

# Jap

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

Before this cosmos came into existence God was in a compressed state called “ekonkar” Creating the eternal laws God expands and resides in its creation operating these laws without any fear or enmity. God is beyond the limits of time and does not take birth, exists on its own and can only be understood through knowledge sifted through discerning intellect.

# ਜਪੁ

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ 1 ॥

**Truth prevailed in the beginning,  
Before the beginning.  
Prevails now, will prevail forever.**

In Sikhism, Truth and God are synonymous. So, the statement that truth was, is and shall last forever, is required to be understood in the context of the above preamble (popularly called Mool Manter) from “Ekonkar” to “Gurprasad” wherein the concept of God has been explained. Since God and truth are synonymous, it means that attributes of truth are same as those of God described in the preamble. Just as God is one, truth is always one; there can never be two truths. Just as God is everlasting, Truth cannot be transient. Just as God pervades everywhere, Truth cannot be parochial. Just like God, Truth is always fearless and impartial. Just as God is beyond the limitation of time, so is Truth.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

ਭੁਖਿਆਂ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆਂ ਭਾਰ ॥ ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ 1 ॥

**Washing the body for times umpteen, does not wash the mind clean  
Meditating in deep trance does not tranquil the mind  
All the wealth of this world does not satiate hunger  
Millions of clever ideas do not help at all  
To dismantle the pall of falsehood; To see the truth  
Appreciate and abide by the will of God manifest in nature, says Nanak.**

Guru started with a statement about Truth. Since God and Truth are synonymous in Sikhism, the logical conclusion is that farther from truth is farther from God. Falsehood is like a pall between us

and God. In this stanza, Guru tells us about popular methods preached by various religions to pierce open this pall of falsehood. In the first line Guru refers to rituals of purity and cleanliness which fail miserably to cleanse our mind off the falsehood. Thousands of people perform these rituals at pilgrimages believing it to be a holy act that will please God. In the second line, Guru alludes to the practice of remaining silent for a long time which however fails to shut out the noise from within. There are sects who think if they don't utter a word for a long long time they can control their mind. In the third line, Guru tells us that it is not at all possible to satisfy our desires to the full as it turns out to be a never-ending journey. In the fourth line, Guru explains that we cannot realize truth by being a genius. We may get many clever ideas but we are likely to end up constructing our own truths. In these lines, Guru is explaining us the pitfalls in our journey to truth and at the same time prepares us for the all-important question. What is the way to break ourselves out of this cocoon of falsehood? Guru gives his answer. Understand and follow the will of God manifest in nature all around you. Guru calls it Hukam. A Punjabi word meaning order or command.

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

### **Hukam defies all description**

**Matter shapes into existence by Hukam**

**Mind emerges and gains glories by Hukam**

**By Hukam we are good or bad; by Hukam we are happy or sad.**

**By Hukam some are blessed for ever; Others suffer life and death for ever**

**Hukam rules over us all, no one is beyond its purview**

**One who understands Hukam cease to have an Ego.**

In the last line of previous stanza Guru referred to Hukam or will of God. In this stanza, Guru explains Hukam in more detail. In the first line Guru says the all that is tangible (that is all matter in this cosmos) takes a shape (AKAR) as per Hukam, however it is not at all possible to describe in its entirety, how does Hukam operate. In the second line Guru says that all that is intangible (Jeeyo) also comes into existence as per Hukam and achieve glory as per Hukam. We see that just in two lines Guru has covered the entire creation in this cosmos. In the third line Guru says human beings achieve heights of greatness and fall into the depths of meanness by Hukam and they are in pain or pleasure as per Hukam. When we obey Hukam and follow the wisdom of Guru to conquer the temptations of greed, lust etc.; our mind climbs to the heights of glories and if we travel to the opposite direction, greed and lust under the operation of Hukam take us down to the path of meanness. Some get out this vicious circle of pain and pleasure by Hukam, while others keep on suffering for ever in this whirlwind. No one can interfere in the operation of Hukam. The operation of Hukam is fearless, impartial and irrevocable. No middleman can come to our help. In the fifth line Guru says that everything is under Hukam, no one can survive out of it. In the last line, Guru says that once a person understands Hukam, he/she experience an annihilation of his/her ego or sense of being separate and special. One thing that is to be noted here is that though it is not possible to describe Hukam, but it is not only possible but mandatory for human beings to understand it.

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥ ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥  
ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥  
ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥  
ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

**Some are lyrical about your prowess  
Wondering who else can match your prowess  
Some are lyrical about your bounties  
And see them as signature of your presence  
Some are lyrical about your glories galore and virtues great  
Some are lyrical about how hard and deep one delves to know you  
Some are lyrical about how you create and destroy life  
Some are lyrical about how you suck out and breathe in life  
Some are lyrical about your distance or immanent presence  
One may go on and on and on to describe with no end  
Millions have tried and tried but gave up at the end  
The ever generous Lord keeps on giving to the point of satiation  
Since ages and ages all are surviving on this generosity  
O Nanak, the blithe God carries on this operation  
Through Hukam in blissful joy.**

In the second stanza Guru gave a brief description of the operation of Hukam, People often recognise God from the outcomes of this operation and react accordingly. In the first eight lines of this stanza Guru gives peoples' perception of God and in the last six lines he gives his own opinion. In the first line Guru tells us that some people recognise God as a superpower with unmatched prowess. It is pertinent to note that Sikhism does not describe God as a superpower or as an Omnipotent entity, as this description inherently assumes that God does have some, though weak, opposition. God in Sikhism does not have any opposition at all. Instead, Sikhism describes God as "Karta". Some people translate it as Doer or Creator. It is very difficult to translate this Punjabi word into English without losing some of its nuances. Whenever we say creator or doer it implies someone who designs or makes something with material provided to him. However, God does not rely on anyone to provide him with material, nor does he chisel something out of something. God causes everything to happen through its Hukam. God does not design a rose with petals meticulously made in a factory, but causes the plant to bloom into flowers. In the second line Guru tells us that there are people who relate God to the gifts they get from him. People start worshipping these gifts as souvenirs of God. In the third line, Guru tells us that there are many who keep on singing praises of God enumerating its various virtues. In the fourth line, Guru tells us that there are many out and about in this world who proclaim that concept of God is something extremely difficult to understand. They claim it to be very unintelligible, imperceptible and indiscernible. In the fifth and sixth line Guru tells us about people who praise God the way It creates and destroys life. In the seventh and eighth line, Guru tells us that there are many who say that God is living very far away up above in the skies. And there are many who say that God lives very close to them, so much so that they can feel its presence.

In the last six lines of this stanza Guru gives his own opinion. Millions have tried to capture God into some sort of theory or explanation but gave up at the end. It is not at all possible to describe God in its totality. It is important to note here that there are people who have given accounts of God in very minute details. In the preceding eight lines Guru refers to those people. We find extremely fine details of God in scriptures of other religions. There are details of Heaven and Hell. There are details about how and

when God created this universe. There are details of what happens after death. There are details about the path and the difficulties on the path the dead person takes to reach God, heaven or hell. There are people who have devised tools to predict the next birth a person takes after death. There is a kind of hypocrisy in these exercises. On the one hand these people declare that God is a superpower, omniscient and omnipresent and on the other they claim to know everything about the way God works which means they are more powerful than God. That is the reason our Guru says that all this is a useless exercise. All that we got to remember is that God has been operating this cosmos for millions of years through Its Hukam. Everything in this cosmos is surviving on God's magnanimity. God is never tired of being generous. And does this all in blissful joy.

