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33 SAWAIYYEY (Steek)

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SAWAĪYYEY PATISHAHI-10

(1)

*Jâgat Jot(i) japai nis bâsur
ek binâ man naik n ânai.
Pûran prem pratît sajai,
bart, gor, marhî, matt bhûl n mânai.
Tîrath dâan dayâ tap sanjam,
ek binâ neh ek pachhânai.
Pûran jot(i) jagai ghat mai(ñ),
tab khâlas tâhey nkhâlas jânaî.*

Difficult Words : **Jâgat Jot(i)**—awakened and effulgent; **Nis Bâsur**—night and day; **Ek binâ**—except one lord; **Naik**—even a bit; **Sajai**—adores; **Bart**—fasting; **Gor**—grave; **Marhî**—a memorial built at the site of cremation; **Matt**—math; **Tîrath**—places of pilgrimage; **Dayâ**—on the name of kindness but is not even remotely connected with kindness, a ritual done in the name of non-violence; **Tap**—putting body through strenuous ordeals for attainment of salvation (remaining hungry, sitting with fire surrounding all around, standing in cold water for hours etc.); **Sanjam**—restraint, continence; **Pûran jot(i)**—light effulgence of Lords knowledge; **Jagai**—awakened spiritually; **Ghat mai(ñ)**—in the mind; **Nkhâlas**—absolutely pure.

Meanings : In this *sawaiyya*, Satguru Ji explains us the characteristics of an ideal person; a *Khâlsâ* of his perception. He states that such a person keeps his mind focused on the memory of the Lord who is radiant in the whole Universe, and is fully conscious. Such a person does not worship any other master leaving the Supreme Lord. He holds total faith on Him and adores his mind with Lords

effulgent qualities. Such a person never fasts, does not worship graves, memorials and accepts such other worthless means. He does not believe in pilgrimages and fake expressions of kindness, charity, penances and restraints under taken by other religionists. The divine light of Lord's loves and knowledge remains kindled in his heart all the time. Such a person is an ideal *Khâlsâ* and he alone can be called a blemishless *Khâlsâ*.

It is clear that :

- (a) **A *Khâlsâ* does not hold faith on anyone except God,**
- (b) **He adopts love of God as the only means of His realisation.**
- (c) **He does not keep faith on any memorials, pilgrimage, giving away illgotten wealth in alms and charity, does not put his body in strenuous tests as means of reaching God. He does not encourage or praise a person even a little who indulges in such un-natural and worthless acts which have no relationship with spirituality.**

(2)

*Sat(i) sadaiv sarûp sattbrat
âd(i) anâd(i) agâdh(i) ajai hai.
Dâan dayâ dum sanjam nem,
jat brat seel subrat abai hai.
Âd(i) anîl anâd(i) anâhad
âp(i) advaikh abhekh abhai hai.
Rûp arûp arekh jarârdan
dîn dayâl kirpâl bhaey hai.*

Difficult Words : **Sat(i) Sadaiv**—everlasting, eternal; **Sattbrat**—who adopts truth as fast; **Anâd(i)**—whose beginning is not known; **Agâdh(i)**—undeterminable. unfathomable; **Ajai**—invincible; **Dum**—keeping control over senses; **Jat brat**—who adopts asceticism as fast; **Brat**—rule, law, pledge; **Subrat**—of sound principles; **Abai**—ever the same, not destructible; **Anîl**—pure, bright; **AdvaiKh**—free of jealousy; **Abhai**—fearless; **Rûp arûp**—whose form is formless; **Arekh**—without any sketch or line; **Jarârdan**—who is not affected by old age; **Dîn dayâl**—who showers kindness on poor and hopeless.

Meanings : God's traits have been described in this Sawaiyya. God is eternal; His laws and rules are also true, He is the beginning of the Universe but He has no beginning. He is invincible and beyond description. His charity and kindness, self discipline and rules to keep oneself in a well defined limit, His pledge of asceticism goodness and cool behaviour are ever lasting. He is the beginning of every body, is pure and clean, free of all negative emotions. He is fearless, without jealousy and is formless.

His formlessness is His form. He is free of all subjects of fortune or luck. He is never influenced by the time and does not grow old. He is a kind hearted father who bestows his blessings on poor and hopeless.

It is clear that God has unlimited traits. He possesses those qualities those are beyond the reach of entities involved in worldly actions.

(3)

*Âd(i) advaiKh abhekh mahâ Prabh,
sat sarûp sujot prakâsî.
Pûr rahio subh hî ghat ke pat,
tat smâdh(i) subhâv pranâsî.*

*Âd(i) jugâd(i) jugâd(i) tûhî Prabh(u),
phail rahio sabh antar(i) bâsî.
Dîn dâyâl kripâl kripâ kar,
âd(i) ajon(i) ajai abinâsî.*

Difficult Words : **AdvaiKh**—without rancour of jealousy; **Abhekh**—without a definite garb; **Sujot prakâsî**—who illuminates the path of righteousness; **Ghat ke pat**—in the minds; **Tat smâdh(i)**—stable state of contemplation; **Subhâv pranâsî**—who destroys as a matter of routine; **Sabh antar(i) bâsî**—who resides in everyone; **Ajai**—invincible.

Meanings : This *sawaiyya* too has the traits of God described. God is the beginning of all, without jealousy or rancour; without garbs and the supreme master; His existence is eternal. He provides enlightenment to the whole world. He is permeable in all the living beings. He is stable in His existence and in state of contemplation. He possesses all the powers to destroy his creations as a matter of routine. He is beginning of the eras and even beginning of all times before. He is the beginning of the world and its existence. O Lord! You are present completely in all the minds. O Lord, the blesser of kindness on poors, please shower your clemency on us also. You are beyond birth, beyond defeat, invincible and beyond death.

It is clear that God is without colateral and is possessor of unique traits.

(4)

*Âd(i) abhekh achhed sadâ Prabh,
beyd kateb n bheyd(u) n pâio.
Dîn dayâl kripâl kripâ-nidh(i)
sat(i) sadaiv sabhai ghat(i) chhâio.*

**Shesh, Suresh, Ganesh, Maheshur,
gahey phirey surt(i) thâh n âio.
Re man mûrh agûrh iso Prabh(u).
tai kih(i) kâj(u) kaho bisrâio.**

Difficult Words : **Achhed**—who cannot be pierced; **Beyd**—four vedas (Rig, Yajur, Shâm, Atharv); **Kateb**—four books of semitic religious (Jamboor, Bible, Tauret and Quoran); **Bheyd(u)**—the reality; **Kripâ-nidh(i)**—treasure house of kindness; **Shesh**—Sheshnâg (the mythical multi-headed snake on whom god Vishnu is believed to be resting); **Suresh**—god Indra; **Maheshur**—god Shiva; **Gahey phirey**—kept searching; **Surt(i)**—vedas; **Agûrh**—conspicuous and existing Lord; **Iso Prabh(u)**—to such God.

Meanings : By describing the traits of the Lord in this *sawaiyya*, Guru Ji has advised us to sit in His contemplation and meditation.

God is the beginning of every thing. He does not dwell in any definite garb or dress. He cannot be pierced. He is eternal. Even Vedas and religious books of semitic religions have failed to describe His form. He showers His kindness on weak and poor. He is a treasure house of kindness. He is everlasting entity and resides in everyone's heart. The mythical Sheshnag, Indra and Shiv kept searching for Him but could reach no where. O foolish mind! the Lord who is so evident, obvious, affulgent and conspicuous; why have you forgotten Him?

