

Guru Granth Sahib Speaks-3

Attributes  
of  
God

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## FOREWORD

The present title *Attributes of God—Hari-gun* is the third book in the series *Guru Granth Sahib Speaks*. It is very essential to write on the basic philosophy propounded in the Sikh Scripture, as it will help us to understand the fundamentals of our religion. All the other concepts are closely linked with it. In my opinion, this concept is the central concept, because on the one hand it talks of the Primal Power and on the other it gives us an insight into the discipline, which the follower has to adopt under the guidance of the Guru. A Sikh has to sit at the feet of the Guru, who is the only one to broaden our outlook on life and unite us with our Source i.e. God (Hari). When we say that God is the only one, He has no second, this shows that He is All-Powerful and Omnipotent. He has created a vast universe and all the solar-systems and Himself vibrates through every atom. Therefore, He is called All-Pervading and Omnipresent. He is a Conscious power. He sees and knows everything. Therefore, He is known as the Omniscient Lord. He has another form as the Primal Guru and this Form of His is there within us, known as 'Kindly Light'. Whereas He pervades everywhere, He is also within us as our Lord and Guru. Whatever He does, he does not seek the advice of anyone. All the visible and invisible worlds are His own Creation. The highest form of creation in this world is the human being, who has been endowed with such qualities, which enable him to rise higher not only mentally, but also spiritually. *Guru Granth Sahib* equips a Sikh for great excursions into the spiritual world through Naam, the Word

given by the Guru. The second book in the present series is entitled *Naam*.

Sikhism is the practical religion and the remembrance of *Naam* or *Gur-Shabda* works wonders for the Sikh. He traverses the highest regions of the universe within his body, which is, in fact, the abode of Lord-God for him. Various attributes of Lord-God, practised by him take him nearer to God. He is Karma-Yogi and his Yoga is not the Yoga of Patanjali or the Hath-Yoga of Gorakhnath. Whereas the Yogas of Patanjali and Gorakhnath lay emphasis on *Aasanas* (Postures) and *Pranayama* (regulation of breath), the Sikh Gurus and radical saints of the Sikh Scripture have totally discarded them. The Yoga for Sikh is *Naam Yoga* or *Gur-Shabad Yoga*. Through them he crosses the world-ocean and attains the State of 'equipoise' (Sahaj Avastha). *Guru Granth Sahib* is the pivot for him and through its hymns, he comes to know about the Guru's discipline, which drag him out of the physical and mental arenas.

The Sikhs of the world should try to discipline their lives according to the message given by their Guru i.e. *Guru Granth Sahib*. If they adhere to the message of Guru strictly, they will shine like stars and lead others, who are bereft of the flights into the spiritual domain. They will never feel deficient of anything. No disappointment will ever seize them and no malady will ever be the cause of their downfall.

**SURINDAR SINGH KOHLI**

# 'ATTRIBUTES OF GOD' EPITOMIZED IN **MOOL MANTRA**

*Mool Mantra* contains the condensed account of the Nature of Brahman (God). It depicts the basic attributes of God. In Indian Philosophy, the Ultimate Reality or God is called Brahman (Brahm). In the Sikh Scripture, this word occurs very often. It is pronounced as Brahm. According to Guru Arjan Dev:

*Whatever I see, is Brahman, whatever I hear is  
Brahman.* (Bilawal M. 5, p. 846)<sup>1</sup>

In fact, the whole of *Guru Granth Sahib* talks about Brahman and His Divine Will. The real motive of our birth in this world is the realisation of Brahman. The real nature of this Ultimate Reality has been summed up in *Mool Mantra*, the fundamental sacred prayer. This sacred text is in the very beginning of the Scripture and is repeated many times in the body of the entire Scripture. It is produced hereunder :

*Ik-Aumkaar Satnaam Kartaa Purakh Nirbhau Nirvair  
Akaal-Murat Ajuni Saibhang Gurprasaad.*

The translation of this sacred text is :

*God (Brahman) is One. His name is Truth. He is the  
Creator. He is without any fear and enmity. He is  
Immortal, Unborn and Self-Existent. He can be  
realised through the Grace of the Guru (preceptor).*

The first word of this sacred formula is significant. It is the first word of the Scripture. It is composed of

*Ik + Aumkaar*. It means that *Aumkaar* is One. The word *Aum* occurs in *Upanishadas*. In *Kathopanishad*, Yama answers to Nachiketas in the following manner :

"That which all the Vedas declare, that which all austerities utter, that desiring which they lead the life of *Brahmacharya*. That word I tell thee briefly : It is *Aum*. That word is even Brahman; That word is even the Supreme."

The word *Aum* occurs also as *O-Aum* and *O-Amkaar* in *Guru Granth Sahib*. Guru Nanak Dev says in his longer poem *Dakhni O-Amkaar* :

*By O-Amkaar Brahma was created,  
By O-Amkaar Chit (consciousness) was created,  
By O-Amkaar Time and Space were created,  
By O-Amkaar Vedas were created.  
The word O-Amkaar bestowed final emancipation on  
Jivas.  
By repeating O-Amkaar the disciples obtained release.  
Listen to the comments on the Syllable 'O-am',  
The Syllable 'O-am' is the essence of three words.*

(Ramkali Dakhni O-Amkaar, M. 1, pp.929-30)<sup>2</sup>

The word *Aumkaar* occurs in *Mandukyopanishad* and *Prashnopanishad*. In the very first Shloka of *Mandukyopanishad* it is written :

*Bhutam bhavad bhavishyad iti sarvam aumkar eva.*

It is translated as :

"All that is past, present and future, all this is only the Syllable *Aum*."

In the second Shloka of the fifth question of *Prashnopanishad*, the word *Aumkaar* occurs thus :

*Etad val, Satyakama, param chapram cha brahma  
yad Aumkaar.*

This verse means : Verily, O Satyakama, this *Aumkaar*



is the Higher and Lower Brahman and these terms *Higher Brahman* and *Lower Brahman* are explained in *Brhadara-nyakopanisad* in the following manner :

*There are two states of Brahman, formful and formless, changing and unchanging, finite and infinite, existent and beyond existence.*

In *Mandukyopanisad*, the Syllable *Aum* has been split up into three parts A, U and M or *Akara*, *Ukara* and *Makara*. *Vaishnanara*, whose sphere of activity is the waking state is the letter A or *Akara*. *Taijasa*, whose sphere of activity is the dream state is the letter U or *Ukara*. *Prajna*, whose sphere of activity is the state of deep sleep is the letter M or *Makara*. These three states of mind do not exist in *Turiya*, the fourth state or *Chautha Pad*. In *Turiya*, the *Jiva* and Brahman become One. Thus the word *Ik-Aumkaar* in the Sikh Scripture, signifies One Brahman, out of which evolves the world of three states.

*IK* signifies *Turiya* and *Aumkaar* signifies :

A—*Akara*—waking state

U—*Ukara*—Dream state, and

M—*Makara*—Deep Sleep

On one side there is Unmanifested Absolute and on the other the Personal *Ishvara*. The Personal *Ishvara* performs three functions of creating, preserving and destroying, therefore the word *IK-Aumkaar* may signify the unity of Brahman (both Higher and Lower), out of which evolve three distinct powers named in Hindu Mythology as Brahma, Vishnu and Shiva.

