With Satguru's Blessings

transelucidated by

Sewak

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ਨੈਮੇ ਗੁਣ ਦੁੱਪੇਸ਼ਵਰ ਮੇ ਨੈਮੇ ਕਵਿਆ ਪੁਰਾਣੀ ॥
ਰਾਫ਼ਤੁਰ ਵੇਚੀ ਮੂਹਿ ਹੁਨ ਵੇ ਵੀਚਰੁ ਕੇਥਾ ਪੁਰਾਣੀ ॥

* * * * *
Akalpurkh
Waheguru
Satguru
The Lord
God
* * * * *
GURU NANAK DEV JI

The saviour of mankind and massiah of peace

(1469 AD – 1539 AD)
JAPJI SAHIB

Japji is an ocean of Amrit. It is nectar, a drink of the Gods offered to us mortals by Akalpurkh through Guru Nanak Dev Ji. It has an oceanic depth. To comprehend and swim across this colossal reservoir of celestial knowledge is a Herculean task. One must, however, make an effort to live a life based on the precepts of the Guru.

Guru Nanak the saviour of mankind emerged in this world in the year 1469 AD. On attaining enlightenment he recited ‘Mool Mantra’, the credal pronouncement bringing out Akalpurkh’s transcendent and immanent traits. Later at Kartarpur, in spiritual ecstasy he rendered ‘Japji’ indicating the Path Divine.

Guru Granth Sahib is an elucidation of ‘Japji’ which is the very first hymn of the Granth. ‘Mool Mantra’ is an integral part of Japji Sahib, which is a collection of thirty eight Pauris and two Sloaks.

Recite Japji Sahib every morning.

May Satguru bless us all.
Jap, O' My Soul, Jap
JAPJI SAHIB
GOD IS ONE
IK ONKAR

Satnam True is His Naam
Karta He is the creator
Purakh He is the cosmic spirit
Nirbhau He is without fear
Nirvair Sans enmity
Akal Murat  Immortal is His form
Ajuni    Unborn
Saibhang He is self illuminated
Gurparsad With Guru’s grace
              He is obtained

Sayeth Nanak, “by uttering ‘Mool Mantra’ the primal sermon, I have attained the perfect Lord.”
|| नथु ||
अग्रि मचु
हिगारि मचु
तै झी मचु
लफव घेमी झी मचु ||
|| JAP ||

Aad Sach Jugad Sach,
Hai Bhi Sach, Nanak Hosi Bhi Sach

He was true in the prime,
He was true when began the time,
He is true today, true He verily shall be.

* * * * *
Pauri 1

मेहे मेहे त गैक्टी से मेही रंग रुप्पे II

Sochai soch na hovaee je sochi lakh vaar.

चुप चुप त गैक्टी से लगी उत्त

Chupai chup na hovaee je laai raha

किस्म उत्त त विलमी ते चिंता न

liv taar.

Bhukhiaa bhukh na utri je banna

पुलीआ रूपे II

puria bhaar.

मगर फिबास्थथा रूप देवि उ दिवर त

Sahas sianpa lakh hohe ta ik na

जा रगले II

chalai naal.
He is not revealed by thinking alone.
   Even if you ponder a million times.

The mind quietens not with silence.
   Even if you remain immersed in silence.

Hunger of the hungry satiates not.
   Even if he fills up treasures in his pot.

Not all thy cleverness & genius shall be of
   avail to embrace the Divine.

(contd.)
विज मसिन्या देखौं मिरे दूरे उड़ै<br>परि ॥

शुभ उष्णी चुल्हा रत्न लिखना<br>तरि ॥ १ ॥

Kiv sachiaara hoiai kiv koorai tutai paal.<br>Hukam rajaai chalna Nanak likhia naal. : 1 :
How do we then find the Truth.
How do we rent apart the veil of untruth.

**Sermons Nanak:**
“Surrender to the Will of Akalpurkh, in ethereal silence.”

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**The Essence**

Surrender and accept happily, the Lord’s Will. Whatever pleases Him, that alone is the good deed. Duality is the fountain-head of pain and suffering. ‘Self-surrender’ eliminates duality leading to peace and tranquility within.

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नै दिमु उल्लू दक्षिण मध्यु जली जल
(मुद्रपंच: ९२३५)
पौरी 2

हुक्मी होवन अकार हुकम ना कहिया जाये।

हुक्मी होवन जिया हुकम मिला

वदिया।

हुक्मी उत्तम नीच हुकम लिखा

दुख सुखक भावी।

इक नहुक्मी बहसीस इक हुक्मी सदा

भवाई।
By Lord's Will is created the life seen,
Lord's command is unforeseen.

At His bidding souls are generated,
At His bidding one gets venerated.

At His bidding one imbibes nobility & declivity,
At His bidding one goes through pain & pleasure.

Some by His Will receive bounties abound,
Some by His Will ever and ever wander around.  

(contd.)
Hukmai andar sabko baahar hukam na koe.

Nanak hukmai je bujhai ta haumai kahai na koe : 2 :
The Essence

All are bound to the Lord’s command, none is beyond. If a mortal comprehends His hukam, then alone union with Him comes about. Ego, ‘deerag rog’ gets cured once you accept the omnipotence of God, leading to bliss within.

Sermons Nanak:
"If a mortal comprehends the omnipotence of the Lord, his ego remains not.”

- Hukam: Command—His Will.
- Deerag Rog: Prolonged ailment.
Pauri 3

Gaavana ko taan hovai kisai taan.
Gaavana ko daat jaane neesaan.
Gaavana ko gunn vadiāaia chaar.
Gaavana ko vidia vikham veechaar.
Gaavana ko saaj kare tan kheh.
Gaavana ko jia lai phir deh.
Who has the awareness to sing the Lord’s might.
Who has the measure to fathom His treasure.
Some sing His beauteous virtues and greatness.
Who can discern His wisdom and knowledge.
Some sing, He creates life and then turns it into ashes again.
Some sing, having taken the life, He resurrects it again.

(contd.)
गावै दे लघूे सिमै दृशि ॥
गावै दे लेखे गर्दन चूँचि ॥
विज्ञ लघू त आवै ओिँट ॥
विज्ञ विज्ञ लघू वेटी वेटी वेटी ॥
वेट से है गंगा घंगा भरिंग ॥

तुमा तमाजैट धानी धरिंग ॥

Gaavai ko jaapai disai door.
Gaavai ko vekhai haadra hadur.
Kathna kathi na aavai tot.
Kath kath kathi koti kot kot.
Deda de laide thak paahe.
Juga jugantar khahi khaahe.
Some sing, He appears to be farther away.

Some sing, he is beholding Him face to face.

There is no dearth of persons who dwell upon the Lord's sermons.

Millions give millions of descriptions and sermons.

Lord the Bestower continues to bestow. The recipient grows weary of receiving.

The devotee avails the bounty through ages and ages.

The Essence

None of us have the awareness or the measure to fathom His might. The Omnipotent Lord's command graciously given ever prevails. Submit to the Will of the Lord. Everything is 'happening'. Nothing is done by the mortal. Kartapan is a falsity and an illusion.

(contd.)
Hukmi hukam chalaae rah.
Nanak vigsai veparvaah : 3 :
The Lord’s command does ever prevail.

**Sermons Nanak:**

“The Omnipotent One remains ever blissful and gail.”

By paying obeisance to the Truthful Guru for His benevolence, one learns that the path to salvation lies in inner bliss, thankfulness for His bounty and contentment.

**Kartapan:** Self-achievement

(.compiler: 422)
Pauri 4

Saacha Sahib saach naai bhaakhia
bhaao apaar.

Akheh mangeh deh deh daat kare
dataar

Pher ke agai rakhiai jit disai
darbaar.

Muhau ke bolan boliai jit sun dhare
piaar.
Lord is the True Master, true is His Naam, with infinite love recite His Naam.

We pray and beg. The Benefactor goes on bestowing.

What should then we offer, so that the Glorious One may reveal.

What should then we articulate, listening to which He may bear us love.

The Essence

At the ambrosial hours reflect upon God’s greatness and recite the Naam of the Truthful One with inborn love.

Waheguru, Waheguru, Waheguru...

(contd.)
अंग्रेज़ी बोलने वाले मेरे साहित्य की श्रद्धाँ ||
मन की आँख में विष्णु रखती मेषु लुगु निक्किता निक्किता ||
तरुण हैै सहीशी मंजु आरे मंजु मंजु || ४ ||

Amrit vela sach naaoo vadiaai veechaar
Karmi aavai kapra nadri mokh duaar,
Nanak aavai jaaniai sabh aaape sachiaar : 4 :
At ‘Amrit Vela’ recite the true Naam and reflect upon His magnificence.

Destiny blooms you into a being.

By His benediction the ingress to salvation is revealed.

**Sermons Nanak:**

“Know this ye, the True One alone is, from whom the truth flows.”

* Naam: Mystical word – Gurbani

* Amrit Vela: Early morning ambrosial hours.

Only with the language of love, one can achieve communication with the Lord. His grace then, fulfils your tasks.
Pauri 5

Thaapia na jaae keeta nā hoe.
Aape aap niranjan soe.
Jin sevia tin paaia maan.
Nanak gaaviai guni nidhaan.
Gaaviai suniai mann rakhiai bhao.
God cannot be created and then installed like *moorti*.

