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*With Satguru's Blessings
transelucidated by*

Sewak

Joginder Singh I.R.S.



ਜੈਸੇ ਗੁਰਿ ਉਪਦੇਸਿਆ ਮੈ ਤੈਸੇ ਕਹਿਆ ਪੁਕਾਰਿ ॥
ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੈ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ ॥

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ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥ ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥
ਓਨਮ ਅਖਰ ਸੁਨਹੁ ਬੀਚਾਰੁ ॥ ਓਨਮ ਅਖਰ ਤ੍ਰਿਭਵਣ ਸਾਰ ॥

Akalpurkh

Waheguru

Satguru

The Lord

God

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GURU NANAK DEV JI

The saviour of mankind and massiah of peace

(1469 AD – 1539 AD)

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JAPJI SAHIB

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ ॥

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

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

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

Recite Japji Sahib every morning.

May Satguru bless us all.

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Jap, O' My Soul, Jap

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JAPJI SAHIB

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ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥



GOD IS ONE
IK ONKAR

ਸਤਿਨਾਮੁ

Satnam

True is His Naam

ਕਰਤਾ

Karta

He is the creator

ਪੁਰਖੁ

Purakh

He is the cosmic spirit

ਨਿਰਭਉ

Nirbhau

He is without fear

ਨਿਰਵੈਰ

Nirvair

Sans enmity

ਅਕਾਲ ਮੂਰਤਿ	<i>Akal Murat</i>	Immortal is His form
ਅਜੂਨੀ	<i>Ajuni</i>	Unborn
ਸੈਭੰ	<i>Saibhang</i>	He is self illuminated
ਗੁਰਪ੍ਰਸਾਦਿ	<i>Gurparsad</i>	With Guru's grace He is obtained

Sayeth Nanak, "by uttering 'Mool Mantra' the primal sermon,
I have attained the perfect Lord."



॥ ਜਪੁ ॥
ਆਦਿ ਸਚੁ
ਜੁਗਾਦਿ ਸਚੁ
ਹੈ ਭੀ ਸਚੁ
ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

|| JAP ||

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

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

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Pauri 1

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

Sochai soch na hovae je sochi lakh vaar.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ
ਲਿਵ ਤਾਰ ॥

*Chupai chup na hovae je laai raha
liv taar.*

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ
ਪੁਰੀਆ ਭਾਰ ॥

*Bhukhial bhukh na utri je banna
puria bhaar.*

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ
ਚਲੈ ਨਾਲਿ ॥

*Sahas sianpa lakh hohe ta ik na
chalai naal.*

He is not revealed by thinking alone.

Even if you ponder a million times.

The mind quietens not with silence.

Even if you remain immersed in silence.

Hunger of the hungry satiates not.

Even if he fills up treasures in his pot.

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

(contd.)

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ
ਪਾਲਿ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ
ਨਾਲਿ ॥ ੧ ॥

*Kiv sachiaara hoiai kiv koorai tutai
paal.*

*Hukam rajaai chalna Nanak likhia
naal. : 1 :*

How do we then find the Truth.

How do we rent apart the veil of untruth.

Sermons Nanak:

“Surrender to the Will of Akalpurkh, in
ethereal silence.”

The Essence

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



ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਭਲੀ ਕਾਰ ॥

(ਗੁਰ ਪੰਨਾ: ੧੨੩੯)

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Pauri 2

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ
ਜਾਈ ॥

*Hukmi hovan akaar hukam na kahia
jaaee.*

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ
ਵਡਿਆਈ ॥

*Hukmi hovan jia hukam milai
vadiaai.*

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ
ਸੁਖ ਪਾਈਅਹਿ ॥

*Hukmi uttam neech hukum likh dukh
sukh paaiah.*

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ
ਸਦਾ ਭਵਾਈਅਹਿ ॥

*Ikna hukmi bakhsees ik hukmi sada
bhavaaiah.*

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

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

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

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

(contd.)

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ
ਨ ਕੋਇ ॥

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ
ਕਹੈ ਨ ਕੋਇ ॥੨॥

*Hukmai andar sabko baahar hukam
na koe.*

*Nanak hukmai je bujhai ta haumai
kahai na koe : 2 :*

All are bound to His command,
none is beyond.

Sermons Nanak:

“If a mortal comprehends the omnipotence of
the Lord, his ego remains not.”

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

The Essence

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



ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਹੁਕਮੁ ਪਛਾਣੈ,
ਮਾਨੈ ਹੁਕਮੁ ਸਮਾਇਦਾ ॥

(ਗੁਰ ਪੰਨਾ: ੧੦੩੬)

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Pauri 3

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

Gaavai ko taan hovai kisai taan.

ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

Gaavai ko daat jaane neesaan.

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

Gaavai ko gunn vadiaaia chaar.

ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

Gaavai ko vidia vikham veechaar.

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥

Gaavai ko saaj kare tan kheh.

ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

Gaavai ko jia lai phir deh.

Who has the awareness to sing the Lord's
might. .

Who has the measure to fathom His treasure.

Some sing His beauteous virtues and greatness.

Who can discern His wisdom and knowledge.

Some sing, He creates life and then turns it
into ashes again.

Some sing, having taken the life,
He resurrects it again.

(contd.)

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

Gaavai ko jaapai disai door.

Gaavai ko vekhai haadra hadur.

Kathna kathi na aavai tot.

Kath kath kathi koti kot kot.

Deda de laide thak paahe.

Juga jugantar khahi khaahe.

The Essence

Some sing, He appears to be farther away.

Some sing, he is beholding Him face to face.

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

Millions give millions of descriptions and sermons.

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

The devotee avails the bounty through ages
and ages.

(contd.)

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

(contd.)

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥ ੩ ॥

Hukmi hukam chalaae rah.

Nanak vigsai veparvaah : 3 :

The Lord's command does ever prevail.

Sermons Nanak:

"The Omnipotent One remains ever blissful
and gail."

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



ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥
ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ
ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥

Kartapan : Self-achievement

(ਗੁਰ ਪੰਨਾ: ੫੨੨)

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Pauri 4

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ
ਭਾਉ ਅਪਾਰੁ ॥

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ
ਦਾਤਾਰੁ ॥

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ
ਦਰਬਾਰੁ ॥

ਮੁਹੈ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ
ਪਿਆਰੁ ॥

*Saacha Sahib saach naai bhaakhia
bhao apaar.*

*Akheh mangeh deh deh daat kare
dataar*

*Pher ke agai rakhiai jit disai
darbaar.*

*Muhau ke bolan boliai jit sun dhare
piaar.*

The Essence

Lord is the True Master, true is His *Naam*,
with infinite love recite His *Naam*.

We pray and beg. The Benefactor goes on
bestowing.

