



SGGSP-1

ਪੰਨਾ ੧

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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar sat naam kartaa purakh nirbha-
o nirvair akaal moorat ajoonee saibhaN
gur parsaad.

JAP

This is the prologue to the Sikh Scripture (Shri Guru Granth Sahib) -. This prologue is the foundation of the Sikh Faith and Theology. It is the Fundamental chant (The Mool Mantra) of Sikh Belief. It signifies an unambiguous belief in One Unique God.

In order to emphasize the uniqueness of God, GURU NANAK Dev Ji at the very outset says: “There is but one and only one God. His Existence is eternal. He is the (sole) creator of all creation. He is not afraid of anybody or anything. He has no enmity towards anybody. He never dies (His form is timeless). He is unborn and free from incarnations. He is self-existent. One can realize Him only through the grace of spiritual guide (the Guru).”

The first and foremost message which Guru Nanak Ji gives us is that we should not believe in any human gods and goddesses. We should believe only in One Eternal God, who is transcendent as well as manifest in His entire creation. This is Guru Nanak’s monotheism.

॥ ਜਪੁ ॥

jap (name of the composition)

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

aad sach jugaad sach.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

hai bhee sach naanak hosee bhee sach. ||1|

MEDITATION (JAP)

In this couplet Guru Nanak emphasizes: “(God) existed when there was no beginning; He existed even before the beginning of time. He exists even now; O Nanak, He will



exist for ever!”

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

sochai soch na hova-ee jay sochee lakh
vaar.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

chupai chup na hova-ee jay laa-ay rahaa
liv taar.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

bhukhi-aa bhukh na utree jay bannaa
puree-aa bhaar.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

sahas si-aanpaa lakh hohi ta ik na chalai
naal.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

kiv sachi-aaraa ho-ee-ai kiv koorhai tutai
paal.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

hukam rajaa-ee chalnaa naanak likhi-aa
naal. ||1||

STANZA (Pauree)-1

This first stanza is in effect, the essence of the message of Jap Ji Sahib or even the entire Guru Granth Sahib. In this stanza, Guru Ji poses a question: “How can a person become true i.e. worthy of reuniting with the true God? How can the wall of falsehood between him and God be shattered?” Guru Ji examines the previously tried methods and theories, such as thinking about God for long periods of time, or sitting in silent meditation, and expresses his disagreement with them.

He says: “By thinking about Him, we cannot (come to a final) thought, even if we think millions of times. (Nor) by remaining silent can one control the wanderings of the mind, even if one remains silent for a very long time.”

Some faiths advocate that if you satisfy all your desires, then at one stage, you will become desire less and gain proximity with God. But Guru Ji says: “Even if you fulfill all your desires for worldly comforts and luxuries, your hunger or desire will



never be satiated. (Even if one has) millions of clever ideas, they shall not be of any avail.”

Guru Ji, therefore, poses the question: “How then can we become worthy of union with God (i.e. true); how can the separateness between man and God be removed (or the wall of falsehood which separates us from Him be demolished? The answer is that) we should live according to His command, which O’ Nanak, has been written (in man’s destiny), from the very beginning.”(1)

The message of this stanza is that if we want to become one with God, then instead of following ritualistic methods, we should learn to live in obedience to the Will of God. This Divine Order has to be understood and realized by the seeker.

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ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥	hukmee hovan aakaar hukam na kahi-aa jaa- ee
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥	hukmee hovan jee-a hukam milai vadi-aa-ee.
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥	hukmee utam neech hukam likh dukh sukh paa- ee-ah.
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥	iknaa hukmee bakhsees ik hukmee sadaa bhavaa-ee-ah.
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥	hukmai andar sabh ko baahar hukam na ko- ay.
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥	naanak hukmai jay bujhai ta ha-umai kahai na ko-ay. 2

STANZA-2

Now, explaining the importance of God’s Will (Hukam), Guru Ji says: “It is as per God’s Ordinance that all creation takes place, but this Order or Will cannot be described. All creatures are born in obedience to God’s Order and it is by obeying



God's Order or Will that one is honored."

"It is in accordance with God's Will that some beings become good and some bad. It is per God's judgment that some suffer pain while others enjoy bliss (as a result of their past deeds). By His command, some receive His blessings, while others are perpetually made to go through cycles of births and deaths. Everything and everybody is controlled by His command, and no one can escape it. If a person realizes this Truth (that everything happens as per to God's Will then), no one will utter a word, which smacks of Ego."(2)

The message of this stanza is that the entire cosmic system is running under God's Will or ordinance and we, need to understand His Will from our inner selves and act accordingly.

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

gaavai ko taan hovai kisai taan.

ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

gaavai ko daat jaanai neesaan.

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

gaavai ko gun vadi-aa-ee-aa char.

ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

gaavai ko vidi-aa vikham veechar.

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥

gaavai ko saaj karay tan khayh.

ਗਾਵੈ ਕੋ ਜਮਿ ਲੈ ਫਿਰਿ ਦੇਹ ॥

gaavai ko jee-a lai fir dayh.

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

gaavai ko jaapai disai door

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ਪੰਨਾ ੨

ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

gaavai ko vaykhai haadraa hadoor.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥

kathnaa kathee na aavai tot

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

kath kath kathee kotee kot kot.

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

daydaa day laiday thak paahi.

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

jugaa jugantar khaahee khaahi

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

hukmee hukam chalaay raahu.

naanak vigsai vayparvaahu. ||3||



ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

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STANZA-3

In this stanza, Guru Ji describes how many are the beings who sing praises of God and how vast are His powers and numerous His blessings.

He says: “Whosoever has the ability (to do so), he sings about His powers. Some sing (His praises) recognizing that all gifts (of life) are the sign of His grace. Some sing (His praises) reflecting on His qualities and glories. Some sing (about God’s praises), by reflecting on the difficult (divine knowledge), through their education. Some sing (His praises, that it is He, who after) creating, destroys (also). Some sing (that He) takes away life (from one creature), and gives it (to another). Some one says, that (He) appears far away, (while another) sings (in His praise), seeing Him, right in front of him. Millions upon millions, have tried to describe (His praises), but there has never been a shortage (of merits), which could be described. The Giver keeps on giving, even when the receivers get tired of receiving. (In this way, the creatures) have been consuming His provisions for eons. The Commander, by His command is running (the universe on a certain) path, and O’ Nanak, that care- free (Creator feels) delighted (seeing His creation).”(2)

The message of this stanza is that limitless are the merits of God, and limitless are His powers and blessings, and we should never doubt His omnipotence or the extent of His bounties.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥	saachaa saahib saach naa-ay bhaakhi-aa bhaa-o apaar
ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ॥	aakhahi mangahi dahi dahi daat karay daataar.
ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥	fayr ke agai rakhee-ai Jit disai darbaar
ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥	muhou ke bolan bolee-ai Jit sun Dharay pi-aar.



ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥	amrit vaylaa sach naa-o vadi-aa-ee veechaar
ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥	karmee aavai kaprhaa nadree mokh du- aar.
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥	naanak ayvai jaanee-ai sabh aapay sachiaar. 4

STANZA-4

In the above stanza, we learnt that limitless are the merits of God, and limitless are His powers and blessings, and we should never doubt His omnipotence or the extent of His bounties. Naturally, every one, would like to know, how to gain access to the court of such an omnipotent being, win His love, and hope for some bounties from His limitless treasure? Guru Ji ponders over this question himself, and shares the answer he has come up with.

He says: “(O’ my friends), eternal is that Master, and eternal is His Name. His language is that of limitless love. When we (appropriately) beg of Him for anything, the benevolent God bestows those gifts on us. (But the question arises), what should we offer in return to have a glimpse of His court? What words should we utter, hearing which He may love us? (The answer is that) in the ambrosial hours of morning, we should dwell on His Name and reflect on His greatness. (We should remember, that it is through) good deeds that we are blessed with the human form (cloth), and obtain salvation through His grace (to obtain which we need to lovingly remember Him every morning). O’ Nanak, this is how we come to know that true God Himself pervades every where.”(4)

The message of this stanza is that if we want to obtain happiness and salvation, we should try to seek His Grace (love and pleasure), and for that, we should rise early in the morning, meditate on His Name and lovingly reflect on His glory.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥	thaapi-aa na jaa-ay keetaa na ho-ay
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥	aapay aap niranjan so-ay.
ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥	Jin sayvi-aa tin paa-i-aa maan. naanak gaavee-ai gunee niDhaan.



ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

gaavee-ai sunee-ai man rakhee-ai bhaa-
o

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

dukh parhar sukh ghar lai jaa-ay.

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

gurmukh naada^N gurmukh vayda^N
gurmukh rahi-aa samaa-ee.

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ
ਸਮਾਈ ॥

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ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

gur eesar gur gorakh barmaa gur
paarbatee maa-ee.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

jay ha-o jaanaa aakhaa naahee kahnaa
kathan na jaa-ee
guraa ik dahi bujhaa-ee.

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

sabhnaa jee-aa kaa ik daataa so mai visar
na jaa-ee. ||5||

STANZA-5

After telling us how to win God's Love and Pleasure, Guru Ji tells us another secret about His Nature. Guru Ji says: "(Unlike others), He cannot be established or created. That immaculate God has come into existence by Himself. Those who serve or remember Him obtain the honor of His acceptance. Therefore, O Nanak, we should sing praises of that God, who is the Treasure of excellences."

Guru Ji adds: "We should not only sing of Him and listen to His praise but also enshrine His love in our heart. (The person, who does that), dispelling his sorrows, he obtains pleasures. (But it is) through the Guru, that we know about the word (or mystic tune), and knowledge (of God), and it is through the Guru, (that we understand that God) is residing every where. Therefore, (we should understand it clearly that for us) Guru is the Shiva (the god of destruction), the Guru is Vishnu (the god of sustenance), the Guru is Brahma (the god of creation), and the Guru is Parbati



(Shiva's wife. In fact, I don't know the limit of Guru-God). But even if I knew it, I would not have said any thing about Him because he defies all descriptions. (I simply pray to Him and say), O' Guru, bless me with this one understanding, that there is only one Giver for all beings, whom, I may never forget.”(5)

The message of this stanza is that we should seek all guidance and inspiration from our Guru. The foremost thing, which we should ask him to teach us, is that there is one and only One God, who is the Benefactor of all beings, and whom we should never forget.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥	tirath naavaa jay tis bhaavaa vin bhaanay ke naa-ay karee.
ਜੇਤੀ ਸਿਰਥਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥	jaytee sirath upaa-ee vaykhaa vin karmaa ke milai la-ee.
ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥	mat vich ratan javaahar maanik jay ik gur kee sikh sunee.
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥	guraa ik dahi bujhaa-ee.
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥	sabhnaa jee-aa kaa ik daataa so mai visar na jaa-ee. 6

STANZA-6

In this stanza, Guru Ji comments on the various religious practices prevailing at that time. One very popular practice among Hindus was to go on pilgrimages and bathe at some sacred places situated on riverbanks or seashore. It was considered a very important part of religion. Among Muslims, one of the five most important duties (the pillar of faith) is to do the pilgrimage (or Hajj) of Mecca in Saudi Arabia.