The Pure One is all by Himself.

Those who serve Him and His humanity receive honours.

Sing praises of the Lord, the treasure of excellence.

Sing and listen to the Lord’s praises with love reposed in your heart.

*(contd.)*
Dukh parhar sukh ghar lai jaae.

Gurmukh naadan Gurmukh vedan
   Gurmukh rahia samaai.

Gur isar Gur gorakh barma Gur
   paarbati maaia.

Je hau jaana aakha naahi kehna
   kathan na jaai.
Thus alone you shed pain and take abiding happiness to your home.

Guru’s Word is Naad. Guru’s Word is Vedas. Guru is Omnipresent.

The Guru is ‘Shiva’, the Guru is ‘Vishnu’ and ‘Brahma’. The Guru is ‘Parbati Mai.’

Even if I have known God, He is beyond description.

The Essence

Creation, sustenance & destruction are three facets of the same phenomenon i.e. Life. Metaphorically they are represented by Lord Brahma, Lord Vishnu & Lord Shiva. God manifests Himself in the garb of Gurus to lead the mortal towards spirituality. Supreme-being, however, is only one.

(contd.)
गुरु दिव्न रेंजिल दुःखदी
मबरा लीखा वा दिल्लु रंगे में भे
दिल्लेर त नष्टी ॥ ॥

Gura ik deh bujhaai.
Sabhna jia ka ik daata so mai
visar na jaai. : 5 :

Sermons Nanak:

"Hey Guru, enlighten me about the Supreme One. Guru has explained one thing to me. There is but one ‘Akalpurkh’, one Bestower of all beings. May He never abandon me."

Omnipotent Lord created the humanity. Those who serve Him and His humanity receive honours. Pray, pray that He may never abandon you.

- Moorti : Statue
- Naad : The Celestial sound
- Vedas : The holy scripture
- Shiva : Mythical God-Destroyer of evil
- Vishnu : Mythical God-Preserver & sustainer
- Brahma : Mythical God-The Creator
- Parbati Mai : Mythical Goddess-Power & compassion.

(ਗੁਰੁ ਪੀਠ: ੧੨੨੫)
Pauri 6

डीरच सच्चा मे इतिम दण्ड छिद्र उड़े
बिस रहि वजी ॥

नेड़ी मिरठि हुपस्त हेड़ छिद्र वतना
बि भिलै लम्ही ॥

Tirath naava je tis bhaava vin bhaane ke naae kari.
Jeti sirath upaai vekha vin karma ke milai lai.

मह छिदो छड़ नहज भगवान से छिद गुढ़ वी मिर नुटी ॥

Mat vich ratan javaahar maanik je ik Gur ki sikh suni.
Pilgrimage baths are of avail,
If one is amiable to the Lord.
They are vain,
unless the mind holds the spiritual cord.
All the created beings that I behold,
without virtuous acts what do they get and hold.
There are gems, jewels and rubies in mortal’s mind. They sparkle if one follows the Word Divine.

The Essence

There is one God, the celestial creator. Pilgrimage baths and the wisdom in one’s own mind is of avail only if you follow the precepts of the Guru.

(contd.)
Gura ik deh bujhaai.

Sabhana jia ka ik daata so mai
visar na jaai : 6 :
Sermons Nanak:
"The Guru has enlightened my mind.

There is one God the creator of all the beings.

May He never forsake my mind."

Pray, pray, pray ever for the benevolence of Akalpurkh.

ਉਨ ਦੇਵੀ ਸਤੀ ਕੇ ਜੀਵਨ ਵਲ੍ਹਾਂ ||
ਟੇਵੇ ਸੇਹੀ ਅੰਤਰੁ ਕੁਨਾ ||

(ਗੁਰੂ ਪੀਠ: ੧੯੨੫)
Pauri 7

Je jug chaare aarja hor dasuni hoe.

Nava khanda vich jaaniai naal chalai sabh koe.

Changa naao rakhaae kai jas kirat jag le.

Je tis nadar na avaee ta vaat na puchhai ke.

Keeta andar keet kar dosi dos dhare.
Even if a mortal lives for four Yugas, and ten times more. 
Even if he be known in nine realms and gather adherants more. 
Even if he were to assume fame and receive praise & renown in this world, 
If Lord’s grace be not, then none shall care. 

A parasitic worm amongst worms, you shall be. 
Even the sinners shall blame thee. 

The Essence

Akalpurkh is the fount of virtues and the benevolent Bestower. Without His benefaction none shall care for you. 

(contd.)
तमन शिवारूढ गुरु ते गुरहरू!

वेट रे ||

देव वेद र मुंकही नि निम गुरु बेंटिवे

वेटे || ॥ ॥

Nanak nirgun gun kare gunvantia gun de.

Teha koi na sujhaee je tis gun koe kare : 7 :

42
Sermons Nanak:
"God transforms the unchaste into a virtuous one and bestows piety on the pious ones. I conceive not anyone else who can bestow any goodness like Him."

Seek His grace alone. Let thy soul be the soul of a beggar.

* Yugas: Ages
Pauri 8

Suniai sidh pir sur naath.

Suniai dharat dhaval aakaas.

Suniai deep loa paataal.
By listening & contemplating on the Lord’s Naam, the mortal becomes a divine, a sant and spiritually elevated enlightened Yogi.

By listening and meditating on His Naam, the devotee becomes knowledgeable about the earth, it’s supporting legendary bull and the heavens.

By listening and meditating on His Naam, the devotee comprehends the different worlds and the underworlds.

The Essence

For listening one has to rein one’s mind and achieve Dhyan. Silence is a pre-requisite to listening. It is the inner silence which enables a person to meditate and acquire the art of listening. And the inner silence is achieved by submission to the Will of God.

(contd.)
Suniai poh na sakai kaal.

Nanak bhagta sada vigaas.

Suniai dookh paap ka naas : 8 :
By listening and meditating on His Naam, the devotee is liberated from the cycle of birth and death.

**Sermons Nanak:**

“His devotees remain ever blissful and gay.

By listening & meditating on His Naam, the mortal’s suffering & sins vanish away.”

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By listening & meditating on Gurbani, the devotee becomes a yogi and fathoms the Lord’s Srishti. His sufferings & sins vanish away, bringing peace and bliss.

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* **Yogi** : One who practices yoga—Swami  
* **Dhyan** : Concentration  
* **Srishti** : Cosmos  
* **Sant** : Spiritually elevated person  

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(සੁਨ ਪੇਠਾ: 628)
Pauri 9

Suniai isar barma ind.

Suniai mukh salaahan mand.

Suniai jog jugat tan bhed.
By listening & contemplating on the Lord’s Naam, the devotee is enlightened about ‘Shiva’, ‘Brahma’ and ‘Indra’. He acquires the Gyan that Celestial Lord is one.

By listening & contemplating on His Naam, even the impious start reciting His praises and transform into pious one.

By listening & contemplating on His Naam the seeker is enlightened about the path of union and the mystery of the flesh.  

(contd.)
मुख्ये मामुड मिश्रित देश ॥
ननक झगड़ा सर चिंगमु ॥
Suniai saasat simrit ved.

Suniai dookh paap ka naas : 9 :
By listening & contemplating on His Naam, the devotee acquires the Gyan of ‘Sastraas’, ‘Simrities’ and ‘Vedas’.

**Sermons Nanak:**
“By listening & contemplating on His Naam, devotees remain ever blissful and gay.

Their sufferings and sins varnish away.”

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* **Gyan**: Knowledge
* **Shiv, Brahma, Indra**: Hindu Deities
* **Sastraas, Simrities, Vedas**: The holy scriptures

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**The Essence**
By listening and reciting Gurbani one becomes enlightened, pious and ever blissful.
Pauri 10

Suniai sat santokh gian.

Suniai athsath ka isnaan.

Suniai parh parh paave maan.
By listening & contemplating on the Lord’s Naam the devotee acquires truth, contentment and celestial knowledge.

By listening & contemplating on His Naam, the devotee obtains by the grace of God, the fruit of ablution at sixty eight pilgrimages.

By listening and reciting ‘The Word’ incessantly the devotee acquires steady vision and respect in life.

The Essence

By listening and meditating on Gurbani one becomes truthful, contended and conscious of the Celestial One.

(Contd.)
मुख्ये सत्स मर्जन मिथम ॥
रघुन उगाव मसा हिगम ॥
मुख्ये दृढ़ धार्य वा रम ॥ १० ॥

Suniai laagai sehaj dhiaan.
Nanak bhagta sada vigaas.
Suniai dookh paap ka naas : 10 :
Listening and reflecting on His Naam, steadies one's mind on the Lord's meditation.

**Sermons Nanak:**

"By listening & contemplating on Gurbani, devotee ever remains blissful and gay.

His sufferings and sins vanish away."

Meditation, *kirtan* and listening to the revelatory precepts of the Guru takes you closer to Akalpurkh, the ineffable one.


*Kirtan*: Devotional singing.

(ਮੁੱਢ ਰੰਗਣ: ੧੭੬੮)
Pauri 11

Suniai sara guna ke gaah.

Suniai sekh pir paatsah.

Suniai andhe paaveh raah.