It is clear that God is ocean of unlimited characteristics in whose memory a man has much need to sit and contemplate/meditate.

(5)

**Achut, âd(i) anîl anâhad,
satt sarûp sadaiv bakhâney.
Âd(i) ajon(i) ajâey jarâ bin(u),
param puneet pramper mâney.
Sidh suiambh(u) prasidh sabhai jag,
ek hî thaor anek bakhâney.
Re man rank kalank binâ Her(i),
tao kih kâran te n pachhâney.**

Difficult Words : **Achut**—infallible, stable; **Anîl**—free of dross; **Anâhad**—continuously; **Ajâey**—free from birth; **Jarâ bin(u)**—free of old age; **Param puneet**—very pious; **Pramper**—beyond; **Sidh**—miraculous powers; **Suiambh(u)**—self created, self effulgent; **Rank**—pauper; **Kalank**—sin, vices, evil deeds.

Meanings : Describing more traits of the Lord, Guru Ji has advised the mind of a human being to associate himself with Him.

God is infallible and stable on His seat. He is the cause of all and everything. He is free of form, colour and shape. He is ever existing and continuous. His existence is from the beginning. He is never born and is free from the cycle of birth and death. Old age does not effect Him. Amongst the religious searchers, He is described as most pious and beyond reach. He has not acquired His unique powers from anyone. All these were born from within Him. He is one and one only, yet His powers are existing everywhere.

O unwise mind! He is free of all types of sin, evil or

accusations. Why aren't you prepared to know Him and develop love with Him?

Clearly, God is an ocean of unlimited characteristics. We should understand Him and develop true love with Him.

(6)

*Achhar âd(i) anîl anâhad
satt sadaiv tuhî kartârâ.
Jîv jitey jal main thal main,
sabh ke sad peyt ko pokhanhârâ.
Beyd Purân Quorân duhûñ mil,
bhânt anek bichâr bichârâ.
Aur jahân nidân kachhû neh,
ai sub-hân tuhî sirdârâ.*

Difficult Words : **Achhar**—imperishable; **Anîl**—beautiful; **Sad**—ever, always; **Pokhan hârâ**—sustainer; **Nidân**—at last, in the end; **Sub-hân**—great, pious; **Sirdârâ**—supreme greater than all.

Meanings : O Lord! You are imperishable. You are the beginning of everything. You are clean and free of all colours. You are the creator who lives forever. You sustain all living beings on land and water, the religious scriptures of Hindus and Muslims i.e. Vedas and Katebas express the Lords traits in many ways. Nothing survives for ever in this world. Hey holiest of holy and Supreme Lord! You are the only one that stays for ever.

Lord is the master of infinite and matchless qualities.

(7)

*Ad(i) agâdh(i) achhed abheyd,
alekh ajey anâhad mânâ.
Bhût bhavikh bhavân tuhî
sabh-hûñ sabh thoran mo man jânâ.
Dev adev mahîdhar Narad,
Sârad satt sadaiv pachhânâ.
Deen dayâl kripanidh ko kachh(u)
bheyd Purân Quorân n jânâ.*

Difficult Words : **Agâdh(i)**—infinitely deep; **Achhed**—which cannot be pierced; **Abheyd**—that cannot be broken; **Alekh**—that cannot be written, whose pictures cannot be stretched; **Ajey**—that cannot be won; **Bhavân**—present period; **Thoran**—places; **Mo**—in; **Subh-hûñ**—all; **Man jânâ**—accepted in their heart; **Mahîdhar**—Sheshnâg; **Sârad**—Shârdâ, Saraswati; **Satt sadaiv**—eternal; **Bheyd**—reality;

Meanings : God is the beginning of all, is unfathomable. He cannot be pierced nor can be cut into pieces. All his traits cannot be written down. He is invincible and stays uniformly all the times. His existence remains in the past, present and future. All wise people are of firm belief that God resides everywhere all the time. Sheshnag, gods, Narad, Sarswati and other celestial bodies believe God to be an eternal entity.

His extent could not be fathomed by Quoran and Purân and other religious scriptures. God is bestower of clemency on poors and needy.

Lord is infinite and full of countless virtues.

(8)

*Satt sadaiv sarûp sattbrat,
beyd kateb tuhîn upjâyo.
Dev adevan de Mahîdhar,
bhool bhavân nahî thahrâio.
Âd(i) jugâd(i) anîl anâhad,
lok alok bilok n pâiyo.
Re man mûrh agûrh iso Prabh,
tohey kaho kih ân sunâyo.*

Difficult Words : **Sattbrat**—of infallible laws; **Dev Adevan**—gods and demons; **Bhoot**—past; **Vahî**—same God; **Jugâd(i)**—present since the beginning of era; **Alok**—not visible by the eyes; **Bilok n paiyo**—could not see; **Kih**—who?; **Ân**—someone other than the Lord; **Sunâyo**—told, informed.

Meanings : By disclosing many of his traits, Guru Ji has revealed His existence to us.

Hey Lord! You are the master of eternal laws. You are for ever. Vedas and *Katebas* those are there to describe You have been created under Your infallible rules and regulations. Demons, *Seshnags* and gods who existed in the past were also established by you. You are the creator of the Universe. You were there when the eras began. You are colourless, beautiful and singular personality that stays continuously and uniformly. The Lord is an invisible entity and the world cannot see Him with their eyes.

O foolish mind! the Lord of above qualities exist definitely and is conspicuous. Who has told you to accept someone else leaving such a Lord? It is foolishness to hold faith in any incarnation who is born and dies too.

God is a singular authority and no one can be equal to Him.

(9)

*Dev adev mahidhar nâgan,
sidh prasidh bado tap kîno.
Beyd Purân Quoran sabai,
gun gâey thakey, pai jâey n chino.
Bhûm âkâs patâr disâ bidisâ jih,
so sab kai chit chino.
Pûr rahî meh mo mehmâ man main,
tih ân(i) mujhai keh dîno.*

Difficult Words : **Kîno**—did; **Thakey**—defeated; **Pai**—but; **Chino**—came to know; **Patâr**—neither regions; **Disâ bidisâ**—directions and sub directions; **Jih**—all those; **Sab kai chit chino**—reckons all mind; **Meh mo**—in the entire world; **Ân(i)**—brought; **Mehmâ**—praise; **Mujhai keh dîno**—let me hear, I may be told.

Meanings : The gods, demons, *Sheshnag*, inhabitants of nather region and famous *Sidhs* undergo strenuous penances to reach God. Vedas, Puranas and Quorans have faced defeat singing His praises, yet the infinite Lord could not be recognised in His complete form.

All living beings who reside on the Earth, in the sky, in the ten directions, God knows everything of their heart. His praise is spread in the whole world. O my true companions! narrate me the virtues of that Lord.

All living beings express the presence of the Lord. His praise is spread in the whole world.

(10)

*Beyd kateb n bheyd lahio tih
sidh smâdh(i) sabhai kar hârey.
Simrit sâstr beyd sabai bauh
bhânt purân bichâr bichârai.
Âd(i) anâd(i) agâd(i) kathâ
Dhrû se Prehlad Ajâmal târai.
Nâm uchâr tarî Ganikâ
soî nâm adhâr bichâr hamârey.*

Difficult Words : Soî—that very; Bheyd—reality; Lahio obtained; Smadh(i)—in meditation.

Meanings : No one has yet been able to fathom the infiniteness of the Lord. To be in love with Him is the fundamental principle of our faith.

