

## **MODULE 8 – Seeking to Being (PAURI 24 to 27)**

As *Jap* navigates *Pauris* 24 to 27, it catalyzes a significant transformation, moving from mere engagement to genuine participation in a deeper spiritual journey rooted in the fundamental human quest for the infinite, which arises from an unspoken inner awareness of our own limitlessness. This understanding transcends the confines of our senses, symbols, and mental concepts. No matter how expansive our words, praises, or inquiries may be, existence always exceeds the reach of thought and language. Guru Nanak offers profound insights, revealing that the vastness we often seek in the external world reflects the immense inner depth that we already possess. Recognizing this inherent unity between our inner and outer experiences allows us to release the burdens associated with seeking external validation. Consequently, our actions begin to transform; they are no longer motivated solely by the anticipation of rewards or recognition. Instead, we find ourselves participating in a more profound and meaningful unfolding of the natural order.

Let us now delve into *Pauri* 24.

### **PAURI 24**

The twenty-fourth *Pauri* transcends the vice of *veesareh*, oblivion, the human tendency which leads to spiritual regression when we forget the source of awareness residing within, and awakens us to *a(n)t*, limitlessness, the sense of boundless existence that feels both immeasurably vast and intimately close. Our yearning to understand the infinite originates from this profound feeling, an inner understanding of a truth that often escapes our senses, as creation unfolds endlessly beyond measure. Guru Nanak points out that every attempt to describe this vastness only exposes more of what remains beyond expression. These efforts to describe limitlessness highlight its boundless nature. The more we express, the more remains unspoken; the more we learn, the more there is to discover. These insights remind us that while *a(n)t*, limitlessness in creation appears outwardly infinite, its most profound revelation is discovered within. When the duality fades, its vastness is realised as singular, present at the core of our being.

Unconsciously, we have an innate desire to search for the limitless. The truth we are seeking is infinite, but our senses are limited. They can only perceive things when there is a context; such as hot and cold, male and female, day and night, and so on. Limited by duality, the ignorant mind seeks what is present everywhere within and outside, as limitlessness is omnipresent.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥  
 ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥  
 ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥  
 ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥  
 ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥  
 ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥  
 ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥  
 ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥  
 ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥  
 ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥  
 ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥  
 ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥  
 ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥  
 ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥  
 ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥  
 ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

a(n)t na sifatee kahan na a(n)t ॥  
 a(n)t na karanai den na a(n)t ॥  
 a(n)t na vekhan sunan na a(n)t ॥  
 a(n)t na jaapai kias man ma(n)t ॥  
 a(n)t na jaapai keetaa aakaar ॥  
 a(n)t na jaapai paaraavaar ॥  
 a(n)t kaaran kete bilalaeh ॥  
 taa ke a(n)t na paae jaeh ॥  
 eh a(n)t na jaanai koi ॥  
 bahutaa kaheeaai bahutaa hoi ॥  
 vaDaa saahib uoochaa thaau ॥  
 uooche upar uoochaa naau ॥  
 evaD uoochaa hovai koi ॥  
 tis uooche kau jaanai soi ॥  
 jevaD aap jaanai aap aap ॥  
 naanak nadaree karamee daat ॥24॥

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥

a(n)t na sifatee kahan na a(n)t ॥

There is no end to glorifications and no end to express them.

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

a(n)t na karanai den na a(n)t ॥

There is no end to deeds and no end to giving to charity.

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥

a(n)t na vekhan sunan na a(n)t ॥

There is no end to perceptions and no end to assimilations.

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥

a(n)t na jaapai kiasa man ma(n)t ॥

There is no end to chanting what the mind accepts as teachings.

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥

a(n)t na jaapai keetaa aakaar ॥

There is no end to chanting about the creations of the creator.

ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥

a(n)t na jaapai paaraavaar ॥

There is no end limit to chant about the limit of the limitlessness.

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥

a(n)t kaaran kete bilalaeh ॥

Many strive to understand the end of limitlessness.

ਤਾ ਕੇ ਅੰਤੁ ਨ ਪਾਏ ਜਾਹਿ ॥

taa ke a(n)t na paae jaeh ॥

However, the limit can't be known.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥

eh a(n)t na jaanai koi ॥

Nobody is aware of the limitlessness of the all-pervading unseen awareness.

