah aeti surat na paaiya

Many preach and counsel but they don't have realisation

Nadia atay wah paweh sumund na jaanieh

Rivers and streams though meet The Ocean but still don't realise Its expanse

Samund sah sultan girha seti maal dhan

Kings and Emperors with oceans of wealth are nothing

Keeri tul na hovni je tis manno na veesreh

In comparison to an ant whose mind is filled with divine love

## Verse 24

Ant na sifti kehan na ant

His Limits can't be perceived by praising or talking about Him

Ant na karnae den na ant

His Limits can't be perceived by all the good karmas and charities

Ant na vekhan sunan na ant

His Limits can't be seen or heard

Ant na jaapae kiya mann mant

His Limits can't be imagined by our limited consciousness

Ant na jaapae keeta akaar

His Limits are beyond any form

Ant na jaapae paravaar

His Limits are beyond any limits

Ant kaaran kaetey billahe

Many have cried in vain to find His Limits

Ta ke ant na paye jahe

But couldn't find His Limits

Eho ant na jaanae koye

Nobody knows the Limits of Infinite

Bohtaa kahiye bohtaa hoye

More we try to describe Him, more He becomes Unreachable

Vadda Sahib ucha thau

He is Higher than the high

Uchay uppar uchaa nau

Higher still is His Name

Aewad ucha hovae koye

If one is as exalted as Him

(by Guru-given techniques of expansion of consciousness  
to so attract His Grace that such can happen)

Tis uchay ko jaanae soye

Then only he can know Him

Jewad aap jaanae aap app

One can know Him only by His Grace

Nanak nadri karmi daat

O Nanak, good karma is also a Grace of God!

## Verse 25

Bahuta karam likhiya na jaye

His Treasure of Excellence is measureless

Vadda data til na tamaye

Still He takes no pride in Giving

Kaetey mangeh jodh apaar

Many valiants ask of His bounty

Kaytia ganat nahi vichaar

Countless are those

Kaetey khap tutte vekaar

Many are afflicted by wickedness and evil deeds

Kaetey lae lae mukkar pahe

Many receive His gifts but remain ungrateful

Kaetey moorakh khai khahe

Many fools keep consuming

Kaytia dukh bhukh sad maar

Many get suffering, hunger and pain

Ehi bhi daat Teri Dataar

Consider even these as His gifts

Band khalasi bhanaye hoye

One gets Liberation only if He so pleases

Hor aakh na sakey koye

No one else has any say in this

Je ko khaik aakhan paye

If some fool should presume to say that he does

Oh jaanae jetia muh khahe

He will fall flat on his face

Aapay jaanae aapay dey

He Himself knows, He Himself gives

Aakhe se bhi keyi kay

Rare are those who understand this

Jis no bakhsay sifat salah

Those who are pardoned and saved, sing praises

Nanak Paatsahi Paatsah

of King of kings

## Verse 26

Amul gun amul vapaar

Priceless are His virtues and priceless is dealing in them

Amul vapariye amul bhandaar

Priceless are those who deal in them and priceless is His storehouse

Amul aaveh amul lae jaahe

Priceless are those who seek Him and priceless those who realise Him

Amul bhaye amula smahe

Priceless are those who are pleasing to Him and priceless are those who merge in Him

Amul dharam amul debaan

Priceless are spiritual laws and priceless is His justice

Amul tul amul parvan

Priceless are those who get judged by Him and priceless are those who get accepted by Him

Amul bakhshish amul nesaan

Priceless is His Grace and priceless are His signs

Amul karam amul farmaan

Priceless is His Benevolence and priceless is His sayings

Amulo amul aakhiya na jaye

O Priceless one!, I can't describe You fully

Aakh aakh rahe liv laye

Some try to describe Him while remaining in meditation

Aakhey ved path puran

And so compose vedas, puranas and scriptures

Aakhey padhe kare vakhiyan

Some preach (from meditation), recite and explain scriptures

Aakhey Barme aakheh Ind

So say Brahma and Indra

Aakhey gopi te Govind

So say Gopis and Krishn

Aakhey Isar aakhey Sidh

So say Shiv and Siddhas

Aakhey kaytae keetay Budh

So say the many created Buddhas (by Great One)

Aakhey sur danav aakhey Dev

Listening to Devil you may become so, and listening to Divine you may become divine

Aakhey sur nar mun jan sev

So say many sages, men, saints and serviceful ones

Kayte aakhe aakhan pahe

Those should speak who are so ordained

Kaytay keh keh uth uth jahe

Rest if speak doesn't help them spiritually

Aetey keetay hor karey

He fashions those who praise Him and will continue to do so

Ta aakh na sakeh kaye keh

Many are unable to describe Truth

Jevad bhave tevad hoye

Whatever pleases Him, will prevail

Nanak jaanae saacha soye

O Nanak, He knows all

Je ko aakhae bol vigar

Those who speak not from Soul-Self

Ta likhiye sir gaavara gaavar

are nothing but fools



## Verse 27

So dar keha so ghar keha

Which is that Door which leads to You and where do You dwell?

