

The Birds and Guru Granth Sahib



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The Birds and Guru Granth Sahib



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1. The Sikh Ideology
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3. Hinduism – An Introductory Study

2004

1. The Sikh Law Book - the Law personally handed by God to Guru Nanak
2. Guru Granth Sahib — An insight into its Format and Design
3. Islam — An introduction
4. Sui Generis Martyrdom – Martyrdom of Mata Gujri and Sahibzadas
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1996

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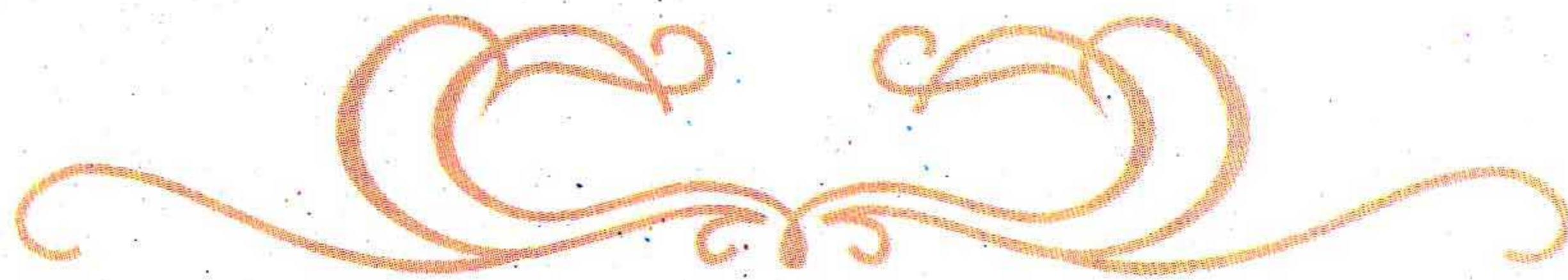
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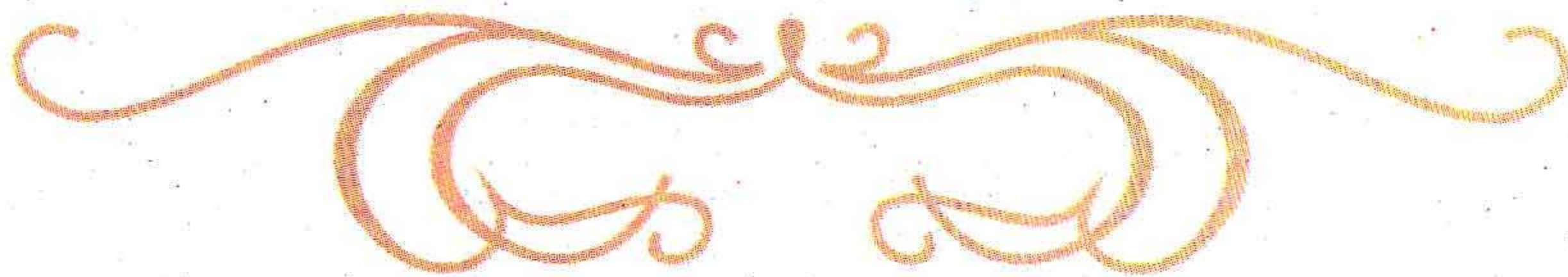
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Dedication

This book is dedicated to my late parents,
Sardar Kulwant Singh and Sardarni Lakhinder Kaur
and late sister Harbir,
who were always my inspiration in religious pursuits.





A Few Opening Words

Guru Granth is a Divine book. It talks about God and His Creation, the ethics and divine laws. In addition it is also an encyclopaedia of references to pure sciences, physics, chemistry and biology. It also has references of ecology, ornithology, botany and zoology.

In fact, it needs a lot of time and research to identify and publish related material from the scripture, but unfortunately, research needs a lot of money and time of scholars. But despite being a very rich nation we lack in investing in education, pure research and the media. Unlike Judaism, Christianity and Islam, we have no global research centres, no exclusive television and no English language daily paper. We have built huge Gurdwaras all around world, but have failed to produce a universal library of Sikh scriptures, manuscripts and history.

I am a keen researcher and having published numerous books on Sikh history and theology, I wanted to make an experiment into in fields of learning, which have remained untouched.

This short book on 'Birds' in Guru Granth Sahib fulfills that gap. All our lives we had heard the names Chatrik, Babia, Papia and Chakvi, but had no opportunity to see how they looked like. This book is an endeavour towards that neglected area.

My thanks are due to Poonam Kapoor for her valuable advice in designing this book, and to all Ph.D students of the World Sikh University London, for their earnest efforts and support to produce this book.

I hope the readers will like this book and keep it in their personal library.

Dr. Sukhbir Singh Kapoor

London

23 January 2006

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Introduction

Birds belong to the Class Aves in the animal kingdom. All birds have feathers and other characteristics of modern birds include: forelimbs modified into wings, two legs, no teeth, scales on the feet, a four chambered heart, egg-laying, and collar bones. Like humans birds are warm-bloodedness.

The study of birds is called ornithology.

World scientists have divided the Class Aves into around 25 to 30 orders. Each order is subdivided into families of related genera and species (kinds).

Because of their ability to fly, birds inhabit nearly every part of the planet Earth - from the great oceans and frozen polar continents to steaming rain forests, barren deserts and warm countries. Their wide-ranging abilities and occupation of diverse habitats have allowed them to diversify into over 9,000 species. By comparison, there are only 3,000 species of amphibians (animal that lives on land but breeds in water), 6,000 reptiles and 4,600 mammals (animals of the type that suckles- feed at its breast-its young). The insects, with over 800,000 species, form the most dominant class in the world.

Birds are incredibly diverse in size, colour, and lifestyles. They range in size from the 2.5 inch, 0.08 ounce Bee Hummingbird to the Wandering Albatross (a large sea bird with very large wings) with an 11 foot wingspan. Arctic Terns fly 15,000 miles each year as they migrate from the Arctic to the Antarctic and back. Sooty Terns are thought to be able to fly continuously for several years without touching down. Other birds such as ostriches, rheas, emus, kiwis, and some parrots and rails, are flightless and depend on running, camouflage, or isolation for protection from predators (hunting and killing other animals for food). Penguins confine their flying to under water. In comparison to mammals, which range from 100 ton whales that swim in the ocean, bats that fly through the air, horses that run, monkeys that climb, and 0.08 ounce shrews that tunnel through the ground, birds are much less diverse. The ability to fly has imposed strict constraints on their overall body plan.

The Vedas mention some of the oldest historical records available and it lists the names of nearly 250 kinds of birds.

In Guru Granth Sahib there is a mention of about 12 birds, some representing eternal love (Papiya, Babiya, Chatrik), some singing eternal hymns (Koel, Bulbul), some dancing in divine ecstasy (Peacock), some depicting social calling (crow), some representing divine actions (Swan), and some indulging in anti-social activity (Crane, Herons and Hawks)



Sheldrake - ਚਕਵੀ

Chakvi or Sheldrake, belongs to duck family. It is a fairly large bird, about 60 cms (2 feet) long. It has red bill with long large knob at base, two bands on back and black flight feathers, chestnut band around upper back and breast and remainder of white plumage.



Sheldrake's nest is an open hole in the ground, and it lays from 8 to 16 creamy eggs. Most sheldrakes feed mainly on shellfish and insects.

According to Gurbani Chakvi loves Sun and thinks that it was very near and she could hug it, she remains awake in the fear not to lose it.

CHAKVI – loves Sun, thinks it is very near.

Sri raga Mehla 1, Ashtpadeeaa, pada 5, page 60

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਕਵੀ ਸੂਰ॥
ਖਿਨੁ ਪਲੁ ਨੀਦ ਨ ਸੋਵਈ ਜਾਣੈ ਦੂਰਿ ਹਜੂਰਿ॥

