

Japji Sahib
Commentary/ Translated by Master Teja Singh

Epilogue

Ik onkar satnam karta purakh nirbho nirvair akal murat ajooni saibhang gur prasad.

There is but One all embracing and all powerful Divinity, Who manifests Himself first in the shape of the sacred word, and then through the whole created Universe

He is the One-in-all and the All-in-one. He is the Eternal Reality, and His name Satnam is also Eternal. He is the Creator, and has the power of independent self - creation. He permeates the whole creation. He is the only male element in the Universe and all else is male. He is above all fear, and is free from all thoughts of enmity. He is immortal, free from birth and rebirth, and can be realised in every created thing.

He is self - existent. The whole universe is dependent for its existence on Him but He is self - existent; the Generator of all, without any one to generate Him.

He can be realised through the grace of the Guru-The Teacher who is God conscious, and sees Him both within and without.

Note: All the ten Gurus blessed men and women with the gift of the Divine name. Those, who realised the Divine within, were called Gurmukhs and were given the right of showing the path of realization to seekers alter Truth through meditation on the Divine name.

Nanak begs for the dust of the feet of that Gurmukh who himself meditates on the Divine meditation on the Divine name.

Nanak begs for the dust of the feet of that gurmukh who himself meditates on the Divine name, and shows others the path of so doing.

*Jan Nanak dhoor mangai tis gursikh ki.
Jo aap Japai awreh Naam Japawai*

Guru Gobind Singh says, "He who has realized the Divine within is the True Khalsa. He is at - one with God and myself'.

JAP. Ad sach jugad sach. Hai bhee sach Nanak hosi bhee sach.

Then O Sikh, the searcher after Truth, meditate on His name, who was real and self -existent before all creation, Who was real through all.ages (*Yugas*); Who is real and true now, and shall be true and self -existent for all times to come.

Pauri 1

I.Sochai soch na howee je sochi Iakhwar. Chupal chup na howee je lai rahan livetar. Bhukhian bhukh na utree je banna puria bhar. Sehas sianpa Iakh hoeh ta ek na chalay nal. Kiv sachiara hoiyai kiv kurai tutai pal. Hukam rajaee chalana Nanak Iikhya naL

In this Pauri, Satguru Nanak enumerates the various paths that were practised by persons for attaining at-

one-ment and peace of mind, and shows their inefficacy -By mere thinking and intellectual reasoning true wisdom (the realization of the Divine within) cannot be attained, though one goes on thinking millions of times.

By merely keeping one's mouth shut and remaining tongue tied, one cannot restrain the mind from wandering in all directions, although one may maintain superficial silence for a very long time, like the heron or the cat watching for its prey

By mere fasting, one cannot overcome the desire of indulging in the ephemeral pleasures of the taste and tongue, though moved by this fasting the world may bring to him all the rich dainties of the whole created universe.

Thousands of intellectual flights cannot take one to the Realm of Truth (True wisdom or realization of the Divine within)

Question: Then how shall one be at-one-with truth and how shall the veil of ignorance (selfishness, worship of flesh and blood) be removed?

Ans. O searcher after Truth, intone thyself with the Eternal Law which controls the whole universe, ever since its creation, and which is embedded in the very depths of the human soul.

Note : However much depraved a person may be, the still voice within warns him at every wrong step; but his confirmed habits of wrong actions carry him away. In the human stage of evolution every one get the power of judging the right from the wrong. This power is engrained in every human soul. This innate power coupled with righteous actions and the company of God conscious persons who show the path of Divine Realization through meditation on the Divine name, intunes one with the infinite. One becomes at-one with the Divine Law. He submits to the Divine will under all circumstances and get freedom from egoism. The sense of mine and thine, which forms the dark curtain of ignorance and is a bar to self realization, is eradicated and a spiritual link established with all mankind and the created universe.

Note: Jap Ji Sahib is the essence of the teachings of Guru Granth Sahib, the holy scriptures of the Sikhs. It deals with the main ideals which should guide a Gursikh, "A searcher after Truth" under the directions of the Satguru.

How can we realize the truth?

This Pauri at first deals with the methods and practices generally in vogue but which do not lead to realization and peace. In the end Satguru gives his own method. Be at-one-with the Divine Law, innate in the human mind.

Pauri 2

2. *Hukami howan akar hukam na kaiha jayee. Hukami howan lee hukam milai wadyaee. Hukami uttam neech hukam Jikh dukh sukh paiyeh. Ekna hukami bakhsis ek hukami sada bhawaeeyeh. Hukmai under sabh ko bahar hukam na koey. Nanak hukmai je bujhal ta howmai kahe na koey.*

Under the Divine Law the whole universe is manifested, but this law is beyond the reach of words. It is *inexpressible*. Under the Law all the living creatures come into existence. Under -that Law persons gain greatness. Under that Law some are born high and some low.

Under that Law people get pleasure and pain according to their Karmas. Under that Law some are blessed with the Divine grace, and get freedom from all desire, and the gift of the self - realization. Under that Law some go on passing through endless cycles of birth and rebirth.

The whole Universe with its unlimited and boundless creation is controlled by this Divine Law. sayeth Nanak, he who realizes this Divine Law and becomes at - one -with it, *gets intuned* with the universal Divine and loses all sense of egoism, *mine and thine*. He always submits himself to the Divine will, and feels that the whole Creation is infused with the Divine spirit and all persons *are brothers and sisters in spirit without any distinction of caste, creed, race or colour*. Thus the veil of selfishness is removed and the Eternal Truth, the Divine within and without, is realized. Then *one becomes God conscious*.

Pauri 3

3. Gawai ko tan howai kisey tan. Gawai ko daat janai nisan. Gawai ko gun wadyaeen char. Gawai ko widya wikham vichar. Gawai ko saaj karai tan kheh. Gawai ko jee lai phir deh. Gawai ko japai dissai dur. Gawai ko waik hai hadra hadur. Kathna kathina away toat. Kath kath kathi koti kot kot. Denda dey laindey thak payeh. Juga jugantar khahi khayeh: Hukami hukam chalai raah. Nanak wigsai wey parwah.

In this Pauri, Satguru Nanak Dev shows that limited human power and intellect cannot fully express in spoken words His omnipotence, His unlimited gifts, His beautiful qualities, and the depth of His wisdom.

Who has the power to express in words His omnipotence ?

Who can appraise His gifts and attributes?

Who can sing the praise of His noble and beautiful qualities?

Who can express in words His vast knowledge, and the unfathomable reason (*power of right thinking*)?

Who can express His greatness, Who creates all life and then takes it back to the dust, from which it sprung?

Or Who can find power to praise Him who takes away all life and again brings it into existence?

Who can sing in words, Him who appears far removed from us?

Who can sing in ecstasy, Him who is omnipresent and reveals himself all around in the creation (Nature)?

Since the creation of the world, millions of person's have sung the praises of the above mentioned qualities, but their' limit has not been reached in words by any one. He can be realized, but words have no power to express His unlimited qualities and power. He is the tireless bestower of unlimited gifts. The receivers are weighed down with His bounties. They enjoy them from age to age. They spend their span of life, and then pass away. This process of giving and taking goes on from age to age, cycle to cycle. Sayeth Nanak, the Divine master controls the immutable Divine Law, yet remains unattached, everjoyful and self-contained.

Pauri 4

4. Sacha sahib saach nai bhakhya bhao apar. Akheh mangeh deh deh dat krey datar. Pher ki aggey rakhiyai jit dissai

darbar. Muhewn ki bolan bolyai jit sun dharey piar. Amrit vela sach naon wadyee vichar. Karami awaie kapara nadari mokh dwar. Nanak aewai janyai Sabh apey sachiar.

In the created universe He is the Eternal Reality, and controls it through His never changing Divine Law. His name is also true. Countless persons filled with illimitable love and reverence call him with various names, and beg from Him all kinds of gifts. He bestows them to all.

Now what shall we present before Him, that He may reveal Himself to us ? What sweet words shall we utter, that on hearing them He may bestow the gift of His love on us?

Ans. All the worldly gifts, we beg from Him and He gives them to us. By returning these to Him in the way of offerings we cannot gain His love, Who is the giver of everything. By so doing, we only save ourselves from being ungrateful. The only thing that can gain His love for us and bring us to the realm of self-realization (*God consciousness*) is to get up at least three hours before sunrise, meditate on His name and then sing hymns in His Divine Praise.

Note -The time fixed by Guru Nanak for meditation on the Name is three hours before sunrise. Some persons ask what is the need of taking this trouble ? Can't we meditate on the Divine name at any time of the day ? By all means meditate day and night, without losing a single moment. But getting up three hours before sunrise has its own significance.

Mankind may be divided into two parts:

(a) Those who follow the path of hunting after physical enjoyments and satiate their sensuous and sensual appetite, and

(b) Others who follow the path of looking within, doing righteous actions, and meditation on the Divine name.

Now, every person radiates His magnetism for good or evil, and these vibrations affect the minds of all.

The persons who follow the path of worldly pleasure wake up till two or three in the morning and then go to sleep. After that their dark or evil vibrations become dormant and the atmosphere gets free from their debasing tendencies. On the other hand all lovers of God to whatever caste, creed, race, or colour they may belong, get up early and meditate on the Divine name. They radiate Divine waves which help all the early risers.

The time is free from all noise and turmoil, and the whole nature silently revels in the Divine glory. Nature and the Eternal Divine are in complete unison. This harmony enters the soul of the early riser and fixes his mind on the Divine name.

After taking rest at night one becomes fresh and can meditate on the Divine name with a sound mind and sound body. The peace of mind and the spiritual uplift which a man attains by meditating on the Divine name in the early hours of the morning, keep him buoyant and unattached in the daily struggle of life. He does his duty without being enslaved by the daily temptation of the world.