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

bahutaa kaheeaai bahutaa hoi ॥

The more one says about limitlessness, the more there is to know.

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥

vaDaa saahib uoochaa thaau ॥

The virtuous are in a state of the higher spiritual realm.

ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥

uooche upar uoochaa naau ॥

However, the highest realm of humanity is held through contemplation.

ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥

evaD uoochaa hovai koi ॥

Such virtuous who contemplate are rare.

ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥

tis uooche kau jaanai soi ॥

Only they are aware of the exalted state of being virtuous.

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥

jevaD aap jaanai aap aap ॥

They are aware of themselves and the greatness of their virtues.

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

naanak nadaree karamee daat ॥24॥

Nanak says that such a vision is received as a blessing for their deeds. (24)

Guru Nanak believed that spiritual enlightenment comes from accepting limitlessness. Although existence presents itself in diverse forms, it remains a unified realm of limitless consciousness. Our physical identification and ego make us feel limited, but contemplation can reconnect us with our innate virtues to realize our limitlessness.

<LISTEN TO SABAD *a(n)t na sifatee kahan na a(n)t* >

After exploring the importance of our quest to understand the limitless nature of existence, both our inner selves and the vast universe around us, Guru Nanak highlights that this fundamental question is approached through various

perspectives, responses, interpretations, and paths. These diverse viewpoints enrich our spiritual and philosophical insights.

Let us now delve into *Pauri 25*.

## PAURI 25

The twenty-fifth *Pauri* progresses from *a(n)t*, limitlessness, the feeling that our existence is both vast and intimate, deepens the understanding to *kete*, diverse, the countless states of human responses, such as seekers, doubters, scholars, the despairing, and the unaware—each experience reflecting a different stage of evolving awareness. Guru Nanak recognizes that every mental state, whether challenging or uplifting, is also part of the broader play of existence. These varied tendencies arise within an order that cannot be controlled or claimed, and those who attempt to do so eventually confront their own limitations. Liberation unfolds only through harmony with this inherent law, not through entitlement or resistance. Those who recognize, accept, and honour this vast landscape of *kete*, become the truly accomplished, elevated by understanding rather than accumulation or resistance.

Progression is a transformative process that touches every aspect of our lives. Actions become more spontaneous and contented as awareness expands to flow with the laws of nature. It facilitates an innate connection with virtues, bringing us closer to our true selves and everyone around us.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

ਕੇਤੇ ਮੰਗਹਿ ਜੇਧ ਅਪਾਰ ॥

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥

ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

ਜੇ ਕੇ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥  
ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥  
ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥  
ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥  
ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥  
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

bahutaa karam likhiaa naa jai ॥  
vaDaa daataa til na tamai ॥  
kete ma(n)geh jodh apaar ॥  
ketiaa ganat nahee veechaar ॥  
kete khap tuTeh vekaar ॥  
kete lai lai mukar paeh ॥  
kete moorakh khaahee khaeh ॥  
ketiaa dookh bhookh sad maar ॥  
eh bhi daat teree daataar ॥  
ba(n)d khalaasee bhaanai hoi ॥  
hor aakh na sakai koi ॥  
je ko khaik aakhan pai ॥  
oh jaanai jeteaaa muh khai ॥  
aape jaanai aape dei ॥  
aakheh sei bhi keiee kei ॥  
jis no bakhase sifat saalaeh ॥  
naanak paatisaaher paatisaahu ॥25॥

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥

bahutaa karam likhiaa naa jai ॥

Progression due to virtuous deeds can't be scribed.

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

vaDaa daataa til na tamai ॥

The accomplished bestower of wisdom does not hold even an iota of greed.

ਕੇਤੇ ਮੰਗਹਿ ਜੇਯ ਅਪਾਰ ॥

kete ma(n)geh jodh apaar ॥

Many solicit the ability to conquer the wisdom of infinity.

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥

ketiaa ganat nahee veechaar ॥

There are many thoughts that can't be accounted.

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

kete khap tuTeh vekaar ॥

Many are in despair and get dejected with negative thoughts.

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥

kete lai lai mukar paeh ॥

Many acquire knowledge but abstain from assimilating it.

