

Jup (Jap) Ji Sahib
Translations By
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I. Understanding Jup Gurbani

- Needing to unlearn/widen the space in mind with new ideas- cognitive dissonance
- Summary Bani of Guru Nanak's teachings (Abstract)
- Title Bani- What can you make out of a title? Title is to be read in context of book
- Full understanding comes from entire text 1429 pages;
- Most explained Bani; 250+ translations, voluminous kathas (Live & Recorded)
- Jap Ji is not a beginner bani even though it is the first bani in SGSS; First ≠ Easy
- First Bani we learn as a child, first bani to memorize
- Last Bani of First Guru (written last phase of his life)
- It is a complex bani, most explained but least understood
- Concise, brevity, idiomatic, contextual
- Probability of misinterpretation is high
- 70 years of Nanak's spirituality condensed in this Bani
- Nanak Gaaya Jaape Jaye II I have walked this path, now you take the knowledge and walk the path
- 240 years of Sikhi summarized; Abridged
- Teekas (Translations)
 - Vedantic School (Vedic scholars)
 - Nirmala/Udasi tradition (followers of Sri Chand) Vedic + Sakhi based- took over Sikh psyche during Shaheedi times 1715
 - Sampardayee Vedic + Sakhi + Taksali explanation
 - Spinoffs; Sant Singh (3HO)
 - Viakran (Grammar) Tradition; Prof Sahib Singh 1963
- Problem Statement
 - What was the original intent?- Must lie within Gurbani
 - Sikh philosophy lost in translation
 - Methodology: Gurbani Grammar (Literal) + Gurbani Context = Gurbani Derived Meaning
- Gurbani Framework of Analysis
 - Textual interpretation- understood within the text, structure, rules principle of the writer
 - Rahao is the title within the Bani
 - Internal validity- Valid for entire text (comparison done w/in the text)
 - Internal reliability- Consistency of meaning
 - Gurbani must be used to explain Gurbani
 - Gurbani grammar is crucial
 - Coherent explanation
 - Central Point Theory- Every shabad is a coherent argument, you figure out the central point
 - Connected to Rahao- 3 contextual meanings
 - 1) Title in reading, in musical score: Chorus
 - 2) Start with Rahao to understand the verse/shabad
 - 3) Illustration Theory- example of central point; Chorus is the message
 - 4) Whole Shabad Theory- gist of entire shabad; Main issue
 - 5) Cross Reference Theory- Banis complement and supplement each other
 - 6) Validation of Contextual Theory
 - 7) Universality, Wholesomeness of SGGS- specificity is ruled out

- Challenges
 - Difficult- unlearning process must precede relearning
 - Sway (Pakar) of existing traditions (story based is attractive)
 - Anti-thesis to Sakhi based understanding- Gurbani is convergent, Sakhi is Divergent, versions
 - Exposes our shortcomings vis-a-viz our understanding of SGGS
 - Contradicts much/all that we “know”
- Various forms of Manglacharan/ Mool Mantra
 - Full version :33
 - Ek Oangkar Sat Nam Karta Purakh Gurbarsad: 9
 - Ek Oangkar Sat Naam Gurbarsad:2
 - Ek Oangkar Sat Gurbarsaad : 524
 - Total 568
 - Nowhere in SGGS is the word Mool or Mantar found
 - Mangla Charan is the alternative label
 - Meaning:
 - Opening Prayer
 - Obeissance of writer
 - Vedic/Sanatan texts (Saraswati Devi)
 - Creates problem of two different writers
 - SGGS Compiled by Guru Arjun but composed by Guru Nanak- Cannot be mangla charan
 - Cannot be a prayer
- Why are labels important?
 - Define Concepts
 - Define Usage- means to an end; Bani is end in itself; Sikhi is about changing things internally; accepting the Hukam
 - Define Thought Process- makes Sikhi Vedic, Yogic
 - Must get them right
- What is the problem with Mool Mantra as a label?
 - Meant for Chanting; continuum of Jantra-instrument, Mantra- w/o instrument external change, Tantra- power of mind, focus, projection of thoughts
 - Jup, Simran, Naam defined as mantra too
 - Chanting as a Sikhi practice (Sikhs erroneously have accepted this)
 - JUP is Godly Realization not chant, written in Jup Bani itself
 - Taste/State is in the mind, not in the tongue
- Outcomes
 - Corruption of Gurmat Concepts Jup, Simran- reduced to chanting
 - Corruption of Naam- reduced to proper name, God has virtues- God is fearless so Gurmukh becomes fearless- Jup is about BECOMING
 - Jup is reduced to Chanting (Ruttun, repetition)
 - Defines Simran as calculated chanting
 - Naam became object of chanting
- What do we call it?
 - Preamble of SGGS
 - Not a part of Jup Bani
- What is the meaning according to Gurbani?
 - Jup
 - Simran

- Mool
- Mantra
- Naam
- Vaheguru as Name of God
 - Guru Nanak 947 Shabads, 5,600 verses in SGGS; No of times Vaheguru used in SGGS = 0
 - Guru Angad 63 Shabads, 250 verses in SGGS; No of x's = 0
 - Guru Amar Das 869 Shabads, 5,100 verses, No of x's = 0
 - Guru Ramdas 638 Shabads, 3800 verses, No if x's = 0
 - Guru Arjun Dev Ji 2313 Shabads, 13,900 verses, No of x's = 0
 - Guru Teg Bahadur, 115 Shabads, 690 verses, No of x's = 0
 - Bhagat Banee 788 Shabads, 4000 verses, No of x's = 0
 - Banee of Sikhs, 11 Shabads, 100 verses, No of x's = 0
 - Total 5714 Shabads, 30,000 verses, No of x's = 0
 - SGGS 1083 - descriptive names, all his names are virtues
 - He has no proper name
 - His names are given by his children (Bhagats) - as their perception (adjectives)
 - All his names are Kirtem (his doings)
 - All such perceived virtues are acceptable- we created the names
 - One Virtue cannot be superior to that of another
 - His primary virtue within Gurbani is Sat from Sanskrit- Permanently in Existence
 - The debate of his "one" name is futile & rejected
 - All names are acceptable and used in SGGS
 - Banee of 10 bhats= Vaheguru used 4 x's in 123 Saveaye; SGGS 1402
 - Context: Bhattan Dey Swayeay: Praise of Guru Arjun: Yoshodra (mother)/ Krishna Followers
 - Two words: Vah -Persian Guru- Sanskrit
 - Vah is exclamation, involuntary; forced utterance is ritualistic
 - What word did the Bhats use for God's name is SGGS? SGGS 1404
 - Words are used to call out/ refer to Guru ji- what for?
 - Used to express greatness, magnificence, Awe, on what grounds?
 - The metaphors are from their (Bhats) existing framework
 - Needs to be Meaningful & Spontaneous from reading the contents (enlightened, realizing)
 - Vaheguru as Gurmantar- Bhai Gurdas Vaar; Gur is separated from Mantra, not one word
- What is Mantra in Gurbani?
 - Outside Gurbani
 - On the continuum of Jantar, Mantra, Tantar
 - Objective: External Change/Effect
 - Application: Repetitive Recital/Chanting
 - Inside Gurbani
 - Shabad/ Bani Guru
 - Objective: Internal/Self change
 - Application: Understanding/Applying
 - Bani is spiritual advice/mantri inside the Shabad
 - SGGS 576, 562, 864, 1208, 274
- What is Jup?
 - Bani Titled Jup (With aunkard- makes it a process)
 - Defined in 38 Paurees, two saloks, 2600 words, 7 pages
 - Process: Listening, Believing, Accepting, Internalizing, Walking, Living & Knowing
 - Naam- attributes, virtues (Godly)

- Jup/Jaap- know/understand
- Simran is a function of the mind when it has accepted the Bani, repetitive chanting is not
- Simran is remembrance of Godly virtues with a view to realizing God (mind process)
- What is Mool Mantra in Gurbani?
 - Literal: Starting, beginning, initial, commencing, root
 - Gurbani: God/Creator
 - SGGS 281
 - Mool + Mantar = The root message (of Sikhi)/basic philosophy relating to the Foundational Virtues of God as contained within the Guru Shabad
 - Define Usage: Meant for knowing, meant as a foundation, meant as an anchor of Godly virtues in the Sikh mind
 - Root upon which the tree of Sikhi grows
 - Foundation upon which Sikh spirituality is built
 - Thought process: God is defined in Virtues (Naam)
 - Sikhi is to know, understand, discourse, appreciate these virtues (Jup/Jaap)
 - A Sikh is mindful of these virtues at all times (Simran)
 - Sikhi is to LIVE and BECOME these virtues
 - Sikhi is Unique/ Living Sikh is to Live Uniquely

II. Jup Bani Translation

- EK
 - Central to Sikhi
 - Numeral ONE- SGGS only scripture to start with a numeral
 - Numeral can only have one meaning
 - ONE Creator
 - ONEness of humanity
 - Becoming ONE
 - SGGS 679, 289, 646, 1381,134
 - One Akaal Purakh
 - One Bani
 - One Guru
 - One Shabad
- Ek Oangkar
 - Begins with a Graphic representation
 - Followed by 7 descriptions
 - There is no duality or trinity operating alone in Sikhi (ONE Creative Force that joins them)
 - When there is two/duality it refers to what is happening in creation
 - Ek + Oang + Kar
 - Generator + Operator + Destroyer = GOD (Christian/Islamic/Vedic)
 - 3 layers in Oang (Ordain, Sustain, Destroy = Creation) all 3 joined by ONE (Huna: Hiolani)
 - Kaar- repeated presence; Omnipresence; Omnipotent
 - ONE Creator Omnipresent/Pervading in His Creation
- Sat Naam
 - God does not have a proper name, so all names are acceptable; proper names are man-made
 - Naam: One with Virtue/Standing
 - God has many facets
 - Sat: Sanskrit origin (Satya) converted to Punjabi (add Sihari)
 - Sat: (sihari)- In Existence/Reality/Permanent

- The One God who is in One Existence
- First (Beginning), Primary Virtue/Standing is that He, the One God, is in One Existence
- If we don't accept that God exists, everything following is meaningless/in vain
- Karta Purakh
 - Creator Being
 - He is to be found in his creation (every atom/quantum particle) SGGS 1427
 - Builds the elements that create matter and permeates his creation
 - God and His creation are the same SGGS 11,13,83
 - We don't worship creation, we respect creation
- Nirbhau
 - Nir (Without) + Bhau (Fear) (Kanna: line of Fear and Love is thin)
 - Journey of spirituality to be without fear
 - Why: There is no other than Him (No second entity to fear)
 - Walk the path of a fearless God SGGS 293
 - Do not give fear SGGS 1427
- Nirvair
 - Nir (without) + Vair (hate/enmity)
 - Compassionate towards all SGGS 302
 - Sun ray falls equally
- Akaal Moorat
 - A + Kaal (Time, Space; death), timeless, formless, spaceless
 - Moorat SGGS 864 Focus/Contemplation
 - Take the message that is within the Shabad of Guru, accept it within the inner recesses, the formless Guru will come to reside in your mental focus/contemplation
- Ajooni
 - A + Juni
 - The One God does not take birth/physical form
- Saibhung
 - Self + Create; bhu- earth
 - One God is Self-Created SGGS 463
 - The depictions of God's virtues ends at Saibhang
- Gurprasad
 - How to Realize these virtues?
 - Prasaad: (Persian): Blessings, Grace
 - Gurprasad: through the blessings of the Guru
 - The One God is Realized through the blessings and grace of the Guru
 - Guru= Shabad
 - Shabad Blessings is the wisdom contained and getting the Understanding/Realization/ Knowing/Enlightenment/Becoming
- The One God of Sikhi
 - The One Omnipresent God who is in Existence, who is the Creator Being, Fearless and Without Enmity, Timeless and Formless, Does not take physical form, Who is Self-created, is Realized through the Enlightenment (Becoming) of the Shabad.
- Jup
 - With Aunkar- noun
 - With Sihari- verb
 - Outside of SGGS- means to chant by repetition
 - SGGS- Bani Titled Jup

- Defined in 38 Paurees, two saloks, 2600 words, 7 pages
- Jup Bani is a process for realizing the Creator
- Preamble: Realize these virtues of the Creator
- Title: Realization of the Creator Within; (Process given by Guru Nanak)
- Pauree =Steps
- Hearing vs Listening
- **Aad Sach Jugaad Sach. Hai Bhi Sach. Nanak Hosee Bhi Sach II 1 II**
 - Aad (sihari)- conception, beginning
 - Sach- Akaal Purakh, Creator
 - Jugaad- Following Aad, following conception
 - Hai Bhee - Here and now
 - Hosee- Throughout existence
 - These concepts (time) are applicable to the Human; cannot be applied to God b/c no beginning to God. Anything that has a beginning has an end.
 - Creation has a beginning; Creator is independent of His Creation
 - For Whom Jup ji is written? You and me
 - No need to search outside/externally for the Creator, SGGS 684
 - Guru Nanak's Realization is Within
 - Rabia Basri Story: Lost needle in the dark kitchen, looking for it outside(bright); mind is dark, we avoid ourselves/introspection
 - We have darkness within us, unable to understand SGGS 647
 - Preamble: is about the Creator
 - First Salok: The Creator is **within** me
 - First Salok is about me, principle of spirituality for the Sikh, seeking God within me
 - First Pauree: Guru Nanak tells the Sikh, seeking to Realize the Creator externally will not work
 - Two Types of Cleansing in Vedic Thought
 - Water Based Rituals - Cleansing of Self bathing, places of pilgrimages, holy rivers
 - Mantra Based Rituals - cleansing of locations, Chauka
 - Guru Nanak critiques these practices in First Pauree
 - Pre 1469 Spirituality/Vedic
 - Ideology- was considered highest; debates, reading Vedas (Sehes)
 - Penance- heat/pain, chanting, offering Love/commitment to God Jup/Tup
 - Ritual- cleanse/purify (Soch)
 - Presupposes: God is external
 - Realization was not taking place; they were not getting anywhere/making spiritual progress with these rituals
 - What was the solution according to Guru Nanak?
 - Become Sachiarā- Realize God Within (Huna Assumption: Law of Correspondence)
 - Core Question: Kiv Sachiarā Hoeyey Kiv Kooray Tootay Paal
 - Kiv- How then will He be Realized within?
- Versions of Hukam found in SGGS
 - Hukam (aunkard)- The Hukum of the Creator
 - Hukam (sihari)- within the confines of Hukum
 - Hukhmi - The Creator
 - Hukme- Realization of the Hukum
 - Hukam (Plural) - Hakumat- Political power
 - Hukam is within us (Huna assumption: The Call)

- Implications of Hukam
 - Hukam exists
 - Hukam exists within Creation
 - Hukam is the driving force within Creation
 - The Creator is within us in the form of Hukam
 - The Creator is within Creation
 - Realization of Hukam is the Realization of the Creator
- Questions
 - Does the Creator Violate his own Hukam? SGGS 144, 145
 - Hukam is as permanent as the Creator; Creator does not and Guru does not violate Hukam
 - Is the Creator subject to His own Hukam? (answered in Pauree 3)
 - Creator operates above his Hukam
 - Creation is created within Hukam, Hukam operating within confines of human intellect
 - Spirituality is maintained by operating within Hukam, we have choices
 - Hukam (Huna Assumption: Cause and Effect)
- Existing Pillars in Religions
 - Spirituality of Fear
 - Spirituality of Asking
 - Spirituality on Behalf of
 - Spirituality of life after death
 - Spirituality of Ritual
 - Spirituality of Miracles
- New Pillars according to Guru Nanak
 - Spirituality of Anand/Joy
 - Spirituality of Contentment
 - Spirituality of Self for Self
 - Spirituality of Here and Now
 - Spirituality of Enlightenment
 - Spirituality of Hukam (Consequences of our actions)

Salok Translation: The Creator is within me from my Aad (conception). He is within me since conception, following conception. He is within me here and now. Nanak he is within me throughout my existence ||1||

Pauree 1:

Sochey Soch Na Hovayee Jey Sochee Lakh Vaar II

Sochey-Ritualistic cleansing/bathing at places of pilgrimage

Soch- practices/processes of removing dirt from the body will not remove the dirt/impurity of the mind;

cleansing/bathing/purification Sukhmani SGGS 265

Na Hovayee- Will not be realized

Jey Sochee (nasal)- if I cleanse myself

Lakh Vaar- a hundred times over

Translation: He cannot be realized within me through ritualistic cleansing/ bathing/ purification at (places of pilgrimages) even if I cleanse myself a hundred thousand times

Chupey Chup Na Hovayee Jey Laye Rhaan Liv Taar II

Chupey- the ritual of staying silent/not speaking for periods of time; outer silence

Chup - Silence within; inner silence

Na Hovayee- will not be realized

Laye Rahaan- I keep my focus

Translation: He cannot be realized within through ritualistic practice of remaining physically silent even if I single mindedly focus on outer silence (outer silence does not equate to inner silence)

Bhukiya Bhukh Na Utree Jey Banna Pureeah Bhaar II

Bhukhiya (non nasal)- Under the influence of desire, greed; nasal pronunciation- hunger (out of context)

Na Utree- is not eliminated

Banna (nasal)- tie up (Lit); collect

Pureeah- Past, present, future

Bhaar- collection

Translation: He cannot be realized within through ritualistic practice of eliminating desire even if I am able to fulfill my past, present, and future desires

Sehes Sianpa Lakh Hohe Ta Ek Na Chale Naal II

Sehes (Lit)- Hundreds, multitudes, high order

Sianpa- religious knowledge

Lakh (Lit)- hundred thousands, bountiful

Ek Na- none

Challey (Lit); walk, spiritual journey (from I to You)

Challey Naal (Lit); walk with; support, assist, enable

Translation: He cannot be realized within through religious knowledge- no matter of how high the order or multitude; such knowledge would not support the spiritual journey of inner liberation

Kiv Sachiara Hoyey Kiv Kooray Tootey Paal II

Kiv- How then

Sachiara- (from the word Sach/Creator-) God Realized Being

Hoyey- do we become

Kooray- non-realized within (state); opposite of Sachiara

Tootey (Lit)- break, remove, eliminate

Paal (Lit)- Wall, obstacle

Translation: How then can I become a God-Realized Being within; how can I remove the obstacle of my non-realized state (my inner ignorance of Creator)

