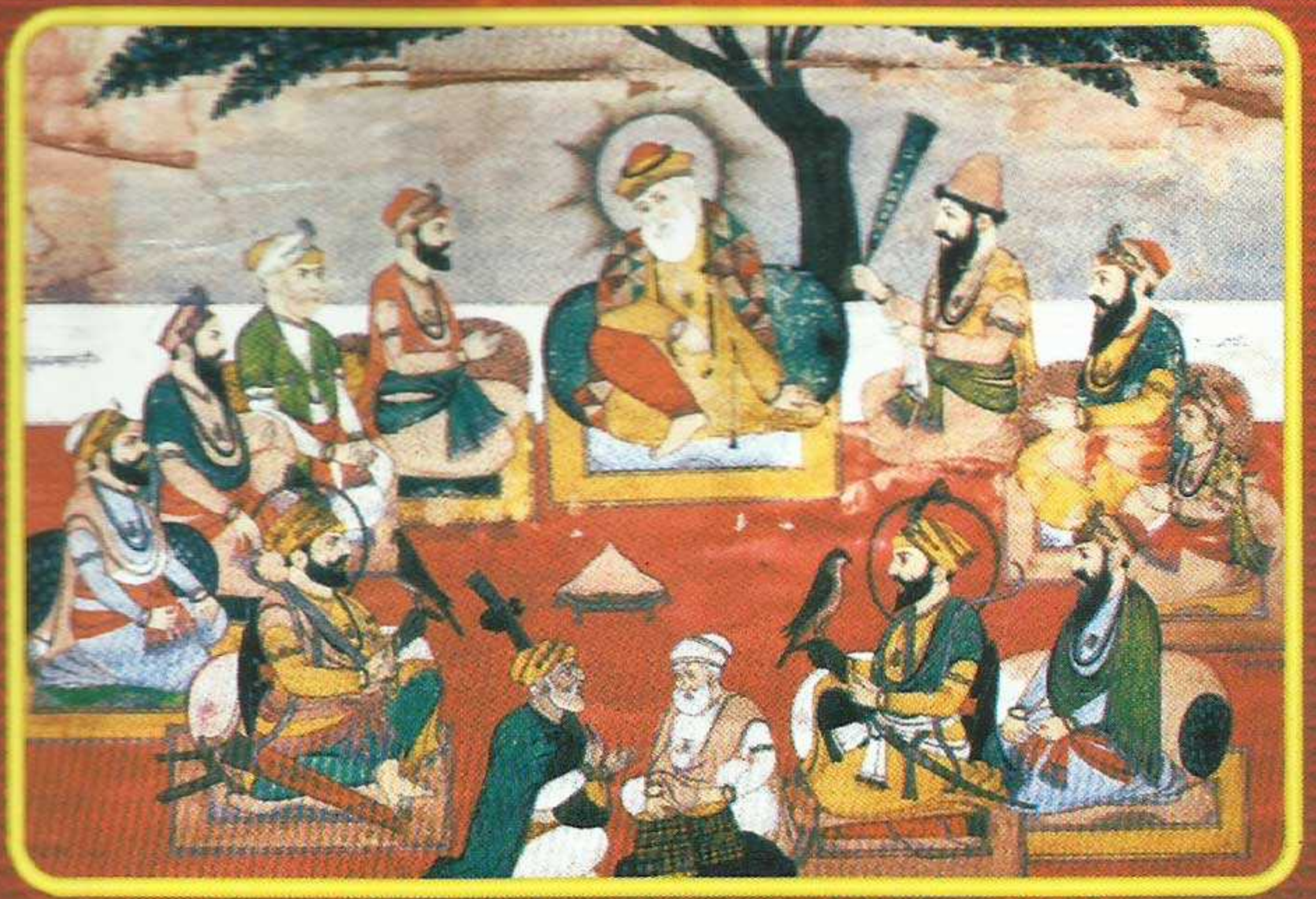


The Sikh Ideology



A conglomeration of Fundamental
Philosophical Issues



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A Conglomeration of Fundamental Philosophical Issues

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 4. Islam — An introduction
 5. Sui Generis Martyrdom — Martyrdom of Mata Gujri and Sahibzadas
- 2003
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 2. Dasam Granth — An Introduction Study
 3. Comparative Studies of World Religions. (Second Edition)
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By

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This Book is Dedicated to—

Khalsa College London and World Sikh University London
The two dream Projects of my life

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INTRODUCTION

Philosophy is an investigation of the nature, causes, or principles of reality, knowledge, or values based on logical reasoning. It is the love and pursuit of wisdom by intellectual means and moral self discipline. It involves critical analysis of fundamental assumption and beliefs and encompasses logic, ethics, aesthetics, metaphysics and epistemology.

This book explores the philosophical concepts of the Sikh religion, and conclusions are supported with hymns from Guru Granth Sahib, wherever possible.

It is a disheartening reality that there is an acute shortage of books on every field of the Sikh Studies. There are only a few scholars who do venture in the field of Sikh literature but get a raw deal both from publishers and readers.

There is no encouragement and motivation to write books on Sikhism, except, of course, the inner satisfaction of the writer. The neglect of recognition proves hurtful and clouds the drive to achievement.

Most of the Sikh scholars write with the missionary zeal in mind to serve the Sikh Gurus and to spread the message of the Gurus. This book is a determined step towards this goal.

May Waheguru give me strength to serve the Sikh cause, and write and publish books which prove to be a milestone in the academic field. This is my 43rd book in this context.

My thanks are due to Poonam Kapoor for helping in arranging the subject matter and designing this book.

Dr. Sukhbir Singh Kapoor

London

15 August, 2005

PRECEPT 1 - THE MIND ON THE OPERATION TABLE

Our Wants versus Our Needs

1. I asked for strength and God gave me lot of difficulties to make me stronger.
2. I asked for wisdom and God gave me multitude of problems to solve.
3. I asked for prosperity and God gave me intellect to work harder and prove my worth.
4. I asked for courage and God gave me obstacles to overcome.
5. I asked for love and God gave me enemies to diffuse their hatred.
6. I asked for flowers and God gave me thorns to protect the enshrined beauty.
7. I asked for favours and God gave me determination to swim against the current.
8. I asked for health and God gave me illness to learn for cures.
9. I asked for fame and God gave me obscurity to remain alert.
10. I asked for happiness and God gave me tears to safeguard my exposure.

**In fact I received nothing I wanted,
but received everything I needed.**

ALWAYS REMEMBER THIS

If God brings you to it, He will get you through it.

Happy moments, praise God. [*He is the giver of all bounties*]

Difficult moments, seek God. [*He is the ultimate saviour*]

Quiet moments, worship God. [*He is real friend*]

Painful moments, trust God. [*He will definitely swim you across*]

Every moment, thank God.



PRECEPT 2 - THE GREATEST SEARCH

The greatest search of man is the search for God. World scriptures and prophets suggest different ways to reach the kingdom of God. Though the goal of all religions is the same, the suggested ways are different. The realisation of God means the attainment of a heart's desires.

Guru Nanak realised God by singing His praises. His way was simple and plain and was different from other prophets. He suggested no rigorous Jap or hard tap. He rejected the prevalent practices of renunciation and abdication from family life.

According to Guru Nanak's biography, he disappeared in the river *Bein* when, one wintry morning, he went there to take a bath. It was thought by the natives that he had drowned. However, he emerged from the river after an absence of three days. According to *Puraatan Janam Sakhis* he had spent those days with God at His residence up above in the skies.

Guru Nanak went deeper in the thick of the world to reach God's abode. We too have to dive deep into the vast ocean of this world to find the hidden treasures of Nature. One must humble oneself, become meek and modest to realise God. One has to drown oneself in one's inner-self to find Him. Pride and God cannot live together. One has to kill his/her ego to have God's audience.

Ik Ong Kaar is the reverberation of the sound of His Name, the Naam. You must hum His name in your mind and in your heart. Your whole self should resound with His name. The resonance of '*Ik Ong Kaar*' will make Him manifest. The echo of the sound of music is essential for all sweet cuddles and warm embraces. The emergence of euphonious sound, when water falls on silent rocks, or when wind touches the leaves of muted trees or when the fingers of a beloved touch the strings of a hushed sitar, gives birth to the divine melody and paves the way for the beloved to be one with God.

Modern science claims that the world was created from electrons,

but who has created these electrons? When you see a painting you immediately enquire about the name of its painter; when you see a photograph you at once want to know the name of its photographer; then what about the whole creation around us? Who has created mountains, rivers, forests, the earth, moons and suns? Who has written the laws which regulate nature? There can be no two answers. God, the designer of the universe has created all that.

The way to reach Him is neither difficult nor dangerous. It is a straight and un-windy path. He can be found without much effort on your part, and once He is found then all your hardships, grieves, agonies and pains would vanish. You will then become the happiest person on earth. All that you had thought of possessing for yourself and your family you would get. All the fiscal, educational, matrimonial, occupational, physical and family gains and comforts would fall into your lap. To find Him, one has to absorb oneself in His Name. This is what Guru Nanak Dev calls as 'Jap'. God is the truth and the creator; He is above fears and enmity; He is beyond births and deaths, He is self illuminated. Call Him with deep love and esoteric devotion and He will manifest Himself to you, will fulfil all your desires, will cure all your diseases. He is omnipotent and omnipresent. He is the king of kings; the master of masters; the creator of all Brahmas, Vishnus and Shivas. He himself sustains and preserves the world.



PRECEPT 3 - THE BONA FIDE TRUTH

God is the only truth; rest is all illusion. He is the only reality; rest is all fiction. In the religious code there is a striking difference between the words *truth* and *fact*. Man-made rule may be a matter of fact but not necessarily the truth. Truth and intention are very closely related. The authentic commentary about truth is contained in the religious scriptures. Religion itself is a pool of both intellect and heart. A man with an intellect and without heart can be a scientist but not essentially religious; and a man with heart and no intellect can be a poet or a writer but not necessarily holy. It is the union of both intellect and heart that gives birth to a religion.

The real meaning of the word truth is given in Guru Nanak Dev's hymns. He says, "*Sach ta phir janeeay je ridha sach hoe..*" (Aasa di Vaar, page 468) meaning that truthful must be the intentions and not essentially words. According to the Sikh thought a statement of fact given with a malicious intention, to injure or hurt some-one, for greed or revenge, cannot be classified as a religious truth; whereas a submission of even incorrect facts, either by positive words or by silence, can be labelled as the truth.

Two examples can be cited from the Sikh history. Firstly, when Guru Gobind Singh left Anandpur, in the chaos and confusion that followed, his younger sons Baba Fateh Singh and Baba Zoravar Singh aged 8 and 5 and his aged mother Mata Gujri were separated from the rest of the family and were lost in the thick of the forest. Gangu, a former Brahmin servant of the Guru's household accidentally met them in the *forest* and offered them refuge in his house. Trusting Gangu, Mata ji accepted his offer. Gangu betrayed their trust, informed, Wazir Khan, the Mughal Governor of Sirhind, their whereabouts and got them arrested and later killed, to claim a big reward. Would Gangu's action be classified as a betrayal or revealing the truth?

Secondly, when Guru Gobind Singh escaped to Machhivara forest, he met two Muslim Pathans, Nabi Khan and Ghani Khan. Guru Gobind Singh

disguised himself as a Muslim saint and the two Pathans carried him on a cot. On enquiry at different army posts they described the Guru as a Muslim Peer (saint) from the village Uch. Thus they saved the life of Guru Gobind Singh.

The statement of Pathans to the military officers were incorrect but they were made to save the life of the Guru, who was above any wrongdoings, thus statements cannot be categorised as lies.



PRECEPT 4 - THE ABSOLUTE REALITY

God is not only an idea, He is a fact, a reality and more over a truth. He is our master, creator and saviour. The traditional modes of thoughts and postures of silences, the observance of fasts and non- stop studies of scriptures are not enough to realise God. The essential step is to control the mind. What use is the posture of silences when the mind is talking; what purpose is sitting in a yogic disposition when the mind is wandering about? What object is the observance of fasts when the mind is never satisfied and is always hungry? What is the idea of studying religious books when the mind is full of dirty thoughts?

Once Guru Nanak Dev was asked to go to a mosque to say the Muslim prayer. He accompanied the local *Nawab* and *Qazi* to the mosque. The Nawab and Qazi said their prayers but Guru Nanak Dev did not. On enquiry Guru Nanak Dev said that he had promised to say the prayers along with the Nawab and Qazi and as they did not render their prayers so he too did not say his. To explain he said that both the Nawab and the Qazi were thinking about their business deals in their minds while to show others they were sitting in a religious posture. Their minds were not in prayers. What was the purpose of sitting and rendering *namaz* when the mind was doing business deals? It is cheating and not prayers. It is a naked fraud with God.

Eyes, ears, nose, hands and tongue are all channels to send a message to the brain through the mind. But if your mind is shut then no message would reach to the brain and nothing would be recorded on the memory tape for future reference. Mind is the recording mechanism of a human body. The five organs: eyes, ears, hands, nose and tongue are the microphones with micro-chips attached. If the recording mechanism is shut then whatever you say in the microphone is useless and is not recorded for any reference. If human mind is either shut or is involved in doing other immoral acts then the reading, listening and saying of religious things is of no avail. It is the mind which has to be tuned and controlled for the recording and replaying of required messages.

One can smash the wall of deceit and falsehood by prayers recited and recorded through the alignment of all the human organs, mind, brain and memory mechanism. One must believe in God's laws and must submit oneself to them. God's laws are not subject to debate or critical analysis. They are eternal and must be obeyed without sulking.

God's laws are written on the mind of everyone. God regularly speaks to us about His laws through a microphone, known as conscience, built in our mind. Only we do not care to listen to Him. Those who do listen to Him and act according to His commandments are always happy, free from grief and absorbed in bliss. Our pride gathers dust on our conscience and takes us away from truth. Then we are tempted to be involved in sin.

Once Guru Nanak Dev went to stay with a poor man called Bhai Lalo. He enjoyed the food of stale and coarse bread offered to him by Bhai Lalo. In the same village there also lived a rich man called Mallic Bhago. One morning Guru Nanak Dev was invited to dine with him. Guru Nanak Dev politely refused the offer. Mallic Bhago insisted that Guru Nanak Dev should come to his house. Later Guru Nanak Dev went to him. On enquiry why the Guru did not like to dine with Mallic Bhago the Guru took the ordinary food of Bhai Lalo in one hand and the rich food of Mallic Bhago in the other hand and squeezed both of them. From the food of Bhai Lalo flowed milk and from the food of Mallic Bhago flowed blood. The dishonesty and deceit represented blood i.e., sufferings and grief; and honesty and truth represented milk i.e., comforts and happiness. We must always keep our conscience clean and free of human dust. We must not let our pride, riches, knowledge and power overshadow it. It is the only channel through which God speaks to us. We must always keep this line of communication free and in proper order to receive the divine messages.

To explain things about God, Guru Nanak talks about worries, agonies and discomforts. What is a worry? It means that things are not going our way. May be our child has not got the grade we wanted him to get, or may be our daughter has not become a doctor as we wished her to become, or our business profits have fallen or we have not got the promotion we had longed for. A worry gives birth to a complaint; which then conflicts with God's laws. Here, you are trying to impose your own

ambitions on life. That is why you are unhappy. Guru Nanak's way of life is God's way. Accept everything around you as God's command. You can only perform a *karma*, the results are always in the hands of God. Accept the results of *karmas* of your life as God's judgment and do not try to bring yourself in. Do not make your own noise in the court room of God. You cannot change the judgment, you can only change your *karmas*. The judgment is beyond you. The submission to God's verdict will relieve you from your worries and sufferings. The acceptance of His orders will free you from pain and depression.

Once a benevolent rich man bought a slave in an auction. When the slave was brought home the rich man asked him of his choice of food and clothes. The slave answered that he would eat whatever his master would give him for his meals and he would wear whatever his master would give him to put on. Then the rich man asked him of his choice of a room to sleep in. The slave held his master's feet and said that his place was at his master's feet and that he would eat, wear or sleep according to the orders of his master. The rich man held his slave by his arms and embraced him and said that today he had understood the philosophy of submission; now he understood his own relationship with God.

God's will is all that should matter. No '*Jap*', no '*tap*' and no '*saadhna*' is of any avail if one lives in pride. God loves honesty, simplicity, morality, fidelity and truthfulness. Develop these qualities in your mind and God will rush to embrace you.



PRECEPT 5 - THE PURPOSE OF LIFE

There are two ways to live a life. One way is of submission and the other way is of a combat. A worldly person is normally involved in a combat whereas a religious person is entailed in submission. A rebel has passion, anger, greed, attachment and pride as his weapons whereas a religious man has compassion, love and contentment as his tools.

God is all powerful. He can give you worldly wealth, power and status if you so wish. He can fulfil all your desires. But for this you have to submit yourself to His commands. Believe in Him and stop doubting His existence. Do your self-analysis and record the mistakes you have made. Your grief or the non-fulfilment of your desires would be due to your own wrongs and immoral *karmas* (acts) God is always the giver. Only we, sometimes turn our back to Him. When it rains, if we put our pots upside down, no water will fill in there. It is our mistake that we put the pots wrong side up and not of the rain for it would fall indiscriminately.

When sun shines and we shut our door, we create darkness in our room by our own actions and not for the sun's fault. God is full of mercy, He is not revengeful. He gives us all, He guides us all and He warns us all against the wrongs, only we ourselves close our ears and eyes and turn our back to Him and refuse to accept His guidance. We inflict pains and injuries to ourselves by our own *karmas*. He says- love everyone, whereas we hate people around us; He says- do not harm others, whereas we injure others and enjoy in their grief; He says- be honest, whereas we do most of the deeds dishonestly; He says be loyal to your partner, whereas we enjoy committing adultery. How can we realise Him and have His audience when we are full with immorality and dishonesty?

When a person is born, on his/her forehead is written the date of his/her death. This is God's order. It is eternal. No one can change it. He creates and destroys, that is how the world is made. When there is happiness in a birth, there should be a joy in death as well. That is God's law. Birth and death are two sides of the same coin. Both are essential for a purposeful existence. There is a story that Alexander the conqueror

wanted to drink nectar to become immortal. He hated death. He went all over the world in search of the spring of nectar. At the end, however, he was successful in his search and found the spring hidden in a range of mountains. He filled his hands with the water and when he was about to drink it he heard a feeble sound. He turned back and saw a very old man who looked like a heap of bones and had most fearful and ugly looks. The old man advised Alexander not to drink the nectar as it would, no doubt, make him immortal like him, but then what was the use of a life if it had no spark in it, if it had no beauty in it and if it had no challenge in it. Death is also an essential part of life. Alexander threw away the water and did not drink it.

God's laws are not subject to debate or criticism. Either you accept them or you do not accept them. You cannot change them. The scriptures help you to understand them; they give you directions to grasp them. They are only the means and not the end. They are like maps or signboards to find and follow the right way. They are like the milestones to gauge the distance to and from the destination. They themselves are not the haven. As sun gives you both light and energy, but its photograph would not give you either light or energy; as water quenches your thirst, but the word water would not do the trick, similarly the scriptures, the holy places and the holy men are all aids and not the Reality.

Both grief and happiness are controlled by His laws. If you really believe in this laws then the grief will disappear from your life, for you would automatically stop doing wrongful acts. You would realise that your wrongs had hurt the Master and you would not dare to do something which would hurt your benefactor and saviour.

The whole universe is moving within His orbit. Do the right *karmas* and leave the result to Him. The sorrows and happiness are the results of our *karmas*. If we understand this secret then to achieve happiness and comforts we will be deterred from doing bad *karmas* and will be motivated to do the good *karmas* only.

The word "I" is the sum total of our pride. According to a popular story a person did lot of 'Tap' (penances) and 'Jap' (meditation) and was allowed to go to the kingdom of 'God to see the Master. He knocked at the door. Some one asked from inside, "Who is at the door?". The answer

was, "I." The inside voice went silent, the door did not open. The person came back in disappointment. After a few years of more rigorous meditation he was given another pass to go to the house of God. He reached at the door and knocked again. Someone asked from inside, "Who is at the door?" He said again, "I." The inside voice went silent again and the door did not open. This was repeated many times and the door did not open. The disciple became disappointed and went to his guru to ask for the reason. After listening to him the guru said, "Take this pass and go back to God and this time when you knock at the door then do not say "I" but instead say "'Your disciple" is here." The word "'1" reflects pride- the pride of worship and meditation; the pride of power and wealth and the pride of "I" being the greatest *japi or tapi*.

All that we possess is His gift to us. It is his donation to us. We must be thankful to Him. The thankfulness gives birth to a prayer. A prayer is not a demand, it is a thanks. When we go to a *gurdwara* we go only to demand; thus our prayer is false. You thank others even for insignificant acts, but you invariably forget to thank God for all of your physical and spiritual possessions.

He is running this world according to His laws. Every birth and death' and every creation and destruction are within His jurisdiction.

We all are a product of our mood and our disposition, we are controlled by our frame of mind; but God is beyond these tempers. He controls both the grumps and the high spirits. He always lives in ecstasy. He looks both at our pains and comforts but is not carried away with them. He is above the sum totals of grief and bliss. He is completely detached.



PRECEPT 6 - THE EVERLASTING RELATIONSHIP

For a meaningful existence everyone needs to build a relationship with others. Pain and grief result when this relationship is violated. The deaths or separations of close ones cause pain, and births and unions with friends and relations give happiness. Without relationship emotions are not invoked. We need to build a companionship with our creator as well. Calling Him just truth does not create a relationship and thus does not implore the emotions. The exponents of the world religions have made different relationships with Him. The Christians and Jews call Him as their Father. A sect of Hindus call God as their mother. The Sikhs, however, see in God a reflection of all possible worldly relationships—such as father, mother, brother, friend or a guardian.

You all have come into this world as messengers of God. He sent you into this ocean of suspense fully equipped with lifeboat and other security devices, but with your own wrongs you have broken yourselves away from your lifeboats. Your unlimited demands, greed and pride have driven you away from Him. How can you pray and remember Him when your mind is full with worldly desires? Your failure to pray has taken you farther from Him. You yourself have forgotten Him. You have become engrossed in your worldly possessions and have forgotten the way He had shown to you to live in this world as His emissary. You have betrayed His faith. How can you now expect favours from Him?

To re-enter in God's abode and to have His audience, what should then we do? What then should we offer to Him? How then should we pray? The answer to all these questions is very simple. Submit yourself to His laws and commands, call Him at least twice a day, once at dawn and then at dusk and pray to Him from your heart.

The true worship has three basic aspects. The first aspect is a prayer consisting of thanksgiving, second aspect is continued communication with him i.e., meditation and third aspect is the service of mankind. When a person does a favour to you then you thank him either by inviting him over a dinner or a presenting him a gift of sweets or some valuables.

How then can you thank the Master, who given you unlimited gifts? The answer is that by serving his creation you serve Him. If you give food to the hungry, or clothes to the naked or a shelter to the homeless then you actually serve God.

This service of yours to the needy should be selfless. It should not give you any pride. If you build a shelter and name it after your son or daughter then your act smells of your pride. It reflects that you have done the service for your social ego and not in the name of God. Be very careful, for pride follows you wherever you go, and pride and God cannot live together. You have to kill your pride to realise God. Otherwise all your prayers and services are fake and are not acceptable to God. The true worship embodies singing or listening of His praises and selfless service to His creation.

To find God, you have to fall in love with Him. The lovers talk to each other with their hearts without moving their lips and lovers embrace each other with their soul without actually touching each other. Love is the vital point in a union. True love is the only reality, all rest is false. You can test a relationship only with love or hate. To realise God we need prayers with love and selfless-service with compassion. A service can only become a prayer when it is performed without the expectation of a reward.

During his missionary journeys Guru Nanak visited Lahore a number of times. There lived in that city a rich khatri named Duni Chand. During the Hindu festival of *sharaads* Guru Nanak visited him and asked him what point there was in feeding Brahmans when his father, in whose memory the *sharaad* was being held, had not eaten for three days. Duni Chand, in utmost surprise, asked where his father was. Guru Nanak Dev informed him that his father had been born as a wolf and was lying hungry under a tree, in a forest about five miles away. Duni Chand at once rushed to that place with lots of food and was told by the reincarnated father that the unfortunate rebirth was the result of having done no service of mankind in the previous birth. Duni Chand later invited Guru Nanak to his house for a discourse. Over the door of the house were seven flags, each representing a wealth of hundred thousand rupees. At the end of the discourse Guru Nanak gave, Duni Chand a needle with the request that he return it to the Guru in the next life.

Duni Chand took the needle and stored it with his wealth.

At night he narrated the incident to his wife. "Good Lord!" Exclaimed his wife. "Will this needle accompany you to the next world,?" Next day Duni Chand took the needle back to the Guru, who asked him, "If a needle cannot go there, how can these mountains of wealth get there? Spend this on the poor, and God will bless you." Duni Chand, thereafter, spent all his wealth on the construction of shelters, schools and clinics, and God blessed both him and his wife and released them from the pangs of reincarnation.



PRECEPT 7 - THE TRUE SERVICE

The service of God begets eternal honour for the server. It brings the devotee closer to God. It paves the way of God realisation. But it should not become one's pride. God and pride cannot live together. Service leads to worship and the unison of the two kills pains and sufferings and brings home comforts and happiness. In fact, sufferings remind that the people have turned their back to God; that people have forgotten the Master and that the people have lost their faith in their prayers.

The worship and the service of God are essential ingredients of God realisation and must be performed with fullest concentration of mind. Control your mind, submit all your acts of service to Him, remove yourself from between Him and your actions and this would put you on the true path leading to His kingdom.

People go to *gurdwara*, do service in the *langar*, then go the prayer hall, sit with closed eyes and cross legged trying to listen to the *kirtan*, but the mind, immediately, starts wandering, some times the sleep takes over the *smaadhi*, and on other times the delay from work or some other important job starts disturbing and the concentration of mind is broken. How then this is a worship? Recitation of and listening to hymns without concentration of mind is useless, for it leaves no impact on mind. It is a self-deceptive exercise. The control of mind is a prerequisite of a prayer and a service.

Pain and comfort are results of one's *karmas*, and both are important for a useful existence. Pain is as important as happiness for a balanced life. The source of both are God so one must accept them with grace. The whole universe is designed in that fashion. Day and night, light and darkness and heights and depths are reminders of the two dimensional designs of the creation. To churn happiness one needs a spindle of pain. All the world scriptures support this notion. Service of humanity is an important aspect of *Karma*.

The exponents of holy books are our teachers and people, at large, need true teachers to explain to them the central theme of scriptures.

Without a true teacher, the disciples might grope in the dark and go astray. A true teacher is one who joins his pupils to God and not to himself. A true teacher is one who explains the meaning, mode and usefulness of a service to humanity, and who himself is a real model of such a service.

God is the sole designer of the universe. One must not forget Him even for a second. He is ever-manifest in His creation. Serving His people is a service to Him. If you remember Him, if you hum His name all the time then you need not to do either a rigorous '*tap*', or a strenuous '*jap*', or a hard '*smaadhi*' or a tough '*sidhi*'. He will come to you on His own and all the happiness and comforts will fall in your lap.

In one of his travels Guru Nanak Dev encountered some robbers, who thought that the evident brightness of the Guru's face must surely mean the possession of much concealed wealth on his person. Before killing him, however, they were persuaded to send two of their men to a funeral pyre which could be seen burning nearby. There they observed angels of God snatch a body from messengers of *Yam* (god of death). One of the angels explained that the dead man had been a sinner, and accordingly he should really have been the rightful possession of *Yam*. The smoke of his funeral pyre had, however, been seen by that divine guru (Guru Nanak Dev) whom they wanted to kill, and as a result the dead man had gained access to heaven. The robbers were stunned to think that they had been about to kill one who imparted *mukti* (salvation) simply by seeing smoke of the burning pyre. They held the Guru's feet and made their submission. The Guru instructed them to meditate on the name of God, do noble *karmas* and serve God and His creation. He told them that they would be pardoned if they stuck to daily prayers and service to the humanity.

A true service destroys ego which is like a fatal cancer. This notion is supported by many hymns in *Gurbani*. We daily listen in *Aasa di vaar*, "Haume deerag rog hai.." (ego is a fatal disease). A selfless service automatically brings the devotee nearer to God by destroying his pride and inculcating in him humility and compassion. A selfless service to humanity is a pillar of the Sikh faith.



PRECEPT 8 - THE UNCONDITIONAL SUBMISSION

A complete submission to God is essential for a true worship. A person should cease to be a doer. The words "I" or "me" breed pride and must be avoided. A visit to holy places, a charity to the poor and the worship of God are all wasted if it gives birth to ego. A temple made in the name of its donor is more a house of the doer rather than of God. For a religious man the pilot of his life should be God rather than the man himself.

We ourselves have lost the way to reach God. We ourselves have chosen the wrong path. God is there, standing at the threshold of His kingdom waiting for us to arrive. We, with our sins, have turned our back to Him. We, with our evil designs, have moved towards the wrong destination.

He is all merciful and benevolent. His love for us is unconditional. He is ever hopeful and the indiscriminate giver. We need to learn the way to receive His bounties. We have to turn our pots the right way up to receive the water of rains and we have to keep doors of our houses open to welcome the rays of the sun.

He loves His creation, that is why the world still holds. He created this world with His sound and can destroy the same at His will. He dwells in our breath and in our heart, only we have to be clever enough to find Him and to be with Him.

We must believe in Him out of our love for Him and not for any fear. We must worship Him for His relationship with us and not for any greed and voracity. His love and memory must come from within us. We must remember Him from our heart.

It is believed that most of us are religious out of either ignorance, or fear or greed, which is a wrong path and incorrect notion. We must become religious with our convictions and belief. We must truthfully observe both inner and outer *rehats* (religious obligations). The inner *rehats* are important for the cleansing of thoughts and God realisation, whereas outer *rehats* are important for discipline and orderliness.

Once Guru Nanak Dev and Mardana came to a wilderness where Kaliyug (evil spirit) came to try and deceive the Guru. A great darkness fell and trees were swept away. There appeared fire with smoke ascending on all sides. Black and dense clouds then gathered and heavy rain, with thunder and hail stones began to fall. Finally, Kaliyug, the demon appeared in the form of a giant. It advanced towards them, but the nearer it came the smaller it grew until eventually it assumed the form of a man and stood before Guru Nanak Dev, with folded hands, in a posture of respect. In a dialogue which followed he sought to tempt him with offers of beautiful palaces, of jewels, of beautiful women, of the power to execute miracles and finally of sovereignty. All were rejected by the Guru, and Kaliyug finally made his submission and asked for *mukti*. Guru Nanak pardoned him and told Mardana that those who love God from heart are not allured by the worldly possessions. The love of God is the greatest jewel and the kingdom of God is the tallest palace.

The control of ego, passions, anger, greed and attachment pave the way of God realisation. The meditation and noble *karma* then take to the threshold of God's kingdom. In that realm the belief and submission illuminate the way.



PRECEPT 9 - THE COBWEB OF DESIRES

Human wants are unlimited in number. Whatever resources you possess, the wants take them over. If today you are a university professor and earn £ 50,000 a year, your present wants would exceed your means and you would be unhappy and so would be your family; and if tomorrow you win a lottery of a million pounds, your new wants would soon catch up with your enhanced wealth and you would still be unhappy. The magnitude of riches does not bring happiness with it, the two of them are not co-related. If riches could bring comfort and happiness with them then a significant part of the Western world would have been happier.

If a person is guaranteed a long age, is honoured in the society and possesses unlimited powers even then it is not for sure that he would be happy. Unless and until God's light dawns in your heart, the happiness will not enter into your mind.

World conquerors viz., Alexander, Caesar and Hitler were not very happy persons. In this world, there, exist thousands of billionaires who are unhappy. The richer a person is, the bigger a beggar he becomes. His begging bowl widens, his desires multiply, he loses both his appetite and his sleep.

The prescription of happiness and comfort is then different from the widely known medicines of power, worldly honour and wealth. According to scriptures, the real prescription for a happy life is love, the pure and selfless love. When you fall in love with someone then your mind is filled with utmost ecstasy, you fly in the air as if you have got wings, your feet are raised from the ground as if you are floating in the air, melodious sounds start echoing in your heart as if you have become a poet or a singer, the colour of your face becomes radiant and your eyes sparkle with glow as if you have become the most beautiful person in the world. The love then oozes out from every part of your body. Guru Arjan says in one of his sloaks,

ਖੰਭ ਵਿਕਾਂਦੜੇ ਜੇ ਲਹਾਂ ਘਿੰਨਾ ਸਾਵੀ ਤੋਲਿ ॥
ਤੰਨਿ ਜੜਾਂਈ ਆਪਣੈ ਲਹਾਂ ਸੁ ਸਜਣੁ ਟੋਲਿ ॥ ੨੧ ॥

*"Khamb vikaandre je lahaan ghinaan saavee tol;
Taan jaraanee aapnai lahaan su sajjan tol.21.*

(Page 1426, Guru Granth Sahib)

It means that if wings were on sale then I would buy them by giving away even my blood; then I would join the wings to my body, fly into the air and would find my beloved (Waheguru) wherever he/she would be dwelling.

According to Guru Nanak Dev, *for* eternal happiness, you must fall in love with God, be always with him and hum his praises. When His light and spirit enters into your body, everything changes and you are accepted by the heavenly kingdom. Then you are elevated, become rich and are bestowed with all the honours.

The people at large have lost their way to God's abode. The sins and the desire of worldly possessions have taken them away *from* God's kingdom. The pride and ego have built walls between them and God. He is waiting there beyond the walls *for* your return. The walls have been built by you and you have to pull them down. According to the Sikh Gurus, you have to present yourself in His court, and once He looks at you and His light enters into you the sins and the pride would vanish and purity and humility would arrive and you would become a true human being.

During his journeys, Guru Nanak Dev came and stayed in an inn situated in the countryside and owned by one Sheikh Sajjan. He had built both a temple and a mosque at the two ends of his inn. These were ostensibly to attract Hindu and Muslim travellers, but Sajjan was a thug and his real purpose was to lure travellers into the inn in order that he might kill them at night time and acquire their wealth. His method of disposing of guests was to throw them into a well. Guru Nanak Dev and Bhai Mardana were given the best *food* to eat and most comfortable rooms to stay in. Before going to the bed, the Guru sang a hymn. The lyrics shook Sajjan's conscience and awakened him from his slumber. He fell at Guru Nanak Dev's *feet* and begged for forgiveness. The Guru asked him to fall in love with both God and His creation and repent *for* his sins and he would be forgiven by God.



PRECEPT 10 - THE CONCEPT OF EFFECTIVE LISTENING

The first and foremost mode of God realisation is listening to His praises. One who is capable of listening, one who has learnt the skill of listening and one who has realised how to listen can be one with God. According to Guru Nanak continuous listening to God's hymns and *kirtan* invoke in you the hidden love for God, and take you nearer to Him. Like Guru Nanak Dev, other world prophets have also emphasised the importance of listening.

The listening is the basis of all the learning. Students all over the world go to schools and colleges for gaining knowledge through listening, learning and storing information and knowledge.

Many people will argue that the above hypothesis is not correct. They would say that they have been listening for years and nothing has happened. They would argue that they have been visiting *Gurdwaras* and listening to *kirtan* since their childhood and have achieved nothing. This line of thinking is erroneous, for those people who claim of non-achievement, have actually not been listening in the real sense. The listening has many barriers.

Firstly, we listen to what we like to hear, and not what is actually being said. A human being, normally, does not register in his/her memory cells more than sixty percent of his/her listening. We hark what suits us. We want to apprehend what tunes with our ethos. When we brush aside all our attitudes, only then we understand the real meaning of listening. Man-made walls of pride and ego, of attitudes and culture, of principles and axioms and of fundamentals and cannons do not let the speech pass through ears to the mind, to the learning faculty and then to the memory tape. These walls are glass walls and are invisible. Unless and until one pulls them down one would never be able to listen and comprehend.

Secondly, we avoid listening by closing the active faculties of our body e.g., we normally doze off during *kirtans* and discourses, go in trance during lectures and speeches and nod off during important meetings. Our mind shuts itself off, when it is disinterested in listening.

People think they are in *smaadhi*, whereas they are in sleep.

The mind has to be ready to listen and record the listening in the memory bank. The state of listening is inactiveness, whereas the state of speaking is activeness. You cannot listen when you are talking. You can either listen or talk. When your mind is talking, the faculties of listening will not activate. You have to crack both the internal and external talking habits to initiate your mind into listening. When you crash that spell of articulation, then you feel if the skies have been lit with many thousand watts of bulbs. The whole struggle is to quieten the mind to take in the listening.

When you learn the skill of listening then you feel as if the secrets of the universe have been unfolded in front of you. When Sheikh Sajjan and Duni Chand listened to Guru Nanak Dev, they realised the purpose of their existence. Sheikh Sajjan became a missionary and left killing and robbery and Duni Chand changed from a miser-saver to a generous donor. When you attain the expertise of hearing then from every sound you will listen the echo of God i.e., "*Ik Ong Kaar*". From the touch of breeze (of tree leaves) and from the fall of water (on the mountainous-craters) you listen to the divine melodies. Those sounds are the sounds of God.

When you control the chattering faculty of your mind, then you explore your inner-self. The speaking channel joins you with others, whereas the listening aptitude blends you with yourself. When you find the way to quieten your mind both inside and outside, and when you are successful in harnessing your thoughts and controlling your tongue then you find the way of listening. Bhai Lehna listened to Guru Nanak Dev and became the second Guru of the Sikhs. He did not go to Benaras (Varanasi) to learn the scriptures; he learnt them all by listening to Guru Nanak Dev ...'

According to Guru Nanak Dev, you destroy your sufferings and sins by listening to God's praises. The sufferings are a result of your sins. The worldly anguish is born out of human-misdeeds. Destroy the sins and sufferings perish on their own. To kill the tree you have to destroy its roots. Nothing will happen if you pluck the leaves, the new ones will spring immediately. The sins are the roots of human suffering. By listening to God's hymns and *kirtan* you can destroy this beast and be

happy for ever.

Guru Nanak Dev is not putting conditions for your survival. He is not saying that you must kill the sins first and then listen to God's hymns. God's blessings are not conditional. They are available to both the sinners and the pious. By listening the sinners will automatically become pious. The sins have not to be weighed against the similar number of good deeds. One good action does not necessarily cancels out one bad action. God is not a shop keeper. He is a merciful and generous father. Listen to His words and all your sins will wash away. The scriptures are God's witnesses. It is imperative to either read them or listen to them to understand the ways of God, but these holy books are not necessarily the only fountain of knowledge. The wisdom springs from inside. When your mind is quiet and when the other channels of listening are in your control then the listening of scriptures will blend with the inner implanted knowledge of your mind and the light will dawn at you and you will have the audience of God.

Once a devotee went to a divine Guru and asked him if he could destroy and resurrect him (the devotee) at his will. The divine Guru asked him to close his eyes. The devotee did it. He was desirous of liberation, he did not get scared. The divine Guru put his hand on devotee's head and said, "*Ik Ong Kaar*", the man was reduced to a heap of ashes. He said, "*Ik Ong Kaar*" again and the devotee was resurrected. The devotee fell at the Guru's feet and said that he had heard about the divinity of the Guru but today he had seen it with his own eyes. The moral of the *Saakhi* is the belief of the devotee in the Guru's word and powers. The devotee listened to the Guru and believed in him and then submitted himself to him.



PRECEPT 11 - THE UNFALTERING BELIEF

After listening (refer to precept 9), the next step to reach God is to have unfaltering faith in Him and in His actions. The searcher should have absolute and unfaltering belief in Him. The belief means that one is to dive deeper in the ocean. The belief is a doctrine. It must be recited till it automatically echoes from the mind without any effort.

Guru Nanak Dev has very strongly advocated the concept of 'belief in God'. The summary of his hymns revolves around 'the belief' of the devotee in the Almighty. He has asserted that one should not debate and criticise God, one should accept Him without conditions and arguments.

The process of the belief starts when one descends in the depth of a concept. It rejects all the disorders and sticks to perfection and brings one nearer to the reality. It represents a state of quietness, a condition of noiselessness and a situation of soundlessness. At this point everything is just calm; it cannot be described for there is nothing to say. No one can explain this condition, no one can write notes on this state of mind. Most of the stories revolve around villains rather than heroes. The romance of *Heer* and *Ranjha* is highlighted more by bringing in the villainous characters of *Kaido* and *Takhat Hazara* rather than talking of *Ranjha's* sister-in-laws and *Jhang*.

Truth can only be felt: it cannot be described. The believer can feel the presence of God within him. He can also see Him standing next to him or talking to him, but he cannot explain this association and presence of God next to him. If he does try to describe the situation then he would repent, for all descriptions would be incomplete and misleading.

Accept both God and His laws without doubt, and apply them in your life without any hesitation. The belief would dawn the spirit of awakening in you. It would brighten your mind and illuminate the darker parts of your body. The truth is that thieves normally burgle the deserted and dark house, and usually avoid well illuminated and guarded premises. The belief in God illuminates your mind and provides it with a

strong fence of faith and confidence. It shuts all the way of entry to vices and immoralities.

The belief in God clears the path that leads to His kingdom. It picks up all the scattered thorns and pebbles on the way and makes the journey more comfortable and smooth.

No temple or scripture can join one with the religion. It is the belief in God that blends them with it. The belief is the beacon that lights the life trail and it is hidden in you. Search your mind, kill the disbelief and distrust and destroy the misgivings and fear and the door of heavens will open for you.

In one of his journeys Guru Nanak stayed at *Hardwar*, a holy city of Hindus. It is situated in the north of India at the banks of river Ganges. It happened to be a day of the first of the month of *Baisaakhi* and the pilgrims were throwing water in the direction of the rising sun. Guru Nanak also entered the river and began splashing water in the opposite direction. This provoked and offended others and there were demands for an explanation. The Guru responded by asking Pundits a counter question. He asked that to whom they were sending water? They replied that they were conveying it to their ancestors in heaven. Guru Nanak replied that he too was, in the same manner, watering his fields near *Talwandi*. When this brought a scornful rejoinder he answered that if their offerings could travel as far as heavens, many thousand miles away, his offerings could certainly reach *Talwandi* which was only a few hundred miles away. This silenced Pundits, for they now realised the futility of rituals and the truthfulness of simple prayers. Guru Nanak Dev talked to them about God and the easy way to reach to Him.

He preached to them the importance of noble actions and daily prayers to God. He stressed upon them the need to have a very strong belief in His ways and in His doctrines and shun useless rituals.



PRECEPT 12 - THE MAGNUM OPUS

The universe is created with God's word. In Panjabi it is known as 'NAAD'. By the orders of God and from one word 'CREATE' (HO JA) the universe was born: the mountains, the oceans, the birds, the animals, the vegetation and the humans were created. Out of all the creation only the humans are made in God's own image, the others are designed differently. Thus the whole manifestation comes from one word 'NAAD'. If we talk of colours, the white colour is the only original colour and is born from the rays of sun, and when these rays strike a piece of glass they are split into seven colours- the colours of the rainbow. Similarly, the 'NAAD' is one but when it strikes at different objects, different lives are born.

Conversely, behind all the lives there is only one Creator. We all have to understand the importance and explanation of those words 'ONE' and 'NAAD' in order to understand the functioning of the whole universe. Most of the living objects in this universe have five different organs to channel different inputs into the brain. Though these channels function independently still they have a common link- the mind. The ears bring in sounds; the nose collects smells, the eyes observe looks; the hands feel touches and the tongue generates the taste. All these inputs are then processed by the mind and decisions are taken by the brain. Though the channels function independently from each other but still they have something common in them. For example when you talk to some one, the ears collect the sound and eyes observe the looks of the person, but something in you relates that the sound is coming from the person being looked at.

Similarly other channels and their inputs have one common link known in Panjabi as '*DHIAAN*'. The five channels are the greatest assets of a person but still greater is the '*DHIAAN*', for without the *DHIAAN* the inputs will go berserk and would lose the objective of their existence. Five life organs (nose, eyes, ears, hands and tongue) and five elements of life (air, fire, earth, ether and water) are the roots of existence. These are the necessities of a perfect physical life. Similarly five ingredients

such as, truthful living, pure love, recitation of *Gurbani* (God's Word), listening of *kirtan* (singing of the Word) and believing in God are the roots of God realisation and essential for a spiritual life.

According to Guru Nanak, the religion, righteousness, compassion, contentment and truth are the five pillars on which rests the whole universe. These are the foundation stones of the creation, everything, else is just the decoration or the ornaments. The sum total of the basic features is the inherent quality of the creation. For example, an attribute of a fire is heat, and when a fire loses this quality then it ceases to be a fire. Sun is sun due to energy, air is air due to oxygen and a man is man due to '*DHIAAN*'.

Let one open as many hospitals and schools as possible, invest in many refugee camps and give donations to a number of orphan institutes, but unless and until one cleanses one's inner-self and controls one's *DHIAAN* these services are of no avail. You have to find 'ONE NAAD' in all the sounds echoing around you. The string which joins the beads in a necklace (*maala*) is more important than the beads themselves; similarly the pivot-stick in a hand-mill (*chakki*) is more meaningful than the two stone pieces in a crushing wheel, for the string and stick are the joining forces like the *Dhiaan*.

A person must be content within himself and generous to others. According to Guru Nanak Dev, religion and righteousness are the offspring of generosity which controls the contentment. A person in order to be perfect has to keep a balance between generosity and contentment.

In this universe, God has created many worlds like earth. The scientists are still trying to count their exact number. In the latest count they estimated a figure of about 50,000 such worlds. Guru Nanak too said that there are many thousand such worlds and that all of them are being driven by the wheels of truth and righteousness. The sacrifices of the prophets have kept the wheel going. At times, the prophets have appeared on the world stage and have taken the human sins on them, sacrificed their lives and saved the worlds from destruction.

Many world prophets have been brutally tortured to death. They

suffered for our deeds (*karmas*) and died as we should have died. The prophets have no *karmas* of their own: they take over our *karmas*. They come into this world and other worlds unknown to us to reform the creation and to save it from complete annihilation.

Guru Arjan is the first Sikh martyr. He was tortured to death by the orders of Emperor Jehangir. He was tied to poles and hot sand was poured on his head. He was boiled in water and was ordered to sit on a burning hot plate. He suffered and took over him the bad *karmas* of his followers. He thanked God for choosing him as a saviour. It was this moment of thanksgiving when Guru Arjan the martyr was born. For a perfect saint it is an honour to die for the humanity.

Mian Mir was a great Muslim saint. He hailed from Iran and lived most of his life in India. He was a great friend of Guru Arjan who invited the saint to lay the foundation stone of Harimandir, the holiest of the holy Sikh shrines. When Guru Arjan was arrested and was subjected to torture, the saint went to him and asked him the reason for Guru's sufferings, when the Guru had the power to eliminate his enemies with his spiritual powers and break away all the chains and hand-cuffs. The Guru smiled and said that he had chosen to come into the world to take over the sins of the humanity and in that process the sufferings and tortures were imminent. God's will must prevail. The Guru then asked Mian Mir to close his eyes, he did and saw that in reality the hot sand was flower petals, the hot and boiling water was fresh and cool and the hot plate was a comfortable cushion though for human eyes those were torture weapons. When the saint opened his eyes he bowed to the Guru and asked him for further instructions. The Guru said that the power of meditation and the service to God operate like anaesthesia for the suffers and they feel no pains. This is the way the Creation has been designed.



PRECEPT 13 - THE PATH OF UNION

A believer has many roads in front of him to choose from to go to the kingdom of God. Many roads go in the direction straight to God and many roads go to the opposite direction away from God. How can the believer choose the correct and straight path? How can he differentiate between the right and the wrong?

There are many different modes of meditations, yogic postures, ways of worships and classes of scriptures. There are numerous groups of saints and holy men. What should the believer do? How should he make a choice? Most of the believers are ignorant, that is why there is an earnest search. How would a person recognise a diamond when he has not seen one before? One who has all his life lived in lies, how would he recognise the truth?

The scientists suggest a way of trial and error i.e., keeping on trying and experimenting until one finds the correct path, but in this manner one can never reach the destination in one life span. The ways available are so numerous and are so much diversified that in one's short life the probability of finding the right path would be almost zero. Guru Nanak Dev's suggestion to solve this dilemma is very simple, he suggested that whenever you are lost then leave everything to God, He Himself will find the right path for you.

In the daily human life, most of the things have already been earmarked. For example, if one was travelling to Glasgow, then he would follow the signs displayed on the roads. These signs have been devised by a lot of research. Thus there is no such confusion for a worldly destination. The researchers have developed different types of road signs to reach the chosen destinations. One can also buy road maps and follow the instructions. These days one can also take the help of vehicle's built-in navigation system.

The divine destination, however, is not earmarked, the scriptures though do serve as road maps but they are very difficult to follow. Sometimes the instructions given in the holy books are too philosophical

to apprehend. The only way to reach God's kingdom is to draw a lot at random, in the name of God, and then follow the instructions.

Leave everything to God, do not bring your own noise in it. Do not doubt the way shown by the Almighty. Follow the way and the instructions with blind faith. This is the way of Guru Nanak Dev. He said that whenever a person was shaken or lost, he should look at the skies and pray to God to show the right path. God would definitely speak to him through the microphone built in his conscience, then follow the instructions so given and you would reach your destination.

Moses, Rama, Krishan, Buddha, Mahavir, Jesus, Mohammed and Guru Nanak Dev followed God's instructions and found the destination.

The way of Guru Nanak and other prophets is straight and un-windy but for a believer it is quite difficult to follow. On frequent occasions the pride of "I" would come in, on other times disbelief would cloud the belief. Half way through, the mind would start wondering if you were on the right path. Evil in the mind would say, stop and ask some one if you were on the correct track. Your own thinking would overshadow your belief. According to Guru Nanak Dev, both in comfort and discomfort, do not let your own belief shake and die. Guru Ramdas said,

ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ॥

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Je sukh dehe ta tajh-he araadhee dukh bhee tujhai dhiaaee.

I would worship you O God! in both happiness and distress and would not let my own thoughts trespass in it.

Guru Nanak Dev's way is of complete submission. In this state, you have neither to choose a way nor consult any road directory. You just leave everything to God and do not let your own thoughts to penetrate in it. The future and the destiny are in complete and absolute control of God. The timetable for everything has been set according to His charter. We should neither doubt it nor try to get it altered either by request or by confrontation. His rules and laws are eternal.

According to Guru Nanak Dev, one should eliminate the ego and he would find the directions to God's abode. Thank Him for everything He has given to you. For, whatever you have, is by His Grace, and whatever

you do not have, is certainly due to your own sins.

In the real life the true saints and holy men have devised different ways to go to God, and with the lapse of time the ways have become so numerous that the correct way has been lost in the vast net of roads. On the other hand the crooks and liars have developed their own highways to take people away from truth, they too have developed a wide net of deceptive paths. A believer can be lost either way. If he follows the untruth path or is entangled in the overcrowded roads of truth, he is lost. The only autocar which takes one directly to His abode is of submission and unquestionable belief.

People have coined different names for Him. Hindus call Him Ishwar, Muslims call Him Allah and Sikhs call Him Waheguru. He himself is neither Hindu, nor Muslim nor Sikh. He is one God of the whole universe. The labels of different religions have been made by us for our own goals and convenience. He is above all these divisions, but we do need to have a name. For our worship and concentration we do need to remember Him by a name. Similarly, we too need a language to have phrases of expression. Communication is a vital key of relationships, and for all communications we need to have a language and its grammar. The world scriptures have been written in different languages. The men of different regions have developed a language of their own: For Jews the Hebrew, for Hindus the Sanskrit, for Muslims the Arabic and for Sikhs the Gurmukhi are the sacred languages. Language is an easy way of worship. You need to speak to God to convey your thanks and your message. You choose your own words and your own language, for God knows all the languages. He understands even the unsaid words. He needs no interpreter. The source of all words is God Himself. One should learn his own mother tongue. This is the only smart way of reading one's own scriptures, and scriptures are the road maps to go to God. You have to decipher the codes written in the holy books, for these represent the words spoken by God to his prophets, but do not forget that the scriptures are only the aides, they are not the destination. The goal you have to find with your conviction, faith and belief.

The word 'Ik Ong Kaar', is the key to read Guru Granth Sahib and to recite and hum 'Ik Ong Kaar' helps you to understand the language of the Guru Granth Sahib and comprehend its message. It explains in plain and

simple language the directions to reach God. The closeness of the word 'Ik Ong Kaar' brings you nearer to God and the farther-ness of the same word takes you away from His abode.

Once a brick from a roof, fell on Mardana when he was playing the rebeck and Guru Nanak was singing the hymns. The pain greatly distressed him but he did not want to disturb the *kirtan* and went on playing the instrument. Suddenly the voice of God was heard assuring him that all who live in the world must experience pain of this or other sort and Mardana is no exception to that, the voice further said that those who accept both pain and comfort as a gift of God are immediately cured of the pain. Mardana looked at Guru Nanak who put his right hand on Mardana's bruise, and the pain immediately disappeared.

Once a poor Sikh came to Guru Nanak asking for financial help for his daughter's marriage. Guru Nanak sent one of his attendants named Bhagirath to Lahore to bring the necessary clothes and ornaments for the marriage and instructed him to come back on the same day. The shopkeeper in Lahore provided him with everything and advised that Bhagirath should stay with him overnight as it was too dangerous to travel at night time. When Bhagirath insisted that delay will conflict with his obedience and he might loose the chance of salvation. Bhagirath's conviction and belief was so strong that the shopkeeper became curious and decided to accompany Bhagirath to visit the Guru who could give salvation. While they were still on the way they both heard the Guru's voice which guided them to the right road and then to the destination. The shopkeeper, who had doubted the powers of Guru Nanak in his mind, felt ashamed, fell at his feet when he reached at his abode and later became a true follower. The Guru said that the true way of salvation comprises absolute submission and unfaltering belief in the Almighty.



PRECEPT 14 - THE WORLDLY STAINS

The whole world is stained with dirt and filth and the religion of man is the detergent to clean it. All around us there is dirt in the atmosphere. Even if you tightly close the doors of your house, cover the furniture with sheets, still the dirt would find its way to rest on them. Even if you live in the best locality, travel in an air conditioned car or private airtight jet and spend your days in five star hotels or clubs still both your body and clothes would get dirty. The dirt is all around us and is bound to stick to us. God has created both dust and its antidote and we have to learn to find the antidote and apply it to clean the worldly dirt. The muck which surrounds us is of two types: firstly it is that mud which sticks to the physical objects and secondly it is that impurity which stains our mind and our thoughts. The external objects can be either washed by pure water, if the marks are of ordinary dust, or by a detergent if the stains are of ink, paint or fat etc., but what about the dirt which penetrates into the mind? No water or soap can clean it. According to Guru Nanak, the mind can only be cleaned with meditation. The name of God is the only antidote to impurities. The sinful thoughts can only be scrubbed and washed with the powerful doses of morality and divinity.

Religion provides the cleansing system for the mind and the soul. It gives material to control and regulate thoughts. It tunes up the thoughts-generating mechanism of the body. It brings you nearer to God. Every second the mind is collecting immoral dust, it must be washed away quickly before it settles down. The world of God is a great challenge for all of us. It is not a monotonous world, there is enough activity around to combat and to make or destroy; to rise or fall; to swim or drown; to live or die and to climb or fall. God has created both purity and sins, has given you enough intelligence to understand the difference between the two and has left to your decision to choose one of them. This is the way of this world. Both purity and sins pull you towards them. You have to make the decision and reject one of them.

Religion teaches the way to make, swim, live and climb. It gives necessary instructions to destroy the sins. It provides you holy scriptures,

which have been revealed by God to the world, through the prophets. The scriptures must be closely read, understood, followed and practised. God dictates His instructions only to the prophets who then speak to us and we record these pronouncement in the books called scriptures.

To wash sins from our mind we do study scriptures but we hesitate to practise them. Studying and understanding scriptures is difficult, but we do endeavour to do it; while practising them is easy but we ignore that. We pretend as if we practise them but in reality we do not. For example we preach that an adultery is a sin but in the dark of night we enjoy practising it; we understand that dishonesty is immoral but in daily business we custom it; we are convinced that drinking and drug taking is a religious taboo but behind the closed doors we use them. We are the biggest hypocrites and still think that God will shower His blessings upon us. We cheat not only our fellow beings but we even try to cheat God. The outward marks and symbols, the daily prayers and the daily visit to *gurdwaras* are of no avail if the religion is not practised. The inner dirt can only be washed with the implementation of the religious doctrines in daily life.

We reap whatever we sow. How can we get a rose if we sow a carnation? Everything springs from a seed. The sorrows and unhappiness are born from sins and happiness and comforts beget from purity.

The key for all the worldly comforts is the love for God and His Word. True love represents purity, truth, belief, faith, companionship and worship. It all symbolises the true facet of the creation whereas sin represents destruction. If we hurt others, insult others and swear at others then, one day we too will face the same fate. One who causes discomforts to others can never be happy in his own life. You can dispel your sorrows only by sowing seeds of comfort for others. Devotion is the extreme end of love and is an essential antidote of sins.

When Babur the founder of the Mughal empire in India, invaded India and plundered the township of Saidpur, Guru Nanak Dev with Mardana were in the town. Both were arrested and imprisoned and were made to do forced labour. Mir Khan, the prison officer, when he came to see the prisoners, was startled to observe that the Guru's load full of basket remained suspended six inches above his head and his grinder was

moving on its own; and that the horse which Mardana was to look after followed him without a halter. This information was sent to Babur who immediately came to the prison to see the miracles. He accompanied Mir Khan to where the prisoners were and observed that a hand-mill which had been issued to Guru Nanak Dev turned without any assistance, while Guru Nanak sang the hymns in praise of God. Babur bowed to the Guru and kissed his feet. Guru Nanak Dev then instructed Babur to avoid bloodshed and, be a just king. He said that practising the instructions of Koran was more important than reciting its verses; and that to be a true Muslim meant to be just and merciful. Babur at once issued orders for the release of all prisoners and the restoration of their properties.



PRECEPT 15 - THE UTILITY OF PILGRIMAGE

People who go to pilgrimage and visit holy places, they do get worldly honour e.g., a Muslim who has been to Mecca is honoured in the society and is called a Haji, a Hindu who has visited four holy places (*char dham*) viz., Badrinath, Dwarka, Jagannath Puri and Rameshwaram is considered to be a Tirath-Yatri and is revered by the people around him; similarly, these days, a Sikh who has been to Hemkunt is considered to be a pious person.

There is nothing wrong in these visits. A visit to a holy place or to a historical *gurdwara* is a pious gesture, but the problem is in the ego which enters in the mind of the traveller. Do not take the pious act on to you, if you do so then the results of that activity would fade away. When a pilgrimage is performed with a selfless desire then it acts as a raft or a saviour otherwise it becomes a bottomless boat and drowns the performer. The ego of the doer that he is a Haji or a Tirath-Yatri spoils the fruit of his actions. Many a times the sinners have been saved and the pious have been drowned. According to Guru Nanak, the pilgrimage may give you a little honour, but that is not the end. The real religion starts when one listens and recites God's praises and believes in His existence. The love for God is a pool of nectar which can wash all your sins and the journey to holy places and the baths at the holy pools lose their meaning.

God himself is the possessor and master of all known worldly qualities, whereas humans have only a shadow of these virtues. At least the three gunas, the worship of God, the performance of good actions and the service of the humanity must be a part of one's daily programmes. These are the core qualities which one must develop in his inner-self. These actions should be performed by one's mind and must not be thrust upon him. The worship, the noble deeds and the urge to serve humanity must spring from the inside of one's mind. It should be a part of one's life. The blessing of God may then shower on him and the comforts and happiness may enter his threshold.

The practise of the three gunas only qualify humans for the Grace of

God and do not, in themselves, guarantee His bounties. They must not forget that they beget bounties by His Grace and not just by their actions or prayers. The actions and prayers are, indeed, not commercial transactions. Their practise does not essentially mean that God has to fulfil their desires, and that if the performer's demands were not met he had an automatic right to complain to or against God.

A complaint would mean a wrong on the part of the giver, thus a complaint would give rise to ego on the part of the doer. He would think: I prayed, I worshipped and I served and I should have been rewarded. This is a business deal. This is not a real worship. One goes to gurdwaras and wants something in exchange, one does daily prayers and demands some reward for it. This is not a real worship. A business and worship are two banks of a river which never meet. A true worshipper has a different concept of his actions. His prayers include only a thanks to God and not a list of demands.

Guru Nanak said in his hymns that he had no qualities of his own and that all qualities were of God; he could only sing God's praises, he was not worth anything, whatever God had given to him, he was thankful to Him for he never deserved anything.

God is the '*Naad*' and the Creator. When did He actually create this world? And when Abstract (*Nirgun*) became Manifest (*Sargun*)? Only He Himself knows. The Brahmins or the Mullahs do not know the exact date of the Creation, otherwise there would have been a mention in the Vedas and in the Koran. The scriptures are silent about God's whereabouts. Who is He? Where does He live? How does he look like? No one knows. The holy books are either vague or silent about it. The researcher wants to find this secret and the believer accepts it without saying, who, where, what, how and why?

According to Guru Nanak no researcher would ever know about God's secrets. He should accept His existence and believe in Him without raising any questions. What is His name and what language does he know? According to Guru Nanak, He has no name, He is the Truth, He is neither a Singh nor a Khan, and neither a Kumar or a Tomson; He knows all the languages as all the alphabets have come out of Him. The language which He accepts and adores is the language of love whether

narrated in Panjabi or Sanskrit or English or Urdu or Arabic or Hebrew or Pali.

