

MODULE 3 – Flow of Thoughts (PAURI 1 to 7)

Thoughts come and go, emotions rise and fall, desires appear and fade, and amongst all these day-to-day activities, we try to make sense of who we are and what life means. Thoughts about life often feel overwhelming, not because reality is chaotic, but because the mind's restlessness creates a clutter of emotions, making it challenging to comprehend the truth clearly. The mind can get caught in its own entanglements of illusions, causing doubt and confusion. Unrestrained desires create aspirations that never entirely settle. Silence on the outside cannot calm the noise on the inside, and our assumptions and conditioning often become barriers to understanding. Guru Nanak does not disregard these tendencies. He acknowledges them as part of being human, as a search for something real, and reassures that they can be transcended through critical reflection and integrity. The first seven *Pauris* of *Jap* serve as a beginning guide, prompting us to pause and contemplate before diving deeper, much like an insightful dialogue with ourselves. These verses inspire us to approach life with curiosity rather than insecurity, as true clarity emerges when the mind is calm, receptive, and aligned with the natural rhythms of existence. Guru Nanak invites us to reflect, accept and understand the flow of our thoughts, which make us who we are.

Let us now delve into *Pauri* 1.

PAURI 1

The first *Pauri* addresses *soch*, the internal dialogue that holds within multiple streams of perception, distracting us from the universal truth and hindering our journey to bliss. It is possible to have countless thoughts and still feel unsettled. We can sit in silence and yet feel a noise inside. One can accumulate wealth and still feel a hunger for more. We might collect knowledge and still feel lost. As we examine our internal dialogue, we recognise a subtle rhythm that truth is not something to be achieved; it is something to be accepted. It is a timeless awareness we must return to time and again by harmoniously accepting the will of nature. Guru Nanak highlights that our minds often overlook this ever-present reality within all of creation, whether amidst chaos or peace. This realization through our *soch*, the internal dialogue, is an integral part of our existence, contributing to the wholeness of our being.

Thoughts represent mental cognitions according to one's perception of the surroundings. They create a silent monologue with oneself, entailing a connection between thoughts, feelings, and actions. This connection can have a reaction that is either beneficial or detrimental to universal well-being.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥
ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥
ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥
ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥
ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

sochai soch na hoviee je sochee lakh vaar ||
chupai chup na hoviee je lai rahaa liv taar ||
bhukhial bhukh na utaree je ba(n)naa pureeaa bhaar ||
sahas siaanapaa lakh hohe ta ik na chalai naal ||
kiv sachiaaraa hoieeai kiv koorai tuTai paal ||
hukam rajaiee chalanaa naanak likhial naal ||1||

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

sochai soch na hoviee je sochee lakh vaar ||
The mind, devoid of a permanent entity, identifies itself with multiple fleeting thoughts, which emerge from external stimulants and internal dissatisfaction. This commotion does not allow the mind to transcend to its eternal, pristine state of stillness.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

chupai chup na hoviee je lai rahaa liv taar ||
Silence refers to the absence of sound. In a spiritual context, it is an internal dimension rather than an external one. An individual can appear externally quiet but can be fraught with internal noise despite being in silent meditation.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

bhukhial bhukh na utaree je ba(n)naa pureeaa bhaar ||
Worldly illusions arouse desires and insecurities, creating a delusion that material wealth is the path to overall well-being. This misconception leads to hunger to accumulate resources, which never satiates.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

sahas siaanapaa lakh hohe ta ik na chalai naal ॥

Knowledge refers to the information gathered from various sources that can become a reason for the intellectual ego and a barrier to moving towards gaining awareness of the unseen and unknown.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

kiv sachiaaraa hoieeaaai kiv koorai tuTai paal ॥

How can the mind recognize its pristine innate being? How can the barrage of misconceptions be shattered?

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

hukam rajaiee chalanaa naanak likhiaa naal ॥1॥

According to Nanak, accepting the path of complete harmony with the laws of nature is the ultimate principle of creating a fulfilling self-providence. (1)

Guru Nanak says those who do not consider themselves separate from the laws of nature rise above ritualistic practices and societal conditioning. They recognize the connection between the cosmic laws and the inherent inner being. Ultimately, they attain the truth, which helps them transcend the unreal state of disharmony to the innate quietude of being One with nature.

