

JAPUJI ENGLISH TRANSLATION OF PAURI/ STANZAS 5 TO 11

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Guru Nanak's Japuji is a masterpiece of his spiritual vision as well as his commandment to his followers to read, grasp and follow the process of this spiritual pathway as laid down by Guru Nanak in this primary verse Japuji consisting of a Preamble, thirty eight Pauris/ stanzas and a concluding saloka. This verse dwells upon the necessity of understanding the Divine commandment (*Hukam*), the validity of traditional processes of meditation, importance of trust and faith in eternal Divine presence, realisation about truth of Divine creation, belief in Divine justice on the basis of quality/ nature of human deeds, and the five sign posts (*khands*) for the guidance of devout seekers' guidance and the human worthiness for receiving Divine grace. While we had published a detailed comprehensive introduction to this verse regarding the time, place and sequences of a compilation this verse by Guru Nanak and English translation and interpretation of its preamble and first four Pauris / Stanzas in Jan-March 2023 issue of *Abstracts of Sikh Studies*, we are publishing the english translation and interpretation of next seven Pauris/ stanzas from 5-11 in this issue. For finding the link, the readers are advised to refer to the above mentioned issue on pages 63-89.

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JAPUJI

ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ॥
 ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥
 ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥
 ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ॥
 ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ॥
 ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ॥
 ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥
 ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ॥
 ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ॥
 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
 ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥
 thaapi-aa na jaa-ay keetaa na ho-ay.
 aapay aap niranjan so-ay.
 jin sayvi-aa tin paa-i-aa maan.
 naanak gaavee-ai gunee nidhaan.
 gaavee-ai sunee-ai man rakhee-ai bhaa-o.
 dukh parhar sukh ghar lai jaa-ay.
 gurmukh naadan gurmukh vaydan gurmukh rahi-aa samaa-ee.
 gur eesar gur gorakh barmaa gur paarbatee maa-ee.
 jay ha-o jaanaa aakhaa naahee kahnaa kathan na jaa-ee.
 guraa ik dayhi bujhaa-ee,
 sabhnaa jee-aa kaa ik daataa so mai visar na jaa-ee. ||5||

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥
 ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
 ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
 ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੬ ॥
 tirath naavaa jay tis bhaavaa vin bhaanay kenaa-ay karee.
 jaytee sirath upaa-ee vaykhaa vin karmaa ke milai la-ee.
 mat vich ratan javaahar maanik jay ik gur kee sikh sunee.

TRANSLATION

Neither can His presence be restricted to places of worship;
 Nor can it be created through the exercise of human skill.
 Autonomous and self-contained is His Being.
 In his own immaculate and self-luminous state.
 Those who contemplate on His divine being;
 They are conferred upon with honour in the Divine Court.
 Nanak, Let us keep reciting his sacred Name;
 Who is the treasure trove of all excellences and virtues
 Let us then keep reciting and listening to His sacred Name;
 And get it lodged permanently in our hearts with reverence.
 Thus shall it liberate us from all kinds of suffering,
 And shall we enjoy all comforts and joys at home.
 Divine Guru's Word embodies symphony of spheres of Vedas,
 And Divine Guru's word is all pervasive indeed.
 Divine Guru's Name embodies powers of Issar, Gorakh & Brahma.
 And their Consorts: Parbati, Lakshami and Saraswati respectively;¹
 I cannot express the extent of His pervasiveness even if I know it;
 Since it is beyond the limits of human cognition indeed.
 To the Divine Guru, this much I do beseech humbly;
 That may I be blessed with the revelation of His mystery.
 About his being the provider of the whole of His creation;
 And the boon never to forget His sacred Name indeed. || 5 ||

Having a dip at places of pilgrimage is efficacious;
 Only if it finds favour with him,
 In this entire creation created by Him that I see/ visualize;
 Nothing avails without His benevolent grace.
 Seeker's mind is enriched with virtuous thoughts,
 If it is synchronized/ tuned with the sacred Name.
 This do I beseech humbly to the Divine Guru;
 May I be blessed with the revelation of His Divine mystery;

guraa ik dahi bujhaa-ee.
sabhnaa jee-aa kaa ik daataa so mai visar na jaa-ee. ||6||

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

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥
ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥
ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥
ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੮ ॥
suni-ai siDh peer sur naath.
suni-ai Dharat Dhaval aakaas.
suni-ai deep lo-a paataal.
suni-ai pohi na sakai kaal.
naanak bhagtaa sadaa vigaas.
suni-ai dookh paap kaa naas. ||8||

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥
ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥
ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥
ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

About his being the provider of whole of His creation;
And the boon never to forget His sacred Name indeed. || 6 ||