Vedas and *Katebas* (religious books of semitic religions) have not been able to reach the reality of His vastness. Mendicants have also failed despite sitting in meditation for years and ages. Vedas, Purans and Simritis tried their utmost in many ways yet they made no progress than the fact that He is the creator of everything. Yet He is no one's creation. He is beyond reach, estimation and very vast. He emancipated such devotees like Dhruv, Ajamal and Prehlad. From this worldly ocean. Falling in love with Him and perpetually remembering Him, Ganika the vice and sin filled woman achieved liberation and sailed across the worldly ocean. To love Him and always remaining united in His memory is the fundamental principle of our faith.

Lord is infinite. To love Him and to remember Him should be the aim of our life.

(11)

*Âd(i) anâd(i) agâdh sadâ Prabh(u),
Sidh sarûp sabho pehchânio.
Gandharb jachh mahidhar nâgan
bhûm âkâs chahoon chak jânio.
Lok alok disâ badisâ
ar dev adev du hoon Prabh(u) mânio.
Chit agiân sujân suiambhav
kaun kê kân(i) nidân bhulânio.*

Difficult Words : Sidh—free from death; Sarûp—beautiful; Gandharb—ministrels of gods; Jachh—a kind of gods whose upper half is man while lower half is of horse. They are believed to be irrigating the garden's of Kuber; Chit giân—ignorant/foolish mind; Sujân—wise Lord; Kân(i)—dependence, fear; Lok alok—This and other worlds.

Meanings : Praising the greatness of Lord, a man has been advised to join himself in His memory.

All intelligent and knowledgeable people know that God is the beginning of everything. He Himself has no beginning and is eternal power. He is beyond time/death and is most beautiful/handsome. He is known amongst the gods, *jachhs*, *Sheshnag*, living bodies of nether region and creatures of sky. All living beings, gods and semigods of this world and other world's consider Him as Lord, the Master.

O foolish and ignorant mind why are you forgetting the Supreme Lord and taking refuge or accepting dependence of other lesser mortals?

God is the source of great power. Man is foolishly turning his face away from Him.

(12)

*Kâhûn lai thok badhey ur Thakar
Kâhûn Mahes ko eys bakhânio.
Kâhûn kahio Her(i) mandir main,
Her(i) kâhûn maseet ke beech pramânio.
Kâhûn ne Râm kahio, krishnâ kâhun,
kahûn, manai avtârn mânio.
Fokat dharm bisâr sabhai,
kartar hî kao kartâ jî jânio.*

Difficult Words : **Ur**—on the chest, around the neck; **Thakar**—stone idol; **Mahes**—Shiv; **Eys**—god; **Bakhânio**—described; **Pramânio**—proved; **Manai**—in the mind; **Avtârn**—to the incarnation; **Fokat dharm**—worthless religious acts; **Bisâr**—forget.

Meanings : Rejecting and condemning the worthless religious actions of other religion's, Guru Ji advised those who tread upon the path of *Gurmat* to develop a loving relationship with the Lord and understand His magnificence.

Strange are the ways of other religions. Someone is wearing a stone idol around his neck with the belief that he would come closer to the Lord while some believe Shiv to be the creator and sustainer of the Universe. According to one belief, God is tied up in temples, while others believe Him to be residing in mosques. Some call Ram as God while others consider Krishan to be Almighty. There are many who believe that those born as incarnations are God.

The truth is that they have not understood what God

really is. They have tried to establish it as God whatever came into their fancy. The tenth Master advises the whole world that all these regions that lead a man astray should be forgotten. The creator and sustainer of the entire Universe should be accepted and worshipped as God.

It is clear that :

- (a) **Worthless rites and rituals do not beget one God.**
- (b) **Ram, Krishan or Shiv are not God.**
- (c) **It is wrong to attach God with temples or mosques.**

(13)

*Jao kahao Râm ajon(i) ajai,
at(i) kahai kao kausal kukh jayo jû.
Kâlhûn kâhn kahai jih ko,
kih kâran kâl te dîn bhayo jû.
Sant sarûp bibair kahâey,
su kio(n) path kao rath hank dhayo jû.
Tâhî ko mân Prabhû karkai,
jihko kou bheyd n ley n layo jû.*

Difficult Words : **Ajon(i)**—who does not fall into births; **Ajai**—unborn; **Kausal**—Kaushaliya (mother of Sri Ram); **Kukh**—womb; **Jayo**—born; **Kâlhûn**—overbearing on time; **Jih ko**—the god who; **Kih kâran**—what reason?; **Kâl te**—the effect of time; **Dîn**—helpless; **Bibair**—without enmity; **Path**—Arjun (one of the Pandavas); **Hânk dhayo**—pushed, made to move; **N ley**—would not get; **N laio**—could not get.

Meanings : In this sawayya, *Sri Kalgidhar Patishah Ji* prohibits us to accept and worship those who themselves are caught in the cycle of birth and death. He who himself is not beyond birth, who is born, not bereft of the influence of time, and whose influence increases or decreases like victuals of the eighty four species or with time, cannot be the Master God.

On one hand, you believe God to be beyond birth and never born. Then why don't you accept that He cannot be born of the womb of mother Kaushalya, the queen of king Dasrath? God, the Timeless one is totally overbearing on time. If you call Krishan the time-less Lord, then why could he not defy the time? and came into a situation of helplessness. Lord is saintly of form, free of animosity and envy. But Krishan was not so. He surely helped Pandavas against Kauravas in the battle of Mahabhârat. He even acted as charioteer of Arjun. He was definitely a victim of factionalism. (If Kauravs were unrighteous and not moral, Pandavas were no less. It does not behove good people, nor it is righteous to gamble and even put their wife at stake in the game).

Ram Chander and Krishan were not God. Therefore, they should not be worshipped as such. O people of the world ! accept His oneness as true. No one in the world can reach Him or even know His extent. He had always been beyond time and overbearing on everything that He has created.

It is very clear that :

1. **Anything caught in the cycle of birth and death cannot be God according to Gurmat.**

2. **Ram Chander or Krishan may be anything else but God.**
3. **They were equally affected by time like ordinary mortals.**
4. **Despite clear teachings of *Kalgidhar Patishah*, if one still believes these personalities to be incarnation of God, it is gross disrespect of *Gurmat*.**

(14)

*Kion kaho krishan kripânidh(i) hai,
kih kâj te badhik bân lagâio.
Aur kulîn udhârt jo,
kihtey apno kul nâs karâio.
Âd(i) ajon(i) kahâey kaho,
kim devak(i) ke jathrantar âio.
Tât n mât kahai jih ko,
tih kion Basudeveinh bap kahâio.*

Difficult Words : *Kripânidh(i)*—treasure house of kindness; *Kih kâj te*—on what account; *Badhik*—hunter; *Aur kulîn*—other families; *Devak(i) ke*—of mother Devakî; *Jathrantar*—in the womb; *Tât*—father; *Jih ko*—God's; *Basudeveinh*—To Vasudeva.

Meanings : By the help of many arguments Guru Gobind Singh Ji explain us that Krishan was not God.

How can Krishan be accepted as the treasure house of kindness. If he was all potent, how did he fall in the trap of a hunter. If he had the capability to emancipate other's

families, why did he not protect his own family. Then how can he be considered as free from birth and the beginner of the Universe? It is unanimously accepted in respect of Master—the God that He had no father, no mother. Then how did he accept to be known as Vasudev's son? Vasudev was Krishan's father and not father of God.

