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ਜਪੁ ਜੀ ਸਾਹਿਬ

Jap Ji Sahib

Translation



Sikh Youth Camps Australia

Compiled by Bhai Harbhajan Singh Ji

GURBANI SHABAD - HANDLE WITH CARE

Treat this Gutka with respect and reverence

It contains the WORD OF THE GURU  
IN ITS ORIGINAL FORM

Wash your hands and cover your head before studying the  
contents



# Jap Ji Sahib

Translation Compiled by  
Bhai Harbhajan Singh Ji Sydneywale

For

SIKH YOUTH CAMPS AUSTRALIA

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## Preface

Sikhs from the time of Guru Nanak Dev Ji (the founder of the Sikh faith) have, with great devotion, love and faith, believed in and practised the teachings of our Gurus through Gurbani (God's word revealed through the Gurus) as contained in Sri Guru Granth Sahib Ji. The tenth Soul light of Guru Nanak - Guru Gobind Singh Ji – ordained Sri Guru Granth Sahib Ji as our Guru:

*“Guru Granth Ji maneyo pargat guran ki deh”  
which translates as “accept the Sri Guru Granth Ji as the living presence of Guru Ji”*

The first Bani in our Sri Guru Granth Sahib Ji is Jap Ji Sahib. The Mool Mantar is the cornerstone of Sikh belief and Jap Ji Sahib in turn is the essence of Sri Guru Granth Sahib Ji.

It is in this context, that Sikh Youth Camps Australia encouraged the translation of Jap Ji Sahib in a form which is easily understood by the Sikh Youth of today - especially those who are resident outside India.

With Guru Ji's blessings, a humble attempt to convey the essence of Jap Ji Sahib is presented in this document. The essence being the concept of God, truthful living, accepting His Will, importance of meditation, transmigration, life thereafter and salvation.

I wish to acknowledge the invaluable help and guidance given in this undertaking by Principal Amar Singh, Sikh Missionary College, Vancouver, BC Canada and by Sardar Gurbachan Singh Jagpal, Sydney, Australia through proof reading. In preparing this translation, I have referred to the works of a number of prominent Sikh theological scholars.

Harbhajan Singh

# ਜਪੁ ਜੀ ਸਾਹਿਬ—Jap Ji Sahib

ੴ	There is one God (One Reality)
ਸਤਿ ਨਾਮੁ	Eternal Truth is His name.
ਕਰਤਾ ਪੁਰਖੁ	He is the Creator and pervades all His Creation.
ਨਿਰਭਉ	Devoid of Fear (No one is above Him)
ਨਿਰਵੈਰੁ	Devoid of Enmity, (Being the Creator He has no hatred against his own creation. He is all love)
ਅਕਾਲ ਮੂਰਤਿ	Immortal (Deathless) being, who is beyond time.
ਅਜੂਨੀ	Unborn (Not subject to birth and death)
ਸੈਭੰ	Self –Existent (Self illumined-not created by any one)
ਗੁਰਪ੍ਰਸਾਦਿ ॥	He is known and realized by the Guru's (God Guru) Grace.

*The Mool Mantra was given to humanity (by Grace of God) through Guru Nanak after a vision and communion with The Almighty when he went to bathe in the River Bein. The Mool Mantra is a string of sentence-phrases (as above) each expressing a specific aspect of the supreme being. The last phrase “ Gur(u) Prasad” expresses what is re-iterated throughout the Guru Granth Sahib – realization of the Supreme Being comes only by The Grace of the holy Guru (God). The Mool Mantra is the cornerstone of the Sikh creed. It is uncompromising monotheism. Although in Sikh sacred writings , deities of the Hindu pantheon from Epics and Puranas find mention, their existence is very clearly not to be assumed literally, nor are they objects of worship. These are mentioned, only, symbolically and metaphorically. The Mool Mantra is repeated throughout the Guru Granth Sahib, in its full or abridged form, at the beginning of all major Banis. It is the essence of the Jap Ji Sahib and essence of Guru Nanak’s metaphysical and mystical doctorines. The Jap Ji Sahib is actually an interpretation (commentary) of the Mool Mantra. It is the key to spiritualism. Jap Ji Sahib is in turn the essence of the Shri Guru Granth Sahib. Jap Ji means the name of the Bani that follows is Jap and instructs us to meditate on and recite the Name. It is respectfully referred to as the Jap Ji Sahib.*

*The Bani Jap begins with a Slok and ends with a Slok. In between there are 38 verses. In all, Jap Ji Sahib consists of 40 verses. The Mool Mantra indicates to us God’s attributes (although His attributes are beyond comprehension).*

॥ ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

Before beginning of Time He was the Eternal Truth. When time began to run its course (beginning of ages), He was Eternal Truth.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ 1 ॥

Even now He is the Eternal Truth, O Nanak, and for ever more shall this Truth remain and prevail.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

By washing and cleaning the Body (at places of pilgrimage and other means practised by the yogis and others) the mind is not purified, even if one cleans and washes the outward body hundreds and thousands of times. Even though one remains silent and absorbed in continuous meditation, he obtains not mind's silence. (When silence of mind begins to prevail only then can His voice be heard. Silence of mind cannot be forced consciously by our will)\*.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

Though one accumulates loads of treasures of the seven continents, the desires of the hungry mind are not dispelled. One may possess and practise hundreds and thousands of wits, devices and exercise cleverness to realise Truth, not one of these will go with him or avail him at the Lord's Court.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Outward bathing and cleaning of body, practising silence, remaining hungry and possessing various devices and cleverness are of no avail to realise God. How then can Truth be realised and we become Truthful? What shall we do to tear the veil of false illusion that prevents us from realising the truth?