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

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

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

*Waheguru, Waheguru,
Waheguru...*

(contd.)

(contd.)

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ
ਸਚਿਆਰੁ ॥ ੪ ॥

Amrit vela sach naao vadiaai veechaar

Karmi aavai kapra nadri mokh duaar.

*Nanak avai jaaniai sabh aape
sachiaar : 4 :*

At 'Amrit Vela' recite the true *Naam* and
reflect upon His magnificence.

Destiny blooms you into a being.

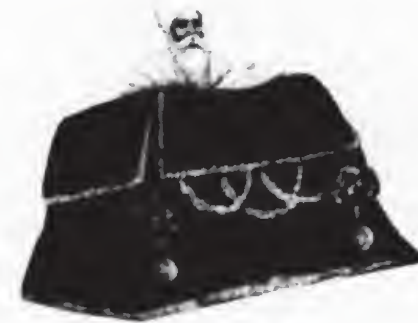
By His benediction the ingress to salvation is
revealed.

Sermons Nanak:

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

- * **Naam:** Mystical word – Gurbani
- * **Amrit Vela:** Early morning ambrosial hours.

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



ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥
ਜੇ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ
ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥

(ਗੁਰ ਪੰਨਾ ੬੯੫)

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Pauri 5

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

Thaapia na jaae keeta na-hoe.

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

Aape aap niranjan soe.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥

Jin sevia tin paaiya maan.

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

Nanak gaaviai guni nidhaan.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

Gaaviai suniai mann rakhiai bhao.

God cannot be created and then installed like
moorti.

The Pure One is all by Himself.

Those who serve Him and His humanity
receive honours.

Sing praises of the Lord, the treasure of
excellence.

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

(contd.)

ਦੁਖ ਪਰਹਰਿ ਸੁਖ ਘਰਿ ਲੈ ਜਾਇ ॥

Dukh parhar sukh ghar lai jaae.

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ
ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

*Gurmukh naadan Gurmukh vedan
Gurmukh rahia samaai.*

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ
ਪਾਰਬਤੀ ਮਾਈ ॥

*Gur isar Gur gorakh barma Gur
paarbati maai.*

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ
ਕਥਨੁ ਨ ਜਾਈ ॥

*Je hau jaana aakha naahi kehna
kathan na jaai.*

Thus alone you shed pain and take abiding
happiness to your home.

Guru's Word is *Naad*. Guru's Word is *Vedas*.
Guru is Omnipresent.

The Guru is '*Shiva*', the Guru is '*Vishnu*' and
'*Brahma*'. The Guru is '*Parbati Mai*.'

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

The Essence

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

(contd.)

(contd.)

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ
ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੫ ॥

Gura ik deh bujhaai.

*Sabhna jia ka ik daata so mai
visar na jaai, : 5 :*

Sermons Nanak:

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

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

Omnipotent Lord created the humanity. Those who serve Him and His humanity receive honours.

Pray, pray that He may never abandon you.



ਗੁਰ ਮਹਿ ਆਪੁ ਸਮੋਇ
ਸਬਦੁ ਵਰਤਾਇਆ ॥

(ਗੁਰ ਪੰਨਾ: ੧੨੭੯)

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Pauri 6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ
ਕਿ ਨਾਇ ਕਰੀ ॥

*Tirath naava je tis bhaava vin bhaane
ke naae kari.*

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ
ਕਿ ਮਿਲੈ ਲਈ ॥

*Jeti sirath upaai vekha vin karma ke
milai lai.*

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

*Mat vich ratan javaahar maanik je ik
Gur ki sikh suni.*

The Essence

Pilgrimage baths are of avail,

If one is amiable to the Lord.

They are vain,

unless the mind holds the spiritual cord.

All the created beings that I behold,

without virtuous acts what do they get and hold.

There are gems, jewels and rubies in mortal's
mind. They sparkle if one follows the
Word Divine.

(contd.)

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

(contd.)

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

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

Gura ik deh bujhaai.

*Sabhana jia ka ik daata so mai
visar na jaai : 6 :*

Sermons Nanak:

"The Guru has enlightened my mind.

There is one God the creator of all the beings.

May He never forsake my mind."

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



ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ ਪੂਜਾ ॥

ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥

(ਗੁਰ ਪੰਨਾ: ੧੧੩੬)

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Pauri 7

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥

Je jug chaare aarja hor dasuni hoe.

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ
ਸਭੁ ਕੋਇ ॥

*Nava khanda vich jaaniai naal chalai
sabh koe.*

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ
ਲੇਇ ॥

Changa naao rakhaae kai jas kirat jag le.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ
ਪੁਛੈ ਕੇ ॥

*Je tis nadar na avae ta vaat na
puchhai ke.*

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥

Keeta andar keet kar dosi dos dhare.

The Essence

Even if a mortal lives for four Yugas, and
ten times more.

Even if he be known in nine realms and
gather adherants more.

Even if he were to assume fame and receive
praise & renown in this world,

If Lord's grace be not, then none shall care.

A parasitic worm amongst worms, you shall be.

Even the sinners shall blame thee.

(contd.)

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

(contd.)

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ
ਗੁਣੁ ਦੇ ॥

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

Nanak nirgun gun kare gunvantia
gun de.

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

Sermons Nanak:

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

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



ਮਿਹਰਵਾਨ ਸਾਹਿਬੁ ਮਿਹਰਵਾਨ ॥
ਸਾਹਿਬੁ ਮੇਰਾ ਮਿਹਰਵਾਨ ॥
ਜੀਅ ਸਗਲ ਕਉ ਦੇਇ ਦਾਨੁ ॥

(ਗੁਰ ਪੰਨਾ: ੨੨)

* Yugas : Ages

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Pauri 8

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥

Suniai sidh pir sur naath.

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

Suniai dharat dhaval aakaas.

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥

Suniai deep loa paataal.

The Essence

By listening & contemplating on the Lord's *Naam*, the mortal becomes a divine, a *sant* and spiritually elevated enlightened Yogi.

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

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

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

(contd.)

(contd.)

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

Suniai poh na sakai kaal.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

Nanak bhagta sada vigaas.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੮ ॥

Suniai dookh paap ka naas : 8 :

By listening and meditating on His *Naam*, the devotee is liberated from the cycle of birth and death.

Sermons Nanak:

“His devotees remain ever blissful and gay.

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

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

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



ਪੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥
ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥

(ਗੁਰ ਪੰਨਾ: ੬੨੮)

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Pauri 9

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥

Suniai isar barma ind.

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥

Suniai mukh salaahan mand.

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥

Suniai jog jugat tan bhed.

By listening & contemplating on the Lord's *Naam*, the devotee is enlightened about 'Shiva', 'Brahma' and 'Indra'. He acquires the Gyan that Celestial Lord is one.