It is therefore amply clear that :

1. **Krishan was not God.**
2. **It is not proper to accept Krishan as God.**
3. **Accepting Krishan as God in any form is an act against *Gurmat*.**
4. **If a Sikh preacher propagates Krishan as God, suitable action should be taken against him.**

(15)

*Kâhey ko eys Maheseh bhâkhat,
kâhey dijes ko eys bakhânio.
Hai n Raghuaish Jadaish Ramapat(i),
tai(n) jinko Biswnâth pachhânio.
Ek ko chhâd anek bhajai,
Sukhdev Prâsar, Biâs jhûthânio.
Fokat dharm sajai sabh hî,
hum ek hî ko bidh nek pramânio.*

Difficult Words : **Eys**—God; **Maheseh**—to Shiv; **Bhâkhat**—you say; **Dijes**—Brahmân; **Bakhânio**—you describe; **Raghuaish**—Ram Chander; **Jadaish**—Krishan; **Ramapat(i)**—Vishnu; **Tai(n)**—You; **Biswnath**—master of the world, God; **Sukhdev**—a sage of repute; **Prâsar**—a sage who was son of Biâs; **Biâs**—a sage who was the creator of Mahabhârat; **Jhûthânio**—falsify; **Fokat dharm**—in the

worthless faiths; **Sajai**—adore; **Bidh nek**—in many ways; **Pramânio**—has authenticated.

Meanings : In this *sawaiyya*, Guru Ji re-affirms us to keep faith in one Lord. All others who performs actions and are living should never be regarded as God.

O people of the world! why are you calling Shiv as God? On what basis do you call Brahma as God? Ram, Krishan the kings and even Vishnu are not God either, whom you all are believing to be the master of the world. Leaving aside one and only one God, why are you indulging in the worship of those who are born and die too. You are even falsifying sages like Sukdev, Prasher and Biâs who had impressed upon everyone to worship one God.

Worthless people of the world long to adore themselves in useless faiths of the world. *Kalgidhar Patishah* tells us that we are depicting one God in many ways.

It is clear that :

1. **Shiv, Brahma, Vishnu, Ram Chander or Krishan are not God.**
2. **Many faith are shackled in worthless principles, and are indulging in other worships than One Lord.**

(16)

*Koû dijeys ko mânta hai pasu,
koû Mahes kai eys batai hai.
Koû kahai Bisno bisnâik,
Jâhey bhajai agh ogh katai hai.*

*Bâr hajâr bichâr arey jarh,
ant samey sabh hî taj jai hai.
Tâhî ko dhiân prmân hîey, joû thâ,
ab hai ar(u) âgey uhai hai.*

Difficult Words : **Dijes**–Brahma; **Mahes**–Shiv; **Bisno**–Vishnu; **Bisnâik**–master of the world; **Jâhay**–to whom; **Agh**–grave, sins; **Ogh**–much; **Taj**–leave; **Tâhî**–of that God; **Prmân**–accept determinately; **Uhai**–will be.

Meanings : Guru Ji teaches us the characteristics of God through this Sawaiyya. And look who are the God in the belief of the people.

Someone is believing Brahma as God and someone is describing Shiv to be God. Some says Vishnu is the master of the Universe, meditation on whom will destroy our heaps of sins. This is all indication of animal (low) level of intelligence.

Guru Dev Ji advise us to contemplate and think again and again, then arrive at the correct result. The truth is that none of these gods or deities will endure with you in the end. If you seek good for yourself, then focus your mind on the Lord who is the only one, who was the only one in the past, is so in the present and whose authority will remain operative without question in all times to come.

It is clear that :

1. **Brahma, Vishnu and Shiv are not God. They can't be the real help to a man.**
2. **God remains in existence uniformly in past, present and future.**

(17)

*Kotik Indr karey jih ke
kaî kot upinder banâey khapâio.
Dânav dev fanind dharâdhar
pachh pasû neh jât ganâio.
Âj lagey tap(u) sâdat hai
Shivhû Brahmâ kachhû pâr n pâio.
Beyd kateb n bheyd lakhio
jihñ soû Gurû gur(u) mohey batâio.*

Difficult Words : **Kotik**–millions; **Jih ke**–whose; **Karey**–created; **Upinder**–younger brother of Inder; **Khapâio**–finished, ended; **Fanind**–snake; **Dharâdhar**–Sheshnag; **Pachh**–birds; **Âj lagey**–so far, uptil now; **Lakhio**–understood; **Jinh soû Gurû**–that great Lord; **Mohey**–to me; **Batâio**–told me.

Meanings : In this *sawaiyya*, Guru Gobind Singh Ji describe the infinite character of God and expose the much lesser form of gods and goddesses who are known by their specific actions.

God has created millions of god Indras, lesser Indras (younger to Indra) and destroyed them. He has created so many demons, gods, snake, *Sheshnag*, birds and animals those cannot be counted. Shiv and Brahma undertook long and strenuous penances, putting their bodies in immense discomforts yet could not find the extent of Lord. My Guru has told me about that God whose extent could not be fathomed and estimated by Vedas and even *Katebas* and advised me to settle it firmly in my mind.

Accepting gods and goddesses equal to God and remaining in fear of them is just foolishness and nothing else.

(18)

*Dhiân lagâey thagio sabh logan,
sîs jatân nakh hâth badhâey.
Lâey bibhût phirio mukh ûpar,
dev adev sabhai dehkâey.
Lobh ke lâgey phirio ghar hî ghar,
jog ke niyâs sabho bisrâey.
Lâj gâi kachh(u) kâj sario neh,
prem binâ Prabh pân n âey.*

Difficult Words : **Thagio**—cheated; **Nakh**—nails; **Badhâey**—increased, enlarged; **Bibhût**—ashes; **Dev adev**—gods and demons; **Dehkâey**—to go astray; **Lobh ke lâgey**—indulged in greed; **Niyâs**—means, modes of actions; **Pân**—hands; **Lâj**—respect.

Meanings : Guru Ji has exposed the fake philosophy and prudery of followers of *Jog mat*. He has clearly stated that God cannot be realised through hypocritic means of *Jog mat* but through true love for Him.

O Yogi! undoubtedly you swindle and cheat people by showing them the prudery of your philosophy. You support matted hair on your head, have long nails and impress people by these worthless symbols, expecting them to adore your deeds. You rub ash on your face and body and roam in the world. You have even put the gods and goddesses in doubts and off the track of spirituality. Seeing you in this state, even they have started believing that you are some thing special.

Seized with greed and avarice, you roam about from house to house. So much so that you have even forgotten those rules of *Yogmat* that are recorded in your sacred

books. Because of such deeds, you have lost your respect. You even failed to achieve your aim of life. O Yogi! be sure in your mind, God cannot be reached without true love. The real path to Him is treading on the road of love.

It is clear that :

- (1) No mendicant who adopts above described means and prudery can earn respect among the Sikhs.
- (2) Those who indulge in strenuous penances should be considered hypocrites.
- (3) According to Sikhism the only successful way of reaching God is to shed all hypocrisy and prudery and develop true love with Him.

(19)

*Kâhey ko dimbh karai man mûrakh,
dimbh karai apnî pat khai hai.
Kâhey ke log thagey thag logan,
lok gayo parlok gavai hai.
Din dayâl kî thaor jahân tih
thaor bikhai tuhey thaor nâ ai hai.
Chet re chet, achet mahân jarh
bhekh ke kîney alekh n pai hai.*

Difficult Words : **Dimbh**—hypocrisy; **Pat**—respect; **Khai hai**—you lose; **Thaor**—place; **Ai hai**—will get; **Jarh**—foolish; **Pai hai**—will obtain; **Alekh**—that is indescribable.