<LISTEN TO SABAD *sochai soch na hoviee je sochee lakh vaar*>

After presenting the inherent nature of internal dialogue, which creates a flow of fleeting perceptions, Guru Nanak advises us to focus our thoughts on the will of the all-pervading consciousness, an expression of the underlying universal law of nature.

Let us now delve into *Pauri 2*.

PAURI 2

The second *Pauri* directs our *soch*, the internal dialogue of numerous thoughts, towards *hukam*, the will of the all-pervading consciousness. It suggests that beneath every thought, emotion, and moment lies an experience as a subtle order waiting to be recognized and guiding life forward. Guru Nanak does not negate the value of different experiences as avenues of learning, yet he asserts that these alone do not bring about genuine clarity. He highlights that the mind finds equilibrium only when it stops resisting the natural flow of life. By accepting this truth, our mind begins to see harmony in the universal will and understands that

this law holds both chaos and silence as patterns, making our existence holistic. The moment we begin to accept this *hukam*, our minds shift from turmoil to tranquillity.

Guru Nanak uses the word *hukam* to refer to the cosmic law that governs existence. All forms in creation are extensions of the omnipresent consciousness, which takes a form according to its own will and accord. It is like the sweetness of honey, the fluidity of water, or the fragrance of a flower, which are inseparable invisible properties of visible substances.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥੨॥

hukamee hovan aakaar hukam na kahiaa jaiee ||
hukamee hovan jee hukam milai vaDiaaiee ||
hukamee utam neech hukam likh dukh sukh paie'eeh ||
eiknaa hukamee bakhsees ik hukamee sadaa bhavaie'eeh ||
hukamai a(n)dar sabh ko baahar hukam na koi ||
naanak hukamai je bujhai ta haumai kahai na koi ||2||

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
hukamee hovan aakaar hukam na kahiaa jaiee ||
The will of the all-pervading consciousness decides to take a physical form; this law is not explainable.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
hukamee hovan jee hukam milai vaDiaaiee ||
The will of the all-pervading consciousness decides to create life, and through this order, it gets recognized.

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
hukamee utam neech hukam likh dukh sukh paie'eeh ||
The will of the all-pervading consciousness decides to be high or low; this choice directs joy or sorrow.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

eiknaa hukamee bakhsees ik hukamee sadaa bhavaie'eeh ॥

The will of the all-pervading consciousness decides to be in a state of graciousness or to wander.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

hukamai a(n)dar sabh ko baahar hukam na koi ॥

The will of the all-pervading consciousness is the all-doing force, and there is nothing beyond this cosmic law.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥੨॥

naanak hukamai je bujhai ta haumai kahai na koi ॥2॥

Nanak says that if this cosmic law is understood, then the ego associated with seeing other forms as strangers dissolves. (2)

Guru Nanak says that understanding the source of cosmic laws as one that governs nature's external and internal aspects is vital for harmony. When confirming these laws of nature becomes agreeable, there is no notion of you and me, high or low, big or small, pain or pleasure.

<LISTEN TO SABAD *hukamee hovan aakaar hukam na kahiaa jaiee*>

After establishing the importance of the will of the all-pervading consciousness, an expression of the underlying universal law of nature, Guru Nanak describes diverse ways of expressing awareness.

Let us now delve into *Pauri 3*.

PAURI 3

The third *Pauri* directs our understanding of *hukam*, the law of nature, to *gaavai*, the ecstatic expression of recognizing the omnipresent according to one's state of mind. Transcending our thoughts and moving with life to learn from it rather than trying to control it leads to the realisation that everything rises, transforms, and dissolves within a vast natural order that far exceeds our individual narratives. Guru Nanak mentions that individuals relate to the all-pervading awareness in diverse ways, shaped by their understanding and inner clarity. Countless perspectives, philosophies, and descriptions arise from these varied experiences, yet no narration can ever exhaust its depth. Ultimately, life unfolds through an intrinsic natural order that quietly guides one's path. When one learns to walk in

harmony with this order, a clarity begins to arise within. *gaavai*, the ecstatic expression transforms into a carefree participation in the larger diversity of existence.

