

GURU NANAK'S JAPUJI

G.S. RANDHAWA



GURU NANAK DEV UNIVERSITY
AMRITSAR

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Subdue the self in thee

The world shall then thine be.

(Sarna XXVII)

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(Stanza XXVIII)

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(TEXT, TRANSLATION & STUDY)

G. S. RANDHAWA

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FOREWORD

The quincentenary of Guru Nanak, the founder of the Sikh faith, prompted this book's earlier version about two decades back. Lately, even as it was planned to bring out its second edition, a friend suggested that it might be advisable to recast and expand it so as to cater to the English-knowing readership; and more particularly to meet the needs of the second generation of emigrant Sikh community as have now but only a faint contact with their ancestral language and tradition; for they are perforce obliged to converse and think in English. The present edition is a product of this suggestion. It embodies the Text of the *Japuji* in its original form i.e. Gurmukhi, its transliteration into Roman, and a totally revised rendering of the text into English with copious footnotes so as to enable the reader to appreciate the import of this great composition.

“Poetry”, critics say, “is untranslatable”. This is much more so, when treatises of profound mystical import of a certain language and milieu are sought to be rendered into an altogether alien language. In the case of *Japuji* the task is still more challenging because of the extreme terseness of its language.

Guru Nanak's primary object was to drive his message home to the common-folk nursed and saturated for centuries in traditional Indian idiom and symbols. He has had, therefore, invariably to draw heavily on the past literary heritage. This precludes examination in isolation of his compositions and individual verses. Particular care has

therefore been taken to interpret *Japuji* in total conformity with the broader frame-work of his philosophy. Attempt has also been made to bring out the spirit of his utterances and yet adhere as close to the original text as possible.

In this task of recasting and revamping this important work, I have been greatly helped by Dr. Piar Singh, Professor (Retired) of Guru Nanak Dev University. He and I have had long sittings to discuss the much involved meaning of the verses; in which process he with his profound background of Indian classical tradition and lore has been a great asset. Besides, he has been of great help in seeing this book through the press. As a token of my gratitude to him, I earnestly wished to own him as a co-translator; but true to his characteristic self-effacing modesty, he stubbornly resisted the offer. I have, therefore, to be content only with offering him my sincerest thanks for so ungrudgingly helping me in this task.

Guru Nanak Dev University

Amritsar

August 9, 1990

G.S. Randhawa

Vice-Chancellor

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EDITORIAL NOTE

The original text of *Japuji* appears in this book on the left hand page, stanzawise; and below it is given its transliteration in the Roman script. The rendering into English of the respective stanzas, with the necessary explanatory notes, occupies the right hand page, in each case.

2. To facilitate reference, the respective verse in all the three places (Gurmukhi text, its transliteration, and its rendering into English) has been numbered with a superior figure, so as the passage covered by the rendering from one figure to the other, marks as a whole, the import of the verse bearing that number in the original text.

3. Footnotes have been marked with reference to the respective verse in the stanza concerned and, for this the abbreviation V (verse) has been used.

4. The word, phrase or sentence of the rendered version needing explanation, has been placed in double comas (inverted) to facilitate easy grasp of the matter being discussed, while its meaning (where felt necessary) has been put in single comas (inverted).

5. Attempt has been made to see the transliteration conform to the pronunciation of *Gurbanī* as is currently accepted, taking care all the time not to disturb the original pattern of orthography. For that reason, sounds which are not pronounced but diacritical marks of which are there as vestigeals of an old tradition, stand enclosed in parentheses, while those sounds which have not been indicated in the text by their respective diacritical marks but are pronounced,

have been added and shown in square brackets. For example,

hukamī ut[t]am nīch(u)

6. There has been very rare use of the nasal sound in the Gurmukhi text. At all such places the grapheme /ñ/ placed in square brackets, has been supplied to make the pronunciation clear. For instance,

sālāhī sālāhi[ñ]

7. The orthography of the Guru Granth, because of its long tradition and multiple influences, does not conform to one pattern. As a result the reader is, sometimes faced with two orthographic patterns indicating the same word and the same pronunciation, or slight variation thereof due to the presence of an aspirate (h) sign. At such points the conjoining of two vowel sounds to form the necessary compound vowel sound, presents great difficulty to the uninitiated. The process has, therefore, been simplified by bringing the two component sounds together and by transferring the aspiration sound to the end of the word. Here is an example—

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ
ākhai[ñ]h gopī tai govind

The vowel /a/ implicit in /kh/ and /i/ attached to /h/ have, here, been brought together to give rise to the conjunct sound /ai/ or /ae/.

8. In some cases, the same word has had to be transcribed in two different ways, one to conform to the orthographic pattern of the Guru Granth and the other to the pattern current in Indian writings in general. For instance—

Dharamsāl & Dharmasāl

9. Apart from the transliteration part, diacritical signs have been used in footnotes and the English version, in

footnotes rather profusely but in the rendering rarely. This is intended to eliminate confusion. For that reason, god Brahmā has always gone with /ā/ and Brahma (God) without the diacritical sign.

10. For easy reference and consultation a Key to Transliteration has been added to the book.

11. A few mistakes that have, not-with-standing all efforts, inadvertently crept into the text, have been pointed out in the piece marked Errata. The same may, please, be referred to.

KEY TO transliteration

Gur- mukhī	Roman	Gur- mukhī	Roman	Gur- mukhī	Roman	Gur- mukhī	Roman
ਕ	ka	ਤ	ta	ਅ	a	ਹ	ha
ਖ	kha	ਥ	tha	ਆ	ā	ਰਿ (ੴ)	rī
ਗ	ga	ਦ	da	ਇ	i	ਕਾਫ਼ (ਅਰਬੀ)	q
ਘ	gha	ਧ	dha	ਈ	ī	ਫ਼ (ਅਰਬੀ)	f
ਙ	ṅ	ਨ	na	ਉ	u	<u>Other Symbols</u> V. verse () Additional/ elucidatory information [] Emendation	
ਚ	cha/ć	ਪ	pa	ਊ	ū		
ਛ	chha	ਫ	pha	ਏ	e		
ਜ	ja	ਬ	ba	ਐ	ai/ae		
ਝ	jha	ਭ	bha	ਓ	o		
ਞ	ṅ	ਮ	ma	ਔ	au		
ਟ	ṭ	ਯ	ya	◌	ṁ/ṅ		
ਠ	ṭha	ਰ	ra	◌	ṅ		
ਡ	ḍa	ਲ	la	ਸ	s		
ਢ	ḍha	ਵ	va	ਸ਼	ś		
ਣ	ṇ	ੜ	ṛa	਷	sh/ṣ		

INTRODUCTION

Japujī, Guru Nanak's prime composition, is the quintessence of Sikh thought and philosophy. While it embodies in a remarkably terse form the basic tenets of the Sikh faith, much else in Sikh scriptures is, for most part, an elaboration and elucidation of its contents.

TRADITION

The tradition regarding the composition of the *Japujī* is fairly old. It appears in its earliest exegesis (ca. A.D. 1635) passed on to us by Sodhi Miharban, the nephew of the fifth Guru, Arjun Dev. It states that the compilation of *Japujī* was done by Guru Angad, then Bhai Laihna, on commands from Guru Nanak. In pursuance of his Master's orders Guru Angad gleaned appropriate *ślokas* and *paurīs* from amongst the whole corpus of Guru Nanak's verses and compiled these in the present order—of course, not without getting their selection and arrangement approved of by the master. The venue of this activity was Kartarpur and the time the last decade of the Great Guru's life.

CONTENTS

The *Japujī* comprises, apart from the *Mūlmantra* or the credal statement, two *ślokas* and thirty-eight *paurīs*. The *paurīs*, to be called "stanzas" hereafter, are not of equal length, nor are these in the same measure. The rhyming schemes too are diverse, and the rhythmic patterns frequently varying. Even the pursuit of the main enquiry, it is alleged, gets retarded at points because of the intrusion of verses seemingly out of tune with the basic line of thought. However, this is not quite so. The form shows

a remarkable identity and continuity of thought and emotion; of course, with occasional slight digressions into allied spheres considered necessary to fortify the main argument. Still, whatever little seeming incoherence strikes the supercilious critic, that may be due to the difficulty of reconciling, in the process of editing, revelations made in different situations and in different contexts.

The *Japujī* unfolds itself with what, in Sikh lore, is known as the *Mūlmantra*. This is the credal statement affirming the Sikh faith in the existence of not only one God but a Sole Being pervading every conceivable object in the Cosmos—and yet staying independent of it. It expresses in a very terse form some of the most significant attributes of that Supreme Being, as can help man visualize Him. The *Mūlmantra*, thus, by its very nature, makes an independent chapter of the Sikh thought and for that reason appears as a preface to each *rāga* and a couple of other texts in the Guru Granth. Yet its kinship with the *Japujī* is integral and, precisely for that reason, *Japujī* is considered to be an exposition of the *Mūlmantra* and the rest of Sri Guru Granth Sāhib as an exposition of *Japujī* itself.

The *Japujī* opens with a *śloka* which appears to assume the form of a prologue. It is something in the nature of an invocation and serves to affirm Man's faith in the existence of a Supreme Reality identified as Truth. Followed by thirty-eight stanzas, the composition again closes with a *śloka*. This *śloka*, placed at the end of this composition, sums up the whole argument and may thus be termed "the epilogue". It recapitulates that Man is placed here on Earth which, in terms of stanza XXXIV is *Dharmasāl*, the Abode of Dharma, Righteous Action, or Duty, in modern parlance. It is construed to be ideally equipped for man's fullest moral and spiritual evolution. With all the physical wherewithal at his disposal, Man also has the Guru's Word for his spiritual sustenance and guidance.

In the ultimate analysis of things, good deeds, as also loving devotion for the Lord coupled with His Grace, are to earn man his redemption. But, those thus blessed have a social obligation to help redeem others too.

FIELDS COVERED

One of the most literose and spiritually inspiring of world scriptures, the *Japujī* is truly the product of a God-conscious soul brimming with love and compassion for mankind. It touches a whole gamut of man's life. While in its sublime flights it encompasses the eternal and the divine phenomena, it fails not to take into account the realities of human life on the terra-firma. With a view to comprehend the argument of the *Japujī*, it would be advisable to delineate the various areas covered by it, as it unfolds itself into several allied fields and, therefrom, into its main enquiry—the Search for Truth :

1. *The Concept of God* expounded in the *Mūlmantra*, the opening *śloka*, and in stray references interspersed in the entire text.
2. *Man's Quest and Aim* propounded in stanzas I and II.
3. *The Divine Order or Will* expounded in stanzas II, III, XVI and XXI.
4. *The Path of Loving Adoration of God* or the Path of *Nām Yoga* spelt out in stanzas IV, VIII—XV and XXXII.
5. *The Cultivation of Virtue*, a pre-requisite to treading the path of *Nām Yoga* as hinted in stanzas XXI, XXIX and XXXVIII.
6. *The Five Realms* through which human soul has to pass to have the beatific vision, stanzas XXXIV—XXXVIII.
7. *The Doctrine of Grace* mooted in stanzas IV, VII, XXXII and XXXVII—XXXVIII.

8. *The Guru's Role* stressed in the *Mūlmantra* as also in stanzas V—VI, XV—XVI and the last *śloka*.
9. *Formalism in Religion* touched upon in stanzas I, VI, XXI and XXVIII—XXXI.
10. *Dignity of Human Life* reaffirmed in stanzas VI and XXI.
11. *Ideals Highlighted* as per various utterances interspersed in the whole of the text indicating norms for the conduct of a person and settling ideals for him to pursue.
12. *The Social Dimension of Guru Nanak's Teaching* as revealed in stanza XV and the closing *śloka*.
13. *Cosmological Truths* as enunciated in stanzas XXI and XXII.

THE CONCEPT OF GOD

The *Mūlmantra*, preceding the main text of *Japujī*, enunciates Guru Nanak's concept of God. It is a positive affirmation of the Unity of God—an eternal Lord who is transcendent as well as immanent; and whose essence are 'Truth, Beauty and Love', radiating to Man immense vistas for experiencing eternal bliss (XXI . 8)

Immanence and Transcendence being apparently antithetical, the problem of reconciling these twin attributes has been raking the minds of theologians at all times. Islam and Christianity hold that God created the Universe by the utterance of His Word and that, under His Will, He sustains it. God's Will, thus, constantly pervades the working of the Universe. God remains outside it and yet, as Will, He permeates it. These two aspects of God signify the two attributes side by side.

Guru Nanak's metaphysics, however, offers a somewhat different explanation. He holds that when God who defies all attributes (*nirgun*) becomes attributable (*sagun*), He

becomes immanent and pervades the universe and can be comprehended in it. This sounds somewhat pantheistic, but is not quite so, for the Attributable God does not preclude the Being who is beyond the pale of attributes. Infinite God always remains outside and beyond. Just as all things are in space and space is in everything and yet space is more than the objects that occupy it, similarly God transcends the phenomenal world, the world of our senses, and also pervades it. This is how the Guru thinks of Him to be Immanent and Transcendent, both, at the same time. This view of Guru Nanak does not come close to the Pantheistic notion but to what Doctor Ing has termed *Panentheism*, that is 'the being of God includes and penetrates the whole Universe so that every thing exists in Him, but also that He is more than all the Universe'.

It seems, Guru Nanak had purposely placed integral 1(ੴ) before *oamkār* (ੴ). He could have expressed the unity of God by a verbal expression, but did not choose to do so. The integral '1' is unique in that all other numbers are but an expansion or a sum of it, or '1' multiplied by that number. Secondly, this number is such that the antithesis of odd or even does not exist in it. The symbol *ik* thus is an unmistakable sign to conclusively indicate Unicity.

His name, which means 'essence' as against 'form', is Truth, which is indicative of His eternity and immutability. He is then the Sole Creator which means that he does not stand in need of *Prakṛitti* (the Primal Nature) to bring the phenomenal world into being, as is envisaged by the ancient Indian tradition i.e. the Sankhya system of philosophy. For this reason he is to be looked upon as *Purukha* (the Universal Spirit). The *Prakṛitti*, on the other hand, is only a manifest expression of His Will.

God is *sans* fear and *sans* enmity. These two traits have been very succinctly set out in this concept, so as to set at

rest the notions of some of the theological systems which attribute to Him the traits of anger and annoyance. For Guru Nanak nothing but boundless love proceeds from God's Being. In stanza IV of the *Japujī* it is unambiguously stated that Lord's 'idiom is of Love Absolute'.

While apparently the attributes '*sans* fear' and '*sans* enmity' might seem negative ones, yet these are not really so. The absence of fear and enmity establish conclusively God's absolute supremacy, His imperturbability and unicity. The Omnipotent Lord, thus, securely views His own creation with loving care.

The next three attributes emphasise God's self as being beyond the pale of Time, as unincarnate and self-existent. Guru Nanak thereby refutes the Theory of Incarnation. This again is reaffirmed :

He can neither be installed,
Nor His likeness be shaped,
For, in sooth, formless and self-existent is He.

(V. 1-2)

In Guru Nanak's system, God is both absolute and manifest, *nirgun* and *sagun*. In the absolute sense, He is the Primal Word, and is beyond Man's subtlest and most exalted conceptions. On the other hand, while perceiving God as a 'presence proximate' or *sagun*, Guru Nanak refers to the boundless cosmic expanse as being an expression of His inscrutable Will.

Though Guru Nanak does frequently refer in the *Japujī* to Brahmā, Vishnu, Śiva and other deities, yet he does so only in order to emphasise that the powers and functions attributed to these, really pertain to God Himself. Supreme powers of creation, sustenance and destruction really belong to God, who created His own Self and beside whom all others are mere shadowy beings. Besides, since a certain nomenclature of deities was traditionally fixed in people's

minds, Guru Nanak avails himself of the popular and current idiom only to disabuse their minds of the earlier polytheistic notions.

MAN'S QUEST AND AIM

Man, originally part and parcel of the Eternal Reality, lies helplessly stranded on the stormy ocean of this phenomenal world. Tossed around by turbulent waves of inclement forces, he yearns once again to be Real rather than fake and phoney. This will, he expects, put an end to his woes on earth and also relieve him of the cycle of births and deaths. The *Japujī* shows him the way—It is to rend the 'pall of sham, untruth' and thence arrive at the vision of Reality. In such a state alone can Man be in living communion with God, whose being is Man's true home as well as destination. However, the morbid consciousness of the self or 'I amness' or *haumai* forms the pall that separates man from the Divine Spirit. To regain the 'beatific vision', Man must rid himself of *haumai* :

Subdue the self in thee,
The world shall then thine be.