Meanings : In this *sawaiyya*, Satguru ji has condemned prudery and external symbols as mark of being

religious.

O foolish people! Why are you projecting yourselves as holy souls through prudery. You are losing your respect as a result. Have you vowed to swindle and cheat the world? Be sure that cheating the world will not render you any higher spiritual status or respect now and even later. The kind hearted Lord will not assign you a place of respect in His court—His realm of beauty, tranquility and peace.

O foolish faker! come to your senses. You will not be able to reach the indescribable Lord through these fake robes and false personation.

It is clear that :

- (1) **There is no place of guises and disguises in Sikhism.**
- (2) **Sikhism is an action oriented religion.**
- (3) **The *Panth* must take a serious view of an army of fake *Sâdhs* supporting round turban, long *cholâ* (loose long shirt), flowing beard, wooden slippers and using *bairagam* (a 'T' shaped wooden support) to impress the people how holy they are. This matter needs immediate and concerted resolution.**
- (4) **At least we must feel convinced and accept the fact that *Sant-dum* has no relationship with Sikhism. These fakers are causing immense damage to the garden of Sikhism.**

(20)

*Kâhey ko pûjat pâhan kao,
kachh pâhan main Parmesar nâhîn.
Tâhî ko pûj Prabhû kar kai
jih pûjat hî agh ogh mitâhî.
Âdh(i) biâdh(i) ke bandhan jetak;
nâm ke leyt sabhai chhut jâhî.
Tâhî ko dhiân prmân sadâ yeh
fokat dharm karey phal nâhî.*

Difficult Words : **Pâhan**—stone, idol; **Tâhî ko**—to that Lord; **Agh**—sins; **Ogh**—heaps of; **Mitâhî**—obliterates; **Âdh(i)**—mental ailments; **Biâdh(i)**—body ailments; **Jetak**—all those there are; **Prmân**—be confirmed; **Fokat**—useless.

Meanings : Condemning the idol worship, Guru Sahib tells us that adopting such faiths that advises its followers meaningless rituals and idol worship is surely a waste of effort that will never bring out useful results.

O foolish! follower of worthless faith, O follower of idol worship, why are you worshipping these idols which are only stones? These stones cannot be God. Contemplate and worship that God who destroys all distresses and sins. Beliefs in the existence of God and remembering Him perpetually are two unique traits. These can liberate a person of all his mental and physical ailments.

O man! believe in such an omnipotent Lord and focus Him in your mind. Worshipping stones and believing in such worthless faiths that recommend stone worship can yield no spiritual benefit to you.

It is clear that :

- (1) Gurmat is highly against idol worship.
- (2) Sikhism condemns idol worship.
- (3) On the same line, those specious reasoners, self declared fake *Sants/Giani* who worship or recommend worshipping imaginary photographs of Guru Sahibs, or ask their followers to focus their minds on these photographs while meditating should not be considered followers of Sikhism. They and their henchmen should be considered followers of some worthless faith.
- (4) Those who recommend worship of photographs or are responsible for commencing such movement must be sorted out by our religious reformers and resolving organisations. Young Sikhs of high character and followers of Sikh tenets can be assembled/organised to take drastic action and stop this monkey dance by fake *Sants* in Sikh institutions.
- (5) All apostasy and fake code of conduct being preached and propagated in the name of Sikhism from Sikh stages must be halted immediately.
- (6) Many of our famous and much respected *Sants* are wilful victims of idol/photo worship. They should be sorted out well and proper.

(21)

*Fokat dharm bhaio phalheen
jo pûj silâ jug kot gavâ-ee.
Sidh kahân sil ke parsey,
bal bridh ghatî nav nidh n pâ-ee.
Âj hî âj samey jo bitio
neh kâj sario kachh(u) lâj n â-ee.
Sri Bhagwant bhajio n arey jarh
aisey hî aisey su bais gavâ-ee.*

Difficult Words : **Silâ**—stone; **Kot**—millions; **Jug kot**—million years; **Sidh**—success; **Parsey**—by touching; **Bal bridh**—enhancement of power; **Nav Nidh**—nine boons one's fixed aim; **Âj hî âj**—now and immediately; **Samey jo bitio**—the age is spent; **Sario**—became successful; **Aisey hî aisey**—in vain; **Bais**—age.

Meanings : In this *swaiyya* also, Guru ji has rejected all fake faiths and those which recommend idol worship as means of God realisation. Leaving aside un auspicious rites and rituals of idol worship, he has inspired us to recognise One Lord and develop love for Him.

O foolish man! it is futile to follow worthless and meaningless principles of absurd religions or faiths. These provide one with no spiritual gains. If millions of years are spent in idol worship, yet no spiritual benefit will result. How can one achieve spiritual success by worshipping stones? It will surely waste away our energy and development of our strength will be arrested. These meaningless and useless actions will never provide one with success in his aim nor any boon of righteous deeds. Your entire life is being spent now and immediately and is about to end. You have not achieved any success of spiritual path, yet you are not

ashamed.

O foolish and unabsorbant person! you have not sung eulogy of most beautiful and omnipotent God. You are wasting your life following worthless faiths and their propagated rituals.

It is clear that :

- (1) ***Gurmat* does not believe in absurd principles and oppose them vehemently.**
- (2) **Wrong principles are always wrong even if they come in beautiful garb of any religion.**

(22)

*Jo jug tain kar hain tapsâ,
kachh(u) tohey prasan n pâhan kai hai.
Hâth uthâey bhalî bidh so jarh,
tohey kachhu bardân n dai hai.
Kaon bharos bhaio ih ko
kauh bhîr parî neh ân bachai hai.
Jân re jân âjân hathî
ih fokat dharm su bharm gavai hai.*

Difficult Words : Tain—You, thou; Kar hain—do; Tapsâ—penance; Pâhan kai—of the stone; Kachhu bardân—any boon; Bhalî bidh—in a decent way; Bharos—Confidence, faith; Kaon bharos—on what faith; Bhîr—distress; Jân re jân—understand it; Âjân—foolish, ignorant; Hathî—stubborn, persistent; Su bharm gavai hai—makes one wander in these worthless doubts.

Meanings : In this *swaiyya* Gurudev condemns the futile and meaningless principles of other religion. He addresses

a worthless, ritualistic followers of meaningless faiths as foolish and stubborn. He then explains the simple path of *Gurmat*.

O stubborn, ignorant and foolish person, if you adopt the futile principles of penance for a whole era, or perpetrate the body with unnatural and meaningless sufferings for a whole era, you worship stone idols the whole life, even then these exercises will not be able to give spiritual happiness to you. O foolish idol worshipper! the stone can never bless you with any boon—spiritual or material. Why have you put all your hopes on this inanimate and consciousnessless stone to fulfil your desires. Why don't you say and accept that whenever some trouble falls upon you, these stone images will never come to your help.

O ignorant and persistent person, be wise and be aware, that idol worship, penances and such like worthless deeds make you wander aimlessly all over.