Guru Nanak's third journey was towards Kashmir where he met a *Pundit* named Braham Das, who came to meet him wearing an idol around his neck and bringing with him two camels loaded with books. He thought himself to be a scholar and knower of God's secrets. The discourse which followed between the two converted him and he threw away his idol and books and became a humble servant of God. Guru Nanak told him that the holy books cleanse *one's* inner-self provided one is not filled with ego. No one would ever know God's secrets, for such secrets have not been unfolded in any scripture.

One must not waste time in unfolding God's secrets, for these secrets cannot be unfolded. Just accept Him in His both *Nirgun* and *Sargun* states, accept His presence around you and in you. One certainly requires an exemplary lofty character to have His audience.

One should go to pilgrims only to keep the history alive and to pay respect to the holy places, but the visit has no relevance to God realisation. In fact, wherever one bows with reverence there is one's pilgrim. This is what Guru Nanak's message was when he went to Mecca. According to the Sikh chronicles, while in Mecca, Guru Nanak had fallen asleep while his feet were facing the holy Kaaba. When he was asked by the High Priest to move his legs away from Kaaba, he had asked the Mullah to move his feet to a direction where there was no God.

God cannot be confined to the four walls of a pilgrim. He is omnipresent.



PRECEPT 16 - THE OPERATION OF THE WAVERING MIND

Our mind is a sum total of our habits, good or bad, and this conglomeration of habits has taken us away from God. God, in fact, is very close to us. He is nearer than our heartbeat and the breath but our habits stand in between and build a wall of ego and deceit. God can be realised by diving into the pool of His name, by concentrating our mind on Him. The depth of an ocean can only be measured by going into it. You cannot measure its depth by standing on its shores. How can we talk of open skies standing in closed rooms? The control of mind is paramount in God realisation. Thinking about Him and applying His rules in life are essential for His blessings. A study of rules is not effective if it is not followed in daily life.

In Japji, Guru Nanak said that there were unlimited skies and numerous suns and moons. His words are revelations of a prophet. He is pointing towards a truth, a mystery of Nature. Similarly, the *Baani* in *Guru Granth Sahib* unfold numerous secrets, but the devotees should not get entangled with words, for words are only a means of expression and not an object in themselves. In real life people do hold to words and start worshipping them. This is the cause of idol or book worship. People forget the Creator and start worshipping the witnesses, such as sun, moon, vegetation, fire and water etc. The more you hold to these objects the farther you go from the reality.

All world scriptures reveal the same truth that He cannot be found with intellect or intelligence, with 'tap' or 'sat' and with 'smaadhi' or meditation. Do not only depend on your intelligence or mode of worship, the real truth is the control and steering of mind in the spiritual direction.

How then can we steer the mind? According to Guru Nanak, you have to unconditionally submit yourself to Him. The submission is giving control of mind to God. The submission and belief in God is more important than a discussion about Him, for submission and belief mean that the judge was God the absolute judge, whereas a discussion means

that the judgment could be given by us.

The world prophets realised Him for they believed in Him. He presents Himself to His devotees when they drown themselves in His Naam and become one with Him. He comes and embraces His followers when they burn their ego and become meek and humble. He comes and knocks at the door of all of His disciples, but, sometimes, they themselves do not open the door and do not recognise their saviour.

You need to have eyes of Guru Nanak to recognise God when He presents Himself to you and you need to have the ears of Guru Gobind Singh to listen to God when he calls upon you. God belongs to all of us. He is beyond religions, castes and creed. According to all religions and all philosophers God can be realised when He is given the absolute control of one's mind.

The way of research and understanding about God is to descend into the ocean of knowledge. The sight of waves does not unfold the secrets of the ocean. To understand and know the depth and treasure of an ocean one has to descend into it. The mere study of scriptures is like looking at the waves; the study and then application of the instructions is like descending into the ocean.

His greatness cannot be reduced to words, for the words can be erased or can fade, but He is immortal. The writings can vanish, many scriptures have been lost with time, the present day scriptures may disappear in future and many important writings may fade with time but the Truth would be there; it was there and it will always be there.

The books are written documents, but He is unwritten, how can books describe Him? When you study them then you must try to read the unwritten message between the lines and try to understand the meaning of the message. That is where the description of God is. The space, the blanks and the void describe Him. If you read and master the words you would become a Pandit but if you read the void then you would become a true saint.

You have to merge with God to realise Him. You have to give absolute control of your mind to Him. You cannot get Him by reading about Him or by talking about Him. You need to build a relationship with Him. Make

Him your father, or mother, or beloved, He will at once manifest and come to you. He wants to belong to you, so you must belong to Him. How can a lover transmit his love to his beloved without belonging to her. Love can only be expressed by blending in it, by entering in each other's mind and soul.

Guru Nanak talks about '*surt*' (mind) which means absolute awareness. For a true relationship your '*surt*' must always remain with the beloved. Similarly, for a relationship with God your '*surt*' must weld with His name. For example when a lecturer is teaching in a class, his '*surt*' is in lecture and towards students whether they are listening or not, even a slightest noise could attract his attention; similarly when a child is playing and the mother is cooking, her '*surt*' is in the child, that he should not lick any dust, or should not fall and hurt himself; similarly when a lover goes away from her beloved her '*surt*' always remains in her beloved. She keeps on thinking if he was eating at time, sleeping at time, going to work at time and so on. A disciple's '*surt*' must always be attached with God. This is a sure way of God realisation.

During Guru Hargobind's times there lived a grass-cutter named Baisakha. He always remembered God. He always longed to have an audience with Guru Hargobind and ask for his blessings. Once Baisakha heard that Guru Hargobind was camping near Agra with Emperor Jehangir. He cut fresh grass for Guru's horses and took two paisas, his total savings, and left for the camp. He reached there in the afternoon and asked the guard where the true king was? The guard sent him towards the camp of Jehangir. He entered the camp, put the bundle of grass and two paisa and lay down on the ground to show his respect towards the Guru, without knowing that he was in the wrong camp. Jehangir asked him to get up and ask for his wish. Baisakha got up with folded hands and still keeping his eyes on the ground said, "O, true Lord, I have come for your blessings. I have no wish except to serve you and be one with God." Jehangir realised that the man was looking for Guru Hargobind and not him. He said to Baisakha, "If you want to meet Guru Hargobind then go to the next tent." Baisakha raised his eyes and said, "Sir, are you not Guru Hargobind?". The Emperor smiled and said "No, Guru Hargobind is in the next tent." Baisakha immediately picked up his grass and two paisas and rushed towards the door. "Wait " said the

Emperor. "Leave your grass and two paisa for me, and I will give you gold coins to present to the Guru." "No sir", replied Baisakha, "I want to present to my Guru what I have saved for him from my own earnings, and from my own hard work. Please let me go with my offerings." Jehangir smiled and signalled him to go. He ran to the next tent and put his offerings before the Guru and lamented, "O, true Guru please pardon me, I put these offerings before the emperor by mistake, these belong to you, my Lord. Please accept them and forgive me for my mistake." Guru Hargobind rose from his chair, lifted Baisakha from the ground, embraced him and said, "Baisakha, my son, I accept everything you have brought for me. You are mine and I am yours. Your deep devotion and 'surt' in God is envious. You are accepted by God as his son." Henceforth Baisakha lived happily with the Guru till his death.



PRECEPT 17 - THE LOVE-DRENCHED MEMORY

(ਪਿਆਰ ਵਿਚ ਭਿਜੀ ਯਾਦ)

The memory (ਯਾਦ) of God and His worship are the basic pyramids of a human life. The kings, film actors, showmen, business magnates and tycoons who possess unlimited wealth but have no time to remember God are inferior even to a tiny ant who remembers Him. A poor man can become great when he absorbs God in his '*surt*' (mind) and a rich man becomes low when he forgets God and his '*surt*' is blended with worldly affairs rather than God.

According to Guru Nanak, the real wealth of a man is the reminiscence of God and the absolute poverty of a person is the forgetfulness of the Almighty. You must know the real barometer of your social status. Do not test yourself with your bank balance that is a bluff. Look into your inner-self, search your heart, sit quietly and talk to your mind and examine your thoughts; if the '*surt*' is blended with God, then you are the richest man on earth otherwise you are very poor. Who were Guru Nanak, Jesus or Mohammed? They had no kingdom, no official position and no wealth but they were the richest men on earth. The emperors bowed to them, the people called them the kings and the whole world population followed them. The kings or presidents or prime-ministers will come and go but Nanak, Jesus, Mohammed, Ram and Moses will stay on forever.

Your search should concentrate on God's name, your recollection should be His love for you and your aim of life should be to serve the humanity; only then, the objective of your life is fulfilled. Do not be mad after worldly wealth, it is a mirage, it comes and goes, it is only an illusion and not a reality. The children collect stones and pebbles and throw them away when they are young. When they grow up they realise that the stones are worth nothing, the real wealth is something else. Similarly you run after money and collect it, but when the name of God dawns at you then you realise that the real riches are in God's memory

and His love and not in the worldly honour, wealth or power.

Whatever you are collecting has meaning unless and until your '*surt*' is blended with God. In Sikhism you are free to enjoy life and are at liberty to possess objects of comforts and luxuries provided your '*surt*' is absorbed in God, you say your daily prayers, you visit *Gurdwaras* and submit yourself to God, you give donations for religious, social and educational projects and you perform noble *karmas*. The merging of '*surt*' with God gives you spiritual understanding.

It illuminates the darkness of your heart and it awakens up your thoughts. The realisation of God would make the worldly possessions worthless. The attachment of '*surt*' with the Almighty changes the definition of wealth. It brings a quiet revolution in your mind and thoughts and a new self is born.

The search of this new birth is religion. You have to search for it and you have to believe in it. There is a *Gurdwara* in the heart of everyone, only it needs to be discovered. There is God in every heart, only He is to be found. He is there since your birth. He will always be there, but the search is ours. He shows us the way, we have to walk on it.

God does not lose hope in His creation. He is always hopeful. He has created us and has given us enormous wealth of minerals and vegetation for our survival. He is our father, mother, friend and beloved. He wants our love and true relationship. His consistent memory can enter into our heart and we can be one with Him. This is the real life, this state of living gives us unshakeable faith and loads of happiness. Let us make His memory as our daily prayers and blend our '*surt*' in His name.

Bebe Nanki was Guru Nanak's elder sister. She was married to Jairam Uppal and lived happily in Sultanpur. When Guru Nanak took a job in the revenue department at Sultanpur he lived with his sister for a few months. Bebe Nanki was the first convert to Sikhism. She was the first follower of Guru Nanak. When the Guru went on long missionary journeys, Bebe Nanki asked him how she would be able to see him and speak to him when he would be so faraway. The Guru smiled and said, "Bebe, whenever you will call me from within your heart, I will immediately present myself to you." History has in its record many

instances when the Guru was away to Mecca, Kashmir and Sri Lanka, on such occasions whenever Bebe Nanki closed her eyes and blended her '*surt*' with Nanak, he at once manifested himself before her and fulfilled her desires. . .'



PRECEPT 18 - THE HIGHEST EXALTATION

There is no limit to God's praises. He is omnipotent, omnipresent, omniscient, omnivorous. It is beyond humans to glorify Him. How can we discuss Him with our limited knowledge and vocabulary? How can skies be held in a closed fist? We are helpless. We are *too* small to describe His greatness. Whatever scholars have said about God and His greatness show their helplessness. If you have known someone then He cannot be God, if you have seen someone then He cannot be God and if you have described someone then He cannot be God. God is beyond our measurements and description. We can only feel Him, believe in Him and accept Him.

Why is it impossible to describe Him? The reason is simple. We are a part of Him, and how can one part of the same body describe the other part? Our eyes are a part of our whole but how can they see our self? A part cannot understand the other part. If we were different from God we could have understood Him, seen Him and described Him, but we are a fragment of Him, just a tiny bit of Him. How can a drop of water describe the ocean?

Knowing and not knowing God, describing and not describing the Almighty and seeing and not seeing the all powerful is the greatest paradox of all the religions. In a sense we know God, but we are helpless to describe Him. We know Him for we love Him but we cannot say anything about Him, for love cannot be described. We can only feel Him for He is our '*anubhav*'. When a person embraces his/ her beloved the soul of one enters the soul of another, no words are spoken but the message is conveyed, the eyes remain closed but the feelings are transmitted.

According to Guru Nanak, He is the Creator, the designer and the preserver of the universe, and our physical powers are limited, we understand only those things which we can see, or touch, or hear or smell, beyond that our powers fail. We can see the universe, so we believe in it, but we cannot see the Creator so we are reluctant to

believe in Him. This is the tragedy of all the humans. We are unable to understand and believe that which is beyond our powers. We know there is a Creator and a Designer and a Preserver, but as we cannot touch or see or hear or smell Him with our physical powers, so we fail to apprehend Him.

The universe is moving in a defined way. The suns, the moons, the stars and the planets are circling in a specified orbit. The rains, snows, gales, earthquakes and volcanoes are all objects of His identity. The vegetation, minerals, the sea life, birds, animals, insects and mammals are all a part of His design. He and only He can describe the object of the Creation. No scripture has given a purpose of this universe, or the time period of its creation or would-be destruction.

There is a power beyond all of us and that power we look to when we fail in our missions and efforts. That is the hand of God.

When we believe in His hand then our own freedom automatically disappears. We are free until we do see or feel that mighty Power. Once we see or feel His existence, then we will be careful in our dealings. The corruption or evil in us would disappear. Once we believe that He is around us, He is watching us then we will be reluctant to indulge in bad deeds. The feeling that He is constantly watching us would make us better human beings. This is the reason that a large number of people do not want to believe in Him, for they do want to indulge in sins and to have temporary enjoyment, for if you believe in His presence then you cannot be a cheat or a criminal or an adulterer.

There are four different types of believers. First are those who believe in Him due to their ignorance. They have a faith in Him for they were told to do so. Their faith rests on instructions given to them. They have no alternative except to believe in Him; secondly are those who believe in Him due to fear. These are the people who are scared of the word 'hell' and want to believe in Him so that they can go to heaven. They go to *gurdwaras*, for they are afraid of bad consequences if they fail to go there. Their belief in God and visits to holy places are based on some sort of apprehension. They believe in punishment or fines or unhappiness if they fail to visit a *gurdwara* on a specific day; the third type of believers are those who believe in Him for His bounties or gifts.

They believe in Him for they have a long list of unfulfilled desires and they want them to be fulfilled. They go to *gurdwaras* and present a list of their demands to God. They are greedy people, the key word for them is heaven. The fourth type of believer is the true '*bhagat*'. He believes in Him for he can feel His presence around Him, for he can see Him in his mind, for he can talk to Him in his solitude. His prayers include only thanks. He loves God for his relationship with Him and not for ignorance, greed or fear. This is the real belief and is acceptable to God, the first three acts are not acceptable to Him.

Mata Khivi was the wife of Guru Angad Dev. She served in the Guru's kitchen everyday and was very fond of serving food with her own hands. She loved God, prayed everyday, sang His glories and thanked Him for all His gifts. She was very humble, selfless and courteous. Satta and Balwand have described her in their Vaar composed in Raag Ramkali. They say, "Khivi was noble; like a dense tree she gave shelter to the travellers and disciples. Regularly she served food consisting of rice and butter to the visitors of the house of Nanak." Mata Khivi is the most revered woman in the Sikh history. We should copy her devotion and service to humanity to be one with God. This is what exalts a person to merge with the Almighty.



PRECEPT 19 - THE HUMAN KARMAS (DEEDS)

Karam is both a Persian and a Sanskrit word. In Persian it means grace and in Sanskrit it means deeds. In *Guru Granth Sahib* it has been used in both of these connotations.

God's grace is unlimited. Everything which one possesses is due to His grace. A person's own obligation is to do good deeds and render daily prayers, but the results are in the hands of God. A person performs deeds and God judges, a person prays and God adjudicates. The judgement is solely in His hands. He is the only one who can read one's mind, thoughts, intentions and motivations. His court is the ultimate place of judgement. He needs no witnesses, for He himself is the eye witness of all acts.

A person's life should be honest and truthful. His prayers should include only thanks to God, for, whatever he already possesses is due to God's never-ending grace. All wealth and possessions belong to Him, and if they are transferred to a man then it must be with His command. A true Sikh goes to a *gurdwara* to thank God for all bounties. In reality a true disciple should thank God for both happiness and sorrows.

Life itself is priceless. It is invaluable. There is a parable that there was a man who had collected millions of pounds, and when the death came to fetch him he pleaded with the death to give him little bit more time to live. The god of death refused and asked him to get ready to go. The man offered half of his wealth for a week's extension, the god of death refused; the man then offered whole of his wealth for one more day to live, the god of death refused. He told him that the life was invaluable and if a person had wasted it in useless acts then it was his fault and he must suffer for it, the day of death is pre-determined and is unchangeable. The dying person could not buy even a few moments of life with many million pounds.

The life of everyone of us is priceless. If we are ready to give millions of pounds for a moment of life, then what about the long spell of years one has already lived? Do we not owe at least a thanks to God? When you

are hungry, you will be willing to offer any price for a loaf of bread, but what about the whole vegetation around you? When you are thirsty, you will be willing to pay anything for a glass of water, but what about rivers, oceans and clouds which give you enormous loads of water? The problem with a human being is that he cannot see what he already has, and can only see what he does not have.

According to Guru Nanak, prayers and noble deeds are the keys to unlock the way to His kingdom. When you mould your mind and thoughts and your '*surt*' is focused only on God, when you render your prayers from your heart and apply them in your daily life then you are awarded the master key to enter into His kingdom. When the echo of '*Ik Ongkaar*' resounds in your mind, when you start thinking good about your friends and relations, when the pain of miseries around you awakens in your mind and you start feeling sorry for others, then God speaks to you, then He presents Himself to you and you become one with Him. The sound of '*Ik Ongkaar*' is like a magnet, it attracts you towards God.

Though many ways lead to God's kingdom, two of them are more popular. The first one is the way of effort and the second one is the way of submission. The *Rishis* chose the first way and the prophets went the second way. The way of submission is the way of humility, modesty and meekness. The way of effort is more risky, for the dacoits named pride and ego attack passengers going that way. God and pride can never live together. When a *Rishi* thinks that he has done enough meditation to get a key to God's kingdom, then he actually offers to enter into a business transaction with God. In other words a *Rishi* is asking God that He should give him His bounties in exchange for his meditation. Do not forget that God's grace is not for sale, it is not negotiable. If you do choose the way of effort then leave the results to God, do not ever think that you are doing the effort and you will definitely get the reward. Do not bring 'you' or 'I' in it, otherwise all your acts and meditation will be wasted.

God's grace showers on all of us equally. He is not partial. He does not discriminate. He loves all of us. If we do not get His bounties then it must be due to our own fault. If our room is dark then it is not sun's fault, it is our mistake that we had forgotten to open the door or draw-off the curtains. The effort of opening the door and drawing off the curtains

would be ours, and the grace of lighting it up with sun-rays will be of God.

You must understand the difference between a business transaction and a service to God. In a business transaction there is always a demand, a profit motive: it represents exchange of goods for money; but in a spiritual service there is no demand, there is no exchange, there is no profit or loss motive: it involves only thanks, an appreciation and an acknowledgement.

When God blesses you with happiness or comforts, then it is not a result of any business deal; it is His grace, it is His love and it is His elegance. The consistent demands made by you make everything blurred. You will see and feel the warmth of His bounties only when you stop demanding, but your demands are unlimited, you do not stop asking, you go on and on for ever. That is why it eventually, results in pain. Your multifarious demands bring with them their own problems and sufferings.

You will get your demands fulfilled sooner or the later, but you must be very careful in demanding. A wrong demand can ruin your career, or family life or reputation. You have to be very careful, but the pressure of demands makes you blind, you lose your balance and fall in the ditch of sufferings and pain and forget that you yourself had asked for it. Most of the unhappiness around us is of our own making, it is a result of our unreasonable desires, our passions and our jealousy.

The continuous sufferings in life have made us immune to them. We have started thinking as if that is the only way of life. We have thought that the grief is permanent, whereas the happiness is short lived. We have forgotten that life too has beauty and spark. Our sufferings are the result of our deeds and we can cure them, we can bring back the glory of life by changing our *karmas*. God is waiting for us to come to the way of heavens. We have to leave the wrong path and go back to the right direction.

God does not interfere in your choices. He has given you a brain to make your own decisions. A wrong decision can bring your downfall and a right decision can elevate you to glory. You are not a slave of your

destiny. You are independent. You have complete liberty in your actions. Only results rest with Him. Both heaven and hell are controlled by Him, but it is our choice which way we intend to go. God's powers are both our support as well as the cause of our destruction. We cannot live without water, it is a necessity of life. We drink it, we use it for cleaning and we use it for generating power, but when it transforms itself into floods and torrential rains then it destroys; similarly, air and fire are essential for life's existence but they are also causes of life's destruction. According to Guru Nanak both liberation and captivity, and life and death are controlled by Him.

Destiny and freedom of actions are very pertinent questions. Some religions do not believe in destiny and thus do not mention God in their scriptures. They talked only about actions and freedom and did not talk about God and destiny. Some religions have mentioned about destiny and not freedom of actions. They claim that everything was happening according to His will and humans had no freedom of thought or action. They claimed that a man was a thief for God wanted him to be a thief, and a man was a priest for God wanted him to be a priest. They rejected the theory of independence or freedom of actions.

Guru Nanak has advocated a mid-way. He advocated that actions are the responsibility of man and the results are a prerogative of God. Our efforts and work are judged by Him and an appropriate reward is then sanctioned. According to Guru Nanak, we must get rid from our minds, vices of passion, anger, greed, attachment and pride; render daily prayers focusing our '*surt*' on God and perform noble actions. The result of these actions would be that God would bless us with His grace, and comforts and happiness would fall back into our lap.

Dhanna was born in the village Dhoyan in Rajasthan. He was a Jat. He was very gentle, simple and pure from his heart. His land was not fertile and its output was very low. His neighbours' farms were very fertile. Dhanna wondered how he was poor and his neighbours were rich. One day he asked his neighbours that how could they manage to grow such rich crops. The neighbours laughed and said, "Don't you know that God comes to cultivate our farms." The neighbours said it in a joke, they knew the gentleness of Dhanna, but Dhanna took it to his heart. He came back to his farms and sat down under a tree. He looked at the skies and

prayed to God to come to cultivate his farms. He said that he would not eat anything until God came and helped him in his cultivation. Dhanna's very strong belief and heart breaking prayers made God to manifest. He descended and helped Dhanna in his fields. Next year Dhanna's crop was the richest and largest amongst the villagers. The villagers wondered how could Dhanna grow such a rich crop in his infertile land. One of his neighbours came and asked him that how could he do it. Dhanna said that he had employed the same person who had been working in his (the neighbour's) fields in the past years. . The neighbour wondered what Dhanna was talking about. *There are three shabads of Bhagat Dhanna in Guru Granth Sahib.*



PRECEPT 20 - THE PRICELESS JEWELS

Guru Nanak's praises of God are limitless. His compositions unwind the secrets of God. In his poetry every word is related to God and His universe. According to him the whole creation of God is priceless. God's gifts are too valuable to be measured in the world's known currencies. Despite the fact that the medicine, surgery and technology have advanced, still no human surgeon has produced a live organ of the human body; no pharmacist has produced medicine to cure all diseases and no scientist has dared to measure, weigh or analyse the personality of God.

The secrets of God cannot be tested in a science laboratory. The science believes only in those matters which can be scientifically tested, and as God and His attributes are beyond such tests so scientists are hesitant to believe in God. Despite the fact that the science exists to unfold the secrets of Nature, the scientists are scared to admit the reality of God's existence.

God is the name of the whole. He is both abstract (ਨਿਰਗੁਣ) and manifest (ਸਰਗੁਣ). He is the beauty and the fragrance which no scientific instrument can analyse. For example a flower is praised for its beauty and fragrance but these two qualities of the flower cannot be analysed or tested. In a chemistry laboratory its petals, its juice and its particles can be subject to tests but not its beauty and smell. Dissect the flower and its beauty and fragrance is lost. But the whole existence of a flower is its beauty. Similarly, a scientist can test all the human organs except the soul. A body exists for a soul resides in it, take out the soul and the body will crumble like a rotten apple.

God's men are His business agents. They distribute His name without a price. They do not carry a scale or weights with them to measure the value of His gifts. His gifts, His agents and the measures which they use are all priceless. The economic value of human births, deaths and pleasures are all incalculable. His rules and court of justice are also beyond value. No one can dare to put a price on His blessings. No one can exchange His bounties for a dime.

God has created this world with required minerals, waters, vegetation, mountains, sun and moon in it. All these products are gifts of God to man. He has given these bounties to the world without any charge. God has created man and has entrusted all His bounties to him to make the best use of them. He has also given to his creation a book of divine laws which people must follow. These laws are unchangeable and unalterable. Men have made religions to follow and understand these divine laws. World prophets have given their commentaries on these laws. No worldly wealth or riches can force a change in these rules or pronouncements.

The world scriptures discuss about God and His universe. They all say the same thing but in different languages and with different emphasis. The Vedas, the Torah, the Bible, the Koran and Guru Granth Sahib describe different ways to reach God. God is one, His abode is one but many routes reach His residence. The prophets have explained these routes to their followers: All routes lead to the holy land. The journey to His abode does not cost anything in monetary terms, it is priceless.

In one of his encounters with the Hindu Pandits Guru Nanak told them, "It matters not how many cart-loads of learning you have nor what learned company you keep; it matters not how many boat-loads of books you carry or the quantity of knowledge with which you manure your tree of knowledge; it matters not how many years or months you spend in study *nor* with what passion and single mindedness you pursue knowledge. Only one thing really matters, unless truth enters into the soul all service and study is false."

In one of his journeys Guru Nanak Dev came into the suburbs of Delhi. The city at the time was ruled by Ibrahim Lodhi. The emperor was unjust and cruel but he gave large amount of donations to hide his sins. He wanted to put a value on sins by buying virtues. Guru Nanak said that the charity of the king was of no consequence; it was like the act of a blind man stumbling in the dark. The king was even worse than the blind man because even if a blind man had lost his eye sight, he could still hear, speak and comprehend, but one who had lost his mind had lost everything.

What avail was the giving of alms by one who sinned by day and gave

in charity at night? A concrete dam could hold the flood but if the dam had burst you could not repair the breach by plastering mud. Evil was like the flood, the stone dam was like the faith. If faith weakened, the dam would give way and the flood would sweep all before it. Its force would then be so great that no boat nor boatman could dare embark on it to save the victims.

All earthly treasures given to the world by God were priceless jewels. They were given to humans free of charge and no price tag was attached to them. The vast fertile lands, the swirling oceans, the never-ending mines, the fragrance oozing vegetation and the starry space, all filled with countless bounties, were given to humans as a part of God's covenant with them. The covenant still stands, God is ever willing to fulfil His part of the covenant, but humans have repeatedly erred. This is, indeed a heart piercing tragedy.



PRECEPT 21 - THE DIVINE RESIDENCE

According to Guru Nanak God has a definite place of residence. The prophets and saints know that address. Its description is ex-directory. To know it one needs to be nearer to God. His address is not printed in a directory or in a Who's Who year book. He gives His address to only those who are close to Him and who love Him. At the lower to His residence is the abode of prophets. They can visit God's house- complex only with His permission but they too need a pass to enter His estate. God has spoken to His prophets and has met them at different places and in different modes and forms. He spoke to Moses in the form of Fire at mount Sinai; He met Guru Nanak in the form of Light in His personal chambers, and He talked to Mohammed in the form of Voice at the mount Hira.

In Japji Sahib, in stanza (pauri) 27 Guru Nanak has described the outskirts of God's residence, where he was taken in August 1504, when he was 35 years old. God gave him two dossiers. First one contained the Sikh Mool Mantra (Basic Doctrine), and the second one was the Sikh Law Book called 'Japji'.

Guru Nanak came back to the earth and spread God's message all over the world. He has very discretely narrated what he had seen outside the house of God. The list includes: giant reservoirs of air, fire, water (*from where they were being pumped to the earth and other worlds*); the group of notable people including Dharamraj (Chief Justice), Chitar and Gupt (Court clerks), Vishnu (in-charge preservation), Brahma (in-charge creation), Shiv (in-charge destruction), Durga (in-charge elimination evil), Indra (in-charge weather); and devtas, sidhs, sadhs, jattis, sattis, santokhis, kings, martyrs, scholars, scribes and hoors (the most beautiful damsels) etc.

There were also mines of jewels, lofty holy places and the gigantic engineering factories (*creating and designing different form of births*).

There, gods (devtas) were engrossed explaining to visitors about the qualities, works and actions of God. Everyone there, was singing praises for God's works. The Foremen in factories were explaining about the

intricacies of life and death and how the expiry date of every life or product was calculated.

There were many more persons and objects, but Guru Nanak said that he did not remember them.

From His residence God looks at His creation and enjoys watching its movements. He speaks to his prophets, saints and beloved ones. He loves His creation. He visits his followers when He so wishes. He is the only Giver, rest all of us are takers. He is merciful. He has no enmity for any one. His blessings are showered on all of us. He is a Just God. He visits His followers in their dreams and/or in a form He so chooses. He is approachable, He is reachable. His specific residence is in the centre of the universe. The Journey to His place is free of charge. His realisation means the rain of happiness and comforts.

Why do we work? The answer is to earn money. Why do we need money? The answer is to feed the family and live a comfortable life. We all need power, status, health, wealth and popularity. All that can be achieved if we can please God and can invoke His blessings. The real wealth of a person is his/her peace of mind. When the life is in equilibrium, then every thing is perfect. To achieve this perfection we need the help of God.

When we invite a dignitary we lay red carpet to welcome him, we do the best decorations and throw away all the rubbish, we cook the best food and lay down the best table. Similarly when we invite God into our house or mind we must clean our thoughts and get rid of our vices. We must erect a temple of love in our heart where God is requested to stay. We must feed the hungry and help the destitute to show our obedience to God. The service of humanity is the service of God.

There is a direct communication line, which God uses to speak directly to people at large. This line of communication is connected to human conscience. As you see with your eyes, hear with your ears and feel with your touch, similarly you have a small instrument of conscience implanted in your mind. It catches the sound of God. To listen to His voice you have to control your mind and make it quiet. Until there is noise in your inner-self, there is upheaval in your thoughts, the worldly

pressures will block the sound to travel to the conscience and God's word will not reach there.

A man suffers for he turns his back to God. It is not a punishment by God, for He is ever merciful, but one's own choice to embrace sufferings. God's way is the way of comforts and happiness, all other ways lead to sufferings. If you want to pass through a wall rather than go via a door then you will certainly hurt your head. The wall is not hitting you, you yourself are inflicting injuries upon you. When a door is available then why are you trying to pass through a solid wall? Live within the rules of God and all your desires will be fulfilled. A man would wonder what were His rules? How would a person recognise God's sound? In this mad world there are thousand of sounds which pass through a person's mind, then how would he recognise a voice to be a voice of God? Is there a way? Yes there is. Firstly, you have to get rid of all the vices, and then merge yourself in His memory and shed all your ego. It is the noise of your pride which is hampering you listening God's voice. He is always calling you, only your own receiving switch is, probably, turned off.

God is all merciful, is full of love and is filled with compassion. He is ever eager to give us all comforts of life and happiness. Our only duty is to be honest, faithful and committed, but we are not what we should be, that is the reason for our sufferings.

Once Maharaja Ranjit Singh the Emperor of Punjab passed through a *Gurdwara* en-route to a battlefield. He bowed to *Guru Granth Sahib* and requested the Bhai Sahib to pray to God for his success in the battle. Bhai Sahib said the *Ardaas* and prayed to God for Maharaja's success. Maharaja went to the battle front and gained an astounding victory. With the beat of victory drums he came back to the same *Gurdwara* and with great pride called the Bhai Sahib and said that he was eager to fulfil any of Bhai Sahib's wishes. Bhai Sahib smiled and said that how the Maharaja had now become a donor when a few days ago he was a beggar in the same *Gurdwara*. The Maharaja realised his folly. He apologised to Bhai Sahib who told the Maharaja that the pride was the greatest enemy of a man and must be killed at any cost.

God dwells in love, humility and honesty. In addition to His specific mansion in the skies, the description of which Guru Nanak has given in

stanza 27 of Japji (*please note that this stanza is repeated as the first Shabad of 'Sodar' and the first Shabad of Raag Aasa. This is the only composition in Guru Granth Sahib which has been recorded thrice*), He descends on earth and lives with His devotees. He has a house in every heart.



PRECEPT 22 - THE REAL YOGI ¹

According to the Sikh faith the cleansing of one's mind is paramount for God realisation. The visit to the holy places, the daily prayers and the regular visits to a *Gurdwara* are of no avail if the mind of a person was filled with sins and immorality. Outward garbs and the ritualistic wearing have no relevance with the purity of mind.

The yogis of Guru Nanak's period used to wear long earrings, carry a jute bag for collecting alms and a wooden stick to knock at the donors' doors and to scarce away the animals. They would also put ashes on their bare body to condition it for all weathers and carry a rough rug to sleep on. They roamed in streets to beg for food and lived in forests away from the worldly duties and pressures. They advocated that theirs was the only way of God realisation.

Guru Nanak rejected these practices. The desertion of one's family and the running away from one's social obligations were in themselves unpardonable sins. Guru Nanak vehemently advocated a family life. He said that the outward signs were essential only to be a member of a society but had no relevance with God realisation. To be a real yogi one needed contentment in heart, honesty in labour, chastity in thoughts, concentration in mind and diligent performance in worldly obligations; rather than golden earrings, cotton/jute alm's bag, wooden stick, jute rug and ashes.

Most of the people, all over the globe, are forgetful. As the time passes; they forget the basic doctrines of a religion and hold to its symbolic rituals.

Guru Gobind Singh gave to his *Khalsa* the unique gift of five Ks viz., *kirpan* (sword), *kara* (iron bracelet), *kesh* (long hair), *kanga* (comb) and *kuchchera* (underwear). He instructed them to always wear them. Each 'k' represented a doctrine. He said that the *Khalsa* would always represent truth and justice, bravery and courage and purity and

¹ Please also refer to page 115.

holiness. With the passage of time the doctrines have faded away and only the signs have remained.

Gorakh Nath was a great revered Hindu yogi. He instructed his disciples to wear yellow *dhotis* (cotton saris), carry a water bowl, pierce their ears and wear in them long earrings and put ashes all over their body. These instructions had a message, but with the turning of the time, the instructions are lost and only the outward wearing remain which in isolation have no meaning.

Lord Buddha instructed his monks to beg to eat. He also gave them instructions to wear yellow/orange robes, carry a water bowl and a bag for the alms. They were ordered not to ask for the alms but stand silently and spread their bags for donations. The silence had its meaning. The time has rolled by and Mahatma Buddha's commandments have been lost and only symbolism has remained.

For the realisation of God, a man needs a victory over his mind. As mind longs for vices ("*man loche buraaeeaan*" *Vaaran, Bhai Gurdas*), this urge has to be very ruthlessly crushed and destroyed, for the mind to be turned towards virtues. In itself mind is symbolic of God .

Aasa Mehla 3, Guru Granth Sahib, page 441

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

Man too jot saroop hai aapna mool pachhaan.

The worldly desires, greed and pride has turned it into a den of sins. A person has to work hard to cleanse it and make it ready for God's entrance. This is an uphill task, but this is the only way to attain eternal bliss and to be one with God.

Once Guru Nanak was staying at *Allhabad*, a town in Northern India, where three sacred rivers Ganges, Yamuna and Saraswati meet. The Brahmins invited Guru Nanak over a dinner feast. They showed him their kitchens and the purity of their cooking pans and kitchen fittings. They showed to him with what care they washed and scrubbed their dishes, swept the ground near the hearth, washed their vegetables and cooked the meals. They laid the dinner before Guru Nanak but the Guru refused to eat it. He said that you err in believing that purity could be gained by scrubbing and washing. A man was unclean when his heart was polluted

and his tongue coated with falsehood, his eyes envious of other person's beauty and wealth and his ears dirty with slander. Win over your mind and the purity and holiness would automatically follow.

One must be a Yogi from mind rather than only from appearance and from actions rather than only from learning. A true yogi is one who joins humans with God rather than with himself. A true yogi is a householder whose house has the fragrance of love oozing all over the place rather than the smell of hatred and enmity.



PRECEPT 23 - THE ANIMATION

The word '*Giaan*' means to know one's own-self, whereas the word '*Da-iaa*' means to know others. According to the Sikh thought a person must live for others, he should help the poor, feed the hungry, shelter the shelter-less, nurse the wounded and rescue the drowning. The life in itself has no meaning if it is not dedicated to others.

According to Guru Nanak one should make compassion, tenderness, kindness and mercy the style of one's life. Whatever you do, you should remember that your acts should not hurt or injure others. You set your own life and help others to set their lives as well. Your own happiness depends on what you sow for others. It is your love for others that is accepted in the court of God. God might forgive you if you demolish a temple or tear off a holy book, but He will never forgive you if you hurt someone's heart. God resides in love and love alone.

With the passage of time man has become selfish and self-centred. The wealth and ego of power has created a wall of falsehood between him and God, and the man is drifting away from the divine kingdom. People help others when it suits them, they save others when it is advantageous for them. People have become egoistic, self-seeking and ungenerous. They have deliberately drowned themselves in the sea of greed and lust. Alas! This is not the way of God.

Many so called god-men are also cheating the world. The miracles are not acceptable to God. He needs love and sacrifice. If you help His people then only He will manifest and embrace you. The miracles of distributing ashes or other worldly gifts are blasphemous acts. God needs no witnesses to prove His existence. The sun, the moon, the vegetation, oceans and mountains are all His witnesses. All sources of energy, all metals, woods, birds, animals, mammals and insects are His witnesses. Why do we need worldly gifts of *vibhooties* or other materials-goods to prove His presence?

The exhibition of miracles is also a pride in itself. It shows that you

are more powerful than others, it represents that you are more special to God than others. The true miracle of a religion is that the devotee should become so humble that he echoed, "I am nothing. I am only a servant of God."

God lives in the meek and not in the egoistic. A person must earn respect of God. Worldly respect has no meaning if it is not acceptable to Him. The special powers or miracles could earn one some respect in this world but they are not acceptable hereafter.

God has made this world in a specific design. He has made two dimensional objects or situations like night and day, height and depth, happiness and misery, life and death etc. All those who are born will die, all those who are created will perish, all those who rise will fall and all those who are joined together will separate. Union leads to separation as light leads to darkness, that is God's way. God resides in all of them. You can find Him everywhere and in every situation.

Those who understand the way of God, they neither rejoice too much in union nor mourn too much in a separation. They accept the will of God, who is both the beginning and the end.

In a dialogue with Brahmins of *Benaras*, Guru Nanak said that a sin was a seed of misery, whereas the chastity was the seed of happiness. The knowledge and the teaching of scriptures were complementary to each other rather than a substitute of each other. He further said that his path was the path of devotion to God. The most precious gift of God was the human-birth because it was, by reason and responsible actions, as human beings, we could get out of the vicious circle of life and death and attain salvation (*mukti*). One must abolish duality in order to be a complete and committed devotee of God.



PRECEPT 24 - THE CONTROL

God the Creator of the universe is the best designer of all times. He has created this universe according to His own plans, and, perhaps, in His own image. He is responsible for the creation, perseverance and destruction on this earth. Every moment is controlled by Him. Every atom moves under His orders. His witnesses like air, fire and water are essential for both existence and extinction. According to a popular Hindu legend, the mother nature gave birth to three sons: Brahma, Vishnu and Mahesh and they were made responsible for the three vital functions of the creation i.e., birth, governance and death.

God trains His people to perform His functions for Him. He appoints prophets and saints to deputise for Him. To come to the world a person has to leave the company of God and descend into a different environment. Earth, for example is one world out of countless worlds created by Him. The way to and from God is distinctively marked, and if one knows the way to come to this world then the return march, on the same path, surely will lead back to God. The path is the same only the direction is opposite.

The search of all religions and science is more or less the same. Whereas the religions try to uncover the mysteries of God the science tries to solve the complexities of Nature, and Nature, no doubt, is a product of God. The difference is only of words. In reality both are searching the same truth.

The occurrence of birth, perseverance and death, all, regulate within His control. He has put all His functions in an automotive mode and does not interfere in their day to day operations unless He is called for help.

On earth a person passes through three set sequences in the span of his/her life. First is the way of '*Rajas*', where a person wants to achieve and own everything; second is the way of '*Sattas*', where a person will like to take over things only with truthful means; and finally the way of '*Tamas*', where a person will not hesitate to take over things even with

foul means. These are known as three '*Gunas*' through which the life of a mortal passes through.

Whichever is the way, people must control their actions. They should avoid getting entangled with evil. All the three gunas are littered with wrongdoings. In the long or short journey of life, everyone, passes to these paths. Only if people know the dangers of using these paths that they could be careful. The self control is vital to come home unscathed from walking through these ways. God is watching your movements. He will not interfere in your walk unless and until you call for help. He wants you to cross over the path of your life journey with your own conviction and control.

When you say how can God be found? Then your question is essentially wrong, for you have never lost Him. He is always with you. You cannot lose Him even if you wanted to do so. He is not separate from you. He is you. He is not an object which you can keep somewhere and forget. You cannot forget Him, you cannot lose Him. Only, He wants you to perform your actions independently and successfully. The choice of paths is in our hands, fall or ride on those paths is controlled by Him.

God regulates the universe according to His own designs. Whatever you do, good or bad. You are still within His orbit. The good doings will be rewarded and bad doings will be punished. That is the divine law and there is no escape from it.

God, the Creator, sees everything but we cannot see Him, for when we will see Him then we will cease to be us. The union of the two requires the 'I' to be eliminated between the two and all sins washed off with honest repentance.

According to Guru Nanak, to be with God one has to be truthful and honest. If you recognise this truth then the truth will find the God hidden within you.

Guru Har Rai, the seventh Guru of the Sikhs treated both friends and foe like. When Prince Dara Shikoh, the brother of Emperor Aurangzeb, fell ill and all Royal physicians failed to cure him, it was Guru Har Rai who sent him medicine which cured him. His benevolence was despite the fact that his father, Emperor Shah Jahan and grandfather Jehangir

had wrong fully arrested and tortured the Guru's great grand-father Guru Arjan and had fought a number of unjust battles with the Guru's grand-father Guru Hargobind.

According to the Guru, the axe cut the sandal tree yet the sandal perfumed the axe. Once the Guru halted at the door of a poor farmer and surprised the housewife by asking her for the bread she had cooked for the Guru. The lady wild with joy brought the coarse bread which the Guru ate very happily. He said that it was the love and prayers of the woman which had forced him to come to her house. Similarly, once, a devotee Bhai Gonda in Kabul, while meditating and in trance held the feet of the Guru in his thoughts. Guru Har Rai sat love-fettered, all day in one posture as he did not want to shake the faith of his disciple who was in deep meditation.

God is always there for us, only we have to control and clean our thoughts and build our character to be able to receive Him with grace and dignity.



PRECEPT 25 - THE ENERGY

Though God lives somewhere above in the skies, yet he has His dwellings all over the universe. In fact He resides in every atom. Man has built temples, churches, mosques and *gurdwaras* as God's house on earth, but God cannot be bound in the limits of these holy places. He lives wherever He pleases.

His divine residence in the skies is unseen to the human eye, but His worldly houses made by humans are visible. The eternal house is under God's own control but the man built houses are under human control. The doors of the eternal house are never closed to any one but the worldly houses are open only to the selected few. Once a man of a lower cast went to a Hindu temple but was refused entry into it. He slept outside the temple. God appeared in his dream and asked him that what he was doing there. The poor man replied that he had come to speak to Him. God said that the temple was not His residence but the poor man's heart was.

God has created energy like sun, air, fire and water. Man has also created energy like electricity and Gas. The difference in the two energies is that where one is perfect the other is imperfect; where one never fails us down, the other often fails and breaks down frequently. God's creation is all perfect and excellent. It was created in completeness and needs no repairs or mends.

His all creations are permanent, absolute and full and are beyond an end or destruction. Man made products are like a house of cards which can fall even at a modest gust of wind or a castle of sand which can collapse with a slight hit. Man-made goods are like a paper boat which can sink at any time.

Worldly wealth is the greatest myth of all times. People believe that the real peace or happiness is hidden in riches. They are working around the clock to be rich. They have no time for the family, or prayers or service to the humanity. They are counting currency notes and filling up their bank accounts. Their peace of mind has been covered with the

artificial layers of gold, diamonds and rubies. They, themselves, are building walls to separate them from God. They are creating cages for their own captivity.

God is ever happy to watch His creation. He is always hopeful. He loves us all and is the most merciful father, but He pities us, watching what we are actually doing. How are we wasting our divine energy in useless pursuits.

Guru Nanak settled at Kartarpur after his four great missionary journeys all around India, Sri Lanka, Tibet and Middle East. In Kartarpur he erected the first Sikh temple and called it a Dharamsala i.e., a school of religion. Guru Nanak's daily prayer included hymns like *Japji*, *Aarti*, "*Sarbat da Bhalla*" (universal well-being, peace, harmony and love for the entire universe) and "*Ik Ong Kaar*" (the unity of God). His whole life was an example of using divine energy in the most suitable way. He inculcated a divine spirit in his devotees to use their energies in the right direction.

Guru Gobind Singh, the tenth Guru of the Sikhs is known as "*Sarbans Daani*" meaning the one who sacrificed all his family for the freedom of religion and restoration of justice. He sacrificed his father, Guru Tegh Bahadur for the protection of Hindu religion, and his four sons his mother and himself for the restoration of peace and justice. His sacrifices light a candle of divine energy in our minds to be like him.

The Fire which makes a person work is called energy and in religious thought a man's real energy is his meditational power, the power to invoke God and to make Him manifest. Sikhs are staunch believers in the power of *Naam*, the company of the *Saadh Sangat* and the spirit of *Sewa*. The inherent strength of these powers can surely make God to manifest and be with His devotees.

A firm resolve to have a holy and honest living will instantly create the divine energy, which will guide all to live an exemplary life.



PRECEPT 26 - THE EFFORT

People have been searching God for the last many thousand years and whenever someone actually realised Him, like Guru Nanak or Jesus or Mohammed, His manifestation came for the love of the devotee. It is His grace that He manifests. In both Sikhism and Christianity grace is a very important witness of God.

Effort and grace both go together. Where effort ends, the grace starts. Grace has to be invoked with effort. Man performs efforts and God blesses him with His grace. A student works very hard for his examinations, this is his effort, then he prays to God for better results, God's blessings can award him a top position or a secondary position or any other distinction.

The whole universe revolves around human effort and God's grace. Grace cannot be invoked without effort, and the result of efforts is always bound in grace.

A man has a conscience and a sub-conscience. His efforts remain in the realm of his conscience and when he exerts himself and becomes tired and gives up then conscience stops working and the sub-conscience takes over. Sub-conscience is the dwelling place of God. When man stops, God takes over. This is the way of Nature. Lord Buddha, did everything in his power to find God, he went into countless *smaadh*s and into various types of trances. He gave up food and lived on one grain of rice per day and when he was tired and feeble he fell under a tree and gave up. These efforts of Buddha were the working of his conscience, when he fell under the tree his conscience stopped working and the working of his sub-conscience started. God manifested Himself to him and he got the light.

The sub-conscious works when the conscience gives up but to invoke sub-conscience conscience has to work first. You cannot realise God with your efforts, but you have to make efforts; God is realised with His grace, but grace comes when your efforts are approved and accepted. If you keep on exerting for you believe that you can realise Him with your

efforts and do not call upon Him, then you will never find Him. The point of equilibrium is where efforts and grace meet, that is where God is.

Those who want to find Him they have to search Him first and then ask for His assistance. There is a very pertinent question: does God favour only a selected few? The answer is No. His grace is for all, only a few do not qualify to have it. He is always the giver, only we have to know how to get His blessings. You need to have the eyes of recognition and the intelligence of selection. If a diamond lies on a road and people pass over it thinking it was an ordinary stone, then it is not the fault of the diamond but of your intelligence. Whenever a qualified jeweller would pass by it he would surely pick it up. God is everywhere, but your worldly eyes do not see Him. God wants to come to you, to embrace you and to give to you all the bounties and the gifts as he gave to Guru Nanak or Guru Gobind Singh or to Moses or to Jesus. They recognised Him and fell at His feet, whereas we do not recognise Him. He is realised not only with efforts and not without efforts.

Those who give everything to God, those who remember Him all the time and those whose sub-conscience is always humming His name they are the people who ultimately find Him.

One tongue, many thousand tongues and tongues many times over hum His name and submit themselves to Him, these are the steps which take you near Him. His memory, His love and complete submission are pre-requisites of His manifestation.

His memory, His love and His worship urge you to change. A prayer said without its application in life has no meaning. A prayer means a change in you. A change from bad to good, from vice to virtue. The name of God and His memory should make you a better person and your efforts to find happiness and comforts-should bring you at His doorsteps. While waiting there you should beg for His grace, and surely, His grace would give you everything you had ever longed for.

Guru Gobind Singh created Khalsa in his own form. He gave Khalsa a hymn book and a sword and said that in the name of God you have to protect the weak, the feeble, the poor and the oppressed. You wield the sword and God would give you victory, you read the hymns and God

would show you the right path. Only your efforts and faith in God would uproot the evil and restore the justice.

Guru Arjan sat on the hot iron plate and was boiled in water, he sacrificed himself for the oppressed; Guru Harkrishan took over the epidemic of small pox on him to save the suffering of Delhi residents; Guru Tegh Bahadur gave his head to protect the religion of the Hindus and Guru Gobind Singh sacrificed his whole family to uproot the evil. These efforts and sacrifices brought the blessing of God and the terrible oppression and awesome tyranny of Mughals stopped and Hindus and their temples were saved.



PRECEPT 27 - THE ULTIMATE POWER

God is Supreme Master and the Ultimate Power. There is no other power equal to Him. No human has strength which equals divine competence. God is all powerful, potent, able and energetic. He is a stalwart. Everything which humans possess is given by Him. The theories of pure sciences, social sciences and the technology have all been given by Him. He gives us the raw material, the labour (knowledge) and the ability of entrepreneur-ship and then watches us from a distance solving the Nature's secrets. For the last infinite years men have been solving the mysteries of nature but they are as far from the destination as they were many thousand years ago.

The universe is a play designed by God. He has created infinite type of creatures, lands, seas and atmospheres, and far from all these mysteries is His own abode. The goal of the man is to find the secrets behind the creation and uncover the way which leads to His residence. We talk of 'yugas' (period of history) viz., '*Sat Yuga*', '*Dwapar Yuga*', '*Treta Yuga*' and '*Kal Yuga*', but no one precisely knows the life span of a *Yuga*. The play of God is to allow men to discover the secrets of nature. He gives them power of knowledge to unearth His mysteries. The *Yuga*, probably, ends when all the mysteries are solved. When all the secrets of nature are discovered by men then the *Yuga* comes to an end. The old lives cease to exist and new lives are created and the play starts again. The start of the present *Yuga* i.e., *Kal Yuga* can be put about four thousand years i.e., the date of the start of the present day history. Since that date men have been busy to solve nature's multitude of problems. Medicine has advanced, technology has made startling progress, engineering has had many breakthroughs, science has put man on the moon, but the divine secrets are as many as they were before. The secrets of the whole planetary system are still unsolved; the mysteries of human body are still there; the reticence of thunders, hurricanes, lightning, eruption of volcanoes, earthquakes and floods are still beyond human knowledge.

All powers rest with God, and He Himself distributes them to His

creation to solve the mysteries.

It is your meekness which brings you nearer to God. When you boast that you have power or strength then you are demonstrating your pride. He resides in humility, in simplicity, in love and in modesty.

In the worldly drama of pure love God manifested Himself to Sassi, or to Sohni or to Heer or to Laila for they left everything to Him, for they merged themselves into a pure and selfless love. The pure love is immortal as it is the greatest blessing of God, rather it is God Himself.

If you are dying in a desert without water (*Sassi*) or drowning in a river (*Chenab*) without a life boat, but if the Name of God still shines in your heart, then it is Him who sends His angels to pick you up and bring you in His court to live there for ever, and the world to remember you for all the ages to come.

In His court all are equal. It is only difficult to reach over there. Once you are there then there is no difference between rich or poor, man or woman, white or coloured. You are high or low due to your own self, due to your own actions and due to your skill or lack of knowledge. Do not allow yourself to be egoistic, be meek and God will come forward to embrace you.

Guru Gobind Singh is the only world prophet who has written his own biography, called "Bachitar Natak". He writes therein that when he was meditating on Hemkunt mountain then God spoke to Him and asked him to take birth in the world and uproot evil and injustice. He was given divine sanction for his mission. God said to him, "I have anointed you as my son, go and spread the religion of love and truth." Guru Gobind Singh knew that after his death people will start worshipping him as they had done before with Jesus or Mohammed or Ram or Krishna. He denounced the personality cult and said, "He who calls me God will, for sure, burn in the fire of hell. I am a slave of the Great Father having been sent into the world to witness His play, uproot evil and to restore justice. Worship only the Father of the universe."



PRECEPT 28 - THE ACTION GROUND

This world is a rest-house en-route to the kingdom of God. Most of the people, by mistake, think it to be their final destination. It is an action ground, where you perform your good or bad actions according to your own decisions and are either given a pass to enter heaven or are thrown into the fire of hell. This earth is one of the many worlds created by God. In this world the play is of good and evil. Good represents heaven and bad represents hell. People are given a long life to perform acts to qualify to enter either one of them. The final decision of course rests with God. The scriptures give us a list of conditions of entry into the heaven.

God has created earth and the atmosphere and environment which goes with it. The nights, days, weathers, waters, mountains, airs, fires, skies and nether-lands provide environment for the movement of this planet. On earth God has created many creatures, vegetation and oceans. The earth has been given rules of both existence and extinction. At intervals, prophets have been sent to explain the rules to the people. The basic rules are that there are virtues which represent God and vices which represent *Satan*. On the face of it vices seem more attractive than the virtues and pull people towards them. People are given brains to think and decide for themselves. They are granted freedom to choose between the two. The world scriptures explain these rules to them.

Most of the people have limited knowledge and believe in only those things which are visible to them. The nature is distinct so they believe in it, God is not distinct so they are sceptical in His existence; the life is visible so they have faith in it, life after death is invisible so they do not believe in it. People suffer in this life or are born invalid due to their bad actions in the previous life. All actions must be consumed either in one life or in a series of lives, but God with His grace can pardon bad actions and save people from miseries and suffering. The requisites for His grace are that, firstly, you must believe in Him, secondly you must always remember Him (say your daily prayers), thirdly do noble deeds (perform good *karmas*) and lastly help the needy (service of humanity).

Do not believe that this life is everything. Do save good *karmas* for the next life as well. All the monetary wealth will remain in this world when you die, only the good *karmas* and fruits of meditation will go with you. Your collection of physical possessions have no value in the life after death, but your result-marks for your noble deeds and your meditation will be credited in your account in your next life. Be honest and be good to all, be humble and treat everyone as equal, adore all members of the creation from the depth of your heart, never ever try to hurt anyone, love truly your beloved and never mistrust her/him and God's angels will be waiting for you to take you to His realm.

Do not complain to God for your sufferings, for complaint means that you were challenging His decisions. He is not the cause of your miseries, you yourself are the cause of it. He is all merciful, you yourself dig ditches for yourself, fall in and then blame God for your bruises and wounds.

You are repeatedly told that life is like a court room where the guilty are punished and the innocent exalted. God is the supreme judge and is beyond any favours or bribes. He is the father and wants to do the best for His children.

When you perform your daily prayers and go to *gurdwaras* then you need a change in your attitudes. The prayers and love for God means a transformation in you for the betterment. If you render your prayers and rub your foreheads and noses at the threshold of *gurdwaras* and are still as bad as before in your thoughts and actions then you are deceiving yourself, for your prayers will not be accepted until you change yourself and become God's men.

You are longing for God, but you are not preparing yourself to receive Him; you want to have His bounties but you do not want to live within His laws. You can defraud everyone else but not God, for He can read your thoughts.

In one of his journeys Guru Nanak went to *Deccan* on way to Sri Lanka. Two Sikhs, Saido and Siha were with him. At a place, now in Tamil Nadu, lived a tribe of cannibals. Guru, without any fear entered the thick of the jungle to meet them. Soon they reached the tribe. The head

of the tribe, called Kauda, saw three men coming, he had boiled the oil to fry his catches. He felt the oil, it was as cold as ice, the fire had suddenly lost the power to heat the oil. He could not understand this mystery. He then decided to roast the three instead of frying them. Kauda rushed to the Guru and caught him in his arms. He placed the Guru on the fire. The fire immediately turned into rows of flowers. Kauda trembled with fear. Guru Nanak at that moment composed a hymn and sang it to Kauda. Kauda stood listening, his head bowed and hands folded and then suddenly he fell at Guru's feet. Guru Nanak lifted him up and said, "Give up your cruel way of life, take a vow not to harm and hurt, be kind and merciful and help and serve all who need your help, always remember God, render your daily prayers and earn your bread with honest means." Kauda promised to live and act as advised by the Guru and became a great disciple of Guru Nanak.



PRECEPT 29-THE WAY TO SACHKHAND (HOUSE OF GOD)

Guru Nanak has divided the span of life into five (*khands*) realms. He calls them as '*Dharam khand*' (the realm of law), '*Giaan khand*' (the realm of knowledge), '*Saram khand*' (the realm of effort) '*Karam Khand*' (the realm of grace) and '*Sach khand*' (the realm of God's kingdom).

Dharam means the law. To understand the theories of botany, zoology, astronomy, geology, physics, chemistry, economics and mathematics, we have to comprehend their laws which mean their 'dharam'. Similarly, to find the way to the kingdom of God one has to master the laws of nature, the rules of morality and the theories of ethics. To understand the workings of nature one must understand the basic rules of life.

The whole universe is moving and functioning in a great design. There are no errors, no mishaps and no wrong calculations. Every thing is perfect. When a tsunami occurs, the stars strike with each other or a comet falls on earth that too is designed to collide and destroy. God's rules are beyond comprehension. They are so perfect that, sometimes, human beings are surprised to believe in them. God made man in his own image and directed him to be perfect as well. He gave him free will to make his own decisions, and man fell victim to greed and passion. He went on the wrong path. He decided to question God and His rules. He preferred profit to morality. He forgot the rules of God and made his own rules. He challenged God.

When a man leaves the right path and wanders in a forest and the thorns pierce in his feet, then he must realise that he has lost his way due to his own error of judgment. The sufferings are a reminder that some wrong has been done. When you strike your head to a solid wall, you hurt yourself. This is your own folly. You must try to find the door to pass through and not strike your head in vain. When you recognise the laws and when you implement them in your life, then the thorns disappear, the walls give way and the path covered with roses and the door decorated with flowers become visible.

No one is punishing you, you are harvesting your own crop. If you sow thorny bushes you can never have rose flowers. If you eat wrong food, then you are bound to have indigestion, if you ride the wrong train you will definitely land at a wrong destination, if you write the wrong essays you will definitely fail in your examinations. Rules must be obeyed in total, eat the right food, ride the correct train, attempt the relevant essays and sow the right seed.

Men who do not follow the rules of God go astray and perish. They are excluded from the realm of nature and thrown in the pit of hell. To lead a perfect life you must understand and follow the rules of life made by God. You are given eyes to look at and appreciate the beauty of nature; you are given hands to do the honest work, to help the people in distress and to serve the guru; you are given legs to walk to the house of God; you are given a mind to think about God; you are given ears to hear His praises and you are given a tongue to sing His glories. Guru Nanak said that '*Naam Japo*' (meditation), '*Kirt karo*' (honest work) and '*wand ke chhako*' (distribute your wealth amongst the needy) are three fundamental rules of the religion and a man who understands them and implements them in his life he will be acceptable to God.

You live in a guest house and accept the rules of the living, then you will enjoy your stay, you will be respected and welcomed again, but if you disobey or try to break the rules then you will be thrown out and debarred from that place forever. If you respect the laws of a country and live like a good citizen then you will be honoured, but the moment you try to break the laws you will be arrested and put behind bars.

The second realm is '*Giaan khand*', the realm of knowledge. Knowledge here means an unfaltering belief in God. The laws of nature are there and so is God, both are beyond death and beyond time. Where '*Dharam*' represents God, knowledge represents man. When you recognise God the knowledge dawns at you. Dharam exists forever but knowledge is to be acquired with effort. The sun rises every day and sends its rays in all directions and its energy is distributed equally amongst all, but some of us shut our house doors or put artificial divisions between sun and us and thus try to prevent the rays to reach us and darken our homes. If you light a candle and turn your back to it, then you yourself are plunging yourself into darkness for the light is there, only

you have created darkness for yourself.

Knowledge is the search of man. God expects man to come out from the darkness and spread the light all over. God wants man to be His permanent representative on earth, the ambassador of love and peace. He has given to him the faculties of knowledge to spread His message. Though He has kept some controls, like death and birth, with Himself, but He has given freedom to man to choose his own path, and to make his own destiny.

The third realm is the realm of effort or action. Belief in God and acceptance of His rules are not sufficient if they are not manifested in actions. You believe in His laws, and then you must go around and with your knowledge spread them amongst the ignorant. Show with your actions that you are good, and talking of good is not sufficient if it is not practised. The service of humanity, e.g., feeding the hungry, or saving the drowning or sheltering the homeless are the actions. The honesty, hard work, loyalty and faithfulness are noble actions. Where meditation is essential to remember God, good actions are needed to demonstrate His designs. No meditation is complete without noble deeds, and no noble deeds are complete without meditation. Whereas meditation tunes up your body and paves the way for God's entry, the noble actions guarantee His manifestation, for He lives in good *karmas*, in human service, in meek and in the poor.