(XXVIII. 3)

THE DIVINE ORDER OR WILL

The only method for getting rid of *haumai* or morbid ego is to perceive and abide by *hukam* or Divine Will. *Hukam*, though originally an Arabic and Quranic expression, has a different connotation with Guru Nanak. The Guru views *hukam* as the Divine Order that governs all Cosmos. In *Japujī* there are repeat references to *hukam* in stanzas II, III, XX, XIX and XXXVII. In all these, Guru Nanak insists upon implicit faith in the Divine Will. Such a faith ties us to the feet of the Lord and fills the heart with His love. It is such a love for the Lord that expells all misery from the human heart and makes it an abode of pure bliss. In the ultimate analysis of things, it is the right receptivity of the

human spirit to welcome and imbibe the Divine Will and thus pave the way for the light of the Lord to settle therein, that determines the stage attained by the human spirit, for—

Mighty emperors with dominions vaster than the seas,
And holding mounds of wealth, besides,
Match not the puny ant,
In whose heart lies an iota of Thy Love.

(XXIII. 3-4)

Guru Nanak concedes the ineffability of the Divine Order, yet he sets out to describe in quite a few stanzas (XVI—XIX, XXII—XXVII), the limitlessness and the astounding variety of His creation and inscrutable Providence. This is only to promote that feeling of wonder and ecstasy which helps man to advance closer to the 'Beatific Vision'. It is like preparing the ground for that ultimate goal of union with the Lord, cherished ever so fondly by him.

THE PATHS TO SALVATION

For the redemption of man's soul the Indian spiritual tradition envisages three paths or *mārgas* known as *yogas* also. These are the *Karma*, the *Giān* and the *Bhakti*.

The Sanskrit *yoga* and the English "yoke" seem to stem from the same stock of Indo-European vocables. Both bring to mind the contraption adopted to make two bulls tread in harmony. In religious thought, mind is considered to be the main agent susceptible to a vast variety of distracting and unbalancing factors. Hence, in spiritual context, *yoga* has come to mean the suppression of psycho-mental states (*ċittavṛitti nirodha*) with a view to enable man to concentrate on his real Self. This harnessing of mind to things spiritual, helps him concentrate his energy which, in the long run, equips him with the laser beam capable of destroying the pall of hypocrisy and falsehood so pointedly stressed in the *Japujī*.

The *Karma Mārga* or the path of action envisages the cultivation of this energy through concentration on action. In the *Smārta* tradition (early Vedic period), this cult conformed to the performance of sacrifices and other rituals accompanied by the chanting of *mantras*, as also for fulfilling other obligations (*samskāras*) enjoined upon by religion and society. These acts were supposed to generate spiritual potency which could interfere with the cosmic order itself. The acts were, very often, performed for achieving definite objectives. In the later Vedic period the doctrine was stretched to the performance by each individual, acts or duties assigned to him or her by the religio-social order then prevailing without, of course, entertaining any desire for reward. The world-renowned Hindu scripture, the *Bhagvad Gītā*, dwells chiefly on this form of *Karma Yoga*, though it does not fail to take cognizance of the other two as well.

Opposed to the *Karma Mārga* and yet complementary to it in some respects, is the *Giān Mārga* or the path of knowledge. The advocates of this path hold that the root cause of man's ills and of the cycle of births and deaths, is sheer ignorance. So long as ignorance is not removed, man cannot attain salvation. They, therefore, insist, firstly, on cultivating a keener insight into the true nature of this phenomenal world, which is illusory (*māyā*); secondly, on comprehending the Ultimate Reality, i.e. Brahma as eternal, immutable, all pervasive and the Only Essence; and, lastly, on realizing the kinship of Man's soul with Brahma. The *Giān Mārga*, therefore, stands for Man's complete detachment from things other than spiritual, and the former's steady absorption in Brahma. Guru Nanak, while enjoining upon Man to seek Truth and become *sachchiār*, truthful, does not approve of man's relinquishing this world. He views renunciation of the world as a negative and static approach, fit to be shunned. He is for maintaining a harmonious

balance between activities mundane and spiritual. This, in Sikh parlance, is called the *sahaj avasthā*—the psychic state—because of which the Sikh path is sometimes referred to as *Sahaj Yoga* or *Raj Yoga*, i.e. the chief of the yoga systems.

Sahaj literally means 'born with', 'innate' or 'natural'. Naturalness or moderation are the hall-marks of the state of *sahaj* or 'equipoise'. In spiritual sphere, the *Sahaj Mārga* advocates the traversing of the spiritual path in a natural state or disposition. This is a middle course and steers clear of the path of penances followed by the *Yogis*, or of wild ecstasy sought after by the *Sufi* orders.

In his *Siddha Gosht* Guru Nanak defines the *sahaj* state as one wherein the seeker leads a normal life so far as his mundane activities are concerned, and yet does not lose himself in these. In mind and spirit, he is ever a seeker of the higher truths and one who is constantly endeavouring to meet his Master in a spirit of loving adoration.

He elsewhere says that Man must live and grow out of this world much as a beautiful lotus grows in muddy waters, yet altogether unaffected by these, or an aquatic bird lives on and floats in streams and yet can, at will, move out of these, dry and unruffled.

THE PATH OF LOVING ADORATION OF GOD

The third path is that of *Bhakti* which rests on devotional faith. It is not a belief but a strong affection directed, in the case of *Sagun Bhakti*, towards a personal God, and, in the case of *Nirgun Bhakti*, towards His essence (*Nām*) or Logos (Word). It demands total surrender to the Almighty's Will. Surrender to God's Will, no doubt, brings man deliverance from the clutches of ego and helps him demolish the 'pall of sham and untruth', yet something more has to be done to have His vision and to quicken man's pace towards union with Him. God, we know, is kind and

benevolent, and is always ready to welcome His men to His fold. Man has only to learn the idiom proper to converse with Him. This is no other than of loving adoration for Him :

Hear and sing of His Glories,
 And let thy heart brim with love for Him.
 Thus shall all misery depart,
 And an abode of love be thy heart.

(V. 5-6)

Now, the way to initiate dialogue with Him is the time-old practice, we mortals are wont to use in this phenomenal world for winning our love. This is to eulogise him or her and seek proximity to him or her by striking a very personal note and ascribing a personal name according as it appeals to our hearts. It pays dividend in the spiritual world too, if pursued with a purity of heart and single-mindedness. In the case of God it comes to singing His praises, listening to His accounts, reflecting on His essence and having an abiding faith in Him and His ordainments (VIII-XV).

Repetition of his Name (*nām-simran*) is believed to serve the purpose. It is supposed to pave for a deeply personal and intimate relationship. It may, however, be clearly understood that Name, in religion, usually stands for the proper Name of the deity whatever it is presumed to be : Yāhwāh, Allāh, Hari Om, Rām, Vāhigurū or Satinām, though in the ultimate analysis, Name, Word and *Bānī* tend to indicate one and the same thing. Indian magical positivism assumes that the name of an object is the key to its essence. This belief persists in all great religions of the world too. Repetition of the Name, in course of time, is, thus, thought to develop in man a feeling of intense involvement with the Lord leading ultimately to a close communion with Him (V-VI).

Loving adoration, manifested by the seeker through hearkening, reflection and repeating of Lord's Name, pays

the seeker dividends in another way too. It arouses in him an aesthetic feeling of wonderment (*vismād*), which has great potentiality to intensify his feeling for God and thereby to quicken the pace of communion with Him. In such a state the exclamation *vāhigurū* (Wonder is Thine, O Lord)—the Sikh *Jāp-mantra*, the meditational formula—escapes spontaneously from the mouth of the seeker and he gets absorbed in that feeling which, in its turn, leads to purging of his soul from its dross :

When hands, feet and body be soiled,
 Water may cleanse these sure;
 When clothes too are with grime soiled,
 Soap doth wash these clean;
 But when human spirit is by sin defiled,
 Love of Name alone may scrub it clean.

(XX. 1-6)

Nām-simran, thus, has a special significance in Sikhism and, for that reason, it is referred to as the *Nām Yoga Mārga*, or the Path of Nām. The *Japujī* testifies to its potency to draw the seeker to the abode of the Lord for an ultimate union with Him :

Had I but a hundred thousand tongues,
 Nay, even twenty times that score;
 And were with each tongue to repeat
 A hundred thousand times the Sole Creator's Name—
 Thus may I ascend the stairs my dear Lord to meet.

(XXXII. 1-3)

However, it should be clearly understood that *Nām-simran* is not a mechanical repetition of some stock *mantras* or formulae. *Nām Mārga*, if viewed in this narrow sense, would smack of magical powers attributable to some expressions, the mechanical repetition of which would earn merit. Such a view has no place in Sikhism. On the contrary, *Nām-simran* in Sikhism is viewed as a reforming force, as an

instrument for reconditioning of mind and heart, as a means for attuning one's self to the Universal soul. It does not end up in reflection or meditation either, but in living with Him, in experiencing a sense of loving proximity to Him.

THE CULTIVATION OF VIRTUE

Though *Nām-simran* is the key-stone to man's spiritual edifice, yet an essential pre-requisite, even to *Nām-simran*, is righteousness in thought and action. This aspect of the spiritually oriented man has been stressed in the *Japujī*. The Guru categorically declares that even loving adoration may fail to help in the attainment of its objective, if it were not fortified with the cultivation of virtue or moral qualities :

Without imbibing Virtue
no one may cherish Thee.

(XXI. 6)

To be truthful or *sachchiār*—set forth in the *Japujī* as the aim of man's spiritual quest—is itself a pointer to the demands that it should make on the moral conduct of a seeker of the Lord. The observation that the earth has been installed by the Lord as a *dharmśāla* wherein actions of humans are to be adjudged by fairest norms, stresses the point further.

THE FIVE REALMS OR STAGES

As indicated earlier, human life, in Guru Nanak's view, is an incessant struggle for spiritual evolution and not merely a phase of static speculation. In its raw and untended state the human spirit roams beguiled by low animal instincts and lost in 'misleading bylanes' In this situation, man is not even conscious of any higher purpose, or of any nobler ideal. From this turbid state, he has to so evolve himself through persistent endeavour, as to rend the 'pall of sham, untruth' and attain the Ultimate Reality.

While the final goal is the realisation of Truth and the attainment of the 'beatific vision', this goal itself is attainable through a sustained process of spiritual discipline and experience. The discipline lies in an annihilation of ego, *haumai*, through an unqualified acceptance of the Divine Will and imploring of the grace of the Lord through loving devotion, *Nām-simran*. In this connection, Guru Nanak speaks of five stages of mystic experience or spiritual evolution and refers to these as *Khands* or Realms.

The basic and initial Realm is that of *Dharma*. In it every object, whatever its nature, is required to carry on its duty for the fulfilment of the grand design of the Creator. Accordingly, Temporal entities, represented by days and nights, years and seasons, are seen performing their tasks dutifully; physical powers symbolised by air, water and fire, too run their errands ungrudgingly; the spatial entities covered by earth, nether regions, in fact, by the vast expanse of this Universe as a whole, are also busy carrying on their tasks dutifully. Further, infinite variety of creatures and beings with myriad names are also seen carrying on their assigned duties. Such is the dispensation of the Realm of *Dharma*. Placed in this realm man has to discharge his obligations; to tend to functions imposed upon him by the Creator. In fact, a special responsibility devolves upon him, for, endowed with superior consciousness, he is expected to carry on functions, both mundane and spiritual.

Now in stanza XXXII of the *Japuji*, Guru Nanak says that the natural goal and challenge for the human spirit is to—

ascend the stairs my dear Lord to meet
for—

So inspiring His Name do I ken

It tempts the meanest worm to soar.

(XXXII. 3)

If the meanest worm's yearning is, to meet the dear Lord, Man, whom God planted on Earth as the

‘roof and crown’ of things and created him ‘in His own image’, has it, as his inescapable and bounden duty, to try to deserve what the Almighty has endowed him with. Man’s placement on Earth is thus by itself a challenge for him to perform his duties which are subject to rigorous laws and rules of conduct and spiritual discipline. Man owes it to His Maker to justify his very existence and to acquit himself with credit. There is an added incentive to man to do his duty, as he stands firmly assured that his ‘actions shall be judged by fairest norms’. The true and the false in him shall be sifted and he shall be duly rewarded for all the good he does and also be pushed farther from the Master for all his failings and omissions. This consciousness, the Guru says, is to be gained in this realm, the Realm of *Dharma*.

The next is the Realm of knowledge or *Giān Khand*. In it Man’s intellect steadily gets keener and his mental horizons widen. He starts perceiving Cosmic mysteries through deliberate intellectual effort. The vastness of this Universe, its infinite variety and the grand design behind it, begin to unfold before him in this realm. He begins to comprehend the basic unity underlying it. He is seized of his own reality, his kinship with the Sole Being and his predicament of ‘the paradise lost’. He, following Guru Nanak, begins to place his finger at the diseased spot, *haumai*, ‘the pall of sham and untruth’, and as a result begins to experience a yearning to regain his paradise. A proper integration of Man’s spiritual powers and his intellectual faculties takes place at this stage; and he, not only becomes aware of the beauty and profundity of Creation, but also of the meaning and essence of things—deeper and far beyond what is manifest.

Armed with this awareness, he proceeds on to the next realm, the Realm of Spiritual Endeavour, *Saram Khand*. Exquisite forms and Beauty are the hall-mark of the images fashioned therein. Man’s intuition, understanding and

insight, all, are superbly forged there. In fact, Man begins to acquire the vision of sages and seers. His incessant labours in the spiritual field ultimately qualify him to enter the next realm, the Realm of Grace, *Karam Khand*. The noblest and most exalted spirits abide in this Realm, with their beings ever saturated in the Love of the Lord. The blessed doughty spirits and mighty heroes abide here with the love of the Lord as their sole prop. They are their purest selves with their beings altogether untainted by any baser instincts. Even paragons of Beauty, like Sita, assume their importance when they have the Grace of the Lord shining over them. The key to win His Grace is in a total involvement with His Name Divine which is itself its own reward and is indicative of the Lord's grace, *karam*.

The long and arduous journey of the human spirit is by now well-nigh over; and it enters the Realm of Truth, *Sachch Khand*. This is the place from where the Almighty showers His Grace and issues forth His ordinances. Here Man's spirit is face to face with the Ultimate Reality. It finds itself in constant communion with the Divine spirit, which is Man's primal home and his final destination.

Incidentally, though salvation is often talked of in the Sikh scriptures, it is not viewed as a process in isolation. An individual effort might even seem rather selfish. The Individual's spiritual evolution, Guru Nanak felt, must be in a social context; for the individual's moral, spiritual and social progress are inextricably linked with the social group which has nurtured him. Hence a Sikh is expected to advance on the spiritual path in such a way as to become an instrument of salvation for others too :

Such as the Lord's Name do meditate,
 Their life's toil duly sublimate;
 Rapt they advance in effulgence wide,
 Redeeming many a more in their stride.

(The last sloka, V. 4)

THE DOCTRINE OF GRACE

Guru Nanak introduces another concept in religious thought, i.e. *Nadar* or Divine Grace.

In all His Creation that I do behold,
Nothing save through His Grace avails.

(VI. 2)

The *Karma* theory appropriates conclusive merit for human action, which determines its own reward. Guru Nanak's Doctrine of *Nadar*, however, has an over-riding effect. According to it, even though prayer and righteous actions are essential, yet these by themselves are not enough. Above everything else is the Grace of the Lord, which is something in the nature of a responsive love of God. Devotion and pious actions are basic essentials to merit His love; but these are not the final determinants, as beyond these, and overseeing these, is *Nadar* or *Bakhshish*. Even virtue may be imbibed, good deeds performed and devotion offered, only if the Divine Grace so facilitates :

Such alone are privileged to sing to Thee,
As Thy good Grace hath blessed;
And deeply steeped in Thy Love ever abide.

(XXVII. 15)

The Lord's *Nadar* or Grace thus being the final determinant of things, truly blessed are only those whom Divine Grace hath blessed.

THE GURU'S ROLE

Guru Nanak lays special emphasis on the need for the Guru—the Divine Preceptor—for the regeneration of Man. In the *Mulmantra*, placed at the head of the *Japujī*, he asserts that God can be attained only through the Grace of the Guru. And, in the concluding *śloka* again he equates the Guru with 'Air'—which is vital for life—signifying, thereby, Guru's indispensability in matters spiritual.

The Guru's indispensability conceded, what is he expected to do? What should be his credentials? While the *Japuji* lends some light in this regard, Guru Nanak's utterances elsewhere in the holy scripture are more specific. Here are two, the first from Rāg Mājh and the second from Srī Rāg :—

- 1) The Guru is the greatest benefactor,
Epitome of peace too.
The Guru is the lamp to enlighten Earth,
Heavens and nether Hades.¹
- 2) The Guru is the ladder, the yacht, the raft, the ship,
To ferry folk across the ocean of life;
Yea, the Guru is the mighty river of Nectar.²

The Guru, thus, true to the meaning implicit in the vocable assigned to him, is the Dispeller of Darkness. He is the God-conscious guide, the enlightened preceptor and an essential link between Man and God. He is an object of utmost veneration; yet he is not to be worshipped. God's gracious light rests on him and, in his turn and through him, the Word is transmitted to all mankind.

