

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oāṅkār saṭ nām kartā purakh nīrbhāo nirvair akāl mūrati ajūnī saibhān gur parsād.



THE SIKH BULLETIN GURU NANAK AND HIS BANI



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EDITORIAL

GURU NANAK'S JAPP BANI IN ENGLISH

This issue of the Sikh Bulletin joins a short list of special issues of the Sikh Bulletin that we have asked our readers to print and save for sharing with your friends and family, especially the larger family in the diaspora, our non-Sikh English speaking friends. Of course, you may share the PDF format electronically with any one.

Everybody who has understood the beauty and depth of knowledge incorporated in Adi Granth seems to agree that Japp Bani is the essence of Adi Granth. It is also one of five Banis made mandatory for daily recitation for those formally initiated into *Khande-di-Pahul*.

My first initiation into *Khande-di-Pahul* family was in my third grade in 1944 in the village Primary school but the only Bani my mother made me memorize and recite every morning was the first five pauris of Japp Bani. To me it was all mumbo jumbo; I did not understand a word of it. As I mastered Gurmukhi script to be able to read whole Japp Bani, the only books that I had access to practice on were my father's collection from the time he got initiated into *Khande-di-Pahul* in his teen years.

It is a sad reflection on the work **not done** by the Shiromani Gurdwara Parbandhak Committee that had sent the team from Amritsar to perform the ceremony in our village for us and residents of the surrounding villages who gathered in large numbers, that within three years of taking *Khande-di-Pahul* I rejected all the religions I was familiar with Sikhism, Hinduism and Islam.

First to go was my birth religion, **Sikhism**, followed by **Hinduism**. Culprits were the granths/books I read. In case of

Sikhism it included **Bale-dian Sakhian** and **Bachittar Natak**; in case of Hinduism **Ramayan** and **Mahabharat** among other tall tale granths. I turned off **Islam** in 1947 when they started slaughtering Sikhs and Hindus in what had then become West Pakistan.

Religions are not sacred. They have not been kind to Humanity. History is witness to the atrocities committed against others by people professing various faiths.

Christianity destroyed nature based societies and their cultures around the globe. With the birth of Martin Luther's Protestant Reformation Christianity entered a long period, 1524-1648, of internal conflict culminating in the **Thirty Years' War.** It was one of the longest and most destructive European religious wars resulting in **eight million casualties.**

The **Crusades** were a series of religious wars sanctioned by the Latin Church between the 11th and 16th centuries, especially the campaigns in the Eastern Mediterranean with the aim of capturing Jerusalem from Islamic rule. Crusades were also fought for many other reasons such as to recapture Christian territory or defend Christians in non-Christian lands, resolve conflict among rival Roman Catholic groups, gain political or territorial advantage, or to combat paganism and heresy.

Islam spread not by peaceful persuasion but by the sword. Result was serious split worse than between Catholicism and Protestantism, who are now at peace with each other. But in case of Islam, **Sunnis** and **Shias** are still blowing each other up, even in their places of worship, the Mosques.

Judaism, the first and oldest of the three **Semitic faiths**, takes the cake. **Jews** consider themselves **God's chosen people.** Perhaps that explains why they have always been not welcome in any society. After the Second World War even USA, UK and France did not want to accept European Jewish refugees. They just moved them to their

'**Promised Land**' in the European colonies in the Middle East. Now **Benjamin Netanyahu Trump** is the **New Moses.** He had mouths and bristles at **Barack Obama, the 44th President's** stand at the **United Nations**, first among the United States Presidents, that Jewish policy of settlements in Palestinian territories is both illegal and counter productive to peace. **Rookie Ryan, the Speaker of the Republican House** had nothing to say when **Bush, the Father, the 41st President** had threatened to stop aid to Israel if it did not stop illegal settlement activity.

Hindus committed pogroms against **Buddhists** in India that were no different from **Russian** pogroms against **Jews** in Eastern Europe. As a result **Buddhists** became among the first Indians to accept **Islam** as their faith. The tragedy is that both the **Muslims** and the **Sikhs** who came eight centuries later, both practice **caste system** due to corruption of their faiths by **caste based Hinduism.**

Guru Nanak rejected all faith based religions. That is why his first words after a few days of intense introspection in the jungle, not drowned in the river, were '**na-ko-Hindu**' '**na-ko-Musalman**'. In other words we belong to one family; the humans family. That is why his answer to **Qazi Rukn-ud-din's** question in Mecca "**Fala Allah mazabo**"? (**What is your religion?** was "**Abdulla Allah la mazaboo**" (**I am a man of God and belong to no religion.**). That is why to **Ubare Khan of village Jorian near Dera Baba Nanak,** to his question to Guru Nanak whether he was Hindu or Muslim, the Guru replied "**that question was irrelevant since only God is eternal, neither Hindus nor Muslims are.**" That is why Guru Arjan wrote in AGGS, M 5, p 1136 '**na-hum-Hindu-na-Musalman**'.

Guru Nanak based his philosophy on **reason, not faith.** But what have Sikhs, supposedly the inheritors of his philosophy, done to it? They have turned **Guru Nanak's** first world **self-taught scientific philosophy of live and let live,** based on

reason and equality into ritualistic religion, like others, under multiple sects: *Nirmalas, Nirankaris, Namdharis, NanakPanthis, Nanaksarias, Akhand kirtanias, Taksalias, Sehajdhari, Khande-di-Pahuldharis, Ramgarhias, and Ravidasias etc.*

Guru Nanak's was a self-taught Philosophy of Secular Humanism and is a faith for this Scientific Age.

Gurbani has nothing comparable to **Ten Commandments or Sharia law**. Instead the Guru simply says:

1. **Do not commit an act that you will later regret and;**
2. **Do not eat or drink that is unhealthy for your body and mind.**

In both cases Guru wants you to use your **bibek-budhi** (discerning mind) that evolution has equipped you with.

Origins of religion:

Religion was created to bring order to the social organization in the absence of secular codes of conduct and means to enforce their implementation. God did not appear on **Mount Sinai to Moses (1391–1271 BCE)**. Moses himself chiseled the **Ten Commandments** on a slab of stone to put fear of God to control the desperate and increasingly unruly people who would not listen to him.

They worshipped many different Gods. That is why the **First** of Ten Commandments reads “*I am the Lord thy God. Thou shall have no other Gods before me.*” And no God would issue a Commandment like the **Tenth** which reads “*Thou shalt not covet (neighbor's house, wife, servants, animals, or anything else.)*” What kind of God would commend slave ownership and to treat women as property?

I personally believe and have stated repeatedly that **Guru Nanak was not chosen by God** like Semitic Prophets because Guru Nanak did not believe in their Gods; **nor did he claim to be a Prophet to whom “GOD” revealed Gurbani**. Gurbani was strictly the product of his ‘**bibek-budhi**’ through the process of observation and interpretation that he urged his followers to always use. In fact he declared himself ‘**lowest of the low**’. No one can be compared with Guru Nanak when it comes to humility.

I also strongly believe that **Guru Nanak (1469-1539)** was perhaps the **first Scientific Philosopher** the world ever produced. His contemporary, University educated **Polish Mathematician and Astronomer Copernicus (1473-1543)** and credited with formulating a model of the Universe that placed the Sun rather than the Earth at the center of the Universe was way behind Guru Nanak in his perception of the vastness of Cosmos.

The tragedy is that Guru Nanak, instead of being born in Renaissance Europe was born in dark and dead India and Panjabis inherited his gem which they have by now reduced to the farces being committed in all the Gurdwaras, in Guru Nanak's name. What a waste; what a tragedy; how shameful!

Hardev Singh Shergill

SUPPORT FOR THIS EDITORIAL FROM GURBANI

Some examples of Guru Nanak's non-religious but Scientific Philosophy:

JappBani Pauri 16

ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ (3)

ਧਰਤੀ ਹੇਰੁ ਪਰੈ ਹੇਰੁ ਹੇਰੁ ॥ (3)

ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੇਰੁ ॥ (3)

***What a great load there is on the bull!
There are countless earths beyond this earth.
What power holds them, and supports their weight?*** AGGS M1, p 3

Hindu philosophy believed that earth is supported

by a mythical bull. Whenever that bull shifts the weight of the earth from one horn to the other, earthquakes result. But Guru says this is not the only earth. There are countless earths. What power supports their weight?

He then answers his own question:

ਹੁਕਮੇ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

*Everything is subject to the Laws of Nature;
nothing is beyond the Laws of Nature.*

AGGS M1, p 1

Centuries later scientists discovered those Laws of Nature.

**ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ
ਧਰਿਆ ॥੧॥**

*The Creator provides sustenance for every form
of life it created in water, on earth and even
inside the rocks.*

Origin of Universe according to Guru Nanak:

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ (3)

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰਿਆਉ ॥ (3)

*The universe exploded from one source of energy
(One - Singularity) and started to expand.
Thereafter many things appeared. AGGS, Jap
16, p 3.*

Centuries later scientists called it Big Bang.

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ (3)

ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥ (3)

*Living beings are of innumerable kinds and
varieties; And there are innumerable names for
them. The nature of the growth and development
of all of them has been written in great mystic
words (DNA).*

Centuries later it came to be called Evolution of Species.

JappBani Pauri 21

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ (4)

ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ (4)

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ (4)

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ (4)

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ (4)

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ (4)

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ (4)

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ (4)

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ (4)

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ (4)

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ (4)

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ (4)

ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ (4)

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ (4)

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ

ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ॥(4)

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੇ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ (5)

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ (5)

ਨਾਨਕ ਜੇ ਕੇ ਆਪੇ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਰੈ ॥੨੧॥ (5)

STANZA 21-1

NO REWARD FOR BATHING AT HOLY PLACES

*People practice pilgrimages, penance/austerity,
compassion, and charity;*

*If there is any reward for such activities then,
it is equivalent to a sesame seed (means an
insignificant achievement).*

*Listening and accepting (Nanakian Philosophy);
and developing love (for humanity) is equivalent
to bathing at the holy places, which removes the
inner dirt of the mind (the polluted mind).*

That Entity has all the virtues;

I (Nanak) have nothing.

Without doing good deeds one cannot become

virtuous (devout).

I (Nanak) bow to that Entity.

That Entity is everlasting, beautiful, and bestows joy in every mind.

STANZA 21-2

THE TIME OF THE ORIGIN OF THE UNIVERSE

Please reread the Stanza 16-4
before reading Stanza 21-2.

Questions

What was that time, and what was that moment?

What was that day, and what was that date?

What was that season, and what was that month, when the Universe originated?

The Pundits could not find that time, even if it were written in the Puranas.

That time is not known to the Qazis either if it were written in the Kor'an, nor is the month or the season known to them.

Answers

Only that Entity knows it.

More Questions

How can I speak of That (Entity)?

How can I praise That One?

How can I comprehend That One?

Nanak answers

Everyone claims to be wiser than others when describing the Entity.

That Entity is Great and great are Its attributes and every action and reaction is going on according to Its Laws of Nature/Universe.*

Nanak further says:

Anyone, who claims to know everything, will repent in the future (because more and more information will be becoming available about the Universe). 21. Page 4

JappBani Pauri 22

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ (5)

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ (5)

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੁ ਇਕੁ ਧਾਤੁ ॥ (5)

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥ (5)

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥ (5)

There are hundreds of thousands of netherworlds, and hundreds of thousands of skies.

After great research the Vedas have said it definitely.

The Semitic books say that there are eighteen thousand worlds and that is the fact.

However, Nanak says:

It cannot be possible to count (the number of the celestial bodies in the universe) because the counting person may reach the end of his life while counting, but it will still be incomplete.

He further says that (Entity) is Great who knows the count (of the celestial bodies in the universe).

22. Page 5

JappBani Pauri 33

ਆਖਣਿ ਜੇਰੁ ਚੁਪੈ ਨਹ ਜੇਰੁ ॥ (7)

ਜੇਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੇਰੁ ॥ (7)

No one has any power to change the Laws of Nature/Universe.

Neither by repeating any mantra nor by keeping silence.

JappBani Pauri 35

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ (7)

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ (7)

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ (7)

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ (7)

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ (7)

There are numerous Earths for practicing righteousness, and there are numerous mountains on these Earths; and uncountable devotees like Dhru are giving sermons.

There is an unlimited amount of clouds around the Earth;

There is an unlimited number of moons and suns in these numerous worlds. 35 Page 7.

JappBani Pauri 37

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ (8)

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ (8)

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ (8)

ਜੇ ਕੇ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ (8)

ਤਿਥੈ ਲੇਅ ਲੇਅ ਆਕਾਰ ॥ (8)

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ (8)

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ (8)

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥ (8)

The Formless prevails everywhere in the Universe; meaning the whole Universe is evolving under Its Laws of Nature.

There are many spheres (stars and planets) and the galaxies in this Universe.

If someone tries to describe them all, one would fail to do so since an unlimited number of worlds are being created there.

Such creations are happening as ordained (according to the Laws of Universe).

Nanak says:

That Entity (God) is pleased to see that everything is happening as ordained under Laws of Nature/Universe.

It is as hard to describe this phenomenon as it is to eat steel. 37. Page 8.

Twenty-first Century modernity of Guru Nanak's Fifteenth Century scientific Philosophy:

ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਸਾਰ ॥

ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥

The Cosmos has coalesced and reformed several times but the Creator is eternal. AGGS, M 5, p. 276.

Evolution of Life!

The Cosmos is continuously evolving, be it the Earth and the life on it. Guru Nanak postulates that life evolved in water and water is essential for the survival of life:

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥

ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥

The True One created the air; air produced water and it is water wherein evolved the world of life with Cosmic-consciousness (God-consciousness). AGGS, M 1, p. 19.

Similarly Guru Nanak turned the Hindu concept of transmigration into ‘**Origin of Species**’ attributed to Charles Darwin, 400 years after Guru Nanak.

Homo sapiens evolved through countless forms of life like other species - ants, worms, moths, fish, elephants, deer, snakes and domestic animals like horses and bullocks - starting from inanimate matter, the basic elements. Moreover, he goes on to say that basic elements were recycled as inanimate matter like rocks and mountains before the creation of the “building blocks of life” for the evolution of a living cell:

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥

ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥

ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ

ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥ ਰਹਾਇ ॥

ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥

ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥

ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ ॥

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ ॥

Many births (different evolutionary stages of life) created worm and insect. Many births created elephant, fish and deer. Many births created bird and snake. Many births created ox and horse, which are yoked. Similarly, it took a very long time for the human body to evolve through many

evolutionary stages of life. Now is your time to meet the Master of the universe, the Creator. Pause.

The matter constituting the human body was recycled many times as rocks and mountains. Many births resulted in abortion (defective mutations resulting in death of the species). Many births produced plant life. It took innumerable births to produce a human body. AGGS, M 5, p. 176.

Guru Nanak also postulated that there are other places with life in the cosmos:

ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ॥

There are living beings in water, on land and in the Cosmos. AGGS, M 1, p. 466.

To the above we should add that Guru Nanak was an environmentalist half a millennium ahead of his time.

ਪਵਣੁ ਗੁਰੂ ਪਾਈ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

Air is like a Guru, water like a father and the Earth like the great mother (which provides all types of resources and food).

AGGS, M 1, p. 8.

The positions of **Guru**, **Father** and **Mother** are the most highly regarded in Indian culture. By associating those with the three most essential life support elements Guru Nanak wants people to show the same consideration to these elements as they do to the three human relationships. In other words, do nothing that will pollute them.

Climate change, advancement of science, resistance against illness, and medical discoveries or economic developments are essential to not only survival but to new growth.

What is Death?

Referring to death Guru asks what has died. Then he answers his own question; nothing has died. Body has simply gone back to its elements. The

breath mixes with air, body becomes dust and the spark of *ENERGY* merges with the *ENERGY*.

I see seeds of $E=MC^2$

ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ॥
ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ ਕਉਣੁ॥
ਮੂਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ॥
ਓਹ ਨ ਮੂਆ ਜੋ ਦੇਖਣਹਾਰੁ॥

The body is made of earth (various elements) and it is the air (breath) that keeps it alive. O wise one, then tell me who died because the body and the air it breathed are still here? It is consciousness that died along with disputes caused by egotistical pride, but the One (Creator) who takes care of all does not die. AGGS, M 1, p. 152.

The meaning of the four pithy verses becomes abundantly clear when we consider that God is both manifest as Cosmos and un-manifest as omnipresent Hukam. Death of the body affects only the manifest form of God - the matter (elements) that constitutes the body. The matter goes back to earth and is recycled to create new life. The Omnipresent One (Hukam), which operates in all living beings and pervades everywhere is Everlasting. It is remarkable that **Guru Nanak defines death as the loss of consciousness**, which is similar to the modern understanding of death, medically speaking. Cosmos is the manifest form of God, which is continuously changing, but it does not change in Its total content.

Guru Arjan elaborates on this issue further. In the AGGS ghumar (potter), bhandra (pot) and miti (clay, earth) are used metaphorically for the Creator, being and the material that makes the being, respectively:

ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ॥
ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਰਲਿ ਜਾਇਆ॥
ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ॥
ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ॥

ਕਉਨੁ ਮੂਆ ਰੇ ਕਉਨੁ ਮੂਆ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ॥
 ਰਹਾਉ॥
 ਅਗਲੀ ਕਿਛੁ ਖਬਰਿ ਨ ਪਾਈ॥
 ਰੋਵਨਹਾਰੁ ਭਿ ਉਠਿ ਸਿਧਾਈ॥
 ਭਰਮ ਮੋਹ ਕੇ ਬਾਂਧੇ ਬੰਧ॥
 ਸੁਪਨੁ ਭਇਆ ਭਖਲਾਏ ਅੰਧ॥
 ਇਹੁ ਤਉ ਰਚਨੁ ਰਚਿਆ ਕਰਤਾਰਿ॥
 ਆਵਤ ਜਾਵਤ ਹੁਕਮਿ ਅਪਾਰਿ॥
 ਨਹ ਕੋ ਮੂਆ ਨ ਮਰਣੈ ਜੋਗੁ॥
 ਨਹ ਬਿਨਸੈ ਅਬਿਨਾਸੀ ਹੋਗੁ॥
 ਜੋ ਇਹ ਜਾਣਹੁ ਸੋ ਇਹੁ ਨਾਹਿ॥
 ਜਾਨਣਹਾਰੇ ਕਉ ਬਲਿ ਜਾਉ॥
 ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ॥
 ਨਾ ਕੋਈ ਮਰੈ ਨ ਆਵੈ ਜਾਇਆ॥

After death air [breath] merges into air, light merges into light (consciousness is lost when Hukam stops operating in the body) and the earth (lifeless body) becomes one with earth. What support is there for the one who cries over this loss? Who has died? O' who has died? O' enlightened beings get-together and ponder over this question. This is indeed a puzzle! Pause.

Without any information about what happened to the dead, the one who was crying also dies. The ignorant fools shackled by doubts and attachments babble about death as if dreaming. This world is the creation of the Creator (Hukam). Coming (birth) and going (death) is controlled by the infinite Hukam. No one dies as no one is capable of dying. The Eternal One does not perish. It is not what people think about "soul." I am awestruck by the one who understands this reality. Says Nanak, the Guru has dispelled my doubts. No one dies or no one comes and goes. AGGS, M 5, p. 885.

On Meat and Vegetables:

Addressing the High Caste Pandits who looked down on meat eaters the Guru says:

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥
 ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪੁ ਸਮਾਣੈ ॥
 ਗੈਡਾ ਮਾਰਿ ਹੋਮ ਜਗ ਕੀਏ ਦੇਵਤਿਆ ਕੀ ਬਾਣੈ ॥
 ਮਾਸੁ ਛੋਡਿ ਬੈਸਿ ਨਕੁ ਪਕੜਹਿ ਰਾਤੀ ਮਾਣਸ ਖਾਣੈ ॥
 ਫੜੁ ਕਰਿ ਲੋਕਾਂ ਨੇ ਦਿਖਲਾਵਹਿ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਸੂਝੈ ॥

 ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥

ਜੀਅ ਜੰਤੁ ਸਭਿ ਮਾਸਹੁ ਹੋਏ ਜੀਇ ਲਇਆ ਵਾਸੇਰਾ ॥

ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥

ਮਾਸੁ ਪੁਰਾਣੀ ਮਾਸੁ ਕਤੋਬੀ ਚਹੁ ਜੁਗਿ ਮਾਸੁ ਕਮਾਣਾ ॥
 ਜਜਿ ਕਾਜਿ ਵੀਆਹਿ ਸੁਹਾਵੈ ਓਥੈ ਮਾਸੁ ਸਮਾਣਾ ॥
AGGS M1 P. 1289

Only fools argue about flesh and meat, because of utter ignorance.

What is meat, and what is vegetable? What is sin in eating either? They are both made of the same ingredients.

It was the practice of the Hindu gods to kill the rhinoceros, and make a feast of the burnt offering.

Those who renounce meat, and hold their noses when sitting near it, devour men at night. (Take advantage of poor and ignorant).

They practice hypocrisy, and make a show before other people, but they themselves are steeped in ignorance.

In the flesh we are conceived, and in the flesh we are born; we are vessels of flesh.

All beings and creatures are flesh; the soul has taken up its home in the flesh.

In the flesh we are conceived, and in the flesh we are born; we are vessels of flesh.

Meat is allowed in the Puraanas, meat is allowed in the Bible and the Koran. Throughout the four ages, meat has been consumed.

It is featured in sacred feasts and marriage

festivities; meat is used in them.

Human race is one.

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥

The One God is our father; we are the children of the One God.

You are our Guru. AGGS M5, P 611

ਨਾ ਕੇ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ

ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥

*No one is my enemy, and no one is a stranger.
I get along with everyone. AGGS M5, p 1299*

In the light of the above I ask the discerning minds what good have you achieved by reciting five Banis all your life if you did not apply them to your daily chores and interrelationships? Try understanding the meaning behind the verses, modify your behaviour and thought process accordingly and instead of spending time in repeating just them study other parts of Adi Granth.

I would like to close by quoting from my good friend **Dr. Harbans Lal**. *"It is the spiritual tingle produced by reciting those verses that mattered."* Have you ever experienced that tingle? I never did until now that I have understood, reading in English, what is hidden in five hundred years old poetry of Guru Nanak.

ਗੁਰਮਤਿ ਸੁਨਿ ਕਛੁ ਗਿਆਨੁ ਨ ਉਪਜਿਓ

ਪਸੁ ਜਿਉ ਉਦਰੁ ਭਰਉ ॥ SGGS, p.685

When listening to the Guru's wisdom does not bring about a deep understanding of spiritual wisdom, it is like an animal who is only attending to filling the belly.

ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਕਹੈ ਪਾਈਐ ਨ ਅਮਰ ਪਦ ਜੇ ਲੇ ਜਿਹਾ ਕੈ
ਸੁਰਸ ਅੰਮ੍ਰਿਤ ਨ ਚਾਖੀਐ – Gurdas, Kabit ੫੮੫

Any amount of utterance of the word 'Amrit' (nectar of life) will never bestow the reciter with immortality; the immortality may be attained only by genuine imbibing of the elixir of amrit through an ingesting action of tongue.

Finally, my message to my Sikh Fathers, Mothers, Brothers, Sisters and especially all the Sikh intellectuals of both sexes is that onus is upon you to spread the real meaning of Guru Nanak's philosophy to the rest of the world since it started out as your heritage.

Unfortunately, generations of our ancestors have allowed that philosophy to morph into a ritualized religion like all the others that came before. Sooner you stop that better the world would be. If you cannot do this in the **Gurdwaras**, do not go to the **Gurdwaras**; turn your homes into **dharamsals**. Instead of wanting to turn the world into Sikhism, toll the bell to announce death of all organized religions and spread the gospel of Nanak that entire humanity is one and religious differences are created by selfish men. As **Daljit Singh Jawa** puts it 'It is the same light'.

Next time you read a paper at an **Interreligious Organization** be honest and straightforward in explaining Guru Nanak's Philosophy that no group has a right to be the chosen people of God; we all are. That no one individual can claim to be Son of God; we all are and conceived from father's semen and mother's egg; there is no Virgin Birth. There is no God who is capable of raising any one from dead; everything that is created has to die. No one goes to hell or heaven **after death**; one makes his/her own heaven or hell on this earth; becomes '**jeevan-mukt**' (Saved). That no God makes distinction between men and women; both are created equal; one man and one woman make a couple.

Hardev Singh Shergill

For more from Dr. Harbans Lal please click below:

<https://seekingwisdomblog.wordpress.com/2016/12/12/low-on-spiritual-tingle/>

COL. SARDAR MANMOHAN SINGH SCOUT A BIO

Col. Sardar Manmohan Singh Scout was born in June 1944 in Quetta, Pakistan. His parents were in teaching profession; his Grandfather was in Cavalry until his retirement in 1899. His primary and high school education was in Govt. High School and in Sant Singh Sukha Singh Khalsa High School, both in Amritsar.

After Matriculation in 1961 he joined National Defense Academy. Upon graduation in 1965 he was commissioned in Regiment of Artillery. He took part in 1971 war with Pakistan as an Air Observation Pilot on the western front. He commanded a Field Unit from 1983-86 at Dehradun. He worked as Instructor Tactical Wing at School of Artillery in Devlali, Maharashtra. In 1971 he was awarded Silver Auster Trophy for best Army pilot and in 1989 a Commendation for gallantry.

From 1986-1993 he fought and won two cases in High Court against the Indian Army, for which he spent his entire working life, for victimization on religious grounds. He was one of many Sikh career Army Officers who suffered discrimination after Prime Minister Indra Gandhi's attack on Darbar Sahib in Amritsar in 1984.

He was denied promotion from Lt. Colonel to full Colonel. Failing to get justice from the Army Brass he appealed to the High Court in 1986 and not only won the rank of full Colonel but also full salary of Colonel from the time of his becoming eligible for that rank.

He took premature retirement from the Army upon winning his law suits in 1993, with the full rank of Colonel. After retirement from the Army he joined his family in Mohali, Panjab, where they had settled since 1986. He and his wife have two children, a daughter who is settled in the USA and a son settled in UK.