Guru Ji rejects all such beliefs and says: “I will (go and) bathe at pilgrimage places, only if it pleases God. Without pleasing (God), what is the use of such (ritualistic) bathing? (Because) I see that in the entire world, no one gets anything beyond his/her destiny. (But we can find) all kinds of jewels and rubies (i.e. spiritual qualities) within our own mind, if we listen to just one teaching of the True Guru. (Therefore, as far as I am concerned, I only pray), O' Guru, make me understand this one thing



that there is one and only one Provider of all beings, and I may never forget Him.”(6)

The message of this stanza is that there is no use of ritualistic bathing or other such actions deemed religious or pious, unless these are pleasing to God. The only right thing to do is to try to win God’s love and pleasure, and for that we should listen to the advice of the Guru. The foremost lesson we should learn from him is that there is one and only one Giver of all beings and we should not forget Him.

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ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥	jay jug chaaray aarjaa hor dasoonee ho-ay.
ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥	navaa khanda vich jaanee-ai naal chalai sabh ko-ay.
ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥	changa naa-o rakhaa-ay kai jas keerat jag lay-ay.
ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥	jay tis nadar na aavee ta vaat na puchhai kay.
ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥	keetaa andar keet kar dosee dos Dharay.
ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥	naanak nirgun gun karay gunvanti-aa gun day.
ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥	tayhaa ko-ay na sujh-ee je tis gun ko-ay karay. 7

STANZA-7

In the preceding stanza, Guru Ji has commented on the rituals of going to holy places and bathing there. Now he comments on the practices of Yogis of those days who used to impress ordinary people with their unusual will powers, (such as being able to sleep on bed of nails), and extraordinary long lives. Guru Ji does not consider such achievements of any spiritual importance.

He says: “Even if one were to lengthen one’s life by four yugas (eons), nay ten times more, (i.e. by millions of years), and were known and followed by all in all the nine regions of the universe. Further, even if every one was to follow him, and his praises were sung all over the world, still nobody will care about him without God’s grace. He will be treated like the most ignominious worm and the worst sinner. (It is God



we should try to please, because) O Nanak, it is He, who confers merits on the meritless, and bestows more merit on the already virtuous ones. O' Nanak, I can think of no one, who can grant any merit to that (God).”(7)

The message of this stanza is that rather than trying to lengthen our age or win fame and name in the world, we should try to win God's grace by dwelling on His Name with love and devotion.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥
 ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥
 ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥
 ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

sunī-ai siDh peer sur naath.
 sunī-ai Dharat Dhaval aakaas.
 sunī-ai deep lo-a paataal.
 sunī-ai pōhi na sakai kaal.
 naanak bhagtaa sadaa vigaas.
 sunī-ai dookh paap kaa naas. ||8||



STANZA-8

In stanza 6, Guru Ji had commented that one could find all the pearls and rubies of wisdom in one's own mind, if one listens to just one advice of the immaculate Guru. The main advice of the Guru is to dwell on and listen about God's love and enlightenment (i.e. meditate on God's Naam). Guru Ji now describes the virtues, one attains by listening to the (Naam).

He says: "By listening (to the Naam, even ordinary persons become) saints with miraculous powers, religious guides, brave warriors and spiritual leaders. By listening to Naam, one understands the mystery of) earth, what is true force (or the white bull, who is believed to be supporting on its horns, the earth or), the sky. (In fact, by listening to (Naam, one attains knowledge about the entire) world, continents and nether regions. (Moreover), by listening to Naam, the fear of death cannot bother us. Therefore, O Nanak, the devotees (of God) always remain in a state of bliss. (In short), listening of God's (Naam), destroys all one's sorrows and sins."(8)

The message of this stanza is that if we want to obtain true Divine knowledge and destroy all our sorrows and sins, we should listen from the Guru about God's love and virtues (i.e. meditate on His Naam).

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥	sun-i-ai eesar barmaa ind.
ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥	sun-i-ai mukh saalaahan mand.
ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥	sun-i-ai jog jugat tan bhayd.
ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥	sun-i-ai saasat simrit vayd.
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥	naanak bhagtaa sadaa vigaas.
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥	sun-i-ai dookh paap kaa naas. 9

STANZA-9

In the above stanza, Guru Ji told us, that by listening to the Naam, ordinary persons become saints with miraculous powers, religious guides, brave warriors and spiritual leaders. In this stanza, he goes even one step further and says: "By listening (to God's Naam, people attain exalted status of such prime gods, as), Shiva, Brahma and Indira. By listening to Naam, even an evil person starts praising God. By listening (to



Naam), one starts understanding the secrets of uniting with God and the secrets of human body. By listening, (one understands the message of holy books including) Shastras, Simritis, and Vedas. Therefore, O Nanak, the devotees (of God) always remain in a state of bliss. (In short), listening of God's Naam), destroys all one's sorrows and sins".(9)

The message of this stanza is that if we want to obtain the highest spiritual status, always remain in a state of ecstasy and put an end to all our sufferings, we should we should listen from the Guru about God's love and virtues (i.e. meditate on His Naam).

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥

sunī-ai sat santokh gi-aan.

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

sunī-ai athsath kaa isnaan.

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥

sunī-ai parh parh paavahi maan.

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

sunī-ai laagai sahj Dhi-aan.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

sunī-ai dookh paap kaa naas. ||10||



STANZA-10

In the above stanza, Guru Ji told us that by listening to Naam, one obtains such high spiritual status as that of gods like Shiva, and Brahma. The question arises, how such things happen. What special powers and merits, a person acquires, by listening to the Naam, that he obtains such miraculous powers. In this stanza, Guru Ji provides the answer.

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

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

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥	sun-ai saraa gunaa kay gaah.
ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥	sun-ai saykh peer paatisaah.
ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥	sun-ai anDhay paavahi raahu.
ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥	sun-ai haath hovai asgaahu.
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥	naanak bhagtaa sadaa vigaas.
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥	sun-ai dookh paap kaa naas. 11

STANZA-11

Concluding his remarks about the merits of listening to Naam, Guru Ji says: “By



listening (to Naam, the ordinary persons), acquire such high merits (as if they can dive deep into ocean of virtues). By listening to (Naam), even the (blind) ignorant persons,

find the way (to meet God). By listening, we understand the mysteries of the unfathomable (world ocean, and hence the wisdom to cross it). O Nanak the devotees, always enjoy a state of bliss and by listening to the Naam, their sufferings and sins are destroyed.”(11)

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

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ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥
ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

mannay kee gat kahee na jaa-ay.
jay ko kahai pichhai pachhuta-ay.
kaagad kalam na likhanhaar.
mannay kaa bahi karan veechaar.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

aisaa naam niranjan ho-ay.

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

jay ko man jaanai man ko-ay. ||12||

STANZA-12

After describing the merits of listening to the Guru’s Word [or *Naam*], Guru Ji moves to the next stage and describes the blessings and virtues bestowed on a person, who not only listens to the *Naam*, but truly believes in it.

He says: “It is impossible to describe the higher state of mind of a (true) believer (in God’s Name). If somebody were to try to describe it, he will repent afterwards. (Even when some persons) sit down and reflect upon the (merits) of a true believer, (they find that) no pen, not (enough) paper, and no writer, (who can narrate the merits of a true believer). Yes, such are the qualities of the immaculate *Naam*, realized by one, who truly believes in it from (the core of his) heart.”(12)



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

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥	mannai surat hovai man buDh.
ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥	mannai sagal bhavan kee suDh.
ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥	mannai muhi chotaa naa khaa-ay.
ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥	mannai jam kai saath na jaa-ay.
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥	aisaa naam niranjan ho-ay.
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥	jay ko man jaanai man ko-ay. 13

STANZA-13

Now Guru Ji lists some more specific advantages of having faith in God's Name. He says: "By believing in (*Naam*), one's intellect gets purified, and one acquires divine knowledge and understanding. By believing (in *Naam*), one acquires knowledge (that God is pervading) in all places. By believing (in *Naam*), one does not suffer pain (punishment for involvement in worldly evils). By having faith (in *Naam*), one doesn't have to accompany demon of death (to hell). Yes, so meritorious is the immaculate Naam (of God, if), some one truly believes in it, from the core of his heart."(13)

The message of this stanza is that if we want to obtain real knowledge and wisdom about this and all other worlds, and be free from the fear of death, we should have true and firm faith in God's Name.

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥	mannai maarag thaak na paa-ay.
ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥	mannai pat si-o pargat jaa-ay.
ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥	mannai mag na chalai panth.



ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥	mannai Dharam saytee san-banDh.
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥	aisaa naam niranjan ho-ay.
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥	jay ko man jaanai man ko-ay. 14

SGGSP-3

STANZA-14

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

The message of the above stanza is that if we want that we are not misled by any false spiritual paths, and depart with honor from this world, and obtain honor in the next, we should have true and firm faith in God’s *Naam*.

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥	mannai paavahi mok <u>h</u> du-aar.
ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥	mannai parvaarai saa <u>D</u> haar.
ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥	mannai tarai taaray gur sikh.
ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥	mannai naanak <u>b</u> havahi na <u>b</u> hikh.
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥	aisaa naam niranjan ho-ay.
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥	jay ko man jaanai man ko-ay. 15

STANZA-15



Concluding his message about the blessings that a firm believer in God's *Naam*, enjoys, Guru Ji says: "The person who truly believes in *Naam*, not only attains salvation for himself, but also for his whole family. Such a disciple of the Guru saves himself as well as others. Such a person does not beg for any favors from anybody. Yes, such are the merits of the pure immaculate *Naam*, acquired by a person who truly believes in it from the core of his heart."(15)

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

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥	panch parvaan panch parDhaan.
ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥	panchay paavahi dargahi maan.
ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥	panchay sohahi dar raajaan
ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥	panchaa kaa gur ayk Dhi-aan.
ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥	jay ko kahai karai veechaar.
ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥	kartay kai karnai naahee sumaar.
ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪ੍ਰਭੁ ॥	Dhoul Dharam da-i-aa kaa poot.
ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥	santokh thaap rakhi-aa Jin soot.
ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥	jay ko bujhai hovai sachiaar.
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥	Dhavlai upar kaytaa bhaar.
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥	Dhartee hor parai hor hor.
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥	tis tay bhaar talai kavan jor.
ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥	jee-a jaat rangaa kay naav.



ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥	<u>sabhnaa likhi-aa vurhee kalaam.</u>
ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥	<u>ayhu laykhaa likh jaanai ko-ay.</u>
ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥	<u>laykhaa likhi-aa kaytaa ho-ay.</u>
ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥	<u>kaytaa taan su-aalihu roop.</u>
ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥	<u>kaytee daat jaanai koun koot.</u>
ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥	<u>keetaa pasaa-o ayko kavaa-o.</u>
ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥	<u>tis tay ho-ay lakh daree-aa-o.</u>
ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥	<u>kudrat kavan kahaa veechaar.</u>

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ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥	<u>vaari-aa na jaavaa ayk vaar.</u>
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥	<u>jo tuDh bhaavai saa-ee bhalee kaar.</u>
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥	<u>too sadaa salaamat nirankaar. 16 </u>

STANZA-16

Guru Ji takes the merits of listening to and believing in God's Naam a step further and says: "The persons, who listen to and obey (God's) *Naam*, become '*Panch*' the approved ones (of God). Such approved ones are honored in (God's) Court. In fact, they grace the court of that King of all kings, and their minds are always attuned to the eternal Guru (God)."