Since the Guru is ever in tune with God, who is the Ultimate Dispeller of all darkness, whatever comes out of the Guru's mouth, is supremely efficacious; and has the power to convert the baser self of a person into something meriting Divine approbation. That is why, stanza v of the *Japuji* talks of the Guru's Word as 'the supernal symphony'—the mystic sound yogis crave to hear; as also

1. guru dātā guru hivai ghar(u)
guru dīpak tih loi.

—Vār Mājh, Sloka, M 1; GGS, p. 137

2. guru pauṛi beṛi guru
guru tulhā hari nāo[n]
guru sar sāgar(u) bohitho
guru tīrath daryāo.

—Srī Rāg, M 1; GGS, p. 17

‘the loftiest scripture’ that can reveal the highest Truth. Guru’s Word embodies in it all that is considered imperative for spiritual regeneration of Man. The Guru’s Word is all pervasive, for God’s Will bides therein. The Guru’s Word is thus the holiest of all holies, as it imparts Eternal Truth to man. It is through the wisdom of the Guru that man’s mind is attuned to the Lord in a state of equipoise. In this way the Guru through his Word rids the individual soul of darkness and lends it spiritual insight. He transmits God’s Word which enables the people to adore the Lord and thereby shed their feeling of phoniness.

Sikhism, however, does not subscribe to the need for a personal Guru. In it, as also in the entire Sant tradition avowing impersonal or *nirgun* form of Bhakti, the saints or Gurus, whenever they talked of their Guru, they meant the Divine Voice within them. They listened to it in their inner-selves and transmitted it to the people outside for their benefit. That is why Guru’s Word, i.e. *bāni* is considered to be Guru *par excellence*, nay, even the revelation from God Himself. And, for that reason, Sikhism firmly disapproves of the idea of continuation of the line of personal Gurus in any form.

FORMALISM IN RELIGION

Guru Nanak did not allow any quarter to formalism in religion. He saw little use for pilgrimages, rituals and austerities that had, for ages, been believed to be sure devices for gaining merit. A ritualistic religion, he felt convinced, was light and not serious in spirit. Rituals led people to start and end with these, and left little inclination for the true spirit of religion to be sought. They, thus, tended to take for kernel, what was mere husk.

In unequivocal terms Guru Nanak denounces rituals etc. when he says —

Pilgrimage, austerity, mercy and charity,

May fetch one merit paltry as a sesame seed,
 But he who hearkens, reflects and
 love of Name partakes,
 Bathes in the sacred fount within him,
 And his soul all grime forsakes.

(XXI. 1-4)

Instead, the Guru held that the need was for man to cleanse his soul and bind himself in loving devotion to his Creator. The human heart so richly endowed by God may, he felt, be further sanctified with *Nām-simran*.

DIGNITY OF HUMAN LIFE

As if by sheer force of tradition, numerous religious groups in India had, for ages, been running down human life on earth, and even referring to the world itself as a mere illusion. This had resulted in a degree of diffidence and defeatism in people and had made them morbidly fatalistic. The belief in the world being an illusion had also generated a measure of lassitude and purposelessness. Escapist renunciation was a direct outcome of this approach to life.

Guru Nanak reversed this trend. By suggesting that 'Latent in the Spirit of Man, rarest of gems do lie' (VI. 3), and that 'the sacred fount is within him' (XXI. 4), he lent unprecedented dignity to human life. He revealed to the common man remarkable potentialities in his own being.

Referring to the Universe too he says —

The Creator doth with fond concern view,
 The Universe created in His own image true.

(XXXI. 3-4)

This restored people's confidence in the world, which being in the image of its Creator, was true and invested with a real purpose. Since God is Eternal Truth, how could the Universe, which is a manifestation of His Immanent Self, be a mere illusion? This new outlook on life and things, in due course, caused a revolution in

people's attitudes and revealed to them fresh horizons for human endeavour.

Reaffirmation of life on this Earth is, thus, a very important aspect of Guru Nanak's teachings, particularly in the Indian context, in which most creeds prefer to lay emphasis on a life of renunciation.

THE IDEALS HIGHLIGHTED

Japuji is not merely an exercise in pure metaphysical speculation. If it were so, it would have missed the solid substance of precise guidelines for Man's spiritual, moral and even social endeavours—which are, of course, its chief merits. It expects man's mundane life to be moulded in accordance with ideals embedded in it, the chief two of which are 'to be truthful' and 'loving'; others being 'to be fearless' and 'free of enmity'. The last two are, in a way, concomitant of the first two, for man cannot be truthful unless he is fearless, and he cannot be loving till he forsakes hatred and enmity. Another, the fifth one, must not escape mention. This is acquisition of knowledge which has been recognized as an essential prop and sustenance (food) for man :

Make Divine knowledge thy sustenance,
And Compassion thy steward be.
Thus alone shalt thou taste of celestial melody
That vibrates in all hearts.

(XXIX. 1)

Again, in the Realm of Knowledge it is Reason which reigns supreme and opens up vistas to 'myriad melodies and sights capable of enrapturing the soul' (XXXVI. 2). Indeed, in Guru Nanak's philosophy of religion, knowledge, whether it comes through intuition or systematic reasoning, is a necessary stalk to stem the onslaught of blind and misguided faith. In fact, Guru Nanak has elsewhere strongly pleaded for a rational view of life, nay even of religion :

Let reason shape man's adoration of the Lord;
 Let sanity and reason fetch him honour and name;
 Reason doth help decipher what man may scan;
 Sanity need determine his acts of charity;
 Of sanity alone, O Nanak, is the enlightened path;
 Save sanity, it is all the Devil's vaunt.³

THE SOCIAL DIMENSION OF GURU'S TEACHINGS

For Guru Nanak, a truly religious life is a struggle and not merely a hymn. Virtue and evil are no mere verbal expressions :

Such as be our actions,
 Such a meed shall we receive.

(XX. 8)

Besides—

Without imbibing virtue,
 No one may even cherish Thee.

(XXI. 6)

Man's imbibing virtue and cherishing the Lord are, however, not to be individual acts in isolation. His spiritual endeavours are to be in an essentially social context. Man must not think merely in terms of his own salvation, for he owes an essential duty to his fellowmen too. As his spirit evolves through his own individual efforts, a social obligation automatically devolves upon him. For Guru Nanak says,

Reflection gets one to the portals of salvation;
 Such a one's fellows too find liberation.
 Firmly assured of one's own salvation,
 One leads on the congregation.

(XV. 1-3)

Thus, just as a lamp, once lit, lights many more, so a person, illumined in his own self, is duty-bound to lend

3. aqlī[n] sāhib(u) sevīai aqlī[n] pāīai mān(u)
 aqlī[n] paṛ(h) kai bujhīai. aqlī[n] kīchai dān(u)
 nānak ākhai rāh(u) eh(u), hor(i) gallā(n) saitān(u)

light to many more of his fellow beings. In fact, the unicity of God has the unity of the entire human family as its logical corollary. The brotherhood of all mankind automatically proceeds from the common Fatherhood of God. In stanza XXVIII while addressing the Yogis of the Ayee sect, Guru Nanak suggests—‘Let Brotherhood of Man be as Ayee Panth to Thee’. In fact, the self-same golden chains of love that bind Man to the feet of the Lord, also bind him to the Lord’s Creation.

COSMOLOGICAL TRUTHS

Unlike many other prophets, Guru Nanak makes no pretence to unfold the mystery of Creation. Though various notions regarding Creation had been current, yet Guru Nanak felt that these had been fanciful and had had little rational basis. He, therefore, categorically rejects the traditional Indian and Semitic beliefs as to the time, size, sequence and sustenance of the Universe. For anyone to try to fix the date, time, season, and circumstance of creation, would be something utterly presumptuous, for—

The Lord that created the Universe,
Hath had all this mystery in His Will.

(XXI. 14)

Besides—

And he that vaunts, knowledgeable is he,
Welcome at Lord’s door shall never be.

(XXI. 18)

Even as regards the size and expanse of the universe, Guru Nanak affirms that—

Spheres there are beyond our own;
And numberless more beyond these.

(XVI. 11)

It staggers human imagination to ponder how His one Word created the Cosmic expanse; and ‘instantly ran a myriad streams of life therein’ (XVI. 20). Prior to this, the

Guru, like other prophets, envisaged a state, in which the Divine Essence lay dormant for billions and trillions of years. This, in a revealing canto in Rāg Māru, the Guru calls the *dhundhūkārā*—something analogous to the gaseous state of the present day scientific conception. In that state, regarded by the Guru as a state of quiescence (*sunn samādhi*) of the Attributeless, nothing prevailed except His Will.⁴ Then, when He thought of manifesting Himself, He created this huge expanse of myriads of diverse hues and forms. This He did with one word as if out of nothing. The vastness and variety of this manifest form is so bewildering that Guru Nanak deems all speculations about it as futile :

Limitless His Creation,
Its bounds we never ken.
Millions have vexed to know its extent,
Yet success have had they none.

(XXIV. 5-8)

Guru Nanak's stance is thus nearer the modern scientific view and it not only cleanses people's minds of the cobwebs of earlier fanciful and irrational beliefs, but also establishes the boundless enormity of the Lord's powers and the inscrutable nature of His Will. It is, indeed, refreshing to find that in a single stroke Guru Nanak achieves two seemingly irreconcilable objectives—(a) cleansing peoples' minds of the ages-old irrational beliefs regarding the process of Creation and the shape, size and sustenance of the Cosmos, and, as a logical corollary thereto, (b) reaffirming and reinforcing their implicit faith in the Divine Order.

4. arbad narbad dhundhūkārā.
dharan(i) na gaganā hukam(u) apārā.
... ..
khand brahmand pātāl aram̐be,
guptau[n]h pargati āindā.

—Rāg Māru, M 1, Sohale, GGS, p. 1036

JAPUJĪ

(TEXT, TRANSLATION AND ANNOTATIONS)

ੴ

²ਸਤਿਨਾਮੁ ³ਕਰਤਾ ਪੁਰਖੁ ⁴ਨਿਰਭਉ ⁵ਨਿਰਵੈਰੁ
⁶ਅਕਾਲ ਮੂਰਤਿ ⁷ਅਜੂਨੀ ⁸ਸੈਭੰ ⁹ਗੁਰਪ੍ਰਸਾਦਿ

¹ik oamkār

²sat(i) nām(u) ³kartā purakh(u)

⁴nirbhau ⁵nirvair(u) ⁶akāl mūrat(i)

⁷ajūnī ⁸saibhaṃ ⁹gurprasād(i)

⁸“saibhaṃ” is pronounced as *saibhaṅg* in Punjabi.

⁹In some old manuscripts *gurprasād(i)* reads as *guruprasād(i)*.

[THE MŪLMANTRA]*

- ¹There is but one God
(Transcendental yet Immanent is He).
- ²Eternal Truth is His Name.
- ³He is the Sole Creator.
- ⁴He knoweth no fear;
- ⁵Is at enmity with no one.
- ⁶His Being is timeless and formless.
- ⁷He is not incarnate.
- ⁸He is self-existent.
- ⁹Attainable he is through the grace
Of the Guru, The Enlightener.

*The caption *Mūlmantra* does not figure in the holy scripture, the Guru Granth, but tradition names it as such. *Mantra*, in ancient Vedic literature, meant 'an instrument of thought', 'a sacred text or speech', or 'a prayer'. Later on, it assumed a mystic connotation and in the hands of the *śāktas* its meaning degenerated into 'magical formula', 'an incantation' or 'a spell'. Here, in *Japuji*, it has been used in its original sense of 'an instrument of thought'. *Mūl*, of course, is 'basic', so that, put together, the conjunct *Mūlmantra* stands for the credal statement of the Sikh faith.

V.1. "but one God". The numeral 1 in the original text (pronounced as *ek* or *ekaṃkāṛ*) connotes the Absolute, while *oamkāṛ* stands for His immanence. Placed as it is at the outset, it affirms the absoluteness of God and alleviates ambiguity as to His Unicity.

V.2. "Eternal . . . Name". Some commentators regard *sat(i)* and *nām(u)* as two distinct characteristics of the Deity. *sat(i)* connotes eternity and immutability, while *nām(u)* (name), if taken separately, would connote 'the spirit' or 'essence'.

V.3. "The Sole Creator", *Kartā purakh*. Taken separately *kartā* would mean 'the Creator' and *purakh* (skt. *purusha*) 'the controller and enjoyer of his play', 'the creation'.

(To continue on page 29)

ਜਪੁ

[ਸਲੋਕ]

¹ਆਦਿ ਸਚੁ ²ਜੁਗਾਦਿ ਸਚੁ
³ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ⁴ਹੋਸੀ ਭੀ ਸਚੁ

jap(u)

[sloka]

¹ād(i) sach(u) ²jugād(i) sach(u)
³hai bhī sach(u) nānak ⁴hosī bhī sach(u)

THE JAPU

[SLOKA]*

¹Truth — the Lord Eternal !

He hast been since the primal age.

²He hast been through ages all.³He is, O Nanak, ⁴and shalt be evermore.

*This *śloka* is a positive affirmation as to His Being which is eternal and immutable.

(Continued from page 27)

4-5. "no fear . . . no one". In certain theological systems anger or annoyance is attributed to God. However, Guru Nanak believes nothing but boundless love to be proceeding from God's being (see stanza IV). The absence of anger and enmity in God's being also implies His unquestioned superiority over all else; and hence no grounds for annoyance or jealousy on His part. Besides, it is indicative of total poise and sublime serenity in His being. As the Supreme Creator, He, in fact, enjoys His creation and tends it with love and care.

ਪਉੜੀ ੧

- ¹ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥
²ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥
³ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥
⁴ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥
⁵ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
⁶ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

I

- ¹sochai soch(i) na hovai
 je sochi[n] lakh vār.
²chupai chup na hovai
 je lai rahā[n] liv tār.
³bhukhiā[n] bhukh na utarī
 je baṅna[n] puriā[n] bhār.
⁴sahas siāṅpā[n] lakh hohi[n]
 ta ik na chalai nāl(i).
⁵kiv sa[ch]chiārā hoīai
 kiv kūṛai tuṭai pāl(i).
⁶hukam(i) rajāi chalaṅā
 nānak likhiā nāl(i).

I

- ¹Purificatory rituals (a million fold),
 Help not purge man's soul.
- ²Nor prolonged silence lead to quietude,
 Incessantly though one may contemplate.
- ³Though world-loads of wealth be at his feet,
 Man's hunger shall yet not be appeased.
- ⁴Intellectual devices too avail one not,
 Countless though these be.
- ⁵How may we then realise the Truth ?
 How may the pall of sham, untruth be rent ?
- ⁶Abide ye, O Nanak, by the Divine Will,
 Pre-ordained, as it is, in thy being.

V.1. "Purificatory rituals". *Soch* in Guru Nanak's *bānī* appears at different places in its sense of thinking and cleansing (*sauch*), both. For that reason some commentators interpret it as 'thinking' or 'contemplation'. However, *soch* as 'thinking' stands covered by the phrase *sahas siānpā(ñ)* (a thousand intellectual devices), occurring in the following line. Its other connotation that of 'purificatory rituals' seems more apt. These purificatory rituals were, in earlier belief, supposed to purify the human heart for receiving Divine Light.

V.2. "prolonged silence". The reference is to ascetics who advocate prolonged silence as a device for spiritual discipline.

V.5. "pall of sham, untruth". 'A solid wall of falsehood and egoism', as the commentators usually interpret it, 'which bars man from realisation of the Ultimate Reality'. *Pal*, actually means 'a dam built across a stream or a river'. It seems to be akin to the English word "Pall" indicative of a dark and heavy covering. The two words in the aforesaid language seem to have come down from the Indo-European stock of common vocables. The basic thesis in *Japujī* is as to how this pall may be rent and the human heart be got in readiness to receive the Light of the Lord. The word in the original text *sa[ch]chīār* means 'the truthful', i.e. one who has realised the Truth; in other words, a man of God.

ਪਉੜੀ ੨

- ¹ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
²ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
³ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
⁴ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
⁵ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
⁶ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥

II

- ¹hukamī hovan(i) ākār
 hukam(u) na kahiā jāī.
²hukamī hovan(i) jā
 hukam(i) milai vaḍiāī.
³hukamī ut[t]am(u) nīch(u)
 hukami likh(i) dukh sukh pāīaih.
⁴iknā hukamī bakhsis
 ik(i) hukamī sadā bhavāīaih.
⁵hukamai aṅdar(i) sabh(u) ko
 bāhar(i) hukam na koī.
⁶nānak hukamai je bujhai
 ta haumai kahai na koī.

II

- ¹By His Will—all mystery to us—
Infinite forms come into being.
- ²His Will doth beget all living things,
In the same do we attain excellence.
- ³In His Will, be we high or low;
In the same do we partake of joy or woe.
- ⁴While some blessed few, in His Will, obtain deliverance,
Others grope through cycles of birth and death.
- ⁵All that is, is in His Will,
Beyond the same doth abide nil.
- ⁶O Nanak, one who may divine His Will,
Shall ever be free of ego's ill.