Jit beh sarab samalay

Where You stay and take care of the entire creation

Vaaje naad anek asunkha kayte vavanhare

Where originates the celestial music as if played by divine musicians

Kaytae raag pari seo kahian kayte gaavanhaare

Where the raags and the melody behind fairies and minstrels were created

Gaaveh tuhno pauan paani baisantar gaaveh rajadharam duare

Air, water and fire seem to be singing His songs. Kings of righteousness also sing at His door.

Gaaveh chit gupt likh jane likh likh dharam vicharay

The angels recording and contemplating man's deeds sing

Gaaveh Isar Burma Devi sohan sada saware

Shiv, Brahma and Parbati Mai hum the beautiful song of Divinity

Gaaveh Ind Idasan bethe Devtiyan dar nalae

Indr on his throne along with angels sing the song of Divine Love

Gaaveh Sidh samadhi ander Gavan sadh vichare

So sing the saints and sidhas in meditation

Gaavan jati sati santokhi Gaveh veer karare

So sing the celibates, the sacrificers, the contended and the valiants

Gaavan pandit parhan rakhisar jug jug veda naale

So sing the scholars and readers of vedas

Gaave mohaniya manmohan surga mach pyale

So sing the mermaids and fairies

Gaavan ratan upaye tere athsath teerath naale

So sing all the gems created by You and those who seek You in pilgrimages

Gaave jodh mahabal soora Gaave khani chare

So sing the warriors and the four sources of creation (egg, womb, sweat and seed)

Gaave khand-mandal varbhanda kar kar rakhe dhare

So sing the universe, as sustained by You

Seyi tudh no Gaveh jo tudh bhavan ratte tare bhagat rasale

Says Nanak, only those sing for You who are pleasing to You. Your devotees are ever imbued in divine love

Hor kayte Gaavan se mein chit na aavan Nanak kya vichare

I can't recollect the many others who sing the song of divine love

Soyi soyi sada sach Sahib Saacha saachi nayee

So His love pulls everyone to His Truth for His creation is not True

Hai bhi hosi jaye na jasi rachna jin rachai

He is eternal and will remain so, the One who stages this divine play

Rangi rangi bhati kar kar jinsi maya jin upayee

He hides behind the multi-featured creation by His power of delusion

Kar kar vekhe keeta aapna jiv tis di vadiyayee

He gives free will but always remains hidden behind human will. Only those beings praise Him,

Jo tis bhav soyi karsi Hukam na karna jayee

who are pleasing to Him and not under any compulsion by Him.

So Patshah saha Patsahib Nanak rahen rajayee

He is King of the kings and Nanak remains subject to His will

## Verse 28

Munda santokh saram pat jholi

Make contentment your ear rings and replace your begging bowls with honest efforts

Dhiyan ki kareh bibhoot

Let meditation be ashes you smear on your body

Khintha kaal kuwari kaya

Never be afraid of death and be of pristine character

Jugat danda parteet

Let faith in Him be your walking stick

Aayee panthee sagal jamati

Consider all including the most premium beings as your fellowmates in this Earthly schoolhouse

Mann jeetae jug jeet

Win God within, by meditation and you will find Him without

Aades tisae aades

This is the holy command of Divine

Aad aneel anaad anahit

He is Primordial Word, Pure, Without Cause, Indestructible,

Jug jug eko ves

Changeless and Timeless

## Verse 29

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ

**Bhagat gyan daya bhandarin**

True devotees are full of wisdom and compassion

ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

**Ghat ghat vaajeh naad**

In their hearts resound the celestial music

**Aap Nath nathi sabh ja ki**

He Himself occupies the heart of His devotees

**Ridh sidh avra saad**

Saints don't accept any unnecessary spiritual powers from God

**Sanjog vijog dui kaar chalaveh**

He unites some, and separates some from Himself

**Lekhey aaveh bhag**

As per individual's destiny created by their own deeds

**Aades tisae aades**

This is the holy command of Divine

**Aad aneel anaad anahit**

He is Primordial Word, Pure, Without Cause, Indestructible,

**Jug jug eko ves**

Changeless and Timeless

### Verse 30

Eka mayee jugat viyayee tin chaylay parwaan

God in form of Divine Mother immaculately conceived of three Divine Sons

Ik sansari ik bhandari ik laye deeban

Ik Sansari: Creator-Lord-Brahma (Sansar da Rachiaata)

Ik Bhandari: Sustainer-Lord-Vishnu (Mann Rupī Bhande Saaf Karan Wala)

Ik laye Deh-te-Baan: Dissolver-Lord-Shiva (Eradicator of Body Consciousness)

Jiv tis bhave tivae chalawae jiv hovae furmann

He does how it pleases Him. All are under His Will.