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

By accepting His will with pleasure and obeying the pre-ordained writ (written with the person by the Lord.).

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

The creator of the universe by His Will fashions all forms and bodies, be they animate or inanimate, visible or invisible. His Will is beyond comprehension and cannot be narrated or expressed in any form. By His Will the forms and bodies are infused with life and by His Will, humans are granted honour at his court.

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

By His Will some to excellence are exalted, others are born low and depressed. Some, according to His preordained Will, have joy and pleasure, others pain and sorrow. By His Will, some are blessed and saved, while others doomed forever in transmigration (cycle of birth and death).

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥  
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

His Will encompasses all creation. None is outside the sphere of His Will. O’Nanak, if one understands and lives in His Will, he will not have or speak with ego and pride which stands between man and God.

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

Who has the capacity to praise the might and power of the Lord? Only those who have been given the capacity and power by Him. (There is limitation of human perception of God’s limitless scope and range). Who has the measure of His visible bounties ? He has given us sun, moon, stars bodies and forms and sustenance for all His creation.

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

Some sing/praise the Lord’s limitless virtues and excellences. Some try to sing and gauge the Lord’s wisdom, and go deep into the impenetrable thought through the help of arduous and difficult study of religious and philosophical books.

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

Some sing that the Lord fashions and creates forms and bodies, then reduces them to dust. Others sing that He takes away life from these bodies and forms and again restores it.

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥  
ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

Many sing that the Lord seems near but appears to be far off. Others who are enlightened, sing that He beholds us and is ever present and proximate (near).

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥  
There is no dearth of persons who dwell upon the Lord's excellences which are limitless. There is no end to His description even though the speakers and their speeches/discourses are legion. His excellences are beyond human comprehension.\*

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥  
ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

He the Giver has given and continues giving to all His creatures. The recipients have become weary of receiving the bounties. He has been giving throughout the Ages (from primal to present). His creatures have been partaking and living on His bounties which are exhaustable.

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥  
ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

His command, and the universal law governs the path of life (established different ways to realise the Truth). O'Nanak the carefree Master (God) seeing His creation and creatures is ever joyful and pleased.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥

God is the True Master. Everlasting Truth is His Name. His Name spelleth love divine. (He is known through the language of love which his devotees repeat with infinite love)\*.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

By way of speech and thought, His devotees ask for his Love and others ask for materialistic gifts, according to their desires, and ever cry “give”, “give”. The Giver (God) continuously bestows His bounties (according to their devotion, His preordained writ and His Grace).

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥

Since he grants all our desires, what then in offering shall we bring or place before Him (not that we can offer him anything) whereby we may have a glimpse of His Court ?

ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

What then shall we utter in words or prayer as gratitude hearing which may evoke His divine love ?

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

In the ambrosial hours of the fragrant of dawn (3 hours before sunrise) meditate on the True Name, reflect and ponder on His greatness.

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

By noble actions and by His grace the physical robe (body) is obtained. By the Lord's Grace the gate of salvation is obtained.

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

O'Nanak! know this and fully understand that God and Truth are but one. The True and Pure One is all by Himself.\*

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

He is neither established nor can He be created (made). The Pure one is all in all self existent.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

They who serve Him by meditating on His name and live in His will shall be honoured here and thereafter. O'Nanak, therefore, with the Lord's love in your heart sing the praises of the Lord who is the treasure of all excellences and knowledge.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

With Love and devotion engraved in our hearts, let us sing and hear the Lord's praises. Your sorrows and pain shall vanish and your heart will be filled with joy and happiness.

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

Gurbani (the God's Word) is Divine music. Gurbani (God's Word) is the sages wisdom and knowledge and through Gurbani (the God's Word) the Lord is realised to be all pervading.

The Guru (God) is Shiva, Gorakh and Bramha. He is also Parbati, Lakshmi and Sarswati. He, the Lord, is the repository of all their powers for He created all these gods and goddesses.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥  
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥  
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

Thus, who am I to narrate His excellences and will. Words to describe Him are difficult to find. I would venture if I knew. This alone, my Guru (God) has made me perceive, that there is but one Lord of Creation and bestower. Therefore, forget Him not.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥  
Bathing at holy places only merits, if in doing so, I please Him.  
(Pilgrimage is for the purposes of uplifting soul through His name). Without pleasing Him worthless is that Pilgrimage.

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥  
In the entire creation of the Lord that I behold, without Karma  
(actions) what can be gained or achieved? (Nothing except by  
His blessings and our good actions can we please the Lord - this  
is law of Creation).

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥  
In your mind lie buried precious stones, jewels, gems ( in the  
form of divine knowledge, excellences and attributes of  
Godliness). The mind will be opened to these, provided one  
heartens to and acts upon instructions of Guru's (God) word.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥  
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥  
This alone my Guru (Guru) has explained and made me perceive  
that there is one Lord of creation and bestower. Therefore forget  
Him not.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥  
ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

Though one's life (age) be equal to the four ages and extended ten times. Though one be known over the nine continents (planets) and all humanity were to go along with him in carrying out or complying with ones wishes on all matters.

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥  
ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

Though one achieves greatness and obtains renown and praise all over the earth. If however, he has not found favour with the Lord, his achievements are worthless and no one would care for him( in God's court).