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

kete moorakh khaahee khaeh ॥

Many are in ignorance and keep accumulating.

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥

ketiaa dookh bhookh sad maar ॥

Many are distressed by greed and remain in a state of spiritual punishment.

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

eh bhi daat teree daataar ॥

The diverse states of mind are gifts of the all-pervading awareness.

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥

ba(n)d khalaasee bhaanai hoi ॥

Liberation from bondage comes from living in accordance with the laws of nature.

ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

hor aakh na sakai koi ॥

No one has a say in the decisions of laws of nature.

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥

je ko khaik aakhan pai ॥

The ignorant who claim they have a say in the laws of nature.

ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥

oh jaanai jeteaa muh khai ॥

They realize their ignorance when they face disappointment.

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥

aape jaanai aape dei ॥

The unseen all-pervading awareness is cognizant of providing what is deserved.

ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥

aakheh sei bhi keiee kei ॥

A rare few agree with the laws of nature.

ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥

jis no bakhase sifat saalaeh ॥

Those who are blessed to acknowledge and appreciate the laws of nature.

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

naanak paatisaahae paatisaahu ॥25॥

Nanak says they are kings of kings the most accomplished kings. (25)

According to Guru Nanak, truly accomplished are those who do not accumulate knowledge or materialistic gains for vested interests but use these gains in accordance with laws of nature for universal betterment.

<LISTEN TO SABAD *bahutaa karam lakhiaa naa jai*>

After emphasising that the deep human desire to explore the vastness of creation can be seen from many perspectives, each providing unique responses, interpretations, and paths, Guru Nanak articulates the invaluable nature of attributes that defy quantification, highlighting that their true worth emerges from the depth of inner virtues, the essence of existence that transcends mere metrics.

Let us now delve into *Pauri 26*.

## PAURI 26

The twenty-sixth *Pauri* progresses from expressing the concept of *kete*, the countless states of human responses, where each experience reflects a different stage of evolving awareness, leading to *amul*, priceless, the attributes beyond measure, too profound to be captured in numbers or labels, for its true worth lies

in inner virtues. Guru Nanak reminds us that countless beings and scriptures have sought to speak of the infinite value residing in different forms of creation. Still, every effort to define the totality of truth falls short. Whatever unfolds does so only according to attributes in nature far greater than human will. Those anchored in truth may glimpse this reality of *amul* by living in balance and harmony with the laws of nature; embracing these profound attributes cannot be priced.

Pricelessness refers to something too valuable and rare to measure. It can be equated to a spiritual state of being that transcends attachment to material possessions and is characterized by various virtues such as wisdom, inner peace, and equipoise. No amount of possessions can compare to the value of cultivating these virtues, and no explanation can fully describe their benefits for leading a fulfilling life.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥  
ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥  
ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥  
ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥  
ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥  
ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥  
ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥  
ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥  
ਅਮੁਲੇ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥  
ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥  
ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥  
ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥  
ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥  
ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥  
ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥  
ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥  
ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥  
ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥  
ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥  
ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥  
ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥  
ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥  
ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥  
ਜੇ ਕੇ ਆਖੈ ਬੋਲੁਵਿਗਾਤੁ ॥  
ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥ ੨੬ ॥

amul gun amul vaapaar ॥  
amul vaapaare'e amul bha(n)Daar ॥  
amul aaveh amul lai jaeh ॥  
amul bhai amulaa samaeh ॥  
amul dharam amul deebaan ॥  
amul tul amul parvaan ॥  
amul bakhasees amul neesaan ॥  
amul karam amul furmaan ॥  
amulo amul aakhiaa na jai ॥  
aakh aakh rahe liv lai ॥  
aakheh vedh paaTh puraan ॥  
aakheh paRe kareh vakhiaan ॥  
aakheh barama aakheh i(n)d ॥  
aakheh gopee tai govi(n)d ॥  
aakheh ieesar aakheh sidh ॥  
aakheh kete keete budh ॥  
aakheh daanav aakheh dev ॥  
aakheh sur nar mun jan sev ॥  
kete aakheh aakhan paeh ॥  
kete keh keh uTh uTh jaeh ॥  
ete keete hor kareh ॥  
taa aakh na sakeh keiee kei ॥  
jevaD bhaavai tevaD hoi ॥  
naanak jaanai saachaa soi ॥  
je ko aakhai bolvigaaR ॥  
taa likheeaai sir gaavaaraa gaavaar ॥26॥

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥

amul gun amul vaapaar ॥

Priceless are spiritual attributes, and priceless are the ways of spiritual transaction.

ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥

amul vaapaare'e amul bha(n)Daar ॥

Priceless are the traders of spirituality, and priceless are the treasures of humanity.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਰਿ ॥

amul aaveh amul lai jaeh ॥

Priceless are those who take a step towards spirituality, and priceless are those who acquire wisdom.

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥

amul bhai amulaa samaeh ॥

Priceless are those imbued with devotion and priceless who are immersed in love.

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥

amul dharam amul deebaan ॥

Priceless are the righteous, priceless is their congregation.

ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥

amul tul amul parvaan ॥

Priceless are the equipoised, priceless is their acceptance.

ਅਮੁਲੁ ਬਖਸੀਸੁ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥

amul bakhasees amul neesaan ॥

Priceless are the bounties in nature, priceless is their existence.

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥

amul karam amul furmaan ॥

Priceless are the actions, priceless are the laws of nature that guide.

ਅਮੁਲੇ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥

amulo amul aakhiaa na jai ॥

The pricelessness of the priceless laws of nature is beyond expression.

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

aakh aakh rahe liv lai ॥

Recounting and reflecting are a state of contemplation.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥

aakheh vedh paaTh puraan ॥

Ved and Puran (Indic scriptures) present their perspectives.

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

aakheh paRe kareh vakhiaan ॥

The learned scholars give explanations.

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥

aakheh barame aakheh i(n)d ॥

The divine self and the celestial being express their essence.

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥

aakheh gopee tai govi(n)d ॥

The divine deities and the devotees mention their viewpoints.

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥

aakheh ieesar aakheh sidh ॥

The supreme self contemplates, the spiritually enlightened convey their message.

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥

aakheh kete keete budh ॥

These dialogues have inspired many to gain spiritual wisdom.

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥

aakheh daanav aakheh dev ॥

The ignorant give their opinions, the enlightened beings give their suggestions.

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

aakheh sur nar mun jan sev ॥

Spiritual warriors, celestial deities, sages, the pious and the humble servitor have their respective outlooks.

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥

kete aakheh aakhan paeh ॥

Many people claim to know the laws of nature and give sermons about it.

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥

kete keh keh uTh uTh jaeh ॥

Many have attempted to understand the entirety of the laws of nature but have made little progress and ultimately failed or perished.

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥

ete keete hor kareh ॥

Even if many like them are created and they make many more attempts.

ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥

taa aakh na sakeh keiee kei ॥

They will not be able to express the entirety of laws of nature.

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥

jevaD bhaavai tevaD hoi ॥

Everything happens according to the will of nature.

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥

naanak jaanai saachaa soi ॥

Nanak says the truth is known to those who are truthful.

ਜੇ ਕੇ ਆਖੈ ਬੋਲੁਵਿਗਾਰੁ ॥

je ko aakhai bolvigaaR ॥

If someone attempts to describe the laws of nature in their entirety, they will inevitably distort their explanation.

ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

taa likheesai sir gaavaaraa gaavaar ॥26॥

Such a person would be known as the ignorant amongst the ignorant. (26)

According to Guru Nanak, the priceless wisdom gained through virtues is known only by those who live their life anchored in truth and in accordance with the laws of nature.

## <LISTEN TO SABAD *amul gun amul vaapaar*>

After articulating the invaluable nature of attributes that defy quantification and whose true worth emerges from the depth of inner virtues, Guru Nanak describes various forms of expression as a fundamental aspect of existence, suggesting that every thought, piece of wisdom, moment of joy, and even challenges resonate with the same universal awareness.

Let us now delve into *Pauri 27*.