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

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

(contd.)

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥

Suniai saasat simrit ved.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

Nanak bhagta sada vigaas

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੯ ॥

Suniai dookh paap ka naas : 9 :

By listening & contemplating on His Naam,
the devotee acquires the Gyan of
'Sastraas', 'Simrities' and 'Vedas'.

Sermons Nanak:

"By listening & contemplating on His Naam,
devotees remain ever blissful and gay.

Their sufferings and sins varnish away."

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

The Essence

By listening and reciting
Gurbani one becomes enlightened,
pious and ever blissful.



ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ॥
ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥

(ਗੁਰ ਪੰਨਾ: ੬੬੧)

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Pauri 10

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥

Suniai sat santokh giaan.

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

Suniai athsath ka isnaan.

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥

Suniai parh parh paave maan.

The Essence

By listening & contemplating on the Lord's
Naam the devotee acquires truth,
contentment and celestial knowledge.

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

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

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

(*contd.*)

(*contd.*)

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

Suniai laagai sehaj dhiaan.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

Nanak bhagta sada vigaas.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੦ ॥

Suniai dookh paap ka naas : 10 :

Listening and reflecting on His *Naam*, steadies
one's mind on the Lord's meditation.

Sermons Nanak:

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

His sufferings and sins vanish away.”

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



ਏਕੋ ਗਿਆਨੁ ਧਿਆਨੁ ਪੁਨਿ ਬਾਣੀ ॥

ਏਕੁ ਨਿਰਾਲਮੁ ਅਕਥ ਕਹਾਣੀ ॥

(ਗੁਰ ਪੰਨਾ: ੧੧੮੮)

* **Gurbani** : ‘The Word’ in Sri Guru Granth Sahib.

* **Kirtan** : Devotional singing.

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Pauri 11

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥

Suniai sara guna ke gaah.

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

Suniai sekh pir paatsaah.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥

Suniai andhe paaveh raah.

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

Suniai haath hovai asgaah.

The Essence

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

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

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

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

(contd.)

By communion with the
spoken 'Word' one gets trans-
formed into a noble and exalted
soul.

(contd.)

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੧ ॥

Nanak bhagta sada vigaas.

Suniai dookh paap ka naas : 11 :

Sermons Nanak:

“The Lord’s devotees remain ever blissful and gay.
By listening, their sufferings & sins vanish away.”

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



- * **Sheikhs** : Muslim holy persons
- * **Pirs** : Spiritual persons
- * **Monarchs** : Kings

ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਬਿਲੋਵਹੁ ਮੇਰੇ ਭਾਈ
ਸਹਜਿ ਬਿਲੋਵਹੁ ਜੈਸੇ ਤਤੁ ਨ ਜਾਈ ॥

(ਗੁਰ ਪੰਨਾ: ੪੭੮)

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Pauri 12

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

ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

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

Manne ki gat kahi na jaae.

Je ko kahai pichhai pachhutaе.

Kaagad kalam na likhanhaar.

Manne ka beh karan veechaar.

Aisa naam niranjan hoe.

Je ko mann jaanai mann koe : 12 :

The Essence

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



ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨਿਐ
ਅਵਰਿ ਕਾਰਾ ਸਭਿ ਬਾਦਿ ॥

(ਗੁਰ ਪੰਨਾ: ੯੫੪)

The state of mind of the faithful is unfathomable.
Describing it is repentable.

The pen and the paper are futile to scribe the
state of the believer's mind.

Many a soul deliberate on the believer's frame
of mind.

Sermons Nanak:

"Such is the *Naam* of the Immaculate One, that
the believer experiences its ecstasy in his own
mind alone."

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Pauri 13

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥

Mannai surat hovai mann budh.

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

Mannai sagal bhavan ki sudh.

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥

Mannai muh chota na khaae.

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

Mannai jamm kai saath na jae.

The believer's mind and intellect glow with
Divine consciousness.

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

Agonies and mental blows, the believer suffers
not.

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

(contd.)

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੩ ॥

Aisa naam niranjan hoe.

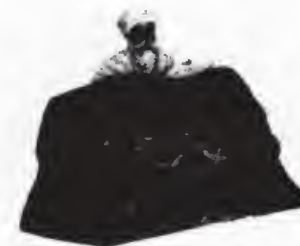
Je ko mann jaanai mann koe : 13 :

The Essence

Sermons Nanak:

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

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



ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ
ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਹੁ ਲਿਵ ਲਾਇ ॥

(ਗੁਰ ਪੰਨਾ: ੧੧੮੫)

* **Yama** : The messenger of death.

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Pauri 14

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥

Mannai maarag thaak na paae.

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥

Mannai pat siu pargat jaae.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥

Mannai mag na chalai panth.

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

Mannai dharam seti sanbandh.

Believer faces not any obstruction on his
path to salvation.

Believer departs with honour and manifestation.

Believer treads not the path of ritualistic religion.

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

(contd.)

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੪ ॥

Aisa naam niranjan hoe.

Je ko mann jaanai mann koe : 14 :

Sermons Nanak:

“Such is the *Naam* of the impeccable God, that only the believer experiences it's ecstasy.”

The Essence

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



ਸਰਬ ਧਰਮ ਮਹਿ ਸ਼੍ਰੇਸ਼ਟ ਧਰਮੁ
ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

(ਗੁਰ ਪੰਨਾ: ੨੬੬)

* **Dharma** : Spiritualism

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Pauri 15

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥

Mannai paaveh mokh duaar.

Mannai parvaarai saadhaar.

Mannai tarai taare Gur Sikh.

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੫ ॥

Mannai Nanak bhaveh na bhikh.

Aisaa naam niranjan hoe.

Je ko mann jaanai mann koe :15 :

The Essence

The believer flies high spiritually on the path to salvation. He is ever ready to sacrifice his life for the 'love' of God. In his ecstasy he carries many others with him towards 'Akalpurkh' the celestial fount.



ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

(ਗੁਰ ਪੰਨਾ: ੧੪੧੨)

Believer discovers the ingress to salvation.

Believer's spiritual aura reforms the family.

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

Believer never goes abegging.

Sermons Nanak:

"Such is the *Naam* of *Akalpurkh* that the true believer gets immersed in its ecstasy."

* **Gursikh** : Follower of the Guru

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Pauri 16

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥

Panch parvaan panch pardhaan.

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

Phanche paaveh dargeh maan.

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥

Panche soheh dar rajaan.

ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥

Pancha ka gur ek dhiaan.

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥

Je ko kahai karai veechaar.

ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

Karte kai karnai naahi sumaar.

The five elevated ones are acceptable to Satguru.

The virtuous and the righteous receive veneration
from Satguru.