Hukam Rajayee Chalnaa Nanak Likhiya Naal II 1 II

Hukam (with sihari)- Within the confines of his Hukum

Rajayee- The Creator

Chalnaa (Lit): Flow, Abide in Sehej (tranquility/acceptance)

Nanak (no Aungkar)- Nanak giving the message, not writing by him

Likhiya Naal- contained within, accounted for within

Translation: The way to Realize the Creator within is to remain within the confines and abide in Sehej (acceptance) of his Hukum, as contained within us II1II

Pauree 2:

Hukmee Hovan Akaar Hukam Na Khayea Jayee II

Hukmee- The Creator

Hovan - Come about

Akaar - Physical existence

Hukam- Will of Creator

Na Kaheya Jayee - Cannot be stated in totality

Translation: My human existence is by His Hukum, even if His entire Hukum cannot be fathomed

Hukmee Hovan Jee Hukam Miley Vadeayee II

Hukmee- The Creator

Hovan- Come about/ is/ exists

Jee- Life

Hukam (sihari)- by His Hukum

Miley- receive

Vadeaye- honor

Translation: That I am alive is an honor within the confines of His Hukum

Hukmee Utam Neech Hukam Likh Dukh Sukh Payeaeh II

Hukmee- The Creator

Utam Neech (Lit) - High and Low; good and bad deeds

Likh- Lekha- results, outcome, consequences

Dukh Sukh- Joy and sorrow

Payeaeh- receive

Translation: The consequences - joys and sorrows- of my deeds (choices) - good and bad- are within the Creator's Hukum

Ekna Hukmee Bakhshish Ek Hukmee Sada Bhaveayeah II

Ekna- Some

Hukmee- The Creator

Bakhsheesh- Blessed
Ek- Multitudes
Sada Bhaveay- In constant wilderness

Translation: The Creator blesses some with realization within; while multitudes remain astray in constant search externally

Hukmey Andur Sabh Ko Bahur Hukam Na Koye II

Hukmey- Realization of the Hukam
Hukmey Andur- Realization of the Creator Within
Sabh Ko- All
Bahar- Outside
Hukam (no aungkar) - Jurisdiction/power

Translation: The Creator is realized within for all, none can realize Him outside His jurisdiction (within us)

Nanak Hukmey Jey Bujhey Ta Haumai Kahey Na Koye II 2 II

Nanak (w/o aungkar)- Nanak's view (comma/pause)
Hukmey Jey Bujhey- Realizes the Creator within
Haumai- ego (Lit); that I exist
Kahey Na Koye- ceases to exist

Translation: Nanak, upon realizing the Creator within, realization that I exist outside of His Hukam ceases to exist II2II

Pauree 3:

Gavai Ko Taan Hovai Kisseey Taan II

Gavai- Sing (Lit); perceive the Creators Hukam as
Ko & Kisseey- multitudes (Koeey)
Taan- Power, strength, Force
Hovey- existence

Translation: Multitudes of spiritual seekers perceive the Creator's Hukam as their force of existence/life

Gavai Ko Daat Janei Nesaan II

Gavai- Sing (Lit); perceive the Creator's Hukam as
Ko - multitudes
Daat (sahari)- within gifts
Janei- Conceive, Recognize
Nesaan- sign (Lit); indicators

Translation: Multitudes conceive the Creator's gifts as indicators of his Hukam

Gavai Ko Gunn Vadeayeea Char II

Gavai- Sing (Lit); Perceive the Creator's Hukam as
Ko- multitudes
Gunn- Virtues
Vadeayeea- Immense (Vadda)
Char (mukht) plural feminine; beauty
Char (aungkar) beauty, singular masculine
Char (sihari) - Four
Chaar- (In this context) beauty, feminine

Translation: Multitudes perceive the Creator's Hukam as virtues of His immense beauty

Gavai Ko Vidiya Vikhum Vichaar II

Gavai- Sing (Lit); Perceive the Creator's Hukam as
Ko- multitudes
Vidiya- education (Lit); knowing, enlightenment
Vikhum- difficult (Lit); beyond human intellect
Vichaar- discourse

Translation: Multitudes perceive enlightenment as the Creator's Hukam; knowing Him to be beyond discourse

Gavai Ko Saaj Karey Tunn Kheh II

Gavai- Sing (Lit); perceive the Creator's Hukam as
Ko- Multitudes
Saaj- Create
Karey- force behind an action
Tunn- body (Lit); physical beings
Kheh - ashes (Lit); destructs (idiom)

Translation: Multitudes perceive the Creator's Hukam as the force behind physical creation and its destruction

Gavai Ko Jee Ley Fir Deh II

Gavai- Sing (Lit); perceive the Creator's Hukam as
Ko-multitudes
Jee- Life
Ley- Take
Fir- After
Deh- Giving
Fir Deh- After Giving

Translation: Multitudes perceive the Creator's Hukam as the taking of life after having given it

Gavai Ko Japai Disey Duur II

Gavai- Sing (Lit); Perceive the Creator's Hukam as

Ko- Multitudes

Japey- realize

Dissey- seen (Lit); knowing

Duur- far (Lit); beyond reach

Translation: Multitudes perceive the Creator's Hukam as realization that He is beyond reach

Gavai Ko Vekhey Hadraa Hadoor II

Gavai- Sing (Lit); Percieve the Creator's Hukam as

Ko- Multitudes

Vekhey- Knowing; realize

Hadraa Hadoor- Omnipresent

Translation: Multitudes perceive the Creator's Hukam as realization that He is Omnipresent

Kathna Kathee Na Avey Tot II

Kathna- narration

Kathee- to narrate

Na Avey Tot- not short of (Lit); unlimited

Translation: The narratives of the perceptions of the Creator's Hukam are unlimited (Hukam is also unlimited)

Kath Kath Kathee Kotee Kot Kot II

Kath Kath- repeated narratives

Kathee- Narrated

Kotee- 0.1 million(Lit); uncountable

Kot Kot- In uncountable way

Translation: Even if these narratives of the Creator's Hukam have been narrated in uncountable ways by uncountable seekers with uncountable emphasis

Daenda Dey Laendey Thak Pahe II

Deanda- The Creator in His Hukam

Dey- Gives (Lit); to sustain creation

Laendey- receivers of sustenance (Creation)

Thak Pahe- tired,weary, exhaust

Translation: The Creator's Hukam sustains; His creation exhausts in receiving- according to His Hukam

Jugaan Jugantar Khahee Khahey II

Jugann- Ages

Jugantar- Multitude of ages

Khahee- consumed (Lit); sustenance

Khahee Khahey- continued/unhindered sustenance

Translation: This sustenance by virtue of the Creator's Hukam has continued for periods unhindered

Hukmi Hukam Chalaye Rah II

Hukmi- The Creator

Hukam (aungkar)- Hukam of the Creator

Chalaye- drive (Lit); in His Hukam; is the force within

Rah- direction (Lit); creation

Translation: The Creator's Hukam is the force within His creation

Nanak Vigsey Veyparvah II 3 II

Nanak- Nanak's assertion

Vigsey- goes about (Lit); operates

Veyparvah- without care (Lit); regardless

Translation: Nanak, the Creator Himself operates above His own Hukam II3II

Pauree 4:

Sacha Sahib Sach Naye Bhakhiya Bhau Apaar II

Sacha- In existence

Sahib- Master, Creator

Sach- In existence

Naye- from Niyem- Order, Law- Hukam

Bhakhiya- language (Lit); command

Bhau- Love

Apaar- Limitless

Translation: The Creator's Hukam is in (permanent) existence as is the Creator Himself; he commands His Creation through unlimited care and love

Akhey Mangey Deh Deh Daat Kare Dataar II

Akhey Mangey- Ask and Request

Deh Deh- Give (Lit); endless giving

Daat- gift (Lit)

Karey- gives

Dataar- the Giver; Creator

Translation: Within such Hukam and immense love, the Creator gives endlessly, the gifts of sustenance to His creation

Faer Ke Agey Rakheay Jitt Dissey Darbar II

Faer Ke- What then

Agey- ahead (Lit), before; Objective

Rakheay- place, keep, offer (Lit); Set, Determine

Jitt Dissey- by virtue of which knowing/realization takes place

Darbar- the Creator's Court (Lit); His Hukam

Translation: What then should I determine as my spiritual objective by virtue of which realization of His Hukam can happen

Muhon Ke Bolen Boliay Jitt Sunn Dhare Pyaar II

Muhon- from the mouth (Lit); utter

Ke Bolan- what utterances (Lit)

Boleiay- speak

Jitt Sunn (with sihari)- by listening of which

Dhare Pyaar- love me (Lit); bring about realization of the Creator

Translation: What discourse should I undertake, in my spiritual journey; by virtue of which loving realization of His Hukam can happen

Amrit Vela Sach Nao Vadeayee Vichar II

Amrit- Mrit (death) A (no) + Mrit (death)- immortality; Gurbani, Naam, Shabad

Vela- Time (Lit) definition/creation of time/descriptive (no fixed time); Human lifetime

Sach- in existence

Nao- from Niyem- Hukam

Vadeayee- immense from Vadda

Vichar- discourse

Translation: The spiritual objective is to make my life (vela) imbued with Shabad (Amrit) which is a internalization (Vichar) of Virtues of the One Creator who is in existence (Sach), is the Hukmee (Nao) and is above all (Vadeayee)

Karmee Avey Kapraa Nadree Mokh Duar II

Karmee- Grace Giver, Creator

Avey- obtained (Lit); is realized

Kapraa- cloth (Lit); diligence (Sift Saram Ka Kapra)

Nadree- Grace

Mokh- freedom from bondage (Lit), liberation

Duar- Door (Lit); way

Mokh Duar- Godly Realization within

Translation: The way to realization of the Creator within is through diligence towards obtaining His Grace

Nanak Evey Janeay Sabh Apey Sachiar II 4 II

Nanak- Says Nanak

Evey- as above (inc previous paurees)

Janeay- Realization

Sabh- All, every

Apey- Self, within the Self

Sachiar - Godly virtue imbued

Translation: Nanak, the above then is the way towards the Creator's realization within our self by becoming Godly virtues imbued II4II

Pauree 5:

Thapeya Na Jaye Keeta Na Hoye II

Thapeya- Conceived, Created, installed

Nan Jaye- Cannot be

Keeta Na Hoey- Operated

Translation: His Hukam cannot be created and operated by His Creation

Apey Aap Niranjan Soey II

Apey- Of His Own

Aap- Self

Niranjan Soey- Unblemished by Creation

Translation: His Hukam is created and operated by Him and it remains unblemished by Creation

Jin Seyweya Tinn Payea Maan II

Jin- who

Seyweya- Internalized

Tinn- He

Payea- receives, attains

Maan- Honor

Translation: The honor of spirituality is attained by those who internalize the Hukam

Nanak Gaveay Gunee Nidhan II

Gaveay- Sing (Lit) (process); accept

Gunee- virtues

Nidhan- Unlimited

Translation: Nanak, to internalize the Hukam is to accept His unlimited virtues

Gaveay Suneay Munn Rakheay Bhao II

Gaveay- Sing (Lit); Accept
Suneay- Listen (Lit); take in, adopt
Munn- mind
Rakheay- keep, instill
Bhao- Love

Translation: Internalize the Hukam by accepting, adopting and instilling love for Hukam in the mind

Dukh Parhar Sukh Ghar Lae Jaye II

Dukh- spiritual agony
Parhar- dissipate
Sukh- spiritual bliss
Ghar- mind
Lae Jaye- comes to reside

Translation: By internalizing the Hukam, spiritual agony dissipates and spiritual bliss comes to reside within the mind

Gurmukh Nadang Gurmukh Vedang Gurmukh Raheya Samayee II

Gurmukh (sihari)- from the Guru's mind (Lit); Shabad
Nadang- sound (Lit); narrative
Vedang- knowledge (Lit); enlightenment
Raheya Samayee- resides (Lit); resides, immersed, contained within

Translation: The Shabad contains within it the narrative and the enlightenment of Hukam

Gur Esar Gur Gorakh Brahma Gur Parbatee Mayee II

Gur- essence
Esar- Shivji (Lit); destruction
Gorakh- creator of yogi knowledge; for Sikhs in this context: knowledge, enlightenment
Brahma- (Lit); creation
Parbatee Mayee- mother; sustainer

Translation: The Shabad contains within it the essence and enlightenment of Hukam relating to creation, destruction, and sustenance

Jay Hao Jana Akhan Nahee Kehna Kathan Na Jayee II

Jay Hao Jana- If I realize
Akhan Nahee- Beyond Saying
Kehna- Telling
Kathan- Narrating
Na Jayee- Unable

Translation: The essence of Hukam can be realized, but is beyond narrating

Gura Ek Deh Bujhayee II

Gura- O Guru; Shabad

Ek (fem no aungkar)- one, subject is feminine

Deh- give, provide

Bujhayee- understanding; realization

Translation: The Shabad provides one (the student) the realization

Sabhna Jee Ka Ek Daata So Mein Viser Na Jayee II 5 II

Sabhna Jee- All of Creation

Ka- Of

Ek Daata- One Giver (Lit), Sustainer; Hukam

So- That

Mein- Me, myself, I

Viser Na Jayee- separate, Forget not (Lit); exempt, dismiss

Translation: The realization that there is One Hukam for all of creation and I am not exempt II5II

Pauree 6:

Teerath Navah Jay Tes Bhavan Vinn Bhanney Ke Nhayee Karee II

Teerath (sihari)- Within/ at the place of pilgrimage

Navah- Bathe, cleanse

Jay- If or When

Tes- His (Hukmee)

Bhavan- Accepted within the confines of Hukam

Vinn- Sans, without, outside

Bhanney- Within the domains of Hukam

Kay- Why

Nhayee- Cleanse, Wash, Bathe

Karee- Do, Undertake

Translation: Why undertake the Spirituality of Cleansing at Teeraths when it is not within the domain of His Hukam

Jaytee Sireth Upayee Vekha Vinn Karma Kay Miley Layee II

Jaytee- As much as, entire

Sireth- World; spiritual world

Upayee- Created; exists

Vekhan- See; Realize

Vinn Karma- Sans Blessings

Kay- Anything

Miley Layee- Obtain; Realize

Translation: In the entire spiritual world nothing can be realized without the blessing of Enlightenment of your Hukam

Mutt Vich Ratunn Jawahar Manik Jay Ek Gur Kee Sikh Sunee II

Mutt (sihari)- Mind; Spirituality (where exercised)

Vich- Within; Internalize

Ratunn Jawahar Manik- Rubies, diamonds, Pearls (Lit); Priceless; Godly Virtues

Jey- If, when

Ek Sikh- This One Message

Gur Kee- Of the Guru

Sunee- Internalized

Translation: The internalization of this One priceless message of my Guru makes my spirituality Godly virtue based (context for next verse)

Gura Ek Deh Bujhayee II

Gura- O Guru

Ek (no aungkar, feminine): One; the Sikh

Deh Bujhayee: Provide Realization

Translation: The Realization that is provided by the Shabad

Sabhna Jee Ka Ek Daata So Mein Viser Na Jayee II 6 II

Sabhna Jee- All of Creation

Ka - Of

Ek Daata- One Giver, Sustainer (Lit); Hukam

So: That

Mein: Me, myself, I

Viser Na Jayee- Forget not (Lit); exempt

*Hukam for Creation is to accept Hukam, cleanse our minds and internalize the Shabad & Naam

Translation: The realization that there is One Hukam for all of creation; and I am not exempt II6II

Pauree 7:

Jay Jug Charey Aarja Hor Dasunee Hoey II

Jay- If

Jug Charey- Four ages (mental states) (Lit); Extended

Aarja- Age

Hoe- Even More (extended)

Dasunee- Ten times

Hoey- Become

*Human desires vs. Godly Virtues motivating daily living

Translation: If one extends one's age to the Four Yugs (periods) and ten times more

Navaan Khandan Vich Janeay Naal Chaley Sabh Koey II

Navaan Khandaan- Nine Continents (Lit); far and wide

Jaaneeay- Known; famous

Naal Challey- Followers

Sabh Koey- Everyone

*Living in Human Ego vs. Godly Virtues

Translation: If one gains fame far and wide and makes followers of everyone

Changa Nao Rakhaye Kay Juss Keerat Jugg Laye II

Changa Nao- good name, reputation

Rakhaye Kay- establishes

Juss Keerat- praises

Jugg- Spiritual world

Laye- obtains; earns

*Living in Human Ego vs. Godly Virtues

Translation: If one establishes a reputation for one's self and earns praise within the spiritual world

Jay Tiss Nadar Na Aavayee Ta Vaat Na Puchey Kay II

Jay- If

Tiss- His; Creator's

Nadar- Grace; Blessings; Enlightenment

Na Aavayee- does not come

Vaat Na Puchey Key- worthless (idiomatic)

Translation: Without the blessing of enlightenment of your Hukam I am worthless spiritually

Keeta Andar Keet Kar Dosee Dose Dharey II

Keeta Andar Keet- Worm amongst worms, lowly (Lit); worthless

Kar Dosee- made guilty

Dos Dharey- blemished

Translation: In anti-hukam practices, I stand guilty of blemishing my spirituality as worthless

Nanak Nirgun Gunn Karey Gunvantean Gunn Dey II

Nirgun- Sans virtues

Gunn Karey- makes virtue

Gurvanteya- virtue filled spirituality

Gunn Dey- provides virtues as source

Translation: Nanak, realization of Hukam creates virtue filled spirituality as you are the source of all Virtues

Teha Koey Na Sujhayee Jay Tiss Gunn Koey Karey II 7 II

Teha Koey Na- No such equivalent entity

Sujhayee- Know; fathom

Jay Tiss- That (virtueless spirituality)

Gunn- Virtues

Koey Karey- One who does (such)

Translation: I can fathom no equal entity as the source of all Virtues whose Realization of Hukam creates Virtue-filled spirituality II7II

Discussion:

