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Written by Dr. Devinder Singh Sekhon PhD  
Saturday, 21 June 2014 17:42

(Figure 6) The number of people who have been vaccinated against COVID-19 in the United States by state and territory, as of June 1, 2021. The map shows the percentage of the population that has been vaccinated, with darker shades of blue indicating higher vaccination rates. The data is as of June 1, 2021.

State/Territory	Percentage of Population Vaccinated (as of June 1, 2021)
Alabama	15.5%
Alaska	18.2%
Arizona	12.8%
Arkansas	14.1%
California	22.3%
Colorado	20.1%
Connecticut	25.4%
Delaware	23.7%
District of Columbia	28.9%
Florida	16.9%
Georgia	17.6%
Hawaii	21.5%
Idaho	19.3%
Illinois	24.2%
Indiana	18.7%
Iowa	22.1%
Kansas	17.4%
Kentucky	16.2%
Louisiana	15.8%
Maine	26.1%
Maryland	24.5%
Massachusetts	27.3%
Michigan	21.8%
Minnesota	23.6%
Mississippi	14.3%
Missouri	19.9%
Montana	20.7%
Nebraska	18.5%
Nevada	17.1%
New Hampshire	25.8%
New Jersey	26.4%
New Mexico	19.6%
New York	24.9%
North Carolina	18.3%
North Dakota	21.2%
Ohio	19.4%
Oklahoma	16.7%
Oregon	22.6%
Pennsylvania	23.1%
Rhode Island	26.7%
South Carolina	17.9%
South Dakota	20.4%
Tennessee	16.5%
Texas	15.2%
Utah	18.8%
Vermont	27.1%
Virginia	22.9%
Washington	23.4%
West Virginia	16.3%
Wisconsin	22.5%
Wyoming	20.0%

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Amooll goon amooll vaapaar. Amooll vaapaariyay, amooll bhundaar. Amooll aaveh(i), amooll  
 lai jaah(i). Amooll bhaayay, amoolla smaah(i). Amooll(u) dherm(u), amooll(u) deebaan(u).  
 Amooll(u) tool(u) amooll(u) pervaana(u). Amool(u) bukhsheesh, amooll(u) neeshaan(u).  
 Amooll(u) Kerm(u) amooll Phoormaan(u). Amoollo amooll(u) aakhiya na jaayay. Aakh(i) aakh(i)  
 ruh hay liv laayay. Akheh(i) Ved paatth Puraan. Aakheh(i) purreh(i) kurrh(i) vakhiyaan.  
 Aakheh(i) Burmeh aakheh(i) Ind. Aakheh(i) Gopi tay Govind.

**(PAGE 6):** Aakheh(i) Isher aakheh(i) Sidh. Aakheh(i) kaytay keetay Boodh (Budha). Aakheh(i)  
 daanav, aakheh(i) dayv. Aakheh(i) soor(i) nur moon(i) jun sayv. Kaytay aakheh(i) aakhan(i)  
 paah(i). Kaytay keh(i) keh(i) ootth(i) ootth(i) jaah(i). Aitay keetay hoar(i) kurreh(i) ta aakh(i) na  
 sukeh(i) kayee kayay . Jay vud(u) bhaavaay tay vud(u) hoyay. Nanak jaanaay Saacha Soyay.  
 Jay ko aakhaay boal vigaarr(u). Ta likhiyaiy sir(i) gavaaraan gavaar(u). 26.

**NOTE:** In the last Pauri, Guru Nanak Sahib espouses that the individual who is kindly motivated  
 by Waheguru, or is gifted with the ability to sing His praise, is the real king of kings. In this Pauri,  
 Guru Sahib develops that idea further.