Oah vekhe unaa nadar na aavae bohta eh vidaan

He watches over His creation but alas! the creation is unable to perceive Him easily.

Aades tisae aades

This is the holy command of Divine

Aad aneel anaad anahit

He is Primordial Word, Pure, Without Cause, Indestructible,

Jug jug eko ves

Changeless and Timeless

### Verse 31

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥

Aasan loe loe bhandaar

His bounty is overflowing in all the worlds for all sincere seekers

Jo kichh paya so eka vaar

who can receive All in one instant,

Kar kar vekhe sirjan haar

and get nurtured playfully by Himself forever

Nanak saachey ki saachi kaar

Says Nanak, True is the doing of True Lord

Aades tisae aades

This is the holy command of Divine

Aad aneel anaad anahit

He is Primordial Word, Pure, Without Cause, Indestructible,

Jug jug eko ves

Changeless and Timeless

## Verse 32

Ik-doo jeebhao lakh hoye lakh hoveh lakh vees

I pray, desire for God spreads like wildfire among humanity

Lakh lakh gayra aakhieh Ek Naam Jagdis

With all beings united in spirit to chant Name of One Lord

Ait raah pat pavariye charhiye hoye ikees

This is Nanak's *chadati kala* (art of ascension in Spirit),  
following which one can reach the Highest of High

Sun gallaa aakaas ki keeta aayee rees

This Divine song is call of God for all

Nanak nadri payiyae koori koorae thees

Says Nanak, with Grace of God all sins get washed off  
permanently



### Verse 33

Aakhan joar chupae na joar

I don't have any power to speak or to remain silent

Joar na mangan dayen na joar

I don't have any power to beg or to give

Joar na jeevan maran na joar

I don't have any power to live or to die

Joar na raaj maal mun soar

I don't have any power to rule over the world or over my mind

Joar na surti gyan vechaar

I don't have any power to awaken spiritually

Joar na jugti chutae sansaar

I don't have any power to detach myself from the world

Jist hath joar kar vekhae soye

All power is in His hands and He watches over all

Nanak uttam neech na koye

O Nanak, no one is superior or inferior

### Verse 34

Raati ruti thitee vaar

Nights, Seasons and Days

Pavan paani agnee paataal

Air, Water, Fire and Hell

Tis vich dharti thaap rakhee dharam-saal

In midst of these, God established Mother Earth, as a place of earning righteousness

Tis vich jee-a jugat ke rang

Here live all kinds of beings

Tin ke naam anek anant

With countless names and characteristics

Karmi karmi hoe veechar

Their deeds get reflected in the quality of thoughts they dwell in

Sachaa Aap Sacha Darbaar

True is the Lord and True is His Divine court

Tithe sohan panch parwaan

Where the accepted Saintly ones will be beautified

Nadri karam pavae nisaan

By the Mark of Grace of God which they attracted by their past deeds

Kach pakayee oathae paye

They will gain merit based on their degree of Self-realisation

Nanak giaya jaapae jaye

Says Nanak, you will see this, when you will go home

### Verse 35

Dharam khand ka eho dharam

Way of righteousness is to

Gyan khand ka aakhoh karam

Guide your 'karma', with spiritual wisdom

Kete pavan paani vaesantar kete Kaan Mahes

He created Air, Water and Fire. Perceive Him in Krishn and Shiv

Kete Burme gharat ghareeah roop rang ke ves

Creator-Lord-Brahma created countless creatures

Ketia 'karam bhoomi' mer kete kete dhoo updes

He created Mother Earth to exercise your 'karmas' and learn valuable lessons and gain Wisdom

Kete Ind Chand Soor kete kete mandal des

He created Indra, Moon, Sun and galaxies of stars

Kete Sidh Budh Nath kete kete Devi ves

He created Sages, Buddhas, Saints etc. who embody essence of Divine Mother

Kete Dev Danav Mun kete kete ratan samund

He created deities, demons, silent sages, as jewels in ocean of delusive world

Ketia khani ketia bani kete paat narind

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

Ketia surti sevak kete Nanak ant na ant

So many intuitive people, so many selfless servants. Says Nanak, His limit has no limit!