His hobbies are Gurmukhi calligraphy, Coin collecting and designing with natural pressed flowers and foliage with the help of his wife. He is a social worker and a Scout by nature and since 2008 he has engaged in spreading scholarship awareness among deserving students of all minority religions, working with Orphanages, Old Age Homes and improvement of health in villages of Punjab in cooperation with United Sikhs.

He has very deep passion to translate Gurbani as per Gurmat and to produce Sikh literature for our budding youth of 6-16. In 2012 he published translation of Japuji in modern idiom in Gurmukhi and English and is still in the process of improving it with the help of general public



He has a very deep knowledge of all ancient and living religions of the world.

Most recent recognition of his work for humanity came on 13th of May 2015 when he was presented with an Award and Saropa by Jathedar of Akal Takhat, Giani Gurbachan Singh. This

happened on the 123rd anniversary of his almatr Sant Singh Sukha Singh Khalsa High School, Amritsar. It read: *“The Management, Staff and Students of SSSS Khalsa Educational Institutions, Amritsar (Established on 13th May 1893), bestow SSSS puraskar upon S. Manmohan Singh, Colonel (Retd.) for selflessly volunteering financial support o Sikh minority status students from Govt. of India and for other services to the humanity on the auspicious occasion of its 123rd foundation day on 13th of May 2015.”*

Col. Manmohan Singh's interview with
Jus Punjabi TV
<https://youtu.be/Gp1Drbov6Jo>

**PROFESSOR DEVINDER SINGH CHAHAL,
PhD**

CURRICULUM VITAE

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Professor Devinder Singh Chahal obtained his M.Sc. from Punjab University, Chandigarh in 1955 and PhD (Microbiology) from the Ohio State University, Columbus, Ohio and University of Southern Illinois, Carbondale, Illinois, USA in 1966. On his return to India he established a new Department of Microbiology at the Punjab Agricultural University, Ludhiana. He introduced **Mushroom Cultivation** in the Punjab. He left this institute in 1974 and worked as a Visiting Scientist in the Department Food and Chemical Engineering at the prestigious institution, the Massachusetts Institute of Technology (MIT), Cambridge, Massachusetts as Fulbright Fellow, a prestigious award, for one year. In 1975 Professor Chahal came to Canada as an immigrant. He served for 5 years at the University of Waterloo, Ontario as Visiting Professor and then as Visiting

Scientist in the Department of Biochemical Engineering. Then he moved to the Institut Armand-Frappier, Université du Québec, Laval, Québec, as a Professor of Industrial Microbiology.



He discovered two new species of fungi: *Agaricus basiannulosis*, an edible mushroom and *Chaetomium cellulolyticum* Chahal & Hawksworth, a very active microorganism to convert cellulosic matter into useful products. The later was studied by many MSc and PhD students in the world. He retired on October 1, 1996 from the position of Professor of Applied Microbiology. During his professional life he has written three scientific books and one Laboratory Manual and many chapters in various scientific books and many research articles in scientific journals of the world. He has presented his research in many international conferences held in various parts of the world. During his scientific professional life, he has developed a few processes to produce valuable chemicals from waste biomass. He has five patents on these processes in Canada, USA and India.

During his professional life he has also written many articles on *scientific and logical interpretation of Gurbani* (Word of the Sikh Gurus) with special reference to ***Universally Acceptable Philosophy of Guru Nanak*** in various journals of the world and in many multi-authored books. He has also written a few critical analyses of some works on Sikhism and *Gurbani*. He is continuing this service through the ***Institute for Understanding Sikhism***, as President and Editor-in-Chief of ***Understanding Sikhism: The Research Journal*** that is published twice a year.

He is a Member of **Advisory Committee of Sri Guru Granth Sahib Study Centre** at Guru Nanak Dev University, Amritsar since 2011.

He was honoured as **77th among the Top Most Influential Sikhs of the World** in 2012 for his contributions in Science and Universally Acceptable Philosophy of Guru Nanak.

(http://www.thesikh100.com/index.php?option=com_joomd&view=item&layout=detail&typeid=4&itemcount=77&id=126&Itemid=145)

The position of Prof Devinder Singh Chahal has been elevated to 67th among **the Top Most Influential Sikhs of the World** in 2013 for his contributions in Science and Universally Acceptable Philosophy of Guru Nanak. He is 3rd among 7 Canadians. The first one is Mr Bob Dhillon, CEO and second one is Mr Tim Uppal, MP.

(http://www.thesikh100.com/index.php?option=com_joomd&view=item&typeid=5&catid=51&feature=1&Itemid=151)

Recently he was honoured by the Delhi Sikh Gurdwaras Management Committee, New Delhi on Khalsa Fateh Divas held at Red Fort, Delhi on March 8-9, 2014 – the most auspicious occasion when the Red Fort, Delhi was captured by Jathedar Baghel Singh on March 11, 1730.

Now he is busy in writing a book: ***GURU NANAK: The Founder of Natural Philosophy***.

‘Natural Philosophy’ became to be known as **Nova Scientia** (New Science) in Europe immediately after Guru Nanak and now Natural Philosophy is called **SCIENCE** since the 19th century. Besides writing of the above book he is also busy in scientific and logical interpretation of the ***Hymns of Guru Nanak***. Other books written by Prof Chahal are as follows:

Books

1. Chahal, D.S. 2003. ***JAP: The Essence of Nanakian Philosophy***. Institute for Understanding Sikhism, Laval, Quebec, Canada. Distributors: Singh Brothers, Amritsar
2. Chahal, D. S. 2004. ***Sabd Guru to Granth Guru – An In-depth Study***. Institute for Understanding Sikhism, Laval, Quebec, Canada. Distributors: Singh Brothers, Amritsar.
3. Chahal, D. S. 2005. ***Some Salient Principles of Sikhism***. Institute for Understanding Sikhism, Laval, Quebec, Canada.
4. Chahal, D. S. 2008. ***Nanakian Philosophy: Basics for Humanity***. Institute for Understanding Sikhism, Laval, Quebec, Canada. Distributors: Singh Brothers, Amritsar.
5. Chahal, D. S., Thind, K. S., Dhaliwal, A. S. and Schell, Jasse (Ed.). 2014. ***Nanak: The Guru – Founder of Sikhism***. Institute for Understanding Sikhism, Laal, Quebec, Canada

Chapters in books

1. Chahal, D. S. 2001. ***Sikhism: Its Scientific & Logical Connotation***. pp 66-93. In: Kapur, Prithipal Singh and Singh, Dharam (Eds.). ***Perspective on Sikhism***. Eds. Publication Bureau, Punjabi University, Patiala.
2. Chahal, D. S. 2002. ***Sikhism – A Philosophy without Myth***. In: THE SEA OF FAITH, UK, Ed. Reverend Paul Overend.

3. Chahal, D S. 2004. *Sikh Perspectives of Bioethics*. In: *Annals of Bioethics*. John F Peppin, Mark J Cherry, and Ana Iltis (Editors), Taylor & Francis, The Netherlands, Leiden, London and New York.
4. Chahal, D.S. 2005. *Regler un disaccord par la discussion amicable*. Page 148. Reported by Catherine Sagues. In: Hors serie n°18: *L'ethique et les affaires*. Entreprendre. Magazine, 1600 boul.Saint-Martin Est, Tour A Bureau 660, Laval, Quebec, Canada H7G 4R8.
5. Chahal, D. S., Thind, K.S., Dhaliwal, AS. 2014. *Nanak: The Guru - Founder of Sikhism*.
6. [http://www.iuscanada.com/books/2015/eblook Nanak The%20Guru The Founder of Sikhism.pdf](http://www.iuscanada.com/books/2015/eblook%20Nanak%20The%20Guru%20The%20Founder%20of%20Sikhism.pdf)

Thirteen (13) DVDs, about 45 minutes each, on 'Discussion on Sikhism' have been prepared in collaboration with *Jafry Communications*, Toronto and the *Sikh Virsa TV Program* at OMNI 2, Winnipeg, Manitoba. Some major topics on Sikhism have been discussed in details in this series of DVDs. The 'Discussion on Sikhism' has been repeated three times on OMNI 2 and now is being repeated at Astha TV.

Web site of Prof Chahal:

UNDERSTANDING SIKHISM – The Research Journal: www.iuscanada.com

(It is maintained by his son, Dr Parminder Singh Chahal, PhD). His research work on Gurbani and Sikhism also appears in:

<http://www.nriinternet.com/NRIsikhs/index.htm>

and

**Sikh Virsa, Calgary, Canada
Sikh Review, Kolkata, India, and other
journals and Sikhnets**

JAP: The Verses of Guru Nanak

<http://www.iuscanada.com/books/jap2016.html>

A WORD A THOUGHT

From: Jaswant Singh

[<mailto:drjaswant69@gmail.com>]

Sent: Friday, May 08, 2015 7:25 AM **To:**

editor@sikhbulletin.com **Subject:** Article for publishing in the Sikh Bulletin

Dear Hardev Singh Ji Shergill, Editor-in-Chief, The Sikh Bulletin

Gur Fateh!

I enjoy reading the wonderful issues of The Sikh Bulletin. You are doing a wonderful service to the community. Hope you are aware of and enjoy the beautiful service provided by **A Word A Thought**. I have attached an article on this wonderful initiative written by Baldave Singh, an editor for an international news service.

Title:

Waking Up to the Guru's Words of Wisdom Or, AWAT Gets You Reflecting on the Message of our Guru.

Content: *Each weekday morning, before I do anything else, I open my email and ignore the many mails that have come through to look for and open one entitled A Word A Thought. I block out everything to absorb the message for the day about Sikhi that is presented in a simplistic format. It takes me no more than 5 minutes to go through the email, but the explanations, the examples and the advice leave me enlightened and also keep making me think about the message, and how I can apply it to daily situations.*

A Word A Thought, or AWAT as it known, has become a part of my daily routine, as it has for the many thousands of subscribers across the world of the free email service that began in June 2014. The AWAT initiative was started by Shabad Foundation, a religious and educational organization registered in India, which aims to bring together a thriving community who read the Scripture, reflect on its immense wisdom and share this knowledge with others.

The uniqueness of AWAT is that it focuses on a single word a day from a set weekly theme. Each email features a word. This is followed by a thought (a verse) from the Guru Granth Sahib to help put this word in context. The meaning and further explanation follows. There is also help with the Gurmukhi pronunciation, and an English translation is provided for easy understanding. It is easily understandable for most age groups and never fails to provoke one into thinking about how we deal with issues around us in the context of Gurbani. In a nutshell, it introduces the teachings of the Guru Granth Sahib in a simple, digestible manner which at the same time sets us thinking on the practical way of dealing with issues and situations we encounter.

The motivation to start AWAT was borne by the desire to give emphasis on the need to reflect on the simplicity of the message of the Guru Granth Sahib. The Foundation feels that the focus has somehow moved away from the core teachings and values of the Scripture. "Sikhism, in the form of the Guru Granth Sahib, has been blessed with the treasure of Divine Wisdom," the Foundation says. "However, the need to read, understand and practice the teachings of the Scripture has seldom been fulfilled despite the Scripture being revered as the Eternal Guru (the Guide, the Enlightener). One needs to delve into it to obtain the essence of the Guru's Wisdom."

Hence, the aim was to create a service where the content of the Scripture could be presented in the easiest possible manner. From the outset, the aim has been to make the content easily accessible to subscribers. Hence, the format of one word, one verse but with a powerful message.

The language used in AWAT was initially kept as English to appeal to the wider Sikh community present all over the world who might not be well conversant in Punjabi. Also, since the Sikh Scripture is a treasure trove of universal values, the AWAT team felt that it should be in a medium that is accessible to the majority despite their

background. However, Punjabi was recently included to cater to demand.

The AWAT email service has grown from strength to strength. It reaches out to subscribers from 28 countries, including India, Singapore, Australia, United States, Canada and United Kingdom. The service is run by a dedicated team of volunteers that look after the content, media and publicity, IT and graphic design.

*Despite the immense popularity of the service and the many accolades that it has received since it started, the team behind AWAT is far from done with its work and is now planning the next stage of its sewa. It is considering covering some of the compositions, such as Japji to begin with, in its issues. It is also planning to publish the compilation of daily messages in a book, and organise online discussion groups, online talks and courses. To subscribe to AWAT, please go to: **awordathought.com**.*

*Baldave Singh,
Editor for an International News Service
(Baldave Singh has held senior level roles for some of the leading international media houses including Reed Business Information, The McGraw-Hill Cos. and Bloomberg News)*

Please do consider publishing this article in the upcoming issue of your magazine. It is important that awareness about this systematic Gurbani learning service is raised among more people around the globe. The goal is that the divine messages from the Guru Granth Sahib reach out to all people - Sikhs and non-Sikhs alike.

Thank you for your kind sewa. Do let me know if I can provide any further information.

*With regards,
Dr Jaswant Singh
Sikh Centre,
Singapore.*

From: Hardev Singh Shergill
[mailto:editor@sikhbulletin.com]

Sent: Friday, May 08, 2015 12:44 PM

To: 'Jaswant Singh ' **Subject:** FW: Article for publishing in the Sikh Bulletin

Dr. Jaswant Singh Ji: Thank you for introducing me to AWAT. I have subscribed to it. It appears in line with my thrust. Regards, Hardev Singh Shergill

Editor's Note:

Baldev Singh's letter in the above email from Dr. Jaswant Singh was published in the July-August 2015 Sikh Bulletin. January-February 2016 issue of the Sikh Bulletin devoted 41 pages to AWAT.

We found that some of the translations were of an excellent quality but then there were others that left a lot to be desired. One week of Bhatt Bani translations left this writer wondering as to why the Fifth Guru even included them in Adi Granth because they were out right praise of the Gurus as a person which Guru themselves did not solicit. Showing that translation to someone who understood Gurbani revealed that the fault was with the translation.

Thereupon we decided to learn more about the organization and its approach to the translation. After many a back and forth emails we did not succeed; not even the website for **Shabad Foundation** except the following that we gleaned from the internet:

ABOUT US

'A Word A Thought' (AWAT) is a free, daily email service for its subscribers. It is based on the wisdom sourced from the Guru Granth Sahib. This initiative has been started by Shabad Foundation, a religious and educational organization, registered in India.

Our VISION is to bring together a thriving community who READ the Scripture, REFLECT on its immense wisdom and SHARE this knowledge with others. We aim to do this through

a word a day. It is designed so that it does not overwhelm but is just enough to set us thinking. It provides a little space for spiritual knowledge in this fast paced, technologically driven life of today. The idea is to introduce the teachings of the Guru Granth Sahib in a very simple way.

Each email features a word. This is followed by a thought (a verse) from the Guru Granth Sahib to help put this word in context. The meaning and further explanation follows. There is also help with the Gurmukhi pronunciation, and an English translation is provided for easy understanding.

The subscribers of this service are encouraged to help create an interactive worldwide platform for discussion. We hope the users will revert with their comments and suggestions for improvement. We invite you to join us in this spiritual journey of life!

OUR CONTRIBUTORS:

Balwinder Kaur: Balwinder is an ex-secondary school teacher with several years of experience teaching English Language and History. A keen interest in spirituality led her to attend Dr Jaswant Singh's lectures in Singapore. Inspired by this knowledge and wisdom from Gurbani and an interest in knowing more, she has been editing the AWAT material.

Baldave Singh: Baldave has held senior level roles as an editor for some of the leading international media houses including Reed Business Information, The McGraw-Hill Cos and Bloomberg News. He is keen to contribute to the community, and sees AWAT as in deal platform that allows him to utilise his skill set and help spread the messages of Gurbani.

Harcharan Singh: Harcharan has been an English and English Literature teacher for the past 20 years and is a trainer, tutor and specialist in this field. He also teaches dyslexic students. He is deeply passionate about Sikhi and the Sikhs. He feels that

Gurbani's message is supposed to uplift the poor, the disadvantaged and the weak. This, he feels, can be achieved through creative ways, through education, entrepreneurship, and most importantly an open mindset to dialogue and change.

Jaswant Singh: Jaswant is a scholar of Sikh studies. He has worked at the Sikh Centre, Singapore, conducting various courses on Gurbani, Sikh religion and history. He has also facilitated overseas seminars and camps. He has written a few books, co-authored, 'Guru Granth Sahib - Its Language and Grammar', and has published many articles. He has an experience of over 20 years, teaching Gurbani and Sikh studies. He has received a Doctorate in Linguistics and Grammar of Guru Nanak Bani. He is also on the Editorial Board of KhojGurbani, an online crowdsourcing platform for Gurbani.

Raspal Kaur: Raspal has been the Head of English Language and Literature for more than 25 years. She has also taught communication skills at a polytechnic and written books related to the English language. She actively promotes the learning of Punjabi language to the young. Her strong love for Gurbani motivates her to delve deeper into the understanding of the message and wisdom present in Gurbani.

Ravinder Kaur: Ravinder is an English teacher with almost 20 years of experience. She has an overwhelming curiosity and desire to unravel the gems of Gurbani wisdom. Her knowledge of Punjabi and English, coupled with her love for the study of Gurbani and her experience in English Literature has been an asset for the AWAT.

Ravinder Singh: Ravinder spent his formative years in Singapore and Delhi and has worked as an executive with multinational firms in London and New York. His consuming passion is Sikhs and Sikhi – in all its flavours and dimensions. He is the founder and convener of the Talking Stick, a weekly online colloquium devoted to a dialogue around Gurbani. He has served as acting Executive

Director of the Sikh Research Institute. He is also on the Editorial Board of KhojGurbani, an online crowdsourcing platform that aims to provide Sikhs with educational resources. He moderates a weekly online discussion on Gurbani and Gurmat.

But it appears to us that the inspiration and driving force behind AWAT is Dr. Jaswant Singh himself. We found his following resume on the internet:



Background of the 2011 SYA Seminars on Sikhism: [Note: SYA here is Sikh Youth of Australia; not Sikh Youth of America in Fremont, California.]

Prof Jaswant Singh, Sikh Centre Singapore

This will be Prof Jaswant's fourth visit to Australia as a guest of Sikh Youth Australia.

Academic Qualifications

Graduate Delhi University

PG in Religious Studies Punjabi University Patiala

National Eligibility Test for Lectureship

University Grants Commission
Ph.D. Punjabi University Patiala

Other Courses

Gyani (one year course in Punjabi literature)
Punjabi University Patiala
Two Years Sikh Missionary Course SMC,
Ludhiana

Work Experience

Prof Jaswant has lectured on Sikhism at Gurmat College New Delhi, Punjabi University Patiala and various other institutions in India for more than 15 Years. He has also delivered lectures on various aspects of Sikhism and has conducted seminars and camps in Singapore, Malaysia, Thailand and Australia

Presently Employed

As a Lecturer of Sikh Studies at Sikh Centre, Singapore since July 2007.

The courses conducted in Singapore include:

Sikhism 101 - a 2 years comprehensive course in Sikhism.

Sikhism 201 - a 2 years advanced course in Sikhism.

Other courses:

Learning to read and write Gurmukhi

Learning to read Guru Granth Sahib

Understanding meaning and application of various compositions of Guru Granth Sahib, such as

Jap Ji Sahib, Anand Sahib, Sukhmani Sahib and Asa Ki Var etc.

He presents his lectures both in Punjabi and English and uses the latest teaching techniques in getting his message across. Participants will be encouraged to seek clarification and explanations of our wonderful Sikh philosophy contained in Sri Guru Granth Sahib Ji in a non-judgmental and inclusive environment.

We wish them success in their effort. HSS



DALJIT SINGH JAWA

Author: Daljit Singh Jawa

Daljit Singh Jawa was born in Patiala, India, where he received his formal education including Civil Engineering in Patiala. After serving as irrigation engineer for twelve years, he immigrated with his wife and two sons to the USA in the 1970s. After reinforcing his qualifications with M.S. and M.P.A. degrees, he served the State of Kansas as a Water Resources Planner until he retired in 2003.

From his early age, the author was raised in a Sikh spiritual environment. At early age his mother would often take him to Gurdwara, and would sing to him Japji Sahib in the morning and Keertan Sohela in the night.

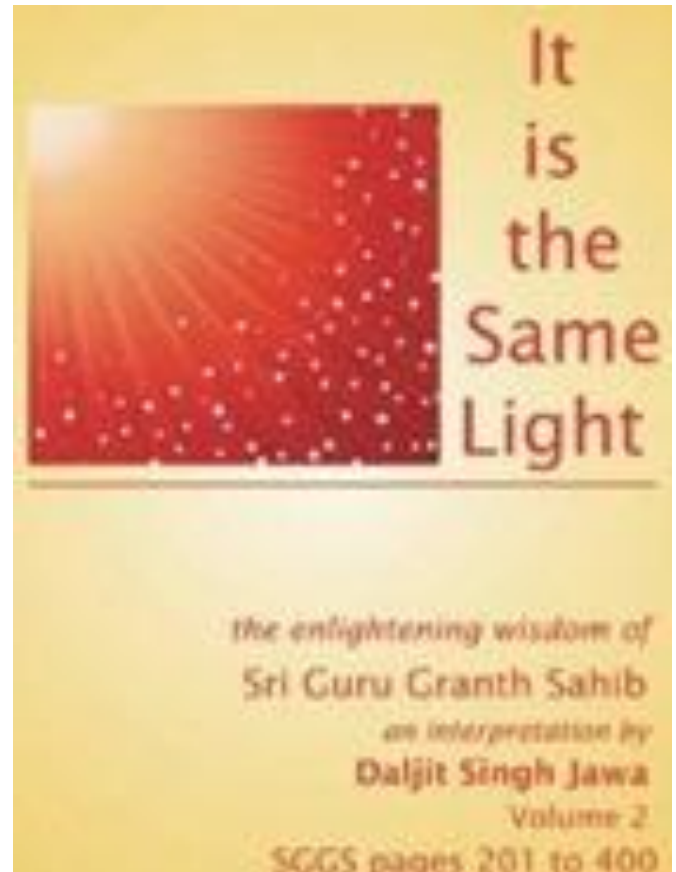
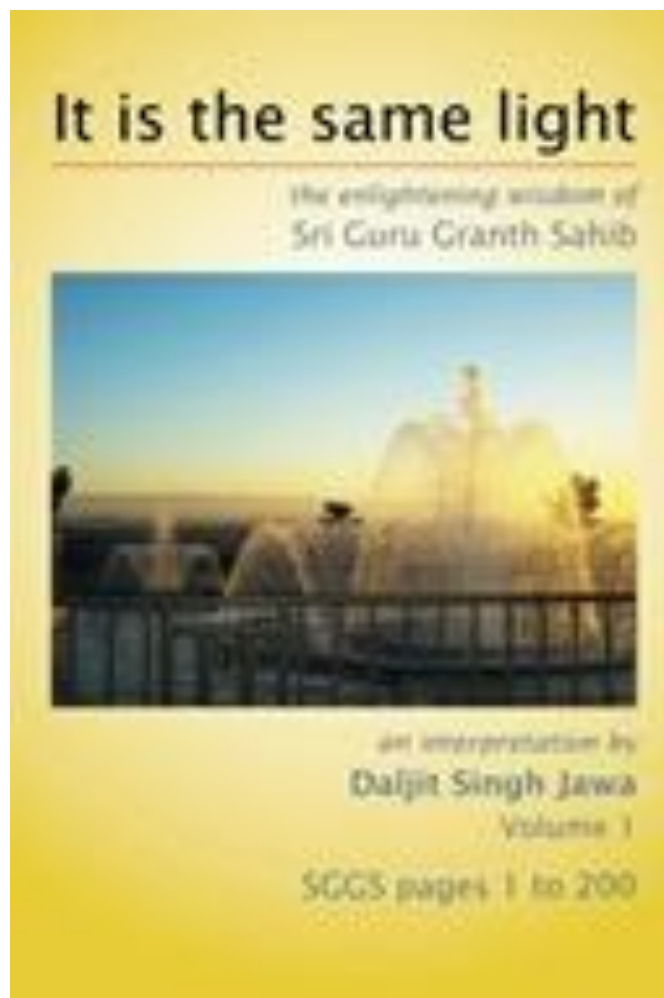
His father, Sardar Hari Singh, director of Public Instruction Patiala state, spent his early years as a teacher in Khalsa College Amritsar in the company of such eminent Sikh scholars as Principal Jodh Singh, the first vice chancellor of Punjabi University, Poet laureate Bhai Vir Singh, and famous Guru Granth Sahib Translator, Dr. Sahib Singh.

In 2004, the author published “Order of the Day” which succinctly explains the daily “**Hukam Namas**” which are considered daily edicts for the Sikhs.

In addition, he has produced two documentaries titled “**Who are the Sikhs**” and “**Red Waters of Amritsar**”

“There is but one and only one God, and His existence is eternal. He alone is the creator of all there is. He is not afraid of anybody or anything, nor does He have enmity towards anybody. He never dies. He is unborn and free from incarnations. One can realize Him only through the grace of (a spiritual guide), the Guru.”

Excerpt from the book 'It is the same light'.



JAP BANI VERSES OF GURU NANAK THE ESSENCE OF ADI GRANTH

THE COMMENCING VERSE Definition of the Entity that Guru Nanak called Kartar/Creator And Hindu and Semitic Religions call GODS

*There is One and Only, a Singular Reality, whose True Name is The Creator, that created Itself; It has no human attributes such as fear, enmity, limited life span, an image [and therefore it does not communicate with the Prophets directly or through others, as the Semitic religions claim, nor does it incarnate as a human as Hinduism claims]. **IT can only be comprehended through knowledge.***

What does it really mean? What does it describe? Certainly it is not anything akin to a human as all other religions claim. It is formless and timeless and yet is self-existent. It does not incarnate in any human or other form. Obviously it is an indescribable form of Energy that created itself and everything that we see and, do not see, including all the forces governing the Cosmos. Because it cannot be named or described Guru Nanak simply gave it a symbol:



Numeral 1 and Symbol

In the commencing line of 'Jap' that immediately follows the above opening verse the Guru doubles down. He unequivocally reasserts his firm belief that what he is saying is an absolute truth:

True In The Primal Beginning. True Throughout The Ages. True Here And Now. O Nanak, Forever And Ever True. ||1|| AGGS M1 p1. HSS

EDITOR'S NOTE

It gives me a great deal of satisfaction in presenting four English translations of JappBani, three by individual scholars and one group effort, in the following pages of this issue of the Sikh Bulletin. It is not an easy task to translate verses in poetic form in one language written 500 years ago where a lot can be stated in few words into a modern foreign language in prose. Still, even with my limited knowledge of Gurbani, I believe all four have achieved success in interpreting original Bani in modern English prose with very few words, compared to several pages long translations of which there are in hundreds. HSS

The sequence and author ID is as follows:

1. Original Bani in Gurmukhi Script;
2. Col Manmohan Singh's translation MSS;

3. Prof. Devinder Singh Chahal's translation DSC;
4. A Word A Thought translation AWAT;
5. Daljit Singh Jawa's translation DSJ.