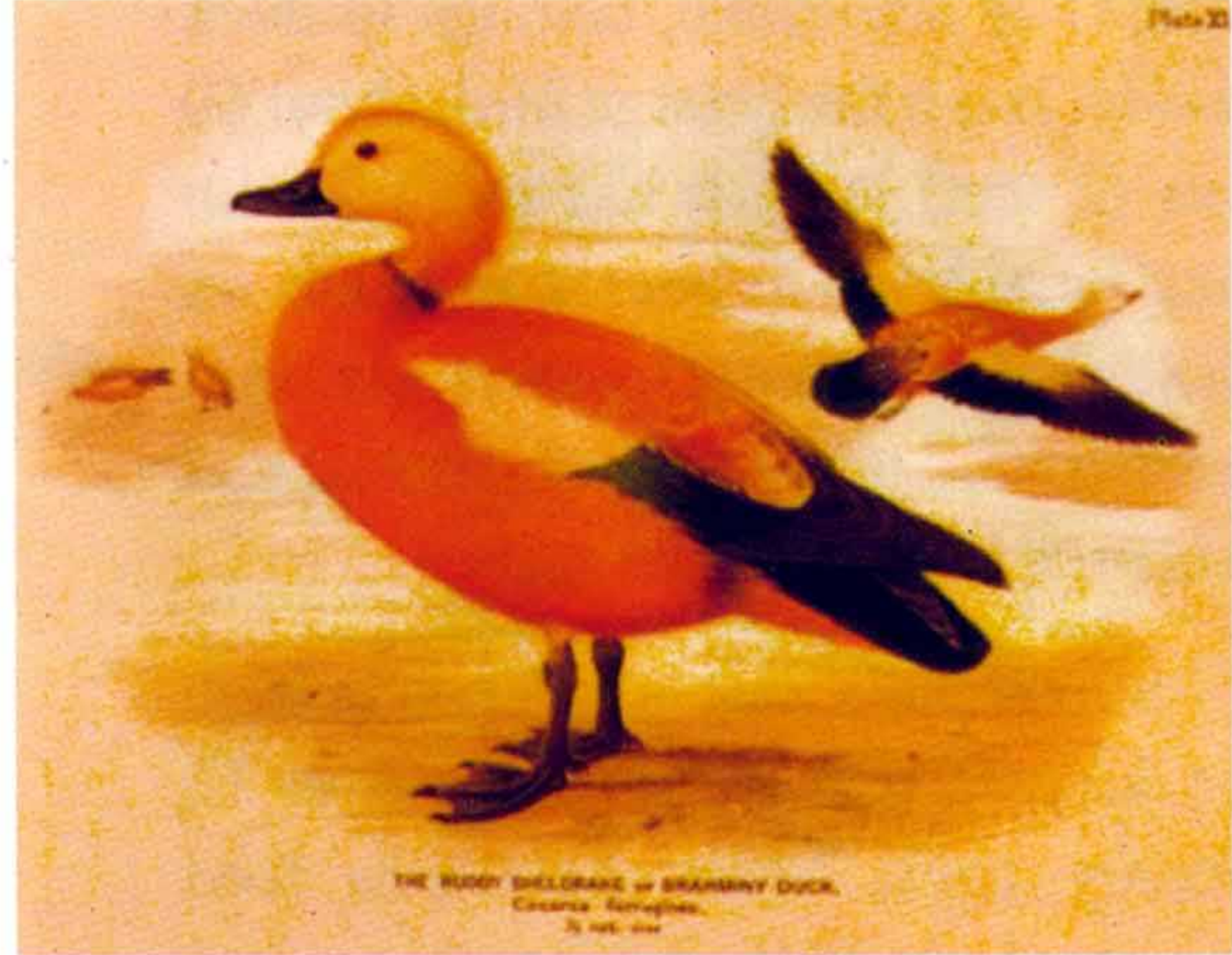
Love the Master as Sheldrake loves the sun.
She wants to hug the Sun as if it is nearby.

Raga Malar Ashtpadeeaa Ghar 1, first four padas, page 1273

ਚਕਵੀ ਨੈਨ ਨੀਦ ਨਹਿ ਚਾਹੈ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਪਾਈ॥
ਸੂਰੁ ਚਰੈ ਪ੍ਰਿਉ ਦੇਖੈ ਨੈਨੀ ਨਿਵਿ ਨਿਵਿ ਲਾਗੈ ਪਾਈ॥ ੧ ॥
ਪਿਰ ਭਾਵੈ ਪ੍ਰੇਮੁ ਸਖਾਈ ॥
ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨਹੀ ਜਗਿ ਜੀਵਾ ਐਸੀ ਪਿਆਸ ਤਿਸਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਰਵਰਿ ਕਮਲੁ ਕਿਰਣਿ ਆਕਾਸੀ ਬਿਗਸੈ ਸਹਜਿ ਸੁਭਾਈ॥
ਪ੍ਰੀਤਮ ਪ੍ਰੀਤਿ ਬਨੀ ਅਭ ਐਸੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥ ੨ ॥

ਚਾਤ੍ਰਕੁ ਜਲ ਬਿਨੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਟੇਰੈ ਬਿਲਪ ਕਰੈ ਬਿਲਲਾਈ॥
 ਘਨਹਰ ਘੋਰ ਦਸੈ ਦਿਸਿ ਬਰਸੈ ਬਿਨੁ ਜਲ ਪਿਆਸ ਨ ਜਾਈ ॥ ੩ ॥
 ਮੀਨ ਨਿਵਾਸ ਉਪਜੈ ਜਲ ਹੀ ਤੇ ਸੁਖ ਦੁਖ ਪੁਰਬਿ ਕਮਾਈ ॥
 ਖਿਨੁ ਤਿਲੁ ਰਹਿ ਨ ਸਕੈ ਪਲੁ ਜਲ ਬਿਨੁ ਮਰਨੁ ਜੀਵਨੁ ਤਿਸੁ ਤਾਂਈ ॥ ੪ ॥

The Chakvi bird does not care for the sleep in her tired eyes; without a glimpse of her beloved, she does not want to sleep. When the sun rises, she sees her beloved with her eyes; she bows and touches his rays on earth.¹ The love of my beloved (God) is pleasing; it is my companion and support. Without Him, I cannot live in this world even for an instant; such is my hunger and thirst.¹Rahau. The lotus in the pool blossoms forth intuitively and naturally, with the rays of the sun in the sky. Such is the love for my beloved which imbues me; my light has merged into the light.² Without water, the Chatrik cries out, “ my beloved! my beloved!” It cries and wails and laments. The thundering clouds rain down in all ten directions; its thirst is not quenched until it catches the Swanti rain-drop in its mouth.³ The fish lives in water, from which it was born. It finds peace and pleasure according to its past actions. It cannot survive without water for a moment, even for an instant. Life and death depend on it.⁴



Sloak Bhagat Kabir, page 1371

ਕਬੀਰ ਅੰਬਰ ਘਨਹਰੁ ਛਾਇਆ ਬਰਖਿ ਭਰੇ ਸਰ ਤਾਲ॥
 ਚਾਤ੍ਰਕੁ ਜਿਉ ਤਰਸਤ ਰਹੈ ਤਿਨ ਕੋ ਕਉਨੁ ਹਵਾਲੁ॥ ੧੨੪ ॥
 ਕਬੀਰ ਚਕਈ ਜਉ ਨਿਸਿ ਬੀਛੁਰੈ ਆਇ ਮਿਲੈ ਪਰਭਾਤਿ॥
 ਜੋ ਨਰ ਬਿਛੁਰੇ ਰਾਮ ਸਿਉ ਨਾ ਦਿਨ ਮਿਲੇ ਨ ਰਾਤਿ ॥ ੧੨੫ ॥
 ਕਬੀਰ ਰੈਨਾਇਰ ਬਿਛੋਰਿਆ ਰਹੁ ਰੇ ਸੰਖ ਮਝੁਰਿ॥
 ਦੇਵਲ ਦੇਵਲ ਧਾਹੜੀ ਦੇਸਹਿ ਉਗਵਤ ਸੁਰ॥ ੧੨੬ ॥

Kabir, the sky is overcast and cloudy; the ponds and lakes are overflowing with water. But like Chatrik, some still remain thirsty, despite water all around [But when the drop of rain falls in its throat, the union is completed].¹²⁴ Kabir, the Chakvi duck is separated from her love through the night, but in the morning, she too meets him (when Sun rises in the sky) again. But those who are separated from Waheguru due to their bad karmas, they do not meet Him in the day, or in the night.¹²⁵

Cuckoo— ਕੋਇਲ, ਕੋਕਿਲ

Sings the Divine melodies

Koel is comparatively a small bird. It is about 12 inches long and has a wingspan of 18 inches. Its average weight is about 52 grams. Koels do not build their own nests rather deposit their eggs in crow's nests to be hatched by their foster parents. Most cuckoos feed on insects, but a few species also eat lizards, frogs and other small animals.

Koels are famous for their divine and romantic songs. Their voice is very pleasing to ears. Like Babiya, Koel also loves rain water.