IK—Higher Brahman—AUMKAAR—Lower Brahman

A—*Akara*—Brahma—Creator

U—*Ukara*—Vishnu—Preserver, and

M—*Makara*—Shiva—Destroyer.

The scholars have given different interpretations of *IK-Aumkaar* :

1. It signifies that the Ultimate Reality is One (*Advaita*) conveying thereby that *Jiva* and *Ishvara* are one.
2. The figure One is suggestive of One Name common to all. The Vedas lay some restrictions regarding the Divine Teaching. But Guru Nanak Dev broke all the barriers of caste. *Aumkaar* is suggestive of the Vedic Teaching, while the figure One is put beside it to differentiate the Vedic and non-Vedic teachings.
3. Etymologically, *AUM* is derivative from the root *AVA*, which means to preserve and protect. Thus *IK-Aumkaar* means : The One, who Protect.

The words *Brahm* and *Para Brahm* occur in *Guru Granth Sahib* for Lower Brahman and Higher Brahman respectively. The Higher Brahman is devoid of Attributes. He is Indeterminate and Incomprehensible. He is Transcendental Being called Truth. This Truth is without beginning and end. He is Consciousness and Bliss. He is Non-phenomenal, Non-spatial, Non-temporal, Non-causal, Impersonal and devoid of all sensible qualities. He is *Neti Neti* and can be described by the method of negation. He is Urborn, Eternal, Infinite and Self-Existent. He is Flawless and Taintless. He is also called *Nirguna Brahman* (without any qualities). Some quotations from *Guru Granth Sahib* regarding this aspect of Brahman are given below :

*Thou art Immortal Purusha, Uninfluenced by Time;  
Thou art Non-Temporal Purusha, Inaccessible and  
unparalleled.* (Maru M. 1, p. 1038)<sup>3</sup>

*Thou Higher Brahman, Supreme Ishvara.*  
(Var Maru M. 5, p. 1095)<sup>4</sup>

*Indefinable, Immeasurable, Inaccessible and Beyond  
the cognizance of the senses, He is Uninfluenced by  
time and action.*

*Undifferentiated, Urborn, Self-Existent, He is without  
fear and illusion.*

*I surrender myself to All-Truth.*

*He is without form, colour and delineation.*

*He is realised through True Word.*

*He hath no mother, no father, no son, no relation, no wife and no sexual instinct.*

*Thou Partless, Taintless and Transcendental Brahman,  
All the Light is Thine. (Sorath M. 1, p. 597)<sup>s</sup>*

The Lower Brahman is also called *Sargun Brahman* and *Ishvara*. He is endowed with Attributes. He is Immanent in the phenomenal world. He is the Lord of the spatial and temporal world, governed by casuality. He is Infinite, Eternal, Omnipresent, Omnipotent and Omniscient. He is the Creator, Preserver and Destroyer of the universe. He is the Lord of the Law of Karma and is the inner controller. He is Truth, Consciousness and Bliss. He is the Higher Soul or Supreme Self (*Paramatma*).

The sacred formula *Mool Mantra* given above needs elucidation. *Ik-Aumkaar* establishes the Unity of Brahman. The Higher Brahman has no beginning and no end. He manifests Himself as Lower Brahman through creation. Any one of His three main powers of Creation, Preservation and Destruction cannot be called Brahman. With the dissolution of the world, the Lower Brahman with these three powers is no more manifest. In Hindu thought, these powers are represented by Brahma, Vishnu and Shiva. The gods of this Trinity lose their entity with the dissolution of the world. These gods are said to die, when Brahman dissolves His Creation. On this basis, the Sikh Scriptures have rejected the worship of gods and goddesses.

In its monotheism, the Sikh Faith resembles Islam and that is the reason why some historians have emphasised that Sikhism is the product of the impact of Islam on Hinduism. But a deeper study exhibits the differences in the conception of Godhead. God of Islam is Personal, but the *Guru Granth Sahib* sings of an Impersonal God. Muslims believe that Muhammad is the Prophet of God, but the Prophethood of God has been rejected by the Sikh Scripture.

Brahman is One and without an equal or a Lieutenant.<sup>6</sup> Zoroastrian Theology divides Brahman into two parts viz., *Abura Mazdab* and *Abriman*. Christ proclaims himself as the son of God. But these views are not acceptable to the Sikh Gurus. Brahman is Indivisible. 'He has no son,'<sup>7</sup> but He is the Parent or Father of all,' *Guru Granth Sahib* recognises the Fatherhood of God like Islam.

Besides emphasising the Unity of Brahman, the Sikh Scripture talks of Lower Brahman as Perfect and Treasure-house of qualities (*Puran, Sampuran, Gun-Taas, Guni Gabeer, Gun-Nidhaan, Bemohataaj*), who is Faultless and Flawless (*Abbul, Adol, Achbal, Abhang, Achbed, Avgat, Amolak*), who is light (*Prakaash, Jot*), who is Good and Holy (*Pavittar, Puneet, Paavan, Paak*), who is beautiful (*Sundar, Subaan, Gauhar, Laal, Gulaal, Ratnaagar*), who is Almighty (*Sarab Shaktimaan, Samrath, Asur-Sanghaar, Sabal Mallan, Balah Chhallan, Akal Kala, Bhuj-Bal, Chatarbhuj*), who is Omnipresent (*Aape Aap, Haadra Hadoor, Sarab Biaapee, Sarab-Nivaasee, Sarbatr Ramnang, Bharpoor*), who is Omniscient (*Jaanoee, Jaananbaar, Giaan, Chit, Daanaa, Beenaa*), who is Primal Cause and the Essence (*Mool, Tat*), who is beyond our cognisance (*Asujb, Nirbhuj, Gupt, Agaadb, Agaah, Agam, Akab, Beshumaar, Apaar, Amit, Bisiaar, Apar Apaar, Bekeemat, Adrishta, Atol, Akaram, Akrai, Varna Chibna Baabraa*) and above all, who is Truth, All-pervasive and Everlasting (*Sach, Sachidanand, Sarbang, Saachaa*).

His Name is Truth. He must be called *Sat* (Truth), because He is always Truth. All other Names except *Sat* are *Kirtam* (created) names. There are several created names used in the hymns of *Guru Granth Sahib*, because they were more clearly understood by the people of different sects. The Vaishnavas used the following names :

*Bhagwan, Bishan, Gobind, Gopal, Gosaaeen, Hari, Narayan, Madho, Ragburai, Ram, Krishan, Vasudeva,*

*Pravhu, Banwari, Kavlaa-Kant, Sripat, Bawan Roop, Baraaba, Gajpati, Narsingh, Machh, Kachh, Chattar-Bhuj, Lakshmi-Bar, Chakradhar, Murari etc.*

The Shaivas called God by the names of *Shiva, Ishvar, Rudra, Neel-Kanth* etc. The Muslims named Him as *Rabb, Allah, Khudaa, Raazaq* etc. The Name to which the Sikhs attach special significance is *Waabeguroo*, which has been used in their verses by the bards (*Bhatts*). In the hymns of the Sikh Gurus, this Name does not occur in full. It is found split into two parts i.e. *Waabe* and *Guroo*.