Even if one lives for a time spell as long as that of four ages (Yugas).²
On survives for a time spell ten times longer than that of four ages;
Even if one is well-known all across the Nine planets/ continents;
And one writ runs across the inhabitants of these regions;
Even if one manages to achieve a position of eminence,
And wins universal applause across the board indeed;
Even then these wordly laurels are worthless and of no avail,
If one is unable to be worthy of winning divine grace.
Lowest among the lower insect species would he be considered;
Of gravest crimes would such a person be accused indeed.
Nanak, the benevolent Divine Lord bestows merit upon the unmerited;
Even as He invests the meritious with still greater merit.
None more benevolent Than Him can I even imagine indeed;
Who can bestow greater bounties on His created species. || 7 ||

Listening with concentration to the sacred Name's recitation,
Enables the listener to acquire the status of Sidh, Peer, Sur, Nath.³
Listening with concentration to the sacred Name's recitation;
Enables the listener to grasp the gravitational mystery of planets and proverbial bull.⁴
Listening with concentration to the sacred Names recitation;
Enables the listener to grasp the mystery of continents, space & nether regions.
Listening with concentration to the sacred Name's recitation.
Enables the listener to achieve immunity from death.
Nanak, such devout listeners and spiritual seekers;
Are forever in a state of eternal spiritual bliss indeed.
As listening with concentration to the sacred Name's recitation,
Results in annihilation of human sufferings and commission of sin || 8 ||

Listening with concentration to the sacred name's recitation,
Enables the listener to exalted status of Shiva, Brahma and Indra.⁵
Listening with concentration to the sacred Name's recitation,
Enable even the ignoble to begin singing His praises.
Listening with concentration to the sacred name's recitation,

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੯ ॥
 suni-ai eesar barmaa ind.
 suni-ai mukh saalaahan mand.
 suni-ai jog jugat tan bhayd.
 suni-ai saasat simrit vayd.
 naanak bhagtaa sadaa vigaas.
 suni-ai dookh paap kaa naas. ||9||

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥
 ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
 ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥
 ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੦ ॥
 suni-ai sat santokh gi-aan.
 suni-ai athsath kaa isnaan.
 suni-ai parh parh paavahi maan.
 suni-ai laagai sahj Dhi-aan.
 naanak bhagtaa sadaa vigaas
 suni-ai dookh paap kaa naas. ||10||

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

Enables the listener to gain enlightenment of Yogis.⁶
 Listening with concentration to the sacred Name's recitation,
 Enables the listener to acquire the knowledge of sastras, simarities, Vedas.⁷
 Nanak, such devout listeners and spiritual seekers,
 Are forever in a state of eternal spiritual bliss indeed.
 As listening with concentration to the sacred Name's recitation,
 Results in annihilation of suffering and commission of sin. || 9 ||

Listening with concentration to sacred Name's recitation,
 Enables us to acquire truthfulness, contentment and knowledge
 Listening with concentration to the sacred Name's recitation,
 Enables the listener to earn the merit equivalent to the benefit of ablutions
 At sixty eight sacred places of pilgrimage.⁸
 Listening with concentration to sacred Name's recitation,
 Enables us the merit of ablutions at sixty eight sacred places
 Enable the listener to meditate in a state of mental poise.
 Nanak, such devout listeners and spiritual seekers,
 Are forever in a state of spiritual bliss indeed.
 As listening with concentration to sacred Name's recitation,
 Results in annihilation of suffering and commission of sin. || 10 ||

Listening with concentration to sacred Name's recitation,
 Enables the listener to acquire the knowledge of highest virtues.
 Listening with concentration to the sacred Name's recitation,
 Enables the listener to attain the status of holiest and powerful sovereigns.⁹
 Listening with concentration to sacred Name's recitation,
 Enables even the mentally obtuse find the spiritual pathway.
 Listening with concentration to the sacred Names' recitation,
 Enables the listener to delve deep into the human mind.
 Nanak, such devout listeners and spiritual seekers,
 Are forever in a state of spiritual bliss indeed,
 As listening with concentration to sacred Names' recitation,
 Results in annihilation of suffering and commissioning of sin. || 11 ||

REFERENCES

1. Issar, Gorakh, Brahma - Trinity of Gods in Indian, Hindu Mythology.
Parbati Maii - Represent three Indian Gods consorts namely Parbati (Shiva / Issar), Lakshmi (Gorakh / Vishnu) and Saraswati (Brahma).
2. Yug Charay: Four Ages according to Indian cosmology. These are Satyuga, Duappar, Treta, Kalyuga.
3. Sidh, Peer, Sur, Nath: These terms collectively refer to spiritually enlightened personages whom yogic science terms as Sidhas, Islam call Pirs, Hinduism calls them Gods (Sur) and Hatha Yogis call them Nath.
4. Dholl Dharam: Hindu Pauranic mythological belief that the planet earth rests on the horns of a proverbial bull.
5. Issar, Brahma, Ind - Names of three Hindu, Pauranic Gods.
6. Jog Jugat: Enlightenment which comes through the practice of Yogic exercises.
7. Sasat, Simarat, Ved: Reference to knowledge contained in Hindu Pauranic scriptures.
8. Athsath ka Isman: Pilgrimage to and Ablutions in the Believed to be sixty eight Hindu places of worship.
9. Patshahi: Persons of High Royal Status

