

MODULE 6 – Infinity in Creation (PAURI 16 to 19)

As *Jap* explores *Pauris* 16-19, the discussion evolves from personal awareness to the profound, awe-inspiring framework of creation. It reveals how different forms stem from a shared elemental source, unfolding through layers of experience. The earlier *Pauris* focused on observing the mind evolve into an invitation to understand how balance emerges when one lives with awareness of the underlying inherent unity. Guru Nanak highlights the rich diversity of paths and quests for meaning, reminding us that plurality enhances rather than threatens our experience. This pragmatic approach encourages reflection on our strengths, vulnerabilities, and contradictions, not to demotivate, but to understand how inner alignment shapes our worth. Words and expressions serve as powerful carriers of meaning, capable of fostering connection or division. Approached mindfully, they deepen our understanding of existence. This journey guides us to expand our thinking, recognize the coherence within diversity, and embrace a sense of wonder and openness in our experiences.

Let us now delve into *Pauri* 16.

PAURI 16

The sixteenth *Pauri* expands the attribute of *ma(n)nai*, acceptance, which opens within us the freedom to allow profound insights to unfold, urging us to understand *pa(n)ch*, the five physical elements that create the material world. Guru Nanak points toward the structure of creation itself, reminding us that all forms arise from the same elements and experience life through the same sheaths. Recognizing these basics of existence and living with awareness of singularity can foster a sense of equality and help understand the roles of righteousness, compassion, contentment, and natural law. Guru Nanak points out that we see the diversity of creation without losing sight of the Oneness behind it, which operates within an intricate order far beyond our grasp. By beginning to understand even a fraction of *pa(n)ch*, the five physical elements, we can break free from limited perspectives, allowing us to witness the magnificence of existence and to feel humility, wonder, and deep gratitude.

Creation comprises the five basic elements - earth, water, fire, air, and space; that create the material world. Creation experiences existence through five sheaths: the sheath of physical form, the sheath of life force energy, the sheath of physiological behaviour, the sheath of intellect, and the sheath of bliss. Understanding all these aspects makes it possible to transcend from the basic to

the highest aspect of awareness that the entire creation is a product of One singularity.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥
ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥
ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥
ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥
ਜੇ ਕੇ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥
ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥
ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥
ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
ਜੇ ਕੇ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥
ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥
ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥
ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥
ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥
ਕੀਤਾ ਪਸਾਉ ਏਕੇ ਕਵਾਉ ॥
ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

pa(n)ch parvaan pa(n)ch pardhaan ॥
pa(n)che paaveh darageh maan ॥

pa(n)che soheh dar raajaan ||
pa(n)chaa kaa gur ek dhiaan ||
je ko kahai karai veechaar ||
karte kai karnai naahee sumaar ||
dhaul dharam daiaa kaa poot ||
sa(n)tokh thaap rakhiaa jin soot ||
je ko bujhai hovai sachiaar ||
dhavalai upar ketaa bhaar ||
dhartee hor parai hor hor ||
tis te bhaar talai kavan jor ||
jee jaat ra(n)gaa ke naav ||
sabhnaa likhiaa vuRee kalaam ||
eh lekhaa likh jaanai koi ||
lekhaa likhiaa ketaa hoi ||
ketaa taan suaalih roop ||
ketee daat jaanai kaun koot ||
keetaa pasaau eko kavaau ||
tis te hoe lakh dareeaau ||
kudarat kavan kahaa veechaar ||
vaariaa na jaavaa ek vaar ||
jo tudh bhaavai saiee bhalee kaar ||
too sadaa salaamat nira(n)kaar ||16||

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਯਾਨੁ ॥

pa(n)ch parvaan pa(n)ch pardhaan ||

The five elements are sanctioned as the five basic prime sources of any physical form; however, those forms that embody Oneness can be accepted as the ultimate expression of supremacy.

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

pa(n)che paaveh darageh maan ||

The physical form, a composite of the five elements, that practices Oneness is worthy of respect as a divine abode.

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥

pa(n)che soheh dar raajaan ||

A composite of the five elements, the physical form, which is able to manage the five sheaths, is a meritorious being worthy of supreme status.

ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥

pa(n)chaa kaa gur ek dhiaan ॥

Contemplation on singularity is the guiding force of the five sheaths of human existence to transit from the darkness of duality to the light of Oneness.

ਜੇ ਕੇ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥

je ko kahai karai veechaar ॥

If one tries to describe or deliberate!

ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

karte kai karnai naahee sumaar ॥

The magnitude of the creations manifested by the Creator is beyond expression.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥

dhaul dharam daiaa kaa poot ॥

Righteousness is the mighty force that results from compassion.

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

sa(n)tokh thaap rakhiaa jin soot ॥

Virtues are borne by those who nurture contentment in accordance with the laws of nature.