**Word Meaning:** Amooll or Amooll(u) = priceless. Vaapaar = business. Vaapaariyay = traders.  
 Bhundar = treasure. Aaveh(i) = come to this word. Bhaayay = liked by. Smaah(i) =  
 absorbed in. Dherm(u) = justice; righteousness; Deebaan(u) = court; support. Tool(u) =  
 weighing scale; Pervaan(u) = standard weight. Bukhsheesh = largesse. Neeshaan = stamp of  
 approval; identity. Kerm = benevolence. Phoormaan(u) = huqam; command; will. Live laayay  
 = full concentration. Vakhiyaan = explain. Gopis = cow girls who were friends with Krishna.  
 Ootth, Ootth Jaah(i) = leave this world. Boal Vigaarr(u) = a big mouth one who does not  
 know how to talk or who distorts reality. Gavaaraan Gavaar(u) = the top uncivilized.

**MEANING:** Priceless are the noble qualities of Waheguru, and so are the traders in them who strive to acquire such qualities. His treasures (of noble qualities) are priceless (meaning they cannot be bought for any price at all; only acquired by singing His praise). Priceless are the individuals who come to this world to buy (acquire those qualities) and so are the ones who actually buy them. Priceless are the individuals who are liked by Waheguru, and priceless are the ones who are completely absorbed in His praise to the extent of forgetting themselves. Waheguru's justice is priceless and so is His Court or His support. Priceless is the scale (to weigh the efforts of an individual) and so are the weights (the noble qualities) against which the effort is balanced. Priceless is the largess of Waheguru, and so is stamp of His approval or recognition of an individual. Priceless is the benevolence of Waheguru, and so is His Word or Command. No one can describe the priceless Waheguru even though countless people tried to do so using their practised concentration.

The reciters of the Vedas and of the Puranas try to describe Him, and so do many others who study the holy books and explain them. Many Brahmas, and many Indras try to describe Him. Also, many Krishnas and the gopis tried to do the same. Many Shivas, and many Sidh yogis, tried to describe Waheguru, and so did many Buddhas created by Waheguru. All gods and demons tried to describe Waheguru, and so did many men with godly qualities (Soor nur). Many holy men, who stay quiet for a very long time (muni), and many others who serve Waheguru, try to describe Him. Many more who wish to describe Waheguru, try to do so, and many say something about Him, and leave this world. But even if, another equal number of individuals created by Waheguru, tried to do so, they will never be successful in their effort. Waheguru can be as large as He chooses to be. Only the True (eternal Waheguru) knows how big He is. If some big mouth claims to be able to describe Waheguru, he is labelled as the leader of the most uncivilized.

**NOTE:** The following Paurri has a special significance as it appears thrice in Guru Granth Sahib – in Jap(u) Ji Sahib, Rehras Sahib, and in Raag Assa.

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So dur(u) keha so ghur(u) keha jit(u) beh(i) serb smaalay. Vaajay naad anayk asunkhaan, kaytay vaawanhaaray. Kaytay raag purrie siyou kuhhiun(i) kaytay gaavanhaaray. Gaaveh(i) Toohno paun(u) paani baiysunter(u) gaavaaiy raja Dherm(u) duaaray. Gaaveh(i) Chit(u) Goopt(u) likh(i) jaaneh(i) likh(i) likh(i) Dherm(u) veechaaray. Gaavehi) Isher(u) Brahma Devi, sohun(i) suda suvaaray. Gaaveh(i) Ind Indaasun(i) baiytthay dayvtiyaan dur(i) naalay. Gaaveh(i) Sidh smaadhi under(i) gaavun(i) saadh vichaaray. Gaavun(i) jutee sutee suntokhi gaaveh(i) veer kraaray. Gaavun(i) pundit purrhan(i) rukhisar, joog(u) joog(u) Vedaan naalay. Gaaveh(i) mohiniyaan mun(u) mohan(i), surgaan muchh(u) pyaalay. Gaavun(i) ruttan opaayay tayray, utthsutth(i) teeruth naalay. Gaaveh(i) jodh mahabul soora gaveh(i) khaani chaaray. Gaaveh(i) khund mundal verbhunda kur(i) kur(i) rukhay dhaaray. Sayee Toodhuno gaaveh(i) jo Toodh(u) bhaavun(i) ruttay tayray bhugat rusaalay. Hoar(i) kaytay gaavun(i) say mein chit(i) na aavun(i) Nanak kiya veechaaray. Soyee soyee suda Sach(u), Sahib Saacha, Saachi Nayee. Haiy bhee hosi, jaayay na jaasi, ruchna jin(i) ruchaayee. Rungeen rungeen bhaanti kur(i) kur(i), jinsi Maya jin(i) oopayee. Kur(i) kur(i) vaykhaiy keeta Apnaa jiv Tis dee vudiyayee. Jo Tis(u) bhaavaaiy soyee kursee, huqam(u) na kerna jaayee. So Patshah(u) shaahaan Paat(i) Sahib(u) Nanak rehn(u) rajaayee. 27.