Guru Ji, however, observes: "No matter how much one may reflect and contemplate, one cannot assess the acts of the Creator. (For example), some people believe that a bull is supporting the earth, but actually it is (God's) Law (*Dharma*) based on compassion, righteousness and patience, which is supporting this earth. If some body understands this (principle), he comes to know the real truth. (Because, he realizes that if the theory of a bull supporting the earth, were true, then the question arises), how much is the weight on this (poor bull), and what bulls are supporting the earth below this bull's feet and the next earth and so on?"



After discounting such mythical bulls, supposedly supporting the earth, Guru Ji turns to the vast life on the earth. He says: “There are countless species of creatures in this universe. The one ever-flowing Pen (of God) has written the account of all of them. So numerous are these creatures and species that one cannot say, what will be the extent if one were to describe all of them? Who knows what the extent of God’s power is and how vast is the beautiful creation? Who can estimate His benevolence? (God’s power is so limitless that) Just with one word of His, (millions of rivers started flowing i.e.) millions of systems running this universe started functioning.”

So Guru Ji humbly says: “(O’ God), who am I to assess or express my thoughts about the extent of Your Nature. (I am so powerless), that I do not have the worth to sacrifice myself even once upon You. (Therefore O God) whatever, pleases You that alone is the best deed (or service for me). You are the eternal Formless One.”(16)

The message of the above stanza is that we should never feel proud of our knowledge about God or His Universe. Instead, we should always remain humble and say: “O God, what ever is Your will that alone is most beneficial.”

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥
ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥
ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥

asaNkh jap asaNkh bhaa-o.
asaNkh poojaa asaNkh tap taa-o.
asaNkh garanth mukh vayd paath.

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥

asaNkh jog man rahahi udaas

ਪੰਨਾ ੪

SGGSP-4

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥
ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

asaNkh bhagat gun gi-aan veechaar.
asaNkh satee asaNkh daataar.

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

asaNkh soor muh bhakh saar.

asaNkh mon liv laa-ay taar.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudrat kavan kahaa veechaar.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaari-aa na jaavaa ayk vaar.



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

jo tuDh bhaavai saa-ee bhalee kaar.

too sadaa salaamat nirankaar. ||17||

STANZA-17

After giving us a glimpse of the countless universes and their species, Guru Ji focuses back on human beings. He tells us how even among human beings there are such vast differences that he finds incapable of fully describing God's creation. First of all he takes up those people who may be categorized as virtuous and holy.

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

The message of this stanza is that we should not feel proud of our knowledge or our merits, because there are countless persons who may be much more knowledgeable, pious and virtuous than us.

SGGSP-4

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥

asa^Nkh moorakh anDh ghor.

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

asa^Nkh chor haraamkhor.



ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥	asa ^N kh amar kar jaahi jor.
ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥	asa ^N kh galvadh haṭi-aa kamaahi.
ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥	asa ^N kh paapee paap kar jaahi.
ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥	asa ^N kh koorhi-aar koorhay firaahi.
ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥	asa ^N kh malaychh mal bhakh khaahi.
ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥	asa ^N kh nindak sir karahi bhaar.
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥	naanak neech kahai veechaar.
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥	vaari-aa na jaavaa ayk vaar.
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥	jo tuDh bhaavai saa-ee bhalee kaar.
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥	too sadaa salaamat nirankaar. 18

STANZA-18

Existence of countless virtuous persons is just one side of the coin. Now Guru Ji takes the other side and describes the evil and ignoble.

He says: “(O God), countless are the stark blind fools in this world and countless are the thieves and deceitful persons, who live on the earnings of others. Innumerable rulers depart from here after ruling by oppression. Countless are those who commit murders and countless are the sinners, who depart from here after committing (so many) sins. Countless are the liars, who keep wandering in this world with their lies and countless are the depraved (filthy) persons, who engage in immoral practices (and eat filth). Innumerable are the ones, who talk ill of others (and thus carry the load of slanderer on their heads).”

Guru Ji now shows utmost humility and even counting himself amongst those bad



people, he says: “(O God), who I am to talk about others, lowly Nanak, only expresses this thought who am I, to assess Your Nature. (I am so powerless), that I do not have the worth to sacrifice myself even once upon You. (Therefore O God) whatever, pleases You that alone is best deed (or service for me). You are the eternal Formless One.”(18)

The message of this stanza is that, what to speak of others, we cannot say how many are the wicked and evil persons in this world, and instead of pointing fingers at others, we should examine ourselves, and see how many evil and sinful tendencies, we ourselves are afflicted with?

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥	asa ^N kh naav asa ^N kh thaav.
ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥	agamm agamm asa ^N kh lo-a.
ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥	asa ^N kh kehahi sir bhaar ho-ay.
ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥	akhree naam akhree saalaah.

SGGSP-4

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥	akhree gi-aan geet gun gaah.
ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥	akhree likhan bolan baan.
ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥	akhraa sir sanjog vakhaan.
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥	Jin ayhi likhay tis sir naahi.
ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥	Jiv furmaa-ay tiv tiv paahi.
ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥	jaytaa keetaa taytaa naa-o.
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥	vin naavai naahee ko thaa-o.
ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥	kudrat kavan kahaa veechaar.



ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaari-aa na jaavaa ayk vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tuDh bhaavai saa-ee bhalee kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

too sadaa salaamat nirankaar. ||19 ||

STANZA-19

After describing groups of both good and bad men, Guru Ji once again wants turn our thoughts to the countless worlds, solar systems, places and species living in this wonderful creation of God.

He says: “O God, myriads are the names (of things and creatures) and countless are the places (where these creatures live). Beyond the realm of our senses are the myriads of universes. O God, even to say that these things are countless is a blunder (and one carries the sin of miss-statement on his head. Actually there are no words to describe or count nature. However it is only through) words that one can meditate (on Your) Name, and praise (You. It is through) words that we can obtain divine knowledge, and sing songs (in Your praise). It is through words that we can write or talk. It is through words (DNA codes) that God has written the destiny of persons on their foreheads. (But the beauty is that God) who wrote these destinies has no such thing written on His forehead. The destiny of the people is what He ordains. (He is under no body’s command or will). Moreover, whatever has been created (by God) is His manifestation (His *Naam*), and there is no place without (God’s) *Naam*. O God, how can I describe Your creation? I am not fit to sacrifice myself even once over You. (I only know that) whatever, pleases You that is the best deed. You are the eternal formless God.”(19)

The message of this stanza is that God pervades everywhere. There are no words to describe, how countless are the creatures, places, and universes created by Him. Yet, it is only through words, we can attempt to sing His praises, and meditate on His Naam (i.e. His love and power), which is pervading every where.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥

bharee-ai hath pair tan dayh.

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

paanee Dhotai utras khayh.

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

moot paleetee kaparh ho-ay.

ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

day saaboon la-ee-ai oh Dho-ay.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥

bharee-ai mat paapaa kai sang.



ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
 ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥
 ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥
 ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥
 ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

oh Dhopai naavai kai rang.
 punnee paapee aakhan naahi.
 kar kar karnaa likh lai jaahu.
 aapay beej aapay hee khaahu.
 naanak hukmee aavhu jaahu. ||20||

STANZA-20

In the first half of this Hymn '*JAP*', Guru Ji has described the fundamental concepts about God and His creation. He has also laid down the basic principle by which His love and His grace can be obtained (by dwelling on His *Naam*). Now he proceeds to describe how dwelling on *Naam* is the most effective technique not only for the virtuous people but even for sinners, who want to wash off their sins. He illustrates with an example.

He says: "If our hands, feet and the body are soiled, we can cleanse them by washing with water. If a cloth is polluted with urine, we can cleanse it by washing it with soap. But if our intellect is filled with sins, such (an intellect) is purified with the love for (God's) *Naam*."

Guru Ji further clarifies: "These sins and virtues are not just (words) for saying. Whatever deeds you do in this world, (their record, you will) take along (with your soul, and your future would be determined, on the basis of your past deeds, because (as you sow, so shall you reap). O' Nanak, (this is how, in God's) command, you keep coming and going (in and out of this world)."(20)

The message of this stanza is that if we want to wash off the sins of our previous births and if we want to end the cycle of births and deaths, we should dwell on God's *Naam*.

SGGSP-4

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥

tirath tap da-i-aa dat daan.



ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥

jay ko paavai til kaa maan.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

sunī-aa mani-aa man keetaa bhāa-o.
antargat tirath mal naa-o.
sabh gun tayray mai naahee ko-ay.
vin gun keetay bhagat na ho-ay

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥
ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਬਿਤਿ
ਕਵਣੁ ਵਾਰੁ ॥
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ
ਆਕਾਰੁ ॥

su-asat aath banee barmaa-o.
sat suhaan sadaa man chaa-o.
kavan so vaylaa vakhat kavan kavan thit
kavan vaar.
kavan se rutee maahu kavan Jit ho-aa
aakaar.
vayl na paa-ee-aa pandtee je hovai laykh
puraan.
vakhat na paa-i-o kaadee-aa je likhan
laykh kuraan.
thit vaar naa jogee jaanai rut maahu naa
ko-ee.
jaa kartaa sirthee ka-o saajay aapay jaanai
so-ee.

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ
ਪੁਰਾਣੁ ॥
ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ
ਲੇਖੁ ਕੁਰਾਣੁ ॥

kiv kar aakhāa kiv saalaahē ki-o varnee
kiv jaanaa.

ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ
ਕੋਈ ॥

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ
ਸੋਈ ॥

SGGSP-5

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ
ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥
ਪੰਨਾ ਪ

naanak aakhan sabh ko aakhai ik doo ik
si-aanaa.
vadaa saahib vadee naa-ee keetaa jaa kaa
hovai.
naanak jay ko aapou jaanai agai ga-i-aa
na sohai. ||21||

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॥

STANZA-21

In the preceding stanza, Guru Ji has stated that the best way to wash off our sins and end the cycle of births and deaths is by sanctifying our intellect with God's *Naam* (i.e. His love and enlightenment). But, some persons may think that, if we bathe at holy places, do penances, or give in charity, our sins would be washed off, and we would be saved from rounds of births and deaths.

Commenting on all such beliefs, Guru Ji says: “Even if by visiting holy places, doing penances, performing acts of compassion, and charity, some one obtains glory, it is very negligible like a sesame seed. But, he who has, listened, and believed (in God's *Naam*), and in his mind has developed love (for God), he has sanctified himself,(by

bathing in the holy place of his inner self, and rubbing off the soil of his sins).”

Guru Ji however, humbly acknowledges and says: “O God, all the merits (in me) are Your (gifts. On my own), I don't have any virtue in me, without Your bestowing these qualities, I cannot worship You. (O God, I hail) victory to You. You Yourself are *Maya*, Yourself the Word, and Yourself (god) *Brahma*. You are eternal, beauteous, and Your mind always remains in ecstasy.”