It is clear that :

- (1) **Sikhism is highly against idol worship.**
- (2) ***Tap* and such like means are also anti-sikhism.**
- (3) **Those holymen who recommend worship of idols, indulgence in penances, make people go through unnatural strenuous excercises do so to keep their authority and fake reputation of greatness. They also do actions against *Gurmat*.**
- (4) **It is wrong to believe that a hermit sitting in penance has divine powers.**

(5) **The episodes of Bhagat Nam Dev Ji and Bhagat Dhanna Ji made famous because of their so called idol worship are neither true historically nor according to the principle of Sikhism. Those holy souls whose *bânî* is recorded in Sri Guru Granth Sahib can never be idol worshippers.**

(23)

*Jâl badhey sabh hî mrit ke
koû Râm Rasool n bâchan pâey.
Dânav dev phnind dhâradhar
bhût bhavikh upâey mitâey.
Ant marey pachhtâey prithî par,
je jag main avtâr kahâey.
Re man lail ikail hî kâl ke
lâgat kâhey n pâen pâey.*

Difficult Words : Mrit ke—of death; Rasool—Hazrat Mohammad Sahib; N bâchan pâey—could not escape; Dânav—demon; Bhût—past time; Upâey—created; Lail—foolish; Ikail hî kâl ke—God alone who is master of death; Lâgat kâhey n pâen—why don't you bow at his feet?; Dhâey—quickly.

Meanings : The whole world is caught in the net of death. So much so that Ram Chander the so called incarnations and Hazrat Mohammad Sahib the prophet could not even escape the death. Demon, gods, snakes and *Sheshnags* of past period all perished. Many such entities will be born or created in the future too, They all will perish at the hands of death. Many persons became known as incarnations during their life times, but since they were caught in the trap of death, they all died repentingly.

O foolish mind! Why don't you take refuge in the feel of One Omnipotent God leaving those who are subject to death? He who beside being creator and sustainer of everyone is also the destroyer and who Himself is beyond the influence of death.

It is clear that :

- (1) Prophets, gods, goddesses and incarnation have just been given adequate status, *Gurmat* does not consider them anything more beyond what they were.
- (2) Incarnations and prophets too ultimately died in a helpless state. How foolish it is to regard them as God.
- (3) *Gurmat* lays emphasis on worship of One Lord and not persons who are known to be masters of some action.

(24)

*Kâl hî pâey bhaio Brahmâ,
geh dand kamandal bhûm bhrmânio.
Kâl hî pâiy sadâ Sivjû sabh
des bedes bhaiâ hum jânio.
Kâl hî pâey, bhaio mit gayo jag,
jâhî te tâhey sabhai pehchânio.
Beyd kateb ke bheyd sabhey taj;
kewal kâl kripanidh mânio.*

Difficult Words : Kâl—time; Geh—in hold; Dand kamandal—the staff and a pot for water carried by mendicants; Bhûm bhrmânio—wandered on the Earth; Des bedes bhaiâ—in the

countries; **Bhaio**—created; **Tâhey**—to that master God; **Kâl Kripanidh**—kind master of the time/death.

Meanings : In this sawaiyya, Guru Ji explains us that everything of this world, so much so that those who are known as incarnations and prophets ultimately fall a prey to death. Therefore we should believe in one and only one power—God who has complete control over time/death.

Brahma was born with the passage of time who kept roaming the Earth with his staff and a water pot. He too could not rise above the level of death. Shiv too became a victim of death who otherwise roamed many countries. We all know that all personalities of the world were born in the cycle of time and they all perished with its influence. And that is why the people of the world has reckoned only one power that is without birth and death.

Gurudev says that we have left aside the specious reasoners and teachers like Vedas and Katebas and opted to trust in one force who is beyond death.

It is clear that :

1. **He who is born and dies cannot be God.**
2. **It is too much and not fair on us to accept any power as God who according to history or mythology is caught in the cycle of birth and death.**
3. **If fire breaks out in our home—then it is called a calamity. In case it breaks out in others house, to call it a visit by the god of fire is not**

in accordance with *Gurmat*.

4. **No believer of *Gurmat* should accept god or goddess in any form and hold any faith in them.**

(25)

*Kâl gayo din kâman sio jarh
kâl kripâl hîey n chitârio.
Lâj ko chhad nilâj arey,
taj kâj akâj ko kâj savârio.
Bâj baney gajrâj badhey,
khar ko charhibo chit bîch bichârio.
Sri Bhagwant tajio n arey jarh
laj hî lâj ta kâj bigârio.*

Difficult Words : **Kâl Gayo**—life passed; **Din kâman sio**—in the mundane duties of the world; **Jarh**—foolish; **Kâl kripâl**—the master of time—God; **Hîey**—in the mind; **Chitârio**—remembered; **Nilâj**—shameless; **Akâj ko kâj**—useless deeds; **Bâj**—horses; **Baney**—adorned; **Gajrâj**—majestic elephants; **Khar ko charhibai**—to ride a donkey; **Chit bîch**—in the mind; **Bichârio**—contemplate; **Sri bhagwant**—the adorable and beautiful God; **Laj hî lâj**—full of shame.

Meanings : In this *sawaiyya*, Gurudev warn us that a person never contemplates in his mind that he is sure to perish in a few years time nor he understand what is righteous so that he can resort to doing what he should be doing in accordance with the faith that he follows. The fake fear of ‘What will the people say’ often becomes cause of his humiliation.

O foolish person! you are wasting your life in the mundane deeds of the world. You have never contemplated

on the kind Lord who is riding the death/time. Man has become shameless because he is spending his life in myriad vices and evils in search of momentary pleasures and comforts. When it comes to abiding by the religious teachings, he often takes shelter of 'What people will say', other rites and rituals prevailing in the society and so on. O shameless person! give up the fear and fake concern of the brotherhood or community. You are indulging in those deeds that you should be abstaining from. Thus you are supporting the unrighteousness. You own adorable horses and magnificent elephants. But leaving them aside you go riding such menial mounts like donkey. Why have you decided upon it? Leaving the righteousness, you are fully engrossed in dross filled deeds of the world.

O foolish and unabsorbent man! you do not love the most beautiful Lord. You are ruining the supreme aim of a human life of realising God because of the silly notion of 'what will people say' if you take to the path of salvation.

It is clear that :

1. **Do not bother about what society, community or brotherhood would say when you decide to spend life according to *Gurmat*.**
2. **Awaken your senses and wisdom of discrimination through *Gurmat* before adopting a faith. It will help you distinguish between cheese and chalk in the market of religions.**

(26)

*Beyd kateb parhey bauhtey
in bheyd kachhû tin ko neh pâio.
Pûjat thaor anek phirio par
ek kabai hîa main n basâio.
Pâhan ko asthâlia ko,
sir niyât phirio kachhû hath n âio.
Re man mûrh agoorh Prabhû taj(i)
âpan hûrh kahân urjhâio.*

Difficult Words : **Thaor**—places; **Ek**—one Lord; **Hîa**—mind; **Pâhan ko**—to the idols; **Asthâlia ko**—in the cremation grounds; **Sir niyât phirio**—kept bowing his head; **Agoorh**—that is conspicuous; **Hûrh**—foolish obstinacy; **Urhjâio**—is involved.

Meanings : In this *sawaiyya*, Gurudev has drawn the sketch of the followers of two famous religions of this place. These followers were deeply involved in their foolish fixations and obstinacies too often and were making no effort to understand the conspicuous and clearly realisable Lord.

Guru Ji says that they have read many volumes of Vedas and Katebas but because of their rigidity and obstinacy they have not been able to understand the reality of the Lord. They have fixed many places those are sacred according to them. They are worshipping those places but are not prepared to have one and only one Lord residing in their minds. Either they keep bowing their heads to the stone idols believing them to be God or they keep bowing meaninglessly before the heap of ashes of someone. These indiscriminatory people are not reaching for anything else except futile doubts and suspicious.

Guru Ji warns such unintelligent human beings and addressing their minds say—O foolish mind, why are you so much engrossed in your foolish fixations at the cost of God who is clearly conspicuous.