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

**Eternal God with glories eternal  
Speaks in language of love immeasurable  
We beg and beseech for more and more  
The donor is giving since days of yore  
What can we offer to seek his blessings?  
What should we say to capture his loving attention?  
We have this life, a blessing great  
To contemplate deep and hard on virtues great and glories eternal  
Good deeds breathe in us a life spiritual; make us an enlightened individual  
Be in the know, says Nanak, the True God himself is lit up everywhere.**

In this stanza, Guru discusses a common practice of pleasing God with some offerings. Since day one, mankind is striving to please God to get favours for themselves. Clever people have exploited this inherent desire of mankind to their own benefits and are doing a good business out of it. You don't have to go far to find people who have opened shops to sell sure shot ways to please God. They even claim to make God physically present as if God is at their beck and call. You find these people at all places and in all religions with slight variation in their tricks to suit their clients.

As usual Guru approaches this subject in a systematic and logical way discarding and repudiating many old dogmas. The fundamental question is what can we do to please God? Can we please God by offering gifts in cash or kind? Or do we have to do something else? Guru rules out the first possibility as we have nothing that can be offered to God as a gift or offering. A gift is a deliberate relinquishment of ownership of something we own in favour of a third person. We do not own anything in this world. Everything in this world has come to us as a gift from God. God has bestowed upon mankind all that they got. In fact, mankind is asking for more and more and he has been giving it for ages without a frown on his face. Eternal God always speaks in language of love and affection. (This is very important statement that distinguishes Sikhism from other religions. God in Sikhism is never angry.) Human beings have nothing that has not been given by God to them. So, all those rituals to make offerings at places of worship are in fact a farce. Apparently, it will be extremely offensive if we offer God's gift back to God as a gift from us.

Now if we have nothing that can be offered to God as a gift, then is there anything else that we can do to seek his blessings. Guru says yes there is. This life as a human being is a blessing from God. Guru says we can make the most of this life as a human being by spending it in the service of God. Guru has

used Punjabi word Amrit Vela for this life. The literal meaning of Amrit is nectar and Vela means time or period. In GGS Amrit is also the name given to teachings of Guru. Time here stands for the life of a human being. So Amrit Vela means our life when we can understand and act as per the teachings of Guru. When we act per the teachings of Guru we get incarnated into a new person who feels God in everything around him/her.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥  
ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥  
ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥  
ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥  
ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥  
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

**Cannot be sculptured; cannot be installed**  
**Immaculate God is self-created**  
**Those who serve get the reward**  
**Murmur melodies about the treasure house of merits and virtues**  
**To earn his respect**  
**To get rid of pain**  
**To be in blissful joy**  
**The one who follows Guru, the wisdom that lights up the melody of God in us**  
**Enjoys the primordial sound, the unstuck celestial vibration**  
**Is blessed with the supreme knowledge**  
**Realizes the all pervasiveness of God**  
**Guru is Issar, Guru is Gorakh, Guru is Brahma and Guru is Parvati**  
**Even if I know; I cannot describe**  
**O Guru, bless me with the understanding and resolve**  
**To carry in my heart all the time**  
**Love for God**  
**Who provides for all.**

When the priestly class could not understand, and explain God properly, they created their own gods to befool the public. In the process, God has become the most abused person in this world. God has been treated sometimes as something super human, at other times as an animal, a bird and what not. The way clergy treats God is a classic example of hypocrisy and double talk. In one breath, they say God is the creator, in the second breath they themselves become the creator of God. On the one hand, they say God is indescribable, on the other hand they start capturing God into some weird sculptures. In the fifth stanza of Jap Guru nails this hypocrisy. In India, God was/is sculptured out of stones or rocks and installed in temples for worship. Guru discards and repudiates this idea, as usual, with logic. No one can create someone who is the one and only source of all creations. Guru advises us that instead of indulging in this hypocrisy we should rather be focused on singing and listening to the praises of almighty God with a heart full of love and respect. If we appreciate the virtues of God, sing and listen to his praises, we will be able to eradicate all pain in our life and joy will bloom out forever in our hearts. In the fourth line of this stanza Guru explains how to sing praises of God. In this line the term Gurmukh has been used for the first time in Guru Granth Sahib. Though this term is a full-fledged subject in itself, it will be pertinent to mention in brief that Gurmukh is a person who

has disciplined his mind to follow the teachings of Guru. Instead of following the dictates of his mind, his mind follows the dictates of logic, knowledge and wisdom. When a person listens to the wisdom of Guru, he can feel that the whole world vibrates with manifestation of God. And he is blessed with ultimate wisdom. In the fifth line Guru refers to the famous deities of Hinduism such as Brahma, Shiva, Ganesha and Parvati. The idols of these deities and many others are installed in temples as Gods for worship. Guru repudiates this concept and tells us that Guru, the ultimate knowledge, replaces all these deities. The last line of this stanza is a prayer for an insight from Guru. An insight that God is the only giver or provider for the whole world. This is an extremely important statement from Guru. It looks simple at the surface but has depths of the ocean in it. Have a look around, and we will find that there are many who claim to be the source of support for the humanity. From a small family to a large nation, we have a long list of people who claim to be the saviors of those they support. People in the developed world have this feeling that numerous lives in the third world countries are dependent on their generosity. They have statistical data to support their assertion. All these stats are an attempt to turn their backs from the truth that God is the only provider for entire humanity. The moment they accept this truth, the dirty politics and chicanery of diplomacy is exposed.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥  
 ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥  
 ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥  
 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ 6 ॥

**Why should I venture on a pilgrimage  
 When it does not find favour with God  
 I look around and can't find a single person  
 Who realized God without his grace  
 But I do know  
 If I follow even one word of wisdom of Guru  
 My mind fills up with priceless treasure  
 O Guru, bless me with the understanding and resolve  
 To always carry in my heart  
 Love for God  
 Who provides for all.**

Interestingly and ironically, God has also been given an address. However, we remember that in stanza five of Jap Guru told us that God cannot be sculptured and installed in temples for worship. God cannot be made to reside in a place of worship to grant special blessings to the visitor of that shrine or place of worship. Since God pervades in the entire cosmos, hence cannot be reduced to an idol in a temple or a localized theophany looking after a certain community. Thus, Guru demolishes the very basis of the concept behind installation of God in temples or other religious places. The concept of pilgrimage is an extension of the concept of a localized God. Over the years this concept has evolved into a full-fledged ritual (and business). It is based on following premises.