- Pauree 1-7 describes Hukam
- Pauree 8 begins to describe the practicality of Sikh spiritual practice
- Pauree 8-11 discuss the concept of Suney (pronunciation important)
- Derive the definition of Suney from gurbani framework
- Suney comes 20 times in 20 verses of Jup Ji Bani (important central concept)
- Pauree 8 is first step of Sikh spirituality
- Hearing (the sound, making sense of the sound) vs Listening (beyond the physiological response)
 - Listening Skills
 - Active vs Passive listening
 - Effective listening
 - Q: What were you saying?, What did I say?
 - Order to Hearing (lower order/physical sound) and Listening (higher order/mental process/choice)
 - Evaluating what you heard, asking questions
 - Suney- Highest Order Spiritual Listening (intuition?)
 - Suney of Shabad
 - No differentiation of Suney in Punjabi/Gurmukhi of 3 orders (one word for 3 meanings)
 - Context important to derive the difference which order Guru Nanak is talking about
- Suney according to Guru Nanak is ACTION based on Shabad
- Suney Shabad- Serves with compassion even beyond 3 basic orders
- Getting to the Sihari of the Shabad (joining/internalizing/content of the Shabad)
- The meaning/instruction/direction within the Shabad (content) is what gets us to the Creator
- Can a deaf person Suney?- Yes by reading/contemplating
- Hearing (1st order) can be knocked out of spiritual process altogether
- We have to create the pathway to Suney of Shabad ourselves (SGGS 139)
- Spiritual listening:
 - Not a function of hearing/seeing/physical senses
 - A function of the mind/mental processes, understanding, agreeing etc
 - Beginning of a process that ends in Doing & Becoming
 - Verse 5 & 21 Munn (Sihari) Listening and joining the mind- spiritual hukam
- Sun Kuun: 1st order hearing
- Sun Munn:2nd order mental
- Suney: Spiritual level, accepting/doing/becoming/instruction that cannot be vocalized

Pauree 8:

Suney Sidh Peer Sur Naath II

Suney- Through spiritual listening (process)/contemplation/internalization

Sidh- Elevated yogis

Peer- Elevated Sufis

Sur- Devtas

Naath- Leader Yogis

Used collectively to mean collective spiritual heights

Translation: Through process of spiritual listening (internalization) of Shabad, elevates spirituality to its heights

Suney Dharat Dhaval Akaas II

Dharat- Earth

Dhaval- Bull Supporting Earth (Lit); Laws of Nature, Hukum

Akaas- Universe

Translation: Internalization of Shabad creates an awareness of the Creator's Hukum for the Universe

Suney Deep Loa Pataal II

Deep- Sun

Loa- Celestial Bodies

Pataal- Celestial Space

Translation: Internalization of Shabad creates awareness of the Creator's Hukum relating to the Sun, celestial bodies and space

Suney Poh Na Sakey Kaal II

Poh- Touch (Lit); Effect

Kaal- Death

Translation: Internalization of Shabad removes the fear of death

Nanak Bhagtan Sada Vigas II

Bhagtan- Spirituality of internalizing the Shabad

Sada- Permanent

Vigas- Joy, Bliss

Translation: Nanak, the spirituality of internalizing the Shabad is blissful

Suney Dookh Paap Ka Naas II 8 II

Dookh- Sorrows

Paap- Sin

Naas- Destroy, Eliminate, Rid

Translation: Internalization of Shabad rids us of sin and sorrows II8II

Pauree 9:

Suney Esar Bharna Ind II

Esar- Shivji diety (Lit); Destruction

Bharna- Bharna diety (Lit); Creation

Ind- Inder diety (Lit); Sustainer

Translation: Internalization of the Shabad creates awareness of the Creators power to create, sustain and destroy

Suney Mukh Salahan Mund II

Mukh (sihari)- Utter

Salahan- Praise; Appreciation

Mund- Bad (Lit); Denial of Creator (opp of Salahan)

Translation: The internalization of the Shabad transforms the denial of the Creator to the appreciation of the Creator

Suney Jog Jugat Tunn Bheyd II

Jog- Union; Godly Realization

Jugat- Methods; Orient

Tunn- Body (Lit); Physical

Bheyd- Inner workings; Senses

Translation: Internalization of the Shabad orients our physical senses towards Godly realization

Suney Sasat Simret Ved II

Sasat- Sashtas

Simrat- Simritees

Ved- Vedas

*SGGS 265 rejected practices

Translation: Internalization of the Shabad enables an evaluation of the Vedic texts (for their worth)

Nanak Bhagtan Sada Vigas II

Suney Dookh Paap Ka Naas II 9 II

Translation: Nanak, the spirituality of internalizing the Shabad is blissful. Internalization of Shabad rids us of sins and sorrows II9II

Pauree 10:
Suney Sat Santokh Gyan II

Sat- Creator; Godly
Santokh- Contentment
Gyan- Enlightenment

Translation: The internalization of the Shabad brings Godly contentment and enlightenment

Discussion:
Godly Contentment vs Worldly Contentment

Sache Sahiba Kya Nahi Ghar Teray
O God, I am content because you have come to reside within my mind
Worldly Contentment is material based
Godly Contentment is Creator based- puts an end to all desires

Suney Athsath Ka Eshnan II

Athsath- 68 (Lit); Teeraths; places of pilgrimage
Eshnan- Bathing, Cleansing

Translation: Internalization of the Shabad enables evaluation of the reality of cleansing at teeraths

Suney Parh Parh Pavey Maan II

Parh Parh- Continuous recitation
Pavey- Obtain
Maan- Honor, Worth, Value

Translation: Internalization of the Shabad provides value to continuous reading (reading w/o internalization is of no worth)

Suney Lagey Sehaj Dhyaan II

Lagey- Attain, Brings about
Sehej- Natural, Permanent
Dhyaan- Contemplation, Focus

Translation: Internalization of Shabad creates permanent contemplation of the Creator

Nanak Bhagtan Sada Vigas II

Suney Dookh Paap Ka Naas II 10 II

Translation: Nanak, The Spirituality of Internalizing the Shabad is blissful. Internalization of Shabad rids us of sin and sorrows II10II

Pauree 11:

Suney Sara Gunna Kay Gah II

Sara- Ocean (Lit); unlimited, complete

Gunna- Virtues

Sara Gunna- Creator

Gah- Mine, Search (Lit); Pursue

Translation: Internalization of the Shabad is the pursuit of the Virtue-Complete Creator

Suney Sheikh Peer Paatshah II

Sheikh- Muslim dignitary

Peer- Holyman with following

Paatshah- King; Supreme, Leading

Translation: Internalization of the Shabad enables an evaluation of the teachings of leading muslim clergy

Suney Andhey Pavey Rah II

Andhey- Blind (Lit); Ignorance

Pavey- Receive (Lit); Discover

Rah- The Way (Lit); Enlightenment

Translation: Internalization of the Shabad transforms ignorance into enlightenment

Suney Hath Hovey Asgah II

Haath- Hand (Lit); In hand; Within Reach

Hovey- Becomes, Places

Asgah- Deep Ocean (Lit); Spiritual Life

Translation: Internalization of the Shabad places the depths of spirituality within reach

Nanak Bhagtan Sada Vigas II

Sunye Dookh Paap Ka Naas II 11 II

Translation: Nanak, the spirituality of Internalizing the Shabad is blissful. Internalization of Shabad rids of sins and sorrows II11II

Discussion:

Temporal vs Spiritual meaning Manney

Accepting/ Believing (not Guru Nanak's definition)

Step 1 Sunney (Starting Point)- Internalize

Step 2 Manney (End Point)- **Becoming** the Shabad; SGGS 304 Bani is personification of the Creator

SGGS 634 Water mixed with Water

Journey of Sikhi I --(Shabad)---> You- Shortest Journey; other side of coin, however difficult SGGS 339

Hukum- Pauree 1-7

Starting Point of Practical Sikhi- Pauree 8-11 (Internalize)

Destination of Practical Sikhi- Pauree 12-15 (Become)

Recurring Verse Pauree 12-15:

Aisa Naam Niranjun Hoey II Jay Ko Munn Janey Mun Koey II

Aisa- Such

Hoey-is (the nature)

Naam Niranjun- Godly Virtues

Jay Ko- The Being that

Munn Koey- Becomes them

Janey Mun- Realizes Within

Translation: Such is the Nature of Godly Virtues that the Being that Realizes the Creator becomes the Virtues

Pauree 12:

Maney Kee Gutt Kahee Na Jaye II Jey Ko Kahey Pichey Pachtaye II

Maney Kee- Of Becoming Godly Virtues

Gutt- State; Spiritual State

Kahee Na Jaye- Beyond Narrative

Jey Ko Kahey- Attempted Narration

Pichey- Behind (Lit); Consequence

Pachtaye- Regret, Remorse

Translation: The spiritual state of Becoming Godly Virtues is beyond narration. The consequence of attempted narration is remorse

Kagad Kalam Na Likhanhaar II

Kagad- Paper (Lit)

Kalam (Lit)- Writing instrument

Likhanhaar- Writer (Lit); Writing Capacity

Translation: The spiritual state of becoming Godly Virtues is beyond human endeavors of inscription

Manney Ka Beh Karn Vichar II

Manney Ka- Of Becoming

Beh- Sit (Lit); focused effort

Karn Vichar- Discourse, Contemplative

Translation: Contemplative discourse of the spiritual state of becoming Godly virtues reveals the enlightenment of the foregoing and forthcoming verses

Aisa Naam Niranjun Hoey II Jay Ko Maan Janey Maan Koey II 12 II

Translation: Such is the Nature of Godly Virtues that the Being that Realizes the Creator becomes the Virtues

Pauree 13:

Munney Surt Hovey Mun Budh II

Munney- Spiritual state of becoming Godly Virtues

Surt- Consciousness

Hovey- Happens (Lit)

Mun- Mind

Budh- Intellect

Translation: The spiritual state of becoming Godly Virtues is of the mind's consciousness and intellect (accepted at all levels of the mind, subconscious and conscious)

Munney Sagal Bhavan Kee Sudh II

Munney- Becoming Godly Virtues

Sagal- Entire; Complete

Bhavan- Universe (Lit)

Sudh- Awareness (Lit); Enlightenment

Translation: The spiritual state of becoming Godly Virtues is complete enlightenment of the Universe of Spirituality

Munney Moh Chota(n) Na Khaye II

Munney- Spiritual State of Becoming Godly Virtues

Moh- Face (Lit)

Chota(n) Khaye- taking a beating (Lit); suffer the consequences (idiomatic)

Translation: The spiritual state of becoming Godly Virtues negates the perils of un-enlightenment

Munney Jumm Kei Saath Na Jaye II

Munney- Spiritual state of becoming

Jumm- Soldiers of death (Lit); Vices (redefined in Gurbani)

Kei Saath- Association with

Jaye- Proceed; conducted

Translation: The spiritual state of becoming Godly Virtues eliminates spirituality traversed while in association with our vices

Aisa Naam Niranjun Hoey II Jay Ko Maan Janey Maan Koey II 13 II

Translation: Such is the Nature of Godly Virtues that the Being that Realizes the Creator becomes the Virtues

Pauree 14:

Munney Marag ThaaK Na Paye II

Munney- Spiritual State of Becoming Godly Virtues

Marag- Paths (Lit); Spiritual Journey towards realization of the Creator

ThaaK- Obstacles

Paye- Encounter (Lit)

Translation: The spiritual state of becoming Godly Virtues removes obstacles from the path of Realization of the Creator

Munney Patt Sion Pargat Jaye II

Munney- The Spiritual State of Becoming

Patt- Spiritual dignity (in the eyes of the Guru)

Pargat Jaye- Emanates, Proceeds

Translation: The spiritual state of becoming Godly Virtues proceeds in spiritual dignity (in the eyes of the Guru)

Munney Mugg Na Chaley Panth II

Munney- State of Becoming Godly Virtues

Mugg- Path

Chaley- Travel (Lit); follow, traverse

Panth- Prescribed ways; Religion

Translation: The spiritual state of becoming Godly Virtues precludes traversing prescribed paths and religions

Munney Dharm Seytee Sunbundh II

Munney- State of becoming Godly Virtues

Dharm- Laws, regulations (Lit); Hukum

Seytee- With, Of

Sunbundh- Association, Relationship

Translation: The spiritual state of becoming Godly Virtues is a state of association with the Hukum

Aisa Naam Niranjun Hoey II Jay Ko Maan Janey Maan Koey II 14 II

Translation: Such is the Nature of Godly Virtues that the Being that Realizes the Creator becomes the Virtues

Discussion:

Munney has temporal and spiritual meaning

Accepting is the Munney of Shabad

Believing is Becoming the Shabad

Assimilation is separate process from becoming- assimilation allows for dualistic thinking, maintain separate identity

Pauree 15:

Munney Paveh Mokh Duar II

Munney- The Spiritual State of Becoming Godly Virtues

Paveh- Realization

Mokh- Free from Obstacles, (From the word Mukh); Ultimate

Duar- Door (Lit); pathway

Translation: The Spiritual State of Becoming Godly Virtues is the Realization of the Ultimate Spirituality

Munney Parvarey Sadhaar II

Munney- Spiritual State of Becoming Godly Virtues

Parvarey-Family (Lit); Family in relation to the Mind- (5 Senses/Perceptions)

Sadhaar- Base, basis, anchor, root (from adhaar)

Translation: The Spiritual State of Becoming Godly Virtues is to root my senses in them (Virtues)

Munney Trey Tarey Gur Sikh II

Munney- The Spiritual State of Becoming Godly Virtues

Trey- Swim Across (Lit); Spiritual Objective

Tarey- To Cause to Swim Across (Lit); To Provide a Spiritual Objective

Gur- Guru; Shabad

Sikh- From Sikhiya; message, advice, guidance

Translation: The Spiritual State of Becoming Godly Virtues is the Spiritual objective as guided by the Guru's messages (Shabad)

Munney Nanak Bhaveh Na Bhikh II

Munney- The Spiritual State of Becoming Godly Virtues

Bhaveh- Wander, get entangled

Na- Negate

Bhikh- From Bhaykh; Pretentious, Fake

Translation: Nanak, the Spiritual State of Becoming Godly Virtues emancipates me from the entanglement of pretentious (fake) paths

Aisa Naam Niranjun Hoey II Jay Ko Maan Janey Maan Koey II 15 II

Translation: Such is the Nature of Godly Virtues that the Being that Realizes the Creator becomes His Virtues

Pauree 16:

Panch Parwaan Panch Pardhaan II

Panch- The five senses

Parwaan- Become Accepted; Fit

Pardhaan- Lead, Leader

Translation: My five senses become accepted by my conscience as fit to lead my spiritual journey

Panchey Pavey Dargah Maan II

Panchey- The five senses

Pavey- Receive; Become

Dargah- Court of Conscience/mind; Judge

Maan- Dignity

Translation: My five senses stand dignified in the court of my conscience

Panchey Sohey Dar Rajaan II

Panchey- The five senses

Sohey- Beautiful, elegant

Dar (with sihari)- Doorway; pathway

Rajaan- King (Lit), The Creator (as the Supreme authority of my spirituality)

Translation: My five senses now stand elegant in the pathway of realizing my Creator

Panchaan Ka Gur Ek Dhiyaan II

Panchaan- The five senses

Ka- of

Gur- Essence

Ek- One; Creator

Dhiyaan- Focus

Translation: My five senses have the One Creator as the essence of their focus

Jay Ko Khaey Kraey Vichar II

Jay- If, should

Ko- One, someone

Khaey- Narrate

Kraey- Do, Undertake

Vichar- Discourse

Translation: Should one undertake to narrate the discourse of the five senses that have the One Creator as the essence of their focus

Kartey Kaey Karney Nahi Sumaar II

Kartey- Creator (Lit); Conscience in context of Pauree

Kaey- of
Karney- Performance, Achievement, Accomplishment
Nahi- negate
Sumaar- Calculate; Enumerate, Compute

Translation: The spiritual accomplishments of the conscience that is in command of the five senses that have the One Creator as the essence of their Focus is beyond computation

Summary:

Narrative of the Five Senses
Becoming acceptable to the conscience/mind
Getting dignity and honor in the court of Conscience within
Unified in their focus of the One Creator
The discourse of such a conscience/mind is beyond computation

Dhaol Dharm Dya Ka Poot II

Dhaol- White (Lit); Pure
Dharm- Spirituality
Dhaol Dharm- Pure; Godly Spirituality (as opposed to temporal/ pretentious/ fake religion)
Dya- Compassion
Poot- Child; offspring

Translation: Godly Spirituality is the offspring of Compassion

Questions:

What is the offspring of Compassion?
Compassion for who?
Sach Ta Par Janeyay Ja Sikh Sachee Lay II Dya Janey Jee Kee Kich Punn Daan Karey II SGGS 468
Realize Compassion for One's Self, provide for the needs of the Conscience/Soul/ Self
Prithmay Munn Parbhodey Apna Pachey Avar Rijhavey II SGGS 381

Santokh Thaap Rakheya Jin Soot II

Santokh- Spiritual Contentment
Thaap- Established, anchored, rooted
Jin- Who, That
Soot- the thread that binds the beads (Lit)

Translation: The offspring of Compassion is Spiritual Contentment that anchors and binds the Five Senses (Panch)

Jay Ko Bujhey Hovey Sachiaar II

Jay Ko- Should one
Bujhey- from Bujharat- riddle; solve the riddle/ be enlightened about it
Hovey- Becomes
Sachiar- Godly Being; God connected, God Realized

Translation: Resolving that Compassion and Spiritual Contentment need to be anchored continuously within the senses is to Become a Creator-realized Being

Dhavley Upar Keyta Bhaar II

Dhavley- that which is White (Lit); Pure; Godly

Upar- Above (Lit); on it, laden

Keyta- How much, imagine

Bhaar- Weight (Lit); Burden

Translation: Imagine the burden of a conscience devoid of Compassion and Spiritual Contentment on our Godly Spirituality

Dhartee Hor Pare Hor Hor II

Dhartee- Hirdey Dhartee; Conscience as the Centre, Root and Source of our spiritual life

Hor- From Hor Dee Hor- Something else; deviates

Parey Hor Hor- From one deviation to another (from Hor Dee Hor)

Translation: The burden is that the Conscience devoid of Compassion and Contentment progresses from one deviated state to another

Tis Tey Bhaar Taley Kavan Jor II

Tis Tey- On it (my conscience)

Bhaar- Weight (Lit); load, burden

Taley- Beneath; support, bear

Kavan- How; what

Jor- Force (Lit)

Translation: How did the burden of deviation come to bear on my conscience?