People express their understanding of diverse facets of Omnipresent according to their state of mind, which is interconnected with one's level of awareness. Their perceptions are based on the multitude of experiences they have during the various stages of life, which are governed by the laws of nature.

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥
ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥
ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥
ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥
ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥
ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥
ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥
ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥
ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥
ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥
ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥
ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥
ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥
ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

gaavai ko taan hovai kisai taan ॥
gaavai ko daat jaanai neesaan ॥
gaavai ko gun vaDiaaieeaa char ॥
gaavai ko vidiaa vikham veechar ॥
gaavai ko saaj kare tan kheh ॥
gaavai ko jee lai fir deh ॥
gaavai ko jaapai disai duur ॥
gaavai ko vekhai haadaraa haduur ॥
kathanaa kathee na aavai toT ॥
kath kath kathee koTee koT koT ॥
dedaa de laide thak paeh ॥

jugaa juga(n)tar khaaee khaeh ||
hukamee hukam chalaee raahu ||
naanak vighasai veparvaahu ||3||

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

gaavai ko taan hovai kisai taan ||

Those who have the conviction about the strength of the all-pervading consciousness, seek its support.

ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

gaavai ko daat jaanai neesaan ||

Those who believe in the all-pervading consciousness express their gratitude for the bounties of creation.

ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

gaavai ko gun vaDiaaieeaa chaar ||

Those who have experienced the all-pervading consciousness express its manifold attributes.

ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

gaavai ko vidiaa vikham veechaar ||

Those who have acquired knowledge of the all-pervading consciousness through critical thinking mention its omnipresence.

ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥

gaavai ko saaj kare tan kheh ||

Those who notice the fragility of bodily existence speak of the all-pervading consciousness as its creator and the destroyer.

ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

gaavai ko jee lai fir deh ||

Those who reflect on the permanence of the all-pervading consciousness state that this force takes away and infuses life.

ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

gaavai ko jaapai disai duur ||

For those who have yet to embark on self-reflection, the all-pervading consciousness appears distant.

ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

gaavai ko vekhai haadaraa haduur ||

Those who have a connection with nature sense the presence of the all-pervading consciousness.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੇਟਿ ॥

kathanaa kathee na aavai toT ||

There is no dearth of descriptions and narrations about the all-pervading consciousness.

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

kath kath kathee koTee koT koT ||

There are countless, beliefs, philosophies and their narrators.

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

dedaa de laide thak paeh ||

The seer keeps bestowing, and the seeker gets weary of receiving.

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

jugaa juga(n)tar khaaee khaeh ||

For time immemorial, the seekers indulge in perceptions.

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

hukamee hukam chalaee raahu ||

The all-pervading consciousness leads to a path to practice a way of life.

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

naanak vigasai veparvaahu ||3||

Nanak says he blooms in the spiritual state of being carefree. (3)

Guru Nanak says that beyond the confines of dependence on thoughts, experiences, and conditions when one treads the worldly path without any apprehension in concordance with the all-pervading consciousness, the journey of life becomes delightful.

<LISTEN TO SABAD *gaavai ko taan hovai kisai taan*>

After describing diverse states of expressing awareness, Guru Nanak focuses on our intentions, which are instrumental to our actions.

Let us now delve into *Pauri 4*.

PAURI 4

The fourth *Pauri* transcends *gaavai*, the ecstatic expressions of diverse ways of perceiving, leading to *veechar*, the practice of reflection on the intent behind our actions. It turns our effort toward the profound inner work of seeking clarity and truth. The language of the all-pervading consciousness embodies honest, unbiased, and limitless love. Guru Nanak describes a transformative state in which reflection, truthfulness, and gratitude unite, resulting in a powerful experience known as *a(n)mrit velaa*. This state is not dictated by time but signifies awakening. In this pivotal moment, our character is enriched, and the pathway to sincere *veechar* is revealed, empowering us to explore diverse ways of life and embrace them with openness rather than rejection. This genuine inclusivity defines the essence of purity in our connections.