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥  
He is also not only accounted as vermin amongst worms (insignificant) but is also accused by sinners for being a hypocrite.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥  
ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੧॥

O Nanak, the Lord grants virtue to the non virtuous (who seek his refuge) and bestowes more virtues on the pious. Nanak is not aware of any one else beside the Lord, who can grant virtues. (All the virtues and excellences emanate only from the Lord.)

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥

By listening with absorption to His name, His devotees have attained the status of perfect beings with miraculous powers, religious guides, gods, goddesses and yogies.

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

By listening with absorption to His name, His devotees have come to know that it is His might and power (not the mystical bull) that supports the earth and the firmament (heavens and skies).

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥

By listening with absorption to His name, His devotees acquire the knowledge of the upper and nether regions, of the islands and continents (worlds).

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

By being able to listen to His Name with absorption, His devotees conquer the fear and torment of death.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

O'Nanak His enlightened saints who listen to His Name with absorption, are ever joyous and happy. Their sins and sorrows are wiped off.

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥

By listening to His Name with absorption, His devotees have attained the status of Isher (god of death), Brahama (god of creation) and Indra (god of rain). By listening to His Name with absorption, even the ordinary foul mouthed and evil mortals may be inspired to sing the Lord's praises.

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥  
ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥

By listening to His Name with absorption, His devotees understand the way of uniting with the Lord. To them are revealed the secrets of the body and nature, which enable them to channel that knowledge for spiritual progress.

By listening to His Name with absorption, is acquired the knowledge of the four religious books, six schools of philosophy and the twenty seven ceremonial treatises and the message these convey to the devotees of the Lord.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥  
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

O'Nanak His enlightened saints who listen to His Name with absorption, are ever joyous and happy. Their sins and sorrows are destroyed by hearing the name of God.

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥  
ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

By listening to His Name with absorption, His devotees acquire the virtues of truthfulness, contentment and Divine knowledge. (the attributes of contentment, charity and giving go together). By listening to His Name with absorption is equivalent to the merit of bathing at the sixty-eight holy places of pilgrimage.

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥  
ਸੁਣਿਐ ਲਾਰੈ ਸਹਜਿ ਧਿਆਨੁ ॥

By listening to His Name with absorption, and constantly reading religious books, scholastic distinction is attained. By listening to His name with absorption, the devotee's mind is easily led into meditation.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥  
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

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ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥  
ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

By listening to His Name with absorption, His devotees and even ordinary mortals are able to dive deep into the ocean of virtues and acquire learning, holiness and royalty.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥  
ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

By listening to His name with absorption, the blind/ignorant find their path to God and the unfathomable becomes fathomable.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥  
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

Ever blissful are the saints, O'Nanak , the enlightened saints who listened to the Name with absorption are ever blissful. Their sins are wiped off.

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥  
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

The state of mind and bliss of the believer (who has become immersed in His name) cannot be described. If someone tries, he regrets in the end.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥  
ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

There is no paper, pen nor any writer who can comprehend and write about the believer's (who is immersed in His name) state of mind.

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

Such is the Name of the immaculate Lord that only the believer (who is immersed in His name) understands and would know the bliss thereof in his own mind.

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥  
ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

By truly believing (immersed in His Name), divine comprehension and understanding enters the mind. The true believer immersed in His name acquires knowledge of the spheres (Universe).

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥  
ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

The believer (immersed in His name) shall not stumble in ignorance and suffer (for he is aware of the worldly vices). Through belief in Lord's name, man goes not with the death ministers. (He becomes free from the cycle of birth and death as he has led a pure life.)

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥  
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੩ ॥

Such is the name of the immaculate Lord. Only the believer (immersed in His Name) understands and would know the bliss thereof in his own mind.

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥  
ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥

The believer (immersed in His Name) meets no obstructions in his life. He, being absorbed in remembrance of God, departs (to His Court from this world) with honour and renown/fame.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥  
ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

The believer (absorbed in His name) walks not the worldly ritualistic and various religious practices. His path is not lost in futility for his faith has taught him the law of Divine Truth (He only keeps company of Holy men).

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥  
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੪ ॥

Such is the name of the immaculate Lord. Only the believer (immersed in His name) understands and would know the bliss thereof in his own mind

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥  
ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

The believer (absorbed in His name) reaches the gate of salvation. Such a believer reforms his kin (and those who seek his company)

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥  
ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

The believer (absorbed in His name) not only saves himself but also the Sikhs of the Guru. He saves their souls from transmigration by practising preaching righteous living. Such a believer, O'Nanak, does not go begging with a bowl and he instead showers his gifts on others.

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

Such is the name of the immaculate Lord. Only the believer (who is immersed in the contemplation of His Name) understands and would know the bliss thereof in his mind.

ਪੰਚ ਪਰਵਾਣੁ ਪੰਚ ਪਰਧਾਨੁ ॥  
ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

The elect perfect beings (saints) in whose heart resides the Lord's name, who have become truthful and abiding in Lord's Will serve humanity. Saints are accepted as chosen leaders of men. The elect (saints) are honoured at the Lord's Court.

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥  
ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥

The elect, (saints), grace the Court of the king of kings (the Lord). The mind of the elect (saint) is constantly centered in holy meditation ( remembrance of God) through the Word (Gur shabad).

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥  
ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

However much one may reflect and narrate words weighed with reason, there can be no measure of the creator's excellences and doings (however much one tries) to unravel the secrets of the created universe-God's works are legion.