Words **Pauri**, **Pauree**, **Stair** and **Stanza** are used to describe the same thing. Enjoy reading it.

*

JAP BANI THE COMMENCING VERSE

The Logos <

1. There is only ONE universal life force.
2. Which is physically present in the system of each molecule of the entire seen and unseen cosmos.
3. This God Like omnipresent entity of infinite energy named Ekencar is far beyond the experience and sense perception level of human finite wisdom, and can never ever be conceived or defined in finite words.

ਮੁੱਖਬੰਧ

1. ਆਦਿ ਸਚੁ

2. ਜੁਗਾਦਿ ਸਚੁ ॥ (1)॥

3. ਹੈ ਭੀ ਸਚੁ

4. ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥ (1)

(The four fundamental concepts are stated.)

1. God the Truth ab-initio.
2. Truthfulness prevailed in all ages.
3. Present too is a Reality, and not a Grand Illusion.
4. Nanak's doctrine is eternal for retaining redemption. MSS

THE COMMENCING VERSE

Definition of that Entity commonly called God



*The One and Only - That is Infinite. Exists;
Source of the origin of every thing and every
being;
Without fear (not governed by any other);*

*Without enmity;
Timeless (without effect of time);
Neither takes birth nor dies
(never comes into an anthropomorphic form);
Originated by Itself;
Enlightener /Enlightening; and Bounteous.*
Page 1

*Was in existence before the beginning of time
and space;
Was in existence in the past (throughout the
various ages);
Is in existence in the present; and
Will remain in existence forever (in the future).*

Page 1. DSC

THE COMMENCING VERSE

There is one Supreme Reality/Entity. Its name is eternal. It is the creator of everything and pervades everywhere. It knows no fear. It has no hatred or enmity. It is beyond time. It does not take birth and is self-existent. It is realised through the beneficence of the Guru (divine wisdom).

Guru Nanak Sahib, Guru Granth Sahib, Page 01

(The Supreme Reality) was in existence before the beginning of creation and existed before the beginning of time, the ages. It exists at present, and Nanak! It will exist in future too. - Guru Nanak Sahib, Guru Granth Sahib, Page 01. **AWAT**

JAP

(Name of the composition)

THE COMMENCING VERSE

Editor's note: throughout this text, parenthesis indicates areas in which the author has added descriptions or explanations that are not part of the literal translation, but provide important context and clarity.

This is the prologue to the Sikh Scripture, "Sri Guru Granth Sahib" (SGGS), and the foundation of the Sikh Faith. It is the Fundamental chant (the Mool Mantra) of Sikh Belief, signifying an unambiguous belief in one unique God. To emphasize the uniqueness of God, Guru Nanak

Dev Ji (the founder of the Sikh faith) states at the very outset that:

"There is but one and only one God, and His existence is eternal. He alone is the creator of all there is. He is not afraid of anybody or anything, nor does He have enmity towards anybody. He never dies. His form is timeless and He is self-existent: He is unborn and free from incarnations. One can realize Him only through the grace of (a spiritual guide), the Guru."

The first and foremost message given to us by Guru Nanak Ji is that we should not believe in any other god or goddess. We should believe only in one eternal God, who both transcends and manifests within His entire creation. This notion is known as Guru Nanak's monotheism.

MEDITATION (JAP): In this couplet, Guru Nanak Dev Ji emphasizes:

"(God) existed when there was no beginning; He existed even before the beginning of time. He exists even now. O' Nanak, He will exist forever!"

DSJ

Pauri 1

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ (1)

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ (1)

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ (1)

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ (1)

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ (1)

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥ (1)

Stair's Step – 1 [Stair or Step is literal translation of word 'Pauri']

1. Rote muttering or chanting of holy words or lines after purifications do not evoke any grace or wash our sins.

2. Deep meditation, in complete solitude, too, does not confer any enlightenment or solace to the wandering mind.

3. Ritualistic fasting, asceticism, or even stacking of all worldly comforts or possessions, do not satiate one's desires.
4. All advocated paths, based on clever irrational belief based on revealed knowledge are an utter sham to attain God, redemption or salvation.
5. How to tear off this death like pall of falsehoods, and how to get redeemed and live our present life in complete bliss?
6. We should have full faith in the fairness of the divine system. The do it yourself doctrine of Nanak is now penned down by him. **MSS**

STANZA 1

PURIFICATION OF THE MIND TO ACHIEVE PEACE OF MIND

One cannot purify oneself or one's mind or attain peace of mind by the physical cleansing¹ of the body (or by performing various rituals) even thousands of times.

(Similarly) One cannot achieve peace of mind even by keeping silent and by sitting in a trance for long periods of time.

Even by collecting loads of valuable worldly possessions (including storehouses full of food) one cannot satisfy the hunger (for peace).

Even having thousands of types of clever ideas cannot be helpful to obtain peace of mind.

Question:

Then, how can one achieve purification (peace) of the mind?

And how can one break the vicious circle of lies (Built by falsehood over falsehood)?

Answer:

Nanak says:

*One can achieve purification of the mind or peace of mind by breaking the vicious circle of lies and by understanding and abiding by the established Laws of Nature. Page 1 **DSC***

Pauree 1

*Not by cleansing, not even by cleansing forever,
Not by silence, not even by being silent forever,
Not by possession, not even by possessing all*

worldly treasure,

*Not by all this, nor by a million mental guiles.
How, then, will the Truth be revealed, the veil of
falsehood repealed?*

*Says Nanak, surrender to that Will that is
inscribed in all Creation. **AWAT***

STANZA-1

The essence of the message of Jap Ji Sahib and of the entire Guru Granth Sahib is contained within this first stanza. In this stanza, Guru Ji poses a question:

“How can one become true, or worthy of reuniting with God? How can the wall of falsehood between human being and God be shattered?” Guru Ji examines previously tried methods and theories, which include thinking about God for long periods of time, or sitting in silent meditation, and expresses his opinion about them. He says: *“By pondering, one cannot have a conception of God, even though one may ponder over millions of times. Even though one may remain silent for a very long time, yet one cannot control the wanderings of the mind.”* Some faiths advocate that if all desires are satisfied, a stage is reached where one is free from desire and closer to God. But Guru Ji states that, *“Even if you fulfill all your desires for worldly comforts and luxuries, your hunger or desire will never be satiated. Millions of (similar) clever ideas shall be of no avail.”* Therefore, Guru Ji poses this question: *“How can we become ‘true,’ or worthy of union with God? How can (the distance between human being and God be reconciled and) the wall of falsehood (which separates us from Him) be demolished? The answer is that we should live according to His command, which, O’ Nanak, has been written (in our destiny) from the very beginning.”(1)*

The message of this stanza is that if we want to become one with God, then instead of following ritualistic methods, we should learn to live in obedience to the Will of God. This order has been written in our destiny from the beginning, and

must be understood and realized by us. **DSJ**

Pauri 2

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ (1)

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ (1)

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ (1)

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ (1)

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ (1)

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥ (1)

Stair's Step – 2

1. Evolution of all entities is the outcome of Hukam, the Cosmic Law, author of which is beyond our intellectual perception.
2. All sentient beings are pre-programmed to survive by consuming gifts of nature and in turn are responsible to conserve the ecology.
3. Our manual or intellectual status is as per cosmic laws; tears or laughter must be taken as a part of a balanced life.
4. Cosmic law gives us a freedom of choice to be ethical and be blessed, or get entangled in false dogmatic ritualism.
5. Events occur in consonance to a constitutional system, nothing happens extrinsically, or out of control of cosmic law.
6. If we can realize the fragility of our perishable and ephemeral existence, then our ego will get humbled all by itself. **MSS**

STANZA 2

LAWS OF NATURE

Everything is created according to the Laws of Nature;

And these Laws of Nature are not easily described.

Life is created according to these laws

And one achieves honor also according to these laws.

These laws (circumstances) make one an evil person while another is honored;

Pleasures or pains in one's life are also happening under these laws.

Some are glorified while others remain forever in a vicious cycle according to these laws.

If one can understand the Laws of Nature, then one will not boast about one's pride.

Because every action and reaction is going on under these laws and

*Nothing happens outside of them. Page 1. **DSC***

Pauree 2

Through Hukam, all forms originate;

That Hukam, no one can state.

Through Hukam, all Life is manifest;

By Hukam are we richly blessed.

Through Hukam is rank and order maintained;

Through Hukam, joy and sorrow ordained.

Hukam spells release for some;

Endless wandering for others it becomes.

Writ large in all creation is Hukam's rule;

Immune not even the smallest molecule.

Says Nanak, if to Hukam we attune,

Lose forever the sense of separate self we

*assume. **AWAT***

STANZA-2

Now explaining the importance of (God's Will or) Hukam, Guru Ji says: *"It is according to God's ordinance that all creation occurs, but this Order or Will cannot be described. All creatures are born in obedience to God's Order, and honor is found only by obeying this Order or Will."* *"It is in accordance with God's Will that some become good and some bad. It is God's judgment (based on their past deeds) that some suffer pain while others enjoy bliss. By His command, some receive His blessings, while others are made to go through perpetual cycles of birth and death. Everything and everyone is controlled by His inescapable command. If this Truth were realized (that everything happens according to God's Will and design), then no one would utter any words out of Ego."*(2)

The message of this stanza is that the entire cosmic system operates according to God's Will; we must perceive this from within, and determine our actions accordingly. **DSJ**

Pauri 3

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ (1)

ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥ (1)

ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ (1)

ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ (1)

ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੋਹ ॥ (1)

ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ (1)

ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ (1)

ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥ (2)

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ (2)

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ (2)

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ (2)

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥ (2)

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ (2)

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥ (2)

Stair's Step-3

1. Even if we wish to define, designate or demarcate the Super Power, who has the brains to perceive the Almighty.

2. But if we reflect on the beauty and order prevailing in nature, we can discern Creator's signatures providing its presence.

3. We must study the concept of pre-programmed working of each entity, and its responsibility, towards our eco system.

4. Let us rapt at the intricate science of fundamental equilibrium in symmetry or asymmetry, manifested in the universe.

5. Strangely, extremely majestic delicate objects constantly evolve, and are annihilated, under a pre-planned grand design.

6. Amazingly, matter that is destroyed is recycled into diverse energies, maintaining an accurate balance in the universe.

7. Aren't we utterly helpless, in grasping and perceiving the omnipotent force, behind the entire harmonious universe!

8. Isn't it all the more startling, because, practically every action is taking place in front of us, and right under our nose!

9. There is no dearth of convincing rationales and interpretations, being tendered by able scientists and men of wisdom.

10. In spite of new doctrines offered by cosmologists, this issue will keep getting complicated, finally hitting a dead end!

11. While the fair and just distribution system, of self-sustaining natural resources, has always worn down all devourers,

12. Yet, irresponsible greedy man, the only ingrate creature, shamelessly grabs hoards and destroys, without recreating.

13. Diverse nature systems ensure blossoming of the universe, on the proper course, as given by the Almighty designer.

14. Nanak's dictum is that impassively observing the evolution of The Great Show, Ekenkar remains placidly buoyant. **MSS**

STANZA 3

THAT ENTITY,  IS ABOVE ALL PRAISES

One can sing about the power (of that Entity) according to one's own power of thinking.

Some sing about the bounties and attributes of that Entity.

Some sing about Its beautiful characteristics and grandeur.

Some sing how difficult it is to teach about that Entity even with their best knowledge.

Some sing about Its power to create and Its power to reduce Its creation to ashes.

Some sing that It takes away life and then gives it back.

Some sing that It appears to be far away.

Some sing that It appears to be very near.

One cannot describe the number of Its attributes because these are beyond any count.

Millions of people have tried millions of millions of times to describe It.

(Some think that) The Giver (that Entity) continues to give all the bounties of nature and the recipients become weary of receiving them.

One has partaken of Its bounties from time immemorial.

That Entity stays carefree (does not interfere in human affairs)

Since every action and reaction or every process in this Universe is happening exactly according to the already established Laws of Nature. Page 2

DSC

Pauree 3

Many acclaim Your might, but who can describe your sway

*Many praise your gifts as signs of your display
All virtue springs from you, the virtuous seem to say*

In knowledge you reside, proclaim pundits of the day,

Many worship you as Creator, the One who also reduces to clay

Many glorify you as the Destroyer who redeems as well as slays

Far away you appear to some,

Your omnipresence by many is sung

You defy all description

Try as many a legion,

You provide without tiring, we tire from receiving,

For eons we have been sustained

Your Will shows the Way

Says Nanak, You are forever in blossom - without a care.

AWAT

STANZA-3

In this stanza, Guru Ji describes the multiplicity of beings that sing praises of God, His numerous blessings, and the vastness of His powers. He says, *“Whosoever has the ability to do so, sings of God’s powers. Some sing His praises by recognizing that all gifts of life are signs of His grace. Some sing His praises by reflecting on His qualities and glories. Some sing (God’s praises) by reflecting on the difficult (divine) knowledge they have acquired through their education. Some sing His praises by acknowledging that it is He who both creates and destroys. Some sing (that He) takes away life, and then gives it again*

(in another form). One says (He) appears at a distance, (while another) praises His closeness. Though millions praise Him, there are always more merits that might be described. The Giver gives continuously, even when those who receive grow tired of receiving. In this way, creatures have been consuming from Him for eons. By His command, the Commander is running the universe on a specific path and, O’ Nanak, the Creator is carefree, delighting in His creation.”(2)

The message of this stanza is that the merits of God are limitless, as are His powers and blessings; though we may find Him indescribable, we should never doubt His omnipotence or the extent of His bounties. **DSJ**

Pauree 4

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ (2)

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ (2)

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ (2)

ਮੁਹਿ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ (2)

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ (2)

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ (2)

ਨਾਨਕ ਦੇਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥ (2)

Stair’s Step – 4

1. In the kingdom of the Almighty, a fair justice is automatically dispensed and expressed with love and care to everyone.
2. Everyone prays and begs for only individual favours, and the generous Almighty showers gifts of Nature to one and all.
3. Then what special gifts will we tender, as pay back, if ever we face the so called Judge, in the heavenly court?
4. What accomplishments in harmony with the laws of Nature, shall we narrate, hearing which, he may redeem us?
5. Whenever we are studying the *Amrit Bani*, we must contemplate on the obligations of the godlike

traits.

6. Only if we resolve to act, can we refine our ethics and attitudes; get a robe of honor, and perceive the path of salvation.

7. As per Nanak's dictum, this is the only ratified path, by which one can realize the latent potential of true humanism. **MSS**

STANZA 4

HOW TO PLEASE THAT ENTITY?

That Entity is Ever-existing and so Its Laws of the Universe are ever-existing;

And people think that there are unlimited ways to communicate with and to love that Entity.

When the devotees ask for something (that Entity) gives whatever is asked for Since (that Entity) is bounteous.

(Since all the bounties are from that Entity) then

What could be placed before It So that I could see Its court.

What words (of praise) shall I utter with my mouth that on listening to them that Entity starts loving me?

Answer

During the early morning or at any suitable time, one should deliberate on the working of the Laws of Nature/Universe, ordained by the Ever-Existing (that Entity).

The robe of honor is achieved only when good deeds are performed.

Consequently, one reaches the gateway to salvation - the right way of life.

*Understand it as if that that Entity prevails everywhere. Page 2 **DSC***

Pauree 4

True Master, true thy Name

With unbounded love you communicate

Constant, our begging and supplication

Unremitting, your dispensation

What can we offer to get your glimpse?

What can we say to win your love?

Amrit Vela is the Time,

Meditate on the True Name, contemplate and reflect

***Karma brings the cloth of human birth
Liberation obtains through Grace alone
Says Nanak, know this to be the Way. AWAT***

STANZA-4

In the previous stanza, we learned that the merits of God are limitless (as are His powers and blessings), and we should have faith in His omnipotence and capacity for blessings. Our natural response is to wonder how we might gain the favor of such an omnipotent being, win His love, and receive bounties from His limitless treasure. Guru Ji himself ponders over this question, and shares his answer. He says, ***“(O’ my friends), the Master and His Name are eternal. His language is that of limitless love. When we beg of Him for anything, the benevolent God bestows those gifts upon us. (But the question arises): what should we offer in return for this glimpse into His court? What words should we utter, that He might love us more?”*** (4)

(The answer) is that in the ambrosial hours of morning, we should meditate on His Name and reflect on His greatness. (We should remember that it is only through) good deeds that we are blessed with the cloak of human form, and only through His grace do we obtain salvation. O’ Nanak, this is how we come to know that the eternal Master is everything all by Himself.” (4)

The message of this stanza is that by seeking the love and grace of God, we obtain happiness and salvation. Therefore, we should rise early in the morning, meditate upon His Name, and lovingly reflect on His glory. **DSJ**

Pauree 5

ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ (2)

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ (2)

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ (2)

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ (2)

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ (2)

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ (2)
 ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ (2)
 ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥ (2)
 ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ (2)
 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ (2)
 ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥ (2)

Stair's Step – 5

1. Honour of redemption can neither be graced nor imposed by any one, nor can it be attained without putting in efforts.
2. Any one can attain Sachiarhood or impeccability, with free will, dedication and hard work, put in during this lifetime.
3. Those, who experience and obey the Commandments of Nature, are honored by everyone in their present lifespan.
4. Nanak's doctrine exhorts us, to grasp the cardinal purpose of redeeming our life, by following the laws of the Nature.
5. If we appreciate and imbibe the ethical way of living in our own life, with complete dedication and utmost sincerity,
6. Then, the turmoil and confusion created by our mind will vanish, and we shall attain eternal peace and contentment.
7. Composed on music, Nanak's ideology in Gurmukhi language elucidates the eternal relevance of global humanism.
8. Paths of Vaishnavism, Saivism, creator Brahma, or contradictory axioms adopted by goddesses for attaining Mukti,
9. If asked, if I have grasped them, I would say 'No!'; they all are so mumbo jumbo, that they can never be explained!
10. Nanak's doctrine has explicitly resolved the most fundamental, yet intricate issue of the salvation for the mankind,
11. That omniscience of our Savior, and His vigilance on us, should never be forgotten, nor should we ever wander astray. **MSS**

STANZA 5-1

THAT ENTITY CAN NEITHER BE STRUCTURED NOR CREATED

That Entity (God) can neither be structured nor be created.

That Entity is without any flaw and came into being on Its Own.

Try to understand That Entity;

Those, who have understood that Entity, have attained honor.

That Entity is the treasure of many attributes.

5-1...Page 2

STANZA 5-2

THAT ENTITY IS BEYOND ANY DESCRIPTION

Make up your mind to understand that Entity by singing and listening (to the enlightening philosophy).

(Then) all the pains (delusions in the mind) are replaced with pleasure (intellect in the Mind).

Enlightening teachings are the vibration and the wisdom and enlightening teachings explain that that Entity pervades everywhere.

Is Siva, Vishnu (Gorakh), Brahma, Siva's consort Parbati, or Vishnu's consort Lakshmi that Entity?

Do I know?

No, I cannot say or discuss it since that Entity is beyond any description.

The Guru (Enlightened vision) has enabled me to understand

That I should not forget That One (that Entity).

5-2. Page 2. DSC.

Pauree 5

*Installed not, nor created,
 You just are - self-existent, immaculate.
 Honored are they, who venerate
 Nanak, sing to that treasure-trove
 Singing and listening with devotion,
 Shed despair and bring joy.
 Gurmukh is the primal sound,
 Gurmukh is the divine fount.
 Gurmukh remains immersed.
 The Guru is Destroyer, the Guru is Preserver,*

*the Guru is Creator;
Guru is the Universal Goddess.
Fathom the Guru if I could, remain silent
I would - saying would not suffice.
The Guru has revealed this truth
The One Giver lords over all beings - never
forget. **AWAT***

STANZA-5

After telling us how to win God's love and pleasure, Guru Ji tells us another secret about His nature. Guru Ji says, "**He cannot be established (like an idol), nor can be created (like a thing). The immaculate God has come into existence by Himself. Those who have served (and remembered) Him, they have obtained honor. Therefore, O' Nanak, we should sing praises of that God who is the Treasure of excellences.**"

Guru Ji adds, "**We should sing of Him, listen to His praise, and enshrine His love in our heart. One who does this dispels his or her sorrow and finds pleasure. Through the Guru we understand that God is all around: we hear His mystic tune, obtain divine knowledge, and realize that the Guru-God pervades everywhere. We understand that the Guru is Shiva (the god of destruction), is Vishnu (the god of sustenance), is Brahma (the god of creation), and is Parbati (Shiva's wife). The Guru-God is limitless, even if I knew about Him, I would not say, (because) He cannot be described. (So I pray to Him and say), 'O' Guru, bless me with this understanding: that there is only one Giver for all beings, and may I never forget Him.**"(5)

The message of this stanza is that we should seek all guidance and inspiration from our Guru. The foremost lesson we must learn and never forget is that there is one and only one God, who is the Benefactor of all beings. **DSJ**

Paure 6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਨੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ (2)

ਜੇਤੀ ਸਿਰਥਿ ਉਪਾਈ ਵੇਖਾ ਵਿਨੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥ (2)

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
(2)

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ (2)

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥ (2)

Stair's Step – 6

1 Attitude can be improved, only if you resolve to do it, but without your efforts, what verdict can be delivered!

2. Have you seen any entity in the universe, which gets any reward or return, without putting in honest efforts!

3. A Sikh's attitude and conscience, gets awareness of Oneness, as he starts living as per Guru Nanak's doctrine.

4. Nanak has solved man's most frustrating puzzle of salvation, and has explained the meaning and mission of life,

5. That all beings have emanated from that One Source, and that we all should live lovingly as one global family. **MSS**

STANZA 6

BATHING AT HOLY PLACES IS A FUTILE ACT

I would bathe at holy places, if it pleases that Entity.

If this practice is not accepted, then bathing at holy places is of no avail.

All the bounties that I see on this Earth, cannot be obtained without hard work.

By listening (accepting and practicing) even one of the basic principles of the Guru (enlightened vision)

One's mind becomes intellectually rich as if with gems, jewels, and rubies.

The Guru (enlightened vision) has enabled me to understand that

*I should not forget that Entity since that Entity has provided everything to sustain life on this Earth. Page 2. **DSC***

Pauree 6

Immerse in a holy dip I would, if only your

*pleasure is obtained;
Else, to what avail?
In your creation, nothing without your Grace is
attained.
To the Guru if I turn, gems of wisdom would I
gain.
The Guru has revealed this truth
The One Giver lords over all beings - never
forget that. **AWAT***

STANZA-6

In this stanza, Guru Ji comments on various contemporary religious practices. One very popular practice among Hindus is to embark on pilgrimages and bathe at sacred places situated on riverbanks or seashores. This act was considered vital. Among Muslims, one of the five most important duties (or the pillars of faith) is to make the pilgrimage (or Hajj) of Mecca in Saudi Arabia. Guru Ji differs from all such beliefs.

He says, *“I will bathe at pilgrimage sites only if it pleases God. Without pleasing God, what is the use of such ritualistic bathing? I see that in the entire world, one cannot receive anything without (It being in one’s) destiny. Yet we can find spiritual jewels within our own mind, if we listen to just one teaching of the true Guru. (Therefore, I only pray) “O’ Guru, make me understand this one thing: that there is one and only one Provider of all beings, and may I never forget Him.”(6)*

The message of this stanza is that there is no use of ritualistic bathing or other such deeds deemed religious or pious, unless these are pleasing to God. The only right thing to do is to try to win God’s love and pleasure: for this we should listen to the advice of the Guru. The foremost lesson we should learn from him is that there is one and only one Giver of all beings, and we must never forget Him. **DSJ**

Pauri 7

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥ (2)

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥ (2)

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥ (2)

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ (2)

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥ (2)

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੀਤਿਆ ਗੁਣੁ ਦੇ ॥ (2)

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੨॥ (2)

Stair’s Step - 7

1. If, in the so called four mythical eras, an iconic individual lives a life, and even if he may incarnate for ten times,
2. And becomes very hallowed to make it to the celebrity charts, and all follow or fulfill his divine commandments,
3. And even if he establishes a very reputed doctrine, and also has it glorified in its complete domain or kingdom,
4. If his cosmetic dictums do not enunciate the philosophy of the cosmic constitution, then his existence is in futility.
5. Then, even the lowliest of the lowly ones, will see through this fundamental lapse, and will cast aspersions on him.
6. Nanak’s doctrine imparts education to the atheists or ignorant oppressed ones, and enlightens the wise beings.
7. Nanak knows of none, who precisely, perfectly and properly, set out to redeem the *dalits* and deprived mankind. **MSS**

STANZA 7

**LONG LIFE AND FAME ARE NOTHING
WITHOUT RIGHTEOUS AND VIRTUOUS
CONDUCT**

If one’s age is the four mythical ages and it may be increased to tenfold;

If one is known in the nine continents and everybody follows him (without reasoning);

If one assumes a good name and receives praise and is known in the world;

*If one is not seen as a person of righteousness
Then nobody cares about such a person.*

*Such a person is considered as some vermin
amongst the worms and Even the sinners accuse*

that person.

Righteous conduct converts a non-virtuous person into a virtuous person and a virtuous person into a more virtuous one.

I cannot think of any way other than righteous conduct to make a person virtuous. 7. Page 2.

DSC

Pauree 7

Four ages were I to live, even ten times longer,

Known in the nine regions, celebrated by all,

A great reputation, praised by the world,

Without your Grace, all this would be waste.