V.1. (a) "By His Will". The original text has *hukam* (order) repeatedly used in this stanza. Since order of a person issuing the same, is supposed to represent his will, the two words semantically are synonymous. "Will", rather, appears to be more comprehensive, for it involves even what has not yet been expressed, but may be expressed in time to come. Hence the preference for "will" to the word "order". The Guru's lumping *razā* (will) with *hukam* (order) in the closing line of the preceding stanza confirms the aptness of this approach.

(b) "Infinite forms". The original text has *ākār* which in Punjabi means 'expanse' as also 'infinite forms'.

V.6. "ego's ill". *Haumai* (literally *haun+main*) tentamounts to saying, "I exist by myself independent of God". Usually it is identified with an individual's ego or 'I am-ness'. One of the cardinal commandments of Sikhism is implicit faith in the Divine Will. This makes for self effacement and hence dilution of ego.

ਪਉੜੀ ੩

- 1ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥
- 2ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥
- 3ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥
- 4ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥
- 5ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੋਹ ॥
- 6ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥
- 7ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥
- 8ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥
- 9ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥
- 10ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥
- 11ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥
- 12ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥
- 13ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥
- 14ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥

III

- 1gāvai ko tāṇ(u) hovai kisai tāṇ(u).
- 2gāvai ko dāt(i) jāṇai nīsāṇ(u).
- 3gāvai ko guṇ vadiāīā[ṅ] chār[u].
- 4gāvai ko vidiā vikham(u) vichār(u).
- 5gāvai ko sāj(i) kare tan(u) kheh.
- 6gāvai ko jā lai phir(i) deh.
- 7gāvai ko jāpai disai dur(i).
- 8gāvai ko vekhai hādrā hadūr(i).
- 9kathnā kathī[ṅ] na āvai toṭ(i).
- 10kath(i) kath(i) kathī[ṅ] koṭi[ṅ] koṭ(i) koṭ(i).
- 11dē[ṅ]dā de lai[ṅ]de thak(i) pāhi[ṅ].
- 12jugā[ṅ] jugāntar(i) khāhi[ṅ] khāhi[ṅ].
- 13hukamī hukam(u) chalāe rāh(u).
- 14nānak vigsai veparvāh(u).

III

- ¹Such as are so blessed, sing of His Might.
²Others sing of His bounties as precious tokens Divine.
³Some chant of His Glory, His Graces sublime;
⁴Others exalt Him through philosophic rhyme.
⁵Some sing of Him as Creator and Destroyer;
⁶Others revere Him as Withdrawer of life, its Rebestower.
⁷Some proclaim Him as the Power Remote;
⁸Others perceive Him as Presence Proximate.
⁹Were I to venture a myriad times
The Divine Being to define,
¹⁰Surely shall I falter, a dismal meed shall be mine.
¹¹The Benevolent Lord ever giveth;
We receivers alone grow weary.
¹²For ages have we lived on His bounties
¹³Lord's Will directs His Dispensation Divine.
¹⁴Which unperturbed He views in Bliss Submine.

V.1. "sing of . . ." The original text uses the word *gāvai* (sing) repeatedly in this stanza. This has been rendered here variously as "sing", "chant", "exalt", "revere", "proclaim", "perceive", etc. which tends to show its semantic richness in Punjabi.

V.3. "Graces sublime", *vadiāīān chār[u]* of the original text; literally 'excellent qualities'.

V.4. "unperturbed", *beparvāh* of the original text is not 'carefree' as some commentators have postulated, for He is compassionate and forgiving. Hence the current rendering as 'unperturbed'.

ਪਉੜੀ ੪

- ¹ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
²ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
³ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥
⁴ਮੂਹੋਂ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
⁵ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
⁶ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥
⁷ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥

IV

- ¹sāchā sāhib(u) sāch(u) nāi
 bhākhīā bhāu apār(u).
²ākhe[ñ]h maṅge[ñ]h dehi dehi
 dāt(i) kare dātār(u).
³pher(i) ke agai rakhiai
 jit(u) disai darbār(u).
⁴mu[ñ]ho[ñ] ki bolān(u) boliai
 Jit(u) sun(i) dhare piār(u).
⁵aṅmrit velā sa[ch]ch(u) nāu(ñ)
 vaḍiāi vichār(u).
⁶karmi[ñ] āvai kapṛā
 nadarī mokh(u) duār(u).
⁷nānak evai[ñ] jāṇīai
 sabh(u) āpe sa[ch]chiār(u).

IV

- ¹True is the Master — True is His justice.
 Lord's idiom is Love Absolute.
- ²Ever do we beg and crave of Him;
 Ever doth His Bounties flow free.
- ³What may we then offer unto Him
 To have a glimpse of His Grace Divine ?
- ⁴What prayer may we offer unto Him
 To merit His Love Sublime ?
- ⁵Let us in the ambrosial hours preceding dawn
 Meditate on the glory of the True One's Name.
- ⁶While this human form comes of our own past actions.
 Through His Grace alone may we attain salvation.
- ⁷O Nanak, let it thus be borne —
 'The True One, in Himself, is all-in-all'.

V.3. "His Grace Divine". The word in the original text is *darbar* which means court. The seeker's craving to have an audience at His court is to seek His grace.

V.5. "ambrosial hour", *amrit velā*. In the Indian tradition a marked degree of merit goes with waking up in the early hours of the morning and after routine ablutions praying to the Creator in an atmosphere and state of mind free from tensions and distractions. Hence "ambrosial hour".

V.6. (a) "human form", *kaprā*. a garment; metaphorically a body, corporeal frame of man.

(b) "past actions", 'actions done in the previous birth', The Sikh faith believes in Transmigration of Soul as also in the Doctrine of *karma*. It is believed that human actions done in a previous life determine the nature and status of the birth to come.

(c) "Through His grace . . . salvation". In Sikhism Divine grace is considered absolutely imperative for salvation. For "Grace" see Introduction, page 17.

ਪਉੜੀ ੫

- ¹ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨਾ ਹੋਇ ॥
²ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥
³ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥
⁴ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥
⁵ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥
⁶ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥
⁷ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

V

- ¹thāpiā na jāi kitā nā hoi.
²ape ap(i) nirañjan(u) soi.
³jin(i) seviā tin(i) pāiā mān(u);
⁴nānak gāvīai guṇī nidhān(u).
⁵gāvīai suṇīai man(i) rakhīai bhāu,
⁶dukh(u) parhar(i) sukh(u) ghar(i) lai jai.
⁷gurmukh(i) nādaṃ gurmukh(i) vedaṃ
 gurmukh(i) rahiā samāi.

V

- ¹He can neither be installed,
Nor His likeness be shaped,
²For, in sooth, formless and self-existent is He.
³They that serve Him shall honoured be.
⁴Extol then, O Nanak, the Repository of all virtues.
⁵Hear and sing of His Glories,
And let thy heart brim with love for Him.
⁶Thus shall all misery depart,
And an abode of love be thy heart.
⁷Guru's Word is supernal symphony;
Guru's Word is the loftiest scripture;
Guru's Word is all-pervasive,
(For Lord's own Will bides therein.)

V.1. "He can . . . shaped". The formless nature of God, earlier referred to in the *Mūlmantra*, is further reaffirmed. The Theory of Incarnation and the practice of installing images of Him are firmly rejected.

V.7. (a) "supernal symphony". The word in the original text is *nādam* pronounced *nādag*, which alludes to the mystical *anhad nād*, the symphony yogis seek to perceive in their moments of trance.

(b) "the loftiest scripture". *Veda* is the generic term for four holiest scriptures of the early Hindu cult. It stems from the Sanskrit root *vid* which means 'to know'. Hence this rendering of it into 'the loftiest scripture'.

⁸ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

⁹ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥

¹⁰ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

¹¹ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥

⁸guru īsar(u) guru gorakh(u) barmā guru pārbatī māī.

⁹je hau[ñ] jāṇā ākhā(ñ) nāhī kahṇā kathan(u) na jāī.

¹⁰gurā ik dehi bujhāī.

¹¹sabhnā jīā(ñ) kā ik(u) dātā so mai[ñ] visar(i) na jāī.

⁸The traits of Iṣar, Gorakh and Brahmā—

Guru hath these all in His Being.

Guru is Pārbatī, the Mother Goddess, too.

⁹If, at all, His Essence I knew,

Would I not venture to sketch Him—

Him that is past all account ?

¹⁰Guru ! pray, lend me this insight,

¹¹Of all beings is He the Bestower;

Him may I forsake never.

V.8. "The traits of Iṣar . . . Mother Goddess, too". In Indian mythology, Iṣar, i.e. Siva is the destroyer, Gorakh (to be identified with Vishnu) is the preserver, and Brahmā, the creator. Pārbatī, the consort of Siva, is a benevolent Goddess, out to protect man in all vicissitudes. In Guru Nanak's theology all these functions are taken over by the Guru.

V.10. "this insight". The word *bujhāi* corresponds to 'insight' or 'understanding'.

ਪਉੜੀ ੬

- ¹ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥
²ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
³ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
⁴ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
⁵ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥

VI

- ¹tīrath(i) nāvā[ṅ] je tis(u) bhāvā[ṅ],
 viṅ(u) bhāṅe ki nāi karī[ṅ].
²jetī sirath(i) upāi vekhā[ṅ],
 viṅ(u) karmā[ṅ] ki milai lai[ṅ].
³mat(i) vich(i) ratan javāhar māṅik,
 je ik gur kī sikh suṅī.
⁴gurā ik deh(i) bujhāi.
⁵sabhnā[ṅ] jā[ṅ] kā ik(u) dātā,
 so mai[ṅ] visar(i) na jāi.

VI

¹I would bathe at Holies all,
 If that could win me His Love and Grace.
 But what use is all pilgrimage,
 Since that too would not get me near Him.

²In all His Creation that I do behold,
 Nothing save through His Grace avails.

³Latent in the spirit of Man,
 Rarest of gems do lie —
 Guru's Word may reveal these all.

⁴O Guru ! pray, lend me this insight —

⁵Of all living beings is He the Bestower,
 Him may I forsake never.

V.3. "Rarest of gems". The original text has *ratan*, *javāhar* and *mānik*. All these are indicative of jewels, gems, pearls and rubies. The reference is, of course, to the immense inherent potentialities of human mind and soul to imbibe higher moral and spiritual values.

ਪਉੜੀ ੭

- ¹ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥
²ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥
³ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥
⁴ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥
⁵ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥
⁶ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥
⁷ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥



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VII

- ¹je jug chāre ārjā
 hor dasuṇī hoi.
²navā[ṅ] khaṅdā[ṅ] vich(i) jāṅīai
 nāl(i) chalai sabh(u) koi.
³chaṅgā nāu[ṅ] rakhāi kai
 jas(u) kīrat(i) jag(i) lei.
⁴je tis(u) nadar(i) na āvai
 ta vāt na puchhai ke.
⁵kīṭā[ṅ] aṅdar(i) kīṭ(u) kar(i)
 dosī dos(u) dhare.
⁶nānak nirguṅ(i) guṅ(u) kare
 guṅvaṅtiā(ṅ) guṅ(u) de.
⁷tehā koi na sujhai
 ji tis(u) guṅ(u) koi kare.

VII

- ¹Were a man to live for ages fo ur,
Nay, even ten times that score;
- ²Though his name were to cross nine shores;
And multitudes follow him evermore;
- ³Were his fame too grow from more to more;
And universal acclaim be his score;
- ⁴Yet, if the Master's Grace he fails to secure,
Of no account shall he be —
- ⁵A mean worm, a mere flea !
Stigma even from a sinner shall he carry.
- ⁶O Nanak, God may bestow virtue on the graceless,
And the blessed further bless.
- ⁷Yet I do see none such else,
As may claim to confer anything on Him.

V.1. "ages four". Indian astronomers reckon time in *yugas*, something analogous to the word "Ages" in English. These are four in number—the *Satya* or *Sat-yuga*, the *Tretā-yuga*, the *Dvāpar-yuga* and the *Kali-yuga*. The first three which are believed to have had a span of 1,72,000, 1,296,000 and 864,000 years respectively, expired long long ago. The fourth, the *Kali-yuga*, which is scheduled to have a span of 432,000 years, is currently on. The *Kali-yuga* era began 3100 years before the Christian era and is, at present, in its 5090th year, corresponding to the 1990th year of the Christian calendar.

V.2. "nine shores", *nau khand*, the nine regions of earth into which the ancient Indian geographers divided the earth. The phrase rendered as "nine shores" implies the farthest reaches of earth.

ਪਉੜੀ ੮

¹ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥

²ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

³ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥

⁴ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

⁵ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

⁶ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

VIII

¹suṇiai si[d]dh pīr sur(i) nāth.

²suṇiai dhart(i) dhaval ākās.

³suṇiai dīp loa pātāl.

⁴suṇiai poh(i) na sakai kāl(u).

⁵nānak bhagtā[ñ] sadā vigās(u).

⁶suṇiai dūkh pāp kā nās(u).

VIII

- ¹Hearkening yet the Name of the Lord,
Folks rise to be siddhas, pirs and venerable nathas.
- ²Hearkening yet the secrets reveals,
Of Earth, its prop and skies above.
- ³The Lord's Word to human-folk unfolds
Mysteries of isles, regions and nether worlds.
- ⁴Defy death yet those that hearken the Name.
- ⁵Radiant bliss, O Nanak, is a devotee's fare,
- ⁶Hearkening the Word relieves him of sin, pain and care.

V.1. (a) "Hearkening". *Suṇīai*, differently translated as "by listening to" or "by hearing" by the expositors, is the first of the three initial steps, *śravana*, *manana* and *nidhyāsan*, recognised as necessary in the traditional Indian theological system for inculcating spiritual discipline. *Suṇīai* involves not only listening to the Name/Word-Divine but also imbibing it.

(b) "siddhas . . . nathas". *Siddhas* are persons believed to have attained miraculous powers through the practice of Yoga, while *pirs* stand for Muslim divines. The phrase *sur-nāth* can be interpreted in two ways : (i) *sur*, 'gods' + *nāth*, 'the lord' = the lord of gods, i.e. Indra; (ii) *sur*, 'sreshtha' + *nāthas*, followers of the *siddha* cult, i.e. venerable nāthas. Since Guru Nanak was speaking of prevailing sects, the latter interpretation sounds appropriate.

V.2. "its prop". The original text has *dhaval*, the mythical bull, supposed to be providing the earth the necessary support.

ਪਉੜੀ ੯

- ¹ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥
²ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥
³ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥
⁴ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤ ਵੇਦੁ ॥
⁵ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
⁶ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

IX

- ¹suṇiai isar(u) barmā ind(u).
²suṇiai mukh(i) sālāhaṇ maṇd(u).
³suṇiai jog jugat(i) tan(i) bhed.
⁴suṇiai sāsāt simṛit[i] ved.
⁵nānak bhagtā(n) sadā vigās(u).
⁶suṇiai dūkh pāp kā nās(u).

IX

- ¹Hearkening yet the Word of the Lord,
Common folk may, in His Grace, attain
Powers pertaining to Śiva, Brahmā and Indra's domain.
- ²Hearkening the Name, the lips of the lowly
Hum praises of the Lord Most High.
- ³Yogic powers are unfolded by Name;
As also powers latent in our corporeal frame.
- ⁴Name yet lends the keen insight,
To evaluate Śastras, Smṛitīs and Vedas aright.
- ⁵Radiant bliss, O Nanak, is a devotee's fare,
- ⁶Hearkening the Word relieves him of sin, pain and care.

V.4 "Sastras . . . Vedas". *Śastras* are the treatises on the six philosophical systems of the Hindus; *Smṛitīs* are the twentyseven sacred Hindu texts incorporating random reflections on *Vedas* by various ṛishīs; and *Vedas*, the most celebrated and sacred Hindu texts numbering four, are the *Rig*, the *Sām*, the *Atharva* and the *Yajur*.

ਪਉੜੀ ੧੦

- ¹ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥
²ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
³ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥
⁴ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
⁵ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
⁶ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

X

- ¹suṇiai sat(u) saṅtokh(u) giān(u).
²suṇiai aṭhsaṭh(i) kā isnān(u).
³suṇiai paṛ(i) paṛ(i) pāvah(i) mān(u).
⁴suṇiai lāgai sahaj(i) dhiān(u).
⁵nānak bhagtā(ṅ) sadā vigās(u).
⁶suṇiai dūkh pāp kā nās(u).

X

- ¹Hearkening the Name earns one
Truth, Contentment and Light.
- ²Lord's Name earns one merit
Of dips at sixtyeight holy places.
- ³Honour and name that with learning go,
Greet one at the Name's prow.
- ⁴Lord's Name begets rare equipoise.
- ⁵Radiant bliss, O Nanak, is a devotee's fare,
- ⁶Hearkening the Word relieves him of sin, pain and care.

V.2. "sixtyeight holy places", the sixtyeight places of pilgrimage considered holy by the Hindus. Visits to these are believed to earn merit and, as a consequence, get one closer to salvation.

V.4. "rare equipoise". *Sahaj(i)* in Sikh thought is a state beyond all tensions and distractions.

ਪਉੜੀ ੧੧

- ¹ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥
²ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥
³ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥
⁴ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥
⁵ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
⁶ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

XI

- ¹suṇiai sarā[n] guṇā[n] ke gāh.
²suṇiai sekh pīr pāt(i)sāh.
³suṇiai aṇdhe pāve[n]h rāh(u).
⁴suṇiai hāth hovai asgāh(u).
⁵nānak bhagtā[n] sadā vigās(u).
⁶suṇiai dūkh pāp kā nās(u).