ਜੇ ਕੇ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥

je ko bujhai hovai sachiaar ॥

Those who comprehend this precept realize the truth.

ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥

dhavalai upar ketaa bhaar ॥

How can righteousness be a burden?

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥

dhartee hor parai hor hor ॥

Apart from this realm (earth), there are many more.

ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥

tis te bhaar talai kavan jor ॥

What is the force that holds & sustains their existence?

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥

jee jaat ra(n)gaa ke naav ॥

There is unlimited diversity in nature, each with its uniqueness and awareness.

ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥

sabhnaa likhiala vuRee kalaam ॥

The continuous flow of existence emerges from the one all-pervading consciousness, which expresses itself in diverse forms in accordance with the laws of nature.

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥

eh lekhaa likh jaanai koi ॥

Who has an account of the expanse of existence to be able to scribe it?

ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥

lekhaa likhiala ketaa hoi ॥

How can this expanse of existence be documented?

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥

ketaa taan suaalih roop ॥

The grace bestowed on all forms of nature is commendable.

ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥

ketee daat jaanai kaun koot ॥

Abundances in nature created by the creator can't be estimated.

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥

keetaa pasaau eko kavaau ॥

The command of One singular entity has created the expansive creation.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

tis te hoe lakh dareeaaui ॥

Unlimited streams of diversity flow through this one singular entity.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudarat kavan kahaa veechaar ॥

How can the power of nature be comprehended?

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaariaa na jaavaa ek vaar ॥

Its magnitude can't be encompassed even for a moment.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tudh bhaavai saiee bhalee kaar ॥

Whatever is ordained by nature is a sublime act for well-being.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

too sadaa salaamat nira(n)kaar ॥16॥

The all-pervading consciousness is eternal and formless. (16)

Guru Nanak says transcending the barriers of the five elements, the five senses, and the five sheaths to understand the unity and connectedness of creation is the epitome of the supremacy of human existence.

<LISTEN TO SABAD *pa(n)ch parvaan pa(n)ch pardhaan*>

After delving into the intricate structure of creation, which comprises five essential physical elements that form the foundation of our material world, Guru Nanak unveils the vast array of forms that emerge from them. He urges us to appreciate this diversity, which provides deep and meaningful insights into our existence and the interconnectedness of all life.

Let us now delve into *Pauri 17*.

PAURI 17

The seventeenth *Pauri* leads with the basic structure of creation, consisting of *pa(n)ch*, the five physical elements that make up the material world, to *asa(n)kh*, the innumerable diversity of creation. It opens our horizons to the vast ways of seeking meaning or spiritual expression, showing that meditation, devotion, worship, discipline, and contemplation manifest in countless forms. The variety of scriptures, practices, and paths reflects not contradiction but richness woven through human seeking. Instead of claiming one path as superior, Guru Nanak invites us to appreciate the richness of diversity itself. He reminds us that nature expresses itself in countless ways, yet everything flows within the same natural laws. No matter how many differences exist on the surface, all paths coexist within one vast continuum *asa(n)kh* encourages us to be open, respectful, and curious rather than rigid or judgmental.

Diverse perspectives remind us that all traditions and paths are unique. It encourages to seek an understanding of the cosmos through inquiry and embracing the powerful wonders of nature rather than relying solely on our way of living.

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥
ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥
ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥
ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥
ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥
ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥
ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥
ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

asa(n)kh jap asa(n)kh bhaau ||
asa(n)kh poojaa asa(n)kh tap taau ||
asa(n)kh gra(n)th mukh vedh paaTh ||
asa(n)kh jog mann raheh udhaas ||
asa(n)kh bhagat gun giaan veechaar ||
asa(n)kh satee asa(n)kh daataar ||
asa(n)kh soor muh bhakh saar ||
asa(n)kh mon liv lai taar ||
kudarat kavan kahaa veechaar ||
vaariaa na jaavaa ek vaar ||
jo tudh bhaavai saiee bhalee kaar ||
too sadaa salaamat nira(n)kaar ||17||

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥

asa(n)kh jap asa(n)kh bhaau ||

There are innumerable ways of meditation and innumerable ways of devotion.

ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥

asa(n)kh poojaa asa(n)kh tap taau ॥

There are innumerable ways of worshipping, innumerable ways of austere disciplines.

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥

asa(n)kh gra(n)th mukh vedh paaTh ॥

There are innumerable scriptures and innumerable ways of reciting them.

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥

asa(n)kh jog mann raheh udhaas ॥

There are innumerable ascetics who practice detachment.

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥

asa(n)kh bhagat gun giaan veechaar ॥

There are innumerable devotees who become virtuous through knowledge and contemplation.

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

asa(n)kh satee asa(n)kh daataar ॥

There are innumerable who practice self-restraint. There are innumerable who are generous givers.