### PAURI 27

The twenty-seventh *Pauri* takes forward the awareness of *amul*, priceless, the profoundness of attributes beyond measure, that can't be captured in words, as its worth lies in inner virtues, leading to *gaaveh*, expression, the vibration of existence, where every thought, a profound insight, a moment of bliss and even a distressing struggle becomes a reflection of the same all-pervading awareness. Every manifestation participates in an ongoing expression in its own unique way, though each is part of the same source. Guru Nanak explains that beneath all diversity, one eternal reality remains unchanged, present before creation, within creation, and beyond it. As we dissolve the illusions of personal authorship, ego, and duality, we unlock a transformative potential. In this release, our sense of responsibility transforms into participation, effort becomes devotion, and action flows without expectations of an outcome. What emerges is an unseen, quiet state of *gaaveh*, rooted not in conflict but in harmony with the order of existence.

Expressions, whether individual, group, or societal, are shaped by the environment. However, when harmonious communication and expression intertwine, they provide diverse ideas and perspectives, which have the potential to catalyze positive change in our surroundings. Sounds, as vibrations, play a vital role in this transformative process. The metaphorical representation of musicology in this verse effectively conveys the message of the myriad ways of expressing a similar thought of the Omnipresence of the unseen, all-pervading awareness.

ਸੇ ਦਰੁ ਕੇਹਾ ਸੇ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥  
 ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥  
 ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥  
 ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥  
 ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥  
 ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥  
 ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥  
 ਗਾਵਹਿ ਜੇਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥  
 ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥  
 ਸੇਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੇ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥  
 ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥  
 ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥  
 ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥  
 ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥  
 ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥  
 ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥  
 ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੧॥

so dar kehaa so ghar kehaa jit beh sarab samaale ||  
 vaaje naadh anek asa(n)khaa kete vaavanahaare ||  
 kete raag paree siau kaheean kete gaavanahaare ||  
 gaaveh tuhano paun paanee baisa(n)tar gaavai raajaa dharam duaare ||  
 gaaveh chit gupat likh jaaneh likh likh dharam veechaare ||  
 gaaveh ieesar baramaa devee sohan sadaa savaare ||  
 gaaveh i(n)d idaasan baiThe devatiaa dar naale ||  
 gaaveh sidh samaadhee a(n)dar gaavan saadh vichaare ||  
 gaavan jatee satee sa(n)tokhee gaaveh veer karaare ||  
 gaavan pa(n)Dit paRan rakheesar jug jug vedaa naale ||  
 gaaveh mohaneaaa man mohan suragaa machh piaale ||  
 gaavan ratan upaae tere aThasaTh teerath naale ||  
 gaaveh jodh mahaabal sooraa gaaveh khaanee chaare ||  
 gaaveh kha(n)D ma(n)Dal varabha(n)Daa kar kar rakhe dhaare ||  
 seiee tudhuno gaaveh jo tudh bhaavan rate tere bhagat rasaale ||

hor kete gaavan se mai chit na aavan naanak kiaa veechaare ||  
soiee soiee sadaa sach saahib saachaa saachee naiee ||  
hai bhee hosee jai na jaasee rachanaa jin rachaiee ||  
ra(n)gee ra(n)gee bhaatee kar kar jinasee maiaa jin upaiee ||  
kar kar vekhai keetaa aapanaa jiv tis dee vaDiaaiee ||  
jo tis bhaavai soiee karsee hukam na karanaa jaiee ||  
so paatisaahu saahaa paatisaahib naanak rahan rajaiee ||27||

ਸੇ ਦਰੁ ਕੇਹਾ ਸੇ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

so dar kehaa so ghar kehaa jit beh sarab samaale ||

Which door leads to the house where universal values are honored?

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

vaaje naadh anek asa(n)khaa kete vaavanahaare ||

Innumerable spiritual thoughts are harmoniously discussed by many learned beings of diverse backgrounds and belief systems.

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

kete raag paree siau kaheean kete gaavanahaare ||

Many new ideas are gracefully presented by many accomplished scholars.

ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

gaaveh tuhano paun paanee baisesantar gaavai raajaa dharam duaare ||

The unseen, all-pervading awareness is expressed through the life-sustaining forces of air, water, and fire. Omnipresence resonates through the virtuous deeds of the exalted.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

gaaveh chit gupat likh jaaneh likh likh dharam veechaare ||

Account of one's intentions resonates in consciousness and subconsciousness. Contemplation and reflection help to discern the path of righteousness.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥

gaaveh iesar baramaa devee sohan sadaa savaare ||

The sovereign self, the creator, and the nurturer demonstrate the presence of the unseen all-pervading awareness through continuous evolution.