Eudynamys scolopacea - Asian Koel

Tukhari Chhant Mehla 1 Baramah,
page 1107, pada 2

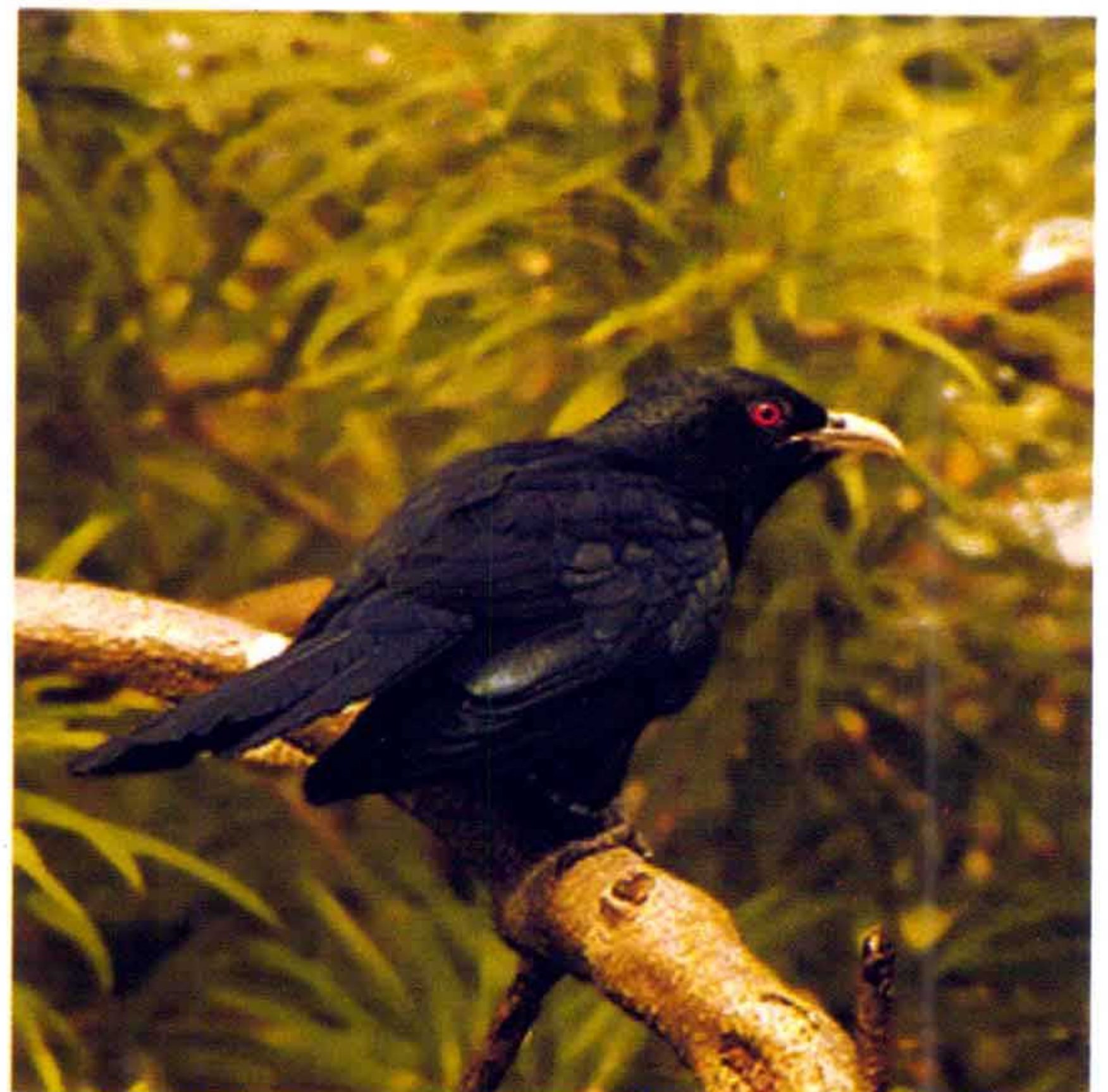
ਬਾਬੀਹਾ ਪ੍ਰਿਉ ਬੋਲੇ ਕੋਕਿਲ ਬਾਣੀਆ॥
ਸਾ ਧਨ ਸਭਿ ਰਸ ਚੋਲੈ ਅੰਕਿ ਸਮਾਣੀਆ॥
ਹਰਿ ਅੰਕਿ ਸਮਾਣੀ ਜਾ ਪ੍ਰਭ ਭਾਣੀ ਸਾ ਸੋਹਗਣਿ
ਨਾਰੇ॥

ਨਵ ਘਰ ਬਾਪਿ ਮਹਲ ਘਰੁ ਉਚਉ ਨਿਜ ਘਰਿ
ਵਾਸੁ ਮੁਰਾਰੇ॥

ਸਭ ਤੇਰੀ ਤੂ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਨਿਸਿ ਬਾਸੁਰ ਰੰਗਿ
ਰਾਵੈ॥

ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਚਵੈ ਬਾਬੀਹਾ ਕੋਕਿਲ ਸਬਦਿ
ਸੁਹਾਵੈ॥ ੨॥

The Babiya cries out, "My



Beloved!", and the Koel sings, "Divine hymns." The soul-bride enjoys all pleasures, and merges in her lover. She merges into her beloved, when it is pleasing to God. Establishing the nine houses, the royal mansion of the tenth house¹ is recognised, God dwells therein. You are my beloved all the time. The Babiya cries out, "My Beloved!" The Koel sings, "Divine hymns.".2.

¹ See page 37.



Nightingale – बुलबुल Bulbul

The **Nightingale** (*Luscinia megarhynchos*) is a small passerine bird that was formerly classed as a member of the thrush family Turdidae, but is now more generally considered to be an Old World flycatcher, Muscicapidae.

It is a migratory insectivorous species breeding in forest. It nests low in dense bushes.

The Nightingale is about 15-16.5 cm length. It is plain brown above except for the red-sided tail with red side patches. It is buff to white below. Sexes are similar.

The Nightingale is also known for its melodious singing, to the extent that human singers are sometimes admiringly referred to as nightingales. In India Lata Mangeshkar and in Pakistan, late Nurjahan are called Nightingales.

The bird song is loud, with an impressive range of whistles, trills and gurgles. Although it also sings during the day, the nightingale is unusual in singing late in the evening.

Nightingale belongs to the Cuckoo family and all hymns related to nightingales are included under that heading.



Accipiter Virgatus Northern Goshawk –

ਬਬੀਹਾ, ਪਪੀਹਾ, ਚਾਤ੍ਰਿਕ, ਸਾਰੰਗਾ

According to Gurbani it loves a special drop of rain water called 'Swanti Boond – ਸਵਾਂਤੀ ਬੂੰਦ'. It looks towards clouds and repeatedly cries for the drop of a Swanti drop.

Babiya, Papiya and Chatrik are the names of the same bird. It is marginally longer than a Koel. It is like a hunting bird with heavier throat stripe. It is from 9 to 12 inches long. The male is reddish brown with blue wings, while the female are all reddish brown. It eats only birds.



It nests in a hole in a tree and lays from 4 to 6 eggs.

Sri raga Mehla 1, Ashtapadeeaa, pada 3, page 60

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਾਤ੍ਰਿਕ ਮੇਹ॥

ਸਰ ਭਰਿ ਥਲ ਹਰੀਆਵਲੇ ਇਕ ਬੂੰਦ ਨ ਪਵਈ ਕੇਹ॥

You must love the Master as Papiya loves a special rain drop. There is water all around but she longs for the Swanti rain drop.

Raga Malar, Var, page 1285

ਸਲੋਕ ਮ: ੩ ॥ ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ॥

ਮੇਘੈ ਨੋ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥ ੧ ॥

ਮ: ੩॥ ਬਾਬੀਹਾ ਇਵ ਤੇਰੀ ਤਿਖਾ ਨ ਉਤਰੈ ਜੇ ਸਉ ਕਰਹਿ ਪੁਕਾਰ॥

ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਨਦਰੀ ਉਪਜੈ ਪਿਆਰੁ ॥

Sloak M:3 The Babiya chirps in the early hours of the morning before the dawn; its

prayers are heard in the divine court. The order is issued to the clouds, to let the rains of mercy shower down..... .1. Mehla 3: O Babiya, this is not the way to quench your thirst, even though you may cry out a hundred times. Only God's grace will help to get your love..... .2.



Raga Tukhaari, Mehla 1, Baaraamah, Chhant no. 1, pada 2, page 1107

(repeated under 'Koel', the next bird.

ਬਾਬੀਹਾ ਪ੍ਰਿਉ ਬੋਲੇ ਕੋਕਿਲ ਬਾਣੀਆ॥
 ਸਾ ਧਨ ਸਭਿ ਰਸ ਚੋਲੈ ਅੰਕਿ ਸਮਾਣੀਆ॥
 ਹਰਿ ਅੰਕਿ ਸਮਾਣੀ ਜਾ ਪ੍ਰਭ ਭਾਣੀ ਸਾ ਸੋਹਾਗਣਿ ਨਾਰੇ॥
 ਨਵ ਘਰ ਥਾਪਿ ਮਹਲ ਘਰੁ ਉਚਉ ਨਿਜ ਘਰਿ ਵਾਸੁ ਮੁਰਾਰੇ॥
 ਸਭ ਤੇਰੀ ਤੂ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਨਿਸਿ ਬਾਸੁਰ ਰੰਗਿ ਰਾਵੈ॥
 ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਚਵੈ ਬਾਬੀਹਾ ਕੋਕਿਲ ਸਬਦਿ ਸੁਹਾਵੈ॥ ੨ ॥

The Babiya cries out, "my Beloved!", and the Koel sings, "Divine hymns." The soul-bride enjoys all pleasures, and merges in her lover. She merges into her beloved, when it is pleasing to God. Establishing the nine houses, the royal mansion of the tenth house is recognised, God dwells therein. You are my beloved all the time. The Babiya cries out, " my Beloved!" The Koel sings, "Divine hymns." .2.