SGGSP-5

Guru Ji is not only a philosopher but also a spiritual poet of the highest caliber. While thinking about the beauty of the Creator, his attention automatically goes to the vastness and grandeur of His creation as well.

He wonders: “What could be the time and occasion, what could be the lunar or solar day, what could be the season or the month when this universe was created?”



He observes: “Neither Hindu scholars (or *Pundits*), nor Muslim clerics (or the *Qazis*), know any thing about it, otherwise the former must have recorded it in their holy books (such as the *Puranas* or the *Quran*). Neither any *Yogi* nor anybody else knows about the lunar or solar day, season, or month (in which this universe was created). Only the Creator, who created this world, knows (all about it). How can I describe His greatness or praise Him? How can I know Him? Nanak says, and every body else also says (so many things) about Him, and thinks himself wiser than the others. (The fact is that) He is the supreme God and supreme is His Name. Whatever happens is in accordance with His Will. O Nanak, if any body (egoistically) claims that he knows (every thing, about God or His Creation), he won’t find favor with Him in the world hereafter (i.e. he will bring shame to himself for making false claims.)”(21)

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

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

paataalaa paataal lakh aagaasaa aagaas.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ
ਵਾਤ ॥

orhak orhak bhaal thakay vayd kahan ik
vaat.
sahas athaarah kahan kataybaa asuloo ik
Dhaat.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ
ਧਾਤੁ ॥

laykhaa ho-ay ta likee-ai laykhai ho-ay
vinaas.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ
॥

naanak vadaa aakhee-ai aapay jaanai aap.
||22||

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ
॥੨੨॥

STANZA-22

In the opening lines of stanza 19, Guru Ji had stated that myriads are the names (of



things and creatures) and countless are the places (where these creatures live). Beyond the realm of our senses are the myriads of universes. After touching on incidental topics, Guru Ji returns to this theme of the vastness of God's creation. He states some facts about the universe, which scientists, are discovering now after more than 500 years.

He says: "There are millions and millions of nether regions, one below the other, and millions and millions of skies, one above the other. The Vedas say this one thing, that scholars have exhausted themselves (trying to find their end limits, but they couldn't). The Semitic books (*Quran, Bible, Anjeel* and *Torah*), tell that there are eighteen thousand universes, whose root is the One (God. But the truth is that there is no end or limit to these universes), their account could only be written, if it was possible to count these, and ultimately any count gets destroyed (because there is no number which could count these worlds). O' Nanak, He who is called (the greatest of the) great, only He Himself knows (the count of universes created by Him)." (22)

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

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥	saalaahee saalaahi aytee surat na paa-ee-aa. nadee-aa atai vaah pavahi samund na jaanee-ahi.
ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥	samund saah sultaan girhaa saytee maal Dhan. 1)
ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥	keerhee tul na hovnee jay tis manhu na veesrahi. 23
ਕੀਤੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥	

STANZA-23

Now elaborating on God's greatness, Guru Ji says: "Even the persons, who praise



God, do not know how great He is. They are like the streams and rivers which ultimately merge into the ocean, but cannot know the extent or the limit of the ocean.”

SGGSP-5

Talking about the ocean, Guru Ji reminds us of another fact. He says: “The kings whose dominions may be vast like the ocean and who may have mountains of wealth, are not equal (in the eyes of God) to even a small ant, if in its mind it doesn’t forget (God).”(23).

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

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥
 ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥
 ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥
 ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥
 ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥
 ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥
 ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥
 ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥
 ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥
 ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥
 ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥
 ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥
 ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

ant na siftee kahan na ant.
 ant na karnai dayn na ant.
 ant na vaykhan sunan na ant.
 ant na jaapai ki-aa man mant.

ant na jaapai keetaa aakaar.
 ant na jaapai paaraavaar.
 ant kaaran kaytay billaahi.
 taa kay ant na paa-ay jaahi.
 ayhu ant na jaanai ko-ay.
 bahutaa kahee-ai bahutaa ho-ay.
 vadaa saahib oochaa thaa-o.
 oochay upar oochaa naa-o.

ayvad oochaa hovai ko-ay.
 tis oochay ka-o jaanai so-ay.
 jayvad aap jaanai aap aap.
 naanak nadree karmee daat. ||24||

STANZA-24

Guru Ji comments further on the limitlessness of God. He says: “There is no limit to



God's praises and no limit to the people praising Him. Limitless are the doings and gifts of God. There is no limit to His deeds or His gifts. We cannot know His limit by looking (at His nature) or by listening about it. We cannot guess the limits or the mysteries of God's mind. It is impossible to guess the limits (extent) of His creation. It is impossible to know the limit of God's this or that end. Many people try their utmost to assess the limits (of God), but still they cannot find those limits. No one knows this limit that more we say (about Him); He appears even much more than that. (The truth is that He is the supreme Master, His abode is the highest, and higher than the highest is His *Naam*. If some were that high (in rank and merit), only than he could know about this supreme (God). Only He Himself knows how great He is. O' Nanak, it is only by His grace, one obtains (this) gift (of realizing His limitlessness).”(24)

The message of this stanza is that we should realize, that there is no end or limit to the praises and glories of God, and no one is as great as He, who could tell about His greatness.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥
ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥
ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥
ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥

bahutaa karam likhi-aa naa jaa-ay.
vadaa daataa til na tamaa-ay.
kaytay mangahi joDh apaar.
kayti-aa ganat nahee veechaar.

SGGSP-5

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

kaytay khap tutahi vaykaar.

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥

kaytay lai lai mukar paahi.

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

kaytay moorakh khaahee khaahi.

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥
ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥
ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥
ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥
ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥

kayti-aa dookh bhookh sad maar.
ayhi bhe daat tayree daataar.
band khalaasee bhaanai ho-ay.
hor aakh na sakai ko-ay.
jay ko khaa-ik aakhan paa-ay.
oh jaanai jaytee-aa muhi khaa-ay.



ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥
ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥
ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥
ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

aapay jaanai aapay day-ay.
aakhahi se bhe kay-ee kay-ay.
Jis no bakhsay sifat saalaah.
naanak paatisaahē paatisaahu. ||25||

STANZA-25

Now commenting upon God's grace and His gifts, Guru Ji says: "God bestows so many gifts that we cannot describe them. Further, in spite of His many gifts, God does not have an iota of greed or expectation for getting anything in return (as opposed to us, human beings, who expect so much in return for even small favors to others)".

Guru Ji further elaborates: "(God is so great that) countless brave warriors beg at His door. How many (others are like that); nothing can be thought about them. There are many, who after receiving some gifts from Him, indulge in vices, and ultimately perish. Many are those, who, keep receiving gifts, but deny having received these (i.e. never thank God for these gifts). Then there are some fools, who simply keep consuming God's gifts (without bothering to think that there is some Giver behind all these gifts. At the same time), there are some, who are always suffering from disease and hunger, but even this suffering is God's Grace (because many times it is this suffering which brings them back to remembering God). But salvation from all these sufferings and the cycle of birth and death is obtained only in accordance with (God's) Will. No body else can say anything about this. If some fool tries to say (any other way of salvation), he (alone) will know, how much punishment he suffers (on this account)."

Guru Ji, therefore, concludes: "God Himself knows everything and He Himself gives everything. (But) only a few acknowledge this (fact). However the person, whom God grants the gift of uttering His praise, is the king of all kings."(25)

The message of this stanza is that under all circumstances, we should remain grateful to God and keep singing His praises and beg only for His Grace.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥

amul gun amul vaapaar



ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥
 ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥
 ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥
 ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥
 ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥
 ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥
 ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥
 ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥
 ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥
 ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥

amul vaapaaree-ay amul bhandaar
 amul aavahi amul lai jaahi

amul bhaa-ay amulaa samaahi.
 amul Dharam amul deebaan
 amul tul amul parvaan.
 amul bakhsees amul neesaan.
 amul karam amul furmaan.
 amulo amul aakhi-aa na jaa-ay.
 aakh aakh rahay liv laa-ay.
 aakhahi vayd paath puraan.

SGGSP-5

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥
 ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥
 ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥

aakhahi parhay karahi vakhi-aan.
 aakhahi barmay aakhahi ind.
 aakhahi gopee tai govind.

ਪੰਨਾ ੬

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥
 ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥
 ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥
 ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥
 ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾ ॥
 ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥
 ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥
 ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥
 ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥
 ਨਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥
 ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾਤੁ ॥
 ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ
 ॥੨੬॥

SGGSP-6

aakhahi eesar aakhahi siDh.
 aakhahi kaytay keetay buDh.
 aakhahi daanav aakhahi dayv.
 aakhahi sur nar mun jan sayv.
 kaytay aakhahi aakhan paahi.
 kaytay keh keh uth uth ja-ye.

aytay keetay hor karayhi.
 taa aakh na sakahi kay-ee kay-ay.
 jayvad bhaavai tayvad ho-ay.
 naanak jaanai saachaa so-ay.
 jay ko aakhai boluvigaarh.
 taa likee-ai sir gaavaaraa gaavaar. ||26||



STANZA-26

In the previous stanza Guru Ji concluded that the person whom, God blesses with the gift of uttering God's praise, he becomes the king of kings. In this stanza, he gives the reason behind this statement.

He says: "Priceless (i.e. beyond any concept of price) are the merits of God, and priceless is the trade (of these virtues). Priceless are those who deal with Him (i.e. meditate on His Naam), and priceless are the stores (of God's virtues). Priceless are those who come to this world and depart (after gathering these virtues). Priceless are those, who are imbued with (God's) love, and priceless are those, who are merged (in His meditation). Priceless is the law and justice (of God). Priceless are the scales and weights (i.e. the examining criteria against which He judges), and priceless is His Grace and the mark of His Grace. Beyond any concept of Price is His mercy and command. Even by saying that God is priceless, His value cannot be described because, those who have tried to describe His merits, with full attention, have ultimately given up."

While describing the merits of God, Guru Ji points out: "There are those who read the Vedas and Puranas (the Hindu Holy books) and after reading they deliver lectures (and try to describe God's merits). Even many gods like Brahma, Indira, Krishna and his milkmaid friends try to assess God's value. So also do god Shiva, many adepts, enlightened ones, demons, gods, angels, and silent devotees, try to describe Him. Many have tried to assess His value, and departed (from this world, but could not complete their task). Even if God were to send as many more persons as have already tried, still they will not be able to describe God's merits or His greatness."

In conclusion, Guru Ji says: "O Nanak, it is only the eternal God Himself who knows (how great He is; because) He can become as great as He wishes to (i.e. He expands Himself and His creation, as He wishes). If some prattler claims that he can describe God, his name should be written at the top of the list of greatest fools."(26)

The message of this stanza is that the merits and the greatness of God are invaluable and beyond description. The best thing for us is to keep singing His praises with such love and devotion that ultimately we merge in Him.