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

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

If one orates or ponders,

One reckons not the doings of Satguru.

(contd.)

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥

Dhaul dharam daya ka poot.

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

Santokh thaap rakhia jin soot.

ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥

Je ko bujhai hovai sachiaar.

ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥

Dhavlai oopar keta bhaar.

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥

Dharti hor parai hor hor.

ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥

Tis te bhaar talai kavan jor.

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥

Jia jaat ranga ke naav.

Dhol is *Dharma*, the off spring of the
compassionate *Satguru*,

Who sustains the universe in harmony and
contentment.

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

How much load does the bull carry on his horns?

There are infinite worlds beyond.

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

The everflowing pen inscribes the names of all

(contd.)

ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥

Sabhna likhia vuri kalaam.

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥

Eh lekha likh jaanai koe.

ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥

Lekha likhia keta hoe.

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥

Keta taan sualeh roop.

ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥

Keti daat jaanai kaun koot.

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥

Keeta pasao eko kavao.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

Tis te hoe lakh dariaao.

species of beings, forms and colours in this cosmos.

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

How voluminous would be the scribed scroll!

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

How generous and fathomless is your
benevolence '*Hey Satguru*.'

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

(contd.)

The Essence

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

The Omnipotent One is
unfathomable.

(contd.)

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੬ ॥

Kudrat kavan kaha veechaar.

Vaaria na jaava ek vaar.

Jo tudh bhaavai saai bhali kaar.

Tu sada sqaamat nirankaar : 16 :

Sermons Nanak:

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

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

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

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



ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ ॥

(ਗੁਰ ਪੰਨਾ : ੨੨੬)

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Pauri 17

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥

ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

Asankh jap asankh bhaao.

Asankh pooja asankh tap taao.

Asankh granth mukh ved paath.

Asankh jog mann raheh udaas.

Asankh bhagat gunn giaan veechaar.

Asankh sati asankh daataar.



ਕੁਦਰਤਿ ਪਾਭਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥
ਕੁਦਰਤਿ ਪਉਣ ਪਾਣੀ ਸ਼ੇਸ਼ੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਨੁ ॥

— ਕੁਰੂ ਨਾਨਕ

The Essence

Countless meditate on the Lord in adulation.

Countless worship Him in reparation.

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

Countless are the yogis with their minds detached.

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

Countless are the truthful and countless the
bounteous.

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

(contd.)

(contd.)

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥

Asankh soor muh bhakh saar.

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥

Asankh mon liv laae taar.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

Kudrat kavan kaha veechaar.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

Vaaria na jaava ek vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

Jo tudh bhaavai saai bhali kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੭ ॥

Tu sada salaamat Nirankaar : 17 :

Countless are the valiant warriors who encounter violence.

Countless are ascetics who meditate on Him in silence.

Sermons Nanak:

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

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



ਗੁਰ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥

ਗੁਰ ਕੀ ਕਰਣੀ ਕਾਹੇ ਧਾਵਹੁ ॥

ਨਾਨਕ ਗੁਰਮਤਿ ਸਾਚਿ ਸਮਾਵਹੁ ॥

(ਗੁਰ ਪੰਨਾ: ੯੩੩)

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Pauri 18

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥

Asankh moorakh andh ghor.

ਅਸੰਖ ਚੋਰ ਹਰਾਮ ਖੋਰ ॥

Asankh chor haraam khor.

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥

Asankh amar kar jaahe jor.

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

Asankh galvadh hatia kamaahe.

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

Asankh paapi paap kar jaahe.

The Essence

Countless are the ignorant moving in
unenlightenment.

Countless are the thieves who thrive on illegal
gains.

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

Countless are the cut-throats and murderers.

Countless are the sinners who depart after
committing sins.

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

(contd.)

(contd.)

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

Asankh kuriaar kure phiraahe.

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

Asankh malechh mal bhakh khahe.

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

Asankh nindak sir kareh bhaar.

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥

Nanak neech kahai veechaar.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

Vaaria na jaava ek vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

Jo tudh bhaavai saai bhali kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੮ ॥

Tu sada salaamat Nirankaar : 18 :

Countless are the fraudulent liars wandering in deception.

Countless are the savage who thrive on filth.

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

Sermons Nanak, the humble one;

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

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



ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ
ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ ॥

(ਗੁਰ ਪੰਨਾ: ੨੫੫)

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Pauri 19

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥

Asankh naav asankh thaav.

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥

Agam agam asankh loa.

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

Asankh kaheh sir bhaar hoe.

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

Akhri Naam akhri saalaah.

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

Akhri giaan geet gunn gaah.

Countless are God's names and countless His
abodes.

Countless are His worlds beyond the mortal's code.

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

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

Through words we sing His comprehension & His
virtuous Divinity.

(contd.)

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥
ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥

Akhri likhan bolan baan.

Akhra sir sanjog vakhaan.

Jin eh likhe tis sir naah.

Jiv phurmaae tiv tiv paahe.

Jeta keeta teta naao.

Vin naavai naahi ko thaao.

The Essence

Through words the *Bani* is hymned and recited.
Through words the mortal's destiny is recounted.
The Lord who scribes these is beyond the mortal's
words.

Only by His '*hukam*', the mortals receive.

(contd.)

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

Without His *Naam*, there is no *Dhaam*.

(contd.)

ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੯ ॥

Kudrat kavan kaha veechaar.

Vaaria na jaavaa ek vaar.

Jo tudh bhaavai saai bhali kaar.

Tu sada salaamat Nirankaar : 19 :

Sermons Nanak:

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

'Hey Satguru', I am too insignificant to be a sacrifice to Thee even once. What is acceptable to Thee is acceptable to me. You are everabiding *Nirankar*."

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

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

*Waheguru, Waheguru,
Waheguru...*



ਬੇਦ ਕਤੇਬ ਸਿਮ੍ਰਿਤ ਸਭਿ ਸਾਸਤ
ਇਨ ਪੜਿਆ ਮੁਕਤਿ ਨ ਹੋਈ ॥
ਏਕੁ ਅਖਰੁ ਜੋ ਗੁਰਮੁਖ ਜਾਪੈ
ਤਿਸ ਕੀ ਨਿਰਮਲ ਸੋਈ ॥

(ਗੁਰ ਪੰਨਾ: ੨੪੭)

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Pauri 20

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥
ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥
ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

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

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

Bhariai hath pair tan deh.

Paani dhotai utras kheh.

Moot paleeti kapar hoe.

De saabun laie oh dhoe.

Bhariai mat paapa kai sang.

Oh dhopai naavai kai rang.

Punni paapi aakhan naahe.

Kar kar karna likh lai jaah.

The soiled hands, feet and body, with water get cleaned.

The polluted clothes, with soap get washed and cleaned.