Raga Tukhaari, Mehla 1, Baaraamah, Chhant no. 1, pada 10, page 1108

ਭਾਦਉ ਭਰਮਿ ਭੁਲੀ ਭਰਿ ਜੋਬਨਿ ਪਛੁਤਾਣੀ॥
 ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਬਰਸ ਰੁਤੇ ਰੰਗੁ ਮਾਣੀ॥
 ਬਰਸੈ ਨਿਸਿ ਕਾਲੀ ਕਿਉ ਸੁਖੁ ਬਾਲੀ ਦਾਦਰ ਮੋਰ ਲਵੰਤੇ॥
 ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਚਵੈ ਬਾਬੀਹਾ ਬੋਲੇ ਭੁਇਅੰਗਮ ਫਿਰਹਿ ਡਸੰਤੇ॥
 ਮਛਰ ਡੰਗ ਸਾਇਰ ਭਰ ਸੁਭਰ ਬਿਨੁ ਹਰਿ ਕਿਉ ਸੁਖੁ ਪਾਈਐ॥
 ਨਾਨਕ ਪ੍ਰਫਿ ਚਲਉ ਗੁਰ ਅਪੁਨੇ ਜਹ ਪ੍ਰਭੁ ਤਹ ਹੀ ਜਾਈਐ॥ ੧੦ ॥

The month of Bhadon has started, why is the young woman still confused and doubtful? And what is she repenting about? Look around, the lakes and fields are overflowing with water; the rainy season has come, the time is to celebrate. In the dark of night, sometimes, it rains heavily; why is the young bride upset? How can

she find peace? The frogs and peacocks send out their noisy calls. The Babiya cries, “My beloved, my beloved.”. The snakes slither around, biting. The mosquitoes bite and sting, and the ponds are filled to overflowing. Everyone is playing its role. But the peace and happiness comes only in the company of the beloved, the Master. I will go and ask my Guru-teacher the whereabouts of God, and there I will go and live happily.10.



Sparrow - ਚਿੜੀ

Sparrows are perching birds and are typically 8 to 24 cm (3 to 9.4 in) long, are generally dull coloured—brown, gray, white, or pale yellow—and have cone-shaped bills. Although omnivorous, they mostly eat seeds and feed on or near the ground. Their average weight is 12 grams. They build their nests in trees or buildings and lay from 4 to 9 eggs.



In Panjabi folklores there are number of songs which refer to sparrows. One of very famous marriage

song reads: ਸਾਡਾ ਚਿੜਿਆਂ ਦਾ ਚੰਬਾ ਵੇ, ਬਾਬੁਲ ਅਸਾਂ ਉਡ ਜਾਨਾ, ਸਾਡੀ ਉੱਚੀ ਉਡਾਰੀ ਵੇ, ਅਸਾਂ ਨਹੀਂ ਮੁੜ ਆਨਾ... (we are a flock of sparrow, father, one day we will fly away. We fly high in the skies and we will not come back)

Raga Malaar, Vaar Malaar ki Mehla 1, sloak 2, preceding pauri 19, page 1286

ਮਃ ੧ ॥ ਸਉ ਮਣੁ ਹਸਤੀ ਘਿਉ ਗੁੜੁ ਖਾਵੈ ਪੰਜਿ ਸੈ ਦਾਣਾ ਖਾਇ॥

ਡਕੈ ਫੁਕੈ ਖੇਹ ਉਡਾਵੈ ਸਾਹਿ ਗਇਐ ਪਛੁਤਾਇ॥

ਅੰਧੀ ਫੁਕਿ ਮੁਈ ਦੇਵਾਨੀ॥

ਖਸਮਿ ਮਿਟੀ ਫਿਰਿ ਭਾਨੀ॥

ਅਧੁ ਗੁਲੁ ਚਿੜੀ ਕਾ ਚੁਗਣੁ ਗੈਣਿ ਚੜੀ ਬਿਲਲਾਇ॥

ਖਸਮੈ ਭਾਵੈ ਓਹਾ ਚੰਗੀ ਜਿ ਕਰੇ ਖੁਦਾਇ ਖੁਦਾਇ॥

The elephant eats a hundred pounds of ghee and molasses, and five hundred pounds of corn. He belches and grunts and scatters dust, and when the breath leaves his

body, he regrets it. The blind and arrogant die insane. Submitting to Waheguru, one becomes pleasing to Him. The sparrow eats only half a grain, then it flies through the sky and chirps. The good sparrow is pleasing to the Master, for she chirps the Name of Waheguru.





Swan — Hans ਹੰਸ

It is a bird of the Anatidae family and Cygnus Species. Mythological stories confirm that Hans eats pearls from the sea and is a docile bird. The name of a lake called 'Man-



sarover' is specially mentioned in the scriptures, where swan go to eat pearls.

Swans are graceful long-necked water fowl and are of duck clan. They range in length from 3.5 feet to 6 feet. They have plump bodies, slender necks and short legs. They are both flyers and swimmers.

They nest in marshy areas near ponds. Nests are made of leaves, grass, water plants and lined with feathers. They lay between 2 to ten eggs, and cygnets can swim and follow mother one day after hatching.

Sriraga, Sriraga ki var Mehla 4, Sloak M: 1, preceding pauri 20, page 91 (also page

sloak 124)

ਮਃ ੧ ॥ ਕਿਆ ਹੰਸੁ ਕਿਆ ਬਗੁਲਾ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇਇ ॥ ੨ ॥

With His grace God can transform a swan into a heron. He does whatever is pleasing to Him. Even a black crow can be transformed into a milk-white Hans.2.

Raga Asa, Shabad 12, page 352

ਆਸਾ ਮਹਲਾ ੧ ॥ ਏਕੋ ਸਰਵਰੁ ਕਮਲ ਅਨੂਪ ॥ ਸਦਾ ਬਿਗਾਸੈ ਪਰਮਲ ਰੂਪ ॥

ਉਜਲ ਮੋਤੀ ਚੁਗਹਿ ਹੰਸ ॥ ਸਰਬ ਕਲਾ ਜਗਦੀਸੈ ਅੰਸ ॥ ੧ ॥

Asa Mehla 1: In the pool is the one incomparably beautiful lotus. It blossoms continually; its form is pure and fragrant. The swans pick up the bright jewels. They take on the essence of the all-powerful Master of the universe.1.