If a persevering effort is made to acquire what one seeks, then what is sought comes forward multi-fold. This endeavor of self-effort magnifies innate human qualities, developing one's character.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥
ਮੁਹੈ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

saachaa saahib saach nai bhaakhiaa bhaau apaar ||
aakheh ma(n)geh deh deh daat kare daataar ||
fer ke agai rakheeaai jit disai darbaar ||
muhau ke bolan boleeaai jit sun dhare piaar ||
a(n)mrit velaa sach naau vaDiaaiee veechar ||
karmee aavai kaparaa nadaree mokh duaar ||
naanak evai jaaneeaaai sabh aape sachiaar ||4||

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥

saachaa saahib saach nai bhaakhiaa bhaau apaar ॥

Truth, the master, is the all-pervading consciousness; its identity is eternal, and its language is unbounded love.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

aakheh ma(n)geh deh deh daat kare daataar ॥

Those who fearlessly and repeatedly seek love are bestowed with it in bounties by the all-pervading consciousness.

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥

fer ke agai rakheeaai jit disai darbaar ॥

What can one give to get a glimpse of such a congregation of seekers?

ਮੁਹੈ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

muhau ke bolan boleeaai jit sun dhare piaar ॥

What words can one speak that evoke love?

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

a(n)mrit velaa sach naau vaDiaaiee veechaar ॥

That moment is sublime when one is in an eternal ambrosial state of truthfulness, self-reflection, gratitude and contemplation.

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

karmee aavai kaparaa nadaree mokh duaar ॥

With such actions, a character is built that can open the doors of wisdom.

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

naanak evai jaaneeaaai sabh aape sachiaar ॥4॥

Nanak says that through such attributes and self-efforts, one can understand one's true self. (4)

Guru Nanak says those who do not consider themselves separate from the laws of nature rise above ritualistic practices and societal conditioning. They recognize the connection between the cosmic laws and the inherent inner being. Ultimately, they attain the truth, which helps them transcend the unreal state of disharmony to the innate quietude of being One with nature.

<LISTEN TO SABAD *saachaa saahib saach nai bhaakhiaa bhaau apaar*>

After the transformative effort of reflecting on our thoughts, Guru Nanak suggests embodying attributes that enable us to comprehend the essence of wisdom.

Let us now delve into *Pauri 5*.

PAURI 5

The fifth *Pauri* turns the transformative effort of *veechar*, the practice of reflection on the intent behind our actions, into embodying attributes as a *gurmukh*, a seeker who is oriented towards gaining and absorbing spiritual wisdom. What is sought sincerely flourishes; hence, those who earnestly seek truth, it effortlessly unfolds to them that the underlying source cannot be created or destroyed, it remains constant. Guru Nanak makes symbolic references to *ieesar*, the divine self, *gorakh*, the spiritual teacher, *barmaa*, the genderless creator and *paarbatee maiee*; the feminine nurturing attributes, to express that wisdom is embedded in every dimension of existence and arises from the depths of one's own understanding. This realm opens the doorway to insights for the *gurmukh*, who then recognizes and remembers that the one single source pervades all creation.

Matter cannot be created or destroyed; it only changes form through space and time. The all-pervading infinite consciousness assumes different forms but inherently remains the same at the substratum.

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

thaapiaa na jai keetaa na hoi ||
aape aap nira(n)jan soi ||
jin seviaa tin paiaa maan ||
naanak gaaveeaaai gunee nidhaan ||
gaaveeaaai suneeaaai man rakheeaai bhaau ||
dhukh parhar sukh ghar lai jai ||
gurmukh naada(n) gurmukh veda(n) gurmukh rahiaa samaiee ||
gur ieesar gur gorakh barmaa gur paarbatee maiee ||
je hau jaanaa aakhaa naahee kahanaa kathan na jaiee ||
guraa ik deh bujhaiee ||
sabhnaa jeeaa kaa ik daataa so mai visar na jaiee ||5||

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

thaapiaa na jai keetaa na hoi ||

All-pervading infinite consciousness can't be created or destroyed.