*Among worms, be as a parasite; among sinners,
scorned would I be.*

*O Nanak, you bestow virtue on the worthless, the
worthy you grow in truth.*

*Who can return this favor? **AWAT***

STANZA-7

In the preceding stanza, Guru Ji commented on the rituals of bathing at holy places. Now he comments on the practices of some yogis, who use their willpower to impress ordinary people (by performing such feats as sleeping on beds of nails, or living extraordinarily long lives). Guru Ji does not consider such achievements of any spiritual significance.

He says: *“Even if one were to lengthen one’s life by four yugas (eons), or ten times more, and were known in the nine regions (of the universe) and followed by all and his or praises are sung all over the world, still no-one would care about that person without the grace of God. Such a person would be treated like the most ignominious worm and the worst sinner. (It is God; we should try to please, because) O’ Nanak, it is He who confers merits on the meritless, and bestows more merit on the already meritorious ones. I cannot think of anyone who can grant any merit to that (God).”(7)*

The message of this stanza is that rather than trying to lengthen our age or win fame in this

world, we should try to win God’s grace by meditating on His Name with love and devotion.

DSJ

Pauri 8

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ (2)

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ (2)

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ (2)

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥ (2)

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (2)

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥ (2)

Stair’s Step - 8

1. Empathic study of Gurbani improves wisdom, grows awareness, instills logic, and makes us a seasoned person.
2. It exposes falsehoods of mythological notions, that an ox is balancing the earth in space, and not the gravity.
3. Gurbani educates us about scientific relationship in cosmology, of moon, sun and the intervening empty space.
4. Deep understanding of Gurbani makes us so potent and powerful, that even the fear of death cannot seize us.
5. Followers of Nanak’s commandments awaken the divine in them, and live a ‘God size’ dignified everlasting life.
6. Gurbani helps to eliminate the ego and war of within, and tranquilizes the mind, and infuses love and compassion. **MSS**

STANZA 8

LISTENING MAKES ONE UNDERSTAND...

By listening, one understands spiritual persons like,

Sidh, Pir, Sur (the Great), and Naath (Yogi), and what they really are.

By listening one understands the truth about the Earth and the mythical bull, which carries the Earth; and about the sky, and what they really are.

By listening, one understands about the

continents, different worlds and the Mythical nether worlds and what these really are. By listening one understands about death (Means there is no fear of death since it is evident).

The devotees always stay in an exalted state since by understanding the reality about the above various subjects one gets rid of all sins (quits committing bad deeds). 8. Page 2 [DSC](#)

Pauree 8

By listening - are we made an adept, a spiritual preceptor,

god like, and a king among yogis.

By listening - are we made privy to the secret of your creation.

By listening - are the continents, nether regions and higher realms made clear.

By listening - are we delivered from the kiss of death.

O Nanak, the devotee who listens to your Name, remains forever in bloom.

By listening - is release from sorrow and sin obtained. [AWAT](#)

STANZA-8

In stanza 6, Guru Ji commented that one could find all the pearls and rubies of wisdom in one's own mind, if one listens to just one piece of advice from the immaculate Guru. The most important advice of the Guru is to perceive God's love and enlightenment, through meditating on God's Naam (or essence). Guru Ji now describes the virtues one attains by listening to His Naam.

He says, *"By listening to (God's) Naam, even ordinary persons obtain the status of Sidhas (yogis with miraculous powers) Peers (Muslim religious guides), gods and Naaths (the leaders of yogis). By listening to Naam one understands the mystery of the earth and the real bull (or force), which supports earth and the sky. In fact, by listening to Naam, one attains knowledge about (all the), continents, worlds, and nether regions. By listening to Naam, even the fear of death cannot scare a person. Therefore, O Nanak, the*

devotees of God always remain in a state of bliss. In short, understanding God's Naam destroys all one's sorrows and sins."(8)

The message of this stanza is that if we want to obtain true divine knowledge and destroy all our fears, sorrows and sins, we should listen to the Guru's message about God's love and virtues, and meditate on His Naam. [DSJ](#)

Pauri 9

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ (2)

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥ (2)

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥ (2)

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥ (2)

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (2)

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥ (3)

Stair's Step – 9

1. Gurbani describes the true picture of contrary axioms of iconic deities, like Brahma, Shiva and the lord Indira.

2. Gurbani's explanations of truth are accepted and praised by even skeptics, and staunch opponents of Sikh faith.

3. Gurbani bares the secrets and inefficacy of Yoga paths, or other mystical methods, used for attaining salvation.

4. Gurbani exposes the outdated dogmas rendered in various scriptures, like *Sastras*, *Smrities* and Vedic texts.

5. Motivated associates of Nanak's pacifist faith, always remain in high spirits, peace and ultimate beatitude.

6. Gurbani relieves all frustrations, fears and anger arising out of social pressures, as also the pangs of sufferings. [MSS](#)

STANZA 9

LISTENING MAKES ONE UNDERSTAND ABOUT DIFFERENT GODS

By listening, one understands about the different gods like, Isar, Brahma, and Indra,

And who they actually are.

By listening, a bad person starts to praise (realize) the real Entity instead of different gods.

By listening, one understands the secrets of the body and the methods to maintain it in its proper condition.

By listening, one understands about the ancient philosophy in the Sastras, Simritis and Vedas - the ancient holy books.

The devotees always stay in an exalted state

Since by understanding the reality about the above various subjects

One gets rid of all sins (quits committing bad deeds). 9. Page 2. [DSC](#)

Pauree 9

By listening - we become like Shiva, Brahma and Indra.

By listening - are we made capable of your praise.

By listening - are the secrets of yoga and the body gained.

By listening - is divine knowledge attained.

O Nanak, the devotee who listens to your Name, remains forever in bloom.

By listening - is release from sorrow and sin obtained. [AWAT](#)

STANZA-9

In the previous stanza, Guru Ji told us that by listening to God's Naam, even ordinary persons obtain the status of Sidhas (yogis with miraculous powers, Peers (Muslim religious guides), gods, and Naaths (the leaders of yogis). In this stanza, he goes one step further and says,

“By listening to God's Naam, the exalted status of primal gods, such as Shiva, Brahma and Indira is attained. By listening to God's Naam, even an evil person begins praising God. By listening to God's Naam, one starts understanding the secrets of uniting with God, and the secrets of the human body. By listening, one understands the message of holy books, including Shastras, Simritis, and Vedas.

Through such listening, O' Nanak, the devotees of God always remain in a state of bliss.”(9)

The message of this stanza is that if we want to obtain the highest spiritual state (of ecstasy), we should meditate on God's Naam, and listen to the Guru's lesson regarding God's love and virtues.

[DSJ](#)

Pauri 10

ਸੁਣਿਐ ਸਤੁ ਸਤਿਗੁਰੁ ਗਿਆਨੁ ॥ (3)

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ (3)

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ (3)

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ (3)

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (3)

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥ (3)

Stair's Step – 10

1. Gurbani teaches the science of living, helps attain cosmic awareness, and instills patience, to evolve as a Sachiar.
2. Knowledge of Gurbani is the experience, a common man strives to achieve, by pilgrimages to the holy shrines.
3. Adopting education of the Gurbani values in life helps to gain self esteem, courage of conviction and integrity.
4. Wisdom of Gurbani instinctively kindles a meditative calm of self realization, and of the Almighty that resides within us.
5. True comrades of Nanak's doctrine, experience sublime serenity, perfect composure and earnest peace of within.
6. Gurbani helps to overcome tyranny, turpitude, malpractices and unethical wickednesses that afflict our society. [MSS](#)

STANZA 10

LISTENING MAKES ONE UNDERSTAND CONTENTMENT AND WISDOM

By listening, one understands the Truth, contentment, and wisdom.

Listening has been equated to bathing at the 68

places of pilgrimages.

By listening and reading one attains wisdom and honor and attains honor (in society).

By listening, one understands one's consciousness and attains tranquility.

The devotees always stay in an exalted state.

Since by understanding the reality about the above various subjects

*One gets rid of all sins (quits committing bad deeds). 10. Page 3. **DSC***

Pauree 10

By listening - truthfulness, contentment and wisdom is born.

By listening – we're immersed, as if on the sixty-eight pilgrimages.

By listening - scholarly repute we gain. .

By listening - is mindful attention attained.

O Nanak, the devotee who listens to your Name, remains forever in bloom.

*By listening - is release from sorrow and sin obtained. **AWAT***

STANZA-10

In the previous stanza, Guru Ji told us that by listening to God's Naam, one obtains a spiritual status comparable to gods such as Shiva and Brahma. The question arises: how might this occur? How might a person acquire special powers and merits by listening to His Naam? In this stanza, Guru Ji provides the answer.

He says, *"By listening attentively to His (Naam), we acquire the virtues of truthfulness, contentment, and divine knowledge. By listening to (Naam), we are so purified, as if we have bathed at all the sixty-eight (traditional holy places). When we listen to and read of God's praise (or Naam), we receive true honor. By listening to His praise (or Naam), our mind is effortlessly attuned to meditation. O' Nanak, the devotees of God always enjoy a state of bliss. By listening to (Naam), all their sins and maladies are destroyed."*(10)

The message of this stanza is that if we wish to purify ourselves and gain virtues such as truth, contentment and divine knowledge, we should listen to Naam (the Holy Word of God). **DSJ**

Pauri 11

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ (3)

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ (3)

ਸੁਣਿਐ ਅਧਿ ਪਾਵਹਿ ਰਾਹੁ ॥ (3)

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ (3)

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (3)

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥ (3)

Stair's Step - 11

1. Gurbani has deeply studied the concept of *Nejaat* or New after-life, as advocated, by the *Shari'ah* law of Islam.

2. Gurbani improves and elevates us, to the level of an honorable revered man of wisdom, like a Peer or a Sheikh.

3. Gurbani rescues superstitious paranoid persons, from the shackles of foolish beliefs, and illogical futile rituals.

4. Guidance of Gurbani also extricates and atones sinners who have fallen into the roaring pit of evil and vices.

5. Friends of Nanak enjoy each and every movement, and lead a spiritual, enthusiastic, meaningful, heavenly life.

6. Regular contemplation of Gurbani, helps to discover the 'divine being' within you, and seek refuge in your Self. **MSS**

STANZA 11

LISTENING MAKES ONE TO ATTAIN WISDOM

By listening, one understands/comprehends the innumerable virtues (of that Entity).

By listening, one understands about the sheikhs and peers – the holy persons, and the ruling persons.

By listening, even the mentally blind (ignorant) person understand the real way (path) of life.

*By listening, the Immeasurable (that Entity)
comes within one's comprehension.
The devotees always stay in an exalted state
Since by understanding the reality about the
above various subjects
One gets rid of all sins (bad deeds). 11 Page 3.*

DSC

Pauree 11

*By listening - the ocean of virtue is fathomed.
By listening - sage like, spiritual teachers and
emperors we become.
By listening - even the blind see the way.
By listening - the fathomless is grasped.
O Nanak, the devotee who listens to your name,
remains forever in bloom.
By listening - is release from sorrow and sin
obtained. **AWAT***

STANZA-11

Concluding his remarks about the merits of listening to Naam, Guru Ji says: *“By listening to (Naam), ordinary persons acquire such high merits that they could dive deep into oceans of virtues. By listening to Naam, one obtains the status of Sheikhs and Peers (The Muslim saints), and kings. By listening (to Naam) persons blinded by ignorance discover the path to God. By listening, we understand the mysteries of the unfathomable ocean (of worldliness). O’ Nanak, the devotees always enjoy a state of bliss, and by listening to (Naam), their sufferings and sins are destroyed.”(11)*

The message of the above four stanzas is that if we want to achieve worldly and spiritual merits (and bring an end to all our sufferings), we should listen to the Guru’s Holy Word, which is synonymous with God’s Naam. **DSJ**

Pauri 12

ਮਨੋ ਕੀ ਗਤਿ ਕਰੀ ਨ ਜਾਇ ॥ (3)

ਜੇ ਕੋ ਕਰੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ (3)

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ (3)

ਮਨੋ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ (3)

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)

ਜੇ ਕੋ ਮੀਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥ (3)

Stair's Step - 12

1. Mystic process of the attitudinal transformation, and realization of the ‘self’, by a Sikh, can never be explained.
2. Those who ever tried to narrate this proselyte process have miserably failed, and finally they had to repent.
3. The self-steering redemption process of the Nanak Marg can never be penned down in a simple point form.
4. True Sikhs, devote exclusive time to read, discuss and deliberate to understand the written words of Gurbani.
5. Only by adopting the ethical moral values of Gurmat in life, can we awaken our own glory, and attain Nirvana.
6. The keyword is to wage *jehad*, to reorientate our contrived obscured mind, and to kindle the spark within. **MSS**

STANZA 12

ACCEPTING1 MEANS TO UNDERTAKE...

*It is hard to describe the higher mental state of the one,
Who has accepted (the enlightening philosophy).
If someone tries to describe that state, he will repent afterwards.*

(The people who sit down to ponder upon and to write about that state of acceptance will repent.)

Because

*There will not be enough paper, pens and writers, who have the ability to write about the one, who has attained the state of acceptance.
Only one who has accepted the enlightening philosophy,*

Comes to know that Entity (Naam)

*Who is flawless. 12. Page 3. **DSC***

Pauree 12

The experience of the True Name cannot be stated,

Filled with remorse, those who try.

No paper, pen or scribe,

Can capture the experience of those enraptured.

Such is the True Name - spotless, without stain.

*Revealed, if one beholds. **AWAT***

STANZA-12

After describing the merits of listening to the Guru's Word (or Naam), Guru Ji moves to the next stage and describes the blessings and virtues bestowed upon the person who not only listens to Naam, but also truly believes in it.

He says, *"It is impossible to describe the high state of mind of a (true) believer (in God's Name). If someone were to try to describe this state, that person would afterwards repent. (Even when) some sit together to reflect upon the (merits) of a true believer, they find that no pen, no amount of paper, and no writer can narrate the merits of a true believer. Yes, such are the qualities of the immaculate Naam, realized by one who truly believes in it from (the core of his) heart."*(12)

The message of the above stanza is that if we want to acquire high spiritual status, we must have true, internal, and unflinching faith in God's Naam.

DSJ

Pauri 13

ਮਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ (3)

ਮਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ (3)

ਮਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ (3)

ਮਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ (3)

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥ (3)

Stair's Step - 13

1. Absolute knowledge of Gurmat awakens your dormant divine, consciousness, intellect and intuitiveness.

2. Gurmat makes you fully aware of the concept of Karmic cycle, or the Kaal-chakra in the conscious universe.

3. Objectivity imbibed by Gurmat protects you, from being cheated by religious or spiritual commission agents.

4. Daring followers of Nanak's doctrine, never get death scared, in any event, or at any stage, during their life time.

5. Imbibing principles, moral values, and ethos, is the only way to eradicate temptations, and our cravings of greed.

6. It can happen, only if we avail the gift of 'freedom of choice', Vis a Vis the purpose of our life, and live according. **MSS**

STANZA 13**THE EFFECTS OF ACCEPTING**

By accepting, consciousness and wisdom are awakened in one's mind.

By accepting, one becomes aware of the whole Universe.

By accepting, one is saved from the hurts of shame, uncertainty and frustration.

By accepting, one does not go to the way of death (towards sin, which leads to death).

Only the one who has accepted the enlightening philosophy comes to know that Entity (Naam)

*Who is flawless. 13. Page 3. **DSC***

Pauree 13

In absorption, consciousness is heightened and understanding sharpened

In absorption, insight into all realms is gained.

In absorption, the blows of Fate are repelled.

In absorption, the Grim Reaper leaves us alone.

Such is the True Name - spotless, without stain

*Revealed, if one beholds. **AWAT***

STANZA-13

Now Guru Ji lists more specific benefits of having faith in God's Name. He says, *"By believing in*

(Naam), *one's intellect is purified, and one acquires divine knowledge and understanding. By believing* (in Naam), *one acquires the knowledge* (that God pervades) *in all places. By believing* (in Naam), *one does not suffer the pain or punishment that results from involvement in worldly evils. By having faith* (in Naam), *one doesn't have to accompany the demon of death* (to hell). *This is how powerful the immaculate Naam of God is, if one truly believes in it from the core of one's heart.*"(13)

The message of this stanza is that if we want to obtain real knowledge and wisdom of this world and beyond (and free ourselves from the fear of death), we should have true and firm faith in God's Naam. **DSJ**

Pauri 14

ਮਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ (3)

ਮਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ (3)

ਮਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ (3)

ਮਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ (3)

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥ (3)

Stair's Step - 14

1. There is no restriction of cast, creed, race, religion, gender or age, to adopt and walk the smooth path to Sikhi.
2. Guru Nanak's teachings help us to evolve as a very useful and respectable citizen of the entire global society.
3. A true scientific spiritualist never treads the path of various superstitious and ambiguous rituals of any religion.
4. Dedicated faithfals are always focused, and steadfast, towards their ethical moral duties, and secular principles.
5. Only by adopting the sacred sacraments penned by Nanak, can we learn the art and science of a blissful living.

6. But it demands strict self-control, to cleanse the negative greedy thoughts, emotions, desires and temptations. **MSS**

STANZA 14

THE EFFECTS OF ACCEPTING

By accepting, one does not have any obstacles in one's way (of righteousness).

By accepting, one leaves this world with fame and honor.

By accepting, one does not fall into the trap of any cult, sect, creed and their meaningless religious rituals/rites.

By accepting, one firmly binds oneself to righteousness.

Only one who has accepted the enlightening philosophy,

Comes to know that Entity (Naam)

*Who is flawless. 14. Page 3. **DSC***

Pauree 14

In absorption, there are no roadblocks.

In absorption, we proceed with credit and recognition.

In absorption, we do not stray into blind alleys.

In absorption, we remain affixed on the Word.

Such is the True Name - spotless, without stain.

*Revealed, if one beholds. **AWAT***

STANZA-14

Elaborating on the merits of a person truly believing in Naam, Guru Ji says, "*A (true) believer* (in Naam) *never faces any obstacles in the path of life.* (Such a person) *departs from the world after earning honor. Such a person is not misled into sects or ritualistic religious paths,* (and is saved from any punishment after death, because such a person) *aligns with* (Righteousness or) *Dharma. Yes, such are the qualities of the immaculate Naam, realized by a person who truly believes in it from the core of his or her heart.*"(14)

The message of the above stanza is that if we do not want to be led down false spiritual paths, and want to depart from this world with honor (and

also obtain honor in the God's court), then we must have true and firm faith in God's Naam. **DSJ**

Pauri 15

ਮਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ (3)

ਮਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ (3)

ਮਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ (3)

ਮਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ (3)

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥ (3)

Stair's Step - 15

1. The true follower is completely emancipated and liberated, from the turmoil of worldly stresses and strains.
2. Emulating examples manifested by a Sikh, the latent potentiality of his loved ones gets enriched and harmonized.
3. While being redeemed, a true Sikh missionary also acts as a kosher savior, for his community and the mankind.
4. Nanak strictly forbids his Sikhs, to beg or seek illusionary blessings, from any sham god-man, or even from Almighty.
5. Only by emulating the principles of moral ethics, in your life-style, can you change attitude, and be emancipated.
6. It is possible, only if you undertake self-reflection, hear the voices of within, and liberate yourself from 'self'. **MSS**

STANZA 15

THE EFFECT OF ACCEPTING

By accepting, one achieves salvation.

By accepting, one uplifts one's family (for salvation).

By accepting, one passes own life successfully and also helps other Sikhs of the Guru to make their lives successful.

By accepting, one does not go begging from house to house to sustain one's life.

Only one who has accepted the enlightening philosophy, comes to know that Entity (Naam)

Who is Flawless. 15. Page 3. DSC

Pauree15

In absorption, the door to liberation is found.

In absorption, kith and kin are saved, as well.

In absorption, we ferry ourselves, and companions across.

In absorption, O Nanak, we don't wander to go a-begging.

Such is the True Name - spotless, without stain Revealed, if one beholds It. AWAT

STANZA-15

Concluding his message about the blessings enjoyed by a firm believer in God's Naam, Guru Ji says, *"The one who truly believes (in Naam) not only attains salvation for oneself, but also for one's entire family. Such a disciple of the Guru saves him or herself as well as others. Such a person does not beg for favors from anyone. Yes, such are the merits of the pure immaculate Naam, acquired by the one who truly believes in it from the core of one's heart."*(15)

In brief, Guru Ji gives the message that if we want to enjoy true and eternal peace ourselves and share it with our friends, relatives and humanity at large, we must believe in and meditate upon God's Naam (the Guru's word), from the core of our heart. **DSJ**

Pauri 16

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ (3)

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ (3)

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ (3)

ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥ (3)

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥ (3)

ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥ (3)

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ (3)

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥ (3)

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ (3)

ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ (3)

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ (3)
 ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ (3)
 ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ (3)
 ਸਭਨਾ ਲਿਖਿਆ ਵੁਡੀ ਕਲਾਮ ॥ (3)
 ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ (3)
 ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥ (3)
 ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ (3)
 ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥ (3)
 ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ (3)
 ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ (3)
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ (3)
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (3)
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (3)
 ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥ (3)

Stair's Step - 16

1. The empowered 'Five' converts are honored, with a very respectable title of 'Sirdarji', in the global panchayat.
2. These blessed ones are respected by everyone, at the holy, or any other important secular congregations.
3. These redeemed ones, the principled Sikhs, are offered a seat of honor in all assemblies of cultured persons.
4. United in their mind, the sole principle of all these Sikh Saint Soldiers is to work in harmony with His Nature.
5. If anyone probes you to discuss the creation, or tries to seek proof of the existence of Ekencar, the Designer.
6. Remember, that the intricacies of the Nature are beyond sense perception level of present human wisdom.
7. For the sake of illustration, let us take Vedantic speculative theory of that dutiful and merciful white ox.
8. Because of whose benevolence, our planet

deems to have been balanced in equilibrium on its horns!

9. Deceptive and fanciful fallacy of such crafty authorships can be perceived, only by deep penetrating study.

10. If this Vedantic doctrine is factual, then there would be colossal heavy load on top of this mythical bull.

11. But our earth is a solitary planet, while all other planets are far away and are completely isolated from it.

12. In that case, what is that mystical power, which is supporting the bull, or all other planets from underneath!

13. In fact, all ethnic nationalities espouse and advocate various Atlas types of fanciful fabricated theorems.

14. All religions have authored many illogical mythical stories about 'god', cosmos and evolution, in their books.

15. Can a human being ever manifest who could perceive and expound this highly complex intelligent design!

16. Can you ever imagine as to how assiduous, extensive and complicated this whole topic would become!

17. To learn about the magnitude of divine powers, and about the extraordinary mysterious origin of evolution,

18. And about the unexplored far flung creations, which arrogant theoretical physicist can ever claim to know!

19. Ekencar put to generation everything in the infinite universe, in a nano second, with a single command of his.

20. From one source, streams of self-breeding galaxies and Natures sprang, which we are always discovering!

21. After all, how can our shallow understanding perceive Nature's application of quantum science in universe!

22. My whole life is worth an iota of insignificant offering to this matchless divine creation in entire cosmos.

23. O, the Guardian of Mankind, i know that

whatever thou desired is forever, with some purpose for all of us.

24. After all, You are the omniscient secular spirit, or soul, and the omnipresent Truth for all times to come. [MSS](#)

STANZA 16-1

THE REWARD FOR THE NOBLE ONES

The noble ones are accepted and become leaders (to lead the public on the right path).

Such noble ones attain honor in the Court of Righteousness.

Such noble ones are the glory of the civil courts of earthly governments.

All the noble ones follow (keep in mind) the same one philosophy of enlightenment (righteousness)...

STANZA 16-2

THE MYTH OF THE WHITE BULL DISPROVED

If one tries to comprehend the vastness and varieties of the creations of that Entity

That one will not be able to do so.

The mythical white bull that supports the Earth in fact is the mutual gravitational attraction between Sun and Earth under the Laws of the Universe.

This gravitational attraction holds the Earth in its orbit.

The one who discovers this order (Laws of the Universe) becomes enlightened and understands that:

How could that mythical white-bull carry that much load of Earth?

(Moreover) it means this bull will need another Earth to stand on and then another bull is needed to carry that Earth and so on.

If anybody can find this power (with which the Earth is staying in its orbit around the Sun) then call that one an enlightened person.

STANZA 16-3

COUNTLESS LIVING BEINGS

Living beings are of innumerable kinds and varieties;

And there are innumerable names for them.

The nature of the growth and development of all of them has been written in great mystic words (DNA).

Very few people can decipher that nature (heredity) of living beings.

If someone can make an assessment of these written codes;

Then that one would know that every living being will grow accordingly to its heredity.

It is difficult to evaluate the potential of creation of that Entity.

And how many types of beautiful forms are in Its creation?

How bounteous is that Entity?

No one has any power to know how much!

STANZA 16-4

THE ORIGIN OF THE UNIVERSE

The Universe exploded from one source of energy (Singularity) and started to expand.

Thereafter, many things appeared.

I (Nanak) have no power to comprehend the natur (of living beings and the cosmos) or to describe it.

I cannot even once be a sacrifice to that Entity and Its Universe.

Whatever pleases that Entity that is right.