Jee Jaat Ranga Kay Naav II

Jee- Conscience

Jaat (with sihari)- Has Become

Ranga- Colored; imbued; permeated

Naav- Attributes

Translation: My conscience (through my senses) has become permeated in the attributes of the temporal

Sabhna Likhiya Vuree Kalaam II

Sabhna- All, Complete, Entirety

Likhiya- Wrote, Accounting; Determined

Vuree Kalaam- wielded the writing instrument

Vuree- non stop; endlessly

Translation: All of them (my permeated senses) continuously wrote my spiritual destiny

Eh Lekha Likh Janey Koey II

Eh Lekha- This destiny, accounting

Likh- Write, Create, Determine

Janey- known; knew

Koey- How

Translation: Had I known how to write my spiritual destiny (in the right way)

Lekha Likheya Keyta Hoey II

Lekha- Destiny, Accounting

Likhiya- Written, Created

Keyta- What kind, what type

Hoey- Have been

Translation: What kind of (Spiritual) Destiny would I have written?

Keyta Taan Sualeho Roop II

Keyta- How much

Taan- Strength (Lit); Virtuous (Spiritual strength lies in Virtues)

Sualeho- One that produces answers (Lit); Worthy

Roop- Structure, nature; Beautiful

Translation: How Worthy, Virtuous and Beautiful would my (spiritual) Destiny be?

Kaytee Daat Janee Kaon Koot II

Kaytee- Multitudes, Bountiful, Plentiful

Daat- Grace, Blessings

Janey- Know

Kaon- Who

Koot- Estimate

Translation: The bountiful blessings towards my spiritual destiny would be beyond estimate

Keeta Pasao Eko Kvaoo II

Eko- The One Creator's

Kavao- Command

Keeta- Does, Works, Operate

Pasao- From psara- Expanse, spread, figurative for the entire creation or cosmos

Translation: Once the One Creator's command operates within the expanse of my conscience

Tis Tay Hoey Lakh Dariao II

Tis Tey- From that
Hoey- Happen, Become
Lakh- Hundred Thousand (Lit); uncountable
Dariayo- Rivers (Lit)

Translation: From such a Conscience rivers of Virtues flow in my (spiritual) life

Kudrat Kavan Kahan Vichar II

Kudrat (with sihari)- Ability
Kavan- When, What, How; Nature
Kha- Beyond Stating
Vichar- Discourse

Translation: The discourse of a Godly Conscience is beyond my ability

Variya Na Java Ek Vaar II

Variya- Sacrifice
Na Java- Am unable
Variya Jana- idiom for expressing love/ devotion
Ek Var- Once

Translation: My inability is such that I am unable to even once express my devotion (adequately)

Jo Tudh Bhavey Sayee Bhalee Kaar II

Jo- Whatever
Tudh- You the Creator
Bhavey- Pleases
Sayee- All
Bhalee- Good; Positive; acceptable
Kaar- Command

Translation: I accept All that You Command me from Within my Conscience

Tu Sada Salaamat Nirankar II 16 II

Tu- You, Creator
Sada- Always, Forever, Eternal
Salaamat- well being, safe, protected, guardian, sustainer
Nirankar- Formless

Translation: Your Eternal Formless Self is the Sustainer of my Conscience II16II

Discussion:

Pauree 16-19 are to be looked at as one collection of ideas, principles

Asankh Paurees

Concluding Verse is same for 4 Paurees:

Jo Tudh Bhavey Sayee Bhalee Kaar II

I accept All that You Command me from Within my Conscience

Tu Sada Salaamat Nirankar II

Your Eternal Formless Self is the Sustainer of my Conscience II

The Conscience is awake, enlightened, brought in line with 5 senses and speaking language of Creator

Becomes guide of my spirituality and sustains me

Most misunderstood Pauree in Jupji- most translations are focused on “out there” or about someone else

Bani is about the SELF

Meant to develop depth of our spirituality

For something WITHIN ME

Jo Bhramandey Soee Pindey Jo Khojey So Pavey II Pipa Pranvey Param Tatt Hai Satgur Hoe Likhavey II

SGGS 695

The Universe of the Creator is within me, that which I internalize, I realize. (Bhagat) Pipa submits to authentic spirituality as accounted for by my Creator-linking Guru.

Describes the conscience on its way to Realization

Understanding Pooja (Worship):

Vedic Dictionary

Ritualistic

Specific Material

Particular Order

Chants

Offerings

Gurbani Definition- The ENLIGHTENED Conscience due to internalizing Shabad

Tera Naam Karee Charnatheya Jey Munn Ursa Hoey II Karnee Kungu Jey Raley Ghatt Antar Pooja Hoey II

SGGS 489

Charnatheya- Sandalwood

Munn- Mind, Conscience

Ursa- Grinding Stone

Karnee- Actions

Ghatt Antar- Within myself

Kunguu- Kesar (Saffron), Sindoor

Translation: I grind and sharpen my conscience on the stone of your Virtues. Within myself saffron is the color imbued from your Virtues

Understanding Tup:

Vedic Definition

Penance

Extreme Conditions (Hot & Cold)

Closed Spaces

Inaccessible Places

Torturous Methods

Gurbani Definition- The ENLIGHTENED Conscience due to internalizing Shabad

Naam Ratay Sadaa Tupp Hoey II SGGS 94

Translation: The internalization of Godly Virtues is Eternal/Spiritual/Inner Tupp

Understanding Innumerable Scriptures and Readings:

Vedic Definition

Specific recitations for specific occasions

Specific types of recitation

Specific number of recitation

Gurbani Definition- The ENLIGHTENED Conscience due to internalizing Shabad

Kinka Ek Jis Jee Basavey Ta Kee Mehma Ganee Na Avey II SGGS 262

Kinka- droplet

Jee- Conscience

Basavey- Internalize

Mehma- Greatness

Ganee Na Avey- Beyond Calculating

Translation: Should I internalize just one droplet of Shabad/ Guru's message within my conscience the greatness of that conscience is beyond calculation

Pauree 17:

Asankh Jup Asankh Bhao II

Asankh- Sankh- Count; A + Sankh- Countless; innumerable, immeasurable, limitless, infinite

Jup- Realization

Bhao- Love

Translation: My enlightened conscience creates immeasurable realization of the Creator in incalculable Love

Asankh Puja Asankh Tup Tao II

Asankh- Countless, limitless, infinite

Puja- Worship

Tup- Penance (Lit); intense worship

Tao- Supreme

Translation: My enlightened conscience conducts limitless worship of infinite supremacy

Asankh Granth Mukh Ved Paath II

Asankh- immeasurable, Countless, infinite
Granth- Scriptures
Mukh- Recitations
Ved- Vedas
Paath- Readings

Translation: My enlightened conscience is the recitations of innumerable scriptures and readings of the Vedas

Asankh Jog Munn Rahey Udaas II

Asankh- immeasurable, countless, infinite, boundless
Jog- Union
Munn- Mind, Inner
Rahey- Stay, State
Udaas- Renunciation

Translation: My enlightened conscience creates boundless union with the Creator in a state of inner renunciation

Asankh Bhagat Gunn Gyaan Vichaar II

Asankh- Immeasurable, Countless
Bhagat- Devotion
Gunn- Virtues
Gyaan- Enlightenment
Vichar- Discourse

Translation: My enlightened conscience is the discourse of immeasurable devotion and enlightenment of Godly Virtues

Asankh Satee Asankh Dataar II

Asankh- Immeasurable, countless, limitless
Satee- Contentment
Dataar- Giver

Translation: My enlightened conscience brings immeasurable contentment of limitless giving by the Creator

Asankh Soor Muh Bhakh Saar II

Asankh- Countless, Limitless
Soor- Warrior, Courage, Gallantry
Muh- Face (Lit)
Bhakh- Eat (Lit); Consume; endure
Saar- Iron (Lit); Challenges, Obstacles

Translation: My enlightened conscience enables me to face and bear immeasurable (Spiritual) obstacles

Asankh Moan Liv Laye Taar II

Asankh- Countless, Limitless

Moan- Silence (Lit); Free from distraction

Liv Laye- Focus, Contemplate

Taar- Single minded

Translation: My enlightened conscience is the immeasurable single-minded undisturbed focus (on the Creator)

Kudrat Kavan Kahan Vichar II

Translation: The (complete) discourse of a Godly Conscience is beyond my ability

Variya Na Java Ek Vaar II

Translation: My inability is such that I am unable to even once express my devotion (adequately)

Jo Tudh Bhavey Sayee Bhalee Kaar II

Translation: I accept all that you command me from within my conscience

Tu Sada Salaamat Nirankar II 17 II

Translation: Because your Eternal Formless Self is the sustainer of my Conscience II17II

Pauree 18:

*Asunkh & Nahi Sumaar are about conscience beyond computation- based on context they are synonyms

Paurees 16-19 are narrative of my qualified/enlightened conscience

Most misunderstood Paurees mostly translated pointing fingers at others, but is state of **our** conscience

Asunkh Moorakh Andh Ghoar II

Asunkh- A + Sankh- Immeasurable, Countless, Immense

Moorakh- Un-enlightened

Andh- Darkness

Ghoar- Absolute, Utter

Translation: My enlightened conscience brings realization of my immense state of unenlightenment and utter (inner) darkness

Moorakh: Deen Dyaal Kirpal Sukh Sagar Sarab Ghataa Bharpuree Rey. Pekhat Sunat Sadaa Hai Sangey Mein Moorakh Janeya Dooree Rey. SGGS 612

Biggest fallacy of our spirituality and senses: To ignore that the creator is always connected within us but we see as far away or outside of us.

Asunkh Chor Haramkhor II

Asunkh- A + Sankh- Immeasurable, Countless, Immense

Chor- Thief (Lit), Deceit

Haramkhor- Ungrateful, Thankless

Translation: My enlightened conscience creates realization of my immense state of deceit and ungratefulness

Asunkh Amar Kar Jahe Jor II

Asunkh- A + Sankh- Immeasurable, Countless, Immense

Amar Kar- A+ Mar = Does not die; Become Immortal

Jahe- Result, Outcome

Jor- Power, Strength, Command

Translation: My enlightened conscience creates realization of my countless attempts to become immortal and to command (over others)

Asunkh Gulvadh Hatiya Kamahey II

Asunkh- A + Sankh- Immeasurable, Countless, Immense

Gulvadh- (Lit) Decapitate; eliminate, silence

Hatiya- (Lit) Murder; kill

Kamahe- (Lit) Commit; perform, do

Translation: My enlightened conscience creates realization of my uncountable acts towards eliminating my conscience

Asunkh Papi Pap Kar Jahey II

Asunkh- A + Sankh- Immeasurable, Countless, Immense

Papi- One who commits crime(juram; temporal)/ sin(paap; committed by mind); Vices filled mind

Paap- Acts under the influence of vices

Kar- Commit

Jahey- Go on

Translation: My enlightened conscience creates realization of the uncountable acts committed by my vices-filled mind towards destruction/silencing of my conscience

Discussion:

Understanding Paap in Gurbani

Vedic

Long List of Acts

Higher to Lower Order

Spiritual Connection

Decider for life after death

Gurbani:

Simret Sastar Punn Paap Bichardey Tateiy Saar Na Janee II Tateiy Saar Na Janee Guru Bajho Tateiy Saar Na Janee II Tatt- Essence; Saar- Entirety SGGS 920

Kaam Krodh Maya Meh Cheet. Jhooth Vikaar Jagey Hett Cheet II Poonji Paap Lobh Kee Keet II Tat Taree Mun Naam Sucheet II Poonji- Collection, Summation; Vikar- Vices SGGS 153

Asunkh Kureear Kurreey Firahey II

Asunkh- A + Sankh- Immeasurable, Countless, Immense

Kureear- Denial of the Creator

Kurreey- Acts of Denial of the Creator

Firahey- Cycles, cyclic, repeated

Translation: My enlightened conscience creates realization of my countless and repeated denials of the Creator

Asunkh Malesh Mull Bhakh Khayey II

Asunkh- A + Sankh- Immeasurable, Countless, Immense

Malesh- (Lit) Unclean, Contaminated; Un-Godly

Mull- (Lit) Filth; Negative

Bhakh- Devour

Khayey- Consuming Mind

Translation: My enlightened conscience creates realization of my immeasurable penchant for negative and Un-Godly thoughts

Asunkh Nindak Sirr Karhe Bhaar II

Asunkh- A + Sankh- Immeasurable, Countless, Immense

Nindak- (Lit) State of mind; Mind that is in denial of the Creator God

Sirr- (Lit) Head; Mind

Kahe Bhar- Become a burden

Translation: My enlightened conscience creates realization of my countless acts of denying the Creator that burden my spirituality

Nanak Neech Kaheay Vichaar II

Neech- Lowly, Decent

Kaheay- (Lit) Speak out; describe; pronounce

Vichaar- Discourse

Translation: Nanak, I speak the discourse of my lowly spiritual decent

Discussion:

Common mistranslation: Nanak describes the state of the lowly (Sant Singh MD)

Critique of translation:

1. We place blame outside ourselves vs. self-reflection
2. Judgement involved: Other's are judged lowly; not in Guru Nanak's character
3. Translation is philosophically wrong; we have to take ownership of the downtrodden and wrongs of spiritual world to correct Self
4. Grammatically incorrect: SGGS 15

Sri Raag Mehla 1 Neechan Ander Neech Jaat Neecheen Hu Att Neech II Nanak Tin Kay Sang Saath Vadeyah Sion Kya Rees. Jithey Neech Samaleyan Tithey Nadar Teri Bakhsees II

Grammar: Nanak (w/o aungkar)

and

Nanak (w/aungkar)

Nanak Kartey Ka Antt Na Paveh SGGS 275

Nanak Mangey Naam Prabh Saar SGGS 289

Nanak Kartey Kee Janey Karta Rachna SGGS 275

Nanak Jachey Ek Naam Munn Tan Bhavanda 319

Nanak talking about the Creator

Nominative noun; noun becomes subject of the Verse; Nanak is subject

Kudrat Kavan Kahan Vichar II

Translation: The (complete) discourse of a Godly Conscience is beyond my ability

Variya Na Java Ek Vaar II

Translation: My inability is such that I am unable to even once express my devotion (adequately)

Jo Tudh Bhavey Sayee Bhalee Kaar II

Translation: I accept all that you command me from within my conscience

Tu Sada Salaamat Nirankar II 18 II

Translation: Because your Eternal Formless Self is the sustainer of my Conscience II18II

Pauree 19:

Asunkh Naav Asunkh Thaav II

Asunkh- A + Sankh- Immeasurable, Countless, Immense, Infinite

Naav- From Niyam, structure, procedure; Hukum; Order

Thaav- (Lit) place; jurisdiction (in the context of Naav)

Translation: My enlightened conscience creates realization of the infinity of the Creator's Hukum and it's infinite jurisdiction

Agum Agum Asunkh Loe II

Agum- Lit Beyond Comprehension; Beyond reach of the senses. Creator

Asa Mehla 1 Agum Agochar Apar Apar Parbhrum Pardhano II 437
Sorath Mehla 1 Apar Apaar Agum Agochar Kehney Keem Na Payeell 634
Asunkh- A + Sankh- Immeasurable, Countless, Immense, Infinite
Loe- (Lit) light; enlightenment

Translation: My enlightened conscience creates immense realization of the Infinite Creator

Asunkh Kahey Sirr Bhaar Hoey II

Asunkh- A + Sankh- Immeasurable, Countless, Immense, Infinite
Kahey- Lit talking; discourse
Sirr (w/ sihari) - within the mind
Bhaar- (Lit) burden; Awareness (in the context of discourse)
Hoey- Causes to happen, brings about

Translation: My enlightened conscience creates immense inner discourse (contemplation) relating to spiritual awareness

Akhree Naam Akhree Salahh II

Akhree- 1) Alphabet (characters); 2) Derived as a word with a prefix A + Khr; indestructible; permanent; Eternal
Rag Gauri Purbi Bavan Akhree Kabeer Jio Ki
Bavan Achur Lok Trey Sabh Kich En Hee Mahe II Ey Akhar Kir Jahengey Oey A Khar En Mein Nahe II 340
Naam- Godly Virtues
Salahh- (Lit) praise; greatness

Translation: My enlightened conscience creates immense contemplation and awareness of Eternal Godly Virtues and Eternal Greatness of the Creator

Akhree Gyaan Geet Gun Gah II

Akhree- 1) Alphabet (characters); 2) Derived as a word with a prefix A + Khr; indestructible; permanent; Eternal
Gyaan- Enlightenment
Geet- (Lit) Song, idiomatic: break into song; fills me with praise; reverberate
Gun- Virtues
Gah- (Lit) Ocean, limitless

Translation: My enlightened conscience creates enlightenment of the Eternal and fills me with limitless Godly Virtues

Akhree Likhen Bolunn Baan II

Akhree- 1) Alphabet (characters); 2) Derived as a word with a prefix A + Khr; indestructible; permanent; Eternal
Likhen- (Lit) Write
Bolunn- (Lit) Speak
Baan- (Lit) Utter
Likhen Bolunn Baan- Become the Virtues

Translation: As a result I become these Virtues of the Eternal

Akhra Sirr Sanjog Vkhaan II

Akhra- 1) Alphabet (characters); 2) Derived as a word with a prefix A + Khr; indestructible; permanent; Eternal
Sirr (w/ sihari)- within the mind
Sanjog- (Lit) Union
Vkhaan- (Lit) said, pronouncement, acceptance

Translation: Becoming the Virtues of the Eternal allows the Infinite acceptance of the Eternal Creator within my mind

Jin Eh Likhey Tis Sirr Nahey II

Jin- (Lit) One; at the instance; (context of Self); when
Eh- These
Likhey- (Lit)- write into, Become
Tis- At that instance, (context of SELF); then
Sirr (w/sihari)- within the mind
Nahey- Negation; rejection; disavow, repudiate

Translation: Becoming these (Godly) Virtues, repudiates my mind of their rejection

Jiv Furmaey Tiv Tiv Pahe II

Jiv- As
Furmaey- Command; Dictate
Tiv Tiv- Just as; All
Pahe- Accepts, Obeys; walks the path

Translation: Consequently, my mind follows all that my conscience within dictates