Those who meditate on His name with worldly aims (*Sakar vasana*) attain them in the next human birth. But those who go on meditating and singing His praises without any personal desire, and depend wholly on His grace, get the gift of self-realization and freedom from birth and rebirth. Sayeth Nanak, 'O' searcher after Truth know that He is the All-in-all and the only True reality. The whole universe is His

manifestation.

Gur Satgur ka jo sikh akhai so bhalke uth har Naam dhiawai. Udam kare bhalke parbnati ishnan kare Amrftsar nawal. Updesh Guru har harlap lapai sabh kilwikh pap dokh leh lawai. Phir chare diwas Gurbani gawai behndian uthdian har Naam dhiawai. Jo sas giras dhiae mera har har so gursikh guru man bhawai. Jisno dyal howai mera soami tis gursikh Guru updesh sunhawai. Jan Nanak dhoor mangai tis gursikh ki jo aap japai awreh Naam japaveh.(Guru Granth Sahib, Page 305).

He who calls himself the disciple of the Satguru must wake up early in the morning (three hours before sunrise) and meditate on the Divine name. He must shake up all his laziness, take his bath, and meditate on His name.

As taught by the Guru he must meditate on the Gur-mantra "Wahegur" and thus erase all the impressions of the wrong karmas (*actions*) he has done in various births and rebirths. Then at day dawn sing hymns in His praise. The Sikh who every moment keeps his mind fixed on the Divine name *is* dear to the Satguru. The Satguru showers his grace on him and shows him the path of at-one-ment (*blends the Sikh with himself*). Nanak begs the dust of the feet of such a gursikh, who himself meditates on the Divine name and directs others to do so.

Pauri 5

5. *Thapia na jal kita na hoey. Apey aap niranjan soey. Jin sewia tin paya man. Nanak gawyal guni nidhan, Gawayai suniyai man rakhyai bhao. Dukh parhar sukh ghar lai jai. Gurmukh nadang gurmukh vedang gurmukh rahya samayee. Gur isar gur gorakh burma gur parbati mayee. Je hown jana akhan nahin kehna kathan najai. Gura ikdeh bujhayee. Sabhna jian ka ik data so mal vissar na jai.*

He is self-existent and Eternal. He has not been established or created by any one. (Unlike worldly gods or goddesses whom people set up in their temples or other places of worship). He is the One-in-all and the All-in-one. He reveals Himself in His creation and reveals in its glory but is unattached to everything.

He who meditates on His name as the Eternal Reality gets the gifts of self-realization or God consciousness, and attains eternal greatness both Here and Hereafter. Sayeth Nanak, sing the praises of Him who is the treasure house of all virtues and noble qualities.

By this singing and listening to His praises with rapt attention and filling our mind with His love and devotion we get freedom from attachment-the source of all worries and trouble - and attain self-realization, the haven of eternal peace and bliss.

In the second part of this verse, Satguru Nanak Dev Ji declares that in the path of Prema Bhagti (*losing oneself in the Eternal Divine by meditation on his name*) one need not depend on outward props, which the followers of Yog Marag or Pranayam do. For the follower of this path absolute and complete faith in the Guru is essential.

So Guru Nanak says

The spoken words of the Satguru who has realized the Truth is the rhythmical sound on which I have to fix my mind. The Guru's word is the source of True knowledge for me. It makes me realize the Divine, everywhere and in everything.

The Satguru is my Isher (*Shiv – destroyer*). The Guru is my Vishnu (*the protector and the feeder*). The

Guru is my Brahma (*the creator*) and the Guru is my Parvati (*the goddess of knowledge and wealth*). The greatness of the Guru is so boundless, even if I realize it, I cannot express it in words, as *it* is beyond the reach of human language.

Note : By meditating on the Divine name and singing His praises with complete love and devotion, a time comes when one realizes the Divine within. The veil of ignorance, the attachment to the body and the world, is removed, and one feels His presence both within and without. The heart becomes intuned with the Infinite. Just like a drop in the ocean, the ocean and the drop become one, but the drop cannot express the greatness of the ocean. God is the subject matter of consciousness. He is beyond the limited intellect of man. He can be realized, but cannot be expressed in words just as joy and sorrow are felt, but cannot be described in words.

Through the grace of the Satguru I have realized that He alone is the Bestower of all the gifts to His creation. Every moment I feel His presence within me, and I live, move and have my being in Him.

Pauri 6

6. *Tirath nawan je tis bhawan win bhaney ki naey karl. Jeti sirthh upayee vekhan win karma ke miley aee. Mat vich rattan jawahar manak je 1k gur ki sikh suni. Gura 1k deh bujhai. Sabhna jia ka 1k data so mai vissar na jayee.*

In this Pauri, Satgur Nanak deals with the common practice of bathing in the sacred tanks and rivers at the various centres of pilgrimage, and declares that a mere dip in a sacred tank or a river without His grace is of no avail.

Note :- His grace can only be obtained by selfless service, meditation on the Divine name, singing hymns in His praise and leading an honest and truthful life.

When I cast a glance on the whole created Universe, I see that without good Karmas of the past lives one cannot get anything. The present life is the fruit of the past.

Law of Karma :- The transmigration of the soul is a scientific reality. By meditating on the Divine name daily, and by doing Hari Kirtan and selfless service to mankind, one comes to know all his past births and rebirths through the four Yugas. Weighed on the balance of reason the law of transmigration becomes clear. Some are born poets, warriors, mathematicians, musicians, and seers. These developments come to them from their past lives.

The impressions of all the Karmas good or bad are made on the Anteh-karan (*mind*). They form a part and parcel of one's life and come with him in the next birth. Now the good karmas give their reward, and the evil ones bring their drawbacks with them. The good karmas bring a man in the sphere of Satsang (*the company of God conscious persons*) and evil karmas lead him astray. By following the path of meditation on the Divine name one can eradicate the effect of all evil karmas (*see note pauri 20*).

Weighing and fixing in one's mind the priceless jewels and precious stones of vairag -non attachment to the worldly pleasures, *jawahar* -the power of self-realization, manak-listening to the Guru's teachings with rapt attention, and then scrupulously acting upon them are all latent in the human mind. They are revealed when one attentively listens to the Satguru's teachings and implicitly obeys them.

Through the grace of the Satguru I have realized that He alone is the Bestower of all gifts to the whole creation. Every moment I feel His presence within me and I live, move and have my being in Him.

Pauri 7

7 Je jug charey arja hor dassuni hoe. Nawan knandan vich janiai nal chaley sab kog. Changa nao rakhaikey las keerat jag ley. Je tis nadar na aawee ta vat na puchhai key. Keeta undar keet kar dosi dose dharey. Nanak nirgun gun karey gun vanyan gun dey. Teha koe na sujheeje us gun koe karey.

By following the Yog marag (*pranayam*) one may prolong his life to the extent of the four cycles of this world (*Four Yugas-Satyug, Trafta, Duapar, and Kalyuga*) and even ten times that period. He may gain a world wide reputation, and everyone may feel honoured by walking in his train. The praise of his virtuous deed may be on every human tongue.

But if he has not attained His grace, then a time will come when no one would care even to recognise him. His misdeeds shall be reckoned with, and he shall be found guiltiest of the guilty, and a worm within worms, the lowliest of the low, in the assembly of the saints and in the life hereafter. But sayeth Nanak, the Divine Master is so bountiful, that he showers his blessings on all. If a guilty person repents, He grants him good qualities, and makes the virtuous more virtuous. There is none else in he world who can uplift such a degraded person or there is no one who can be a bestower of good qualities. He alone is the source of all good and is dependent on none else.

Pauri 8

8. Suniai sidh pir surnath. Sunial dharat dhawal akas. Sunial deep lo patal. Suniai poh na sakai kal Nanak bhagatan sada wigas. Suniai dookh pap ka nas.

In the next four Pauris (8, 9, 10, 11), Satguru Nanak Dev Ji Maharaj says that those persons who listen to the teachings of the Satguru with rapt attention and make them dwell in their minds, gain the various stages of human development according to the aim that they keep before them. Those who desire occult powers become Sidhs, Pirs etc. and those who desire worldly greatness become Sheikh (*the head of the clan*) or king.

By listening to the teachings of the Satguru with rapt attention and by controlling the mind from wandering away, one reaches the stage of a Sidh (master of occult powers), Pir (*the spiritual head of a community*), Surnath or king of devtas (*persons blessed with noble qualities and purity of mind*). By listening to the holy words of the Satguru, the dwellers on this earth, the *nether* world and the world above gain all degrees of greatness. Or by listening to and drinking in deep the Divine name, the balance of the earth and whole universe above and below are maintained.

The inhabitants of the seven continents, oceans and spheres and the dwellers of the *nether* world attain various stages of higher life. Or the seven continents the upper and the lower worlds, go on doing their duty in their fixed spheres. By listening attentively to the teachings of the Guru and drinking them deep in the mind one rises above the fear of death. Sayeth Nanak, His devotees who meditate on His name, and drink in deep the nectar of the Divine life within, are filled with ecstasy and their faces beam with the Divine joy. No pain or sin can touch them. They rise above all pain and sin.

Pauri 9

9. Suniai Isar barma ind. Suniai mukh salahan mand. Suniai jog jugat tan bhed. Suniai sasat simirit ved. Nanak bhagatan sada wigas. Suniai dukh pap ka nas.

By listening to the Divine name and drinking it deep in their minds, Shiv, Brahma, and Indra have

attained their high dignities. Even a degraded person, if he begins singing His praises in love, becomes pure, and people begin praising him. By listening attentively to the Divine name and its praise one learns all Yoga devices (*Pranayama and Samadhi*) and comes to know the hidden secrets of the body, and the intricacy of its various veins and arteries. One comes to realise the essence of Truth contained in the six shastras, twenty-seven simrities, and the four vedas.

Note:-The final source of all knowledge is the human mind. The more it is illumined the higher the truth realised by it. A man who realises the Divine within, the fountain head of all knowledge, develops a direct power of intuition, and becomes at-one with the Divine Law. Thus he rises above all error and practises in his daily life the principles of Truth contained in the holy books.