Brahman is the Creator or *Kartaa Purakh*. He is called *Kartar, Sirandaa, Khaaliq, Sirjanbaar, Karn Kaaran, Paraan Data, Paraan Pati, Swaaranbaar*. He is a *Purusba*, who creates the whole universe. There is none other separate eternal entity except God. He is the Creator and thus the Master of the universe (*Saabib, Maalik*). He creates *Prakriti* of the three *gunas* (qualities). The finite selves or *Purusbas* emanate from Him. Unlike other *Purusbas (Jivas)*, He is a *Purusba*, who is from the very beginning (*Adi Purakh*) and who is All-Pervasive and Everlasting (*Sat Purakh*), who is the Creator (*Kartaa Purakh*), who is uninfluenced by Time or Death (*Akaal Purakh*) and who is without the influence of *Maya (Niranjan Purakh)*.

Before the creation of the world, there was nothing except Higher Brahman (*Paar Brahm*), Who was absorbed in abstract meditation (*Sunn Samaadhee*).<sup>9</sup> The universe came into being, when it was His will.<sup>10</sup>

Brahman is without fear (*Nirbhau*) and enmity (*Nirvair*). These are ethical qualities and attributes of God. Anyone, who practises these qualities in life goes near God-realisation. There are several moral attributes of God mentioned in *Guru Granth Sahib*. Since God is without fear, He is always in the state of bliss (*Nibaal, Prasann, Harakhwant, Rang, Anand, Binod, Sachidanand*). He has no worries (*Beparwah, Nehkantak*). Since God is without

any enmity, He is always Just, Graceful and Benevolent (*Dukhlath, Sagal-Sukh-Saagar, Sukhehgaamee, Sukhdaaee, Sukhdaataa, Amrit, Mithbolaraa, Nimribhoot, Sabaabee, Garib-Nawaz, Deen-Dard, Deen-Bandhap, Deen Dayaal, Anaath Naath, Nithaaviaan Thaaon, Diaa, Kareem, Raheem, Meharbaan, Karunaamai, Rabb, Dukh-Bhanjan, Adlee, Paj-Raakhanbaar, Bird-Paalanbaar, Bakhshind, Nistaaranbaar, Patit-Paawan, Olaa etc*). He is always full of love for his lovers and He is father, mother, husband, friend and everything for them (*Bhagat-Vachhal, Pitaa, Maataa, Kant, Bhataar, Khasam, Dulhaa, Bhartaa, Bhaaee, Mitr, Sangee, Saathee, Sajjan, Sakhaa, Yaar, Priyaa, Piaaraa etc*).

Brahman is Timeless Being (*Akaal Moorat*). Time and Death have no influence on Him. Therefore He is always the same (*Ik-Ras, Ik-Ves*). He is ever new and fresh (*Nit-Nawaan, Nautan*). Whereas He is Formless (*Aroop, Nirankaar*) and colourless (*Arang*), as a Being, He is Beautiful (*Sundar Manmohan, Manoramang, Jagmohan, Sohnaa, Nadanot*), Playful (*Chojee*), Ecstatic (*Wahu Wahu, Khoob Khoob, Ascharaj*) and Sublime (*Ucho Uchaa, Door*).

Brahman does not come in the womb (*Ajoonee*). This attribute of God voices the rejection of the *Avtaar* (incarnation) theory.

Brahman is Self-Existent. He is from the Beginning (*Aadi*), the very Beginning (*Parmaadi*) and even has no Beginning (*Anaadi*).

Brahman can only be realised by the Grace of the True Guru (*Gur-Prasaad*). The term 'Guru' means the Divine Teacher. God Himself is described as *Aadi Guru* and *Jugaadi Guru*. He is the Divine Teacher in the Beginning and the Primal Age.

Brahman Pervades in His Created Universe, which may be called His Body. The Universe is within Him and He is within the Universe. That is the reason of the identification of the Universe as Brahman. Guru Amar Das says :

*This Universe that thou seest is the manifestation of  
Hari.* (Ramkali M. 3, Anand, p. 922)<sup>11</sup>

Guru Arjan Dev perceives Brahman everywhere, as is evident from the quotation given in the beginning of this Chapter. Guru Gobind Singh, the Tenth Guru of the Sikhs, in his poetry in the *Dasam Granth* has portrayed the Omnipotent and Almighty Brahman as Supreme Spirit regarded as the Destroyer of the evil forces *Mahaa Kaal* and *Sarab Lob*—All-Steel. The armours of Steel have been considered as the symbols of the Primal Power.

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## GOD'S ATTRIBUTES AND MAN'S QUALITIES

Before proceeding further regarding man's understanding about the Attributes of God, it is necessary to peep into man's qualities in the light of the hymns of *Guru Granth Sahib*. It is clearly written in the Sikh Scripture that God is the Treasure-House of all the Attributes and man acquires virtues by His Grace. The founder Guru, Guru Nanak Dev says in *Japu* :

1. God cannot be established and created by anyone, He Himself is all in all. Those who serve him, they are honoured, therefore, O Nanak, the Praises of the Lord should be sung, as He is the Treasure-House of Attributes. (Japu, p. 2)<sup>1</sup>
2. Nanak says that God grants qualities to quality-less and more qualities to those, who are already endowed with qualities, but there is none, who can give any Attributes to Him. (Japu, p. 2)<sup>2</sup>
3. All virtues are Thine, O Lord ! and I have none. Without obtaining virtues, there can be no devotion. (Japu, p. 4)<sup>3</sup>

The above quotations of Guru Nanak Dev point out to the fact that God is all in all and all the qualities belong to Him and emanate from Him. He is the treasure of virtues. We must, then, see the reality about man related in *Guru Granth Sahib*. Guru Nanak Dev again says in *Japu* :

*One cannot speak with his own strength and also  
cannot observe silence with his own effort. One*

*cannot beg or give with his own strength. One cannot live or die with his own effort. One cannot rule, gain wealth or undergo commotion in his own mind with his own strength. One cannot have the understanding of knowledge or reflect on it with his own effort. One cannot know the method of attaining release from the noose of the world with his own strength. He who has the strength in His Own Hand, exercises and sees it. Thus there is none superior or inferior.*

(Japu, p. 7)<sup>4</sup>

The above quotation says categorically that all the power of doing anything is in the hands of the Lord alone. Everything is being done in the world with the power given by the Lord. Therefore none should boast of one's own strength. It is the Lord alone, who makes one superior or inferior. The same thought has been elaborated by Guru Arjan Dev in the eleventh canto of *Sukhmani*, wherein he says :