- That the places of pilgrimage are holy places
- That God resides in these holy places.
- That God blesses all those who visit these places.
- That visit to these places helps in spiritual upliftment of the pilgrims.
- That pilgrimage helps cleanse your soul off bad deeds

Sikhism repudiates all these concepts. That is why it rejects pilgrimage outright. Instead of performing a pilgrimage to seek God's blessing, it will be better if we inculcate wisdom of Guru in our mind which will enrich us spiritually. We should remember all the time that there is only one provider for all on this earth. This provider is God. No idol in a temple or a localized theophany has anything to do with what we get in our life.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥  
ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥ ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥  
ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੈ ॥ ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੈ ਗੁਣਵੰਤਿਆ ਗੁਣ ਦੇ ॥  
ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸ ਗੁਣ ਕਰੇ ॥ 7 ॥

**If one has a long long life, long like eons even ten times more  
Becomes a celebrity followed across the continents  
Enjoys a good reputation acclaimed by one and all  
Will still be an also-ran if unable to win favour from God  
Is declared guilty revealing the worms of negative forces within  
Says Nanak, God transforms meritless into meritorious  
Bestows more merit on the meritorious  
None can add to the merits of God.**

In this Stanza Guru refers to yogis, siddhas and Rishis in India who claim to have succeeded in elongating their age by some yoga postures or some other spiritual exercises. Guru says that all this is a useless exercise. However, Guru's message is not confined to these personalities from Hinduism, it applies to one and all. Guru further say that even if a person becomes a celebrity or a powerful person in this world, this does not ensure that God will approve him or her due to their celebrity status. In God's judgement, they may turn out to be a guilty person with several negative forces working within them. It is a common knowledge that people can ensure a celebrity status by careful advertising and marketing. Professionals are hired to do this. People even campaign to obtain prestigious awards. Guru calls this kind of mentality worms of negative forces working within the minds of people. They might get a celebrity status in the world, but in the court of God they are declared guilty. No one can manufacture virtues for himself or herself, these are bestowed upon by God. A proof of what Guru said above is the suicides by many celebrities. When they get sick of falsehood around them, they kill themselves. There are many noble laureates in this world. There are many who deserved but did not get the noble prize. And there are many who did not deserve but got one. There is lot more that goes behind the scenes other than the qualities of a person who gets an award by various organizations in this world. Ironically most of the awards given by SGPC and Akal Takhat (both Sikh organizations) are also perfect examples of dirty politics rather than acknowledgement of good work. Guru gives the fundamental concept here that no one in this world can manufacture virtues for himself or for others. They are all gifts granted by God. We hear lot of stories saying that such and such person is a personification of honesty, bravery or justice. All these qualities or virtues are bestowed upon these people by God. No one can create and add to the virtues of God. A genuine celebrity will always acknowledge this. That is why they are so humble in their life.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸਾਹਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥  
ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲੁ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥  
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ 8 ॥

**Listening leads to  
The spiritual status of the enlightened  
Realization of reality about the earth, the mythical bull and the sky**

**Understanding of continents and different worlds  
Obliterates the fear of death  
Says Nanak, those who listen to Hukam live a life of bliss  
Suffer no agony and do not indulge in sin.**

In the preceding stanza, Guru described how people try to advertise themselves showcasing their goodness. In the next eight stanzas Guru describes the right path to acquire virtues. This path is to listen to and accept the Hukam (the laws that operate this universe) of God. First four stanzas concentrate on listening to the Hukam and the next four broach on acceptance of Hukam. Guru clarified what is to be listened to and accepted when he used the word Nam in the last four stanzas. Nam is synonymous of Hukam in Sikhism. Elsewhere in Guru Granth Sahib it has been clarified that acceptance of Nam or Hukam is to follow the wisdom of Guru which among other things translates to being rational and logical. There is a catch also. Being rational or logical sometimes ends up in total irrationality due to a person's ego. We must be careful about it.

Listening to Hukam leads to a stage of spiritual loftiness where ripeness is all. In Indian sub-continent, such persons are known as Sidh, Pir or Nath. If we pay attention to the operation of Hukam or the way God is operating in this cosmos we can understand the reality about earth, different continents, sky and cosmos. We will be able to see through the falsehood of the story of mythical bull holding this earth on its horns. This will result in spiritual upliftment to the realm of saints and we will no longer fear death because of realization that all this is happening as per the operation of laws of nature under the Hukam of God. Those who start loving this Hukam are always in a kind of bliss with no agony or sin in their lives. History across the globe, is replete with examples of great people who accepted death with a smile on their faces.

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣੁ ਮੰਦੁ ॥  
ਸੁਣਿਐ ਜੋਗੁ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥  
ਨਾਨਕੁ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੁਖੁ ਪਾਪੁ ਕਾ ਨਾਸੁ ॥੧॥ ,

**Listening leads to  
Truth about gods like Issar, Brahma and Inder  
Understanding and praise of why what we think is bad  
Secrets of yoga and body are revealed and divine knowledge attained  
Says Nanak, those who listen to Hukam live a life of bliss  
Suffer no agony and do not indulge in sin.**

Guru continues to discuss effects of paying attention to the Hukam of God, the way God operates this cosmos. It results in bursting the balloon of so many myths about different gods operating this cosmos like we have Issar, Brahma, Inder etc in Hinduism. These gods in Hinduism are said to be the creators and destroyers of life on this earth. Once we start listening to and understand the way God operates this cosmos, we no longer believe in these mythical gods. It also blesses us with an understanding of reasons and causes behind bad things that happen in this world. Bad things happen only when we mess up with the operation of Hukam of God. A perfect example of this is the global warming and its consequences on mankind. Another example is irresponsible tapping of underground water for rice cultivation in Punjab which is having deleterious effect on climate there. With this understanding we spontaneously praise God whenever something bad happens. We admire God because this puts us to the right direction for corrective actions if we want to take one. It helps us understand not only the cosmos but also the secrets of our body and gives us the divine knowledge supposedly contained in

religious books. That is why those who start loving this Hukam are always in a kind of bliss with no agony or sin in their lives.

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥  
ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥  
ਨਾਨਕ ਭਗਤਾ ਸਚਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ 10 ॥

**Listening leads to  
Truthfulness, contentment and wisdom  
Gives benefits of pilgrimages  
Leads to Learning and honour  
To a focused and tranquil mind  
Says Nanak, those who listen to Hukam live a life of bliss  
Suffer no agony and do not indulge in sin.**

Continuing his argument Guru tells us that listening to Hukam leads to truthfulness and contentment in life. People go on to pilgrimages to achieve this. Hindus have sixty-eight places of pilgrimage where they go to seek knowledge and contentment in their life. All this can be obtained by paying attention to the operation of Hukam of God. It helps us to deeply study and analyse this universe that gives us lot of knowledge and fame. It will result in a tranquil mind and life perfectly balanced full of peace and poise. That is why those who start loving this Hukam are always in a kind of bliss with no agony or sin in their lives.

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥  
ਸੁਣਿਐ ਅੰਧੈ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥  
ਨਾਨਕ ਭਗਤਾ ਸਚਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ 11 ॥

**Listening leads to  
Fathoming the oceans of virtues  
Climbing to the spiritual heights of the enlightened  
Shows the way to the lost  
Have a measure of truth immeasurable  
Says Nanak, those who listen to Hukam live a life of bliss  
Suffer no agony and do not indulge in sin.**

Guru finishes his discussion about listening to Hukam in this stanza saying that it leads to the cognition and attainment of oceans of virtues and qualities. It will make you spiritually enlightened like Sheikhs and Pirs and other divine personalities. It will guide us to the right path. Without this all of us are hovering around trying to find our ways like a blind person. It helps us to understand the inscrutable truth and the grasp of the fathomless ocean of knowledge. That is why those who start loving this Hukam are always in a kind of bliss with no agony or sin in their lives.

Science and spirituality stands testimony to the truth Guru described in these four stanzas about listening or paying attention to the operation of Hukam or order in this Cosmos. People who have listened to or paid attention to the way God operates this cosmos has gained tremendous knowledge and fame and have served humanity in the best possible way.