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

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

(contd.)

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

Aape beej aape hee khaah.

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥ ੨੦ ॥

Nanak hukmi aaveh jaah : 20 :

Sermons Nanak:

"One reaps what one sows.

For coming and going, to His 'hukam' one bows."

The Essence

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

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



ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਮਥੈ ਜੋ ਲਿਖਿਆਸੁ ॥

(ਗੁਰ ਪੰਨਾ: ੧੩੪)

* **Coming & Going :** Reincarnation

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Pauri 21

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

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

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

*Sunia mannia man keeta bhaao.
Antargat teerath mal naao.*

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

*Sabh gunn tere mai naahi koe.
Vin gunn keete bhagat na hoe.*

Pilgrimages, penance, compassion and charities,
are of avail only if one begets a speck of
adoration.

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

All virtues are thine none are mine.

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

(contd.)

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥

Suast aath baani barmaao.

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

Sat suhaan sada man chaao.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ
ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

*Kavan su vela vakhat kavan
kavan thit kavan vaar.*

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ
ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

*Kavan si ruti maah kavan
jit hoo akaar.*

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ
ਪੁਰਾਣੁ ॥

*Vel na paaia pandati je hovai lekh
puraan.*

Pay obeisance unto the Lord the Master of the
holy Word.

He is ever true, bright and of ecstatic delight.

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

The wise could not discover the time when
scribing *Puran*.

(contd.)

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ
ਲੇਖੁ ਕੁਰਾਣੁ ॥

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ
ਕੋਈ ॥

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ
ਸੋਈ ॥

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ
ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥

*Vakhat na paao kaadia je likhan
lekh quraan.*

*Thit vaar na jogi jaanai rut maah na
koi.*

*Ja karta sirthi kau saaje aape jaanai
soi.*

*Kiv kar aakha kiv saalaahi kiu
varni kiv jaana.*

The Qazis could not discover the time when
scribing Koran.

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

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

Sermons Nanak:

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

(contd.)

The Essence

Pilgrimage, penance,
ostentatious compassion and other
ceremonial rituals do not lead one
to the Supreme Lord. The Lord
abideth within. For emancipation,
develop virtues and dispel vices,
as per the sermons of the Guru.

(contd.)

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ
ਇਕੁ ਸਿਆਣਾ ॥

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ
ਹੋਵੈ ॥

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ
ਸੋਹੈ ॥ ੨੧ ॥

*Nanak aakhan sabh ko aakhai ikdu
ik siaana.*

*Vada Sahib vadi nai keeta ja ka
hovai.*

*Nanak je ko aapau jaanai, agai gaya
na sohai : 21 :*

Considering themselves wiser than others, some
may describe Thee.

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

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

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

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



ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥

(ਗੁਰ ਪੰਨਾ: ੧੧੦)

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Pauri 22

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ *Paataala paataal lakh aagaasa aagaas.*

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ
ਵਾਤ ॥ *Orak orak bhaal thakke ved kehan ik
vaat.*

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ
ਇਕੁ ਧਾਤੁ ॥ *Sahas athaarah kahen kateba asuloo
ik dhaat.*

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ *Lekha hoe ta likhiai lekhai hoe vinaas.*

There are millions of netherworlds and millions
of skies above.

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

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

One should write only if there be an account of
the Lord, the limitless one. Otherwise the
scribe himself remains not.

(contd.)

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ
ਆਪੁ ॥ ੨੨ ॥

Nanak vadaa aakhiai aape jaanai
aap : 22 :

Sermons Nanak:

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

The Essence

The Lord's Creation is beyond human comprehension. Wondering in awe (ਵਿਸਮਾਦੁ) at His omnipotence, is peeping into spirituality.



ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ
ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥

(ਗੁਰ ਪੰਨਾ: ੪੬੪)

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Pauri 23

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ *Saalaahi saalaah eti surat na paiaa.*

ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ
ਜਾਣੀਅਹਿ ॥ *Nadiaa atai vaah paveh samund na
jaaniah.*

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ
ਮਾਲੁ ਧਨੁ ॥ *Samund saah sultaan girhaa seti
maal dhan.*

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ
ਵੀਸਰਹਿ ॥ ੨੩ ॥ *Keeri tul na hovni je tis manoh na
veesreh : 23 :*

The devotees incessantly praise the Lord but do not comprehend His magnificence.

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

Sermons Nanak:

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

The Essence

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

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

ਮਾਇਆ ਮੋਹਿ ਮੂਠਾ ਹੈ ਮੂੜੁ ॥

ਅੰਤਰਿ ਵਸਤੁ ਦਿਸੰਤਰਿ ਜਾਇ ॥

(ਗੁਰ ਪੰਨਾ: ੧੧੩੯)

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Pauri 24

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥

Ant na siphti kehan na ant.

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

Ant na karnai den na ant.

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥

Ant na vekhan sunan na ant.

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥

Ant na jaapai kia mann mant.

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥

Ant na jaapai keeta aakaar.

ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥

Ant na jaapai paaraavaar.

Boundless are the Lord's praises and boundless
it's voicing.

Boundless are His doings and boundless His
benevolence.

Boundless is He beyond mortal's vision and
hearing.

Boundless is His design.

Boundless is His Creation.

Boundless are the farthest limits.

(contd.)

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥

Ant kaaran kete bil-laahe.

ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥

Ta ke ant na pae jahe.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥
ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

*Eh ant na jaanai koe.
Bahuta kahiai bahuta hoe.*

ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥

Vada Sahib ucha thaao.

ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥

Uche upar oocha naao.

ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥

Evad oocha hovai koe.

ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥

Tis oochē kau jaanai soe.

Boundless are the seekers of the Lord's limits,
but the toilers discover not the limits.

Lord's limit is incomprehensible.

The more we describe, more esoteric He
becomes.

Exalted is the Lord and exalted His abode.

Higher still is His *Naam*.

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

(contd.)

The Essence

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

(contd.)

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥ ੨੪ ॥

Jevad aap jaanai aap aap.

Nanak nadri karmi daat : 24 :

The Lord alone knows how great He is.

Sermons Nanak:

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

Lord's *Naam* is the path to
salvation.



ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ
ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥

(ਗੁਰ ਪੰਨਾ: ੧੨)

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Pauri 25

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥

Bahuta Karam likhia na jae.

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

Vada daata til na tamaae.

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥

Kete mangeh jodh apaar.

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥

Ketia ganat nahi veechaar.

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

Kete khap tuteh vekaar.

Magnanimous is the Lord's compassion, beyond
assessment.

Avaricious is not the great Benefactor.

Many warriors pray and beg from the Infinite
Lord.

Many beyond reckoning are the beggars of the
Lord.

Many wither away to extinction in their
viciousness.

(contd.)

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥

Kete lai lai mukar paah.