*The Doer of all Deeds is the Lord alone and none other. I am a sacrifice to Him, Who is prevalent everywhere, in water, plains, under-world and the firmament. He is the Doer of all Deeds and capable of doing everything. Everything happens according to His Will. He Creates and Destroys in an instant. He is without end and limits. By His command, He installs the Earth and keeps it without support. Everything is Created and Merged again under His Command. The superiors and inferiors all work under His Command. They appear in various colours and kinds under His Command. He beholds His Own Greatness Himself in His Own Works, because He Pervades in everything. If He Wills, the man obtains release. If He Wills, He makes the stones swim. If He Wills, He preserves life without breath. If He Wills, then one utters His Praises. If He Wills, He redeems the sinners. He does everything according to His Will. He is Himself the Master of both*

*ends. He, the Inner-Controller, Himself Plays and Enjoys. He causes the man to do, whatever He Wills. Nanak sees none else than Him. Tell me, what can be accomplished by man? The Lord causes him to do whatever Pleases Him. If ever he is empowered to do something by the Lord, he would try to grab everything. He does only, whatever Pleases him. Through his ignorance, the man is engrossed in sinful acts. If he becomes conscious, he would save himself. Deluded by illusions, his mind wanders in all the ten directions and in an instant it goes and returns after going round all the four corners. If the Lord becomes Merciful and grants His meditation to the man, then that person is absorbed in His Name. The Lord can bestow a kingship on a lowly worm in an instant. He, Patronises a very humble person. He who is not known anywhere, the Lord immediatly makes him known in all the ten directions. He, on whom the Lord of the world showers His Mercy, no account is asked from him. The Soul and the Body are all His capital. In every heart, the Perfect Lord illuminates. He Himself has made His own handiwork. Nanak lives by looking at His Greatness. The man has no strength of his own. The Doer of everything is the Lord of all. The poor Jiva is at the Lord's Command. Whatever Pleases the Lord, that ultimately happens. The man is sometimes in high mood and sometimes in low. Sometimes he is in sorrowful state and sometimes he laughs with delight. Sometimes he slanders and works in worries. Sometimes he rises to heavens and sometimes falls in the under-world. Sometimes he comprehends the Lord's knowledge. He himself causes unity, saith Nanak. The man, sometimes, dances in various ways and sometimes he sleeps day and night. Sometimes, he is in greatly frightening anger, but sometimes he becomes the dust of everyone's feet. Sometimes, he appears as a mighty*

*sovereign, and sometimes he wears the dress of a lowly beggar. Sometimes he is in ill-repute, but sometimes he is called greatly good. Just as the Lord wants him, he remains the same; Nanak utters this truth by the Grace of the Guru. Sometimes he appears as a scholar and delivers lectures and sometimes he becomes a mute hermit, practising contemplation. Sometimes he takes bath on the banks of shrines and sometimes he is an adept and a striver preaching divine knowledge. Sometimes the man appears as an insect, an elephant and a moth and wanders incessantly in many such births. Just as a guiser shows himself in various disguises, he dances according to the Will of the Lord. Whatever Pleases the Lord, he appears as the same. There is no one second to the Lord, saith Nanak. Sometimes he joins the holy congregation and from that position, he never returns. The divine knowledge illumines within him and that state is imperishable. His mind and body are imbued in the Name of One Lord and he abides always with the Transcendent Lord. Just as the water mixes with water, similarly the light of his soul mixes with the Supreme Light. His transmigration ceases and he gets rest. Nanak is ever a sacrifice to the Lord."*

(Gauri Sukhmani M. 5, pp. 276-78)<sup>5</sup>

The above canto makes it quite clear for us that God is all in all. The man has been created by Him and has been led by Him in all situations. The wonderful thing to be noted is that both the soul and body of man are the Lord's own outlay and He invests them in the manner He likes. The soul and the body do not move on their own. It is the Lord, Who gives strength to them. The Sikh prays daily to the Lord :

*Thou art the Lord, I pray to Thee, 'The Soul and the Body are Thine own outlay. Thou art the Mother and the Father and we are Thy Children. There are many*

*comforts under Thy Refuge. No one knows Thy Limits, O Highest of the High Lord ! All the creation is under Thy Management; whatever has been created by Thee is under Thy Command. Thou knowest Thy Movement and Limits. Nanak, Thy slave, is always a sacrifice to Thee.*

(Gauri Sukhmani M. 5, p. 268)<sup>6</sup>

In the fourth canto of *Sukhmani*, Guru Arjan Dev has elaborated the gifts bestowed by the Lord to His Created human being :

*O meritless and ignorant person ! Ever remember that Lord. He, Who hath created you, keep Him enshrined into your heart, He remains with you ever, saith Nanak. O man ! Think of the excellences of the All-Pervading Lord. What is your origin and how do you look like. He, Who has created, adorned and bedecked you; He, Who has protected you from the fire of the womb; He, Who gave you milk to drink in your childhood; He, Who gave you food, comfort and understanding in your full youth; He, Who gave you relatives and friends to look after you, when you became old, who put food into your mouth, when you were compulsorily seated. This meritless man does not understand the benevolence done to him. O Lord ! Forgive him, only then he can be redeemed. He, by whose Grace, you live in comfort on the earth. You laugh with your son, brother, friend and wife. He, by whose Grace, you drink cool water, enjoy soothing mind and priceless fire; He, by whose Grace, you relish all the pleasures, living with all the necessary articles; He, Who gave you hands, feet, ears, eyes and tongue, you have forsaken him and attached yourself to others. Such failings have subdued this blind and foolish person. O Lord ! Thou Thyself save him, saith Nanak. He, Who is the Saviour of all from beginning to end, this stupid person does not love him. Through*

*whose service, he can attain nine treasures, this fool does not attach his mind with Him. The Lord, who is ever present, this blind man considers Him far away. Through whose service, he can attain honours in the Court of the Lord, this foolish and ignorant person forgets Him. This man is ever and ever forgetful that the Infinite Lord is the only Saviour. Forsaking that Ruby, this man is engrossed with a shell; renouncing Truth. He is absorbed in falsehood. He considers it permanent, whatever he has to leave. Whatever is to happen, he considers that far away. He gathers that, whatever he has to leave. He gives up, the Helpmate, who is always with him. He washes away and removes the sandal paste. He is like a donkey, who loves the ashes. This frightening sinner has fallen into a blind well. O Merciful Lord! Take him out. Though he is a human being, but his deeds are those of animals. He dupes and deceives people day and night. Outwardly, he wears garbs, but inwardly he has the filth of maya. He cannot hide his reality, though he tries to conceal it. Outwardly he exhibits knowledge, contemplation and ablution, but inwardly he keeps himself attached to the dog of greed. He has fire within him, but outwardly smears ashes on his body. The stone hangs around his neck, how can he swim across the unfathomable ocean? He, within whose heart, the Lord abides, they only merge into equipoise state. How, by listening alone, the blind person can find the path? He can reach the destination by holding one's hand. How can a deaf person understand the riddle? If he is told night, he considers it day. How can a dumb person sing a hymn? Though he tries, even then his voice fails him. How can a crippled person ascend a mountain? It is not possible for his going there. O Creator, Merciful Lord! I, a humble man supplicate to Thee; I can only be saved by Thy Grace. This man*

*does not think of the Helpmate, Who is with him. He professes love for the enemy. He resides in the house of sand. He plays happily, imbued with the pleasures of maya. He considers them lasting with a firm mind; the fool does not think of death in his heart. He is engrossed in opposition and enmity, lust, anger and attachment, falsehood, sin, great greed and deceit. In this way, many births have passed. O Lord ! With Thy Grace, save him, saith Nanak.*

(Gauri Sukhmani M. 5, pp. 266-68)<sup>7</sup>

Guru Arjan Dev then prays for this helpless poor man to the Lord, who has created him. This prayer has been translated above.