It is clear that :

1. **Just reciting/reading the religious books are not enough for reaching God.**
2. **Fixing some places as sacred and holy, repeated pilgrimage of such places is also not in consonance with *Gurmat*.**
3. **Worshipping of stone idols or paintings made by an artist out of his imagination are also against the tenets of *Gurmat*, even if these are believed or declared pictures of Guru Sahib.**
4. ***Gurmat* openly opposes worship of crematories. It could be anyone's memorial site.**
5. **Useless and meaningless rites commenced in the name of religion can receive no support from the tenets of Gurus.**

(27)

*Jo jugiân ko jâey uth âshram
Gorakh ko tih jâp japâvai.
Jâey saniyâsin ke tih ko keh,
dutt hî satt hai mantr drirhâvai.
Jo koû jâey turkan mein,
mehdîn ke dîn tisai geh liâvai.
Âpeh bîch ganai kartâ
kartâr ko bheyd n koû batâvai.*

Difficult Words : **Jugiân ko**—of the Yogis; **Gorakh ko Jâp**—remembering Gorakh repeatedly; **Saniyâsin ke**—in the seminary of the hermits; **Dutt**—Dattâtrey—the founder of *sanyasi* cult whom they consider as the incarnate. He was born in *Treta Yug*. He assumed twenty four *Gurus*; **Turkan mein**—among the muslims; **Mehdîn ke dîn**—in the religion of Mohammad Sahib; **Âpeh bîch ganai kartâ**—they assume themselves to be the creator.

Meanings : In this *sawaiyya* Satguru Ji tells us that the followers and bigot preachers of every religion think of increasing the number of the followers of their faith only. Instead of teaching the seeker a concrete way of life, they strive to bring them in the fold of their religion.

If a person goes to the seminary of Yogis, he is advised to meditate on Gorakhnath. If he goes to the seminary of *Saniyasis*, they propagate and preach that Dattatrey the founder of their cult is right and true. And in search of truth, if one falls in the trap of muslim preachers or followers, they make utmost effort to bring him in the fold of their faith propagated by Hazrat Mohammad Sahib.

None is prepared to understand the real form of the creator Lord. They all propagate and preach the founder of their faith as the true creator of the Universe.

It is clear that :

1. **Fanatics of all faith are in the rat race of increasing the strength or population of their faith. They are entangling or engrossing the seekers in wrong perceptions and are not helping them with the proper way of living and with the knowledge of real characteristics of**

the Lord.

2. **Propagation of wrong notions in Sikhism on the lines of other religions, instead of the teachings of spending truthful life would be highly anti-Sikh and against Gurmat.**

(28)

*Jo jugiân kai jâey kahai sabh
jogan ko greh mâl uthai dai.
Jo parai pâj saniyâsan kai,
kahain Datt ke nâm pai dhâm lutai dai.
Jo kar koû masandan saun
kahai sarb darb lai mohey abai dai.
Leo hî leo kahai sabh ko nar,
koû n Brahm batâey hamai dai.*

Difficult Words : **Jugiân**—Yogis; **Jogan ko greh**—in the seminary of the Yogis; **Sabh mâl uthai dai**—send everything there; **Jo parai bhâj**—if he reacts sharply; **Saniyâsan kai**—in the feet of Saniyasis; **Datt**—Dattatrey; **Dhâm lootai dai**—let house be plundered or give away liberally; **Masandan saun**—to the *Masands* (collectors); **Sarb darb**—all the wealth; **Mohey**—to me; **Abai**—immediately, now; **Leo hî leo**—take it, take it; **Sabh ko nar**—every person; **Koû**—anyone.

Meanings : In this *sawaiyya*, Guru Ji has said that a seeker wanders about at various seminaries in search of God and pleads before many great and noble souls residing there. These fake greatmen only swindle him to fulfil their desires or needs. They put him into a highly confused state of mind.

Gurudev make us understand that when a seeker goes

to the Yogis of *Yogmat*, they, instead of telling him the way to realisation of God ask him to move all his belongings to their seminary. If a seeker reaches the camp of *Saniyasis*, he receives a message that he should give away his house on the name of Dattatrey. And if he goes to *Masands* in search of God, they tell him to handover all his belongings to them.

The preachers and followers of all faiths keep laying claim to come to them and reach God through their help. 'Come! and take Him from us'. But in reality, no one tell this unfortunate person the true way to God. So his search for God continues unsatiated.

It is clear that :

1. **All claims of fake faiths and religion are false and baseless.**
2. **The self appointed guardian or traders of religion are more keen to serve their cause than help a true seeker on to the path of God realisation.**

(29)

*Jo kar(i) sev masandan kî kahai
ân prasâd(i) sabhai mohey dîjai.
Jo kichh(u) mâl tavâliye mein so
abhî uth(i) bheyt hamârî hî kîjai.
Mero hî dhiân dharo nisbâsar
bhûl kai aur ko nâm n lîjai.
Dîney ko nâm suney bhaj râteihn,
lîney binâ neh naik prasîjai.*

Difficult Words : **Ân Prasâd(i)**—bringing all kind of goods; **Tavâliye**—in your house; **Nisbâsar**—day and night; **Dîney ko nâm**—the news of obtaining the name; **Bhaj(i) râteihn**—runs away at night; **Lîney binâ**—without taking alms; **Naik**—even slightly; **Prasîjai**—to be happy.

Meanings : In this *sawaiyya*, Guru Ji has sketched the character of that class of people who would collect wealth and spend it away on themselves. This section of parasites have always attached themselves with the people like leeches. They suck their blood to improve their lot.

If we approach this *masand* section in order to serve them, they will make many suggestions and prescriptions for our welfare. They would expect that all wealth be given to them. These *masands* hold such a deep desire and they express it without reservation that whatever the seeker can give them, he should part with it immediately.

Guru Ji express the desire of the *masands* in a comic way. “**Hey devotees! hold my face or my feet in your mind day and night and don’t ever leave me. Don’t let any other name come to your mind**”. Giving a complete form of these *masands* Gurdev Ji say that they will not let the day dawn if they learn that someone is all set to give them something for some (fake) spiritual favour. They will even reach his house at night to strip him of his hard earned assets. And unless they receive what they want, they will never feel happy and at peace.

It is clear that :

1. **Fake Sants, Sadh, Dharamsaliâs and specious visitors to Gurudawaras have no concern with**

the true religion. They are all seasoned *masands*. Their aim is to fill their coffer by befooling others.

2. **No Sikh should become *masand* or behave like a *masand*. He should never use assets of Gurudwara for his own purpose.**
3. **Adequate arrangement should be made in dealing with those who misappropriate money meant for religious preachings or use in Gurudawara.**

(30)

*Ânkhan bheetar teyl ko dâr,
su logan(i) nîr bahâey dikhavai.
Jo dhanwan lakhai nij sewak
tâhey pros prasâd(i) jimâvai.
Jo dhanhîn lakhai tih deyt n,
mângan jât mukho n dikhâvai.
Lootat hai pasu logan ko,
kabhhûn n Parmesar ke gun gâvai.*

Difficult Words : **Dâr**—to wear, to put; **Tâhey**—to him; **Pros prasâd(i)**—serving eatables; **Jimâvai**—make him eat; **Tih deyt n**—does not give him.

Meanings : Guru Ji has sketched the character of those people who have been trading their shops for their benefits on the name of religion. Infact they are nothing but cheats of Benaras. But with the passage of time they are posing to be *Sants*, *Mahants* and *Satguru*. They have no concern with moral life. They trick the people to ensure that their

aims are achieved.

