तथ नी

Jap Jee

The Cosmic Meditation

and

मेंहिला

Sohilaa

The Evening Prayer

by Guru Nanak

Original Gurmukhee Script with Transliteration by Sant Singh Khalsa

and

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**Jap Jee**

The Jap Jee is literally the “jap” (recitation) of the “jee” (the soul). The first stanza, the *Mool* (*Root*) *Mantra*, lays out the essential qualities of a realized being so that those of us who are as-yet-unrealized can contemplate those attributes and *jap* (recite) the mantra until we realize the total vastness of our being, by the grace of the Guru. As Yogi Bhajan would say, “the permutation and combination” of tongue-strokes on the subtle meridians in the mouth during the recitation stimulate the hypothalamus, which in turn affects the master gland, the pituitary, and further enhances our experience. In these forty verses, Guru Nanak takes us on an empowering journey through the universe, ending in the five realms of dharma, wisdom, humility, action and truth. In the end,

> “Those who do the hard work of meditation on the Name,  
> O Nanak, their faces radiate joy  
> And they take their holiday, bringing with them many another!”

The Jap Jee is part of the Aquarian Age sadhana, to be recited before Kundalini Yoga at about 4 a.m. It is also one of the daily recitations of the Khalsa lifestyle, to be done each morning before dawn. Jap Jee serves as prologue to the *Siri Guru Granth Sahib*, a majestic volume of 1,430 pages of the poetic wisdom of the lineage of Sikh Gurus, as well as a number of celebrated Hindu and Muslim saints of India. While all the other parts of the *Siri Guru Granth Sahib* are assigned various musical measures indicating at what time of day or in what season or how otherwise they out to be sung, the Jap Jee alone is not, allowing us to lovingly sing or recite it whenever and however – rock-style, jazzy, folksy, bluesy, operatic… at midnight, 4 a.m., 4 p.m… – we might please.

Historically, Bhai Mati Das, Bhai Sati Das and Bhai Dayala, who accompanied Guru Tegh Bahadur on his journey to martyrdom in Delhi, are all believed to have endured their final hour – sawn alive, burned to death and boiled in a cauldron – reciting the Jap Jee. Today, it is still chanted while making delicious *Guru Prashaad*, the delectable treat served at the end of any Gurdwara ceremony.

**Sohilaa**

The Sohilaa is a calming prayer for the end of the day. Sometimes it is called “Keertan Sohilaa”. “Keertan” is divine music. “Sohilaa” is a song of praise. Like the Jap Jee, the Sohilaa’s vision is broad and expansive. In its brief course, the Sohilaa touches on divine praise, marriage, contrary teachings, time, worship, form and formlessness, longing, devotion to the disciplined saint, the fate of the mean-spirited, the Name, and the service of saints.

While this is ordinarily a prayer to call to mind late in the day before fading off into la-la land, it also serves as a special prayer when a dear one has slipped their earthly bonds. In this case, the marriage depicted in the first verse takes on another cast, as the merger of the mortal soul with the immortal existence.
EK ONG KAAR SAT NAAM KARTAA PURKH NIRBHAU NIRVAIR AKAAL MOORAT AJOONEE SAIBHANG GUR PRASAAD, JAP, AAD SACH JUGAAD SACH HAI BHEE SACH NAANAK HOSEE BHEE SACH.

You are the creation of the One,
And you are that One,
Embodyment of Truth,
Being known through your doing,
Fearless, without rancor,
Perfect rendering of Timeless Spirit,
Not bound by birth and flesh,
    In and of your Self,
    Living, loving, learning grace.
Repeat this soulful affirmation:
    As it was in the beginning,
    As it is through the ages,
    As it is even now,
Nanak proclaims he shall forever be true!

By thinking, that One cannot be reduced to thought,
    Though one may think a million times.
By not speaking, the mind comes not to silence,
    Though one might pine in constant longing.
The hunger of the hungry cannot be appeased
    Even with all the goods of the world.
Your thousands of clever tricks may run into millions,
    But not one has any enduring power.
So how can we realize truth and rend the veil of delusion?
    Live by the Order of the Creator, O Nanak,
    And write your destiny by the Grace of that One. [1]

As ordained by that Order, bodies are created. The Order cannot be said.
By that Order, souls come into being. By that ordained Order, glory and greatness are obtained.
By that Order, some are high and some are low. By that written Order, pain and pleasure are obtained.
Some, by that Order, are blessed, while others wander from birth to birth.
All are subject to that Order. None is beyond the reach of that Grand Design.
O Nanak, in anyone who understands that Great Order, there is no ego to speak of! [2]
Some sing of power. Whose is that power?