SGGSP-6



ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ
ਸਰਬ ਸਮਾਲੇ ॥

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ
॥

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ
ਗਾਵਣਹਾਰੇ ॥

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ
ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ
ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ
ਸਵਾਰੇ ॥

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ
ਦਰਿ ਨਾਲੇ ॥

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ
ਵਿਚਾਰੇ ॥

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ
ਕਰਾਰੇ ॥

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ
ਵੇਦਾ ਨਾਲੇ ॥

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ
ਪਇਆਲੇ ॥

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ
ਨਾਲੇ ॥

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ
ਚਾਰੇ ॥

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਤੰਡਾ ਕਰਿ ਕਰਿ

so dar kayhaa so ghar kayhaa Jit bahi
sarab samaalay.

vaajay naad anayk asankhaa kaytay
vaavanhaaray.

kaytay raag paree si-o kahee-an kaytay
gaavanhaaray.

gaavahi tuhno pa-un paanee baisantar
gaavai raajaa Dharam du-aaray.

gaavahi chit gupat likh jaaneh likh likh
Dharam veechaaray.

gaavahi eesar barmaa dayvee sohan sadaa
savaaray.

gaavahi ind idaasan baithay dayviti-aa
dar naalay.

gaavahi siDh samaaDhee andar gaavan
saaDh vichaaray.

gaavan jatee satee santokhee gaavahi veer
karaaray.

gaavan pandit parhan rakheesar jug jug
vaydaa naalay.

gaavahi mohn-ee-aa man mohan surgaa
machh pa-i-aalay.

gaavan ratan upaa-ay tayray athsath tirath
naalay.

gaavahi joDh mahaabal sooraa gaavahi
khaanee chaaray.

gaavahi khand mandal varbhandaa kar
kar rakhay Dhaaray.

say-ee tuDhuno gaavahi jo tuDh

bhaavan ratay tayray bhagat rasaalay.

hor kaytay gaavan say mai chit na aavan
naanak ki-aa veechaaray.

so-ee so-ee sadaa sach saahib saachaa
saachee naa-ee.



ਰਖੇ ਧਾਰੇ ॥

hai bhee hosee jaa-ay na jaasee rachnaa
Jin rachaa-ee.

ਸੋਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ
ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ
ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥
ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ
ਨਾਈ ॥
ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ
ਰਚਾਈ ॥

rangee rangee bhaatee kar kar Jinsee
maa-i-aa Jin upaa-ee.
kar kar vaykhai keetaa aapnaa Jiv tis dee
vadi-aa-ee.
jo tis bhaavai so-ee karsee hukam na
karnaa jaa-ee.

so paatisaahu saahaa paatisaahib naanak
rahan rajaa-ee. ||27||

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ
ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ
ਦੀ ਵਡਿਆਈ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ
ਕਰਣਾ ਜਾਈ ॥
ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ
ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

STANZA-27

In the previous stanza Guru Ji had advised us against trying to place any value or price on God's merits. He had suggested that the best thing for us is to keep singing His praises with so much love and devotion that, in this process of singing His praises, we become one with Him. In this stanza, Guru Ji himself tries. While doing so he reaches such heights of poetry, ecstasy and devotion that this stanza has become a masterpiece. Perhaps, that is why this stanza, with some variations has been repeated thrice in Sri Guru Granth Sahib.

Addressing God, Guru Ji says: "O God how wonderful must be that place, that mansion sitting in which you are taking care of all your creation. In this wonderful creation of yours, O God, (I wonder), how myriad might be the instruments and their tunes, how many the players of those instruments and how many might be the singers



who are singing Your praises in myriad musical measures and sub measures! Oh, God (it appears to me that even) Air, Water, and Fire are singing Your praises. The judge of Righteousness, who delivers justice on the basis of our deeds, recorded by angels Chitra and Gupta (our conscious and sub conscious faculties) is also singing Your praises at Your door.

(O God), *Shiva, Brahma* and *Parvati*, who have been embellished by you, sing your praises. Also many Indiras (the gods of Rain) sing Your praises sitting on their thrones alongwith other gods and goddesses. (O God), sages in their meditative trance, saints during their reflections, men of discipline, of charity and contentment and brave warriors are singing Your praises. The scholars, and the sages who reflect on *Vedas*, the divine books of knowledge, for ages upon ages, sing your praise. The heart captivating women, and the residents of heaven, earth, and nether worlds sing Your praise. The jewels created by You, alongwith the sixty-eight places of pilgrimages (believed to be most sacred) are singing Your praises. The brave warriors are singing in Your praise. (The creatures created through all) the four sources of creation are singing about You. (In fact, while moving and working in accordance with Your will), all the continents, galaxies, and the solar systems, created and supported by You (in a way), are singing Your praises. (But, truly only those) devoted imbued in love sing Your praise, who are pleasing to You. There may be myriad of others who sing about You, but I cannot think about them.”

SGGSP-6

After acknowledging his inability to enumerate all those who laud God, Guru Ji, in all humility, concludes: “Eternal is God and eternal is His Name (at whose door so many sing His praises). He, who has created this universe, is present now, He will always be present, and He will not depart even when the rest of the creation departs. He, who created Maya (the worldly illusion) in many colors and kinds, beholds His creation as suits His grandeur. He does what He pleases (i.e. no body can order Him to do anything. In short) He is the King of Kings. O' Nanak, the best thing for us is to live according to His Will.”(27)

This beautiful stanza inspires us to sing God’s praises and transports us to a state of divine ecstasy. It gives us the message that just as all the objects of Nature, while carrying out the Will of God seem to be singing His Praises, similarly we should learn to live in obedience to His Will and always appreciate His gifts and sing His praises.



ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ
ਕਰਹਿ ਬਿਭੂਤਿ ॥
ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ
ਡੰਡਾ ਪਰਤੀਤਿ ॥
ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ
ਜੀਤੁ ॥

munda santokh saram pat jholee Dhi-aan
kee karahi bibhoot.
khinthaa kaal ku-aaree kaa-i-aa jugat
dandaa parteet.
aa-ee panthee sagal jamaatee man jeetai
jag jeet.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ
ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

aadays tisai aadays.
aad aneel anaad anaahat jug jug ayko
vays. ||28||

STANZA-28

In the previous stanza, Guru Ji guided our imagination into the vast realms of God's glory, whose praises are sung by countless creatures, gods and goddesses and even by all the elements of nature and all the universes and solar systems. But finally he impresses upon us the main principle of living according to the Will Of that God, and singing His praises. Guru Ji now comments on the practices and ways of living of people of other contemporary faiths.

First of all, he comments on the practices of Yogic system, which was very popular in those days. However, the beauty of Guru Ji's poetry is that although he may seem to be giving advice to the members of a particular faith or profession, yet this message has universal appeal and validity.

Using their own terminology and idiom, (for their easy understanding), he says: "(In a way I am also a Yogi, but instead of ear rings of wood), I wear the ear rings of contentment. I make modesty my begging bowl and wallet and smear myself with the ashes of God's meditation. The fear of death is my "patched" coat. To keep my body chaste like a virgin (i.e. free from all evils) is the way of my Yoga. To have faith and trust in God is my walking stick. For me to believe in the brotherhood of all mankind is the highest Yogic sect (*Aaee Panth*). I believe that if you can conquer your mind you can conquer the entire world. (Instead of saluting any other human being or a lesser god), I salute that God, who is primal and pure, He has been there since



beginning, is indestructible and remains the same through all ages.”(28)

So, in this stanza Guru Ji gives us the message that the best way for yoga or union with God is Truth, contentment, and chastity, love for Him and belief in the brotherhood of all mankind.

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 ॥
ਪੰਨਾ ੭

bhugat gi-aan da-i-aa bhandaaran ghat
ghat vaajeh naad.
aap naath naathee sabh jaa kee riDh siDh
avraa saad.
sanjog vijog du-ay kaar chalaaveh
laykhay aavahi bhaag.

SGGSP-7

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

aadays tisai aadays.
aad aneel anaad anaahat jug jug ayko
vays. ||29||

SGGSP-7

STANZA-29

Continuing his previous idiom and terminology of yogis, Guru Ji says: “(O yogi), I make divine knowledge my food, mercy my steward (or the store keeper). The divine unstuck music of life ringing in every heart is my horn. For me God Himself is the supreme master, and the entire universe is under His control. (I believe that performing) any supernatural feats or miracles are useless, relishes for others (who are not interested in true yoga or union with God). It is God who regulates the union and separation of individuals who get their share (of each) as per their destiny (based on their deeds). Therefore, I salute that God, who is primal, colorless, is there since beginning, indestructible and remains the same through all ages.”(29)

The message of this stanza is that we should gather divine knowledge, imbibe mercy in our hearts instead of trying to boost our ego by performing any unusual feats or miracles.



ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ
ਪਰਵਾਣੁ ॥

aykaa maa-ee jugat vi-aa-ee tin chaylay
parvaan.

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ
ਦੀਬਾਣੁ ॥
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ
ਫੁਰਮਾਣੁ ॥

ik sansaaree ik bhandaree ik laa-ay
deebaan.
Jiv tis bhaavai tivai chalaavai Jiv hovai
furmaan.
oh vaykhai onaa nadar na aavai bahutaa
ayhu vidaan.
aadays tisai aadays.
aad aneel anaad anaahat jug jug ayko
vays. ||30||

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ
ਏਹੁ ਵਿਡਾਣੁ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ
ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥

STANZA-30

In this stanza, Guru Ji is commenting on the Yogis' belief system about the administration of this world.

He says: “(Many believe that first it was), the Maya (The Primal Mother – The Creative Principle), some how got established, and it created three deities. One is *Brahma*, (the Creator), the other *Vishnu* (the Sustainer) and the third *Shiva* (the Destroyer). (But the truth is that it is God Himself) who runs the show of the world as it pleases Him, (and the world runs), as the command issued by Him. The great wonder is that while He can see all the creatures, but they cannot see Him. (Therefore) I salute that God, who is primal and pure. He has been there since beginning, is indestructible and remains the same through all ages.”(30)

The message of this stanza is that we should believe and meditate only on one God alone who is the creator, sustainer and destroyer of the world, rather than any mythical gods and goddesses as the creators or sustainers of this world.

aasan lo-ay lo-ay bhandaar.



ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥	jo kichh paa-i-aa so aykaa vaar.
ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥	kar kar vaykhai sirjanhaar.
ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥	naanak sachay kee saachee kaar.
ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥	
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥	aadays tisai aadays.
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ	aad aneel anaad anaahat jug jug ayko
ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥	vays. 31

STANZA-31

After clarifying our thoughts about the real creator and administrator of this universe, Guru Ji once again reverts to the greatness of God and vastness of His sway.