Jeyta Keeta Teyta Nao II

Jeyta- Whatever
Keeta- (Lit) do, produce
Teyta- All that is
Nao- From Niyam; Hukum, Order

Translation: My mind now realizes that all that is created by my conscience is within the confines of the Hukum of the Creator

Vinn Navey Nahi Ko Thao II

Vinn- Sans
Navey- From Niyam; Hukum, Order
Nahi Ko- None
Thao- (Lit) place; jurisdiction

Translation: My mind ALSO realizes that the Creator's order and jurisdiction is Omnipresent
Kudrat Kavan Kahan Vichar II

Translation: The (complete) discourse of a Godly Conscience is beyond my ability

Variya Na Java Ek Vaar II

Translation: My inability is such that I am unable to even once express my devotion (adequately)

Jo Tudh Bhavey Sayee Bhalee Kaar II

Translation: I accept all that you command me from within my conscience

Tu Sada Salaamat Nirankar II 19 II

Translation: Because your Eternal Formless Self is the sustainer of my Conscience II19II

Pauree 20:

Bhareay Hath Paer Tunn Deh II Panee Dhotey Utras Kheh II

Bhareah- Soiled

Hath Paer Tunn Deh- Physical

Panee- Water

Dhotey- Cleanse

Utras- Remove

Kheh- Stain

Translation: Water cleanses my stained Self

Moot Pleete Kaparr Hoey II Dey Sabun Laeay Oh Dhoey II

Moot Pleete- Soiled

Kaparr- Garments

Sabun- Soap

Laeay- Use

Dhoey- Cleanse

Translation: Soap cleanses my soiled garments

Bhareay Mutt Paapa Ke Sang II

Bhareay- Soiled

Mutt- Intellect

Paapa- (Lit) sins; vices

Ke Sang- Within

Translation: Beyond the stained self and garments, my intellect is stained by vices

Oh Dhopey Navey Kaey Rung II

Oh- That, which
Dhopey- Cleansed
Navey- Virtues of the Creator
Rung-(Lit) Color; Imbue

Translation: The cleansing of that intellect is by imbuing the virtues of the Creator

Punee Papi Akhan Nahe II

Punee- Virtue filled
Papi- Vices filled
Akhan- Discourse (Spiritual)
Nahe- Not

Translation: The cleansing of a vices stained intellect to virtues filled one is not by (mere) spiritual discourse

Kar Kar Karna Likh Ley Jah II

Kar Kar- Continuous, sustained acts
Karna- Deeds
Likh Ley Jah- (Lit) to write on; ingrain, internalize

Translation: The cleansing is by a spirituality of internalizing virtues through sustained deeds

Apey Beej Apey Hee Khah II

Apey- Self
Beej- Plant, Sow
Khah- Reap

Translation: The spirituality of internalizing virtues through sustained deeds awakens the Self to reap what it sows

Nanak Hukmee Aveh Jah II 20 II

Hukmee- Hukam of the Creator
Aveh Jah- Cycle

Translation: Nanak, reap as one sows is the Hukam of the Creator pertaining to my cycle of spirituality II20II

Pauree 21:

Teerath Tupp Dya Dut Daan II

Teerath (w/aungkar)- Pilgrimage

Tupp (w/aungkar)- Penance
Dya- Act of giving from Deyna (verb)
Dut (w/aungkar)- Renunciation, giving up
Daan (w/aungkar)- Alms
*words w/aungkar signify nouns

Translation: The performance of rituals, pilgrimages, penances, offerings and giving of alms in the conduct of spirituality;

Jay Ko Pavey Til Ka Maan II

Jay Ko- One, who
Pavey- Receive; Earn
Til Ka- (Lit) Sesame seed; miniscule; temporal
Maan- Praise as reward
Til Ka Maan- idiomatic: temporary and miniscule

Translation: Earns one nothing beyond temporal praise

Suneya Maneya Mun Keeta Bhao II

Suneya- (Lit) Listen; Internalize
Maneya- (Lit) Believe, accept; Become
Mun- Mind
Keeta Bhao- Love

Translation: To lovingly internalize and become the Creator's Virtues

Anturgat Teerath Mull Nao II

Anturgat- Within the mind
Teerath (w/sihari)- (Lit) Pilgrimage; Cleansing
Mull- Impurities; Vices
Nao- Godly Virtues

Translation: I cleanse my mind within (of vices) with Godly Virtues

Sabh Gunn Teyre Mein Nahi Koey II

Sabh Gunn- All Virtues
Teyre- Creator's
Mein- Mine
Nahi Koey- None at all

Translation: All Virtues within me are of the Creator

Venn Gunn Keetey Bhagat Na Hoey II

Venn Gunn- Sans Virtues
Keeetey- (Lit) Doing; internalizing
Bhagat (w/sihari)- Spirituality
Na Hoey- (Lit) does not materialize

Translation: Spirituality does not materialize without internalizing these Virtues

Suasth Aath Banni Barmao II

Suasth- Refuge
Aath- Outcome; result
Banni- (Lit) utterance; shabad
Barmao- Armour, shield, protection

Translation: The Shabad is the refuge and Virtues are the shield of my spirituality

****Sat Suhan Sada Mun Chao II****

Sat- Creator
Suhan- Beautiful
Sada- Eternal
Mun- Mind
Chao- Bliss, Joy

Translation: This beautiful refuge of Shabad and shield of virtues of the Creator, creates eternal bliss and realization in my mind

****THIS VERSE HIGHLIGHTS THE ULTIMATE GOAL OF GURU NANAK'S SPIRITUALITY****

Kavann So Vela Vakhat Kavann Kavann Thit Kavann Vaar II

Kavann- Whence, particular
Vela- Period
Vakhat- Time
Thit- Week
Vaar- Day

Translation: The Eternal bliss of realization in my mind is not subject to a particular period, time, week or day

Realization is outside of time & man made external constructs, Guru Nanak is negating those practices here
ie: 3am is only time for amritvela

Kavann Sey Rutee Mah Kavann Jit Hoa Akar II

Kavann- Whence, particular
Sey Rutee- Season
Mah- Month
Jit- That, which
Hoa Akar- Came into form, come into being

Translation: The coming into being of Eternal bliss and realization in my mind is not subject to a particular season or month

Vel Na Payea Pundtee Je Hovey Leykyh Puraan II

Vel- Period, Time

Na Payeea- Not obtained through

Pundtee- (Lit) the pundits; knowledge

Je Hovey- That has been

Leykyh (w/aungkar as nominative noun)- Written within

Purann- The Puranas

Translation: The coming into being of Eternal Bliss of Realization in my mind/conscience is not obtained through knowledge contained within the Puranas

Vakhat Na Payeo Kadia Je Likhen Leykh Koran II

Vakhat- Time

Na Payeo- Not obtained through

Kadia- Islamic clergy; knowledge

Jey- that

Likhen Leykh (w/aungkar as nominative noun) written within

Koran- Islamic scripture

Translation: The coming into being of Eternal Bliss of Realization in my mind/conscience is not obtained through knowledge contained within the Koran

Thit Vaar Na Jogi Janney Rut Mah Na Koyee II

Thit Vaar- Week and day

Jogi- Yogis

Janney- Knowledge, techniques

Rut- Season

Mah- Month

Na Koyee- None at all

Translation: The coming into being of Eternal Bliss of Realization in my mind/conscience is not at all obtained through season, month, week, and day related Yogic techniques

Ja Karta Sirthee Ko Sajey Apey Janney Soyee II

Ja- That, which

Karta- Creator Mind

Sirthee- The state

Sajey- Created

Apey- Self

Janney Soyee- Knows this

Translation: The Creator (mind) which created the State of Eternal Bliss of Realization within me knows this

Kiv Kar Aakha Kiv Salahi Kio Varni Kev Janna II

Kiv- How

Kar- Do

Aakha- Describe

Salahi- Praise

Kio- How

Varni- Narrate

Kev Janna- Beyond knowing

Translation: The state of Eternal bliss of Realization within me is beyond description, narration and praise

Nanak, Akhunn Sabh Ko, Akheey, Ek Du Ek Sianna II

Akhunn- To narrate

Sabh Ko- Every aspect; complete

Akhey- Narrate

Ek Du Ek- Everyone

Sianna- Knowing, aware, awakened

Translation: Nanak, the complete narrative of the State of Eternal bliss of Realization within me is such (beyond description, narration, and praise) because every one of my senses is awakened

Vada Sahib Vadee Nayee Keeta Ja Kaa Hovey II

Vadaa Sahib- Magnificent Creator

Vadee Nayee- Magnificent Virtues

Keeta- Become

Ja Kaa- By virtue of which, outcome

Hovey- Happens, is

Translation: Such happens as the outcome of becoming the magnificent Virtues of the magnificent Creator

Nanak Jey Ko Apao Janney Agey Gya Na Sohey II 21 II

Jey Ko- Should one

Apao Janney- On one's own; self-directed

Agey- (Lit) future; objective

Gya- (Lit) going, travel, navigate

Na Sohey- unworthy

Translation: Nanak, to undertake a Self directed spirituality (as opposed to Virtue-centered one) is to navigate it towards an unworthy objective II21II

Pauree 22:

Patala Patal Lakh, Agasa Agas II

Patal- (Lit) Beneath, low below, bottom; dark
Patala Patal- Idiomatic- lowest of the low
Lakh- (Lit) One hundred thousand; idiomatic for uncountable, immeasurable
Agas- (Lit) Upper, sky, high; enlightened
Agasa Agas- Idiomatic- highest of the high

Translation: An unenlightened conscience causes my mind to vacillate between countless dark thoughts and highly enlightened ones

Discussion: Law of Inner Universe:

Eh Sareer Sabh Dharm Hai Jis Ander Sachey Ke Vich Joyt II Guhj Ratun Vich Luk Rahey Koyee Gurmukh
Sevak Kadhey Khoat II SGGGS 310

Spirituality is an Inner Battle:

Previously held beliefs (cognitive dissonance)
Recessed Thoughts (UC Programming)
Deep Dogmas (Rituals)
Inner Demons (Driven by Fear)
Mind and Senses Led
Patala Patal Lakh

Spirituality of the Shabad
Enlightened thoughts
Liberation from Dogma
Inner Awakening
Conscience Led
Agasa Agas

Orruk Orruk Bhal Thakey Ved Kehen Ek Vat II

Orruk- 1) End, Limit 2) sanctuary (Origin Orr, Ord, Sharan)
Orruk Orruk- Idiomatic - Ultimate sanctuary
Bhal Thakey- Search till the end; eventual search
Ved- Enlightenment (dictionary meaning of word)
Kehn- (Lit) Speak, Say; worth
Ek Vat- (Lit) one thing; the thing that is of worth/value
Ved Kehn Ek Vaat - idiomatic: the one enlightened thing worth saying

Translation: In this vacillation, and my exhausting search for the ultimate sanctuary, one enlightened finding is of worth

Sehs Athara Kehn Kteba Aslu Ek Dhat II

Sehs Athara- (Lit) 18K; metaphor for the entirety of spirituality (Indian)
Kehn- (Lit) speak, say; expound
Kteba- (Lit) the 4 spiritual books; metaphor for the entirety of spirituality (Abrahamic)
Aslu- (Lit) authentic, original; one that matters; root of the matter
Ek- One, singular, only
Dhat- (Lit) Source, essence, conscience

Translation: The one enlightened finding is that the CONSCIENCE is the ROOT of all spirituality

Lekha Hoe Ta Likhney Leykhey Hoe Vinnas II

Lekha- Account, score

Context: Mun Aisa Lekha Tu Ki Parehya II Lekha Denna Terey Sir Raheya II SGGS 434

Hoe- Occurs, takes place

Ta- That

Likheyey- Accounting, scoring

Leykhey- (Plural) Accounts, scores

Hoe Vinnas- (Lit) destructed; settled

Translation: When my CONSCIENCE becomes the ROOT of my spirituality, the accounting of the vacillation that occurred within me is settled

Outcome

Nanak Vadda Akheey Apey Janney Aap II 22 II

Vadda- Great, supreme; primacy

Akheey- (Lit) say, accept

Apey Janney Aap- Lit self knowing one's self; inner realization; realization within

Translation: Nanak, my realization within brings acceptance of the primacy of the conscience II22II

Pauree 23:

Salahi Salah Eti Surt Na Payeea II

Salahi- (Lit) Praise of virtue

Salahi Salah- Continuous praise; continuous appreciation; realization

Eti Surt- This kind of mindset

Na Payeea- not attained

Translation: My (settled) mindset cannot be attained without realization of Divine Virtues

Nadiya Atey Vah Pveh Samund Na Janneah II

Nadiya Atey Vah- (Lit) rivers and bodies of flowing water; metaphor for mind and senses towards a spiritual destination

Pveh Samund- (Lit) flow into the ocean; flow into the ocean of divine virtues; metaphor for becoming

Na Janneah- (Lit) not known; no separate identity; merge

Translation: Towards such realization (the flows of) my mind and senses have merged to become the Ocean of Divine Virtues

Samund Shah Sultan Girha Seytee Mal Dhan II

Samund- (Lit) Ocean; of immeasurable magnitude

Shah Sultan- (Lit); emperor; exalted

Girha- (Lit) mountain; of steadfast

Seytee- (Lit) Like, comparable; one which is

Mal Dhan- (Lit) Wealth; value

Translation: Becoming Divine Virtues has made my spirituality invaluable, immeasurable, steadfast and exalted

Kirri Tul Na Hovni Je Tis Mnoh Na Visreh II 23 II

Kirri- (Lit) ant; insignificant

Tul Na Hovni- (Lit) incomparable, unparalleled

Je- if, so long as

Tis- the divine virtues

Mnoh Na Visreh- (Lit) not removed from my mind; discard

Translation: My insignificant self remains unparalleled, invaluable, immeasurable, steadfast and exalted so long as I do not discard Divine Virtues II23II

Pauree 24:

Aant Na Sifti Kehnn Na Aant II

Aant Na- Endless, limitless

Sifti- (Lit) praise; virtues

Kehnn- Discourse

Na Aant- Endless, limitless

Translation: Divine Virtues are limitless as is their discourse

Aant Na Karnney Denn Na Aant II

Karnney- (Lit) doing; actions

Denn- (Lit) giving; contribution

Translation: Actions performed in Divine Virtues are limitless in their unlimited contribution

Aant Na Vekhan Sunnen Na Aant II

Vekhan- (Lit) seeing; Internalizing

Sunnen- (Lit) Listening; Becoming

Translation: My internalizing of Divine Virtues is limitless, as is my becoming them

Aant Na Japey Kya Mun Munt II

Japey- Realizing

Kya- what

Mun (w/sihari)- within my mind; inner

Munt- guidance (root: Mantar but realization not achieved through repeated chanting)

Translation: Limitless is the inner guidance caused by my realization of Divine Virtues

Aant Na Japey Kita Akaar II

Japey- Realization

Kita- (Lit) doing, actions; deeds

Akaar- (Lit) shape, character

Translation: Limitless is the character of my deeds resulting from realization of Divine Virtues

Aant Na Japey Paravar II

Japey- Realization

Paravar- (Lit) this side and the other; boundaries

Translation: Limitless are the boundaries of my Realization of Divine Virtues

Antt Karann Keytey Bil-lahey II

Antt- Limit (Note: contrast to Antt Na in previous verses)

Karann- Because of, due to

Keytey- Multitudes; innumerable

Bil-lahey- Distress, agony, pain

Translation: Innumerable distresses are caused by pursuing spirituality of entities with limits

Ta Kay Aant Na Paey Jahe II

Ta Kay- Through such, through these pursuits

Aant- Limits

Na Paey Jahe- Realization is unattained

Translation: No realization is attained through such pursuits of spirituality of limited entities

Eh Aant Na Janney Koey II

Eh- This; Such

Aant Na- Limitless

Janney- Realizes

Koey- Rare, one in a million; exceptional

Translation: Such realization of the limitless is realized by the exceptional

Bahuta Kaheay Bahuta Hoey II

Bahuta- (Lit) plentiful, alot; more

Kaheay- Narrate

Hoey- Becomes

Translation: The narration of the exceptional realization too becomes limitless

Vadda Sahib Uucha Thao II

Vadda- Exalted

Sahib- Master, Creator

Uucha- Exalted

Thao- (Lit) Place of residence; abode, Conscience

Translation: Exalted is my Creator and exalted is my conscience within (as his abode within me)

Uchey Upar Ucha Nao II

Uchey- Exalted

Upar (w/sihari)- Within such exaltation

Ucha- Exalted; Glorious

Nao- (From Naam) Virtues

Translation: Above all in the exaltation of my Conscience are the Glorious Virtues of the Creator

Evudd Ucha Hovey Koey II

Evudd- In this way; such

Ucha- Exalted

Hovey Koey- Becomes

Translation: My Conscience is exalted such (in Glorious Virtues of the Creator)

Tis Uchey Ko Janney Soey II

Tis Uchey Ko- The Exalted One; Creator

Janney- (Lit) know; realize

Soey- This

Translation: This then, is the way to Realize the Creator

Jevudd Aap Janney Aap Aap II

Jevudd- As exalted as

Aap (w/sihari)- within one's self

Janney- Realize

Translation: My realization within is as exalted as the Divine Virtues of the Creator

Nanak Nadri Karmi Daat II 24 II

Nadri- The giver of grace; Creator

Karmi- The giver of blessings; Creator

Daat- (Lit) Gift; blessing

Translation: Nanak, my realization within is the blessing from the Creator ||24||

Pauree 25:

Discussion: Blessings/Grace

Words Used in Gurbani: Nadar, Bakshish, Karm, Mehr, Kirpa

Nanak Pind Bhaxis Ka Kabhu Nekhutes Nahe II SGGS 358

The body of blessings (entirety) of the Creator are such that it never ends/is permanent

Nekhutes Nahe- One time, permanent, never changing, never ending

Gurmat	vs	Our Understanding
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Permanent		Transient & Limited
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Nanak Nadri Karmi Daat		Material
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Nanak, my realization within is		Temporal
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The blessing from the Creator		Worldly Incidents
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Bahuta Karam Likhiya, Na Jaye II