Sayeth Nanak, His devotees who meditate on His name and drink in deep the nectar of the Divine life within, are filled with ecstasy and their faces beam with the Divine joy. No pain or sin can touch them. They rise above all pain and sin.

Pauri 10

10. Suniai sat santokh gian. Suniai athsath ka isnan. Suniai parh parh paweh man. Suniai lagey sahej dhyan. Nanak bhagtan sada vigas. Suniai dukh pap ka nas.

By listening to the teachings of the Satgur with rapt attention one attains the realisation of Truth, the stage of permanent contentment (remaining resigned to His will under all circumstances), and the knowledge of the Divine within and without (a realisation that the whole created universe lives, moves and has its being in the One-in-all and the All-in-one and is controlled by Him).

By listening to the teachings of the Satguru with rapt attention, one acquires the fruit of bathing in the sixty-eight places of pilgrimage in Bharat Varsha (*Hindustan*).

By listening to the teachings of the Satguru with rapt attention, one acquires the same amount of respect which a person acquires by years of painful study. By listening to the Divine teachings of the Satguru (*without any worldly desire*), one acquires, freedom from all attachment, and his mind remains permanently fixed on the Divine within and without, *the all pervading eternal reality*. He is intuned with the Infinite in thought, word and deed and rises above all temptation. Sayeth Nanak, His devotees who meditate on His name are filled with ecstasy. Their faces beam with the Divine joy. No pain or sin can touch them. They rise above all pain and sin.

Note : There are very few people who listen attentively to spiritual truths. Being slaves of mammon and hunters after pleasures of flesh, their minds always wander away. The body is present but the mind is absent. Hardly one in millions imbibes the spiritual teachings of God conscious persons or scriptures.

Pauri 11

11. Suniai sara guna ke gah. Suniai sekh pir patsah. Suniai andhey paweh rah. Suniai haath howai asgah. Nanak bhagtan sada vigas. Suniai dukh pap ka nas.

By listening to, and drinking in deep the Divine name, one realises the truth contained in the fathomless oceans of knowledge (*the Vedas, the shastras and the Gurbani*); One attains the rank of Sheik-the head of a clan, *Pir-Religious leader*, or a king. The ignorants (the *blind hunters after pleasures of flesh*) find the path of true realisation. The Infinite fathomless Divine is realized. One becomes God conscious, and feels his presence in the whole created Universe. Or one can easily cross the unfathomable ocean of the world of woe and pain. (He can acquire the power of keeping his mind in control under all circumstances;

success does not inflate him, and failure never daunts him. Filled with the Divine realisation, he lives in peace and good will, with the whole creation.)

Sayeth Nanak, His devotees who meditate on His name and drink in deep the nectar of the Divine life within, are filled with ecstasy and their faces beam with the Divine joy. No pain or sin can touch them. They rise above a pain and sin.

Pauri 12

12. Mannai ki gat kahi na jae. Je ko kahai pichhey pachhtae. Kagad kalam na likhan har. Manai ka beh karan vichar. Aisa nam niranjan hoe. Je ko man janhai man koe.

In the next four Pauris, (12, 13, 14 and 15) Guru Nanak gives the spiritual stage of those persons, who after listening to Guru Updesha (*the teachings of a God-conscious person*) weigh it in their minds; and make it the ideal of their lives.

The spiritual stage (*the stage of self-realisation*) of one who after weighing the teachings of the Satguru, fixes them in his mind and makes them the goal of his life, cannot be expressed in words. Anyone who attempts to express it, falls so short of it, that he feels ashamed of his vain attempt. The true stage of such a person no writer can put on paper. However wise a writer may be, what-so-ever amount of paper and ink he may possess, the spiritual stage of such a person cannot be expressed in words. The glory of the Divine Word (*gurmantra - WAHEGURU*) which is immaculate and free from all dross of attachment, is so great that only he who meditates on it, with full faith and love, and makes it dwell in his mind, can realize it.

Pauri 13

13. Mannai surat howa man budh. Mannai sagal bhavan ki sudh. Mannai mowh chota na khae. Mannai jum kai saath najae. Aisa naam niranjan hoe. Je ko man jannai man koe.

By fixing the Satguru's (*God conscious person's*) teachings in one's mind, and meditating on the Divine Gurmantra the mind and intellect acquire the power of distinguishing between right and wrong, and reach the sphere of reason.

By fixing the Satguru's teachings in ones mind, one attains the knowledge of all the Brahmandas (*the whole Universe*). He acquires occult powers by which he can know all that is going on in the various parts of the Universe.

By fixing the Satguru's teachings in ones mind, one goes on following the right path, and does not face the troubles and worries of attachment to his ownself, his relatives, and worldly goods. Such a person gets freedom from the cycle of birth and rebirth and rises above all fear of death.

The glory of the Divine Word (*gurmantra - WAHEGURU*) which is immaculate and free from all dross of attachment, is so great that only he who meditates on it, with full faith and love and makes it dwell in his mind, can realize it.

Pauri 14

14. Mannai marag thhak na pae. Mannai pat seon pargat jae. Mannai mug na chalaipanlh. Mannai dharam seti sanbandh. Aisa naam niranjan hoe. Je ko man janhai man koe.

One who fixes one's mind on Satguru's teachings, goes on treading the path of the Divine realization

without facing any obstacle. He gains very high respect in this world and every one bows down to his spiritual greatness.

One who fixes one's mind on Satguru's teachings does not tread the narrow lanes and devious paths of priestly castes and creeds. He goes on following the path of self-realization, without any distinction of caste, creed, race or colour.

One who fixes one's mind on Satgur's teachings naturally acquires the power of following the right path without the least wavering. Such a person rises above all attachment, and virtue flows spontaneously out of him (his mind). He is pure and virtuous in thought, word and action.

The glory of the Divine Word (gurmantr-WAHEGURU) which is immaculate and free from all dross of attachment is so great that only he who meditates on it with full faith and love, and makes it dwell in his mind, can realise it.

Pauri 15

15. Mannai paweh mokh dwar. Mannai parwarah sadhar. Mannal tarai tare gursikh. Mannal Nanak bhaweh na bhikh. Aisa naam niranjan hoe. Je ko man janhai man koe.

He who fixes his mind on Satgur's teachings, gets freedom from birth and rebirth. He is free here and hereafter. Here he is at-one with the Divine, and when he finishes the span of 'his m3rtal existence he blends himself in Him.

Such a person acquires freedom for himself, and shows the path of getting free, to all those (*His family, his relatives, his friends, the members of his community, his whole nation, and the whole family of mankind*) who come in contact with him.

One who fixes one's mind on Satguru's teachings becomes God conscious, and acquires the power of showing the path of self-realization to others. Such a person makes other his disciples, who by following his instructions rise above all attachment. Thus both the teacher (*the Guru*) and the taught (*the disciple*) reach the Realm of self-realization and at-one-ment with the Divine (*the infinite Source of all creation*).

One who fixes one's mind on Satguru's teachings becomes free from all desires. He never stoops down to beg anything for himself, worldly or spiritual. He rises above death and becomes a truly ideal man.

The glory of the Divine Word (gurmantr-WAHEGURU) which is immaculate and free from all dross of attachment is so great that only he who meditates on it' with full faith and love and makes it dwell in his mind, can realise it.

Pauri 16

16. Panch parwan panch pardhan. Panchay paweh dargeh man. Pachay sohai dar rajan. Pancha ka gur ek dhyan. Je ko kahay karay vichar. Karte kay kamay nahi sumar. Dhaul dharam daya ka poot. Santokh thap rakhya jin Soot Je ko buihai howai sachiar. Dhawlay uppar keta bhar. Dharti hor paray hor hor. Tis te bhar talay kawan jor. Jee jat ranga ke naw. Sabhna likhya wuri kalam. Eh Iekha likh janay koe. Lekha Iikhya keta hoe. Keta tan sualih roo p. Keti dat janay kaun koot. Keeta pasao eko kawao. Tistey hoe lakh daryao. Kudrat kawan kaha vichar. Warya na jawa ek var. Jo tudh bhaway saee bha li kar. Too sada salamat nirankar.

In this Pauri, Satguru Nanak describes the stage of those persons who have heard the Divine name from the Satguru, have weighed it in their minds and given it a permanent place there, by daily meditating on Him and singing hymns in His glory, with love and devotion. They have brought their lives in unison with the Divine law. Their minds are ever filled with rapture, all-embracing love, self-knowledge, self-control, sweet unperturbable temperament, righteousness and mercy. Such saints attain the stage of God-consciousness and are accepted by God in their very life time. Thus they become at-one with God in the life. In this world they attain spiritual, moral and social leadership. After death, they get a high place in the Divine Realm. Such saints are ornaments in the courts of kings or they are true kings in the Divine Realm. Such saints acquire at-one-ment with Him. They blend themselves with the Guru, by ever keeping his teachings in their minds. They ever keep their minds fixed on the Divine Master and meditate on His name. No worldly desire can swerve them from the path of unselfish service, and seeing Him in the whole created Universe.

So far in the Japji Sahib, Guru Nanak has dealt with the qualities and functions of the One-in-all and the All-in-one, His Divine Law and the annihilation of egoism (the source of all selfishness) by complete submission to His Will (Divine Law).

For this purpose we have to rise three hours before sunrise, take a cold bath and meditate on the Divine name (Waheguru) and sing hymns in His praise in complete rapture. It is essential to listen to the teachings of the Satguru (a God-conscious person) with rapt attention, weigh and fix them in our minds and scrupulously act upon them. By this daily meditation, prayer and submission to the Guru's will, we come to the stage of self-realization and attain the status of a Panch (A saint who has risen above all temptations and feels the presence of the Divine both within and without).