ਮੰਨੇ ਕੀ ਗਤਿ ਕਰੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਰੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੈ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ 12 ॥

### **Acceptance helps**

**Nurture a state of mind that defies description**

**If someone has a go, ends up in frustration**

**Reflecting on this state you find**

**No wordsmith can capture it by pen and paper**

**Those who accept Hukam know it is inexpressibly immaculate.**

In the next four stanzas Guru describes the mental status of those who accept the Hukam, the way God is operating this Universe. It is pertinent to note here that most of the people, be a theist or an atheist, do not accept the way God is operating this universe instead they try their best to manoeuvre this operation to benefit themselves. Guru has used the word Naam here which is synonymous with Hukam in Sikh philosophy. Guru qualifies it with the word "Niranjan" which means something which is spotless without blemishes. So "Niranjan Naam" means Hukam that is flawless. The way God operates this universe is flawless and immaculate. Those who accept this reach spiritual heights that cannot be explained or described. Anyone who tries to do so ends up saying that he or she has not been able to capture it in full. In fact, the words are unable to express it. That is why those who have accepted Hukam know that even though they realize the full import of it still they cannot describe it.

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥  
ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ 13 ॥

### **Acceptance helps**

**Mature cognizance into rational intellect**

**Understand operation of cosmos**

**Avoid to say then eat our words**

**Save from spiritual death**

**Those who accept Hukam know it is inexpressibly immaculate.**

In this second stanza about acceptance Guru tells us that acceptances of the operation of the laws of the Universe help to transform our knowledge into rational intellect. We become aware of the entire universe and do not say any silly things about its operation. This saves us from claiming something and then retracting from our statements when proven wrong. People who have made statements about the time this Universe was created, have to eat their words when what they said was proved to be incorrect. It is pertinent to know here that there has not been a single utterance in Guru Granth Sahib which has so far been proven incorrect by science. This transformation also provides spiritual strength and riddance from fear of death. Acceptance of Hukam promotes rational thinking. That is why those who have accepted Hukam know that even though they realize the full import of it still they cannot describe it.

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥  
ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ 14 ॥

### **Acceptance helps**

**Clear all the obstacles**

**To live and leave a legacy of good name behind  
Avoid disorientation from cults of various kind  
Connect to the right path  
Those who accept Hukam know it is inexpressibly immaculate.**

Continuing his argument Guru says that by accepting the laws of operation of this universe the road ahead becomes very clear with no roadblocks or obstacles to stop our march to truth. This also ensures that we live and leave this world with honour and respect. This also ensures that we are not disoriented and carry on our march ahead unswervingly to achieve our target. No cults and sects can distract us from our goal. All these cults and sects, spring up in the name of religion, are in fact pitfalls in our way to truth. Once you analyse them you realize that they do not accept Hukam or the laws set by God for operation of this cosmos. They present themselves as someone who can interfere in this operation and make things happen in their own way. This has been rejected by Sikhism. That is why it is said that those who have accepted Hukam know that even though they realize the full import of it still they cannot describe it. You cannot manoeuvre something which you cannot even know in full.

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥  
ਮੰਨੈ ਤਰੈ ਤਾਰੈ ਗੁਰੁ ਸਿਖ ॥ ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ 15 ॥

**Acceptance helps  
Find the way to liberation  
Provide a base to help those around  
Teach and learn the way of liberation  
Does not wander around begging for help  
Those who accept Hukam know it is inexpressibly immaculate.**

In this last stanza about acceptance Guru tells us that it opens the doors of liberation. Liberation is from falsehood. It is not something personal confined to the individual. Guru makes it clear in the next line when he says that it also gives inspiration to those around you to help liberate themselves. It is not some kind of a miracle. Liberation happens with learning from and teaching each other. Once we have accepted Hukam we cease to wander around seeking help at the doors of various sects. We now understand that they can only lead us astray for their own mundane benefits. Those who have accepted Hukam know that even though they realize the full import of it still they cannot describe it. We can only accept and appreciate it.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨ ॥  
ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨ ॥ ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵਿਚਾਰ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥  
ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥ ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥  
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥  
ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥  
ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥ ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥  
ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ 16 ॥

**The Enlightened leads, the Enlightened prevails  
The Enlightened wins respect with God**

**The Enlightened adds glory to the court of kings**  
**The Enlightened deliberate with discerning intellect**  
**Thinking deep and hard find there is no end to the creation of God**  
**Law of merciful God is the White Bull holding the cosmos in perfect poise**  
**One who understands the Law knows the truth**  
**The mythical bull cannot hold this weight**  
**There is no end to the earth and no force for the bull to stand on.**  
**Diverse creatures of diverse colours are all linked together in a continuity**  
**None can keep a count, the more we count the bigger it becomes**  
**Wow! What a creative power, what a beauty, what a bounty**  
**No one can have a measure of it**  
**God expanded with one set of laws, million streams of life followed**  
**I am not able to describe it all**  
**O God, sacrificing a life in your service is not enough**  
**Whatever you do is best for us**  
**You are formless and exist forever.**

In this stanza, Guru describes the attributes of those who have listened and accepted Hukam or Naam. They become enlightened to lead the world and win respect. They also behave in the court of kings. One may ask the question that there are “leaders” in this world who are not listening to God instead they act as if they themselves are the superpowers. We must understand here that these so-called leaders do not lead the world instead they are pushing the wheel of time backwards. The real leadership in this world has always come from those people who have listened to and accepted the laws of God. These people can be men of religion or men of science or from any other field. They are not necessarily political leaders. One thing common in these people is that they derive their inspiration or strength from logic and reason. These people may not be holding political positions but they have served mankind by leading them out of the darkness of ignorance into the light of knowledge. In Guru Granth Sahib “Vivek”, a Punjabi word which means discriminating intellect or rational thinking, has been called the Guru. This rational thinking demolishes so many old myths like a white bull holding the earth on its horns. Guru discards this myth and tells us that the laws of nature designed by merciful God are holding this earth and the entire cosmos in perfect poise. It is not possible for the bull to hold the earth as there is an earth and another earth beyond it. Moreover, what does the bull stand on while lifting the earth on its horns. This story of bull is from Hinduism. There are similar stories in other religions like the one of a giant tortoise holding the earth on its back. All these stories fail the test of reason and logic. Guru further tells us that God created this world with one set of laws and million streams of life ensued. There are diverse creatures in this world having a whole panorama of colours and shades. One cannot even count them. One can only wonder at the beauty, power and gifts we receive from God. In the concluding four lines Guru says that even if I spend this life to the service of God, thanking him for and counting his bounties, it won't be enough. One can only say that whatever God does is good for mankind. God is formless and eternal. The last four lines are common to this and next three stanzas

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ॥ ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ॥  
 ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ॥ ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ॥  
 ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ॥ ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ॥  
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵਿਚਾਰੁ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥  
 ਜੋ ਤੁਧ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥ 17॥

**Millions meditate and recite in love of God**

**Millions perform rituals and practice austerities**  
**Million scriptures and million recitations**  
**Millions renounce the world and wander around pursuing Yoga**  
**Millions contemplate on your virtues in fond devotion**  
**Millions seek God in charities**  
**Millions display exemplary valour in war**  
**Millions stay calm and quiet in meditation**  
**I am not able to describe it all**  
**O God, sacrificing a life in your service is not enough**  
**Whatever you do is best for us**  
**You are formless and exist forever.**

In this stanza, Guru paints a panorama of mankind busy in pleasing God in different ways. Countless people are reciting God's name for love or fear. Some perform various rituals to worship God and live an ascetic life. Some keep on reciting from scriptures as their daily routine. Some go for Yoga and renounce this world living a very sad and austere life. Some just sing God's praises in devotion and dwell on God's virtues. Some find solace in doing charity work. And there are others who lay down their life fighting bravely in the name of God or country. Some just keep quiet for ages trying to shut their minds. All these ways end up in ritualism. However, all this is happening as per Hukam of God. In the last lines, Guru says that one cannot measure God's powers. Even if we sacrifice this life to the service of God, thanking him for and counting his bounties, it won't be enough. One can only say that whatever God does is good for mankind. God is formless and eternal.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥ ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥  
 ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥  
 ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥  
 ਨਾਨਕੁ ਨੀਚ ਕਹੈ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥  
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ 18 ॥