When you respect God's laws, believe in His existence, render your prayers and perform noble deeds, then you enter the realm of grace. When you become humble and meek then He showers His grace upon you. When you lift the poor and feed the hungry, when you save the drowned and heal the wounded then He himself manifests to you and all your desires are fulfilled. No effort, no try and no exertion are complete until He showers His blessings upon you. His grace is a proof that you have been accepted by Him and He is ready to grant to you an entry-pass to enter His kingdom.

To understand the linkages of the realms, from '*Dharam khand*' to '*Karam khand*', you have to awaken yourself. The nature is full with excitement and unknowns, you have to explore them. The answers to all the questions are not important, the excitement of the questions, the

realisation that the questions exist is more vital. For example, a child is said to be always awake, as he grows in life he asks innumerable questions and most of the time he is not interested in the answers. Sometimes he asks a question and without waiting, for the answer he puts another question and so on. He asks why the leaves are green? and without waiting for your answer he says, where sun goes in the evening? and so on. He is excited about nature, he wants to know, how the birds fly? Why peacock dances? Why lightning sometimes falls and burns? Why and how it rains? He is not a Pundit for Pundit knows all the answers and has no questions. Where *Dharam* means laws, *Giaan* means search of questions. Guru Nanak himself was full of excitement and questions when he said that there in the universe are countless Krishen, Brahmas, Vishnus, Mahadevs, Mohammeds, Budhs and Mahavirs; innumerable creations, colours, forms, earths, mountains, suns, moons, continents, oceans, scriptures and kingdoms.

We believe that to be scholars we need answers to all the questions, for we are scared of excitements. We think that answers are important for the 'Giaan'. But if we read scriptures with concentration we would find that all the scriptures, from *Torah* to *Guru Granth Sahib* are all full with questions about God and His creation. The suspense of universe is a question, and this question is so complex that it has no singular answer. There are earths over earths and moons over moons; if we say that leaves are green due to chlorophyll, then the question would become that why there was chlorophyll in the plants? The answers only shift the base of the questions and do not present a reply. The complexities of nature demand a belief in them and not certainly a solution to every problem.

Once a padre had a dream that he was dead and had reached the doors of heaven. He was amazed to see the vastness of the gate. He looked like a tiny insect in front of it. He rang the bell. He had thought that God Himself would be at the gate to receive him but there was no one. On this earth he had performed both religious and social services. He had a pride in his mind for his noble deeds. He was sure that he would get a place next to God in His kingdom. But there was no one on the door to receive him and no one even bothered to answer the door. He sat there and waited. As the time passed his pride shattered. He realised

that he was too tiny and insignificant to enter the great gates of heaven. When he had lost all the hopes and his pride had completely vanished then the door opened and a man with thousand eyes came forward and looked at the padre as if he was examining him with a telescope, as if the padre was too little to be seen. Padre thought he was God, he fell at his feet. The man thundered, "Get up O fool! I am not God, I am only the door man, tell me what do you want and from where you have come?" The padre told him that he had come from earth. "Which earth? Give me the index number?" the door man asked again.

"There are countless earths, from which earth you have come?" The Padre almost fainted. Then he collected his courage and said that he was a disciple of Jesus, the only son of God. "Who Jesus?" the door man was amazed. "God sends many Jesus on different earths, which particular Jesus you are talking about?"

This story of Russell is a parable. There are countless worlds and countless prophets. God is great and controls all of them. The vastness of the universe does not, however, create distance between man and God. He is an unexplained power and is present everywhere and at all the times. The numbers and vastness of continents are important to us but not to Him. He is the sole creator and sustainer of the countless worlds. His own abode is '*Sach Khand*' and all of us can reach there, only we must remember our own address and our own identity. The qualification to get a pass to enter His complex, in fact, is man's pure and true love for His father (God) and His creation.

The first four realms are the divisions of the path that leads to the final destination, '*the Sach Khand*'.



PRECEPT 30 - THE FINAL DESTINATION

All living beings have specified objectives of life and have to perform certain duties to realise those objectives. The tragedy of life is that most of us have forgotten the aims of life so pronounced by God, through His prophets, and have turned our lives to a self-designed pattern. Life is colourful and beautiful but we have made it boring and ugly. The farther we go from God the more ugly we become.

According to Guru Nanak we all need to know the right direction of our march forward, patience to walk on that long and windy path, education to read the road signs, knowledge to follow the right directions, caution of not getting lost, determination of not turning back, purity of the message being carried with and the conviction of reaching the destination.

A man of God follows the above instructions and reaches the complex of the kingdom of God whereas the others run in various directions and lose their way. They seem to be one and solid from outside but are weak and divided in many thousand tiny portions from inside. They lose their objective of life and wander around aimlessly.

One must remember that we all always long for comforts and pray for them but many a times we get discomforts. We feel as if there is misery all around, we find happiness wrapped up with unhappiness. This is a mirage. Gibran has written a beautiful story. When God created earth, He made a dame of beauty and a dame of ugliness and sent them both to earth. Both landed near a lake and to freshen themselves took off their clothes and dived into the lake to take a bath. The dame of ugliness came out quickly and put on dame of beauty's clothes and disappeared. The dame of beauty was stunned to watch that, she shouted at the dame of ugliness to come back and return her clothes but she did not return. It was now dawn and the dame of beauty could hear the chirping of the birds and the sounds of the movement of the local people. She had no choice but to wear the clothes of the dame of ugliness. Gibran says that since that day beauty was roaming in ugly garb and the ugliness was

running about wrapped up in beauty. Similarly miseries are walking freely dressed up like comforts and comforts have been forced to wear the garb of unhappiness.

We all are lost in this mirage. We fail to realise the comfort and beauty which is spread all around us in the songs of birds, in the musical movements of tree leaves, in the fragrance of blossomed flowers, in the wetness of shinning dew drops and in the heart-touching sound of waterfalls.

God represents happiness and comforts. He is kind and benevolent father, only we have to approach Him for His embraces and bounties. That is our destination. Human births are a temporary camp to get ready for the final destination. Humility, contentment, generosity, kindness, purity and compassion are essential commodities to be taken-with to complete the arduous journey. God waits at the threshold of heavens to receive the pure, noble and Gurmukh, to allot them the most comfortable places to live in heavens. Whereas, Dharamraj waits at the doors of hell to throw the sinners, impure and *manmukhs* into the burning furnaces of hells.

The choice is ours. According to Guru Nanak, '*karmi aapo aapni, ke nere ke door*', we all are responsible for our *karmas*, which bring us nearer to God or take us away from Him. Our *karmas* determine and earmark our destinations. Whereas the destination of *Good-karmas* is heaven, the destination of *Bad-karma* is hell.



PRECEPT 31 - THE CONCEPT OF NAAM

The most bewildered and mystifying concept in Guru Granth Sahib is the concept of Naam. Scholars have given different meaning to the concept thus making it more confused and puzzled.

The dictionary meaning of the concept in its varying forms is as follows:

Naam (ਨਾਮ)	<i>noun (n) Name, Mantar</i>
Naambhagti (ਨਾਮਭਗਤਿ)	<i>The devotion of the Name</i>
Naamhari (ਨਾਮਹਰਿ)	<i>The name of God</i>
Naamahe (ਨਾਮਹ)	<i>From the Name</i>
Naamrange (ਨਾਮਰੰਗੋ)	<i>The love of the Name</i>
Naamras (ਨਾਮਰਸ)	<i>The nectar of the Name</i>
Naamratana (ਨਾਮਰਤਨ)	<i>The jewel of the Name</i>
Naamaratae (ਨਾਮਾਰਾਤੋ)	<i>The absorption of the Name</i>
Naamdhan (ਨਾਮਧਨ)	<i>The wealth of Name</i>

In the *Gurbani*, however, the word Naam has been used for:

- a. God himself,
- b. His word i.e., Shabad
- c. His remembrance (ਯਾਦ),
- d. His attributes,
- e. His teachings and,
- f. His powers.

In Guru Granth Sahib about 46 different popular names of God have been used, the Naam is one of them. In fact, the word 'Naam' incorporates all names, Shabad, memories, teachings and powers. It is a corporate word and describes everything said or written about God. Thus the word Naam is a summary expression for the whole nature of God. According to one count the word has been used for 4530 times in *Guru Granth Sahib*.

Browsing through Gurbani by its arrangement in *Guru Granth Sahib*, the meaning and explanation of Naam is found in its various forms and meanings as mentioned above. A few selected hymns are produced hereunder to illustrate its varying meaning and explanation.

JAPJI:

Pauri 19

page 4

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ॥

The universe is the manifestation of God's Name (power, skills of creation). Without His Name (the stamp of His name, the stamp of the Creator), there is no place at all.

Pauri 20

page 4

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ॥
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ॥ ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ॥
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥

When the hands and the feet and the body are dirty, water can wash away the dirt. When the clothes are soiled and stained detergent can wash them clean. But when the intellect is stained and polluted by sin, it can only be cleansed by the love of Naam (love of God Himself, love and recitation of His Word -the Shabad).

Raag no. 1 Sri Raag

Mehla 3, Shabad 66, pada 2

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ਨਾਮੁ ਅਮੋਲਕੁ ਰਤਨੁ ਹੈ॥

The Naam (the Word of God, the Shabad) is a priceless jewel

Mehla 3, Shabad 50, pada 4

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ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਨਾਮੁ ਹੈ ਵਿਣੁ ਨਾਵੈ ਨਿਰਮਲੁ ਨ ਹੋਇ॥

ਪੂਰੈ ਭਾਗਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥

The Naam (*the teachings of God*) is abstinence, truthfulness; and self-restraint.

Without the Naam (*the practise of teachings in the daily life*), no one becomes pure. Through perfect good fortune, the Naam (the memory of God) comes to abide within the mind.

Raag no. 3 raag Gauri

Sukhmani, Ashtpadi 9, pada 5

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ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ॥ ਕਲਿਆਣ ਰੂਪ ਮੰਗਲ ਗੁਣ ਗਾਮ

The Naam (Simran - the continuous recitation of God's words) is the panacea, the remedy to cure all ills. Singing the glory of God is the embodiment of bliss and emancipation.

Raag no. 3 raag Gauri

Sukhmani, Ashtpadi 16, pada 5

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ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ] The Naam (God Himself) is the real support of all creatures.

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ] The Naam (God Himself) is the assistance of the earth and the solar systems.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ] The Naam (God's Word) is the text of Simritis, Vedas and Puranas.

ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ] The Naam (God's teachings) is the subject-matter of spiritual wisdom and meditation.

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ] The Naam (God's powers) is the regulator of the ether and the nether regions.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ] The Naam (God's skills) is the architect of all bodies.

ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ] The Naam (God Himself) is the patronage of all worlds and realms.

ਨਾਮ ਕੈ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸੁਵਨ] Listening to Naam (God's Word) one is saved
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ॥ ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ॥ ੫॥

Those who have blessed with His Naam (Shabad/s), they attain salvation.5.

Sukhmani, Ashtpadi 23, pada 1

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ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ॥

The nine treasures (precious metals, gems, riches, rich food, expensive clothes, knowledge of arms, knowledge of fine arts, knowledge of trading in gems) and divine nectar are realized with the recitation of God's Naam (Shabad, nitnem). Within the human body should be the resting place of Naam. (Remembrance of God)

Raag no. 3 raag Gauri

Vaar Gauri Mehla 5, pauri 3

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ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਪੀਵਹੁ ਭਾਈ॥

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਪਾਈਐ ਸਭ ਤਿਖਾ ਬੁਝਾਈ॥

As nectar makes a person immortal so does the Naam (recitation of Shabad); meet together and recite the Shabad. Remembering Naam (God Himself) peace of mind is found, and all thirst is quenched.

Raag no. 3 raag Gauri

Vaar Gauri Mehla 5, sloak 2

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ਡਿਠਾ ਸਭੁ ਸੰਸਾਰੁ ਸੁਖੁ ਨ ਨਾਮ ਬਿਨੁ॥

I have seen the whole world – without Naam (the support of God) there is no peace at all.

Raag no. 15 raag Soohi

Chhant no. 6 Mehla 5

pages 782-783

ਸੁਹੀ ਮਹਲਾ ੫॥ ਅਬਿਚਲ ਨਗਰੁ ਗੋਬਿੰਦ ਗੁਰੂ ਕਾ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ ਰਾਮ॥

ਨਾਮੁ ਜਪਤ = Reciting the Naam (Shabad, kirtan, nitnem)

ਮਨ ਇਛੇ ਸੇਈ ਫਲ ਪਾਏ ਕਰਤੈ ਆਪਿ ਵਸਾਇਆ ਰਾਮ॥ ਕਰਤੈ ਆਪਿ ਵਸਾਇਆ ਸਰਬ ਸੁਖ ਪਾਇਆ ਪੁਤ ਭਾਈ ਸਿਖ ਬਿਗਾਸੇ॥ ਗੁਣ ਗਾਵਹਿ ਪੂਰਨ ਪਰਮੇਸਰੁ ਕਾਰਜੁ ਆਇਆ ਰਾਸੇ॥ ਪ੍ਰਭੁ ਆਪਿ ਸੁਆਮੀ ਆਪੇ ਰਖਾ ਆਪਿ ਪਿਤਾ ਆਪਿ ਮਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਸਤਿਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਏਹੁ ਥਾਨੁ ਸੁਹਾਇਆ॥ ੧ ॥ ਘਰ ਮੰਦਰ ਹਟਨਾਲੇ ਸੋਹੇ ਜਿਸੁ ਵਿਚਿ ਨਾਮੁ ਨਿਵਾਸੀ ਰਾਮ॥

ਨਾਮੁ ਨਿਵਾਸੀ = The Naam dwells (here Naam refers to God himself)

ਸੰਤ ਭਗਤ ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸੀ ਰਾਮ॥

ਹਰਿ ਨਾਮੁ = The name of Waheguru (here Naam refers to the name of God e.g., Waheguru, Ishwar, Allah, Jehova etc.)

ਕਾਟੀ ਜਮ ਫਾਸੀ ਪ੍ਰਭਿ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਨਾਮੁ (as above) ਧਿਆਏ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਪੂਰਨ ਹੋਈ ਮਨ ਇਛੇ ਫਲ ਪਾਏ॥ ਸੰਤ ਸਜਨ ਸੁਖਿ ਮਾਣਹਿ ਰਲੀਆ ਦੂਖ ਦਰਦ ਭ੍ਰਮ ਨਾਸੀ॥ ਸਬਦਿ (Shabad) ਸਵਾਰੇ ਸਤਿਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਸਦ ਬਲਿ ਜਾਸੀ॥ ੨ ॥ ਦਾਤਿ ਖਸਮ ਕੀ ਪੂਰੀ ਹੋਈ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ ਰਾਮ॥ ਪਾਰਬ੍ਰਹਮਿ ਖਸਮਾਨਾ ਕੀਆ ਜਿਸ ਦੀ ਵਡੀ ਵਡਿਆਈ ਰਾਮ॥ ਆਦਿ ਜੁਗਾਦਿ ਭਗਤਨ ਕਾ ਰਾਖਾ ਸੋ ਪ੍ਰਭੁ ਭਇਆ ਦਇਆਲਾ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖੀ ਵਸਾਏ ਪ੍ਰਭਿ ਆਪੇ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ॥ ਦਹ ਦਿਸ ਪੂਰਿ ਰਹਿਆ ਜਸੁ ਸੁਆਮੀ

ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥ ਕਹੁ ਨਾਨਕ ਸਤਿਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਅਬਿਚਲ ਨੀਵ ਰਖਾਈ ॥
 ੩ ॥ ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਪਰਮੇਸੁਰ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਤ ਸੁਣੀਐ ਰਾਮ ॥ ਅਨਹਦ ਚੋਜ
 ਭਗਤ ਭਵ ਭੰਜਨ ਅਨਹਦ ਵਾਜੇ ਧੁਨੀਐ ਰਾਮ ॥ ਅਨਹਦ ਝੁਣਕਾਰੇ ਤਤੁ ਬੀਚਾਰੇ ਸੰਤ
 ਗੋਸਟਿ ਨਿਤ ਹੋਵੈ ॥ ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਮੈਲੁ ਸਭ ਕਾਟਹਿ ਕਿਲਵਿਖ ਸਗਲੇ ਖੋਵੈ ॥ ਤਹ
 ਜਨਮ ਨ ਮਰਣਾ ਆਵਣ ਜਾਣਾ ਬਹੁੜਿ ਨ ਪਾਈਐ ਜੋਨੀਐ ॥ ਨਾਨਕ ਗੁਰੁ ਪਰਮੇਸਰੁ
 ਪਾਇਆ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਇਛੁ ਪੁਨੀਐ ॥ ੪ ॥ ੬ ॥ ੯ ॥

ਹਰਿ ਨਾਮੁ = The name of Waheguru (here Naam refers to the name of God e.g., Waheguru, Ishwar, Allah, Jehova etc.)

Soohi Mehla 5: Eternal and immovable is the City of God and Guru; chanting *His Naam* (Word, instructions), I have found peace. I have obtained the fruits of my mind's desires; the Creator Himself established it. The Creator Himself established it. I have found total peace; my children, and Sikhs have all blossomed forth in bliss. Singing the glorious praises of the perfect transcendent Waheguru, my affairs have come to be resolved. God Himself is my Master. He Himself is my saving grace; He Himself is my father and mother. I am a sacrifice to the true Guru, who has embellished and adorned this place.1. Homes, mansions, stores and markets are beautiful, when *Waheguru's Naam* (Waheguru Himself) abides within. The Saints and devotees worship Waheguru's Name in adoration, and the noose of death is cut away. The noose of death is cut away, meditating on the *Naam of the Eternal* (Waheguru, Ishwar, Allah, Jehova etc), unchanging Waheguru. Everything is perfect for them, and they obtain the fruits of their mind's desires. Saints and friends enjoy peace and pleasure; their pain, suffering and doubts are dispelled. The perfect true Guru has embellished them with the *Shabad*.2. The gift of our Waheguru and Master is perfect; it increases day by day. The Supreme Waheguru has made me His own; His glorious greatness is so great! From the very beginning, and throughout the ages, He is the protector of His devotees; God has become merciful to me. All beings and creatures now dwell in peace; God Himself cherishes and cares for them. The praises of the Waheguru and Master are totally pervading in the ten directions; I cannot express His worth. I am a sacrifice to the true Guru, who has laid this eternal foundation.3. The spiritual wisdom and meditation of the perfect transcendent Waheguru, and the sermon of the Waheguru, are continually heard there. The devotees of Waheguru, the destroyer of fear, play endlessly there, and the unstruck melody

resounds and vibrates there. The un-struck melody resounds and resonates, and saints contemplate the essence of reality; this discourse is their daily routine. They worship *Naam of Waheguru* (Waheguru, Ishwar, Allah, Jehova etc)and all their filth is washed away; they rid themselves of all sinful residues. There is no birth or death there, no coming or going, and no entering into the womb of reincarnation again. By the grace of transcendent Waheguru desires are fulfilled.4.6.9.

This Shabad also mentions various names of God:

Name	Meaning	Location/ line no.
Gobind	One who preserves	1
Karta	Doer	2
Parmeashvar	Greatest of the great	4
Prabhu	One who is worshipped	5
Swami	Master	5
Satgur	The true teacher	6
Hari	Invincible	19

Raag no. 9 raag Sorath

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ਸਲੋਕ ਮ: ੩ ॥

ਵਿਣੁ ਨਾਵੈ ਸਭਿ ਭਰਮਦੇ ਨਿਤ ਜਗਿ ਤੋਟਾ ਸੈਸਾਰਿ ॥ ਮਨਮੁਖਿ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਅੰਧੁ ਗੁਬਾਰੁ ॥ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਾ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ ॥ ੧ ॥ ਮ: ੩ ॥ ਸਹਜੇ ਜਾਗੈ ਸਹਜੇ ਸੋਵੈ ॥ ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਉਸਤਤਿ ਹੋਵੈ ॥ ਮਨਮੁਖ ਭਰਮੈ ਸਹਸਾ ਹੋਵੈ ॥ ਅੰਤਰਿ ਚਿੰਤਾ ਨੀਦ ਨ ਸੋਵੈ ॥ ਗਿਆਨੀ ਜਾਗਹਿ ਸਵਹਿ ਸੁਭਾਇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤਿਆ ਬਲਿ ਜਾਉ ॥ ੨ ॥ ਪਉੜੀ ॥ ਸੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਜੋ ਹਰਿ ਰਤਿਆ ॥ ਹਰਿ ਇਕੁ ਧਿਆਵਹਿ ਇਕੁ ਇਕੋ ਹਰਿ ਸਤਿਆ ॥ ਹਰਿ ਇਕੋ ਵਰਤੈ ਇਕੁ ਇਕੋ ਉਤਪਤਿਆ ॥ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਤਿਨ ਡਰੁ ਸਟਿ ਘਤਿਆ ॥ ਗੁਰਮਤੀ ਦੇਵੈ ਆਪਿ ਗੁਰਮੁਖਿ ਹਰਿ ਜਪਿਆ ॥ ੯ ॥

Sloak Mehla 3:

Without the *Naam* (support / companionship of God), everyone wanders around the world, losing.

The self-willed manmukhs do their deeds in the pitch black darkness of egotism. The Gurmukhs drink in the ambrosial elixir, contemplating the word of the Shabad.1. *Mehla* 3: He wakes in peace, and he sleeps in peace. The Gurmukh praises Waheguru night and day.

The self-willed manmukh remains deluded by his doubts. He is filled with anxiety, and he cannot even sleep.

The spiritually wise wake and sleep in peace. Nanak is a sacrifice to those who are imbued with the *Naam (the memory of Waheguru)*.2.

Pauri: They alone meditate on *Naam (God)*, who are imbued with Him. They meditate on one God; the one and only Waheguru. He is pervading everywhere;

He created the Universe. Those who meditate on *Naam (God)*, cast out their fears.

God Himself blesses them, these instructions they learn from the Guru-teacher; the Gurmukh meditates on God.9.

In the above Shabad the word *Naam* has been used as follows:

1. God himself
2. Memory of God
3. Companionship of God, and
4. The support of God.

Raag no. 17 raag Goand

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ਗੋਂਡ ਮਹਲਾ ੫ ॥ ਨਾਮ ਸੰਗਿ ਕੀਨੋ ਬਿਉਹਾਰੁ ॥ ਨਾਮੋ ਹੀ ਇਸੁ ਮਨ ਕਾ ਅਧਾਰੁ ॥ ਨਾਮੋ ਹੀ ਚਿਤਿ ਕੀਨੀ ਓਟ ॥ ਨਾਮੁ ਜਪਤ ਮਿਟਹਿ ਪਾਪ ਕੋਟਿ ॥ ੧ ॥ ਰਾਸਿ ਦੀਈ ਹਰਿ ਏਕੋ ਨਾਮੁ ॥ ਮਨ ਕਾ ਇਸਟੁ ਗੁਰ ਸੰਗਿ ਧਿਆਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਹਮਾਰੇ ਜੀਅ ਕੀ ਰਾਸਿ ॥ ਨਾਮੋ ਸੰਗੀ ਜਤ ਕਤ ਜਾਤ ॥ ਨਾਮੋ ਹੀ ਮਨਿ ਲਾਗਾ ਮੀਠਾ ॥ ਜਲਿ ਥਲਿ ਸਭ ਮਹਿ ਨਾਮੋ ਡੀਠਾ ॥ ੨ ॥ ਨਾਮੋ ਦਰਗਹ ਮੁਖ ਉਜਲੇ ॥ ਨਾਮੋ ਸਗਲੇ ਕੁਲ ਉਧਰੇ ॥ ਨਾਮਿ ਹਮਾਰੇ ਕਾਰਜ ਸੀਧ ॥ ਨਾਮ ਸੰਗਿ ਇਹੁ ਮਨੁਆ ਗੀਧ ॥ ੩ ॥ ਨਾਮੋ ਹੀ ਹਮ ਨਿਰਭਉ ਭਏ ॥ ਨਾਮੋ ਆਵਨ ਜਾਵਨ ਰਹੇ ॥ ਗੁਰਿ ਪੂਰੈ ਮੇਲੇ ਗੁਣਤਾਸ ॥ ਕਹੁ ਨਾਨਕ ਸੁਖਿ ਸਹਜਿ ਨਿਵਾਸੁ ॥ ੪ ॥ ੨ ॥ ੪ ॥

Goand Mehla 5:

I trade in the *Naam*, the *Shabad* of the Waheguru.

The *Naam (the remembrance of Waheguru)* is the support of the mind. My consciousness takes to the shelter of the *Naam (God Himself)*.

Reciting the *Naam (repeated saying - Simran)*, millions of sins are erased.1.

The Waheguru has blessed me with the wealth of the *Naam (God's own name - a relationship so that I can use His name as my father)*.

The wish of my mind is to meditate on the *Naam (remember God's name for ever, Simran)*, with the help of the teacher-Guru.1.Pause.

The *Naam (memory of God)* is the wealth of my soul.

Wherever I go, the *Naam (memory of God)* is with me.

The *Naam (the Shabad)* is sweet to my mind. In the water, on the land, and everywhere, I see the *Naam (Waheguru Himself)*.2.

Through the *Naam (a word of relationship with God)*, one's face becomes radiant in the court of Judgment.

Through the *Naam (help of Waheguru)* all one's generations are saved.

Through the *Naam (help of Waheguru)*, my affairs are resolved.

My mind is accustomed to the *Naam (singing the glories of Waheguru)*.3.

Through the *Naam (my close relationship with Waheguru)*, I have become fearless. Through the *Naam (blessing of Waheguru)*, my comings and goings have ceased. The perfect Guru has united me with the Waheguru, the treasure of virtue. I dwell in celestial peace. 4.2.4.

In the above Shabad the word Naam has been used for the following concepts:

1. Shabad
2. Remembrance
3. Simran
4. Relationship with God
5. God's name
6. Memory of God
7. God himself
8. Help from Waheguru
9. Glories of Waheguru
10. Blessings of Waheguru

Raag no. 24, raag Bhairo

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ਭੈਰਉ ਮਹਲਾ ੫ ॥ ਨਾਮੁ ਲੈਤ ਮਨੁ ਪਰਗਟੁ ਭਇਆ ॥ ਨਾਮੁ ਲੈਤ ਪਾਪੁ ਤਨ ਤੇ ਗਇਆ ॥
ਨਾਮੁ ਲੈਤ ਸਗਲ ਪੁਰਬਾਇਆ ॥ ਨਾਮੁ ਲੈਤ ਅਠਸਠਿ ਮਜਨਾਇਆ ॥ ੧ ॥ ਤੀਰਥੁ ਹਮਰਾ ਹਰਿ
ਕੋ ਨਾਮੁ ॥ ਗੁਰਿ ਉਪਦੇਸਿਆ ਤਤੁ ਗਿਆਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਲੈਤ ਦੁਖੁ ਦੂਰਿ ਪਰਾਨਾ ॥
ਨਾਮੁ ਲੈਤ ਅਤਿ ਮੂੜੁ ਸੁਗਿਆਨਾ ॥ ਨਾਮੁ ਲੈਤ ਪਰਗਟਿ ਉਜੀਆਰਾ ॥ ਨਾਮੁ ਲੈਤ ਛੁਟੇ
ਜੰਜਾਰਾ ॥ ੨ ॥ ਨਾਮੁ ਲੈਤ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥ ਨਾਮੁ ਲੈਤ ਦਰਗਹ ਸੁਖੁ ਪਾਵੈ ॥ ਨਾਮੁ ਲੈਤ
ਪ੍ਰਭੁ ਕਹੈ ਸਾਬਾਸਿ ॥ ਨਾਮੁ ਹਮਾਰੀ ਸਾਚੀ ਰਾਸਿ ॥ ੩ ॥ ਗੁਰਿ ਉਪਦੇਸੁ ਕਹਿਓ ਇਹੁ ਸਾਰੁ ॥ ਹਰਿ
ਕੀਰਤਿ ਮਨ ਨਾਮੁ ਅਧਾਰੁ ॥ ਨਾਨਕ ਉਧਰੇ ਨਾਮ ਪੁਨਹਚਾਰ ॥ ਅਵਰਿ ਕਰਮ ਲੋਕਹ ਪਤੀਆਰ
॥ ੪ ॥ ੧੨ ॥ ੨੫ ॥

Repeating *Naam (Simran)*, the mortal is exalted and glorified.

Repeating *Naam*, sin is banished from the body.

Repeating *Naam*, all happy events occur.

Repeating *Naam*, one is cleansed as she/he had bathed at the sixty-eight sacred shrines.1.

My sacred shrine of pilgrimage is *Naam* (*Shabad and its recitation*). The *Guru* has instructed me in the true essence of spiritual wisdom.1.Pause.

Repeating *Naam*, the mortal's pains are taken away. Repeating *Naam*, the most ignorant people become spiritual teachers.

Repeating *Naam*, the Divine light blazes forth.

Repeating *Naam*, one's bonds are broken.2.

Repeating *Naam*, the messenger of death does not draw near.

Repeating *Naam*, one finds peace in the court of Waheguru.

Repeating *Naam*, God gives His approval. The *Naam* is my true wealth. 3.

The *Guru* has instructed me in these sublime teachings. The kirtan (singing) of the Waheguru's praises (*Baani*) and *Naam* are the support of the mind. We are saved through the atonement of *Naam*. Other actions are just to please and appease the people.4.12.25.

Here the word *Naam* has been used as follows:

The word *Naam* is repeated many times in these padas and each time it has referred to *Shabads* or *Gurbani*. For a practicing Sikh it may mean repeating nitnem banis, e.g., Japji, or just the word 'Waheguru'.

However, in 3rd pada, *Naam* refers to true wealth, here it may mean sum total of our worship.

In 4th pada, it is stated that *Naam* is the support of mind, here it may mean God himself.

In this *Shabad* the word 'Guru' used in Pause verse and 4th pada, means a teacher.

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ਭੈਰਉ ਮਹਲਾ ੫ ॥ ਨਾਮੁ ਹਮਾਰੈ ਅੰਤਰਜਾਮੀ ॥ ਨਾਮੁ ਹਮਾਰੈ ਆਵੈ ਕਾਮੀ ॥ ਰੋਮਿ ਰੋਮਿ ਰਵਿਆ
ਹਰਿ ਨਾਮੁ ॥ ਸਤਿਗੁਰ ਪੂਰੈ ਕੀਨੋ ਦਾਨੁ ॥ ੧ ॥ ਨਾਮੁ ਰਤਨੁ ਮੇਰੈ ਭੰਡਾਰ ॥ ਅਗਮ ਅਮੋਲਾ ਅਪਰ
ਅਪਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਹਮਾਰੈ ਨਿਹਚਲ ਧਨੀ ॥ ਨਾਮ ਕੀ ਮਹਿਮਾ ਸਭ ਮਹਿ ਬਨੀ ॥ ਨਾਮੁ
ਹਮਾਰੈ ਪੂਰਾ ਸਾਹੁ ॥ ਨਾਮੁ ਹਮਾਰੈ ਬੇਪਰਵਾਹੁ ॥ ੨ ॥ ਨਾਮੁ ਹਮਾਰੈ ਭੋਜਨ ਭਾਉ ॥ ਨਾਮੁ ਹਮਾਰੈ
ਮਨ ਕਾ ਸੁਆਉ ॥ ਨਾਮੁ ਨ ਵਿਸਰੈ ਸੰਤ ਪ੍ਰਸਾਦਿ ॥ ਨਾਮੁ ਲੈਤ ਅਨਹਦ ਪੂਰੇ ਨਾਦ ॥ ੩ ॥ ਪ੍ਰਭ
ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਮ ਸਿਉ ਬਨਿ ਆਈ ॥ ਧਨਵੰਤੇ ਸੇਈ
ਪਰਧਾਨ ॥ ਨਾਨਕ ਜਾ ਕੈ ਨਾਮੁ ਨਿਧਾਨ ॥ ੪ ॥ ੧੭ ॥ ੩੦ ॥

Naam, is the inner-knower of my heart.

Naam is so useful to me. The Waheguru's Name permeates each and every hair of mine. The perfect true *Guru* has given me this gift.1.

The Jewel of *Naam* is my treasure. It is inaccessible, priceless, infinite and incomparable.1.Pause.

Naam is my unmoving, unchanging Waheguru and Master.

The glory of *Naam* spreads over the whole world.

Naam is my perfect Master of spiritual wealth.

Naam is my pass of independence.2.

Naam is my food and love.

Naam is the objective of my mind. By the grace of saints, I never forget *Naam*. Repeating *Naam*, the unstruck sound-current of the *Naad* resounds.3.

By God's grace, I have obtained the nine treasures of *Naam*.

By Guru's grace, I am tuned in to *Naam*.

They alone are wealthy and supreme who have the treasure of *Naam*.
4.17.30.

Here the word *Naam* has been used as follows:

In the 1st pada, the word *Naam* is first used for God himself and then as a reference letter from God.

In the Pause verse it is used for a precious belonging i.e., the treasure of *Bhagti*.

In the 2nd pada its definition and meaning is given within the pada, which reads: *Naam* is my perfect Master of spiritual wealth. Again in this pada it refers to a Pass of Independence which is like a Senior citizen pass, showing which so many benefits can be obtained.

In the 3rd pada it refers to an essential objective, the consumption of which is a necessity of life and abstention of which might result in death, e.g., food, water and love.

In the 4th pada it refers to an object or act which generates power e.g., deep and true worship which is rewarded with the power of *Ridhis* and *Sidhis*.

The Use of the Word *Naam* and the Panjabi Grammar.

The meaning and explanation of the word '*Naam*' changes by using

different vowel symbols with it. The following Shabad illustrates the point:

Soohi Mehla 1, Ashtpadi no. 4

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ਸੂਹੀ ਮਹਲਾ ੧ ॥ ਜਿਉ ਆਰਣਿ ਲੋਹਾ ਪਾਇ ਭੰਨਿ ਘੜਾਈਐ ॥ ਤਿਉ ਸਾਕਤੁ ਜੋਨੀ ਪਾਇ
ਭਵੈ ਭਵਾਈਐ ॥ ੧ ॥ ਬਿਨੁ ਬੁਝੇ ਸਭੁ ਦੁਖੁ ਦੁਖੁ ਕਮਾਵਣਾ ॥ ਹਉਮੈ ਆਵੈ ਜਾਇ ਭਰਮਿ
ਭੁਲਾਵਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੂੰ ਗੁਰਮੁਖਿ ਰਖਣਹਾਰੁ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥ ਮੇਲਹਿ ਤੁਝਹਿ
ਰਜਾਇ ਸਬਦੁ ਕਮਾਈਐ ॥ ੨ ॥ ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਆਪਿ ਦੇਹਿ ਸੁ ਪਾਈਐ ॥ ਤੂ ਦੇਖਹਿ
ਥਾਪਿ ਉਥਾਪਿ ਦਰਿ ਬੀਨਾਈਐ ॥ ੩ ॥ ਦੇਹੀ ਹੋਵਗਿ ਖਾਕੁ ਪਵਣੁ ਉਡਾਈਐ ॥ ਇਹੁ ਕਿਥੈ ਘਰੁ
ਅਉਤਾਕੁ ਮਹਲੁ ਨ ਪਾਈਐ ॥ ੪ ॥ ਦਿਹੁ ਦੀਵੀ ਅੰਧ ਘੋਰੁ ਘਬੁ ਮੁਹਾਈਐ ॥ ਗਰਬਿ ਮੁਸੈ ਘਰੁ
ਚੋਰੁ ਕਿਸੁ ਰੂਆਈਐ ॥ ੫ ॥ ਗੁਰਮੁਖਿ ਚੋਰੁ ਨ ਲਾਗਿ ਹਰਿ ਨਾਮਿ ਜਗਾਈਐ ॥ ਸਬਦਿ ਨਿਵਾਰੀ
ਆਗਿ ਜੋਤਿ ਦੀਪਾਈਐ ॥ ੬ ॥ ਲਾਲੁ ਰਤਨੁ ਹਰਿ ਨਾਮੁ ਗੁਰਿ ਸੁਰਤਿ ਬੁਝਾਈਐ ॥ ਸਦਾ ਰਹੈ
ਨਿਹਕਾਮੁ ਜੇ ਗੁਰਮਤਿ ਪਾਈਐ ॥ ੭ ॥ ਰਾਤਿ ਦਿਹੈ ਹਰਿ ਨਾਉ ਮੰਨਿ ਵਸਾਈਐ ॥ ਨਾਨਕ ਮੇਲਿ
ਮਿਲਾਇ ਜੇ ਤੁਧੁ ਭਾਈਐ ॥ ੮ ॥ ੨ ॥ ੪ ॥

The use of Aunkar symbol:

In Gurbani an aunkar (_) symbol at the end letter of a Nominative-case Noun makes it singular in number and masculine in gender; and the absence of the aunkar sign normally converts it into plural number and the feminine gender. The aunkar symbol is also not normally pronounced

Examples:

ਧੰਨੁ = singular and masculine; ਧੰਨ = plural and feminine (both are pronounced as 'dhan')

ਸੰਤੁ = ਇਕ ਸੰਤ, a saint; ਸੰਤ = ਕਈ ਸੰਤ, saints (both are pronounced as 'sant')

In the above Ashtpadis the meaning of Naam in its grammatical form is as follows:

ਨਾਮੁ = one name, one name of God (Hari), or God's name, it is the doing noun.

ਨਾਮਿ = with the Naam (with the name of God)

In Ashtpadi 5, the last verse is as follows:

ਮੈ ਦੀਜੈ ਨਾਮ ਨਿਵਾਸੁ ਅੰਤਰਿ ਸਾਂਤਿ ਹੋਇ ॥
ਗੁਣ ਗਾਵੈ ਨਾਨਕ ਦਾਸੁ ਸਤਿਗੁਰੁ ਮਤਿ ਦੇਇ ॥ ੮ ॥ ੩ ॥ ੫ ॥

In the above verse, the word Naam is in vocative case, so the aukar has not been used.

ਨਾਮ = the Naam, O! Naam

Let the Naam dwell in my heart; it will make my inner-self quiet and peaceful. May we slaves always sing Your praises; O! true-Guru, please share the teachings with me.8.3.5.

The use of Sihari Symbol

If the symbol sihari is used with the last letter of a noun it may convert its meaning into a genitive (case) singular noun, e.g.,

ਗੁਰਿ ਕਿਰਪਾ = *the blessing of the Guru* (pronounced as 'Gur kirpa')

Other examples:

ਨਾਮਹਿ ਰੰਗ = In the colour of the Naam.

ਮਨਹਿ ਅਧਾਰੋ = ਮਨ ਦਾ ਅਧਾਰ, the support of mind

The symbol sihari is also not normally pronounced. If it is to be pronounced then the symbol sihari is converted to the symbol of dulavaan (ੲ), e.g.,

Instead of ਨਾਮਹਿ = it is written as - ਨਾਮੈ

Instead of ਮਨਹਿ = it is written as - ਮਨੈ

Instead of ਦਾਤਿ, it is written as - ਦਾਤੈ

Instead of ਤਾਰਿ, it is written as - ਤਾਰੈ

Instead of ਗੁਰਿ, it is written as - ਗੁਰੈ



PRECEPT 32 - THE CONCEPTS OF GURU AND SATGURU IN GURU GRANTH SAHIB

In Guru Granth Sahib the word Guru has been used to denote God Himself, the Sikh Gurus, the Shabad, and a Teacher; whereas the word Satguru has been used mostly for God and only occasionally for a teacher. At many places the words Satguru and Guru have been used interchangeably, meaning God, to fit the two words in the lyrical rhyme of the composition (see Sukhmani, Ashtpadi 17 produced hereunder).

The word Satguru is made of two syllables: Sat, meaning true, perfect, imperishable, everlasting etc and Guru, meaning a perfect teacher.

According to one estimate there are 891 counts of Satguru and 931 counts of the word Guru in Guru Granth Sahib. The complete text of each composition has to be carefully read to extract the real meaning of the term.

There are 44 other popular words/names of God used in Guru Granth Sahib, e.g., Kartar, Paarbharam, Prabhu, Braham, Thaakur, Narain, Hari, Ishwar, Swaami, Allah, Rub, Nirankaar, Sat-purkh, Ram, Rahim, Onkar, Saain, Sahib, Kant, Kareem, Khasam, Khuda, Gurdev, Gosain, Gopal, Govind, Jagdish, Daata, Naath, Patshah, Pritam, Parvardgaar, Praanpati, Baabul, Banwari, Beethla, Balraam, Bhagwant, Bhagwaan, Muraari, Maadho, Ramiya, Madhusudan, and Naam.

Amongst the above the most used names, however, are Hari (7555 counts) and Naam (4530 counts). The word Hari has been used only for God whereas the word Naam has been used for other expressions as well e.g., Shabad, Powers of God, Attributes of God and Memory of God etc.

A few representative hymns have been selected from Guru Granth Sahib to illustrate the different meanings and explanations of the words 'Guru' and 'Satguru'.

In the following hymns both words Guru and Satguru have been used

for God, except at one place where word Guru has been used for a teacher.

Raag Gauri: Sukhmani - Guru Arjan

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Sloak:

ਸਲੋਕੁ ॥ ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ ॥
ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥ ੧ ॥

The one who knows (i.e., a teacher) the secrets of the Immortal Being (Sat-Purkh), who (Sat-purkh) is (popularly) called Satguru; In his (the teacher) company, a devotee (Sikh) is saved, singing the praises of God.1.

Terms used are:

Sat-Purkh = God, Immortal Being

Sat-Guru = God

ਜਿਨਿ = one who knows about God - a teacher.

ASHTAPADI 18, pada 1

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(the interchangeable use of the words Satguru and Guru both meaning God)

ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ॥ ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ ॥ ਸਿਖ ਕੀ ਗੁਰੁ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰੈ ॥ ਗੁਰੁ ਬਚਨੀ ਹਰਿ ਨਾਮੁ ਉਚਰੈ ॥ ਸਤਿਗੁਰੁ ਸਿਖ ਕੇ ਬੰਧਨ ਕਾਟੈ ॥ ਗੁਰੁ ਕਾ ਸਿਖੁ ਬਿਕਾਰ ਤੇ ਹਾਟੈ ॥ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ ॥ ਗੁਰੁ ਕਾ ਸਿਖੁ ਵਡਭਾਗੀ ਹੇ ॥ ਸਤਿਗੁਰੁ ਸਿਖ ਕਾ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰੈ ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਜੀਅ ਨਾਲਿ ਸਮਾਰੈ ॥ ੧ ॥

Ashtpadi:

The *True Guru* (Satguru) sustains His Sikhs.

The *Guru* is always merciful to His servants.

The *Guru* washes away the filth of the evil intellect of His Sikhs.

The singing of *Guru's* (God's) *Shabads* (teachings), is the recitation of God's glories (*Hari-Naam*).

The *True Guru* cuts away the bonds of His Sikhs.

The Sikhs of the *Guru* abstains from evil deeds.

The *True Guru* gives His Sikh the wealth of the *Naam*.

The Sikh of the *Guru* is very fortunate.

The *True Guru* arranges this world and the next for His Sikhs.

With the fullness of one's heart with the power of the *Shabad* one

transforms oneself.1.

Terms used are:

Sat-Guru = God

Guru = God

Sat-Guru (God) sustains His devotees (Sikh).

ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ॥

The Guru (God) is always merciful to His servants.

ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ॥

The Guru (God) washes away the filth of the evil intellect of His devotees (Sikhs).

ਸਿਖ ਕੀ ਗੁਰੁ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰੈ॥

The singing of Guru's (God's) Shabads (teachings), is the recitation of God's glories (Hari-naam).

ਗੁਰ ਬਚਨੀ ਹਰਿ ਨਾਮੁ ਉਚਰੈ॥

The Sat-Guru (God) cuts away the bonds of His devotees (Sikhs).

ਸਤਿਗੁਰੁ ਸਿਖ ਕੇ ਬੰਧਨ ਕਾਟੈ॥

The devotees of the Guru (God) abstain from evil deeds.

ਗੁਰ ਕਾ ਸਿਖੁ ਬਿਕਾਰ ਤੇ ਹਾਟੈ॥

The Sat-Guru gives His devotees the wealth of His Shabad (Naam).

ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ॥

The devotees of the Guru (God) are very fortunate.

ਗੁਰ ਕਾ ਸਿਖੁ ਵਡਭਾਗੀ ਹੇ॥

The Sat-Guru (God) arranges this world and the next for His devotees.

ਸਤਿਗੁਰੁ ਸਿਖ ਕਾ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰੈ॥

With the fullness of one's heart with the power of the Shabad one transforms oneself.1.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਜੀਅ ਨਾਲਿ ਸਮਾਰੈ॥

Pada 2

ਜੋ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਸੁਆਮੀ ਤਿਨ੍ਹ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਾਸਾ ॥
 ਤੇਰੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਈ ਸਤਿਗੁਰ ਕਾ ਦਿਲਾਸਾ ॥ ੨ ॥

Those who are attuned to God's love, they are released from the pains of birth and death. No one can erase God's Blessings (Grace); the firm belief in *Satguru (God)* has given me the knowledge of this firm conviction.2.

Pada 4

ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮੁ ਨ ਜਾਣਾ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ॥
 ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ ॥ ੪ ॥

I know nothing about wisdom, meditation and good deeds; I know nothing about God's excellence. He, the *Satguru (God)*, is the greatest of all; He saved my honour in this dark age of *Kalyug*.4.10.57.

The terms used in this complete shabad are:

Sat-Guru = God

Raag Aasa: Guru Arjan

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ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ ॥ ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਂਈ ॥ ੧ ॥ ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ
 ਹੈ ਨਾਲੇ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥ ਹਰਿ
 ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥ ੨ ॥ ੪੨ ॥ ੯੩ ॥

Meditate continually on the Naam of God within your heart. Thus you shall save all your companions and associates as well.1.

My Guru (God) is always with me, near at hand. Meditating, meditating in remembrance on Him, I cherish Him forever.1.Pause.

His actions seem so sweet to me. Let us all beg for the treasure of His Name.2.42.93.

Terms used are:

Hari = God

Guru = God

Raag Sri Ashtpadi: Guru Nanak

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Pada 1

ਸੁਣਿ ਮਨ ਭੂਲੇ ਬਾਵਰੇ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥
 ਹਰਿ ਜਪਿ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਮੁ ਡਰਪੈ ਦੁਖ ਭਾਗੁ ॥

Listen, O deluded and demented mind: hold tight to the feet of God (*Guru's Feet*). Recite and meditate on His Name; death will be afraid of you, and suffering shall depart.

Pada 3 (In this pada the word Guru has been used for a teacher)

ਗੁਰੂ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਚੇਲੇ ਨਾਹੀ ਠਾਉ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ
ਕਿਆ ਸੁਆਉ ॥ ਆਇ ਗਇਆ ਪਛੁਤਾਵਣਾ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥ ੩ ॥

Those devotees, whose *Guru (teacher)* is blind, shall not find their place of rest. Without the *Sat-Guru's grace (God's grace)*, the Naam is not obtained. Without the Naam, what is the use of it all? People come and go, regretting and repenting, like crows in a deserted house.3.

Terms used are:

Guru = God (pada 1)

Guru = Teacher (pada 3)

Sat-Guru = God

Raag Maajh Vaar: Sloak Guru Nanak

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ਸਲੋਕੁ ਮ: ੧ ॥ ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ ਗੁਰੁ ਦੀਪਕੁ ਤਿਹ ਲੋਇ ॥ ਅਮਰ ਪਦਾਰਥੁ ਨਾਨਕਾ
ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥

God (the Guru) is the beneficent.

ਗੁਰੁ ਦਾਤਾ

God (the Guru) is the source of all comforts (the House of bounties (ice))

ਗੁਰੁ ਹਿਵੈ ਘਰੁ

God (the Guru) is the light of the three (Sky, earth and netherworld) worlds.

ਗੁਰੁ ਦੀਪਕੁ ਤਿਹ ਲੋਇ

God is everlasting wealth. Place your mind's faith in Him, and you shall find peace.1.

ਅਮਰ ਪਦਾਰਥੁ ਨਾਨਕਾ ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥

Terms used are:

Guru = God

Raag Maajh Vaar Mehla 1: Pauri 25

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ਪਉੜੀ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਰਧਾ ਪੂਰੀਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਨ ਕਬਹੂੰ
ਝੂਰੀਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਦੁਖੁ ਨ ਜਾਣੀਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਹਰਿ

ਰੰਗੁ ਮਾਣੀਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਜਮ ਕਾ ਡਰੁ ਕੇਹਾ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ
ਤਾ ਸਦ ਹੀ ਸੁਖੁ ਦੇਹਾ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਨਵ ਨਿਧਿ ਪਾਈਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ
ਦਇਆਲੁ ਤ ਸਚਿ ਸਮਾਈਐ ॥ ੨੫ ॥

Pauri:

When (*Satguru*) God is merciful, then your desires will be fulfilled.

When God is merciful, you will never grieve.

When God is merciful, you will know no pain.

When God is merciful, you will enjoy your living.

When God is merciful, you will not fear your death?

When God is merciful, you will live in comforts and happiness.

When God is merciful, you will obtain the nine treasures.

When God is merciful, you will remain absorbed in His name.25.

[According to the Sikh thought, to qualify for God's mercy one must communicate daily with Him ਨਾਮ ਜਪਣਾ i.e., one should do meditation or Naam simran, or Nitnem or whatever mode one adopts, secondly one must live a truthful life ਕਿਰਤ ਕਰਣਾ and thirdly one must share his belongings ਵੰਡ ਕੇ ਛਕਣਾ (wealth, knowledge, skill, labour etc) with the less fortunate ones]

Terms used are:

Satguru = God

Raag Bhairo Mehla 5: Shabad no. 24

page 1142

ਭੈਰਉ ਮਹਲਾ ੫ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਬੇਮੁਹਤਾਜੁ ॥ ਸਤਿਗੁਰੁ ਮੇਰੇ ਸਚਾ ਸਾਜੁ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ
ਸਭਸ ਕਾ ਦਾਤਾ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ੧ ॥ ਗੁਰੁ ਜੈਸਾ ਨਾਹੀ ਕੋ ਦੇਵ ॥ ਜਿਸੁ
ਮਸਤਕਿ ਭਾਗੁ ਸੁ ਲਾਗਾ ਸੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਰਬ ਪ੍ਰਤਿਪਾਲੈ ॥ ਸਤਿਗੁਰੁ
ਮੇਰਾ ਮਾਰਿ ਜੀਵਾਲੈ ॥ ਸਤਿਗੁਰੁ ਮੇਰੇ ਕੀ ਵਡਿਆਈ ॥ ਪ੍ਰਗਟੁ ਭਈ ਹੈ ਸਭਨੀ ਥਾਈ ॥ ੨ ॥
ਸਤਿਗੁਰੁ ਮੇਰਾ ਤਾਣੁ ਨਿਤਾਣੁ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਘਰਿ ਦੀਬਾਣੁ ॥ ਸਤਿਗੁਰੁ ਕੈ ਹਉ ਸਦ ਬਲਿ
ਜਾਇਆ ॥ ਪ੍ਰਗਟੁ ਮਾਰਗੁ ਜਿਨਿ ਕਰਿ ਦਿਖਲਾਇਆ ॥ ੩ ॥ ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਤਿਸੁ ਭਉ
ਨ ਬਿਆਪੈ ॥ ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਤਿਸੁ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥ ਨਾਨਕ ਸੋਧੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ॥
ਪਾਰਬ੍ਰਹਮ ਗੁਰੁ ਨਾਹੀ ਭੇਦ ॥ ੪ ॥ ੧੧ ॥ ੨੪ ॥

(My) Satguru (God) is above all bondages.

(My) Satguru is adorned with Truth.

(My) Satguru is the giver of all bounties.

(My) Satguru is the primal Creator, the architect of destiny.1.

There is no one else equal to Satguru. Whoever has good destiny

inscribed on his forehead, applies himself to seva – the selfless service.1.Pause.

(My) Satguru is the sustainer and cherisher of all.

(My) Satguru kills and revives.

The glorious greatness of (My) Satguru has become manifest everywhere.2.

(My) Satguru is the power of the powerless.

(My) Satguru is (My) shelter and law. I am forever a sacrifice to Satguru. He has shown me the right path of living.3.

One who serves Him is not afflicted with fear.

One who serves Him he does not suffer in pain. This truth is also endorsed by Smritis and Vedas.

When Satguru so wishes the difference between Satguru and the teacher-Guru is eliminated.4.11.24.

In this Shabad the word Satguru has been used for God himself

II. In the following hymns the word Guru has been used for the Hindu trinity, Hindu gods, the teacher and the Shabad.

For the Hindu Trinity:

Page 2, Line 9, Jap: Guru Nanak Dev

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੌਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

The Guru is Shiva, the Guru is Vishnu and Brahma; the Guru is Paarvati and Lakhshmi.

For Lesser Hindu gods:

Page 8, Line 10, Sloak:

ਪਵਣੁ ਗੁਰੁ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

Air is the Guru, Water is the Father, and Earth is the Great Mother of all.

For Guru-teacher

Page 21, Line 18, Raag Sriraag: Guru Nanak Dev

ਗੁਰਮੁਖਿ ਜਿਸੁ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਸੁ ਮੇਲੇ ਗੁਰੁ ਸੰਜੋਗੁ ॥ ੨ ॥

God abides within the mind of the Gurmukh, who merges in God, through the *teacher Guru*.2.

For Guru-Word, the Shabad

Page 27, Line 18, Raag Sriraag: Guru Amar Das

ਜਿਨ ਸਬਦਿ ਗੁਰੂ ਸੁਣਿ ਮੰਨਿਆ ਤਿਨ ਮਨਿ ਧਿਆਇਆ ਹਰਿ ਸੋਇ ॥

Those who hear and believe in *Guru's Shabad* (compositions of Guru Nanak), meditate on God in their minds.

For Guru-teacher

Page 40, Line 15, Raag Sriraag: Guru Ram Das

ਗੁਰੁ ਨਾਮੁ ਦਿੜਾਏ ਰੰਗ ਸਿਉ ਹਉ ਸਤਿਗੁਰ ਕੈ ਬਲਿ ਜਾਉ ॥

The *teacher Guru* has lovingly implanted Naam within me; I am a sacrifice to God, my Satguru.

For Guru-teacher

Page1422, Line 1, Sloak Vaaran te Vadheek: Guru Ram Das

ਨਾਨਕ ਹਰਿ ਹੋਇ ਦਇਆਲੁ ਤਾਂ ਗੁਰੁ ਪੂਰਾ ਮੇਲਾਵਏ ॥ ੫ ॥

O Nanak, when God becomes merciful, then He leads us to meet the perfect *teacher-Guru*.5.

Page1317, Line 12, Raag Kaanra: Guru Ram Das

ਦੁਖੁ ਦਾਲਦੁ ਸਭੋ ਲਹਿ ਗਇਆ ਜਾਂ ਨਾਉ ਗੁਰੁ ਹਰਿ ਦੀਤਾ ॥

All pain and poverty are taken away, when the *teacher Guru* explains the truth about God's vast expanse.

For Guru-teacher's qualities

Page 147, Line 10, Raag Maajh: Guru Nanak Dev

ਨਾਨਕ ਗੁਰੁ ਸੰਤੋਖੁ ਰੁਖੁ ਧਰਮੁ ਫੁਲੁ ਫਲੁ ਗਿਆਨੁ ॥

The *Guru is the tree of contentment*, with flowers of faith, and fruits of spiritual wisdom.

Possibly for Guru Nanak, or I and God

Page 167, Line 11, Raag Gauri Bairaagan: Guru Ram Das

ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਨਾਨਕ ਜਨ ਕੇਰਾ ਜਿਤੁ ਮਿਲਿਐ ਚੁਕੇ ਸਭਿ ਸੋਗ ਸੰਤਾਪੇ ॥ ੪ ॥ ੫ ॥ ੧੧ ॥
੪੯ ॥

The Greatest of the Great is *Guru Nanak (or God as perceived by Guru Nanak)*; thinking of and meeting Him, all my sorrows and troubles have

come to an end.4.5.11.49.

For Guru-teacher

Page 211, Line 14, Raag Gauri : Guru Arjan Dev

ਜਾ ਕਉ ਗੁਰੁ ਹਰਿ ਮੰਤ੍ਰੇ ਦੇ ॥ ਸੋ ਉਬਰਿਆ ਮਾਇਆ ਅਗਨਿ ਤੇ ॥ ੩ ॥

Those unto whom the *teacher-Guru* gives the Mantra (teachings of the Gurus) of God's Naam, they are saved from the fire of greed.

III. Gurbani Grammar and the use of word Guru in Guru Granth Sahib.

The use of Aunkar symbol:

In Gurbani by placing an aunkar (-) symbol at the end letter of a Nominative-case noun makes it singular in number and masculine in gender; and the absence of the aunkar sign normally converts it into plural number and the feminine gender. The aunkar symbol is also not normally pronounced

Examples:

guru = the Guru

gur = Guru or Gurus

Other Examples:

ਧੰਨੁ = singular number; ਧੰਨ = plural number (both are pronounced as 'dhan')

ਸੰਤੁ = ਇਕ ਸੰਤ, a saint; ਸੰਤ = ਕਈ ਸੰਤ, saints (both are pronounced as 'sant')

The use of Sihari Symbol

If the symbol sihari is used with the last letter of a noun it may convert its meaning into a genitive (case) singular noun, e.g.,

ਗੁਰਿ ਕਿਰਪਾ = *the blessing of the Guru*, ਗੁਰੂ ਦੀ ਕਿਰਪਾ (pronounced as 'Gur kirpa')

Other examples:

ਨਾਮਹਿ ਰੰਗ = In the colour of the Naam.

ਮਨਹਿ ਅਧਾਰੋ = ਮਨ ਦਾ ਅਧਾਰ, the support of mind

The symbol sihari is also not normally pronounced, but if it is to be

pronounced then the symbol sihari is converted to the symbol of dulaavan (ੈ), e.g.,

Instead of ਨਾਮਹਿ = it is written as - ਨਾਮੈ

Instead of ਮਨਹਿ = it is written as - ਮਨੈ

Instead of ਦਾਤਿ, it is written as - ਦਾਤੈ

Instead of ਤਾਰਿ, it is written as - ਤਾਰੈ

Instead of ਗੁਰਿ, it is written as - ਗੁਰੈ



PRECEPT 33 - THE REAL JOG (YOG) FOR A SIKH²

Jog (Yoga) is a method of controlling one's mind. Rishi Patanjali is one of the first known authors of 'Yogsutra', though some scholars believe that Sankhaya system preceded Patanjali system. Other important works on Joga are: Goraksa Satak by Gorakhnath, Hathyoga Pradipika by Svatmarama and Gheranda Samhita by Gheranda. In addition there are number of works on tantric texts. In these texts there is a reference of six *chakras*, sixteen bases and nine doors (*dwars*) used for yogic exercises. There is also a reference of three other types of yogas: Karmayoga (Action), Jnanyoga (Knowledge) and Bhaktiyoga (Devotion) in Bhagvad Gita.

The Jog recommends the control of mind in order to invoke higher knowledge. The method recommended includes *smadhi* using physical and psychical processes. The important forms of yogas are: *Mantra*, *Hatha*, *Laya* and *Rajyoga*.

The ancient Yogis normally broke away their relations with the world and made forests and caves as their dwelling. They lived naked with ashes pasted all over their body, wearing earrings, keeping either bald head or thickly matted hair, giving away all their belonging and keeping only a bag for food-keeping, a staff to scare away wild animals, a patched jacket to stay warm and a drinking bowl to store water. They will go door to door for begging, blowing their conch. They will visit sixty four Hindu pilgrim places to wash their sins.

The most practised yoga of those times was *Rajyoga*. It is an eight limbed yoga and was initially recommended by Rishi Patanjali. Thus physical and psychical yoga postures were and still are an integral part of Hindu spiritual system.

Rajyog has eight steps. These steps are like 8 organs of Ashtang yoga. It means that as all organs were important for our body, those 8 steps were necessary to follow the yoga. First 5 steps are called outer &

² Please also refer to page 68.

last 3 steps are called as inner steps of yoga.

Following are the steps of Rajyoga:

1. Yama
2. Niyam
3. Asana
4. Pranayam
5. Pratyahar
6. Dharana
7. Dhyan
8. Samadhi

In Sikhism, however, there is no place of traditional physical postures and practices of yoga, for God realization. Sikhism teaches its followers the necessity of true love and reverence for God for higher knowledge. According to the Sikh thought the mind should be controlled with *bhakti* rather than with physical postures. Bhakti here includes, recitation of Sikh *Nitnem* and recitation of *Naam-simran* with mental lockup rather than with physical engagement.

A few relevant hymns from Guru Granth Sahib are produced hereunder to illustrate the Sikh view point.

Guru Nanak, Raag Soohi

page 730

According to Guru Nanak *remaining unblemished in the midst of the filth of the world – is the way to attain Yoga.1.*

By mere words, Yoga is not attained. One who looks upon everyone with equality and knows them to be one and the same – he alone is known as a Yogi.1.Pause:

ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੭

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥ ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੂੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਢੀ ਵਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੧॥ ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥ ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥ ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੨॥ ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥ ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ

ਇਵ ਪਾਈਐ ॥ ੩ ॥ ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥ ਵਾਜੇ ਬਾਝਹੁ
ਸਿੰਝੀ ਵਾਜੇ ਤਉ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਤਉ
ਪਾਈਐ ॥ ੪ ॥ ੧ ॥ ੮ ॥

Soohee Mehla 1 Ghar 7

Yoga is not the patched coat,

Yoga is not the walking stick.