Raga Dhanasri, Bhagat Namdev, Shabad 3, page 693

ਜਿਉ ਧਰਣੀ ਕਉ ਇੰਦੁ ਬਾਲਹਾ ਕੁਸਮ ਬਾਸੁ ਜੈਸੇ ਭਵਰਲਾ ॥

ਜਿਉ ਕੋਕਿਲ ਕਉ ਅੰਬੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ ॥ ੨ ॥

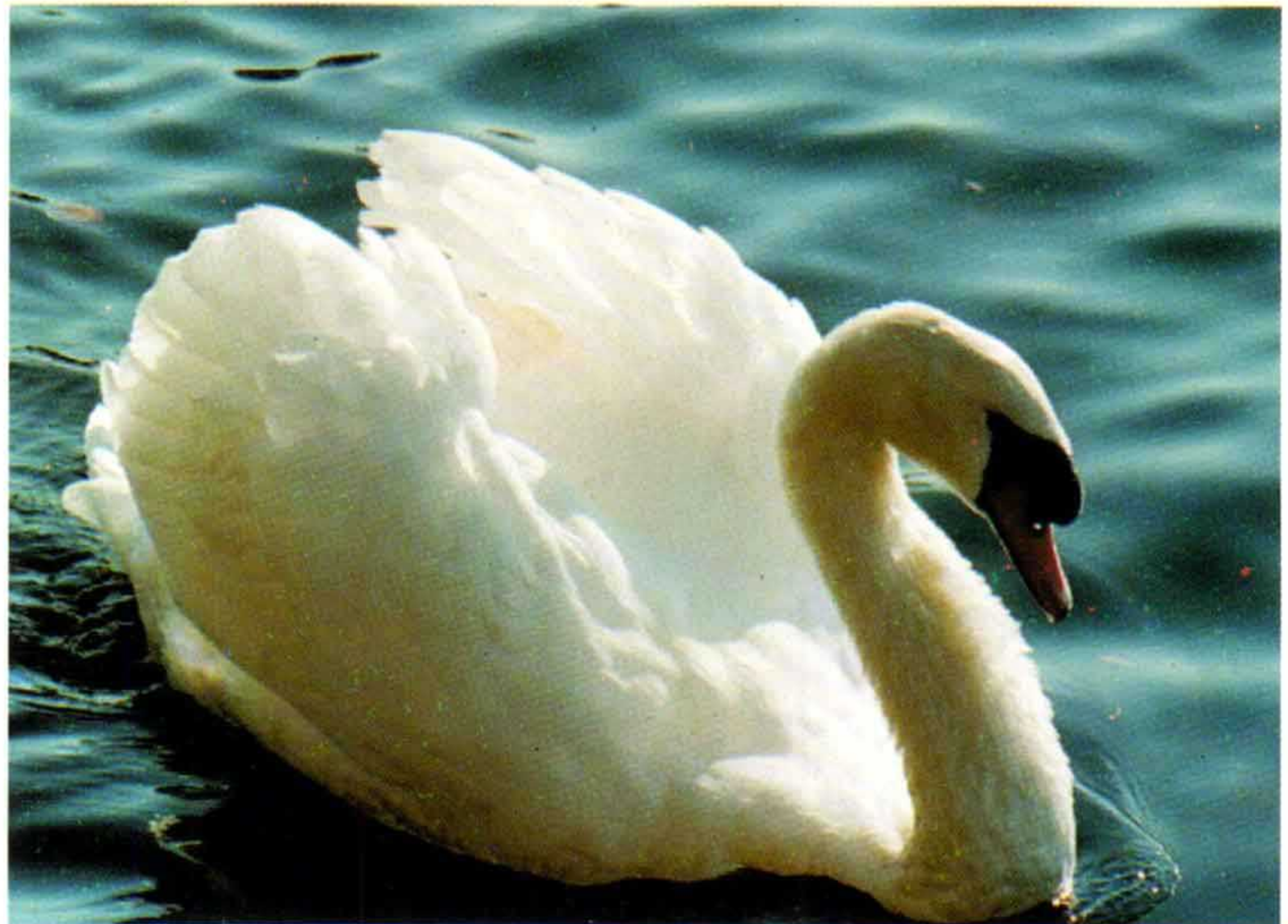
ਚਕਵੀ ਕਉ ਜੈਸੇ ਸੂਰੁ ਬਾਲਹਾ ਮਾਨ ਸਰੋਵਰ ਹੰਸੁਲਾ ॥

ਜਿਉ ਤਰੁਣੀ ਕਉ ਕੰਤੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ ॥ ੩ ॥

ਬਾਰਿਕ ਕਉ ਜੈਸੇ ਖੀਰੁ ਬਾਲਹਾ ਚਾਤ੍ਰਿਕ ਮੁਖ ਜੈਸੇ ਜਲਧਰਾ ॥

ਮਛਲੀ ਕਉ ਜੈਸੇ ਨੀਰੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ ॥ ੪ ॥

As rain is dear to the earth, and the flower's fragrance is dear to the bumble bee, and the mango is dear to the **Cuckoo**, so is God dear to my mind.2. As the sun is dear to the **Chakvi duck**, and the lake of Man Sarovar is dear to the **Swan**, and the husband is dear to his wife, so is God dear to my mind.3.



Duck – ਬਤਖ, ਮੁਰਗਾਈ

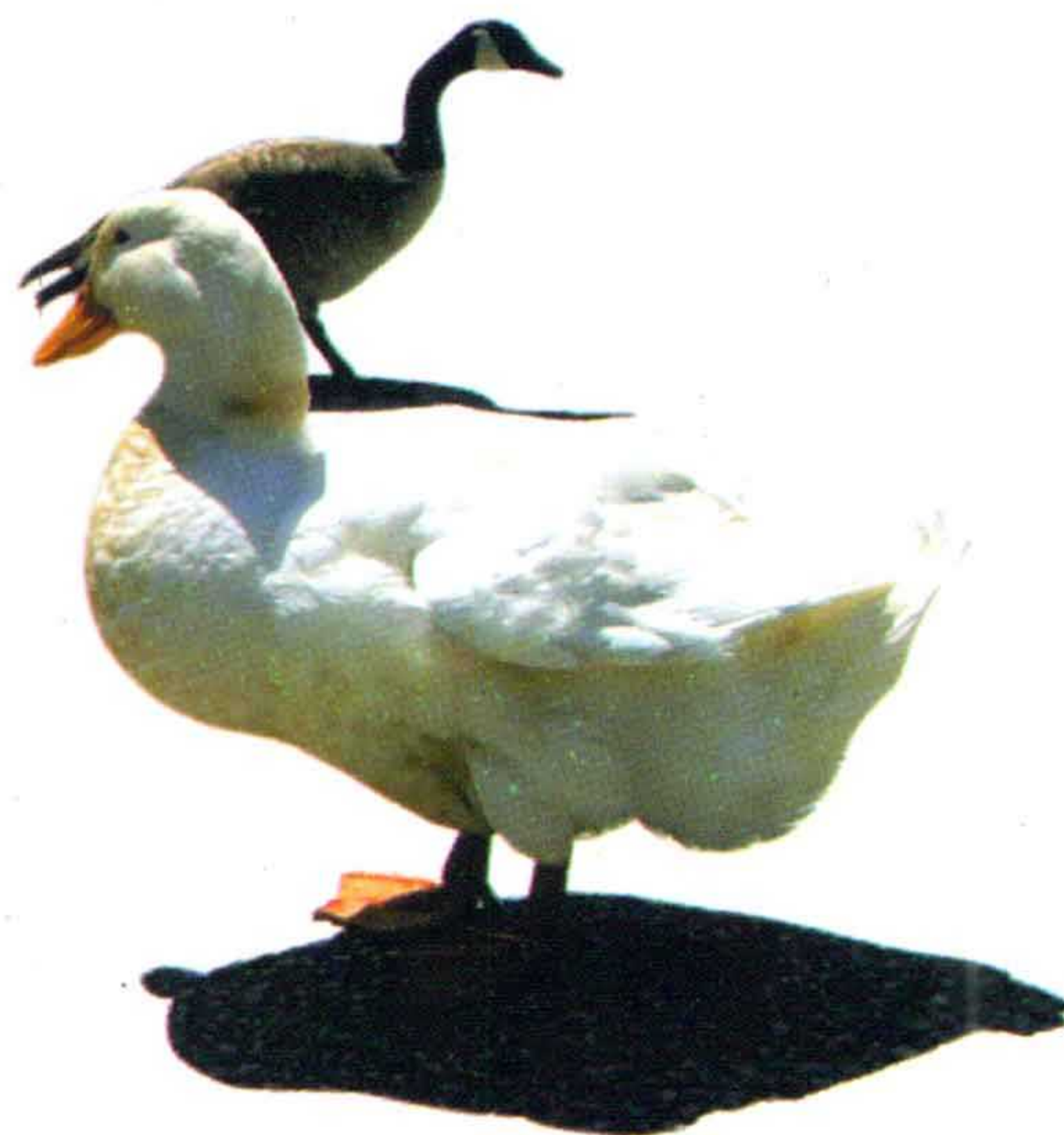
It is a chunky fresh water bird. It measures from 14 to 17 inches in length. They inhabit lakes and marshes and feed on aquatic plants and animals. They build a woven, basket-like reed nest and lay about 6 to 10 eggs.

It belongs to the Hans family, there are no hymns mentioning the name ਬਤਖ, but the name of 'Murgai' has been used. It is different bird but of the same family.

Raga Ramkali, Sidhgost, pada 5, page 938

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥
ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥
ਰਹਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਹਿ ਨਿਰਾਸੇ ॥
ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੇ ॥ ੫ ॥

The lotus flower floats untouched upon the surface of the water, and the Murgai swims through the stream; with one's consciousness focused on the word of the Shabad, one crosses over the terrifying world-ocean. Recite God's Naam. One who lives alone, as a hermit, humming the name of the Master in his mind, remaining unaffected by hope in the midst of hope, sees and inspires others to see the inaccessible, unfathomable Master.5.



Raga Kalyaan, Mehla 4, Ashtpadeeaa 2, pada 2, page 1324

ਮਾਇਆ ਮੋਹੁ ਸਬਲੁ ਹੈ ਭਾਰੀ ਮੋਹੁ ਕਾਲਖ ਦਾਗ ਲਗੀਜੈ ॥

ਮੇਰੇ ਠਾਕੁਰੁ ਕੇ ਜਨ ਅਲਿਪਤ ਹੈ ਮੁਕਤੇ ਜਿਉ ਮੁਰਗਾਈ ਪੰਕੁ ਨ ਭੀਜੈ ॥ ੨ ॥

The emotional attachment to Maya is very powerful; this attachment is a black stain which sticks. The humble servants of my Master are unattached and liberated. They are like Murgais, whose feathers do not get wet even while swimming in the water.2.





Crane - ਬਗਲਾ

Cranes are a group of large marsh birds. They have long legs, short wide tails and long brood wings. They have loud, resonant calls that may be heard as far as two miles. They perform a characteristic dance as a part of their courtship. They eat berries, plant roots,



snails and other small animals, sometimes killing their prey with their long hard bills. They build their nests on marshy ground, lay eggs, incubate them and care for the young.