Bahuta- immeasurable; bountiful

Karm (w/aungkar: nominative)- blessing

Likhiya- (Lit) written into; accorded

Na Jaye- (Lit) does not go away; permanent

Translation: Blessings of the Creator accorded to me are bountiful and permanent

Vadda Data Til Na Tamaye II

Vadda- Magnificent

Data- Creator

Til- (Lit) sesame seed; speck

Tamaye- desire

Translation: In such blessings of the magnificent Creator, I have not even a speck of desire for anything else

Kaytey Manghey Jodh Apar II

Kaytey- Multitude

Manghey- (Lit) ask; acquired

Jodh- (Lit) warrior; courage

Apar- Plenty, Abundant

Translation: In such blessings, I acquired abundant courage to battle my multitude of vices

Kaytia Gannut Nahi Vichar

Kaytia- Multitude

Gannut- count

Nahi- (Lit) Non; Beyond

Vichar- narration

Translation: My vices that are beyond count and narration

Kaytey Khup Tuttey Veykar II

Kaytey- Multitude
Khup Tuttey - (Lit) Exhausted; Eliminated
Veykar- Vices

Translation: In such blessings, multitudes of my Vices got eliminated

Kaytey Ley Ley Mukhr Pahe II

Kaytey- Multitudes, countless
Ley- In rhythm; in regularity
Ley Ley- In perfect rhythm, perfectly regular; permanence
Mukhr- deny
Pahe- obtain; acquired

Translation: In such blessings, I acquired permanence in denying my countless vices

Kaytay Murakh Khahi Khahey II

Kaytay- Multitude
Murakh- unenlightened
Khahi- From - Khwahish- desire
Khahey- Consume

Translation: Vices that consumed me with countless unenlightened desires

Kaytiya Dukh Bhukh Sud Mar II

Kaytiya- Multitude
Dukh- (Lit) Sorrow
Bhukh- (Lit) Hunger, desire
Sud- from Sadda- Calling
Mar- Eliminate

Translation: Such blessings are a call to eliminate my countless desire-related sorrows

Eh Bhe Dat Teri Datar II

Eh- This
Bhe- Also, too
Dat- Blessing
Teri- Your
Datar- Creator
Daat- A calling towards Divine Virtues; Pangs of desire towards Divine Virtues

Translation: This calling too is your gift in blessing to me O Creator

Bund Khiasi Bhanney Hoey II

Bund- Bondage

Khiasi- Liberation

Bhanney- Command, wish; blessings

Hoey- Happens, occurs

Translation: Liberation from bondage of desires happens in your blessings as well

Hor Akh Na Sakey Koey II

Hor- Other than

Akh- Say; attribute

Na Sakey- unable to; cannot

Koey- anyone, anything

Translation: I am unable to attribute such to anything other than your blessings

Je Ko Khayek Akhann Paye II

Je- If, Any

Ko-some other, another

Khayek- (Lit) foolish; unenlightened

Akhann- say, attribute

Paye- to be

Translation: To attribute such to anything other than your blessings is to be unenlightened

Oh Janney Jaytia Moh Khaye II

Oh- That, such

Janney- knowing, consideration

Jaytia- how much

Moh Khaye- (Lit) slap in the face, idiomatic for insult, affront

Translation: The consideration of such a belief is an affront to your blessings

Apey Janney Apey Dey II

Apey- Self, my (mind)

Janney- Know; Realize

Dey- (Lit) Give, give out, let go; discard

Translation: My realization of your blessings has led my mind to discard such affronts

Akhey Se Bhe Keiyi Kay II

Akhey - (Lit) say, pronounce

Se- this

Bhe- also

Keiyi Kay- along with others (others in relation to my mind- ie: senses)

Translation: Such is the pronouncement of my senses too (together with my mind)

Jis No Bhaksay Sift Salah II

Jis No- Whomsoever

Bhaksay- Blessing

Sift Salah (w/sihari) the one worthy of the entirety of praise; Creator

Translation: Whomsoever you bless, O Creator

Nanak Patshahi Patshah II 25 II

Nanak (w/o aungkar)- Non- nominative

Patshahi- Emperor of

Patshah- Emperor

Patshahi Pathshah- metaphor for the highest stature/standing

Translation: Nanak, receives the highest of the heights of spirituality II25II

Pauree 26:

Amul Gunn Amul Vapar II

Amul- A + Mul; Invaluable

Gunn- Divine Virtues

Vapar- (Lit) trade; practice

Translation: To attain the heights of spirituality, invaluable are divine virtues and invaluable is their practice

Amul Vapareay Amul Bhandar II

Amul- Invaluable, Priceless

Vapareay- (Lit) traders, practitioners

Bhandar- (Lit) Collection, full of; become

Translation: Invaluable are the practitioners of Divine Virtues and invaluable is the becoming them

Amul Aveh Amul Ley Jahe II

Amul- Invaluable

Aveh- (Lit) coming; acquire

Ley- In rhythm, regularity

Jahe- (Lit) go; outcome, result

Translation: Invaluable is the acquiring of divine virtues and invaluable the resulting regularity
Amul Bhaye Amula Smahe II

Amul- Invaluable

Bhaye- Love

Smahe- Imbuing

Translation: Invaluable is the love for divine virtues and invaluable is the imbuing

Amul Dharam Amul Diban II

Amul- Invaluable

Dharam- (Lit) rules and laws; Hukum

Diban- (Lit) Court, judgements

Translation: Invaluable are the decisions in accordance with the invaluable Hukum

Amul Tul Amul Parvann II

Amul- Invaluable

Tul- (Lit) weighing scale

Parvann- (Lit) weight stone

Tul & Parvann- Idiomatic for the process of judgement-mind and intellect

Translation: Invaluable is the mind and invaluable the intellect that abides by the Hukum

Amul Bakhsis Amul Nisann II

Amul- Invaluable

Bakhsis- Blessings

Nisann- (Lit) signature, seal, authority

Translation: Invaluable is his blessings accorded under his invaluable authority

Amul Karm Amul Furmann II

Amul- Invaluable, Priceless

Karm- blessing

Furmann- (Lit) Order, Hukum

Translation: Invaluable are his blessings accorded under his invaluable Hukum

Amulo Amul Akhiya Na Jaye II

Amulo Amul- Beyond invaluable, priceless

Akhiya- Narrate

Na Jaye- Not possible

Translation: The Creator's blessings are beyond invaluable and beyond narration

Akh Akh Rhey Liv Laye II

Akh Akh- Narration worthy or narration

Rhey- Remain

Liv Laye- Imbued

Translation: The only worthy narration of the invaluable blessings, is to become imbued in divine virtues

Akhey Ved Path Purann II

Akhey- Narrate

Ved- Spiritual texts

Path- read

Purann- Spiritual texts

Ved Purann- All spiritual texts

Translation: Imbued in the Creator's blessings, I am able to evaluate the narration of spiritual texts

Akhey Parrey Kreh Vakhiyann II

Akhey- Narration

Parrey- Read

Kreh- Do, perform

Vakhiyann- Discourse

Translation: Imbued in the Creator's blessings, I evaluate the narration of those who read and discourse the texts

Akhey Barmey Akhey Ind II

Akhey- Narration

Barmey - pertaining to Bhrama

Ind- pertaining to Inder

Translation: Imbued in the Creator's blessings, I evaluate the narration of the texts pertaining to Bhrama and Inder

Akhey Gopi Tey Govind II

Akhey- Narration

Gopi- Gopis

Tey- their

Govind- provider, protector

Translation: Imbued in the Creator's blessings, I evaluate the narration of the texts pertaining to the Gopis and their provider

Akhey Esar Akhey Sidh II

Akhey- Narration

Esar- Leader

Sidh- Sidhs

Translation: Imbued in the Creator's blessings, I evaluate the narration of the texts pertaining to the sidhs and their leader

Akhey Kaytey Kitay Budh II

Akhey- Narration

Kaytey- Multitudes

Kitay- Created; generated

Budh- Thought

Translation: Imbued in the Creator's blessings, I evaluate the narration of the texts pertaining to the multitudes of generated thoughts

Akhey Danv Akhey Dev II

Akhey- Narration

Danv- Evil

Dev- Good

Translation: Imbued in the Creator's blessings, I evaluate the narration of the texts pertaining to good and evil

Akhey Sur Nar Mun Jan Sev II

Akhey- Narration

Sur Nar- Spiritual persons

Mun Jan- spiritual leaders

Sev- from Sevak; followers

Translation: Imbued in the Creator's blessings, I evaluate the narration of the texts pertaining to spiritual people, their leaders and followers

Kaytey Akhay Akhann Pahe II

Kaytey- Multitudes, countless

Akhay- Narrate

Akhann- Ability to narrate

Pahe- Acquired; attained

Translation: Imbued in the Creator's blessings, I evaluate the narration of the texts pertaining to countless who acquired the ability to narrate

Kaytay Keh Keh Uth Uth Jahe II

Kaytay- Multitudes, countless
Keh Keh- Narrated aplenty
Uth Uth Jahe- with enthusiasm; Gusto, fervor

Translation: Imbued in the Creator's blessings, I evaluate the narration of the texts pertaining to countless who narrate with fervor

Eytey Kitey Hor Kreh II

Eytey- These spiritual texts
Kitey- Construct, exist
Hor- As many others
Kreh- Created

Translation: Should as many others as these existing spiritual texts come into Being

Ta Akh Na Sakhey Keiyi Kay II

Even then, even so
Akh Na Sakhey- Unable to narrate
Keiyi Kay- No one, none

Translation: Even so, none would be able to narrate the Creator's blessings

Jevud Bhavey Tevud Hoe II

Jevud- Jina + Vadda- As magnificent
Bhavey- Blessings
Tevud- Tina + Vadda- Magnificent as
Hoe- Become

Translation: The Creator's blessings are as magnificent as the Creator Himself

Nanak Janney Sacha Soyey II

Nanak (w/o aungkar)
Janney- (Lit) know; Realize
Sacha- The Creator who is in Existence
Soyey- The same

Translation: Nanak, to realize the Creator Within is to be blessed by the Creator

Je Ko Akhey Bol Vigarr II

Je- Should

Ko- One

Akhey- (Lit) speak; advocate

Bol Vigarr- Idiom for contrary narrative

Translation: Should one advocate a contrary narrative

Ta Likhiya Ser Gavara Gavar II 26 II

Ta- These

Likhiya- (Lit) Written; accounted

Ser- (Lit) On one's head; bear the burden

Gavara Gavar- Of Ultimate un-enlightenment

Translation: These contrary narratives bear the burden of being counted as being ultimately unenlightened

Pauree 27:

*This Pauree appears 3x's in SGGS, Jap Bani, Sodar, and Asa w/ minor variation to fit poetic style

So Dar Keha So Ghar Keha Jit Beh Sarb Smaley II

So- That

Dar- (Lit) Door; Mind

Ghar- (Lit) Home; Conscience

Keha- (Lit) What; Exclamation !

Jit- Where

Beh- (Lit) Sit; reign

Sarab- All, total, complete

Smaley- Take Care; Take Charge

Translation: Wondrous is the mind and wondrous the conscience that reign in complete command of my senses

Vajey Nad Anek Asankha Kaytey Vavanhare II

Vajey- (Lit) play an instrument; create, generate

Nad- (Lit) sounds, Sp inner voice; thoughts

Anek- Multitude

Asankha- A + Sankh, Uncountable; unlimited

Kaytey- Multitude

Vavanharey- Composers

Translation: Wondrous are the multitudes of inner thoughts and their unlimited composition

Kaytey Rag Pri Sio Kahean Kaytay Gavanhare II

Kaytey- Multitudes

Rag Pri- (Lit) Rags and Sub-rags, musical measures; rendering
Sio Kahean- (Lit) Say; Command
Gavanharey- (Lit) Singers; Expression

Translation: Wondrous is the rendering of inner thoughts and their unlimited expression

Gaveh Tuhno Paon Panni Baisantar Gavei Raja Dharam Duarey II

Gaveh- (Lit) Sing; In harmony with
Tuhno- The Creator
Paon Panni Baisantar- (Lit) Air, Water and Fire; (Elements)
Raja- (Lit) King, Reign
Dharam Duarey- Realm of Spirituality

Translation: My conscience reigns in the realm of my spirituality (just as) the elements act in harmony with the Creator's realm

Gaveh Chit Gupt Likh Janeh Likh Likh Dharam Vicharey II

Gaveh- (Lit) Sing; In harmony with
Chit- From Chitr- portrait
Gupt- (Lit) hidden; inner
Chit Gupt- (Lit) Inner portrait; Mind
Likh Janeh- (Lit) knows how to write; capable of inscribing
Likh Likh- (Lit) Write repeatedly; Become
Dharam Vicharey- Spiritual Discourse; Spiritual Commands

Translation: In harmony with such reign, my mind becomes worthy of inscribing and becoming your spiritual command

Gaveh Esar Bhrama Devi Sohan Sada Svare II

Gaveh- (Lit) Sing; In harmony with
Esar- Creator
Bhrama- Shield
Devi- fem of devta; virtuosity
Sohan Sada- Utmost Beautiful; Divine Beauty
Svarey- Adorned

Translation: By being in harmony with the Creator, my mind acquired Divine Beauty of being adorned in the Shield of Virtues

Gaveh Ind Indasan Baithey Devtian Dar Naley II

Gaveh- (Lit) Sing; In harmony with
Ind- Divine
Indasan- Ind + Asan; Abode of the Divine
Baithey- (Lit) sit upon; Become
Devtian Dar- Presence of Divine Virtues

Naley- within

Translation: In harmony with the Creator, my mind is in the presence of the Divine, and become the abode of Virtues within

Gaveh Sidh Smadhi Andar Gavan Sadh Vicharey II

Gaveh- (Lit) Sing; In harmony with

Sidh- Creator

Smadhi- Contemplation; focus

Andar- (Lit) Inside; within

Sadh- From Sadhana; sodh; Sedh (Lit) repair, correct; align

Vicharey- Divine Discourse

Translation: In harmony with the Creator, my mind is focused within and aligned towards Divine discourse

Gavan Jati Sati Santokhi Gaveh Vir Kararay II

Gavan (w/sihari) - (Lit) Sing; In harmony with

Jati- Morality

Sati- Virtuous

Santokhi- Content

Vir- (Lit) Warriors; courage

Kararay- Resolute

Translation: In harmony with the Creator, my mind is in harmony with virtuousness, morality, contentment, and resolute courage

Gavan Pandit Paran Rakhisar Jug Jug Veda Naley II

Gavan (w/sihari) - (Lit) Sing; In harmony with

Pandit- enlightened

Paran- (Lit) read; to obtain

Rakhisar- Rakhi + Sar- to keep within the mind

Jug Jug- Over long period of time; entire life

Veda- knowledge

Naley- within; inner

Translation: My mind is in harmony with obtaining enlightenment and inner knowing through out my entire life

Gaveh Mohnnea Mun Mohan Surga Mach Pyaley II

Gaveh- (Lit) Sing; In harmony with

Mohnnea- Virtuous

Mun- Mind, intent

Mohan- Worthy

Surga- (Lit) Heaven; high thoughts; spiritual thoughts

Mach Pyaley- temporal thoughts

Translation: My mind is in harmony with worthy and virtuous intent in spiritual and temporal matters

3 Principles of Sikhi 1) Naam Japna 2) *Dharam* Di Kirit Karna; Kirit is also our Dharam 3) Vand Chakna

Gavan Ratan Upaye Teyrey Athsath Teerath Naley II

Gavan- (Lit) Sing; In harmony with

Ratan Upaye Teyrey- (Lit) Jewels of your creation- Divine Virtues

Athsath (w/sihari)- Arth + Sathayaya= material

Teerath- (Lit) Place of pilgrimage; purification

Naley- Within, inner

Translation: This is because by being in harmony with the Creator I have purified my material-imbued mind with Divine Virtues

Gaveh Jodh Mahabal Sura Gavhey Khanni Charey II

Gaveh- (Lit) Sing; In harmony with

Jodh- (Lit) Warrior; Courage

Mahabal (Lit) Very strong; Valour

Sura- Brave

Khanni- From Khaan, mine; Source, Origin

Charey- beauty, magnificent, splendour

Translation: Being in harmony with the Creator as the origin of magnificence, I am in harmony with courage, bravery and valour

Gaveh Khand Mandul Varbhanda Kar Kar Rakhey Dharey II

Gaveh- (Lit) Sing; In harmony/tune with

Khand- (Lit) Part, portion, thought

Mandul- (Lit) Larger Part, collection of thoughts

Varbhanda- (Lit) Complete, mind

Kar Kar- In so doing

Rakhey- (Lit) Keep; Settle

Dharey- From Dharna/Dharan Karna- Adopt, Accept

Translation: Being in harmony with the Creator, my individual thoughts, their collection, and my entire mind has settled

Seyi Tudhno Gavhe Jo Tudh Bhavan Ratey Teyrey Bhagat Rasaley II

Seyi- Those

Tudhno- You, O Creator

Gavhe- (Lit) Sing; In harmony with

Tudh Bhavan- Imbued in Your

Ratey Teyrey- Your Love

Bhagat- Devotion

Rasaley- Essence of Virtues

Translation: Beings in harmony with You, O Creator are imbued in your Love, devotion and in the essence of your virtues

Hor Kaytey Gavan Sey Mey Chit Na Avan Nanak Kya Vicharey II

Hor- Additional, more

Kaytey- Multitudes

Gavan- (Lit) Sing; In harmony with

Sey Mey- Those which

Chit Na Avan- beyond my mental capacity

Kya Vicharey- Which discourse

Translation: Nanak, being in harmony with the Creator creates multitudes of additional virtues, the discourse of which is beyond my capacity

Soi Soi Sada Sach Sahib Sacha Sachi Naie II

Soi Soi- Each one

Sada Sach- Eternal Creator

Sahib Sacha- Creator Master, Lord

Sachi Naie- Divine Virtues

Translation: Each one of my virtues are from the Eternal Creator Lord who is the Master of Divine Virtues

Hai Bhi Hosi Jaye Na Jasi Rachna Jinn Rachyee II

Hai- In the present

Bhi- also

Hosi- future

Jaye Na Jasi- Will not destruct

Rachna- Creation

Jinn- that

Rachayee- Created

Translation: Divine Virtues have come to exist within me now, will remain, the spirituality that has come to be created within me will not destruct