Yoga is not smearing the body with ashes.

Yoga is not the ear-rings, and not the shaven head.

Yoga is not the blowing of the horn.

Remaining unblemished in the midst of the filth of the world – this is the way to attain Yoga.1.

By mere words, Yoga is not attained. One who looks upon everyone with equality and knows them to be one and the same – he alone is known as a Yogi.1.Pause.

Yoga is not wandering around tombs of the dead.

Yoga is not sitting in trances.

Yoga is not wandering through foreign lands.

Yoga is not bathing at sacred shrines of pilgrimage.

Remaining unblemished in the midst of the filth of the world – this is the way to attain Yoga.2.

Meeting with the true Guru, doubt is dispelled, and the wandering mind is restrained. Nectar rains down, celestial music resounds, and deep within, wisdom is obtained.

Remaining unblemished in the midst of the filth of the world – this is the way to attain Yoga.3.

Remembering ultimate death while yet alive – practice such a Yoga. When the horn is blown without being blown, then you shall attain the state of fearless dignity.

Remaining unblemished in the midst of the filth of the world – this is the way to attain Yoga.4.1.8.

Guru Nanak, Jap ji

page 6

Guru Nanak affirms that Yoga was to control the mind with contentment, humility, meditation, belief, purity and faith and not to exhibit outer signs and to carry unnecessary objects. God's love, belief and *bhakti* is the true yoga. Remember Him, while walking, sitting, sleeping and that is the real posture required for the Sikh Yoga.

He explained:

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ
ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ ਆਦੇਸੁ ਤਿਸੈ
ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੮ ॥

Make contentment your ear-rings,

Humility your begging bowl, and

Meditation the ashes you apply to your body.

Let the *remembrance of death (Belief in God's laws)* be the patched coat
you wear,

Let the *purity of virginity* be your way in the world, and

Let *faith in Waheguru* be your walking stick.

See the brotherhood of all mankind as the highest order of Yogis;

Conquer your own mind (*with bhakti*), and you conquer the world.

I bow (only) to Waheguru, I humbly bow. He is the primal one, the pure
light, without beginning, without end.

Throughout all ages, He is One and the Same (*His love, belief and bhakti
is the true yoga, Remember Him, while walking, sitting, sleeping and
that is the real posture required for the Sikh Yoga*).28.

[Virtues listed above are: Contentment (ਸੰਤੋਖ, ਰੱਜ), Humility (ਨਿਮ੍ਰਤਾ),
Meditation (ਪੂਜਾ, ਪਾਠ, ਭਗਤੀ), Belief (ਵਾਹਿਗੁਰੂ ਦੀ ਹੋਂਦ ਵਿਚ ਪੱਕਾ ਯਕੀਨ, ਭਰੋਸਾ),
Purity (ਪਵਿੱਤ੍ਰਤਾ, ਸਚਾਈ), Faith (ਸ਼ਰਧਾ, ਧਰਮ)]

Guru Nanak, Jap ji

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Guru Nanak further stressed that the true qualities of a Yogi were, self
control, patience, truth, wisdom and belief and not just he piercing body
parts and setting ashes on the body. He said:

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥ ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ
ਤਾਉ ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥ ਜਿਨ ਕਉ
ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ੩੯ ॥

Let

Self-control be the furnace, and

Patience the goldsmith,

Truth (knowledge of) be the anvil, and

Wisdom (study of the scriptures) the tools.

Belief (the Fear of God) as the bellows,
 Fan the flames of *Meditation* in the inner layers of mind.
 In the crucible of love, melt the Nectar of the Name, and mint the True
 Coin of the Shabad, the Word of God.
 Those are really fortunate upon whom Waheguru casts His glance of
 grace. They are exalted and uplifted.38.

[Virtues listed above are: Self-control (ਆਪਾ ਸੰਜਮ), Patience (ਧੀਰਜ), Truth (ਸੱਚਾ ਜੀਵਨ), Wisdom (ਸਿਆਨਪ), Belief (ਯਕੀਨ), Meditation (ਭਗਤੀ, ਪਾਠ-ਪੂਜਾ)]

Gauri Mehla 1, Ashtpadi no 7

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ਅਨਦਿਨੁ ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਵੈ ॥ ਸੋ ਜੋਗੀ ਮੇਰੈ ਮਨਿ ਭਾਵੈ ॥ ੨ ॥

Those Yogis who, night and day, remain awake and aware, embracing
 love for God,
 They are pleasing to Guru Nanak's mind.2.

Page 211, Line 17, Raag Gauri: Guru Arjan Dev

Guru Arjan said that the real Yoga was the true love and selfless service
 of God and humanity, and not physical postures, rituals and reclusion. .
 He says:

ਤੂੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਰਿ ਰਾਜ ਜੋਗੁ ॥ ੧ ॥

By Guru's Grace, practise Raja Yoga, the Yoga of meditation and Naam
 Simran.1.

Gauri Mehla 5, Shabad no. 155

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ਸਭਹੁ ਕੋ ਰਸੁ ਹਰਿ ਹੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਹੂ ਜੋਗ ਕਾਹੂ ਭੋਗ ਕਾਹੂ ਗਿਆਨ ਕਾਹੂ ਧਿਆਨ ॥
 ਕਾਹੂ ਹੋ ਡੰਡ ਧਰਿ ਹੋ ॥ ੧ ॥ ਕਾਹੂ ਜਾਪ ਕਾਹੂ ਤਾਪ ਕਾਹੂ ਪੂਜਾ ਹੋਮ ਨੇਮ ॥ ਕਾਹੂ ਹੋ ਗਉਨੁ ਕਰਿ
 ਹੋ ॥ ੨ ॥ ਕਾਹੂ ਤੀਰ ਕਾਹੂ ਨੀਰ ਕਾਹੂ ਬੇਦ ਬੀਚਾਰ ॥ ਨਾਨਕਾ ਭਗਤਿ ਪ੍ਰਿਅ ਹੋ ॥ ੩ ॥
 ੨ ॥ ੧੫੫ ॥

God is the Creator (essence) of all.1.Pause.

Some practise *Yoga (physical postures)*, some indulge in pleasures; some
 live in spiritual wisdom, some live in meditation. Some are bearers of the
 staff (a special group of wandering yogis).1.

Some chant in meditation, some practise deep, austere meditation;
 Some worship in adoration, some practise daily *rituals*. Some live the life
 of a *recluse*.2.

Some live by the shore, some live on the water; some study the Vedas. According to Guru Nanak, why choose the difficult paths, when *God can easily be found by the purity of love*.3.2.155.

Guru Amardas, Ashtpadis

page 908/909

In Sikhism a true believer (Gurmukh) is a real Yogi and the best Yoga, in fact, is performed in the four walls of a happy home and not in forests and caves. Guru Amardas has illustrated this point in the following Ashtpadi:

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਰਮੈ ਦੀਆ ਮੁੰਦ੍ਰਾ ਕੰਨੀ ਪਾਇ ਜੋਗੀ ਖਿੰਥਾ ਕਰਿ ਤੂ ਦਇਆ ॥ ਆਵਣੁ ਜਾਣੁ ਬਿਭੂਤਿ ਲਾਇ
ਜੋਗੀ ਤਾ ਤੀਨਿ ਭਵਣ ਜਿਣਿ ਲਇਆ ॥ ੧ ॥ ਐਸੀ ਕਿੰਗੁਰੀ ਵਜਾਇ ਜੋਗੀ ॥ ਜਿਤੁ ਕਿੰਗੁਰੀ
ਅਨਹਦੁ ਵਾਜੈ ਹਰਿ ਸਿਉ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤੁ ਸੰਤੋਖੁ ਪਤੁ ਕਰਿ ਝੋਲੀ ਜੋਗੀ
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੁਗਤਿ ਪਾਈ ॥ ਧਿਆਨ ਕਾ ਕਰਿ ਡੰਡਾ ਜੋਗੀ ਸਿੰਛੀ ਸੁਰਤਿ ਵਜਾਈ ॥ ੨ ॥
ਮਨੁ ਦਿੜੁ ਕਰਿ ਆਸਣਿ ਬੈਸੁ ਜੋਗੀ ਤਾ ਤੇਰੀ ਕਲਪਣਾ ਜਾਈ ॥ ਕਾਇਆ ਨਗਰੀ ਮਹਿ
ਮੰਗਣਿ ਚੜਹਿ ਜੋਗੀ ਤਾ ਨਾਮੁ ਪਲੈ ਪਾਈ ॥ ੩ ॥ ਇਤੁ ਕਿੰਗੁਰੀ ਧਿਆਨੁ ਨ ਲਾਗੈ ਜੋਗੀ
ਨਾ ਸਚੁ ਪਲੈ ਪਾਇ ॥ ਇਤੁ ਕਿੰਗੁਰੀ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ ਅਭਿਮਾਨੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥ ੪ ॥
ਭਉ ਭਾਉ ਦੁਇ ਪਤ ਲਾਇ ਜੋਗੀ ਇਹੁ ਸਰੀਰੁ ਕਰਿ ਡੰਡੀ ॥ ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਤੰਤੀ ਵਾਜੈ
ਇਨ ਬਿਧਿ ਤ੍ਰਿਸਨਾ ਖੰਡੀ ॥ ੫ ॥ ਹੁਕਮੁ ਬੁਝੈ ਸੋ ਜੋਗੀ ਕਹੀਐ ਏਕਸ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥
ਸਹਸਾ ਤੂਟੈ ਨਿਰਮਲੁ ਹੋਵੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਏ ॥ ੬ ॥ ਨਦਰੀ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਬਿਨਸੈ
ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਇ ॥ ਸਤਿਗੁਰ ਨਾਲਿ ਤੇਰੀ ਭਾਵਨੀ ਲਾਗੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ ॥ ੭ ॥
ਏਹੁ ਜੋਗੁ ਨ ਹੋਵੈ ਜੋਗੀ ਜਿ ਕੁਟੰਬੁ ਛੋਡਿ ਪਰਭਵਣੁ ਕਰਹਿ ॥ ਗ੍ਰਿਹ ਸਰੀਰ ਮਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਗੁਰ ਪਰਸਾਦੀ ਅਪਣਾ ਹਰਿ ਪ੍ਰਭੁ ਲਹਹਿ ॥ ੮ ॥ ਇਹੁ ਜਗਤੁ ਮਿਟੀ ਕਾ ਪੁਤਲਾ ਜੋਗੀ ਇਸੁ
ਮਹਿ ਰੋਗੁ ਵਡਾ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ॥ ਅਨੇਕ ਜਤਨ ਭੇਖ ਕਰੇ ਜੋਗੀ ਰੋਗੁ ਨ ਜਾਇ
ਗਵਾਇਆ ॥ ੯ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅਉਖਧੁ ਹੈ ਜੋਗੀ ਜਿਸ ਨੋ ਮੰਨਿ ਵਸਾਏ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ
ਸੋਈ ਬੁਝੈ ਜੋਗ ਜੁਗਤਿ ਸੋ ਪਾਏ ॥ ੧੦ ॥ ਜੋਗੈ ਕਾ ਮਾਰਗੁ ਬਿਖਮੁ ਹੈ ਜੋਗੀ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ
ਸੋ ਪਾਏ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਵੇਖੈ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ ॥ ੧੧ ॥ ਵਿਣੁ ਵਜਾਈ ਕਿੰਗੁਰੀ
ਵਾਜੈ ਜੋਗੀ ਸਾ ਕਿੰਗੁਰੀ ਵਜਾਇ ॥ ਕਹੈ ਨਾਨਕੁ ਮੁਕਤਿ ਹੋਵਹਿ ਜੋਗੀ ਸਾਚੇ ਰਹਹਿ ਸਮਾਇ
॥ ੧੨ ॥ ੧ ॥ ੧੦ ॥

ਸਰਮੈ ਦੀਆ ਮੁੰਦ੍ਰਾ ਕੰਨੀ ਪਾਇ ਜੋਗੀ ਖਿੰਥਾ ਕਰਿ ਤੂ ਦਇਆ ॥

1. Make humility your ear-rings, Yogi, and
2. Compassion your patched coat.

ਆਵਣੁ ਜਾਣੁ ਬਿਭੂਤਿ ਲਾਇ ਜੋਗੀ ਤਾ ਤੀਨਿ ਭਵਣ ਜਿਣਿ ਲਇਆ ॥ ੧ ॥

3. Let coming and going be the ashes you apply to your body, and then you shall conquer the three worlds.1.

ਐਸੀ ਕਿੰਗੁਰੀ ਵਜਾਇ ਜੋਗੀ ॥

Play that harp,

ਜਿਤੁ ਕਿੰਗੁਰੀ ਅਨਹਦੁ ਵਾਜੈ ਹਰਿ ਸਿਉ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥

which vibrates the unstruck sound current, and remain lovingly absorbed in God.1.Pause.

ਸਤੁ ਸੰਤੋਖੁ ਪਤੁ ਕਰਿ ਝੋਲੀ ਜੋਗੀ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੁਗਤਿ ਪਾਈ ॥

4. Make truth and contentment your plate and pouch; take the Ambrosial Naam as your food.

ਧਿਆਨ ਕਾ ਕਰਿ ਡੰਡਾ ਜੋਗੀ ਸਿੰਝੀ ਸੁਰਤਿ ਵਜਾਈ ॥ ੨ ॥

5. Make meditation your walking stick, and

6. Make higher consciousness the horn you blow.2.

ਮਨੁ ਦ੍ਰਿੜੁ ਕਰਿ ਆਸਣਿ ਬੈਸੁ ਜੋਗੀ ਤਾ ਤੇਰੀ ਕਲਪਣਾ ਜਾਈ ॥

7. Make your stable mind the Yogic posture you sit in, and then you shall be able to get rid of your tormenting desires.

ਕਾਇਆ ਨਗਰੀ ਮਹਿ ਮੰਗਣਿ ਚੜਹਿ ਜੋਗੀ ਤਾ ਨਾਮੁ ਪਲੈ ਪਾਈ ॥ ੩ ॥

8. Go begging in the village of the body, and then, you shall obtain the Naam in your lap.3.

ਇਤੁ ਕਿੰਗੁਰੀ ਧਿਆਨੁ ਨ ਲਾਗੈ ਜੋਗੀ ਨਾ ਸਚੁ ਪਲੈ ਪਾਇ ॥

This harp does not help you to concentrate in meditation, nor does it bring the True Name closer to you.

ਇਤੁ ਕਿੰਗੁਰੀ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ ਅਭਿਮਾਨੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥ ੪ ॥

This harp does not bring you peace, nor eliminate egotism from within you.4.

ਭਉ ਭਾਉ ਦੁਇ ਪਤ ਲਾਇ ਜੋਗੀ ਇਹੁ ਸਰੀਰੁ ਕਰਿ ਡੰਡੀ ॥

9. Make the fear of God, and the love of God, the two gourds (*dried shell*) of your lute (*instrument*), and make this body its neck.

ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਤੰਤੀ ਵਾਜੈ ਇਨ ਬਿਧਿ ਤਿਸਨਾ ਖੰਡੀ ॥ ੫ ॥

10. Become Gurmukh (*God loving and God fearing person*), and then vibrate the strings (to invoke the name of Waheguru); in this way, your unethical desires shall depart.5.

ਹੁਕਮੁ ਬੁਝੈ ਸੋ ਜੋਗੀ ਕਹੀਐ ਏਕਸ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥

One who understands the Hukam (God's Command) is called a Yogi; he links his consciousness to One God.

ਸਹਸਾ ਤੂਟੈ ਨਿਰਮਲੁ ਹੋਵੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਏ ॥ ੬ ॥

His cynicism is dispelled, and he becomes immaculately pure; this is how he finds the Way of Yoga.6.

ਨਦਰੀ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਬਿਨਸੈ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਇ ॥

Everything that comes into view shall be destroyed; focus your consciousness on God.

ਸਤਿਗੁਰ ਨਾਲਿ ਤੇਰੀ ਭਾਵਨੀ ਲਾਗੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ ॥ ੭ ॥

Enshrine love for God, and then you shall obtain this understanding.7.

ਏਹੁ ਜੋਗੁ ਨ ਹੋਵੈ ਜੋਗੀ ਜਿ ਕੁਟੰਬੁ ਛੋਡਿ ਪਰਭਵਣੁ ਕਰਹਿ ॥

This is not Yoga, O Yogi, to abandon your family and wander around.

ਗ੍ਰਿਹ ਸਰੀਰ ਮਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਗੁਰ ਪਰਸਾਦੀ ਅਪਣਾ ਹਰਿ ਪ੍ਰਭੁ ਲਹਹਿ ॥ ੮ ॥

The Name of God is within the inner shell of the body. By following Guru's teachings, you shall find your God within your heart.8.

ਇਹੁ ਜਗਤੁ ਮਿਟੀ ਕਾ ਪੁਤਲਾ ਜੋਗੀ ਇਸੁ ਮਹਿ ਰੋਗੁ ਵਡਾ ਤਿਸਨਾ ਮਾਇਆ ॥

This world is an effigy of clay ; and the terrible virus, the attraction of Maya (*a group of things which take you away from God*) has plagued it.

ਅਨੇਕ ਜਤਨ ਭੇਖ ਕਰੇ ਜੋਗੀ ਰੋਗੁ ਨ ਜਾਇ ਗਵਾਇਆ ॥ ੯ ॥

11. Making all sorts of efforts, and wearing religious robes, Yogi, this disease cannot be cured.9.

ਹਰਿ ਕਾ ਨਾਮੁ ਅਉਖਧੁ ਹੈ ਜੋਗੀ ਜਿਸ ਨੋ ਮੰਨਿ ਵਸਾਏ ॥

Only the Name of God is the real medicine ; and God implants it in every mind.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੁਝੈ ਜੋਗ ਜੁਗਤਿ ਸੋ ਪਾਏ ॥ ੧੦ ॥

One who becomes Gurmukh understands this; he alone finds the true Way of Yoga.10.

ਜੋਗੈ ਕਾ ਮਾਰਗੁ ਬਿਖਮੁ ਹੈ ਜੋਗੀ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥

The Path of Yoga is very difficult; he alone finds it, whom God blesses with His Grace (*to qualify for God's grace one must meditate on His Name and perform noble karmas*).

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਵੇਖੈ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ ॥ ੧੧ ॥

Inside and outside, one sees God and eliminates doubt from within oneself.11.

ਵਿਣੁ ਵਜਾਈ ਕਿੰਗੁਰੀ ਵਾਜੈ ਜੋਗੀ ਸਾ ਕਿੰਗੁਰੀ ਵਜਾਇ ॥

So play that harp which vibrates without being played, in the tune of the Divine Naad.

ਕਹੈ ਨਾਨਕੁ ਮੁਕਤਿ ਹੋਵਹਿ ਜੋਗੀ ਸਾਚੇ ਰਹਹਿ ਸਮਾਇ ॥ ੧੨ ॥ ੧ ॥ ੧੦ ॥

Thus you shall be liberated, O Yogi! And remain merged in the Almighty.12.1.10.

Ramkali Mehla 1, Sidh Gost, stanza 23

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According to Guru Nanak, a true Jogi is one who can light the candle of Naam deeper into his/her heart. The Guru discusses this subject in detail in the 'Sidh Gost'. A hymn is produced hereunder.

ਹੁਕਮੁ ਬਿਸਮਾਦੁ ਹੁਕਮਿ ਪਛਾਣੈ ਜੀਅ ਜੁਗਤਿ ਸਚੁ ਜਾਣੈ ਸੋਈ ॥

ਆਪੁ ਮੇਟਿ ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥ ੨੩ ॥

Wonderful and amazing are God's laws and Commands; He alone can teach His laws and the True way of life.

Those who kill their self-deception only they become free of desires; He alone is a Yogi, who enshrines the Almighty deep within his/her inner-self.23.

Thus in Sikhism, there is no place of Patanjali's yoga. The Simran of Naam and recitation of Nitnem is the real yoga. The union of soul with God through the Shabad is the Sikh concept of real Yoga.

PRECEPT 34 – THE CONCEPT OF GOD, A COMPARATIVE STUDY

The philosophical and religious concepts of God are, at times, sharply different from each other. Where God of philosophers is "An Abstract idea", the God of a believer is "God of faith, an experience of being with the Reality." In general, mystics, who claim direct experience of the divine being, have asserted the superiority of their knowledge of God to the rational demonstrations of God's existence and attributes propounded by philosophers.

God is the center and focus of religious faith to whom worship and prayer are addressed. In the monotheistic religions, God is considered the Creator or source of everything that exists and is spoken of in terms of perfect attributes—for instance, infinitude (beyond limits), immutability (unchangeable), eternity (divine), goodness (compassion), knowledge (omniscience), presence (omnipresent) and power (omnipotence). Most religions traditionally ascribe to God certain human characteristics as well, which can be understood either literally or metaphorically, such as love, anger, and forgiveness.

Many religious thinkers have held the view that God was so different from finite beings that he must be considered essentially a mystery beyond the powers of human conception. Nevertheless, most philosophers and theologians have assumed that a limited knowledge of God is possible and have formulated different concepts of him in terms of divine attributes and paths of knowledge.

God may be conceived as *transcendent* (beyond the world, impersonal, *nirgun*), or as *immanent* (present within the world, *sargun*). He has been thought of as personal, by analogy with human individuals; some theologians, on the other hand, have maintained that the concept of personality is inadequate to God and that he must be conceived as impersonal. In the great monotheistic religions (Judaism, Christianity,

Islam and Sikhism), God is worshiped as One, the supreme unity that embraces or has created all things; but polytheism, the belief in many gods (Hinduism), has also flourished throughout the history.

All great philosophies believe that an "Absolute" is the basis of everything.

The Hindu philosophies go somewhat further. When they postulate Paarbrahman (Brahman) as the Absolute they posit certain attributes in the Absolute viz., *Chit, Anand and Sat*. From the Absolute, there emerges Ishvara, the Personal Deity. This is the Hindu concept of Personal God.

In popular tradition, many personal gods are recognized, but, properly understood, these are manifestations or avatars of Paarbrahma. Each god has his or her own function. The three principal gods, Brahma (consort Saraswati), Vishnu (consort Lakshmi), and Shiv (consort Parvati, son Ganesh)—delegated respectively with creating, preserving, and destroying functions—are joined as the *Trimurti*, or three powers. In addition seven avatars of Brahma, twenty four avatars of Vishnu (Rama and Krishna are most popular) and two avatars of Shiv are also mentioned (refer - Dasam Granth, chapters 8-10)). Hindus also have many popular female personal deities, most popular of which are Durga Lakshmi and Saraswati. Ganesh is worshipped as god of good omen, and Hanuman is worshipped as god of strength and bravery. There are many other names as well e.g., Indra the god of heaven and controller of weathers and so on.

The Jewish faith is the root from where the ideas of Impersonal (*nirgun*) God of Christianity and Islam have stemmed. According to all of them God exists beyond, He has always existed.

The idea of transcendence is introduced in the opening verses of the Hebrew Scriptures, in which God is presented as the Creator, and this conception impresses itself on all Jewish discourse about God. To say the world is created means that it is an emanation of God, and external to him, a product of his will, so that he is the Master (Lord) of all the earth.

Abraham, the father of three important world religions: Judaism, Christianity and Islam, discovered the transcendence source of

existence, an Eternal Being, unhindered by time and space, about 4000 years ago.

The Jewish scriptures assert that,

"Every Jew must believe and know that there exists a First Being, without beginning or end, who brought all things into existence and continues to sustain them. This Being is God."

Both Old and New Testaments support the idea of One All powerful Impersonal God, who has no equal-equal or equal-opponent.

The following verse from *the book of Deuteronomy* contains a sermon from Moses

"Shama Israelu Adonai Ila Hayno Adna Ikhad". It is a Hebrew quotation which means:

"Hear, O Israel: The Lord our God is one Lord"

[The Bible, Deuteronomy 6:4]

The following verses are from the Book of Isaiah:

"I, even I, am the Lord; and beside me there is no saviour."

[The Bible, Isaiah 43:11]

Old Testament condemns idol worship and asserts the uniqueness of One God in the following verses:

"Thou shalt have no other gods before me."

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:"

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God."

[The Bible, Exodus 20:3-5]

Christianity began as a Jewish sect and thus took over the Hebrew God. The God of the Old Testament became, for Christians, the Father, Jesus himself, acknowledged as the Christ, was understood as the incarnate Son. The Holy Spirit proceeds from the Father and the Son, is the immanent presence and activity of God in the creation, which He strives to bring to perfection.

Islam arose as a powerful reaction against the ancient pagan cults of Arabia, and as a consequence it is the most starkly monotheistic of the three biblically rooted religions. The name *Allah* means simply "the God." He is both personal and transcendent, and Muslims are forbidden to depict him in any creaturely form. Muslim call God as Allah. Allah is the personal name of the One true God. Nothing else can be called Allah. The term has no plural or gender. The Prophet Muhammad was asked by his contemporaries about Allah; the answer came directly from God Himself in the form of a short chapter of the Qoran, which is considered to be the essence of the unity or the motto of monotheism. This is chapter 112, which reads:

In the name of Allah, the Merciful, the Compassionate.

Say (O Muhammad), He is God, the One God, the everlasting refuge, who has not begotten, nor has been begotten, and equal to Him is not anyone.

Qoran further stresses the unity of God in verse 59:22-24

He is God; there is no god but He. He is the Knower of the unseen and the visible; He is the All-Merciful, the All-Compassionate. He is God; there is no god but He. He is the King, the All-Holy, the All-Peace, the Guardian of the Faith, the All-Preserver, the All-Mighty, the All-Compeller, the All-Sublime. Glory be to God, above that they associate. He is God, the Creator, the Maker, the Shaper. To Him belong the Names Most Beautiful. All that is in the heavens and the earth magnifies Him; He is the Almighty, the All-Wise.

The Theravada Buddhism is believed to be atheistic, but this is not so. The gods therein are real, but they are not ultimate. The ultimate reality, or Holy Being, is the impersonal cosmic order. A similar concept is found in ancient Greek religion, in which cosmic destiny seems to have been superior to even the high gods. In the Mahayana Buddhism of China and Japan, the Buddha himself was transformed into a divine being, although the connection with the historical Buddha became very shady. The many Buddha figures of Asia are cosmic beings.

In the indigenous Chinese religions, the ultimate Holy Being also

seems to have been conceived as an impersonal order. In **Taoism**, it is the rhythm of the universe; in **Confucianism**, it is the moral law of heaven.

In **Sikhism** the concept, attributes and functioning of God are the main text of its holy scripture, Guru Granth Sahib. God is described as one infinite being, immortal, creator (absolute master of creation, perseverance and destruction), devoid of fear and enmity, beyond births and death, self illuminated and sole controller of all treasures. He has authored many divine codes, and gives His treasures to only those who live according to the strict rules of those codes.

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥ ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥
Everything is in Your treasure; they receive, to whom You think worthy of it. (Raag Ramkali, Anand, Mehla 3, page 917)

ਦਾਤੈ ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਈ ॥

The great Giver keeps His treasures under His strict control; He gives them to those with whom He is pleased (and He is pleased with those who live within His laws). (Raag Sorath, Mehla 3, Shabad 11, page 604)

According to Sikhism, God is both Impersonal (*Nirgun*) and Personal (*Sargun*)

Guru Arjan, Sukhmani, Ashtpadi no. 18, pada 8

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ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥ ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥
ਅਪਣੇ ਚਰਿਤ ਪ੍ਰਭਿ ਆਪਿ ਬਨਾਏ ॥

He Himself is both Impersonal and Personal; He Himself is directing the worldly play, and has chosen all characters of the play by Himself.

Impersonal aspect of God is Formless and beyond the human reach. When He reveals Himself He becomes related and personal. It is just like the rays coming out of the sun, and sparks coming out from fire. Infinite can manifest into unlimited number of finites, but any number of finites, alone or together, cannot be equal to the Infinite. So any finite form (images or objects) cannot be worshipped as God.

For the personal relationship with God, Sikhs are not allowed to make any idols like Hinduism and worship them. They must worship only the impersonal aspect of God.

There are countless hymns in Guru Granth Sahib, which describe the nature of God. In fact the whole Guru Granth Sahib is a commentary on God.

According to a popular legend (*Sakhi no. 10 in Puraatan Janam Sakhis: Guru Nanak's ascend via rivulet Bein*), God called Guru Nanak in his office and informed him about his appointment as His (God's) new ambassador. He also personally gave to him two dossiers, one containing the *Mool Mantar* (Invocation), which since has become Sikhs' Basic Doctrine, and second 'Jap Ji' which has become Sikhs' Law Book. In the 27th stanza of Japji, Guru Nanak confirms his visit to the Almighty.

The *Mool Mantar* contains the basic non-classified curriculum vitae of God, His oneness and postulates. It reinforces the Unity of God (ੴ) His conception of Genesis (ਕਰਤਾ ਪੁਰਖ), His postulates: fearlessness (ਨਿਰਭਉ), affection (ਨਿਰਵੈਰ), animation (ਅਕਾਲ ਮੂਰਤਿ), eternity (ਅਜੂਨਿ) and his immutable command (ਸਤਿਨਾਮੁ). Thus the concept of God in Sikhism is based on a non-compromising monotheism.

The above hypothesis of the Sikh thought is confirmed by all Sikh Gurus, a selection of their hymns follow:

Guru Nanak:

Raag Aasa, Shabad no. 5

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ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥

My Master is One; He is One, the Only One.

Jap Ji, Pauris 5 and 6

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

The Guru has given me this understanding: there is only One Creator (the Giver of all souls). May I never forget Him!.5.

Guru Angad:

Raag Maajh, Vaar, sloak preceding pauri 2

page 138

ਤੂੰ ਆਪੇ ਖੇਲ ਕਰਹਿ ਸਭਿ ਕਰਤੇ ਕਿਆ ਦੂਜਾ ਆਖਿ ਵਖਾਣੀਐ ॥ ਜਿਚਰੁ ਤੇਰੀ ਜੋਤਿ ਤਿਚਰੁ ਜੋਤੀ ਵਿਚਿ ਤੂੰ ਬੋਲਹਿ ਵਿਣੁ ਜੋਤੀ ਕੋਈ ਕਿਛੁ ਕਰਿਹੁ ਦਿਖਾ ਸਿਆਣੀਐ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਹਰਿ ਇਕੋ ਸੁਘੜੁ ਸੁਜਾਣੀਐ ॥੨॥

You yourself, the only One, enact the entire play, O Creator. Why should

we speak of any other? As long as Your light is within the body, You speak through that light. Without Your light the life has no existence. The clever know this truth. The Master alone is Perfect and All-knowing; He manifests in person for His true devotees.2.

Guru Amardas:

Raag Bilaawal

page 842

ਏਕਸ ਤੇ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਹੋਇ ॥੯॥

Everything comes from the One and only Master; there is no other at all. The believers know this truth.

ਏਕੋ ਵਰਤੈ ਅਵਰੁ ਨ ਕੋਇ ॥

The One Master is all-pervading; there is no other at all.

Guru Ramdas:

Raag Kaanra, Shabad no. 4

page 1310

ਓਅੰਕਾਰਿ ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭੁ ਏਕਸ ਮਾਹਿ ਸਮਾਵੈਗੋ ॥

ਏਕੋ ਰੂਪੁ ਏਕੋ ਬਹੁ ਰੰਗੀ ਸਭੁ ਏਕਤੁ ਬਚਨਿ ਚਲਾਵੈਗੋ ॥੪॥

The One and only Creator of the Universe is All-pervading. All shall once again merge into the One. His One Form has one, and many colours (manifestations); He judges all according to His own code.4.

Guru Arjan:

He stressed that we all must develop a personal relationship with the Impersonal to understand Him closely, to talk to Him in confidence, to walk with Him to discuss personal problems and to have His personal advice.

ਮਾਝ ਮਹਲਾ ੫

Maajh Mehla 5, Shabad no. 31

page 103

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ ॥

You are my Father, and You are my Mother.

ਤੂੰ ਮੇਰਾ ਬੰਧੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥

You are my Beloved, and You are my Brother.

ਤੂੰ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ ਥਾਈ ਤਾ ਭਉ ਕੇਹਾ ਕਾੜਾ ਜੀਉ ॥੧॥

When You are my Protector everywhere, then why should I feel any fear or anxiety? .1.

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਧੁ ਪਛਾਣਾ ॥ ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਣਾ ॥

By Your blessing, I recognize you in your person. You are my Shelter, and You are my Honour.

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਅਖਾੜਾ ਜੀਉ ॥ ੨ ॥

Without You, there is no one other; the entire Universe is a stage of Your wonderful drama.2.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ॥ ਜਿਤੁ ਜਿਤੁ ਭਾਣਾ ਤਿਤੁ ਤਿਤੁ ਲਾਏ ॥

You have created all beings and creatures. As it pleases You, You assign tasks to one and all.

ਸਭ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਹੋਵੈ ਨਾਹੀ ਕਿਛੁ ਅਸਾੜਾ ਜੀਉ ॥ ੩ ॥

All things are Your doing; we can do nothing ourselves.3.

ਨਾਮੁ ਧਿਆਇ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਮੇਰਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥

Meditating on the Naam, I have found great peace. Singing Your praises, my mind is cooled and soothed.

ਗੁਰਿ ਪੂਰੈ ਵਜੀ ਵਾਧਾਈ ਨਾਨਕ ਜਿਤਾ ਬਿਖਾੜਾ ਜੀਉ ॥ ੪ ॥ ੨੪ ॥ ੩੧ ॥

Through the perfect teacher, the knowledge of Impersonal God is translated into His Personal aspect, this is the real victory on the arduous battlefield of life.4.24.31.

Guru Tegh Bahadur:

Sloak no. 9

page 1426

ਸਭ ਸੁਖ ਦਾਤਾ ਰਾਮੁ ਹੈ ਦੂਸਰ ਨਾਹਿਨ ਕੋਇ ॥

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਤਿਹ ਸਿਮਰਤ ਗਤਿ ਹੋਇ ॥ ੯ ॥

God is the Giver of all peace and comfort. He is the only One and there is no other at all.

Listen O! my mind: always remember Him and meditate on His Naam. This is a sure way of salvation.9.

Guru Gobind Singh:

Jaap Sahib, opening verse

There is only one God of the whole universe, He is realized with His own grace (*one can qualify for the grace by spiritual meditation, noble deeds, and sharing one's wealth, skills and knowledge with others*).

God has no distinguishing marks, colour or caste and does not belong to a particular clan (*He can transform into any form and personality*).

God has no form, colour, complexion, signs and garb, and no one can describe Him (*He can manifest in any form, body or object*).

He is unchangeable; His light can be seen by one's inside feelings. He is omnipotent.

In His court there are million of Indras (the Hindu ruler of heaven) and Kings.

He is the Master and King of all kings. All existing worlds, angels, humans, demons, other living objects, and vegetation are under His direct control.

People remember Him with many names and by His multifarious actions.

Sikhism, like other monotheistic religions believes in the Unity of God and His unlimited powers. It differs from them when they talk of gods and demons (Hinduism), angles and devil (Christianity and Islam), superiority and inferiority of the Cosmic beings (Buddhism).

The Sikhs believe in the absolute monotheism and rejects the necessity of gods and angels (for subservient functions), and demons and devil (for villainy and corruption). It asserts that God does not delegate His functions to any sub-gods, rather He himself executes and supervises all functions. Both virtue and sin, happiness and grief, and good and bad are the part of the cosmic play and its dimensions. Humans with their intellect have to differentiate between the two dimensions. It is a play which is first designed and then supervised by God to watch human failure or success.

Sikhism is very affirmative in the both impersonal and personal aspect of the Almighty. On the one hand it recommend to worship Him in his impersonal aspect (no images), on the other hand it recommends to develop a love relationship with Him, thus making Him a confident and a

friend. It argues that an image restricts God's form and personality, when in fact He can transform and manifest Himself into any form and personality.

Guru Nanak called God as 'Kartaar' (ਬੋਲਹੁ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰ॥, page 1329), but in the later Sikh tradition the word 'Waheguru' became popular. The word has not been used by any Guru-composer in Guru Granth Sahib, however, in the Bhat Swaiyaas, one Bhat Gayand, pages 1401-1403, has used word 'Waheguru', six times in stanza 6, three times each in stanzas 7 and 8, two times in stanza 11 and once in stanza 13. The word Waheguru also does not appear in any composition in the Dasam Granth, but it is believed that the word was used by Guru Gobind Singh when he initiated the 'Khande di Pauhal' on the Baisaakhi of 1699. Later it became a salutation of the Amritdhari Sikhs, who say 'Waheguru ji ka Khalsa, Waheguru ji ki Fateh' (Khalsa belongs to the Almighty, who is ever invincible) when they greet each other.



PRECEPT 35 - THE CONCEPT OF LIFE AFTER DEATH, A COMPARATIVE STUDY

In the Sikh thought there is no story-type description of life after death (like Islam), nor tier-type mention of heavens and hells (like, Judaism, Christianity, Islam and Hinduism), nor descriptive-explanation of names like Dharamrai (or Dharam Raj, Yama), Chitargupt (or Chitar and Gupat), Jams, nor numerical counts of heavens, hells, and variety of lives (like Hinduism), but there is, indeed, a repeated mention of all these phenomenon, places, names and numbers in Guru Granth Sahib.

Almost all theories of God, the Creation, life after death and classification of heaven and hell of Judaism (First Testament) have been accepted by Christianity with a little variation in the counts (Second Testament). Similarly Islam (Quran) has also adopted the same theories by explaining the aforesaid facts in a different type of textual framework. These three religions are classified as Semitic religions and have one common father in prophet Abraham.

Both Hinduism and Sikhism have their roots in the Indian culture and earlier divine revelations. Their theories of corresponding concepts are bound to have similarities. As all religions stem from the same Ultimate Power, there has to be a common platform of all to start their different journeys and divergent routes.

Prophets come with the Divine Command and add new chapters to the existing scriptures. They reject the man-developed rituals and man-made prayer methodology but not the divine truths already revealed. They reject ill-conceived commentaries of scholars but not the truth inscribed in those *Granth*s.

Like earlier prophets, the Sikh Gurus also brought new instructions from the Almighty and put those together with those existing divine revelations, which they had thought were eternal and had not been corrupted by scholars. Thus many Sikh theories and concepts have similarities with Hinduism, which itself has stemmed from the ancient

Indian culture. The basic source of both religions is the same - the earlier divine revelations.

The Sikh view on the concept of life after death can be verified with a few selected hymns included in Guru Granth Sahib, which have a direct impact on the theory. The Sikh thought is based solely on Guru Granth Sahib. There are no other Granths or commentaries to supplement that.

In this type of analysis most of the conclusions will be subjective and readers have every right to differ and draw their own results. In this document, before formulating a definitive theory of Life after Death, a number of concepts have been identified and later verified with the supportive hymns from Guru Granth Sahib.

First concept - Type of lives, on earth, which a human might have to go through

Question 1

Is the mention of 8.4 million lives a metaphorical expression or a real calculation of lives on earth?

Question 2

Are all these lives a suffering?

Question 3

Is transmigration of soul a punishment?

A few verses have been selected at random to find answers to the above questions.

Verse 1

Raag Sri, Vaar Mehla 4, Sloak M:3 preceding pauri 14

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Gurmukhi:

ਸਲੋਕ ਮ: ੩ ॥ ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ ਵੀਚਾਰੁ ॥ ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਮਿਰਤਕੁ ਹੈ ਸੰਸਾਰਿ ॥ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਮਰਿ ਜੰਮੈ ਹੋਇ ਖੁਆਰੁ ॥

English translation:

Sloak Mehla 3: Those who do not serve God (*Satguru: by serving the humanity at large and also serving other living creatures*), and who do not contemplate the word of the Shabad (*understanding and application of the Guru's instructions*) spiritual wisdom does not enter into their

hearts; they are like dead bodies in the world. They go through the cycle of 8.4 million reincarnations, and they are ruined through death and rebirth.

Analysis:

According to Guru Amardas (*refer to the last line of the verse*) the cycle of 8.4 million-lives represents *Ruin* and is a result of the following failures of humans:

- a. The Service (ਸੇਵਾ) i.e., self-less service to God, humanity and other living beings, and
- b. understanding and application of Shabad in life.

The verse confirms that transmigration is a punishment and is indeed a curse.

Verse 2

Raag Gauri, Mehla 5

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Gurmukhi

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥ ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ
ਕੁਰੰਗਾ॥ ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ॥ ੧॥ ਮਿਲੁ
ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ॥ ੧॥ ਰਹਾਉ॥ ਕਈ ਜਨਮ
ਸੈਲ ਗਿਰਿ ਕਰਿਆ॥ ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ॥ ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ
ਉਪਾਇਆ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ॥ ੨॥ ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ॥
ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ॥ ਤਿਆਗਿ ਮਾਨੁ ਝੂਠੁ ਅਭਿਮਾਨੁ॥ ਜੀਵਤ ਮਰਹਿ
ਦਰਗਹ ਪਰਵਾਨੁ॥ ੩॥ ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ॥ ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ ਜੋਗੁ॥ ਤਾ
ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ॥ ੪॥ ੩॥ ੭੨॥

English translation

In so many incarnations, you were a worm and an insect;
in so many incarnations, you were an elephant, a fish and a deer.
In so many incarnations, you were a bird and a snake.
In so many incarnations, you were yoked as an ox and a horse.1.
Meet God of the universe – now (*the human life*) is the time to meet
Him. After a very long wait, this human body, specially fashioned for you,
gives you an opportunity to be one with God.1.Pause.
In so many incarnations, you were a part of rocks and mountains;
in so many incarnations, you were aborted in the womb;

in so many incarnations, you were a section of tree branches and leaves; and you wandered through 8.4 million incarnations.2.

Through attending the company of the Saadh Sangat, you can elevate the status of your present human life.

Perform seva – selfless service; and follow the teachings of the Shabad; Abandon pride, falsehood and arrogance and remain detached while yet alive, and you shall be welcomed in the court of God (and transmigration will be suspended) .3.

Whatever has happened and whatever shall happen, comes according to the law of the Almighty. No one else can do anything at all. We are united with God (*the end of transmigration*), when we qualify for such a union. Always sing praises of God, the master of the universe.4.3.72.

Analysis:

The above hymn confirms the following:

1. The mention of 8.4 million lives, in scriptures, is not a metaphorical expression but a realistic calculation and includes both living creatures and non-living objects.
2. The human life is an opportunity to end the horrible cycle of transmigration.
3. The human actions which can help in making a life acceptable for liberation, inter-alia, include:
 - a. Performing selfless service to all species of the creation (*including humans, animals, birds, mammals, reptiles, vegetation etc*)
 - b. Application of teachings of the Shabad in life.
 - c. The killing of the self pride.
 - d. The forsaking of falsehood.
 - e. The abandoning of arrogance (*foul speech, hurting others*), and
 - f. Living a detached life (*control of passions, anger, greed, attachment and ego*)

Verse 3

Gauri Gvaareri Mehla 5, Shabad 82

page 180

Gurmukhi:

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਾਣੀ ਜਾਣੈ ਇਹੁ ਤਨੁ ਮੇਰਾ ॥ ਬਹੁਰਿ ਬਹੁਰਿ ਉਆਹੁ ਲਪਟੇਰਾ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗਿਰਸਤ ਕਾ
ਫਾਸਾ ॥ ਹੋਨੁ ਨ ਪਾਈਐ ਰਾਮ ਕੇ ਦਾਸਾ ॥ ੧ ॥ ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਰਾਮ ਗੁਣ ਗਾਇ ॥
ਕਵਨ ਸੁ ਮਤਿ ਜਿਤੁ ਤਰੈ ਇਹ ਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਭਲਾਈ ਸੋ ਬੁਰਾ ਜਾਨੈ ॥ ਸਾਚੁ ਕਹੈ
ਸੋ ਬਿਖੈ ਸਮਾਨੈ ॥ ਜਾਣੈ ਨਾਹੀ ਜੀਤ ਅਰੁ ਹਾਰ ॥ ਇਹੁ ਵਲੇਵਾ ਸਾਕਤ ਸੰਸਾਰ ॥ ੨ ॥ ਜੋ
ਹਲਾਹਲ ਸੋ ਪੀਵੈ ਬਉਰਾ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਜਾਨੈ ਕਰਿ ਕਉਰਾ ॥ ਸਾਧਸੰਗ ਕੈ ਨਾਹੀ ਨੇਰਿ ॥ ਲਖ
ਚਉਰਾਸੀਹ ਭ੍ਰਮਤਾ ਫੇਰਿ ॥ ੩ ॥ ਏਕੈ ਜਾਲਿ ਫਹਾਏ ਪੰਖੀ ॥ ਰਸਿ ਰਸਿ ਭੋਗ ਕਰਹਿ ਬਹੁ ਰੰਗੀ ॥
ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਕ੍ਰਿਪਾਲ ॥ ਗੁਰਿ ਪੂਰੈ ਤਾ ਕੇ ਕਾਟੇ ਜਾਲ ॥ ੪ ॥ ੧੩ ॥ ੮੨ ॥

English translation:

The mortal claims this body as his own. Again and again, he clings to it. He is entangled with his children, his wife and household affairs but does not realize the importance of becoming a serf (*one with, slave of*) of God.1.

What is that way, by which the acceptable praises of the Almighty might be sung? What is that intellect, by which a person might swim across?.1.Pause.

Why a good action is thought to be an evil?. Why is the truth looked upon as a poison?

Why a person cannot differentiate a victory from a defeat?

Is this is the way of life in the world of the faithless cynics?.2.

The demented fools drink deadly poison thinking it to be Nectar. They ignore the company of the Saadh Sangat; and wander through 8.4 million incarnations.3.

They are caught in the net of Maya; immersed in the pleasures of the worldly lusts of power, wealth and women they run intoxicated in so many different directions. If, and when God shows mercy, the noose of transmigration is cut.4.13.82.

Analysis:

The shabads confirms that:

1. There are 8.4 million types of lives on this earth.
2. These lives are painful experiences and are thus punishments.
3. To most, the life looks like a mirage. They think that the shining sand was water, the camouflaged evil was a virtue and

corruption was the truth.

4. Most of the people are caught in the whirlpool of worldly pleasures and have lost the real meaning of living a life.

Verse 4

Raag Maaroo, Sohle, Guru Arjan, pada 10, Sohle no. 1

page 1072

Gurmukhi:

ਹਰਿ ਕਾ ਜਾਪੁ ਜਪਹੁ ਜਪੁ ਜਪਨੇ ॥ ਜੀਤਿ ਆਵਹੁ ਵਸਹੁ ਘਰਿ ਅਪਨੇ ॥ ਲਖ ਚਉਰਾਸੀਹ
ਨਰਕ ਨ ਦੇਖਹੁ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਈ ਹੇ ॥ ੧੦ ॥

English translation:

Recite, from your deeper heart, the Name of God, and you will return victorious to your hub. You will not face the sufferings of 8.4 million types of hell if you keep on reciting the praises of the Almighty.10.

Analysis

The above verse clarifies beyond any doubt that the 8.4 million lives are sufferings, and humans should try to obtain liberation (*mukti*)

Second concept (Names) - Dharam Rai (*Dharam, Dharamraj, in Purans the name is Yama*), Chitar and Gupat (*In Islam they are called 'Kiranman' and 'Katebeen'*)

Question 1

Are these names symbolic titles or do they physically exist?

Question 2

Has Dharam Rai been delegated divine duties of hearing cases and pronouncing judgments?

Question 3

Who are Chitar and Gupat? Are they two accounting clerks recording our deeds, or is it only a metaphorical expression?

Verse 1

Raag Gauri, Mehla 5

page 195

Gurmukhi:

ਗਉੜੀ ਮਹਲਾ ੫ ॥
ਖਾਦਾ ਪੈਨਦਾ ਮੁਕਰਿ ਪਾਇ ॥ ਤਿਸ ਨੋ ਜੋਹਿ ਦੂਤ ਧਰਮਗਾਇ ॥ ੧ ॥

English translation:

People eat and wear what they are given, but still, they deny bounties given by God.

The messenger Dharamrai shall hunt them down.1.

Analysis

Guru Arjan has called one of God's bearer as Dharamrai, who has been given the power to condemn the wrongdoers.

Verse 2

Raag Soohi, Mehla 5

page 746

Gurmukhi:

ਮਹਾ ਦੁਤਰੁ ਮਾਇਆ ॥ ਜੈਸੇ ਪਵਨੁ ਝੁਲਾਇਆ ॥ ੧ ॥

ਸੁਨਿ ਸੁਨਿ ਹੀ ਡਰਾਇਆ ॥ ਕਰਰੋ ਧ੍ਰਮਰਾਇਆ ॥ ੨ ॥

English translation:

The people who have been caught in the treacherous net of Maya, it is very difficult for them to come out of it unscathed. It is as if they have been caught in a violent wind-storm.1.

I am afraid to hear that the judgment of Dharm Rai, for the guilty, is very harsh and stern.2.

Analysis:

This hymn explicitly gives the name of Dharam Rai as a Justice, whose judgment for the sinners is always an exemplary.

Verse 3

Japji, Sloak

page 8

Gurmukhi:

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ॥

English Translation:

Good deeds and bad deeds—the record is read out in the presence of Dharm(rai). According to their own actions, people are drawn closer or driven farther away from the truth.

Analysis:

The hymn vouches that there exists a divine court, which is presided by Dharmrai, whose judgment either brings rewards or punishments.

Verse 4

Raag Sri, Guru Amardas

page 38

Gurmukhi:

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥ ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹ ਤੇਰੀ
ਸਰਕਾਰ॥ ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ॥ ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ
ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ॥ ੨॥

English Translation:

By the orders of God, Dharmrai sits and administers the true Justice. The evil souls, ensnared by the love of duality, are punished, whereas the good souls, who, on their spiritual journey recite and meditate, within their minds, on the excellence of the Almighty are received and affectionately served by Dharmrai; those souls are also blessed and adorned by God.2.

Analysis:

From the above hymns the following conclusions can be drawn:

1. Dharmrai has been appointed by God to administer justice.
2. Dharamrai works under the command of God.
3. Dharamrai has been sworn-in to administer true justice.
4. According to the Divine law, the bad souls are punished whereas good souls are warmly received.

Chitar and Gupat

Verse 5

Raag Aasa, Guru Arjan

page 393

Gurmukhi:

ਚਿਤ੍ਰ ਗੁਪਤੁ ਸਭ ਲਿਖਤੇ ਲੇਖਾ॥

English translation:

Chitra and Gupat write the accounts (of deeds) of all mortal beings.

Analysis:

Guru Arjan clearly states that Chitra and Gupat are two clerks (perhaps celestial agents) who act as account clerks to record deeds performed by humans.

Verse 6

Raag Sorath, Guru Arjan, Shabad no. 15

page 616

Gurmukhi:

ਚਿਤ੍ਰ ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਣੁ ਪੜਦਾ ਤੇਰਾ ਢਾਕੈ ॥ ੩ ॥

English Translation:

When Chitr and Gupat, the celestial accountants read out your account, who will screen you then?.3.

Analysis:

Chitr and Gupat do keep records of human beings and read them out at the trial.

The above hymns clearly state that God, who is the ultimate controller of the functioning of the world does delegate His duties.

The Divine law is strictly administered, every soul is made to stand in the witness box and judgment is pronounced. During the trial, a detailed account of every soul is read out. (*This procedure is similar to Judaism, Christianity, Islam and Hinduism*)

However, names of the bearers responsible to record the account of deeds and the presiding judge is different. This is the same as different religions have coined different names for God Himself, though their God is One and the same.

Third Concept (Names) - Jam/s (*muscleman/men of Dharam Rai who come to collect the soul of the dead. In Islam the name of the Jam is 'Azraa-eel'*)

Question 1

Who are they and what are their duties?

Are he/they responsible to collect souls of sinners only?

Verse 1

Raag Sri, Guru Nanak, Shabad 19

page 21

Gurmukhi:

ਕੂਕਰ ਕੂੜੁ ਕਮਾਈਐ ਗੁਰ ਨਿੰਦਾ ਪਚੈ ਪਚਾਨੁ ॥
ਭਰਮੇ ਭੁਲਾ ਦੁਖੁ ਘਣੋ ਜਮੁ ਮਾਰਿ ਕਰੈ ਖੁਲਹਾਨੁ ॥

English translation:

Those who practise falsehood are dogs; those who slander the Guru shall burn in their own fire.

They wander lost and confused, deceived by doubt, suffering in terrible pain. Jam shall beat them to a pulp.

Analysis:

At death the soul of a wrongdoer is collected by Jam and is severally beaten up.

Verse 2

Raag Sri raag, Guru Amardas, Shabad no. 42

page 30

ਸਤਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰਹਿ ਮਥੇ ਤਿਨ ਕਾਲੇ ॥
ਅਨਦਿਨੁ ਦੁਖ ਕਮਾਵਦੇ ਨਿਤ ਜੋਹੇ ਜਮ ਜਾਲੇ ॥
ਸੁਪਨੈ ਸੁਖੁ ਨ ਦੇਖਨੀ ਬਹੁ ਚਿੰਤਾ ਪਰਜਾਲੇ ॥ ੩ ॥

Those who turn their faces away from God shall have their faces blackened.

Night and day, they suffer in pain; they see Jam with noose of death hovering above them. Even in their dreams, they find no peace; they are disturbed by fires of intense worry.3.

Analysis:

Jam is responsible to collect the souls of the sinners.

Verse 3

Raag Gauri, Guru Ram Das

page 171

ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥ ੨ ॥

The more people walk away from God, the thorn of pain sticks deeper into them, and more they suffer. Finally, Jam smashes his club against their heads.2.

Analysis:

Jam is like a police constable who regularly beat up criminals with batons.

Verse 4

Raag Gauri, Guru Arjan

page 191

ਦੁਖੁ ਦਰਦੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥

ਕਹੁ ਨਾਨਕ ਜੋ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥ ੪ ॥ ੫੯ ॥ ੧੨੮ ॥

Pain, suffering and Jam do not even approach that one, who sings the praises of God (*who has unfaltering belief in God and His virtues*).
4.59.128.

Analysis:

Jam are not sent to collect the good souls. Good souls are carried by special carriers sent by God Himself and are received by Dharam Rai.

Verse 5

Raag Tilang, Guru Nanak

page 721

ਦੁਨੀਆ ਮੁਕਾਮੇ ਫਾਨੀ ਤਹਕੀਕ ਦਿਲ ਦਾਨੀ ॥

ਮਮ ਸਰ ਮੁਇ ਅਜਰਾਈਲ ਗਿਰਫਤਹ ਦਿਲ ਹੇਚਿ ਨ ਦਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥

The world is a transitory place of mortality - know this for certain in your mind.

Azraa-eel (Jam), the messenger of death, will one day catch sinners by their hair, and yet, they are not scared of their sins. 1.Pause.

Analysis:

Jam drags away bad souls for their trials.

(I have used the name Jam for both singular and plural cases)

Fourth concept - The Journey of the soul from earth to the unknown world.

(According to the Hindu belief the journey extends to 164,000 miles and it takes 12 months to cover the journey. A soul travels about 13666 miles a day to reach the destination; some claim that it takes 11 months to complete the journey, thus arranging 'vareena' in the 11th month rather than 12th month.)

Question 1

Which path sinner have to walk through?

What is the description of the route of the journey?

What is the time scale of reaching the unknown destination?

A few selected hymns from Guru Granth Sahib are as follows:

Verse 1

Raag Wad-hans, Guru Nanak, Shabad no. 4

page 581

ਜਮ ਮਾਰਗ ਪੰਥੁ ਨ ਸੁਝਈ ਉਝੜੁ ਅੰਧ ਗੁਬਾਰੋਵਾ ॥ ਨਾ ਜਲੁ ਲੇਫ ਤੁਲਾਈਆ ਨਾ ਭੋਜਨ
ਪਰਕਾਰੋਵਾ ॥ ਭੋਜਨ ਭਾਉ ਨ ਠੰਢਾ ਪਾਣੀ ਨਾ ਕਾਪੜੁ ਸੀਗਾਰੋ ॥ ਗਲਿ ਸੰਗਲੁ ਸਿਰਿ ਮਾਰੇ
ਊਠੋ ਨਾ ਦੀਸੈ ਘਰ ਬਾਰੋ ॥ ਇਬ ਕੇ ਰਾਹੇ ਜੰਮਨਿ ਨਾਹੀ ਪਛੁਤਾਣੇ ਸਿਰਿ ਭਾਰੋ ॥ ਬਿਨੁ ਸਾਚੇ ਕੋ
ਬੇਲੀ ਨਾਹੀ ਸਾਚਾ ਏਹੁ ਬੀਚਾਰੋ ॥ ੩ ॥

The path of the dead taken by Jam is pitch-dark, deserted and dismal. There is no drink, quilt, mattress and food. There is no one to offer eatables, drinking water and essential clothing. The strong chains are put around necks, and Jam stands with his baton as a guard. There are no resting places. The way is jammed with sinners, it is too late for them to repent. *Listen, except God there is no true friend.*

Verse 2

Raag Maaroo, Guru Nanak, Sohle no. 6

Page 1026

ਆਗੈ ਬਿਮਲ ਨਦੀ ਅਗਨਿ ਬਿਖੁ ਝੇਲਾ ॥ ਤਿਥੈ ਅਵਰੁ ਨ ਕੋਈ ਜੀਉ ਇਕੇਲਾ ॥ ਭੜ ਭੜ
ਅਗਨਿ ਸਾਗਰੁ ਦੇ ਲਹਰੀ ਪੜਿ ਦਝਹਿ ਮਨਮੁਖ ਤਾਈ ਹੇ ॥ ੯ ॥

In the hereafter, sinners shall have to cross over the fiery river of poisonous flames. No one else will be there; there souls shall be all alone. The ocean of fire spits out waves of searing flames; sinners fall into it, and are roasted there.9.

Verse 3

Raag Gauri, Guru Arjan, Ashtpadi no. 2, pada 4

Page 264

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥

On the way, no relative will be able to help or give any support.

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥

On the way, the terrible looking Jam will be slashing sinners.

ਜਿਹ ਮਾਰਗਿ ਇਹੁ ਜਾਤ ਇਕੇਲਾ ॥

On the way, sinners will find themselves all alone (no help will be forthcoming from any one),

ਛੂਟਤ ਨਹੀ ਕੋਟਿ ਲਖ ਬਾਹੀ ॥

On the way, no power (even with thousands of arms) can help.

ਅਨਿਕ ਬਿਘਨ ਜਹ ਆਇ ਸੰਘਾਰੈ ॥

On the way, many unexplained and painful incidents take place.

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥

On the way, there are no mile stones to give the count of the distance.

ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥

The way is pitch dark.

ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੂ ॥

On the way, there will be none who will dare to recognize you.

ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥

On the way, there is intense heat and scorching sunshine.

ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੈ ॥

On the way, the acute thirst will give sinner deadly feelings.

All above sufferings can be lessened, if the near and dear on earth invoke the mercy of God by reciting His Naam for the dead. It is imperative that the Naam is continuously recited until the soul reaches its destination (about eleven months).

The second lines of each of the verse produced above support this contention, e.g.,

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥ ਮਨ ਉਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥

(Naam will be a support)

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥ ਤਹਿ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥

(Naam will be allowed to walk with the sinner)

ਜਿਹ ਮਾਰਗਿ ਇਹੁ ਜਾਤ ਇਕੇਲਾ ॥ ਤਹ ਹਰਿ ਨਾਮੁ ਸੰਗਿ ਹੋਤ ਸੁਹੇਲਾ ॥

(Naam will give comfort)

ਛੂਟਤ ਨਹੀ ਕੋਟਿ ਲਖ ਬਾਹੀ ॥ ਨਾਮੁ ਜਪਤ ਤਹ ਪਾਰਿ ਪਰਾਹੀ ॥

(Naam will be a saviour)

ਅਨਿਕ ਬਿਘਨ ਜਹ ਆਇ ਸੰਘਾਰੈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਤਤਕਾਲ ਉਧਾਰੈ ॥

(Naam will rescue the sinner from terrible hurdles)

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ ॥

(Naam will provide the sinner with the necessities)

ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ॥

(Naam will illuminate the dark path).

ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੂ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੂ॥

(Naam will be sinner's support, it will not shy to recognize the sinner)

ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ॥ ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ॥

(Naam will spread its shade and protect the sinner from the heat)

ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੈ॥ ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੈ॥ ੪॥

(Naam will provide water to quench the thirst)

Verse 4

Raag Aasa, Guru Arjan

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ਨਾਮ ਤੇਰੇ ਕੀ ਮੁਕਤੇ ਬੀਥੀ ਜਮ ਕਾ ਮਾਰਗੁ ਦੂਰਿ ਰਹਿਆ॥ ੧॥ ਰਹਾਉ॥

Your Name, O God, is the way to salvation; It helps to cross over the route of the dead.1.Pause. *(The name recited on earth by the near and dears for the salvation of the dead)*

Verse 5

Raag Devgandhaari, Guru Arjan

Page 530

ਭਾਉ ਭਗਤਿ ਗਾਇ ਗੁਣ ਗੋਬਿਦ ਜਮ ਕਾ ਮਾਰਗੁ ਸਾਧਿਓ॥ ੧॥

Through loving devotion, and singing praises of the Master of the universe *(on earth by the near and dear ones in the name of the dead)*, people can cross over the path which Jam takes to drag the dead.1.