They belong to the Heron family and hymns from Guru Granth Sahib have been quoted under that heading.



Heron - ਬਗਲਾ

They belong to a group of wading birds with a pointed spear like bill, a long thin neck and thin legs. They live near shores and marshes. Their size ranges from 1 foot to nearly 6 feet and their plumage is white, brown, or bright shades of green, yellow or blue. They eat mice, frogs, fish and other aquatic animals. They nest in large colonies known as heronries built in trees and bushes, and female lay three to six eggs.



In Indian folklores, they are depicted as cheat and thugs. They stand near the pool on one leg and pretend to keep their eyes closed, but, in fact, they are cleverly watching their prey. In Panjabi this type of *thugs* are called, 'Bagla Bhagat'.

Sloak Mehla 4, preceding pauri 30, page 315

ਸਲੋਕ ਮਃ ੪ ॥ ਤਪਾ ਨ ਹੋਵੈ ਅੰਦ੍ਰਹੁ ਲੋਭੀ ਨਿਤ ਮਾਇਆ ਨੋ ਫਿਰੈ ਜਜਮਾਲਿਆ ॥
ਅਗੋ ਦੇ ਸਦਿਆ ਸਤੈ ਦੀ ਭਿਖਿਆ ਲਏ ਨਾਹੀ ਪਿਛੇ ਦੇ ਪਛੁਤਾਇ ਕੈ ਆਣਿ ਤਪੈ ਪੁਤੁ ਵਿਚਿ ਬਹਾਲਿਆ ॥
ਪੰਚ ਲੋਗ ਸਭਿ ਹਸਣ ਲਗੇ ਤਪਾ ਲੋਭਿ ਲਹਰਿ ਹੈ ਗਾਲਿਆ ॥
ਜਿਥੈ ਥੋੜਾ ਧਨੁ ਵੇਖੈ ਤਿਥੈ ਤਪਾ ਭਿਟੈ ਨਾਹੀ ਧਨਿ ਬਹੁਤੈ ਡਿਠੈ
ਤਪੈ ਧਰਮੁ ਹਾਰਿਆ ॥

ਭਾਈ ਏਹੁ ਤਪਾ ਨ ਹੋਵੀ ਬਗਲਾ ਹੈ ਬਹਿ ਸਾਧ ਜਨਾ
ਵੀਚਾਰਿਆ ॥

Sloak Mehla 4: He is not a penitent, (tapa), who is greedy within his heart, and who constantly chases after Maya like a leper. When this penitent was first invited, he refused our charity; but later he repented and sent his son, who was seated in the



congregation. The village elders all laughed, saying that the waves of greed have destroyed this penitent. If he sees only a little wealth, he does not bother to go there; but when he sees a lot of wealth, he forsakes his vows. He is not a penitent, he is only a **heron**, the holy congregation has so decided.

Raamkali Mehla 4, Shabad 4, page 881

ਇਕਿ ਅਪਣੈ ਸੁਆਇ ਆਇ ਬਹਹਿ ਗੁਰ ਆਗੈ ਜਿਉ ਬਗੁਲ ਸਮਾਧਿ ਲਗਾਈਐ ॥ ੩ ॥

ਬਗੁਲਾ ਕਾਗ ਨੀਚ ਕੀ ਸੰਗਤਿ ਜਾਇ ਕਰੰਗ ਬਿਖੂ ਮੁਖਿ ਲਾਈਐ ॥

ਨਾਨਕ ਮੇਲਿ ਮੇਲਿ ਪ੍ਰਭ ਸੰਗਤਿ ਮਿਲਿ ਸੰਗਤਿ ਹੰਸੁ ਕਰਾਈਐ ॥ ੪ ॥ ੪ ॥

Some come for their own purposes, and sit before the Guru-teacher; they pretend to be in Samadhi (a yogic posture), like **herons** with their eyes closed.³ Associating with the wretched and the lowly, like the **heron** and the **crow**, is like feeding on a carcass of poison.





Crow - ਕਾਂ

Crows are considered to be very intelligent birds. They are easily tamed. Their nasal sound is 'caw'. In winter, they live in large flocks, that may consist of as many as 40,000 birds. During day they fly off in search of food, sometimes as far as 30 to 40 miles. During spring, their mating season, the flock breaks up into pairs, and build their nests high in the trees. Each female lays about five pale or green eggs, which hatch in about 19 days.



In Panjabi folklore, when a Crow 'caws' at the rooftop of a house, it is a message that some important guest was coming. Women, whose husbands have gone away on duty, long for crows to come and sit on their rooftops and say 'caw, caw', signalling the coming of their love ones.

Raga Gauri, Shabad 65, page 338

ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ॥

ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ ॥

ਏਕੁ ਆਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥ ੨ ॥ ੧ ॥ ੧੪ ॥ ੬੫ ॥

So fly away, black crow (I have received the message of the coming of my beloved), so that I may quickly meet my beloved. 1. Rahau. To obtain the status of eternal life, worship the Master with devotion. The Name of God is my only support; with my tongue, I always recite His Name. 2. 1. 14. 65.



Sloak Sheikh Farid, sloak 91, page 1382

ਕਾਗਾ ਕਰੰਗ ਢਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ ॥
ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਛੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ ॥ ੯੧ ॥

The crows have searched my skeleton, and eaten all my flesh. But please do not touch my eyes; I still have hope to see my beloved.91.

Sloak Sheikh Farid, sloak 92, page 1382

ਕਾਗਾ ਚੁੰਡਿ ਨ ਪਿੰਜਰਾ ਬਸੈ ਤ ਉਡਰਿ ਜਾਹਿ ॥
ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ਮਾਸੁ ਨ ਤਿਦੁ ਖਾਹਿ ॥ ੯੨ ॥

O crow, do not peck at my skeleton; if you have landed on it, fly away. Do not eat the flesh from the skeleton as my beloved lives in there.92.



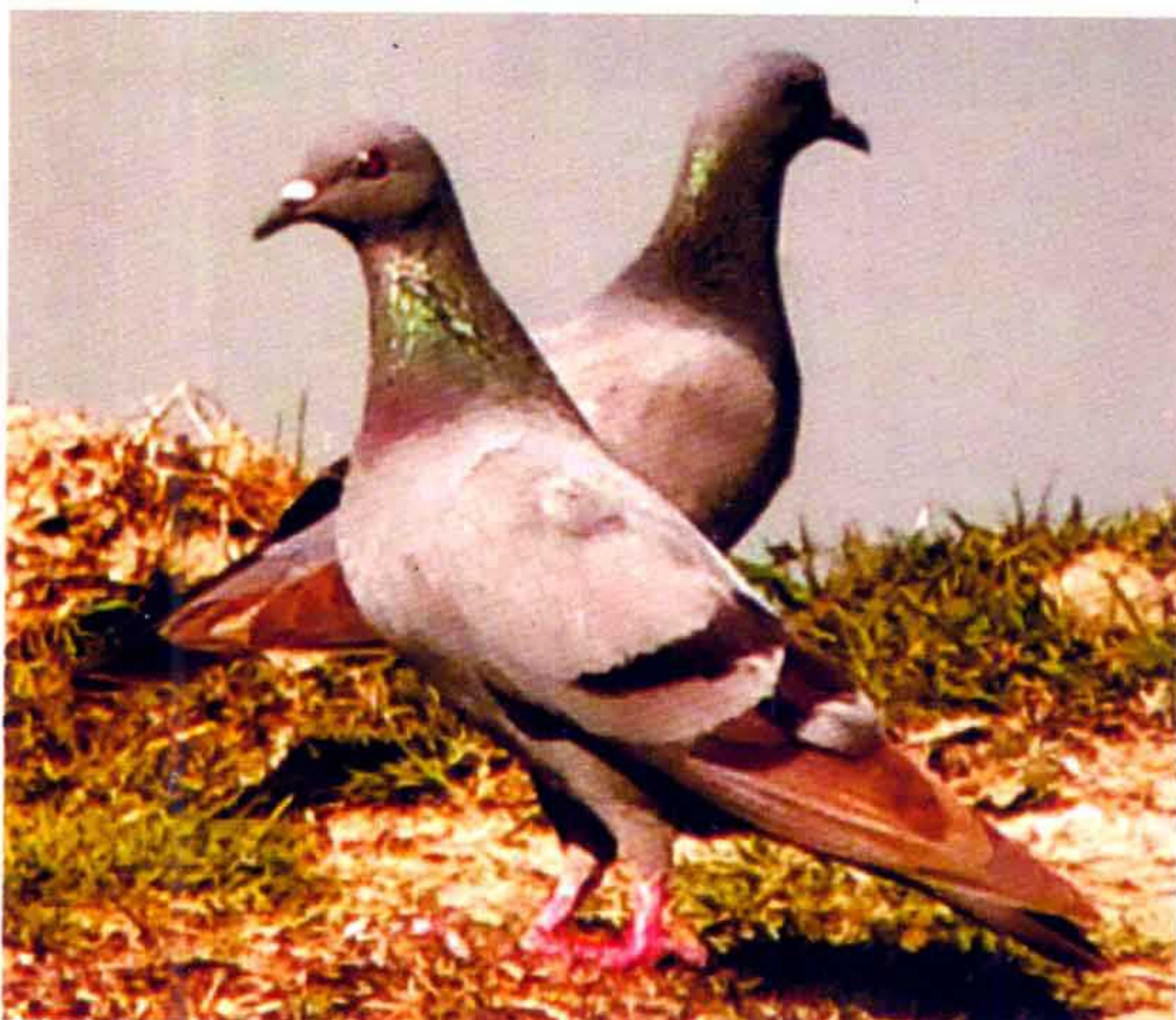


Pigeon - ਕਬੂਤਰ

Pigeon and dove belong to the same family. There are about 290 species of pigeons. The smaller species are called doves. They are both symbolic figures. The white dove is an emblem of peace and purity and turtledove is a symbol of love. Their size ranges from 6 inches to 33 inches. They feed on seeds, grains and fruits, but some also eat insects.