(Since every action happen under the Laws of Nature)

(However) that Entity is formless and exists forever. 16-4. Page 3. [DSC](#)

Pauree 16

*The Panch are exemplars, with Your sanction,
the chosen ones,
Honored in Your Court,
Resplendent at Your Door,
They remain transfixed on Your Name.*

*Mere speech and thought,
Fail to account for Your Creation.
Dhaul, the mythical Bull, is Dharam, the Eternal
Law - born of compassion,
With the bond of contentment holding Creation
in place;*

*Those who realize this know the Truth
The weight of Dhaul's load
Extends beyond our Earth - to endless worlds!
Who supports this weight?*

*All species incarnate, their forms and names,
Are all recorded by the ever-flowing Pen of
Hukam.*

*Who can write this account?
The more one writes, the bigger it becomes!
What power! Behold the beauteous Form!
What bounty! Who knows Your creative potency
That created this vast expanse - with One Sound,
Bringing forth all streams of life.*

*Your creative force I cannot state
I cannot even once be a sacrifice to You.
What pleases You is the only good deed,
You are Eternal, O Formless One! **AWAT***

STANZA-16

Continuing to describe the merits of listening to and believing in God's Naam, Guru Ji says, *"They who listen to and obey (God's) Naam become Panch (the approved ones of God). These Panch (The approved ones) are honored in (God's) court. In fact, not only do they grace the court of that King of all kings, but their minds are always attuned to the eternal Guru (God)."* Guru Ji however observes, *"No matter how much one may reflect and contemplate, one cannot assess the acts of the Creator.* (For example), *while some people believe that a bull is literally supporting the earth, it is actually Dharma (God's Law) based on compassion, righteousness and patience, which supports this earth. If someone understands this (concept), that person comes to know the real truth.* (A literal bull supporting the earth isn't feasible; the concept serves as a means to symbolically understand the Law of God. Because if it were true, then we have to find out), *on what earth this bull is itself standing, and what earth is under that and so on?* After discounting the literality of a mythical bull supporting the earth, Guru Ji turns to the vastness of life. He says, *"There are countless*

species of creatures in this universe. The ever-flowing pen (of God) has written the account of them all. So numerous are these creatures and species that one cannot estimate the extent of their description. Who knows the extent of God's power, or the vastness of His beautiful creation? Who can estimate His benevolence? (God's power is so limitless that) with just one word millions of rivers started flowing, (and millions of systems running this universe began to function)." So Guru Ji humbly says, *"(O' God), who am I to express my thoughts about the extent of Your Nature? I am so powerless, that I am not even worthy of sacrificing myself once for You. (O' God), whatever pleases You, that alone is the best deed or service for me. You are the eternal formless One."*(16)

The message of the above stanza is that we should never feel proud of our knowledge about God or His Universe. Instead, we should always remain humble and say, "O God, whatever is Your will, that alone is the best deed for me." **DSJ**

Pauri 17

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ (3)
ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥ (3)
ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ (3)
ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥ (3)
ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ (4)
ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥ (4)
ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ (4)
ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥ (4)
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ (4)
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (4)
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (4)
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥ (4)

Stair's Step - 17

1. In the hope of attaining salvation or liberation,

prayers are recited by all faiths in various forms or rituals.

2. Many rituals of worshiping are conducted by various religions with butter lamps and by burning incense.

3. All religions have their own holy books of divine knowledge, which are crammed and recited ritualistically.

4. Despite practicing according to the advocated Yoga paths of Patanjali, yet all aspirants remain discontented.

5. Many devotees are engrossed in propagating manufactured truths of the Gyan marg of acquiring knowledge.

6. While some disciples offer human sacrifices, or donate everything they possess, as per Karma or Bhakti marg.

7. Some awesome zealots, willingly undergo, very agonizingly harsh physical self-mortification of Hath Yoga.

8. Some ascetic hermits resort to meditation in the solitude, to attain self- enlightenment through Dhyana Yoga.

9. I wonder as to why they don't interact with, and take lessons of organic unity from our mentor mother nature!

10. I would always willingly agree to offer myself to be a slave of such an inquisitive true aspirant or seeker.

11. While I am aware that everyone has the right to 'free will', yet, i seek forgiveness for the entire mankind.

12. In spite of all dogmatic orthodoxy, I am confident, that somehow, discretion and humanism will always survive. **MSS**

STANZA 17

COUNTLESS DEVOTEES

Countless are those reciting the various names of that Entity,

And countless are those in fear of It.

Countless are those who worship various deities, and perform ascetic practices.

Countless recite the scriptures and read the Vedas.

Countless stay detached from the world and remain sad.

Countless are the saints who reflect on wisdom.

Countless are the saints who practice charity.

Countless are the warriors who confront the enemy face to face taking it as their religious duty and bear the brunt of steel on their faces.

Countless are the silent sages who continuously concentrate their minds on that Entity.

I (Nanak) have no power to comprehend and describe the nature (of such people, who are busy in performing so many rituals).

I cannot even once be a sacrifice to that Entity (Nature).

Whatever pleases that Entity that is right.

(Since every action happen under the Laws of Nature).

*That Entity is formless and lives forever (immortal). 17. Page 3. **DSC***

Pauree 17

Countless, chant Your Name; countless are filled with your love.

Countless, perform rituals; countless more practice austerities.

Countless, recite the Vedas aloud.

Countless are those who practice yoga, renouncing the world.

Countless, practice devotion, and contemplate Your virtues.

Countless seek the Truth; countless are the benefactors.

Countless are the warriors, with battle-scarred faces.

Countless practice long spells of silence.

How can Your Creative Potency be described?

I cannot even once be a sacrifice to You.

*Whatever pleases You is the only good done, You, The Eternal and Formless One. **AWAT***

STANZA-17

After giving us a glimpse of the countless universes and their species, Guru Ji returns his focus to human beings. He describes how even among human beings there are such vast differences that he finds himself incapable of fully

describing God's creation. Yet in an effort to do so, he begins by addressing those people who may be categorized as virtuous and holy.

Guru Ji says, *"O' God, countless are the persons who meditate (upon You), and countless are those who love You with veneration. Innumerable are those who worship You, and do penance sitting in front of smoldering fires. Countless are those who read and recite holy books. Limitless are those who practice yoga, and in their minds remain detached (from the world). Countless are those devotees who reflect upon Your divine knowledge, countless are those who lead pious lives, and countless are those who give charity. Countless are the brave warriors who bear the brunt of steel weapons on their bodies. Countless are those who remain silently attuned to You, in single-minded devotion. (O' God), who am I to assess (the extent of) Your Nature? (I am so powerless) that I do not have the worth to sacrifice myself even once for You. (Therefore O' God), whatever pleases You, that alone is the best deed or service for me. You are the eternal formless One"*(17)

The message of this stanza is that we should not feel proud of our knowledge or our merit; there may be countless persons who are more knowledgeable, pious, or virtuous than us. **DSJ**

Pauri 18

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ (4)

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥ (4)

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ (4)

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ (4)

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ (4)

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥ (4)

ਅਸੰਖ ਮਲੇਫ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ (4)

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ (4)

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥ (4)

Guru Nanak's commentary on the 15th century Indian society. It holds true today for the whole world.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (4)

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (4)

ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥ (4)

Stair's Step - 18

1. Human slaves, driven like sheep and cows, are exploited under the spells of illogical canonical blind faiths.
2. Many corrupt and crafty preachers, priests, pathis, peers and pujaris are living off them, by dubious means.
3. Many mafia like god-men acquire name, fame and power by manipulations, and showing magical spectacles.
4. Many barbarian sorcerers, and tantriks, are brutally sacrificing animals and humans, in the name of religion.
5. Many malevolent tricksters and cut-throat thugs are persistently perpetuating satanic morbid holy offences.
6. Mahants and ministers of many sects are spreading unscientific and illogical fabricated fables and impiety.
7. Many meek puppets are heading religions, with the help of bigots and fascist rulers, just to plunder coffers.
8. These putrid slanderers are constantly adding on to their garbage, and are a slur on their religions and society.
9. Nanak is trying to counsel these legalized cheats to be heedful of the wrath that will befall on all of them.
10. He cites his own example of life-long sacrifices, for the sake of the unprivileged and the exploited mankind.
11. O my Master, your idea, and the laws laid down by you are ultimately the best solutions for the humanity.
12. After all fostering of all entities of universe also falls under your own preview for all the times to come. **MSS**

STANZA 18**COUNTLESS WICKED PEOPLE**

Countless people are fools and ignorant. Countless people are thieves and embezzlers who are busy deceiving others.

Countless people, who claimed themselves to be immortal, imposed their will on others, and have now died.

Countless people do not hesitate to commit the sin of murder.

Countless people are the sinners who commit sins.

Countless people are the liars who keep on lying and are trapped in the cycle of lies.

Countless are the wretched people who keep on eating filthy things, i.e. do bad deeds.

Countless people are the slanderers who go on committing sins by speaking ill of others and suffering for this act.

I (Nanak) have no power to comprehend the nature (of such wicked and wretched people) or to describe them.

I cannot even once be a sacrifice to that Entity (Nature). Whatever pleases that Entity that is right. (Since every action happens under Its Laws of Nature). That Entity is formless and lives forever (immortal). 18. Page 4. [DSC](#)

Pauree 18

Countless fools live in blind ignorance.

Countless thieves usurp from others.

Countless tyrants rule by force.

Countless cut-throats profit from killing.

Countless sinners keep on sinning.

Countless liars, wandering lost in falsehood.

Countless wretches eat others' filth.

Countless slanderers are burdened by their calumny.

Nanak, the lowly, speaks his mind.

I cannot even once be a sacrifice to You.

Whatever pleases You is the only good done, You, The Eternal and Formless One. [AWAT](#)

STANZA-18

Existence of countless virtuous persons is one side of the coin. Guru Ji proceeds further by addressing the other side, and describes the evil and ignoble.

He says, "(O' God), countless are the stark blind fools in this world, and countless are the thieves and deceitful persons who live on the earnings of others. Innumerable rulers depart from here after ruling by oppression. Countless are those who commit murders, and countless are the sinners who depart from here after committing (innumerable) sins. Countless are the liars, who keep wandering in this world spreading their lies, and countless are the depraved (filthy) persons, who engage in immoral practices (and eat filth). Innumerable are the ones who speak ill of others (and by doing so, carry the load of slander on their heads)." Guru Ji now shows utter humility by counting himself amongst this rank of people. He says, "(O' God), who I am to talk about others? Lowly Nanak only expresses this thought: "who am I to assess Your Nature? (I am so powerless), I am not even worthy to serve as a sacrifice to You. (Therefore O' God), whatever pleases You, that alone is the best deed for me. You are the eternal formless One." (18)

The message of this stanza is that while there are wicked and evil people in this world; however, we do not have the right to speak ill of others? Rather than pointing fingers, we must examine ourselves to discern our own evil and sinful tendencies, and perceive our own afflictions. [DSJ](#)

Pauree 19

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ (4)

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ (4)

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ (4)

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ (4)

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ (4)

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ (4)

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ (4)

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ (4)

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ (4)

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ (4)

ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥ (4)

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ (4)

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (4)

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (4)

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥ (4)

Stair's Step - 19

1. There are countless planets in the universe which flourish with extremely diverse principles of nature.

2. Far beyond the finite perception of human beings there exist many huge sun like stars, unknown to us.

3. Their numbers are so large, that it would always be foolish to attempt to put them to any enumerations.

4. The principles of their operating existence are so intricate that it is well-nigh impossible to elucidate them.

5. It is inconceivable to comprehend complete cosmology; we should simply accept its laws and relish its bounty.

6. Various chronicles and scriptures, which claim to have known the divine mysteries, are totally baseless.

7. This subject is too intricate to be decoded by human mind; we may learn it only by some gifted chance!

8. The writer (Nanak), who has tried to pen it down, too, initially did not have that deep divine perception.

9. By and by, as the Nature unfolded various complexities, was he able to understand basic fundamentals.

10. O seeker, your attitude and deeds alone will determine the repute and rank of your identity, in the society.

11. Without moral ethics and proper conduct, you cannot get any honors or respect, at any place in the world.

12. To authenticate what I am saying, you must reconcile, and contemplate on the cosmic Laws of

Nature.

13. I now, very humbly, am offering the complete gist of my lifetime search for Truth, for you to capitalize on.

14. Do as you feel like, yet I always seek blessings for the wellbeing of the complete lot of the mankind.

15. O Master, you too must be concerned about the wellbeing of all your subjects, in this Garden of Eden! **MSS**

STANZA 19-1

INNUMERABLE CREATIONS

There are innumerable names of living beings and innumerable places for them to live.

There are innumerable inaccessible regions of the Universe.

Even to say immeasurable will be a pressure on the brain since the creations in this Universe cannot be counted.

STANZA 19-2

THE IMPORTANCE OF THE ALPHABET WORDS

With letters of the alphabet one tries to write names and words of praise.

With the alphabet one writes about one's wisdom attained;

With the alphabet one writes songs and with words one sings the songs.

With the alphabet one writes spoken words.

With the alphabet the nature of every living being is written on their forehead (on DNA - genes).

The One (that Entity) has written the nature of all the living beings on their foreheads (on their DNA – genes);

but there is no one else who can write nature of that Entity on Its forehead.

The nature of all the living beings will be decided according to that which has been written (on their DNA in the beginning) and according to the environment.

All that has been created is the manifestation of that Entity in its Laws of Nature (Naam).

There is no place without the Laws of Nature

(Naam).

I (Nanak) have no power to comprehend the nature (of the Universe and development of Living beings according to their DNA) and to describe it.

*I (Nanak) cannot even once be a sacrifice to that Entity And its Universe (including living beings). Whatever pleases that Entity that is right. (Since every action happen under the Laws of Nature) That Entity is formless and lives forever (immortal).19. P 4. **DSC***

Pauree 19

*Countless names, countless places,
Inaccessible, unapproachable, beyond reckoning
are the celestial realms.*

*Even to call them beyond reckoning - is to carry
the weight on your head.*

*From the Word comes the Naam; from the Word,
comes Your Praise.*

*From the Word comes spiritual wisdom, singing
the songs of Your glory.*

*From the Word come written and spoken words
and hymns.*

*From the Word comes destiny, inscribed in us.
But the One who wrote these Words of destiny –
no words are written on His forehead.*

As He ordains, so do we receive.

*The created universe is the manifestation of Your
Name.*

Without Your Name, there is no place at all.

How can I describe Your Creative Power?

I cannot even once be a sacrifice to You.

*Whatever pleases You is the only good done,
You, The Eternal, the Formless One. **AWAT***

STANZA-19

After describing the classes of good and bad humans, Guru Ji once again turns his thoughts to the countless worlds, solar systems, realms, and species living in this wonderful Creation of God.

He says, “*O’ God, myriad are the names* (of things and creatures in this universe), *and countless are the places* (these creatures inhabit). *Beyond the realm of our senses are myriad*

worlds. O’ God, even to say that these things are countless is a blunder, (and worthy of blame. There are no words to describe or count Your creation. However, it is only through) *words that one can meditate* (on Your) *Name, and praise You.* (It is through) *words that we can obtain divine knowledge, and sing songs* (in Your praise). *It is through words that we are able to write or talk. It is through the language* (or DNA) *that God has written the destiny of us all on our foreheads.* (Yet the beauty is that God) *who wrote these destinies has no such thing written on His forehead. The destiny of the people is what He ordains.* (He is under not a soul’s command. Moreover), *whatever God has created is His manifestation* (His Naam), *and there is no place without* (God’s) *Naam. O’ God, how can I describe Your creation? I am not fit to sacrifice myself even once for You. I* (only know that), *whatever pleases You is the best deed. You are the eternal formless God.”(19)*

The message of this stanza is that God pervades everywhere. There are no words to describe how countless are the creatures, places, and universes He created. Yet it is only through language that we can attempt to sing His praises, and meditate upon His Naam (His love and power), which permeates all creation. **DSJ**

Pauree 20

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹੁ ॥ (4)

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹੁ ॥ (4)

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ (4)

ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥ (4)

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੀਗਿ ॥ (4)

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੀਗਿ ॥ (4)

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ (4)

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ (4)

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ (4)

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥ (4)

Stair's Step - 20

1. If we soil or smear our body, that is, hands, feet and torso, with mud and dirt,
2. Then, we can easily clean them up, by simply washing them with fresh water.
3. And, if our garments are smeared and drenched with urine and excretion,
4. Then, we have to wash and clean them very carefully, by applying soap.
5. But if our attitude becomes sinister, and gets corrupted with negative emotions, and wicked intentions,
6. Then our conscience can be reformed, only by imbibing good ethics, upright values and moral laws.
7. No one can be designated as a sinner or virtuous being, just because some concepts proclaim it to be so.
8. Your every thought, action and deed becomes the basis of your destiny according to your own free will.
9. Whatever you sow today, you will have to reap, eat, and consume it all, in your present lifespan itself.
10. As per Nanak, the 'One Life' existence of our own identity is extinguished innately, under the code of divine system. **MSS**

STANZA 20**THE DIFFERENT PROCESSES OF PURIFICATION FOR THE DIFFERENT TYPES OF POLLUTIONS**

If the hands are soiled with dust, then the cleansing method is the use of simple water.

If clothes are soiled with urine, then the cleansing method is the use of soap.

If the mind is polluted with sin, then the cleansing method is imbibing Naam.

One does not become a virtuous person or a vicious person just by saying or pretending to be so.

It is so because it is one's repeated good or bad deeds that make one virtuous or vicious. (Therefore) whatever one shall sow, so one shall reap.

*Every action and reaction is happening according to the Laws of Nature/Universe. 20. Page 4. **DSC***

Pauree 20

As grubby hands and feet - or a body smeared with dirt,

Water washes clean.

As clothes soiled by pee stains,

Soap restores to their sheen.

The Mind when tainted with sin

Is cleansed by communion with the Word.

The virtuous and the sinner are not mere labels

But the result of actions recorded.

As you sow, so you reap.

Says Nanak, by Your Hukam do we come and go.

AWAT

STANZA-20

In the first half of this hymn Jap Ji Sahib Guru Ji described the fundamental concepts of God and His creation. He also stated the basic principle by which His love and grace can be obtained (by meditating on His Naam). Now he proceeds to explain how dwelling on Naam is the most effective technique, not only for virtuous people, but also for sinners who want to wash off their sins. He illustrates with an example.

Guru Ji says, *"If our hands, feet and body are soiled, we can cleanse them by washing with water. If a cloth is polluted with urine or feces, we can cleanse it by washing it with soap. (Similarly), if our intellect is filled with sins, that is purified with love for (God's) Naam."* Guru Ji further clarifies, *"These sins and virtues are not just (words) for saying. Whatever deeds, you do in this world, you will take (their record) along with your soul, and your future will be determined on the basis of your past deeds. As you sow, so shall you reap. O' Nanak (this is how in God's command) you come and go continuously (in and out of this world)."* (20)

The message of this stanza is that if we wish to wash off the sins of our previous lives, and if we want to end the cycle of birth and death, we should

meditate upon God's Naam. **DSJ**

Pauri 21

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ (4)

ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ (4)

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ (4)

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ (4)

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ (4)

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ (4)

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ (4)

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ (4)

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ (4)

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ (4)

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ (4)

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ (4)

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ (4)

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ (4)

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ (4)

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ (5)

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ (5)

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥ (5)

Stair's Step - 21

1. By going on pilgrimages, doing penance, benevolent works, and renunciation or giving away charities,

2. If at all you achieve anything, it is just your own ego satisfaction, with some hollow praise in the society.

3. But, by understanding, and then by imbibing the values and principles propagated by Gurbani, in your life,

4. You will be redeemed, with your transformed attitude, awakened conscience, and improved character.

5. This noble task has to be executed by you, all

by yourself, I (Nanak), cannot play any active role in it.

6. Without becoming virtuous, merely by performing the rituals, nothing worthwhile can ever be achieved.

7. To get blessed, and attain redemption, you have to carve your life, and live, as propagated by Gurbani.

8. Thereafter, you will be able to savor the life of everlasting ecstasy of the divine bliss, till the eternity.

9. What precisely was that auspicious time, exact date and the day of the week, of the advent of Genesis?

10. Or which pleasant providential season or lucky month was it when the universe was created or came into existence.

11. The pundits could not calculate that propitious time or else they would have written it in the Puranas.

12. Even the Qazis could never visualize that event otherwise it would have been recorded in the Quran.

13. Day or date is neither known to any yogi nor the season or month can be guessed by any missionary.

14. Only the divine Architect of the universe would know all those intricate details, of the birth of cosmos.

15. How can I tell you, with what logic can I explain the truth to you, and how can I make you understand!

16. Nanak tried to expose falsehoods of each faith but all countered with their own dogmatic doctrines.

17 The governance as per cosmic blueprint is so fair that we always get the just rewards of all our deeds.

18. Nanak bani emphasizes that unless we manifest the divine within we cannot walk the path of salvation. **MSS**

STANZA 21-1**NO REWARD FOR BATHING AT HOLY PLACES**

People practice pilgrimages, penance/austerity, compassion, and charity;

If there is any reward for such activities then, it is equivalent to a sesame seed

(means an insignificant achievement).

Listening and accepting (Nanakian Philosophy); and developing love (for humanity) is equivalent to bathing at the holy places, which removes the inner dirt of the mind (the polluted mind).

That Entity has all the virtues;

I (Nanak) have nothing.

Without doing good deeds one cannot become virtuous (devout).

I (Nanak) bow to that Entity.

That Entity is everlasting, beautiful, and bestows joy in every mind.

STANZA 21-2**THE TIME OF THE ORIGIN OF THE UNIVERSE**

Please reread the Stanza 16-4
before reading Stanza 21-2.

Questions

What was that time, and what was that moment?

What was that day, and what was that date?

What was that season, and what was that month, when the Universe originated?

The Pundits could not find that time, even if it were written in the Puranas.

That time is not known to the Qazis either if it were written in the Kor'an, nor is the month or the season known to them.

Answers

Only that Entity knows it.

More Questions

How can I speak of That (Entity)?

How can I praise That One?

How can I comprehend That One?

Nanak answers

Everyone claims to be wiser than others when describing the Entity.

That Entity is Great and great are Its attributes and every action and reaction is going on according to Its Laws of Nature/Universe.*

Nanak further says:

*Anyone, who claims to know everything, will repent in the future (because more and more information will be becoming available about the Universe). 21. Page 4 **DSC***

Pauree 21

*Pilgrimage, austerity, piety and charity
May bring a little recognition - as little as sesame seed.*

*But listening, believing and loving Your Word
Is true cleansing in the shrine within.*

All virtues flow from You - for I have none.

Without virtues, no Devotion is possible.

Salutations - the Creator, the Word.

The Truth, Beauty and the Eternal

What time was it; what day of the week?

What season, what month - when You brought forth Your creation?

*If the Pundit knew, it would be penned in the
Puran;*

*If the Qazi knew, it would be recorded in the
Quran;*

*The Yogi is clueless, as is everybody else;
You, the Creator, alone know the timing of Your
Creation.*

How shall I speak in praise, or describe you?

How shall I know You?

*Says Nanak, we pretend to know You by making
bold claims,*

*Great Master, great is Your law; what You
ordain comes to pass.*

*Nanak, any claim to know Your depths can only
lead to regret. **AWAT***

STANZA-21

In the preceding stanza, Guru Ji stated that the best way to wash off our sins (and end the cycle of births and deaths) is by sanctifying our intellect with God's Naam (meditation upon His love and enlightenment). However, some believe that if we bathe at holy places, do penances, or give charities, our sins would be washed off and we

would be saved from rounds of births and deaths. Commenting on all such beliefs,

Guru Ji says, *“Even if one obtains glory by visiting holy places, doing penances, or performing acts of compassion and charity, it is as negligible as a sesame seed. The person who has listened and believed in God’s Naam, in that person’s mind has developed love (for God. Such a person has sanctified him or herself) by bathing in the holy place of his or her inner self, and has truly removed the soil of sins.”* Guru Ji humbly acknowledges this, and says, *“O’ God, all the merits (in me) are Your gifts. (On my own), I have no virtue; without Your bestowing these qualities, I cannot worship You. (O’ God, I hail) victory to You. You Yourself are Maya, Yourself the Word, and Yourself Brahma (God). You are eternally beautiful, and Your mind always remains in ecstasy.”*

Guru Ji is not only a philosopher but also a spiritual poet of the highest caliber. While contemplating the beauty of the Creator, his attention automatically rests upon the vastness and grandeur of His creation. Therefore, he wonders, *“What could be the time and occasion, what could be the lunar or solar day, what could be the season or the month when this universe was created?”* He observes, *“Even if they study the writings in their (holy books, the) Puranas, the Pundits (Hindu scholars), do not know the time (when the earth was created), nor Qazis (the Muslim clerics) know this date, even if they write essays in Quran (the Muslim holy book). Neither any yogi nor any other person knows the lunar or solar day, season, or month (in which this universe was created). Only the Creator who formed this world knows this mystery. How can I describe His greatness, how can I praise Him? How can I know Him? Nanak says, all others say. Everyone thinks him or her wiser than the others. (The fact is that) He is the supreme God, and supreme is His Name. Whatever happens is in accordance with His Will. O’ Nanak, if any (egoist) claims to know (all about God or His*

Creation, that person) *would not find favor with Him in the world hereafter*, (and would be put to shame for making such false claims).”(21)

The message of this stanza is that instead of wasting our time in rituals, or making egocentric claims about our knowledge regarding God or His creation, we should simply meditate on His Naam and remember Him at all times with love and devotion (under the guidance of the Guru). **DSJ**

Pauri 22

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ (5)

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ (5)

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ (5)

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥ (5)

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥ (5)

Stair’s Step - 22

1. In zillions of cosmic spaces, there are countless coexisting galaxies, which are stabilized with gravity.
2. All Vedic scriptures blatantly confess their inability to understand all intricacies of the cosmology.
3. Semitic scriptures also mention only eighteen thousand beings having originated from that one source.
4. We should explore such assignments, only if it is worth the efforts, otherwise it is a sheer waste of time.
5. Nanak asserts, that wise is he who listens to his inner voice and becomes aware of his own truthful self. **MSS**

STANZA 22

THE UNIVERSE

There are hundreds of thousands of netherworlds, and hundreds of thousands of skies.

After great research the Vedas have said it definitely.

The Semitic books say that there are eighteen

thousand worlds and that is the fact.

However, Nanak says:

It cannot be possible to count (the number of the celestial bodies in the universe) because the counting person may reach the end of his life while counting, but it will still be incomplete.

He further says that (Entity) is Great who knows the count (of the celestial bodies in the universe).

22. Page 5 **DSC**

Puree 22

Clusters of nether worlds; limitless, like the skies above,

Weary from counting, so affirm the Vedas.

Eighteen hundred reckon the Semitic books; in truth the essence is One.

If there were indeed a count, it could be recorded. Those who tried perished.