INTERPRETATION OF PAURIS/STANZAS 5 TO 11 OF GURU NANAK'S JAPUJI

INTERPRETATION

While Pauri/ stanza 5 and 6 and 7 highlight the merit, worth and efficacy of remembering and reciting the Divine Lord's sacred name instead of going on worthless pilgrimages and acquiring name fame power and pelf, pauris/ stanzas 8 to 11 highlight the relevance and importance of listening to the sacred verses with concentration as one of the efficacious means of traversing the spiritual pathway laid down by Guru Nanak.

Pauri/ stanza 5 stresses upon the eternally illuminous and immaculate state of Divine presence amongst His creation. Its continuous remembrance in one's consciousness bestows honour and dignity, comforts and joys upon the devotee and rids him of all kind of afflictions as His sacred Name is the source of all virtues. In other words, it brings about a qualitative transformation in devotee's mindset. Guru Nanak coins a new word for this transformed devotee as *Gurmukh* for the first time and keeps on repeatedly using this brand name for a God-centred/ God oriented devotee throughout his verses. His successor Sikh Gurus have continued to use this word in their subsequent verses for Sikh spiritual seekers traversing Guru Nanak's laid down spiritual pathway called Gurmat. In this Pauri / stanza, Guru Nanak confers the highest spiritual status on a *Gurmukh* who is not only at par with all the Indian / Hindu gods and goddesses in spiritual grandeur but also embodies the knowledge of the most ancient Indian/ Hindu scriptures the Vedas. This verse concludes with a humble supplication of a *Gurmukh* to be imbued with the boon of never forgetting the remembrance of sacred name of the Divine Lord who is the sustainer of the whole creation.

Pauri/ stanza 6 endorses the same argument of contrasting the futility of undertaking traditional religious pilgrimages and possessing worldly possessions without Divine grace and the beneficence and efficacy of imbibing Divine Lord's sacred name in one's consciousness.

A spiritually enlightened mind imbued with Divine remembrance and Divine attributes is akin to a person decorated with the most priceless rubies and diamond. The verse concludes with a similar supplication of a Gurmukh devotee to the invested with the boon of never forgetting the remembrance of the sacred Name of the Divine who is the sustainer of the whole creation.

Pauri/Stanza 7 carries on with a similar argument of living a human life for an unusually long spell of time, earning enormous amount of worldly name and fame cross continents and regions but without being worth of Divine grace. According to Guru Nanak, a person, howsoever wealthy and powerful, but bereft of Divine grace, is worth nothing. Against this self-centredness of a worldly human being is the limitless benevolence and generous disposition of the Divine Lord who is indiscriminate in his beneficence. He not only invests the virtuous with more virtues but also redeems the degenerate and the malevolent. His benevolence knows no bounds and flows eternally.

In the next four Pauris/ stanzas from 8 to 11, Guru Nanak accepts the validity one of the traditional Indian ways of meditating and concentrating upon sacred Name being recited or chanted and its enormous efficacy in enhancing the devout seeker's spiritual enlightenment. Focussing one's mind on listening with concentration to any mode of devotional music during its play or recitation stops the mind from all kinds of diversions and enables it to meditate upon the sacred Name and feel its benefits and rewards. Guru Nanak records all the boons and blessings resultating from inculcating the habit of listening with concentration to recitation of sacred Name or sacred verses. It widens the mental canvas and increases the spiritual elation of the devout seeker. Thus, its benefits are psychic, intellectual, spiritual and holistic. Guru Nanak equates the spiritual status of an enlightened, steadfast listener to the status of great Indian sages, Islamic Pirs and Sidha yogis mystics and scholars of Vedas. Its rewards include imbibing the virtues of truthfulness, contentment, enlightened consciousness and spontaneous, instructive absorption in meditation, and a qualitative improvement in human conduct and deportment. It results in streamlining the entire human psyche and disciplining of all

wild passions. Guru Nanak regards listening with concentration as the entry point and a launch pad for stepping on to the Sikh spiritual pathway of life as laid down in his / this opening verse. He hails all those devotees and devout seekers who choose to adopt this process as it is sure to end all their bodily, mental and psychic maladies. Its continuous practice leads to result in acquiring an enduring trust and faith in eternal Divine presence and generate an urge to seek communion with Him as narrated in the next four Pauri/ stanzas.

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