He says: “God has His seat and storehouses in all the worlds. Whatever is stored was put there only once and will suffice for ever. After creating the creation (and providing it with a never-ending store of provisions, He has not disappeared, rather) God watches over and takes care of His creation. O Nanak, true and just is the work of the true God. Therefore, I salute that God, who is primal and pure and has been there since the beginning, is indestructible and remains the same through all ages.”(31)

SGGSP-7

The message of the above four stanzas (apparently addressed to the Yogis, but actually meant for all of us) is that, instead of adopting any garbs, beliefs, or practices of certain faiths or their sects, we should love and worship the wondrous God and reflect on His wonders.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥	ik doo jeebhou lakh hohi lakh hoveh lakh vees.
ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥	lakh lakh gayrhaa aakhee-ahi ayk naam jagdees.
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ	ayt raahi pat pavrhee-aa charhee-ai ho-ay ikees.
	sun galaa aakaas kee keetaa aa-ee rees. naanak nadree paa-ee-ai koorhee koorhai



ਇਕੀਸ ॥

thees. ||32||

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ

॥

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ

॥੩੨॥

STANZA-32

It is but natural that while reflecting on the wonders of God, and singing His praises, we will like to unite with Him (just as a child in its love wants to embrace its mother). We may feel like uttering His Name again and again. A stage may come when we feel that this one tongue is not enough to repeat God's Name.

Then, we may wish and say: "Let this one tongue of mine become a million tongues, nay even twenty times more than that, and with each tongue, I could utter a million times God's Name each moment. May be this way I might climb the steps (to the mansion of God) and become one with Him. (But, we need to remember that simple mechanical repetition, without true love and devotion is of no use. It is just doing like those crawling insects, which upon hearing stories about heaven, might feel like copying (the birds). O Nanak, (the fact is that) it is only by His Grace that we can reach God. All else is the false bragging of the false."(32)

The message of this Shabad is that by simply uttering God's Name (without true love and devotion), or by performing other rituals, we cannot reach God. It is only His Grace, which we should seek, by singing His praises and remembering Him with love and devotion.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥
 ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥
 ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥
 ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥
 ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥
 ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
 ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥
 ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

aakhan jor chupai nah jor.
 jor na mangan dayn na jor.
 jor na jeevan maran nah jor.
 jor na raaj maal man sor.
 jor na surtee gi-aan veechaar.
 jor na jugtee chhutai sansaar.
 Jis hath jor kar vaykhai so-ay.
 naanak utam neech na ko-ay. ||33||

**STANZA-33**

In the preceding stanza, Guru Ji stated that it is only by God's grace and not by mechanically repeating God's Name (or by performing other rituals) can we reach God.

Regarding the use of our own force or strength Guru Ji states: "(In reality), we do not have any power to speak, or to remain silent. Even begging for, or giving something is beyond our power. Life and death too are beyond our power. Kingdom or wealth, which causes disturbances in the mind, is beyond human power. Through his own power a person cannot concentrate and meditate or acquire divine knowledge. Similarly, man has no power to find the way to achieve salvation, on his own. (God) who has all the power, He watches (His creation), after creating it. O Nanak, by himself, no one becomes good or bad. (One becomes what God makes of him)". (33)

The message of this stanza is that it is not in man's power to do any thing, good or bad. It is as per God's will that any one does any thing. Therefore, we should not feel proud if we are doing some good deed, instead we should thank God for granting us a good role to play on the stage of the world.

SGGSP-7

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥
 ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥
 ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ
 ॥
 ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥
 ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
 ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥
 ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
 ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥
 ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥
 ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥
 ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

raatee rutee thitee vaar.
 pavan paanee agnee paataal.
 tis vich Dhartee thaap rakhee Dharam
 saal.
 tis vich jee-a jugat kay rang.
 tin kay naam anayk anant
 karmee karmee ho-ay veechaar.
 sachaa aap sachaa darbaar.
 tithai sohan panch parvaan.
 nadree karam pavai neesaan.
 kach pakaa-ee othai paa-ay.
 naanak ga-i-aa jaapai jaa-ay. ||34||

**STANZA-34**

After describing the glories of God, under whose command everything is happening in this world, Guru Ji tells us the process of gaining enlightenment and elevation of soul. Going through it, our soul can become one with the Prime Soul i.e. God. First of all, he explains the scheme of this world, our place and role in it.

He says: “Nights, seasons, lunar days, and week days, air, water, fire and nether regions were all created by God. Amidst these, God created the earth (like) a stage, to do the righteous deeds. On this (earthly stage), there are living beings of various colors, and kinds, whose names are countless. All of them are judged according to their deeds (on this earth). God is True, and true is (the justice of) His Court. The approved ones (*Panch Parvaan*) grace that court and by God’s glance of grace they receive the seal of His approval. It is there that a person is judged as accomplished or un-accomplished (i.e. true or false). O Nanak, it is only on reaching there (i.e. in God’s court) that a person finds out (whether or not he has achieved perfection).”
(34)

The message of this stanza is that we are sent in this world for accomplishing some specific purpose, and we are judged in accordance with our performance. They, whose performance is approved, are honored in God’s court. Therefore, we should humbly seek God’s grace to help us perform our assigned duty.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥
ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ
॥

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ
ਵੇਸ ॥
ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ
ਉਪਦੇਸ ॥

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ
॥

Dharam khand kaa ayho Dharam.
gi-aan khand kaa aakhhu karam.
kaytay pavan paanee vaisantar kaytay
kaan mahays.
kaytay barmay ghaarhat gharhee-ahi roop
rang kay vays.
kaytee-aa karam bhoomee mayr kaytay
kaytay Dhoo updays.
kaytay ind chand soor kaytay kaytay
mandal days.

kaytay siDh buDh naath kaytay kaytay
dayvee vays.

kaytay dayv daanav mun kaytay kaytay



ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ
॥

ratan samund.

kaytee-aa khaanee kaytee-aa banee
kaytay paat narind.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ
ਸਮੁੰਦ ॥

kaytee-aa surtee sayvak kaytay naanak
ant na ant. ||35||

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ
ਨਰਿੰਦ ॥

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ
ਅੰਤੁ ॥੩੫॥

STANZA-35

After describing the stage of duty, Guru Ji says: “This is the system and arrangement of the realm of moral duty. Now let us talk about the realm of divine knowledge and enlightenment.”

He says: “(During its rise to the plane of consciousness, the spirit acquires the knowledge that there is not only one universe or stellar system but actually there are) countless airs, waters, fires and gods like the (mythical) *Krishna* and *Shiva*. There are countless *Bahamas* (who supposedly) created the worlds in their myriad colors and forms. Countless are the earths, (for the creatures to) perform their duties. Countless are the mountains, and innumerable saints like *Dhru* who deliver sermons. There are countless *Indras* (gods of rain), countless moons and suns, and countless galaxies. Countless are men of power and knowledge and countless are the gods and goddesses in their different garbs (and forms). Beyond count are the angels and demons, and sages. Countless are the jewels of countless oceans.

Countless are the sources of creation and countless are their languages. Countless are the kings and emperors. There are countless people who concentrate on God and



countless are the servants serving Him. O Nanak, there is no end (to the countless creations of God.”(35)

In this stanza, Guru Ji visualized more than 500 years ago what scientists are discovering now. The message of this stanza is that when the human soul rises to the higher stage of consciousness, it knows without any scientific instructions or aids that there is no end or limit to the creations of God.

SGGSP-7-8

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

gi-aan khand meh gi-aan parchand.
tithai naad binod kod anand.

ਪੰਨਾ ੮

SGGSP-8

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥
ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥
ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥
ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

saram khand kee banee roop.
tithai ghaarhat gharhee-ai bahut anoop.
taa kee-aa galaa kathee-aa naa jaahi.
jay ko kahai pichhai pachhutaay.
tithai gharhee-ai surat mat man buDh.
tithai gharhee-ai suraa siDhaa kee suDh.
||36||

STANZA-36

Continuing his description of the realm of divine knowledge, Guru Ji says: “Divine Knowledge shines brightly in this sphere. While acquiring this spiritual knowledge, the seeker feels as if he is listening to music of millions of melodies from which flow joys, amusements, and blessings.”

Guru Ji now wants us to climb to the next realm or stage of spiritual endeavor. He says: “Beauteous is the stage or sphere of spiritual endeavor. In this stage, the mind is refashioned into a very beautiful mould. It is not possible to describe (the highly uplifted thought processes of) such refashioned persons. (Because, such persons instead of thinking about their self-interest and ego think and act in terms of the



welfare of entire humanity). So, even if some body tries to describe (the spiritual stage of such people), he repents in the end. In this sphere man's intellect, knowledge and mind are fashioned afresh and he acquires the intellect of angels, sages and gods.”(36)

In this stanza, Guru Ji gives us the message that we should not stop at the stage of doing righteous deeds, but lift our souls further to the sphere of spiritual endeavors, where we think of the welfare of all humanity.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥
ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥
ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥
ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥
ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥
ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥
ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥
ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

karam khand kee banee jor.
tithai hor na ko-ee hor.
tithai joDh mahaabal soor.
tin mehraam rahi-aa bharpoor.

tithai seeto seetaa mahimaa maahi.
taa kay roop na kathnay jaahi.
naa ohi mareh na thaagay jaahi.
Jin kai raam vasai man maahi.

SGGSP-8

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥
ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥
ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥
ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥
ਨਾਨਕ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ ॥੩੭॥

sach khand vasai nirankaar.
kar kar vaykhai nadar nihaal.
tithai khand mandal varbhand.
jay ko kathai ta ant na ant.

tithai lo-a lo-a aakaar.
Jiv Jiv hukam tivai tiv kaar.
vaykhai vigsai kar veechaar.
naanak kathnaa karrhaa saar. ||37||

STANZA-37

After the stage of spiritual endeavors, the soul rises to the stage of God's grace (i.e. in such a stage God bestows His grace on the devotee). Describing this stage, Guru Ji says: “Very powerful is the language of the realm of (God's) grace. (In this state of



mind), man thinks of no body else (except God). The persons at this stage (level) are the really brave warriors (who have overcome all temptations) and in their minds only God abides and pervades. They are so much absorbed in God's love and devotion that they seem to be sewn to Him like a piece of cloth. This is a spiritual joining or merging of seeker's soul with God's adorations. Their (spiritual) beauty cannot be described. Such persons never die (a spiritual death) and they are not cheated or beguiled (by any wrong influences). In this sphere of God's grace, abide people from many universes (not just the world we see). They enjoy heavenly bliss, because the true (God) abides in their hearts."

(After the realm of God's Grace, the soul reaches) the Realm of Truth. In this domain, the Formless One Himself resides (i.e. reaching this sphere, they are able to realize God). They see how God is creating and watching His creation with the glance of His Grace. There, they know how all the continents, worlds and solar systems are fashioned, the description of which has no end. (In that spiritual stage) they realize how creations after creations and universes after universes are formed (and finished) and how each one functions in obedience to God's command. They now realize how God continuously keeps watch over His creations, reflects on them and feels happy about them. (But) O' Nanak (to fully) describe (this spiritual stage of Truth) is like biting steel (i.e. it's very difficult)."(37)

The message of the above four stanzas is that we should continuously try to raise our spiritual level through good and virtuous deeds, divine knowledge and spiritual endeavors (meditation on His Name), and through the Realm of God's grace ultimately unite with Him.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

jat paahaaraa Dheeraj suni-aar.
ahran mat vayd hathee-aar.
bha-o khalaagan tap taa-o.
bhaaNdaa bhaa-o amrit tit dhaal.
gharhee-ai sabad sachee taksaal.
Jin ka-o nadar karam tin kaar.
naanak nadree nadar nihaal. ||38||

STANZA-38



In the penultimate stanza before the final ‘Salok’ (short stanza), Guru Ji tells us briefly how a person reaches the stage where his/her word becomes the WORD (of God).