ਧੌਲ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥  
ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

The mystical bull (which is supposed to be holding the earth on its horns) in fact symbolises piety and righteous living (Dharam). Righteous living born out of compassion in the heart patiently holds the earth in accordance with the Universal Law.

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥  
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥  
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥  
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥

Only the Truthful (enlightened souls) understand this universal law (Hukam) - that righteous living, piety and compassion support the earth (universe). Those who assume and declare that the bull bears the load of the earth, then, (bearing in mind that there are other worlds beside our own and beyond them many more) ask them what power supports the mystical bull that bears these?

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥  
ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ]

The ever flowing pen (of the Lord) has written and continues to inscribe the names, kinds, colours and forms of his creatures dwelling on this earth according to His Hukam (Will).

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥  
ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥

Can anyone write this account (preordained writ) of his creatures or say what he has inscribed or how great this task was? His order (Hukam) relating to the creation is beyond human comprehension (even if one attempts to describe).

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥  
ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥

How can one describe the beauty and might of the creator of this universe? Who or how can anyone assess or estimate His bounties and gifts? (No one has the capacity).

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥  
ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

With one word He created the whole universe and galaxies. From this one Word thousands of rivers began to flow (various forms of life forms and creatures came into being).

ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

What (power or ability) have I to describe or praise You or Your creative doctrines (Kudrat)? I cannot even once or for a moment be a sacrifice. (You and Your creative power are beyond narration).

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥  
ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

O Lord whatever Your wish or whatever pleases (Hukam) is for the good. You, O' Formless One, are eternal, and ever safe and sound.\*

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥  
ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥

Countless (in Your creation) are those who pray to You, and who meditate (in various ways) on You with love. There is no count on those who worship You in various ways. Countless are those who practise penance and austerities.

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥  
ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥

There is no count of those who read the holy books, vedas and scriptures aloud. Countless are yogies (or those who practise yoga) whose minds remains detached from the world (and thus do not think of the worlds sorrows and laments).

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥  
ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

There is no count of sages and enlightened souls who reflect over the Lord's excellences and theology, nor of those truthful men who love humanity and are benevolent (compassionate and full of piety)

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥  
ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥

There is no count of warriors who (on the battle ground) match their strength with steel (face steel), nor of those sages who observe silence and remain in continuous meditation (without pause, like an uniterupted stream of oil)

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

What (power or ability) have I to describe or praise You or Your creative doctrines(Kudrat). I cannot ever once or for a moment be a sacrifice to You.(You and Your creative power – Hukam, is beyond narration.)

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

O' Lord whatever Your wish or pleasure is in True pursuit (in Your order-Hukam). You, O Formless One, are eternal.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥  
ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

There is no count of fools who are appallingly ignorant and blind nor of thieves who live by fraud and deceit.

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥  
ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

Numberless despots/parents depart after practising tyranny and sovereignty. Numberless are the cut-throats whose hands are soiled with blood.

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥  
ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

Numberless are sinners who go on committing sins until they depart. Numberless are liars who are caught in the web of falsehood.

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥  
ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

There is no count of the polluted in mind, who live on filth (illgotten gains to survive and feed themselves and their families). Numberless are the evil tongued and slanderers who are weighed down with loads of their deceipt, lies and sins .

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

Nanak, the lowly, has only managed to give a limited description of such degenerate actions (of countless people on this earth). I, Nanak, cannot even once or for a moment be a sacrifice to You.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥  
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

O'Lord whatever Your wish or pleasure is in True pursuit ( order/Hukam). You, the Formless One, are eternal.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥  
ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥

There is no count of Your Names O Lord, innumerable are Your abodes and habitations. Innumerable are Your realms( regions) which are inaccessible and unscrutable (fathomless) and beyond understanding and reach of humans. (countless who have tried with reason and knowledge) to narrate the extent of Your creation, do not realise that by even mentioning the word countless, they carry the load of sins (blasphemy) on their head.

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥  
ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥  
Through words and letters, Your Name is uttered, written and  
You praised. Through words and letters, reason and hymns Your  
attributes and virtues are computed.

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥  
ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥  
Through words and letters alone, are His hymns spoken and  
written. Though words and letters is our destiny inscribed by  
Your universal law (Hukam) is constituted.  
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥  
ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥  
But You, the creator, who inscribes ones destiny/fate, are  
Yourself above limitations of lettered time and space. As You  
ordained so do humans receive(according to the universal law  
(Hukam) relating to ones actions).

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥  
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥  
All this Your creation reflects Your manifestation and Name.  
There is no place without Your Name (It is every where,  
pervading your creation).

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥  
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥  
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥  
What power have I, O' Nanak, to narrate and contemplate on  
Your Divine Universal laws and doctrines. Nanak cannot even  
once or for a moment be a sacrifice to You. O'Lord whatever

Your wish and pleasure is True in pursuit (for benefit of Your creation). You formless one are eternal. (Every thing else You created is subject to destruction).

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹੁ ॥  
ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹੁ ॥

If hands, feet and other parts of the body are besmirched (dirtied) with slime and dirt then by washing with (clean) water these are removed (washed away).

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥  
ਦੋ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

If the garments are polluted with urine (or grime), rinsed with soap these are made clean and light.

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

If the mind is soiled with sins, that is cleaned and made whole with the love of God's Name (and prayer)

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

Words alone do not make a man virtuous(saint) or sinner. Man's often repeated actions, virtuous or vicious deeds are engraved in the mind and taken along with one (when he departs) to His Court.