*Says Nanak, the Great One alone knows. **AWAT***

STANZA-22

In the opening lines of stanza 19, Guru Ji stated that myriad are the names (of things and creatures), and countless are the places (these creatures inhabit). Beyond the realm of our senses are the limitless universes. After touching on incidental topics, Guru Ji returns to the theme of the vastness of God's creation. He states several facts about the universe, which scientists are discovering now after more than 500 years.

He says, *"There are millions and millions of nether regions, one below the other, and millions and millions of skies, one above the other. The Vedas say that scholars have exhausted themselves trying to find their final limits, but they were unsuccessful. The Semitic books (the Quran, Bible, Anjeel and the Torah) all tell that there are eighteen thousand universes, with a singular root in the One (God. But the truth is that there is no end or limit to these universes): their account could only be written, if there was any account, (because ultimately all) counts get destroyed (because there is no number which could be attributed to these worlds). O' Nanak,*

He who is called (the greatest of) the great, only He Himself knows (the count of universes He created)."(22)

The message of this stanza is that instead of wasting our time trying to describe the extent of God's creation, we should remember with love and admiration the supreme God who has created this vast and wonderful universe. **DSJ**

Pauri 23

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ (5)

ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥ (5)

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ (5)

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥ (5)

Stair's Step - 23

1. Why these prisoners of dogmas advocating authenticity of their doctrines are unable to comprehend,
2. That even the mighty rivers longing to merge in the ocean are unable to fathom the soul of the sea.
3. One may become an intellectual scholar with omniscience profound knowledge and Giyan of all issues,
4. Yet, he cannot equate even an ordinary ant which follows the conscience of Ekencar as a routine nature. **MSS**

STANZA 23

THAT ENTITY (GOD) IS INCOMPREHENSIBLE

By praising (that Entity) again and again one cannot attain sufficient intellect with which one can comprehend (that Entity).

It is like the streams and rivers, which cannot find the vastness of the ocean even after flowing into it.

If the rulers of the lands have treasures as vast as the sea and the mountains, even then it will be equivalent to an ant (very small) when compared to the Greatness of that Entity.

(The above fact) should not be forgotten. 23.

Page 5 **DSC**

Pauree 23

*Those who praise You, know not Your greatness
Like rivers flowing into the ocean know not its
vastness.*

*Mighty Kings, with vast ocean like domains and
mountains of wealth*

*Compare not to that ant in whose heart You
dwell. **AWAT***

STANZA-23

Now elaborating on God's greatness, Guru Ji says, *"Even the persons who praise God do not know how great He is. They are like the streams and rivers which ultimately merge into the ocean, but cannot know the extent or the limit of that ocean."* Discussing the ocean, Guru Ji reminds us of another fact. He says, *"(In the eyes of God), the kings whose dominions may be vast like the ocean, and who may have mountains of wealth, are not equal to even a small ant, if in its mind, that (ant) does not forget (God)."*(23).

The message of this stanza is that even a tiny ant that does not forget God has more merit than the richest of kings. Therefore, instead of trying to estimate the extent of God's greatness, we should bow before Him in reverence, and remember to sing His praises. **DSJ**

Pauree 24

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ (5)

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ (5)

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ (5)

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥ (5)

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ (5)

ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥ (5)

ਅੰਤੁ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ (5)

ਤਾ ਕੇ ਅੰਤੁ ਨ ਪਾਏ ਜਾਹਿ ॥ (5)

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ (5)

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥ (5)

ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥ (5)

ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥ (5)

ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥ (5)

ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥ (5)

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ (5)

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥ (5)

Stair's Step - 24

1. Traits and attributes of the Almighty Ekencar are far beyond verbal explanations, or human chronicling.
2. Knowledge of His infinite creation, providence, grants and gratuities, can never be successfully acquired.
3. Ekencar can be seen manifested in countless entities as also he is incessantly speaking through all beings.
4. No prophet pundit or messenger of Almighty can forecast or predict as to what is in His blue print of the future.
5. We can never ever perceive as to from where the cosmos expanding in front of us, could have so evolved!
6. To try to learn all about the vast expanse of the universe is an impossible task and is an effort in futility.
7. Scare mongering prophesies of the 'dooms-day', have caused apprehension in our world many a times.
8. So far, all predictions about the 'Day of Judgment' or Retribution have proved unfounded, illusory mirages.
9. The deep secrets of the Divine Truth can never be traced or comprehended, by any theoretical physicists.
10. All explorations will prove futile, and this muddle will keep getting more and more intricate, and complicated.

11. Ekencar the Master, is infinite, and is too far above the perception and reasoning senses of our finite mind.
12. His Commandments, ethos, principles and dealings are phenomenally amazing, trustworthy and gracious.
13. If at all, or whenever, any seer manifests, with exceptional analytical skill, and phenomenal perception level,
14. That genius alone may be able to experience, the omnipresent aura of Almighty through his objective discretion.
15. Those who get convinced of this stark reality and those who objectively introspect just their own self being,
16. Nanak promises them that such creativity on their part will endow bounties of blessings in all their actions. **MSS**

STANZA 24

INFINITENESS

This is an extension of Stanza # 22.

One cannot find the limits of that Entity either by praising or by arguing/discussing or by the Vastness of its creation or by bounties in Its creation.

There appears to be no limit to Its creation.

There appears to be no end to Its creation.

Many persons struggle to try to find Its limits.

But nobody can find Its limits.

No one can know Its creation's extent.

If one says that It is great, still greater It becomes.

That Entity is great and Its place is the highest of all.

Its attributes are the highest of all.

If there is anyone who is as great as that Entity

Then that one may comprehend Its Greatness.

But It is only That Entity (God) who can comprehend Its Greatness.

*The blessing of such comprehension is achieved through good deeds. 24. Page 5 **DSC***

Pauree 24

Endless Your qualities, endless the ways we praise

Endless Your creation and Your giving

Endless the sights and sounds,

Endless Your designs.

Endless the forms

Boundless, without limits

Seeking Your limit have many toiled in pain

But Your boundary cannot be found

Where You end no one knows,

The more we say the more You become

The Great Master, high is Your place

Above all, exalted is Your Name.

Like You if one were to become

Knowing You would then be possible

You alone know Your measure

Says Nanak, Your Grace is Your gift. **AWAT**

STANZA-24

Guru Ji comments further on the limitlessness of God. He says, *“There is no limit to God’s praises, and no limit to the people praising Him. Limitless are the deeds and gifts of God. We cannot know His limitations by looking (at His nature), or by listening to the language that describes Him. We cannot guess the boundaries or the mysteries of God’s mind. It is impossible to guess the extent of His creation. Many try their utmost to assess the limits (of God), but still they cannot find those limits. Though we speak increasingly of Him, He appears more often than we are able to describe. (The truth is that) He is the supreme Master, His abode is the highest: higher than the highest is His Naam. Only if one were comparably high (in rank and merit) could that one know about the supreme God. Only He Himself knows how great He is. O’ Nanak, it is only by His grace that one obtains the gift (of realizing His limitlessness).”* (24)

The message of this stanza is that we should realize that there is no end or limit to the praises and glories of God, and no one is so exalted that he could describe His greatness. **DSJ**

Pauri 25

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ (5)

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ (5)

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ (5)

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ (5)

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ (5)

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ (5)

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥ (5)

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ (5)

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥ (5)

ਬੀਦ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ (5)

ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥ (5)

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ (5)

ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ (5)

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ (5)

ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥ (5)

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ (5)

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥ (5)

Stair's Step - 25

1. 2. 3. 4. 5. 6. 7.

Methods adopted by all races and religions to 'lure' Almighty are so varied that they can never be enumerated. Almighty is a unique benefactor who is an unconditional giver without emotions and he can never be corrupted. So many iconic Avatars and Pharaoh like rulers keep begging to invoke Almighty's blessings by prodigal rituals.

Their demands are so absurd, preposterous and staggering that we get totally perplexed and bewildered. Most people remain engrossed in lecherous immoral deeds and exhaust themselves to an ignoble death. Many ungrateful indignants, having satiated all their desires, yet remain thankless to the cosmic providence. While many ignoramus inapt ignorant ones, spend entire life time, in licentious luxury and pleasure seeking.

8. Large multitudes of people keep suffering stress due to their unjustified desires and exorbitant demands.

9. Challenging facets of life are to be accepted as blessings in disguise to gain experiences and learn lessons.

10. Salvation, redemption or bliss can be achieved by following laws of nature and by honest laborious efforts.

11. Up till now no messenger or prophet of Almighty has been able to suggest any system, or path, better than this.

12. If any cunning and crafty spiritual healer, Baba or missionary of any holy sect, tries to trap or hoodwink you,

13 He very well knows that at the end of it he will have to face music and will get ridiculed by all and sundry.

14. In the fair and moral court of Ekencar all our deeds are evaluated and all our dues are paid automatically.

15. There are very few people who realize and appreciate this and express their gratitude for all benevolences.

16. He, who becomes aware of this unique cosmic principle, and performs thanks-giving by spreading the Truth,

17 Nanak acclaims such a Sachiar to be worthy of being crowned the most sacrosanct sovereign king of kings. **MSS**

STANZA 25**THAT ENTITY IS BOUNTEOUS**

It is difficult to write about Its bounteousness.

The bounteous Entity gives all the matter required to sustain life without any motive.

Even innumerable warriors beg for the bounties.

It is hard to count how many there are asking for the bounties.

Many have struggled to keep an account of bounties received but became exhausted with the effort.

There are many who keep forgetting the bounties they have received.

And many such fools keep on enjoying the bounties.

There are many who are suffering with pain and hunger.

However, this (misery) is also happening under Its Laws of Nature.

One achieves liberation from the shackles of superstitions through these Laws of Nature.

No one can tell the way of liberation from suffering other than explained above.

If someone claims and tries to develop a new method;

That one (actually) knows it will be a futile effort.

Only That (God) knows to whom such bounties are to be given.

That Entity knows to whom and how much to give.

If anybody else would try to find these answers they would fail.

Only a few out of many know the fact that the One, who grants the bounties of comprehension, is the King of kings. 25. Page 5 [DSC](#)

Pauree 25

*Grace abounds, beyond all recording,
The Great Giver gifts without requiring.*

*Countless warriors beg at Your door,
Many more beyond counting.*

Many live in utter depredation,

Others receive but remain thankless.

Many fools wallow in gluttony,

Others are afflicted with sorrow and hunger.

These too are Your gifts, Great Giver!

*Bondage and freedom flow from Your
dispensation,*

Of this, nothing else can be said.

The oaf who tries,

Can only come to grief.

You alone know Your dispensation

Few grasp this intuition

Those You give the gift of praise and adoration,

Nanak, are Kings among Kings. [AWAT](#)

STANZA-25

Now commenting upon God's grace and His gifts, Guru Ji says, "God bestows so many gifts that we cannot describe them. Further, in spite of His

many gifts, God has no greed or expectation of return (But, we as human beings always expect so much in return, even for the smallest favors done to others)." *Guru Ji elaborates, "(God is so great) that countless brave warriors beg at His door. There are many who after receiving gifts from Him indulge in vices, and ultimately perish. Many are those who keep receiving gifts, but deny having received these* (by never thanking God). *Then there are the fools who simply keep consuming God's gifts* (with no acknowledgement of the Giver. However), *there are some who are always suffering from disease and hunger, but perceive even this suffering as God's Grace* (because many times it is this suffering which makes us remember God). *But salvation from our sufferings and release from the cycle of births and deaths is obtained only in accordance with (God's) Will. If a foolish person tries to suggest any other way of salvation, that person alone will know how much punishment he or she suffers."* Guru Ji, therefore, concludes, "God Himself knows everything and He Himself gives everything. Yet only a few acknowledge this (fact). However, the person whom God grants the gift of uttering His praise is the king of all kings." (25)

The message of this stanza is that under all circumstances we must remain grateful to God, keep singing His praises, and beg only for His Grace. [DSJ](#)

[Pauri 26](#)

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ (5)

ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥ (5)

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ (5)

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥ (5)

ਅਮੁਲ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥ (5)

ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥ (5)

ਅਮੁਲੁ ਬਖਸੀਸਿ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ (5)

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥ (5)

ਅਮੁਲੇ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ (5)

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ (5)

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ (5)

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ (5)

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ (5)

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥ (6)

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ (6)

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ (6)

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥ (6)

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥ (6)

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ (6)

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥ (6)

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ (6)

ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੋਈ ਕੋਇ ॥ (6)

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥ (6)

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥ (6)

ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ ॥ (6)

ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥ (6)

Stair's Step - 26

1. Concocted 'concept' of an Atma's after-life in heaven, or union with God, is a dirty business of extortion.

2. Merchants of religions have converted religious places into booming mega-malls, and holy super-markets.

3. Dumb and crazy crowds flock to the divine shops to do ostensible bargain shopping for soul and spirituality.

4. Devotees come with lots of hopes and expectations but it is very seldom that someone feels truly satiated.

5. Wholesalers of this trade have fabricated impressive fortresses of stone and gold as their religious courts.

6. Cleansing of all types of sins is undertaken by

these quacks at fixed or negotiable rates and commissions.

7. These cheats guarantee redemption or salvation, by using wide variety of labeled curative antidote measures.

8. To wash off sins of your lifetime misdeeds they have 'Quick-fix' concoctions of Mantras, spells or charms.

9. There are many well established rituals, ceremonies and ostentations, which cannot be enumerated here.

10. These Pied Pipers try to lure you from the day break with resounding melodious hymns, verses and calls.

11. They expound remedies, written by philosophers in their scriptures as an evidence or proof to their pleas.

12. They read from these holy books to give discourses or elucidations, and sing hymns in grand conventions.

13. All cunning pop-spiritualists, try to manipulate the dictates, purportedly given by messengers of their gods.

14. They entice you with fictitious, but very juicy and lucid tales of love making of Krishna, with his consorts.

15. They forcefully boast about the divine and miraculous super human powers, attained by Shiva and Yogis.

16. These crafty clerics claim that with their efforts, many devotees have attained enlightenment like Budha!

17. They try to convince us, that many decent, as also evil persons, keep approaching them to attain salvation.

18. And also, that a very large number of common needy devotees, regularly keep seeking their holy services.

19. While all these swindlers claim that numerous devotees have been able to attain Nirvana through them,

20. Yet, all these meandering charlatan god-men, themselves, have a very deplorable pathetic end in their life.

21. All faith healers who perish supplant their heir, to continue this murky business of emotional

blackmailing.

22. In spite of this, not even a single stalwart, dares to stand up, to expose this great Mafia syndicate of clergy.

23. I know that in spite of all my stern warnings, finally you will do as per your own genetic dogmatic whims!

24. According to the Nanak bani, those who can discern or see through this murky business are redeemed.

25. If any fanatic tries to entangle you in discursive wranglings of heaven, hell, after life or union with God,

26. Then he may be spurned, and completely avoided, but must be branded, as a big sloven blockheaded ass. **MSS**

(Our planet Earth is the ultimate Heaven.)

STANZA 26-1

PRICELESS VIRTUES/PHILOSOPHY

Priceless are the virtues, and priceless are the dealings in such virtues/philosophy.

Priceless are those who deal in the priceless Treasures of the philosophy.

Priceless are those saints who come for such priceless virtues/philosophy.

And priceless are those who take such virtues/philosophy with them and go away.

Priceless are those who love (the virtues/philosophy).

And priceless are those who have imbibed such virtues/philosophy.

Priceless are the laws (Laws of Nature) in the divine court where the Priceless method is used for the evaluation/measurement to decide the actions according to these laws (Laws of Nature).

Priceless are the bounties and priceless are the signs (of the bounties of that Entity).

Priceless are the workings of Its Priceless Laws of Nature.

STANZA 26-2

ATTEMPTS TO DESCRIBE THAT ENTITY (GOD)

That Entity cannot be described (nor Its price be fixed).

Because it will be difficult to describe (or fix) Its price even by continuously thinking about it.

The mantras and formulae of the Vedas and Puranas are trying to describe It.

The scholars after studying are trying to describe It.

The gods like Brahma and Indra, also talk about It.

The milkmaids and Krishna talk about It.

Shiva, god of destruction, and the Sidhas (adepts) talk about It.

Many Buddhas (intellectuals) discuss and talk about It.

The demons and demi-gods talk about It.

The demi-gods and men; and the silent-saints and devotees speak of It.

STANZA 26-3

MANY ARE TALKING ABOUT THE GREATNESS OF THAT ENTITY

A large number of people are attempting to talk about the greatness of that Entity.

Many people departed from this world attempting to describe the greatness of that Entity.

If as many more people are created as already existed;

Even then, they will not be able to talk about the greatness of that Entity.

It is as great as It wants to be.

It is only that Entity Itself which knows Its greatness.

If someone claims that he can talk about Its greatness, he is deluding himself.

Then, he will be declared as a fool among the fools.

Since it is very difficult to describe Its greatness.

26. Page 6 **DSC**

Pauree 26

*Priceless their virtues, prized their trade,
Priceless the traders priceless the warehouse,
Peerless the dealers who make the exchange,
Precious that love, blessed are those immersed.
Immutable the Law, enlightened the Court,
Balanced the scales, precise the weights.
Beyond fathom Your gifts, signs of Your
presence pervade,*

*Magnanimous Your mercy, charitable Your dispensation.
 Invaluable Your excellence, beyond description,
 Countless have tried, exhausted into silence
 The Vedas and the Purans seek to narrate
 The learned discourse and explicate,
 Brahma and Indra strive to speak,
 Krishna and the gopis in their manner speak,
 Shiva attempts to decipher, the Siddhas attempt to peek,
 Innumerable Buddhas strive endlessly,
 Demons and angels alike,
 The devout, the virtuous and the wise,
 Endless are those who try,
 Unlimited have come and passed,
 If their numbers were to be surpassed
 Beyond reckoning You would remain.
 You are as You please,
 Known only to Yourself
 If one were to explain Your span,
 Surely would be marked as a fool amongst fools.*

AWAT**STANZA-26**

In the previous stanza Guru Ji concluded that the person whom God blesses with the gift of uttering His praise becomes the king of kings. In this stanza, he gives the reason behind such a statement. He says, *"Priceless are the merits of God, and priceless is the exchange* (of these virtues). *Priceless are those who meditate on His Naam, and priceless are the stores* (of God's virtues). *Priceless are those who come to this world and depart* (after gathering these virtues). *Priceless are those who are imbued with* (God's) *love, and priceless are those who are merged with Him* (through meditation). *Priceless is the law and justice* (of God). *Priceless are the scales and weights* (his criteria for judgment), *and priceless is His Grace and the mark of His Grace. Yet beyond any concept of price is His mercy and command. Though God is described as priceless, He is beyond value in that He is beyond description."*

While describing the merits of God, Guru Ji points out, *"There are those who read the Vedas and Puranas* (the Hindu Holy books), *and after reading they deliver lectures and try to describe God's merits. Even many gods like Brahma, Indira, and Krishna try to assess God's value. So also do gods such as Shiva, many adepts, enlightened ones, demons, gods, angels, and silent devotees try to describe Him. Many have tried to assess His value, and departed* (from this world without completing the task). *Even if God were to send as many more persons as have already tried, still they will not be able to describe His merits or His greatness."* In conclusion, Guru Ji says, *"O' Nanak, it is only the eternal God Himself who knows* (how great He is, because) *He can become as great as He wishes. If some mortal claims the ability to describe God, that person's name should be written at the top of the list of greatest fools."* (26)

The message of this stanza is that the merits and the greatness of God are not only invaluable, but they are beyond description. The righteous action to take is to keep singing His praises with such love and devotion that we ultimately merge in Him. **DSJ**

Pauri 27

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ (6)

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਣਹਾਰੇ ॥ (6)

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਰੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥ (6)

ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ (6)

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ (6)

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥ (6)

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ (6)

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥ (6)

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥ (6)

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ (6)
 ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ (6)
 ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ (6)
 ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥ (6)
 ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥ (6)
 ਸੋਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੇ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ (6)
 ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥
 (6)
 ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ (6)
 ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ (6)
 ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
 (6)
 ਕਰਿ ਕਰਿ ਵੇਖੇ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥ (6)
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ (6)
 ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥
 (6)

Stair's Step - 27

1. How elegant the gateway to the mythical 'heaven' must be, from where you are 'controlling' entire cosmos!
2. There must be many exquisite instruments of heavenly music, along with a grand royal orchestra in attendance!
3. People say, that in the kingdom of Almighty, fairies and celestial bards are performing on melodious symphonies!
4. But, all mythical angles of wind, water and fire, are performing their call of duty, on this mother earth itself.
5. Even mythical Nizam of justice, dispenses judgments, as per recordings on our book of life, only on our planet.
6. All legendary creators and destroyers, and their divine consorts, are also functioning only on this planet earth.
7. Indira, god of heaven, along with all his godlings, are also known to bow to you, only on

this garden of earth.

8. All monks in trance, as well as all spiritualists, search for you on this very humble, but a very unique planet.
9. Many virtuous celibates are patiently and valiantly, trying to restraint their sensual pleasures, in this world itself.
10. Many Pundits expound the scriptures, composed by mythical icons, to huge congregations, all around the globe.
11. The illusionary captivating tantalizing celestial fairies and angels are also heard of, only on our mother earth.
12. Spawning of organic life, from lifeless elements, and its evolution on the Earth, is a living proof of your divinity.
13. Saint soldiers with self-control, diverse living beings, and all civilizations, pray only to you, on our green planet.
14. All continents, our moon and solar system, are also coexisting in complete harmony, as per your universal laws.
15. All those devout entities, who are convinced of your omnipresence, willingly follow all your commandments.
16. I am not aware of everyone else who sings glory to you after all how much can I penetrate in your creation!
17. Prospectors, who are imploring that graceful sacred abode, your paradise, blessed kingdom, Zion or Shangri-La,
18. That Utopia is nowhere else, but is on the Earth itself, where Its creation and the governance is par-excellence.
19. Innate spawning from a single living cell, by impulsive sex, and mingling inorganic inert elements with enzymes,
20. The omniscient architect is constantly observing, unfolding of evolutionary process, as it is his creative liability.
21. He has managed everything in an ideal and integral order, but our perception is unable to grasp this simple fact.
22. Only those lion-like, deserve sovereignty or Sachiarhood, who comply with the Gurmat and the cosmic laws. **MSS**

STANZA 27-1**WHERE DOES THAT ENTITY LIVE?**

Where is that gate of that dwelling?

In which that Entity sits (resides) and controls

Every action and reaction (in the whole Universe)?

*The celibates and the contented sing Its praise,
And brave people sing Its praise with their full strength.*

Scholars and Rishis who have been reciting the Vedas throughout various ages also praise It.

The captivating beauties (goddesses), whether living in heaven or on the Earth or even in the mythical nether-worlds sing Its praise.

Jewels, created by It, and all the 68 places of pilgrimages all together sing Its praise.

The mighty warriors, strong people and all types of living beings sing Its praise.

All the galaxies and their solar systems and the Universe that It has created are all bound under the Laws of Nature to sing Its glories.

(Besides the above concept there is also another concept among the religious mentors and devotees as follows:)

Only those devotees, who have merged themselves into It, and have been accepted by It, can sing Its praise.

How many more are singing Its praise?

I (Nanak) cannot count that number since I (Nanak) cannot even imagine that number!

STANZA 27-3**THE ANSWER:****THAT ENTITY EXISTS FOREVER AND EVERYWHERE**

That Entity and Its Laws of Nature always exist.

The One, who has created the Universe, exists now and will exist forever, and will never go away or perish.

The One, who has created all varieties of beings and also created matter, so-called Maya;

After creating, It enjoys (feel contented with) Its creation. (Because)

Whatever action and reaction is occurring in this Universe is happening according to Its Hukm

(Laws of Nature/Universe) and nothing can happen without Its Hukm (these laws).

That Entity is as the Eternal Ruler of all the earthly kings;

And everything is under Its Hukm (Laws of Nature/ Universe). 27. Page 6. [DSC](#)

Pauree 27

*Where is the portal, where the dwelling,
From whence You watch over Your creation?
There, endless sounds, instruments and players
abound,*

A divine symphony, melodious sounds.

*Air, water and fire all sing your song;
Dharam Raj, the angel of death, sings at Your
door,*

*Chit and Gupat, the recording angels, sing in
tow.*

*Shiv, Brahma and their consorts sing in Your
praise,*

*Indra seated on his throne with attendants in tow
sing of You.*

*Ascetics in long meditation, sages in deep
contemplation*

*Celibates in self-denial, the content in self
surrender,*

Dauntless warriors - all sing to Your praise.

*Pundits absorbed in scripture, reciting the Vedas
through the ages*

*Women of bewitching beauty, in the worlds
below and above,*

All sing to Your praise

*Jewels and gems of Your creation, the sixty eight
places of pilgrimage,*

*Mighty heroes in battle, the four sources of
creation,*

*Worlds above and below, created and sustained
by You,*

All sing to Your praise

*Steeped in divine love, the bhagats sing odes to
You*

*And countless more that Nanak cannot recall.
You are Eternal, True Master, forever True the
Name*

*You always were, always will be - You, who
fashioned all creation*

*With diverse colors, forms, species and Maya too.
You behold Your works,
As it pleases You, so runs Your writ - none can
order You around!
You are the King of Kings, Nanak walks in Your
Will. AWAT*

STANZA-27

In the previous stanza, Guru Ji advised us against trying to place any value or price on God's merits. He suggested that the best thing for us to do is to keep singing His praises with so much love and devotion that in this process of singing, we become one with Him. In this stanza, Guru Ji himself tries. While doing so, he reaches such heights of poetry, ecstasy and devotion that this stanza has become a masterpiece. Perhaps that is why this stanza (with some variations) has been repeated thrice in Sri Guru Granth Sahib.