Suniai haath hovai asgaah.
By listening & contemplating on the Lord's Naam one embraces ocean of virtues.

By listening & contemplating on His Naam, one is elevated to the eminence of sheikhs, pirs & monarchs.

By listening & contemplating on His Naam, the misled turn to the path of salvation.

By listening & contemplating on His Naam, the unfathomable becomes fathomable and in one's grasp. (contd.)

The Essence

By communion with the spoken 'Word' one gets transformed into a noble and exalted soul. (contd.)
त्रूच डाड़ मस सिधाणु ॥
मुखी दूध पाघ वा त्रस ॥ ९९ ॥

Nanak bhagta sada vigaas.
Suniai dookh paap ka naas : 11 :
**Sermons Nanak:**

"The Lord's devotees remain ever blissful and gay. By listening, their sufferings & sins vanish away."

The basic mode of communication is *Gurbani*, by listening to which in peace the steady intuition of the mortal blooms and the Ineffable One is revealed.

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* Sheikhs: Muslim holy persons
* Pirs: Spiritual persons
* Monarchs: Kings
Pauri 12

भंते बी गादि बची रहनिंदै नहीं।
ते वे कहै पिंछै पहुँचिये।
वाग्नाल बलभद्र र लघुजनह।
ते वे शंति गरिंदे शंति बंदि।

मैं लहू तिरूलतह जेई।
ते वे मैं लज्जे मैं लज्जे।

मन्ने की गत कही ना जाई॥
जे को कहै पिछहै पाँचहूँ।
कागाद कालम ना लिखहार॥
मन्ने का भेह करान वीघ।

इस नाम निरमण हो।
जे को मन्न जानाई मन्न कौ।
The state of mind of the faithful is unfathomable.
Describing it is repentable.
The pen and the paper are futile to scribe the state of the believer’s mind.
Many a soul deliberate on the believer’s frame of mind.

Sermons Nanak:
“Such is the Naam of the Immaculate One, that the believer experiences its ecstasy in his own mind alone.”

The Essence
Light comes through ‘FAITH’. Developing dedicated faith in God leads one to inner bliss which is inexpressible. By believing in Akalpurkh alone one achieves fruitful meditation and sobriety. All other actions are vain.

ਨਾਖਨੂ ਉਥੁ ਮਹਿਦੀ ਅਤੀਹ ਸਨਾਨੋ ਬਿਨ੍ਹ ਮਰਚਰ ਚ ਸੰਤਰਿਚੁ।
(ਗੁਰੁ ਪੰਜਾਬੀ: ੪੪੫)
Pauri 13

Mannai surat hovai mann budh.
Mannai sagal bhavan ki sudh.
Mannai muh chota na khaae.
Mannai jamm kai saath na jae.
The believer's mind and intellect glow with Divine consciousness.

The believer's mind acquires awareness of all the Creation.

Agonies and mental blows, the believer suffers not.

The believer having merged with the Lord, yama visits him not.

(contd.)
ओम नमः स्वाह्यामः हैरि ॥
ते ते भीति लाहै भीति लेटि ॥ १३ ॥

Aisa naam niranjan hoe.
Je ko mann jaanai mann koe : 13 :
Sermons Nanak:

"Such is the Naam of the Lord, that the believer experiences its ecstasy only in his inner-self."

The Essence

Firm & steady faith in God, leads to enlightenment and liberation from the cycle of birth and death. The duality vanishes from the mind of all true believers who meditate on His Naam (Gurbani), receding away from pain and grief.

* Yama : The messenger of death.
मंत्रि मारगि ठवर र पित्र
मंत्रि पति मिर्दि पवगाट नित्र
मंत्रि मंगर र बहै पंधर
मंत्रि पत्र नेंद्रि मरहिपु

Mannai maarag thaak na paae.
Mannai pat siu pargat jaae.
Mannai mag na chalai panth.
Mannai dharam seti sanbandh.
Believer faces not any obstruction on his path to salvation.

Believer departs with honour and manifestation.

Believer treads not the path of ritualistic religion.

Believer is bonded to 'Dharma', the righteous religion.

(contd.)
श्रीम रम संसरंथु देविट

ते दे मंत्र नष्टे मंत्र देविट ॥ ९४ ॥

Aisa naam niranjan hoe.

Je ko mann jaanai mann koe : 14 :

68
**Sermons Nanak:**

"Such is the Naam of the impeccable God, that only the believer experiences its ecstasy."

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**The Essence**

The path of righteousness and dharma is the path to salvation. Dharma is your duty to yourself, to your family and to your fellow-beings. Ritualistic activity is not Dharma. One's actions should be free from desires and expectations in return.

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* Dharma : Spiritualism
Pauri 15

Mannai paaveh mokh duaar.
Mannai parvaarai saadhaar.
Mannai tarai taare Gur Sikh.

Mannai Nanak bhaveh na bhikh.
Aisaa naam niranjan hoe.
Je ko mann jaanai mann koe :15 :
The Essence

Believer discovers the ingress to salvation.

Believer’s spiritual aura reforms the family.

Believer not only himself crosses this worldly ocean, but carries many other Gursikhs with him.

Believer never goes begging.

Sermons Nanak:

“Such is the Naam of Akalpurkh that the true believer gets immersed in its ecstasy.”

* Gursikh : Follower of the Guru
Pauri 16

पंच पर्वान पंच पर्वां ||
पंचे पावेह दर्जगाँध मां ||
पंचे मोहिन देव दास्रां ||
पंच वा गुरु देव दिवाल इंमां ||

Panch parvaan panch pardhaan.
Phanche paaveh dargeh maan.
Panche soheh dar rajaan.
Pancha ka gur ek dhiaan.

जे को कहाँ कराई वीचार ||
कारे कई कराई नाही सुमार ||

Je ko kahai karai veechaar.
Karte kai karnai naahi sumaar.
The five elevated ones are acceptable to Satguru.

The virtuous and the righteous receive veneration from Satguru.

The virtuous & the righteous are revered and honoured by Satguru.

The virtuous & the righteous ever meditate on the Word of the Guru.

If one orates or ponders,

One reckons not the doings of Satguru.

(contd.)
पैलु पत्रह सतिन वा पुड़ ॥

मंउछु घधि निवान निति तृंड ॥

से ते घुड़े घेलै सचिबान्त ॥

पुड़िह दुर्भित वेद्र बनत ॥

पुड़ी वेद्र घटे गेया देव ॥

उठि ते बनत उपम बन्दू नेंद ॥

तीभ तानिह वेंगा वे रह ॥

Dhaul dharam daya ka poot.

Santokh thaap rakhia jin soot.

Je ko bujhai houai sachiaar.

Dhavlai oopar keta bhaar.

Dharti hor parai hor hor.

Tis te bhaar talai kavan jor.

Jia jaat ranga ke naav.
Dhol is Dharma, the offspring of the compassionate Satguru,

Who sustains the universe in harmony and contentment.

If one comprehends this truth, he becomes a truthful one.

How much load does the bull carry on his horns?

There are infinite worlds beyond.

Which is the strength & energy which supports their weight from below?

The everflowing pen inscribes the names of all

(contd.)
महला लिखिवा हृदि वस्त्र ||

देव लेखा लिखि नगऱ्ये देवि ||

लेखा लिखिवा वेदं ग्रंि ||

वेदं उण्ट मुखलिंग तृप्त ||

वेदी साध नगऱ्ये वेदं वृुष ||

वीउग धमंडि देवे बहुँड ||

दिम दे रेषे रथ सरीमंड ||

Sabhna likhia vuri kalaam.

Eh lekha likh jaanai koe.

Lekha likhia keta hoe.

Keta taan sualeh roop.

Keti daat jaanai kaun koot.

Keeta pasaaao eko kavao.

Tis te hoe lakh dariaaao.
species of beings, forms and colours in this cosmos.

Rare one but you would know how to evaluate this, Hey Satguru.

How voluminous would be the scribed scroll!

Ah! This Universe! How profound is your might and fascinating your beauty, ‘Hey Satguru’.

How generous and fathomless is your benevolence ‘Hey Satguru.’

With one word You created the Creation, Satguru, wherein innumerable rivers began to flow.

The Essence

One who succeeds in reining the five human senses, kaam, krodh, lobh, moh and hankar, is elevated to the eminence of a ‘Panch’, the virtuous and the righteous one. Srishti, the creation of Satguru is beyond reckoning. We must accept his doings from the heart and in reverential wonder.

The Omnipotent One is unfathomable.

(contd.)
Kudrat kavan kaha veechaar.
Vaaria na jaava ek vaar.
Jo tudh bhaavai saai bhali kaar.
Tu sada sqlaamat nirankaar : 16 :
Sermons Nanak:

"None has the ability to ponder and describe the amazing ‘Srishti’ generated by You, Satguru. I cannot even for once give a votive offering unto thee, Satguru”.

"Hey Satguru, what pleases thee let it be.
Thou art and ever thou shalt be."

None has the capacity to fathom the Creation of Satguru, the omnipotent, the omnipresent and the omniscient one. His actions are the right actions.