Some sing of gifts as signs of favor.

Some sing of virtues and accomplishments.

Some sing of knowledge and difficult meditation.

Some sing that, having created us, our Maker reduces our bodies to dust.

Some sing the Creator takes life, then again returns to life.

Some sing the Creator seems distant and hard to fathom.

Some sing the Creator is visible in all things.

There is no end of speculators and their speculation.

Tales and theories, dreams and dogmas, reach into billions and billions.

The Giver gives untiringly, while those who receive, tire of receiving.

For ages upon ages, they consume and consume.

The Master makes each walk on their path.

O Nanak, the Yogi blossoms and is carefree! [3]
 невозможно तो निर्विवेक, न तो निर्मित,

आप निर्विवेक तथा निर्मित,

कोई विवेक नहीं निर्मित।

जो कोई निर्मित, वही उन्मूल्य, निर्मित।

मान कोई निर्मित, उन्मूल्य, निर्मित।

जो कोई निर्मित, उन्मूल्य, निर्मित।

आप आप आप आप आप.

अपने आप, आप, आप, आप आप।

आप आप आप आप आप।

आप आप आप आप आप।

अपने आप, आप, आप, आप आप।

अपने आप, आप, आप, आप आप।

अपने आप, आप, आप, आप आप।
JAY JUG CHAARAY AARJAA HOR DASOONEE HO-I, NAVAA KHANDAA VICH JAANEE-AI NAAL CHALAI SABH KO-I, CHANGAA NAA-O RAKHAA-I KAI JAS KEERAT JAG LAYEH, JAY TIS NADAR NA AAVA-EE TA VAAT NA POOCHHAI KAY, KEETAA ANDAR KEET KAR DOSEE DOS DHARAY, NAANAK NIRGUN GUJAR ANAYAA GUNVANT-AI GUN DAVYAY, TAYHAA KAI NA SUJHA-AI JI TIS GUJAR KO-I KARAY.

If your life were as long as the four ages, or even ten times longer,
Were you to be recognized on the nine continents and followed by everyone,
With a good reputation, praised throughout the world –
But if you lost sight of your vision, who would care about you?
You would be scorned like a worm of a worm.
Even the contemptible would hold you in contempt.
O Nanak, the meritless find merit in his sight,
And he bestows virtue on the virtuous!
None can imagine the goodness of the Giver of Merits. [7]

SUNI-AI SIDH PEER SUR NAATH, SUNI-AI DHARAT DHAVAL AAKAASH, SUNI-AI DEEP LO-A PAATTAAL, SUNI-AI PO-EH NA SAKAI KAAL, NAANAK BHAGATAA SADAA VIGAAS, SUNI-AI DOOKH PAAP KAA NAAS.

Listening are the perfected yogis, teachers, heroes and masters.
Listening are Earth, its support, and the sky.
Listening are the continents, peoples and underworlds.
Listening, death cannot touch you.
O Nanak, a devotee is ever in bliss!
By listening, pain and sin are erased. [8]

SUNI-AI EESAR BARMAA IND, SUNI-AI MUKH SAALAAHAA MAND, SUNI-AI JOG JUGAT TAN BHAYD, SUNI-AI SHAST SIMRAT VAYD, NAANAK BHAGATAA SADAA VIGAAS, SUNI-AI DOOKH PAAP KAA NAAS.

Listening are the gods Shiva, Brahma and Indra.
Listening, even the foul-mouthed speak words of praise.
Listening, one finds the way of yoga and the body’s secrets.
Listening, one comes to know the laws, the wisdom and holy writ.
O Nanak, a devotee is ever in bliss!
By listening, pain and sin are erased. [9]
Listening, one realizes truth, contentment and spiritual insight.
Listening has the merit of bathing at sixty-eight places of pilgrimage.
Listening, reading and reciting, one gains honour.
Listening, one easily comes to a state of meditation.
O Nanak, a devotee is ever in bliss!
By listening, pain and sin are erased.