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

Man himself sows (virtuous or vicious deeds) and himself reaps the fruits of his actions (according to divine law). O'Nanak under

God's Order souls come into and go from the world (to undergo the pre ordained reaction to ones actions and be subject to transmigration or be saved).

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥  
ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥

Piligrimage (to holy places) austeriry (penance) compassion alms giving and charity, bring merit if any, but it is as little as the sesame seed.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥  
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

He who hears, believes and cherishes the Word (in his heart with love and devotion) obtains salvation by bathing in the shrine within himself (inner piligrimage).

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥  
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

O'Lord all virtues (of hearing, believing and love) are Yours, for I have none. Without acquiring these virtues (with Your grace) I am unable to perform devotional services to You.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥  
ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

My obesiencie to the (O'Lord), You are maya, the Holy word, Brahma all in one. You are eternal, Truth, beauteous and everjoyous with Your creation.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥  
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

What was the time and moment, what lunar day, what day of the week, what was the season and month when Your creation came into being (including this earth).

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥  
ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥  
ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥

When, O'Lord, did You create this universe and the earthly sphere? The Pundits know not the time otherwise it would have been written or mentioned in the Puranas or other Hindu religious texts. The Quadis, Mullahs and Maulvis (Islamic religious scholars) know it not, otherwise it would have been mentioned in the writings of the Koran (Muslim Holy book). Neither the great yogis , enlightend souls, who have attained enlightenment by devotion and arduous practises or any one else knows the date, lunar day, week day, season and month when creation came into being.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

O'Lord, only You who created this univese and earthly sphere, can know when you created this universe and earthly sphere for this knowledge is Thine alone.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥

How then to express, how to describe, and praise the Lord and His Name and how to know You, O'Lord?

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥  
ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥  
ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥

O'Nanak many there be who pretend to know the answers, each claiming to be wiser than the other. All Nanak can say is, great is the Lord, great His Name and what He ordains comes to pass. O'Nanak he who pretends and says more shall not look adorned on his arrival in the world hereafter at His Court.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥  
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

There are hundreds of thousands of nether worlds below nether worlds and skies above skies in the regions of the created universe. The scriptures say one thing; that millions of research-weary scholars, yogis etc. searching after God's limits have given up in despair.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੁ ਇਕੁ ਧਾਤੁ ॥

The semitic scriptures and other religious books, full of theories, declare that there are 18 thousand worlds. Vain is such count. The reality is that there is only one essence. (that the Lord is limitless).

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥  
ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

The Truth is that man cannot write about the account and limits of the Lord's creation and extent if that writing of account and limits is possible. For whilst describing or writing the Lords account and limits man himself finishes (departs). Therefore, O'Nanak, call Him great. He himself knows His own self and His creation.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥  
ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

Worshippers ( His devotees) who praise and meditate on the Lord obtain not the knowledge of God's greatness. Just as rivers and rivulets that flow into the ocean know not its vastness or depth.

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

Know that even mighty kings, with dominions vaster than oceans and with mountains of wealth, are valued (in His Court) lesser than the little ant (insignificant humans) that keeps the Lord's name in its heart.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥  
ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥  
ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥  
ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥

O'Lord there is no limit of Your excellences and praises. Countless are also those who continue to repeat Your praises and excellences. Infinite are Your workings and designs and You benefactions (gifts) to Your creation. There is also no limit of those who have been blessed with Your sight and those who listen to and hear Your Name. No one, O' Lord, knows Your minds motive - Divine plan.

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥  
ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥

The limit of Your visible creation is not discerned neither does any one knows the limits of this and yonder end of Your created universe and those who dwell in it.

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥  
ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥

Countless are those scholars who bewail in pain to seek Your bounds in vain.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥  
ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

O'Lord, the limitlessness of Your creation and excellence are beyond narration. The more one attempts to describe, the more beyond comprehension You become.

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥  
ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥  
ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥  
ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥

The Great Lord is of great eminence exalted is His abode. Above His abode is His exalted Name. If any one with His blessings be as great and status as the Lord, that person alone would know the lofty Being (God). (There is no one who can be as great as He is. For He is the creator of universe and we are His creation)

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥  
ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

He alone knows His greatness and eminence and measure.  
O'Nanak the compassionate Lord bestows His treasures and gifts on all (those on whom the grace falls).

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥  
ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

The extent of His bounties (gifts) are impossible to estimate and record. The great giver (Lord) is desireless. In return He does not expect a seed of sesame (expects nothing in return).

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥  
ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

The multitude of mighty warriors and many such others whose numbers cannot be estimated beg from the infinite Lord at His door, and ponder over Him. Many who have received His bounties (gifts) become self indulgent and thus fade away in extinction.

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥  
ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

Countless people having received His bounties do not in gratitude thank the Lord and deny that these were His gifts. Many are the foolish whose bellies are never filled. (They do not thank the Lord for what He has given, but want more and more)

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥  
ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

O'Lord, there are many who endure distress, hunger and perpetual torment and pain. Even this, O'Lord, has come to pass as You have Willed. (Your Hukam)

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥  
ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

Liberation from (mortal) human bondage is only affected by God's Will (Hukam). No one else has any influence or say.

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥  
ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥

If any fool (ignorant pretender) dares to intervene or argue otherwise against His will he shall be smitten into silence and shame (embarrassment). There is no alternative but to live in His Will.