**Word Meaning:** Dur(u) = door; entrance. Smaalay = looks after. Vaajay Naad = music produced by musical instruments. vaavanhaaray = musicians. Raag Purie = varieties of music. Baisuntur(u) = fire. Raja Dherm(u) = Dhermraj = angel of justice. Suvaaray = decorated. Jutee = celibate. Sutee = with high moral character. Suntokhi = content. Veer Kraaray. = gallants. Mohiniyaan = mind-captivating; pretty. Muchh = this world. Pyaalay = worlds beneath the earth. Ruttan = jewels; noble qualities. Khaani Chaaray = the four sources of production of life (live birth, eggs, vegetation, from air under ripe conditions). Khund, Mundal Verbhunda = parts of universe. Ruttay = imbued. Ruchna = creation. Rungi Rungi Bhaanti = of different kinds.

**NOTE 1:** Every religion has its own beliefs about Waheguru's residence and the entrance to His residence where He looks after His creation. For example, Muslims believe that there are 14 skies in the universe – seven above and seven below the earth. And Allah resides in the



Seventh Sky, while other saints and holy men reside in the sixth sky, and common men reside in the fifth or lower skies. Christians have a similar belief that God lives somewhere high in the sky in paradise with pearly gates. You might have seen pictures of Jesus' resurrection on the third day after the crucifixion in which He is shown being taken toward the sky with His hand held by God, out of clouds. The idea in the picture is a reflection of the Christian belief that God lives in the sky. Hindus do not believe in a single God; they rather have a multitude of gods and goddesses who are all shown to be living on the top of some mountains or in some mythical paradise. The Hindus also believe that there is a god for everything including air, water, fire, precious stones, and metals etc. etc. The king of all gods, Ind (or Indra) lives in paradise somewhere in the sky.

However, Sikhism does not believe in any such paradise. In this Paurri, Guru Nanak Sahib clarifies His idea of the residence of Waheguru. He professes that Waheguru is present in each part (even in each particle) of the universe invisibly, but shows His presence only where His praise is sung (or where He is remembered) and has no particular residence. However, no one can still describe His mysterious ways by which He controls the whole universe and looks after His creation.

**NOTE 2:** Since Waheguru is the Master of the entire universe, He is revered as the King of kings. Usually, kings have musicians in their courts, so most people believe that there must be many, many musicians in Waheguru's Court or Paradise. Hindus also believe that there are two accountants – Chit(u) and Goopt(u) – riding on the shoulders of each human being to keep continuous written records of their deeds. Mythical god Indra (Ind) is believed to be the king of all gods, and therefore the ruler of the paradise. But Guru Granth Sahib does not recognize any of the gods. As you can read, all the gods and goddesses, if there are any, sing Waheguru's praise as the Supreme Being. They have no power in running the universe.

**NOTE 3:** Singing Waheguru's praise **also implies obeying His Command, Will or His Laws.** Guru Amar Dass Ji clarifies this in the following Shabad.

§ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਹਰਿ ॥ १ ॥ ਨਾਨਕ ॥ (948) ॥ ਸਤਿਨਾਮੁ ਕਰਤਾ ਹਰਿ ॥ ੧ ॥ ਨਾਨਕ ॥ ---  
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ਸਤਿਨਾਮੁ  
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**§ Meaning:** Waheguru puts some people to His worship by providing them Satguru's Advice. The air, the water, and the fire also worship Him by obeying His Huqam (Command). They have great fear of Waheguru, and this is how the whole universe has been created. 3.