**Million fools grope in the darkness**  
**Millions steal and misappropriate**  
**Millions rule by tyranny**  
**Millions slaughter for no reason**  
**Million sinners live in sin**  
**Million liars are lost in the cycle of their lies**  
**Million wicked rot in lower depths**  
**Millions carry the load of guilt of slander**  
**Says Nanak the lowly**  
**O God, sacrificing a life in your service is not enough**  
**Whatever you do is best for us**  
**You are formless and exist forever.**

In this stanza, Guru shifts his focus to another colour in the spectrum of humanity. There are millions of fools struggling to understand and groping in the darkness. Fool here does not mean dumb witted or a person with a very low IQ. Gurbani calls that person a Fool who is blinded by the impact Maya which is the sum of his ego, greed, anger, lust and attachments. That is why he is groping in the dark. Under this impact millions steal and embezzle other people's property. Millions become tyrant rulers and dictate their will on others. There are others who have no compunction in killing innocent persons. Millions keep on sinning for their whole life and millions manage to build

a cocoon of falsehood around them and keep on lying every day. Some plunge to the lower depths of society and live a life of wickedness. There are million others who indulge in slander and blame good people for no reason. They carry the load of this guilt for their entire life. In the concluding lines Guru says with utmost humbleness that one cannot measure God's powers. Even if we sacrifice this life to the service of God, thanking him for and counting his bounties, it won't be enough. One can only say that whatever God does is good for mankind. God is formless and eternal.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥  
 ਅਖਰੀ ਨਾਮ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥  
 ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗ ਵਖਾਣਿ ॥ ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥  
 ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥  
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ 19 ॥

**Million places with million names**  
**Million planets beyond beyond our reach**  
**Innumerable does not say what I want to say**  
**Language is the means to articulate Naam and glories**  
**Language is the vehicle of wisdom and virtues**  
**Language we write in and language we speak with**  
**Language helps explain connections in cosmos**  
**The one who scripted this is not in the connections**  
**It works to his orders**  
**His creations are his glories manifest**  
**Not a place sans the glories**  
**I am not able to describe it all**  
**O God, sacrificing a life in your service is not enough**  
**Whatever you do is best for us**  
**You are formless and exist for ever.**

In this stanza, Guru shifts his focus from earth to cosmos. There are millions of places with umpteen names. There are planets we cannot even reach to. To say that these are countless is also short of truth. You can't express this in words. However, we have no other means to express. We use words to express God's glories and Hukam. Words are used to convey thoughts of wisdom and tenets of virtues. We write with words and speak with words. Words are used to convey the coherence of connections in this cosmos. But God who designed these connections is beyond these connections though all the connections work as per his laws. All these creations are signatures of his glories. You can't find a place that does not sing his glories. What this means is that everything in this cosmos is a kind of melody if we are fortunate enough to be able to hear it. In the last four lines Guru says that one cannot measure God's powers. Even if we sacrifice this life to the service of God, thanking him for and counting his bounties, it won't be enough. One can only say that whatever God does is good for mankind. God is formless and eternal.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥  
 ਮੂਤੁ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥  
 ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥  
 ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥  
 ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥ 20 ॥

**Water washes the body smeared with dirt**  
**If pee and shit is on the clothes soap cleans it away**

**If mind get murkier with sins, then Naam is the remedy  
 Obeying laws of nature restores neat and tidy mind  
 Sin and virtue are not mere empty words  
 Good and bad deeds impact you for sure  
 As we sow so shall be reap is the law of nature  
 Spiritual birth and death is the fruit we pick as per Hukam.**

In this stanza, Guru says that if our body gets dirty with dust or soil we will be able to wash it clean by water. And if our clothes are sullied with human faeces and urine we wash them using soap or other detergents. However, if we have a dirty mind then the only remedy is Naam. Naam as we have mentioned before is the synonym of Hukam, the laws that operate this cosmos. We need to appreciate and understand those laws which are also manifestation of God's attributes. For example, all laws in this cosmos operate with utmost equity discriminating with no one. That is how our life should be. These laws are also fearless. That is how we should conduct ourselves. Once we start living our life per these laws our mind will start regaining its pristine beauty. Guru further tells us that sin or virtue are not just words in the books. They are real in life. In the prevailing religious atmosphere sin is not taken as seriously as it should be. People have devised rituals to expiate sins which has led people to keep on sinning again and again. Guru makes it clear that whatever you sow in your life you will reap that crop yourself in this life. No one else can help you. As soon as you commit a sin you suffer a spiritual death and as soon as you get on to the right path God gives you another life. Getting on the right path does not mean doing some rituals. It means a change in the life style.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥  
 ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥  
 ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥  
 ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥  
 ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥  
 ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥  
 ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ 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 ॥ 21 ॥

**Pilgrimage, penance and donation in compassion  
 Carry little reward  
 Listening accepting and loving from the core of heart  
 Cleanse all the mud off your mind  
 O God! Not a single virtue do I have, all come from you  
 Without cultivating your virtues, love for you is hollow  
 Salute to the creator!  
 Eternal, stunning in perfect bloom  
 What was the time, the moment, the day, the date or month?  
 When did, genesis start, no one knows  
 The Pundit does not have in the Puran  
 The Qazi does not have in the Quran  
 The Yogi does not have a clue about the date or day  
 It did not start in any month or season  
 Only the Creator knows the time of creation  
 How to describe, how to admire, I got no idea  
 Know-alls claim to know more than each other  
 Lord is great, laws are great that ordain all  
 Says Nanak, any claim to know ends up in disgrace and pall**

In the previous stanza, Guru talked about the remedy to cleanse our mind. In this stanza, Guru talks about some of the popular remedies people resort to like going on pilgrimages, doing penance and charity work. Guru says that all this does not carry much weight in the court of God. In the previous stanza, Guru also told us that by appreciating the Creator we can inculcate good virtues in our mind. Here Guru says that all these virtues are with God and love for God happens only when we cultivate these virtues in our life and make them our way of life. Then we realized that God is eternal, stunning and always in blissful bloom. We salute to his creations and virtues. However, Guru warns us that there is also a pitfall in this path. Instead of appreciating God, people can start laying claims to know everything about God. No one can know God in its totality. No one knows when and why God created this cosmos. It is not in any religious book. Hindus don't know it. Muslims don't know it. If anybody has claimed to know it, that has been proven wrong. Though people claim to know everything but reality is that only God knows these secrets. We need to remember that Lord is great and his laws are great. Everything happens per his orders. There are people who claim to be wiser than each other and make statements about the creation of God. At the end of the day, they are all proven wrong and cut a sorry figure.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸਾ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥  
 ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥  
 ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥ 22 ॥

**Million worlds underneath and million skies above  
 Tired of counting say the Vedas  
 Eighteen thousand say the Semitic scriptures  
 God is manifest as cosmos through Maya  
 Is not countable, any attempt comes to naught for sure  
 Says Nanak, God is great who alone knows himself.**

In this stanza, Guru continues his argument from previous stanza. No one can have a full measure of God's creations. There are planets beyond planets without an end. Hundreds of thousands of earths and skies without an end. The sages who wrote Vedas tried to have a guess but gave up at the end. The Semitic scriptures mention about eighteen thousand realms. Truth is that God has become manifest as cosmos through Maya. And this creation is not countable. Anyone who tried has perished before he finished. Let us give up and salute to the greatness of God. He alone knows his imperceptible ways. In our life, we struggle to know who we are and if we claim to know God it is only something laughable.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥  
 ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥ 23 ॥

**None has the intellect  
 To account for all the glories of God  
 A river flowing into the ocean can never know its depth  
 A king with mountains of wealth is poorer  
 Than the destitute who has God in mind all the time.**

In this stanza, Guru touches on the subject from another angle. At the very start it has been recommended that we should appreciate and admire God's virtues. However even if we do this from the core of our heart for a long long time, we won't be able to account for all his virtues. This fact is being continuously corroborated by science with new inventions and discoveries. Guru further says that a person admiring God is like a river that flows back into the ocean and merges with it. losing its identity. In other words, that person becomes incapable of saying anything. But

that does not mean that praising God is an exercise in futility. This makes you spiritually rich. A poor person who has God in mind all the time is richer than the king who has mountains of wealth. Guru has used the symbol of an ant for a destitute or a penniless person. It is significant to know that an ant always works hard as a team with utmost patience.