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥  
ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥

The Lord, Himself knows, the needs of His creation and creatures and gives. Again few are they who acknowledge His gifts and count their blessings.

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

He to whom the Lord has granted His blessings and power to praise and eulogise Him, O'Nanak, is the King of Kings.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥  
ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥

Priceless Your excellences and virtues (contentment, truth, compassion, mercy, etc) and their trade. Priceless too (cannot be valued) are the dealers of these, Your sacred virtues. The treasure stores of Your virtues are also priceless.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥  
ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥

Priceless are those who come (to this earth) to You and receive (from Your traders) these virtues and depart. Priceless are also those devotees who are ever absorbed in You with love.

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥  
ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥  
ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥  
ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥

Perfect (without equal) is Your Divine law and its administration and priceless is Your Court. Priceless are Your scales, weights and measures. (whereby, at Your court, good and bad actions of man are weighed /judged – symbolical reference to weights/scales etc.) Priceless are Your blessings as manifested (in the form of earth, sky, stars, moon, air, water, human body and its workings, mountains, rivers, etc.). Infinite is Your mercy and benevolence and priceless Your Divine order.

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥  
ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

How priceless, are You, O'Lord, it cannot be expressed or stated. You are beyond human comprehension and price (invaluable). Those who continuously speak and meditate on Your Name remain (with love) absorbed in Your adoration.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥  
ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥  
ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥  
ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥

The Vedas and Puranas expatiate (proclaim) You. Many scholars who preach to others, repeat Your name and deliver discourses also proclaim You. The many Brahmas and Indras do You proclaim. So does Krishna and his milk maidens.

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥  
ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥  
ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥  
ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

The Shivas (Isher) and the miracle workers (Sidh) proclaim You as well. So do the many Buddhas created by You. The demons and demi-gods proclaim You. The saintly men and observers of silence who have discoursed, discussed and served You have also proclaimed You.

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥  
ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥  
ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥  
ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥

Countless (human souls) described and have attempted to describe Your excellences. They too, having repeatedly discussed, disposed and spoken, have departed without fathoming You. O'Lord, were You to create many more such men as already created, even then, none of these will be able to state or describe Your excellences and virtues.

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥  
ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥  
ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾਤੁ ॥  
ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

You, O'Lord, are as great as Your pleasure (as great as You please to be). Nanak says, the true Lord alone knows His greatness and measure. Anyone who claims to know Your excellences, virtues, greatness, commits blasphemy and can be written off as the most foolish of the foolish and ignorant.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥  
ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥  
ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

Which and where the gate to Your mansion from where (abiding therein) You watch and take care of all Your creation. Countless sounds of musical instruments and melodies resound (at Your door). Many are the minstrels who sing Your praises (with divine hymns) with many (musical) measures with their consorts.

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥  
ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

The (elements) winds, waters and fires sing Your praises. And so does Dharamraj (Righteous Judge), Chitra and Gupta the recording angels who scribe all our actions (good and bad) according to which, Dharamraj after reading, will judge us.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥  
ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

There (at Your gate) Shiva, Brahma and goddesses of Divine grace (all adorned by You) sing Your praises. Indra together with the dieties sing Your praises.

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥  
ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥

The ascetics (perfect persons) absorbed in deep meditation and holy men (saints) in contemplation sing Your praises. The pure in heart, men of peace and contentment, many countless warriors also admire and sing Your praises.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥  
ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥

The scholars, the readers of the Vedas from age to age, together with the sages exalt You in their studies and writings. There, too the captivating maidens fair, who beguile the heart and inhabit paradise, the world, lower and upper regions also sing Your praises.

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥  
ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥  
ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

The fourteen gems that You created, together with the recognised sixty eight holy places of pilgrimage exalt Your Name. The mighty warriors, strong and brave, divine heroes and the four sources of life (egg, womb, sweat and seed) magnify Your Name. The planets (continents- regions of the earth), solar systems and universes created, installed and sustained by You, too, chant Your glories.

ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥  
ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

Your saints steeped in Your Name and blissful love, with whom You are pleased with, eulogise You. Many others whom I cannot recollect within my mind also sing Your praises. (Nanak addresses himself). Many others whom I cannot recollect or think of in my mind also praise You.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥  
ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

The Lord Master is ever TRUE (and will ever remain True). TRUE is His Name. He who has created creation shall be and

shall ever remain. (He is not subject to birth and death). He shall remain when His creation disappears (into nothingness).

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥  
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

God, who fashioned the world has by diverse contrivances made creatures of diverse species, shapes and hues. Having thus created, He beholds and sustains His handiwork according to His own pleasure (Will).

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥  
ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੧॥

Whatever pleases the Lord, He ordains. He, O'Nanak is the TRUE King and emperor of Kings. Therefore, as He wills so must we live.

*(In this pauri, Guru Nanak's message is that gods, goddesses, demi-gods, demons, saints, ascetics, the elements, holy places etc. sing hymns of the Supreme Lord Creator. Therefore we too, must sing His praises, meditate on Him and live in His will, so that we can be free from the cycle of birth and death.)*

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥  
ਖੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

(O Yogis, go forth in life) and make contentment your ear rings; modesty your begging bowl and wallet; Meditation (on the Lord) the ashes (which you smear on your body); Knowledge or thought of death your patched coat; let your mind be chaste and virginal clean (from vices); and faith (in the Lord) the staff (which you carry) to lean on (thus cleaning the falsehood within you).