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

Kete moorakh khaahi khah.

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥

Ketia dookh bhookh sad maar.

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

Eh bhi daat teri daataar.

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥

Band khalaasi bhaanai hoe.

ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

Hor aakh na sakai koe.

Many continually receive His benefaction, yet
they deny.

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

Many endure suffering, hunger and scolding ever
& ever.

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

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

No one else has any say in it.

(contd.)

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

*Je ko khaaik aakhan paae.
Oh jaanai jetia muh khaae.*

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥

Aape jaanai aape dei.

ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥

Aakheh se bhee kei kae.

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥

Jisno bakhse siphat saalaah.

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥ ੨੫ ॥

Nanak paatsaahi paatsaah :25:

If any unwise tries to intervene and claim
otherwise, he shall apprehend the punishment
he receives.

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

Only rare people acknowledge the bounty of the
Lord.

Sermons Nanak:

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

The Essence

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



ਨਾਰਾਇਣ ਹਰਿ ਰੰਗ ਰੰਗੋ ॥
ਜਪਿ ਜਿਹਵਾ ਹਰਿ ਏਕ ਮੰਗੋ ॥

(ਗੁਰ ਪੰਨਾ: ੨੪੧)

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Pauri 26

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥

Amul gunn amul vaapaar.

ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥

Amul vapaariae amul bhandaar.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥

Amul aaveh amul lai jahe.

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥

Amul bhaae amula samaahe.

O' Lord,

Priceless are Your virtues and priceless Your
dealings.

Priceless are Your devotees and priceless
Your array of morality.

Priceless are those who approach You and
priceless the receivers.

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

(contd.)

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥

Amul dharam amul dibaan.

ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥

Amul tul amul parvaan.

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥

Amul bakhsees amul nissaan.

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥

Amul karam amul phurmaan.

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥

Amulo amul aakhia na jaae.

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

Aakh aakh rahe liv laae.

Priceless is Your Divinity and priceless Your judgement.

Priceless is Your calibration and priceless Your calibre.

Priceless is Your Grace and priceless Your decree.

Priceless is Your benevolence and priceless Your command.

Priceless and invaluable beyond description are You.

Your devotees incessantly sing Your praises in meditation.

(contd.)

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥

Aakheh ved paath puraan.

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

Aakheh parhe kareh vakhiaan.

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥

Aakheh barme aakheh ind.

ਆਖਹਿ ਗੋਪੀ ਤੇ ਗੋਵਿੰਦ ॥

Aakheh gopi te govind.

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥

Aakheh isar aakheh sidh.

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥

Aakheh kete keete budh.

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥

Aakheh daanav aakheh dev.

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

Aakheh sur nar munn jan sev.

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥

Kete aakheh aakhan paahe.

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥

Kete keh keh uth uth jaahe.

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥

Ete keete hor kareh.

ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥

Ta aakh na sakeh kei ke.

Ved and Puran proclaim You.

*The wise proclaim Your Naam and deliver
discourses.*

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

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

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥

Jevad bhaavai tevad hoe.

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥

Nanak jaanai sachaa soe.

ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ ॥

Je ko aakhai bol vigaar.

ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ
॥ ੨੬ ॥

Ta likhiyai sir gaavaara gaavaar : 26 :

The mortal comprehends the greatness of the Lord to the extent He reveals Himself.

Sermons Nanak:

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

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

The Essence

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



ਹਰਿ ਗੁਨਿ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥
ਜੈਸੇ ਗੂੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥

(ਗੁਰ ਪੰਨਾ: ੬੫੯)

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Pauri 27

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ
ਸਰਬ ਸਮਾਲੇ ॥

*So dar keha so ghar keha jit beh
sarab samaale.*

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ
ਵਾਵਣਹਾਰੇ ॥

*Vaaje naad anek asankha kete
vaavanhaare.*

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ
ਗਾਵਣਹਾਰੇ ॥

*Kete raag pari sio kahian kete
gaavanhaare.*

O' Lord,

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

Countless celestial melodies resound,
with many heavenly musicians around.

Countless are the *Ragas* and countless singers
of Your glory.

(contd.)

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ
ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

*Gaaveh tuhno paun paani baisantar
gaavai raja dharam duaare.*

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ
ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

*Gaaveh chit gupat likh jaaneh likh
likh dharam veechaare.*

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ
ਸਵਾਰੇ ॥

*Gaaveh Isar Barma devi sohan sada
savaare.*

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ
ਦਰਿ ਨਾਲੇ ॥

*Gaaveh ind indasan baithe devtia
dar naale.*

Rustling winds, running brooks, the dancing
flames at the sacred *havan* and *Dharamraj*
sing Your glory.

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

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

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

(contd.)

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ
ਸਾਧ ਵਿਚਾਰੇ ॥

*Gaaveh sidh samadhi andar gaavan
saadh vichaare.*

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ
ਕਰਾਰੇ ॥

*Gavan jati sati santokhi gaaveh veer
karaare.*

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ
ਵੇਦਾ ਨਾਲੇ ॥

*Gaavan pandit paran rakheesar jug
jug veda naale.*

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ
ਮਛ ਪਇਆਲੇ ॥

*Gaaveh mohania man mohan surga
machh payaale.*

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ
ਤੀਰਥ ਨਾਲੇ ॥

*Gaavan ratan upaae tere athsath
teerath naale.*



ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਏਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਮਰਮੁ ਦੁਮਾਰੇ ॥
ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਹਿ ਸਾਧ ਵਿਚਾਰੇ ॥



— ਗੁਰੂ ਨਾਨਕ

The virtuous celibates and the contended, in
thankfulness praise You.

The dauntless warriors, in awe surrender to You.

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

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

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

(contd.)

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ
ਖਾਣੀ ਚਾਰੇ ॥

Gaaveh jodh mahaabal soora,
gaaveh khaani chaare.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ
ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

Gaaveh khand mandal varbhanda
kar kar, rākhe dhaare.

ਸੇਈ ਤੁਧੁ ਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ
ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

Sei tudh no gaaveh jo tudh
bhaavan ratte tere bhagat
rasaale.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ
ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

Hor kete gaavan se mai chit na
avan Nanak kia veechaare.

Mighty warriors and the entire creation sing Your praises.

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

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

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

(contd.)

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ
ਨਾਈ ॥

*Soi soi sada sach sahib saacha
saachi nai.*

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ
ਰਚਾਈ ॥

*Hai bhi hosi jaae na jaasi rachna
jin rachaai.*

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ
ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

*Rangi rangi bhaati kar kar jinsi
maaya jin upaai.*

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ
ਦੀ ਵਡਿਆਈ ॥

*Kar kar vekhai keeta aapna, jiv tis
di vadiaai.*

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ
ਕਰਣਾ ਜਾਈ ॥

*Jo tis bhaavai soi karsi hukam na
karna jaai.*

The Lord is ever truthful. Truthful is His *Naam*.