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 ॥ 24 ॥

**Endless glories; endless narrations  
Limitless are your bounties and creations  
Watch and listen with no end in sight  
Inscrutable is your creative mind  
Boundless are your designs and formations  
Impossible to find the end of your creations  
Millions toiled hard and failed to find the end  
No one will ever know the end  
The more you find the vast it becomes  
Great Lord operates from a position great  
With a command, potent and great  
To know him well need to reach that stature  
No one else is privy to your greatness  
Bless me with the gift of this understanding says Nanak.**

Guru continues his argument from the previous stanza. God's glories or praises are so many that we cannot count them or finish relating them. His gifts are enormous. His creations are limitless. One can study these creations for as long as one can but there is no end to it. No one can know what is in God's mind regarding his creations. Many have tried in vain. The more we try to know about these creations, the more we realize our ignorance. It is interesting to note that the encyclopaedia of ignorance is much bigger than the encyclopaedia of knowledge man has been able to gather so far. God is operating from a high pedestal where no one can reach. Hence no one can know God in full. We should seek God's blessing to provide us with an understanding that God alone know his ways.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥  
ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥  
ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥ ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥  
ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥ ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥  
ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥  
ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥ 25 ॥

**Blessings too many to record  
The Great Giver gives with no motive  
Warriors great beg at your door  
Million others can't even count  
Umpteen others tried in vain  
Many get but still deny  
Many more are gluttonous fools  
Score others live under the spell of greed and misery**

**This bondage works as per your command  
Redemption is in acceptance of Hukam  
One can see no other way  
If a moron claims, ends up in shame  
You know when to give when to deny  
Those who love and adore your ways  
Are the Kings among kings! Says Nanak.**

In this stanza, Guru tells us about the gifts and favours we get from God. They are too many to be counted. One thing peculiar about this is that unlike the gifts we receive from our friends, the gifts from God are not a give and take situation. God gives without any requirement on our part to pay him back in gifts or money. In fact, as Guru told us earlier in Jap that there is nothing that we can offer to God. Everything we have in this world is a gift from God. However, we can see people all the time seeking favour from God in exchange of doing something or offering something to God. Guru tell us that warriors can be seen begging at the door of God. We cannot even count the number of people asking favours from God. This is evident from the crowds at all religious places. Some get their wishes fulfilled but still many get frustrated. Many get the gifts but do not give credit to God. There are others who keep on consuming the gifts of God like voracious gluttons. There are others who fall into the vicious cycle of greed and suffering for their entire life. They are in a kind of bondage they can't break out free. The freedom comes with acceptance of God's Hukam because this bondage also works per the laws of nature operating under Hukam. This is the only way of redemption. Any claim otherwise will lead to frustration at the end. There are many who understand that it is up to God only to decide to give or deny any one. Nanak says that those who love and adore God's Hukam are the real Kings.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ॥ ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ॥  
ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ॥ ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ॥ ਅਮੁਲ ਤੁਲੁ ਅਮੁਲ ਪਰਵਾਣੁ॥  
ਅਮੁਲ ਬਖਸੀਸ ਅਮੁਲ ਨੀਸਾਣੁ॥ ਅਮੁਲ ਕਰਮੁ ਅਮੁਲ ਫੁਰਮਾਣੁ॥ ਅਮੁਲੇ ਅਮੁਲ ਆਖਿਆ ਨ ਜਾਇ॥  
ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ॥ ਆਖਹਿ ਪਤੇ ਕਰਹਿ ਵਖਿਆਣ॥  
ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ॥ ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ॥  
ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ॥ ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ॥ ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ॥  
ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ॥ ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ॥ ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ॥  
ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ॥ ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ॥ ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ॥  
ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ॥ 26॥

**Invaluable virtues; precious exchange  
Invaluable traders; precious stock  
Invaluable patrons; precious deals  
Invaluable love; invaluable submission  
Invaluable the law; invaluable the court  
Invaluable the rule; invaluable the logic  
Invaluable the grace; invaluable the stamp  
Invaluable the blessing; invaluable the order  
Invaluable beyond description, many tried in deep meditation  
Vedas tried, Puranas tried; the learned discuss and discourse  
Brahma or Inder, Krishna and his beloveds  
Shiva and the siddhas, many a Buddha  
The gods and demons; the angels, the silent sages and the devout  
Millions tried to describe; Millions continue to have a go  
Millions tried, millions more will try; All will fail to describe  
Nanak says you are what you want to be; known only to yourself  
One who brags to know your size, is known as illiterate and unwise.**

In this stanza, Guru dwells on the virtues of God from another angle. They are not only innumerable they are also priceless. They are so invaluable that those who inculcate and promote those values also become invaluable. These virtues are not in any religious book but are manifest as set of laws operating in this cosmos. These laws are fair and square to the core. Those who live these virtues are blessed ones and are always immersed in love for God. We can take an example. Everybody is treated with equality and fairness under the laws of God or Hukam operating in this cosmos. Anybody who practices this value in his life automatically falls in love with humanity. When these values are reciprocated, they become even more invaluable. It is not at all possible to describe these virtues in full. Vedas and Puranas tried but failed. The learned give discourses on these virtues but they also fall short of the exact description. They talk about Brahma, Inder, Krishan and his beloved Gopies. They talk about Shiva, siddhas and Buddha. They tell us about angels and demons, sages who never speak and the devout followers. All of them failed to describe the virtues. People are still doing it. They will keep on doing it. But none of them will succeed. Because only God knows his size. God can be of any size he wants to be. Some brag to know God in full. They end up being described as stupid morons.