Now we come to His creation and nature through which He manifests and reveals Himself. The created Universe is so infinite that no one by mere intellect can gauge and describe it. This creation is sustained and carried on persistently by the Divine Law working calmly and smoothly in its course without the least divergence. The balance of the whole creation is maintained by Dharma (*righteousness in thought, word and deed*) which is born of mercy (an all-embracing love, charity, forgiving and overlooking each other's faults); combined with the spirit of contentment (satisfaction with whatever God gives us, without any thought of encroaching on the rights of others).

After giving his own idea, Satguru Nanak takes into consideration the common belief that the earth is supported by a bull and explodes it. To persons pinning their faith on this theory Guru Nanak asks how much burden can a bull carry (Or no bull has the power to lift the earth). This earth is vast, and there are innumerable worlds beyond, no physical being can sustain their burden. However if we take it for granted that this earth is supported by a bull, he must have some solid ground to fix his hooves on. Thus there would be an innumerable chain of earths after earths, as in the vast expanse of the Universe the bull cannot fix his feet. Therefore this theory is irrelevant. The world is sustained by the spirit of Dharma (Righteousness in thought, word and deed) born of an all-embracing spirit of love and forgiveness, coupled with contentment, satisfaction with whatever God gives us, without the least desire of encroaching on the rights of others.

Besides this, the created beings on the earth are innumerable. They are of different varieties, variegated colours, and with all kinds of names. They cannot be counted by any one. No pen can know their number, except the ever running pen of the Divine Law. Who has got the power to give their names in writing? i.e. no one can write it. Even if one tries to do so, his estimate falls far short of the real number.

No one can express in words His all-embracing power, and the enchanting beauty of His nature (Creation). No one can estimate the gifts, He bestows upon His creation. He created the Universe with one spoken word. At first innumerable rivers and oceans came into existence, and then steadily evolved

the earth and the whole creation.

I have not the power to give a full description of His nature. All that I can do is to loose myself in ecstasy and thanks-giving, and be a sacrifice to Him in thought, word and deed and thus keep myself ever resigned to His will. Thou art an ever-lasting reality, the fountain head of the whole Creation. Thou art the eternal source of creation. Whatever thou doest is for the best.

Pauri 17

17. Asankh jap asankh bhao. Asankh puja asankh tap tao. Asankh granth mukh ved path. Asankh jog man raheh udas. Asankh bhagat gun gian vichar. Asankh sati asankh datar. Asankh su rmowh bhakh sar. Asankh mon liv lae tar. Kudrat kawan kaha viohar. Warya na jawa ek var. Jo tudh bhavai sal bhali kaar. Tu sada salamat nirankar.

According to Gum Nanak there are innumerable earths, on which men live. In the next three Pauries, Satgum Nanak mentions the two classes of humah beings both good and bad, on the various worlds. Their number is beyond the reach of human intellect and thought. Our function is to loose ourselves in wonder and praise at the sight of His creation, sing His praises, and submit ourselves to His will in complete love and devotion.

O Lord, there are innumerable persons who meditate on thy name with love and devotion. There are countless worshippers who worship Thee in various ways. There are innumerable persons who recite the vedas and other scriptures from memory. There are innumerable persons who are undergoing all kinds of penance. There are innumerable yogis, who detach their minds from worldly desires and pleasures. There are countless devotees (*Bhagtas*) who sing thy praises, and ever keep their minds fixed on the path of selfrealizat ion.

There are innumerable persons who sacrifice themselves for the sake of others, uplifting mankind, and saving them from all kinds of troubles, both inner and outer. They always tread the path of Truth at all costs. There are innumerable persons who freely share with others, the gifts bestowed upon them by God. There are innumerable brave fighters who never turn their back, when engaged in a battle for a righteous cause, the defence of a principle, or in the help of the weak and the fallen. They are ever in the brunt of the battle, and bear the strokes of iron weapons, swords, arrow's etc. on their faces.

There are innumerable persons who keep their mouths shut, do not speak at all and try to keep their minds fixed on the Divine name every moment. Or there are innumerable God conscious persons (*Munis*) who ever remain immersed in the Divine within and without.

O Lord, Thy creation is so immense that it is beyond my comprehension. All that I can do is to be a sacrifice to Thee, and lose myself in ecstasy. O Divine Lord, you art ever Real, and Sell-existent, and all that Thou doest is for the best. Our duty is to submit implicitly to Thy will.

Pauri 18

18. Asankh murakh andh ghoar. Asankh chor haram khor. Asankh amar kar jahejor. Asankh gal vad hatiah kamahe. Asankh papi pap karlahe. Asankh kuria rkuray phirahe. Asankh malechh mal bhakh khahe. Asankh nidak sir kareh bhar Nanak neech kaheh vichar. Warya na jawa ek war. Jo tudh bhaway sai bhali kar. Tu sadha salamat nirankar.

There are countless duffers and confirmed idiots, who do not listen to any one's advice. There are innumerable thieves and countless persons who earn money by foul means and live upon it. There are innumerable tyrants

who use their power in oppressing others but they pass away from this world unknown and unsung. There are innumerable cut-throats who are ever busy in this cruel and sinful occupations, without any remorse. There are innumerable sinners who go on following the path of evil till the last breath of their lives. There are innumerable liars, who are ever busy in using deceitful and crooked means. There are innumerable persons who use foul language and eat foul food, all kinds of flesh and waste thrown out of the body. There are innumerable back-biters who carry the burden of slandering others on their heads.

I have not the power to give a full description of His nature. All that I can do is to loose myself in ecstasy and thanksgiving, and be a sacrifice to Him in thought, word and deed and thus keep myself ever resigned to His will. Thou art an everlasting reality, the fountain head of the whole Creation. Thou art the eternal source of the creation. Whatever thou doest is for the best.

In this Pauri, Satguru is describing the various kinds of low persons engaged in all kinds of degrading occupations. When describing such persons naturally a very insidious egoism enters the heart of the writer.

To save us from falling into this great pit, the great Satguru Nanak calls himself, the lowest of the low, as a remarkable sign of his humility, an uplifting example for us.

Pauri 19

19. Asankh nav asankh thav. Aggam aggam asankh loe. Asankh kaheh sir bhar hoe. Akhad nam akhari salah. Akhri gian geet gun gah. Akhad likhan bolan ban. Akhara sir sanjog wakhan. Jin eh Iikhay tis sir naeh. Jiv furmae tiv tiv pae. Jeta kita teta nao. Vin naway nahi ko thao. Kudrat kawan kaha vichar. Warva na jawa ek var. Jo tudh bhaway saee bhali kar. Tu sada salamat nirankar.

There are countless names of the Divine Reality. There are countless places (*worlds*) which are beyond the reach of human understanding. His creation is so vast, and immense that any one who limits their number to thousands of billions, has to bear the sin of telling what is far beyond the truth on his head. It is through the spoken language that we give Him various names and meditate on them. It is by means of spoken words that we sing His praise. It is through words that we realize Him. Mind revels in His glory and bursts forth in spontaneous praise-Wah. Thou art limitless and glorious, and great beyond the power of human speech. It is through words that we put into writing all that is spoken. The impression of all Karmas good or bad, which regulates our coming together, and being separated, is also given on each human being's forehead in the shape of letters. He who through His eternal Divine Law, puts these impressions on the human forehead is beyond the reach of words. He is self-existent and self-creative. The whole Universe is governed by His immutable Law, and is the outcome of a spoken word. His name prevades all space in its immensity. His realization is the only place of rest and peace for mankind.

I have not the power to give a full description of His nature. All that I can do is to loose myself in ecstasy and thanks-giving, and be a sacrifice to Him in thought, word and deed; thus keep myself ever resigned to His will. Thou art an everlasting Reality, the fountain head of the whole Creation. Thou art the eternal source of the creation. Whatever thou doest is for the best.

Pauri 20

20. Bharyai hath per tan deh. Pani dhotai utras kheh. Moot pifti kapar hoe. Deh saboon laieh oh dhoe. Bharyai mat papa kay sang. Oh dhopai nawai kae rang. Punni papi akhan naeh. Kar kar karna likh laey jaho. Ape beej apey hi Khaho. Nanak hukmi awoh jaoh.

If our hands, feet or body become dirty (*get covered with dirt and rubbish*) they can be cleaned by water. If urine is spilt on a piece of cloth, and it gets fouled and is unfit for use in any kind of worship, then we rub it with soap and water, and free it from that impurity. In the same way the impressions of our sinful actions which are made on our minds, can be washed away by meditating on the Divine name, with love and devotion.

Righteousness and sinfulness are not mere names. They are the outcome of good or bad actions, which one does in the course of his daily life. Whatever action a man does, its impressions right or wrong, good or bad, are left on the mind. Just as we sow, so we reap

Thus sayeth Nanak, we have to pass through the round of birth and rebirth under the eternal Divine Law, without finding the haven of rest and peace.

In this Pauri, Satguru Nanak in a very simple and expressive manner, shows us the way of removing wrong and evil impressions on our minds, which are the result of our sinful actions in our daily lives and various births. In order to clean a dirty piece of linen, we rub it with water and soap. During this process all the hidden dirt in the fibres of the cloth comes on the surface. Then we immerse it in a vessel or pond of fresh water and wash away that dirt. By repeating this process several times, the dirty piece of linen becomes clean white. In the same way when we get up early in morning and meditate on the Divine Name with fixed attention and love, the evil impressions hidden in our minds come to surface. Then we pray to the Satguru, dirty as we are, we are yours, cleanse our minds from sinful impressions. This prayerful and humble mood washes away the evil impressions. The continuous daily meditation and prayer go on cleansing our minds; and a day comes when the evil cloud of selfishness is removed, and the Divine within the human heart shines forth in its full effulgence, rendering all our thoughts and actions pure and immaculate, and in complete unison with the Eternal Law governing the Universe.