Guru Ji uses the example of a goldsmith to describe how God’s hymn or Divine word is fashioned. He says: “(We should) make chastity the furnace, patience the goldsmith, understanding the anvil and divine knowledge, the tool. We should make God’s fear the bellows and practice of penance the fire. In the crucible of love (for all humanity), we should pour the Nectar (of the Name of God). It is in this way that the Divine Word is fashioned in this true mint (of God). But only those, who are blessed with the grace (of God), are assigned this job. O Nanak, by the grace of God (such persons) achieve eternal state of bliss.”(38)

SGGSP-8

So, in the above stanza Guru Ji is telling us the spiritual stages of the persons who are entrusted with the fashioning or uttering the Divine Word. Those people are pure and immaculate, have divine knowledge, patience, God’s fear and pure love for all humanity. Only such people by God’s Grace are entrusted with the task of saying and writing the Divine Word.

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ
ਮਹਤੁ ॥

pavan guroo paanee pitaa maataa Dharat
mahat.

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ
ਸਗਲ ਜਗਤੁ ॥

divas raat du-ay daa-ee daa-i-aa khaylai
sagal jagat.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ
ਹਦੂਰਿ ॥

chang-aa-ee-aa buri-aa-ee-aa vaachai
Dharam hadoor.
karmee aapo aapnee kay nayrhay kay
door.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

Jinee naam Dhi-aa-i-aa ga-ay maskat
ghaal.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ
ਘਾਲਿ ॥

naanak tay mukh ujlay kaytee chhutee
naal. ||1||



ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ
॥੧॥

SALOK

This last stanza (Salok) is the essence of the sermon ‘JAP’ and perhaps the essence of the whole Sikh philosophy. Guru Ji summarizes this philosophy in a beautiful metaphor.

He says: “(This world is like a stage, on which is being enacted the drama of human life from birth to death). On this stage, air is like the Guru, water is like father, and earth is like the great mother. Day and night are like the nurses in whose lap the whole world plays. The Righteous Judge, in the presence (of God) watches men’s good and bad deeds. (Everyone reaps the reward or suffers punishments for his/her deeds). Some become close to God, whereas, others become alienated from Him. They who have meditated on God’s Name have to toil no more. O Nanak, such persons not only liberate themselves and are welcomed with honor (in God’s Court), but in their company many others also get emancipated.”(1)

Hence, the overall message of this first sermon *Jap Ji Sahib* is that in order to remove our separation from God, we should live in obedience to His Will and dwell on His Name with love and devotion (i.e. we should remember Him and feel His presence at all times, every where and in all His creation). This way, we will obtain salvation, not only for ourselves, but will also help many others in their spiritual journey.

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

so dar raag aasaa mehlā 1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur parsaad.

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ
ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

so dar tayraa kayhaa so ghar kayhaa Jit
bahi sarab samaalay.

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ
ਵਾਵਣਹਾਰੇ ॥
ਕੇਤੇ ਤੇਰੇ ਰਾਗਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ

vaajay tayray naad anayk asankhaa
kaytay tayray vaavanhaaray.
kaytay tayray raag paree si-o kahee-ahi



ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ
 ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ
 ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ
 ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ
 ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ
 ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ ॥

kaytay tayray gaavanhaaray.
 gaavan tuDhno pavan paanee baisantar
 gaavai raajaa Dharam du-aaray.
 gaavan tuDhno chit gupat likh jaanan likh
 likh Dharam beechaaray.

gaavan tuDhno eesar barahmaa dayvee
 sohan tayray sadaa savaaray.
 gaavan tuDhno indar indaraasan baithay
 dayviti-aa dar naalay.
 gaavan tuDhno siDh samaaDhee andar
 gaavan tuDhno saaDh beechaaray.

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ਪੰਨਾ ੯

ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ
 ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ
 ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ
 ਮਛੁ ਪਇਆਲੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ
 ਤੀਰਥ ਨਾਲੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ
 ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ
 ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥
 ਸੇਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ
 ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
 ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ
 ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥
 ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ

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gaavan tuDhno jatee satee santokhee
 gaavan tuDhno veer karaaray.
 gaavan tuDhno pandit parhan rakheesur
 jug jug vaydaa naalay.
 gaavan tuDhno mohnee-aa man mohan
 surag machh pa-i-aalay.

gaavan tuDhno ratan upaa-ay tayray
 athsath tirath naalay.
 gaavan tuDhno joDh mahaabal sooraa
 gaavan tuDhno khaanee chaaray.
 gaavan tuDhno khand mandal
 barahmandaa kar kar rakhay tayray
 Dhaaray.
 say-ee tuDhno gaavan jo tuDh bhaavan
 ratay tayray bhagat rasaalay.
 hor kaytay tuDhno gaavan say mai chit
 naa aavan naanak ki-aa beechaaray.
 so-ee so-ee sadaa sach saahib saachaa



ਨਾਈ ॥

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ
ਰਚਾਈ ॥

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ

ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ
ਦੀ ਵਡਿਆਈ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ
ਕਰਣਾ ਜਾਈ ॥

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ਨਾਨਕ
ਰਹਣੁ ਰਜਾਈ ॥੧॥

saachee naa-ee.

hai bhee hosee jaa-ay na jaasee rachnaa
Jin rachaa-ee.

rangee rangee bhaatee kar kar Jinsee
maa-i-aa Jin upaa-ee.

kar kar daykhai keetaa aapnaa Ji-o tis dee
vadi-aa-ee.

jo tis bhaavai so-ee karsee fir hukam na
karnaa jaa-ee.

so paatisaahu saahaa patisaahib naanak
rahann rajaa-ee. ||1||

SODAR RAAG AASA MOHALLA 1 (PEHLA-FIRST)

In this first part of Guru Granth Sahib, there are 3 compositions (or *Banees*), ‘Japji’, a lengthy *Bani* of 38 Stanzas (or Paurrees) and 2 couplets (or saloks), followed by ‘*Rehras*’, the evening prayer of 9 Shabads named as ‘*Sodar*’ (5 Shabads) and ‘*So Purakh*’ (4 shabads). At the end of this part is ‘*Sohila*’, the last Bani of 5 *Shabads* from different “*Ragas*” to be recited before going to bed. ‘*Sodar*’ begins with the beautiful song, which has already been included with minor differences as stanza (or Paurree), 27 in *Japji Sahib*.

Addressing God as the King of Kings, Guru Ji says: “O God, how beautiful and wonderful must be that court of yours, sitting where you keep a watch on everybody’s interest and look after us all. How numerous must be the singers with their singing instruments, and in how many melodies and measures these singers might be singing songs in Your praise. The air, the water, the fire and your deputies, the Minister of Justice sitting in Your court is singing Your praises. Even the (mythological) scribes, Chitra and Gupta (i.e. conscious and subconscious minds), who continuously record men’s good and bad deeds and on the basis of which the Minister of Justice judges the persons are singing your Praise.

“O God, *Shiva* (the god of destruction), *Brahma* (the god of creation) and other goddesses including many Indras (the gods of rain) are singing Your praise. The sages in their meditation and the saints reflecting on your Name are singing in Your



adoration. Humans who are known for their restraint, piety, or contentment and brave warriors all are singing for You. The pundits and great scholars, who for ages have been reciting the *Vedas* (the Hindu Holy Books), sing Your Praise. Even the most superbly attractive men and women and the inhabitants of heaven, earth and underworlds sing about You.”

“O God, so also sing the jewels created by You along with all the (sixty-eight) holy places (of Hindus). The great brave warriors and all the (four) sources of creation are singing Your praises. All the continents, the solar systems and all the galaxies are singing Your praise. O God, but only those sing in Your court, who are pleasing to You, and who are imbued with Your devotion. There are so many others who sing Your praise, but I cannot recall them all.”

At the end of this stanza Guru Ji says: “God, who created this universe, is present now and He shall always remain present. That God is eternal, and His creation is also eternal. He who has created this universe of various species, colors and kinds, watches over that what he creates at His Pleasure. (In short) He is the King of all Kings, He does what pleases Him and no body can bid Him to do anything particular. Therefore O Nanak (best thing for us) is simply to abide by His will.”(1)

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The message of this Shabad is that God is the supreme master of the entire universe. We are but a very miniscule part of His limitless creation. Therefore we should not harbor any thoughts of ego or self-conceit. Instead we should join myriad of His creations in singing His praise and happily abiding by His Will.



ਆਸਾ ਮਹਲਾ ੧ ॥

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥
 ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥
 ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥
 ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥
 ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ
 ਗਹੀਰਾ ॥
 ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥
 ਰਹਾਉ ॥
 ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥
 ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥
 ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥
 ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥
 ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥
 ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥
 ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥
 ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥
 ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥
 ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
 ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥
 ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥

aasaa mehlāa 1.

sun vadaa aak^hhai sab^h ko-ay.
 kayvad vadaa deeth^haa ho-ay.
 keemat^t paa-ay na kahi-aa jaa-ay.
 kahⁿai vaalay tayray rahay samaa-ay. ||1||
 vaday mayray saahibaa gahir gamb^hheeraa
 gunee gaheeraa.
 ko-ay na jaanai tayraa kay^taa kayvad
 cheeraa. ||1|| rahaa-o.
 sab^h sur^tee mil surat^t kamaa-ee.
 sab^h keemat^t mil keemat^t paa-ee.
 gi-aanee Dhi-aanee gur gurhaa-ee.

 kahan na jaa-ee tayree til vadi-aa-ee. ||2||
 sab^h sat^t sab^h tap sab^h chang-aa-ee-aa.
 si^Dhaa purk^hhaa kee-aa vadi-aa-ee-aa.
 tu^Dh vin si^Dhee kinai na paa-ee-aa.
 karam milai naahee thaak rahaa-ee-aa.
 ||3||

 aak^hhan vaalaa ki-aa vaychaaraa.
 sif^tee b^haray tayray b^handaaraa.
 Jis too deh tisai ki-aa chaaraa.
 naanak sach savaaran^hhaaraa. ||4||2||

AASA MOHALLA 1

In the previous Shabad Guru Ji listed myriads of creatures, universes and natural phenomena that are operating under God's command and in a way singing His Praises. But still Guru Ji acknowledged and said: "O God, how many more must be singing Your praise, I cannot even think of them." In other words Guru Ji is saying how great God really is we cannot say. In this Shabad, Guru Ji elaborates on this thought.