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 ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ॥  
 ਸੋਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ॥  
 ਹੋਰ 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॥  
 ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ॥  
 ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥  
 ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਰਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ॥ 27 ॥

**What kind of door; What kind of mansion  
 Wherefrom you mind your creation  
 Some sing out your place having  
 Million symphonies; million musicians  
 Million musical modes: million singers  
 Deity of air, deity of water, deity of fire and the deity of death  
 Chitgopat keeping all the accounts of deeds good and bad  
 The Brahma, the Shiva and beautiful consorts around  
 Inder on his throne; lots of angels around  
 The siddhas in deep meditation and devout saints  
 The celibates, the warriors brave  
 The learned Pundit giving discourses on Vedas since times yore.  
 The charming damsels from heaven, earth and the nether world  
 The jewels churned out of ocean; sixty-eight pilgrimages  
 The mighty warriors; four ways of breeding  
 The planets, their circles, the cosmos sustained  
 They all sing as per your will in loving devotion  
 Many more cannot even recall, what can Nanak say**

**Eternal Lord and his eternal glories, always resides in his creation  
 The creator is there now; will always be there**

**Manifest in diverse colours and kinds  
Enjoys what he creates; that is his greatness  
Creates what he likes; not to any one's order  
Nanak surrenders to this King of Kings. (1)**

In this stanza, Guru answers an often-asked question. Where is God? Where he lives? Can we see him? Can we meet and talk to him? In the first part, he describes the answers given by various religions and then in the last part he gives his own opinion. People paint a picture of heaven where God resides having the best music, the best songs etc. This picture is often juxtaposed with horrific scenes from hell to entice people for a place in heaven. In some descriptions, we have so many deities serving God in his heaven. So many beautiful and alluring ladies are enchanting with their dance moves. Chitargupat is said to be keeping all accounts of good and bad deeds of mankind on behalf of God. In Hinduism we have god called Inder ruling in this heaven with so many other gods to assist him. We also have scholars engaged in intricate discussions about complex issues. Then we have celibates, the warriors the saints- all said to be attending the court of God. Guru gave this account from what he understood from the available sources of information. He further says that there could be other accounts about which he is not aware of.

In the second part Guru says that all he knows that God who created this cosmos has always been there and will always be there no matter what happens to this creation. He created this cosmos of varied colours and kinds and is residing in his creations. He is not separate from his creations and enjoys what he creates and does not take any order to create. As opposed to other religions, God here is not deemed to be separate from his creation. There is not a single thing in this cosmos, good or bad, which is not a part of God. At the same time, there is not a single thing in this cosmos which can be called God. There is not a single place in this cosmos where god is absent. At the same time, there is not a single place which can be described as residence of God. God is the king of kings. Nanak surrenders to his will. It is a kind of paradox that God is and is not this cosmos. Let us understand it by asking the question where God was when there was no cosmos. Guru has answered this question at the very start that before this expansion God was in its compressed state, what he calls "Ikonkar". Science calls it "Singularity".

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥  
ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥  
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ 28 ॥

**Let contentment be your earrings; hard work your begging bowl  
Smear ash of contemplation all around  
Remembrance of death be your robe; untainted body be the technique  
Make knowledge as your walking stick  
Universal brotherhood is the elite Yoga  
Master of the mind is the master of the world  
Salute to the immaculate lord with no beginning and end  
Perennial throughout the ages**

In the next four stanzas Guru talks about Yogis. Yogis followed a different path than the mainstream Hinduism. They shun the normal life of a householder and spend their life hiding in jungles or caves. The Yogis consider Shiva as their God and the most famous Yogi is Gorakhnath.

The yogic cult developed fast and there were 12 branches of Yogis. They claimed to have obtained miraculous powers by doing Yoga. They wear hooped earrings through the cartilages of their ears, which is cut open with a dagger at the time of initiation. They smear ash on their bodies. Most of them are naked or wear only scanty clothes. Whenever Yogis meet, they salute each other saying “aades tise aades” which means “salute to that one” referring to the head of their cult. Guru disapproved of their way of life and these four stanzas are addressed to them.

O Yogi instead of renouncing this world and becoming a sanyasi, let contentment be your earrings of initiation into Yoga. And instead of begging for food earn it through hard work. Be aware that God is always with you and wear the remembrance of death as your yogic robe. Keep your body pure by not indulging in any bad deed and walk with the help of the stick of knowledge. If you treat and love everybody alike you will become the best yogi. Conquering your mind is akin to conquering the world. Instead of saluting Shiva or your cult Guru always salute to God who has no beginning or end, is immaculate, and has been the same throughout the ages.

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 ॥  
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ 29 ॥

**Make knowledge the food and let compassion to wait upon**  
**Listen to the celestial melody in one and all**  
**The Master controls everything; Indulgence in miracles is a diversion**  
**Birth and death runs the life cycle; doling out what we deserve**  
**Salute to the immaculate lord with no beginning and end**  
**Perennial throughout the ages**

O yogi, pay attention to the sound of God vibrating in one and all. Let knowledge be your favourite food and share it with all around you without any discrimination. Remember that God is in control of everything no one else can make things happen. All the supernatural powers you brag off are leading you up the wrong path. They are a kind of diversion leading you away from truth. Birth and death carry on the business of life on this earth. All of us will die one day and will get only what we deserve. Instead of saluting Shiva or your cult Guru always salute to God who has no beginning or end, is immaculate, and has been the same throughout the ages.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥  
 ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥  
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ 30 ॥

**Single Maya got pregnant by a trick; producing three kids**  
**One creates, one sustains and one destroys is alleged**  
**God operates this cosmos the way he likes**  
**Himself invisible, but watches it all**  
**Is a puzzle for us all?**  
**Salute to the immaculate lord with no beginning and end**  
**Perennial throughout the ages**

In this stanza, Guru refers to a mythical story about the creation of the trinity of Hindu Gods who are said to be running this Universe. All three are believed to be the progeny of one power called Mayee or mother. Brahma, the eldest son, is said to be the creator, Vishnu takes care of nursing and preservation while the youngest son Shiva is the god for destruction of this universe. They were born when their mother Mayee or Maya got pregnant by a kind of trick. Guru disapproves of

this story and theory and says that the universe is being run by God who provides for us all and do not need any help. The most incredible and wonderful thing about this is that while God is watching everything, no one else can see him. Instead of saluting Shiva or your cult Guru always salute to God who has no beginning or end, is immaculate, and has been the same throughout the ages.

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥  
ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥  
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ 31 ॥

**Resides in all the planets, replete with treasures**  
**Provided everything in one go**  
**Watches the continuous creation carefully**  
**O Nanak, the Eternal lord's creations are eternal**  
**Salute to the immaculate lord with no beginning and end**  
**Perennial throughout the ages**

Guru continues his argument from the last stanza. We don't need any god to provide for the creatures on planets. God has made such an arrangement that he provided for everything everywhere. And God is present at all places or planets. He has provided for everything for that planet in one go. A creature comes into existence only when the environment is ready for its existence. Everything on this earth is already there for the creatures to live upon. This is also proved correct by the fact that no one has been able to create any matter on this earth. All that man is doing is changing the shape of matter to create new things. However, God is also imperceptibly running creative activity on all the planets. This creative activity is within the material already provided on each planet. Whatever he does is eternal truth because he himself is truth. Instead of saluting Shiva or your cult Guru always salute to God who has no beginning or end, is immaculate, and has been the same throughout the ages.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋਤਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥  
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵਤੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥  
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥ 32 ॥

**If I had a million tongues, even twenty times more**  
**Each tongue uttering the word God millions of times**  
**Is this being the step leading to realization of truth**  
**It is like the lowly yearning to emulate the elite**  
**Says Nanak, without grace of God all else is just bunkum**

In this stanza, Guru refers to a popular misconception that if we keep on uttering the name of God incessantly for many years we can realize God. There are stories about this in Hinduism which has inspired many to go into hiding away from the hustle bustle of life to do this and realize God. Guru says that this won't happen even if we have millions of tongues and all utter the name of God millions of times together. This is simply a case of an undeserving person wishing to emulate the achievements of great people without following their teachings. We cannot force God. That is why the most important thing is the grace of God. Once our actions are accepted by God only then we can hope to get some reward. You may not utter the name of God even for once. Elsewhere in Guru Granth Sahib it has been clearly stated that God knows our intentions even if we do not give them any words. Everything else without acceptance of God is mere claptrap and hogwash. We are deceiving none but ourselves.