* Satguru : God
* Dhol : Mythical bull on whose horns the earth rests
* Panch : The five who succeed in reining the five human senses
* Srishti : God’s creation

ने विमि डॉले तरलव मद्दी नल चंगी ॥
(गुर पंज: २२६)
Pauri 17

Asankh jap asankh bhaao.
Asankh pooja asankh tap taao.
Asankh granth mukh ved·paath.
Asankh jog mann raheh udaas.
Asankh bhagat gunn giaan veechaar.
Asankh sati asankh daataar.
Countless meditate on the Lord in adulation.

Countless worship Him in reparation.

Countless are the Scriptures and countless reciters, to Vedas attached.

Countless are the yogis with their minds detached.

Countless are the bhagats who reflect upon the Lord's virtues and wisdom.

Countless are the truthful and countless the bounteous.

The Essence

Countless efforts are made to achieve Spirituality. True spirituality is beyond thought, beyond the senses, mind and the intellect. It is transcendent and therefore it is incomprehensible.

(contd.)
असंक्ष सूर मुह भक्ष सार ||
Asankh soor much bhakh saar.

असंक्ष मेलिर सिर सार हत ||
Asankh mon liv laae taar.

कुरूस्व वर्च्छ वर्ण दीवारुँ ||
Kudrat kavan kaha veechaar.

दरिंका त माँट ठेक दा न ||
Vaaria na jaava ek vaar.

से खुप डाँड़े मस्ती बुली लाउँ ||
Jo tudh bhaavai saai bhali kaar.

दु मकर मल्लभर निवेंदग || ९२ ||
Tu sada salaamat Nirankaar : 17 :
Countless are the valiant warriors who encounter violence.

Countless are ascetics who meditate on Him in silence.

**Sermons Nanak:**

"None has the power to ponder & describe the astounding play of the Lord. I cannot even for once give a votive offering unto Thee O’ Formless One. What pleases Thee is the noble persuit. Thou art timeless and ever abiding."

One cannot describe something that is beyond comprehension. No visions can be achieved. ‘Gurparsad’ is the key to perceive the unmanifest one.

"Gurpursad" is the key to perceive the unmanifest one.

( scripted text in the picture)

83
Pauri 18

असंख भृत्य अंग शेत ॥
संक्रम चैत रचना शेत ॥
असंख अभाव वचि नवि वेच ॥
असंख गलवध उवांश वनविच ॥
असंख पापी पाप वचि नवि ॥

Asankh moorakh andh ghor.
Asankh chor haraam khor.
Asankh amar kar jaahe jor.
Asankh galvadh hatia kamaahe.
Asankh paapi paap kar jaahe.
Countless are the ignorant moving in unenlightenment.

Countless are the thieves who thrive on illegal gains.

Countless are who depart from this world, having ruled with unjust might.

Countless are the cut-throats and murderers.

Countless are the sinners who depart after committing sins.

The Essence

All of us have two sides to our personality like a coin, minted by God. It is all according to the ‘hukam’ of the Creator.

(contd.)
असंक्ह वृद्धिकाल तुवे दिलगिरि ॥
असंक्ह भलेह भलह दिल परि ॥
असंक्ह स्नेह सिनि वराहि बन्दु ॥
लिहि लीला वरै लोचन ॥
हरिभाद र स्रोत देव हान ॥
ने उप झाँझ मधि बली बान ॥
हु मर हलभंिद निर्जन ॥ ९८ ॥

Asankh kuriaar kure phiraahe.
Asankh malechh mal bhakh khahe.
Asankh nindak sir kareh bhaar.
Nanak neech kahai veechaar.
Vaaria na jaa va ek vaar.
Jo tudh bhaavai saai bhali kaar.
Tu sada salaamat Nirankaar : 18 :
Countless are the fraudulent liars wandering in deception.

Countless are the savage who thrive on filth.

Countless are the slanderers who carry on their heads loads of sins.

**Sermons Nanak**, the humble one;

"I cannot even for once give a votive offering unto Thee O’Lord. Whatever pleases Thee is good. You & your mercy shall prevail for ever & ever."

The mortal’s own vision is narrow when he relates good & evil as per his own views and desires. There is so much of good among the worst and so much evil in the best. We all act as per the duty & dharma assigned to us. Guru urges, never, never slander anyone, even mentally.

"हिंदू झली जिने ही तरही
अक्षर भास्कर बहरीं॥

(तुष धर्म: द्व)"
Pauri 19

Asankh naav asankh thaav.

Agam agam asankh loa.

Asankh kaheh sir bhaar hoe.

Akhri Naam akhri saalaah.

Akhri giaan geet gunn gaah.
Countless are God's names and countless His abodes.

Countless are His worlds beyond the mortal's code.

Even to say they are countless, one sins and carries a load.

Through words His Naam is recited & through words His amenity.

Through words we sing His comprehension & His virtuous Divinity.

(contd.)
�ਧਾ ਲਿਖ੍ਹ੍ਰੂ ਚੇਲ੍ਹ੍ਰੂ ਵਗਤੀ ||
ਆਧਾ ਸਿੱਚ ਪੰਡੀ ਧਿੱਤੀ ||
ਨਿਰਾ ਦੇੜਾ ਕਾਢਨ ਸਿੱਚ ਰਾਖਿੋ ||
ਨਿਰਾ ਹਰਾਮ੍ਹਾ ਕੀਤਾ ਕੀਤਾ ਪਾਖ਼ਤੀ ||
ਨੇੜਾ ਧੀੜਾ ਡੇੜਾ ਰਹੀੰਦੀ ||
ਚੌਠ ਤਾਪ ਹੀ ਵੇ ਘਗੀ ||

Akhri likhan bolan baan.
Akhra sir sanjog vakhaan.
Jin eh likhe tis sir naah.
Jiv phurmae tiv tiv paahe.
Jeta keeta teta naao.
Vin naavai naahi ko thaaao.
Through words the Bani is hymned and recited.

Through words the mortal’s destiny is recounted.

The Lord who scribes these is beyond the mortal’s words.

Only by His ‘hukam’, the mortals receive.

As great is His Creation, as great is His Naam.

Without His Naam, there is no Dhaam.

The Essence

All names of the Lord and His abodes are sacred. So also all the scriptures, irrespective of caste or creed. Listening and reading scriptures only pretentiously does not lead to salvation.

(contd.)
वुस्तनि कहि लग दीघानु द्वि
दादमा रा सरद देव राज द्वि
मे उधु जाहै मधी चली लग द्वि
ढ़र मर दलभन्डिर निवेदन द्वि ९५ द्वि

Kudrat kavan kaha veechhaar.
Vaaria na jaavaa ek vaar.
Jo tuddh bhaavai saai bhali kaar.
Tu sada salaamat Nirankaar : 19 :
Sermons Nanak:

“None has the capacity to ponder and portray the amazing Creation of the Omnipotent One.

‘Hey Satguru’, I am too insignificant to be a sacrifice to Thee even once. What is acceptable to Thee is acceptable to me. You are everabiding Nirankar.”

Chanting one ‘Word’ from the depths of your heart brings communication with Akalpurkh and you are liberated.

Wahguru, Wahguru, Wahguru...

- Bani : The Sikh Scripture
- Dhaam : Place
- Nirankar : God
- Hukam : Command

(War Ch. 16, Page: 242)
Pauri 20

Bhairai hath pair tan deh.
Paani dhotai utras kheh.

Moot paleti kapar hoe.
De saabun laie oh dhoie.

Bhairai mat paapa kai sang.
Oh dhopai naavai kai rang.

Punni paapi aakhan naahe.
Kar kar karna likh lai jaah.
The soiled hands, feet and body, with water get cleaned.

The polluted clothes, with soap get washed and cleaned.

The soul defiled by sins, with Lord’s Naam gets redeemed.

One becomes not virtuous or vicious by speech alone. Oft repeated actions are engraved on the soul alone.

(contd.)
अपे धीति अपे वी धान ||

ताल गुवांज़ आन्द्रू सान्त || 20 ||

Aape beej aape hee khaah.

Nanak hukmi aaveh jaah : 20 :
Sermons Nanak:

“One reaps what one sows.

For coming and going, to His ‘hukam’ one bows.”

The Essence

The defiled soul gets transformed into a truthful one with Lord’s grace, and by following the precepts of the Guru.

What is destined and what one sows in life by his actions, that one reaps.

* Coming & Going : Reincarnation

(ਗੁਰਦੇਸ਼: ੧੨੪)
Pauri 21

Teerath tap daya dat daan.
Je ko paavai til ka maan.

Suni mania man keeta bhaao.
Antargat teerath mal naao.

Sabh gunn tere mai naahi koe.
Vin gunn keete bhagat na hoe.
Pilgrimages, penance, compassion and charities, are of avail only if one begets a speck of adoration.

Listening, believing and inculcating deep love in one’s heart is the true pilgrimage to the inner sacred fount.

All virtues are thine none are mine.

One becomes not a Bhagat without virtues in one’s mind.

(contd.)
मुझनाग आधि वाही घजमखी ॥

मदव मुग्गु मर्म भि चहि ॥

बशह्म म देखा घघड़ बशह्म
बशह्म फिनह बशह्म दहुः ॥

बशह्म नि तुड़ी मच बशह्म
निवृद देखा आवहुः ॥

रेल त धनीया खंडहर नि रेली लेख
पुराह्म ॥

Suast aath baani barmaao.

Sat suhaan sada man chaaoo.