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥  
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥  
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

Make brotherhood with all humanity the highest seat of yoga orders. Subdue Your mind (self) and deem it as conquest of the world. Salutations my salutations to the Lord. You are primal, pure without beginning, indestructible and in the same form throughout all ages.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥  
ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥  
ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

Make divine knowledge Your food (sustance) and compassion Your steward. Listen to the divine music that beats in every heart. He the Supreme Lord is Master of all His creations. Miraculous powers and riches obtained by yogic practices are of no value. These are distractions and lead one away from the TRUE path of spiritualism (God orientation) Know that union and separation (by His order) both regulate the worlds business and by His writ (destiny) one obtains his shares (of joy, sorrow, eminence, family ties, according to ones actions).

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥  
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥

Salutations and salutations to You, Lord. You are primal, pure, without beginning, indestructible and in the same form throughout the ages.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥  
ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

The Supreme Master formulated a plan and created Maya who bore three approved disciples (forces). One the world's creator (Brahma), one who gives sustenance to creation (Vishnu) and one who has the disposition of destroying (Shiva).

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥  
ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

(But) it is the Supreme Master (God) alone whose will prevails. As it pleases Him and as is His Order and direction, obedience is rendered by these three disciples (forces). He beholds them but is unseen by them. That of all is the greatest wonder.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥  
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੦ ॥

Salutations and salutations to You, Lord. You are primal, pure, without beginning, indestructible and in the same form throughout the ages.

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥  
ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥  
ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥  
ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

The Lord (being all prevailing) dwells in every region (throughout His creation). In every region and realm are his storehouses (bounties) from whence He has apportioned to His creatures their share (of its bounties) once for all and for evermore. (His creatures) are using these bounties which are ever full. The Lord having created His creations beholds and sustains

it. Says Nanak, TRUE is the Lord and TRUE are his works (of sustaining and looking after His creation).

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥  
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥

Salutations and salutations to You Lord. You are primal, pure, without beginning, indestructible and in the same form throughout the ages.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥  
ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

If I convert my tongue into a hundred thousand tongues and that one hundred thousand multiplied twenty fold, I shall with each tongue, say and repeat the Name of the Lord of the world.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

This is the only way and path that leads one up the steps that mount and ascends one to the Lord's mansion (and be joined with Him in union).

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥

By hearing of celestial things (songs of heaven) from spiritual souls even worms (hypocrites and vile persons) who crawl, desire to fly. (Wish to emulate and be recognised as uplifted souls – for their own benefit).

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

Says Nanak, know that only by His grace alone, He (God) is realised. False is the boasting and prattle of the false (hypocrites and pretenders).

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥  
ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥  
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥  
ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥

No one has the power (on his own) to speak or remain silent. Neither the power to ask to be granted Your bounties or give away. Neither the power to live or die. No one has the power or strength to acquire wealth and dominance, which desires, stir the mind with commotion.

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥  
ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥  
ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥  
ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

One has no power to gain an understanding of religious scriptures and divine knowledge and to compel the mind to thought and reason. Neither the power to find a way to escape from this world (freedom from the cycle of birth and death – salvation). He (the Lord) only, has the power in His hands to exercise and see its implementation. Says Nanak, O'Man, understand that no one can by his own effort or power become high or low (this power is only in His hands).

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥  
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥  
ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥  
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥  
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

God created the nights, seasons, lunar days, week days, winds (and breezes) to blow, waters (to run) fires and the lower regions (nether lands). In the midst of these He established the earth as a

home (for the purpose of righteous living and meditation – (temple of divine law). Therein on this earth He has placed beings of diverse kinds and colours (with knowledge for survival). Multitude and endless are the names of these beings.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥  
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥  
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥  
ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥

(These beings of diverse kinds and colours) are judged at His true court), according to their deeds and actions (on earth - temple of divine law) for the Lord (God) is himself TRUE and TRUE is his court. There (at His court) only the accepted elect (saints, devotees) adorn and by the Grace of the merciful Lord bear the mark of His grace.

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

There (at His True court) are judged (and sorted out) the good and bad deeds of all beings (after they depart from this earth). Says Nanak, only on arrival at His True court one is made to know (and realise) whether he is TRUE or false (good, bad, high, low etc).

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥  
ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

Dharam Khand (as described in the previous pauri ੩੪) is a place (this earth) of moral duty and righteous living. Now is narrated the state of mind of one in the realm of knowledge.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥  
ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥

(In His creation) there are many winds and breezes (that blow), waters (that flow), fires, Krishnas and Shivas. There are many Brahmas who are fashioning many forms, beauties, colours and attires.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥  
ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥

Numberless are the earths and numberless are the prestigious golden mountains for performing virtuous deeds. Numberless are the bhagats being discoursed (by sages) and seekers of truth (from sages). Numberless are Indras, moons, suns, solar systems and universes.

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥  
ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

Countless are the sages (seers), Buddhas, great yogies and goddesses of many forms. Innumerable the deities (demi-gods), demons, silent sages and many over many oceans and jewels.

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥  
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

Numberless are the forms of life (and sources of life). Many the languages. Many dynasties and masters of men (kings). Countless are men of divine knowledge (of the scriptures) and countless the servants of God. O’Nanak. There is no limit to His bounds.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥  
ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

In the domain of knowledge, divine deliberation and reason are triumphant. There celestial strains resound yielding myriads of joy.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥  
ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੁਪੁ ॥

Beauty is resplendent (is the language) of this realm of spiritual effort (which purifies the soul). There, ones personality is moulded afresh that is incomparable. (The consciousness, understanding mind and intellect are transformed in such a beautiful way that one is showered with God's blessings).