Rangi Rangi Bhati Kar Kar Jinsi Maya Jin Upayi II

Rangi Rangi- (Lit) Colourful; Variety

Bhati- Multiple

Kar Kar- done repeatedly, created

Jinsi- types

Maya- material, illusion

Jin- that

Upayi- created

Translation: My spirituality within me will not destruct despite the variety and multiple facets of illusions that my mind had created

Kar Kar Vekhey Kita Apna Jiv Tis Di Vaddeayi II

Kar Kar- done repeatedly, created
Vekhey- (Lit) see; considered
Kita- creation
Apna- self
Jiv- as if
Tis Di- of it
Vaddeayi- praise

Translation: And in such self creation, those illusions I considered worthy of self praise are no longer

Jo Tis Bhavey Soyi Karsi Hukum Na Karna Jayi II

Jo- Whatever
Tis Bhavey- Pleases You
Soyi- Only that
Karsi- do, undertake, perform
Hukum (w/aungkar)- Authority, Command
Na Karna Jayi- No desire to do, abandoned

Translation: Being in harmony with the Creator my mind having abandoned the desire to be in command, now undertakes only that which pleases my Creator

So Patsah Saha Patsahib Nanak Rahen Rajayi II 27 II

So Patsah- The Creator
Saha Patsahib- King of Kings, Absolutely Supreme
Rahen- Live
Rajayi- Within the Will

Translation: The Creator is Absolutely Supreme and I desire to live my spirituality in accordance with His Will and Command II27II

Pauree 28:

Munda Santokh Sarm Pat Jholi Dhiyan Ki Kreh Bhebhut II

Munda- 1) Ear rings 2) Shut 3) Seal (munda-vnie)
Santokh- Contentment
Sarm- Mehnat; Ghalna, diligence, persistence
Pat- dignity
Jholi- (Lit) garment, physical body; senses
Dhiyan- Focus
Ki Kreh- Accumulate

Bhebhut- Khajana; store, treasure

Translation: My mind is sealed in contentment and the dignity of my senses diligently focused upon accumulating the treasure of Divine Virtues

Khintha Kal Kuari Kaya Juget Danda Parteet II

Khintha- (i) patched cloth (ii) Body (SGGS 1366)

Kal- (i) Time (ii) death (iii) life as one and only final opportunity

Khintha Kaal- Life time

Kuari- Free from inflictions (of vices); Liberated

Kaya- Physical body; senses

Juget- Method, Way, Spirituality

Dandda- (Lit) rod; straight, firm, solid

Parteet- Belief, Faith, Trust

Dandda Parteet- unflinching, unshakable, unbreakable faith

Translation: Such diligence enabled a life time of liberation from vices and the spirituality of unflinching faith in Divine Virtues

Ayi Panthi Sagal Jamati Mun Jitei Jug Jeet II

Ayi Panthi- Lead way, superior path; choice spirituality

Sagal- All

Jamati- Society, humanity

Mun- Mind

Jitei- Wins over, control, in command

Jug- World

Jeet- Win, successful

Translation: Divine Virtues, the highest spirituality for all of humanity entails a mind that wins the command of our sensory world

Adeys Tisey Adeys II

Adeys- Submit, obeisance, bow, Samarpan

Tisey- Only to

Translation: I submit in Obeisance, only to

Aad Anil Anad Anahat Jug Jug Eko Veis II 28 II

Aad- Origin; Creator

Anil- pure; unblemished

Anad- A + naad = (Lit) w/o sound

Anahat- A + nahat = (Lit) without strike

Anad Anahat- (Lit) without sound by striking; Voice of my conscience

Jug Jug- Eternal

Eko- One, Same, unchanged

Veis- Form

Translation: The One, Unchanging, Eternal and Unblemished Creator who is the voice of my conscience within II28II

Pauree 29:

Bhugat Gyan Dya Bhandaran Ghat Ghat Vajey Nad II

Bhugat- from Bhogna- Relish

Gyan- Enlightenment

Dya- Compassion

Bhandaran- (from Bhandar- treasure, store house) (Lit) possessor, owner; store house, bearer

Ghat Ghat- within, inner

Vajey- (Lit) play an instrument; resonates

Nad- (Lit) sounds, Sp Command

Translation: My mind relishes in enlightenment; it has become the bearer of compassion and resonates in His command within

Aap Nath Nathi Sabh Ja Ke Ridh Sidh Avra Saad II

Aap- Self

Nath- Master, Lord

Nathi- In command

Sabh Ja Ke- All of whom; by whom

Ridh Sidh- (Lit) magical pursuits; anti-hukum

Avra- Other; deviant

Saad- 1. Essence SGGS 644 2. Principle SGGS 1058 & 116 3. Pleasure SGGS 474 Sanskrit Destruction

Translation: The enlightenment within is that He Himself is the master in command and anti hukum pursuits by the mind are deviant and destructive

Sanjog Vijog Doey Kar Chalaveh Lekhey Avey Bhag II

Sanjog- Union, adjoin, merge; Realize

Vijog- Separate

Doey- Both

Kar Chalaveh- Run affairs, determine

Lekhey Avey- the writing of

Bhag- Fate, destiny

Translation: The enlightenment within is that thoughts of realization of the Creator and separation determine the writing of my spiritual destiny

Adeys Tisey Adeys II Aad Anil Anad Anahat Jug Jug Eko Veis II 29 II

Translation: I submit in Obeisance, only to the One, Unchanging, Eternal and Unblemished Creator who is the voice of my conscience within II29II

Pauree 30:

Eka Mayi Jugt Viayi Tin Chayley Parvann II

Eka- One

Mayi- i) Maya (ii) Un-enlightenment, ignorance SGGS 182 (iii) Mind SGGS 204 (iiii) Mother SGGS 1343

Jugt- Method, way Spirituality

Viayi- Creates, comes/brings about

Tin- (pronoun) it, it's To it

Chayley (Lit) followers; products, outcomes

Parvaan- Acceptance

Translation: The spirituality of inner enlightenment generates outcomes acceptable to it within my one mind

Ek Sansari Ek Bhandari Ek Laye Dibann II

Ek- One

Sansari- (from Sansar)- pertaining to the world, life, living SGGS 969; SGGS 1123

Bhandari- (from Bhandar)- treasure, storehouse (Lit) possessor, owner, bearer

Laye- Sets up, sits in

Dibann (Lit) Court; decision making; judging

Translation: One outcome within my mind pertains to the world of virtues, one to the bearer of virtues and one sitting in judgement of vice and virtue

Jiv Tis Bhavey Tivei Chalavey Jiv Hovei Furmann II

Jiv- Which

Tis- (pronoun) it

Bhavey- likes, accepts

Tivei- According

Chalavey- walks, travels, conducts

Jiv- Which

Hovei- happens, takes

Furmann- Command, Order, Judgement

Translation: The enlightened mind conducts itself in acceptance of the command of its judgement of vice and virtue

Oh Vekhei Una Nadar Na Avei Bhauta Eh Vidann II

Oh- The, That

Vekhei- (Lit) See; Evaluates

Una- the vices

Nadar (w/sihari)- (Lit) blessing

Na Avei- (Lit) Do not happen/come, Cease to exist

Bhauta- aplenty; large, great

Vidann- Act of doing

Translation: My mind evaluates: in the Grace of Enlightenment the vices cease to exist, of such greatness is this act (of Grace)

Adeys Tisey Adeys II Aad Anil Anad Anahat Jug Jug Eko Veis II 30 II

Translation: I submit in Obeisance, only to the One, Unchanging, Eternal and Unblemished Creator who is the voice of my conscience within II30II

Pauree 31:

Asan Loey Loey Bhandar II

Asan- Throne, Sit in Reign

Loey Loey- Enlightened (thoughts)

Bhandar- Treasure, collection

Translation: The treasure of Divine Virtues sit in reign within my enlightened mind

Jo Kich Paya So Eka Var II

Jo Kich- All that, the entirety

Paya- Attained, obtained (on my throne mind)

So - pronoun for Jo Kich

Eka Var- One complete submission

Translation: The entirety of the treasure of Divine Virtues reigned in my mind as a result of one complete submission

Kar Kar Veykhei Sirjanhaar II

Kar Kar- By so doing, in the act of

Veykhei- (Lit) See, Evaluate, Realize

Sirjanhaar- Creator

Translation: Through (the act of) such submission, the Creator is realized within

Nanak Sachay Ki Sachi Kar II

Sachay Ki- pertaining to the Creator

Sachi- Creator related, to the Creator, of the Creator

Kar- deed

Translation: Nanak, my deed of submission is to the Creator and pertaining to the Creator

Adeys Tisey Adeys II Aad Anil Anad Anahat Jug Jug Eko Veis II 31 II

Translation: I submit in Obeisance, only to the One, Unchanging, Eternal and Unblemished Creator who is the voice of my conscience within II31II

Pauree 32:

Ek Du Jebhau Lakh Hohe Lakh Hovey Lakh Vees II

Ek- One

Du- From

Jebhau- Tongue

Lakh Hohe- Become a Lakh

Lakh Hovey- From a lakh become

Lakh Vees- Twenty Lakhs

Translation: If One's tongue should become one lakh, from one lakh become twenty lakhs

Lakh Lakh Gera Aakhyeah Ekh Naam Jugdees II

Lakh Lakh- Lakhs of times

Gera- Cyclic, repetitive

Aakhyeah- say; chant

Ek (w/aungkar)- One singular

Naam (w/aungkar)- nominative noun for Jagdees, Name

Jugdees- Creator

Translation: And if with these 20 lakh tongues one repetitively chants the one (preferred) name of God Lakhs of times

Eyt Rah Putt Pavreeah Chareeah Hoye Ekees II

Eyt- The

Rah- way

Putt- from Pati; Lit Husband, Lord, Master; Creator

Pavreeah- (Lit) stairs, steps, rung

Chareeah- (Lit) climb

Hoye- Become

Ekees- One, union, Realize

Translation: The way to becoming one with/ realizing the Creator requires the elevation of one's conscience/ spirituality rung by rung

Sun Gallan Akaas Kee Keeta Aiyee Rees II

Sun- hear

Gallan- talk, narrative

Akaas Kee- (Lit) of the sky; elevated spirituality

Keeta-(Lit) ant; antonym to Akaas; pretentious spirituality

Aiyee Rees- Come to imitate

Translation: Upon hearing the narrative of elevated conscience/spirituality, the pretentious come to imitate it

Nanak Nadree Payeah Kooree Korey Thees II 32 II

Nadree- Grace of Enlightenment

Payeah- Realize

Kooree- of those sans the Creator

Korey- Sans the Creator

Thees- Lie, fake, pretentious

Translation: Nanak, the realization of the Creator within is through the grace of enlightenment, the imitated ways of the pretentious are devoid of realization II32II

Pauree 33:

Akhunn Jor Chupey Neh Jor II

Akhunn- utterances, sayings

Jor- forced undertakings, obligatory accomplishments, mandatory deeds

Chupey- silence

Neh- negative, neither

Translation: The Creator's Grace is not realized through mandatory (forced) deeds of utterances or silence

Jor Na Mangann Denn Na Jor II

Jor- Forced undertakings, obligatory accomplishments, mandatory deeds

Na- negative, neither

Mangann- requests, demands, prayers

Denn- Offerings

Translation: The Creator's Grace is not realized through mandatory deeds of offerings or requests

Jor Na Jivann Marann Neh Jor II

Jor- Forced undertakings, obligatory accomplishments, mandatory deeds

Na- Negative, neither

Jivann- Life

Marann- Death

Translation: The Creator's Grace is not realized through mandatory deeds pertaining to life and death

Jor Na Raj Mal Mun Sor II

Jor- Forced undertakings, obligatory accomplishments, mandatory deeds

Na- negative, neither

Raj- Power, authority

Mal- Material

Mun- mind, focus

Sor- noise, claims, demands

Translation: The Creator's Grace is not realized through mandatory deeds of authority, material or focused demands

Jor Na Surtee Gyan Vichar II

Jor- Forced undertakings, obligatory accomplishments, mandatory deeds

Na- negative, neither

Surtee- Contemplation; focus

Gyan- Knowing

Vichar- Discourse

Translation: The Creator's Grace is not realized through mandatory deeds of contemplation, focus, knowing or discourse

Jor Na Jugtee Chutey Sansar II

Jor- Forced undertakings, obligatory accomplishments, mandatory deeds

Na- negative, neither

Jugtee- method, technique

Chutey- free from, liberate

Sansar- (Lit) the world; temporal

Translation: The Creator's Grace is not realized through mandatory deeds or techniques pertaining to renunciation of the temporal

Jis Hath Jor Kar Veykhey Soey II

Jis- One, which, those

Hath (w/sihari)- (Lit) hand; deploy

Jor- Forced undertakings, obligatory accomplishments, mandatory deeds

Kar- Undertake, perform

Veykhey- (Lit) see; evaluate

Soey- such, the above

Translation: Those who deploy mandatory deeds to obtain the Creator's Grace have evaluated them

Nanak Utam Nich Na Koey II 33 II

Utam- (Lit) High, worthy

Nich- (Lit) Lowly; unworthy

Na- Negative, none

Koey- None

Translation: Nanak, the evaluation is that undertaking or otherwise of mandatory (forced) deeds does not make one worthy or unworthy of the Creator's Grace II33II

Pauree 34:

Discussion:

Pauree 34- Dharam Khand

Pauree 35- Gyan Khand

Pauree 36- Sarm Khand

Pauree 37- Karm Khand & Sach Khand

Khand- Realms/Phases of Spirituality/ Stages of Realization

Experiential Paurees of Guru Nanak of his spiritual journey

Ratee Rutee Thitee Vaar II

Ratee- Raat da ho jana, Ruttan da gerhd- the cyclic occurrence of day turning into night

Rutee- the cyclic occurrence of seasons

Thitee- the cyclic occurrence of periods of time

Var- the cyclic occurrence of day after day

Poetic for the notion of Law of Nature, Hukum pertaining to creation

Translation: Within the confines of the Hukum pertaining to nature and creation...

Pavann Panni Agni Patal II

Pavann- Air

Panni- Water

Agni- Fire

Patal- Sky, space

Poetic for the five basic elements of the physical (fifth element-earth- in the next verse)

Translation: And Hukum pertaining to the elements of my physical self

Tis Vich Dharti Thaap Rakhee Dharam Saal II

Tis Vich- Within which

Dhartee- Earth

Thap- Establish, created

Rakhi- Kept in existence

Dharam- 1. Rule, regulation, order 2. Spirituality

Saal- place, abode, embodiment

Dharam Saal- Mind and Conscience as abode of spirituality

Translation: My physical self is created and kept in existence; as is my mind and conscience as the embodiment of spirituality

Tis Vich Jee Jugat Kay Rang II

Tis Vich- Within which
Jee- Life; Spiritual Life
Jugat- Method, technique, manner, way
Kay- of
Rang- color, love, imbued

Translation: Within which mind and conscience of my spiritual life is imbued in the way

Tin Kay Naam Aneyk Anunt II

Tin Kay- Of which way
Naam- Virtues
Aneyk- Aplenty; countless
Anunt- Limitless; Creator, Divine

Translation: The way which is of unlimited Divine Virtues

Karmi Karmi Hoey Vichar II

Karmi- 1. Creators Grace 2. One's Deeds
Hoey- Upon
Vichar- Thought, judgement, evaluation

Translation: The way in which my deeds are evaluated upon (the touchstone of) the Creator's Grace

Sacha Aap Sacha Darbar II

Sacha- Creator
Aap- Self, my
Darbar- (Lit) Court; Reign, conscience

Translation: Because the Creator himself reigns within my conscience

Tithey Sohan Panch Parvann II

Tithey- Wherein, within which Darbar (previous verse)
Sohan- In beauty, splendor
Panch-Five (senses)
Parvann- Accepted

Translation: Wherein (my conscience) my five senses stand accepted in spiritual splendor

Nadri Karam Pvey Nisann II

Nadri- Through Grace
Karam- Deeds
Pvey- In Account, count towards

Nisann- Objective

Translation: Through His Grace, my deeds count towards my spiritual objective

Kach Pakayi Utthey Paye II

Kach- (Lit) unripe- unrealized conscience

Pakayi- (Lit) Ripe- Creator-Realized Conscience

Utthey- In that (objective- from previous verse)

Paye- Achieved

Translation: My unrealized conscience becomes Creator Realized within that objective

Nanak Gaya Japey Jaye II 34 II

Gaya- walked, travelled, traversed, treading

Japey- Realization

Jaye- Bring about/ come about

Translation: Nanak, my realization of the Creator within has come about by walking this path II34II

Pauree 35:

Dharam Khand Ka Eho Dharam II

Dharam- 1. Rule, regulation, order 2. Spirituality

Khand- Realm

Ka- of, is

Eho- that, then, (the above)

Translation: The above then is the Order of the (first) realm of spirituality

Dharam Khand- The First Realm of Grace- Hukum

1. The physical self is within the confines of the Hukum pertaining to nature and creation (Ratee Rutee, Pavan)
2. The Conscience is the abode of the Creator (Thaap Rakhee Dharmsaal, Jee Jugat)
3. The decision to become Realized from Unrealized (Kach Pakayee)
4. The process of getting senses accepted (Tithey Sohan Panch Parvan)
5. Getting deeds judged on the touchstone of Grace (Nadree Karam Pvey Nisann)
6. This was the path of Guru Nanak, so this is our path to realization (Nanak Gya Japey Jaye)

Gyan Khand Ka Akho Karam II

Gyan- Enlightenment

Khand- Realm

Ka- of, this

Akho- narrate

Karam- 1. Deeds 2. Grace

Translation: This is the narrative of the (second) realm of Grace as Enlightenment

Kaytey Pavann Panni Vaisantar Keytey Kahn Mahesh II

Keytey- Multitudes

Pavann- Air

Panni- Water

Vaisantar- Fire

Pavan Pani Vaisantar- poetic for elements in creation

Kahn- Krishen

Mahesh- Shivji

Kahn Mahesh- poetic for perspectives

Translation: Within this enlightenment is the realization that there existed multitudes of perspectives as there were multitudes of elements in creation