Addressing God, Guru Ji says, *"O' God, how wonderful must be that place: the mansion in which You sit, caring for all Your creation. In this wonderful creation of Yours, O' God, (I wonder) how myriad might be the instruments and their tunes, the number of players of those instruments and singers who are singing Your praises in myriad musical measures! O' God, (it appears to me that even) Air, Water, and Fire are singing Your praises. The judge of Righteousness who delivers justice on the basis of our deeds (recorded by angels) Chitra and Gupta (our conscious and sub-conscious faculties) is also singing Your praises at Your door. (O' God), Shiva, Brahma and Parbati (who have been embellished by You), sing Your praises. Also while sitting on their thrones with other gods and goddesses many Indiras (the gods of rain) sing Your praises. (O' God), sages in their meditative trance, saints during their reflections, men of discipline, charity, and contentment, and brave warriors are all singing Your praises. The scholars and sages, who reflect on Vedas (the divine books of knowledge) for ages upon ages, sing Your praise. The heart captivating women, the most handsome men, and the residents of*

heaven, earth, and the nether worlds sing Your praise. The jewels created by You, along with the sixty eight (most sacred) places of pilgrimages are singing Your praises. The brave warriors are singing Your praise. (The creatures created through all) the four sources of creation are singing of You. (In fact, in a way, while moving and working in accordance with Your will), all the continents, galaxies, and the solar systems created and supported by You are singing Your praises. (However, only those) who are pleasing to You, and who are truly devoted and imbued with Your love, sing Your praise. There may be myriad others who sing of You, which are not coming into my mind. How can (poor) Nanak think about (all those who sing Your praise)"? After acknowledging his inability to enumerate all those who sing praises of God, in all humility Guru Ji concludes, *"Eternal is God and eternal is His Name (at whose door so many sing His praises). He who has created this universe is present now; He will always be present, and He will not depart even when the rest of His creation departs. He who created Maya (the worldly illusion), in many colors and kinds beholds His creation as suits His grandeur. He does what pleases Him. (In short), He is the King of Kings. O' Nanak, (the best thing for us is to) live according to His Will."*(27)

This beautiful stanza inspires us to sing God's praises and transports us to a state of divine ecstasy. It gives us the understanding that just as all the objects of Nature seem to be singing His Praises while carrying out the Will of God, so too should we learn to live in obedience to His Will, always appreciate His gifts, and sing His praises.

DSJ

Pauri 28

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ (6)

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ (6)

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ (6)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (6)

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥ (6)

Stair's Step– 28

1. O roving yogi, shed the hypocrite acting of being a hermit, become conscientious and live a householders life.
2. Instead of wearing the black robe of death, and flouting occultism, transform yourself with reverence to all life.
3. Discard egoism and become tolerant, we all are distant cousins of one universal family, try to conquer your own Self.
4. For you being such a seeker, I then will bow my head to you, in true earnest, solemn respect, and in admiration.
5. Axiomatically, only an ethical and moral person can attain immortality in his lifetime, at any age, period or era. **MMS**

STANZA 28

A YOGI IS ADVISED ABOUT THE MEANINGS OF THEIR PRACTICES.

*Oh Yogi! Have contentment as your earrings;
Efforts to work for food as your begging bowl
and bag;*

*Consciousness as the ashes to apply on your
body;*

The thought of death be your long robe;

Your body/mind should be pure.

*And all these attributes should be your guiding
stick (baton).*

*Consider the whole of humanity as equal to the
highest class;*

*Conquering the mind is equivalent to conquering
the world.*

I pay my obeisance to That (Entity).

*That was there before the appearing of space-
time;*

*That (Entity) is flawless (pure); without any
beginning; imperishable; and remains in the
same state throughout all the Ages. Page 6. **DSC***

Pauree 28

*Earrings of contentment wear, the fruits of
honest labor share,*

*The ashes of meditation smear,
With awareness of death as your weave, remain
chaste and clean*

Make discernment the staff on which to lean

The way of equality then practice;

Master the mind and conquer the world

Hail to You and salutations more

*Primal, Immaculate, without beginning and end,
You endure without change through the ages.*

AWAT

STANZA-28

In the previous stanza, Guru Ji guided our imagination into the vast realms of God's glory, where His praises are sung by countless creatures, gods, goddesses, and even by all the elements of nature as well as the universes and solar systems. Finally, he impressed upon us the main principle of living according to the Will of God and singing His praises. Guru Ji now comments on the ways of living and the practices of people of other contemporary faiths. Firstly, he comments on the practices of the Yogic system, which was very popular in Guru Ji's time. However, the beauty of Guru Ji's poetry is that while he may seem to be giving advice to the members of a particular faith or profession, his message has universal appeal and validity. Using their own terminology and idiom (so that the yogis might understand),

Guru Ji says, "(In a way I am also a yogi, but instead of earrings of wood), *I wear the earrings of contentment. I make modesty my begging bowl and wallet, and smear myself with the ashes of God's meditation. The fear of death is my patched coat. To keep my body chaste like a virgin (and thus free from all evils) is the way of my yoga. To have faith and trust in God is my staff. For me, to believe in the brotherhood of all mankind is the Aaee Panth (highest Yogic sect). I believe that if you can conquer your mind, you can conquer the entire world.* (Instead of saluting any other human being or a lesser god), *I salute that God who is primal and pure. He has been there since the beginning is indestructible, and remains the same through all ages.*"(28)

In this stanza Guru Ji gives us the message that the best practice for yoga (or union with God) is to seek truth, contentment, and chastity: to love Him and believe in the brotherhood of all mankind.

DSJ

Pauri 29

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥
(6)

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥ (6)

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥ (6)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (7)

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥ (7)

Stair's Step– 29

1. Instead of soliciting alms from women, connect yourself to the resonating cosmic conscience, and share wisdom.
2. Manifest into an image of Almighty, who is the universal patron, and discard your quest for queer transcendentalism.
3. Life and death are the basic essential principles of nature, only your accomplishments will establish your entity.
4. You have to learn to bow with respectful reverence to life, and obediently abide by the cosmic laws of Ekencar,
5. Who is distinct, and actually a true eternal reality, reverberating in each and every particle of entire universe. **MSS**

STANZA 29

A YOGI IS ADVISED ABOUT MIRACLES, FUSION AND FISSION

Let knowledge be your food and compassion your possession.

Then, the bells of contentment will ring in everybody.

The God Itself is the Controller; It controls every action and reaction in this Universe through the Laws of Nature.

The desire for the possession of miraculous powers is a mere instinct.

The work is performed by the energy released by fusion and by fission; and the resulting work becomes assets (blessing) for humanity.

I pay my obeisance to That (Entity)

That was there before the appearing of space-time;

*That is flawless (pure); without any beginning; imperishable; and remains in the same state throughout all the Ages. Page 6. **DSC***

Pauree 29

*With knowledge your sustenance maintain,
From the storehouse of compassion obtain,
Hear the Divine melody, every heart sings in refrain.*

*You are the Master, Your Will alone reigns
Occult powers serve only to estrange.
Union and separation is Your play, we receive as is written.*

*Primal, Immaculate, without beginning and end,
You endure without change through the ages.*

AWAT

STANZA-29

Continuing his previous idiom and using the terminology of the yogis, Guru Ji says, “(O’ yogi), *I make divine knowledge my food, and mercy my steward. The divine, flowing music of life ringing in every heart is my horn. For me, God Himself is the Supreme Master, who has the entire universe under His control.* (I believe that performing) *any supernatural feats or miracles are useless enjoyment for others* (who are not interested in true yoga or union with God). *He Himself regulates both union and separation* (of individuals), *who receive what is written in their destiny* (based on past deeds). *Therefore, I salute that God who is primal, colorless, present since the beginning, indestructible, and unchanging.*”(29)

The message of this stanza is that we should gather divine knowledge, and imbibe mercy in our hearts rather than trying to boost our ego by performing unusual feats or miracles. **DSJ**

Pauri 30

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ (7)

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ (7)

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ (7)

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ (7)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (7)

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥ (7)

Stair's Step - 30

1. Mythical virgin mother Maya, got pregnant by some trick, and gave birth to three legitimized iconic godlings!
2. Brahma as god of fertility, Vishnu as the provider on earth, and mighty Shiva as god of destruction and destiny.
3. Whereas, it is only according to His explicit idea and desire, that the nature is managing our planet dutifully.
4. Just because Ekencar is imperceptible and unperceived by humans, scriptures have fabricated such paradoxes.
5. It is an irony of luck, that most of us are duped, and forced to bow to such illogical mythological deceptions,
6. In spite of the fact, that the Logos is the cardinal truth, and is an omnipresent manifestation, as an actual reality. **MSS**

(The Cosmos is a Reality and not a Grand illusion.)

STANZA 30**TRINITY OR ONE ENTITY?**

It is a generally accepted concept that A mother was conceived through some (unknown) method and she produced three well-known disciples (gods) to run the world.

*These are: Brahma - the creator;
Vishnu – to give sustenance; and
Shiva - the destroyer.*

(But) Nanak says that

The truth is that the Only One (Entity) runs the world according to the ordained Laws of Nature/Universe.

It is the Only One (Entity) who looks after every action and reaction in the Universe;

It makes us marvel at the fact that all the actions and reactions in the Universe are happening according to the Laws of Nature/Universe even though that One (Entity) is neither visible nor comprehensible.

I pay my obeisance to That (Entity).

*It (that Entity) was there before the appearance of time and space; free from any taint (pure); without any beginning; imperishable; and remained in the same form (in fact, formless) throughout all the Ages. 30. Page 7. **DSC***

Pauree 30

*Of cosmic union Maya has conceived,
Three sons (principles) celebrated and by all
received,
Creation, Death and Sustenance their domain
The world at Your behest they maintain, your
bidding is their aim.
Watching Your Creation, hidden
You remain, wondrous is Your game.
Primal, Immaculate, without beginning and end,
You endure without change through the ages.*

AWAT

STANZA-30

In this stanza, Guru Ji comments upon the Yogis' belief system regarding the administration of this world. He says, "(Many believe that) *first it was Maya, the Primal Mother and the Creative Principle, who was established first, and from Maya were created three deities. One is Brahma, (the Creator), the other Vishnu (the Sustainer), and the third Shiva (the Destroyer). However, the fact is that it is God Himself who orchestrates the world as it pleases Him (and the world functions) according to the command issued by Him. The great wonder is that while He can see all the creatures, they cannot see Him. (Therefore), I salute that God who is primal and pure. He has been present since the beginning, is*

indestructible, and remains the same through all ages.”(30)

The message of this stanza is that we should believe and meditate only on the one God, who alone is the creator, sustainer and destroyer of the world, rather than any mythical gods and goddesses. **DSJ**

Pauri 31

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ (7)

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ (7)

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ (7)

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ (7)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (7)

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥ (7)

Stair's Step - 31

1 Ekencar has manifested in every entity, molecule and atom as the Energy, and is independently self-sufficient.

2. Ekencar had authored every conceptual entity, with just one leap of his quantum perception or notion or idea.

3. Ekencar, the creator of cosmic Natures, is only 'observing' the blooming and balancing of evolutionary process.

4. Nanak Bani rejects prevailing misconception of Maya, and emphasizes the truth of existence as a solid reality.

5. I very humbly and respectfully bow to the all-powerful and an all-wise, inconspicuous omnipresent creator,

6. who has undertaken the entire responsibility of the genesis of visible, and the entire imperceptible kingdom. **MSS**

STANZA 31

THAT ENTITY (GOD) EXISTS EVERYWHERE

That Entity exists everywhere (in one form or the other) in the Universe and has stored natural

resources in every world (including our Earth) of the Universe.

Whatever was to be put into these stores was put there once and for all (right from the beginning and no more will be added later on).

That Entity continues to create (various matters and living beings) and takes care of Its creations and provides all their needs.

(Meaning: Creation and thereafter every action and reaction is going on automatically according to Its Laws of Nature/Universe).

That is the truthful work of that Ever-existing Entity.

I pay my obeisance to That (Entity).

*It (that Entity) was there before appearing of time and space; free from any taint (pure); without any beginning; imperishable; and remained in the same form (in fact formless) throughout all the Ages.31. Page 7. **DSC***

Pauree 31

Seated in Your Creation; Your treasures are without depletion,

Our share placed once and forever.

You watch over Your Creation.

Says Nanak, true is the handiwork of the True.

Primal, Immaculate, without beginning and end,

You endure without change through the ages.

AWAT

STANZA-31

After clarifying our thoughts about the real creator and administrator of this universe, Guru Ji once again reverts to the greatness of God and the vastness of His influence. He says, *“God has His seat and storehouse in all the worlds. Whatever is stored was put there only once and will suffice forever. After creating all of creation (and providing it with a never-ending store of provisions), He has not disappeared. Rather, God watches over and takes care of His creation. O’ Nanak, true and just is the work of the one God. Therefore, I salute that God who is primal and pure, has been there since the beginning, is indestructible, and unchanging.”(31)*

The message of the above four stanzas (addressed

to the yogis, but meant for all of us) is that instead of adopting any garbs, beliefs, or practices of certain faiths or sects, we should love, worship and reflect upon the one wondrous God. **DSJ**

Pauri 32

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ (7)

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ (7)

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ (7)

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ (7)

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੇ ਠੀਸ ॥੩੨॥ (7)

Stair's Step - 32

1 One or two speakers may turn to millions, and may try to push and exhort you, to follow their path or doctrine.

2. In spite of their circumvential jugglings, the path of ethical moral conduct is the single right way to redemption.

3. Scaling steps of this venerable ladder, ie the writ of Nanak, can we relish Nirvana during our present life itself.

4. Listening to the holy touts, bragging of heavenly exploits, even a wretched sinner starts dreaming of salvation!

5. Gurbani gives us wisdom and logic, by which, we can discern, the futility of illusive testimonials of these thugs. **MSS**

STANZA 32

REPETITION OF SOME NAMES OF THAT ENTITY

(It is a general accepted concept that)

If one tongue becomes one hundred thousand and then two millions; then with each tongue if some name of that Entity is repeated hundreds of thousands of times, one can reach that Entity (God).

After listening to the above lofty claims even the lowest of low-beings (having lowest religious knowledge) think that they can reach that Entity by repeating hundreds of thousands times some name assigned to that Entity.

But Guru Nanak's philosophy is that One can reach (comprehend) that Entity by having ability to visualize that Entity since the above method explained is the false claim - a boast of a liar. 32. Page 7. DSC

Pauree 32

If I had a million tongues, multiplied twenty-fold more,

And a million times each tongue proclaimed Your Name.

That is the path, whose steps ascend to You.

Hearing of the sky, crawling ants wish to fly Nanak, through Your Grace are we but received - all else is drivell. AWAT

STANZA-32

It is but natural that while reflecting on the wonders of God and singing His praises, we would wish to unite with Him (just as a child in its love wants to embrace its mother). We may feel like uttering His Name again and again. A stage may come when we feel that this one tongue is not enough to repeat God's Name. Then, we may say, ***"Let this one tongue of mine become a million tongues, or even twenty times more than that, and with each tongue, may I utter God's Name a million times each moment. Perhaps in this way I might climb the steps (to the mansion of God), and become one with Him."*** Yet we need to remember that simple mechanical repetition, without true love and devotion, is of no use. It is similar to crawling insects, who upon hearing stories of the sky might try to copy the birds. O' Nanak, (the fact is that) only by His Grace can we reach God. All else is false bragging of false people. (32)

The message of this shabad is that we cannot reach God by simply uttering His Name (without true love and devotion), or by performing other rituals. It is only through His Grace that we can meet Him. For that we should sing His praises and remember Him with love and devotion. **DSJ**

Pauri 33

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ (7)

ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥ (7)

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ (7)

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥ (7)

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ (7)

ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥ (7)

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ (7)

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥ (7)

Stair's Step - 33

1. All faiths advocate icons acquiring miraculous mystic powers, yet, mute meditation does not help acquire any.
2. All quests of supernatural powers, by praying in ritualistic worships, or by offerings and sacrificing, are futile.
3. No one can unusually extend his life span, or tame death, by any method, including Yogic or tantrik practices.
4. Riches of Raj Yog, too, do not bestow any wonder quality, in fact it breeds more chaos, agitation and egoism.
5. Even the prestigious Gian Yog's expertise too, does not help, to attain peace, or stir the divinity within us.
6. All types of dexterities, or so called extraordinary powers of obstinate Yogis, are futile in attaining salvation.
7. Let any Yogi, tantrik, saint or occultist, show or demonstrate miracles, if he has acquired any mystic powers!
8. As per Nanak bani, claiming of possession of mystic powers by anyone, and performance of miracles, is a hoax. **MSS**

STANZA 33**NO ONE HAS ANY POWER TO CHANGE THE LAWS OF NATURE/UNIVERSE**

No one has any power to change the Laws of Nature/Universe.

Neither by repeating any mantra nor by keeping silence.

No one has the power to change the Laws of Nature/Universe either by begging (from that Entity) or by giving something as bribe (to that Entity).

No one has any power to change the Laws of Nature/Universe to be alive or to die.

No one has any power to change the Laws of Nature/Universe because of collected wealth or of acquired political influence.

No one has any power to change the Laws of Nature/Universe even after gaining intuitive philosophy.

No one has any power to change the Laws of Nature/Universe to find the easy way to escape the world's problems (to obtain salvation).

Nanak says:

This power lies with that Entity who had created these laws and see that they work accordingly.

*Therefore, nobody is superior or inferior under that power (Laws of Nature/Universe) since everybody is on an equal footing under these laws. 33. Page 7. **DSC***

Pauree 33

The power to speak or remain silent is not ours,

Nor the power to beg and grant

Life and death is beyond our control.

The power to rule, to acquire, or even calm the mind is not ours

Nor the power to remain mindful, reason or contemplate

The way to deliverance is beyond our ken

Only You have the power to create and to tend
Nanak, none is low or high in Your presence.

AWAT

STANZA-33

In the preceding stanza, Guru Ji stated that it is only by God's grace (and not by mechanically repeating God's Name or by performing other rituals) that we can reach God. Regarding the use of our own force or strength, Guru Ji states, "(In reality), we do not have any power to speak or to remain silent. Even begging or giving is beyond

our power. Life and death too are beyond our power. Acquiring kingdoms or wealth, which cause disturbances in our mind, is beyond human power. Through one's own power, one cannot concentrate and meditate, nor acquire divine knowledge. Similarly, one has no power to find the way to achieve salvation on one's own. It is God who has all the power. He watches (His creation) *after creating it. O' Nanak, on one's own no one becomes good or bad.* (One becomes only what God makes him or her)." (33)

The message of this stanza is that it is not in one's power to do either good or bad. It is only according to God's will that anyone has the capacity for action. Therefore, we should not feel proud if we are performing some good deed: instead we should thank God for granting us a good role to play on the stage of this world. **DSJ**

Pauri 34

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ (7)

ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ (7)

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ (7)

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ (7)

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ (7)

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ (7)

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ (7)

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ (7)

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ (7)

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ (7)

ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥ (7)

Stair's Step - 34

1. Maintaining light and darkness, varying seasons, all on an accurate lunar scale, for metrical duration of a day.

2. Apt moist atmospheric pressure, solar temperatures, and ensuring equilibrium in the gravity controlled space.

3. A very finely tuned 'heavenly planet' is architected, as a sojourn, to savor our 'one world one existence' life.

4. In this sanctuary coexist, countless organically related creatures of spectacular colors, creeds and habits.

5. Who have very diversified methods and principles, for their survival, living styles, desires and ambitions of life.

6. Balance sheet of our daily deeds is automatically being scrutinized regularly, on the scale of the cosmic laws.

7. Impartial and ultimate justice of the Universal Judge, is delivered by Nature, to everyone, on planet earth itself.

8. It is only here, on this wonder planet that the most deserving, ethical, conscientious 'chosen ones' are honored.

9. Each and every action of ours, is scrutinized in detail, is assessed, evaluated, and is being stamped accordingly.

10. Invariably, an interim justice is being bestowed on us, for all our actions, in each and every phase of our life.

11. At death, fully aware of its last station, our soul separates from the Self, and dissipates in cosmic consciousness. **MSS**

STANZA 34

NATURAL RESOURCES AND PHENOMENA

Nights, seasons, days, and weeks;

Wind, water, and fire in Pata (in the center of Earth);

Amidst of these natural phenomena and resources, the Earth is placed as a venue to practice righteousness.

On this Earth there are various types of living beings.

And their names and kinds are uncountable.

Everybody is judged according to their deeds.

One has pleasures or problems according to their deeds under the Laws of Nature.

(Laws of Nature: Here it is mythically called the court of God.)

In this court (under these Laws of Nature) only nobles are accepted.

This honor of acceptance is based on their good deeds.

Nanak says:

Whether one is ordinary or ecstatic is judged under the Laws of Nature/Universe (so-called in the court of that Entity – God). 34. Page 7. DSC

Pauree 34

*The nights and seasons, dates and days,
Air, water, fire and the regions below,
To them is bound the Earth for the practice of
righteousness.*

*Here, all species with their myriad of ways
abound,*

Infinite their forms, beyond count.

Our deeds will we be weighed,

For You are the Truth and true Your Court.

*There, the Panch, the exemplars, stand radiant
in acceptance,*

Bearing the mark of Your benevolent gaze.

*There, the half-baked are separated from the
fully made,*

Nanak, this truth is revealed there.

AWAT

STANZA-34

After describing the glories of God (under whose command everything is happening in this world), Guru Ji explains the process of gaining enlightenment and elevation of soul. Going through enlightenment, our soul can become one with the Prime Soul. He begins by explaining the scheme of this world, and our place and role in it. He says, “*Nights, seasons, lunar days, week days, air, water, fire, and nether regions were all created by God. Amidst these, God created the earth like a stage, to perform righteous deeds. On this (earthly stage), there are creatures of various colors and kinds, whose names are countless. All of them are judged according to their deeds (on this earth). God is Truth, and true is the justice of His Court. Panch Parvaan (the approved ones), grace that court, and by God’s grace they receive*

the seal of His approval. It is there that one is judged as accomplished or un-accomplished (either true or false). O’ Nanak, it is only upon reaching (God’s court) that one discovers whether or not he or she has achieved perfection.” (34)

The message of this stanza is that we are sent into this world to accomplish a specific purpose, and we are judged in accordance with our performance. Those whose performance is approved are honored in God’s court. Therefore, we should humbly seek God’s grace to help us perform our assigned duty. DSJ

Pauri 35

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ (7)

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥ (7)

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ (7)

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ (7)

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ (7)

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ (7)

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ (7)

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ (7)

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ (7)

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥ (7)

Stair’s Step - 35

1. Genetically programmed system of sharing responsibility with beings, on planet earth, is as enumerated above.
2. I now expose the crafty methods of Pundits and Gyanis, of shepherding multitudes of cows, sheep and slaves.
3. They have spawned mystic mythological icons of ‘gods’ of water, air, fire, as also gods of love and destruction.
4. They have replicated multiple masquerading images of One Almighty, to suit colors and costumes of their races.

5. All faiths have their own conservative sets of mythical axioms, commandments, and manuals of rituals and rites.

6. All religions and nations have custom-made gods of rain, sun, moon and many other imposing heavenly bodies.

7. They have their own mystics, enlightened mentors, messengers and sons of god, sages, goddesses and fairies.

8. They have various Avatars, tutelary deities, Satan and devils, as also revered scriptures and spiritual hypotheses.

9. Assorted civilizations have different languages, distinct ways of living, and histories of their imposing pharaohs.

10. There are countless sects of all faiths, with conflicting ideologies, yet with infinite devout, die-hard followers ! **MSS**

STANZAS # 35-37

This section discusses the different realms of understanding.

STANZA #35-1

THE REALM OF RIGHTEOUSNESS

(Continuity of Stanza # 34)

In the Realm of Righteousness, One's duty (dharma/religion) is to practice righteousness on this Earth." Page 7

STANZA # 35-2

THE REALM OF WISDOM / KNOWLEDGE

The duty in the next Realm of Wisdom/Knowledge is to understand/comprehend (the nature of the following subjects in the world).

There is enormous quantity of air, water, energy (fires); and many Krishnas, Shivas and Brahmas have been structured into idols in different forms and costumes by people.

There are numerous Earths for practicing righteousness, and there are numerous mountains on these Earths; and uncountable devotees like Dhru are giving sermons.

There is an unlimited amount of clouds around the Earth;

*There is an unlimited number of moons and suns in these numerous worlds. Page 7. **DSC***

Pauree 35

*Such is the law on the plane of Dharam
Hear now the workings of the realm of
Knowledge*

*Where endless varieties of air, water and fire are
revealed,*

*Where an infinite array of Krishnas, Shivas,
And Brahmas create endless forms, colors and
appearances.*

*Where endless earths and mountains exist,
And Dhruvas utter sermons without end.*

*Where countless Indras, moons and suns,
And countless spheres and lands proliferate.*

*Where countless Siddhas, Buddhas, Naaths
And goddesses live in infinite garbs*

*Where countless angels, demons and silent sages,
And precious jewels and deep oceans abound.*

*How many sources of Creation, varieties of
speech and rulers and kings,*

*How many the forms of consciousness and how
many that strive to serve,*

Says Nanak, there is no end, simply no end.

AWAT

STANZA-35

After describing the stage of moral duty, Guru Ji says, *"This is the system and arrangement of the realm of moral duty. Now let us discuss the realm of divine knowledge and enlightenment."* He says, *"(During its rise to the plane of consciousness, the spirit acquires the knowledge that there is not only one universe or stellar system, but actually there exist) countless airs, waters, fires, and gods like the (mythical) Krishna and Shiva. There are countless Brahmas (who supposedly) created the worlds in their myriad colors and forms. Countless are the earths, (upon which creatures) perform their duties. Countless are the mountains, and innumerable saints like Dhru who deliver sermons. There are countless Indras (gods of rain), countless moons and suns, and countless galaxies. Countless are persons of power and knowledge and countless are the gods and goddesses in their different garbs and forms. Beyond count are the angels, demons, and sages.*

Countless are the jewels of countless oceans. Countless are the sources of creation and countless are their languages. Countless are the kings and emperors. There are countless people who concentrate on God and countless are the servants serving Him. O' Nanak, there is no end to the creations of God.”(35)

In this stanza, Guru Ji visualized more than 500 years ago what scientists are discovering now. The message of this stanza is that as the human soul rises to a higher realm of consciousness, it understands (without scientific instruction) that there is no end or limit to the creations of God.

DSJ

Pauri 36

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ (7)

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥ (7)

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ (8)

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ (8)

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ (8)

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ (8)

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ (8)

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥ (8)

Stair's Step - 36

1. In the domain of the professional clergy of religious bigots, literary encyclopedic gospel grasp, rules the roost.

2. Under their strangulating spell, one meets an unexpected fatal end, cloaked with a hallucinatory ecstasy, all the way!