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

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

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

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

(contd.)

The Essence

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

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

(contd.)

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿ ਸਾਹਿਬੁ ਨਾਨਕ
ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

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

Sermons Nanak:

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

The entire Srishti reflects His glory.

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



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

ਤੂੰ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ
ਆਪਿ ਸ੍ਰਿਸਟਿ ਉਪਾਤੀ ॥
ਰੰਗ ਪਰੰਗ ਉਪਾਰਜਨਾ
ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਤੀ ॥

(ਗੁਰ ਪੰਨਾ: ੧੩੮)

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Pauri 28

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ
ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

*Munda santokh saram pat jholi
dhian ki kareh bibhoot.*

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ
ਡੰਡਾ ਪਰਤੀਤਿ ॥

*Khintha kaal kuari kaaia jugat
danda parteet.*

O' Yogi,

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

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

(contd.)

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ
ਜਗੁ ਜੀਤੁ ॥

*Aai panthi sagal jamaati mann
jeetai jag jeet.*

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Aades tisai aades.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੮ ॥

*Aad aneel anaad anaahat
jug jug eko ves : 28 :*

The Essence

Let the brotherhood of humanity be your highest
yogic order,

Let the mind be reined to conquer this world
of disorder.

Sermons Nanak:

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

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

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



ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥

(ਗੁਰ ਪੰਨਾ: ੫੨੨)

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ
ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ
ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ
ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

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Pauri 29

Bhugat giaan daya bhandaraan
ghat ghat vaajeh naad.

Aap naath naathi sabh ja ki
ridh sidh aura saad.

Sanjog vijog doi kaar chalaaveh
lekhe aaveh bhaag.

O' Yogi,

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

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

Union and separation are both Lord's doings,
and each is attained as per one's destiny &
one's doings.

(contd.)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੯ ॥

Aades tisai aades.

*Aad aneel anaad anaahat
jug jug eko ves : 29 :*

The Essence

Sermons Nanak:

"Let your obeisance be unto the Lord. Pure in the primal was He. *Ajuni* is He, and He shall ever & ever be."

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



ਸਰਬ ਤਿਆਗਿ ਭਜੁ ਕੇਵਲ ਰਾਮੁ ॥

(ਗੁਰ ਪੰਨਾ: ੩੨੪)

* **Ajuni** : Sans beginning

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Pauri 30

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ
ਪਰਵਾਣੁ ॥

*Eka maai jugat viaai tin chele
parvaan.*

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ
ਦੀਬਾਣੁ ॥

*Ik sansaari ik bhandadari ik lae
dibaan.*

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ
ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

*Jiv tis bhaavai tivai chalaavai jiv
hovai phurmaan.*

O' Yogi,

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

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

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

(contd.)

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ
ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੦ ॥

*Oh vekhai ona nadar na aavai
bahuta eh vidaan.*

Aades tisai aades.

*Aad aneel anaad anaahat
jug jug eko ves : 30 :*

The superb wonder is that the Lord beholds them
but they see Him not.

Sermons Nanak:

“Let your obeisance be unto the Supreme Lord.

Pure in the prime was He. *Ajuni* is He.

With the same aura, He shall ever & ever be.”

The Essence

The omnipotent Lord is
Supreme.



ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ
ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥

(ਗੁਰ ਪੰਨਾ: ੨੭੬)

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Pauri 31

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥

Aasan loe loe bhandaar.

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥

Jo kichh paia su eka vaar.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

Kar kar vekhai sirjanhaar.

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

Nanak sache ki saachi kaar.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Aades tisai aades.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੧ ॥

*Aad aneel anaad anaahat
jug jug eko ves : 31 :*

The Essence

The Lord and it's treasures pervade in all the worlds.

Whatever is instilled is once and for all.

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

Sermons Nanak:

"Precise is the work of the Truthful Lord.

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

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



ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ
ਪੂਰਿ ਰਹਿਓ ਸੂਬ ਠਾਂਈ ॥

(ਗੁਰ ਪੰਨਾ: ੧੩੪੯)

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Pauri 32

ਇਕ ਦੂ ਜੀਭੌ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ
ਲਖ ਵੀਸ ॥

*Ik doo jibhau lakh hohe lakh hoveh
lakh vees.*

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ
ਜਗਦੀਸ ॥

*Lakh lakh gera aakhieh ek naam
jagdees.*

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ
ਇਕੀਸ ॥

*Et rah pat pavaria chariai hoe
ikees.*

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥

Sun galaa akaas ki keeta aai rees.

If one had millions & millions of tongues,

and recite the Lord's *Naam* million times,

one would discern steps on this spiritual path.

O' blessed one, climb these steps egolessly.

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

(contd.)

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ

॥ ੩੨ ॥

Nanak nadri paai ai kuri kurai thees

: 32 :

Sermons Nanak:

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

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

The Essence

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



ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ
ਸਚੈ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥

(ਗੁਰ ਪੰਨਾ: ੪੬੩)

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Pauri 33

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥

Aakhan jor chupai nah jor.

ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥

Jor na mangan den na jor.

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥

Jor na jivan maran nah jor.

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥

Jor na raaj maal mann sor.

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥

Jor na surti giaan veechaar.

Incapable am I to orate His glory. Incapable
am I to remain silent in meditation.

Incapable am I to seek His benevolence.
Incapable am I to offer what He sermons.

Incapable am I to live or die on my own will.

Incapable am I to achieve domination and
wealth, which create turmoil in the mind.

Incapable am I to comprehend Divine
knowledge or perform Lord's meditation.

(contd.)

The Essence

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

(contd.)

ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥

Jor na jugti chhutai sansaar.

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥

Jis hath jor kar vekhai soe.

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥ ੩੩ ॥

Nanak uttam neech na koe : 33 :

Incapable am I to find the way to escape this world.

Sermons Nanak:

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

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



ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ
ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥
ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ
ਬੰਦਨ ਰਾਖਹ ਬਿਰਦੁ ਤੁਹਾਰਾ ॥

(ਗੁਰ ਪੰਨਾ: ੨੦੩)

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Pauri 34

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

Raati ruti thiti vaar.
Pavan paani agni paataal.

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

Tis vich dharti thaap rakhi dharamsaal.
Tis vich jia jugat ke rang.
Tin ke naam anek anant.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

Karmi karmi hoe veechaar.
Sacha aap sacha darbaar.

Lord's Creation—nights, seasons, lunar cycle, days, winds, water, fire and the underworlds move on celestial principles.

In the midst is installed the earth, the home of *Dharma*.

In this home are varied living beings and varied hues with their names abound.

In this era of *Dharma*, all are judged by the Lord, according to their *Karmas* in this world. The Lord is Himself true and holy is His abode.