Verse 6

Raag Bihaagra, Guru Arjan

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ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਮੇਰੇ ਲਾਲ ਜੀਉ ਜਮ ਕਾ ਮਾਰਗੁ ਸਾਧੇ ਰਾਮ॥

Listen my dear friends, the service of the true Master *(on earth by the near and dear of the dead in his/her name)* illuminates the path of the dead.

[In the above verses the word 'Naam' stands for a composite meaning including God Himself, His powers, His Word, Shabads, His Name (identity) and so on.]

Fifth Concept - The abode of Jam, Jampur or Jampuri (*Jampur is in the nether world*)

Question 1

Where is Jampur?

Who is taken to Jampur?

What is the scenario inside the Jampur?

Bhai Gurdas, Vaar 5

ਗੁਰਮੁਖਿ ਦਰਗਹ ਸੁਰਖਰੂ ਮਨਮੁਖਿ ਜਮ ਪੁਰਿ ਡੰਡੁ ਸਹੰਦੇ।

The virtuous live in comfort in the court of God, but the sinner has to bear (pain of) the rod of Jam in the Jampur.

Bhai Gurdas, Vaar 10

ਜਮਪੁਰ ਗਇਆ ਪੁਕਾਰ ਸੁਣ ਵਿਲਲਾਵਨ ਜੀ ਨਰਕ ਨਿਵਾਸੀ।

In the Jampur, one can hear the cries of inhabitants of hell.

Bhai Gurdas, Vaar 15

ਰਾਜ ਡੰਡੁ ਤਿਸੁ ਪਕੜਿਆ ਜਮ ਪੁਰਿ ਭੀ ਜਮ ਡੰਡੁ ਸਹਾਏ।

Those who collect wealth by illegal means, they are punished here by the law of land and are also punished by Jam in his city called Jampur.

Bhai Gurdas, Vaar 17

ਜਮ ਪੁਰਿ ਜਮ ਜੰਦਾਰਿ ਹਵਾਲੇ ॥ ੧੬ ॥

In the Jampur, they (sinners) are handed over to the assistants of Jam for executing the punishment.

Bhai Gurdas, Kabbit 241

ਗੁਰਉਪਦੇਸ ਬਿਨੁ ਜਮਪੁਰ ਜਾਤ ਹੈ ॥ ੮੦ ॥

Those who do not follow and apply, in life, the teaching of the Guru, they are taken to the Jampuri.

From the above references of Gurbani and Bhai Gurdas, the following very important conclusions can be drawn regarding Dharam Rai, Chitar and Gupat, Jam and Jampur.

1. The hells are presided over by Dharam Rai. He also visits heavens to receive virtuous souls. (*It is believed that hells are*

situated in netherland (ਪਾਤਾਲ), whereas heavens are situated in skies (ਆਕਾਸ਼).

2. All sinners are mercilessly dragged by Jam and taken to Jampur for ultimate trial and punishment. *(by corollary virtuous are taken in special carriers to heaven/s where, perhaps they are personally greeted by Dharm Rai refer verse no. 4 topic 2 above, before the final decision of their stay in heaven/s).*
3. The virtuous and sinners are identified at the time of death, and taken to their respective cities (hell or heaven) for further trials and judgments.
4. Dharam Rai who presides hells also visits heavens to receive the good souls.
5. Chitar and Gupat travel to both hells and heavens to read out the accounts of the dead.

Sixth Concept - The netherworlds

Questions?

Are there regions called netherworlds?

Are all hells situated there?

Japji, Guru Nanak

Page 5

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above.

Raag Sriraag, Bhagat Beni

Page 93

ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ ਤੇ ਧਉਲੇ ਸਪਤ ਪਾਤਾਲ ਕੀ ਬਾਣੀ ॥

Your hair is whiter than the jasmine flower, and your voice has grown feeble, as if it comes from the seventh underworld.

Raag Gauri, Guru Arjan

Page 276

ਕਈ ਕੋਟਿ ਪਾਤਾਲ ਕੇ ਵਾਸੀ ॥

Many millions inhabit the nether worlds.

Raag Gauri, Guru Arjan

Page 284

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥

God's law applies in Skies (ethers) and the nether worlds.

Raag Aasa, Guru Nanak

Page 464

ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥

All worlds whether they are nether regions or skies; they are regulated under the laws of God.

Raag Bilaawal, Guru Nanak

Page 840

ਚਉਦਸਿ ਭਵਨ ਪਾਤਾਲ ਸਮਾਏ ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਰਹਿਆ ਲਿਵ ਲਾਏ ॥ ੧੮ ॥

God is in control all over the universe. He controls fourteen tiers of netherworlds, the galaxies and solar systems.18.

Raag Maaroo, Guru Nanak

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ਖੰਡੀ ਬ੍ਰਹਮੰਡੀ ਪਾਤਾਲੀ ਪੁਰੀਈ ਤਿਭਵਣ ਤਾੜੀ ਲਾਈ ਹੇ ॥ ੧੦ ॥

In the galaxies, in solar systems, in nether regions, in celestial realms and in the three worlds, God is in the primal void of deep absorption.10.

Raag Maaroo, Guru Nanak

Page 1036

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ ॥ ੧੫ ॥

He formed the planets, solar systems and nether regions, and brought what was hidden to manifestation.15.

Seventh Concept - The Hells and heavens

Questions?

How many types of hells and heaven are there?

As Sikhism has not given any new count and has also not rejected the existing counts, it can be construed that it accepts the existing theories of such counts.

Raag Gauri, Guru Ramdas

Page 309

ਨਰਕ ਘੋਰੁ ਦੁਖ ਖੂਹੁ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ ॥

Sinner is caught and thrown into the most horrible hell, the well of pain and suffering.

ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੇ ਅਕਿਰਤਘਣਾ ਕਾ ਥਾਨੁ ॥

In the most horrible hell, there is terrible pain and suffering. It is the place of the ungrateful.

ਸੁਰਗੈ ਦੀਆ ਮੋਹਣੀਆ ਇੰਸਤਰੀਆ ਹੋਵਨਿ ਨਾਨਕ ਸਭੋ ਜਾਉ ॥

In heavens there are enticing beauties, who make heaven charming; but beyond them is the beauty of God.

ਸੁਰਗ ਪਇਆਲ ਮਿਰਤ ਭੂਅ ਮੰਡਲ ਸਰਬ ਸਮਾਨੋ ਏਕੈ ਓਹੀ ॥

All heavens, nether worlds, planet earth and other planets in the galaxy are under the control of one Almighty God.

ਕੋਊ ਨਰਕ ਕੋਊ ਸੁਰਗ ਬੰਛਾਵਤ ॥

Some (Sinners) go to hell, and some (virtuous) go to paradise.

ਪਾਪ ਕਰੇਦੜ ਸਰਪਰ ਮੁਠੇ ॥ ਅਜਰਾਈਲਿ ਫੜੇ ਫੜਿ ਕੁਠੇ ॥ ਦੋਜਕਿ ਪਾਏ ਸਿਰਜਣਹਾਰੈ ਲੇਖਾ ਮੰਗੈ ਬਾਣੀਆ ॥ ੨ ॥ ਸੰਗਿ ਨ ਕੋਈ ਭਈਆ ਬੇਬਾ ॥ ਮਾਲੁ ਜੋਬਨੁ ਧਨੁ ਛੋਡਿ ਵਢੇਸਾ ॥ ਕਰਣ ਕਰੀਮ ਨ ਜਾਤੋ ਕਰਤਾ ਤਿਲ ਪੀੜੇ ਜਿਉ ਘਾਣੀਆ ॥ ੩ ॥ ਖੁਸਿ ਖੁਸਿ ਲੈਦਾ ਵਸਤੁ ਪਰਾਈ ॥ ਵੇਖੈ ਸੁਣੇ ਤੇਰੈ ਨਾਲਿ ਖੁਦਾਈ ॥ ਦੁਨੀਆ ਲਬਿ ਪਇਆ ਖਾਤ ਅੰਦਰਿ ਅਗਲੀ ਗਲ ਨ ਜਾਣੀਆ ॥ ੪ ॥ ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ ਜੰਮੈ ॥ ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਲੰਮੈ ॥ ਜਿਨਿ ਕੀਤਾ ਤਿਸੈ ਨ ਜਾਣੀ ਅੰਧਾ ਤਾ ਦੁਖੁ ਸਹੈ ਪਰਾਣੀਆ ॥ ੫ ॥

Those who committed sins are sure to be ruined. Azraa-eel, the Angel of Death, seizes and tortures them. They are consigned to hell by the Almighty, and their books are read aloud to give their account.2.

No relations (brothers or sisters) can go with them. Leaving behind their property, youth and wealth, they march off. They had not realized the virtues of God; they shall be crushed like sesame seeds in the oil-press.3.

You happily, cheerfully steal the possessions of others, but the omnipresent God is watching and listening. Through worldly greed, you have fallen into the pit; you know nothing of the future.4.

Sinner shall be born and born again, and die and die again, only to be

reincarnated again. He shall suffer terrible punishment, on his way to the land beyond. For he had forgotten the Master who had created him; he is blind, and so he shall suffer.⁵

Heavens and Hells in other faiths:

In every known faith both heavens and hells have been clearly classified and given a name. The description is as follows:

Type of hells and heavens in other faiths:

The Islamic belief - Quran Chapter 39 suras 73-74, chapter 76 sura 20, chapter 13 sura 23

There are seven paradises, one hovering over the other and seven gates. Three important gates are called, gate of Salat, gate of Jihad and gate of Rayan. The higher is the paradise greater are the amenities, comforts and luxuries. **The place where souls are kept before the trial is called 'Alam-e-Barzakh'.**

The heavens are classified as follows:

- i. The heaven of pure silver, where Adam resides.
- ii. The heaven of pure gold, where John the Baptist and Jesus reside.
- iii. The heaven of pearls belonging to Joseph.
- iv. The heaven of white gold of Enoch.
- v. The heaven of silver of Aaron.
- vi. The heaven of ruby and garnet of Moses.
- vii. The heaven of Abraham

Like paradises there are also seven hells with different variety and severity of punishments. They are:

- i. *Johunnam* - the purgatorial hell.
- ii. *Laza*, - the hell of blazing fire.
- iii. *Al-Hutamah* - the hell of intense fire.
- iv. *Saeer* - the hell of flaming fire.
- v. *Saqar* - the hell of the scorching fire.
- vi. *Al-Jahim* - the hell of huge hot fire.
- vii. *Hawaiyah* - the hell of bottomless pit

Different types of souls categorized by their actions are sent to different hells.

The Hindu belief -

Hindus believe in 2-7 heavens and 21 divisions of hell. Some scholars count 28 hells, and each hell is divided into 164 chambers and each chamber is under the charge of five horrible looking guards.

A few important hells are:

- i. *Tamisra* - There is darkness over there. Robbers and adulterous are tortured over there.
- ii. *Andhatamisra* - These are cells of deep darkness, egoistic are punished her.
- iii. *Raurva* - Those who hurt creatures are punished here.
- iv. *Kumbhipaka* - Here cruel men are boiled in oil.
- v. *Kalsutra* - The sinful Brahmins are punished in this hell.
- vi. *Asipatravana* - It is the hell for non-believers.
- vii. *Sukramukha* - It is the hell for cruel kings.
- viii. *Krimibhojana* - The selfish and inhospitable people are transformed into worms, where they eat one another.

The classification of heavens is as follows:

- i. *Swarg* - heaven of Indra, situated on mount Meru.
- ii. *Baikunth* - heaven of Vishnu. It is built of gold and precious stones.
- iii. *Brahma lok* - heaven of Brahma.
- iv. *Shiv Puri* - heaven of Shiv. It is situated on mount Kailash.

In the mythical tale of Mudgala and Rishi Durvasa, we have a detailed description of the heavens (Sanskrit "swarga"), the nature of its inhabitants, and its advantages and disadvantages. While the two were in a conversation about virtues and heaven, a celestial messenger appears in his heavenly vehicle to take Mudgala to his heavenly abode. In reply to his inquiry, the messenger gives an explicit account of heaven. Here's an excerpt from this scriptural description as paraphrased by Swami Shivananada of Rishikesh:

"...The heaven is well provided with excellent paths...The Siddhas, the Vaiswas, the Gandharvas, the Apsaras, the Yamas and the Dhamas dwell there. There are many celestial gardens. Here sport persons of meritorious acts. Neither hunger nor thirst, nor heat, nor cold,

neither grief nor fatigue, neither labour nor repentance, nor fear, nor anything that is disgusting and inauspicious; none of these is to be found in heaven. There is no old age either...Delightful fragrance is found everywhere. The breeze is gentle and pleasant. The inhabitants have resplendent bodies. Delightful sounds captivate both the ear and the mind. These worlds are obtained by meritorious acts and not by birth nor by the merits of fathers and mothers...There is neither sweat nor stench, nor excretion nor urine. The dust does not soil one's clothes. There is no un-cleanliness of any kind. Garlands (made from flowers) do not fade. Excellent garments full of celestial fragrance never fade. There are countless celestial cars that move in the air. The dwellers are free from envy, grief, ignorance and malice. They live very happily..."

"In the celestial region, a person, while enjoying the fruits of acts he had already performed, cannot perform any other new act. He must enjoy the fruits of the former life till they are completely exhausted."

The Jewish faith -

The Jewish hell depicts the sinner being tormented by the angels of destruction:

- i. Some are suspended by their eyelids.
- ii. Some are suspended by their eyes.
- iii. Some are suspended by their tongues, and
- iv. Some are suspended by their feet.

The black worms crawl all over the bodies of the sinners.

The Jewish heaven consists of five halls for each of the five types of the saved one.

- i. One hall is of cedar (large evergreen tree) with crystal ceiling,
- ii. Second hall is of cedar with silver ceiling for those who repented in time,
- iii. Third hall is of silver and gold studded with pearls for the choicest,
- iv. Fourth hall is of olive wood for martyrs, and the

v. Fifth hall is of gold and silver studded with precious stones for the messiah and the redeemers.

The Jewish conception of what happens after death cannot be reduced to a few simple rules and the religion's ambiguity about the question is remarkably different from the approach taken by most other religions. There is "no single biblical view of the afterlife" and the answers that were provided in the rabbinic phase of Judaism, and since that time, have also varied among different communities of believers. Two ideas emerge from the Biblical picture of death. First, it is the life-affirming nature of God that is emphasized. There is little interest in the problem of the afterlife and "the ultimate purpose is to 'sanctify' life here on earth. Second, death does not consist of the disappearance of the individual entity and people move on, in some way, to another plane of existence. This is reflected in the biblical references.

The Christian faith-

Emanuel Swedenborg (1688 - 1772) a scientist, philosopher and spiritualist, wrote his book Heaven and Hell in 1757, which contained his personal experiences. According to him, there are three heavens entirely distinct from each other.

Hell is divided into societies and there are as many as there are angelic societies in the heaven. The hell is very distinctly arranged according to differences of every evil.

Based on Jesus' teachings and other sources of revelation, Christians believe that God created human beings to live eternally in fellowship with him. The future as described in the Bible includes the resurrection of all people, a judgment, and eternal life in either heaven or hell.

All major Christian traditions say that in the end everyone will end up in either heaven or hell. At first glance, it sounds like we won't be held accountable for what we did, as long as we manage to meet the minimal criteria for ending up in heaven. In fact there are several ways of maintaining some kind of accountability.

Catholics believe in something called "purgatory". This is a "place"

where those who will end up in heaven are purified. Traditional Catholic theology says that when God forgives sins, he removes the guilt. However there may still be consequences. One of those consequences is that "temporal punishment" is still owed. The goal of this punishment is to be cleansed, and made fit for heaven.

Traditionally, Catholics believe it is appropriate to pray for those that are in purgatory. These prayers, as well as masses said for them, etc, may in some way ease their process of purgation. This is one aspect of the general Catholic concept that those on earth and those in heaven retain a spiritual connection with each other.

Eight concept - The theory of transmigration

FIRST BIRTH IN HUMAN LIFE & THEREAFTER:

1. First birth of a soul in a human form is always comfortable and happy. The clock of *karma* starts from this birth. *All karmas* are continuously recorded in the persons' account- books, which are finally checked after death.

In the words of Guru Nanak, "ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ॥ *lekha Rab magnesia, ja bhaitha kad vahi..*" (God will open the account book and will look at the Karmas' data.)

2. A life in reality is a sum total of many lives, many births and many forms of living which result from karmas.
3. Only humans perform karma. Other non-human forms of lives' do not perform karma, their life is a result of their karmas performed in their past human life/lives.
4. *All karmas* are judged according to the motive and nature of the karma.

According to Guru Nanak, "*aape beej aape he kha. . .*" (you reap whatever you sow).

5. The time, place of birth and age of a being is pre-determined and is normally unchangeable.
6. Every human has freedom to perform majority of his/her karma, and

God does not interfere in their performance.

7. The Judgment of human *karmas* is according to the Divine rules, which are written in all holy scriptures. A theme of these rules is also embodied and inscribed on the conscious of every human.

According to Guru Nanak:

'Hukam rajaaee chalna, Nanak likhiala naal' (We all are under the ambit of Divine laws, (a summary of which) and these are written in every one's mind).

8. The consumption of *karmas* and their rewards or punishment is a continuous and lengthy process and might spread in many lives.
9. Though most of the *karmas* are judged and settled during the course of one's life, the unconsumed *karmas* go with the deceased into the next life/lives and are not pardoned until the rewards or punishment are finally exhausted.
10. The prophets, however, have the power to plead for the deceased and request God to pardon the unconsumed *karmas*. God with his divine Grace can excuse any number of wrongs.

According to Guru Nanak,

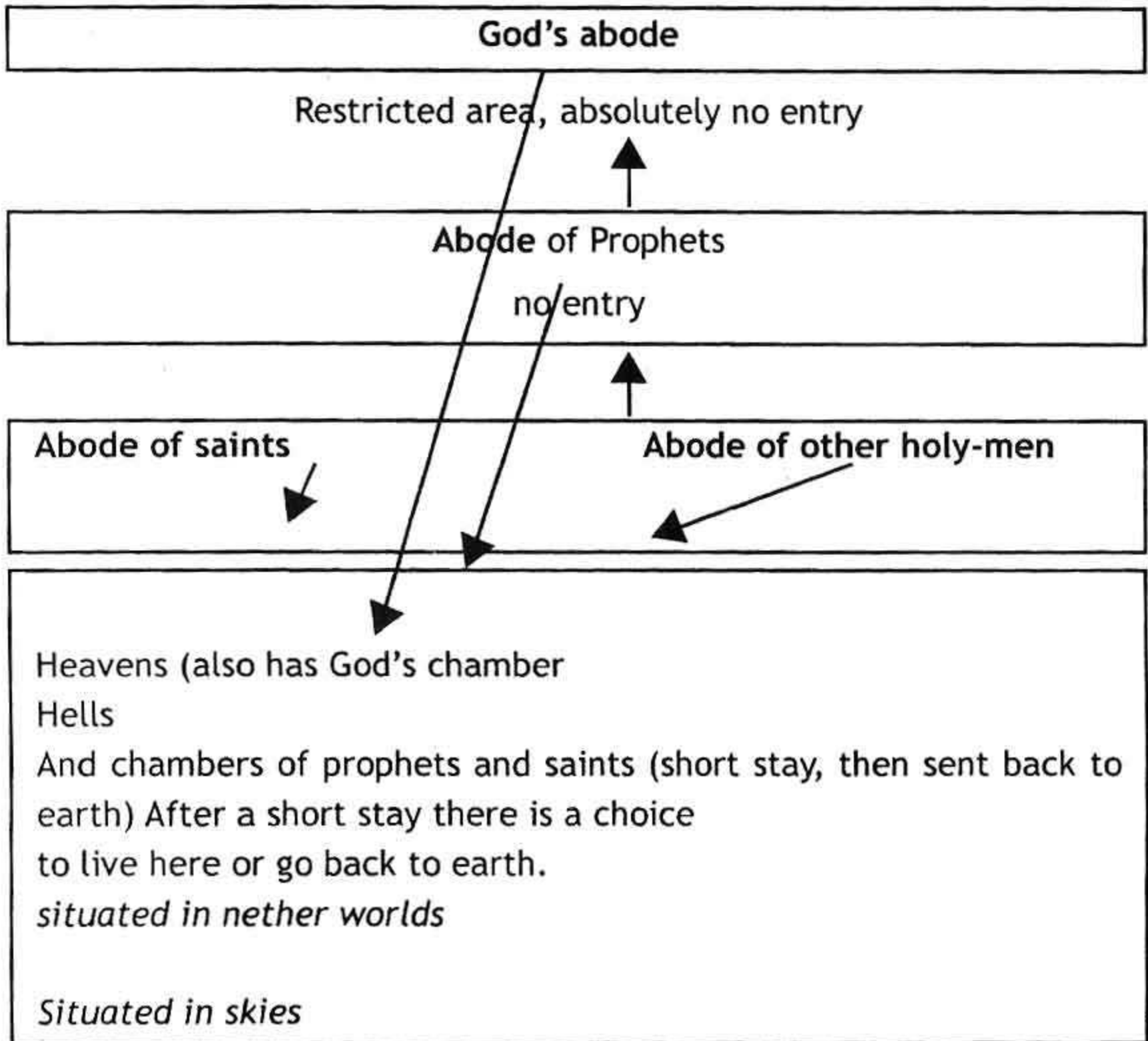
"ਲੇਖਾ ਕੋਇ ਨ ਪੁਛਈ ਜਾ ਹਰਿ ਬਖਸੰਦਾ॥ Lekha koe na puchhee, ja har bakhsanda. . ." (those who are pardoned by God's grace, their *karmas*' account books are not opened).

At another place he says, *"ਧਰਮ ਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ ਜਨ ਨਾਨਕ ਲੇਖਾ ਸਮਝਾ॥ ੪॥੫॥ Dharm Raae dar kaagad phaare jan Nanak lekha samjha.4.5."* (The Divine Judge Dharm Rai, will not pursue the case, if Guru Nanak asks for culprit's pardon..)

11. Both heavens and hell exist in this world and in the world thereafter.
12. In the world thereafter they are like two separate locations, and movement from one place to another place is strictly prohibited. According to the Sikh belief their numbers are countless. All other religions have given a count of their own.
13. In this world, however, heaven and hell situations (time movements) come in every person's life. The happy events of life may represent

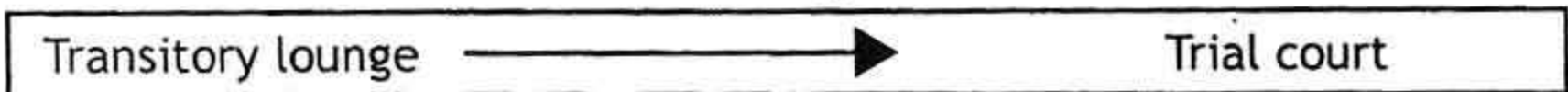
moments of being in heaven, and times of pain, grief, illness, failure and sadness may be termed as moments of being in hell. The duration of time in the two phases is determined, by divine laws, according to one's *karmas*.

A VIEW ON SIKH CONCEPT OF KARMA AND HEAVENS AND HELLS



Either this way (noble karma)

or this way (bad karma)



13 (or 365/335) days' journey from planet earth, the passage is dark and dangerous (for bad souls). condemned),
Recitation of Gurbani on rewarded), -

comes backs on earth to pass through 8.4 million lives of sufferings (if or to live a happy life (if

earth illuminates the way
and makes it safer.

**Good souls are escorted by special carriers sent by God and Bad
souls are dragged by Jams
Planet earth (route of the soul after death)**

THE STARTING POINT OF THE CHART



PRECEPT 36 - THE THEORY OF CREATION, A COMPARATIVE STUDY³

The Creation and destruction of the world is a great suspense for scientists, historians and theologians. They all have propounded diverse and contradictory theories to prove their point of view.

In fact no one knows for sure the secrets of the Creation. Whereas scientists base their findings on laboratory experiments, historians base their judgment on primary and secondary evidences. The ultimate findings of the both rest upon human conclusions; but the theories forwarded by theologians are divine revelations and thus are more nearer to the truth than the other theories.

According to the Sikh philosophy, the hypothesis of the theory of Creation rests on a number of assumptions, which are as follows:

- There are unlimited number of worlds in the universe. (Guru Nanak, Japji, pauri 22, ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥)
- There is only one Creator of all worlds. (Guru Nanak, Japji, pauri 5, ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੫ ॥)
- All powers of creating, preserving and destroying rest with the Creator, who is omnipotent, omnipresent and omniscient. (Guru Nanak, Aasa di Vaar, pauri 24, page 475, ਸੋ ਕਰਤਾ ਕਾਦਰ ਕਰੀਮੁ ਦੇ ਜੀਆ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥ ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰਿ ਛੋਡੀ ਤਿਨੈ ਪਾਇ ॥ ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥ ਸੋ ਕਰੇ ਜਿ ਤਿਸੈ ਰਜਾਇ ॥)
- The dates of the Creation and the Destruction are classified information and are known only to Him. (Guru Nanak, Japji, pauri 21, ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ

³ There are numerous compositions in Guru Granth Sahib which deal with the subject of the Theory of the Creation, I have selected only a few representative hymns to illustrate the theory.

ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥)

- He sends messenger to all worlds, in the universe, to save them (worlds) from their premature destruction. The messengers then take human sins over them, face the divine punishment and save the world from destruction. (Bhai Gurdas, Vaar 1, pauri 4, ਇਕਸ ਇਕਸ ਬ੍ਰਹਮੰਡ ਵਿਚ ਦਸ ਦਸ ਕਰ ਔਤਾਰ ਉਤਾਰਾ ॥ ਕੇਤੇ ਬੇਦ ਬਿਆਸ ਕਰ ਕਈ ਕਤੇਬ ਮਹੰਮਦ ਯਾਰਾ ॥ ਕੁਦਰਤ ਇਕ ਏਤਾ ਪਾਸਾਰਾ [*Guru Arjan, Guru Harkrishen and Guru Tegh Bahadur gave their lives, and Guru Gobind Singh sacrificed all members of his family to save the humanity*]).
- The planet earth has been destroyed and recreated many times. (Guru Arjan, Sukhmani, page 276, ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥ ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥)

Unlike theories of the Semitic religions, which are narrated in stories (appendix 3), the theory of Sikh religion is described in hymns revealed to the Sikh Gurus.

According to Guru Nanak, in the beginning God was absorbed in planning, designing and looking into the minutely details of the creation. ਅਰਬਦ ਨਰਬਦ ਧੰਪੁਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥ ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥ ੧ ॥

(*Guru Nanak, Raag Maaroo, page 1035*)

When He was satisfied that every thing was in order He said, "Ho Ja", and the curtain was lifted and the suspense of the creation was revealed ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥

(*Guru Nanak, Raag Maaroo, page 1036*)

In the first 13 padas of a Shabad by Guru Nanak in Raag Maaroo (appendix 1 & 2), he describes the Abstract aspect of God before the creation. In this state the Almighty was absorbed in the planning and designing of the planet. The blueprints were being prepared. Nothing which exists now was prevailing. Then He started creating and moulding different objects until everything was created and was put in its right place. Oceans were filled with water and mines with energy producing oil and coal and all sort of metals. Vegetation was put in order and mountains were stored with necessary chemicals. Everything was filled to last until the doomsday.

Guru Nanak, Jap ji, Pauri 31

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ॥
In every world God has His storehouses. Whatever was put into them, was put there once for all to last until the doomsday. Having created the creation, the Creator watched over it with excitement.

Guru Nanak, Japji, Pauri 3

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ॥

God keeps on giving, while those who receive grow weary of receiving. Throughout the ages, consumers consume, but pots remain filled. (*He has filled all stores to last until the end of the world*).

The Creation was still covered with a vast curtain. God wanted to uncover it in one go. He then uttered the mantra (invocation) of 'Ikongkaar' and the sound echoed in the whole globe. The curtain was slowly lifted and the world became visible.

Guru Nanak, Raag Raamkali Sidh Gost

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ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ॥ ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ॥ ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ॥
ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ॥ ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ॥

With the sound of Ongkaar, the universe was unveiled. Ongkaar is a doctrine, and God has kept this doctrine imbued in the consciousness of the Creation. The sound of Ongkaar declared the unveiling of universe including oceans, eras (*appendix 4*) and the scriptures (the instruction books). The recitation of the mantra of Ongkaar is important to maintain the purity of the world.

Guru Nanak, Japji, Pauri 16

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ॥

God unveiled the vast expanse of the Universe with One Word. Hundreds of thousands of rivers were flowing in His master creation.

Describing the sequence of the Creation the Guru says that God first created air (gases) and then water, which is described as H₂O i.e., water is made up of two molecules of hydrogen and one molecule of oxygen.

Guru Nanak, Raag Sri, Shabad 15

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ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ॥

God first created air, and from the air came water. From water, He created the three worlds. (Three worlds refer to space, earth and nether-land (*patal*)).

This sequence of Creation is further confirmed in a Sloak by *Guru Angad (Raag Maajh, page 146*. This sloak is also the closing verse of Japji, with a slight variation in spellings).

ਮ: ੨ ॥ ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਨਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ
ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

Mehla 2: Air is the Guru, Water is the Father, and Earth is the Great Mother of all. Day and night are the two nurses, in whose lap all the world is at play.

Commenting on the Creation of the living objects, the Guru said that the life is a sum total of five elements: air, water, fire, earth and space. God mixed these five elements to create life.

Guru Nanak, Raag Maaroo

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ਪੰਚ ਤਤੁ ਸੁੰਨਹੁ ਪਰਗਾਸਾ ॥ ਦੇਹ ਸੰਜੋਗੀ ਕਰਮ ਅਭਿਆਸਾ ॥

From the Primal Void, the five elements became manifest. They joined to form the body, which engages in actions.

In the living body He put many operating systems like circulatory, breathing, digestion, endocrine, immune and nervous systems; five motor organs: feet, hands, mouth, urinary organ and anus; five sensory organs: nose (smell), ears (hearing), eyes (seeing), mouth (taste) and skin (touch); and ten apertures (gates): two ears, two nostrils, two eyes, two private parts, one mouth and one thinking gate (*dasva dwar*) (*Appendix 5*)

Guru Nanak, Raag Maaroo

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ਨਉ ਘਰ ਥਾਪੇ ਥਾਪਣਹਾਰੈ ॥ ਦਸਵੈ ਵਾਸਾ ਅਲਖ ਅਪਾਰੈ ॥

The Creator established the nine gates. In the Tenth Gate, is the dwelling of the infinite, unseen Master.

In the vast expanse amongst other objects He created light and darkness, seasons and weathers, oceans and seas, mountains, minerals, vegetation, and 8.4 million variety of lives.

Guru Nanak, Jap ji, Pauri 34

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ
ਧਰਮ ਸਾਲ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ॥

God created darkness, days, weeks and seasons; wind, water, fire and the nether regions—in the midst of these, He established the earth as a home for *Dharma* (good actions). Upon it, He placed the various species of life. Their names are uncounted and endless.

Guru Nanak, Raag Maaroo

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ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ॥ ਜੈਸਾ ਕੀਚੈ ਤੈਸੋ ਪਾਈਐ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ
ਨ ਹੋਈ ਕਿਰਤਿ ਬਾਧਾ ਗ੍ਰਸਿ ਦੀਨਾ ਹੇ॥੯॥

The faithless cynic has to endure 8.4 million hellish incarnations. As he acts, so does he suffer. Without the Grace of God, there is no liberation. Bound and gagged by his own actions, man is helpless.

Guru Nanak, Raag Malaar, Vaar, Pauri 12

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ਪਉੜੀ॥ ਖੰਡ ਪਤਾਲ ਅਸੰਖ ਮੈ ਗਣਤ ਨ ਹੋਈ॥ ਤੂ ਕਰਤਾ ਗੋਵਿੰਦੁ ਤੁਧੁ ਸਿਰਜੀ ਤੁਧੈ
ਗੋਈ॥ ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਤੁਝ ਹੀ ਤੇ ਹੋਈ॥

Pauri: There are countless worlds and nether regions; I cannot calculate their number. You are the Creator, the Master of the universe; You create it and destroy it at Will. You have created 8.4 million different species of beings.

From the 8.4 million variety of lives, God gave the supreme status to humans, even higher than the gods.

Kabir, Raag Bhairo

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ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ॥ ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ
ਦੇਵ॥ ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ॥੧॥ ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ॥ ਮਾਨਸ ਜਨਮ ਕਾ
ਏਹੀ ਲਾਹੁ॥੧॥ ਰਹਾਉ॥

The human body is supreme amongst all lives. Even the gods long for this specie of birth. Meditate on the name of God and serve the humanity and you can come back in human life again and again.1.

After unveiling the Creation, God looked at it and felt relieved. He also authored instruction books (scriptures) for humans to understand the suspense of His creation.

ਪਉੜੀ॥ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥

God created the universe and also produced instruction books (scriptures, Shabads, Nao) to explain its suspense and complexities. In the universe He made His own chamber from where He beholds it with delight.

One important chapter in the instruction book is the Do's and Don'ts which must be observed by humans to live a perfect life. This chapter is of 'Rules of Law', a contravention of which calls for the divine punishments.

ਪਉੜੀ॥ ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥ ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ॥ ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ॥

Having created the souls, God gave them the law book. He also appointed a righteous Judge to read and pass judgment on their accounts. In His realm truth is rewarded and sinners are punished. They go to hell with their faces blackened.



APPENDIX 1

Guru Nanak, Raag Maaroo, Sohle

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Shabad 1

ਅਰਬਦ ਨਰਬਦ ਪੁੰਧੂਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥ ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ
ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥ ੧ ॥ ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ ॥ ਓਪਤਿ ਖਪਤਿ ਨ
ਆਵਣ ਜਾਣੀ ॥ ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ ॥ ੨ ॥ ਨਾ ਤਦਿ
ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥ ਦੋਜਕੁ ਭਿਸਤੁ ਨਹੀ ਖੈ ਕਾਲਾ ॥ ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਣਾ
ਨਾ ਕੋ ਆਇ ਨ ਜਾਇਦਾ ॥ ੩ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ ॥ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ ॥
ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ ਨਾ ਕੋ ਦੁਖੁ ਸੁਖੁ ਪਾਇਦਾ ॥ ੪ ॥ ਨਾ ਤਦਿ ਜਤੀ ਸਤੀ
ਬਨਵਾਸੀ ॥ ਨਾ ਤਦਿ ਸਿਧ ਸਾਧਿਕ ਸੁਖਵਾਸੀ ॥ ਜੋਗੀ ਜੰਗਮ ਭੇਖੁ ਨ ਕੋਈ ਨਾ ਕੋ ਨਾਥੁ
ਕਹਾਇਦਾ ॥ ੫ ॥ ਜਪ ਤਪ ਸੰਜਮ ਨਾ ਬ੍ਰਤ ਪੂਜਾ ॥ ਨਾ ਕੋ ਆਖਿ ਵਖਾਣੈ ਦੂਜਾ ॥ ਆਪੇ ਆਪਿ
ਉਪਾਇ ਵਿਗਸੈ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ॥ ੬ ॥ ਨਾ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ ॥ ਗੋਪੀ ਕਾਨੁ
ਨ ਗਊ ਗੋਆਲਾ ॥ ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਕੋਈ ਨਾ ਕੋ ਵੰਸੁ ਵਜਾਇਦਾ ॥ ੭ ॥ ਕਰਮ ਧਰਮ
ਨਹੀ ਮਾਇਆ ਮਾਖੀ ॥ ਜਾਤਿ ਜਨਮੁ ਨਹੀ ਦੀਸੈ ਆਖੀ ॥ ਮਮਤਾ ਜਾਲੁ ਕਾਲੁ ਨਹੀ ਮਾਥੈ ਨਾ
ਕੋ ਕਿਸੈ ਧਿਆਇਦਾ ॥ ੮ ॥ ਨਿੰਦੁ ਬਿੰਦੁ ਨਹੀ ਜੀਉ ਨ ਜਿੰਦੋ ॥ ਨਾ ਤਦਿ ਗੋਰਖੁ ਨ ਮਾਛਿੰਦੋ ॥
ਨਾ ਤਦਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕੁਲ ਓਪਤਿ ਨਾ ਕੋ ਗਣਤ ਗਣਾਇਦਾ ॥ ੯ ॥ ਵਰਨ ਭੇਖ ਨਹੀ
ਬ੍ਰਹਮਣ ਖਤੀ ॥ ਦੇਉ ਨ ਦੇਹੁਰਾ ਗਊ ਗਾਇਤੀ ॥ ਹੋਮ ਜਗ ਨਹੀ ਤੀਰਥਿ ਨਾਵਣੁ ਨਾ ਕੋ ਪੂਜਾ
ਲਾਇਦਾ ॥ ੧੦ ॥ ਨਾ ਕੋ ਮੁਲਾ ਨਾ ਕੋ ਕਾਜੀ ॥ ਨਾ ਕੋ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ॥ ਰਈਅਤਿ ਰਾਉ
ਨ ਹਉਮੈ ਦੁਨੀਆ ਨਾ ਕੋ ਕਹਣੁ ਕਹਾਇਦਾ ॥ ੧੧ ॥ ਭਾਉ ਨ ਭਗਤੀ ਨਾ ਸਿਵ ਸਕਤੀ ॥
ਸਾਜਨੁ ਮੀਤੁ ਬਿੰਦੁ ਨਹੀ ਰਕਤੀ ॥ ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਸਾਚੇ ਏਹੋ ਭਾਇਦਾ ॥ ੧੨ ॥
ਬੇਦ ਕਤੇਬ ਨ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ॥ ਪਾਠ ਪੁਰਾਣ ਉਦੈ ਨਹੀ ਆਸਤ ॥ ਕਹਤਾ ਬਕਤਾ ਆਪਿ
ਅਗੋਚਰੁ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ ॥ ੧੩ ॥ ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥ ਬਾਝੁ
ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਦਾ ॥ ੧੪ ॥
ਵਿਰਲੇ ਕਉ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮੁ ਸਬਾਇਆ ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ
ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ ॥ ੧੫ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ ॥ ਪੂਰੇ ਗੁਰ
ਤੇ ਸੋਝੀ ਹੋਈ ॥ ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਬਿਸਮਾਦੀ ਬਿਸਮ ਭਏ ਗੁਣ ਗਾਇਦਾ
॥ ੧੬ ॥ ੩ ॥ ੧੫ ॥

For endless eons, there was only utter darkness. There was no earth or sky; there was only the infinite Command of His Hukam. There was no

day or night, no moon or sun; God sat in primal, profound Samadhi. (posture).1.

There were no sources of creation or powers of speech, no air or water. There was no creation or destruction, no coming or going. There were no continents, nether regions, seven seas, rivers or flowing water.2.

There were no heavenly realms, earth or nether regions of the underworld. There was no heaven or hell, no death or time. There was no hell or heaven, no birth or death, no coming or going in reincarnation.3.

There was no Brahma, Vishnu or Shiva. No one was seen, except the One Master. There was no female or male, no social class or caste of birth; no one experienced pain or pleasure.4.

There were no people of celibacy or charity; no one lived in the forests. There were no Siddhas or seekers, no one living in peace. There were no Yogis, no wandering pilgrims, no religious robes; no one called himself the master.5.

There was no chanting or meditation, no self-discipline, fasting or worship. No one spoke or talked in duality. He created Himself, and rejoiced; He evaluates Himself.6.

There was no purification, no self-restraint, no malas of basil seeds. There were no Gopis, no Krishna, no cows or cowherds. There were no tantras, no mantras and no hypocrisy; no one played the flute.7.

There was no karma (actions), no Dharma (religion), no buzzing fly of Maya. Social class and birth were not seen with any eyes. There was no noose of attachment, no death inscribed upon the forehead; no one meditated on anything.8.

There was no slander, no seed, no soul and no life. There was no Gorakh and no Maachhindra. There was no spiritual wisdom or meditation, no ancestry or creation, no reckoning of accounts.9.

There were no castes or social classes, no religious robes, no Brahmin or Khshatriya. There were no demi-gods or temples, no cows or Gayatri prayer. There were no burnt offerings, no ceremonial feasts, no cleansing rituals at sacred shrines of pilgrimage; no one worshipped in

adoration.10.

There was no Mullah, there was no Qazi. There was no Sheikh, or pilgrims to Mecca. There was no king or subjects, and no worldly egotism; no one spoke of himself.11.

There was no love or devotion, no Shiva or Shakti – no energy or matter. There were no friends or companions, no semen or blood. He Himself is the banker, and He Himself is the merchant. Such is the Pleasure of the Will of the True God.12.

There were no Vedas, Korans or Bibles, no Simritis or Shastras. There was no recitation of the Puranas, no sunrise or sunset. The unfathomable Master Himself was the speaker and the preacher; the unseen God Himself saw everything.13.

When He so willed, He created the world. Without any supporting power, He sustained the universe. He created Brahma, Vishnu and Shiva; He fostered enticement and attachment to Maya.14.

How rare is that person who listens to the Guru's Shabad. He created the creation, and watches over it; the Hukam of His Command is over all. He formed the planets, solar systems and nether regions, and brought what was hidden to manifestation.15.

No one knows His limits. This understanding comes from the perfect Guru. Those who are attuned to the Truth are wonderstruck; singing His praises, they are filled with wonder.16.3.15.

**Guru Nanak, Raag Maaroo, Sohle
Shabad 2 (first four padas)**

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ਮਾਰੂ ਮਹਲਾ ੧ ॥ ਆਪੇ ਆਪੁ ਉਪਾਇ ਨਿਰਾਲਾ ॥ ਸਾਚਾ ਥਾਨੁ ਕੀਓ ਦਇਆਲਾ ॥ ਪਉਣ
ਪਾਣੀ ਅਗਨੀ ਕਾ ਬੰਧਨੁ ਕਾਇਆ ਕੋਟੁ ਰਚਾਇਦਾ ॥ ੧ ॥ ਨਉ ਘਰੁ ਥਾਪੇ ਥਾਪਣਹਾਰੈ ॥
ਦਸਵੈ ਵਾਸਾ ਅਲਖ ਅਪਾਰੈ ॥ ਸਾਇਰ ਸਪਤ ਭਰੇ ਜਲਿ ਨਿਰਮਲਿ ਗੁਰਮੁਖਿ ਮੈਲੁ ਨ
ਲਾਇਦਾ ॥ ੨ ॥ ਰਵਿ ਸਸਿ ਦੀਪਕ ਜੋਤਿ ਸਬਾਈ ॥ ਆਪੇ ਕਰਿ ਵੇਖੈ ਵਡਿਆਈ ॥ ਜੋਤਿ ਸਰੂਪ
ਸਦਾ ਸੁਖਦਾਤਾ ਸਚੇ ਸੋਭਾ ਪਾਇਦਾ ॥ ੩ ॥ ਗੜ ਮਹਿ ਹਾਟ ਪਟਣ ਵਾਪਾਰਾ ॥ ਪੂਰੈ ਤੋਲਿ ਤੋਲੈ
ਵਣਜਾਰਾ ॥ ਆਪੇ ਰਤਨੁ ਵਿਸਾਹੇ ਲੇਵੈ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ॥ ੪ ॥

He Himself created the creation, remaining unattached. The Merciful Master has established His True Home. Binding together air, water and

fire, He created the fortress of the body.1.

The Creator established the nine gates. In the tenth gate, is the dwelling of the infinite, unseen Master. The seven seas are overflowing with the ambrosial water; the Gurmukhs are not stained with filth.2.

The lamps of the sun and the moon fill all with light. Creating them, He beholds His own glorious greatness. The Giver of peace is forever the embodiment of light; from the true Master, glory is obtained.3.

Within the fortress are the stores and markets; the business is transacted there. The supreme Merchant weighs with the perfect weights. He Himself buys the jewel, and He Himself appraises its value.4.



APPENDIX 2

ਸਾਰਗ ਮਹਲਾ ੫ ਅਸਟਪਦੀ ਘਰੁ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਗਮ ਅਗਾਧਿ ਸੁਨਹੁ ਜਨ ਕਥਾ ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਅਚਰਜ ਸਭਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਦਾ ਸਦਾ
ਸਤਿਗੁਰ ਨਮਸਕਾਰ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਗੁਨ ਗਾਇ ਅਪਾਰ ॥ ਮਨ ਭੀਤਰਿ ਹੋਵੈ ਪਰਗਾਸੁ ॥
ਗਿਆਨ ਅੰਜਨੁ ਅਗਿਆਨ ਬਿਨਾਸੁ ॥ ੧ ॥ ਮਿਤਿ ਨਾਹੀ ਜਾ ਕਾ ਬਿਸਥਾਰੁ ॥ ਸੋਭਾ ਤਾ ਕੀ
ਅਪਰ ਅਪਾਰ ॥ ਅਨਿਕ ਰੰਗ ਜਾ ਕੇ ਗਨੇ ਨ ਜਾਹਿ ॥ ਸੋਗ ਹਰਖ ਦੁਹਹੁ ਮਹਿ ਨਾਹਿ ॥ ੨ ॥
ਅਨਿਕ ਬ੍ਰਹਮੇ ਜਾ ਕੇ ਬੇਦ ਧੁਨਿ ਕਰਹਿ ॥ ਅਨਿਕ ਮਹੇਸ ਬੈਸਿ ਧਿਆਨੁ ਧਰਹਿ ॥ ਅਨਿਕ ਪੁਰਖ
ਅੰਸਾ ਅਵਤਾਰ ॥ ਅਨਿਕ ਇੰਦ੍ਰ ਉਭੇ ਦਰਬਾਰ ॥ ੩ ॥ ਅਨਿਕ ਪਵਨ ਪਾਵਕ ਅਰੁ ਨੀਰ ॥
ਅਨਿਕ ਰਤਨ ਸਾਗਰ ਦਧਿ ਖੀਰ ॥ ਅਨਿਕ ਸੂਰ ਸਸੀਅਰ ਨਖਿਆਤਿ ॥ ਅਨਿਕ ਦੇਵੀ ਦੇਵਾ
ਬਹੁ ਭਾਂਤਿ ॥ ੪ ॥ ਅਨਿਕ ਬਸੁਧਾ ਅਨਿਕ ਕਾਮਧੇਨ ॥ ਅਨਿਕ ਪਾਰਜਾਤ ਅਨਿਕ ਮੁਖਿ ਬੇਨ ॥
ਅਨਿਕ ਅਕਾਸ ਅਨਿਕ ਪਾਤਾਲ ॥ ਅਨਿਕ ਮੁਖੀ ਜਪੀਐ ਗੋਪਾਲ ॥ ੫ ॥ ਅਨਿਕ ਸਾਸਤ੍ਰ
ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਨ ॥ ਅਨਿਕ ਜੁਗਤਿ ਹੋਵਤ ਬਖਿਆਨ ॥ ਅਨਿਕ ਸਰੋਤੇ ਸੁਨਹਿ ਨਿਧਾਨ ॥ ਸਰਬ
ਜੀਅ ਪੂਰਨ ਭਗਵਾਨ ॥ ੬ ॥ ਅਨਿਕ ਧਰਮ ਅਨਿਕ ਕੁਮੇਰ ॥ ਅਨਿਕ ਬਰਨ ਅਨਿਕ ਕਨਿਕ
ਸੁਮੇਰ ॥ ਅਨਿਕ ਸੇਖ ਨਵਤਨ ਨਾਮੁ ਲੇਹਿ ॥ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਤੇਹਿ ॥ ੭ ॥ ਅਨਿਕ
ਪੁਰੀਆ ਅਨਿਕ ਤਹ ਖੰਡ ॥ ਅਨਿਕ ਰੂਪ ਰੰਗ ਬ੍ਰਹਮੰਡ ॥ ਅਨਿਕ ਬਨਾ ਅਨਿਕ ਫਲ ਮੂਲ ॥
ਆਪਹਿ ਸੂਖਮ ਆਪਹਿ ਅਸਥੂਲ ॥ ੮ ॥ ਅਨਿਕ ਜੁਗਾਦਿ ਦਿਨਸ ਅਰੁ ਰਾਤਿ ॥ ਅਨਿਕ
ਪਰਲਉ ਅਨਿਕ ਉਤਪਾਤਿ ॥ ਅਨਿਕ ਜੀਅ ਜਾ ਕੇ ਗ੍ਰਿਹ ਮਾਹਿ ॥ ਰਮਤ ਰਾਮ ਪੂਰਨ ਸ੍ਰਬ
ਠਾਂਇ ॥ ੯ ॥ ਅਨਿਕ ਮਾਇਆ ਜਾ ਕੀ ਲਖੀ ਨ ਜਾਇ ॥ ਅਨਿਕ ਕਲਾ ਖੇਲੈ ਹਰਿ ਰਾਇ ॥
ਅਨਿਕ ਧੁਨਿਤ ਲਲਿਤ ਸੰਗੀਤ ॥ ਅਨਿਕ ਗੁਪਤ ਪ੍ਰਗਟੇ ਤਹ ਚੀਤ ॥ ੧੦ ॥ ਸਭ ਤੇ ਉਚ
ਭਗਤ ਜਾ ਕੈ ਸੰਗਿ ॥ ਆਠ ਪਹਰ ਗੁਨ ਗਾਵਹਿ ਰੰਗਿ ॥ ਅਨਿਕ ਅਨਾਹਦ ਆਨੰਦ ਝੁਨਕਾਰ ॥
ਉਆ ਰਸ ਕਾ ਕਛੁ ਅੰਤੁ ਨ ਪਾਰ ॥ ੧੧ ॥ ਸਤਿ ਪੁਰਖੁ ਸਤਿ ਅਸਥਾਨੁ ॥ ਉਚ ਤੇ ਉਚ ਨਿਰਮਲ
ਨਿਰਬਾਨੁ ॥ ਅਪੁਨਾ ਕੀਆ ਜਾਨਹਿ ਆਪਿ ॥ ਆਪੇ ਘਟਿ ਘਟਿ ਰਹਿਓ ਬਿਆਪਿ ॥ ਕ੍ਰਿਪਾ
ਨਿਧਾਨ ਨਾਨਕ ਦਇਆਲ ॥ ਜਿਨਿ ਜਪਿਆ ਨਾਨਕ ਤੇ ਭਏ ਨਿਹਾਲ ॥ ੧੨ ॥ ੧ ॥ ੨ ॥
੨ ॥ ੩ ॥ ੭ ॥

Listen to the story of the Creation of the universe as narrated by inaccessible and unfathomable God. The glory of the God is wondrous and amazing! .1.Pause. Forever and ever, humbly bow to the True Guru, pray for His Grace, and sing His praises. His Light shall radiate deep within your mind. With the healing ointment of spiritual wisdom,

ignorance will be dispelled.1.

There is no limit to His expanse. His Glory is infinite and endless. His plays cannot be counted. He is not subject to pleasure or pain.2.

He has created many Brahmas who have written about Him in the Vedas and many Shivas who have taught different methods of deep meditation. He has created countless living beings, many Indras who stand at his door.3.

He has designed many types of winds, fires and waters. Many jewels, and oceans of butter and milk. Many suns, moons and stars. Many gods and goddesses.4.

He has made many earths, many wish-fulfilling cows, many miraculous Elysian trees, many Krishnas (playing the flute), many Akaashic ethers, many nether regions of the underworld. To thank Him countless beings recite and meditate on His Name.5.

He has authored many Shastras (Granthas), Simritis (Commentaries) and Puranas (Story books), and has made many languages in which we speak. To thank Him countless listeners listen to His word. God is omnipresent.6.

He has created many righteous judges of Dharma, many gods of wealth many gods of water, many mountains of gold, many thousand-headed snakes. To thank Him people chant His hymns. No one knows the limits of the Supreme Master.7.

He has designed many solar systems, many galaxies, many forms, colors and celestial realms, many gardens, many fruits and roots. He Himself is mind, and He Himself is matter.8.

He has created many ages, days and nights, many apocalypses, many objects and many form of living creatures. He is omnipresent.9.

He has created many Mayas, which cannot be known. Many are the ways in which our Sovereign Master plays. To thank Him people sing many exquisite melodies and many recording scribes of the conscious and subconscious are revealed to them.10.

He is above all, and yet He dwells with His devotees. To thank Him they

sing His praises twenty-four hours a day and many un-struck melodies resound and resonate with bliss. There is no end or limit of that sublime essence.11.

True (Eternal, permanent) is the Primal Being, and True is His dwelling. He is the highest of the high, immaculate and detached. He alone knows His handiwork. He Himself pervades each and every heart, He is the treasure of compassion. Those who sing His glories and meditate on Him are exalted.12 .1.2.2.3.7.



APPENDIX 3

The story of Creation - King James Version As believed by Jews, Christians and Muslims

The world is very old, so old that no one knows when it was made. But long before there was any earth, or sun, or stars, God was living, for God always was. And long, long ago, God spoke, and the earth and the heavens were formed. The world was created in six days and God rested on the seventh day.

Day 1

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Day 2

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

Day 3

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and

God saw that it was good. And the evening and the morning were the third day.

Day 4

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

Day 5

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that move, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

Day 6

And God said, Let the earth bring forth the living creatures after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creep upon the earth after his kind: and God saw that it was good.. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creep upon the earth.

God took some clay from the ground and made the shape of a man. Then He breathed gently into the shape. The man's eye's opened and he began to live. God called him Adam.

The Lord made a beautiful garden for him to live in. The garden, called

Eden, was full of many wonderful things. Beautiful flowers grew everywhere. Birds sang in the trees, streams flowed through the valley and animals roamed across the fields.

God had made the man in His image to keep Him company and look after the world.

God brought all animals to Adam one at a time to be given their names. "Elephant", he would say, or "Tiger", or "Porcupine".

But God felt sorry for Adam. "None of these animals is really like him," thought God, "he needs someone to share his life. Someone who cares for him and who he can care for."

That night, God took a rib from Adam's side and made a woman. When Adam awoke the following morning, he found a wife, Eve, lying asleep beside him. Adam was so happy. He took her hand and she woke up. She looked up at him and smiled.

God told the man and woman that it was their job to take care of their new home. God blessed them, saying, "All this is for you. Help yourself to anything you like. But never touch the tree in the middle of the Garden. That tree gives knowledge of good and evil. The day you eat its fruit, you will die." God did not mean that Adam and Eve would drop down dead the moment they ate the fruit from the tree. He meant that in time they would die without His Spirit dwelling in them.

One day, Eve was gathering berries for dinner when she heard a silky voice behind her.

"Has God told you that you can eat the fruit from all the trees?" the voice asked softly. Eve turned around to see a snake talking to her. "God has told us we can eat all the fruit except for what grows on the Tree of the Knowledge of Good and Evil," Eve told the serpent.

"Oh come now, that's silly! I hardly think such a lovely fruit would do you any harm," the serpent lied. "God knows that if you eat from the Tree of the Knowledge of Good and Evil you'll become just like God, and will be able to decide for yourself what is right and what is wrong."

The woman looked at the fruit and thought how tasty it looked. She

thought how wonderful it would be to be as wise and powerful as God. She believed the serpent's lie and ate the fruit.

She felt a strange feeling in the pit of her stomach. She fidgeted and wondered what was wrong with her. Suddenly she realized that she was feeling guilty, she had disobeyed God and knew she had done something wrong.

Eve hurriedly picked some more fruit and took it back to Adam. They ate the fruit and sat in gloomy silence. As soon as they ate the fruit a change came over Adam and Eve. They became unhappy and fearful of God.

Adam and Eve heard God calling them. Without thinking, they dived into the bushes, but God knew where they were. When God asked them if they had eaten from The Tree of the Knowledge of Good and Evil that He had told them not to touch, they blamed each other for their sins.

God was sad that Adam and Eve had disobeyed them. He told them that they had to leave the Garden of Eden, "From now on you'll have to scratch a living from the soil. You'll need to make clothes and grow food. Nothing will come easily not even childbirth. And one day, you will die."



APPENDIX 4

THE ERAS/ TIME (YUGAS)

Yuga	Type	Chariot	Charioteer	Prophet	Age of the Yuga/ Human years
Satyug	Golden age	Contentment ਸੰਤੁਸ਼ਟੀ	Righteousness ਧਰਮਯੋਗਤਾ, ਧਰਮਾ	Rishis	1,728,800
Treta	Silver age	Celibacy ਬ੍ਰਹਮਚਾਰੀ	Power ਤਾਕਤ	Ram	1,296,000
Dwapar	Brass age	Penance ਆਤਮ- ਤਕਲੀਫ	Truth ਸਚਾਈ	Krishan	864,000
Kalyug	Iron age	Fire ਅੱਗ	Falsehood ਝੂਠ	Nanak	432,000

Aasa di Vaar, Sloak 1 preceding pauri 13

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ਸਲੋਕੁ ਮ: ੧ ॥ ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ ॥ ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ
ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥ ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ਤ੍ਰੇਤੈ ਰਥੁ ਜਤੈ ਕਾ
ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ
ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ੧ ॥

Sloak Mehla 1: O Nanak, the soul of the body has one chariot and one charioteer. In age after age they change; the spiritually wise understand this.

In the Golden Age of Sat Yuga, *contentment* was the chariot and *righteousness* the charioteer.

In the Silver Age of Treta Yuga, *celibacy* was the chariot and *power* the charioteer.

In the Brass Age of Dwapar Yuga, *penance* was the chariot and *truth* the charioteer.

In the Iron Age of Kali Yuga, *fire* is the chariot and *falsehood* the charioteer.1.

ਆਸਾ ਮਹਲਾ ੪ ॥ ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥ ਮਨਿ ਤਨਿ
ਹਰਿ ਗਾਵਹਿ ਪਰਮ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਿਆਨੁ ਜੀਉ ॥ ਗੁਣ ਗਿਆਨੁ
ਪਦਾਰਥੁ ਹਰਿ ਹਰਿ ਕਿਰਤਾਰਥੁ ਸੋਭਾ ਗੁਰਮੁਖਿ ਹੋਈ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਦੂਜਾ
ਅਵਰੁ ਨ ਕੋਈ ॥ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਹਰਿ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ਜੀਉ ॥
ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥ ੧ ॥ ਤੇਤਾ ਜੁਗੁ ਆਇਆ
ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥ ਪਗੁ ਚਉਥਾ ਖਿਸਿਆ ਤੈ ਪਗ
ਟਿਕਿਆ ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਜਲਾਇ ਜੀਉ ॥ ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਮਹਾ ਬਿਸਲੋਧੁ ਨਿਰਪ ਧਾਵਹਿ
ਲੜਿ ਦੁਖੁ ਪਾਇਆ ॥ ਅੰਤਰਿ ਮਮਤਾ ਰੋਗੁ ਲਗਾਨਾ ਹਉਮੈ ਅਹੰਕਾਰੁ ਵਧਾਇਆ ॥ ਹਰਿ ਹਰਿ
ਕ੍ਰਿਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਬਿਖੁ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ ਲਹਿ ਜਾਇ ਜੀਉ ॥ ਤੇਤਾ ਜੁਗੁ
ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥ ੨ ॥ ਜੁਗੁ ਦੁਆਪੁਰੁ
ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨ੍ਹ ਉਪਾਇ ਜੀਉ ॥ ਤਪੁ ਤਾਪਨ ਤਾਪਹਿ ਜਗ
ਪੁੰਨ ਆਰੰਭਹਿ ਅਤਿ ਕਿਰਿਆ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥ ਕਿਰਿਆ ਕਰਮ ਕਮਾਇਆ ਪਗ ਦੁਇ
ਖਿਸਕਾਇਆ ਦੁਇ ਪਗ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥ ਮਹਾ ਜੁਧ ਜੋਧ ਬਹੁ ਕੀਨੇ ਵਿਚਿ ਹਉਮੈ ਪਚੈ
ਪਚਾਇ ਜੀਉ ॥ ਦੀਨ ਦਇਆਲਿ ਗੁਰੁ ਸਾਧੁ ਮਿਲਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮਲੁ ਲਹਿ ਜਾਇ
ਜੀਉ ॥ ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨ੍ਹ ਉਪਾਇ ਜੀਉ ॥ ੩ ॥
ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥ ਗੁਰ ਸਬਦੁ
ਕਮਾਇਆ ਅਉਖਧੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸਾਂਤਿ ਪਾਇ ਜੀਉ ॥ ਹਰਿ ਕੀਰਤਿ
ਰੁਤਿ ਆਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਖੇਤੁ ਜਮਾਇਆ ॥ ਕਲਿਜੁਗਿ ਬੀਜੁ ਬੀਜੇ
ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ ਗਵਾਇਆ ॥ ਜਨ ਨਾਨਕਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਹਿਰਦੈ
ਨਾਮੁ ਲਖਾਇ ਜੀਉ ॥ ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ
ਜੀਉ ॥ ੪ ॥ ੪ ॥ ੧੧ ॥

Aasa Mehla 4

In the Golden Age of Sat Yuga, everyone embodied contentment and meditation; religion stood upon four feet. With mind and body, they sang glories of Waheguru, and attained supreme peace. In their hearts was the spiritual wisdom of virtues. Their wealth was the spiritual wisdom; the memory of Waheguru was their success, and to live as Gurmukh (true devotees) was their glory. Inwardly and outwardly, they saw only one God; for them there was no other second. They focussed their consciousness lovingly on Waheguru. His Name was their companion, and in his court they obtained honour. In the Golden Age of Sat Yuga, everyone embodied contentment and meditation; religion stood upon four feet.1.

Then came the Silver Age of Treta Yuga; men's minds were ruled by power, and they practiced celibacy and self-discipline. The fourth foot of religion dropped off, and three remained. People's hearts and minds were inflamed with anger. Their hearts and minds were filled with poisonous essence of anger. The kings fought their wars and obtained only pain. Their minds were afflicted with the illness of egotism, and their self-conceit and arrogance increased. Waheguru showed mercy and eradicated the poison, inculcated true teachings and glories of his Shabad. Then came the Silver Age of Treta Yuga; men's minds were ruled by power, and they practiced celibacy and self-discipline.2.