Kavan su vela vakhat kavan
kavan thit kavan vaar.

Kavan si rutu maah kavan
jit hoa akaar.

Vel na paaii pandati je hovai lekh
puraaan.
Pay obeisance unto the Lord the Master of the holy Word.

He is ever true, bright and of ecstatic delight.

Which was the time, the moment, the day, the season, the month in which the Lord's creation emerged?

The wise could not discover the time when scribing Puran.

(contd.)
रथवा त धर्मित्व देवीं नि लिपिलिपि
लेखु लज्ज़ा ||
गिरि दत्ता त नेनी नाहे तुझ भाजु ता वेदी ||
ना वर्तमान मिलती जली मने अघे नाहे मेदी ||
विच वचिच भाव विच मस्तनी विचि
दरती विच लाग़ा ||

Vakhat na paaio kaadia je likhan lekh quraan.
Thit vaar na jogi jaanai rut maah na köi.
Ja karta sirthi kau saaje aape jaanai soi.
Kiv kar aakha kiv saalaahi kiu varni kiv jaana.
The Qazis could not discover the time when scribing Koran.

The Yogis could not apprehend the day, the season or the month.

The timeless Creator Himself alone knows the era of generation of the ‘Srishti’.

**Sermons Nanak:**

“Hey Akalpurkh, how can I praise Thee or describe Thee and Thy Creation?

(Ed.)
Nanak aakhon sabh ko aakhai ikdu
ik siaana.
Vada Sahib vadi nai keeta ja ka
hovai.
Nanak je ko aapau jaanai, agai gaya
na sohai : 21 :
Considering themselves wiser than others, some may describe Thee.

Great is the Master and great His Naam. What He wills, it comes to be.

If someone claims omniscience, he cannot hereafter with glory be”.

The timeless Creator is the only all-knowing one. If you wish to establish communion with Satguru, sing His virtues, for when you sing virtues, they permeate within. Then alone the virtuous one is revealed.

* Puran : Hindu Scripture
* Qazi : Muslim head
* Yogi : Pandit
* Srishti : Lord’s Creation
* Akalpurkh : God
* Satguru : The Truthful Guru

गुरु वर्ष गुरु देव कहे भक्तिवान्म ||
(गुरु पंक्त: ५९०)


Paauri 22

Paataala paatala lakh aagaasa aagaas.

Orak orak bhaal thakke ved kehan ik vaat.

Sahas athaarah kahen kateba asuloo ik dhaat.

Lekha hoe ta likhiai lekhai hoe vinaas.

There are millions of netherworlds and millions of skies above.

Searching Lord’s limits, one goes weary, say the Vedas.

Some scriptures say there are eighteen thousand worlds, but there is only one original source of the fount.

One should write only if there be an account of the Lord, the limitless one. Otherwise the scribe himself remains not. (contd.)
Nanak vadaa aakhiai aape jaanai
aap : 22 :
**Sermons Nanak:**

"Praise & wonder at the Omnipotent and the Omnicent one, for He alone is aware of Himself."

---

**The Essence**

The Lord’s Creation is beyond human comprehension. Wondering in awe (ਸਾਗਰ) at His omnipotence, is peeping into spirituality.
Pauri 23

Saalaahi saalaah eti surat na paaiaa.

Nadiaa atai vaah paveh samund na jaaniah.

Samund saah sultaan girhaa seti maal dhan.

Keeri tul na houni je tis manoh na veesreh : 23 :
The devotees incessantly praise the Lord but do not comprehend His magnificence.

Like the streams and the rivers flowing into the abyssal ocean.

**Sermons Nanak:**

“The mighty and the rich possessing oceanic wealth, equal not the humble and the meek who in their mind forget Him not.”

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**The Essence**

The greatness of the Lord is incomprehensible by the mortal. The worldly acquisitions do not elevate one’s status. In fact they distance you from God. The wealth one is searching is within. But one runs about hither & thither like the musk-deer in search of the fragrance within.

Never, never forgetting God is the key to His comprehension.

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(Gurmukhi Script: 1934)
Pauri 24

Ant na siphti kehan na ant.

Ant na karnai den na ant.

Ant na vekhan sunan na ant.

Ant na jaapai kia mann mant.

Ant na jaapai keeta aakaar.

Ant na jaapai paraaravaar.
Boundless are the Lord's praises and boundless it's voicing.

Boundless are His doings and boundless His benevolence.

Boundless is He beyond mortal's vision and hearing.

Boundless is His design.

Boundless is His Creation.

Boundless are the farthest limits. (contd.)
Ant kaaran kete bil-laahe.

Ta ke ant na pae jahe.

Eh ant na jaanai koe.

Bahuta kahiai bahuta hoe.

Vada Sahib ucha thaaao.

Uche upar oocha naao.

Evad oocha hovai koe.

Tis oooche kau jaanai soe.
Boundless are the seekers of the Lord’s limits, but the toilers discover not the limits.

Lord’s limit is incomprehensible.

The more we describe, more esoteric He becomes.

Exalted is the Lord and exalted His abode.

Higher still is His Naam.

Only when one gets attuned to Him, then alone one apprehends the Lord and merges with Him.

The Essence

The vast creation of the Lord is limitless. A mortal cannot gauge the extent of His greatness. As the sun generates many seasons, the Creator too procreates boundless revelations.

(contd.)

(contd.)


जेहाद आप हो अपि अपि ॥

रत्न रत्नी वर्मी चंद्र ॥ २४ ॥

Jevad aap jaanai aap aap.
Nanak nadri karmi daat : 24 :
The Lord alone knows how great He is.

**Sermons Nanak:**

“The compassionate Lord by His grace showers benevolence on the devotees.”

Lord’s *Naam* is the path to salvation.
Pauri 25

Bahuta Karam likhia na jae.

Vada daata til na tamaae.

Kete mangeh jodh apaar.

Ketia ganat nahi veechaar.

Kete khap tuteh vekaar.
Magnanimous is the Lord’s compassion, beyond assessment.

Avaricious is not the great Benefactor.

Many warriors pray and beg from the Infinite Lord.

Many beyond reckoning are the beggars of the Lord.

Many wither away to extinction in their viciousness.

(contd.)
बेठे है के है भव्वत्व भरित ॥
Kete lai lai mukar paah.

बेठे मुत्त भरी भरित ॥
Kete moorakh khaahi khah.

बेठिका दुःख दुःख मर भरित ॥
Ketia dookh bhookh sad maar.

झेठि बि त्रांड़ टेली रणव ॥
Eh bhi daat teri daataar.

घीट भलामी जि है घीट ॥
Band khalaasi bhaanai toe.

घेत्रु भरित न मवै घेत्रे ॥
Hor aakh na sakai koe.
Many continually receive His benefaction, yet they deny.

Many unwise go on consuming ravenously, the Lord’s bounty.

Many endure suffering, hunger and scolding ever & ever.

Even these are conferred by You, O’Lord the Bestower.

Liberation from bondage is attainable only by Lord’s Will.

No one else has any say in it.

(contd.)
है जाना जेती मुझे भर्ती घर्षते ॥
अपने नहीं अपने चेहरे ॥
अपना निद्रा देकर देखिए ॥
निम ते बधमे सिरिड़ मलुग ॥
रावध पाहिजही पाहिजह ॥ २५ ॥

Je ko khaaik aakhan paae.
Oh jaanai jetia muh khaee.
Aape jaanai aape dei.
Aakheh se bhee kei kae.
Jisno bakhse siphat saalaah.
Nanak paatsaahi paatsaah :25:
If any unwise tries to intervene and claim otherwise, he shall apprehend the punishment he receives.

The Lord Himself knows what to bestow and Himself He gives.

Only rare people acknowledge the bounty of the Lord.

**Sermons Nanak:**

“He in whom the Lord imbibes the virtue of praising and glorifying, he is elevated to eminence.”

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**The Essence**

Only the omniscient Lord knows our needs and fulfills them. When praying, praise & glorify His benevolence. Ask for Him and His grace alone. Nothing else. Seek His *Naam* and be grateful for whatever He bestows.

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ਰੰਜਾਤੀਤ ਗੁਣ ਦੇਸ ਦੇੜੇ॥
ਨਿਕੈ ਮੌਰਕ ਗੁਣ ਦੇਸ ਦੇੜੇ॥

(ਗੁਰ ਪ੍ਰਤੀ: 281)
Pauri 26

अमूल गुण अमूल वाांश ||
अमूल वाांशी अमूल वाांश ||
अमूल क्वाथि अमूल है सांधि ||
अमूल बारादि अमूल सांधि ||

Amul Gunn amul vaapaar.
Amul vapaariae amul bhandaar.
Amul aaveh amul lai jahe.
Amul bhaae amula samaahe.
O’ Lord,

Priceless are Your virtues and priceless Your dealings.

Priceless are Your devotees and priceless Your array of morality.

Priceless are those who approach You and priceless the receivers.

Priceless is Your love and priceless is to merge in You.

(contd.)
Amul dharam amul diiban.

Amul tul amul parvaan.

Amul bakhseej amul nissaan.

Amul karam amul phurmaan.

Amulo amul aakhia na jae.

Aakh aakh rahe liv laae.
Priceless is Your Divinity and priceless Your judgement.

Priceless is Your calibration and priceless Your calibre.