They make their nests with sticks in trees, buildings and cliffs. Female pigeons lay two eggs twice a year, and hatch them from 12 to 28 days.

History has a record of passenger pigeons, which were later slaughtered for their meat, and by year 1900 A.D. all their specie had fallen to the cruel hands of hunters. It is believed that the last passenger pigeon died in 1914 and the specie is now extinct.



Indian stories also have a mention of pigeons carrying letters from one destination to another. Legendry lovers, Heer Ranja, Sassi Punnu, Salim and Anarkali and Sohni Mahival used pigeons as their messengers to exchange their love letters.

The name pigeon has not been used in the hymns, instead the word 'bird - ਪੰਥੀ' has been used, but the example used in the hymns point it towards pigeons rather than general birds.

Bihagra Mehla 4, shabad 2, page 538-39

ਮਨਮੁਖਿ ਹਉਮੈ ਵਿਛੁੜੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਬਿਖੁ ਬਾਧੇ ਹਉਮੈ ਜਾਲੇ ਰਾਮ ॥
ਜਿਉ ਪੰਖੀ ਕਪੋਤਿ ਆਪੁ ਬਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਉ ਮਨਮੁਖ ਸਭਿ ਵਸਿ ਕਾਲੇ ਰਾਮ ॥
ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਮਨਮੁਖ ਮੂੜ ਬਿਤਾਲੇ ਰਾਮ ॥
ਜਨ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਾਗਤੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਨਾਨਕ ਹਰਿ ਰਖਵਾਲੇ ਰਾਮ ॥ ੩ ॥

O my soul, the self-willed manmukhs (non believers) are consigned to separation for their own egotism; bound to poison, they are burnt by their own pride. Like the pigeon, which itself falls into the trap (it is believed that when a pigeon sees a cat, it closes its eyes, thinking that if it could not see her, she would also not be seeing the pigeon), all the manmukhs fall under the influence of death, while still alive. Those who focus their consciousness on emotional attachment to Maya², those manmukhs are foolish demons. God's humble servants beg and implore Him, and seek His sanctuary, and request God to become their Divine protector for ever.³.

² See page 37.

Parrot – ਤੋਤਾ, ਸੂਹਟ

Parrots belong to a large family of birds, including lovebirds and budgies. The smallest parrot is only 3.5 inches long, while the largest may reach a length of 39 inches.

They nest in holes in trees, banks, or empty termite nests. The female lays 1 to 12 round white eggs. The young, which hatch in about 3 weeks, are blind, helpless, and usually without feathers. Like pigeons, parrots often feed their young on half-digested food that they regurgitate (partly digested in their mouth) from the crop.

Parrots are intelligent birds. They learn to imitate speech and other sounds readily, and some are able to open complicated cage locks.

In one of the mythological stories, the recitation of the name 'Rama' by a parrot, gave mukti to a prostitute named Ganika.



Maru Mehla 1, Ashtpadeeaa Ghar 1, page1010

ਸੂਹਟੁ ਪਿੰਜਰਿ ਪ੍ਰੇਮ ਕੈ ਬੋਲੈ ਬੋਲਣਹਾਰੁ ॥
 ਸਚੁ ਚੁਗੈ ਅੰਮ੍ਰਿਤੁ ਪੀਐ ਉਡੈ ਤ ਏਕਾ ਵਾਰ ॥
 ਗੁਰਿ ਮਿਲਿਐ ਖਸਮੁ ਪਛਾਣੀਐ ਕਹੁ ਨਾਨਕ ਮੋਖ ਦੁਆਰੁ

॥ ੮ ॥ ੨ ॥

In the cage of divine love, the parrot, speaks. It pecks at the truth, and drinks in the divine Nectar; it flies away for good. Meeting with the Guru, one recognizes his Master; and finds the gate of liberation.8.2.



Peacock - ਮੋਰ

Peacocks are found in Asia and Africa. It is a very quarrelsome bird and does not go well with other fellow birds. It is a large bird and its length ranges from 80 to 90 inches. They live in flocks in dry open forests. They feed on grains, seeds, reptiles and insects. They sleep in trees. A male peacock has a harem of about five females. Each female builds a separate nest, which is hidden in the ground and lays from 3 to 6 eggs.



Raga Wad-hans Mehla 1,
Shabad 3, page 557

ਮੋਰੀ ਰੁਣ ਝੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ॥

The peacocks are singing so sweetly, O sister; the rainy season of Sawan has come.

Raga Nat Narain Mehla 4, Shabad
2, page 975

ਹਰਿ ਕੇ ਸੰਤ ਮਨਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਜਿਉ ਦੇਖੈ ਸਸਿ
ਕਮਲੇ ॥

ਉਨਵੈ ਘਨੁ ਘਨ ਘਨਿਹਰੁ ਗਰਜੈ ਮਨਿ ਬਿਗਸੈ
ਮੋਰ ਮੁਰਲੇ ॥ ੩ ॥

The Master's bhagats love the Master in his mind, like the lotus flower gazing at the moon. The clouds hang low, the clouds tremble with thunder, and the mind dances joyfully like the peacock.3.





Hawk – Falcon ਬਾਜ

Hawk is also known as a royal bird. Kings and emperors normally adorned them on their arms as a sign of royalty. It is believed that Guru Gobind Singh also had a hawk. It is further believed that many true devotees, even today, do have a 'darshan' of the Guru's hawk at Hazur Sahib, Nanded. Hawks range in length from 1 foot to 2 feet, and female are usually larger than the male. They have very sharp vision and can change their flight direction abruptly. They use their sharp claws and bills to tear apart their prey. They build their nest of twigs and sticks high in trees. The female lays three to five eggs which hatch in 4 to 5 weeks. When hatched the young ones are blind and helpless. They are fed by the parents for five to six weeks when they get their eyesight and strength. They eat birds and small animals like rabbits and squirrels.



Vaar Malaar ki Mehla 1, Sloak Mehla 1, preceding pauri 22, page 1288

ਮ: ੧॥ ਹਰਣਾਂ ਬਾਜਾਂ ਤੈ ਸਿਕਦਾਰਾਂ ਏਨ੍ਹਾ ਪੜਿਆ ਨਾਉ ॥
ਫਾਂਧੀ ਲਗੀ ਜਾਤਿ ਫਹਾਇਨਿ ਅਗੈ ਨਾਹੀ ਥਾਉ ॥
ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਨ੍ਹੀ ਕਮਾਣਾ ਨਾਉ ॥

Deer, falcons and government officials are known to be trained and clever. When the trap is set, they trap their own kind; hereafter they find no place of rest. He alone is learned and wise, and he alone is a scholar, who practices the Name. Hurting others takes one away from God.

Sloak Mehla 1, preceding pauri 14, page 144

ਸਲੋਕ ਮਃ ੧ ॥ ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖਵਾਲੇ ਘਾਹ ॥
ਘਾਹੁ ਖਾਨਿ ਤਿਨਾ ਮਾਸੁ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ ॥
ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਥਲੀ ਕਰੇ ਅਸਗਾਹ ॥
ਕੀੜਾ ਥਾਪਿ ਦੇਇ ਪਾਤਿਸਾਹੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ ॥
ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ ॥
ਨਾਨਕ ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਤਿਉ ਦੇਇ ਗਿਰਾਹ ॥ ੧ ॥

Sloak Mehla 1: Tigers, hawks, falcons and eagles—the Master could make them eat grass. And those animals which eat grass—He could make them eat meat. He could make them follow His way of life. He could raise dry land from the rivers, and turn the deserts into bottomless oceans. He could appoint a worm as king, and reduce an army to ashes. All beings and creatures live by breathing, but He could keep us alive, even without the breath. As it pleases the Master, He gives us sustenance.1.