### Verse 36

Gyan khand meh gyan parchand

There is much depth in spiritual wisdom

Tithe naad binoad koad anand

From root of which originates the celestial music and bliss

Saram khand ki banee roop

Guide your spiritual efforts by the Words of Guru

Tithae ghaarat ghariyae bahut anoop

which can result in wonderful results

Ta kiya galla kathiya na jaah

There is no point in just talking about these things

Je ko kahae pichhae pachhtaye

If one takes pride in spiritual knowledge will regret

Tithae ghariyae surat mat mann budh

Rather concentrate your attention on awakening your mind to higher consciousness

Tithae ghariyae sura sidha ki sudh

In such fashion, is moulded the core of Spiritual Warriors, Saints and Siddhas

### Verse 37

Karam khand ki bani jor

Perform your good 'karma' with full strength and power of mind

Tithae hor na koyi hor

with complete focus on the target while rejecting all other thoughts, how Arjuna focussed on eye of the bird.

Tithae jodh mahabal soor

That is how mighty Spiritual Warriors are formed

Tin maeh Ram rahiya bharpoor

Who enshrine Lord Ram,

Tithae Seeto Seeta mahima mahe

and glory of Ma Sita in their hearts (like Hanuman)

Ta ke roop na kathney jahe

Aura of such beings can't be described

Na oah mareh na thagay jahe

They are beyond death and deception

Jin kae Ram vasae mann mahe

who have Lord Ram in their hearts

Tithae bhagat vasae ke loa

Lord's devotees aspire to abide with them,

Karey anand sachaa mann soe

And enjoy Bliss of Pure minds

Sach Khand vasae Nirankaar

Formless Lord is further away, in the realm of Truth

Kar kar vekhae nadar nihaal

From there He takes pleasure in casting His Glance of Grace

Tithae khand mandal varbhand

He is beyond all spheres of Creation

Je ko kathae ta ant na ant

That realm is like endless Void

Tithae loa loa akaar

He creates all beings from His own vibration

Jiv jiv hukam tivae tiv kaar

And commands them to different tasks, as per His Will

Vekhae vigsae kar veechar

Watching His creation, He takes pleasure. Keep that thought ever in your mind.

Nanak kathna karra saar

Says Nanak, it's so difficult to describe the Infinite!

### Verse 38

Jat pahara dheeraj suniyar

In the furnace of self-control restrain your sense indulgences and repeatedly bring back wayward mind like a patient Goldsmith

Ahran mat ved hathiar

With divine intelligence as your anvil, and wisdom as your guiding tool

Bho khala agan tap tau

and fear of God as bellows, fan the flames of penance

Bhaanda bhau amrit tit dhaal

And then, make your mind as a crucible of Love and melt the Nectar of Naam.

Ghariye Sabad sachi taksaal

This is how Guru's Word is truly received

Jin kau nadar karam tin kaar

By Grace of God, such is the 'karma' of true devotees

Nanak nadri nadar nihai

Says Nanak, the Merciful Lord, by His Grace, uplifts and exalts them.

*Salok*

Pavan Guru pani pita mata dharat mahat

Breath is like Guru, water is like Father and Earth is like your Mother for you to care

Divas raat dui dai daya khele sagal jagat

Day and night are like two nurses caring for all beings

Changiyaan buriyayan vache dharam hadur

You will be held accountable for your good and bad qualities in the Court of Lord

Karami apo apni ke nede ke dur

Your 'karma' will be the final deciding factor, no matter whether you appear religious or not

Jini Naam Dhiyaya

Those who meditated

Gaye musakat ghal

their efforts are fruitful

Nanak te mukh ujale

Says Nanak, their faces are radiant in the Court of Lord,

Kehti chutti naal

and many are saved along with them.





Sikhi of Nanak  
was conceived in womb of Cosmic Fire  
to save Ma Bharat

\* Mahavatar Babaji<sup>6</sup> <sup>7</sup>, *Guru* of Guru Nanak<sup>8</sup>, Saint Kabir, Adi Shankara, among others:



Of Cosmic Fire I am  
In Combs of Hearts I reign  
Crimson imbued I got  
Golden radiance I keep  
If Love is what you seek  
You shall truly know me

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<sup>6</sup> tribute to Babaji appears in ***Sukhmani Sahib***, as quoted on next page

<sup>7</sup> as recounted in Upanishad of new age, ***Autobiography of a Yogi***, SRF/YSS publications

<sup>8</sup> Lahiri Mahasaya simply addressed Nanak as: Satya Purush

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Tribute to Babaji in Guru Arjan's ***Sukhmani Sahib***:  
SGGS, Page 265