**MEANING:** (Guru Nanak says), Oh Waheguru, people wonder what kind of entrance your Residence has, and what kind of residence You reside in where You look after all Your Creation. Even though, I am unable to describe the exact nature of Your residence, You are omnipresent, and there are countless types of musical instruments, and countless musicians who play on them to produce many different types of lilting tunes (naad). There are many different types of lyrics and their subcategories (purees), and countless singers to sing them. (The gods of) air, water, and fire, all sing Your praise, and so does the Angel of justice on Your door steps. Chit(u) and Goopt(u) who are believed to keep written records of the deeds of humans, sing Your Praise with their recordings being analyzed by Dherm Raj - the Angel of justice at Your door. Many Shivas, and many Brahmas etc., and many Parbatis sing Your praise, as a result of which they are decorated (find respect) in Your Court. Sitting on their thrones, many Indras (Ind) along with other gods, also sing Your praise at Your door. The Sidh yogis sing Your praise in their meditation, and the holy men (sadh) sing by pondering on Your magnanimity. The celibate, men with high character, and the content (santokhi), the gallant, all sing Your praise. In all eras (yugs) the learned (pundits), the great sages (rukheesur), and the Vedas sing Your praise. Even the beautiful fairies of the paradise, of the earth (muchh) and of the underworld (payaal) having charming beauties, sing Your praise. Gods of jewels created by You, sing Your praise, and so do the sixty-eight holy places believed to be made holy by the gods. The powerful valiant (jodh) and the intrepid (maha bal soora) sing Your praise, and so do the living beings from all the four sources (mammals, eggs, vegetation, and the ones which grow under optimum conditions) of reproduction.

The skies, the galaxies, and the whole universe supported by You, sing Your praise. Only those devotees sing Your Praise (are approved by You) whom You like, and who are imbued in Your affection, and enjoy singing it. I do not know, and cannot imagine how many more sing Your praise. Only the Master, Waheguru, is eternal (Such Sahib Saacha) and so is His magnanimity,

and His justice (naayee). The Creator has always existed, will exist in future, and will never go away (will live for ever). He has created the universe with countless varieties of different living beings and bodies, and has created attractions of different types (Maya) for them. He enjoys and looks after His Creation as He pleases. He will do whatever He chooses to do, and nobody has the power to suggest any modifications (huqam na kerna jaayee).

(Guru Nanak Sahib advises) that rather than wasting time and energy to find the secrets and the limits (because nobody will ever be able to do so) of Waheguru, who is the real Emperor of emperors, the man should simply sing His praise and obey His Will (rajaayee). 27.

**NOTE (YOGIS):** The next two Pauris (28 & 29) are addressed to Sidh Yogis. This Faith was very popular in northern India, especially in Punjab until the masses were won over by the simple and ritual-free Divine Message of Guru Nanak. The leading Yogis had several debates with Guru Nanak and tried to prove the superiority of their ideology, but they failed badly every time. They were devotees of Shiva and had a particular way of life. They would leave their homes to live in far away places (mountains, forests etc.) but would come back to towns or villages to beg for food and clothing. Their belief was to renounce worldly comforts or Maya. They would live in groups – big or small. They had their own dress code, and would wear very few clothes. They would cover their bodies with ash so as not to look attractive to women, wear big glass earrings, a quilted cover (called khintha), a shallow pot called khupper or put(u) to collect alms, and a loose cloth on their shoulder to make a kind of sack (called jholie) in which to collect dry food. They would also carry a stick (baton) in their hand. Sometimes, they blow a small trumpet to produce a musical note (naad) to show their presence. They referred to their spiritual leader as Nath (Master).

Most of them would practice celibacy, but a few of them had families too. They had acquired some supernatural powers through meditation using yoga practices. With those powers, they would impress and threaten masses to give them big donations for their daily needs (contradicting their own claim of having no attraction for Maya). However, unlike Guru Nanak Sahib, with God was NOT their objective. During the discussions or debates, Guru Nanak Sahib tried to explain to them the real purpose of human life (which is a life of high moral values, and with Waheguru), but they would refuse to admit even though they were convinced that Guru Sahib had very strong rationale for His Message. There are many holy Shabads in Guru Granth Sahib addressed to Yogis.