Priceless is Your Grace and priceless Your decree.

Priceless is Your benevolence and priceless Your command.

Priceless and invaluable beyond description are You.

Your devotees incessantly sing Your praises in meditation.

(contd.)
अपने देश धारा पुरान।
अपने पत्र में नवर देखिया।
अपने घर में अपने हिंदु।
अपने नौकी ते नौकर।
अपने धीरत अपने सिप।
अपने लड़के ली गुप।
अपने समुद्र अपने देश।
अपने चुभ त भूत तर में।
लेए अपने अपने परिश।
लेए बार बार छिड़ छिड़ नारि।
लेए ली जम वेंज लेन।
उं अपने ह मनर बेसी वेंज।

Aakheh ved paath puraan.
Aakheh parhe kareh vakhiaan.

Aakheh barme aakheh ind.
Aakheh gopi te govind.
Aakheh isar aakheh sidh.
Aakheh kete keete budh.
Aakheh daanav aakheh dev.
Aakheh sur nar munn jan sev.

Kete aakheh aakhan paahe.
Kete keh keh uth uth jaahe.
Ete keete hor kareh.
Ta aakh na sakeh kei ke.
Ved and Puran proclaim You.

The wise proclaim Your Naam and deliver discourses.

Brahma and Indra, Gopees and Krishna, Shiva and Sidhs, so many Budhas, the demons and the devtas, Godly men and Munis, the silent ones and the Sewaks all proclaim You. Countless describe You.

Countless attempt to describe You. Countless repeatedly describing You, depart. Even if You were to create as many more, You shall remain ineffable.
नेछ्च स्वरूपे उद्दर स्वरूपे ||

जेवाद भाॅवाई तेवाद हो।

नानक जानाई सचाई सो।

जे को आखाई बोल विगार।

ता लिखिते सी गावारा गावार।

टे लिखिते सी गावारा गावार : 26 :
The mortal comprehends the greatness of the Lord to the extent He reveals Himself.

**Sermons Nanak:**

“His greatness the True Lord Himself knows. He is ineffable. Most fatuous amongst the fatuous can claim to describe the Lord.”

---

**The Essence**

God’s greatness and His description is beyond the human thought, senses, mind and the intellect. The Lord’s spirituality and His spiritual worlds are indescribable by a mortal. Just like the dumb who relishes the sweet but cannot articulate it’s flavour.

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* Sidh : Sages
* Devta : Symbolic gods
* Munis : The silent devotees

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（ਸੂਰ ਪ੍ਰੇਮ : ਪੰਜਾਬੀ）
Pauri 27

मे स्तु देग में अनु देग निव घर
मतब मभले ॥

द्वाने नाध भवेल भवाहे वेदे
इदरत्तरिे ॥

वेदे नवन भव तति निव वति नवे
इदरत्तरिे ॥

So dar keha so ghar keha jit beh
sarab samaale.

Vaaje naad anek asankha kete
vaavanhaare.

Kete raag pari sio kahian kete
gaavanhaare.
O' Lord,

Where is the threshold of Your celestial abode
from which You nourish and sustain Your creation?

Countless celestial melodies resound,
with many heavenly musicians around.

Countless are the Ragas and countless singers
of Your glory.

(contd.)
Gaaveh tujho paun paani baisantar
gavaai raja dharam duaare.

Gaaveh chit gupat likh jaaneh likh
likh dharam veechaare.

Gaaveh Isar Barma devi sohan sada
savaare.

Gaaveh ind indasan baithe devtia
dar naale.
Rustling winds, running brooks, the dancing flames at the sacred *havan* and *Dharamraj* sing Your glory.

*Chitra Gupt* the esoteric scribe of the mortal’s conscious, sings Your praises.

*Shiva, Brahma* and ever adorned *Parvati Devi* sing Your praises.

*Indra* enthroned and the deities too sing Your praises. The divine eulogize You in meditation. The holy eulogize You in contemplation.

(contd.)
गावेर सिध्म समाधि अंतरित गावेरि
मप रिचपे ||
गावेरि नठी मठी मैंेयी गावेरि डीच
वजपे ||
गावेरि धंडेट धरस वधीमत नुगा नुगा
हेस रले ||
गावेरि मेवठीमा भड़ मेवठि मुक्ता
भड परिवधले ||
गावेरि चड़ हुपघे उपे अधमम्प
डीचव रले ||

Gaaveh sidh samadhi andar gaavan saadh vichaare.
Gaavan jati sati santokhi gaaveh veer karaare.
Gaavan pandit paran rakheesar jug jug veda naale.
Gaaveh mohania man mohan surga machh payaale.
Gaavan ratan upaee tere athsath teerath naale.
जापि जबे पृथ्वी घंटी हाली जाने जग न कहु ठहरि ॥
जापि निषय सभाय भोजि जापि निषय रहि ॥
— ज्यु तटक
The virtuous celibates and the contended, in thankfulness praise You.

The dauntless warriors, in awe surrender to You.

The wise, the reciters of Vedas of all ages and the supreme sages, all sing Your praises.

The heavenly beauties who beguile the mind, in heaven, this world and the underworlds, glorify You.

Noble souls procreated by You and the sixty eight places of pilgrimage, glorify You.

(contd.)
गादर्द नेप भगवा लीला गादर्द धाति चले ॥

गादर्द नंद मंडल पवनहर लाव तरे पावे ॥

मेंठी उप हेन गादर्द में उप गादर्द चढ़े उड़े उड़ाउ चमले ॥

Gaaveh jodh mahaabal soora,

gaaveh khaani chaare.

Gaaveh khand mandal varbmanda

kar kar, räke dhaare.

Sei tuzh no gaaveh jo tuzh

bhaavan ratte tere bhagat

rasaale.

जेठ बेंडे गादर्द में मे चिँड़ ह आदर्दत

तत्त्व विक्रम दीड़ावे ॥

Hor kete gaavan se mai chit na

avan Nanak kia veechaare.
Mighty warriors and the entire creation sing Your praises.

The continents, the innumerable worlds and the solar system created by You, reflect Your glory.

Only those who pleaseth Thee, eulogize You. The Sants saturated in Your Naam and Your love, sing Your glory.

Many more who are not reflected in my mind, sing Your glory.

(contd.)
मेटी मेटी मला मम मरगिए मण मणी मरी तापी ॥

तै तै तै तरी त लमी उठता निरित उठती ॥

तंगी संगी छड़ी बर्त बर्त भिन्नभी भारक्षण निरित दुहुपटी ॥

बर्त बर्त वेधे वैन अधूर हिव धिम ती वाकपटी ॥

ले धिम छड़े मेटी चलमी उब्बु र उठता तापी ॥

Soi soi sada sach sahib saacha saachi nai.

Hai bhi hosi jaae na jaasi rachna jin rachaai.

Rangi rangi bhaati kar kar jinsi maaya jin upaai.

Kar kar vekhai keeta aapna, jiv tis di vadiaai.

Jo tis bhaavai soi karsi hukam na karna jaai.
The Lord is ever truthful. Truthful is His Naam.

The Creator who created the Creation, is and ever shall be.

The Lord who designed the Srishti, created the Creation in various colours and kinds.

Having created the Creation, He oversees His Creation in His greatness.

Whatever pleases Him, that alone He does. None can issue a direction to Him.

The Essence

If you wish to search Akalpurkh (God), look for Him in His Creation in wonder and awe.

The entire universe pays homage to God, one and the only one.

(contd.)
Me dharmadu maana phal sahaisho tumhav
Jumpa mahapriii ||22||

So paatsah saha paat sahib Nanak
rahan rajaai : 27 : 
Sermons Nanak:

“Akalpurkh is Omnipotent and one should live in contentment with His Will.”

The entire Srishti reflects His glory.

‘Satguru’ is the ineffable Creator. Truthful is His Naam. One must continue to abide by His Will and live in contentment.

* Raags : Musical mode
* Havan : Oblation to fire-god. A ritual form of worship among Hindus.
* Dharamraj : Symbolic god of Justice
* Chitragupt : Mythical scribe who records human karmas.
* Sant : The holy person
* Srishti : Creation
Pauri 28

भुरा मंगेष मद्ध महसु धड़ ईली
पिक्सर दी बराही घड़ीड़ी॥

धिंधा बलल तुरानी बरिंदा नुगड़िं
ईड़ा भड़ड़ीड़ी॥

Munda santokh saram pat jholi
dhian ki kareh bibhoot.

Khintha kaal kuari kaaia jugat
danda parteet.
O' Yogi,

Let contentment be your ‘Munda’, modesty your begging bowl in your bag, and meditation be the ‘Bibhut’.

Let awareness of death be your blanket; Let your constitution be unblemished like a virgin and rightful methods in life & faith in the ‘Word’ be your danda.

(contd.)
ਅਸ੍ਤੀ ਪੰਛੀ ਮਗਰੂਮ ਸਮਾਜੀ ਭਿਨ੍ਨ ਨੀਦਰਾਂ
ਨ ਦੀਡੀ 

Aai panthi sagal jamaati mann
jeetai jag jeet.