Listening, one realizes the depth of virtue.
Listening are scholars, teachers and kings.
Listening, even the blind find their way.
Listening, the unobtainable comes to hand.
O Nanak, a devotee is ever in bliss!
By listening, pain and sin are erased.

There is no describing the state of those who acknowledge the Creator.
Should anyone try to describe, they would afterwards repent.
No paper, no pen, no scribe can relate the realized state of the faithful.
Such is the Name of the Immaculate One.
They who acknowledge that One, themselves are immaculate and pure.
The faithful have a keen intuitive awareness.
The faithful know of all the worlds.
The faithful are not struck in the face.
The faithful do not depart with the angel of death.
Such is the Name of the Immaculate One.
They who acknowledge that One, themselves are immaculate and pure. [13]

The path of the faithful is never obstructed.
The faithful depart with honour and respect.
The faithful do not follow the crowd.
The faithful are bound to their principles.
Such is the Name of the Immaculate One.
They who acknowledge that One, themselves are immaculate and pure. [14]

The faithful find the Door of Liberation.
The faithful look after their family and relations.
The faithful are ferried across the world ocean with the Guru’s disciples.
The faithful do not wander begging.
Such is the Name of the Immaculate One.
They who acknowledge that One, themselves are immaculate and pure. [15]
Those who initiate themselves are the most agreeable.
The self-initiated are the most excellent.
They arrive at the Door of Honour.
The self-initiated look becoming in the courts of kings.
The mind of the self-initiated is set on the Guru.
Though some may try to account for the doings of the Creator,
They cannot be assayed.
Dharma, the bull, is the son of compassion
Who steadfastly upholds the world.
One who understands this, becomes an embodiment of Truth.
What a load that bull must carry!
So many worlds, existences and beyond…
What has the power to sustain their weight?
The names of all the colours, species and beings are written by one flowing pen.
Who knows how to write such a composition?
What a great writing it would be!
What power! What enchanting beauty!
What gifts! Who could know their value?
The universal expanse was created by just One Word,
From which a million rivers began to flow.
How can anyone describe this effulgent nature?
I cannot dedicate myself even once to this wonder of life.
Whatever pleases you, is the deed well done.
Your devotees find sanctuary in you, O Eternal and Formless One! [16]
Countless the recitations, the devotion, the worship,
Endless the austerities, the holy scriptures and their readings,
Countless the yogis, their minds held in perfect detachment.
Endless the devotees contemplating the virtues and wisdom of the Creator.

Countless the true ones, countless the givers,
Innumerable the heroes braving the steel of battle,
Countless the silent sages in constant longing and meditation.

How can anyone describe this effulgent nature?
I cannot dedicate myself even once to this wonder of life.
Whatever pleases you, is the deed well done.

Your devotees find sanctuary in you, O Eternal and Formless One! [17]

Countless fools, utterly blind, numberless thieves and cheats.
Countless the tyrants who force their way. Countless the murdering cutthroats,
Countless the depraved going to commit acts of depravity.

Countless the liars lost in falsehood.
Countless slanderers carry their load on their head.
Nanak the lowly offers this understanding.
I cannot dedicate myself even once to this wonder of life.
Whatever pleases you, is the deed well done.
Your devotees find sanctuary in you, O Eternal and Formless One! [18]
Countless the names and countless the places.
Unfathomable, unfathomable and countless the worlds.
Even to say “countless” is to carry a load of misgiving on one’s head.
From the letters of the Word, comes the Name.
From the letters of the Word, come the praises.
From the letters of the Word, come wisdom and hymns of praise.
From the letters of the Word, come the writing and speaking of words.
Yet the One Who writes those letters remains unaffected.
As it is written, so it comes to pass.
All that happens, is the realization of the Name.
Without the Name, there is no place at all.
I cannot dedicate myself even once to this wonder of life.
Whatever pleases you, is the deed well done.
Your devotees find sanctuary in you, O Eternal and Formless One! [19]