Thus we see that *Guru Granth Sahib* has made it quite clear that man has no strength of his own. He works only according to the Will of God. The created world, both visible and invisible, is just a part of the game being played by the Lord Himself.

*He is a great juggler, who starts his game at his Will and also finishes it at His Will.*

(Sorath Kabir, P. 655)<sup>8</sup>

The saint Ravidas has presented a real picture of the helpless man, wherein he says :

*How does a puppet of clay dance ? He beholds, he sees, he listens, he talks and runs about. When he obtains something, he is puffed up with ego at that time. When he loses wealth, he bewails. He is absorbed in thought, word and deed in sweet and saltish pleasures. When he passes away, he merges somewhere. The world is a game, saith Ravidas. I have fallen in love with the juggler.*

(Asa Ravidas, p. 487)<sup>9</sup>

Guru Ramdas in his hymn has written in clear words that the body and soul both work under the Will of the Lord. They are powerless and helpless in all situations. The Guru says :

*Whatever the Lord has done and whatever He is doing, everything is being done under His Will; if the man has any power, then he may do something. Nothing can be done by man. He is kept according to the pleasure of God. O my Lord ! All are under Thy control. We have no power to do anything. Pardon us under Thy Will. Thou Thyself hast given everything, the soul and the body. Thou Thyself hast put me in Thy work. Whatever is Thy Command, one performs the deed, whatever Thou hast destined it for him from the very beginning. Thou hast created the whole world out of the five elements, let anyone create the sixth element, if he can. To someones, whom Thou Attachest with the True Guru, Thou Grantest them understanding. Thou also create some self-willed people, who wail and weep. I cannot utter the Glory of God; I am foolish, low and ignorant. O my Lord-God, forgive me, saith Nanak; I, the ignorant one, have come under Thy Shelter.*

(Suhī M. 4, p. 736)<sup>10</sup>

Thus we see that only the Lord is the treasure of qualities. Everything emanates from Him. The man is His creation, but he has been misled by the vices. He is puffed up with ego and has forgotten the Giver of everything.

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(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨੇ 276-78)

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 ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ 268)

7. ਸਲੋਕੁ ॥ ਨਿਰਗੁਨੀਆਰ ਇਆਨਿਆ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥  
 ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ ਨਿਬਹੀ ਨਾਲਿ ॥  
 ਅਸਟਪਦੀ ॥ ਰਮਈਆ ਕੇ ਗੁਨ ਚੇਤਿ ਪਰਾਨੀ ॥ ਕਵਨ ਮੂਲ ਤੇ ਕਵਨ ਦ੍ਰਿਸਟਾਨੀ ॥  
 ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ ॥ ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ ॥  
 ਬਾਰ ਬਿਵਸਥਾ ਤੁਝਹਿ ਪਿਆਰੈ ਦੂਧ ॥ ਭਰਿ ਜੋਬਨ ਭੋਜਨ ਸੁਖ ਸੂਧ ॥  
 ਬਿਰਧਿ ਭਇਆ ਉਪਰਿ ਸਾਕ ਸੈਨ ॥ ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ ॥  
 ਇਹੁ ਨਿਰਗੁਨੁ ਗੁਨੁ ਕਛੁ ਨ ਬੂਝੈ ॥ ਬਖਸਿ ਲੇਹੁ ਤਉ ਨਾਨਕ ਸੀਝੈ ॥  
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਧਰ ਉਪਰਿ ਸੁਖਿ ਬਸਹਿ ॥ ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਬਨਿਤਾ ਸੰਗਿ ਹਸਹਿ ॥  
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੀਵਹਿ ਸੀਤਲ ਜਲਾ ॥ ਸੁਖਦਾਈ ਪਵਨੁ ਪਾਵਕੁ ਅਮੁਲਾ ॥  
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਭੋਗਹਿ ਸਭਿ ਰਸਾ ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਸੰਗਿ ਸਾਥਿ ਬਸਾ ॥  
 ਦੀਨੇ ਹਸਤ ਪਾਵ ਕਰਨ ਨੇਤ੍ਰ ਰਸਨਾ ॥ ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਸੰਗਿ ਰਚਨਾ ॥  
 ਐਸੇ ਦੋਖ ਮੂੜ ਅੰਧ ਬਿਆਪੇ ॥ ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭੁ ਆਪੇ ॥  
 ਆਦਿ ਅੰਤ ਜੋ ਰਾਖਨਹਾਰੁ ॥ ਤਿਸ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਕਰੈ ਗਵਾਰੁ ॥  
 ਜਾ ਕੀ ਸੇਵਾ ਨਵ ਨਿਧਿ ਪਾਵੈ ॥ ਤਾ ਸਿਉ ਮੂੜਾ ਮਨੁ ਨਹੀ ਲਾਵੈ ॥  
 ਜੋ ਠਾਕੁਰੁ ਸਦ ਸਦਾ ਹਜ਼ੂਰੇ ॥ ਤਾ ਕਉ ਅੰਧਾ ਜਾਨਤ ਦੂਰੇ ॥  
 ਜਾ ਕੀ ਟਹਲ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥ ਤਿਸਹਿ ਬਿਸਾਰੈ ਮੁਗਧੁ ਅਜਾਨੁ ॥  
 ਸਦਾ ਸਦਾ ਇਹੁ ਭੁਲਨਹਾਰੁ ॥ ਨਾਨਕ ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ ॥