ਅਦੇਸ਼ ਦੀਸੇ ਅਦੇਸ਼ 
ਅਰਥਾਤ ਅੰਦਾਜ ਅਲਾਦਾਂ
ਨੂੰ ਨੂੰ ਢੇਲੇ ਦੇਸ 

Aades tisai aades.
Aad aneel anaad anaahat
jug jug eko ves : 28 :
The Essence

Guru Nanak sermons, O’Mortal, transcend the reflections of your physical self and by reining the mind colour yourself in ethical & spiritual values even when travelling in this world of ‘maya’. Let your obeisance be ever & ever unto the pure Lord.

Sermons Nanak:

“Let your obeisance be unto the Lord.
Pure in the primal was the Celestial Lord.
He is unborn and shall ever and ever be.”

* Munda : Ear-rings worn by yogis; Bibhut : Ash smeared by yogis on their body; Danda : Staff; Maya : Materialistic world.

रहमु मनुष्यि झुङ्गे पूर्वी वेंहे नवाइ ॥
(मृत पंक्ति: ७२२)
भुगत गौण दया बहादुराण न ई दो ग्यां दिनकर दया माने॥

Aap naath naathi sabh ja ki ridh sidh avra saad.

सन्जोग विजोग दोई काहू चलावेह लेखे आवेह बहाग।

मन्नेव दिनेव दोंटे वन चलावेह लेखे आवेह बहाग।

अधि रघु ठावी मट न दी दिनिय निर्मा माने॥

Bhugat giaan daya bhandaaran ghat ghat vaajeh naad.
O' Yogi,

Let Divine knowledge be your food, compassion the server and the mystical bell ringing in your heart be your couch.

He Himself is the Supreme Lord, who has strung all with His celestial cord. Let riches and psychic powers be the delight of others.

Union and separation are both Lord's doings, and each is attained as per one's destiny & one's doings. (contd.)
Aades tisai aades.

Aad aneel anaad anaahat
jug jug eko ves : 29 :
The Essence

Guru Nanak is advising the mortals towards the path of Spiritualism. If one is to achieve salvation, one must detach one’s mind from worldly riches and the desire for psychic powers. One must concentrate on the Divine who abideth in your heart. Let your obeisance be unto Him alone.

* Ajuni: Sans beginning

(ਗੁਰੂ ਪ੍ਰਗਤ: ੩੨੪)
The Essence

Pauri 30

Eka maai jugat viaai tin chele parvaan.

Ik sansaari ik bhandaari ik lae dibaan.

Jiv tis bhaavai tivai chalaavai jiv hovai phurmaan.
O’ Yogi,

The Divine and His creative power mystically conceived and brought into being three approved disciples.

Brahma the creator, Vishnu the sustainer and Shiva the assessor of the mortal’s actions.

The disciples, however, perform as per the desire of the Lord and under His command.

(contd.)
Oh vekhai ona nadar na aavai
bahuta eh vidaan.

Aades tisai aades.

Aad aneel anaad anaahat
jug jug eko ves : 30 :
The superb wonder is that the Lord beholds them but they see Him not.

Sermons Nanak:
"Let your obeisance be unto the Supreme Lord. Pure in the prime was He. Ajuni is He. With the same aura, He shall ever & ever be."

The Essence
The omnipotent Lord is Supreme.

ussions Nanak:
"Let your obeisance be unto the Supreme Lord. Pure in the prime was He. Ajuni is He. With the same aura, He shall ever & ever be."

The Essence
The omnipotent Lord is Supreme.
Pauri 31

Aasan loe loe bhandaar.

Jo kichh paala su eka vaar.
Kar kar vekhai sirjanhaar.

Nanak sache ki saachi kaar.

Aades tisai aades.

Aad aneel anaad anaahat
jug jug eko ves : 31 :

The Essence

से विन्दु यन्त्र पद्म सदा हुँ ||
रत्न वर्ज ऩेथे निविनस्तुँगु ||
रत्न मचे वी मची वा स ||
अरे उम भाग्य आरे मे ||
अरे अरे अरे अरे अरे अरे||

156
The Lord and its treasures pervade in all the worlds.

Whatever is instilled is once and for all.

Having created the creation, the Creator beholds and himself oversees it all.

**Sermons Nanak:**

“Precise is the work of the Truthful Lord.

Let your obeisance be unto the ineffable Pure One, who shall ever and ever be.”

---

The Essence:

The Lord is Omnipotent, Omnipresent and Omniscient. The Creator and the Creation are mingled with each other. The treasures and energy instilled by Him in all the worlds, is perpetual. Pay homage to the immaculate Lord, ever and ever.

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(Shahi Granth: 9345)
Ik doo jibhau lakh hohe lakh hoveh lakh vees.
Lakh lakh gera aakhieh ek naam jagdees.
Et rah pat pavaria chariai hoe ikees.
Sun galaa akaas ki keeta aai rees.
If one had millions & millions of tongues,

and recite the Lord’s Naam million times,

one would discern steps on this spiritual path.

O’ blessed one, climb these steps egolessly.

On listening to the Celestial sermon, even the vile emulate.

(contd.)
Nanak nadri paaiai kuri kurai thees

32

and hence the Lord's Name million times.

One morning before starting on this spiritual path,

O. Please one' climb these steps gracefully

On needle's tip the Celestial Season even the

(one hundred thou-
**Sermons Nanak:**

"By the grace of the Truthful One alone, one arrives.

False is the boasting of the vile who pretentiously emulate."

---

**The Essence**

Continual *simran* of His *Naam* when traversing this world, is the path to salvation. Lord is Truth and true is His creation. So only the truthful ones would reach the destination with His grace.
पाँची 33

अक्षरता नॉट कैप रह नॉट।

जोर ना मांगन देन ना जोर।

जोर ना जीवन मरान नाह जोर।

जोर ना राज माल मान मौर।

जोर ना सुर्ती गियान वीचार।
Incapable am I to orate His glory. Incapable am I to remain silent in meditation. Incapable am I to seek His benevolence. Incapable am I to offer what He sermons. Incapable am I to live or die on my own will. Incapable am I to achieve domination and wealth, which create turmoil in the mind. Incapable am I to comprehend Divine knowledge or perform Lord’s meditation.

The Essence

The Lord is Omnipotent and Omniscient. Only His grace can help you to fulfil your desires and achieve salvation. The mortal cannot depend upon his own strength. Obliteration of ‘Ego’ in oneself leads to Supreme Spirituality.

(contd.)
नेभु र नुराँडी हुटे मंगजु ||  

निन्द्र गधन नेवू वर रेवे मेष्ट ||  

तजाव दुईआं दीचु न बेन्दे || 33 ||

Jor na jugti chhutai sansaar.

Jis hath jor kar vekhai soe.

Nanak uttam neech na koe : 33 :
Incapable am I to find the way to escape this world.

**Sermons Nanak:**

"None can be high or low by his own will-power. One who feels he has the strength, let him make assay of his power."

Ah! This pauri of the Redeemer Guru Nanak Dev Ji induces impelling tears of devotion in one’s mind.

\[\text{Pauri}\]

\[\text{ਸੁਰਮੀ ਦੁਰਮੀ ਦੁਰਮੀ ਦੁਰਆਂ ਉੱਧ ਉੱਧ}
\text{ਬ੍ਰਹਮ ਬ੍ਰਹਮ ਬ੍ਰਹਮ ਵੀਨਾਈ} \| \\
\text{ਬ੍ਰਹਮ ਭਾਵਿ ਭਾਵਿ ਭਾਵਿ ਨਿਕਾ ਨਹਾ}
\text{ਘੰਤੇ ਘੰਤੇ ਘੰਤੇ ਦੱਡੀਆਂ} \|

\text{(ਗੁਰੂ ਦੁਆਰਾ: 203) }
Raati ruti thiti vaar.
Pavan paani agni paataal.

Tis vich dharti thaap rakhi dharamsaal.
Tis vich jia jugat ke rang.
Tin ke naam anek anant.
Karmi karmi hoe veechar.
Sacha aap sacha darbaar.
The Essence

The Path Divine

Guru Nanak Dev Ji in Pauri 34 to Pauri 37, summarizes his sermons in ‘Japji’ and enlightens the devotee about the path to Spiritual elevation. The five milestones glittering on the path are:

- Dharam Khand
- Gyan Khand
- Saram Khand
- Karam Khand
- Sach Khand

(contd.)
Tithai sohan panch parvaan.

Nadri karam pavai neesaan.

Kach pakaai othai paai

Nanak gaya jaapai jaae. :34:
The virtuous and the righteous glimmer & accepted in His abode.

There the Lord assays the noble and the vile.

There the Lord discerns, who is truthful and who is untruthful.

**Sermons Nanak:**

"Only on apprehending the Lord, comes the realization of one's karmas."

* *Karma*: Deeds

These are the five stages of inner development of the devotee in this life itself. This can happen only if one is prepared to rein one's mind and look into one's ownself to recognize the Truth. God is Truth and Truth is God.

(contd.)
Pauri 35

पतम் पंड्र वा टेटे पतम् ॥

Gian khand ka akhoh karam.

गिाहार पंड्र वा अफ्गु वतम् ॥

Kete pavan paani vaisantar kete kaan mahes.

वेटे पट्र थटी हैंडहा वेटे वर भजेम ॥

Kete barme ghaarat gharieh roop rang ke ves.