When the hands, feet and body are covered with dirt, water can rinse them clean.
When the clothes are soiled with urine, soap can remove the stain.
When the mind is soiled with error and shame, it can be cleansed with the Colour of the Name.
Virtue and vice do not come by words alone.
As you sow, so you eat. O Nanak, it is by the Order that everyone comes and goes! [20]
Pilgrimage, austere discipline, compassion and the giving of alms
By themselves, have only an iota of merit.
Listening, honouring and loving the truth in your mind and heart,
Cleanse yourself at the sacred pilgrimage site within.
All virtues are yours. I have none at all.
Without goodness, there can be no worship.
Hail to Brahma, Lord of the world and the creative Word!
True, beautiful, and eternally joyful is he.
What was the hour, what was the time, what was the date or the day of the week?
What was that season, that month when this creation was formed?
The pundits could not find it even if it were written in their sacred texts.
The Muslim scribes do not know the time.
If they knew, it would be written in the Quran.
The day or the date is not known to the yogi.
The Creator who created the creation, himself knows the time.
How can we speak of him? How can we praise him? How can we describe or know him?
O Nanak, everyone speaks of him, each claiming to be wiser than the rest.
Great is the Master. Great is his Name. Whatever he wills, comes to pass.
O Nanak, one who claims to be all-knowing shall not be decorated in the next world. [21]

Many are the realms below, and many more the realms above.
The Vedas say you can only tire of seeking and seeking their limits.
The Semitic scriptures say there are eighteen thousand worlds, but in reality there is only one.
If an account could be written, it would be, but first the writer would meet his end.
O Nanak, call him great. He alone knows how great he is. [22]
By praising and praising, profound understanding does not come,
Even as streams and rivers flow, knowing not the size of the sea.
Kings and emperors, with oceans and mountains of wealth,
Are not equal to an ant whose mind forgets not the Creator. [23]

Endless the praises, endless the speaking. Endless the doing, endless the giving.
Endless the seeing, endless the hearing. Endless the perceptions and workings of the mind.
Endless the perceived forms. Endless the perceptions of limitation.
Many wail and cry in pursuit of some limit, but none is found.
None knows any limit. The more is said, the more must still be said.
Great is the Lord, exalted his State. Higher than high is his Name.
Only another so great can know the heights of that One.
He himself knows how great he is.
O Nanak, through that vision comes the gift of grace! [24]
Many are the blessings, numerous beyond count. The Great Giver gives, himself keeping nothing.

So many the great heroes who beg for his Favour. Their numbers are incalculable.

So many are wasted and broken in fruitless efforts. So many take and take and deny receiving.

So many fools eat and eat without thinking.

So many are the afflictions, deprivations and constant abuse.

Even these are your Gifts, O Bountiful One!

Freedom from bondage comes only by your Will. Nothing more can be said.

Any fool who presumes to know better shall live to eat his words.

He himself knows and he himself gives.

Only a very few acknowledge this.

That one fortunate to sing the Praises of the Lord, O Nanak, is the King of kings! [25]
Priceless the virtue and priceless the dealings in virtue.
Priceless the dealer and priceless the treasure.
Priceless the coming and priceless the taking.
Priceless the devotion, priceless the absorption.
Priceless the law divine, priceless the righteous court.
Priceless the scales, priceless the weights.
Priceless the blessing, priceless the sign of divine favour.
Priceless the dispensation of mercy, priceless the order divine.
Priceless, there is no saying how priceless.
Speak, speak and remain absorbed in him.

The Vedas and Puranas speak. Scholars speak, read and give discourses on him.
Brahma speaks, Indra speaks. The gopis2 and Krishna speak.
Shiva and the Great Yogis speak. The many created Buddhas speak.
The demons and angels speak. Gods, humans, the silent sages and the serviceful speak.
How many speak and come to speak! How many rise to speak and speak, then rise and depart!
Even were an equal number more created, they could not relate his Greatness.
As great as he wishes, that great he is. O Nanak, the True One knows.
Should anyone speak nonsense, he shall be known as a fool among fools! [26]
What kind of Door, of what sort is that Mansion, where you sit upholding all of creation?

Countless are the airs and melodies resounding there, and many are the players who play.

Many are the scales and harmonies echoing there, many the singers who sing.

The elements of air, water and fire sing to you, and the Lord of Law sings at your Door.

Also singing are the conscious and unconscious minds

Whose memories inform the life of conscience.

Sing Shiva, Brahma and the Goddess ever adorned and beauteous.

Sings Indra seated on his throne and the gods gathered at your Door.