ਰਤਨੁ ਤਿਆਗਿ ਕਉਡੀ ਸੰਗਿ ਰਚੈ ॥ ਸਾਚੁ ਛੋਡਿ ਝੂਠ ਸੰਗਿ ਮਚੈ ॥  
ਜੋ ਛਡਨਾ ਸੁ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨੈ ॥ ਜੋ ਹੋਵਨੁ ਸੋ ਦੁਰਿ ਪਰਾਨੈ ॥  
ਛੋਡਿ ਜਾਇ ਤਿਸ ਕਾ ਸ੍ਰੋਮੁ ਕਰੈ ॥ ਸੰਗਿ ਸਹਾਈ ਤਿਸੁ ਪਰਹਰੈ ॥  
ਚੰਦਨ ਲੇਪੁ ਉਤਾਰੈ ਧੋਇ ॥ ਗਰਧਬ ਪ੍ਰੀਤਿ ਭਸਮ ਸੰਗਿ ਹੋਇ ॥  
ਅੰਧ ਕੂਪ ਮਹਿ ਪਤਿਤ ਬਿਕਰਾਲ ॥ ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਦਇਆਲ ॥  
ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥  
ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ ॥ ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ ॥  
ਬਾਹਰਿ ਗਿਆਨ ਧਿਆਨ ਇਸਨਾਨ ॥ ਅੰਤਰਿ ਬਿਆਪੈ ਲੋਭੁ ਸੁਆਨੁ ॥  
ਅੰਤਰਿ ਅਗਨਿ ਬਾਹਰਿ ਤਨੁ ਸੁਆਹ ॥ ਗਲਿ ਪਾਥਰ ਕੈਸੇ ਤਰੈ ਅਥਾਹ ॥  
ਜਾ ਕੈ ਅੰਤਰਿ ਬਸੈ ਪ੍ਰਭੁ ਆਪਿ ॥ ਨਾਨਕ ਤੇ ਜਨ ਸਹਜਿ ਸਮਾਤਿ ॥  
ਸੁਨਿ ਅੰਧਾ ਕੈਸੇ ਮਾਰਗੁ ਪਾਵੈ ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਓੜਿ ਨਿਬਹਾਵੈ ॥  
ਕਹਾ ਬੁਝਾਰਤਿ ਬੁਝੈ ਡੋਰਾ ॥ ਨਿਸਿ ਕਹੀਐ ਤਉ ਸਮਝੈ ਡੋਰਾ ॥  
ਕਹਾ ਬਿਸਨਪਦ ਗਾਵੈ ਗੁੰਗ ॥ ਜਤਨ ਕਰੈ ਤਉ ਭੀ ਸੁਰ ਭੰਗ ॥  
ਕਹ ਪਿੰਗੁਲ ਪਰਬਤ ਪਰ ਭਵਨ ॥ ਨਹੀ ਹੋਤ ਉਹਾ ਉਸੁ ਗਵਨ ॥  
ਕਰਤਾਰ ਕਰੁਣਾ ਮੈ ਦੀਨੁ ਬੇਨਤੀ ਕਰੈ ॥ ਨਾਨਕ ਤੁਮਰੀ ਕਿਰਪਾ ਤਰੈ ॥  
ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥ ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥  
ਬਲੁਆ ਕੇ ਗਿਰੁ ਭੀਤਰਿ ਬਸੈ ॥ ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ॥  
ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ ॥ ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ ॥  
ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥  
ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥ ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨੇ 266-68)

8. ਬਾਜੀਗਰ ਡੰਕੁ ਬਜਾਈ ॥ ਸਭ ਖਲਕ ਤਮਾਸੇ ਆਈ ॥  
ਬਾਜੀਗਰ ਸ੍ਰਾਗੁ ਸਕੇਲਾ ॥ ਅਪਨੇ ਰੰਗ ਰਵੈ ਅਕੇਲਾ ॥

(ਸੋਰਠਿ ਕਬੀਰ, ਪੰਨਾ 655)

9. ਮਾਟੀ ਕੇ ਪੁਤਰਾ ਕੈਸੇ ਨਚਤੁ ਹੈ ॥ ਦੇਖੈ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ਦਉਰਿਓ ਫਿਰਤੁ ਹੈ ॥  
ਜਬ ਕਛੁ ਪਾਵੈ ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ ॥ ਮਾਇਆ ਗਈ ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ ॥  
ਮਨ ਬਚ ਕ੍ਰਮ ਰਸ ਕਸਹਿ ਲੁਭਾਨਾ ॥ ਬਿਨਸਿ ਗਇਆ ਜਾਇ ਕਹੂੰ ਸਮਾਨਾ ॥  
ਕਹਿ-ਗਵਿਦਾਸ ਬਾਜੀ ਜਗੁ ਭਾਈ ॥ ਬਾਜੀਗਰ ਸਉ ਮੋਹਿ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥

(ਆਸਾ ਗਵਿਦਾਸ, ਪੰਨਾ 487)

10. ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਈ ਕਿਛੁ ਕੀਚੈ ਜੇ ਕਰਿ ਸਕੀਐ ॥  
ਆਪਣਾ ਕੀਤਾ ਕਿਛੁ ਨ ਹੋਵੈ ਜਿਉ ਹਰਿ ਭਾਵੈ ਤਿਉ ਰਖੀਐ ॥  
ਮੇਰੇ ਹਰਿ ਜੀਉ ਸਭੁ ਕੇ ਤੇਰੇ ਵਸਿ ॥  
ਅਸਾ ਜੋਹੁ ਨਾਹੀ ਜੇ ਕਿਛੁ ਕਰਿ ਹਮ ਸਾਕਹ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਬਖਸਿ ॥  
ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਦੀਆ ਤੁਧੁ ਆਪੇ ਤੁਧੁ ਆਪੇ ਕਾਰੈ ਲਾਇਆ ॥  
ਜੇਹਾ ਤੂੰ ਹੁਕਮੁ ਕਰਹਿ ਤੇਹੇ ਕੋ ਕਰਮ ਕਮਾਵੈ ਜੇਹਾ ਤੁਧੁ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥

ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ ॥  
 ਇਕਨਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਤੂੰ ਬੁਝਾਵਹਿ ਇਕਿ ਮਨਮੁਖਿ ਕਰਹਿ ਸਿ ਰੋਵੈ ॥  
 ਹਰਿ ਕੀ ਵਡਿਆਈ ਹਉ ਆਖਿ ਨ ਸਾਕਾ ਹਉ ਮੂਰਖੁ ਮੁਗਧੁ ਨੀਚਾਣੁ ॥  
 ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿ ਲੈ ਮੇਰੇ ਸੁਆਮੀ ਸਰਣਾਗਤਿ ਪਇਆ ਅਜਾਣੁ ॥

(ਸੂਹੀ ਮ: ੪, ਪੰਨਾ 736)

## THE RELATIONSHIP OF LORD-GOD WITH SOUL

The word *Jiva* has been used in Indian Philosophy for soul. In English it is known as finite self or finite being. Whereas Brahman (Lord-God) is Infinite, *Jiva* is finite. Both Brahman and *Jiva* are *Purusbas* in the background of *Prakriti*. Whereas Brahman is called Supreme *Purusba* and the Creator of *Prakriti* and does not come under its influence. *Jiva*, who is also called *Purusba*, plunges into the field of action of *Prakriti* by the Will of Lord-God and repeatedly suffers births and deaths. In the words of *Mandukyopanishad*, Brahman and *Jiva* are like the two birds sitting closely on the self-same tree. They are fast bound companions. One of them i.e. *Jiva* eats sweet fruit, while the other looks on without eating. The relation of Brahman and *Jiva* has been expressed by Guru Arjan Dev in the following manner :

*He (Brahman) does not die, I (Jiva) have no fear of death.*

*He does not perish, I have no worry.*

*He is not poor and I am not hungry.*

*He is without sorrow, I am without grief.*

*There is no other Destroyer except God.*

*The Giver of life to me is God himself.*

*He has no ties and I am not in bondage.*

*He is without any vocation and I am without any engagement.*

*He has no impurity and I am without any filth.*

*He is in Bliss and I am also blissful.*

*He has no worry and I have no anxiety.  
 He is uninfluenced and I am without any pollution.  
 He is without any hunger and I am without any thirst.  
 When He is pure, I am also the same.  
 I am nothing, only He is all in all.  
 He alone was in the past and will also be in the future.  
 The Guru has dispelled my illusions and demerits.  
 He and I, in union, have assumed the same colour.*  
 (Asa M. 5, p. 391)<sup>1</sup>