The Brass Age of Dwapar Yuga came, and people wandered in doubt; their mind was filled passion and greed (fables of Gopis and Krishna dominated) . Both wrongdoers and believers practised penance, they offered sacred feasts and charity, and performed many rituals and religious rites; two legs of religion dropped away, and only two legs remained. Many heroes waged great wars; in their egos they were ruined, and they ruined others as well. Waheguru showed compassion and saved the poor and the oppressed, he showed them holy path. Meeting the true teacher-Guru, their filth was washed away. The Brass Age of Dwapar Yuga came, and the people wandered in doubt. Fables of Gopis and Krishna dominated.3.

Then came the dark age, the Iron age of Kali Yuga; three legs of religion are lost, and only the fourth leg has remained intact, the vices prevail all over. Acting in accordance with the word of the Guru's shabad, the medicine of Waheguru's Name is obtained. Singing and listening to Kirtan is the most powerful tool to kill vices. The Kirtan era has arrived. If one plants any other seed than the Shabad of Waheguru, all profit and capital is lost. Nanak found the perfect Guru, who revealed to him the true Shabad. In the Iron age of Kali Yuga three legs of religion are lost, and only the fourth leg remains intact.4.4.11.



APPENDIX 5

Five elements of life, five sensory organs, five mortar organs and ten apertures:

Five elements of life	Godly virtues of the five elements	Five sensory organs	Five senses of sense Organs	Five mortar organs	Five functions of motor organs	Ten door or apertures
Water	To make air cleaner by its impartial touch	Nose	Smell	Feet	To walk	Two nostrils
Air	To clean filth from water	Ears	Hearing	Hands	To hold	Two ears
Fire	Burning of impurity	Eyes	Seeing	Mouth	To eat	Two eyes
Earth	For bearance	Mouth	Taste	Urinary organ	To throw out dirty water	One mouth
Space/akash	Detachment	Skin	Touch	Anus	To throw out food refuse	Two outlets of secretion
						One Tenth door (daswa dwar)

The essential features of character building of a human life

Five vices	Five virtues	Five major sins
Passion	Truth	To steal
Anger	Contentment	To kill
Greed	Faith	To think evil
Attachment	Fortitude (courage in pain)	To back-bite
Ego	Compassion	To harm someone

Three diseases	Three gunas	Three states of mind
<i>Mental</i>	<i>Satik (Sato)</i> - <i>doing noble deeds</i> <i>(brightness),</i> <i>comfort</i> <i>happiness</i>	<i>Awakening</i>
<i>Physical</i>	<i>Rajas (Rajo) -</i> <i>materialistic efforts-</i> <i>Optimism, pain</i> <i>grief</i>	<i>Dreaming</i>
<i>Psychological</i>	<i>Tamas (Tamo)</i> - <i>doing bad karmas</i> <i>(darkness), ruin,</i> <i>downfall</i>	<i>Sound sleep</i>



APPENDIX 6

Evolutionary Philosophy of Aurobindo Ghosh

Sri Aurobindo's basic tenet is that mankind as an entity is not the last rung in the evolutionary scale – mankind will evolve beyond its current capacities ushering in a new, evolved human species guided by and filled with the knowledge, truth, substance and energy of spiritual consciousness.

In his voluminous writings he described, amongst other things, his understanding of the nature, process, and purpose of creation and life as we know it on earth; the process of transformation of the individual from his current limited status to her ultimate evolutionary possibility; and the likely course of the future of humanity; i.e., humanity's ultimate purpose and destiny in the cosmos.

Sri Aurobindo, throughout the later period of his life and until his death dedicated himself to the spiritual transformation of the human race. It was his sincere wish to take humankind out of duality, division, ignorance, suffering, falsehood, and death and bring all human beings to a new positive existence that he qualified as "Light, Knowledge, Wisdom, Power, Truth, Peace, Peace, Beauty, Delight, Infinity, and Oneness of Being." He and his followers believed that he had discovered a new spiritual power and extension of the "divine consciousness," which he called the "Supramental" or "Truth Consciousness" – the study of which he called *Integral Yoga*.

He believed this new force and power had only recently descended into the earth's atmosphere, and the "Supramental" could effectuate a new evolutionary status for humanity. If he, along with a handful of followers, through the mastery of *Integral Yoga*, could bring this power down into the earthly realm and into the individual consciousnesses of this group of followers they could be the harbingers of a new dawn for the human race; and thus this community could serve as pioneers for the establishment of a "Divine life" on earth.



APPENDIX 7

The Hindu theory of Creation

Bindu Visphot

Bindu Visphot was nothing but an explosion that created many *Brahmandas* (universe including ours). Various theories of universe creation were evolved but the theory of *Bindu Visphot* (Big Bang) has been universally accepted. This theory is very close to Indian Philosophy (and the Sikh theory of creation). The beginning, of *Brahmanda* or *Mahadanda* or *a Sunya* had been the atomic blast which scattered in countless stars, planets, and galaxies etc.

The term Big Bang, as a name for the initial cataclysmic event, was coined in 1946 by George Gamow with R.A. Alpher envisaged a high-temperature state in the beginning and elaborated the theory to include a theory of element synthesis and background radiation. In the light of the evidence currently available, including the discovery of the background radiation, this theory appears to be the explanation for the evolution of the universe. The steady-state theory, which postulates the continuous creation of matter and a universe with no beginning or end still has its adherents.

The Big Bang theory provides the best explanation of three basic cosmological observations, According to this theory, the universe began as the result of all explosion called "the Big Bang, 10 billion to 20 billion years ago.

There is, however, not much difference between Hindu theory of *Bindu Visphot* or beginning of *Svayambhuva Manvantar* (reign of a manu) and the Big Bang theory of the West. Hindus associate their scientific evolution of universe with the metaphysical and spirimal values and not just the metaphysical values of the West. Hence, the *Visphot* takes place to create the following, Divine Trinity simultaneously.

Energy - call it the original primordial of taps or whatever - splits in the three divine forces; *Brahma* the Creator, *Vishnu* the Preserver and *Mahesh* the Destroyer. These are attributes, though, for popular

consumption they are given forms. But our concern should be with attributes and how these are transformed in reality.

The fragmentation of the *Bindu* scattered in such direction which appears like present *Swastik*. Thus *Swastik* is used as symbol for welfare and development. It stands out conspicuously in rituals. The concept of *naam* and *rupa* (name and form) denotes material and energy.

Immediately after the explosion, the universe consisted chiefly of strong radiations represented by the term *OM* in Indian mythology. These radiations formed a rapidly expanding region called the Primordial Fireball: As we see *Bindu Visphot* (*the Big Bang*) produced vibrations, radiations and wave lengths sound symbolic of *OM* in Indian mythology.

Indeed, *OM* is said to be the essence of all *mantras*, the highest of all *mantras*, the Divine Word or *Shabda Brahm* itself. *OM* has also been described as the essence of the *Vedas*. It has been said by the *rishis* that one need not know or study the *Vedas*; one has only to know how to chant *OM*. It is the sound of the infinite. It gives power to all *mantras*. Hence all *mantras* begin and end With *OM* and without it are said to be deprived of power.

OM consists of three sounds. The vowel *a*, the vowel *u* and nasalized *m* sound. It is said that the three portions of *OM* (*AUM*) relate to the states of waking, dream and deep sleep and also to the three *gunas*: *sattva*, *rajas*, and *tamas*. And these are ruled by the gods *Brahma*, *Vishnu* and *Mahesh*.

Incidentally, in the *Vedas* *OM* is the sound of the Sun, the sound of light. It is the sound of assent, affirmation and ascent. It has an upward movement and uplifts the soul.

The close relationship between sound and matter is a proven fact. It is said of Tansen, the great musician that by the mere act of singing *megh malhaar* he could induce clouds to precipitate.

Today it does not sound all that mysterious. nor impossible.

As *OM* is related to the start of universe, therefore, in all Hindu rituals it is taken as a start of any thing good and is seen as a good omen. Understanding of *OM* is essential to know the *Sanatana* form of Hindu *Dharma*.

PRECEPT 37 - THE GRIEF AND ITS ANTIDOTE

ਦੁਖ ਅਤੇ ਉਸਦਾ ਸਮਾਦਾਨ

Raag Sri, Guru Arjan

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ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੋ ਤਿਸੁ ਆਗੈ ਕਰਿ ਅਰਦਾਸਿ॥
ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ ਤਾਂ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ॥ ੩॥

Offer your prayers to God, who is the giver of all happiness⁴ (ਸੁਖ), and is the destroyer of fear of grief. Showing His mercy, the merciful Master shall resolve your affairs (difficulties).3.

Raag Gauri Mehla 5

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ਸਲੋਕ ਮ: ੫॥ ਸਤਿਗੁਰਿ ਪੂਰੈ ਸੇਵਿਐ ਦੁਖਾ ਕਾ ਹੋਇ ਨਾਸੁ॥
ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ॥ ੧॥

Serve God with faith and your sufferings and pain (ਦੁਖ) will end. Worshipping the Naam in adoration, one's affairs come to be resolved.1.

ਤੀਨੇ ਤਾਪ ਨਿਵਾਰਣਹਾਰਾ ਦੁਖ ਹੰਤਾ ਸੁਖ ਰਾਸਿ॥
ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗੈ ਜਾ ਕੀ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ॥ ੧॥

God is the greatest healer and can cure all diseases⁵; He is the destroyer of grief, and has a never ending warehouse of happiness. No obstacles (viz., grief, pain, difficulties etc.) block the path of one who prays to God.1.

Grief (ਦੁਖ) often refers to the mind's reaction to a loss. The loss may refer to deprivation, failure, misfortune or bereavement. Losses can range from loss of people nearest to us, health, possessions, employment, wealth, pets, status and so on. It can also be a damage due to accidents, illness, stress and body deformity. While different type of grief may arise from different circumstances and have varied intensities, nearly all involve some similar processes.

⁴ Mental comfort.

⁵ Diseases of body, of mind and of doubts (superstitions).

ਮ: ੧ ॥ ਦੁਖੀ ਦੁਨੀ ਸਹੇੜੀਐ ਜਾਇ ਤ ਲਗਹਿ ਦੁਖ ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੀ
ਭੁਖ ॥ ਰੂਪੀ ਭੁਖ ਨ ਉਤਰੈ ਜਾਂ ਦੇਖਾਂ ਤਾਂ ਭੁਖ ॥ ਜੇਤੇ ਰਸ ਸਰੀਰ ਕੇ ਤੇਤੇ ਲਗਹਿ ਦੁਖ ॥ ੨ ॥

Mehla 1: Worldly possessions are obtained by pain and suffering; when they are gone, they leave pain and suffering. Without the true Name of God, hunger(desires) is never satisfied. Beauty does not satisfy hunger; when a man sees beauty, he hungers even more. As many as are the pleasures of the body, so many are the pains which afflict it.2.

Psychologists have laid down sequential stages in the grief process including shock, numbness, denial, anger, depression, yearning and despair. These stages effect different persons in different intensity. Feelings of unreality, depersonalisation, withdrawal, and an anesthetising of affect often occur early in grief, and may also be a self-protective way of getting through the facts of the grief. Persons often remark on how someone appears stoic or strong when they are actually in shock.

There are no easy answers to a grief experience: it must simply be endured (ਜਿਸ ਤਣ ਲਾਗੇ ਸੋ ਤਣ ਜਾਣੇ, ਕੌਨ ਜਾਨੇ ਪੀੜ ਪਰਾਈ). While the experience of grief is a very individual process depending on many factors, certain commonalities are often reported. Nightmares, appetite problems, dryness of mouth, shortness of breath, sleep disorders and repetitive motions to avoid pain are often reported, and are perfectly normal. These are examples of the physical pain process, the pain in/of the mind/heart is, of course, un-measurable and indescribable.

Grief puts a great stress on the physical body as well as on the psyche, resulting in wear and tear beyond what is normal. Further, grief is often accompanied by crying, hysteria, lack of sleep, loss of appetite, and ceasing to care for one's physical and emotional wellbeing. Further, grief can insidiously work in family relationships as individuals sort or act through their individual feelings about the grief.

Grief while a normal part of life for all of us, carries high risk factors when no support is available. Severe reactions to grief may cause trauma for the sufferers.

According to the Sikh thought the best resource to bear and avoid the

pain of the grief are the support of the name of Waheguru. The belief that everything had happened with His command, on which we had no recourse, and that the pain was due to our present or/and past karmas lessens the burden of grief.

In Guru Granth Sahib there are numerous hymns which explain grief, its causes, its process, its frequency and its cure.

As life is full of continuous actions (*karmas*) the effect of them goes on accumulating. Where good *karmas* bring in happiness the bad *karmas* result in pain. The 'Nam' is a sure cure of grief.

Guru Arjan, Sloak preceding pauri 52, Raag Gauri, Baawan Akhri

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ਸਲੋਕੁ ॥ ਲੇਖੈ ਕਤਹਿ ਨ ਛੁਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥ ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ
ਪਾਰਿ ਉਤਾਰ ॥ ੧ ॥

Sloak: A life is full of perpetual actions, and there is a possibility of committing errors or sins, consciously or unconsciously, in the performance of every new act. O forgiving God, please forgive us, and carry us across.1.

Guru Arjan, Raag Kaanra, Mehla 5

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ਕਾਨੜਾ ਮਹਲਾ ੫ ॥ ਸਾਧੂ ਹਰਿ ਹਰੇ ਗੁਨ ਗਾਇ ॥ ਮਾਨ ਤਨੁ ਧਨੁ ਪ੍ਰਾਨ ਪ੍ਰਭ ਕੇ ਸਿਮਰਤ ਦੁਖੁ
ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥

Kaanra Mehla 5: O holy people, sing the praises of the Almighty. The pain of mind, body and wealth will be cured.1.Pause.

Guru Arjan, Raag Kaanra, Mehla 5

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ਕੋਟਿ ਜਨਮ ਦੁਖ ਕਰਿ ਪਾਇਓ ॥
ਸੁਖੀ ਨਾਨਕ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ॥ ੪ ॥ ੬ ॥ ੧੭ ॥

I have suffered the pains of millions of incarnations, but when the Naam was implanted in my heart all sufferings immediately vanished.4.6.17.

According to the divine law a '*Dukh*' is a result of our failure, omission and commission of an act. It is a punishment.

Guru Nanak, Jap Ji

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ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

Pain and pleasures (as a result of our *karmas*) come and go according to the writ of God.

The Journey of life passes through many stations, and according to the eternal design of this world there are more stops of grief rather than stops of happiness. However, the duration of the stay of life on a platform depends on our own *karmas*. A righteous life may have very short stay on platforms designated as '*Dukh*' or may be that the life-train skipped those platforms altogether. Whereas a sinful life would have longer stay on those stations or may completely terminate at those platforms giving an everlasting grief.

Guru Nanak, Raag Saarang, Vaar, Sloak preceding pauri 8 Page 1240

ਸਲੋਕ ਮਹਲਾ ੧ ॥ ਦੁਖ ਵਿਚਿ ਜੰਮਣੁ ਦੁਖਿ ਮਰਣੁ ਦੁਖਿ ਵਰਤਣੁ ਸੰਸਾਰਿ ॥ ਦੁਖੁ ਦੁਖੁ ਅਗੈ
ਆਖੀਐ ਪੜਿ ਪੜਿ ਕਰਹਿ ਪੁਕਾਰ ॥ ਦੁਖ ਕੀਆ ਪੰਡਾ ਖੁਲੀਆ ਸੁਖੁ ਨ ਨਿਕਲਿਓ ਕੋਇ ॥
ਦੁਖ ਵਿਚਿ ਜੀਉ ਜਲਾਇਆ ਦੁਖੀਆ ਚਲਿਆ ਰੋਇ ॥ ਨਾਨਕ ਸਿਫਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ
ਹਰਿਆ ਹੋਇ ॥ ਦੁਖ ਕੀਆ ਅਗੀ ਮਾਰੀਅਹਿ ਭੀ ਦੁਖੁ ਦਾਰੂ ਹੋਇ ॥ ੧ ॥

Sloak Mehla 1: A birth and a death are both painful experiences. The life span also has scores of painful moments. Hereafter, there are also lives of pain and grief; that is written in the scriptures and is announced daily by the Pandits.

Surprisingly, whenever we unwrap our worldly gifts, we find, therein, objects of pain and grief and nothing of bliss or happiness.

All our life we burn in pain and when we die it creates more pain.

The only medicine which can lessen the pain of grief is the Name of Waheguru. In the fire of pain we burn and die but fail to realize that sometimes pain could also cure.1.

In certain life cycles, what is termed as a grief turns out to be a bliss. Sometimes a grief is an alarm for a coming happiness. For example in real life too much consumption of rich food, thought to be a luxury (*sukh*) for wealthy, may result in bad health, illness and diseases in the later life; and simple and course food, thought to be poverty (*dukh*), may eventually result in a healthy and fit life.

ਸਲੋਕ ਮ: ੧॥ ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ॥

Sloak Mehla 1: Sometimes acute sufferings bring in the right cure and too much pleasure brings in unwanted pain.

According to the world scriptures, the present world, in which we live in, is surrounded and mined by various devices which can erupt any time and cause grief and pain. Unfortunately, sooner or later, we all have to pass through those dangerous and difficult terrains. At countless moments of life we all suffer. Knowing that grief is bound to come we must be always alert and strong enough to combat the causes of grief.

Bhagat Farid, Sloak (81)

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ਫਰੀਦਾ ਮੈ ਜਾਨਿਆ ਦੁਖੁ ਮੁਝ ਕੂ ਦੁਖੁ ਸਬਾਇਐ ਜਗਿ॥ ਉਚੇ ਚੜਿ ਕੈ ਦੇਖਿਆ ਤਾਂ ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ॥ ੮੧॥

Farid, I thought that I was the only one suffering with pain; but, in fact, the whole world was in pain. When I climbed the hill and looked around, I saw the fire of pain burning in each and every home.81.

There are numerous examples in the human history and mythology that all strata of people have gone through the experience of pain and grief. When the pain strikes, whether as a result of our *karmas* or a divine wrath, it does not differentiate between high and low, rich and poor, and holy and sinner. According to the theory of *karmas*, as most of our *karmas* have forward and backward linkages, sometimes innocent also suffer for the wrong of others.

Guru Nanak, Raag Raamkali, Vaar, sloak preceding pauri 14

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ਸਲੋਕ ਮ: ੧॥ ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦੁ ਰੋਆਇਆ॥ ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ॥ ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ॥ ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥ ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ॥ ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ॥ ਰੋਵੈ ਦਹਸਿਰੁ ਲੰਕ ਗਵਾਇ॥ ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਡਉਰੂ ਵਾਇ॥ ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੂਰ॥ ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੂਰਿ॥ ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ॥ ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ॥ ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ॥ ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀੜ॥ ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ॥ ਘਰਿ ਘਰਿ ਮਾਗਹਿ ਭੀਖਿਆ ਜਾਇ॥ ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ॥ ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ॥ ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ॥ ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ॥ ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ॥ ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ

ਲਾਇ ॥ ੧ ॥

Sloak Mehla 1:

Branded with a thousand marks of disgrace, Indra (god of heaven) cried in shame.

Paras Ram (a Rishi) returned home crying (when all his sons were killed).

Ajai (a king) cried and wept, when he was made to eat the manure he had given, pretending it was charity. Such is the punishment received in the court of God.

(Lord) Rama wept when he was sent into exile, and separated from Sita and Lakhshman.

The ten-headed Ravan, who kidnapped Sita with the beat of his tambourine, wept when he lost Sri Lanka.

The Pandavas who once lived in the presence of (Lord) Krishna; they were made slaves, and wept.

Janmeja (grand son of Arjan) wept, that he had lost his way. One mistake, and he became a sinner.

The Sheikhs, Pirs and spiritual teachers weep; at the very last instant, they suffer in agony.

The kings weep – their ears are cut; they go begging from house to house.

The miser weeps; he has to leave behind the wealth he has gathered.

The Pandit, the religious scholar, weeps when his learning is gone.

The young woman weeps because she has no husband.

The whole world is suffering.

He alone is happy, who believes in God's Name. No other action is of any account. 1.

In the journey of life suffering and pain are bound to come. However strong, powerful and wealthy persons are, sufferings will not spare them. God's laws, inflict punishment for the wrongdoings and cause grief

and pain. A timely repentance by the wrongdoer and a gracious forgiveness by God can suspend such a sentence. Only a righteous, honest and truthful life can escape grief, all others have to go through the pain of sufferings. There is no short cut of living. The reading, listening, believing and earnestly practising God's word are the qualifications for a perfect life. We all must try to live such an exemplary life and escape grief, sufferings and pain.



PRECEPT 38 - THE CAUSES OF SUFFERINGS

(Guru Arjan, Raag Gauri, Baawan Akhri, Sloak preceding pauri 52, page 261)

ਸਲੋਕੁ ॥ ਲੇਖੈ ਕਤਹਿ ਨ ਛੁਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥ ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ
ਪਾਰਿ ਉਤਾਰ ॥ ੧ ॥

Until there remains unconsumed karmas, one can never get Mukti from sufferings. Humans make mistakes at each and every step of life. O the forgiver Master! Please pardon us of our sins and carry us across the world ocean.

Suffering and pain, happiness and joy are integral part of human life. Every one passes through these phases in their short or long journey of existence. This is the way this planet has been designed by God. There is dust and darkness all around; and humans, with their efforts, have to cleanse the dust and find the light to shed the darkness. The journey of life is the summation of actions of all humans, which on occasions can be good or bad, and the resultant suffering is due to bad actions committed either consciously or unconsciously. That is God's law which governs this planet; bad actions will be punished and the good actions will be rewarded (ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੇ ਕੇ ਦੂਰਿ ॥ it is the quality of our karmas which bring us nearer to God or take us away from him)⁶. The implementation and enforcement of punishment and rewards start in first life of a soul and go on in the subsequent lives until all punishments and rewards are consumed.

We witness misery all over the world. Children are born blind or deformed, million of people suffer from starvation, people die in their infancy, childhood and youth with fatal diseases, and people are made homeless in floods, earthquakes, lightening, hurricanes, cyclones, and tsunamis.

In numerous cases the human destruction and grief have been inflicted on countless people in the name of defence, religion, ethnic cleansing

⁶ Japji Sahib, Sloak, Guru Granth Sahib, page 8.

and wars, by persecution, torture, rape, plunder and killing. In Sikh and Jewish histories millions of people have been tortured to death even for their righteous acts and for their loyalty and faithfulness to their own religions.

The questions which normally haunt one's mind are: why does God allow all this? why is a child born blind when he has yet done no harm to any one? Why people suffer from nasty diseases when they are honest, religious and are of high character? Why righteous people have to die on the altar of their religious beliefs? Why God-loving and God-fearing people have to suffer?

The above mentioned questions though seems reasonable, yet they carry a lot of implications. Has God, who is called omnipotent, no power to control these horrendous acts, or if he does have power, he does not have the will to avoid them, or that he is not God of love and mercy?

The understanding of the answers of the above questions is very important for all of us, but before we find the answers of these questions in the Sikh thought, we must take some facts of life into consideration, as explained by the Sikh Gurus:

1. We all must understand and believe that we live a life of cause and effect, and consequences of all actions are bound to happen. For example, the so called witnesses of God, which are essential for our very existence are also causes of destruction. Air (hurricanes, cyclones) destroys, fire (volcanoes) burns, water (floods) drowns and germs (infections and viruses) generate diseases.
2. God runs the universe on the basis of 'Natural law' which is not subject to any change. We all reap whatever we sow. Bad actions bring sorrows and good actions bring happiness. Waheguru is a moral God and has made humans responsible for their actions. Humans enjoy freedom in drafting and executing their own plans, and are bound to suffer when they go wrong.
3. Individual's bad actions, committed both separately and collectively with others, have corrupted the whole fibre of human life, and have left multitude of evils which effect other

members of their own family, the society they live in and also the succeeding generations. These may manifest themselves as hereditary or family diseases, deformities, early deaths, poverty and hunger.

4. Actions of people, unless punished and consumed, go from life to life. People today are caught in the net of consequences of past history. Actions of one family member may effect others both in this life and the lives to come (ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ, ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਈ, those who remember God's name they make their relations and friends swim across the world ocean with them)⁷. Karmas must bear full cycle of their consequences, except when they are pardoned by the grace of God.

If we consider the above factors into account, then we can firmly say that human themselves are responsible for their own miseries. We come into this world and God immediately switches on the button of 'automatic mode of living' (cause and effect; ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹ, you reap whatever you sow)⁸ attached to our lives. We live and die within the ambit of God's laws (ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਿਰ ਹੁਕਮ ਨਾ ਕੋਇ, everything is bound by God's laws and there is no one above His laws)⁹. If now we ask God to remove sufferings then we are asking him to suspend the application of 'Natural law' and the universe will cease to be a moral universe.

There are also sufferings which are caused by cyclones, hurricanes, floods, famines, and earthquakes. These are called acts of God and apply equally to both the virtuous and the sinner. Floods sweep away villages with both innocent and evil people in them. If, now, we question this act of God then are we saying that disasters should be selective, searching out only those who deserve to suffer? This is not the way of God. These divine acts are used by Almighty to maintain equilibrium on earth, and to remind the humankind that there is a power beyond all sciences and human discoveries which balances earth's equipoise and holds the movement of the pendulum of time.

⁷ Aasa Mehla 5, page 394.

⁸ Japji, Pauri 19, page 4.

⁹ Ibid, Pauri 2, page 1.

The above hypothesis means that all sufferings are evil in themselves. The whole philosophy of Buddhism and Jainism stands on this premise. The Sikh view conditionally supports this notion. According to the Sikh thought some sufferings are not evil in themselves, but are a symptom of a deeper evil. Guru Granth Sahib supports the view that some sufferings are a consequence of sin: not necessarily the sin of individual who suffers, but sin in the history of man and in human society. Humans themselves have created a wall of corrupt practices between themselves and Waheguru and Waheguru has accordingly distanced Himself from humans (*ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ, ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ*, how can one realise God and break the wall of falsehood and deceit?)¹⁰, (*ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ*, we have been separated from God due to our own bad karmas, O! God pardon us and give us your audience)¹¹. This wall of deceit has to be smashed to have the audience of God and to destroy the sufferings.

The law is simple. When humans break the divine rules they create a dislocation in the relationship between Waheguru and themselves. The human sins in the earlier history brought the law in action and divine judgments were pronounced and enforced. The Sikh teaching is that humans are left to their free ways and the working of the natural law, though there may be times when natural calamities are divinely directed as a judgment on humans and for the cleansing of the earth.

For true Sikhs, some sufferings take a different meaning. They believe that God speaks to humans through such sufferings, and these sufferings bring them closer to God (*ਦੁਖ ਦਾਰੂ ਸੁਖ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖ ਤਾਮ ਨ ਹੋਈ*, in certain circumstance sufferings heal the wound and comforts breed diseases)¹². Suffering can, therefore, be part of the ways of God's working with humans for their own (humans) development and to bring them closer to Him. The suffering of the martyrs and the God-loving people fall in this category. These sufferings are in fact a divine boon, they make one's life worth living and dying for. Martyrs' death immortalise them in history and opens the doorway of heavens for their entry. Many world prophets also went through these tests. By facing sufferings with the name of God on their lips, they showed to humanity a divine route to heavens. Moses,

¹⁰ Ibid., Pauri 1, page 1.

¹¹ Raag Maajh Mehla 5, Baraamah, page 133.

¹² Aasa di Vaar, Mehla 1, Sloak 1, page 469.

Rama, Krishana, Jesus, Mohammed, Guru Arjan, Guru Tegh Bahadur and Guru Gobind Singh, all had their share of sufferings. One school of theologians suggest that prophets faced sufferings to show to the humanity that sufferings bring them nearer to God, the other school of theologians suggest that prophets took sufferings on them to save humanity from destruction. Prophets offered their sacrifice to God to spare humans for their failing and sins. God accepted those requests and swapped humans with prophets to face the brunt of sufferings.

When humans accept sufferings in obedience to the will of God they are raised to a new pedestal: for through suffering, in their perfect obedience to God, they make their way to mukti (liberation) a smoother journey (ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ, ਹਰਿਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕ ਮਾਂਗੈ, we accept sufferings in obedience to His will, and beg of Him the boon of His name).¹³

When prophets suffered in obedience to God, the whole hypothesis of human suffering got a new meaning. Without faith in Waheguru, suffering is an evil to be endured. With faith, and examples of world prophets, suffering may purify and ennoble, and be a means by which Waheguru brings the sufferer nearer to Himself (ਦੁਖ ਸੁਖ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਿਨ ਤਿਹ ਤੁਮ ਜਾਨਹੁ ਗਿਆਨੀ, those who understand the secrets of sufferings and happiness, they are the real intellectuals).¹⁴ It can be truly a divine education, the baptism of Almighty God (ਦੁਖ ਕੀਆ ਅਗੀ ਮਾਰੀਅਹਿ ਭੀ ਦੁਖ ਦਾਰੂ ਹੋਇ ॥ ੨ ॥, sufferings, as a divine test are the antidotes to grief and pain)¹⁵

If prophets suffered, can human expect to escape? but beyond the suffering was unshakable faith in God, His Will (ਭਾਣਾ), and beyond that the gates of heavens. Prophets cleaned the earth with their sacrifices. The martyrs also did the same: the oppressions they faced and the blood that flowed from their bodies cleaned the earth from its historical sins and gave it a new lease of life (ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥ ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥ ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਲਾਇ ॥ ੧ ॥ pain and grief are an integral part of life, those who believe in the name of God, they understand the mystery of sufferings. Some sufferings stem from karmas (others are divine tests)]¹⁶.

¹³ Aasa ghar 7, Mehla 5, page 394

¹⁴ Gauri Mehla 9, page 220.

¹⁵ Vaar Saarang, Mehla 1, page 1240 (8).

¹⁶ Vaar Raamkali, Mehla 1, page 954 (14).

The humans who answer the call of Waheguru's love, the way of suffering may be the way of life (ਦੁਖੁ ਨਾਹੀ ਸਭੁ ਸੁਖੁ ਹੀ ਹੈ ਰੇ ਏਕੈ ਏਕੀ ਨੇਤੈ ॥, those who have unshakeable belief in God, for them there are no sufferings, they accept sufferings as a boon of God)¹⁷, and that is the ultimate purpose of the existence of suffering in the world (ਸਗਲੇ ਦੁਖ ਅੰਮ੍ਰਿਤੁ ਕਰਿ ਪੀਵੈ ਬਾਹੁੜਿ ਦੁਖੁ ਨ ਪਾਇਦਾ ॥, those who accept sufferings as a will of God, they do not feel any pain)¹⁸.

Whatever is the cause of suffering: either karmas or a divine test, or a divine necessity or a human desire/determination to sacrifice life for a righteous cause - God does not intervene to lessen the pain. (ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਥੈ ਜਾਇ ਰੁਆਈਐ ॥, the punishment as sufferings and rewards as comforts are controlled by your laws, there is no need to cry),¹⁹ The sufferer, however, finds solace in the name of God, and finds strength to face the pain and the grief. The recitation of the name of God is an antidote of suffering, pain and grief (ਦੁਖੁ ਕਾਟੈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਈ ॥, the recitation of God's name gives strength to bear the burden of sufferings)²⁰. Guru Arjan was boiled in water, was made to sit on a burning hot tray and burning sand was poured on his body; Guru Tegh Bahadur was beheaded in front of thousands of spectators, Guru Gobind Singh lost all his children, mother and near and dear in a span of seven days, but they all faced the suffering as a boon of God and thanked him for choosing them as saviours of humanity (ਦੁਖੁ ਕਲੇਸੁ ਨ ਭਉ ਬਿਆਪੈ ਗੁਰ ਮੰਤ੍ਰੁ ਹਿਰਦੈ ਹੋਇ ॥, those who have God's name in their hearts, they do not feel pain in sufferings)²¹. The Sikh history is full with martyrs who preferred to be persecuted and die rather than bow to injustice. This type of death is a glory rather than a sad demise, it is a boon rather than a curse or a suffering (ਦੁਖੁ ਸੁਖੁ ਭਾਣੈ ਤਿਸੈ ਰਜਾਇ ॥, both sufferings and comfort result from the application of Natural law)²².

Thus in Sikh thought, suffering is a relative word. Where it is a punishment for bad human karmas, it is also a divine boon for those who stake their lives for noble causes e.g., the people who sacrifice their

¹⁷ Kaanra Mehla 5, page 1302.

¹⁸ Maaroo Mehla 1, Sloak 2, page 1034.

¹⁹ Raag Aasa Mehla 1, Ashtpadi, page 417.

²⁰ Bilaawal Mehla 3, page 833.

²¹ Sriraag Mehla 5, page 51.

²² Gauri Guaareri Mehla 1, page 223.

lives: for upholding justice, for the defence of their country, for the protection of truth, and for saving their religious beliefs; and are in turn persecuted and killed (ਜਬ ਆਵ ਕੀ ਆਉਧ ਨਿਧਾਨ ਬਨੇ, ਅਤਿ ਹੀ ਰਣ ਮੇ ਤਬ ਜੂਝ ਮਰੋਂ ॥, the end of the life is glorified, when one dies fighting for a noble cause)²³. When religious or holy people suffer, they are said to be chosen by God, on their own requests, to take their dear ones sin or sufferings upon them. In these sufferings, they normally consume all karmas (their own and others) in their present lives and are released from the pangs of transmigration and directly go to heavens. Suffering is also considered a medicine to cure the disease of disbelief in God and bring the sufferer nearer to Him.



²³ Guru Gobind Singh, Chandi Charitar I, verse 231.

PRECEPT 39 - THE REHAT MARYADA – THE SIKH CODE OF CONDUCT

All world religions teach a life of love, compassion, honesty, purity and peace, but it is a tragedy of history that though religions are fountain of peace but the world is engulfed in unprecedented destruction in the name of religions. Jews versus Muslims, Sunnis verses Shias, Roman Catholic verses Protestants, Muslim versus Hindus, Hindus verses Sikhs and so on. There is killing all over and that too is in the name of God.

People who want to live a religious life they have to follow some very strict and stringent rules laid down by prophets and later expounded by scholars. These rules resemble military precision codes.

Every religion has developed its own rules. The rules can be classified as inner rules, i.e., rules to clean and tune the mind and external rules i.e., the appearance, the uniform etc. The Sikh Gurus have laid down their own rules, and the Sikhs have been strictly advised to follow them earnestly.

I. The Inner Rehat:

The Inner Rehat means the cleansing of one's mind and thoughts and a strict code to discipline one's daily life.

There are a number of compositions in Guru Granth Sahib, Dasam Granth and Vaaran Bhai Gurdas which deal with this subject. A few compositions selected at random are produced hereunder:

Guru Ramdas, Sloak Mehla 4, preceding pauri 11

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The codification of the Rehat from the above Sloak can be interpreted as follow:

ੴ ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

The true Sikh should rise early in the morning and start his/her day with the recitation of Naam.

੨. ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥

The Sikh should make an effort to bathe and clean the body before the start of the day.

੩. ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥

The Sikh should follow the instructions of the Guru and recite the Name of God. This will erase all his/her sins.

੪. ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

The Sikh should recite Shabads of Gurbani at the day break and remember His Name at all times.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

Those Sikhs who remember God all the time, they are loved by Him.

ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥

Those Sikhs who are blessed by God, they strictly follow the divine instructions.

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ ੨ ॥

Those Sikhs who recite Gurbani and teach the same to others, they are to be revered.

Guru Gobind Singh, Thirty three Swaiyas, Swaiya 1, Dasam Granth

He is the true Khalsa (Sikh) who:

1. Remembers the ever-awakened Light (God) throughout day and night,
ਜਾਗਤਿ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸੁਰ
2. Does not bring anyone else in the mind (except one Almighty)
ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥
3. Practises his/her vows with whole hearted affection,
ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੌਰ
4. Does not believe in, even by oversight, graves, monuments and monasteries,
ਮੜੀ ਮਟ ਭੁਲ ਨ ਮਾਨੈ ॥

5. Does not recognize anyone else except one God, not even bestowal of charities, performance of merciful acts, austerities and pilgrim places.

ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹ ਏਕ ਪਛਾਨੈ ॥ ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥ ੧ ॥ ਜਾਗਤਿ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥ ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮੜੀ ਮਟ ਭੁਲ ਨ ਮਾਨੈ ॥ ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹ ਏਕ ਪਛਾਨੈ ॥ ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥

Bhai Gurdas, Vaar 40, Pauri 11

A Gursikh (true Sikh) is one who:

3. Gets up early in the morning and cleans his/her body.
ਗੁਰਸਿਖ ਭਲਕੇ ਉਠ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਰੁ ਨੁਵੰਦਾ ॥
4. Recites holy hymns and goes to Gurdwara,
ਗੁਰੁ ਕੈ ਬਚਨ ਉਚਾਰਿ ਕੈ ਧਰਮਸਾਲ ਦੀ ਸੁਰਤਿ ਕਰੰਦਾ ॥
5. Sits in the Saadh Sangat and listens to the Kirtan.
ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਜਾਇ ਕੈ ਗੁਰਬਾਣੀ ਦੇ ਪ੍ਰੀਤਿ ਸੁਣੰਦਾ ॥
6. Sheds all doubts and serves the other fellow Sikhs.
ਸੰਕਾ ਮਨਹੁ ਮਿਟਾਇ ਕੈ ਗੁਰੁ ਸਿਖਾਂ ਦੀ ਸੇਵ ਕਰੰਦਾ ॥
7. Goes to work and works honestly.
ਕਿਰਤ ਵਿਰਤ ਕਰਿ ਧਰਮੁ ਦੀ
8. Donates a part of his/her earnings to the needy.
ਲੈ ਪਰਸਾਦ ਆਣਿ ਵਰਤੰਦਾ ॥
9. Offers his own share of food first to the fellow Sikhs and then eats himself/herself.
ਗੁਰਸਿਖਾਂ ਨੋ ਦੇਇ ਕਰਿ ਪਿਛੋਂ ਬਚਿਆ ਆਪੁ ਖਵੰਦਾ ॥

He illuminated the darkness of the Kalyug, and becomes disciple of his own disciples

ਕਲੀ ਕਾਲ ਪਰਗਾਸ ਕਰਿ ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਸੰਦਾ ॥

These are the characteristics of a true Sikh.

ਗੁਰਮੁਖ ਗਾਡੀ ਰਾਹੁ ਚਲੰਦਾ ॥ ੧੧ ॥

The Sikh Rehat Maryada Chapter 3, Article III and IV

A true Sikh should comprehend:

1. Meditation on Naam

- a. Rise early three hours before the dawn.
- b. Take bath and concentrate on the Name of God
- c. Recite: Japji, Jaap Sahib, Sudha Swaiyas (morning), Rehras (consisting of nine shabads - sodar plus sopurkh, Benti Chaupai, Swaiya, Doha, Six pauris of Anand Sahib, Mundawni, Sloak- tera kita)(Evening time), and Sohila (bedtime) Ardas.

2. Leading life according to the teaching of the Gurus.

3. Voluntary Service of the community.

II. The Outer Rehat -The Sikh Rehat Maryada, Chapter XIII, article XXIV

A Sikh must wear five Ks

1. *Kesh* - He/She must keep unshorn hair. It is a sign of saintliness.
2. *Kirpan* - He/She must wear a sword. It is a sign of strength and bravery. (the length of sword is not mentioned)
3. *Kachchera* - He/She must wear prescribed shorts. It signifies restraint and chastity.
4. *Kanga* - He/She must keep a comb tucked in the hair. It is an article of cleaning the hair, and
5. *Karha* - He/She must wear a steel bracelet. It is an article witnessing everlasting love for God.

In addition, a male Sikh must tie a turban to protect his unshorn hair.

There are no rules regarding the wearing of clothes, jewelry (piercing of any body part is not allowed) and facial make up.

In food, the only prohibition is of the use of tobacco and the eating of halal (Kutha) meat.

Other prohibitions are of the use of drugs and alcohol.



PRECEPT 40 - THE USE OF THE NAME 'NANAK' IN COMPOSITIONS - AN ANALYTICAL STUDY

In Indian literature, there is a tradition that poets inserted their names in the last (ending) verse of their composition or at the end of the stanza of a composition where the stanza was complete in its theme. The composition could be a couplet (sloak), a song (shabad), a ballad (vaar), a poem (long composition) or a distiches (chhand). This tradition has also been followed throughout Guru Granth Sahib in both the Guru-bani and the Bhagat-bani, with a few exceptions.

The above hypothesis, in a way, helped to determine the end of a composition or the end of the theme of a composition.

Looking at random at various Guru-compositions in Guru Granth Sahib, the following scheme emerges:

1. In shabads and Ashtpadis - the name 'Nanak' (the composer name for all Gurus) has appeared at the end line of the last pada (stanza).
2. In Chhants, except a new exceptions, the name 'Nanak' has appeared in the end-line of each pada, and
3. In Vaars, the name 'Nanak' has appeared in a completely different array, which requires a close study.
4. A few compositions, specially sloaks, have no name of the composer. It may mean that either that composition was incomplete or that it was part of some other composition from which it had been separated.

The study of the first raag, the Sriraag, gives the following results:

Raag Sri

A Shabad selected at random:

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ਰਾਗੁ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧

ਮੋਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥ ਕਸਤੂਰਿ ਕੁੰਗੂ ਅਗਰਿ ਚੰਦਨਿ ਲੀਖਿ
ਆਵੈ ਚਾਉ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੧ ॥

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥ ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ
ਥਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥

ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ ਪਲਘਿ ਲਾਲ ਜੜਾਉ ॥ ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਹੈ ਕਰੇ ਰੰਗਿ
ਪਸਾਉ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੨ ॥

ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥ ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੩ ॥

ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥ ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ
ਨਾਨਕਾ ਸਭ ਵਾਉ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੪ ॥ ੧ ॥

One explanation of the structure of the above Shabad is that it is a composition of 4 stanzas, where each stanzas is a part of the whole Shabad and all stanzas are inter-related.

The stanzas are a part of one unified subject matter which ends in the last stanza, wherein the composer inserts his name.

In Sriraga there are 100 shabads and 29 ashtpadis and the structure of these compositions is the same as explained above. The division of shabads and ashtpadis is as follows:

The Guru	Shabads	Ashtpadis
Guru Nanak	33	18
Guru Amardas	31	8
Guru Ramdas	6	
Guru Arjan	30	3

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A chhant— selected at random

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਛੰਤ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨੁ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਗੋਬਿੰਦ ਨਾਮੁ ਸਮਾਲੇ ॥ ਮਨੁ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ

ਨਿਬਹੈ ਤੇਰੈ ਨਾਲੇ ॥ ਸੰਗਿ ਸਹਾਈ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ ॥ ਮਨ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਵਹਿ ਚਰਣ ਕਮਲ ਚਿਤੁ ਲਾਏ ॥ ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹਿਆ ਬਨਵਾਰੀ ਘਟਿ ਘਟਿ ਨਦਰਿ ਨਿਹਾਲੇ ॥ ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਸਾਧਸੰਗਿ ਭ੍ਰਮੁ ਜਾਲੇ ॥ ੧ ॥

ਮਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ ਬਿਨੁ ਝੂਠੁ ਪਸਾਰੇ ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਬਿਖੁ ਸਾਗਰੁ ਸੰਸਾਰੇ ॥ ਚਰਣ ਕਮਲ ਕਰਿ ਬੋਹਿਥੁ ਕਰਤੇ ਸਹਸਾ ਦੂਖੁ ਨ ਬਿਆਪੈ ॥ ਗੁਰੁ ਪੂਰਾ ਭੇਟੈ ਵਡਭਾਰੀ ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਜਾਪੈ ॥ ਆਦਿ ਜੁਗਾਦੀ ਸੇਵਕ ਸੁਆਮੀ ਭਗਤਾ ਨਾਮੁ ਅਧਾਰੇ ॥ ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਬਿਨੁ ਹਰਿ ਝੂਠੁ ਪਸਾਰੇ ॥ ੨ ॥

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਲਦੇ ਖੇਪ ਸਵਲੀ ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਦਰੁ ਨਿਹਚਲੁ ਮਲੀ ॥ ਹਰਿ ਦਰੁ ਸੇਵੇ ਅਲਖ ਅਭੇਵੇ ਨਿਹਚਲੁ ਆਸਣੁ ਪਾਇਆ ॥ ਤਹ ਜਨਮ ਨ ਮਰਣੁ ਨ ਆਵਣ ਜਾਣਾ ਸੰਸਾ ਦੂਖੁ ਮਿਟਾਇਆ ॥ ਚਿਤ੍ਰੁ ਗੁਪਤ ਕਾ ਕਾਰਾਗੁ ਫਾਰਿਆ ਜਮਦੂਤਾ ਕਛੁ ਨ ਚਲੀ ॥ ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਹਰਿ ਲਦੇ ਖੇਪ ਸਵਲੀ ॥ ੩ ॥

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੋ ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਨਾਮੁ ਜਪਤ ਪਰਗਾਸੋ ॥ ਸਿਮਰਿ ਸੁਆਮੀ ਸੁਖਹ ਗਾਮੀ ਇਛੁ ਸਗਲੀ ਪੁੰਨੀਆ ॥ ਪੁਰਬੇ ਕਮਾਏ ਸ੍ਰੀਰੰਗ ਪਾਏ ਹਰਿ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸਰਬਤਿ ਰਵਿਆ ਮਨਿ ਉਪਜਿਆ ਬਿਸੁਆਸੋ ॥ ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੋ ॥ ੪ ॥

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਜਲ ਮਿਲਿ ਜੀਵੇ ਮੀਨਾ ॥ ਹਰਿ ਪੀ ਆਘਾਨੇ ਅੰਮ੍ਰਿਤ ਬਾਨੇ ਸ੍ਰਬ ਸੁਖਾ ਮਨ ਵੁਠੇ ॥ ਸ੍ਰੀਧਰ ਪਾਏ ਮੰਗਲ ਗਾਏ ਇਛੁ ਪੁੰਨੀ ਸਤਿਗੁਰ ਤੁਠੇ ॥ ਲੜਿ ਲੀਨੇ ਲਾਏ ਨਉ ਨਿਧਿ ਪਾਏ ਨਾਉ ਸਰਬਸੁ ਠਾਕੁਰਿ ਦੀਨਾ ॥ ਨਾਨਕੁ ਸਿਖ ਸੰਤ ਸਮਝਾਈ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ ॥ ੫ ॥ ੧ ॥ ੨ ॥

The Guru	Number of Chhants
Guru Ramdas	1
Guru Arjan	2

The explanation of the structure of the above Chhant is that it is a composition of 4 stanzas, and each stanza ends with the name 'Nanak', making each stanza complete in its theme.

In Sriraag there are 3 Chhants and the last two chhants are structured as explained above.

An example has been produced above.

Vaar

It is believed that the Vaars were composed in only pauris (stanzas) and there were no sloaks in them. Guru Arjan, at the time of the compilation of Pothi Sahib, inserted those sloaks therein which matched the theme of the Vaar and the pauris.

A Pauri, by definition, is a stanza of a Vaar, and vaars have varied stanzas in them. In Raag Sri, the Vaar has 21 stanzas.

There are 22 Vaars in Guru Granth Sahib, and use of the name Nanak in them differ dramatically when compared for its use in Shabads and Chhants. Whereas in a Shabad it is used only once i.e., at the end of the Shabad and in most of the Chhants it is used in each stanza, but in vaars its use is not defined and it needs a thorough investigation by a researcher to find its usage.

If it is believed that the name 'Nanak' is used only at the end of a complete composition or at the end a of stanza or stanzas which is/are complete in its/their theme, then the stanzas of a vaar are to be grouped to find their realistic explanation. This needs a thorough investigation.

Pauri number	Use of the name Nanak	
1-4	None	
5	yes	
6-9	None	
10	yes	
11-14	None	
15	yes	
16-19	None	
20	yes	
21	yes	

The analysis of individual pauris of the Vaar is as follows:

No. of Pauri	Subject matter
1	He is the Creator
2	He is the sole Master of the universe
3	He created earth, sun and moon etc.
4	He created oceans, seas and continents
5	The Creator knows the inner thoughts of all
6	The glories of God
7	The glories of God
8	The glories of God
9	The glories of God
10	Those are acceptable to Him who selflessly serve Him
11	The Naam
12	The Teachings
13	The Naam Japna
14	The Simran
15	The Naam
16	His Powers
17	His Powers
18	His Powers
19	His Powers
20	His Companionship
21	I am a minstrel of the Almighty

The above analysis does prove that the Vaar was completed as a group of five pauries at a time, wherein four themes viz., Creation, Glories, Naam and Powers are discussed. The last pauri carries an independent expression complete in itself.

Raag Maajh

1. The above hypothesis is true for all shabads, ashtpadis and specialist compositions like Baraamah and Paihre.
2. The Vaar composed by Guru Nanak has 27 pauris, and the name Nanak has been used only in pauris 5,7,8,13,14,15, 21,23,26,27. It means that the theme or subject matter has been arranged as

follows:

Pauris	Subject Matter
1-5	Same theme
6-7	Same theme
8	Independent
9-13	Same theme
14	Independent
15	Independent
16-21	Same theme
22	Independent
23	Independent
24-26	Same theme
27	Independent, Concluding

3. The count of compositions in this Raag is as follows:

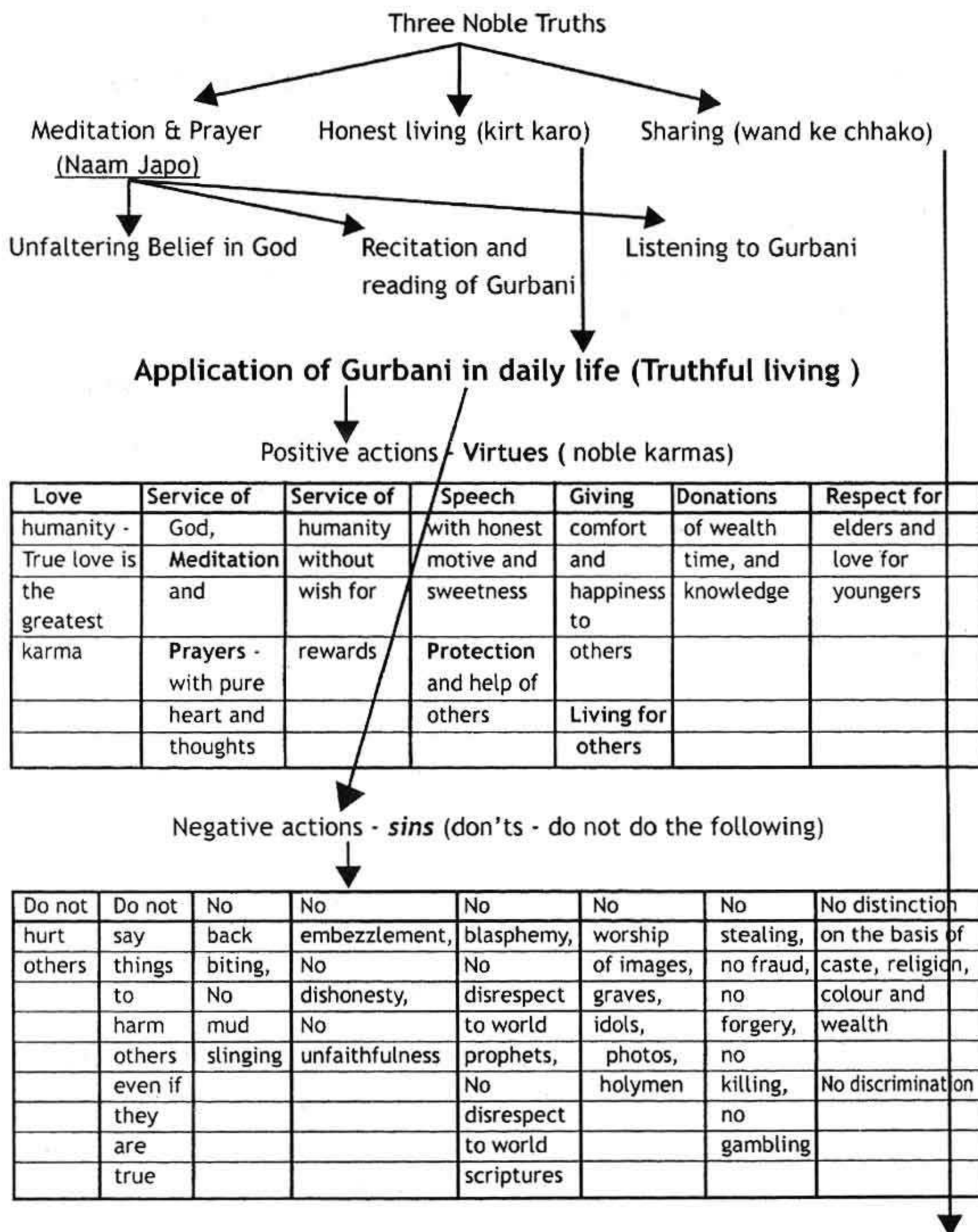
The Guru	Shabads	Ashtpadis	Specialist	Vaar*
Guru Nanak		1		1 (27 pauris)
Guru Amardas	32			
Guru Ramdas	7	1		
Guru Arjan	43	5	2	

*Number of Slokas in the Vaar of Guru Nanak

The Guru	Number of sloaks	Sloaks without the name Nanak
Guru Nanak	46	
Guru Angad	12	
Guru Amardas	3	
Guru Ramdas	2	
Guru Arjan	-	



PRECEPT 41 - THE TEACHINGS OF THE SIKH GURUS AT A GLANCE



All Sikhs must share everything they possess with the less fortunate: give food to the hungry, clothes to the naked and refuge to the shelter-less. According to Sikh Rehat-maryads a Sikh must donate $1/10^{th}$ of his/her disposable income for the noble causes.

PRECEPT 42 - DEADLY SINS AND VIRTUES TO COUNTER-BALANCE THEM

According to the world philosophers and scriptures, the following are seven deadly sins:

Sins

Pride (ਹੰਕਾਰ) is excessive belief in one's own abilities, that interferes with the individual's recognition of the grace of God. It has been called the sin from which all others arise. Pride is also known as Vanity.

Envy (ਜਲਣ) is the desire for others' traits, status, abilities, or situation.

Gluttony (ਅਪਣੀ ਲੋੜ ਨਾਲੋਂ ਅਧਿਕ ਖਾਣਾ, ਪੀਣਾ, ਅਤੇ ਹੋਰ ਚੀਜ਼ਾਂ ਵਰਤਨੀਆਂ) is an inordinate desire to consume more than that which one requires.

Lust (ਕਾਮ) is an inordinate craving for the pleasures of the body.

Anger (ਕਰੋਧ) is manifested in the individual who spurns love and opts instead for fury. It is also known as Wrath.

Greed (ਲੋਭ) is the desire for material wealth or gain, ignoring the realm of the spiritual. It is also called Avarice or Covetousness.

Sloth (ਸੁਸਤੀ) is the avoidance of physical or spiritual work.

Virtues

The Cardinal (Religious) Virtues:

prudence (ਦੂਰ ਦ੍ਰਿਸ਼ਟੀ), temperance (ਸਵੈ-ਕਾਬੂ), courage, justice

Classical Greek philosophers considered the foremost virtues to be prudence, temperance, courage, and justice. Early Christian Church theologians adopted these virtues and considered them to be equally important to all people, whether they were Christian or not.

The Theological Virtues:

love, hope, faith

St. Paul defined the three chief virtues as love, which was the essential nature of God, hope, and faith. Christian Church authorities called them the three theological virtues because they believed the virtues were not natural to man in his fallen state, but were conferred at Baptism.

The Seven Contrary Virtues:

humility, kindness, abstinence, chastity, patience, liberality, diligence

The Contrary Virtues were derived from the *Psychomachia* ("Battle for the Soul"), an epic poem written by Prudentius (c. 410). Practising these virtues is alleged to protect one against temptation toward the Seven Deadly Sins:

humility against pride,

kindness against envy,

abstinence against gluttony,

chastity against lust, *patience* against anger,

liberality against greed, and

diligence against sloth.

The Seven Heavenly Virtues:

faith, hope, charity, fortitude (ਸਹਿਣ ਸ਼ਕਤੀ), justice, temperance, prudence

The Heavenly Virtues combine the four Cardinal Virtues: prudence, temperance, fortitude – or courage, and justice, with a variation of the theological virtues: faith, hope, and charity. I'm still researching the origins and popular usage of this formulation.

The Seven Corporal (Physical) Works of Mercy

Continuing the numerological mysticism of Seven, the Christian Church assembled a list of seven good works that was included in medieval catechisms.

They are: (ਦਾਨ ਅਤੇ ਦਇਆ - ਰੋਟੀ, ਕਪੜਾ, ਮਕਾਨ, ਪਾਣੀ, ਬਿਮਾਰਾਂ-ਕੈਦੀਆਂ ਦੀ ਸਹਾਇਤਾ ਅਤੇ ਮਰ ਚੁਕਿਆਂ ਦਾ ਕ੍ਰਿਆ ਕ੍ਰਮ)

1. feed the hungry,

- 2 give drink to the thirsty,
3. give shelter to strangers,
4. clothe the naked,
5. visit the sick,
6. minister to prisoners, and
7. bury the dead.

Sins and Virtues in Guru Granth Sahib

In Guru Granth Sahib there is a reference of 15 sins and six virtues. The mention of these is given in various hymns of different Gurus. A selection of such hymns is given below:

Sins:

Guru Amardas, Raag Maajh

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ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਮੁ ਕਰੋਧੁ ਵਿਸੁ ਵਧਾਇਆ ॥

They do not recognize the ultimate reality, that we all must go; they continue to cultivate the poisons of sexual desire and anger.

Guru Arjan, Raag Gauri

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ਕਾਮ ਕ੍ਰੋਧ ਲੋਭੁ ਮੋਹੁ ਤਜੋ ॥

Abandon sexual desire, anger, greed and emotional attachment.

Guru Nanak, Raag Goojree

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ਏਕ ਨਗਰੀ ਪੰਚ ਚੋਰ ਬਸੀਅਲੇ ਬਰਜਤ ਚੋਰੀ ਧਾਵੈ ॥

ਤ੍ਰਿਹਦਸ ਮਾਲ ਰਖੈ ਜੋ ਨਾਨਕ ਮੋਖ ਮੁਕਤਿ ਸੋ ਧਾਵੈ ॥ ੧ ॥

In the human body lives five thieves (*lust, anger, greed, attachment and pride*) ; they have been warned and repulsed, but they still overpower. One who keeps himself/herself safe from them and the three gunas (*Rajas, Sattav and Tamas*) and the ten further sins (*stealing, killing, cohabiting without consent, arrogant speech, falsehood, breaking promises, jealousy, back biting, evil thoughts*) can attain liberation and emancipation.

Virtues

The virtues are as follows:

1. Truth
2. Contentment (ਸੰਤੁਸ਼ਟੀ)

3. Faith
4. Compassion (ਰਹਿਮ)
5. Fortitude
6. Abstinence (ਸੰਜਮ)
7. Purity

Guru Nanak, Aasa Mehla 1, Chhant no. 2

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ਸਚੁ ਸੰਜਮੋ ਸਾਰਿ ਗੁਣਾ ਗੁਰ ਸਬਦੁ ਕਮਾਈਐ ਰਾਮ॥ ਸਚੁ ਸਬਦੁ ਕਮਾਈਐ ਨਿਜ ਘਰਿ
ਜਾਈਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨਾ॥

By practicing *truthfulness and self-restraint* and by contemplating God's virtues one earns the wisdom of Guru's Shabad; and by practicing the true Word of the Shabad, one comes to the home of his own inner being, and obtains the treasure of righteousness.

Guru Arjan, Raag Aasa

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ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਖੇਲਤ ਸਭਿ ਜੁਐ ਹਾਰੇ॥
ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸਚੁ ਇਹ ਅਪੁਨੈ ਗ੍ਰਿਹ ਭੀਤਰਿ ਵਾਰੇ॥ ੧॥

Sins:

Lust
Anger,
Intoxication with Maya and
Jealousy – I have fought against these evils and have destroyed them, in the life-game

Virtues:

Purity,
Contentment,
Compassion,
Faith and
Truthfulness – I have ushered these into the home of my self.1.



PRECEPT 43 - NINE RIDHIS AND EIGHTEEN SIDHIS

According to the Hindu scriptures Ridhis and Sidhis represent a key to the treasure of wealth and supernatural powers, which one attains by performing meditation and penances. There are countless stories in the Hindu Puraanas illustrating that how these riches and powers were misused by the recipients of varied stature e.g., the stories of Harnakas, Kans and Ravan etc.

In Sikhism, though there is a mention of these powers in Guru Granth Sahib, but their possession has not been considered to be of any significant importance. Conversely it is said that a devout Sikh would rather reject the possession of these powers in preference to have a simple love for God.

The Sikh Gurus recommended that if and when God asked for a boon from a true Sikh, he/she should ask for the wealth of Shabad, Naam and Naad rather than haughty supernatural powers.

According to the old scriptures, there is a mention of nine ridhis and eighteen sidhis. Their tradition classification is as follows:

The Nine Ridhis (treasures):

1. Metals like gold and silver
2. Gems like diamonds and rubies.
3. Rich food.
4. Designer clothes.
5. Skill in fine arts.
6. Commerce in expensive metals.
7. Commerce in rare Gems.
8. Training in weaponry.
9. Corporate possession of all of the above.