Sing the great yogis in profound meditation. Sing the sadhus in contemplation.

Sing the celibates, the virtuous, the contented beings. Sing the mighty heroes.

Sing the learned scholars and the sages of the ages with their knowledge.

Sing the enchantresses, enchanting hearts in heaven, the middle world and in hell.

Sing the jewels created by you and the sixty-eight places of pilgrimage.

Sing brave warriors and mighty heroes. Sing the four kingdoms of nature.

Sing continents, solar systems, galaxies, created and held by your Hand.

They sing who are pleasing to you. Your devotees delight in you.

Many more sing, but do not come to mind. O Nanak, how can I think of them all?

Forever and True is the Lord, and truly true is his Name.

He is and will also be. The One who creates the creation shall never depart from it.

Out of many colours, the Creator creates the many beings through the art of maya.

Creating and creating, the Creator beholds his Creation by his Greatness.

Whatever he wishes comes to pass. No order needs be given.

He is the Sovereign, Lord of emperors. Nanak abides in his Will. [27]
Let contentment be your earrings,
Humility your begging bowl,
And meditation the ashes you put on your body.
Let the thought of death be your quilted coat,
Continence the way of your body,
And faith your yogi’s staff.
Embrace all humanity as your sect.
Conquer your mind and conquer the world!
I bow to you, I bow!
Original, Infinite, Without Beginning, O Sound Profound,
From Age to Age, you are the One! [28]

Let wisdom be your Holy Feast and mercy your Hostess.
Recognize the Divine Melody in every heart.
You yourself are the Lord of lords.
Yours are all wealth, occult powers and other pleasures.
The acts of union and separation both unfold as written in our destiny.
I bow to you, I bow!
Original, Infinite, Without Beginning, O Sound Profound,
From Age to Age, you are the One! [29]

The One Mother, through her marriage, conceived three excellent disciples,
One World-Creator, One Treasure House Keeper and One Summoner to the Divine Court.
As is willed, so all things unfold by the Order.
The Creator sees his Creation, but none see him. What a great marvel this is!
I bow to you, I bow!
Original, Infinite, Without Beginning, O Sound Profound,
From Age to Age, you are the One! [30]
Each place is a world. Each world is a treasure house.
Whatever is obtained is but once and for all.
Creating and creating, the Creator beholds his Creation.
O Nanak, True is the Creator and True is what he does.
I bow to you, I bow!
Original, Infinite, Without Beginning, O Sound Profound, 
From Age to Age, you are the One! [31]

If my tongue became one hundred thousand, and these were multiplied twentyfold, 
Hundreds and hundreds of thousands of times, 
I would speak the One Name of the Lord of the Universe.
On this path to the Lord, we climb the steps of the boundless, infinite.
Hearing of heaven, even worms aspire to those heights.
O Nanak, when that vision is realized, then false boasting is shown to be false! [32]

No power to speak or silence to keep.
No power to beg, no power to give.
No power to live, no power to die.
No power to rule and gather riches, stressful to the mind.
No power to gain intuitive awareness, wisdom or understanding.
No power to find escape from this world.
That power lies only in the Hands of the One who watches over all.
O Nanak, none is high or low! [33]
The waxing and waning of the nights and days, the seasons and cycles of the year, Air, water, fire and the dark spaces below,
In their midst, Earth was established as a place for practicing virtue.
The living beings of distinctive traits and hues, their names are beyond description and endless.
By our habits are we known and judged. True you are and True is your Court.
There are the handsome, the elect, the approved.
Through your Gracious Vision, we receive the Insignia of Holiness.
The unripe and ripe are found out there. O Nanak, going there, all is known! [34]

This is the righteous life in the realm of dharma.
Now let us speak of the domain of wisdom.
So many are the airs, waters and fires, so many the Krishnas and Shivas.
So many the Brahmas fashioning forms of various shapes, colours and kinds.
So many the realms and sacred places for doing good actions, so many the holy instructions.
So many the Indras, moons and suns, so many, many planets and countries.
So many great yogis, Buddhas, and masters, so many, many goddesses of various forms.
So many angels, demons, silent sages, so many, many jewels and oceans.
So many species, so many languages, so many rulers and kings.
So many seers, so many humanitarians, O Nanak, there is no end or limit! [35]
In the realm of wisdom, a mighty intelligence reigns. There, celestial music resounds amid countless pleasures, festivities and bliss.