*Jiva, like Brahman, is deathless.* (Gauri M. 5, p. 188)<sup>2</sup>

Before the Creation, it lives within Brahman and at the time of Creation, it comes into the world according to the Will of Brahman. The physical body decays, but the *Jiva* or *Purusba* continues for ever. The following thoughts about the nature of *Jiva* are found in the Sikh Scripture :

*Neither it is a human being, nor it is a god,  
 Neither an ascetic practising restraint, nor a Shaivite,  
 Neither a Yogi, nor an ascetic renouncing all worldly  
 achievements.  
 Neither it has a mother nor it is a son.  
 Who lives within this temple?  
 Nobody knows its specifications.  
 Neither a householder, nor an Udasi (ascetic)  
 Neither a king, nor a beggar,  
 Neither it has a body, nor blood,  
 Neither a Brahmin, nor a Kshatriya.  
 Neither an ascetic practising austerities, nor a Sheikh  
 (Muslim divine),  
 Neither it is alive nor it dies.  
 If anyone weeps on its seeming death,  
 He loses the grace of his personality.*

(Gaund Kabir, p. 871)<sup>3</sup>

The soul-like God is uninfluenced by any outer agency. It does not love any particular form of body. The body is significant only because of the presence of this *Vairaagi*

*Purusba* (ascetic). Guru Arjan Dev addressed the body in this way :

*In his company thou hast individuality in all respects.  
Without him thou art clay.*

*He is a Vairaagi, who lives for ever  
And acts under the Will of God.*

*God brings forth the body and soul together and  
separates them.*

*He knows His Nature Himself.* (Asa M. 5, p. 390)<sup>4</sup>

The body has been considered as the wife of *Purusba* (soul). The wife requests her husband, to remain with her for ever, but the husband works under the Will of its own Master (God) :

The wife with folded hands requests :

*Do not go away, my Lord ! Live in my house,  
Do such business within the house,  
That the hunger and thirst may vanish away.*

(Maru M. 5, p. 1072)<sup>5</sup>

The husband replies :

*I am under His (God's) Will,  
Who is Great and favours none.  
I shall live with you according to His Will.  
Whenever He calls, I shall go away.*

(Maru M. 5, p 1073)<sup>6</sup>

The *Jiva* gives consciousness to the body, which becomes the play-ground of the senses and sense-organs. The mind and intellect control the working of the senses. In *Kathopanishad* it is written :

"Know the soul as the rider of the chariot-intellect as the charioteer and mind as the reins. The senses are the horses and their objects are the roads. The enjoyer is endowed with body, sense and mind."

The rider of the body-chariot is the enjoyer. The sense-organs are directed by the mind; the mind works under the

direction of intellect (*buddhi*) and intellect is directed by the finite self. Thus *Jiva* is the active agent. It knows through the intellect and enjoys through the senses and the mind. When the mind and the intellect are impure and uncontrolled, the finite-self enters into bondage and experiences births and deaths. It experiences joys and sorrows because of its actions. The actions are the result of desires.

The ancient sages have mentioned five sheaths in which *Jiva* is encased. The uppermost sheath is the bodily sheath, which is sustained by food. It is called *annamaya kosha*. The next sheath is the vital sheath, known as *pranamaya kosha*. It is sustained by vital forces. Then there is mental sheath called *manomaya kosha*. It constitutes the functions of the mind. The next sheath, which depends upon the functions of the intellect, is the intellectual sheath or *vijnanamaya kosha*. The last sheath, which is not merely a covering, but the very essence of the individual self, is the blissful sheath or *anandamaya kosha*. Unless the upper sheaths, which constitute the activities of the senses, sense-organs, mind and intellect, drop down from above the soul, the blissful state cannot be realised. The blissful and ecstatic state is known as *Turiya*. For the realisation of this state, the finite self has to rise above the three states i.e. waking, dream and deep sleep.

The *Jiva* transmigrates from one body to the other in accordance with the merits and demerits. It cannot escape the fruit of its actions. In itself, it is unborn and eternal, but when associated with the sense-organs and mind, it enters the cycle of births and deaths. The physical body becomes lifeless, when *Jiva* leaves it. The relation of the body and *Jiva* has been portrayed in the following hymn :

*In his (Jiva's) company, thou wert playful,  
In his company thou wert associated with others,  
In his company thou wert sought by everybody,  
Without him, none liked thy presence.*



*Where goes his Vairaagi Purusha ?*

*Without him thou art miserable.*

*In his company thou art significant in the house,*

*In his company thou art known to the world,*

*In his company thou wert decorated,*

*Without him thou art deserted.*

*In his company thou art respected and honoured,*

*In his company thou art related to the world.*

(Asa M. 5, p. 390)<sup>7</sup>

*Jiva* being part and parcel of Brahman, is itself Brahman. When *Avidya* or ignorance vanishes and the egg of illusion bursts forth, then :

*Brahman is merged in Brahman.*

(Suhi M. 5, p. 778)<sup>8</sup>

The nescience and ignorance of the *Jiva* can gradually vanish away, when it adopts the discipline of the preceptor or the Guru. In this discipline, the main emphasis is on the remembrance of the Name of the Lord, which alone can wash away the dirt of the mind and brings in the purity, which can only be earned with the whole-hearted devotion. But such a devotion comes only, when the mind is purified by the exercise of godly qualities. Guru Nanak Dev said in *Japu* that "there can be no devotion without the godly qualities. Such qualities can arise in the mind with the constant meditation on God's Name. The qualities of God are innumerable, inexpressible and inaccessible." (Wadhans M. 5, p. 578).<sup>9</sup> He is Infinite, therefore His attributes are unlimited, but the soul is finite, therefore its attributes can only be finite. Because of the unity of Brahman with the soul (or the finite self), some attributes of Brahman can be recognised in the finite self. When these attributes are realised, the finite self experiences unity with Brahman. Any particular finite self has no attraction for Brahman; all those who have achieved greatness or oneness with Brahman, they have, in fact, realised the godly attributes. God loves an

individual self with his attributes, but these are attained through the discipline of the True Guru.