XI

- ¹Hearkening the Word one sounds
depths of virtue's oceans.
- ²Hearkening the Name doth impart
sheikh's wisdom, pir's virtue, a sovereign's parts;
- ³Even to the blind of soul,
hearkening lends rare vision whole;
- ⁴And fathomless deeps are fordable made.
- ⁵Radiant bliss, O Nanak, is a devotee's fare,
- ⁶Hearkening the Word relieves him of sin, pain and care.

V.1. "virtue's oceans". *sarā[ṅ]*, is a water reservoir, or an ocean, while *guṇā[ṅ]* means qualities or virtues.

V.2. "sheikh's . . . pirs". *Sheikh* is head or chief of a tribe or a religious order; *pīr*, a Muslim saint, or a holy man.

ਪਉੜੀ ੧੨

¹ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨਾ ਜਾਇ ॥

²ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

³ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥

⁴ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

⁵ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

⁶ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥

XII

¹mañne kī gat(i) kahī nā jāi.

²je ko kahai pichhai pachh(u)tāi.

³kagad(i) kalam na likhaṇhār(u).

⁴mañne kā bah(i) karan(i) vīchār(u).

⁵aisā nām(u) nirañjan(u) hoi.

⁶je ko mañn(i) jāṇai man(i) koi.

XII

- ¹Reflection on Name Divine
 Helps one such a state attain;
²All accounts of it would be in vain.
³No pen, no paper, no scribe's skill,
⁴Could to that state do full justice.
⁵Name hath the essence so immaculate,
⁶He alone would taste of it as hath faith.

V.1. "Reflection on Name". *Manne/Mannai* of the original text (*manan* of the triune mentioned on page 47, f.n. V.1. (a) above) has been variously interpreted as 'obeying', 'faith' and 'reflection'. Reflection, here seems to be most appropriate. Guru Nanak seems to include the third step, *nidhyāsan* (profound contemplation) in *manan*, for he envisages through it the redemption of Man as is apparent from his observation in stanza xv, that 'reflection gets one to the portals of salvation'. Reflection, no doubt, leads to a sharper discernment which, in its own turn, makes for a deeper insight into things such as lead Man beyond external perceptions of the senses.

XIII

¹Reflection on the Name Divine,
To higher consciousness awakens the mind.

²The mystery of the Cosmos
Is to the believer laid bare.

³Frustrations simply plague him not;

⁴Fear of death too is lost.

⁵Name hath the essence so immaculate—

⁶He alone would taste of it as hath faith.

XIV

V.1. "higher consciousness", *surat(i)*, i.e. consciousness about God and His Creation.

V.2. *sagal bhavan*, literally all the houses, i.e. all the worlds or the Cosmos.

V.3. "Frustrations", Punjabi *munh chotān*, slaps in the face, is indicative of disgrace or frustration.

ਪਉੜੀ ੧੪

- ¹ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥
²ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥
³ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥
⁴ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥
⁵ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
⁶ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥

XIV

- ¹maṅnai mārag(i) ṭhāk na pāi.
²maṅnai pat(i) siú(ṅ) pargaṭ(u) jāi.
³maṅnai mag(u) na chalai paṅth(u).
⁴maṅnai dharma setī sanbaṅdh(u).
⁵aisā nām(u) niraṅjan(u) hoi.
⁶je ko maṅn(i) jāṅai man(i) koi.

V.1. "light connection", "spiritual connection about God and His Creation."
 V.2. "right path, literally all the paths, i.e. all the worlds or the Cosmos."
 V.3. "Purification", "Purification work about which in the text is indicative of distance or transition."

XIV

- ¹Reflection leads Man's course clear;
²To honour and distinction his faith leads on.
³Misleading bylanes tempt him not.
⁴Righteous Dharma is his sole prop.
⁵Name hath the essence so immaculate.
⁶He who would taste of it must have faith.

XV

(a) (u) (v) (w) (x) (y) (z)
 (a) (u) (v) (w) (x) (y) (z)
 (a) (u) (v) (w) (x) (y) (z)
 (a) (u) (v) (w) (x) (y) (z)
 (a) (u) (v) (w) (x) (y) (z)
 (a) (u) (v) (w) (x) (y) (z)

V.1. "course", *mārga*, *magg* (the same as *mārga*) or *pañth*. All these indicate the seeker's course to spiritual advancement.

ਪਉੜੀ ੧੫

- ¹ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥
²ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥
³ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥
⁴ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥
⁵ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
⁶ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥

XV

- ¹maṅnai pāvaih mokh(u) duār(u).
²maṅnai parvārai sādhar(u).
³maṅnai tarai tāre guru sikh.
⁴maṅnai nānak bhavah(i) na bhikh.
⁵aisā nām(u) niraṅjan(u) hoi.
⁶je ko maṅn(i) jāṅai man(i) koi.

XV

- ¹Reflection gets one to the portals of salvation;
²Such a one's fellows too find liberation.
³Firmly assured of one's own salvation,
 One leads on the congregation.
⁴No more, O Nanak, doth one stray *sans* grace.
⁵Name hath the essence of the Word immaculate,
⁶He alone would taste of it as hath faith.

V.3. "the congregation", *parvār*, literally a 'family'. In its extended sense it means all others connected with one; hence congregation. In Sikh thought personal salvation alone is not enough. A spiritually elevated soul has a firm social obligation to aid and lend light to his fellow beings so as to ensure their spiritual emancipation along with his own.

ਪਉੜੀ ੧੬

- 1 ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥
- 2 ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥
- 3 ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥
- 4 ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥
- 5 ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥
- 6 ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥
- 7 ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥
- 8 ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
- 9 ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥
- 10 ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥

XVI

- 1 pañch parvāṇ pañch pardhān(u).
- 2 pañche pāve(ṅ)h dargah(i) mān(u).
- 3 pañche soheṅh dar(i) rājān(u).
- 4 pañchā[ṅ] kā guru ek(u) dhiān(u).
- 5 je ko kahai karai vīchār(u).
- 6 karte kai karṇai nāhi sumār(u).
- 7 dhaul(u) dharm(u) daiā kā pūt(u).
- 8 sañtokh(u) thāp(i) rakhiā jin(i) sūt(i).
- 9 je ko bujhai hovai sach[ch]iār.
- 10 dhavalai upar(i) ketā bhār(u).

V.J. "the congregation", "parish, family, a family," is an extended sense it means all others connected with one; hence congregation. In Sikh thought personal salvation alone is not enough. A spiritually elevated soul has a firm social obligation to aid and help his fellow beings so as to ensure their spiritual emancipation along with his own.

XVI

- ¹Elect are the ones approved unto Him.
 Honoured they are among their fellow folk too.
²Exalted they abide in His presence Sublime.
³Welcome they are at the portals Divine.
⁴Ever lost are they in pious meditation.
⁵Were one to venture to speculate
⁶The expanse of the Creator's endless state,
 A futile attempt would it be,
 For far beyond Man's conception is He.
⁷Divine dispensation begot of Lord's Mercy,
 Coupled with contentment flowing from His Grace,
 Such indeed is that mythical bull
⁸That holds the Cosmos in Harmony full.
⁹Truly enlightened would one be,
 This patent truth if one could see—
¹⁰What staggering loads for a mere bull to carry !

V.1. "Elect", *Panch* of the original text literally means 'five' as also 'the elder of a clan, tribe or fraternity'. "Five" in the Sikh cultural milieu has a religious overtone too, as is apparent from the saying *pañjāñ vichch paramesar*—"There is a Divine element pervading where five well-meaning persons congregate". In this particular context, the traditional commentators hold it to mean five classes of persons previously mentioned in the *Japuji*, i.e. (i) those who abide by His will, (ii) those who meditate on the True Lord's Name in the ambrosial hours, (iii) those who forsake Him never, (iv) those who hearken to His Name and sing of His praises, and (v) those who reflect i.e. meditate on His Name. Hence "the elect" means the people who through the practice of *Nām* should have attained an advanced spiritual state.

V.2-3. "portals Divine", *dar rājān* of the original text; *rājān* here does not refer to mundane kings but to the Lord of all lords (kings); the Lord Almighty; *dargah* means 'portals Divine'.

V.7. "Divine dispensation . . . bull". Guru Nanak rejects the facile and irrational traditional belief that earth is supported on the horns of a bull. It is the Lord's Sublime Will that holds the infinite universe in 'harmony full', he asserts. Cleansing people's minds of a

(To continue on page 65)

- 11 ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥
 12 ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
 13 ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥
 14 ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥
 15 ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥
 16 ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
 17 ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥
 18 ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥
 19 ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥
 20 ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
 21 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
 22 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 23 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
 24 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥

- 11 dhartī hor(u) parai hor(u) hor(u).
 12 tis te bhār(u) talai kavaṇ(u) jor(u).
 13 jā jāt(i) raṅgā ke nāv.
 14 sabhnā likhiā vuṛī kalām.
 15 eh(u) lekhā likh(i) jāṇai koi.
 16 lekhā likhiā ketā hoi.
 17 ketā tāṇ(u) suālihu rūp(u).
 18 ketī dāt(i) jāṇai kaṇ(u) kut(u).
 19 kitā pasāu eko kavāu.
 20 tis te hoe lakh dariāu.
 21 qudrat(i) kavaṇ kahā(ṅ) vichār.
 22 vāriā na jāvā(ṅ) ek vār.
 23 jo tudh(u) bhāvai sāi bhalī kār.
 24 tū sadā salāmat(i) niraṅkār.

- ¹¹Spheres there are beyond our own;
And numberless more beyond these.
- ¹²What power sustains these spheres aloft ?
(Could a mere bull it be !)
- ¹³Creatures of myriad shapes and hues,
¹⁴Lord's ever-moving pen hath scribed these.
- ¹⁵Who could attempt an account of these !
¹⁶What staggering an account would it be !
- ¹⁷How limitless Thy powers ?
How superb Thy forms ?
- ¹⁸How boundless Thy bounties ?
How limitless Thy powers ? —None can say.
- ¹⁹Thy one Word created the Cosmic expanse,
²⁰And instantly ran a myriad streams of life therein.
- ²¹Worth am I aught to assay
The miracle of Thy might, O Master ?
- ²²Too mean an offering my paltry life would make,
At Thy Sublime Altar, my Lord.
- ²³Whatever pleaseth Thee, alone is welcome unto us;
²⁴Eternal and immutable Thou art, O Fathomless One.

(Continued from page 63)

misconception, he drives them to the irresistible conclusion that there has to be a super force to regulate the infinite Cosmos order. That super force, cannot be any thing but Divine Will.

V.11-12. "Spheres . . . aloft". Proceeding from a rational and now scientifically proven view of the boundless nature of the Universe, the argument is further extended to reinforce faith in the Sublime Sustainer.

V.17. "powers", *kūt(u)*. It is Punjabised form of the Arabic word *quwwat*, powers.

V.19. "Thy one Word". The Hindus believe the primal word to be *eko sham, bahu syam* (I am one, let me become many), while the Muslims think it to be *kun* (let there be). The oldest commentary of the *Japuji*, however, interprets *kavāo* as the Primal mixture of one *māshā* each of water, fire, air and earth created by the Lord. This then was stretched to form numerous spheres, regions and realms constituting the Cosmos. *Kavāo* can etymologically be shown to be a derivative of the Arabic word *qivām* (*kivam* < *kavāv* < *kavāo*). Rendered thus, the verse would mean that this vast Universe has emanated from the same source and, hence, has basic unity.

ਪਉੜੀ ੧੭

- 1 ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ।
- 2 ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥
- 3 ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥
- 4 ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥
- 5 ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥
- 6 ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥
- 7 ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥
- 8 ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥
- 9 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
- 10 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
- 11 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
- 12 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥

XVII

- 1 asaṅkh jap asaṅkh bhāu.
- 2 asaṅkh pūjā asaṅkh tap tāu.
- 3 asaṅkh graṅth mukh(i) ved pāṭh.
- 4 asaṅkh jog man(i) rahai[ṅ]h udās.
- 5 asaṅkh bhagat guṇ giān vichār.
- 6 asaṅkh sati asaṅkh dātār.
- 7 asaṅkh sūr mu[ṅ]h bhakh sār.
- 8 asaṅkh mon(i) liv lāi[ṅ] tār.
- 9 qudrat(i) kavaṇ kahā[ṅ] vichāru.
- 10 vāriā na jāvā[ṅ] ek vār.
- 11 jo tudh(u) bhāvai sāi bhalī kār.
- 12 tū[ṅ] sadā slāmat(i) niraṅkār.

XVII

- ¹Countless do Thy Name recite,
 Countless Thee adore;
- ²Countless folk just worship Thee,
 Countless anchorets penance endure;
- ³Countless from memory scriptures recite;
- ⁴Countless ascetics the world forsake;
- ⁵Countless devotees sing of Thy excellence,
 Countless do Thy mysteries explore;
- ⁶Countless are Thy pious souls,
 Countless Thy benevolent folk;
- ⁷Countless crusaders enemy's steel brave,
- ⁸Countless, in silence, fix their thoughts on Thee.
- ⁹Worth am I aught to assay
 The miracle of Thy might, O Master ?
- ¹⁰Too mean an offering my paltry life would make
 At Thy Sublime Altar my Lord.
- ¹¹Whatever pleaseth Thee, alone is welcome unto us.
- ¹²Eternal and immutable Thou art, O Fathomless One.

V.1. "Countless . . ." Stanza XVII as well as the next one, explicate the vastness and diversity of **God's** creation. It says : Numberless are the good and pious souls on Earth, and numberless too are the ignorant sinners and brutes. Why the Lord suffereth and sustaineth the latter sort, and how indulgent He is to creatures of diverse types—it all lies in His mysterious **Will** which is mystery to us and which to **Guru Nanak**, in his loving humility, is ever welcome.

ਪਉੜੀ ੧੮

- ¹ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥
- ²ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥
- ³ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥
- ⁴ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥
- ⁵ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥
- ⁶ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥
- ⁷ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥
- ⁸ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥
- ⁹ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥
- ¹⁰ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
- ¹¹ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
- ¹²ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥

XVIII

- ¹asañkh mūrakh aṅdh ghor.
- ²asañkh chor harām khor.
- ³asañkh amar kar(i) jāhi[ñ] jor.
- ⁴asañkh galvaḍh hetiā kamāi[ñ]h.
- ⁵asañkh pāpī pāp(u) kar(i) jāi[ñ]h.
- ⁶asañkh kūṛiār kūṛe phirāhi[ñ]h.
- ⁷asañkh malechh mal(u) bhakh(i) khāhi[ñ].
- ⁸asañkh niṅdak sir(i) karai[ñ]h bhār(u).
- ⁹nānaku nīch(u) kahai vīchār(u).
- ¹⁰vāriā na jāvā[ñ] ek vār.
- ¹¹jo tudh(u) bhāvai sāi bhalī kār.
- ¹²tu[ñ] sadā slāmat(i) nirañkār.

XVIII

- ¹Numberless fools in stark ignorance abide.
- ²Numberless others on pelf thrive.
- ³Numberless autocrats with brute force drive.
- ⁴Numberless cut-throats on violence thrive.
- ⁵Numberless sinners in sin depart;
- ⁶Numberless liars only falsehood impart;
- ⁷Numberless perverts themselves in filth abase;
- ⁸Numberless slanderers just themselves debase.
- ⁹Saith Nanak lowliest of the lowly,
- ¹⁰Worth am I aught to assay
The miracle of Thy Might, O Master ?
Too mean an offering my paltry life would make
At Thy Sublime Altar, my Lord.
- ¹¹Whatever pleaseth Thee, alone is welcome unto us.
- ¹²Eternal and immutable art Thou, O Fathomless One.

ਪਉੜੀ ੧੯

- 1 ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥
- 2 ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥
- 3 ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥
- 4 ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥
- 5 ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
- 6 ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥
- 7 ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
- 8 ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥
- 9 ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
- 10 ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
- 11 ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥
- 12 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
- 13 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
- 14 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
- 15 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥

XIX

- 1 asaṅkh nāv asaṅkh thāv.
- 2 agaṅm agaṅm asaṅkh loa.
- 3 asaṅkh kahai(ṅ)h sir(i) bhār(u) hoi.
- 4 akharī(ṅ) nām(u) akharī(ṅ) sālāh.
- 5 akharī(ṅ) giān(u) gīt guṇ gāh.
- 6 akharī(ṅ) likhaṇ(u) bolaṇ(u) bāṇ(i).
- 7 akharā(ṅ) sir(i) saṅjog(u) vakhāṇ(i).
- 8 jin(i) eh(i) likhe tis(u) sir(i) nāhi(ṅ).
- 9 jiv phurmāe tiv tiv pāhi(ṅ).
- 10 jetā kitā tetā nāu(ṅ).
- 11 viṇ(u) nāvai nāhī ko thāu(ṅ).
- 12 qudrat(i) kavaṇ kahā(ṅ) vichār(u).
- 13 vāriā na jāvā(ṅ) ek vār.
- 14 jo tudh(u) bhāvai sāī bhalī kār.
- 15 tū[ṅ] sadā slāmat(i) niraṅkār.