The Eighteen Sidhis (supernatural powers):

1. To assume any form.
2. To enlarge and shorten the body.
3. To become a dwarf.

4. To become a giant.
5. To procure objects from no where.
6. To know other people's minds.
7. To fulfil other people's desires.
8. To create specified desires in other people's mind.
9. To be able to persuade others to perform a particular task.
10. To have immunity from hunger and thirst.
11. To hear from a distance which is beyond the range of normal ears.
12. To see from a distance which is beyond the range of normal eyes.
13. To smell from a distance which is beyond the range of a normal nose.
14. To go (walk) faster than a thought.
15. To enter in someone else's body.
16. To die at one's own will.
17. To go (reach) anywhere without any hindrance.
18. To be able to meet and communicate with the heavenly bodies.

In Janam Sakhis, it is recorded that when Guru Nanak met Yogis, Naths, Siddhs and a magician Nur Shah, they all tried to influence the Guru by their supernatural powers and asked the Guru to show his own powers. In response the Guru said that the super powers which he possessed were the powers of 'Shabad', 'Naam' and 'Naad' and that he was not interested in Ridhis and Sidhis.

In Guru Granth Sahib there are numerous shabads which highlight the above contention. A long composition titled 'Siddh Gost' illustrate this contention in much detail. It is a conversation with the Siddhs, who had left their homes and had taken refuge in caves at hills. They possessed Ridhis and Sidhis and had thought that they were the masters of the world. The Guru shook their false belief.

Examples of a few relevant hymns from Guru Granth Sahib are produced hereunder to illustrate the insignificance of these powers as compared to the power of 'Shabad' in Sikhism.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥
ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

Let spiritual wisdom be your food, and compassion your attendant. The sound-current of the Naad (ੴ) should vibrate in each and every heart. God himself is the supreme Master of all. The treasure of wealth and miraculous spiritual powers are all beads [amongst countless beads] in a long string.

ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਜਿਨੀ ਪਹਿਰਿਆ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥
ਤਿਨਾ ਪਿਛੈ ਰਿਧਿ ਸਿਧਿ ਫਿਰੈ ਓਨਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ ੪ ॥

Those who preserve the name of God in their voice box and focus their consciousness on God's feet the wealth and supernatural spiritual powers follow them, but they do not care for such things at all.4.

ਆਪੇ ਰੰਗੇ ਰੰਗੁ ਚੜਾਏ ॥

God Himself dyes us in the colour of His Love. [*if we recite our nitnem and practise good karmas*]

ਸੇ ਜਨ ਰਾਤੇ ਗੁਰ ਸਬਦਿ ਰੰਗਾਏ ॥

Only those who are steeped in the Guru's Shabad are so imbued with His Love.

ਹਰਿ ਰੰਗੁ ਚੜਿਆ ਅਤਿ ਅਪਾਰਾ ਹਰਿ ਰਸਿ ਰਸਿ ਗੁਣ ਗਾਵਣਿਆ ॥ ੬ ॥

Imbued with the most beautiful colour of God's love, they sing His praises with great pleasure and joy.6.

ਗੁਰਮੁਖਿ ਰਿਧਿ ਸਿਧਿ ਸਚੁ ਸੰਜਮੁ ਸੋਈ ॥

To the true devotees (Gurmukhs) the wealth and miraculous spiritual powers are His Name and the divine oriented self-discipline.

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਨਾਮਿ ਮੁਕਤਿ ਹੋਈ ॥

It is through the spiritual wisdom of the Name of God that the Gurmukhs were liberated.

ਗੁਰਮੁਖਿ ਕਾਰ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥ ੭ ॥

They practised Truth, and were absorbed in the truest of the True.7.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ॥

The so called nine objects of wealth and miraculous spiritual powers and in fact the memory of God

Sloak Mehla 3

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ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥

Riches and the supernatural spiritual powers are all emotional attachments; through them, the Naam (God Himself) does not come to dwell in the mind. [The real riches and power are the memory of God]

ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ ॥

Through the pure service [service of God and humanity] the mind becomes immaculately pure, and the darkness of spiritual ignorance is dispelled [this paves the way of God's entry]

ਨਾਮੁ ਰਤਨੁ ਘਰਿ ਪਰਗਟੁ ਹੋਆ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ ॥ ੧ ॥

The jewel of the Naam is revealed in the home of one's own being [God dwells in a happy home and not in caves and forests] where God pervades and one merges in the divine bliss.1.

Gauri Mehla 1

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ਸਿਧੁ ਕਹਾਵਉ ਰਿਧਿ ਸਿਧਿ ਬੁਲਾਵਉ ॥ ਤਾਜ ਕੁਲਹ ਸਿਰਿ ਛਤ੍ਰੁ ਬਨਾਵਉ ॥

He may be called a Siddha, a man of spiritual perfection, and he may summon riches and supernatural powers; he may place a crown upon his head, and carry a royal umbrella;

ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸਚੁ ਪਾਵਉ ॥ ੬ ॥

but without the support of the Master of the universe, his worldly positions are unstable.6. He may be called an emperor, a raja and a king;

ਖਾਨੁ ਮਲੂਕੁ ਕਹਾਵਉ ਰਾਜਾ ॥ ਅਬੇ ਤਬੇ ਕੂੜੇ ਹੈ ਪਾਜਾ ॥

ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਸਵਰਸਿ ਕਾਜਾ ॥ ੭ ॥

He may give orders - "Do this now, do this then" - but this is a false display.

Without the possession of the power of the Shabad, all other powers are insignificant.7.



PRECEPT 44 - THE SIKH SOURCES

The Sikh Sources can be classified as follows:

1. The holiest scripture

Guru Granth Sahib:

Kartarpuri Bir (Adi Granth)²⁴

Banno Bir (Khari Bir)²⁵

Damdami Bir (Guru Granth Sahib)²⁶

2. The second revered scripture:

Dasam Granth :

Bhai Mani Singh Vali Bir

Moti Bagh Vali Bir

Sangrur Vali Bir

Patne Vali Bir

Dasam Granth - as finalised by Gurmat Granth Parcharak Sabha, Amritsar (1842)

3. Other Primary Sources of the Guru period:

a. Vaaran by Bhai Gurdas

b. Kabbits by Bhai Gurdas

c. Gursobha by Sainapat (1711)

d. Writings (Books) by Bhai Nand Lal

e. Gyanratnavli by Bhai Mani Singh

f. Rehatnamas (Bhais: Daya Singh, Prehlahd Singh, Chaupa Singh, Nand Lal)²⁷

²⁴ The original bir is with the descendants of Dhirmal, and is in the village of Kartarpur. The copies can be viewed at various places including British library and Ram Rai Gurdwara in Dehra Dun

²⁵ The original bir can be viewed at a Gurdwara in Kanpore.

²⁶ The original bir was taken to Afghanistan by Ahmed Shah Abdali. The first few copies can be viewed at Harimandir Sahib, Takhat Damdama Sahib, Takhat Hazoor Sahib, Takhat Patna Sahib and a Gurdwara in Bangla Desh.

²⁷ These can be viewed at the Khalsa College Amritsar library.

- g. Janam Sakhis (Puraatan, Bala, Mehrban, Bhai Mani Singh, B40)
- h. Autobiography of Emperor Jehangir (Tauzkhe Jehangiri)

4. Other important primary sources of the post Guru period:

- a. Gurbilas Patshai 6 - Bhagat Singh (1718)
- b. Gurbilas Patshai Das - by Koer Singh (1751)
- c. Bansivalanama Dasaan Paatshaaian - by Kesar Singh Chhibar (1769)
- d. Mehma Prakash - Sarup Das Bhalla (1776)
- e. Prachin Panth Prakash - Rattan Singh Bhangu (1841)
- f. Suraj Prakash - Santokh Singh (1843)
- g. Panth Prakash - Gyani Gyan Singh (1880)
- h. Twarikh Guru Khalsa - Gyani Gyan Singh (1880)
- i. Mahan Kosh - Bhai Kahn Singh

5. Important Secondary Sources:

- a. Works of Dr. Bhai Vir Singh
- b. Works of Bhai Randhir Singh
- c. Works of Professor Sahib Singh
- d. Works of Dr. Ganda Singh
- e. Works of Dr. Kirpal Singh
- f. Works of Dr. Teja Singh
- g. Works of Principal Jodh Singh,

6. Important works of Non Sikh writers (Alphabetical order)

- a. Guru Nanak to Guru Gobind Singh - A.C. Bannerji (1978)
- b. Evolution of Khalsa - I.B. Bannerji (1972)
- c. History of the Sikhs - Henry Court (1888)*
- d. A History of the Sikhs - J.D. Cunningham (1972)*
- e. Handbook on Sikhs - W. Falcon (1896)*
- f. Dabistan Mosahib - Mohsin Fani (1645) translation by David Shea and Antony Troyer, London (1843)
- g. A Journey from Bengal to England - G. Forster (1798)*
- h. The Sikhs - J.H. Gordon (1904)*
- i. History of the Sikhs - Dr. H.R. Gupta (1973)
- j. History of the Punjab - Syed Mohammed Latif (1891)

- k. The Sikhs and their Scriptures - D.H. Loehlin (1974)*
- l. The Sikh Religion - M.A. Macauliffe (1909)*
- m. Sketch of Sikhs - J. Malcolm*
- n. The History of the Sikhs - W. McGregor (1846)*
- o. Guru Nanak and the Sikh Religion - W.H. McLeod (1968)*
- p. Transformation of Sikhism - G.C. Narang (1946)
- q. A Short History of the Sikhs - C.H. Payne*
- r. History of Aurangzeb - Jadhu Nath Sarkar (1916)
- s. The Adi Granth - E. Trumpp (1877)*
- t. The Sikhs in the Upper Doab - G.R.C. Williams*



PRECEPT 45 - THE LAST RITES, A COMPARATIVE STUDY

According to the Hindu tradition:

- a. When a person dies his/her body is taken off the bed and put on the floor on a rug (ਦਰੀ, ਟਾਟ) covered with a white sheet.
- b. A diva (lamp), made of flour, is lit and placed on the palm of the body.
- c. Some coins, as an offering for the priest, are put in the diva.

According to the Hindu belief the soul has to pass through very dark routes to reach the transit lounge, where it waits for the final trial. The diva keeps the passage lighted and bright.

The Sikhs also believe that the passage to the transit lounge is very dark, but the route is lighted with the recitation of Gurbani rather than the lighting of an earthen diva.

Gauri Sukhmani Mehla 5

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ ॥ ਜਿਹ ਪੈਲੋ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥ ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੁ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੁ ॥ ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥ ਜਹ ਹਰਿ ਕਾ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ ॥ ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੈ ॥ ਤਹ ਨਾਨਕ ਗਰੁ ਤਹਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੈ ॥ ੪ ॥

On that path where the miles cannot be counted, there, the Name of God (Waheguru) shall be your sustenance. On that journey of total, pitch-black darkness, the Name of God shall be the light with you. On that journey where no one knows you, with the Name of God, you shall be recognized. Where there is awesome and terrible heat and blazing sunshine, there, the Name of God will give you shade. Where thirst, O my mind, torments you to cry out, there the ambrosial Name of God shall rain down upon you.4.

(Guru Nanak, page 358)

ਆਸਾ ਮਹਲਾ ੧ ॥ ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥ ਉਨਿ ਚਾਨਣਿ
ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥ ੧ ॥

The Name of God is my lamp (diva); I have put my sufferings in the oil. The flame has burnt my sufferings, and I have escaped my meeting with the (awful) messenger of death.1.

- d. Before the cremation, barley or rice buns, placed on leafy plates, are offered and water is sprinkled towards the rising sun.

It is believed that these provisions would reach the dead. Priests also recite a few *mantras* (hymns) from scriptures.

According to the Sikh rites no such rituals are important. The food of the soul is not rice or barley buns and water but the recitation of Gurbani.

(Raag Aasa Mehla 1, page 358)

ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥

ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ ॥ ੨ ॥

The Name of God (*Kartar*) is my festive dish, of rice balls on leafy plates; the true Name of the Creator Waheguru is my funeral ceremony. Here and hereafter, in the past and in the future, this is my support.2.

- e. On half way to cremation, the coffin is placed on the ground, and a new earthen pot, which is carried by the son of the deceased, is crushed on the ground and the son cries (ਧਾਹ ਮਾਰਣਾ) at the top of his voice.

Hindus believe that the soul of the deceased remains attached with the body until it is made scared and is frightened

There is no such ceremony in the Sikh faith.

- f. At the cremation ground, the priest chants few more mantras, before the body is put on the fire.

In Sikhism, hymns of Kirtan Sohila (a cluster of five shabads, three by Guru Nanak and one each by Guru Ramdas and Guru Arjan) are recited before the body is put on fire.

- g. After the cremation the bones and ashes are submerged in Ganges. It is believed that this ritual was necessary for the liberation of the soul.

In Sikhism, bones and ashes are submerged in water but there is no such restriction of submerging them in a specific river. The tradition, these days, is to submerge them in river Sutlaj at Kiratpur, where the ashes of Guru Hargobind were first submerged.

ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥ ਸਚਾ ਨਾਵਣੁ ਤਾਂ ਥੀਐ ਜਾਂ
ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ ॥ ੩ ॥

God's praise is my river Ganges and my city of Benares (now Varanashi); my soul takes its sacred cleansing bath there. That becomes my true cleansing bath, if night and day, I enshrine love for You.³ (Aasa Mehla 1, page 358)

- h. For thirteen days, the soul, in the form of ghosts, circles the house it had lived in. As it is a very scary thought to face or confront a ghost, the friends or relatives of the deceased normally stay with the immediate family members, to give them moral support. The eldest son of the deceased cries aloud, in the fourth pehr of night, to frighten souls/ghosts and to make them go away.
- i. For thirteen days, stories from the Garuru Puran are read. (see para p for stories)
- j. On the thirteenth day the last pooja (religious ceremony) is performed, it is believed that it would release the soul from the worldly bonds and put it on the path towards the trial lounge, situated above in skies.
- k. It takes 360 days for a soul to reach the trial chambers. The route is very scary and dark. Hindus normally knit (or buy) 360 wicks and sufficient oil to drench them. After the last pooja all 360 wicks are lit together. This is done to keep the path, which a soul is to travel, illuminated.
- l. In addition to the above rituals, oil is regularly sent on every

Saturday to the Saturday-god (ਛਨੀ ਦੇਵਤਾ) temple for 360 days.

- m. Brahmins are fed everyday for 360 days until the first death anniversary.
- n. On the first death anniversary donations in the form of utensils, food and other gifts are given to the family priest/s.
- o. After first year, food and other gifts are distributed during the days of *Sharads*. It is believed that these gifts reach the dead wherever they are.
- p. Garur is the name of the bird/vehicle of Vishnu. The stories recorded in the Garur Puran were narrated by Vishnu to Garur, the main stories, however, are as follows:
 - i. After death the souls enters the life/shell of a ghost.
 - ii. The height of the ghost equals the length of a thumb.
 - iii. The post death rituals, as mentioned above, help the size to grow up to the length of a hand within ten days.
 - iv. Just before death, a person must clean himself/herself and worship *Saligram* (a sacred stone, representing various facets of Vishnu) The worship of *Saligram* destroys all sins.
 - v. If a new drops of water touched by *Saligram* are put in the mouth of the dying person, his/her all sins are destroyed.
 - vi. If a dying person utters the word Ganges, and a few drops of water from Ganges is poured in his/her mouth, he/she is released from the cycle of transmigration.
 - vii. Before the cremation, the sons and other close relations of the deceased must clean-shave their heads, otherwise their rituals are not accepted.
 - viii. To get rid of the ghost (soul-ghost), ghee and sesames must be burnt.
 - ix. For eleven days a diva (oil lamp) must be lit.
 - x. If the above rituals are earnestly performed then they help in the comfortable travel of the soul to the trial chambers.
 - xi. The Pandit who recites the Garur Puran must be given gifts of clothes, ornaments, a cow, gold, food, and a piece of land etc.

According to the Sikh traditions, none of the above rituals are performed. After cremation, friends and relations go to the Gurdwara, where:

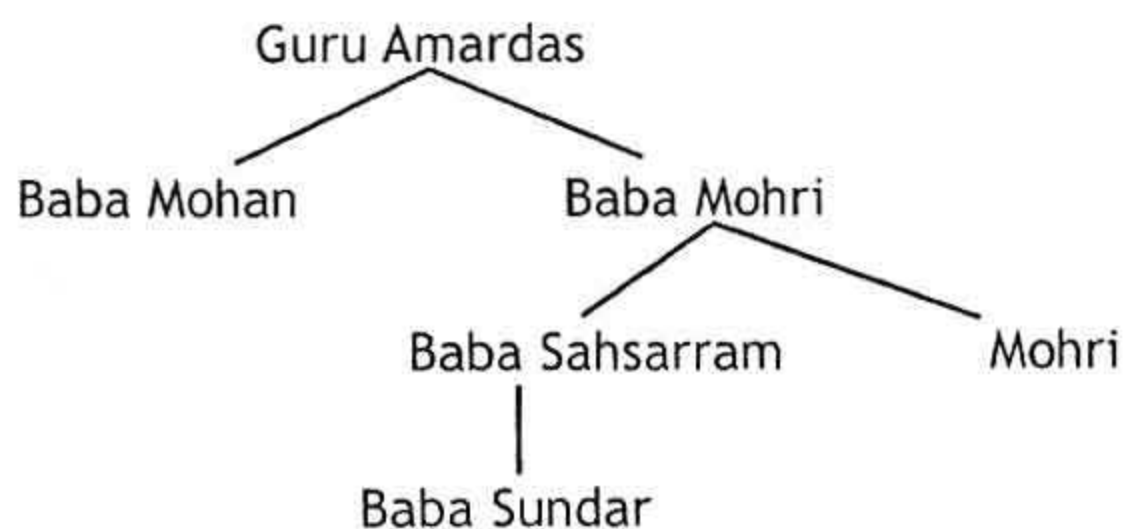
- i. Bhog ceremony of the path is performed.
- ii. Compositions of Sadd and Allahnian are read and
- iii. A few relevant shabads (Kirtan) are sung
- iv. Six pauris of Anand Sahib are recited followed by Ardas and Hukam.
- v. Karaah Prasaad is distributed. Depending on circumstances a simple or light langar is sometimes served.
- vi. Those who have Guru Granth Sahib at home, they start a new path (ਪਾਠ), the reading of which is completed by the date of the first death anniversary, popularly called as *Varina*. The first death anniversary is normally conducted in the eleventh month.

At the *Varina* the bhog ceremony of the path (ਪਾਠ) started in the beginning of the year is performed followed by Kirtan and other Sikh service formalities. This tradition of yearly holy reading and the Sikh service is normally kept going by the living spouse or a nearest relative or a friend who had deep love for the departed soul.

q. **Sadd** (ਸਦ) - composed by Baba Sundar

(Sadd (ਸਦ) here means an invitation, the invitation sent by Waheguru to Guru Amardas)

Baba Sundar is the great grandson of Guru Amardas. The family tree is as follows:



RAAMKALI, SADD - THE CALL OF DEATH:

God is the great giver of the Universe, the lover of His devotees, throughout the three worlds. One who is merged in the word of the Guru's Shabad does not know any other. Dwelling upon the word of the Guru's Shabad, he does not know any other; he meditates on the Name of Waheguru. By the grace of Guru Nanak and Guru Angad, Guru Amar Das obtained the supreme status. And when the call came for him to depart, he merged in the Name of the Waheguru. Through devotional worship in this world, the imperishable, immovable, immeasurable Waheguru is found.1.

The Guru gladly accepted Waheguru's will, and reached His abode. The true Guru prays to Waheguru, "Please, save my honour. This is my prayer". Please save the honor of Your humble servant, O Waheguru; please bless him with Your Immaculate Name. At this time of final departure, it is our only help and support; it destroys death, and the messenger of death. The Waheguru heard the prayer of the true Guru, and granted his request. Waheguru showered His Mercy, and blended the true Guru with Himself; He said, "Blessed! Blessed! Wonderful!" .2.

Listen O my Sikhs, my children; it is Waheguru's will that I must now go to Him. The Guru gladly accepted Waheguru's will, and my He applauded him. One who is pleased with God's Will is a devotee, the true Guru. The un-struck sound current of bliss resounds and vibrates; Waheguru hugs him close in His embrace. O my children, look carefully in your minds, and see. The pre-ordained death warrant cannot be avoided; the Guru is going to be with the Waheguru.3.

The true Guru, in his own sweet will, sat up and summoned his family. Let no one weep for me after I am gone. That would not please me at all. When a friend receives a robe of honour, then his friends are pleased with his honour. Consider this and see, O my children; the Waheguru has given the true Guru the robe of supreme honour. The true Guru himself sat up, and appointed the successor to the throne of Raj Yoga, the Yoga of meditation and success. All Sikhs, relatives, children have fallen at the feet of Guru Ram Das.4.

Finally, the true Guru said, "When I am gone, sing Kirtan in praise of

Waheguru.” Call in the long-haired scholarly saints of Waheguru, to read the sermon of Waheguru. Read the sermon of Waheguru, and listen to Waheguru’s Name; the Guru is pleased with love for Waheguru. Do not bother with offering rice-balls on leaves, lighting lamps, and other rituals like floating the body out on the Ganges; instead, let my remains be given up to the Waheguru’s pool. Waheguru was pleased as the true Guru spoke; he was blended then with the all-knowing primal Waheguru. The Guru then blessed the Sodhi Ram Das with the ceremonial tilak mark, the insignia of the True Word of the Shabad.5.

And as the True Guru, the Primal Waheguru spoke, and the Gursikhs obeyed His Will. His son Mohri turned sunmukh, and become obedient to Him; he bowed, and touched Ram Das’ feet. Then, everyone bowed and touched the feet of Ram Das, into whom the Guru infused His essence. And any that did not bow then because of envy – later, the True Guru brought them around to bow in humility. It pleased the Guru, the Waheguru, to bestow glorious greatness upon him; such was the pre-ordained destiny of the Waheguru’s Will. Says Sundar, listen, O Saints: all the world fell at his feet.6.1.

ਰਾਮਕਲੀ ਸਦੁ

ਜਗਿ ਦਾਤਾ ਸੋਇ ਭਗਤਿ ਵਛਲੁ ਤਿਹੁ ਲੋਇ ਜੀਉ ॥ ਗੁਰ ਸਬਦਿ ਸਮਾਵਏ ਅਵਰੁ ਨ ਜਾਣੈ
ਕੋਇ ਜੀਉ ॥ ਅਵਰੋ ਨ ਜਾਣਹਿ ਸਬਦਿ ਗੁਰ ਕੈ ਏਕੁ ਨਾਮੁ ਧਿਆਵਹੇ ॥ ਪਰਸਾਦਿ ਨਾਨਕ ਗੁਰੂ
ਅੰਗਦ ਪਰਮ ਪਦਵੀ ਪਾਵਹੇ ॥ ਆਇਆ ਹਕਾਰਾ ਚਲਣਵਾਰਾ ਹਰਿ ਰਾਮ ਨਾਮਿ ਸਮਾਇਆ ॥
ਜਗਿ ਅਮਰੁ ਅਟਲੁ ਅਤੋਲੁ ਠਾਕੁਰੁ ਭਗਤਿ ਤੇ ਹਰਿ ਪਾਇਆ ॥ ੧ ॥

ਹਰਿ ਭਾਣਾ ਗੁਰ ਭਾਇਆ ਗੁਰੁ ਜਾਵੈ ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ ਜੀਉ ॥ ਸਤਿਗੁਰੁ ਕਰੇ ਹਰਿ ਪਹਿ
ਬੇਨਤੀ ਮੇਰੀ ਪੈਜ ਰਖਹੁ ਅਰਦਾਸਿ ਜੀਉ ॥ ਪੈਜ ਰਾਖਹੁ ਹਰਿ ਜਨਹ ਕੇਰੀ ਹਰਿ ਦੇਹੁ ਨਾਮੁ
ਨਿਰੰਜਨੋ ॥ ਅੰਤਿ ਚਲਦਿਆ ਹੋਇ ਬੇਲੀ ਜਮਦੂਤ ਕਾਲੁ ਨਿਖੰਜਨੋ ॥ ਸਤਿਗੁਰੁ ਕੀ ਬੇਨਤੀ
ਪਾਈ ਹਰਿ ਪ੍ਰਭਿ ਸੁਣੀ ਅਰਦਾਸਿ ਜੀਉ ॥ ਹਰਿ ਧਾਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲਾਇਆ ਧਨੁ ਧਨੁ
ਕਹੈ ਸਾਬਾਸਿ ਜੀਉ ॥ ੨ ॥

ਮੇਰੇ ਸਿਖ ਸੁਣਹੁ ਪੁਤ ਭਾਈਹੋ ਮੇਰੈ ਹਰਿ ਭਾਣਾ ਆਉ ਮੈ ਪਾਸਿ ਜੀਉ ॥ ਹਰਿ ਭਾਣਾ ਗੁਰ
ਭਾਇਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰੇ ਸਾਬਾਸਿ ਜੀਉ ॥ ਭਗਤੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੋਈ ਜਿਸੁ ਹਰਿ ਪ੍ਰਭ
ਭਾਣਾ ਭਾਵਏ ॥ ਆਨੰਦ ਅਨਹਦ ਵਜਹਿ ਵਾਜੇ ਹਰਿ ਆਪਿ ਗਲਿ ਮੇਲਾਵਏ ॥ ਤੁਸੀ ਪੁਤ
ਭਾਈ ਪਰਵਾਰੁ ਮੇਰਾ ਮਨਿ ਵੇਖਹੁ ਕਰਿ ਨਿਰਜਾਸਿ ਜੀਉ ॥ ਧੁਰਿ ਲਿਖਿਆ ਪਰਵਾਣਾ ਫਿਰੈ
ਨਾਹੀ ਗੁਰੁ ਜਾਇ ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ ਜੀਉ ॥ ੩ ॥

ਸਤਿਗੁਰਿ ਭਾਣੈ ਆਪਣੈ ਬਹਿ ਪਰਵਾਰੁ ਸਦਾਇਆ ॥ ਮਤ ਮੈ ਪਿਛੈ ਕੋਈ ਰੋਵਸੀ ਸੋ ਮੈ ਮੂਲਿ
ਨ ਭਾਇਆ ॥ ਮਿਤੁ ਪੈਝੈ ਮਿਤੁ ਬਿਗਸੈ ਜਿਸੁ ਮਿਤ ਕੀ ਪੈਜ ਭਾਵਏ ॥ ਤੁਸੀ ਵੀਚਾਰਿ ਦੇਖਹੁ
ਰਜੁ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰੁ ਪੈਨਾਵਏ ॥ ਸਤਿਗੁਰੁ ਪਰਤਖਿ ਹੋਦੈ ਬਹਿ ਰਾਜੁ ਆਪਿ ਟਿਕਾਇਆ ॥
ਸਤਿਗੁਰੁ ਮਿਠ ਬੰਹਣੁ ਪੁਤ ਭਾਈ ਰਾਮਦਾਸ ਪੈਰੀ ਪਾਇਆ ॥ ੪ ॥

ਅੰਤ ਸਤਿਗੁਰ ਬੋਲਿਆ ਮੈ ਪਿਛੈ ਕੀਰਤਨੁ ਕਰਿਅਹੁ ਨਿਰਬਾਣੁ ਜੀਉ ॥ ਕੇਸੋ ਗੋਪਾਲ ਪੰਡਿਤ
ਸਤਿਅਕੁ ਹਰਿ ਹਰਿ ਕਥਾ ਪੜਹਿ ਪੁਰਾਣੁ ਜੀਉ ॥ ਹਰਿ ਕਥਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਸੁਣੀਐ
ਸਥਾਨੁ ਹਰਿ ਕੇਸੁ ਗੁਰ ਭਾਵਏ ॥ ਪਿੰਡੁ ਪਤਲਿ ਕਿਰਿਆ ਦੀਵਾ ਫੁਲ ਹਰਿ ਸਰਿ ਪਾਵਏ ॥ ਹਰਿ
ਭਾਇਆ ਪੁਰਸ਼ਗੁਰੁ ਬੋਲਿਆ ਹਰਿ ਮਿਲਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ ਜੀਉ ॥ ਰਾਮਦਾਸ ਸੋਢੀ ਤਿਲਕੁ
ਕੀਰਤੁ ਗੁਰੁ ਮੁਖਦੁ ਸਚੁ ਨੀਸਾਣੁ ਜੀਉ ॥ ੫ ॥

ਗੁਰਿ ਮੁਖਦੁ ਪੁਰਖੁ ਜਿ ਬੋਲਿਆ ਗੁਰਸਿਖਾ ਮੰਨਿ ਲਈ ਰਜਾਇ ਜੀਉ ॥ ਮੋਹਰੀ ਪੁਤੁ ਸਨਮੁਖ
ਕੀਰਤੁ ਰਾਮਦਾਸੈ ਪੈਰੀ ਪਾਇ ਜੀਉ ॥ ਸਭ ਪਵੈ ਪੈਰੀ ਸਤਿਗੁਰੁ ਕੇਰੀ ਜਿਥੈ ਗੁਰੁ ਆਪੁ
ਦੀਖਿਆ ਰਈ ਕਰਿ ਬਖੀਲੀ ਨਿਵੈ ਨਾਹੀ ਫਿਰਿ ਸਤਿਗੁਰੁ ਆਣਿ ਨਿਵਾਇਆ ॥ ਹਰਿ ਗੁਰਹਿ
ਕਾਣਾ ਦੀਈ ਵਡਿਆਈ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ਜੀਉ ॥ ਕਹੈ ਸੁੰਦਰੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਭੁ
ਕਰਤੁ ਪੈਰੀ ਪਾਇ ਜੀਉ ॥ ੬ ॥ ੧ ॥

GURU NANAK ON THE LAST RITES:

ੴ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਨਿਗਾਗੁ ਅਸਾ

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ਕਾਮਾ ਕਮਲਾ ੧ ॥ ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥ ਉਨਿ ਚਾਨਣਿ ਓਹੁ
ਕੀਰਿਆ ਜੁਝਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥ ੧ ॥

ਕਾਮਾ ਕਮਲ ਕ ਫਕੜਿ ਪਾਇ ॥ ਲਖ ਮੜਿਆ ਕਰਿ ਏਕਠੇ ਏਕ ਰਤੀ ਲੇ ਭਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕੀਰਤੁ ਕੁੰਦਾਖ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ
ਕੀਰਤਿਕਾ ੨ ॥ ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥ ਸਚਾ ਨਾਵਣੁ ਤਾਂ ਥੀਐ
ਜਾ ਅਕਿਰਿਤਿਕਾ ਲਾਗੈ ਭਾਉ ॥ ੩ ॥

ਕਿਕ ਨਕੀ ਗੁਰੁ ਛਮਿਛਰੀ ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ ॥ ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ
ਨਿਪੁਟਾਜ ਨਾਹਿ ॥ ੪ ॥ ੨ ॥ ੩੨ ॥

ਕਾਮਾ ਕਮਲਾ 1: God's Name is my lamp; I have put the oil of suffering in
the lamp. Its flame has dried up this oil (sufferings), and I have escaped
with the messenger of Death.1.

ੴ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਨਾਹਿ ॥ ਏਕੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ
ਕੀਰਤਿਕਾ ੨ ॥ ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥ ਸਚਾ ਨਾਵਣੁ ਤਾਂ ਥੀਐ
ਜਾ ਅਕਿਰਿਤਿਕਾ ਲਾਗੈ ਭਾਉ ॥ ੩ ॥

ਕੀਰਤੁ ਕੁੰਦਾਖ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ
ਕੀਰਤਿਕਾ ੨ ॥ ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥ ਸਚਾ ਨਾਵਣੁ ਤਾਂ ਥੀਐ
ਜਾ ਅਕਿਰਿਤਿਕਾ ਲਾਗੈ ਭਾਉ ॥ ੩ ॥

and in the future, this is my support.2.

Waheguru's praise is my river Ganges and my city of Benares; my soul takes its sacred cleansing bath there. That becomes my true cleansing bath, night and day, I enshrine love for You.3.

The rice balls are offered to the gods and the dead ancestors, but it is the Brahmins who eat them. The name of Waheguru is a gift which is never exhausted.4.2.32.

II. SHABADS TITLED 'ALLAHNIAN' (Raag Wad-hans, pages 578-582)

Allahnian refers to songs sung at the time of a death. In olden times the lyrics of these songs made people cry more intensely and loudly. It was also accompanied by the chest beating.

Guru Nanak composed Allahnian to give a new dimension to those songs. His Allahnian are composed of five shadads of which first two and the last two are of four padas each, whereas the third Shabad is of eight padas.

The theme of the five Shabads is as follows:

First Shabad:

Meditate on the name of Waheguru. This world is transitory, we are guests over here. One day we all have to leave this world and go to the next world.

Second Shabad

Meditate on the name of Waheguru. This body is given by Him, and He can take it back at His will. Why to cry when the death is imminent? In fact it must be celebrated as it take us back to our ancestral home.

Third Shabad

Meditate on the name of Waheguru who is the designer of the universe. The two dimensional scenario, which we all know, is also designed by Him. Comforts and grief, union and separation, high and low, birth and death, and laugh and cry etc. are all made by him. One who is born, whether a commoner or royal, a devotee or a prophet, all have to go back through the channel of death.

Fourth Shabad

Meditate on the name of Waheguru who is architect of our destinies. A

death paves the way of a new birth. This cycle has been going on since the start of the time, and will go on until the end of the time.

Fifth Shabad

Meditate on the name of Waheguru. This world is a battle ground of Karmas. We live in happiness or in grief depending on our karmas. The end of life is death. It is eminent. Everyone who is born will die. No one can change this divine law. Why to cry? for death takes us back to our original abode.

GURU ARJAN ON THE LAST RITES:

Vaar Jaitsiri

Pages 705 - 710

The Vaar has 20 pauris and 40 sloaks. Two sloaks precede each pauri. Both sloaks have the same text but are composed in different languages. Where the first sloak is in Prakrit, the second sloak is in Lehndi.

There was a tradition to continuously recite this Vaar in a house, where someone had died, to avoid unnecessary crying and grief.

The theme of the Vaar is:

The life is like a dream, happy for someone and painful for others. Let us live a life of righteousness and help others to live comfortably as well. One day the end will come, and only the good deeds will go with us. Let us make life worth living, a pious, holy and enjoyable life. There is no need to cry.

Those who are gone will not come back, their memories will upset you, sometimes they will make you smile and sometimes will make you cry. This is the only truth of life, there is no other truth.

The perfect last-rite is the recitation of the Name of Waheguru, all other rituals have no significance or usefulness.

THE MUSLIM TRADITION

1. Death is not the end of a life. The dead will live again, in a new form, in a new reality. (56:60-62)
2. Islam believes in four stages of life:
 - a. Conception in the womb, where flesh is united with the

spirit (rooh)

- b. Life on earth (*Dunya*)
- c. Life after death, where spirit leaves the body.
- d. End of the world, the doomsday.

3. Life after death has the following stages:

- a. At death the soul is taken from the body by the angel of death.
- b. If a person had performed noble deeds, soul is taken out gently and peacefully.
- c. If a person had performed bad deeds, then soul is ripped violently from the body.
- d. The soul hover near the dead body and can see and hear the scene around, but it cannot communicate with the living.
- e. The soul can see relations weeping, the corpse being buried and the love ones leaving the grave.
- f. Though death separates soul from the body but it remains near it, lying next to it.
- g. Then two angels named *Munkir and Nakir* arrive and raise the soul to an upright position.
- h. They ask the soul a few questions about belief in Allah and if the teachings of the Prophet were practised.
- i. If the answer was in affirmative, then the environment around the soul is softly lighted and resting place in the spiritual dimension made comfortable and roomy. The soul then rests there and sleep and dream until the Day of Judgment.
- j. But if the answer was non-affirmative, then angles become horrifying, they strike the soul and squeeze the resting place to a small suffocating cell. The soul is tormented and tortured until the Day of Judgment.
- k. On the Domsday, the whole world will come an end and everyone will perish. All dead then will wait for the Day of Judgment.
- l. On the Day of Judgment, all people will be sorted into groups based on many factors, the most important is their belief.

- m. All those who followed the teachings of a Prophet will be standing behind that Prophet. All those who followed idols or fake-gurus, they will be standing behind them
- n. Muslims will be standing behind Prophet Muhammad.
- o. Then all people will be shown the record of their *Karmas*, which they had done in their lives.
- p. Noble people will hold their record in the right hands and the bad people will hold it in their left hands.
- q. Whatever people had done in their lives will roll back in front of their eyes (like a movie)
- r. The actions (*karmas*) will then be weighed. Prophets may plead for their followers and can get some or all of their sins pardoned.
- s. In the end Allah will pronounce the Judgment.
- t. Firstly, the sinners will be dragged and mercilessly thrown in the pit of hell.
- u. All others will wait.
- v. After the worst evildoers are thrown in the pit of hell, a bridge will be stretched over the burning pit.
- w. This bridge called the *Sirat*, leads to different paradises.
- x. Everyone is to cross this bridge and feel the roar of the hell fire below.
- y. The bridge is studded with sharp and jagged edges.
- z. Prophets and righteous people cross the bridge very comfortably and enter the gates of paradises, where they receive their rewards.
- aa. All others left behind then start crossing the bridge.
- bb. According to their deeds they face hardships at the bridge and enter various gates of paradises, or tumble and fall in the pit of fire.
- cc. The worst people will stay in hells for ever, whereas others, after finishing their punishments, will be admitted in marked paradises..
- dd. There is a place between hells and paradises which are called Heights, where people wait before they are admitted in a paradise.
- ee. Those who enter paradise they stay there for ever.

PRECEPT 46 - IS THIS WORLD REAL OR A MIRAGE ?

There is a continuous debate about the reality of this world. Scholars choose hymns which suit their arguments and sell listeners and readers their own ideas.

I have also made an attempt to collect a few representative hymns pertaining to this subject for discussion in the class:

GURU NANAK:

Sriraag Mehla 1, shabad no. 15, pada 3

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ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥ ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ
ਜੋਤਿ ਸਮੋਇ ॥ ਨਿਰਮਲੁ ਮੈਲਾ ਨਾ ਥੀਐ ਸਬਦਿ ਰਤੇ ਪਤਿ ਹੋਇ ॥ ੩ ॥

From the True Master came the air, and from the air came water. From water, He created the three worlds (Space, earth and *pataal* - netherland); in each and every heart He has infused His light. The Immaculate Master is beyond all pollution. Attuned to the Shabad, honour is obtained.3.

Raag Aasa, Aasa di Vaar Mehla 1, pauri 1

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ਪਉੜੀ ॥ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥ ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ
ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥ ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥ ਤੂੰ ਜਾਣੋਈ
ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥ ੧ ॥

PAURI: God is self illuminate. He himself revealed the Shabad. Secondly, He fashioned the creation; seated within the creation, He beholds it with delight. He is the Giver and the Creator. With His pleasure, He bestows his mercy. He is the Knower of all; He gives life, and takes it away again with a word. Seated within the creation, He behold it with delight.1.

GURU ANGAD:

Aasa di Vaar, Sloak Mehla 2, Sloak preceding pauri 2

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ਮਹਲਾ ੨ ॥ ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥ ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ
ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥ ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ
ਨਿਵਾਸੁ ॥ ਏਵ ਭਿ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੇ ਰਾਸਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ

ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥ ੩ ॥

SECOND MEHL: This world is the room of the True Master; within it is His dwelling. By His command, some are merged into Him, and some, by His Command, are destroyed. Some, by the pleasure of His will, are lifted up out of Maya, while others are made to dwell within it. No one can say who will be rescued. He alone is known as Gurmukh, unto whom God reveals Himself.3.

GURU AMARDAS:

Raamkali Mehla 3, Anand, pauri 33

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ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ ਚਲਤੁ ਨਦਰੀ ਆਇਆ ॥ ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਾਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ ੩੩ ॥

O my body, God infused His light into you, and then you came into the world. God infused His light into you, and then you came into the world. God Himself is your mother, and He himself is your father. He created the suspense in his universe, and asked the creation to unfold it. By Guru's grace, some understand it and then try to unfold it - (like discoveries in Science, technology and medicine etc.), and others take it just like a drama. God laid the foundation of the Universe, and infused His light, and then you came into the world.33.

GURU RAMDAS:

Raag Aasa Mehla 4, Supurkh, pada 5

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ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥ ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ ॥ ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥ ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ ॥ ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ ॥ ੫ ॥ ੨ ॥

You are the primal Being, the unrivalled Creator; there is no other as great as You. You are the One, age after age; forever and ever, You are One and the same. You are the eternal, unchanging Creator. Whatever pleases You come to pass. Whatever You yourself do, happens. You

yourself created the entire Universe, and having done so, You yourself shall destroy it, when you shall so wish. Sing the praises of the Creator, the Knower of all.5.2.

GURU ARJAN:

Gauri Mehla 5 Sukhmani - Ahstpadi 23, pada 5

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ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥ ਤਿਸੁ ਪ੍ਰਭ ਤੇ ਸਗਲੀ ਉਤਪਤਿ ॥ ਤਿਸੁ ਭਾਵੈ ਤਾ ਕਰੇ
ਬਿਸਥਾਰੁ ॥ ਤਿਸੁ ਭਾਵੈ ਤਾ ਏਕੰਕਾਰੁ ॥ ਅਨਿਕ ਕਲਾ ਲਖੀ ਨਹ ਜਾਇ ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ
ਮਿਲਾਇ ॥ ਕਵਨ ਨਿਕਟਿ ਕਵਨ ਕਹੀਐ ਦੂਰਿ ॥ ਆਪੇ ਆਪਿ ਆਪ ਭਰਪੂਰਿ ॥ ਅੰਤਰਗਤਿ
ਜਿਸੁ ਆਪਿ ਜਨਾਏ ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਆਪਿ ਬੁਝਾਏ ॥ ੫ ॥

He Himself is True, and all that He has made is True. The entire creation came from God. As it pleases Him, He creates the expanse. As it pleases Him, He is the One creator of all creations. His powers are so numerous, they cannot be known. As it pleases Him, He merges us into Himself again. Who is near, and who is far away? He Himself is Himself pervading everywhere. One whom God causes to know that He is within the heart, He causes that person to understand Him.5.

Raag Maajh Mehla 5, Shabad no. 31, pada no. 3

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ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ॥ ਜਿਤੁ ਜਿਤੁ ਭਾਣਾ ਤਿਤੁ ਤਿਤੁ ਲਾਏ ॥ ਸਭ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ
ਹੋਵੈ ਨਾਹੀ ਕਿਛੁ ਅਸਾੜਾ ਜੀਉ ॥ ੩ ॥

God has created all beings and creatures. As it pleases Him, He assigns tasks to one and all. All things work within His plans; we can do nothing ourselves.3.

Raag Aasa Mehla 5, shabad 4

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ਆਸਾ ਮਹਲਾ ੫ ॥ ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ
This human body has been given to you. This is your chance to meet the Lord of the Universe.

GURU TEGH BAHADUR:

Sloaks Mehla 9

Pages 1427-1429

ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥
ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨਾ ਰਹੈ ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤਿ ॥ ੪੯ ॥

The world and its affairs are totally false; know this well, my friend. It is

like a wall of sand; it shall not endure.49.

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥

ਇਨ ਮੈ ਕਛੁ ਸਾਚੋ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥ ੨੩ ॥

Like a dream and a show, so is this world, you must know. None of this is true except the Name of God.23.

ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ ॥

ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ ॥ ੨੪ ॥

As the bubbles in the water well up and disappear again, so is the design and structure of the universe.25.

Bhagat Kabir:

Raag Bhairo, shabad no. 9

Page 1159

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥ ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ
ਦੇਵ ॥ ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥ ੧ ॥ ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ॥ ਮਾਨਸ ਜਨਮ ਕਾ
ਏਹੀ ਲਾਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥

Serving the Guru, devotional worship is practised. Then, this human body is obtained. Even the gods long for this human body. So vibrate that human body, and think of serving the Master.



PRECEPT 47 - METHODS TO BEGET HAPPINESS

1. Sloak Mehla 9

Page 1427

ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ ॥ ੨੭ ॥

If you yearn for eternal happiness, then seek the sanctuary of Waheguru.

Listen O! mind: this human birth is difficult to obtain (do the noble deeds and obtain salvation, do not waste this life).27.

2. Sloak Mehla 9

Page 1426

ਸਭ ਸੁਖ ਦਾਤਾ ਰਾਮੁ ਹੈ ਦੂਸਰ ਨਾਹਿਨ ਕੋਇ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਤਿਹ ਸਿਮਰਤ ਗਤਿ ਹੋਇ ॥ ੯ ॥

Waheguru is the giver of all happiness and comforts. There is no other at all.

Listen, O my mind! Meditating in remembrance on him, salvation is attained.9.

3. Sloak Mehla 9

Page 1428

ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥ ੩੨ ॥

In good times, there are many companions around, but in bad times, there is no one at all (when you laugh, people laugh with you, when you cry you cry alone). Meditate on the name of Waheguru; he shall be your only help and support in the end.32.

Sukhmani, Ashtpadi 4, pada 8

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ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੁਖ ਘਨੇਰੇ ॥

In your (Waheguru's) grace, there are so many joys (delight, comforts, happiness)!

4. Sri Raag Mehla 5

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ਦੁਖੁ ਸੰਤਾਪੁ ਨ ਲਗਈ ਜਿਸੁ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ॥

Suffering and sorrow do not touch those who have the support of the

name of Waheguru. (If they do touch you that is a proof enough that you have gone away from him (Waheguru), call him and he will definitely come for your rescue).

ਬਾਹ ਪਕੜਿ ਗੁਰਿ ਕਾਢਿਆ ਸੋਈ ਉਤਰਿਆ ਪਾਰਿ॥ ੩॥

Grasping them by their arms, Waheguru lifts them up and out away from grief and pain, and carries them across to the other side, where there is happiness and delight.3.

5. Raag Beraari Mehla 5 Page 720

ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਇਓ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਦੁਖ ਗਵਾਇਓ॥ ੧॥ ਰਹਾਉ॥

Meeting with the holy people, sing the praises of Waheguru. The pain and grief of millions births shall be eradicated.1.Pause.

6. Raag Maajh Baraamah, Mehla 5 Page 135

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ॥

Forgetting Almighty God, all sorts of grief and illnesses are contracted. (No grief or pain can dare to attack you if you keep holding the finger of Waheguru).

7. Raamkali Vaar Mehla 5, pauri 14

ਪਉੜੀ॥ ਸਭੇ ਦੁਖ ਸੰਤਾਪ ਜਾਂ ਤੁਧਹੁ ਭੁਲੀਐ॥

Pauree: When I forget You (Waheguru), I endure all pains and afflictions.

8. Raamkali Mehla 3 Anand, pauri 40 Page 922

ਦੁਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ॥

Pain (grief), illness and suffering have departed, listening to the true Baani, the shabad.

9. Raag Bilaawal Mehla 5, shabad 79

ਤਾਤੀ ਵਾਉ ਨ ਲਗਈ ਪਾਰਬ੍ਰਹਮ ਸਰਣਾਈ॥

ਚਉਗਿਰਦ ਹਮਾਰੈ ਰਾਮ ਕਾਰ ਦੁਖੁ ਲਗੈ ਨ ਭਾਈ॥ ੧॥

The grief and pain do not invade those who are under the constant protection of Waheguru. On all four sides I am surrounded by Waheguru's circle of protection; pain does not afflict me.1.

ਅਉਖੀ ਘੜੀ ਨ ਦੇਖਣ ਦੇਈ ਅਪਨਾ ਬਿਰਦੁ ਸਮਾਲੇ ॥

ਹਾਥ ਦੇਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਤਿਪਾਲੇ ॥ ੧ ॥

Waheguru does not let his devotees suffer in pain (does not let them see the difficult times); this is his (Waheguru's) innate nature. Giving his hand, he protects his devotee at each and every step of life.1.

ਜਿਸ ਕੇ ਸਿਰ ਉਪਰਿ ਤੂੰ ਸੁਆਮੀ ਸੋ ਦੁਖੁ ਕੈਸਾ ਪਾਵੈ ॥

ਬੋਲਿ ਨ ਜਾਣੈ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਮਰਣਾ ਚੀਤਿ ਨ ਆਵੈ ॥ ੧ ॥

When Waheguru stands for our protection, grief and pain cannot inflict us.

ਤੂੰ ਕਾਹੇ ਡੋਲਹਿ ਪ੍ਰਾਣੀਆ ਤੁਧੁ ਰਾਖੈਗਾ ਸਿਰਜਣਹਾਰੁ ॥

Why do you waver, O! mortal being? The Creator himself shall protect You (call Waheguru with the inner feelings of your heart and he will definitely manifest himself. He will forgive all your sins - He is merciful, he is compassionate).



PRECEPT 48-FREEDOM OF ACTIONS AND THE DIVINE RULES

1. Japji pauri 2 Page 1
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥
Everyone is subject to Waheguru's laws; no one is beyond them.
2. Japji pauri 20 Page 4
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ॥
You shall harvest what you plant. According to the Divine laws we come and go in reincarnation.20.
3. Japji Sloak Page 8
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ॥
According to one's own actions, some are drawn closer to Waheguru (taste happiness), and some are driven farther away (suffer pain).
4. Dakhni Onkar, Guru Nanak, hymn 52 Page 937
ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥
God's laws are eternal and are not subject to change. The inscription inscribed by the Creator cannot be erased by human efforts.
5. Baraamah, Mehla 5, pada 5 Page 134
ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਮਥੈ ਜੋ ਲਿਖਿਆਸੁ॥
As you plant, so shall you harvest; your destiny (the divine laws) is recorded on your forehead (*hukam rajaaee chalna, Nanak likhia naal*).
6. Baraamah, Mehla 5, pada 7 Page 134
ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ॥
As one has planted, so does one harvest; such is the law (field) of karma.
7. Aasa di Vaar, Guru Nanak, pauri 19 Page 473
ਕੀਤਾ ਆਪੋ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ॥

Everyone receives the rewards of their own actions; their account is adjusted accordingly.

8. Patti, Guru Nanak, hymn no. 21 Page 433

ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥ ੨੧ ॥

Do not blame others for your own sins; blame instead your own actions. Whatever I do, for that I am judged; do not blame anyone else for your wrongs.21.

9. Aasa di Vaar, Guru Nanak, pauri 10 Page 468

ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ ॥

As are the actions we commit, so are the rewards we receive.

10. Sloak, Baawan Akhri, Guru Arjan, preceding pauri 52 Page 261

ਲੇਖੈ ਕਤਹਿ ਨ ਛੂਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥

ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥

Because of the balance due on his account, he can never be released; he makes mistakes each and every moment. O Forgiving Lord, please forgive me, and carry Nanak across.1.

11. Sloak Farid, sloak no. 23 Page 1379

ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜਉਰੀਆਂ ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ ॥

ਹੰਢੈ ਉਂਨ ਕਤਾਇਦਾ ਪੈਧਾ ਲੋੜੈ ਪਟੁ ॥ ੨੩ ॥

Farid, the farmer plants acacia trees (which bear no fruits), and wishes for grapes. He spins wool but wishes to wear silk.23.

12. Raag Sri, Mehla 4, shabad 4/1/65 Page 40

ਕੂੜਿ ਕਪਟਿ ਕਿਨੈ ਨ ਪਾਇਓ ਜੋ ਬੀਜੈ ਖਾਵੈ ਸੋਇ ॥

Sinners and swindlers cannot realise God (until their sins and criminal acts are not washed with virtues and noble deeds). By falsehood and deception, none have found God.

Whatever you sow, you shall eat that.3.



PRECEPT 49 - CORE CONCEPTS OF SIKHISM IN THE NITNEM BAANIS

Hereunder we have collected a few Fundamental Statements from Nitnem Baanis as prescribed by The Sikh Code of Conduct.

Concept 1

The characteristics of True Love (love which is true in all ages)

From Japji (Guru Nanak)

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ੧ ॥

True before the start of the time; True throughout the ages, True here and now, and forever and ever true. (that is love).

From Sudha Swaiyas (Guru Gobind Singh)

ਜਿਨ ਪ੍ਰੇਮੁ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ ॥ ੯ ॥

Those who love truly, only they are qualified to an audience with Waheguru.

Concept 2

Everyone is responsible for his/her own karmas

From Japji (Guru Nanak, sloak)

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

We are responsible for our own actions, which drawn us closer or drive us farther away from Waheguru.

Concept 3

The power of Naam Simran

Japji (Guru Nanak)

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ ੧ ॥

Those who meditate on the Naam (shabad), *their hardships are*

removed. They become pure and holy and save many others along with them.1.

Concept 4

The modes of Naam Simran

Japji (Guru Nanak)

Pauri 3: Recite the shabad (ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥....)

Pauris 8-11: Listen to the shabad (ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥)

Pauris: 12 -15: Believe in the text of the shabad (ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥)

Concept 5

There are countless heavens (akash) and hells (naraks).

Japji (Guru Nanak)

Unlike Hinduism and Islam which count 7-24 *naraks* and *swarags*, Sikhism believes in countless of such regions.

Pauri 22

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥.....

There are nether worlds (*naraks*) beneath nether worlds, and hundred thousand of heavenly worlds above.

Concept 6

No one knows about the date of the start of the creation.

Japji (Guru Nanak)

Unlike Hinduism, Sikhism believes that the date of creation of this world is known only to Waheguru and to no one else.

Pauri 21

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

What was that time, and what was that moment? What was that day, and what was that date? What was that season, and what was that month, when the universe was created? The Pandits, the religious scholars,

cannot find that time, even if it is written in the Puraanas. That time is not known to the Qazis, who study the Quran. Only Waheguru himself knows when the Universe was created.

Concept 7

The recipe of Happiness is Waheguru's Simran and Service (service of humanity)

Sopurkh (Aasa Mehla 4, Tu karta sachair....pada 3)

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

Those who serve Waheguru (by serving humanity) they beget happiness in reward.

Anand Sahib (Guru Amardas, pada 2)

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੁਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥

Keep always in your heart the name of Waheguru and all sufferings will be dispelled.

Anand Sahib (Guru Amardas, pauri 5)

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥ ੫ ॥

Those people attain happiness in whose mind un-struck sound of Shabad always vibrates.5.

Concept 8

All bounties are stored in Waheguru's warehouse and are distributed according to his own will (and are given to only those whom he wants to give; he himself is the final judge)

Anand Sahib (Guru Amardas, pauri 3)

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥ ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥

O my True Master, what is there which is not in your celestial warehouse? Everything is in there; but only those receive those bounties, unto whom you choose to give.

Concept 9

The listening of Kirtan fulfils all wishes

Anand Sahib (Guru Amardas, pauri 40)

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

All wishes would come true if Waheguru's name is listened to with absolute concentration (Simran).

Concept 10

God has no particular physical form yet he can be met, seen, and talked to in numerous physical forms.

Kirtan Sohila (Raag Dhanaasri Mehla 1, pada 2)

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥ ਸਹਸ ਪਦ ਬਿਮਲ
ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥ ੨ ॥ ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ
ਸੋਇ ॥ ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

Waheguru has thousands of eyes, and yet has no eyes. He has thousands of forms, and yet does not have even one. Waheguru has thousands of lotus feet, and yet does not have even one foot. He has no nose, but has thousands of noses. This play of Waheguru, whose light pervades in all of us, entrances humans.

Jaap Sahib (Guru Gobind Singh, hymn 1)

ਚੱਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥ ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹਿ
ਨ ਸਕਤਿ ਕਿਹ ॥ ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਜ ਕਹਿੱਜੈ ॥

God has no distinguishing marks, colour or caste and does not belong to any particular clan or religion.

He has no form, features, complexion, signs and garb, and is beyond a specific description.

He is beyond time; his light pervades in his creation.

He is the source of all energy.

Concept 11

Sikhism does not believe in idol worship

Sudha Swaiyas (Guru Gobind Singh, Swaiya 10)

ਕਾਹੂ ਲੈ ਪਾਹਨ ਪੂਜ ਧਰਯੋ ਸਿਰ, ਕਾਹੂ ਲੈ ਲਿੰਗੁ ਗਰੇ ਲਟਕਾਇਓ ॥

ਕਾਹੂ ਲਖਿਓ ਹਰਿ ਅਵਾਚੀ ਦਿਸਾ ਮਹਿ, ਕਾਹੂ ਪਛਾਹ ਕੋ ਸੀਸ ਨਿਵਾਇਓ ॥

ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸੁ, ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਧਾਇਓ ॥

ਕੂਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਸਭ ਹੀ ਜਗ, ਸ੍ਰੀ ਭਗਵਾਨ ਕੋ ਭੇਦੁ ਨ ਪਾਇਓ ॥ ੧੦ ॥

Why do you rub your forehead on a stone and call it a pooja? Why are wandering with a Shiv-ling hanging around your neck?

Why sometimes you pray facing South and sometimes facing West?

Oh! Fool why are you worshipping idols? Why do you go to graveyards or crematoriums to offer prayers?

You have been entangled in false rituals. These paths do not go to the house of God.

Concept 12

God has physical residence in various regions of skies and other parts of the universe, from where he controls the functioning of his creation.

Sodar (Raag Aasa, Guru Nanak)

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

(Where is) I have seen that door of yours, and (where is) that house, in which you sit and take care of all. (Guru Nanak then describes whatever he sees in the forecourt of God's prime residence)

Concept 13

Sikhs should not worship any god or goddess, rather worship one Almighty God in his abstract form.

Chaupai (Guru Gobind Singh, hymn 4)

ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਯਾਉਂ ॥ ਜੋ ਬਰ ਚਾਹੌ ਸੁ ਤੁਮ ਤੇ ਪਾਉਂ ॥

I do not worship any one else except Waheguru.

Concept 14

The mortal can smash the wall of deceit which has separated him/her from Waheguru by living within divine laws (this includes learning, comprehending and then applying the divine laws) which are inscribed in every one's mind (conscious).

Japji (Guru Nanak, pauri 1)

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥

Question: How can the wall of deceit be smashed?

Answer: By walking the way of God's laws.

Where are these laws written: In the library of your thoughts, and deep

in your conscious.1.

Concept 15

God may be found in the thick of Saadh Sangat

Sodar group of Shabads (Raag Goojri Mehla 4, padas 2, 4)

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥ ੨ ॥

Those who join the Saadh Sangat their virtues shine forth.2.

ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਿਤ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥ ੪ ॥

੪ ॥

Blessed, blessed is the Saadh Sangat where Waheguru himself resides and joins in with devotees. It is herein that the light of Waheguru enters into their body and soul.



**PRECEPT 50 - IMPOTANT PILLARS OF LIFE ON THE
PLANET EARTH, REPEATEDLY MENTIONED IN
GURU GRANTH SAHIB**

<i>Five elements of life</i>	<i>Godly virtues of the five elements</i>	<i>Five sensory organs</i>	<i>Five senses of sense Organs</i>	<i>Five mortar organs organs</i>	<i>Five functions of motor</i>	<i>Ten doors or apertures</i>
Water	<i>To make air cleaner by its impartial touch</i>	Nose	<i>Smell</i>	Feet	<i>To walk</i>	Two nostrils
Air	<i>To clean filth from water</i>	Ears	<i>Hearing</i>	Hands	<i>To hold</i>	Two ears
Fire	<i>Burning of impurity</i>	Eyes	<i>Seeing</i>	Mouth	<i>To eat</i>	Two eyes
Earth	<i>Forbearance</i>	Mouth	<i>Taste</i>	Urinary organ	<i>To throw out dirty water</i>	One mouth
Space/akash	<i>Detachment</i>	Skin	<i>Touch</i>	Anus	<i>To throw out food refuse</i>	Two outlets of secretion
						One Tenth door (daswa dwar)

<i>Five vices</i>	<i>Five virtues</i>	<i>Five major sins</i>
<i>Passion</i>	<i>Truth</i>	<i>To steal</i>
<i>Anger</i>	<i>Contentment</i>	<i>To kill</i>
<i>Greed</i>	<i>Faith</i>	<i>To think evil</i>
<i>Attachment</i>	<i>Fortitude (courage in pain)</i>	<i>To back-bite</i>
<i>Ego</i>	<i>Compassion</i>	<i>To harm someone</i>

Three diseases	Three gunas	Three states of mind
<i>Mental</i>	<i>Satik (Sato)</i> - doing noble deeds (brightness), comfort happiness	<i>Awakening</i>
<i>Physical</i>	<i>Rajas (Rajo) -</i> materialistic efforts - Optimism, pain grief	<i>Dreaming</i>
<i>Psychological</i>	<i>Tamas (Tamo)</i> - doing bad karmas (darkness), ruin, downfall	<i>Sound sleep</i>



PRECEPT 51 - THE JAPJI AND THE ASTRONOMY

In Japji there is a repeated mention of the planet Earth, Skies and various other stars which make the Solar system and Galaxies in this vast expanse of the Universe:

The following few references from first 16 pauris of Japji are referred below as the first reference of Astronomy in the Japji:

Pauri 6: Jetti sirathi upaaee..... ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ, the Universe around us

Pauri 7: Nava khanda..... ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ..the nine Planets.....

Pauri:8 Suniai dip loa patal... ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ the Earth, the Sky, the Continents and the lands under the Earth

Pauri 13: Mannai sagal-bhavan ki sudhi.... ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ the knowledge of all Solar Systems.

Pauri 16: Dharti hor parai hor hor.... ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ Star (Earth) beyond the stars....

Further reference:

Raag Aasa Mehla 1: Shabad 30

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥ ੨ ॥ ੩੦ ॥

[There is one Sun and many Seasons, that is the charisma of the Creator]

The important concepts of Astronomy as mentioned in the above verses are explained as follows for the researcher in Gurbani.