Pauri 21

21. Tirath tap daya dat dan. Je ko paweh til ka maan. Sunia mania man kita bhao. Antar gat tirath mal nao. Sab gun terey mal nahi koe. Vin gun kitay bhagat na hoe. Suasat aath.bani barmao. Sat suhan sada man chao. Kawan su vela vakhat kawan kawan thit kawan var. Kawan se ruti mah kawan jit hoa akar. Vail na paya pandati je howai lekh puran. Vakhat na paeo kadian je Iikhan lekh kuran. Thit var na jogi janay rut mah na kol. Ja karta sirthi kau saje apay janay sol. Kiv kar akhan kiv salahi keon varni kiv jana. Nanak akhan sab ko akhey ik du ik syana. Vadda sahib vadi nal kita ja ka howai. Nanak je ko apao janai aga ygaya na sohai.

By going to and bathing in the sacred places of pilgrimage, by going through all kinds of ascetic practices and by giving away gifts to the poor in a merciful mood, one gains an ephemeral reputation in this world, or one goes to Swarga (*place of rest*) after death for a short time, and is born again in this world when the fruit of one's good karmas is finished. But if our ears drink deep of the teachings of the Satguru, ever weigh them in our minds and act upon them with love and fervour, we realize the Divine within and attain at-one-ment with the One-in-all and the All-in-one.

O Divine Lord, all these gifts of listening to the teachings of the Guru ever keeping them in our minds, and acting upon them have been bestowed upon me by Thee. I am altogether devoid of them. Without these God-given gifts meditation on Thy Name is impossible. It is this mood of deep humility, love and fervour that leads us to at-one-ment with Thee, and intunes our minds with the infinite.

O Lord, bestow these gifts upon me and accept my humble all-hail, "Thou art ever True, all life (*source of all life*), and ever blissful."

The other rendering is in the form of a question, is this creation the outcome of matter or of the Infinite source of all love and energy?

Ans. In the Infinite Divine mind, the thought came, that I manifest myself in various forms. This thought was expressed through the word and the whole creation came into existence

The eternal Divine, the source of all creation, is the ever-lasting Reality, the source of all active life, and ever blissful. What was the period, what was the time, what was the moment on the lunar calendar, what was the name of the day on the solar calendar (*Sunday etc.*), what was the season, and what was the month, when the whole creation came into existence?

All the pandits have searched the Purans, all the Mohamedan Divines studied the Kuran, but they cannot fix the time and the moment of the world's creation. Even the Yogis who go into a trance and study the vast expanse of time and space cannot fix the moment and the day. In short no one can give the season and the month. It is the Creator alone Who knows His own secret. Then how in my ignorance to solve this riddle, can I describe His creation? The only thing that I can do is to take myself into the realm of praise and ecstasy, and be at one with Him. Sayeth Nanak, many a wise men attempt to describe His creation, each posing wiser than the other. But the great Lord, the All-in-one and the One-in-all is great and His praise is beyond the scope of human intellect and spoken language.

He is the sole master of His creation, and manifests Himself into the whole created universe, according to His own will. O Nanak, any one who says that I know it, cannot find a place of respect in the *company* of God conscious persons. All that one needs to do is to meditate on His name, sing His praise and thus merge oneself into the Divine Reality and become a part and parcel of the great Infinite.

Pauri 22

22. *Patala patal lakh agasa agas. Orak orak bhal thake ved kehan ik vat. Sehas atharh kehan kateba aslu ik dhat. Lekha hoe ta likhyai lekhay hoe vinas. Nanak vada akhyai apey janay aap.*

There are hundreds of thousands lower or nether worlds, and hundreds of thousands skies (*one above the other*). In vain the searchers have tried to find their limit and number, but all have failed to do so. Even the Vedas say that the created Universe is boundless. The eighteen Purans and the four books (*the Torait, Zend-Avesta, the Bible and the Kuran*) declare with one voice, that there is but One Ever lasting Reality, the Divine Essence and the whole Universe is His manifestation.

Were it possible to enumerate and measure His creation, one would attempt to do so, but He is above all this calculation. No human intellect can find the number or the limit of His Boundless Creation.

Sayeth Nanak, the Creator is above all His creation and He alone can know and realize it. All that one should do is to sing His praise in complete devotion and ecstasy, and be at-one with Him, leaving aside all these dry and fruitless calculations.

Pauri 23

23. *Salahi salah eti surat na paiyeh. Nadia atey wah paweh samund na janieh. Samund sah sultan girha seti mal dhan. Kiri tulna howani je tis mano na visreh.*

His devotees and Bhagats sing His praises and merge themselves with the Infinite Divine just as the rivers and the streams fall into the ocean and lose themselves in it, but cannot comprehend the greatness of the ocean. In the same way, His Bhagats and devotees become a part and parcel of the great Divine, but cannot find words to express His greatness, just as a drop of water which falls into the ocean, blends itself into it, and becomes its part and parcel, but cannot describe the greatness of the sea.

The boundless Divine Essence is just like a great ocean. Those who ever remember Him and meditate on His name, become at-one with Him. On the other hand, the possessors of mountain like heaps of gold and silver, cannot equal an ant (*a humble devotee*) who ever keeps His name in his mind.

Pauri 24

24. Ant na sifti kahan na ant. Ant na karnai den na ant. Ant na vekhan sunan na ant. Ant na japay kaya man mant. Ant na japay kita akar. Ant na japay parawar. Ant karan ketay bil laeh. Takay ant na paeiaeh. Eh ant na janai koe. Bahuta kahiyai bahuta hoe. Wada sahib oocha thao. Uchal uppar oocha nao. Ewad oocha ho wal koe. Tis oochai kac janay soey. Jewad aap janai aap aap. Nanak nadri karmi dat.

His praise is endless and is beyond the power of expression. His creation is boundless and His gifts countless. No human eye can see the end of His vast creation, and no ear can comprehend His greatness. No one can realize the infinite plan in his mind, and no human intellect can visualise the limits of His created Universe and its vast expanse.

Many a person are trying with all their might to solve the riddle of His creation, but all their efforts are in vain. No one can realize the limits of His boundless creation. The more one tries to put it in words, the more he finds that it is beyond all expression. He is the Sole Master of His Creation and prevades the loftiest spheres of the Universe, and is beyond the power of human mind and intellect. He dwells in the super conscious atmosphere, of the congregation of God conscious persons.

His name is great and high, and by meditating on it, one can realize Him and be at-one with Him. If one can become as high as the Divine Master, then and then alone he can know (*His saints can become at-one with Him*). He is high and great and He alone knows Himself.

Sayeth Nanak, God bestows His gifts according to the Karmas of human beings; and gives freedom from birth and rebirth by His grace, to those who meditate on His name in pure devotion without any worldly desire.

Pauri 25

25. Bahuta karam Iikhya na jae. Vada data til na tamae. Ketay mangeh jodh apar. Ketian ganat nahi vichar. Ketay khap tuteh vezar. Ketay Iai Iai mukhar paeh. Ketay murakh khahi khaeh. Ketia dookh bhookh sad mar. Eh bhi dat ten datar. Band khalasi bhanai hoe. Hor aakh na sakkay koe. Je ko khaek Akhan pahe. Oh janay jetia moh khahe. Apey janay apay deh. Akhay se bhe kei ke. Jisno bakhse sifit sa/ah. Nanak patsahi patsah.

His gifts and deeds are boundless, and cannot be put into words. He freely bestows His gifts and does not expect anything in return. Countless brave and great warriors beseech gifts from Him. There are innumerable persons who

beg all kinds of gifts from Him. Many a person waste their lives by spending His gifts in selfish pleasures and evil deeds. There are many who receive these gifts but do not acknowledge them. They always go on grumbling. There are innumerable duffers who go on eating and drinking, but never thank the Bestower of these gifts. There are many who suffer from the pangs of disease, hunger and incessant trouble. But O Divine Father, these too are Thy gifts. Here Gum Nanak takes the disciple to a very high stage of life. Here the Sikh (*the learner*) is taught to take all these troubles as a great blessing. Each individual has a debt of evil karmas on his head, which he has to repay in his human life. By suffering these pains, pangs and calamities in a spirit of thankfulness the debt of karma is cleared away, and the person who so resigns himself to the will of God makes himself a receptacle of God's grace, and paves for himself the way of self-realization.

O Lord, only by submitting to Thy will in thankfulness can one attain freedom from birth and rebirth, and be at-one with Thee. No one can give any other path, for reaching this stage of self-realization. If any fool hardy duffer tries to express in words any other means, then he alone knows how many reproaches he has to face, in the company of God-conscious persons. The Divine Father knows what gifts to bestow and He alone can give them. There are only a few persons who recognise Him as the Bestower of all gifts and receive them in complete thankfulness.

O Lord, he, upon whom You bestow the gift of singing Thy praises and meditating on Thy name, becomes at-one with Thee. He rises above all wants, and becomes the king of kings. He does not beseech or beg anything from anyone, but becomes the bestower of gifts to all mankind.

Pauri 26

26. Amul gun amul wapar. Amul waparyai amul bhandar. Amul aweh amul ley jahe, Amul bhae amula smahe. Amul dharam amul deban. Amul tul amul parwam. Amul bakhsis amul nisan. Amul karam amul furman. Amulo amul akhya najae. Akh akh rahe liv lae. Akheh ved path puran. Akheh pareh karey vakhian. Akheh Barmay akheh ind.. Akheh gopi te govind. Akheh isar akheh sidh. Akheh kaitay keetay budh. Akheh danaw akheh dev. Akheh sur nar mun jan sev. Kaitay akheh akhan payeh. Kaitay keh keh uthh uthh jayeh. Etay keetay hor kareh. Ta akh na sakeh kei ke. Jewad bhaway tewad hoe. Nanak janay sacha soe. Je ko akheh boal vigar. Ta likhyae sir gawaran gawar.

His glory and attributes are above all price. (*These qualities of self-realization and submitting to His will are found in His saints*). Those who try to rise above all attachment, and are -ever engaged in trying to understand Thy attributes, can be at-one with Thee (*in the company of thy saints, by singing or listening to Thy praise*). They are also priceless. They are the salt of Earth.