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥  
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

The proceedings of that place (realm of spiritual effort and state of mind of one) cannot be described (or narrated). If one endeavours, he shall afterward repent (best to remain silent).

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥  
ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

There too (in realm of spiritual effort) the inner consciousness, intellect, mind and understanding (reason) are moulded (afresh). There too, is moulded (anew) the genius of the pious person (sage), seer, and superhumans with miraculous powers.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥  
ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥  
ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥  
ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

Here (in Karam Khand), Gods blessings (grace) are showered on the seekers and man obtains immense spiritual strength. No one else is here (in the state of mind) except the mighty heroes full of Godly powers and (Godly) love in their heart.

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥  
ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

They who are fully sewn in the Lord's admiration abide here (in this state of mind). The beauty of those absorbed in the Lord cannot be described.

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥  
ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

They in whose heart God dwells cannot die nor are they beguiled (hoodwinked).

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥  
ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥

There too (in this state of mind), dwell congregations of saintly and holy men of various worlds who rejoice with spiritual joy, for the Lord is in their heart.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥  
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

In the realm of Truth (Sach Khand) abides the formless Lord, who, having created His creation beholds and watches over it with a merciful glance (which makes the creatures happy).

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

In that realm of (Sach Khand) the blessed seeker realises that there are planets, solar systems and universes. If one tries to describe them, then, know that, there is no limit.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥  
ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥

There (in the realm of Sach Khand) are universes upon universes and creations upon creations (of myriad forms and purposes). As the Master (God) ordains, so are their functions.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥  
ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

The Lord beholds and contemplates on His creation with benevolence (happiness). O’Nanak to describe the realm of Truth (Sach Khand) is as hard as steel.

*In pauris 34-37 Guru Nanak enumerates five major stages (steps) for the spiritual evolution of the individual (these are realms of the mind - not regions). Dharam Khand is the first of five stages, which lead the individual to experiencing the fullness of spirit (ultimate union with the Supreme being) in the final and fifth stage.*

*The first step is known as Dharam Khand (stage of righteous living). Righteous living requires full participation in worldly affairs subject to universal moral principles, with emphasis on good thoughtful action and love of God, whilst living in this multi-people, multi-faith and multi-coloured earth. The righteous living inspires the individual seeker to the next stage of Gian Khand – spiritual knowledge. Here one becomes aware that there is not just one Brahma, one Vishnu, one Shiva, but that in the Lord's creation there are indeed countless number of suns, moons, gods, demons, planets, solar systems, universes, kings, emperors and that the schedule is endless. The seeker with this wonderous knowledge added to his righteous living transcends into the next stage of Saram Khand – spiritual effort. Whilst engaged in which, one begins to feel a touch of spiritual joy and his mind is chiselled into a unique mould. Here takes place transformation of his intellect, understanding and wisdom, as also illumination of his consciousness - whereby he passes on to the next stage of Karam Khand. Here one is ready to receive God's blessings and Divine Grace and attain immense spiritual strength. This is the Realm (state of mind) of only the mighty warriors full of Godly powers and love in their heart. The seeker is now ready for the final spiritual evolution, in which condition he awaits the Grace of God to become one with the ultimate Truth (Sach Khand) – as a tiny drop of water falling into the ocean becomes part of it, so does the seeker (in this stage of mind) merge completely with the All Truth. This state signals the end of seekers' individual existence (only the rare one with God's Grace reaches this stage).*

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥  
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

Make continence (chastity) your thought, word and deed the smithy (goldsmith). Your mind the anvil and spiritual light (divine knowledge) your tool.

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥  
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥

Devout awe (wonderment in the presence of God) as your bellows. Practise of prayers and penance (austerity), the fire. Loving devotion (of God) the crucible in which to melt and pour the amrit (nectar) of God's name.

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥  
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥  
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

Thus in this gold mint of Truth, the divine world is fashioned. God's favourable glance falls on those fortunate seekers who practise this daily routine. O'Nanak the merciful Master (God), with His grace makes them ever joyful, happy and enlightened. (In this way, one can attain cosmic consciousness and God's realization).

*Guru Nanak sums up the contents of pauris 34-37 in this pauri 38. He reiterates that truthful living, patience, understanding, knowledge with a discerning mind, faith, hard work and God's love are the key that open the doors of self development (realisation) to ultimate salvation. (The goldsmith and his tools required to make and fashion true gold coins are used symbolically).*

ਸਲੋਕੁ ॥

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥  
ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

Air is the Guru (like the Gurus word, gives breath of life), Water the father and earth the great mother (as it provides our sustenance). Day and night are the two male and female nurses that watch us in infancy and in whose laps the entire world plays.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥  
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

The merits and demerits of our acts (right or wrong) will be read in the presence of the righteous judge (in His court). Some shall be seated close (to Him) and some kept distant from the Lord (The false and true will be seperated).

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥  
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ 1 ॥

Those who have pondered and meditated on His Name (worshipped Him) with devotion, have departed after hard toil. O’Nanak their faces are lit with joyful radiance (aglow with His love) and many who have sought their company shall be emancipated (liberated) along with them.



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*\* This is the preferred understanding by author*

**NB:** *Wherein the Gurmukhi Script a larger space is placed between words, this indicates a slight pause in recitation. This has been done in order to keep the intended meaning intact in terms of stress and emphasis on certain words and/or phrases.*

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