XIX

- ¹Myriads are Thy Names, myriads Thy abodes;
²Beyond all reach extend Thy countless realms;
³Even to say countless would be a sin.
⁴In words do we pray Ye, in words Thee adore.
⁵Through words do we knowledge attain,
 Through words sing Thy attributes.
⁶In words do we write and speak;
⁷In words do Ye ordain our destiny.
⁸But O Ye Lord, who decreeth these all,
 Art beyond the pale of words.
⁹As Ye approtion, so do we recieve.
¹⁰In all Creation doth Thy Name extend.
¹¹Beyond Thy Name doth nothing protend.
¹²To envision Thy Order is beyond me my Lord.
¹³Too mean an offering my paltry life would make
 At Thy Sublime Altar my Lord.
¹⁴Whatever pleaseth alone is welcome unto us.
¹⁵Eternal and Immutable art Thou O Fathomless One.

V.4. "In words". *Akhar* (skt. *Akṣar*) literally means 'letter', but in Punjabi it is often used to signify 'word' also.

ਪਉੜੀ ੨੦

XIX

- 1 ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹੁ ॥
- 2 ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹੁ ॥
- 3 ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥
- 4 ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
- 5 ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥
- 6 ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
- 7 ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥
- 8 ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥
- 9 ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥
- 10 ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥

XX

- 1 bhariai hath(u) pair(u) tan(u) deh.
- 2 pāṇī dhotai utras(u) kheh.
- 3 mūt palitī kapar(u) hoi.
- 4 de sābūṇ(u) laīai oh(u) dhoi.
- 5 bhariai mat(i) pāpā(n) kai saṅg(i).
- 6 oh(u) dhopai nāvai kai raṅg(i).
- 7 puṇnī pāpī ākhaṇ(u) nāh(i).
- 8 kar(i) kar(i) karṇā likh(i) lai jāh(u).
- 9 āpe bij(i) āpe hī khāh(u).
- 10 nānak hukamī āvah(u) jāh(u).

XX

- ¹When hands, feet and body be soiled,
²Water may cleanse these sure;
³When clothes too are with grime soiled,
⁴Soap doth wash these clean;
⁵But when human spirit is by sin defiled,
⁶Love of Name alone may scrub it clean.
⁷Virtue and vice no mere verbal expressions make.
⁸Such as be our actions,
 Such a meed shall we receive.
⁹As we sow, so shall we reap.
¹⁰Human spirit, O Nanak, roams or rests — as be
 His Will.

ਪਉੜੀ ੨੧

- ¹ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥
²ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
³ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥
⁴ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
⁵ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥
⁶ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
⁷ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥
⁸ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
⁹ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥
¹⁰ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
¹¹ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

XXI

- ¹tīrath(u) tap(u) daiā dat(u) dān(u).
²je ko pāvai til kā mān(u).
³suṇiā maṇniā man(i) kītā bhāu.
⁴aṅtargat(i) tīrath(i) mal(i) nāu.
⁵sabh(i) guṇ tere mai(ṅ) nāhī koi.
⁶viṅ(u) guṇ kīte bhagat(i) na hoi.
⁷suast(i) āth(i) bāṇī barmāu.
⁸sat(i) suhāṅ(u) sadā man(i) chāu.
⁹kavaṅ(u) su velā vakht(u) kavaṅ(u)
 kavaṅ thit(i) kavaṅ(u) vār(u).
¹⁰kavaṅ(i) si rutī māh(u) kavaṅ(u) jit(u) hoā ākār(u).
¹¹vel na pāiā paṅḍati[ṅ] ji hovai lekh(u) purāṅ(u).

XXI

- ¹Pilgrimage, austerity, mercy and charity,
²May fetch one merit paltry as a sesame seed,
³But he who hearkens, reflects and
 love of Name partakes,
⁴Bathes in the sacred fount within him,
 And his soul all grime forsakes.
⁵All virtue is Thine, no worth is mine.
⁶Without imbibing virtue,
 no one may cherish Thee.
⁷Self-existent Thou art;
 From Ye proceeded the Primal Word;
 And thence Thy Creation's expanse.
⁸Beauty and Truth Thou art, Boundless Love too.
⁹What was the time, what day of the week,
¹⁰What month, what season of the year —
 When Thou didst create the Cosmos ?
¹¹The Pundits knew of it not.
 For did they but know of it,
 In Puranas they should have writ it.

V.7. "Self-Existent . . . expanse". This line consists of four words, *suast(i)*, *āth(i)*, *bāṇī*, *barmāu*. The meaning is much involved. Different expositors have given different expositions. Here are a few :

- 1) From the self-existent proceeded *Māyā*, whence issued a Word, which produced *Brahmā* and the rest;
- 2) O Primal Word, *Māyā*, *Brahmā*, Hail to thee;
- 3) Salutations to Him, Creator of *Māyā*, whose form is the Holy Word;
- 4) Hail to the Thee ! Let this praise of Thine through *Bāṇī* be a salutation to Thee from me in the manner of a Brahman.

Considering the exigency of the context, it is felt that *suast(i)* should mean 'self-existent', *āth(i)*, the initiator. *Bāṇī*, the Word, and *barmāu* (*brahmāu*) 'the manifestation', i.e. the Creation. Hence the current rendering as above.

¹²ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

¹³ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥

¹⁴ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

¹⁵ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥

¹⁶ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥

¹⁷ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

¹⁸ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥

¹²vakht(u) na pāio qādīā(ñ) ji likhan(i)
lekh(u) qurāṇ(u).

¹³thit(i) vār(u) nā jogī jāṇai rut(i) māh(u) nā koī.

¹⁴jā kartā sirṭhī kau sāje āpe jāṇai soī.

¹⁵kiv kar(i) ākhā[ñ] kiv sālāhī[ñ] kiu varanī kiv jāṇā.

¹⁶nānak ākhaṇ(i) sabh(u) ko ākhai ik dū[ñ] ik(u) siāṇā.

¹⁷vaḍā sāhib(u) vaḍī nāī[ñ] kītā jā kā hovai.

¹⁸nānak je ko āpo[ñ] jāṇai agai gaiā na sohai.

- ¹²Muslim divines too knew of it not;
Else in exegesis of the Quran
They would have writ it.
- ¹³Yogis too of such time knew not,
Nor even of the month or season of the year.
- ¹⁴The Lord that created the Universe,
Hath had all this mystery in His will.
- ¹⁵How may I then address Him, adore Him how ?
How may I describe Him, know Him how ?
- ¹⁶Many, O Nanak, claim to know Him —
Each cleverer than the rest.
- ¹⁷Supreme is the Lord ! Sublime His Being !
Thus far alone I, O Nanak, dare say —
'Just what He ordains, comes to pass.
- ¹⁸And he that vaunts, knowledgeable is he,
Welcome at Lord's door shall he never be'.

V.14. "Hath had . . . in His Will". Exponents of various creeds have, from time to time, hazarded various guesses as to the time, circumstance and sequence of Creation. Such an arbitrary and wilful fixing of the date and the process of Creation, is altogether presumptuous and even profane. Man, in all candour and humility, must accept that while many physical phenomena may find explanation, the mystery of Creation ultimately lies in the Creator's own inscrutable Will.

ਪਉੜੀ ੨੨

- ¹ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
²ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
³ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥
⁴ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥
⁵ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥

XXII

- ¹pātālā(ṅ) pātāl
 lakh āgāsā(ṅ) āgās.
²oṛak oṛak bhāl(i) thake
 ved kahan(i) ik vāt.
³sahas aṭhārah kahan(i) katebā(ṅ)
 asulū(ṅ) ik(u) dhāt(u).
⁴lekhā hoi ta likhīai
 lekhai hoi viṇās(u).
⁵nānak vaḍā ākhīai
 āpe jāṇai āp(u).

XXII

- ¹Countless are the nether regions,
Countless the heavens above.
- ²Seeking the frontiers of Lord's Creation
The wise do weary grow.
With one voice do the Vedas proclaim,
The Creator's frontiers are beyond all bounds.
- ³Of eighteen thousand spheres, the Semetic texts speak;
Touches yet not the fringe such a paltry count !
(To one truth does all this point)
- ⁴If a count there could be,
Well there would it be.
But the Limitless baffles all count.
- ⁵Suffice it to say, O Nanak
'How great He is, He alone doth know.'

V.3. (a) "The Semetic Texts". *Kateb*, like the *Vedas* of the Hindus, implies religious books of the Jews, the Christians and the Muslims.

(b) "Touches . . . , paltry Count". The original text *asulū(ñ) ik(u) dhāt(u)* bears two interpretations : (1) The Universe in its essence is the same, i.e. God is the cause and root principle of all things. (2) The earlier commentary on *Japujī*, however, has a very different interpretation to offer. It takes *asulū(ñ)* to have stemmed from *Aśvalū*, the hair on the body of a horse; *ik* of course is 'one' and *dhāt* means 'drops' or 'is lost'. Put together, it means the loss of one hair out of thousands and thousands on the body of a horse. Hence the above rendering.

ਪਉੜੀ ੨੩

¹ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥

²ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

³ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥

⁴ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥

XXIII

¹sālāhī sālāhi[n̄]

etī surt[i] na pāīā.

²nadiā[n̄] atai vāh

pavaih samuṅd(i) na jāṅīaih.

³samuṅd sāh sultān

girhā setī māl(u) dhan(u).

⁴kīṛī tul(i) na hovani

je tis(u) manho[n̄] na vīsaraih.

XXIII

- ¹Thy lovers adore Thee O Lord,
 But know as little of Thy Glory
²As rivulets do of the oceans they meet.
³Mighty emperors with dominions vaster than the seas,
 And holding mounds of wealth, besides,
⁴Match not the puny ant,
 In whose heart lies an iota of Thy love.

V.3. "Mighty emperors", The Punjabi text has *samuñd sāh sultān*, which means 'king of kings' possessing wealth' in oceanic proportions.

ਪਉੜੀ ੨੪

- 1 ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥
- 2 ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥
- 3 ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥
- 4 ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥
- 5 ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥
- 6 ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥
- 7 ਅੰਤੁ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥
- 8 ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥
- 9 ਏਹ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥
- 10 ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

XXIV

- 1 aṅt(u) na siphtī[ṅ] kahaṅ(i) na aṅt(u)
- 2 aṅt(u) na karṅai deṅ(i) na aṅt(u).
- 3 aṅt(u) na vekhaṅ(i) suṅaṅ(i) na aṅt(u).
- 4 aṅt(u) na jāpai kiā man(i) maṅt(u).
- 5 aṅt(u) na jāpai kitā ākār(u).
- 6 aṅt(u) na jāpai pārāvār(u).
- 7 aṅt(u) kāraṅ(i) kete billāhi[ṅ].
- 8 tā ke aṅt na pāe jāhi[ṅ].
- 9 ehu aṅt(u) na jāṅai koi.
- 10 bahutā kahīai bahutā hoi.

XXIV

- ¹Countless are His attributes;
Endless is their reckoning.
- ²Infinite is His vast Creation;
Boundless too His gifts.
- ³Limitless are the visions He stirs,
And endless the melodies He strikes.
- ⁴Inscrutable is the mystery of His Mind,
- ⁵Limitless His Creation,
- ⁶Its bounds we never ken.
- ⁷Millions have vexed to know its extent,
- ⁸Yet success have had they none.
- ⁹Limits of the Boundless none doth know;
- ¹⁰The more we assay His greatness,
Yet higher He turns out to be.

- ¹¹ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਬਾਉ ॥
¹²ਉਚੈ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥
¹³ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥
¹⁴ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥
¹⁵ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥
¹⁶ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥

¹¹va[d]dā sāhib(u) ūchā thāu[n̄].

¹²ūchāi upar(i) ūchā nāu[n̄].

¹³evaḍ(u) ūchā hovai koi.

¹⁴tis(u) ūchāi kau jāṇai soi.

¹⁵jevaḍ(u) āp(i) jāṇai āp(i) āp(i).

¹⁶nānak nadarī karamī dāt(i).

¹¹Great is my Master, exalted His abode !

¹²Sublime indeed is His Name !

¹³He who would venture to know,
how exalted is He,

¹⁴Of His very stature has he to be.

¹⁵In sooth, how great He is, He alone doth know.

¹⁶In His loving Grace, His bounties He bestows—
This is all, O Nanak, that we may know.

ਪਉੜੀ ੨੫

- 1ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨ ਜਾਇ ॥
 2ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥
 3ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥
 4ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥
 5ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥
 6ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥
 7ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥
 8ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥
 9ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥
 10ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥
 11ਹਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

XXV

- 1bahutā karam(u) likhiā na jāi.
 2vaḍā dātā til(u) na tamāi.
 3kete maṅgai[ñ]h jodh apār.
 4ketiā[ñ] gaṇat nahī vichār(u).
 5kete khap(i) tuṭai[ñ]h vekār.
 6kete lai lai mukar(u) pāhi[ñ]
 7kete mūrakh khāhī khāhī[ñ].
 8ketiā[ñ] dūkh bhūkh sad mār.
 9eh(i) bhi dāt(i) terī dātār.
 10bañd(i) khalāsī bhāṇai hoi.
 11hor(u) ākh(i) na sakai koi.

XXV

- ¹Thy abounding Grace baffles all count !
²Benevolent Lord, Ye coveteth not a bit !
³Myriads are the illustrious heroes
 That beg at Thy door.
⁴Numerous such others, there is no count.
⁵Numerous the fools that in carnal passions dissipate;
⁶Numerous the ungrateful wretches
 who receive only to deny;
⁷Numerous the fools, that are obsessed with greed;
⁸Numerous those that ever grovel in pain.
⁹All this too, O Lord, is in Thy Cosmic plan.
¹⁰Our birth and liberation too are in Thy Will.
¹¹This truth no one can gainsay.

V.5. "carnal passions", *vikār*, 'bad deeds'; 'bodily desires'.

V.9. "All this . . . Cosmic plan". The Guru here seems to stress that pain, misery and all that one finds abhorrent in this phenomenal world, are but God's gifts, for they have a specific purpose to perform. It should not be forgotten that things can be known only by their antitheses; and unless pain and misery are there, their opposites, comfort and joy, cannot be comprehended.

- 12ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥
 13ਉਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥
 14ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥
 15ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥
 16ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥
 17ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥

- 12je ko khāik(u) ākhaṇ(i) pāi.
 13oh(u) jāṇai jetiā[ṇ] mu[ṇ]h(i) khāi.
 14āpe jāṇai āpe dei.
 15ākhai[ṇ]h si bhi keī kei.
 16jis no bakhse sipht(i) sālāh.
 17nānak pātisāhī[ṇ] patisāh(u).

- ¹²Were a fool to hold it otherwise,
¹³Bitter shame would come his way.
¹⁴Besides, Thou alone knoweth what to dispense.
¹⁵But, alas, few would own even this.
¹⁶He on whom Thou doth bestow
 The boon of adoring Thee so,
¹⁷Is surely, O Nanak, the king of kings.

V.16. "Thou doth bestow" . . . The concept of **Grace** is paramount in **Guru Nanak's** approach. **Almighty's Grace** 'is the final determinant' of things. Nothing happens save in **His Will**. Even adoring **Him** by a devotee would be possible only if the **Divine Grace** blesses man so.

ਪਉੜੀ ੨੬

- 1 ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥
- 2 ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥
- 3 ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥
- 4 ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥
- 5 ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥
- 6 ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥
- 7 ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥
- 8 ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥
- 9 ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥
- 10 ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥
- 11 ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥
- 12 ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

XXVI

- 1 amul guṇ amul vāpār.
- 2 amul vāpārīe amul bhandār.
- 3 amul āvai[ṅ]h amul lai jāhi[ṅ].
- 4 amul bhāi amulā samāhi[ṅ].
- 5 amul(u) dharam(u) amul(u) dībāṅ(u).
- 6 amul(u) tul(u) amul(u) parvāṅ(u).
- 7 amul(u) bakhsīs amul(u) nīsāṅ(u).
- 8 amul(u) karam(u) amul(u) phurmāṅ(u).
- 9 amulo[ṅ] amul(u) ākhiā na jāi.
- 10 ākh(i) ākh(i) rahe liv lāi.
- 11 ākhai[ṅ]h ved pāṭh purāṅ.
- 12 ākhai[ṅ]h paṛe karai[ṅ]h vakhiāṅ.

XXVI

- ¹Priceless are Thy attributes,
And priceless Thy dispensation.
- ²Blessed are Thy gracious stores,
And blessed those that deal in these.
- ³Blessed are those that beg at Thy door,
And blessed yet those that with Thy bounties depart.
- ⁴Priceless gem is devotion to Thee;
Blessed yet those that lose themselves in Thee.
- ⁵Perfect again are laws Thine;
Perfect too dispensation Divine.
- ⁶Flawless are the scales of Thy judgement;
Honoured yet those that acquit with grace.
- ⁷Priceless Thy bounties,
And priceless Thy mark thereon.
- ⁸Limitless is Thy generosity and
Invaluable Thy Commands.
- ⁹All who venture in meek supplication,
¹⁰End up finally in mute adoration.
- ¹¹Vedas and Puranas dwell on Thee;
¹²The learned too discourse on Thee.