3. In the confederation of honest toilers, the ultimate aim is to turn every devotee into a true image of Gurbani.

4. From a very raw stock, with spiritual surgery, it aids to carve out a true, peerless, perfect, noble human being.

5. The automatic modus operandi of the ecstatic transformation to Godhood cannot be illustrated or

enumerated.

6. If any zealot fool shows the audacity to attempt any explanation, eventually, he is obliged to atone for his act.

7. One's conscience is awakened, and psyche is carved, by reorienting his moral values, and discretionary intellect.

8. His axiom, attitude and ethics are transformed and refined, akin to the graceful instincts of a holy divine being. **MSS**

STANZA 36-1

THE REALM OF WISDOM/KNOWLEDGE

(Continuity of Stanza # 35-2)

In this Realm of Wisdom/Knowledge, only wisdom/knowledge rules.

In this realm one feels a high state of tranquility and happiness. Page 8

STANZA 36-2

THE REALM OF INNOVATIVENESS

In this Realm of innovativeness, one is able to formulate/promulgate many types of philosophies. However, such state of innovativeness cannot be described or expressed in words.

If anyone would try to describe it, that person may repent later.

In this Realm, consciousness, intellect, and wisdom are developed in the mind (brain).

*In this Realm, awareness is developed in noble people and Sidhas. 36. Page 8 **DSC***

Pauree 36

In the realm of Knowledge, the light of knowledge blazes forth

There, mystic melodies and spectacles galore, joy and unalloyed bliss.

In the Creative realm the rapture of beautiful form is resplendent,

Here forms of unequalled splendor are fashioned.

*Indescribable is the realm of Creativity
To try to speak of it is folly.*

Here awareness is heightened, perception is sharpened and the mind awakened.

Here wisdom is deepened and transcendental

knowledge gained. AWAT**STANZA-36**

Continuing his description of the realm of divine knowledge, Guru Ji says, *“Divine knowledge shines brightly in this sphere. While acquiring spiritual knowledge, the seeker feels as if he or she is listening to the music of millions of melodies from which flow joy, amusement, and blessings.”* Guru Ji now encourages us to climb to the next realm or stage of our own spiritual journey. He says, *“Beauteous is the sphere of spiritual endeavor. In this stage, the mind is refashioned according to a very beautiful mold. It is not possible to describe (the elevated thought processes) of such refashioned souls. (Such persons, rather than thinking about their own self-interest and ego, think and act in terms of the welfare of entire humanity). Anyone who tries to describe (the spiritual stage of such people), repents in the end. In this sphere, knowledge, and mind are fashioned afresh, and one acquires the intellect of angels, sages and gods.”*(36)

In this stanza, Guru Ji gives us the message that we should not stop at the stage of performing righteous deeds, but lift our souls further to the sphere of spiritual endeavors, where we consider the welfare of all humanity. **DSJ**

Pauri 37

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ (8)
 ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ (8)
 ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ (8)
 ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ (8)
 ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ (8)
 ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥ (8)
 ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ (8)
 ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ (8)
 ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ (8)
 ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ (8)

ਸਚ ਖੰਡ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ (8)
 ਕਰਿ ਕਰਿ ਵੇਖੇ ਨਦਰਿ ਨਿਹਾਲ ॥ (8)
 ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ (8)
 ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ (8)
 ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ (8)
 ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ (8)
 ਵੇਖੇ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ (8)
 ਨਾਨਕ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ ॥੩੭॥ (8)

Stair's Step - 37

1. Easy and smooth process, advocated in Gurbani, performs a miraculous role in reforming all amateur toilers.
2. On Nanak path to entering a blissful life, there is no scope for superstitions, rituals or unscientific blind faiths.
3. Here, only conscientious and principled saint soldiers dwell, who have toiled to conquer their 'war of within'.
4. And whose 'self' is in complete surrender, to the universal husband Ekencar, and to His cosmic constitution.
5. These die-hard humane humans replicate iconic Sita, who eternally sang the praises of her loving lord master.
6. The splendor, and the halo of these redeemed enlightened humanitarians, is beyond any graphic explanations.
7. Evolved with discreet objectivity, they never kill their conscience, nor can they be cheated by any hypocrite.
8. Just because they have manifested the 'Almighty within', and are the reminiscent of His presence at every moment.
9. In the realm of toiling humanism, only those deified enlightened individuals, with unflinching integrity, prevail,
10. Who relish the entire existence, in a very aware and blissful ecstatic state, after having humbled their attitude.
11. In this celestial garden of Eden, Shangri-La or the realm of truth, endure only those selected

immortal ones,

12. Who have, with their delicate intuitive insight, persevered an arduous struggle, to evolve their super conscious.

13. In the same manner, as all other heavenly bodies, like planets, planetary systems, nebulae or the milky ways,

14. The detailed list of this ever expanding devout creation, if ever we start narrating, will never get completed.

15. Similar to those real huge and massive sun like burning stars, and planetary systems, or glittering galaxies,

16. Who relish executing all responsibilities entrusted to them, as per the eternal wishes of Ekencar, faithfully.

17. Having initiated the self-evolving creation, with His single thought, now, He is only a spectator to its blooming.

18. Nanak bani reiterate, that it is well-nigh impossible, to put to words, all His creative innovative future plans. **MSS**

STANZA 37-1

REALM OF DEEDS

In the Realm of Deeds, the word (Sabd) is the power.

No one else dwells here except those who are brave (courageous) and have wisdom.

Their minds are imbued with the essence of that Entity (God).

As if completely attached (sewn) with the majestic glory of that Entity.

It is hard to describe that state of beauty (of mind).

Those, whose minds have realized the essence of that Entity, never let their conscious die and can never be deceived; in this realm dwell the nobles of all the worlds.

They have peace of mind since they have the essence of Ever-existing (that Entity) in their minds. 37 Page 8

STANZA #37-2

THE REALM WHERE ONE REALIZES ABOUT THE UNIVERSE AND THAT ENTITY

In this realm one realizes that:

The Formless prevails everywhere in the Universe; meaning the whole Universe is evolving under Its Laws of Nature.

There are many spheres (stars and planets) and the galaxies in this Universe.

If someone tries to describe them all, one would fail to do so since an unlimited number of worlds are being created there.

Such creations are happening as ordained (according to the Laws of Universe).

Nanak says:

That Entity (God) is pleased to see that everything is happening as ordained under Laws of Nature/Universe.

*It is as hard to describe this phenomenon as it is to eat steel. 37. Page 8. **DSC***

Pauree 37

In the realm of Grace, the force of Spirit reigns

Here, nothing else prevails

Save the bravest of the brave

Soaked with the Spirit of Love

And hewed in Divine praise

Their beauty cannot be phrased.

Death and deceit touches them not,

In whose hearts You live.

Here dwell Your loved, no matter where they are from,

Rejoicing in Your presence.

In the realm of Truth is the Formless One

Gazing upon all Creation with Grace and Joy

Here are many regions, universes and galaxies,

To attempt a count would be to count the countless

Here are a multitude of luminous forms

To Hukam they conform,

The Formless One watches, rejoices and contemplates Creation

Says Nanak, to describe this is hard as nails.

AWAT

STANZA-37

After the stage of spiritual endeavors, the soul rises to the stage of God's grace (whereon God bestows His grace upon the devotee). Describing

this stage, he says, *“Powerful is the language of the realm of (God’s) grace. (In this state of mind), one thinks of no one else except God. Those at this stage are the brave warriors (who have overcome all temptation), and in their mind only God abides and pervades. They are so absorbed in God’s love and devotion that they seem to be sewn into Him like a piece of cloth. This is a spiritual joining or merging of the seeker’s soul with God’s adoration. Their (spiritual) beauty cannot be described. Such persons never die a spiritual death, and they are not cheated or beguiled by any wrong influences. In this sphere of God’s grace abide people from multiple universes (not just the world we see). They enjoy heavenly bliss, because the eternal (God) abides in their hearts.”* (After the realm of God’s Grace, the soul reaches the realm of Truth). *In this domain, the Formless One Himself resides, and upon reaching this sphere, the seekers are able to realize God. They perceive how God is creating and watching with grace all of His creation. There, they know how all the continents, worlds, and solar systems are fashioned, the description of which has no end. In this spiritual stage, they realize how creation after creation and universe after universe is being formed and finished, and how each one functions in obedience to God’s command. They now realize how God continuously keeps watch over His creations, reflecting upon them and feeling happy about them. (But) O’ Nanak, (to fully describe this spiritual stage of Truth) is as difficult as biting through steel.”*(37)

The message of the above four stanzas is that we should continuously try to raise our spiritual level through good and virtuous deeds, divine knowledge, and spiritual endeavors. By meditating upon His Name, and through achieving the realm of God’s grace, we are ultimately united with Him. **DSJ**

Pauri 38

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ (8)

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥ (8)

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥ (8)

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ (8)

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥ (8)

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ (8)

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥ (8)

Stair’s Step - 38

1. Emulating a goldsmith, who waits in his shop with patience, keeping his emotions and anxiety under control,
2. With resolve as of an anvil, using the hammer of discretion and wisdom, to manifest immaculacy in creativity,
3. With finesse, blowing bellows, to maintain appropriate temperature, to separate the spurious from sterling,
4. And with great veneration, this Japp Bani has been molded, compiled, and presented to you, in a golden platter.
5. In the mint of ultimate Truth, fresh Gurmukhi lexicon has been coined, unifying languages of many diverse faiths.
6. Those, with the super manifested discretion, will comprehend the commandments, and can easily mould their self.
7. Nanakian astute discerning humble toilers, attain bliss and immortality, during their journey to the final terminus. **MSS**

STANZA 38

COINING SABD

Self-control should be the furnace, and patience of goldsmith.

Wisdom should be the anvil and knowledge should be the tools.

Love for that Entity (God) should be the bellows to blow air into fire to make it super-hot.

The body (mind), full of love, is the melting pot where the above-mentioned self-control, patience, wisdom and knowledge are matters to be melted together to coin the Sabd (enlightened idea / philosophy / vision) as an amrit in the

mint of truth.

Such type of work to coin Sabd (enlightened idea /philosophy / vision) can only be accomplished by those who have the capability of vision.

That Entity (God) is happy for such people who have this type of vision. 38. Page 8. DSC

Pauree 38

In the smithy of continence, patience is the goldsmith

Hammering the strokes of knowledge on the anvil of the mind

Blowing the bellows of divine awe, igniting the inner flame

Pouring the gold of Amrit in the crucible of Love

In the mint of Truth is the coin of Life cast

For those who are so graced, it is their daily task Says Nanak, they live in unalloyed bliss. AWAT

STANZA-38

In the last but one stanza, Guru Ji tells us briefly how one reaches the stage wherein one's word becomes Shabad (the divine word of God). Guru Ji uses the example of a goldsmith to describe how God's hymn or divine word is fashioned. He says, "(We should) *make chastity the furnace, patience the goldsmith, understanding the anvil, and divine knowledge the tool. We should make God's fear the bellows and penance the fire. In the crucible of love* (for all God's creation), *we should pour the Nectar* (of God's Name). *It is in this way that Shabad* (the divine word) *is fashioned in this true mint* (of God). *But only those who are blessed with the grace of God are assigned this job. O' Nanak, by the grace of God* (such persons) *achieve an eternal state of bliss.*"(38)

The message of the above stanza is that only those people, who are pure and immaculate, have divine knowledge, patience, God's fear, and pure love for all humanity are entrusted by God's Grace, with the task of saying and writing the divine word.

DSJ

ਸਲੋਕੁ ॥ (8)

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ (8)

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ (8)

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ (8)

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੇ ਕੇ ਦੂਰਿ ॥ (8)

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ (8)

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥ (8)

Epilogue - Salok

1. For evolution of living beings, air is mandatory, while water, earth and procreators too, are also very important.

2. Humanity is evolving, within the polar duality of the light of spiritual confidence, and the darkness of clever wickedness.

3. Your good and evil intents are automatically differentiated and evaluated, on the scale of the law of humanism.

4. As per your ethics, actions and attitude, you would remain nearer to or far off from your goal or the final station.

5. Those who live as per the laws of humanity, enumerated in gurbani, can steer the worldly obstacles very smoothly.

6. Nanak's doctrine transforms you into a radiant fearless and fair god-like, fully liberated, living human being. MSS

SLOKA

NATURAL RESOURCES

Sloka

Air is like a Guru, water like a father (both represent the environment), and Earth like the great mother (which provides all types of resources and food).

Both day and night are like a male nurse and a female nurse, respectively,

And the whole humanity plays in their laps.

(Now) your virtues (good deeds) and vices (bad deeds) are evaluated under the laws of the Nature/Universe.

Since people are honored according to their

deeds, therefore, some will obtain salvation while others will not.

Nanak says:

The faces of those nobles, who have comprehended that Entity (God), glow with happiness and attain liberation from their troubles.

And with the association of such nobles many others can attain salvation. Page 8 [DSC](#)

Salok

*Guru, the breath of life; water the sire;
And the great earth, womb of all being.*

*Nursed by Day and Night, nurtured in their lap is
the world at play*

*Good deeds and bad will all be weighed
By our actions we are in Your presence or afar
They who have centered on Your Name, their
labors are done*

*Nanak, their faces aglow, they are free to go;
Ferrying others across with them! [AWAT](#)*

SALOK

This last stanza (Salok) is the essence of the sermon **Jap Ji Sahib** and perhaps the essence of the entire Sikh philosophy. Guru Ji summarizes this philosophy in a beautiful metaphor. He says, “(This world is like a stage, on which is being enacted the drama of life from birth to death). *On this stage, air is like the Guru, water is like father, and earth is like the great mother. Both days and nights are like the nurses in whose lap the whole world plays. The Righteous Judge, in the presence (of God), watches human beings’ good and bad deeds.* (Everyone reaps the reward or suffers punishments for his or her deeds). *Some become close to God, whereas others become alienated from Him. They who have meditated on God’s Name toil no more. O’ Nanak, such persons not only liberate themselves and are welcomed with honor in God’s Court, but in their company many others are also emancipated.”(1)*

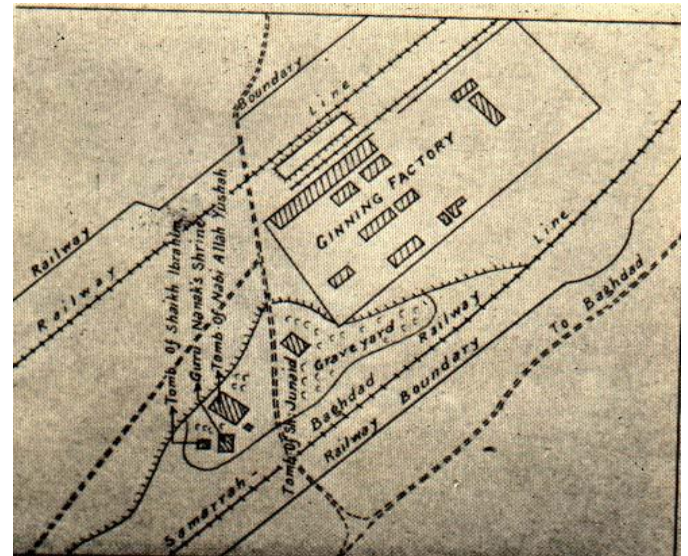
Hence, the overall message of this first sermon (Jap Ji Sahib) is that in order to end our separation from God, we must cheerfully obey His command

and meditate on His Name with love and devotion. We should remember Him, and feel His presence at all times: everywhere and in all His creation. In this way, we would obtain salvation not only for ourselves, but would also aid many others in their spiritual journey. [DSJ](#)

GURU NANAK IN BAGDAD

Submitted by **Preet Mohan Singh Ahluwalia**

The following account on Guru Nanak's visit was taken from The Divine Master, Lahore 1930 by Sewaram Singh, published in Punjab: Past and Present and Guru Nanak's visit to Baghdad, by Manjeet Singh, The Sikh Review, Oct-Nov. 1969 - **Editor**



Map of Baghdad in 1931 shows the location of Guru Nanak's shrine. It is one mile to the right of river Tigris and a mile-and-a-half from Baghdad Railway Station West, between two railway lines.

To the northwest is an old and extensive graveyard, extending from the town of Zubaida Khatum. To its east stands a magnificent edifice (118 feet by 55 feet) commemorating the famous Jewish saint, Nabiullah Usha, and to the northeast

is the shrine of Sheikh Ibrahim forming a square of 27 feet. It is believed that during his stay in Baghdad Guru Nanak had a large following including the successors of Sheikh Bahlol Dana (the Wise) and those of Sheikh Muhy-ud-din Abdul Qadir Jilani.

A front view photograph of the shrine was taken in December 1931. On the platform where the Guru sat is a plaque in Arabic. The tomb of Bahlol is toward the west. Another tomb is in the center and the platform is 7 feet by 4 feet. In the mausoleum of Bahlol is a small rectangular garden (26 feet 5 inches by 12 feet 5 inches) in the center of the courtyard with a masonry pavement round it. There are a few *tut* (mulberry) and palm trees.

In Baghdad Guru Nanak stayed at a graveyard outside the town, and Mardana as usual was with him. Early in the morning before dawn, Mardana played the *rabab* and the Master sang his song about the infiniteness of God and His Creation wherein occurred the expression: there are numerous *patal*s (earths) and innumerable *akash*s (sky), when some Muslim who was listening to it and understood its purport went and reported the blasphemy of the utterance, inasmuch as the Qu'ran had mentioned seven earths and seven skies only, to the *Sajjdanashin* of the Shrine of Pir Dastagir Abdul Qadir Jilani.

The Pir ordered that the offender be stoned to death and numerous people armed themselves with stones and rushed out. In the meantime Guru Nanak concluded his morning prayers with the greeting "Sat Kartar", in a voice divinely electrifying, which immediately disarmed the mob.

On this, a *pir* [saint], Bahlol by name, came forward and had a discourse with Guru Nanak on the subject of the Morning Prayer. Accompanying the *pir* was his son and such was the effect of the Guru's answers that first the son and then the father confessed their conversion and admitted the truth of the maxim that creation was not confined

to seven earths and seven skies only. Guru Nanak stayed in Baghdad for four months and had many discourses with other holy men. Before his departure from there he was presented a *chola* [robe] as a token of respect on which verses in Arabic are inscribed. This *chola* lies preserved in the Gurdwara at Dera Baba Nanak, in Pakistan.



During the Great War, when the British and Indian armies conquered Baghdad, they discovered the place where Guru Nanak had his discourse with Bahlol. It lies to the west of the town and between the old graveyard to the north and the present Baghdad-Samara railway line to the south. Dr. Kirpal Singh, then a Captain in the Indian Medical Service, also saw it during the War, and he, in his letter, dated October 15, 1918, described it as follows:

It is really a humble looking building and known to very few people except Sikhs. To some Arabs it is known as well by the name of tomb of Bahlol. You enter the building by a small door, on which something is written in Arabic, not visible to a casual visitor. Even with attention it is difficult to read. I could not read it hence could not copy it. I have taken the photograph of the outside, which I shall forward to you in due course. Entering the building, you come to a brick paved passage going to your right straight into the room (with a *verandah*), wherein you find the tomb and the raised platform. In the courtyard there are a few trees, mostly pomegranates.

The room that has the tomb and the platform, has two doors, one of which is open whilst the other is barred. As you enter the room, you come face to face with the platform, which is roughly 2 to 2.5 feet high and about 3' by 4' in dimensions. It is now covered with handkerchiefs of various colors presented by Sikhs. In the center close to the wall you find a picture of Sri Guru Nanak, presented by some energetic Sikh, above which you find the slab with the writing which I reproduced in this letter for you. The name of the man in charge is Sayed Yusuf.

Courtesy Dr Harbans Lal

KHALSA TRICENTENNIAL FOUNDATION INCOME AND EXPENSE STATEMENT 2016

Income:

Hardev Singh Shergill, El Dorado Hills, CA.....	8,000.00
Kulbir Singh Khehra, Madera, CA.....	1,500.00
Karamjeet Singh, Santee, Ca.....	1,000.00
Harjap Singh Nanva, Mission, TX.....	500.00
World Sikh Federation, Simi Valley, CA.....	1,000.00
Balraj Singh, Patterson, Ca.....	500.00
Chamkaur Singh, Fowler, Ca.....	300.00
SGS Investments Inc. Visalia, CA.....	500.00
Madera Animal Hospital Inc. Madera, Ca.....	2,000.00
Hardeep S. Rai, Livingston, Ca.....	1,000.00
Kamaljit S. Atwal, Elk Grove, Ca.....	100.00
Baljit Kaur, Henrietta, NY.....	1,000.00
Devinder Singh Bains.....	1,000.00
Total Receipts in 2016.....	18,400.00
Carry over from 015.....	927.07
Total Funds.....	19,327.07

Disbursements

K.T.F.....	7,573.66
Singh Sabha International Canada.....	4,000.00
Total Disbursements.....	11,573.66

Carry into 2017.....	7,753.41
Of these SSIC funds are.....	6,400.00
KTF funds.....	1,353.41

Guru Nanak on Religion in Janam Sakhi

Janam Sakhi Tradition

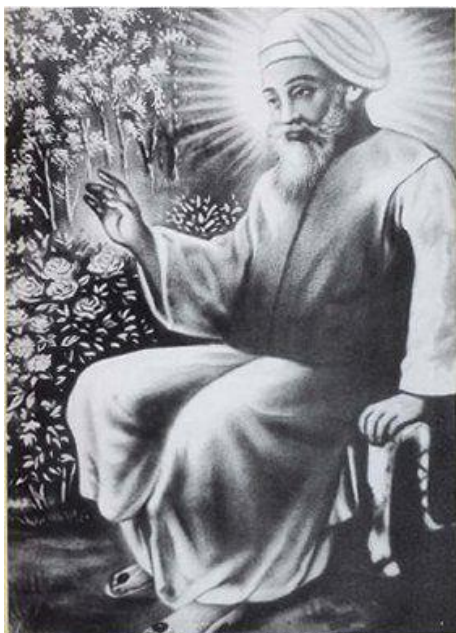
Editors Kirpal Singh and Prithipal Singh Kapur, Singh
Bros. 2004 Edition

Teaching Two Muslims P 206-207

If one crossed the Ravi from Kartarpur and travelled on the road leading to Batala, one comes across a village Jorian or Jourian on the north of this road. A Pathan named **Ubare Khan** lived in this village. He was a friend of **Shaikh Malo**, Muslim scholar who had earlier been to **Kartarpur** to meet the Guru and had felt quite satisfied after having a discourse with him on godly matters. He told Ubare Khan about the Guru and Ubare Khan also went to Kartarpur to see the Guru. Ubare Khan met the Guru and asked him **whether he was a Hindu or a Muslim**. In reply the Guru told him that *only God is eternal; neither Hindus nor Muslims are so. Therefore, they should focus their mind on God. The question of being a Hindu or a Muslim was irrelevant*. Ubare Khan was pleased with this answer. He fell at the Guru's feet and sought his blessing. The Guru said 'God will bless him.' Thereafter Ubare Khan sought leave from the Guru. There was another peasant in this village Jorian. His name was **Abdul Rehman**. He felt bad when he learnt that Ubare Khan had begun admiring the Guru.

One day Abdul Rehman also met the Guru and asked him what his religion was whether he was a Hindu or a Muslim. The Guru replied that the Name Divine was his religion. At this Abdul Rehman further said that the beloved of God had no religion. The Guru again replied that the beloved of God love God. They do not get involved in the controversies of religion and Hindu and Muslim scriptures. The entire creation of God is essentially the same. Both the rich and the poor, the good and the bad all are His creation. The same Divine Light is resplendent in all. We fail to see this Light because of our egoity. Hearing this, Abdul Rehman fell at the Guru's feet.

Courtesy Dr. Harbans Lal



SRI GURU NANAK SAHIB JI (1469-1539)
Guru Nanak, during his fourth missionary journey to Muslim Countries, arrived in Baghdad, Iraq in Samvat 1578 (1521 A.D.). This portrait of Nirankari Guru Nanak Sahib Ji, is believed to have been painted by a Muslim artist in Baghdad.

NANAK in Baghdad
Copy from British Museum



Fig. 2-4. Maulana Jallaluddin Rumi of Konya, Turkey with turban on *Kula* (cap) and one end of his turban is coming out.

Rumi 1207-1273 Konya, Turkey

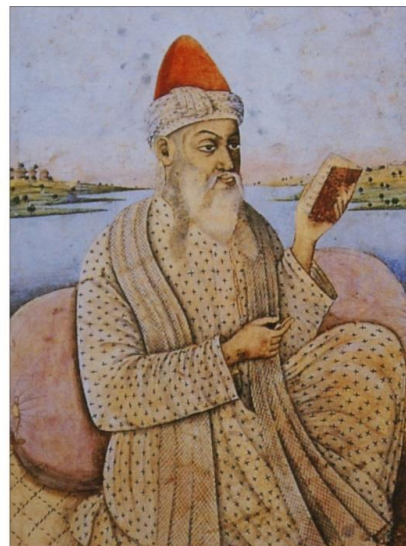


Fig. 2-3. Guru Nanak with a turban on *Kula* (cap) and one end of his turban is coming out. The turban style is very similar to that of Maulana Jallaluddin Rumi of Konya, Turkey (Fig.2-4). Guru Nanak is shown holding a notebook in which he used to write his Bani. The most prominent feature to be noted is that there is no *tilak* (frontal mark), no rosary (*mala*) in his hand or around his neck or around his turban. (Reproduced with permission from Rooli Books from *The Sikhs* by Khushwant Singh and Raghu Rai)

Sufi Nanak (1469-1539) in Turkey



Straits of Bosphorus Istanbul, Turkey today.

Guru Nanak must have found Rumi's philosophy to his liking:

"I'm not from the East or the west.

I'm not Christian or Jew or Muslim.

I'm not Hindu, Buddhist, Sufi or Zen.

I do not belong to any established religion or any cultural system.

I'm neither body nor soul, for I belong to the Soul of my Beloved."