The Solar System:

Every object which we see in the sky can be loosely called a 'Star'. In this context, the Solar system is that family of stars which includes the Sun and its Planets.

In total, the Solar system consists of one Sun, nine Planets and their 135 known moons, asteroids, comets, dust and gas. The planet, asteroids and comets move around the Sun in a path called an orbit, whereas Moon circles around the Earth.

Asteroids:

An asteroid is one of many small planets that revolve around the sun. They are solid pieces of rock left over when the planets were formed. There are as many as hundreds of thousands of asteroids whirling round the sun in a belt between Mars and Jupiter. The Scientists have so far spotted about 2000 asteroids.

Icarus, Adonis, Eros and Hidalgo are wandering asteroids. Instead of orbiting the Sun in the asteroids belt they go both closer to and farther away from the Sun.

Comets:

A comet is a bright object in space. It looks like a star with a tail. They are, in fact, small chunks of crumbly rock and ice that orbit the sun in an oval path.

Shooting stars (ਟੁਟਦੇ ਤਾਰੇ)

These are meteoroids - lumps of rock that are sucked into the Earth's atmosphere by gravity, but which burn up long before they hit the ground.

The Moon:

The moon is our nearest neighbour in space. The stars are billion of miles away, the sun is millions of miles away, but the moon is only 239,000 miles away.

The planet Earth has only one moon and it orbits around the Earth. In the Solar system there are 135 known moons, e.g., Jupiter has 60 moons, Saturn 31 moons, Uranus has 27 moons, Neptune has 13 moons, Earth and Pluto has one moon each, and Mercury and Venus have no moons.

The moon moves around the earth, and is held in place by the tug of earth's stronger gravity. A star that is held by another star this way is called a satellite. The moon is earth's satellite.

The moon has no air or water - and of course no life. Its whole surface is nothing but mountains and plains of cold rocks. It is a still, silent, barren and lifeless place. The shine on its surface is light that is reflected from the sun.

Moon changes phases as it moves on its orbit. In the first phase (masaya,

ਮੱਸਿਆ), it can not be seen at all, as it is between the earth and the sun, and sun shines on the side of the moon that is turned away from us. The movements of moon are called 'Thithe' in Gurbani. In about fifteen days we can see the whole side of the moon the sun shines on. It is now a bright, round, full moon called 'Pooran Mashi' or 'Punia da chan' (ਪੂਰਨਮਾਸ਼ੀ). As it moves on around the earth it becomes a half moon, then a bow, and finally dark (masaya) again. *The moon turns on its axis once every 27 days and 8 hours.*

When earth comes between the sun and the moon it is called a lunar eclipse.

Moon's gravity is not as strong as earth's gravity. On the moon, you could jump six times higher than you could on earth.

The tides which help ships to move deeper into the sea from their anchors are caused mostly by the gravity of the moon tugging at the earth. High tides take place on the part of the earth that is nearest to the moon. As the earth turns, the part of the sea that is high moves away from the moon's gravity. The water sinks back down. After about six hours, this part of the sea is all the way down to what is called low tide.

Earth

We live on the surface of the earth, which is made of rock. In some places it is covered with soil. At many places, it is covered with water. In fact, water covers nearly three-fourths of the crust of the earth. All around it is air.

Earth is not quite a perfect sphere, because it spins faster at the Equator than the Poles. Earth bulges at the Equator. Scientists describe Earth's shape as 'geoid', which simply means Earth-shaped.

The Earth's atmosphere is an envelope of gas, approximately 250 miles thick completely surrounding the Earth. The gas is air, and consists chiefly of a mixture of two gases, nitrogen and oxygen, in the proportions 4:1.

The Earth's atmosphere can be divided into five layers, the distance and temperature in those layers is as follows:

Layer	Approximate area	Temperature
Troposphere Centigrade	4-11 miles	minus 60 degree
Stratosphere C	up to 20 miles	minus 60 degree
Chemosphere ²⁸	up to 45 miles	Temperature increasing with height
Ionosphere	up to 250 miles	Temperature decreasing with height
Exosphere	above 250 miles	Temperature increasing with height

The Earth orbits the Sun at nearly 18/19 miles per second and completes its journey around the Sun in one year i.e., 365.24 days precisely, which gives us our calendar year of 365 days. To make up the extra 0.24 days, we add an extra day to our calendar at the end of February in every fourth year (leap year). The way of the Earth's orbit around the Sun is slightly eccentric ellipse.

A day is the amount of time it takes for the Earth to spin round once, 23 hours, 56 minutes and 4.09 seconds. Our day is 24 hours because Earth is moving round the Sun, and must turn an extra 1 degree for the Sun to return to the same place in the sky.

Space / Outer space

Space is the universe beyond the earth's atmosphere.

Outer space (also called just space) refers to the relatively empty parts of the Universe, outside the atmospheres of celestial bodies.

Sky

The Sky is the name given to that vast expanse of space that we see above us as blue dome stretching to infinity, and containing all the heavenly bodies.

In fact the Sky is a covering of air around the earth. Close to the ground, the air is thick. Farther away, the air gets thinner. Finally, the air just

²⁸ This layer contains the ozone, a gas that absorbs most of the ultraviolet rays in sunlight.

comes to an end. Where the air end, outer space begins.

The Milky Way - Galaxy

Our Sun is one of the many stars in the great expanse of the Nature. The Milky Way is a gigantic cloud of stars, close together. Just as Planet earth moves around the Sun, the Sun and other stars move around the centre of the galaxy. The galaxy is so enormous, and sun is so far away from its centre, that it takes the sun 200 million years to go all the way around.

It is believed that there are 100,000,000,000 stars in the Milky way and probably another 100,000 million galaxies in the universe.

The Seasons:

There are four main seasons:

Winter (October - January) : It is further divided as follows:

- i. Sharad ruti - October - November
- ii. Hement ruti - November - December
- iii. Shisher ruti - December - January

In Winter, the bare trees stand like bony skeletons against a cold, grey sky. Snow blankets the ground. The Sun seems pale and far away.

Spring (March - May): *Basant*

Spring is one of the four seasons of temperate zones. Astronomically, it begins with the spring equinox (when day and night are of equal length) around March 21 and ends with the summer solstice (longest day) around June 21.

In meteorology, it is by convention instead counted as the whole months of March, April, and May in the Northern Hemisphere. Most flowering plants bloom this time of year.

Severe weather most often occurs during the spring, when warm air begins to invade from lower latitudes while cold air is still pushing from the polar regions. Flooding is also most common in and near mountainous areas during this time of year due to snowmelt, many times accelerated by warm rains.

Some of the worst blizzards have occurred in the spring. including the Great Blizzard of 1993. The season also brings in more sneezing and

sniffing for those who suffer from allergy of Hay Fever

Summer (April/May- August) : It is further divided as follows-

- i. Grihham ruti - April - June
- ii. Varsha ruti - July - August

In Summer, trees burst with thick load of leaves. Flowers nod in soft, warm breezes. Insects buzz. A blue sky holds a bright, hot sun.

Autumn (September - October): Patjhar

Autumn (or fall in North America) is the transition between summer and winter.

In the temperate zones, autumn is the season during which most crops are harvested, and deciduous trees lose their leaves. Astronomically, it begins with the autumnal equinox around 23 September in the Northern hemisphere, and ends with the winter solstice around 21 December in the Northern hemisphere. However, meteorologists count instead the whole months of September, October and November.

The change of seasons is caused by the movement of the Earth around the sun. It must be remembered that Earth's North and South poles do not point straight up and down, they are tilted.

When, the Earth is at one end of its path around the Sun, the North Pole is tilted towards the Sun and the South pole is tilted away from the Sun. then, most of the Sun's light falls upon the northern half of the world, keeping it warm. This causes Summer.

When it has moved about one-fourth of the way around, the northern part gets less light than it did before, so it grows cooler. This brings Autumn to the north.

When the Earth has moved halfway around the Sun, the North Pole is tilted away from the Sun. This causes winter.

When the earth had moved $\frac{3}{4}$ on its orbit then it starts getting warmer and it is the coming of the Spring.

The Earth revolves *around the Sun* in a counter-clockwise *direction*.



PRECEPT 52 - THE JAPJI AND THE WORLD LANGUAGES

In Japji, the pauri 19 states:

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ
ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

To understand, read and write the Naam (ਨਾਮ), we need the knowledge of a language. The comprehension and enlightenment are also expressed in a language, so are the praises of the Almighty. It is a language with the help of which the expression of devotees are articulated and destiny of everyone is engraved on his/her forehead.

The Explanation and the Count of the World Languages.

A language is the dress of thought. It is a collective expression of the vernacular, speech, vocabulary, dialect and idioms which we use for expression, and for spoken and written words. It helps us to phrase our expressions and thoughts. Languages are the pedigrees of nations.

It is said that one did not inhabit a country; one inhabited a language. Everything can change, but not the language that we carry inside us, like a world more exclusive and final than one's mother's womb.

There are people who know many languages, but it is very important that one must know his/her own mother tongue i.e., the language in which one communicates comfortably with his/her mother. Talking of many languages, once Emperor Charles V said, "To God, I speak in Spanish, to women in Italian, to men in French and to my horse in German." Similarly, once Rabindra Nath Tagore told to writer-actor Balraj Sahni, "If you want to be a writer of repute then write in your mother tongue."

According to one count there are 6700 languages spoken in 228 countries. In the Asian countries, there are about 76 important official languages.

The languages of India belong to four major families: Indo-Aryan (a branch of the Indo-European family), Dravidian, Austroasiatic (Austic), and Sino-Tibetan, with the overwhelming majority of the population speaking languages belonging to the first two families. A variety of

scripts are employed in writing the different languages. Furthermore, most of the more widely used Indian languages exist in a number of different forms or dialects influenced by complex geographic and social patterns.

The encyclopedic *People of India* series, published by the government's Anthropological Survey of India in the 1980s and early 1990s, identified seventy-five "major languages" within a total of 325 languages used in Indian households. In the early 1990s, there were thirty-two languages with 1 million or more speakers.

Panjabi is the mother tongue of the Sikhs. Many historians believe that this language existed before the Vedas were written in Punjab. Thus there is a probability that Punjabi is the mother of Sanskrit Language. Others believe that Panjabi is one of the new Indo-Aryan languages.

The development Indo-Aryan languages is divided into three phases. The first phase is called Vedic, the important language of the phase is the Sanskrit language; the second phase languages are collectively called Prakrit, the important language of the phase is the Pali language; the third phase languages are collectively called Apabhramsa. It is from the Apabhramsa that Panjabi and other New Indo-Aryan languages developed around 11th century.

The history of the Punjabi literature goes back to writer like Pushya (Sassi Punnu), Khurso and Farid etc. and relates to the early 8th to 10th century.

The Gurmukhi script in which Baani in Guru Granth is recorded is supposed to have developed from the 'Brahmi' script. It is an Aryan script and was developed by Aryans and adapted for the local needs.

Guru Granth Sahib is the only world scripture which has hymns of many languages recorded therein, whereas all other major scriptures are written in one language e.g., Torah in Hebrew, Vedas in Sanskrit, Tripatika in Pali, Bible in Greek and Quran in Arabic.

The main reasons for the usage of many languages in Guru Granth Sahib are:

1. The Sikhs Gurus, specially Guru Nanak travelled all around the

then known world and composed hymns incorporating local words to make devotees to understand them. His compositions, along with Guru Arjan's compositions have influence of many languages in their hymns, including Arabic, Persian, Sanskrit, Multani, Sindhi, Lehndi etc.

2. All the Sikh Gurus were linguists and had learned many languages.
3. The Bhagats, whose Baani is recorded in Guru Granth Sahib had come from various parts of India, including, Bengal, Maharashtra, Rajasthan, Madhaya Pradesh, Uttar Pradesh and Punjab and thus had the influence of their own languages in their hymns.
4. One of the most popular language of the times called 'Sant Bhasha' also had its influence on the hymns.

It is imperative that one must have knowledge of languages used in Guru Granth Sahib and their related grammar to understand the true meaning of the *Baani* recorded therein.

Examples of hymns: Influence of different languages:

1. Panjabi (Japji): ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
2. Persian (Japji): ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥
3. Arabic/Persian (Raag Maaroo Mehla:5): ਅਲਹ ਅਗਮ ਖੁਦਾਈ ਬੰਦੇ ॥
4. Persian: (Raag Tilang Mehla 1) ਯਕ ਅਰਜ ਗੁਫਤਮ.....
5. Marathi (Raag Malaar, Namdev): ਸੇਵੀਲੇ (ਸੇਵਾ ਕਰਨਾ) ਗੋਪਾਲ ਰਾਇ ਅਕੁਲ ਨਿਰੰਜਨ ॥
6. Sindhi: (Raag Maaroo, Vaar, Mehla 5: ਤੂ ਚਉ ਸਜਣ ਮੈਡਿਆ ਡੇਈ ਸਿਸੁ ਉਤਾਰਿ ॥
7. Sanskrit (Sankrit+Hindi) (Sloak Sahaskriti Mehla 1): ਪੜਿ ਪੁਸੁਕ ਸੰਧਿਆ ਬਾਦੰ.....
8. Multani: Sloak Mehla 5: ਤਨੁ ਮਨੁ ਥੀਵੇ ਹਰਿਆ ॥ ੧ ॥
9. Rajasthani: Raag Todi, Mehla 5: ਗਰਬਿ ਗਹਿਲੜੇ ਮੂੜੜੇ ਹੀਓ ਰੇ ॥



PRECEPT 53 - THE MIND AND SEVEN COLOURS OF THE RAINBOW IN SIKHISM

(red, orange, yellow, green, blue, indigo²⁹ (red+dark blue), and violet (red+blue))

When the light of the sun passes through a prism it is converted into seven colours, called the colours of the rainbow. One dazzling light splits itself into seven colours.

Similarly, God is one but its creation is divided into many forms. The whole creation has come from one Almighty God, who Himself sustains and preserves it. One of the most starting creation of God is the human body. The mention of various forms of creation and the methods of creation is a part of the study of Guru Granth Sahib.

Human body is one of the most complex machines. Its study is the subject matter of Biology.

One of the most important organs of human body is Mind (ਮਨ). It is the thinking faculty of the brain, and controls other mortar organs e.g., eyes, ears, nose, tongue and hands. It is where all planning is done. The mind continuously emits its beams (a metaphorical expression) It is always wandering. *Its control is the study of various religions.*

Talking of colours, the seven colours of the rainbow explain important religious teachings in various world scriptures, more or less, in a similar pattern.

In Sikhism there is a repeated mention of dyeing oneself in the colour of Waheguru. Many hymns in Guru Granth Sahib differentiate between the fast colours which do not fade e.g., the colour 'Majeeth', deep crimson colour (Madar plant), and the soft colours which fade quickly e.g., the colour of *Kusamb* (Safflower).

Guru Arjan says about dyeing oneself with the colour of God's love:

²⁹ More bluish than violet

ਜੋ ਤੇਰੇ ਰੰਗਿ ਰਾਤੇ ਸੁਆਮੀ ਤਿਨ੍ਹ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਾਸਾ॥
 ਤੇਰੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਈ ਸਤਿਗੁਰ ਕਾ ਦਿਲਾਸਾ॥ ੨॥

Those who are dyed in the colour of Your eternal love, they are released from the pains of birth and death. O my Saviour! No one can erase Your blessings.2.

Bhagat Ravidas compares the colour of Kusumb with the colour of Majeeth.

Bhagat Ravidas, Raag Gauri Bairaagan

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ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰੁ॥

jaisa rung kusunbh ka taisa iho sansaar.

The colour of world's love is like the pale, temporary colour of the safflower.

ਮੇਰੇ ਰਮਈਏ ਰੰਗੁ ਮਜੀਠ ਕਾ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ॥ ੪॥ ੧॥

Mere ramaee-e rang majeeth ka koah Ravidas chamaar.

The colour of my God's love, however, is permanent deep crimson colour, like the dye of the Madder plant.4.1.

Guru Nanak compares the crimson colour with a perfect diamond

Raag Sri, Ashtapadi no. 3, Mehla 1

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ਆਪੇ ਹੀਰਾ ਨਿਰਮਲਾ ਆਪੇ ਰੰਗੁ ਮਜੀਠ॥

Aape heera nirmula aape rang mujeeth.

God, You Yourself are the flawless diamond; like the deep crimson colour which does not fade.

Guru Amardas compares the world with fading colour Kusumb

ਕੂੜਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਬਿਨਸਿ ਜਾਇ ਦੁਖੁ ਰੋਇ॥

koorra rung kusunbh ka binas jaae dukh roe.

The colour of the world is false and weak, like the colour of safflower; when it washes away, people cry out in pain.

The General Description of Colours of Rainbow

The general description of the colours of a rainbow is as follows:

Red is the first colour of the rainbow. It is a symbol of life and friendship. In the hymns cited above the deep red a colour is the colour of a permanent bond.

In the cultural tradition of the West, a red rose is a symbol of true love.

Orange/Yellow are colours of sacrifice. They have a great importance in the Sikh religion. The Sikh flag, which furls outside every Gurdwars is of a 'Kesri' colour which is a mixture of yellow and orange colours. Even in the Sikh history, a popular folk lore of Shaheed Bhagat Singh reads: '*Mera rang de Basanti chola...Maae mera...*' (Dye my robe in the Yellow colour.....O my mother).

Red / Orange / Yellow are associated with Man's conduct with man. Waheguru has taught us that if people could not love, respect, forgive and care for one another, then how could they love Waheguru, whom they could not see with their mortal eyes?

Green colour describes man's administrative relationship with the planet earth. Collectively, we all are custodian of this planet and are to take care to preserve the unique values and extraordinary quality of the earth. We are to keep the species of life going and not to extinct them.

The history is a witness that the man had repeatedly disobeyed God's command and had polluted the earth. The deforestation of trees and the damage to the Ozone layer are two important examples of this disobedience.

Green colour is also the colour of Nature. The green grass, the fresh green vegetables, the ever-growing green plants and the countless largess laden forests in the wild are examples of God's love with this colour.

Guru Amardas comments on the Greenery of the Nature.

Raag Basant, Mehla 3

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ਬਸੰਤੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ਦੁਤੁਕੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਹਾ ਰੁਤੀ ਮਹਿ ਸਦ ਬਸੰਤੁ ॥ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਜੀਅ ਜੰਤੁ ॥ ਕਿਆ ਹਉ ਆਖਾ ਕਿਰਮ
ਜੰਤੁ ॥ ਤੇਰਾ ਕਿਨੈ ਨ ਪਾਇਆ ਆਦਿ ਅੰਤੁ ॥ ੧ ॥

Amongst the months and the seasons, the supreme month is the month of Basant. In this month, the greenery blossoms all over. What can I say? I am just a tiny member of God's creation. No one has found the beginning or the end of the expanse of the creation.1.

Blue / Indigo are colours of the relationship of man with God. This colour joins us with God. The apparels of most of the world prophets are painted in blue colour.

In Sikhism the colour has remained important throughout the Sikh history. The clothes of most of the Sikhs Gurus are depicted as blue and yellow.³⁰ When Guru Gobind Singh escaped from the forest of 'Macchiwara' he wore a long blue robe, a colour popular with those days saints. The uniform of Guru Gobind Singh's army, the Nihang Singhs, is blue. When in 1920's the Akali movement started, it also selected blue colour for their turbans.

Violet / Purple is colour of royalty. It is believed that the robe which Guru Hargobind adorned at the time of the Guruship, the day of the start of the concept of Miri and Piri, was of violet colour. It also is the colour of 'Dharam Raj, the royal judge of sinners.

This colour is also associated with a combination of love, holiness, and righteousness.

Throughout the history man has violated nature. His inclination of choosing between wrong and good has been towards wrong. The mind had taken the man to wards the evil path.

Bhai Gurdas says : ਮਨ ਲੋਚੇ ਬੁਰਆਇਆਂ

Similarly Semitic scriptures also state: (Jer 17:9) "*The mind is deceitful above all things, and desperately wicked: who can know it?*" (Mitzvah N47 - 613 Noachide Mitzvot)

In the Jewish and Christian faiths the colours are described as follows:

Purple (Royal),
Blue (Heaven),
Red (Atonement),

³⁰ It is despite the facts that most of the paintings are supposed to be imaginary.

Yellow / Gold (divinity), and
White (purity).

In the Hindu religion each caste is associated with a colour called 'Varan'. Brahmins represent White colour, Khashatriyas - Red colour, Vaish-Yellow colour and Shudras-Black colour.

The association of colours with flowers is also an important study. In the social traditions, specially in the West, the significance of colours in flowers and their numbers (count) is as follows:

Colours:

1. The red corollas (petals of a flower collectively), in particular if of a rose means burning love for the partner.
2. The white one, usually, is reserved for brides, or for baptisms and communions days.
3. At Christmas the red colour signifies cheerfulness.
4. Yellow colour is the colour of treason. (Do not give it to your girlfriend).
5. Other colours viz., pink, light blue, blue, orange and lilac have no special significance but are used while making a bouquet.
6. An odd number is thought to be of a good omen.

Numbers/colours:

7. A single flower is generally suitable only for the loved person as a very deep affection symbol.
8. In most cases bunches or bouquets are given away in which, who receives them, normally does not count the number of the flowers, but is better that the number of the flowers is odd, above all if the addressee is a little superstitious.
9. In olden days wreaths, crosses, and other floral emblems were not known, but "posys," (small bunch of flowers) or nosegays (small bunch of flowers), were sometimes carried by the mourners, and loose flowers were scattered over the coffin

after it was lowered into the grave. Bowls with sprigs (twig/shoots) of box were placed near the door of the house when a coffin was carried out, and the mourners and friends were expected to help themselves to this evergreen, and to throw them into the grave. People said that if the chief mourners threw three handful of earth on the coffin at the commitment, it "helped the dead."

10. Flowers were used for the decoration of the death-chamber and after a body was laid out, the coverlet (bed cover) was adorned with beautiful and seasonable blossoms. Graves of the humbler classes even in the present day are planted with fragrant flowers. These are generally gilly-flowers white pinks, polyanthus, mignonette thyme, hyssop, camomile, rosemary, and balsam.
11. A flower called "snow on the mountains" is much used for graves. In olden days a white rose bush or the "maiden's blush" rose was always planted on the grave of a girl who died in her teens. The graves and the clearings around them were covered with black earth, and carefully sanded. Sand and black earth protected the dead against the devil, witches, and body-snatchers. For the same reason the little head- and footstones of the humbler graves were whitewashed.



PRECEPT 54 - GURBANI AND THE KNOWLEDGE OF THE HEALTHY FOOD

Guru Nanak, Raag Sri, Shabad no. 7

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ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਖਾਏ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥
ਰਹਾਉ ॥

Eat only healthy food, which gives energy and fitness. Avoid all those foods which are harmful for the body.

Healthy foods - an introduction

Nutrients:

Nutrients are chemical compounds which keep the body adequately nourished.

Calories:

Foods generate energy in different proportions. Calorie counting is the count of this energy. The body uses up these units of energy every moment of time, so when you take as many calorific units a day as you use up in energy, your weight should remain constant. If, however, intake exceeds the consumption, excess units are converted into body fat and result in weight increase. These days, the caloric value of each food item is normally printed on its packing.

The recommended unit of calorie intake depends on the nature of work, age, build up, height etc. On average a man is recommended an intake of 2000- 2,500 calories per day and a woman is recommended about 1750 - 2000 calories per day.

Classification of Nutrients:

1. Proteins
2. Carbohydrates
3. Fats
4. Sugar
5. Vitamins

6. Minerals
7. Water

PROTEINS

The functions of proteins are:

- a. To maintain and repair body tissues
- b. To provide antibodies to fight infections
- c. To produce enzymes to regulate body process

Foods rich in protein are:

Milk, Rice, Wheat, Corn

Non Vegetarians : Eggs, Fish, Poultry and Meat

Vegetarians: Pulses,

CARBOHYDRATES

The functions of carbohydrates are:

- a. Sources of energy
- b. To enable the body to function smoothly

Sub classifications:

- i. Starch
- ii. Fibre [mechanics of digestion]

Foods rich in starch and fibre are:

Bread, Cereals, Chappatis

Potatoes, corn

Rice, noodles

Bananas

Fruits and Vegetables

FAT

The functions of Fat are:

1. Provision of concentrated energy.
2. Supply of acids by which Vitamins A, D, E and K may be utilised by the body.

3. Providing body warmth, the insulation of the body.
4. Protection of vital organs like kidneys against injury

Classification of Fats:

- a. *Saturated* -
 - i. *Visible saturated fat*: Milk, Meat, Dairy foods.
 - ii. *Invisible saturated fat*: Cakes, biscuits, puddings, chocolates.
- b. *Unsaturated* - Vegetable oils, Soya, Olive oils, soft margarine, nuts, oily fish.

Saturated fats increase cholesterol in the blood, which increases the risk of developing heart disease.

SUGAR

Sugar has no nutrient value, but it is required for respiratory substrate for all metabolic reactions.

It is a major cause of diabetes and tooth decay. Many sugary foods are also high in fat, e.g., cakes and chocolates etc.

SALT

Common table salt is a combination of inorganic sodium and chloride in equal proportions. For that reason, it is not as valuable as that sodium which is found in organic foods. When inorganic salt is taken into the system, the body would have to work harder in order to throw off the inorganic chemicals.

Those who suffer from blood pressure, they are advised to take less salt than the normal intake.

VITAMINS AND MINERALS

The functions of vitamins and minerals are:

1. Growth of the body
2. Maintenance of the body

Sources of vitamins and minerals are:

- i. Poultry, Milk products (vitamin A, B, Calcium)
Vitamin A is needed for improving vision

Vitamin B is needed in the metabolism of proteins, fats and carbohydrates.

Calcium is needed for healthy teeth and bones

- ii. Green vegetables, cheese, eggs (vitamin -A, Calcium)
- iii. Fruits and vegetables (Vitamin -C): Vitamins C prevents scurvy, haemorrhages, cold.
- iv. Fish (vitamin -D): Vitamin D is needed for stronger bones
- v. Meats, Fish, eggs, cheese (vitamin - B, Iron): Iron prevents anaemia.

Other minerals are:

Phosphorus - for healthy bones and teeth. It is found in Chicken, fish, eggs, pulses, carrots, nuts.

Sulphur - prevents clotting. It is found in meats, dairy products, cereals, pulses.

Magnesium - helps in muscle movements and transmission of nerve impulses. It is found in wheat germs, yeast, green and leafy vegetables, beans, pulses, nuts.

WATER

A human body is made up of about 60% water which is around 40 litres. Everyday water is lost from the body through lungs, skin, kidneys. These are called obligatory losses. These losses must be replaced by drinking fresh water or other fluids. An average person must drink at least two litres of water every day

Gurbani repeated mention 36 types of food which was offered in Yajnas.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਅੰਮ੍ਰਿਤ (ਸਵਾਦਲੇ ਭੋਜਣ) ਖਾਹਿ ॥

jih prasaadh chhateeh anmrit khaahe. [Sukhmani Ashptadi 6]

By whose Grace, we enjoy thirty-six type of delicacies;

The list of these foods is as follows:

ਪਕੌੜੇ, ਪਾਪੜ, ਅਚਾਰ, ਚਟਨੀ, ਮੁਰੱਬਾ = 5 items of Vitamin C

Bread (ਰੋਟੀਆਂ), fritter (ਪੂੜੀਆਂ), ਪਰੌਠੀਆਂ, ਕਚੌਰੀਆਂ, ਪੂੜੇ, ਚੌਲ, ਖਿਚੜੀ = 7 items of staple food carbohydrates

ਸਾਗ, ਦਾਲ, ਕੜੀ, ਵੜੀਆਂ, ਛੋਲੇ = 5 items of protein and fibre

ਦਹੀ ਭਲੇ, ਰਾਇਤਾ, ਮਿਠਾ ਦਹੀ = 3 items of calcium

ਖੀਰ, ਕੜਾਹ, ਮਲਾਈ, ਰਬੜੀ, ਪੰਜੀਰੀ, ਬੁੰਦੀ, ਮਿਠਾਈ (ਬਰਫੀ ਆਦਿ), ਸੇਵੀਆਂ, ਪਿਨੀਆਂ = 9 items of fat, calcium and proteins

ਲੱਸੀ, ਕਾਂਜੀ, ਦੋਧੀ (ਖਸਖਸ), ਫੋਣੀਆਂ = 4 items of calcium and protein

ਫਲ, ਮੇਵੇ = 2 items of high protein

ਚੂਰਣ = special powder which helps digestion of the above.



PRECEPT 55 - THE SAINTHOOD, A COMPARATIVE STUDY

In general, the term *Saint* refers to someone who is exceptionally virtuous and holy. It can be applied to both the living and the dead and is an acceptable term in most of the world's popular religions. The Saint is held up by the community as an example of how we all should act, and his or her life story is usually recorded for the edification of future generations.

The process of officially recognizing a person as a saint, practised by some churches, is called canonization.

Etymology

The term *Saint* is derived from the Latin *Sanctus* meaning "Holy". This is a direct translation from the Greek word ἅγιος (*agios*) also meaning "Holy". In its original scriptural usage it simply means "Holy" or "Sanctified". In this form it can be applied to a "Holy" person, a place (The Holy Mountain), a thing, such as Scripture itself (Holy Writing), or even God (The Holy Spirit). But very soon the early Christians began to use the term "Saint" more narrowly to refer to a specific, exemplary individual.

Historicity

Some theologians believe that many people venerated as Saints never actually existed. The polite term for such "Saints" is *ahistorical*. Sorting out exactly which Saints are *ahistorical* is difficult, because of the larger difficulty of specific records of the existence of *many* people who lived before the 20th century.

There are a large number of Christian saints with what appear to be pagan (ਪ੍ਰੇਸ਼ਾਨ) names. Most likely they were pagans who converted to Christianity and subsequently became Saints.

Saints and the world religions

Sikhism

Sikhism does not sanction or recognise any formal system of sainthood.

Guru Nanak, the founder of the Sikh faith, united Sikhs directly with God and dismissed the idea of having any intermediary.

However, in Guru Granth Sahib, the holy scripture of the Sikhs, there is a repeated mention of the word Sant (Saint), but this concept does not refer to any formal sainthood as it is understood in the western sense.

A saint in Sikhism is a teacher who guides his followers to go closer to God and live according to the instructions given in the Sikh scriptures. He/She is a person who has attained a certain level of purity which distinguishes him from the ordinary devotees. He is an enlightened soul, who cultivates goodness, divinity, piety, and virtues in people at large.

He must strictly follow the Sikh code of conduct and is not allowed to start a cult of his own and bend the norms of Sikhism to suit his teachings.

Sikhism rejects the concept of showing miracles, for establishing one's higher spiritual status. The highest miracle in Sikhism is the service of humanity. Helping needy is a higher miracle than producing material objects from the air. The showing of miracles to prove one's authority is strictly forbidden.

There is no doubt that the power of showing miracles is a God given gift, but it must be used sparingly and only for the well-being of the humanity in an ordinary and conventional manner.

There is no formal method of Canonization of Saints in Sikhism, as it is in Christianity and other world religions. The result is that a number of fake people have declared themselves as saints, and thousand of innocent people have become their devotees. These self declared Sants have started their own cults and have introduced their own code of conduct. These practices must, strictly, be put under control and totally stopped as they are against the Sikh laws.

Christianity

A saint, according to Rome, is a Christian who during his/her life lived a life of exemplary holiness. At first martyrs were singled out as such. From the 4th century on confessors, those who had refused to deny Christ in the face of death, were also recognized. Finally many others

who had lived remarkable lives of holiness were admitted to the cults.

By the 12th Century popular devotion to saints swelled so incredibly that it became difficult to separate fact from fiction. It was Alexander III, who in 1170 first declared that no one should be venerated as a saint apart from the Roman Church. This found its way into canon law. The process of beatification and canonization was an attempt to regulate the cult of the saints and to remove the abuses.

Beatification

Beatification is the act by which the Pope permits the restricted public veneration after death of a Christian who lived an exemplary life of holiness. Normally, the person in question had to have performed one attested miracle. Those beatified receive the title "Blessed." Only those beatified are eligible for Sainthood.

Canonization

Canonization is the definitive declaration by the Pope, that a Christian previously beatified has entered into eternal glory and therefore a public cult is established for the new Saint throughout the whole Church. Prior to this declaration, however, a long legal process begins:

1. Firstly, at the diocesan level,
2. Secondly, it proceeds to the Congregation for the Causes of the Saints in Rome, and
3. Thirdly, it comes before the cardinals and bishops who advise the Pope.
4. Fourthly, normally, one miracle since beatification is required for canonization. How is this possible, you ask, since the Christian up for sainthood is long since dead? There must be a miracle associated with the person's grave or relics, which is said to occur through the intercession of the saint in heaven. It is strange but it is true.

Conclusion

A Christian becomes a saint by living an exemplary life of holiness, by performing at least one miracle while living, and by having at least one

miracle associated with the Christian's grave or relics occur. Though Roman Catholics would insist that God's grace caused the saint to be and do what he/she was, there is no question that, according to them, only a small, select group of Christians become saints by their own personal holiness.

According to the New Testament a person becomes a Christian and a saint in precisely the same way: they are washed, they are sanctified, they are justified in the name of Lord Jesus Christ and in the Spirit of God (1 Cor. 6:11). According to Rome, a person's sainthood depends on a personal holiness and a miraculous gift that he manifests by his own efforts. According to Scripture, a person's sainthood depends completely on God's grace in Jesus Christ. Because of Christ's all-sufficient atoning death, God imputes the holiness of Jesus to all those who believe in Him.

Contrary to popular belief, Saints are not worshiped - this would violate the Commandments - but they are asked for help or to pray for a person. Saints are usually considered to be specific intercessors for specific problems as well. The term Patron Saint usually defines this purpose. Once a person has been declared a Saint, the body of the Saint is considered to be holy. In past centuries, the bones of saints were distributed as holy artifacts. The ring on the finger of Catholic bishops contains the relic of a Saint. In modern times, however, there is a growing trend to show respect for the body of a Saint by leaving it alone and buried.

Eastern Orthodoxy

In the *Eastern Orthodox* Church a Saint is defined as anyone who is currently in Heaven, whether recognized here on earth, or not. By this definition, Adam and Eve, Moses, the various Prophets, the Angels and Archangels are all given the title of "Saint". While there is a formal service of *Glorification* in which a Saint is recognized by the entire church, there is no process of investigation. Popularity is often a key to the Church recognizing a Saint.

Because the Church shows no true distinction between the living and the dead (the Saints are alive in Heaven), the Orthodox treat the saints as if they were still here. They venerate them and ask for their prayers, and consider them brothers and sisters in Christ Jesus. Saints are venerated

and loved and asked to intercede for our salvation, but it should be clearly understood that they are not Worshiped; their holiness is from God who alone is worthy of Adoration. As Christ says in the Gospels, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt 4:10).

Christianity in general

In many Protestant churches, the word is used more generally to refer to anyone who is a Christian. This is similar in usage to St. Paul's numerous references. In this sense, anyone who is within the Body of Christ is "Holy" because of their relationship with Jesus. However, high-church Anglicans and Episcopalians use the term "saint" similarly to the manner in which Catholics use it.

Judaism

The closest notion in Judaism is the tzaddik a righteous person. The Talmud says that at any time at least 36 tzaddikim are living among us: they are anonymous, but it is for their sake that the world is not destroyed. The Talmud and the Kabbalah offer various ideas about the nature and role of these 36 tzaddikim. The term is also be used generically to mean any righteous or saintly person.

Islam

Although not recognized by Islamic scholars, the veneration of saints and tombs or shrines in Islam is very widespread and includes all geographical areas of the Muslim world, including the conservative Arabian peninsula. Saints are believed to have a power of intercession with Allah, and thus the ability to perform miracles and to give power or blessings, known as baraka.

In most Muslim countries there are religious festivities associated with saints, such as Urs festivals in India and Pakistan or the annual Mawlid in Egypt. On these days, the local saint(s) is/are venerated, and blessings are expected. Believers are nevertheless careful to distinguish between the blessings of the prophets (particularly Moses, Jesus and Muhammad) and those of the saints.

Saints are an important component of popular Islam and are associated with Sufism, which includes many of the mystical branches of Islam.

The Essential Qualities of Saints in Islam

The qualities of a saint are regulated by Quran, Verse 4:69 of the Holy Quran states:

“And whoever obeys Allah and the Messenger, they are with those upon whom Allah bestowed favours from among the prophets and the truthful (*siddiq*) and the faithful (*shahid*) and the righteous (*sali*h), and a goodly company are they!”

The “favours” mentioned here are the ones that Muslims ask for in their daily prayers, in the words of the *Sura Fatiha*, as follows:

“Guide us on the right path, the path of those upon whom You (O God) have bestowed favours.” (1:5-6).

From the above verse, the following qualities of a saint becomes essential:

First Quality: Receiving Revelation -

The Primary Excellence of Sainthood

Firstly, the matters of the Unseen should, after supplication (humble request, submission) or by other means (meditation, prayers), be disclosed to him, and many prophecies be fulfilled so clearly, that no other person could rival him in respect of abundance of quantity and clarity of condition. And he should, by way of a miracle and in an extraordinary manner, be granted Divine knowledge of the Unseen, luminous visions and heavenly support.

Second Quality: The Truth

The second excellence that is necessary as a sign for the sainthood is the attainment of the higher understanding and knowledge of the Quran. It is called the attainment of the light of Truth.

Stages to attain Truth (*sidq*) are:

1. The first stage of *sidq*, truthfulness, is that they had attained aversion for worldly affairs and an instinctive dislike of what is vain (excessively proud).
2. The second stage of *sidq* is the zeal, enthusiasm and turning

towards God.

3. The third stage of *sidq* is the greatest transformation, an entire cutting off, personal love, and the rank of total self-effacement in Allah.

One who successfully completes the above stages is called *sidiq* (truthful) because the darkness of falsehood entirely leaves him, and is substituted by purity and the light of truth.

Third quality: Being a Witness of Faith

The third excellence granted to the great saints is the rank of *shahadah*. By this rank is meant, that stage of attainment, where, by the strength of one's faith, a man acquired such an absolute belief in God that on the Day of Judgment he would see Him with his own eyes.

This rank is a sign of the perfect believer.

Fourth quality : Righteousness

The fourth excellence is the rank of righteousness, *salihin*. A person is called *salih* when he becomes inwardly cleaned and purified of all wickedness and vices. Here the person directs others towards the glory of Allah and to move on the right path.

Hinduism

Saints are also recognized in Hinduism. However, unlike the Roman Catholic Church, no formal process is required to acknowledge a person as a saint.

- Raghavendra Swami, one of the most famous Hindu saints was believed to have performed miracles during his lifetime and continues to bless his devotees. He espoused Vaishnavism monotheism (worship of Vishnu as Supreme God) and Dvaita philosophy.
- Shri Ramakrishna
- Swami Ramana Maharshi
- Shirdi Sai Baba (c. 1838 - October 15, 1918) was an Indian fakir/ guru who is regarded by his Hindu and Muslim followers as a saint.

- Tukaram was a great saint who was believed to have performed miracles and was a devotee of Krishna.
- Sant Shiri Nunuram Sahib (1898 - 1973), A great Saint Whose Aashram is situated in Islamkot city of Sindh Province in Pakistan.
- Meera Bai - A queen who devoted her life to Lord Krishna

Buddhism

The concept of **the bodhisattva** in some schools of Buddhism is in some respects **comparable to** that of the Christian saint.

Alternative religions

In many of the more **obscure religions** of the world, a saint is a man or a woman who has a direct personal link or connection with God and who can put a person on the way back to God. Many gurus overtly or covertly claim to be saints, which followers may believe to be true, even if the objective evidence doesn't match a formal definition of a saint.



PRECEPT 56 - THE MAGNETISM OF THE WORD SAT

ਸਤਿ, ਸਤੁ, ਸਤ

The word Sat literarily means 'Truth' which is a sum total of [God Himself, Divinity, reality, purity, devotion, dedication, dutifulness, faith, fidelity, honesty, integrity, loyalty, immortality and candidness].

The word has been used as a prefix and a suffix to make many other Gurbani words.

A few important words selected at random, with their explanations, are produced hereunder:

Satnam

Sukhmani, Raag Gauri Mehla 5, Ashtpadi 16, pada 6,7 page 284

The following pada of the Ashtpadi has maximum variations of the word 'Sat' including keynote word Satnam, which here means the Fountain of comforts.

ਰੂਪੁ ਸਤਿ ਜਾ ਕਾ ਸਤਿ ਅਸਥਾਨੁ ॥ ਪੁਰਖੁ ਸਤਿ ਕੇਵਲ ਪਰਧਾਨੁ ॥ ਕਰਤੂਤਿ ਸਤਿ ਸਤਿ ਜਾ ਕੀ ਬਾਣੀ ॥ ਸਤਿ ਪੁਰਖ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥ ਸਤਿ ਕਰਮੁ ਜਾ ਕੀ ਰਚਨਾ ਸਤਿ ॥ ਮੂਲੁ ਸਤਿ ਸਤਿ ਉਤਪਤਿ ॥ ਸਤਿ ਕਰਣੀ ਨਿਰਮਲ ਨਿਰਮਲੀ ॥ ਜਿਸਹਿ ਬੁਝਾਏ ਤਿਸਹਿ ਸਭ ਭਲੀ ॥ ਸਤਿ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਸੁਖਦਾਈ ॥ ਬਿਸ੍ਵਾਸੁ ਸਤਿ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ ॥ ੬ ॥ ਸਤਿ ਬਚਨ ਸਾਧੂ ਉਪਦੇਸ ॥ ਸਤਿ ਤੇ ਜਨ ਜਾ ਕੈ ਰਿਦੈ ਪ੍ਰਵੇਸ ॥ ਸਤਿ ਨਿਰਤਿ ਬੁਝੈ ਜੇ ਕੋਇ ॥ ਨਾਮੁ ਜਪਤ ਤਾ ਕੀ ਗਤਿ ਹੋਇ ॥ ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥

ਰੂਪੁ ਸਤਿ = Truthful form

ਸਤਿ ਅਸਥਾਨੁ = Truthful place

ਪੁਰਖੁ ਸਤਿ = Truthful person

ਕਰਤੂਤਿ ਸਤਿ = Truthful acts

ਸਤਿ ਪੁਰਖ = Truthful person

ਸਤਿ ਕਰਮੁ = Truthful actions

ਸਤਿ ਕਰਣੀ = Truthful lifestyle

ਸਤਿ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਸੁਖਦਾਈ = The Name of God is the fountain of comforts.

ਬਿਸ੍ਵਾਸੁ ਸਤਿ = The true faith

ਸਤਿ ਬਚਨ = Truthful words

ਸਤਿ ਨਿਰਤਿ = Truthful love

His form is true, and true is His place. His personality is true – He alone is supreme. His acts are true, and true is His Word. God is permeating all. True are His actions; His creation is true. His root is true, and true is what originates from it. True is His lifestyle, the purest of the pure. All goes well for those who know Him. The True Name of God is the Giver of peace. Nanak has obtained true faith from the Guru.⁶ True are the Teachings, and the Instructions of the Holy. True are those into whose hearts He enters. One who knows and loves the Truth – chanting the Naam, he obtains salvation. He Himself is True, and all that He has made is true.

Sat Kartar

Raag Prabhaati Mehla :1, Shabad 9

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In this verse the words 'Sach' and 'Kartar' are given as two dependent words, and the joint meaning of the two is 'The True (only) Creator'.

ਬੋਲਹੁ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰ॥ ਫੁਨਿ ਬਹੁੜਿ ਨ ਆਵਣ ਵਾਰ॥ ੧॥ ਰਹਾਉ॥

Speak the True Name of the Creator. Then, you shall never again have to come into this world.¹Pause.

Satpurkh

Raag Gauri, Sukhmani, Sloak preceding Ashtpadi, 18

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Satpurkh and Sopurkh are synonyms and mean the Greatest of the Great.

ਸਲੋਕੁ॥ ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ॥ ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ
ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ॥ ੧॥

Sloak: The one has the knowledge of the Almighty God, is called the True Teacher. In his company, the devotees are emancipated. Let us all sing the praises of the Almighty God.¹

Satgur

Raag Maajh, Vaar, pauri 25

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In this pauri Satgur mean the Almighty God, the True Guru.

ਪਉੜੀ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਰਧਾ ਪੂਰੀਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਨ ਕਬਹੂੰ
 ਝੂਰੀਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਦੁਖੁ ਨ ਜਾਣੀਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਹਰਿ
 ਰੰਗੁ ਮਾਣੀਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਜਮ ਕਾ ਡਰੁ ਕੇਹਾ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ
 ਤਾ ਸਦ ਹੀ ਸੁਖੁ ਦੇਹਾ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਨਵ ਨਿਧਿ ਪਾਈਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ
 ਦਇਆਲੁ ਤ ਸਚਿ ਸਮਾਈਐ ॥ ੨੫ ॥

Pauri : When the God is merciful, then your desires will be fulfilled. When God is merciful, you will never grieve. When God is merciful, you will know no pain. When God is merciful, you will enjoy His love. When God is merciful, then why shall you fear death? When God is merciful, then you will enjoy peace. When God is merciful, the nine treasures are obtained. When God is merciful, you shall be absorbed into Him.25.

Sat-Sangat

Sloak Mehla 4, preceding pauri 5

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In this sloak the word Sat Sangat means the company of the Truth (truthful people). The words Saadh Sangat and Sat Sangat are synonyms.

ਸਲੋਕ ਮ: ੪ ॥ ਹਮਰੀ ਜਿਹਬਾ ਏਕ ਪ੍ਰਭੁ ਹਰਿ ਕੇ ਗੁਣ ਅਗਮ ਅਥਾਹ ॥ ਹਮ ਕਿਉ ਕਰਿ ਜਪਹ
 ਇਆਣਿਆ ਹਰਿ ਤੁਮ ਵਡ ਅਗਮ ਅਗਾਹ ॥ ਹਰਿ ਦੇਹੁ ਪ੍ਰਭੁ ਮਤਿ ਉਤਮਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਕੈ
 ਪਗਿ ਪਾਹ ॥ ਸਤਸੰਗਤਿ ਹਰਿ ਮੇਲਿ ਪ੍ਰਭੁ ਹਮ ਪਾਪੀ ਸੰਗਿ ਤਰਾਹ ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ
 ਬਖਸਿ ਲੈਹੁ ਹਰਿ ਤੁਠੈ ਮੇਲਿ ਮਿਲਾਹ ॥ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਸੁਣਿ ਬੇਨਤੀ ਹਮ ਪਾਪੀ ਕਿਰਮ
 ਤਰਾਹ ॥ ੧ ॥ ਮ: ੪ ॥ ਹਰਿ ਕਰਹੁ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਮੇਲਿ ਦਇਆਲੁ ॥

Sloak Mehla 4: I have only one tongue, and virtues of God are innumerable, and unfathomable. I am ignorant – how can I meditate on Him? O God! You are great, unapproachable and immeasurable. Please bless me with the sublime wisdom, that I may ever remain humble.

O! God, please lead me to the *Sat Sangat*, the true Congregation, where even a sinner like myself may be saved. Please bless and forgive me and unite me with yourself. O God! Please be merciful and hear my prayer; I am a sinner and a worm – please save me!.1.

Sat-Sang

Raag Kaanra Chhant Mehla 5, Chhant no. 1

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Sat-sang, here, refers to the company of the pure.

ਕਾਨੜਾ ਛੰਤ ਮਹਲਾ ੫

ਸੇ ਉਧਰੇ ਜਿਨ ਰਾਮ ਧਿਆਏ ॥ ਜਤਨ ਮਾਇਆ ਕੇ ਕਾਮਿ ਨ ਆਏ ॥ ਰਾਮ ਧਿਆਏ ਸਭਿ ਫਲ
ਪਾਏ ਧਨਿ ਧੰਨਿ ਤੇ ਬਡਭਾਗੀਆ ॥ ਸਤਸੰਗਿ ਜਾਗੇ ਨਾਮਿ ਲਾਗੇ ਏਕ ਸਿਉ ਲਿਵ
ਲਾਗੀਆ ॥ ਤਜਿ ਮਾਨ ਮੋਹ ਬਿਕਾਰ ਸਾਧੂ ਲਗਿ ਤਰਉ ਤਿਨ ਕੈ ਪਾਏ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ
ਸਰਣਿ ਸੁਆਮੀ ਬਡਭਾਗਿ ਦਰਸਨੁ ਪਾਏ ॥ ੧ ॥

They alone are saved, who meditate on the Name of God. The company of *Maya* is wasteful. Meditating on God, all fruits and rewards are obtained, they are blessed, blessed and very fortunate. They are awake and aware in the *True Congregation*; attached to the Naam, they are lovingly attuned to the One. I have renounced pride, emotional attachment, wickedness and corruption; attached to the Holy, I am become utmost humble. I have come to the sanctuary of my Master; by great good fortune, I obtain His blessed vision.1.

Satyug

Sloak Mehla 1, Vaar Aasa

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Sat Yug is the era of Truth and purity

ਸਲੋਕੁ ਮ: ੧ ॥ ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਬੁ ਇਕੁ ਰਥਵਾਹੁ ॥ ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ
ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥ ਸਤਜੁਗਿ ਰਬੁ ਸੰਤੋਖੁ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ਤ੍ਰੇਤੈ ਰਬੁ ਜਤੈ ਕਾ
ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ਦੁਆਪੁਰਿ ਰਬੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ਕਲਜੁਗਿ ਰਬੁ ਅਗਨਿ ਕਾ
ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ੧ ॥

Sloak Mehla 1

The soul of the body has one chariot and one charioteer. In age after age they change; the spiritually wise understand this. In the Golden Age of *Sat Yuga*, contentment was the chariot and righteousness the charioteer. In the Silver Age of *Treta Yuga*, celibacy was the chariot and power the charioteer. In the Brass Age of *Dwapar Yuga*, penance was the chariot and truth the charioteer. In the Iron Age of *Kal Yuga*, fire is the chariot and falsehood the charioteer.1.

Saadh (ਸਾਧ)

Saadh refers to holy people

Raag Aasa Mehla 1 Chhant, no. 3

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ਸਾਧ ਸਭਾ ਸੰਤਾ ਕੀ ਸੰਗਤਿ ਨਦਰਿ ਪ੍ਰਭੂ ਸੁਖੁ ਪਾਇਆ ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਰਤੇ ਬੈਰਾਗੀ ਚੂਕੇ

ਮੋਹ ਪਿਆਸਾ ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਪਤੀਣੇ ਵਿਰਲੇ ਦਾਸ ਉਦਾਸਾ ॥ ੪ ॥ ੩ ॥

In the company of the holy, and the saints' association, by God's grace, peace and comfort is obtained. The renunciates remain absorbed in devotional worship to God; they are rid of emotional attachment and desire. How rare is that unattached servant, who conquers his ego, and remains pleased with the Almighty.4.3.4.3.

Sant (ਸੰਤ)

Sant is that Saadh who has reached a level of living which is very near to God.

Raag Beraari Mehla 5

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ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਇਓ ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਦੂਖ ਗਵਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ
ਚਾਹਤ ਸੋਈ ਮਨਿ ਪਾਇਓ ॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਨਾਮੁ ਦਿਵਾਇਓ ॥ ੧ ॥ ਸਰਬ ਸੂਖ ਹਰਿ
ਨਾਮਿ ਵਡਾਈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਤਿ ਪਾਈ ॥ ੨ ॥ ੧ ॥ ੭ ॥

Meeting with saints, sing the praises of God. The pains of millions of incarnations shall be eradicated.1.Pause. Whatever your mind desires, that you shall obtain. By His kind mercy, the Almighty blesses us with His Name.1. All happiness and greatness are embodied in His Name. By Teacher Guru's teachings we have gained this understanding.2.1.7.

Giaani

Giaani means a Spiritual Teacher

Raag Maaroo Mehla 3

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ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥ ਗਿਆਨੀ ਧਿਆਨੀ ਪੂਛਹੁ ਕੋਈ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਿਸੁ ਮਿਲੈ ਵਡਿਆਈ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇਦਾ ॥ ੧੪ ॥

Without serving God no one finds liberation. Go ask any *spiritual teacher* or mediator. Whoever serves God is blessed with glorious greatness, and honoured in the court of God.

Gurmukh

Gurmukh is one who lives by the teaching of God.

Raag Raamkali Mehla 1, Sidh Gost, verses 69, 71

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ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਬਦੁ ਬੀਚਾਰੈ ਕੋਇ ॥ ਗੁਰਮੁਖਿ ਸਚੁ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਭੀਜੈ
ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥ ਗੁਰਮੁਖਿ ਜੋਗੀ ਜੁਗਤਿ ਪਛਾਣੈ ॥

ਗੁਰਮੁਖਿ ਨਾਨਕ ਏਕੋ ਜਾਣੈ ॥ ੬੯ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾਇ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ ॥ ਨਾਨਕ ਬਿਨੁ ਗੁਰ ਮੁਆ ਜਨਮੁ ਹਾਰਿ ॥ ੭੦ ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਜੀਤਾ ਹਉਮੈ ਮਾਰਿ ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥ ਗੁਰਮੁਖਿ ਜਗੁ ਜੀਤਾ ਜਮਕਾਲੁ ਮਾਰਿ ਬਿਦਾਰਿ ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ ਨ ਆਵੈ ਹਾਰਿ ॥ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਸੁ ਜਾਣੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ ॥ ੭੧ ॥

The Gurmukh is one who reflects upon the Word of the Shabad. The True Baani is revealed to the Gurmukh. The mind of the Gurmukh is drenched with God's love, but how rare are those who understand this. The Gurmukh dwells in the home of the self, deep within. The Gurmukh realizes the true way of Yoga. O Nanak! The Gurmukh recognizes only one Almighty.⁶⁹ The Gurmukh conquers his mind by subduing his ego. The Gurmukh enshrines Truth in his heart. The Gurmukh conquers his inner world; he knocks down the messenger of death, and kills it. The Gurmukh is always victorious in the court of Waheguru. The Gurmukh is united in God's eternal union; Gurmukh realizes the significance of the word of the Shabad.⁷¹

Brahmgiaani

Brahmgiaani is that Spiritual teacher who has merged in God and has become one with Him.

Raag Gauri, Sukhmani Mehla 5

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ਅਸਟਪਦੀ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ॥ ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਦੋਖ ॥ ਜੈਸੇ ਸੂਰੁ ਸਰਬ ਕਉ ਸੋਖ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ ॥ ਜੈਸੇ ਰਾਜ ਰੰਕ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਧੀਰਜੁ ਏਕ ॥ ਜਿਉ ਬਸੁਧਾ ਕੋਉ ਖੋਦੈ ਕੋਉ ਚੰਦਨ ਲੇਪ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਇਹੈ ਗੁਨਾਉ ॥ ਨਾਨਕ ਜਿਉ ਪਾਵਕ ਕਾ ਸਹਜ ਸੁਭਾਉ ॥ ੧ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਨਿਰਮਲ ਤੇ ਨਿਰਮਲਾ ॥ ਜੈਸੇ ਮੈਲੁ ਨ ਲਾਗੈ ਜਲਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥ ਜੈਸੇ ਧਰ ਉਪਰਿ ਆਕਾਸੁ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਸਮਾਨਿ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਅਭਿਮਾਨ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਉਚ ਤੇ ਉਚਾ ॥ ਮਨਿ ਅਪਨੈ ਹੈ ਸਭ ਤੇ ਨੀਚਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੇ ਜਨ ਭਏ ॥ ਨਾਨਕ ਜਿਨ ਪ੍ਰਭੁ ਆਪਿ ਕਰੇਇ ॥ ੨ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਗਲ ਕੀ ਰੀਨਾ ॥ ਆਤਮ ਰਸੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਚੀਨਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸਭ ਉਪਰਿ ਮਇਆ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਤੇ ਕਛੁ ਬੁਰਾ ਨ ਭਇਆ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਮਦਰਸੀ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬੰਧਨ ਤੇ ਮੁਕਤਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਭੋਜਨੁ ਗਿਆਨ ॥ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬ੍ਰਹਮ ਧਿਆਨੁ ॥ ੩ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਉਪਰਿ

ਆਸ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਗਰੀਬੀ ਸਮਾਹਾ॥ ਬ੍ਰਹਮ
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 ਧਾਵਤੁ ਬੰਧਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਸੁ ਭਲਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਫਲ ਫਲਾ॥ ਬ੍ਰਹਮ
 ਗਿਆਨੀ ਸੰਗਿ ਸਗਲ ਉਧਾਰੁ॥ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਪੈ ਸਗਲ ਸੰਸਾਰੁ॥ ੪॥ ਬ੍ਰਹਮ
 ਗਿਆਨੀ ਕੈ ਏਕੈ ਰੰਗ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਬਸੈ ਪ੍ਰਭੁ ਸੰਗ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ
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 ਗਿਆਨੀ ਕੈ ਹੋਇ ਅਚਿੰਤ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਿਰਮਲ ਮੰਤ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿਸੁ ਕਰੈ
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 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ॥ ੬॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਕੀਮਤਿ ਨਾਹਿ॥ ਬ੍ਰਹਮ
 ਗਿਆਨੀ ਕੈ ਸਗਲ ਮਨ ਮਾਹਿ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਉਨ ਜਾਨੈ ਭੇਦੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ
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 ਬਿਧਾਤਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਨਾਥ ਕਾ ਨਾਥੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਭ ਉਪਰਿ ਹਾਥੁ॥ ਬ੍ਰਹਮ
 ਗਿਆਨੀ ਕਾ ਸਗਲ ਅਕਾਰੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਨਿਰੰਕਾਰੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸੋਭਾ
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਬਨੀ॥ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਧਨੀ॥ ੮॥ ੮॥

Ashtpadi:

1. The God-conscious being is always unattached, as the lotus in the water remains detached.
2. The God-conscious being is always unstained, like the sun, which gives its comfort and warmth to all.
3. The God-conscious being looks upon all alike, like the wind, which blows equally upon the king and the poor beggar.
4. The God-conscious being has a steady patience, like the earth, which is dug up by one, and anointed with sandal paste by another. This is the quality of the God-conscious being: his

inherent nature is like a warming fire.1.

5. The God-conscious being is the purest of the pure; filth does not stick to water.
6. The God-conscious being's mind is enlightened, like the sky above the earth.
7. To the God-conscious being, friend and foe are the same.
8. The God-conscious being has no egotistical pride.
9. The God-conscious being is the highest of the high. Within his own mind, he is the most humble of all. They alone become God-conscious beings, whom God Himself makes so.2.
10. The God-conscious being is very humble.
11. The God-conscious being knows the nature of the soul.
12. The God-conscious being shows kindness to all.
13. No evil comes from the God-conscious being.
14. The God-conscious being is always impartial.
15. Nectar rains down from the glance of the God-conscious being.
16. The God-conscious being is free from entanglements.
17. The lifestyle of the God-conscious being is spotlessly pure.
18. Spiritual wisdom is the food of the God-conscious being.
19. God-conscious being is always absorbed in God's meditation.3.
20. The God-conscious being centers his hopes on the One alone.
21. The God-conscious being shall never perish.
22. The God-conscious being is steeped in humility.
23. The God-conscious being delights in doing good to others.
24. The God-conscious being has no worldly entanglements.
25. The God-conscious being holds his wandering mind under

control.

26. The God-conscious being acts for the common good.
27. The God-conscious being blossoms in autumn.
28. In the Company of the God-conscious being, all are saved.
29. Through the God-conscious being, the whole world meditates on God.4.
30. The God-conscious being loves the One Master alone.
31. The God-conscious being dwells with God.
32. The God-conscious being takes the Naam as his support.
33. The God-conscious being has the Naam as his Family.
34. The God-conscious being is awake and aware, forever and ever.
35. The God-conscious being renounces his proud and ego.
36. In the mind of the God-conscious being, there is always supreme bliss.
37. In the home of the God-conscious being, there is everlasting bliss.
38. The God-conscious being dwells in peaceful ease.
39. God-conscious being shall never perish.5.
40. The God-conscious being knows the secrets of God.
41. The God-conscious being is in love with the One alone.
42. The God-conscious being is carefree.
43. Pure are the Teachings of the God-conscious being.
44. The God-conscious being is made so by God Himself.
45. The God-conscious being is gloriously great.
46. The vision of the God-conscious being, is obtained by great good fortune.

47. To the God-conscious being, I make my life a sacrifice.
48. The God-conscious being is sought by the great god Shiva.
49. God-conscious being is Himself the Supreme God.6.
50. The God-conscious being cannot be appraised.
51. The God-conscious being has all within his mind.
52. Who can know the mystery of the God-conscious being? Forever bow to the God-conscious being.
53. The God-conscious being cannot be described in words.
54. The God-conscious being is the master of all.
55. Who can describe the limits of the God-conscious being?
56. Only the God-conscious being can know the state of the God-conscious being.
57. The God-conscious being has no end or limitation [like God Himself],
58. God-conscious being, bow forever in reverence.7.
59. The God-conscious being is the creator of the world. [Here difference between the two has disappeared]
60. The God-conscious being lives forever, and does not die. [Become immortal in the heart of the people]
61. The God-conscious being is the giver of the way of liberation of the soul (Special powers).
62. The God-conscious being is the perfect being, who orchestrates all.
63. The God-conscious being is the helper of the helpless.
64. The God-conscious being extends his hand to all.
65. The God-conscious being owns the entire creation.
66. The God-conscious being is himself the Formless God.

67. The glory of the God-conscious being belongs to the God-conscious being alone.

68. God-conscious being is the master of all.8.8.



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