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

aape aap nira(n)jan soi ||

All-pervading infinite consciousness is in itself the purest form.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥

jin seviaa tin paiaa maan ||

Those who honour this reality get contentment.

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

naanak gaaveeaaai gunee nidhaan ||

Nanak impresses this thought as a virtuous treasure.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

gaaveeaaai suneeaaai man rakheeaai bhaau ||

While expressing and listening, imbibe the essence.

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

dhukh parhar sukh ghar lai jai ||

The agony of ignorance dissipates, and harmony is housed within.

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

gurmukh naada(n) gurmukh veda(n) gurmukh rahiaa samaiee ||

Those who are oriented to seek wisdom, dispel the darkness of ignorance, and gain the light of Oneness. They acquaint themselves with the energy vibrations and the scriptures of knowledge. Such spiritual beings remain engrossed in gaining awareness.

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

gur ieesar gur gorakh barmaa gur paarbatee maiee ||

There is wisdom in 'ieesar', the divine self. There is wisdom in 'gorakh', the spiritual teacher. There is wisdom in 'barmaa', the genderless creator. There is wisdom in 'paarbatee maiee', the feminine nurturing attributes.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥

je hau jaanaa aakhaa naahee kahanaa kathan na jaiee ||

Even if understood, the all-pervading consciousness cannot be described or expressed.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

guraa ik deh bujhaiee ||

The wisdom that dispels the darkness of ignorance provides the light of oneness.

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

sabhnaa jeeaa kaa ik daataa so mai visar na jaiee ||5||

There is only One creator of all beings, and I should not forget this truth. (5)

Guru Nanak says mindfulness is the key to a fulfilling life. Every individual possesses the power to gain wisdom, and the notion of an independent self is a delusion.

<LISTEN TO SABAD *thaapiaa na jai keetaa na hoi*>

After the transformative effort of reflecting on our thoughts, Guru Nanak suggests embodying attributes that enable us to comprehend the essence of wisdom.

Now let us delve into *Pauri 6*.

PAURI 6

The sixth *Pauri* reveals that when a *gurmukh*, a seeker who is oriented towards gaining and absorbing spiritual wisdom, recognizes the concept of oneness, it ignites critical thinking and cultivates *matt*, the mindful intellect that transcends the illusion of separateness. This realization empowers us to revise the misguided belief that rituals alone can bring about change. Merely bathing at a holy site or performing ceremonies lacks meaning if they do not inspire self-awareness, which ultimately contributes to universal well-being. All beings come forth through the same unifying consciousness, and only through reflection and mindfulness can we benefit from life experiences. Our minds harbour profound insights, but these treasures unfold only when they are genuinely felt, lived, and practised, not merely executed mechanically. As the fog of ignorance dissipates, *matt*, the mindful intellect that transcends the illusion of separateness, comprehends the brilliance of oneness, which naturally becomes evident.

Mindfulness can be a transformative journey that directs critical thinking and enhances attention to actions. It fosters self-awareness and connects to spiritual growth over mere adherence to customary practices.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥
ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

teerath naavaa je tis bhaavaa vin bhaane ke nai karee ||
jetee sirath upaiee vekhaa vin karmaa ke milai laee ||
matt vich ratan javaahar maanik je ik gur kee sikh sunee ||
guraa ik deh bujhaiee ||
sabhanaa jeeaa kaa ik daataa so mai visar na jaiee ||6||

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥

teerath naavaa je tis bhaavaa vin bhaane ke nai karee ||

Practice ritualistic adherence if it could evoke goodness; do not indulge in ritualism if it does not support virtuous awareness.

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

jetee sirath upaiee vekhaa vin karmaa ke milai laee ॥

All beings are created by nature; without mindfulness, what can they benefit?

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

matt vich ratan javaahar maanik je ik gur kee sikh sunee ॥

Wisdom holds valuable treasures which can be owned only when the learnings are imbibed.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

guraa ik deh bujhaiee ॥

The wisdom that dispels the darkness of ignorance provides the light of oneness.