Eagle - ਇਲ

Eagles occasionally hunt cooperatively, with one individual flushing prey towards another. The immature Eagle has a prolonged period of exploration lasting for about four years.

They are on average 71-96 cm (28-38 in) long and have a wingspan of 204 cm (80 in). Their average weight ranges between 3000-6300 grams.

They have very sharp eyesight and can view its prey from a distance. They have sharp claws.

They breed in forested areas near large bodies of water. They eat large birds, mammals, and carrion. They get food by direct capture, scavenging, and stealing prey from other eagles or other birds and mammals.



They engage in spectacular flight displays. In the cartwheel display, a courting pair flies to high altitude, locks feet together, and then tumbles and cartwheels toward the ground, breaking off at the last moment. They build large nest of sticks lined with finer woody materials. Their eggs are dull white, usually without markings and lay 1-3 eggs.

Sloak Mehla 5, preceding pauri 17, page 322

ਮਃ ੫ ॥ ਫਿਰਦੀ ਫਿਰਦੀ ਦਹ ਦਿਸਾ ਜਲ ਪਰਬਤ ਬਨਰਾਇ ॥
ਜਿਥੈ ਡਿਠਾ ਮਿਰਤਕੋ ਇਲ ਬਹਿਠੀ ਆਇ ॥ ੨ ॥

Mehla 5: Roaming and wandering in the ten directions³, over water, mountains and forests — wherever an eagle sees a dead body, she flies down and lands on it.

³ See page 40.

Notes and References

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Ten houses, doors or apertures are as follows:

The first nine apertures are two ears, two eyes, two nostrils, one mouth, one anus and one pennies. The tenth aperture, however, is a metaphorical gate from where God enters into the mind, some philosophers suggest that it was the centre of the forehead.

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One explanation of the most controversial concept of Maya is as follows:

Widely speaking **Maya** is the other name of the whole Creation. It is said that the Creation has a two dimensional vision. Light and Darkness, Good and Bad, Virtues and Evils, High and Low, Heights and Depths etc., are a few example of these dimensional visions.

For general discussion the academics have called only the negative aspect of Creation as Maya, and the positive aspect as Divinity. They have defined Maya as a group of activity (some call this as vices) which takes one away from the Divinity; the collection of wealth which allures towards wrongdoing and illusions or delusions which opaque the face of the truth. For example, the complete Physical theory of Electricity is Maya. When it gives light, it is the positive aspect (usefulness) of electricity, and when it electrocutes and kills it is the negative aspect (harmful) of electricity. All aspects of the Creation have a similar two sided dimensions.

God is the Creator of the universe and, unlike worldly creators, He is not separate from His Creation. In fact He lives within His Creation which is also inhabited by Maya.

Theoretically Maya operates with the help of three inherit Gunas, Rajas, Sattav and Tamas, which effect the thinking and operations of every human mind. One possible explanation of the three guans is as follows:

1. THE RAJAS GUNA

It triggers off: Challenges, Hope, Ambition, Anxieties and Optimism. The implementation of this Guna is done with the help of the other two Gunas.

2. THE SATTAV GUNA

The Rajas activities are performed and achieved with: Kindness, Contentment, Sense of duty, Discipline, Charity, Calmness, Love, Faithfulness, Restraint, Firmness and Devotion.

3. THE TAMAS GUNA

The Rajas activities are accomplished and achieved with Lust, Anger, Greed, Attachment, Ego, Slander, Hatred, Duality, Riot and Cruelty.

The human roles in the Creation can be divided into:

God realisation

practised by Sattav Guna

Simran – Nam Japna

Dhain – Nam Japna

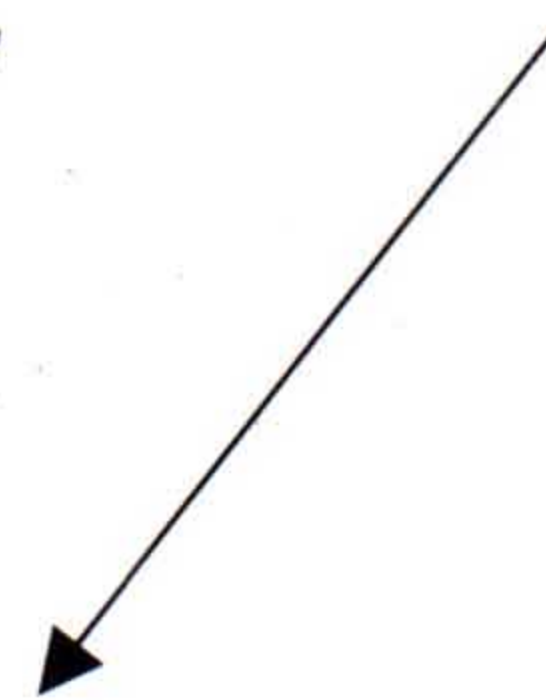
Truthful living: Application of Nam – Kirt karna

Sharing: Application of Nam – Wand ke chhakna

The plunge in Maya

practised by Tamas Gunas

The Path of Sahj



This function is called the path of Equilibrium or The Path of Sahj, wherein people while living in Maya do not forget Nam Simran. This is a model of a perfect life of a householder.

A Few Other Cross References from Guru Granth Sahib are as follows:

Sriraga Mehla 3, Shabad 43, Page 30

ਤੈ ਗੁਣ ਬਿਖਿਆ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹ ਗੁਬਾਰ॥

ਲੋਭੀ ਅਨ ਕਉ ਸੇਵਦੇ ਪਤਿ ਵੇਦਾ ਕਰੈ ਪੂਕਾਰ॥

ਬਿਖਿਆ ਅੰਦਰਿ ਪਚਿ ਮੁਏ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ॥ ੩ ॥

ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਜਗਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਿ॥

ਬਾਝਹੁ ਗੁਰੂ ਅਚੇਤੁ ਹੈ ਸਭ ਬਧੀ ਜਮਕਾਲਿ॥

ਨਾਨਕ ਗੁਰਮਤਿ ਉਬਰੇ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ॥ ੪ ॥ ੧੦ ॥ ੪੩ ॥

The three Gunas breed corruption and result in blindness. The attachment to Maya results in absolute darkness. The greedy people serve others, instead of Waheguru, although they loudly pronounce their reading of scriptures. They are all burnt to death by their own corruption; they live an uncomfortable life in this world and in

the life hereafter.3. In attachment to Maya, they have forgotten the preserver of the universe, the Father of the world..

Japji, pauri 27, page 6

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥
ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ॥ ੨੭ ॥

God has created the world, with its various colours, species of beings, and the multi-functioning Maya. Having created all designs, He watches over it Himself. He does whatever He pleases. No order can be issued to Him. He is the King of kings and the supreme Master. We all are subject to His Will.27.

Sriraga Mehla 3, Shabad 53, page 34

ਹਉਮੈ ਕਰਤਾ ਜਗੁ ਮੁਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੁ॥
ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਸੁਖਦਾਤਾ ਦਾਤਾਰੁ॥
ਸਤਗੁਰੁ ਸੇਵਹਿ ਤਾ ਉਬਰਹਿ ਸਚੁ ਰਖਹਿ ਉਰ ਧਾਰਿ॥
ਕਿਰਪਾ ਤੇ ਹਰਿ ਪਾਈਐ ਸਚਿ ਸਬਦਿ ਵੀਚਾਰਿ॥ ੩ ॥

Engrossed in egotism, the world perishes. Without the Teacher-Guru, there is absolute darkness. In emotional attachment to Maya, people have forgotten Waeguru, the giver of all bounties and comforts. Those who serve Him are surely to be saved; they keep the name of the True One enshrined in their hearts. By His own Grace, we find Him, and recite His Shabad.3.

Raga Asa Mehla 3, Page 363

ਜਿਉ ਨਲਨੀ ਸੁਅਟਾ ਗਹਿਓ ਮਨ ਬਉਰਾ ਰੇ ਮਾਯਾ ਇਹੁ ਬਿਉਹਾਰੁ॥

Like the parrot caught in the trap, O crazy mind, you are trapped by the affairs of Maya.

Sloak Sahaskriti Mehla 5, page 1358

ਭੋਜਨੰ ਗੋਪਾਲ ਕੀਰਤਨੰ ਅਲਪ ਮਾਯਾ ਜਲ ਕਮਲ ਰਹਤਹ॥

They take the Kirtan of Waheguru's praise as their food and remain untouched by Maya, like the lotus in the water.

Sloak Sahaskriti Mehla 5, page 1358

ਭਰਮ ਮੋਹੰ ਮਾਨ ਅਪਮਾਨੰ ਮਦੰ ਮਾਯਾ ਬਿਆਪਿਤੰ

The doubt, emotional attachment, pride, dishonor and intoxication are major weapons of Maya.

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The Ten Directions are as follows:

East, West, North, South, North East, South East, South West, North West, Sky, Nether-world.



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