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

gaaveh i(n)d idaasan baiThe devatiaa dar naale ॥

The supreme being in the realm of righteousness express the existence of the unseen all-pervading awareness through divinity.

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥

gaaveh sidh samaadhee a(n)dar gaavan saadh vichaare ॥

The enlightened beings in the state of meditation, and ascetics through contemplation express the existence of the unseen all-pervading awareness.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥

gaavan jatee satee sa(n)tokhee gaaveh veer karaare ॥

The celibates through contentment and the valiant through bravery express the presence of the unseen all-pervading awareness.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

gaavan pa(n)Dit paRan rakheesar jug jug vedaa naale ॥

The pursuit of knowledge by scholars and the wisdom of ancient texts conveyed by sages, reveal the existence of an all-pervading awareness.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥

gaaveh mohaneeaa man mohan suragaa machh piaale ॥

The enchanters enchant the mind with the notion of heaven and hell to express the presence of the unseen, all-pervading awareness.

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

gaavan ratan upaae tere aThasaTh teerath naale ॥

The creator's invaluable creations and the wisdom gained through communion with them express the presence of an unseen, all-pervading awareness.

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥

gaaveh jodh mahaabal sooraa gaaveh khaanee chaare ॥

Brave through bravery, benevolent through benevolence, a hero through fearlessness, express the existence of the unseen all-pervading consciousness.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

gaaveh kha(n)D ma(n)Dal varabha(n)Daa kar kar rakhe dhaare ॥

Geographical regions, celestial realms, solar systems, and galaxies, holding themselves in unison, express the existence of the unseen all-pervading awareness.

ਸੇਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

seiee tudhuno gaaveh jo tudh bhaavan rate tere bhagat rasaale ॥

The presence of the unseen all-pervading awareness is expressed by those who remain content with nature's will and are devoted to omnipresence.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

hor kete gaavan se mai chit na aavan naanak kiaa veechaare ॥

The mind cannot comprehend the countless beings within existence who are an expression of the unseen, all-pervading awareness. Nanak says how can we contemplate them?

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

soiee soiee sadaa sach saahib saachaa saachee naiee ॥

Every bit of creation is a manifestation of the unseen all-pervading awareness, which is the supreme truth, and its existence is the eternal reality.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

hai bhee hosee jai na jaasee rachanaa jin rachaiee ॥

Creator, the omnipresent awareness that created the universe, exists in the past, present, and future.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

ra(n)gee ra(n)gee bhaatee kar kar jinasee maiaa jin upaiee ॥

Different forms manifest the unseen awareness that pervades everything; even worldly illusions are its creation.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

kar kar vekhai keetaa aapanaa jiv tis dee vaDiaaiee ॥

The unseen all-pervading awareness, manifests as creation and sustains, this is the greatness of the creator.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

jo tis bhaavai soiee karsee hukam na karanaa jaiee ॥

The unseen, all-pervading awareness manifests in accordance with its own will, and no commands can bind it.

ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

so paatisaahu saahaa paatisaahib naanak rahan rajaiee ॥27॥

The all-pervading unseen awareness is supreme authority. Nanak says hence he remains contented. (27)

Guru Nanak says everything in the world is a manifestation of the One unseen, all-pervading awareness. Therefore, if one does not consider oneself solely responsible for the result of one's actions, one attains a state of contentment where one is not attached to the positive or negative outcome.

<LISTEN TO SABAD *so dar kehaa so ghar kehaa jit beh sarab samaale*>

After understanding *a(n)t*, *kete*, *amul*, *gaaveh* in *Pauris* 24 to 27, let us expand our understanding of *Jap* through *Pauris* 28 to 31.

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### REFLECTION POINTERS FOR MODULE 8 – Seeking to Being

- What longing persists beneath achievement, pleasure, or recognition, and how often do you allow yourself to sit with it without distraction?
- If the mind naturally seeks the limitless while remaining intoxicated by the finite, what practices genuinely realign it rather than merely entertain it?

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Websites: [LearnWithNanak.com](http://LearnWithNanak.com) | [TheGuruNanak.com](http://TheGuruNanak.com) |

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