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

sabhanaa jeeaa kaa ik daataa so mai visar na jaiee ॥6॥

There is only One creator of all the beings, and I should not forget this truth. (6)

Guru Nanak says practicing mindfulness deepens interconnectedness. It helps to discover the true self and connect with the divine essence of Oneness.

<LISTEN TO SABAD *teerath naavaa je tis bhaavaa vin bhaane ke nai karee*>

After cultivating critical thinking that fosters mindfulness, Guru Nanak emphasizes how these qualities can transform our thoughts from ignorance to awareness.

Let us now delve into *Pauri 7*.

PAURI 7

The seventh *Pauri* highlights that when *matt*, the mindful intellect that transcends the illusion of separateness, it enables mindfulness, resulting in the development of *gunn*, attributes that guide us in overcoming ignorance to achieve the virtue of awareness. Even if one were to live through countless ages, traverse various realms of the world, gain admiration and elevate reputation, such vast experiences alone would not grant virtues. Guru Nanak mentions that the all-pervading consciousness is the only source of true virtue; no individual, no matter how wise or powerful, can grant this understanding unless it comes from within. Without this awakening, one is no better than the lowest of creatures, lost in ignorance despite outer greatness. It is the inner consciousness that deepens *gunn*, virtues within the virtuous.

All accomplishments are worthless if connective competency and interaction with other dimensions are not accomplished. The highest potential of human existence is to infuse ourselves with the supreme reality of Oneness.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਈ 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 ਦੇਸੀ ਦੇਸੁ ਧਰੇ ॥
ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥
ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥

je jug chaare aarjaa hor dasoonee hoi ||
navaa kha(n)Daa vich jaaneeaaai naal chalai sabh koi ||
cha(n)gaa naau rakhai kai jas keerat jag lei ||
je tis nadar na aaviee ta vaat na puchhai ke ||
keeTaa a(n)dar keeT kar dosee dos dhare ||
naanak nirgun gunn kare gunva(n)tiaa gun de ||
tehaa koi na sujhiee je tis gunn koi kare ||7||

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਈ ਹੋਇ ॥

je jug chaare aarjaa hor dasoonee hoi ||

If one could have lived through the four mythological epochs of time and even ten times more.

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

navaa kha(n)Daa vich jaaneeaaai naal chalai sabh koi ||

If one were a known personality on all continents and was ardently followed by everyone.

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

cha(n)gaa naau rakhai kai jas keerat jag lei ||

If one has a good reputation and has earned fame and reverence worldwide.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

je tis nadar na aaviee ta vaat na puchhai ke ॥

However, if one has not gained awareness of Oneness, all that is achieved is not worth an achievement.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੇਸੀ ਦੇਸੁ ਧਰੇ ॥

keeTaa a(n)dar keeT kar dosee dos dhare ॥

It is equal to being held in contempt as the most insignificant worm amongst the most contemptible offenders.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥

naanak nirgun gunn kare gunva(n)tiaa gun de ॥

Nanak says spiritual wisdom bestows the ignorant with awareness and the virtuous with virtues.

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੧॥

tehaa koi na sujhiee je tis gunn koi kare ॥7॥

Only the consciousness, and no one else, has the intuitive ability to impart and imbibe virtues. (7)

Guru Nanak says apart from the all-pervading consciousness residing within, no one can impart the pristine wisdom that creates awareness of the Oneness of creation.

<LISTEN TO SABAD *je jug chaare aarjaa hor dasoonee hoi*>

After understanding the importance of *soch*, *hukam*, *gaavai*, *veechar*, *gurmukh*, *matt* and *gunn* in *Pauris* 1 to 7, let us expand our understanding of *Jap* through *Pauris* 8 to 11.

REFLECTION POINTERS FOR MODULE 3 – Flow of Thoughts

- When thoughts, desires, and emotions rise and fall, how often do you pause to observe their movement rather than letting them define who you believe yourself and others to be?
- If silence, discipline, accumulation, or knowledge do not settle the mind, what does this suggest about the limitations of effort-based approaches to inner clarity?

Oneness In Diversity Research Foundation & Lost Heritage Productions

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