V.1. "Thy dispensation". The metaphor used in Punjabi is *vāpār* (trade) which can appropriately be rendered as 'dispensation'.

V.5. "laws Thine . . . dispensation Divine". *Dharma* here is 'the Law' and *dībān* (dīwān) 'the court', i.e. dispensation.

V.6. "scales of Thy judgement". *Tul(u)*, 'scales'; *parvān(u)*, 'weights', 'measures' or 'dispensation'.

- 13) ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥
 14) ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥
 15) ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥
 16) ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥
 17) ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥
 18) ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥
 19) ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥
 20) ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥
 21) ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥
 22) ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥
 23) ਜੇਵਡ ਭਾਵੈ ਤੇਵਡ ਹੋਇ ॥
 24) ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥
 25) ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾਰੁ ॥
 26) ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥

- 13) ākhai[ṅ]h barme ākhai[ṅ]h ind.
 14) ākhai[ṅ]h gopi tai govind.
 15) ākhai[ṅ]h isar ākhai[ṅ]h siddh.
 16) ākhai[ṅ]h kete kite bu[d]dh.
 17) ākhai[ṅ]h dānav ākhai[ṅ]h dev.
 18) ākhai[ṅ]h sur(i) nar mun(i) jan sev.
 19) kete ākhai[ṅ]h ākhaṅ(i) pāhi[ṅ].
 20) kete kah(i) kah(i) uṭh(i) uṭh(i) jāhi[ṅ].
 21) ete kite hor(i) karehi[ṅ].
 22) tā ākh(i) na sakai[ṅ]h kei kei.
 23) jevaḍ(u) bhāvai tevaḍ(u) hoi.
 24) nānak jāṅai sāchā soi.
 25) je ko ākhai bol(u) vigār(u).
 26) tā likhīai sir(i) gāvārā[ṅ] gāvār(u).

- ¹³Brahmas and Indras worship Thee;
¹⁴Krishna and his milk maids too adore Thee.
¹⁵Iṣar and siddhas adore Thee,
¹⁶As also innumerable Buddhas created by Thee.
¹⁷Demons and deities bow to Thee;
¹⁸Sages and seers too adore Thee.
¹⁹Many many discourse on Thee;
 Others too venture ever more.
²⁰Yet many more strive only to fail.
²¹If as many more as created are,
 Were to sing Thy praises ever more;
²²Woefully short of the due they yet would be;
²³For Thou wouldst be as great as it pleaseth Thee.
²⁴His secrets, O Nanak, the True One alone doth know.
²⁵If a foul-mouthed were to crow,
 That of Thy True Eminence he doth know,
²⁶Stupidest among fools would he be.

V.14. "Krishna and his milk-maids". *Gobind* and *gopīs* of the original text here refer to the deep ties of intense love and adoration that subsisted between Lord Krishna and the milk-maids of Gokal.

V.15. "Iṣar and siddhas". Iṣar is Siva and siddhas, his followers. They too can be seen deeply involved in singing praises of the Almighty Lord.

V.17. "Demons and deities", *dāno* and *devas* of the Punjabi text.

ਪਉੜੀ ੨੭

- ¹ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
²ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥
³ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥
⁴ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥
⁵ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥
⁶ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥
⁷ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥
⁸ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥

XXVII

- ¹so dar(u) kehā so ghar(u) kehā
 jit(u) bah(i) sarab samāle.
²vāje nād anek asaṅkhā
 kete vāvaṅhāre.
³kete rāg parī siu[ṅ] kahīan(i)
 kete gāvaṅhāre.
⁴gāvai[ṅ]h tuhno pauṅu pāṅī baisaṅtar(u)
 gāvai rājā dharam(u) duāre.
⁵gāvai[ṅ]h chit(u) gupt(u) likh(i) jāṅai[ṅ]h
 likh(i) likh(i) dharam(u) vichāre.
⁶gāvai[ṅ]h isar(u) barmā devī
 sohan(i) sadā savāre.
⁷gāvai[ṅ]h ind indāsaṅ(i) baiṅhe
 devatiā[ṅ] dar(i) nāle.
⁸gāvai[ṅ]h si[d]dh samādhī aṅdar(i)
 gāvan(i) sādḥ vichāre.

XXVII

- ¹How wondrous is Thy gate !
 How wondrous Thy abode, O Lord !
 Whence Thou watchest and sustainest us all.
- ²Countless the melodies before Thy seat !
 Countless the minstrels too.
- ³Countless notes and measures adore Thee,
 With celestial minstrels drawing in harmony.
- ⁴Air, Fire and Water, all adore Thee,
 Dharamraj too singeth of Thee.
- ⁵(In fulfilment of Thy Will, O Lord)
 Chitra Gupt record human actions
 For Dharamraj to adjudge thereon.
- ⁶Sing to Thee Íśar, Brahmā and Pārvatī
 All created and graced by Thee.
- ⁷Bows to Thee Lord Indra from his seat,
 With host of godlings around.
- ⁸Turn to Thee ascetics in their trance;
 The holies too meditate on Thee.

V.3. 'celestial minstrels'. The original text reads *rāg parī sio(ñ) kahian(i)*. *Rāg* here means 'a tune', while *parī sio(ñ)* amounts to 'like one produced by a fairy'. Hence "celestial minstrel".

V.4. "Dharamraj", or *Rājā Dharam* is the angel supposed to be entrusted with the task of taking away the life of a being and also maintaining record of his deeds, good or bad.

V.5. "Chitra Gupta". In the Indian tradition Chitragupta is the angel entrusted by Yama with the task of keeping an account of man's good or bad deeds. The Sikhs, however, are closer to the Islamic tradition in regarding them as two—one of whom, Chitra, is responsible for recording man's overt actions, whereas Gupta takes note of his impelling motives.

- ⁹ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥
- ¹⁰ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ।
- ¹¹ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ।
- ¹²ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
- ¹³ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥
- ¹⁴ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥
- ¹⁵ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
- ¹⁶ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

⁹gāvan(i) jatī satī saṅtokhī
gāvai[ṅ]h vīr karāre.

¹⁰gāvan(i) paṅdit paṛan(i) rakhīsar
jug(u) jug(u) vedā[ṅ] nāle.

¹¹gāvai[ṅ]h moḥaṅīā[ṅ] man(u)mohan(i)
surgā machh paiāle.

¹²gāvan(i) ratan upāe tere
aṭhsaṭh(i) tīrath nāle.

¹³gāvai[ṅ]h jodh mahābal sūrā
gāvai[ṅ]h khāṅī chāre.

¹⁴gāvai[ṅ]h khaṅḍ maṅḍal varbhāṅḍā
kar(i) kar(i) rakhe dhāre.

¹⁵seī tudh(u) no gāvai[ṅ] jo tudh(u) bhāvan(i)
rate tere bhagat rasāle.

¹⁶hor(i) kete gāvan(i) se mai[ṅ] chit(i) na āvan(i)
nānak(u) kiā vīchāre.

- ⁹The celibate, the virtuous and men of contentment,
All bow to Thee, as valiant heroes too.
- ¹⁰Scholars of Vedas and great sages
Exalt Thee through all ages.
- ¹¹Thee do extol the bewitching maids,
From Heaven. Earth and nether Hades.
- ¹²By the fourteen gems that Thou didst create,
By Hindu pilgrimages all sixtyeight,
- ¹³By warriors ever valiant in strife,
By all sources from whence came life—
(Egg or womb, sweat or seed)—
Thy Name is ever glorified.
- ¹⁴Yet exalt Thee and Thy Name revere,
All earthly regions and heavenly spheres;
Nay, all Cosmos that Thou didst create.
And in Thy Will doth ever sustain.
- ¹⁵Such alone are privileged to sing to Thee,
As Thy good Grace hath blessed;
And deeply steeped in Thy Love ever abide,
- ¹⁶Numberless more beyond my reckoning
Supplicate to Thee, O Lord, saith Nanak.

V.10. "great sage". *Rakhisar* (*ṛikhīśar*) means master-seers. They were the people responsible for bringing forth some of the finest philosophical treatises and religious texts in India.

V.11. "Heaven, Earth and Nether Hades", corresponding to *surgā*, *machch paiāle* of the original text.

V.12. "the fourteen gems". The allusion is to the mythical tale wherein the Milk Ocean (*Kshir Sāgar*, the Cosmic Ocean) was churned by the gods on one side and the demons on the other. The operation threw up fourteen precious articles, rated as gems: The Śrava horse, the Kāmdhenu cow, the Kalpa vriksha, Raṁbā apasarā (the fairy), Lakshamī, Amrit (the nectar), Kālkut (the poison), Surā (wine), the Moon, Dhanvantri (the physician), the Pāñchjanya Śaṅkha, the Kaustabh mani, the Sārang dhanush (the bow) and Airāvat, the elephant.

- 17 ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
 18 ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
 19 ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
 20 ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
 21 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
 22 ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥

17 soī soī sadā sach(u) sāhib(u)
 sāchā sāchī nāī.

18 hai bhī hosī jāī na jāsī
 rachnā jin(i) rachāī.

19 raṅgī raṅgī bhā[n]tī kar(i) kar(i)
 jinsī māiā jin(i) upāī

20 kar(i) kar(i) vekhai kitā āpṇā
 jiv tis dī vaḍiāī.

21 jo tis(u) bhāvai soī karsī
 hukam(u) na karṇā jāī.

22 so pātisāh(u) sāhā pātisāhib(u)
 nānak rahan(u) rajāī.

17Eternal Thou art, O Lord of the Universe !

Ever True is Thy Name.

18Thou who hast created this Universe,

Art, hast ever been, and shalt ever ever be.

19Having created beings of

Diverse species and shades,

20Thou lookest after Thy handiwork

As flowing from Thine own Grace.

21It all comes to pass, as it pleaseth Thee;

None may meddle with Thy Decree.

22King of Kings Thou art, O Lord !

May Thy Will ever be my sole prop.

ਪਉੜੀ ੨੮

¹ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

²ਖਿੰਬਾ ਕਾਲ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

³ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤ ॥

⁴ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

⁵ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥

XXVIII

¹muṅdā santokh(u) saram(u) pat(u) jholī
dhiān kī karahi bibhūt(i).

²khiñthā kāl(u) kuārī kāiā
jugat(i) ḍaṅḍā partit(i).

³āī pañthī sagal jamāti
man(i) jītai jag(u) jīt(u).

⁴ādes(u) tisai ādes(u).

⁵ād(i) anīl(u) anād(i) anāhat(i)
jug(u) jug(u) eko ves(u).

XXVIII

- ¹Make contentment thy ear-rings, O yogi;
 And modesty thy begging bowl.
 Smear thyself not with ashes,
 Instead be ye wrapped in meditation deep.
- ²May intimation of mortality
 Let ye never go astray;
 And let thy mortal frame
 Be chaste and vestal pure.
 May firm faith be thy sectarian staff;
- ³Let Brotherhood of Man be as Ayee Panth to thee.
 Subdue the self in thee,
 The world shall then thine be.
- ⁴Hail ! All hail unto the Primal Lord !
- ⁵Pure Who is—Eternal too,
 And ever and ever the same.

V.1. (a) “ear-rings . . .”. Ear-rings (*muṇḍā*), sustaining wallet (*jholī*), begging bowl (*khapar*), sectarian staff (*dandā*), all these are symbols of the yogis.

(b) “ashes”. Yogis smear their bodies with *vibhūtī* (ashes) and also distribute it to the devotees as *prasād* (Sanskrit) or as ‘tabarruk’ (Arabic) that which may bring good luck.

V.2. “Intimation of mortality”, *Khinthā Kāl* of the original text which literally means ‘cloak of time’.

V.3. “Ayee Panth”, one of the twelve sects of the yogis. The legend has it that the founder of this sect had had a consort whom his disciples called “Ādi Māī” (corrupted into Āī Māī) who was later on acknowledged by the disciples as a medium of spiritual communication. After her death the custom gained currency of making a virgin, a medium for spiritual communication. Guru Nanak wanted to stress the potency of Universal Love as against any other mediator.

ਪਉੜੀ ੨੯

¹ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

²ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

³ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

⁴ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

⁵ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥

XXIX

¹bhugat(i) giān(u) daiā bhaṅḍāraṅ(i)

ghaṭ(i) ghaṭ(i) vājaih nād.

²āp(i) nāth(u) nāthī sabh jā kī

riḍh(i) sidh(i) avarā sād.

³saṅjog(u) vijog(u) doe kār chalāvai[ṅ]h

lekhe āvai[ṅ]h bhāg.

⁴ādes(u) tisai ādes(u).

⁵ād(i) anīl(u) anād(i) anāhat(i)

jug(u) jug(u) eko ves(u).

XXIX

- ¹Make Divine Knowledge thy sustenance,
And Compassion thy steward be.
Thus alone shalt thou taste of celestial Melody
That vibrates in all hearts.
- ²Lord God is Master,
Universe is chained unto His feet.
Miracles and occult powers simply drive man low.
- ³Communion with God and forsaking of Him,
Twin factors govern human destiny;
And yet whatever we all do receive,
Our actions earn it as per His decree.
- ⁴Hail ! All Hail unto the Primal Lord !
- ⁵Pure who is—Eternal too,
And ever and ever the same.

V.1. "sustenance", *bhugat(i)*, literally 'food'.

V.2. "Miracles and occult powers", *ridh(i) sidh(i)*. Acquisition of powers or ability to perform miracles was deemed to be the object of prolonged prayers and penances by Naths and other Yogis. This is, however, disapproved of as an ignoble and impious exercise by Guru Nanak, as it diverts Man from his true goal which is, seeking in all humility, a communion with the Divine Spirit.

V.3. (a) "Communion . . . Him". *Sanjoga* of the original text means 'union' and *vijoga*, its opposite, is 'separation'. Hence 'communion with God' and 'forsaking of Him'.

(b) "His decree", *lekhe*, of the original text.

ਪਉੜੀ ੩੦

- ¹ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥
²ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥
³ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥
⁴ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥
⁵ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
⁶ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥

XXX

- ¹ekā māi jugat(i) viāi
 tin(i) chele parvāṇ(u).
²ik(u) saṁsārī ik(u) bhaṁdārī
 ik(u) lāe dībāṇ(u).
³jiv tis(u) bhāvai tivai chalāvai
 jiv hovai phurmāṇ(u).
⁴ohu vekhai onā nadar(i) na avai
 bahutā eh(u) viḍāṇ(u).
⁵ādes(u) tisai ādes(u).
⁶ād(i) anīl(u) anād(i) anāhat(i)
 jug(u) jug(u) eko ves(u).

XXX

¹The mythical goddess Maya, they say,
Conceived and delivered the Holy Triad—

²The Creator, the Sustainer and the Judge.
(Yet all this is an illusion vain),

³For all that is, is as He doth ordain.

⁴None doth see Him, yet He seeth all,
That is the greatest wonder of all.

⁵Hail ! All Hail unto the Primal Lord,

⁶Pure Who is—Eternal too,
And ever and ever the same.

XXXI

‘(u) iol iol dhadha’

‘(u) iol iol dhadha’

‘(u) iol iol dhadha’

‘(u) iol iol dhadha’

‘(u) iol iol dhadha’

‘(u) iol iol dhadha’

‘(u) iol iol dhadha’

V.1. “the Holy Triad”, Brahmā, Vishnu and Śiva—the Hindu deities of creation, preservation and destruction.

ਪਉੜੀ ੩੧

- ¹ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥
²ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥
³ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥
⁴ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥
⁵ਆਦੇਸੁ ਤਿਸੇ ਆਦੇਸੁ ॥
⁶ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥

XXXI

- ¹āsaṇ(u) loi loi bhaṇḍār.
²jo kichh(u) pāiā su ekā vār.
³kar(i) kar(i) vekhai sirjaṇhār(u).
⁴nānak sache kī sāchī kār.
⁵ādes(u) tisai ādes(u).
⁶ād(i) anīl(u) anād(i) anāhat(i).
⁷jug(u) jug(u) eko ves(u).

XXXI

- ¹In every region doth God abide;
²His stores do unlimited sustenance provide;
 These stocked once, for ever endure,
 (Testimony it is to His concern and care).
³The Creator doth with fond concern view,
⁴The Universe created in His own image true.
⁵Hail ! All Hail unto the Primal Lord,
⁶Pure who is—Eternal too,
 And ever and ever the same.

V.2. “His stores . . . sustenance provide”. Literally, whatever God has put into the Universe, He has put in once for all, which means that His bounties are limitless.

V.4. “The Universe . . . image True”. The words in the Punjabi text, *sache kī sachī kār*, rendered literally, mean ‘The True One is at His business (*kār*, creation) which is verily true’—implying thereby that the world is real and not something illusory to be shunned.

ਪਉੜੀ ੩੨

¹ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

²ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

³ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

⁴ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥

⁵ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥

XXXII

¹ik dū[n] jībho[n] lakh hohi[n]
lakh hovai[n]h lakh vīs.

²lakh(u) lakh(u) gerā ākhīaih.
ek(u) nām(u) jagdīs.