In the realm of humility, the Word takes form. The things fashioned there are of great beauty. Their incomparable loveliness cannot be described. One who speaks shall afterwards regret. There, are shaped a discerning mind and a knowing heart. There, is fashioned the awareness of the Masters of Great Yogis. [36]

In the domain of action, the Word has power. There, there is no other power. In that realm are righteous warriors and mighty heroes. In them, lives the abounding Presence of God. There live Sitas, calm and majestic, evoking a beauty unspeakable, divine. They are not assailed by death or deception, in whose minds God dwells. Here live devotees of various kinds, enjoying the True One in their hearts.

In the realm of truth, abides the Formless Consciousness. Creating, creating and beholding, the Creator delights in his Creation. There are continents, solar systems and galaxies. Were one to describe them, there would be no end of describing. There are worlds upon worlds of his Formation. As they are ordered, so is their performance. Seeing, the Creator blossoms and contemplates his Work.

O Nanak, to speak of this is as difficult as eating steel! [37]
Let self-restraint be the furnace and perseverance the goldsmith.
Make understanding the anvil and spiritual wisdom the hammer.
With the fear of God as bellows, stoke the fire of tapas
In the crucible of love, melt the Nectar of the Name
And impress the mind with the imprint of the Word in the true mint.
Such is the good fortune of those who have been blessed with Divine Vision.
O Nanak, seeing that Vision one is filled with joy! [38]
SOHILAA, RAAG GAUREE DEEPAKEE, MEHLAA PEHLAA

Song of Praise, Musical Measure Gauree Deepakee, First Mansion (Guru Nanak)

The One called “God” created this entire universe and with the True Guru's blessing we receive what we need.

In that house where people speak in praise and meditate on the praiseworthy,

In that house, sing songs of joy and remember the Creator. [1]

Sing the praise of the Fearless One!

I dedicate myself to that joyful song which gives solace without end. [1] Pause and reflect.

Day after day, the Giver sees to and looks after his creatures.

Your gifts cannot be appraised! And how can one appraise the Giver? [2]

The day of marriage of the soul-bride has dawned, so my friends, pour oil upon the threshold

And give me your blessings that I might know a perfect union with my Lord. [3]

To each and every home, the call is being sent each day.

O Nanak, meditate on the one who calls. That day is drawing near. [4-1]
There are six schools and six teachers and six their various teachings,
But the Teacher of them all is one, manifest in countless forms. [1]
O Wise One, that school in which the praises of the Creator are sung,
In that school is greatness realized. [1] Pause and reflect.
Seconds, minutes, hours, quarters of the day, lunar days, weekdays and months have come into being.
The sun is but one and the seasons endless. O Nanak, the Doer takes many forms! [2-2]
In the offering plate of the sky, the sun and moon are votive lamps and the starry constellations are offerings of pearls. The breeze of the sandal forest is your incense and all the Earth’s greenery your floral offering, O Lord of light! [1]

What a worship is this… all the worlds engaged in your service, as heavenly music sounds the drum! [1] Pause and reflect.

Thousands are your eyes and yet you have no eyes. Thousands are your forms and yet you have no form. Thousands your feet, yet you have no feet. Thousands your noses, but you have no nose. Enchanting is your play. [2]

In all beings, there is but one light. That light is the supreme Light. Every shine comes from that Light divine, and through the Guru’s teachings, we realize that Light. All that happens, is part of this grand worship. [3]

My mind yearns for the honey-sweet lotus feet of the Lord. Night and day, I thirst for them. Please grant the water of your mercy to Nanak the parched songbird, that he might live in your Name. [4-3]
RAAG GAUREE POORBEE, MEHLAA CHAUT'HAAN

Musical Measure Gauree Poorbee, Fourth Mansion (Guru Ram Das)

With lust and anger is this city filled, but in meeting with the disciplined saint, they were smashed to bits.

By a pre-ordained destiny, I have met the Guru and entered the realm of divine love. [1]

Salute the saint with joined hands. This is a very pious act. Lay low your body. This is a very pious act. [1] Pause and reflect.

The faithless cynics do not know the taste of God’s nectar, for within them is the thorn of pride.