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥

asa(n)kh soor muh bhakh saar ॥

There are innumerable heroic warriors who bear the consequences of conflict.

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥

asa(n)kh mon liv lai taar ॥

There are innumerable sages who remain silent in uninterrupted concentration.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudrat kavan kahaa veechaar ॥

How can the power of diversity in nature be comprehended?

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaariaa na jaavaa ek vaar ॥

Its magnitude can't be encompassed even for a moment.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tudh bhaavai saiee bhalee kaar ॥

Whatever is ordained by the laws of nature is a sublime act for universal well-being.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

too sadaa salaamat nira(n)kaar ॥17॥

The all-pervading consciousness is eternal and formless. (17)

Guru Nanak says there are countless forms in nature, each with its own unique way of living. The sheer vastness and complexity of creation are beyond our comprehension. However, all forms are subject to the same laws of nature, which are governed by the all-pervading consciousness. This interconnectedness defines Oneness in diversity.

<LISTEN TO SABAD *asa(n)kh jap asa(n)kh bhaau*>

After revealing the diverse forms that are a composite of five elements, the underlying link connecting all physical existence, Guru Nanak highlights the wide range of behaviours and tendencies that shape one's character.

Let us now delve into *Pauri* 18.

PAURI 18

The eighteenth *Pauri* takes forward the reality of *asa(n)kh*, the innumerable diversity of creation and their unique way of life, to *asa(n)kh*, the innumerable vast range of human behaviour and tendencies that are instrumental in forming one's character, positive or negative. These traits do not define external circumstances; they reveal inner imbalance. The diversity of destructive traits is not listed to condemn humanity but to encourage self-awareness, reminding us that clarity begins with recognizing our own tendencies. Social status, wealth, or power cannot mask the weight carried by unrighteous negative actions, for true worth emerges from the quality of one's character. Guru Nanak emphasizes that the scale of creation and its workings are far beyond human comprehension. The unfolding of these events within the natural order is governed by laws of nature that serve the greater good. This reflection on *asa(n)kh*, innumerable, invites us to shift attention from the external markers of identity to the inner foundations of virtue.

Human character can be categorized into positive and negative traits. These traits impact our behavior, thoughts, emotions, and actions. They serve as an internal compass that can guide us in making a choice to lead a life with virtues or vices.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

asa(n)kh moorakh a(n)dh ghor ॥

asa(n)kh chor haraamakhor ॥

asa(n)kh amar kar jaeh jor ॥

asa(n)kh galvaD hatiaa kamaeh ॥

asa(n)kh paapee paap kar jaeh ॥

asa(n)kh kooRiaar kooRe firaeh ॥

asa(n)kh malechh mal bhakh khaeh ॥

asa(n)kh ni(n)dak sir kareh bhaar ॥

naanak neech kahai veechaar ॥

vaariaa na jaavaa ek vaar ॥

jo tudh bhaavai saiee bhalee kaar ॥

too sadaa salaamat nira(n)kaar ॥18॥

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥

asa(n)kh moorakh a(n)dh ghor ॥

There are numerous who are egoistically ignorant and become flagrant.

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

asa(n)kh chor haraamakhor ॥

There are numerous pilfers who consume what is not rightfully theirs.

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥

asa(n)kh amar kar jaeh jor ॥

There are numerous who desire immortality and resort to oppression.

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

asa(n)kh galvaD hatiaa kamaeh ॥

There are numerous who inflict physical harm on others.

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

asa(n)kh paapee paap kar jaeh ॥

There are numerous who continue to be unrighteous, committing crimes after crime.

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

asa(n)kh kooRiaar kooRe firaeh ॥

There are numerous who are dishonest and become entangled in deceit.

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

asa(n)kh malechh mal bhakh khaeh ॥

There are numerous who are wicked and indulge in wickedness.

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

asa(n)kh ni(n)dak sir kareh bhaar ॥

There are numerous who slander and carry the burden of their negativity.

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥

naanak neech kahai veechaar ॥

Nanak, in humility, after having reflected, concludes that one's actions determine one's worth as a lowly person, regardless of one's social status.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaariaa na jaavaa ek vaar ॥

The magnitude of nature can't be encompassed even for a moment.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tudh bhaavai saiee bhalee kaar ॥

Whatever is ordained by the laws of nature is a sublime act for universal well-being.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

too sadaa salaamat nira(n)kaar ॥18॥

The all-pervading consciousness is eternal and formless. (18)

Guru Nanak says, one's status is often measured by external factors like economic background, caste, or position of power. These factors may bring glorification, but they are not a benchmark of a virtuous character. Virtues are the bedrock of a meaningful life. They shape our character, influence our interactions, and contribute to our overall well-being to create a positive impact on our surroundings.