The minds of *God conscious* persons who have realized the Divine within are the priceless store house of Divine knowledge. The searchers after truth, who come to God-conscious persons to find the way of self-realisation are priceless jewels of this Earth. Those who acquire these good qualities in the company of the saints and henceforth make them a part and parcel of their lives are also above all price. The tie of love between the searchers after truth and the Satguru (*God conscious person, one who has realized the Truth and can show the path of self-realization to others*) is beyond all price. Those who have reached the stage of self-realization in the company of saints, are also beyond praise.

Their Dharma (*the power of treading on the right path*) is above all price. The company of the saints in which the above mentioned qualities are acquired is priceless. Reason (*power of sifting truth from falsehood*) which rises above all attachment and is acquired by His saints, is a very sensitive balance, and the fine power of judging right and wrong is the set of its weights.

The spontaneous and selfless teachings of the Satguru are a priceless gift for reaching the stage of self-realization (*God consciousness*). This stage which reveals itself on the forehead of God conscious persons is also above all valuation. The grace of the Satguru is priceless and His commandments are also invaluable. These priceless gifts and attributes cannot be described in words as they are beyond the reach of human intellect. They can be realized but cannot be expressed in human language. His saints who have meditated on Him in complete devotion declare, that the union with Him is indescribable. It can be realized and felt but no words can express it.

The Vedas and Puranas have sung of Him. Many a learned persons have studied and expressed their views in spoken language. Many a Brahma and Indras - (*There are innumerable worlds and numberless Brahmas and Indras*) have tried to explain His creation. The Lord Krishna and his pure damsels sing of Him in concert. Shivji and the Sidhs (*persons who have acquired occult powers*) have talked of Him.

Many a person upon whom He has bestowed the stage of Budhi (*knowledge of the past, present and future*) have spoken about Him. The Rakshas (*men of evil character*) and the Devtas (men of pure and good character) sing of Him. Many a Munishers (*learned persons engaged in devotion and study*) have tried to give expression to their thoughts. All these have attempted to do so, but they have not succeeded in expressing His greatness. All have said their say and passed away. Even if God doubles the number of above mentioned persons and classes they would not be able to describe Him in human language. He is as great as He wills to be, Sayeth Nanak. He is the source of all Truth and He alone can know Himself. The Infinite Divine within, and the Divine without can blend themselves through meditation on the Divine name, singing His praises and the unselfish service of His creation, but no human intellect can find words to express this union and at-one-ment. If any foolish and talkative person says that he can do so, then in the company of the wise (*God conscious persons*) he shall be considered as the greatest duffer among duffers.

Pauri 27

27. So dar keha so ghar keha jit beh sarab samaley. Walay nad anek asankha ketay Wavan hare. Ketay rag pari sion kehian ketay gawan hare. Gawen tuhnu paun pani besantar gawai raja dharam dwarey. Gaweh chit gupt likh janeh likh likh dharam vicharay. Gaweh Isar Barma devi sohan sada swaray. Gaweh md indasan baithe devtian dar nalay. Gaweh sidh samadhi andar gawan sadh vichare. Gawan jati sati santokhi gaweh vir karare. Gawan pandit paran rakhisar jug jug veda nale. Gaweh mohnian man mohan surga machh piale. Gawan ratan upae teray athsath tirath nale. Gaweh jodh maha bal sura gaweh khani chare. Gaweh khand mandal var bhanda kar kar rakhey dhare. Sayee tudhnu gaweh jo tudh bhavan ratey tere bhagat rasaley. Hor kete gawan se mai chitna awan Nanak kya vichare. Soi soi sada sach sahib sacha sachi nayee. Hal bhi hosijae na jasi rachna jin rachai. Rangi rangi bhati kar kar jinsi maya jin upai. Kar kar vekhae keeta apna jiv tis di vadyai. Jo tis bhawai soi karsi hukam na karna jai. So patsah saha patsahib Nanak rehan rajai.

Which is the doorway, and of what kind is the mansion in which O Lord You sit and supervise the whole created Universe. The whole Creation is Thy mansion and the unlimited vast expanse Thy doorway. In front of it millions of harmonious songs and tunes are being played by innumerable things and beings. Innumerable musicians are singing of Thee, in all kinds of systematised music. Rags with their consorts sing of Thee. The vast expanse of air, water, fire with *Dharam Raj*, the maintainer of the equilibrium of

the creation, are all singing Thy praises.

The automatic and innate powers which silently but relentlessly keep the record of Karmas of all created being and also the Dharam Raj who allots the reward of punishments of these actions sing of Thee. The Lord Shiva and Brahma whom Thou hast given a glorious place in Thy Creation, with their consorts sing of Thee. Many Indras sitting on their thrones, with all the Devtas attending them sing of Thee.

The Yogis who lift themselves above the mundane sphere of life and go into samadhi (*a balanced state of mind for that period*) and the Sadhus who are engaged in the self-searching task of Divine realisation, sing of Thee. Those who tread the path of immaculate chastity, self control, truth and contentment (*submission to His will under all conditions*) sing of Thee. The brave and dauntless warriors also sing of Thee. The pandits (*learned persons*), the Rishis (*who lead the life in constant meditation, prayer and the deep study of their scriptures*), and the Vedas have sung of Thee through all the ages (*Yugas*). The beautiful and *poor* damsels of the upper regions, the earth and the antipodes (*the lower world*) who charm the minds of the onlooker sing of Thee.

All Thy precious creation (*the diamonds, rubies, pearls etc.*) with the sixty eight sacred places of pilgrimage ever sing of Thee. The great fighters who bravely encounter their enemy, and the fearless warriors who without any fear face countless odds (*one against ten thousand*), alongwith the four classes of creation (1. Those who come out of eggs; 2. those who are borne out of the womb; 3. those created out of perspiration i.e lice etc.; 4. those who come out of the earth-plant kingdom.)

All the continents, the various worlds, innumerable systems in Thy creation sing of Thee. But in reality, only those who are engaged in Thy worship, and meditation on Thy name, in deep love and devotion, can truly sing of Thee. They are immersed in the ocean of Thy infinite love and are dear to Thee. Sayeth Nanak, there are millions more who sing of Thee, but their number is beyond my comprehension. He is the only Everlasting Reality, and the Sole Master of the Universe. He is ever true, and His greatness is perennial (*above all time and space*). He is now self-existent and shall ever be self-existent. He is indestructable and shall ever be indestructable. He is the source of all creation which is of variegated colours, various sizes and various kinds (*men, animals, birds, trees, stones etc.*).

In His greatness, He glories at the sight of His own creation; He does what He wills. There is no power which can overrule Him. He is the King of kings, and the Sole Master of the Universe. All that one has to do is to submit oneself to His will, and be at-one with Him.

In this Pauri, Guru Nanak gives a glorious picture of the One-in-all and the All-in-one. He dwells in His creation and reveals Himself in its glory. The whole nature and all its parts sing of Him. He does not dwell in a fixed mansion or heaven as many a poet, Prophet, Seer depict Him, and with their limited visions draw all kinds of imaginary pictures. He is in His creation and the whole creation is in Him. Those who meditate on His name, sing Divine Hymns to His glory and serve all created things unselfishly, realize Him everywhere. The Sun, the stars, the Moon, the rivers, the mountains and the whole nature sing of Him and reveal Him in His glory. The immense and Unlimited universe is His mansion, and everlasting abode. He is in His nature and the nature is in Him.

Pauri 28

28. Munda santokh saram path joli dhyan ki kareh bibhut. Khintha kal kuari kaya jugat danda partit. Aai panthi sagal jamati man jitai jagjit. Ades tisey ades. Aad anil anaad anahat jug jug eko ves.

Satguru Nanak Dev Ji in the next four Pauries (28 to 31), takes into consideration the path of Yoga which in those days was prevalent in India to a very large extent. He fits in the Yoga structure His own views. These lead the searcher after Truth to at-one-ment with the Divine within, through the path of *Prema*

Bhagati, selfless devotion to God and His creation.

Contentment (*resigning to His Will under all circumstances*) are our ear-rings (*The Yogis bored their ears and wore large glass ear-rings*). Meekness and humility are our begging bowl (*Khapar*), and the *Jholi* - cloth bag thrown on the shoulder for surplus provisions.

Meditating on the Divine name and fixing the mind on the Divine within and without, are ashes which yogis rub on their bodies. Ever keeping in mind the day of death is our *Khintha* (*a loose garment made of all kinds of rags and pieces of cloth*). Ever keeping the body pure and above all desires is our path of at-one-ment.

Absolute faith in God and the Satguru is our *Danda* (*a staff which yogis keep in their hands*). Realizing all men and women as our brothers and sisters in spirit, is our attainment to the highest stage to which the yogis aspire, and name it *AiPanthi*. (*Yogis hail each other with the salutation of Ai-Panthi*). A Bhagat salutes all persons as brothers and sisters in spirit.

Conquering the mind and keeping it above all worldly desires, is the real conquest of the whole world. Yogis through their yogic practices tried to acquire occult powers and through them make men and women their followers. This however is only a temporary and ephemeral phase of subjugation. One who has conquered His mind, and has controlled himself is a real and permanent conqueror of the world. All persons vie with each other to follow him and obey his commands.

O Sidhs, we bow down in complete devotion and reverence to Him, Who is ever existent, the source of all creation, has no colour and form, and is indestructible. He is beyond all change through all the Yugas (*The cycle of the world's creation*).

Pauri 29

29. Bhugat gian daya bhandaran gha tghat wajah naad. Aap nath nathi sabh ja ki ridh sidh awra sad. Sanjog vijog doe kar chalaweh lekhay aweh bhag. Ades tise ades. Aad anil anaad anahat jug jug eko ves.