Kaytay Bharmey Gharrat Gharreyay Roop Rang Kay Ves II

Kaytay- Multitudes

Bharmey- originators, makers, producers

Gharrat Gharreyay- (Lit) Sculptured; created

Roop- Structure

Rang- Color

Kay- of

Ves- Outlook

Translation: And the realization that multitudes of perspectives have been created in different forms, shapes and outlooks

Keytia Karam Bhumi Mer Kaytay, Kaytay Dhu Updes II

Keytia- Multitude (fem)

Karam- deeds

Bhumi- (Lit) earth; low, lowly

Mer- (Lit) Mountains; high, superior

Kaytay- Multitude (masc)

Dhu- (Lit) the directional star; lead

Updes- views, interpretations, assessments, assertions

Translation: And the realization that there existed multitudes of leading assertions based on multitudes of lowly and superior deeds

Kaytay Ind Chand Soor Kaytay, Kaytay Mandal Des II

Kaytay- Multitudes

Ind- (Lit) Leading sage, devta; god

Chand- (Lit) moon; unenlightened

Soor- (Lit) Sun; enlightened

Mandal- (Lit) Continent
Des- (Lit) Country
Mandal Des- poetic for larger and smaller

Translation: Within which enlightenment is the realization that there existed multitudes of mighty and lesser gods within multi levels of enlightenment and un-enlightenment

Kaytay Sidh Budh Nath Kaytay, Kaytay Devi Ves II

Kaytay- Multitudes
Sidh- Seekers through methods
Budh- Seekers through thought, intellect
Nath- Seekers through followership
Devi- divine, holy
Ves- Outlook

Translation: And the Realization that there existed multitudes of seekers, multitudes of methods, and thoughts in multitudes of holy outlooks

Kaytay Dev Danav Mun Kaytay, Kaytay Ratun Smund II

Kaytay- Multitudes
Dev- devtas
Danav- scholars
Mun- sages
Ratun- (Lit) pearls, diamonds; precious elements
Smund- (Lit) ocean

Translation: And the Realization that there existed multitudes of sages, scholars, and devtas as there were multitudes of precious elements in the oceans

Kaytia Khanni Kaytian Bani Kaytay Paat Nrind II

Kaytia- Multitude (fem)
Khanni- sources/ origins of creation
Bani- (Lit) speech, narratives
Kaytay- Multitudes (mas)
Paat- from patshah; Emperors
Nrind- Kings
Paat Nrind- poetic for hierarchy and Order- high and low

Translation: Within which enlightenment is the realization that there existed multitudes of narratives within multitudes of sources in multitudes of orders

Kaytia Surti Sevak Kaytay Nanak Unt Na Unt II 35 II

Kaytia- Multitude (fem)
Surti- thoughts, philosophies

Sevak- followers, adherents
Kaytay- Multitudes (mas)
Unt- Ultimate, Final
Na- negate

Translation: Nanak, all these multitudes of philosophies and multitudes of followers are neither final nor ultimate II35II

Implications:

1. Multitudes more exist, Multitudes MORE will exist
2. For the Creator's Grace and realization within One will need to rise above, go beyond these multitudes
3. That GRACE and REALIZATION is not in the equation of multitudes (external illusions)
4. Gyan Khand (2nd Realm)= Enlightenment, brings about GRACE and REALIZATION of Creator Within

Pauree 36:

Gyan Khund Meh Gyan Parchand II

Gyan- Enlightenment
Khund- Realm
Meh- Within Enlightenment; Realization
Parchand- Paramount, overriding, vital; Supreme

Translation: The Realm of Enlightenment is one within which Realization is supreme

Tithey Nad Binod Kodd Anand II

Tithey- Therein, wherein
Nad- Sound, story, narrative
Binod- show, spectacle
Kodd- from kautak, wonder, performance
Anand- Joys

Translation: Within which supremacy is the realization that within the multitudes of philosophies and their followers joys lay in their narratives, spectacles and performances (these are illusions)

Sarm Khand Ki Bani Roop II

Sarm- mehnat, mushakat, ghalna, diligence, strive, endeavor
Khand- Realm
Bani- (Lit) speech; narrative
Roop- 1. Form 2. Beauty

Translation: The narrative of the (third) realm, namely spiritual diligence is beauty of the mind and conscience

Tithey Gharrat Gharrey Bahut Anup II

Tithey- Within which
Gharrat- Noun Carving, sculpture

Gharrey- Verb To give shape; to carve, to sculpt
Bahut- 1. Many 2. Very, extremely
Anup- Extraordinary, notable, wonderful, marvelous

Translation: With diligence, the mind and conscience are sculptured into extraordinary marvel

Ta Kiya Galla Kathiya Na Jaye II

Ta Kiya- Of that
Galla- (Lit) talk; narrative
Kathiya Na Jahe- Cannot be spoken, beyond description

Translation: The narration of that marvel is beyond description

Jay Ko Khey Pichay Pachtaye II

Jay- If
Ko- One
Khey- Narrates, describes
Pichay- Later, afterwards
Pachtaye- Regret
Pichey Pachtaye- idiomatic for inadequacy

Translation: Any attempt to narrate that marvel would be inadequate

Tithey Gharrey Surt Mut Mun Budh II

Tithey- Within which/ this
Gharrey- Shape, carve, sculpt, sculpture
Surt- consciousness, awareness, understanding
Mut- intellect, advise, counsel
Mun- mind, conscience, inner self, psyche
Budh- reason, judgement, wisdom
Surt, Mut, Mun, Budh- poetic for the entirety of our mind and conscience

Translation: Within this realm of spiritual diligence the (entirety) mind and conscience are sculptured into extraordinary marvel

Tithey Gharrey Sura Sidha Ki Sudh II 36 II

Tithey- Within which/ this
Gharrey- Shape, carve, sculpt, sculpture
Sura- Devta, root of which is devi- divine
Sidha- root Sedh- lead, guide, align
Sudh- purity, genuine, authentic

Translation: Within this sculpting, the mind and conscience are aligned towards pure divinity II36II

Summary:

Third Realm: Sarm Khand= Spiritual Diligence

1. Sculpting the mind and conscience into extraordinary marvel - one that is beyond narration
2. Aligning the mind and conscience towards authentic divinity- Grace to become Divine Virtues

Pauree 37:

Karm Khand Ki Bani Jor II

Karm-Grace, Blessings (Nadr, Bakhshish, Kripa, Mehar, Dya)

Khand- Realm

Bani- narrative

Jor- Force, strength, power

Translation: The narrative of the (fourth) realm, namely Grace is Divine empowerment of the mind and conscience

Tithey Hor Na Koi Hor II

Tithey- Within which

Hor- Other

Na- Not

Koi- Any

Translation: Within this realm the empowerment is of none other than the Creator's Virtues

Tithey Jodh Mahabal Soor II

Tithey- Within which, within this

Jodh- Brave, Courage

Mahabal- Maha + Bal (Lit) Great strength, power, force, potent, unwavering; Resolute

Soor- Sun, radiant

Translation: This Divine empowerment of the mind and conscience radiates courage and resolute strength

Tin Meh Ram Rahiya Bharpur II

Tin Meh- Within them

Ram- Omnipresent Creator

Rahiya- (Lit) remains; Realized

Bharpur- full to capacity, replete, abundant, fully

Translation: This is because the Omnipresent Creator becomes fully realized within such a mind and conscience

Tithey Sito Sita Mehma Mahe II

Tithey- Within such, within them

Sito- (Lit) sewn

Sita- (Lit) to sew

Sito Sita- poetic for interwoven, amalgamating, becoming

Mehma- (Lit) praise; Virtues

Mahe- inside, within

Translation: Within this full realization, the mind and conscience become Divine Virtues

Ta Kay Roop Na Kathnay Jahe II

Ta Kay- Of them

Roop- Beauty, Marvel

Na Kathnay Jahe- Beyond Narration

Translation: The marvel of which (the mind and conscience in becoming Divine Virtues) is beyond narration

Na Oh Mreh Na Thagey Jahe II

Oh- They, them

Mreh- (Lit) suffer death; spiritual death

Thagey Jahe- (Lit) deceived

Translation: The mind and conscience are beyond spiritual death and deception

Jin Kaey Ram Vsaey Mun Mahe II

Jin Kaey- Within Such;

Ram- Omnipresent Creator

Vsaey- (Lit) reside; Realized

Mun- Mind and Conscience

Mahe- Fully Within

Translation: Because such a mind and conscience have fully realized the Omnipotent Creator within

Tithey Bhagat Vasey Kay Loa II

Tithey- Within Such

Bhagat- Love imbued; devotion

Vsay- (Lit) live, reside; realize

Kay- of

Loa- 1. Light 2. World

Translation: Within such a mind and conscience is the realization of an enlightened devotion

Krey Anand Sacha Mun Soe II

Krey- Partake

Anand- Joy, bliss (of Grace)

Sacha- Creator

Mun- Mind and Conscience

Soe- that

Translation: That mind and conscience partake in blissful Grace of the Creator

Karm Khand- Realm of Grace

Sach Khand Vasey Nirangkar II

Sach- Creator

Khand- Realm

Vasey- (Lit) reside; Realize within

Nirangkar- Creator

Translation: The (ultimate) Realm of the Creator is the Realization of the Creator Within

Kar Kar Vekhey Nadar Nihal II

Kar Kar- Undertake Journey of the Khands

Vekhey- 1. See 2. Evaluate 3. Experience

Nadar- Grace, Blessings

Nihal- exalted, elevated, excited, delighted, happy

Translation: The realization of the Creator within is exalted Grace experienced through undertaking these realms

Sach Khand is interwoven with Karm Khand- Realm of Grace due to Nadar

Tithey Khand Mandul Varbhund II

Tithey- Which

Khand- (Lit) part; Realm

Mandul- (Lit) collection of parts; Sphere

Varbhund- (Lit) the entirety of part, universe

Translation: These realms are my spheres and universe of Grace

Jay Ko Kathey Ta Unt Na Unt II

Jay Ko- Should one, if one, even if one

Kathey- Narrate

Unt Na Unt- beyond limit, beyond fathom

Translation: The universe of Grace even if one narrates is beyond fathom

Tithey Loa Loa Akar II

Tithey- Within which

Loa Loa- enlightenment

Akar- shape, form

Translation: Within this Grace the enlightenment takes shape

Jiv Jiv Hukum Tivey Tiv Kar II

Jiv Jiv- As

Hukum- Command of the Creator

Tivey Tiv- Accordingly

Kar- Deeds, transpires

Translation: The enlightenment is that all that transpires is within the Hukum of the Creator

Vekhey Vigsey Kar Vichar II

Vekhey- See, evaluate

Vigsey- walk the path

Kar Vichar- Contemplate within

Translation: I have walked the Path of Grace, evaluate and contemplate within

Nanak Kathna Karra Sar II 37 II

Kathna- Narrate

Karra- (Lit) Hard

Sar (Lit) iron

Karra Sar- poetic for an impossible, improbable task

Translation: Nanak, the narration of Grace still remains beyond impossible II37II

Sach Khand- Realization of Creator Within = Grace (Karm)= Divine Virtues

Summary Pointers:

1. One Realm Leads our conscience into the other
2. No absolute demarcation between the Khands
3. The Realms are concentric
 - a. Incremental
 - b. Related to one another
 - c. All khands are equally important
 - d. All khands exist simultaneously/together
 - e. Mind and conscience need to elevate and remain elevated on all 5 realms simultaneously
 - f. After Sach Khand verse Guru Nanak traverses the path again back to Dharam Khand

Pauree 38:

Concluding Pauree

Jut Pahara Dhiraj Suniyar II

Jut- (Lit) Morality; control over one's senses

Pahara- (Lit) workplace of gold/iron smith; life as a workplace of spirituality

Dhiraj- Patience, forbearance, steadfast

Suniyar- (Lit) goldsmith as master/creator/originator of his creations; origin/genesis of our spirituality

Translation: The steadfast control of my senses is the genesis of my spiritual life

Ehrunn Mut Ved Hathiar II

Ehrunn- (Lit) Anvil, support, base

Mut- Mind

Ved (w/aungkar)- singular- knowledge, enlightenment

Hathiar- (Lit) hammer; tool to shape/mold

Translation: This steadfast control of my senses is based on enlightenment which molds/shapes my mind

Bhou Khala Agun Tup Tao II

Bhou- (Lit) fear; sp reverence

Khala- (Lit) bellows as fanning the fire; sp fanned

Agun- (Lit) fire; intense

Tup Tao- (Lit) melt with heat; toil with powerful effort; toil diligently

Translation: The enlightenment is fanned by intense toil towards reverence of the Creator within

Bhanda Bhao Amrit Tit Dhaal II

Bhanda- (Lit) container; Mind

Bhao- Love, devotion

Amrit- A + Mrit- (Lit) eternal, divine

Tit- Within it

Dhaal- Shape/mold to become

Translation: This toil, reverence and devotion molded my mind to become Divine (Virtuous)

Ghareay Shabad Sachi Taksal II

Ghareay- Sculpt

Sachi- root Sach (Creator); of the Creator

Taksal (Lit) mint

Sachi Taksal- Mint for the Sculpting, mint of the Creator; Conscience

Translation: The Shabad becomes sculptured within my conscience

Jin Kao Nadar Karm Tin Kar II

Jin Kao- Upon which; as a result of which

Nadar- Grace

Karm- Blessings

Tin- That

Kar- Deed

Translation: As a result of such sculpting, the Creator graced his blessings

Nanak Nadri Nadar Nihal II 38 II

Nadri- Through Grace
Nadar- Blessing
Nihal- Supreme Joy

Translation: Nanak, of supreme joy are the blessings of the Creator's Grace II38II

Discussion on P:38:

1. Closing Pauree of Guru Nanak's Discourse
 - a. Step by Step elevation of human consciousness
 - b. Elevation by sculpting our mind into becoming messages of Shabad
 - c. Highest elevation is receiving Grace /Blessings from Creator
2. Summary of the Process
 - a. Conscience (becomes empowered) ---><--Mind (Intermediary)---> Senses (come into alignment)
 - b. Enlightenment-->Becoming-->Realizing
3. Encapsulates the end result/outcome
 - a. Shabad becomes sculptured within my Conscience
 - b. Upon which, Creator Graced His Blessings
 - c. Supreme Joy is the Blessings of the Creator's Grace (Outcome)
4. Conclusion:
 - a. Jup Bani is about Realizing the Creator Within
 - b. Title: Jup means Realization

Shalok:

Pavann Guru Panni Pita Mata Dharat Mahut II

Salok- A measure of poetry
Pavann - (Lit) Air
Guru- Shabad
Panni- (Lit) Water
Pavan Panni- poetic for life's sustenance
Pita (Lit) Father
Mata- (Lit) Mother
Pita Mata- poetic for origin
Dharat- (Lit) Earth
Mhut (Lit) Large, all encompassing
Dharat Mahut- poetic for nurturing

Translation: The (Guru) Shabad is the origin, nurturer, and sustainer of my spiritual life

Divas Raat Doe Dayi Daya Kheyley Sagal Jagat II

Divas- (Lit) Day
Raat- (Lit) Night
Divas Raat- poetic for all time, 24/7
Doe- Both
Dayi Daya- (Lit) governess; person employed to care for, teach children in private household; tutor

Kheyley- (Lit) play; through play
Dayi Daya Kheley- poetic for the beginning of guidance/ learning
Sagal- All, complete
Jagat- World
Sagal Jagat- poetic for all my life (spiritual)

Translation: The (Guru) Shabad is the guide for the conduct of my spirituality from my beginning, at all times for the entirety of my spiritual life

Changeayea Buriayea Vachey Dharam Hadoor II

Changeayea- (Lit) good
Buriayea- (Lit) bad
Vachey- weigh, Evaluate
Dharam- Rules, regulations; sp Hukum
Hadoor- from Hajari Vich, in the presence, within

Translation: The guidance of the (Guru) Shabad is that the good and bad of my deeds on the path of spirituality is to be evaluated on the touchstone of His Hukum

Karmi Apo Apni Kay Nerrey Kay Dur II

Karmi- (*not fate or past life) The conduct of deeds; Karm (Persian)- Grace; Karm (Punjabi)- Deed
Kiret Karm Kay Veechray Kar Kirpa Melo Raam II Chaar Kunt Deh Dis Bhramey Thuk Aiye Prabh Ke Saam II
SGGS 134 (Punjabi usage)
Apo Apni- Own Self
Kay- If, whether
Nerrey- (Lit) near, close (to the Creator); Realized
Dur- (Lit) far (from the Creator); Unrealized

Translation: My own deeds determine whether I realize the Creator within or otherwise

Jini Naam Dhiayia Gye Masakat Ghaal II

Jini- Those
Naam- Divine Virtues
Dhiayia- Contemplate to BECOME
Gye- (Lit) walked, traversed, travelled; to become
Masakat- Arabic for difficult process, strenuous, demanding arduous task
Ghaal- Sanskrit for Mushakat

Translation: Those who diligently and arduously strived to become Divine Virtues

Discussion: Common Mistranslation of Kaytee Verse

Kaytee Chutee Naal II111

Many others get saved along with them

1. Contradicts Gurbani and Gurmat
a. Karmi Apo Apni

- b. Apey Beej Apey Hee Kha
- c. Jeha Beejey So Lunnay
- d. We sow as we reap

2. Contradicts Gurbani Grammar

- a. Kaytee is singular- so it cannot be "many others"
- b. Plural is Kaytay (masculine) or Kayteeya (feminine)
- c. On the basis of grammar it would have been written Kayteeya Chutti Naal (feminine) Or Kaytay Chutay Naal (masculine) X It is neither

Nanak Tay Mukh Ujlay Kayti Chutti Naal II 1 II

Tay- They, those

Mukh Ujlay- (Lit) Bright faced

Kayti- affliction, disease, ailment, sickness, illness, disorder; Koor, Koorearr

Chutti- Liberation, overcome the affliction

Naal- With, by

Discussion: What is the affliction/ailment/disorder?

Kev Sachara Hoeyeah Kev Kooray Tutey Paal II

There is a barrier, what is the obstacle? ----> Koor (Negation of Creator Within from our daily lives/decisions)

Kayti Chutti Naal II (Liberation as Cure to Koor/affliction)

Translation: They, O Nanak, who realize the Creator Within (in their spiritual journey by overcoming the affliction of Koor) become radiant and liberated (expressing Divine Virtues) II1II