Satguru Ji says that these name-dragging religious leaders put oil in their eyes and bring out tears. Infact they are crocodile tears. There is no sympathy in them. No work of welfare of the society is being done by them. They are different from inside and outside. If they find a rich disciple coming into their dragnet, they will shower all their love at him. They will serve him meals in a platter with their own hands. But if a poor visit their *Dera* (camp), and they come to know of his poor status, these fake Godmen are not prepared to give them anything. So much so that they are not prepared to show them their faces even, howsoever hopeful of their kindness the person may be. They convey to the devotee through their henchman that the holyman has no time for him as he is busy in meditation. Such fake *Sant*, *Sadh* and *Gurû* are not human but are brainless animals. But they are expert in plundering the people and they are doing this with impunity. They are never ready to sing Lords praises and lead a moral life.

It is clear that the ever growing number of fake *Sants* and living Gurus are infact cheats, cunning, selfish, opportunist and bereft of all morals. They have no association with *dharam*. *Khâlsâ* should sort them out adequately.

(31)

*Ânkhan mîch rahai buk kî jim,
logan ek prapanch dikhâio.
Niyât phirio sir badhik jio,
as(i) dhiân bilok birhâl lajâio.*

*Lâg(i) phirio dhan âs jitey tit
lok gayo parlok gavâio.
Sri Bhagwant bhajio n arey jarh,
dham ke kâm kahân urjhâio.*

Difficult Words : *Mîch rahai*—closing (the eyes); *Buk kî jim*—like a heron; *Niyât phirio*—kept bowing; *Badhik*—hunter; *As(i) Dhiân*—such concentration; *Bilok*—seeing; *Birhâl*—a wild cat; *Lajâio*—felt ashamed; *Lag(i) phirio*—keep roaming in the hope of money; *Dhan âs*—in the hope of money; *Jitey*—where; *Tit*—there; *Dhâm*—house; *Dhâm ke kâm*—in the worldly duties.

Meanings : In this *sawaiyya*, Guru Ji has described those people who have entered in the field of religion as leaders. They look religious externally but are full of deceit, greed, cheating and cunningness. They carry a strong desire of accumulating wealth.

Such people are displaying a strange spectacle. Faking prayers, they close their eyes like a heron, who is ever focused on his prey like small fish or tadpole. Similarly, closing their eyes, such persons show to the world that they are now in the feet of the Lord. Infact they are spreading a net to catch the hapless and simple people into their guiles. They do not falter. Their humility is aimed at entangling people in their guile. A hunter bends down while releasing an arrow from his bow. In this way these people plunder others by wearing a disguise of humility and piety. Even a wild cat (lynx) will feel ashamed seeing their cunningness. In other words, their cleverness also fades away before them.

Wherever such people are wandering hoping to gather some wealth, be assured that they are ruining their stay in

this world and the world hereafter. Gurudev Ji address such people and says—“**O stone minded foolish people! remember the Lord with true mind. Why are you entangled in the procurement of worldly goods?**”

It is clear that exhibiting oneself as holy man or Bhagat externally and remaining sullied with vices of greed and attachment internally is highly against the basic principles of Sikhism.

(32)

*Focat karm drirhât kahâ
in logan ko koî kâm n ai hai.
Bhâjat kâ dhan heyt aro jam
kinkar te neh bhâjan pai hai.
Putr kalatr n mitr sabhai ûhân
sikh sakhâ koû sâkh(i) n dai hai.
Chet re chet achet mahân pasu
ant kî bâr akeleyee jai hai.*

Difficult Words : **Focat karm**—meaningless actions; **Drirhât**—teaching them firmly; **Kahâ**—why; **Bhâjat**—runs about; **Jam kinkar**—servants of the angels of death; **Neh bhâjan pai hai**—will not be able to run; **Kalatr**—wife, lady; **ûhân**—there; **Sikh**—servant; **Sakhâ**—companion; **Sâkh(i)**—witness, evidence.

Meanings : Guru Dev Ji exposes those fake religious leaders who entangle gullible devotees in meaningless rites, rituals and actions. Their only aim is to accumulate as much wealth for themselves. Guru Ji warn such plunderers and *Purohits* (Brahmins who look after the religious rites and Hindu temples).

O foolish Purohits! why are you entangling the simple people into meaningless rituals like *Amavas, Pooranmashi, Sangrands, Panchami*, fasting, charity, *Sharadhs* etc. None of these are going to resolve the problems of simple and poor devotees. These have no spiritual values. O Purohit, why are you running around for accumulating wealth. You will not be able to save yourselves from the clutches of angles of death when your time comes. And all that you have collected by dint of foul means will stay put here.

O parasite *Purohit* ! living live of luxury on other’s money, your wife, sons, followers and friends will not support you or be witness to you for the wealth accumulated by you through unfair means when your fate is decided in the court of the Lord. They will never be able to help you in anyway. So beware! you will leave this world alone and you alone will have to bear the fruits of all your good or bad deeds.

It is clear that :

1. **The clergy (Purohit section of the society) has always involved simple people into observance of rites and rituals.**
2. ***Gurmat* can never support the well planned network of *mâyâ* woven by the *Purohits* at any cost.**
3. ***Purohit*-ism and Sikhism are two entities diagonally opposite to each other.**
4. **Those who have entered Sikhism in the form of *Purohit* are harming the preaching of Sikhism.**
5. **Preachers are needed to spread Sikhism but**

not *Purohits*.

6. **We must make adequate arrangements of sorting out those who have entered Sikhism as *Purohit* or their *Purohit* like actions.**

(33)

*Tao tan tiâgat hî sun re jarh,
prêt bakhân triâ bhaj jai hai.
Putr kalatr sumitr sakhâ
ih beyg nikâro âyas(u) dai hai.
Bhaon bhandâr dhrâ garh jetak,
chhadat prân bigân kahai hai.
Chet re chet achet mahâ pasu
ant kî bâr akelo-ee jai hai.*

Difficult Words : *Tao*—yours; *Sumitr*—good friends; *Ih beyg*—now, immediately; *Nikâro*—discard; *Âyas(u)*—counsel, advice; *Bhaon*—mansion; *Bhandâr*—treasure; *Dhrâ garh*—has stored burried; *Jetak*—whatever was; *Bigân*—others; *Chet*—be conscious.

Meanings : Man is not prepared to remember God. When he comes to this world. He is not even prepared to lead a righteous and moral life. He gets badly shackled in the love of worldly goods. These can do no good to him because they are perishable and does not accompany him in the world hereafter.

Guru Ji advise us. O foolish person! your wife in whose love you are so badly entangled will leave your side calling you ghost when you die. At this time all your dear friends, sons, brothers and wife will leave you. All will counsel that your dead body should be removed and cremated as soon

as possible. They will clearly break their attachment and love with you. You have raised very strong and high mansions in the world. You have accumulated much treasures. Much has been stored under the ground surreptitiously to save from the world. O foolish person! as soon as your life ebbs out of your body, none of these things will belong to you anymore. Their owners will be different.

O animal like intoxicated person! beware, you will have to bear the fruits of all your good or bad deeds yourself after your death. These valueables, relations and other expensive assets will never stand by you.

It is clear that :

- (1) **The world is perishable.**
- (2) **It is highly improper to be engrossed in a life of material gains, love of wealth and relatives leaving a life of truth and worship. Such a life cannot be called ideal which is full of above shortcomings. God is the only help for us in the wave of present life style.**