<LISTEN TO SABAD *asa(n)kh moorakh a(n)dh ghor*>

After examining various behaviours and tendencies that influence one's character and the ability to grasp the essence of creation, Guru Nanak expresses the existence of countless identities and realms that collectively enrich the human experience with valuable wisdom and meaningful connections.

Let us now delve into *Pauri* 19.

PAURI 19

The nineteenth *Pauri* leads us from *asa(n)kh*, an innumerable range of human behaviour and tendencies, to *asa(n)kh* innumerable identities and realms that carry names, ideas, praises, wisdom, and connections. Guru Nanak reminds us that the diversity in creation is so expansive that even calling it innumerable understates its true magnitude of infinity. In this ocean of expression, spiritual insights are not just thoughts; they are keys that unlock ignorance when truly contemplated. From this wisdom of *asa(n)kh* arise virtuous thoughts, meaningful expression, and spoken or written words that guide us to align with the universal laws that govern all existence. Such wisdom shapes our associations and draws us toward unity.

Reflecting on spiritual words can unlock profound wisdom deserving of reverence. True wisdom entails synthesizing textual knowledge, experiential learning, critical thinking, and patience. It reveals that describing the vastness of

nature as innumerable is an understatement; it encompasses an awareness that fosters unity amidst diversity.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥
ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥
ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥
ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥
ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥
ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥
ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੇ ਥਾਉ ॥
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

asa(n)kh naav asa(n)kh thaav ॥
aga(n)m aga(n)m asa(n)kh loa ॥
asa(n)kh kaheh sir bhaar hoi ॥
akharee naam akharee saalaeh ॥
akharee giaan geet gun gaeh ॥
akharee likhan bolan baan ॥
akharaa sir sa(n)jog vakhaan ॥
jin eh likhe tis sir naeh ॥
jiv furmaae tiv tiv paeh ॥
jetaa keetaa tetaa naau ॥
vin naavai naahee ko thaau ॥
kudarat kavan kaha veechaar ॥
vaariaa na jaavaa ek vaar ॥
jo tudh bhaavai saiee bhalee kaar ॥
too sadaa salaamat nira(n)kaar ॥19॥

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥

asa(n)kh naav asa(n)kh thaav ॥

There are innumerable identities residing in innumerable realms.

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥

aga(n)m aga(n)m asa(n)kh loa ॥

The effort to understand the incomprehensible vastness of the infinite.

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

asa(n)kh kaheh sir bhaar hoi ॥

Gives a disclosure that innumerable is an understatement of the vastness of nature.

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

akharee naam akharee saalaeh ॥

Contemplation on spiritual words can bring about profound wisdom that is worthy of reverence.

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

akharee giaan geet gun gaeh ॥

Based on cognition gained through wisdom, one expresses and cultivates virtuous thoughts.

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥

akharee likhan bolan baan ॥

Words of wisdom, when spoken and written, are panaceas.

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

akharaa sir sa(n)jog vakhaan ॥

Wisdom plays a significant role in determining one's association with unity.

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

jin eh likhe tis sir naeh ॥

Those who imbibe this association gain wisdom through contemplation.

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥

jiv furmaae tiv tiv paeh ॥

One ordains and receives this association according to one's acceptance of the universal laws.

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥

jetaa keetaa tetaa naau ॥

The all-pervading consciousness is the creator of the entire creation; its omnipresence is worthy of contemplation.

ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੇ ਥਾਉ ॥

vin naavai naahee ko thaau ॥

Without contemplation on unity, there is no place to stand.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudarat kavan kahaa veechaar ॥

How can the power of diversity in nature be comprehended?

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaariaa na jaavaa ek vaar ॥

Its magnitude cannot be encompassed even for a moment.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tudh bhaavai saiee bhalee kaar ॥

Whatever is agreeable to the laws of nature is a sublime act for universal well-being.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

too sadaa salaamat nira(n)kaar ॥19॥

The all-pervading consciousness is eternal and formless. (19)

Guru Nanak says the power of comprehending, imbibing and accepting the universal law of Oneness in Diversity can't be encompassed.

<LISTEN TO SABAD *asa(n)kh naav asa(n)kh thaav*>

After understanding *pa(n)ch* and *asa(n)kh* in *Pauris* 16 to 19, let us expand our understanding of *Jap* through *Pauris* 20 to 23.

REFLECTION POINTERS FOR MODULE 6 – Infinity in Creation

- How does recognizing yourself as formed from the same elements as all existence influence your sense of separation, comparison, or hierarchy?
- In what ways does acknowledging diversity as an expression of one underlying order reshape honest self-assessment, conventional ideas of hierarchy, difference, or conflict?

Oneness In Diversity Research Foundation & Lost Heritage Productions

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