(contd.)

The Essence

The Path Divine

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

- ★ *Dharam Khand*
- ★ *Gyan Khand*
- ★ *Saram Khand*
- ★ *Karam Khand*
- ★ *Sach Khand*

(contd.)

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥

Tithai sohan panch parvaan.

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥

Nadri karam pavai neesaan.

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥

Kach pakaai othai paai

ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥ ੩੪ ॥

Nanak gaya jaapai jaae. :34:

The virtuous and the righteous glimmer &
accepted in His abode.

There the Lord assays the noble and the vile.

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

Sermons Nanak:

“Only on apprehending the Lord, comes the
realization of one’s *karmas*.”

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

(contd.)

* **Karma** : Deeds

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Pauri 35

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥

Dharam khand ka eho dharam.

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

Gian khand ka akhoh karam.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ
ਕਾਨ ਮਹੇਸ ॥

*Kete pavan paani vaisantar kete
kaan mahes.*

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ
ਰੰਗ ਕੇ ਵੇਸ ॥

*Kete barme ghaarat gharieh roop
rang ke ves.*

This then is the law of *Dharam Khand*, the era of *maryada*, duty and righteousness.

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

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

Myriad are *Brahmas* creating different forms, colours & shapes.

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

(contd.)

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ
ਧੂ ਉਪਦੇਸ ॥

*Ketia karam bhoomi mer kete kete
dhu updes.*

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ
ਮੰਡਲ ਦੇਸ ॥

*Kete ind chand soor kete kete
mandal des.*

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ
ਦੇਵੀ ਵੇਸ ॥

*Kete sidh budh naath kete kete
devi ves.*

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ
ਰਤਨ ਸਮੁੰਦ ॥

*Kete dev daanav mun kete kete
ratan samund.*

Myriad are the earths and mountains for
meditation, Myriad are *Dhruvas* and their
eternal celestial sermons.

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

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

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

(contd.)

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ
ਪਾਤ ਨਰਿੰਦ ॥

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ
ਨ ਅੰਤੁ ॥ ੩੫ ॥

*Ketia khaani ketia baani kete
paat narind.*

*Ketia surti sevak kete Nanak ant
na ant. : 35 :*

Many are the wonderous procreations and many forms of speech. Many are kings of kings.

Sermons Nanak:

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

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

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

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Pauri 36

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥

Gian khand maih gian parchand.

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

Tithai naad binod kod anand.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

Saram khand ki baani roop.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

Tithai ghaarat ghariai bahut anoop.

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥

Ta kia gala kathia na jahe.

¶ In *Gyan Khand*, the Divine deliberation shines
in glory.

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

Unmatched is the beauty of '*Saram Khand*', the
era of spiritual effort by the mortal.

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

The happenings in that era are indescribable.

(contd.)

If anyone attempts to describe, he shall repent later.

Sermons Nanak:

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

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

The Essence

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

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Pauri 37

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥

Karam khand ki baani jor.

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

Tithai hor na koi hor.

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥

Tithai jodh mahabal soor.

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

Tin maih Ram rahia bharpoor.

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥

Tithai Sita Sita mehima mahe.

In *Karam Khand*, spiritual grace of the Lord drenches the devotee.

There nothing else but Spirituality pervades the atmosphere.

There exist great conquerors of materialistic allurements and illusions.

Love of the Lord fills their souls.

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

Karam Khand comes about with *Akalpurkh's* grace, after the devotee crosses the milestone of *Saram Khand*. He starts having glimpses of the Exalted One.

(contd.)

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

Ta ke roop na kathane jaahe.

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

Na oh mareh na thaage jaahe.
Jin kai Ram vasai mann maahe.

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

Tithai bhagat vaseh ke loa.
Kareh anand sacha mann soe.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥

Sach khand vasai Nirankaar.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

Kar kar vekhai nadar nihaal.

Indescribable is their beauty.

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

There dwell *bhagats* of various worlds.

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

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

The gracious Lord oversees His Creation and
bestows bliss upon the devotees with His
graceful glance.

(contd.)

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥

Tithai khand mandal varbhand.

ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

Je ko kathai ta ant na ant.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥

Tithai loa loa aakaar.

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥

Jiv jiv hukam tivai tiv kaar.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥

Vekhai vigsai kar veechaar.

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥ ੩੭ ॥

Nanak kathana karara saar : 37 :

There are countless lands, worlds and heavenly bodies.

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

There are worlds upon worlds and creations abound.

All function as per the Will of the Lord.

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

Sermons Nanak:

“To describe ‘*Sach Khand*’ is formidable, for Truth is *Akalpurkh* and *Akalpurkh* is ineffable.”

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

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Pauri 38

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥

Jat pahaara dheeraj suniaar.

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

Aharan mat ved hathiaar.

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥

Bhau khalaa agan tap tao.

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥

Bhanda bhao amrit tit dhaal.

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

Ghariai sabad sachi taksaal.

Make continence your furnace, patience your
goldsmith,

Intellect your anvil, holy scriptures your tools.

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

Affection your pot wherein cast the *Amrit* of
Naam.

In this true mint is fabricated the Divine Word.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

Jin kau nadar karam tin kaar.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ੩੮ ॥

Nanak nadri nadar nihaal. : 38 :

If the Lord's grace be, this becomes a pattern
of living for the devotee.

Sermons Nanak:

"The benevolent glance of the Lord makes the
devotees eternally blissful and gail."

The Essence

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

* **Amrit** : Nectar-Amrosia

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Slok

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ
ਮਹਤੁ ॥

*Pavan Guru paani pita maata dharat
mahat.*

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ
ਸਗਲ ਜਗਤੁ ॥

*Divas raat due daai daya khelai
sagal jagat.*

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ
ਹਦੂਰਿ ॥

*Changiaaia buriaaia vaachai dharam
hadoor.*

All pervasive 'Air' is like the omnipresent
Akulpurkh, thirst quenching 'water' the
benevolent father and the glorious 'earth' the
exalted mother.

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

Virtuous & the vile are assayed by the Judicious
One.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

Karmi aapo aapni ke nerai ke door.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ
ਘਾਲਿ ॥

*Jini Naam dhiaaia gae masakat
ghaal.*

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥

Nanak te mukh ujle keti chhuti naal.

One's karmas either bring one close to or distance him from the Gracious One.

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

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

Waheguru, Waheguru, Waheguru...

* **Karma** : Deeds

The Essence

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

Sip it. Sip it. Sip it, O' wise one.



May Akalpurkh Bless Us All

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'Created by the Creator'

Sewaks

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ਅਭੁਲੁ ਗੁਰੂ ਕਰਤਾਰੁ ॥

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

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Akalpurkh
The ultima Thule