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Na-o khand parithmee firai chir jeevai

He (Mahavatar Babaji) is ever-living and has his presence across all spheres of creation

Maha-Udas Tapeesar theevai

He is totally detached from the entire creation and is a great ***Tapasvee***<sup>9</sup>

Agan mahe homat paran

His life-force remains merged in Celestial Fire

*...How to reach Him?*

kanik asav haivar bhoom daan

All worldly charities one can do

ni-ulee karam karai baho aasan

but still he accrues karma while practicing meditative asana-postures

Jain maarag sanjam aat saaDhan

However, there are many other ways of meeting Him such as well-defined Jain philosophy

nimakh nimakh kar sareer katave

Some advice and some undergo circumcision

To bhi haume mael na jaave

Still, body manipulations doesn't purge mind's egoism

Har kay Naam samsar kachh naahi

Meditation on Lord is the best way

Naanak gurmukh naam japat gat paahi

Says Nanak, Guru-ward devotees always reach their goal

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<sup>9</sup> ...tab hum adhik ***Tapasya*** saadhi...Guru Gobind in Bachittar Natak



Excerpt from **Jaap Sahib**, from which we can gauge the state of affairs that caused advent of Guru Gobind, as a Protector of Dharma in India:

ਲੋਕ ਚਉਦਹ ਕੇ ਬਿਖੈ ਜਗ ਜਾਪਹੀ ਜਿੰਹ ਜਾਪ ॥

lok chaudheh ke bikhai jag jaapahee ji(n)h jaap ॥

**Meera-like devotee to Divine Mother:**

He is addicted to flesh-pleasures, though world sees him as if he is worshipping God.

ਆਦਿ ਦੇਵ ਅਨਾਦਿ ਮੂਰਤਿ ਥਾਪਿਓ ਸਬੈ ਜਿੰਹ ਥਾਪਿ ॥

aadh dhev anaadh moorat thaapio sabai ji(n)h thaap ॥

**Divine Mother consoles:** All beings are created by One Father

ਪਰਮ ਰੂਪ ਪੁਨੀਤ ਮੂਰਤਿ ਪੂਰਨ ਪੁਰਖ ਅਪਾਰ ॥

param roop puneet moorat pooran purakh apaar ॥

**Divine Mother:** When adharm goes beyond limits, the Great One re-incarnates as human.

ਸਰਬ ਬਿਸ੍ਵ ਰਚਿਓ ਸੁਯੰਭਵ ਗੜਨ ਭੰਜਨਹਾਰ ॥ ੮੩ ॥

sarab bisavai rachio suya(n)bhav gaRan bha(n)janahaar ॥83॥

**Divine Mother:** Don't worry, He who has created the entire world, will Himself vanquish the guilty.

## Guru Tegh Bahadur as Hind-di-Chadder

It is a myth that Guru Tegh Bahadur, a leader of another religion, put down his life for the sake of another religion.

In fact, he was the current Hindu Leader at that time and it was his God-ordained responsibility to take care of his people.

Kashmiri Pandits and other afflicted Hindu religious folks had desperately prayed for help and they got directed in their meditations to go to Tegh Bahadur, as he is the Authorised Representative of Divine at that time, who can help them.

The dialogue that ensued is captured by Guruji in Salok Mahala 9 and 10 as:

Bal chutkyo bandhan pare, kachu na hot upaye

**Tegh Bahadurji** is encouraging *Kashmiri Pandits*,  
to recite with him, at the feet of Lord,  
making supplication of their condition:

Kaho Nanak ab aut Har, gaj jo hoye sahaye

O Lord, now You only can save us

Bal Hoya bandhan chute, sab kuch hot upaye

**Guru Gobind intercedes** after a period of silent  
meditation (*after giving inner assurance*), "realize, God is  
with us, and everything will be taken care of".

Nanak sab kich tumahre hath mein, tum hi hot sahaye

Continues **Tegh Bahadurji**, surrender to Lord  
is the only permanent shelter

## Multiple Wives of Guru Har Gobindji and Guru Gobind

Both Gurus challenged the might of Mughal Emperors and so took on the life-styles that became a thorn in the eyes of reigning kings.

They deliberately invited competition from others and their spirit was: *"if other kings can keep multiple wives, why can't we?"*

All spouses of Gurus were like their sister-disciples and all of their offsprings were divinely produced.

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This is how I perceive Sikhi, in my limited vision, from the *Infinite Reservoir* of my Guru, ***Paramahansa Yogananda***.

I will be most happy to see original Indian Values and Virtues find acceptance and furtherance in the hearts and minds of new generation.

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