Guru Nanak addressing the Sidhs says that they may get all kinds of dainty food by using their occult powers. The goddess of wealth may be at their service. With the blowing of couches and trumpets they proclaim their greatness to the world (*Yogis blow horns and trumpets when distributing food*).

Guru Nanak addressing them says that the realization of the Divine within and without is our perennial store house which lifts up from all desires. The power of mercy which serves all men and women, as real brothers and sisters in spirit, is our distributor of food. The grateful and loving throbbings of all human hearts are our couches and trumpets. He Who controls the whole universe is our *Nath* (*master Yogi*) just as *Gorakh* is yours. The occult powers that you acquire are another form of worldliness (*attachment to pomp and show*). They are a bar in the path of self-realization. The whole Universe is controlled by the power of destiny. Every one reaps the fruit of his past karma.

Note : The Karma of each individual is of three kinds:

1. *The Sinchat Karma* - the karma actually performed in the present human life.
2. *The Pralabdh Karma* the impressions on the mind created by actions good or bad in the past lives.
3. *The Kireman karma* - the actions that one intends to do in the daily life.

Just as in a phonograph we put a plate and then start the machine, the voice and subject matter produced is the same as was impressed upon it in the previous machine. In the same way the impressions made on our minds by our actions in past lives, make us repeat the same actions good or bad in the present life and give their fruit to us. But the Sinchat Karma of this life can change their course for good or evil. A person who comes to Satsang and follows the path of Divine meditation gets his evil impressions eradicated.

O Sidhs, we bow down in complete devotion and reverence to Him, Who is ever existent, the source of all creation, has no colour and form, and is indestructible He is beyond all change through all the Yugas (*The cycle of the world's creation*)

Pauri 30

30. Eka mai jugat viayee tin cheley parwan. Ik sansari ik bhandari ik lae diban. JiW tis bhaway tiway chalaway jiw howay furman. Oh wekhay ona nadar na away bahuta eh vidan. Ades tise ades. Aad anil anaad anahat jug jug eko ves.

In answer to a question put by a Sidh, how the world has been created, Guru Nanak says:

The Eternal Divine the One-in-all and the All-in-one - in unison with His creation (*the thought from one to many*), has brought into existence three vital functions that rule the Universe.

The creative agent - Brahma
The feeder - Vishnu
The destroyer - Shiva

These three carry on their work according to His Will, and the eternal law controlling the creation. They are not the masters of their own Will. But the wonder is that He can see and realize all that is going on in His Universe, but He Himself is beyond the realization of these three (*Brahma, Vishnu and Shiva*). Therefore let us rise above these three and bow down in complete devotion and humility to Him Who is the source of all matter and spirit.

During that period of the Universe when everything was in flux and there was no created thing in existence; the idea came into the Eternal mind that I manifest myself into various forms. This thought (*Maya*) in conjunction with the Divine mind brought into being the three forces (*Powers*) that rule world.
1. The creative (*Brahma*) 2. The feeding (*Vishnu*). 3. The Destructive (*Shiva*).

O Sidhs, we bow down in complete devotion and reverence to Him Who is ever existent, the source of all creation, has no colour and form, and is indestructible. He is beyond all change through all the Yugas (*The cycle of the world's creation*).

Pauri 31

Asan loey loey bhandar. Jo kichh paya so eka var. Kar kar wekhay sirjanhar. Nanak sache ki saachi kar. Ades tise ades. Aad anil anaad anahat jug jug eko ves.

The Sidhs according to their ideas believe that God dwells in the Realm of Shiva (*Shivpuri*). They ask Guru Nanak, where does God dwell, where is his storehouse of gifts?

Guru Nanak says in reply the whole Universe with all its parts is His mansion and the unlimited creation

is His storehouse. This has been filled with innumerable gifts, once for all and for all time to come. He goes on manifesting Himself into all kinds of forms and keeps them under His gracious eye and takes care of them in every way.

Sayeth Nanak, He is the Eternal Truth, and the creation is His true manifestation.

0 Sidhs, we bow down in complete devotion and reverence to Him Who is ever existent, the source of all creation, has no colour and form, and is indestructible. He is beyond all change through all the Yugas (*The cycle of the world's creation*).

Pauri 32

32. Ikdo jibho lakh hoe lakh howeh lakh vis. Lakh lakh gera akhyai ek naam jagdish. Et rah pat pawaria charyai hoe ekis. Sun gala akas ki kita ai ris. Nanak nadri paieh kuri kuray thhis.

How can one realize the Eternal and all embracing Divine?

Ans. If in the place of one tongue we acquire hundreds of thousands tongues and these are again multiplied twenty times. Then with each of these tongues we repeat the Name of the Divine Father with love and devotion, one hundred thousand times, we slowly and steadily travel the various stages of self-realization, and become at-one with Him.

However there are persons who on hearing that His Bhagtas have reached the stage of at-one-ment, verbally claim without any effort to meditate on the Divine name that they are God themselves. Such persons are just like ants who acquire wings in the rainy season, and try in vain to soar in the sky like the eagle or the hawk. But such self-conceited persons fall down into the pit of burning desire, and grovel in the worldly dust of attachment.

Sayeth Guru Nanak, such bombastic and wordy claims lead one no where. The door of self realization can be opened through constant devout meditation, humility and leaving everything to His grace. Then and then alone the cloud of selfishness (*egoism*) is removed and the Divine within shines in its full effulgence.

Pauri 33

Akban jor chupay neh.jor. Jor na mangan den na jor. Jor na jivan marn na jor. Jorna raj mal man sor. Jor na surti gian vichar. Jor na jugati chhutay sansar. Jis hath jor kar vekhay soe. Nanak uttam nich na koe.

In this Pauri, Satguru Nanak makes us realize that mere human power, devoid of a balanced state of mind, which can only be attained through meditation on the Divine name, and selfless service, cannot make our actions really effective. By our own power our speech cannot be forceful. By mere mortal effort we cannot acquire complete self-control. We may shut up our lips, but the mind will go on wandering. We cannot beg anything by force, nor can we give anything by force. No human power can control life and death.

We cannot attain kingship or accumulate wealth with mere human force. The thoughts that surge in our minds for the attainment of these things can lead us no where. By constant and forceful study of Vedas and other Shastras we cannot attain self-realization, the stage of at-one-ment.

By mere human efforts one cannot attain freedom from attachment to the worldly things. The whole

Universe is ruled by an Eternal Divine Law. Nothing worth attaining can be secured without a harmonious at-one-ment with this law, which can only be reached by devotional meditation on the Divine name and selfless service of mankind.

Sayeth Nanak, verily no one can become high or low merely with his own human power. Anything that is acquired by mere physical effort, cannot lead to peace of mind and the ultimate good of society. For example, a king secures his kingship with mere physical force, and has not got a balanced state of mind to do justice to his subjects, his rule defeats its own purpose. Neither the king can have any peace of mind, nor the subjects have a peaceful and happy life. This applies to all walks of life. The actions that spring spontaneously from a mind in unison with the universal Divine, bring one true joy and peace and shower happiness and bliss on all around but those which merely spring from an egoistic effort always produce a jarring effect on one's life and the society around.

Note: Controlling one's mind with personal effort is just like shutting up a snake in a casket. Whenever by chance the lid is removed, the serpent jumps up and gives a deadly sting. On the other hand if the mind is controlled by continuous meditation and prayer, a stage is reached when one rises above all desires and becomes the master of his passions. This is *Sehj Awastha* or *Atampad* (*a balanced state of mind filled with perennial bliss and joy*) ever in communion with God and His nature and at-one with the Divine Law. Then all his actions, speech, giving and taking and the whole course of his life flows in a smooth and natural way in Unison with the Eternal Law governing his mind and the whole universe.

Pauri 34

34. Rati ruti thiti var. Pawn pani agni patal. Tis vich dharti thap rakhi dharamsal. Tis vich ji jugat ke rang. Tinke nam anek anant. Karmi karmi hoe vichar. Sacha aap sach darbar. Tithai sohan panch parwan. Nadri karam paway nisan. Kach pakai othey pae. Nanak gaya japay jae.

This earth with its day and night, various seasons, periods of time and days fixed according to the lunar and solar calendars, its airy atmosphere, the watery belt (*oceans*) and the lower world, has been appointed as a place for performing righteous deeds.

On it dwell created beings of various kinds and variegated colours. They are called by various names and their number is unlimited. Everyone reaps the fruit of one's own karma, and acquires the stage due to him. He is the sole Eternal Reality and His court (*the congregation of His saints*) is also ever true. Those who have realized the Divine within, and attained at-one-ment with the Divine without, adorn it.

The grace of God blesses them, and their faces radiate the peace and glory which fills their hearts. In that assemblage of God-conscious persons, the unripe (*low*) and the ripe (*high*) stages of human beings are judged. Sayeth Nanak, this can only be realized when one reaches that stage.

Pauri 35

35. Dharam khand ka eho dharam. Gian khand ka akhoh karam. Kete pawan pani besantar kete kan mahes. Kete barme gharat gharieh rup rung ke ves. Ketia karam bhumi mer kete kete dhu updes. Kete ind chand sur kete kete mandal des. Kete sidh budh nath kete kete devi ves. Kete dev danaw mun kete kete ratan samund. Ketia khani ketia bani kete pat narind. Ketia Surti sewak kete Nanak ant na ant.

The stage described above is the stage of Dharma (*performing righteous deeds and reaping their fruit*), now let us depict the stage of knowledge (*deep insight into God's creation*).

Herein we realize that there are innumerable worlds, with countless atmospheres (*airy 'regions surrounding them*), innumerable oceans, fairy regions, many kahans (*Lord Krishnas*) and numerous Shivas. (*Each earth having its own lord Krishna and Shiva.*)

There are countless Brahmas engaged in creating beings of various forms and colours. There are innumerable earths on which persons reap the fruit of their karma and countless high mountains on which Yogis and Rishis dwell. There are numberless Dhru Bhagtas and numberless Narads who show the path of meditating on the Divine name to them. There are innumerable Indras (*the kings of Devtas*), countless Moons and Suns, and countless worldly regions. There are countless Sidhs (*who have attained occult powers*), Budhas (*persons who have reached the region of true reason*), countless Naths (*masters among Sidhs*), and countless Devies (*Damsels of high and immaculate character*). There are innumerable Devtas, Rakshas Munies (*Rishis*) and innumerable oceans containing invaluable pearls and all kinds of precious things.