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 ॥ 33 ॥

**Speech or silence is not in our control**  
**To solicit or supply is not in our control**  
**Life and death is not in our control**  
**Power, self and agitated mind is not in our control**  
**Acquiring and discussing knowledge is not in our control**  
**Salvation is not in our control**  
**The Controller controls everything**  
**No one is superior or inferior, says Nanak.**

In the previous stanza, Guru talked about the futility of attempts to force God to grant favours. In this stanza, Guru makes it further clear that nothing can be achieved by force. God is controlling everything through the set of laws operating in this cosmos. The reality is that we do not even have freedom or power to speak or remain silent. We cannot obtain something by force or give something by force. Death and life are beyond our control. The power, the self and all the turbulences in our mind are not running as per our will. Nor can you attain salvation by some concerted efforts. God is the controller who has hegemony over all this. The good thing about all this is that God does not favour any one nor does he dislikes anyone. All of us are equal in his eyes. We will get a fair deal in the court of God. So, we should focus on doing good deeds and leave it to God to give us the reward. We do not need to make any extra effort to showcase the good we are doing.

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 ॥ 34 ॥

**Nights and seasons; days and weeks**  
**Positioned in air, water and fire**  
**Earth is a school of righteousness**  
**Where countless varied creatures with varied names**  
**Are judged for their deeds**  
**By God fair and square**  
**The deserving noble get honoured and acknowledged**  
**The truth and falsehood are sifted apart**  
**Says Nanak, only the result testifies achievement.**

In the previous stanza, Guru rejected the concept of repeating God's name incessantly for millions of time to understand and realize God and the idea of forcing our ways into the realm of truth. In the next four stanzas Guru gives his own opinion. Guru starts in a realistic and scientific manner. We are born on this earth which is blessed with air, water and fire and we have seasons, days and nights happening on it. This earth is like a school where we sit for an exam and are judged by the deeds we write in the length and breadth of our age. God is the impartial and just examiner and only the deserving gets rewarded and acknowledged. No one can put a claim to the reward saying he or she has done this or that good deed. It is for the judge to decide. Only the final award is the proof that you have passed successfully from this school or in other words the deeds you have done have been acknowledged and accepted as good deeds.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮ ॥ 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 ॥ ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥  
 ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥  
 ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥ 35 ॥

**The school of righteousness runs on this canon  
 Discuss the consequence of learning obtained  
 Reality dawns upon and truth revealed  
 About gods of air, water and fire, the Krishna and Shiva  
 The varied creations of Brahmas  
 The multitude of action fields, the mountains, the multitude of sermons  
 Countless Indra, Moons, Suns and planets  
 Countless Siddhas' and Buddha; Naths and angels  
 The gods and demons; silent sages, the oceans and treasures  
 Countless ways to breed; countless languages and kings  
 Countless beliefs and die-hard followers  
 Incalculable is the end of this creation, says Nanak.**

Continuing his thought, Guru says that when a person is working hard and honest in this school of earth he or she gains tremendous knowledge. This school is not to be confused with a place where principles of ethics or righteousness are learnt. This earth is a school where one lives and learns. This is a school where you practice life with the tools of learning. Or we may put it like this is a school where your learning or wisdom is tested in the lab of life. To succeed here, you need to nurture and cherish rational thinking which leads to lot of knowledge. With the dawn of this knowledge, whole truth about universe is revealed. You can see through the reality of various gods and demons. The rationale behind the emergence of the philosophical thoughts is clear now. You can only wonder at this awesome creation. Various languages and various belief patterns followed strictly by their followers. Countless ways the life springs up in this world and countless planets. There is no end to this creation.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥  
 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 ॥ 36 ॥

**Realm of knowledge is learning aflame  
 Spectacle of melodies; tranquillity galore  
 Leading to realm of creativity and toil  
 Chiselling life into a beauty beyond words  
 Cannot be described; cannot be explained  
 Any attempt ends in repent  
 Learning transformed to wisdom ingrained in mind  
 Shaping man into an angel accomplished**

Knowledge is the fruit of rational thinking and brings lot of joy and pleasure in life. However, the greater joy comes when this knowledge is put into practice which however involves lot of hard work. It results in lot of innovations and creations. Life becomes exemplary and beautiful. It is not possible to describe this beauty. Knowledge matures into intellect capable of controlling the mind and chisels it into a perfection.

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 ਕੈ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥  
ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥  
ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ 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 ॥ 37 ॥

**Grace speaks in the language of strength  
Nothing holds back from here; where mighty bold and valiant  
See the universe filled up with God  
Divinity running through every single seam  
Beauty brilliant beyond words  
They do not die nor get duped whose mind is filled with God  
In this realm live the loved ones in a blissful state  
Entuned to truth watching Invisible Creator relishing  
Designing regions and spheres millions beyond count  
Shaping galaxies of planets  
Operating as per the grand design  
The Creator reflects upon and rejoices in creation.  
Core of design hard to describe, says Nanak.**

After knowledge gained is applied and followed in real life, the natural concomitant is the grace of God. Which further results in a lot of strength of character and personality brave enough to challenge any authority in this world. Now one can experience God operating in this universe. Every single particle of Universe smells of God. Those who reach this stage do not die because they don't have any delusion about the duality in this universe. They understand that there is no death or birth as such. The only time a person dies, is when he becomes oblivious of the presence of God. They fall in love with the entire creation of God and are always in a blissful state of mind. They feel the Creator literally at work. Chiselling new regions and spheres one cannot even count. Formation of planets and galaxies operating in grand design of God. They can see that the creator is in deep contemplation and enjoying his creation. All this cannot be described in full.

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 ॥ 38 ॥

**Let self-restraint be the smithy and patience the goldsmith  
Strike your understanding with hammer of knowledge  
Fan the heat of hard work with winds of divine awe  
Pour this eternal wisdom in the crucible of love  
To coin the Word in this true mint  
Blessed are those who do this  
And rejoice in God's glance of grace, says Nanak.**

In this last stanza of Jap Guru talks about the way to capture the reality of God and his creation in words. Capturing this reality is like coining words in a mint. Taking an example of a goldsmith Guru tells us that control over all the temptations should be the smithy fuelled by hard work and reverence to God. In this smithy understanding is to be melted and hammered by knowledge to

convert it into wisdom. This wisdom is then boiled in the pot of love for God to get rid of all the impurities and make the required material for coining the Word. This is not something everybody can do and accomplish. Only those who are blessed by God can do and enjoy it. No one can do this on purpose with deliberate efforts.

॥ ਸਲੋਕ ॥ ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥  
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥  
ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ 1 ॥

**Guru is air, water the father and earth is mother  
Day and night are nursing nannies  
The world grows up under their care  
Actions good and bad are considered by God  
Some go through and some fail  
Those who worked hard and good  
Have a smile on their face and lit up their surroundings.**

These are the concluding lines of Jap. Guru paints a picture of life on this earth in beautiful poetry. Life starts with water(semen) from father and grows in the womb of mother earth. Knowledge or Guru sustains this life like the air we breathe. Just as we die the moment we do not breathe, similarly if we turn our back to the teaching of Guru we die a spiritual death. Day and night are like nannies taking care of the whole world. Nannies feed the child and make sure that child has proper sleep at proper time, Nature has designed the cycle of day and night to ensure this for the whole world. During the day, we work and eat and at night we sleep to refresh our energies. The way we live is important. Because all of us are judged for what we do and achieve in life. Based on our achievements we are closure or farther away from the truth. Those who work hard and manage to achieve good result have a smile on their face. They also spread this happiness all around by inspiring others.

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