As they walk, that thorn pierces deeper and the greater is their pain, until the blows of death’s staff land on their head. [2]

The devotees of God are absorbed in the Name and overcome the fear of birth and death.

They realize the indestructible Being and are greatly honoured on all continents and in all worlds. [3]

I am poor and meritless, but I belong to you. O God, save, save me, for you are the greatest of the great!

Humble Nanak’s support is the Name. The Name of God alone is his haven of happiness and peace. [4-4]
Listen, my friends, I beg you. Now is the time to serve the saints.
You will earn spiritual profit here and your life tomorrow will be sweet. [1]
This lifetime grows shorter each day and night. Open your heart to the Guru and settle your affairs. [1] Pause and reflect.
This world of flux and anxiety is crossed by those who know the Creator.
Those who are awakened, drink the essence of spiritual understanding and gain unspeakable wisdom. [2]
Purchase only that commodity for which you came here and, through the Guru, God will live in your heart.
In your own home, you will easily find the mansion of peace and not wander lost in rebirths again. [3]
O Knower of the secrets of our hearts! Fulfiller of desires! Please grant my heart’s desire!
Servant Nanak prays for this happiness, that he might be the dust of the feet of the saints! [4-5]
1. 18,000 worlds are mentioned in the *Talmud*, which is the commentary on the Torah compiled by Jewish scholars. They are also cited by the medieval Muslim philosopher, Suhrawardi in *Bitstan-al-Qulub*.

2. *gopis*: the milkmaid devotees of Lord Krishna

3. The three disciples are by name: Brahma the Creator, Vishnu the Sustainer and Shiva the God of Change – the gods of the Indian trinity.

4. *tapas*: One of the three pillars of yoga (the others being self-awareness and dedication of the fruits of one’s efforts), *tapas* is the exercise of undergoing hardship in order to more fully realize the potency of spirit. *Tapas* has been depicted by Yogi Bhajan as “psychic heat.”

5. *Salok*: A salok is a verse. Literally, it is a “divine world” (*sa* “divine” + *lok* “world”). The salok marks the beginning of the third and final section of the Japji. First is the *Mool Mantra*. Next come the thirty-eight verses, known as *pauris* or “steps,” and finally the *salok*. In all, there are forty verses.

6. “Mansion” is the term used for the Guru in the heading describing a piece of *Gurbaanee*. Closely related to this word “MEHL” is “Mahal” as in “Taj Mahal”, the famous tomb of Mumtaz Mahal in Agra. In *Gurbaanee*, the first Guru, Nanak, is depicted as the “first mansion”, Guru Angad, the second as “the second mansion”, and so on…

7. The “six schools” are India’s six traditional systems of philosophy. These systems are namely: Mimamsa, Nyaya, Samkya, Vedanta, Visheshika, and Yoga. Each has its distinctive outlook on the world, including how it was created, the nature of ignorance, and how a person might realize liberation.

8. This piece of *Gurbaanee* takes its inspiration from the Guru Nanak’s visit to the grand temple of Jaganath Puri, where ceremonial rituals assume huge and elaborate dimensions. Our English “juggernaut” takes its meaning from this place. As the *Gurbaanee* states, Guru Nanak found the endless worship performed by the powers of nature more inspiring than the worship contrived by priests in the temple of Jaganath, “Lord of the Universe”.

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1. Note: The number “18,000” mentioned in the first sentence is not a specific number in the text, but rather an example of the large number of worlds mentioned in the Talmud.

2. Note: *Gopis* are female followers of Lord Krishna who are depicted in Hindu mythology.

3. Note: The three disciples mentioned are Brahma, Vishnu, and Shiva, who represent the creative, sustaining, and transformative aspects of the divine in Hindu cosmology.

4. Note: *Tapas* in Hindu philosophy refers to the practice of austerity or asceticism, often involving physical or mental disciplines.

5. Note: A salok is a verse in the *Gurudwara*, and it marks the beginning of the third section of the written scripture.

6. Note: In *Gurbaanee*, the Guru is often referred to as a “Mansion” or a “Mahal,” indicating their divine status.

7. Note: The “six schools” or *Shastras* are foundational systems of Hindu philosophy, each with its own distinctive doctrines and outlooks.

8. Note: *Gurbaanee* is a collection of hymns composed by Guru Nanak, containing spiritual teachings and stories from Sikh history.