³et(u) rāh(i) pat(i) pavarīā[n]
chārīai hoi ikīs.

⁴suṇ(i) gal[l]ā[n] ākās kī
kītā[n] āī rīs.

⁵nānak nadarī pāīai
kūrī kūrīai ṭhīs.

XXXII

- ¹Had I but a hundred thousand tongues,
 Nay, even twenty times that score;
²And were with each tongue to repeat
 A hundred thousand times the Creator's Name—
³Thus may I ascend the stairs my Lord to meet.
 So inspiring His Name do I ken,
⁴It tempts the meanest worm to soar.
⁵His Grace alone may, O Nanak, unto Him attain,
 All other means are vaunts of the vain.

V.3. "Thus . . . the stairs", *pat(i) pauṛīā(ñ)*, stairs leading to the Lord; *ikīs*, to be one with God.

V.4. "meanest worm", *a kīṭ*, an insignificant being.

V.5. "vaunts . . . vain". *Kūṛī Kūṛai ṭhīs*, vain is the bragging of false claimants.

ਪਉੜੀ ੩੩

- ¹ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥
²ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥
³ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥
⁴ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥
⁵ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥
⁶ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
⁷ਜਿਸ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥
⁸ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥

XXXIII

- ¹ākhaṇ(i) jor(u) chupai nah jor(u).
²jor(u) na maṅgaṇ(i) deṇ(i) na jor(u).
³jor(u) na jīvaṇ(i) maraṇ(i) nah jor(u).
⁴jor(u) na rāj(i) māl(i) man(i) sor(u).
⁵jor(u) na surtī giān(i) vīchār(i).
⁶jor(u) na jugatī chhutai saṅsār(u).
⁷jis(u) hath(i) jor(u) kar(i) vekhai soi.
⁸nānak ut[t]am(u) nīch(u) na koi.

XXXIII

- ¹Man hath no power to speak of Him or silence keep.
²To receive or bestow are simply beyond him.
³Over life and death man hath no hold.
⁴No power to hold coveted pelf and realms;
⁵No awareness for light and reflection hath he;
⁶No worth no means for his soul to be free.
⁷He that does any pretensions make,
 Would find his total worth all fake.
⁸O Nanak, no man is in himself high or low.

V.4. "Coveted pelf and realms", *rāj(i)*, realms; *māl(i)*, pelf; *man(i) sor(u)*, because of which there is agitation in the mind.

V.5. "for light", *surt(i)*. consciousness, awareness; *giān*, light, *vichār*, reflection.

ਪਉੜੀ ੩੪

- ¹ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥
²ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥
³ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥
⁴ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥
⁵ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
⁶ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥
⁷ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
⁸ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥
⁹ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥
¹⁰ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥
¹¹ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥

XXXIV

- ¹rāṭī[n] rutī[n] thitī[n] vār.
²pavaṇ pāṇī agnī pātāl.
³tis(u) vich(i) dhartī thāp(i) rakhī dharmasāl.
⁴tis(u) vich(i) jā jugat(i) ke raṅg.
⁵tin ke nām anek anaṅt.
⁶karmī[n] karmī[n] hoi vīchār(u).
⁷sachā āpi sachā darbār(u).
⁸tithai sohan(i) pañch parvāṇ(u).
⁹nadarī karam(i) pavai nīsāṇ(u).
¹⁰kach pakāī othai pāī.
¹¹nānak gaiā[n] jāpai jāī.

XXXIV

- ¹God made nights, days and seasons,
²Air, Water, Fire and nether regions.
³In the midst of these the Lord didst instal
 Earth, the abode of *Dharma* or Duty.
⁴Here abide beings and species
⁵Of myriad hues and infinite forms,
⁶Their actions to be adjudged by fairest norms.
⁷God is true and fairest is His justice,
⁸To the Elect therein all honour accrues.
⁹From Lord's Grace their meed they receive.
¹⁰There the true from the false are sifted.
¹¹O Nanak, Ye shall know it aright,
 When reaching there thy case is listed.

V.3. "Earth . . . Duty". Man's very sojourn on earth enjoins upon him to justify his very existence here through a faithful performance of duties assigned to him. In doing so he has, of necessity, to cultivate virtue and incessantly endeavour to win his Creator's Grace in his onward spiritual journey.

V.6. "Their actions . . . norms", *Karmi[ñ] Karmi[ñ]* literally means 'on the basis of the doer's actions'.

V.9. "their meed". *Nisān(u)*, 'mark', here 'meed'.

ਪਉੜੀ ੩੫

- ¹ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥
²ਗਿਆਨੁ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
³ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥
⁴ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
⁵ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥
⁶ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥
⁷ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥
⁸ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥
⁹ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
¹⁰ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥

XXXV

- ¹dharam khaṅd kā eho dharam(u).
²giān(u) khaṅd kā ākhahu[ṅ] karam(u).
³kete pavaṅ pāṅī vaisaṅtar
 kete kān mahes.
⁴kete barme ghāṅrat(i) ghaṅṅaiih
 rūp raṅg ke ves.
⁵ketiā[ṅ] karam bhūmī mer[u] kete
 kete dhū updes.
⁶kete iṅd chaṅd sūr kete
 kete maṅdal des.
⁷kete si[d]dh bu[d]dh nāth kete
 kete devī ves.
⁸kete dev dānav mun(i) kete
 kete ratan samuṅd.
⁹ketiā[ṅ] khāṅī ketiā[ṅ] bāṅī
 kete pāt nariṅd.
¹⁰ketiā[ṅ] surti sevak kete
 nānak aṅt(u) na aṅt(u).

XXXV

- ¹Such, as above, is the Realm of *Dharma*;
²And now I dwell on the Realm of Knowledge.
³Countless are there the forms
of fire, air and fluid water.
Countless are there Krishnas and Śivas;
⁴Countless Brahmas fashioning myriad forms;
⁵Countless the fields of action and
lofty mounts of sterling gold.
There abide devotees receiving sermons
like Dhruva of old
⁶Countless are there Indras, moons and suns !
Numerous the stellar spheres
and earthly regions !
⁷How numerous are there Siddhas, Buddhas and Nathas !
How varied the goddesses and images thereof !
⁸How numerous the gods, demons and sages wise !
How numerous the seas and jewels therein !
⁹How varied the sources of life and forms of speech !
How numerous the kings and sovereigns !
¹⁰Revealed scriptures and their adherents !
O Nanak, there be no count !

V.3. "Krishnas and Śivas". *Kān* (*Kāhn*) refers to Lord Krishna and *Mahesh* to god Śiva.

V.5. "Dhruva of old". *Dhū* (Dhruva) — A legendary devotee of God, frequently finding mention in Indian texts. His unflinching devotion even as a young lad has had such an appeal with the Indian mind that, to perpetuate his loving memory, even the Polar Star got christened after him.

ਪਉੜੀ ੩੬

¹ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥

²ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

³ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

⁴ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

⁵ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥

⁶ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

⁷ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

⁸ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥

XXXVI

¹giān khaṅḍ mahi[ṅ] giān(u) parchaṅḍ(u).

²tithai nād binod koḍ anaṅḍ(u).

³saram khaṅḍ kī bāṇī rūp(u).

⁴tithai ghāṛat(i) ghaṛīai bahutu anūp(u).

⁵tā kiā[ṅ] gal[l]ā[ṅ] kathīā[ṅ] nā jāhi[ṅ].

⁶je ko kahai pichhai pachhutāi.

⁷tithai ghaṛīai surt(i) mat(i) man(i) budh(i).

⁸tithai ghaṛīai surā[ṅ] si[d]dhā[ṅ] kī sudh(i).

XXXVI

¹As in the Realm of Knowledge, knowledge reigns
supreme,

²And myriad melodies and sights enrapture the soul,

³So, in the Realm of Ceaseless Endeavour,
Beauty is the all pervasive attribute.

⁴In sooth, these forms of exquisite beauty are shaped
there.

⁵Baffling all counts is the description thereof.

⁶Woe to one who ventures so.

Forged there are intuition, understanding and insight.

⁸Fashioned too is the vision of angels and seers.

V.2. "melodies and sights". *Nād*, melody; *binod*, fun; *kod*, crore, limitless.

V.3. "Realm of Ceaseless Endeavour". *Saram*, in the original text has been interpreted differently by different writers. While some of them, considering it to have stemmed from Sanskrit *sharman*, love to equate it with 'bliss' or 'happiness', others prefer to identify it with *shram* (toil), again of Sanskrit origin. Considering the sequence of the preceding realms or stages (*Dharma* and *Giān*), we feel, *Saram* may more appropriately be equated with toil or spiritual endeavour. It is only through persistent efforts that human soul can, at the succeeding stage, invoke Grace of the Lord. Besides, it is toil or persistent labour, through the agency of which "forms beauteous" are shaped.

ਪਉੜੀ ੩੭

- 1ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥
 2ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥
 3ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥
 4ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥
 5ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥
 6ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥
 7ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥

XXXVII

- 1karam khaṅḍ kī bāṇī jor(u).
 2tithai hor(u) na koī hor(u).
 3tithai jodh mahābal sūr.
 4tin mahi[ṅ] rām(u) rahiā bharpūr.
 5tithai sīto sītā mahimā māhi[ṅ].
 6ta ke rūp na kathane jāhi[ṅ]
 7nā oh(i) marahi[ṅ] na ṭhāge jāhi[ṅ].

XXXVII

¹In the Realm of Grace

Spiritual powers do alone prevail,

²For nothing else doth there avail.

³Abide there heroes, doughty spirits and bold;

⁴Their mighty hearts throbbing to the love of the Lord.

⁵Devotees like Sita dwell there wedded to Word Divine;

⁶Their exquisite graces so hard to define.

V.1. "Realm of Grace". *Karam* (Persian, 'Grace') here is not to be confused with *Karma* (Skt., 'action') for the latter stands covered partly by *Dharma Khand* as also by *Saram Khand*, the Realm of Spiritual Endeavour. While good actions or pious deeds, do win merit and constitute the basic imperative, yet Divine Grace is an over-riding and determining factor, and is the final arbiter of human destiny.

V.3. "heroes . . . bold". The Punjabi text, if literally translated, suggests that the mighty heroes who have found a place in that Realm, are those who have love of God (Rāma) inscribed in their hearts. The allusion seems to be to Hanumān, the legendary character in the Indian epic, the *Rāmāyaṇa*; who, it is said, ripped open his chest to show that Lord Rama's Name was indelibly inscribed therein.

V.5. "Devotees like Sita". The phrase *sīto sītā* in the original text has been interpreted differently by different commentators. While the traditionalists and a few modernists, love to identify *sīto* with Rājā Rām Chandra of *Rāmāyaṇa*'s fame and *sītā* with his spouse (cf. Bhai Vir Singh and Pundit Narayan Singh), many others prefer to steer clear of that allusion and take *sīto sītā* to mean 'the cool and the hot' (*śīt+asīt*), or 'white and black' (*sita+asita*), deeply absorbed (tightly sewn) in Lord's praise. We, on our part, take it as referring to *Sītā*, who was deeply attached to her spouse, Lord Rāma. Legend goes that when Hanumān came back to Lord Rāma after having contacted her in the Aśoka Bātikā, Rāma enquired as to how she had survived without him, since she often proclaimed that separated from him, she would not live even for a day. Thereupon Hanumān replied that since, day in and day out, she in meditation remained tied to her Lord's feet, the Angel of Death dared not lay his icy hands upon her. *Sītā*'s name, no doubt, has been introduced to stress the kind of attachment that is expected of a Lord's devotee.

- 8ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥
 9ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥
 10ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥
 11ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥
 12ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥
 13ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥
 14ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
 15ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥
 16ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥
 17ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥
 18ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥

8jin kai rām(u) vasai man māhi[n̄].

9tithai bhagat vasai[n̄]h ke loa.

10karahi[n̄] anaṅd(u) sachā man(i) soi.

11sach khaṅḍ(i) vasai niraṅkār(u).

12kar(i) kar(i) vekhai nadar(i) nihāl.

13tithai khaṅḍ(i) maṅḍal varbhaṅḍ.

14je ko kathai ta aṅt na aṅt.

15tithai loa loa ākār.

16jiv jiv hukam(u) tivai tiv kār.

17vekhai vigsai kar(i) vīchār(u).

18nānak kathnā karṛa sār(u).

- 7They neither die nor are by instinct beguiled—
 8Those whose hearts brim with Lord's Name.
 9The devotees from all regions congregate there;
 10Rapt in Love Divine, they stay rapturous ever.
 11The Realm of Truth is the True Lord's exalted seat,
 12Whence He watches His Creation with bounteous Grace.
 13In that blessed Realm far extend countless orbs,
 regions and firmaments;
 14Defying all description is the account thereof.
 15Worlds there are beyond worlds, and countless
 forms too;
 16Sustained these are as He ordains.
 17His Creation, how he doth watch,
 rejoice and contemplate.
 18Harder than Steel, O Nanak, is it to relate.

ਪਉੜੀ ੩੮

- ¹ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
²ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
³ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
⁴ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
⁵ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
⁶ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥
⁷ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥

XXXVIII

- ¹jat(u) pāhārā dhīraj(u) suniār(u).
²ahraṇ(i) mat(i) ved(u) hathiār(u).
³bhau khal[l]ā[n̄] agan(i) tap tāu.
⁴bhāṇḍā bhāu aṁmrit(u) tit(u) ḍhāl(i).
⁵ghaṛīai sabd(u) sachī taksāl.
⁶jīn kau nadar(i) karam(u) tin kār.
⁷nānak nadarī nadar(i) nihāl.

XXXVIII

- (To purge thyself of the dross of ego
And shape thy person as He doth Will)
- ¹Let purity be thy forge
And patient labour (as of goldsmith) thy forge.
- ²Let Reason be thy anvil
And Knowledge thy tool be.
- ³Let intimation of mortality be thy bellows
To keep the flame of penance aglow.
- ⁴Let Love act as thy crucible
And Lord's Name the catalyst be.
- ⁵Coin ye then in that true mint
A nobler being of sterling mettle.
- ⁶Such, indeed, is the lot of those
Whom Divine Grace hath benignly endowed.
- ⁷O Nanak, with one glance from the Gracious He
- ⁸The lowliest may Truly blessed be.

V.5. "Coin ye . . . sterling mettle". The word *sabda* in the original text has been interpreted in two ways : (i) hymns in praise of God or revelations about Him, (ii) man's conduct, of which his speech-form is the barometer. Since conveyance of Divine Word or marking of revelations about Him, is the prerogative of prophets only, the latter meaning appears to be very pertinent in the context. Hence our rendering of *tithai gharī ai sabda* into 'coining of one's nobler being of sterling mettle'.

ਸਲੋਕੁ

¹ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

²ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

³ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥

⁴ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

⁵ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

⁶ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥

Sloku

¹pavaṇ(u) gurū pānī pitā
mātā dhart(i) mahat(u).

²divas(u) rāt(i) doe dāī dāīā
khelai sagal jagat(u).

³chaṅgiāīā[ṅ] buriāīā[ṅ] vāchai
dharam(u) hadūr(i).

⁴karmī[ṅ] āpo āpaṅī
ke neṛai ke dūr(i).

⁵jinī nām(u) dhiāīā
gae masakat(i) ghāl(i).

⁶nānak te mukh ujale
ketī chhutī nāl(i).

SLOKA*
(The Epilogue)

- ¹Guru's Word to the human soul is as vital
as air is to Man's very being.
Water is the source of all life,
And Mother Earth its benign sustainer.
- ²Day and Night are nurses twain,
In whose lap we all do play.
[Endowed with these bounties Divine
And human spirit been allowed free play,
On Earth—the abode of *Dharma* or Duty],
- ³At the True Master's seat shall our deeds
be judged aright,
According as their nature be.
Some shall draw closer to Him,
Others shall farther recede.
- ⁴Such as the Lord's Name do meditate,
Their life's toil duly sublimate;
Rapt they advance in effulgence wide,
Redeeming many more in their stride.

* This *śloka* seems to sum up the whole of *Japujī's* argument.
See introduction.

V.1. "Guru's Word . . . very being". Mother Earth, nay, life as such, is to Man the abode of Duty (*Dharamsāl* of stanza XXXIV). While the Almighty has created all else to sustain him physically, human life's basic purpose is something beyond mere physical existence. To acquit himself morally and spiritually in the eyes of his Maker, Man has constantly to evolve morally and spiritually. For this purpose, Guru's Word is indispensable and it provides him with the very stuff for his spiritual evolution.

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ERRATA

Page	Line	Incorrect	Correct
27	30	<i>Kartā purkh</i>	<i>Kartā Purkha</i>
33	5	excellence	excellence
38	15	<i>jai</i>	<i>jāi</i>
53	Fñ. 161	<i>sara[ñ]</i>	<i>sara</i>
62	18	<i>nahl</i>	<i>nāhl</i>
68	18	<i>hetiā</i>	<i>hatiā</i>
75	26	thee	Thee
86	12	उव	उव
92	27	<i>Vigār(u)</i>	<i>Vigār(u)</i>
100	10	<i>Kaiā</i>	<i>Kāiā</i>
104	15	<i>avai</i>	<i>āvai</i>