वेटे घमने खाफ़िड़ खझीरिणि तुथ वंग वे देम ॥
This then is the law of Dharam Khand, the era of maryada, duty and righteousness.

Expound now I, the era of Gyan Khand, the path of knowledge.

Myriad are rustling winds, flowing waters, and wonderous fires. Many are Avtaars like Krishna and Shiva.

Myriad are Brahmases creating different forms, colours & shapes.

Dharam Khand is the period of Dharma when the devotee truthfully discharges his responsibilities in this world religiously, developing into a virtuous & a righteous person. It is the first step towards spiritual ascent. The journey commences only by first developing complete faith in Satguru and living by His Will in contentment.


"वेडीश वनम बुमी में वेदे वेदे पु द्वियक"।

"वेदे सिंर संत मुन वेदे वेदे भंडल देम।"

"वेदे मिस गुप तुष वेदे वेदे टेटी देम।"

"वेदे देव सरुह भूरि वेदे वेदे नउल मर्द।"

Ketia karam bhoomi mer kete kete dhu updes.

Kete ind chand soor kete kete mandal des.

Kete sidh budh naath kete kete devi ves.

Kete dev daanav mun kete kete ratan samund.
Myriad are the earths and mountains for meditation, Myriad are Dhruvas and their eternal celestial sermons.

Myriad are Indras, the moons, the suns. Myriad are regions and lands.

Myriad are sidhas, budhas & yogis. Many are forms of goddesses.

Myriad are deities, demons, the silent sages and oceans embedded with pearls.

(contd.)
वेडीआँ भण्टी वेडीआँ घण्टी वेडे पाँढ तरग्गट।
वेडीआँ मुंडडी मेद्व वेडे दरबय भंडर त भंडर। क्र ॥

Ketia khaani ketia baani kete paat narind.

Ketia surti sevak kete Nanqk ant na ant. : 35 :
Many are the wonderous procreations and many forms of speech. Many are kings of kings.

**Sermons Nanak:**
“Countless are the men of Divine knowledge. Countless are the devotees. Boundless is the Lord’s limit.”

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**Gyan Khand** is the period of acquiring Guru’s Gyan and understanding Gurbani. The devotee gains knowledge about Akalpurkh’s creation and His ethical sermons.

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- **Dhruvas**: Mythological saint
- **Maryada**: Religious rules
- **Avtar**: Incarnated one
- **Sidh**: Self-realized sage
- **Budha**: Self realized Buddhist
Pauri 36

विभ्रू धंड भरि विभ्रू धंड यहउँड ||

Gian khand maih gian parchand.

दिलघे रात घिंटे वेड पलंड ||

Tithai naad binod kod anand.

मत मध धंड वी घटी दुःधि ||

Saram khand ki baani roop.

दिलघे पत्तं धडी धूध धबूध ||

Tithai ghaarat gharai bahut anoop.

उ लीगा गला वलीगा ता नरि ||

Ta kia gala kathia na jahe.
In Gyan Khand, the Divine deliberation shines in glory.

Unlimited bliss flows from the celestial music (न्द्र), and the heavenly sights.

Unmatched is the beauty of ‘Saram Khand’, the era of spiritual effort by the mortal.

There the devotee’s mind is moulded into indescribable beauty.

The happenings in that era are indescribable.

(contd.)
If anyone attempts to describe, he shall repent later.

**Sermons Nanak:**

"In this era of 'Saram Khand' the mortal achieves transformation. His inner consciousness, intellect, mind and perception get ethically remoulded. There the moral sense of the pious ones and the self-realized *sidhas* is designed anew to the loftier level of Spirituality."

* **Sidh**: Man of occult power. Self-realized person.

**The Essence**

*Saram Khand* is when having achieved the knowledge of good and bad, right and wrong, the devotee works hard to follow the righteous path of Spirituality as laid down in Gurbani, thus achieving transformation.
Pauri 37

Karam khand ki baani jor.

Tithai hor na koi hor.

Tithai jodh mahabal soor.

Tin maih Ram rahia bharpoor.

Tithai Sito Sita mehima mahe.
In Karam Khand, spiritual grace of the Lord drenches the devotee.

There nothing else but Spirituality pervades the atmosphere.

There exist great conquerors of materialistic allurements and illusions.

Love of the Lord fills their souls.

There exist lusterous souls blended with the Lord, ever singing His praises.

Karam Khand comes about with Akalpurkh's grace, after the devotee crosses the milestone of Saram Khand. He starts having glimpses of the Exalted One.
उ है तुम ह बघैं गाँव ॥
ह बिंदु भवंति ह ठीक गाँव ॥
निच दै जगद दै भल भवंति ॥

दिनही देखाउ दम्पति वे लेंध ॥
वहतिद आठें मह मंति मंदिर ॥

मह धीरह दै में निरंजन ॥

वच वच रेखै तरंग निलक ॥

Ta ke roop na kathane jaahe.
Na oh mareh na thaage jaahe.
Jin kai Ram vasai mann maahe.
Tithai bhagat vaseh ke loa.
Kareh anand sacha mann soe.
Sach khand vasai Nirankaar.
Kar kar vekhai nadar nihaal.
Indescribable is their beauty.

One is blessed with life eternal and becomes never a victim of deception, if in one’s heart abides the Lord.

There dwell bhagats of various worlds.

They remain blissful and in ecstasy, with the Lord in their hearts.

In Sach Khand, the era of Truth, the formless Lord is apprehensible.

The gracious Lord oversees His Creation and bestows bliss upon the devotees with His graceful glance. (contd.)
Tithai khand mandal varbhand.

Je ko kathai ta ant na ant.

Tithai loa loa aakaar.

Jiv jiv hukam tivai tiv kaar.

Vekhai vigsai kar veechaar.

Nanak kathana karara saar : 37 :
There are countless lands, worlds and heavenly bodies.

If one was to describe them, there would be no limit or bound.

There are worlds upon worlds and creations abound.

All function as per the Will of the Lord.

By beholding and contemplating on His Creation, the Lord remains blissful and contended.

**Sermons Nanak:**

"To describe ‘Sach Khand’ is formidable, for Truth is Akalpurkh and Akalpurkh is ineffable."

*Sach Khand* is the ultimate Thule of the mystical experience, when the truthful devotee merges with *Akalpurkh*. *Kaam, Krodh, Lobh, Moh & Hankaar* get completely obliterated and Divinity emits light within. This stage is indescribable & incomprehensible by the human senses and the intellect. Only the devotee experiences the ineffable grandeur of *Akalpurkh*. 
Pauri 38

Jat pahaara dheeraj suniaar.

Aharan mat ved hathiaar.

Bhau khalaa agan tap tao.

Bhanda bhao amrit tit dhaal.

Ghariai sabad sachi taksaal.
Make continence your furnace, patience your goldsmith,

Intellect your anvil, holy scriptures your tools.

Lord’s awe in reverence your bellows, self penance the fire.

Affection your pot wherein cast the Amrit of Naam.

In this true mint is fabricated the Divine Word.
Jin kau nadar karam tin kaar.

Nanak nadri nadar nihaal. : 38 :
If the Lord’s grace be, this becomes a pattern of living for the devotee.

**Sermons Nanak:**
“The benevolent glance of the Lord makes the devotees eternally blissful and gait.”

**The Essence**

In this last ‘Pauri’, Guru Nanak Dev Ji expresses the essence of Japji Sahib. He sermons that if we are to achieve salvation and union with Akalpurkh, we must shed off our materialistic garb and put on apparel of inner spiritual virtues, leading us to the Divine.

* Amrit : Nectar-Amrosia
Slok

पवन गुरु पानी पिता माता धरति महात

Divas raat due daai daya khelai sagal jagat.

Changiaia buriaia vaachai dharam hadoor.
All pervasive 'Air' is like the omnipresent Akalpurkh, thirst quenching 'water' the benevolent father and the glorious 'earth' the exalted mother.

The bustling 'days' and the tranquil 'nights' are like nurses in whose lap the entire world revels merrily.

Virtuous & the vile are assayed by the Judicious One.
बलभी अपे अपहो बे लेंढ़े बे टुन्न || Karmi aapo aapni ke nerai ke door.

निली तम्ब पिञ्जरियां गरे ममलिय भाल्लिन || Jini Naam dhiaaia gae masakat ghaal.

लक्व दे मुख हैले बेडी हुटी भालिन || Nanak te mukh ujle keti chhuti naal.
One’s karmas either bring one close to or distance him from the Gracious One.

In life those who have been meditating and reciting from their hearts, the Naam of the Lord, depart having completed the toil inflicted by Him for their past Karmas.

By the Lord’s grace, bright and enlightened become their faces and many who traverse with them also move on to salvation.

Waheguru, Waheguru, Waheguru...

* Karma : Deeds

The Essence

It’s Akalpurkh’s Naam which oozes out slowly in drops through Gurbani. Its Amrit.

Sip it. Sip it. Sip it, O’ wise one.

May Akalpurkh Bless Us All
‘Created by the Creator’

Sewaks

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‘Praying for Your Benevolence’

इन्द्र अंतर गरुड से
अङ्कित गुरु ओऽवर् ॥

Though every care has been taken to prevent any mistakes in the text, but if some have crept in, we seek forgiveness.

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Akalpurkh
The ultima Thule