Guru Nanak Sahib had His last meeting with the top Yogis (Bhangar Nath, Cherput, and Lohareepa etc.) in Feb 1539 at Achchal near Batala, at Yogis' annual gathering there. There is a temple of Shiva in the village of Achchal, and a large number of people used to attend the

When the Yogis failed miserably in their efforts to impress the people, and were exhausted after having wasted their energies in the display of their magical tricks, they decided to defeat Guru Sahib in debate. They had a long session with Guru Nanak Sahib, and even tried to convert him to the Yoga Faith. But, as always, they failed badly to win the debate, and finally had to surrender. From that day on, the masses lost all their fear of the Yogis, and the Faith almost vanished from Punjab. Now you can see a lone Yogi in months only, who comes to visit Punjab from other parts of the Country. For our guidance, Guru Nanak Sahib has written this whole discussion with the Yogis in detail in Raag Ramkali, which is enshrined in Guru Granth Sahib on pages 938-46, and is called Sidh Gosht(i)

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Moonda suntokh(u) sherm(u) put(u) jholie, dhiyan ki kureh(i) bibhoot(i). Khintha kaal(u) kuvaari kaayaan, joogat(i) dunda perteet(i). Aayee punthi sugal jamaati, mun(i) jeetaiy jug(u) jeet(u). Aadays Tisaay aadays. Aad aneel(u) unaad(i) anaahut(i) ,joog(u) joog(u) aiko vays(u). 28.

**Word Meaning:** Moonda = earrings. Suntokh = contentment. Sherm(u) = hard labour. Putt(u) = a shallow pot. Bibhoot(i) = ash. Khintha = a small quilt. Kuvaari Kaayaan = virgin body (high moral character). Joogat(i) = technique; way of life. Aayee Punthi = One of the 12 sects of yogis. Sugal Jamaati = equality of all. Joogat(i) = way of life. Perteet(i) = faith. Aadays = bowing; show deep reverence. Aad(i) = from the very beginning; the source. Aneel(u) = unblemished (perfectly pure) Annahut(i) = non-perishable.

**MEANING:** (Addressing a yogi, Guru Nanak Sahib advises) rather than wearing meaningless glass earrings, make contentment your earrings (be content) oh yogi! And rather than carrying a shallow pot (putt) and a jholie to collect alms, and thus living off others, work hard (sherm) to earn your livelihood. Similarly, rather than covering your body with ash to look unattractive to women, meditate deeply (dhiyan) concentrating on Waheguru's Naam (which automatically takes your mind away from lust). Wearing a khintha (a quilted cover of rags – a sign of renunciation) does not make a man spiritual, and does not increase his longevity (which you always wish for), so rather than wearing a khintha, remember death (kaal) all the time that you have to die sooner or later. Do not use your body to do unholy deeds and keep it morally clean. Full faith in Waheguru should be the stick in your hand so as to keep the evil away. You believe that your path to spirituality- Aayee Panth- is superior to others; this may be true only if you treat all human beings as your equals (being the children of the same Waheguru. Moreover, control your mind from chasing evil ideas; if you do that, you can control the whole world. This should be your way of life. And rather than bowing to some deity, bow to the Supreme Being, who is the root (origin) of the whole universe, is unblemished or perfectly pure, and has been there from the very beginning (i.e. you cannot find His beginning), is non-perishable, and is never changing over the eons (joog, joog aiko vays). 28.