There are innumerable classes of creation [(i) *from eggs*, (ii) *from mother's womb*, (iii) *from perspiration*, (iv) *from earth*] countless languages, and numberless kings of men. There are countless Shastras (*religious books*) and countless persons who follow the paths given therein Sayeth Nanak, their number is beyond human comprehension.

In the Pauries 34 10 37, Satguru Nanak gives us the various stages through which a searcher after truth has to pass. First being the performance of righteous action i.e. 1. Straight forward and truthful behaviour in all human activities. 2. Seeing one's own faults and the good qualities of others. 3. Sweetness in speech and manner. 4. Seeing all persons as one's ownself without any distinction of caste, creed or colour. 5. Thankful, contentment with whatever naturally comes to us.

These virtues coupled with meditation on the Divine name Hari-Kirtan lead the searcher after truth into the sphere of knowledge (*Gyan*), the second stage. His vision becomes far reaching and he realizes that God's Universe is unlimited. There are innumerable solar systems with their Suns, Moons, Brahmas, Vishnus, Shivas, Avatars. In short, he realizes the infinitude of God's creation.

Pauri 36

36. Gian khand meh gian parchand. Tithay naad binod kod anand. Sa ram khand ki bani roop Tithay gharat gharieh bahut anup. Ta kea gata kathia na jaeh. Je ko kahay pichhay pachhtaye. Tithay gharyai surat mat mun budh. Tithay gharyai sure sidha ki sudh.

In this stage of Gian, the light of knowledge shines in its full effulgence, it destroys all ignorance (*attachment to flesh and blood and all material things*). The bliss at this stage is beyond all comprehensions. All sounds of nature are sweet music to him, and fill him with inexpressible rapture.

At this stage, the searcher after truth, feels just like Newton that the sea of Divine knowledge is so vast that he is just like a child picking pebbles on the sea shore. This sense of humility and his own littleness fills his heart, and he goes into a stage of ecstasy and adoration. In this state of mind the speech becomes sweet and beautiful.

It finds expression in various forms of poetic outbursts, and the heart is tilled with immaculate and perennial sweetness. This stage cannot be expressed in words.

Any one who tries to do so, falls so short of it, that he himself feels ashamed of his vain attempt. At this stage, the power of fixing one's attention, judging right from the wrong, keeping one's mind straight on the path of truth, and the sense of realizing the Divine within become pure, and free from all dross of selfishness. The cloud of selfishness is removed and one reaches the fine and pure stage of Devtas and Sidhs. All his thoughts and actions become more pure and forceful.

Note After passing through the true stages of Dharma and righteous actions in all walks of life, and Gyan (*a broad and clear vision of the Infinite Universe*), the searcher after truth feels his own significance. He is filled with awe and humility, at the sight of the overwhelming immensity of nature (*God's creation*). He bows down his head in great devotion and meekness, and feels that he is an infinitesimal part of the creation. The sense of egoism (*I am everything, I know everything*) is uprooted and one feels ashamed of the claims one makes as a knower or the doer. In this meek and humble state, third stage of mind, one becomes a true receptacle of Divine grace (*karma*) and reaches at-one-ment with the One-in-all and the All-in-one.

Pauri 37

37. *Karam khand ki bani jor. Tithay hor na koi hor. Tithay jodh maha bal soor. Tin meh ram rahia bharpoor. Tithay Sito sita mehma mahe. Ta ke roop na kathne jahe. Na oh mareh na thhage jahe. Jin ke Ram vasai mun maeh. Tithay bhagat vasaike loe. Kareh anand sachha mun soe. Sach khand vasai nirankar. Kar kar vekhai nadar nihal. Tithay khand mandal varbhand. Je ko kathay ta ant na ant. Tithay lo to akar. Jiv jiv hukam tive tiv kar. Vekhay vigsay kar vichar. Nanak kathna karra sar.*

Those who have conquered the ego become true recipients of the Divine grace. They become at-one with the Eternal Divine and their mind is filled with Divine power, which enables them to conquer all the five passions (*selfishness, lust, anger, avarice, attachment to the flesh, and over weaning pride*) whatever they say comes to pass. Their words and actions become forceful and radiant with spiritual power. No ordinary person can reach that stage (*enter that region of spiritual power*).

There dwell those persons who have got complete control over their bodies, rise above all desires of flesh, and have completely conquered their minds, by rising above all attachment. Their hearts are filled with Divine realization. They see God everywhere and in every created thing. Their mind is immersed in the glory of God, it remains immersed in His praise and becomes intuned with the Infinite. This stage of life is indescribable. The glorious beauty of heart and soul of persons who have reached this stage of life is beyond human comprehension. They rise above death (*the idea of death finds no place in their heart*) and all temptations. Their minds are ever filled with the realization of the Eternal Divine. They ever feel His presence within their heart. The Bhagatas or Devotees of innumerable worlds dwell there (*reach that stage of life*). They are ever immersed in unfathomable bliss, as they have realized the Divine within. They see the Divine reality, which is above all form, alignment or colour, pervading everywhere. He, the Eternal Reality, creates the Universe. His benign presence ever revels in its glory. The various parts of the Earth, and the infinite other worlds with their solar systems, all find their place in the Omnipresent sphere of the One-in-all and the All-in-one. (*His Sach Khand - the sphere of eternal truth, is all embracing. The whole Creation is in Him, and He is in His Creation*). This is the final goal, the fourth stage.

In short, matter does not exist, the whole creation is the manifestation of the Divine thought. No one can describe them as they are infinite. There are worlds beyond worlds and creations beyond creations. The whole system is governed by an Eternal Law. The Lord (*Eternal Divine*) dwells in His creation and revels in its glory. Sayeth Nanak, no tongue can describe it. (*The description is as hard as steel.*)

Pauri 38

38. *Jat pahara dhiraj suniar. Ahran mat ved hathiar. Bhau khala agan tap tao bhanda bhao amrit tit*

dhal. Ghariay sabad sachi taksal. Jin kau nadar karam tin kar. Nanak nadri nadar nihal.

In this Pauri, Satguru Nanak gives the essential qualities which are required for meditation on the Divine name and the realization of the Divine within, in the form of a simile. Goldsmith's shop is here taken as the model. Let self-control (*control over all the sense organs tongue, nose, ear, skin etc.*) be the furnace, for bearance (*remaining calm and charitable under all trials*) the goldsmith, reason (*the power of judging right and wrong*) the smithy, self-knowledge (*I am not the body but the Atma*) the hammer, the fear of God the bellows, penance (*discarding all pleasures of flesh with a burning desire to reach the truth*) the fire, heart full of the Divine love the crucible, and Elixer of the Divine name the purified gold (*Gold free from all dross*).

In short, by following the above given process, the pure Divine name dwells in the human heart, and fills it with a sense of the presence of the Divine Reality, both within and without (*in the whole creation*).

In this true mint (*the company of saints and God-conscious persons*) one realizes the Divine within. The above given method is adopted by only those who acquire the grace of God by following the teachings of the Satguru in complete humility and self-abnegation (I am nothing) O Lord, all my qualities and powers flow from Thee. Without them I cannot raise even my little finger.

Sayeth Nanak, such persons get freedom from birth and rebirth, attain everlasting bliss, and resign to His will under all circumstances.

Note: In a steady mood of forbearance and toleration one has to keep self-control over all his desires and be a staunch devotee of truthfulness. With these fundamental qualities as the basis, one has to listen to, study and act upon the teachings of the Satguru. Then with the fear of God in the mind and a sustained and steady mood, one has to meditate on the Divine name. In this way all the dross of selfishness is removed and the Divine within shines in its full effulgence. Then one obtains the grace of the Guru (*God-conscious persons*) and attains ever-lasting bliss. This path is followed by those who come under the gracious shade of Sat Sang, the congregation of God-conscious persons.

SALOK

Pawan guru pani pita mata dharat mahat. Divas raat doe dai daia khelay sagal jagat. Changiaya buuriaya vachay dharam hadur. Karmi apo apni ke neray ke dur. Jinni nam dhiaya gaye masakat ghal. Nanak te mukh ujle keti chhutti nal.

This salok gives the gist of the Japji Sahib. It tells man that the whole nature surrounding him, is the source of his birth, feeding and Gur-updesh.

Keeping these things in mind, keep thy actions pure and truthful. Good and evil have their own effect. Good actions take you near the God-head (*The realization of the Divine within*) and evil actions take you further away. Therefore do good and remain in touch with Thy source the One-in-all and the All-in-one. But right actions only do not lead to complete freedom (*At-one-ment*). Therefore alongwith righteous actions in the worldly dealings, meditate on the Divine name (*three hours before day break*), with such devotion, that God's name ever dwells in thy heart. Thus your face will shine with Divine light, you will be free from birth and rebirth and lead many more to the goal of freedom. Man is here taken as a child.

All sound is conveyed through air, and man gets his Gur-updesh through it, so air is Guru. Water, the agent of all creation, the father, and the earth, that produces all things which feed mankind, the mother.

Day and night are the male and female nurses. The day makes man play his part in this drama of the world, and night like a female nurse puts him to sleep and be fresh after rest. The good and evil actions leave their impressions instantaneously on man's mind. Good actions lead one near the Divine source (*the Divine within*) and the evil actions remove him further away.

Those who meditate on the Divine name with love and devotion, reach the goal of human life. They rise above all temptations and realize the Divine within. Their faces shine with Divine glory and they lead many more to this Divine goal, and free them from the cycle of birth and rebirth.