He says: "O God, just by hearing from others, all say you are great. But how great



actually You are; one can say only after seeing You. No body can appraise or describe You. Many people while trying to describe Your greatness, (were so lost in those reflections, that forgetting their own existence), they got merged in You.”(1)

In short Guru Ji submits: “O my great Master of unfathomable depth and ocean of virtues, no body knows how much and how vast is Your expanse.”(1-pause)

Guru Ji further comments: “O God, in order to estimate Your greatness, all contemplative persons contemplated upon You, and all appraisers tried to appraise Your value. All the big scholars and mediators and their great teachers tried their utmost, but they could not describe even a little bit of Your greatness.”(2)

Guru Ji now goes even one step further. He says what to speak of greatness of God or His virtues, even whatever merits or virtues others have, it is God who bestows these upon them. Therefore, addressing God Guru Ji says: “O God, all the charities, all penance, all virtues, or the great merits of the adepts and sages (have not been achieved by them on their own). Without Your Grace no body has ever attained any perfection. When they obtain these (merits) by Your Grace, no body can stop them from receiving these from You.”(3)

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Guru Ji, therefore, says in all humility; “O God, what can the humble narrator say (about your merits), Your treasures are brimful with Your virtues. Whom You bless with these (virtues), they need not look to any body else (for any thing). In short, O Nanak God is the true embellisher (or provider of virtues).”(4)

The message of this Shabad is that God is the greatest donor of all powers and merits and we should only depend upon Him for all we ever desire and not depend or seek any favor from any one else.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

aakhāa jeevāa visrai mar jaa-o.

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥

aakhan a-ukhāa saachāa naa-o.
saachay naam kee laagai bhookh.



ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥
 ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥੧॥
 ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥
 ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥
 ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥
 ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
 ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥
 ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥
 ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥
 ਦੇਦਾ ਰਹੈ ਨ ਚੁਕੈ ਭੋਗੁ ॥
 ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥
 ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥੩॥
 ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥
 ਪੰਨਾ ੧੦

ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥
 ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥
 ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੩॥

ut bhookhai khaa-ay chalee-ahi dookh.
 ||1||
 so ki-o visrai mayree maa-ay.
 saachaa saahib saachai naa-ay. ||1|| rahaa-
 o.
 saachay naam kee til vadi-aa-ee.
 aakh thakay keemat nahee paa-ee.
 jay sabh mil kai aakhan paahi.
 vadaa na hovai ghaat na jaa-ay. ||2||
 naa oh marai na hovai sog.
daydaa rahai na chookai bhog.
 gun ayho hor naahee ko-ay.
 naa ko ho-aa naa ko ho-ay. ||3||
 jayvad aap tayvad tayree daat.
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Jin din kar kai keetee raat.
khasam visaareh tay kamjaat.
 naanak naavai baajh sanaat. ||4||3||

AASA MOHALLA 1

In the previous Shabads Guru Ji dwelt on the merits and praises of God. He now leads us into another aspect of God's Devotion. This aspect is called "meditating on the Name: *Naam Japna*" or *Naam Simran*". It is this concept, which is the true essence of the whole Sikh philosophy. This elusive term needs to be understood very carefully.

As per Dr. Bh. Vir Singh Ji this Shabad was uttered by Guru Nanak Dev Ji, as answer to his mother Tripta Ji's question regarding his so much pre-occupation with God's Name."

Addressing his mother, Guru Ji says: "(O my mother), When I utter (His Name), I feel alive (in my spirits). But if I forsake (this *Simran*), I feel as if I am dead. But it is very difficult to utter this True Name (or do Naam Simran). When, one feels hungry for the true Name, then (by satisfying) this hunger (with *Naam*) all one's pains are ended.(1)"



After telling about the merits of dwelling on God's Name i.e. remembering Him, Guru Ji forcefully says: "O, my mother why should one forget that God, who Himself is eternal and whose Name is eternal." (1-Pause)

Guru Ji then comments: "Many people have tried and got tired but could not describe even an iota of the Value of the True Eternal Name. (But the beauty is) that even if all people start saying His Praise, God does not become greater or any lesser (i.e. the praise of God is for our own good, and not any favor to Him)" (2)

SGGSP-10

Continuing His praise Guru Ji says: "God never dies and no body ever cries on account of His death. He always keeps giving, but His gifts never end. This is His singular merit that there is none like Him nor will there ever be."(3)

Guru Ji now concludes and says: "As great is God, so great is His Beneficence. It is He who has made the days and nights. Therefore the person who forsakes such a great God is a miserable wretch. Yes, O Nanak, (a person) without the (God's) Name in him belongs to a low caste"(4-3)

The message of this Shabad is that if we want to end all our sorrows and enjoy pleasures, we should always remember and praise God i.e. dwell on His Name with a great sense of gratitude and love. Otherwise without Name we will be counted among the most un-respected mean people.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

Raag goojree mehlā 4.

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ
ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

har kay jan satgur satpurkhaa bina-o kara-o
gur paas.

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ
ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

ham keeray kiram satgur sarnaa-ee kar da-
i-aa naam pargaas. ||1||

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ
ਪਰਗਾਸਿ ॥

mayray meet gurdayv mo ka-o raam naam
pargaas.

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ

gurmat naam mayraa paraan sakhaa-ee har



ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥
 ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ
 ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ
 ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥
 ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ
 ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥
 ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ
 ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥
 ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ
 ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥
 ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ
 ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ
 ॥੪॥੪॥

keerat hamree rahraas. ||1|| rahaa-o.
 har jan kay vad bhaag vadayray Jin har har
 sarDhaa har pi-aas.
 har har naam milai triptaasahi mil sangat
 gun pargaas. ||2||

Jin har har har ras naam na paa-i-aa tay
 bhaagheen jam paas.
 jo satgur saran sangat nahee aa-ay Dharig
 jeevay Dharig jeevaas. ||3||
 Jin har jan satgur sangat paa-ee tin Dhur
 mastak likhi-aa likhaas.

Dhan Dhan satsangat Jit har ras paa-i-aa
 mil jan naanak naam pargaas. ||4||4||

RAAG GOOJRI MOHALLA 4

In the previous Shabad Guru Ji advised us to always remember and praise God with love and devotion. But as stated in Japji Sahib, on our own we don't have any power to say or do any thing. Even for singing of God's praise, we need God's blessing, and we have to beg God for this ability.

According to Dr. Bh. Vir Singh Ji, it is believed that Guru Raam Das Ji (then as Bhai Jetha Ji) uttered this Shabad when he was anointed as the 4th Guru, and prompted to ask for something by the 3rd Guru Amar Das Ji.

Addressing, Guru Amar Daas Ji he says: "O devotee of God! O true being! O my Guru! I make the supplication before you. We the humble and the lowly creatures (like small insects and worms) have sought your refuge. Please take pity on (us) and illumine our mind with God's Name."(1)

Giving the gist of his prayer, Guru Ji says: "O, my friend and Guru-God please awaken the light of Name in me. I beseech that the Name obtained through Guru's instruction should remain my friend for life and God's Praise should be my daily Prayer (routine)."(1-Pause)



Guru Ji now tells the reasons for his above prayer. He says: “Very fortunate are those servants of God who always have a longing for God. Such persons feel satisfied only on being blessed with God’s Name (His loving adoration). Their merits shine when they join the holy congregation.”(2)

Next Guru Ji shows us the other side, i.e. the fate of those, who do not dwell on God's Name.

SGGSP-10

He says: “They, who have not tasted the sweet nectar of God’s Name, are really very unfortunate and they are handed over to the Demon of death (i.e. they suffer spiritual death and agony of mind). Therefore, accursed is the life and living of those who have not sought the refuge of the True Guru.”(3)

In conclusion Guru Ji says: “Truly blessed with great destiny are those who got the opportunity to join the company of the holy persons. O, Nanak, blessed, again and again is that true congregation, where (the devotees) have obtained the relish of God and meeting whom they have been illumined with God’s Name.”(4-4)

The message of this Shabad is that we should always try to join the congregation of holy persons and sing praises of God in their company. Further instead of asking for worldly favors, we should pray to the Guru (*Granth Sahib Ji*) to enlighten God’s Name in us.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

raag goojee mehlā 5

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ
ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

kaahay ray man chitvahi udam jaa aahar
har jee-o pari-aa.

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

sail pathar meh jant upaa-ay taa kaa rijak
aagai kar Dhari-aa. ||1||

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ
ਤਰਿਆ ॥

mayray maaDha-o jee satsangat milay so
tari-aa.

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ
ਕਾਸਟ ਹਰਿਆ ॥੧॥ ਰਹਾਉ ॥

gur parsaad param pad paa-i-aa sookay
kaasat hari-aa. ||1|| rahaa-o.
janan pitaa lok sut bani¹taa ko-ay na kis kee



ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ
 ਕਿਸ ਕੀ ਧਰਿਆ ॥
 ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ
 ਮਨ ਭਉ ਕਰਿਆ ॥੨॥
 ਊਡੇ ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ
 ਬਚਰੇ ਛਰਿਆ ॥
 ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ
 ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥
 ਸਭਿ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ
 ਕਰ ਤਲ ਧਰਿਆ ॥
 ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ
 ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੫॥

Dhari-aa.

sir sir rijak sambaa^hay thaakur kaahay man
bha-o kari-aa. ||2||
 ooday ood aavai sai kosaa tis paach^hai
 bachray chhari-aa.
tin kavan khalaavai kavan chugaavai man
 meh simran kari-aa. ||3||
 sab^h niDhaan das asat sid^haan thaakur kar
 tal Dhari-aa.
 jan naanak bal bal sad bal jaa-ee-ai tayraa
 ant na paraavari-aa. ||4||5||



RAAG GOOJRI MOHALLA 5

In the previous Shabad, Guru Ji gave us the message that instead of asking for worldly favors, we should pray to Guru (*Granth Sahib Ji*) to illuminate our mind with God's Name. But some times some persons are caught in such a desperate situation of poverty that they keep worrying about making a living so that they could feed their children. Guru Ji gives a consolation to such people.

Putting himself in their situation Guru Ji consoles his mind and says: "O my mind, why are you so much worrying yourself about the means (to care for your family), when it is God Himself who is engaged in this care. (What to speak of human beings), even those creatures, which He has created in mountains and stones, He has provided for their sustenance in advance." (1)

But, the above kind of consoling words and faith in God one hears only in the congregation of the holy. Therefore addressing God, Guru Ji says: "O my God, the person who joins the company of the holy persons is saved (from such worries). By Guru's Grace even the person who is so much worried as if he has become dead wood, blossoms forth like a green tree and obtains the supreme status (or salvation)." (1-pause)

Commenting on those who instead of depending on God, depend too much upon their relatives and friends as if they are their only protectors and sustainers, Guru Ji cautions: "Neither mother, father, other people, including wife, son, nor daughter can provide any real support to any body. It is only God who provides sustenance to each and every creature. Therefore O, my mind why are you so anxiety ridden and fearful about your future." (2)

SGGSP-10

Now Guru Ji gives a very famous and often quoted example to make his point. He says: "(O men just think about those swallows) which fly thousands of miles away from their off springs. (Tell) in the absence of their parents, who feeds them and suckles them? (All their parents do is that) they simply remember and pray to God in



their minds (and God Himself takes care of these baby swallows).”(3)

Some may wonder, with what kind of a miracle God takes care of these babies and other such creatures. Instead of going into too much detail Guru Ji says: “All the (nine) treasures and all the (eighteen) supernatural occult powers are within very easy reach of God. Therefore Nanak (says, O God), we are a sacrifice to You, ever and forever, Your expanse has no end or limit.”(4)

The message of this Shabad is that we should do our normal duties to provide for our children and family, but beyond that we should have faith in God, and should not neglect to meditate on His Name, on this or any other account.