ਭੋਗੁਤ(ੀ) ਗਿਆਨ(ੁ), ਦੁਯਾ ਭੁੰਦਾਰਾਨ(ੀ) ਘੁਤ(ੀ) ਘੁਤ(ੀ) ਵਾਜੇਹ(ੀ) ਨਾਦ. ਆਪ(ੀ) ਨਾਥ(ੁ), ਨਾਥੀ  
 ਸੁਭ ਜਾ ਕੀ, ਰਿਦ੍ਹ(ੀ) ਸਿਦ੍ਹ(ੀ) ਉਵਰਾ ਸਾਦ. ਸੁਨ੍ਯੋਗ(ੁ) ਵਿਯੋਗ(ੁ) ਦੂਯਾ ਕਾਰ ਚੁਲਾਵੇਹ(ੀ) ਲਾਯਕਾਯ  
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(ਪੰਨਾ 7) ਭੋਗੁਤ ਭੋਗੁਤ ਭੋਗੁਤ ਭੋਗੁਤ ਭੋਗੁਤ ਭੋਗੁਤ ਭੋਗੁਤ ਭੋਗੁਤ ਭੋਗੁਤ ਭੋਗੁਤ 29

Bhoogut(i) Giyan(u), duyya bhundaaran(i) ghut(i) ghut(i) vaajeh(i) naad. Aap(i) Nath(u), naathi subh Ja ki, ridh(i) sidh(i) uvra saad. Sunjog(u) vijog(u) dooyay kaar chulaaveh(i) laykhay aaveh(i) bhaag.

**(PAGE 7):** Aadays Tisaiy aadays. Aad(i) aneel(u) unaad(i) anaahut(i) joog(u) joog(u) eiko vays(u). 29.

**Word Meaning:** Bhoogat(i) = food (pershaad). Giyaan(u) = Divine Knowledge; connection with God. Duyya = compassion. Bhundaaran(i) = cook. Ghut(i) = in the heart. Naad = the bugle of the yogis. Nath(u) = Master. Naathi = stitched. Ridh(i) Sidh(i) = supernatural powers. Uvra = different (causes of attraction for Maya). Sunjog(u) Vijog(u) = and separation. Kaar = functioning. Bhaag = fortune.

**Meaning:** Distribute the Divine Knowledge with compassion as the pershad (the sweet dish that you distribute among the gathering as the gift of your Guru). The realization that God resides in every heart, should be the note of music (naad) that you produce by blowing your bugle. The Lord Himself is the Master (Nath) of the whole world, and everybody is stitched to (connected with) Him. In other words, nobody has any existence without Him. Supernatural powers and the glory associated with them, (for which you strive), have their own attraction, (they push you deeper into the gimmicks of Maya), and are a barrier to connecting with Waheguru (as their use boosts one's ego). and separation (from Waheguru, from family, relatives and mundane

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**Meaning:** Hindus believe that Maya (Maayee) somehow got pregnant and gave birth to three sons or disciples – Brahma, Vishnu, and Shiva. Brahma is believed to be the creator of all life, Vishnu the provider, and Shiva is believed to be the destroyer. But Guru Nanak Sahib does not believe in this myth. He professes that Waheguru alone is the controller of the universe and runs it the ways He wishes, using His Command. He does not even need any assistance from anyone. The amazing thing is (that even if any such gods do exist) they cannot see Waheguru whereas Waheguru sees everybody. (Guru Nanak Sahib says) that I salute the Supreme Being who is the origin of everything, who is unblemished (perfectly pure), whose beginning cannot be determined, who is non-perishable, and is uniform (never changing) over the 1eons. 30.

[illegible]

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**Word Meaning:** Aasun = seat; residence. Loyay Loyay = in every world. Bhundar =



(treasures) of food and other needy materials. Jo Kichh(u) Paaya So Alka Vaar = He filled the treasures just once for ever. Sirjunhaar(u) = the Creator. Kaar = business; arrangement to looking after the universe.

**Meaning:** Waheguru resides in, and has treasures to meet all the needs of the living beings in each and every world. He has filled those treasures once, and for all, to the extent that they will never run out. Now the Creator simply looks over them. (Guru) Nanak says that the arrangements of the Perfect Waheguru are also perfect. I salute the Supreme Being who is the origin of everything, who is perfectly pure, is non-perishable, and whose beginning cannot be determined. He remains uniform (never changes) over the eons. 31.