A person without godly attributes cannot traverse the path of devotion (*Bhakti*). True devotion consists in the bliss attained through the adoption of godly qualities. The finite self coming into contact with the dirt of *maya* forgets its true essence. Its godly nature is covered by *maya* and ego, therefore, it experiences births and deaths. When the curtain is removed, "the qualities become manifest in the ocean of the body and the individual self churns the ocean and realises the essence." (Asa M. 4, p. 367).<sup>10</sup> In ignorance, the self falls a prey to vices and without the realisation of attributes, it cannot reach the real abode. When it comes into contact with persons with attributes, it becomes like them. "The attributes reside side by side with vices, but without the help of the True Guru, the attributes cannot be attained." (Ramkali M. 1, Dakhni Aumkaar, p. 936).<sup>11</sup>

We know from the above-mentioned details that the Sikh Gurus have laid great emphasis on moral qualities of an individual. God as *Isvara* (Immanent Brahman) is a treasure-house of qualities. If a *Jiva* practises these qualities, it becomes god-like. The ultimate objective of a Sikh is the unity with the Lord and this unity can be achieved by adopting His Qualities and also remembering His Name. But our efforts in this direction can only be successful through the grace of a religious preceptor (Guru). According to Guru Nanak Dev :

*From the toilet-box of qualities, the fragrance should  
be taken out,*

*If there are these qualities, O friends ! we should share  
them.*

*The qualities should be shared and the vices should  
be forsaken.* (Suhi M. 1, pp. 765-66)<sup>12</sup>

*The beauty-aids of a personality, according to Guru  
Arjan Dev, are Truth, Contentment, Mercy and  
Piety.* (Bilawal M. 5, p. 812)<sup>13</sup>

The following godly qualities figure prominently in the Sikh Scripture :

1. God is Truth
2. God is Good
3. God is Beautiful
4. God is Love
5. God is Just
6. God is Sweet
7. God is Pure
8. God is Fearless
9. God is Companion
10. God is Gracious
11. God is Merciful

If a *Jiva* adopts truth, goodness, beauty-aids, love, justice, sweetness, purity, fearlessness, comradeship, graciousness and mercifulness, it becomes god-like. These qualities prepare the ground for the realisation for Brahman. They are like a base, over which a spiritual mansion can be raised through the constant remembrance of the Name of the Lord.

In the following chapters we shall deal with only such godly attributes, which when practised in life, the soul ultimately merges in its Source i.e. Brahman.

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## GOD IS TRUTH— *JIVA* MUST BE TRUTHFUL

God is Truth and Truth is God. Truth was in the beginning. It was in the beginning of the Ages. It is there in the present and will be there in future also. (Japu, p. 1).<sup>1</sup> Thus Truth is Ever-Existent. Whatever is devoid of Truth i.e. ephemeral. Truth is the Lord of all. Whosoever receives its blessings, he is Truthful (Ramkali M. 3, p. 922).<sup>2</sup> Whosoever considers God as Truth, he ultimately merges in Truth. (Sri Raga M. 1, p.22).<sup>3</sup> Truth is the highest, but still higher is Truthful living. (Sri Raga M. 1, p. 62).<sup>4</sup> Truth never gets old, a texture of Truth shall never be torn (Var Ramkali M. 3, Salok M. 1, p. 956).<sup>5</sup> Truth is the remedy for all ills (Var Asa M. 1, p. 468).<sup>6</sup> Truth is always Pure. (Sorath M. 5, p. 609).<sup>7</sup> Whenever the Truth leaves, the dirt of *maya* gathers. (Dhanasari M. 1, p. 687).<sup>8</sup> Truth is a wine without sugar (Sri Raga M. 1, p. 15),<sup>9</sup> but it contains the True Name of the Lord.

The True Lord (*Sat Purakh*) can be realised by the remembrance of the True Name (*Satnam*) given by the True Guru (*Satguru*). The mind is controlled by True Name remembered in True Society (*Sat Sangat*). (Sri Raga M. 3, p. 69).<sup>10</sup> The Truthful person eats Truth, wears Truth and lives in Truth. (Sri Raga M. 3, p. 69).<sup>11</sup> He sees Truth, speaks Truth, his mind and body become Truthful (Sri Raga M. 3, p. 69).<sup>12</sup>

Truthful living has been given a very high place in Sikh Ethics, because this is the crux of good living. Whosoever is blessed by the True Guru, gets Truth (or realises True Lord); within his heart ever abides the Truth. (Var Asa M. 1, p. 467).<sup>13</sup>

Guru Nanak Dev has described the Truthful Living in the following manner :

*The Jiva is known to be Truthful, if the True Lord resides in the heart,*

*The filth of falsehood leaves and he washes his body clean.*

*The Jiva is known to be Truthful, if he loves the Truth, When the mind becomes blissful on hearing God's Name and he obtains the door of salvation.*

*The Jiva is known to be Truthful, if he knows the discipline of True Living,*

*While preparing the field of body, he sows in it the seed of God's Name.*

*The Jiva is known to be Truthful, when he receives the true instruction,*

*He observes mercy towards creatures and gives something in charity.*

*The Jiva is known to be Truthful, when he resides at the holy shrine of the soul,*

*He receives instruction of the True Guru and resides there.*

*Truth is the remedy for all ills, it washes away sins, Nanak makes supplication to them, who have Truth in their possession.* (Var Asa M. 1, p. 468)<sup>14</sup>

Only those attain Truth or become Truthful, who are especially blessed by the Lord for this. Guru Nanak Dev says again regarding the truthfulness or reality of the creation :

*Thy regions are True and Thy Universes are True,  
Thy worlds are True and Thy Created Forms are True,  
All Thy Doings are True and all Thy deliberations are True.*

*Thy Commands are True and Thy Court is True,  
Thy Orders and Mandates are True,  
Thy Grace and Marks are True,  
Lakhs and Millions of Jivas call Thee True.*

*The True Lord has all the Powers and all the Strength.  
Thy Praises and Commendations are True.  
O True Sovereign ! Thy material worlds are True.  
Nanak says the True ones remember the True Lord,  
Those who are subjected to birth and death are all  
false.* (Var Asa M. 1, p. 463)<sup>15</sup>

In the same vein, the Guru says :

*Thou alone art the True Lord, from whom prevails the  
whole Truth,  
Only he receives the Truth, whom Thou givest and  
then he practises it.  
The Truth is obtained in the company of the True  
Guru, in whose mind the Truth abides,  
The fools do not know the Truth and the self-willed  
waste away their birth.  
Why have they come into the world ?*  
(Var Asa M. 1, p. 467)<sup>16</sup>

In his longer poem *Japu*, Guru Nanak Dev has raised the question : "How can we be Truthful and how can the wall of falsehood fall down?" And in the very next verse, he has himself replied that the *Jiva* has to work under the Will of the Lord. (*Japu*, p. 1).<sup>17</sup> We have then to comprehend the Will of God, which is the meditation on the Name of the Lord. (*Sri Raga M. 1*, p. 72).<sup>18</sup> The Truthful amass the Truth i.e. the precious True Name of The Lord. (*Ramkali M. 1*, *Dakhni Oamkar*, p. 937).<sup>19</sup>

Guru Ram Das has elucidated his views about the Truth and Truthful in the following manner :

*Do not praise the world, which shall die down,  
Do not praise the people, who shall die and mix in  
the dust.  
Hail, my Lord ! Hail,  
The Guruward always praises the True and Carefree  
Lord.*



*In the friendship of the world, the self-willed burn themselves and pass away.*

*In the city of Yama, they are bound and punished and not get the chance again.*

*The Guruward's birth is fruitful, they are absorbed in True Word,*

*Their soul is enlightened and they abide in peace and comfort.*

*Those who have forgotten the Guru's Word and are engrossed in duality,*

*Their thirst and hunger do not leave and they rot continuously.*

*They are friendly with wicked and inimical towards saints,*

*They are drowned with their families and cause all their ancestry to be drowned.*

*It is not good to slander anyone, only the self-willed foolishly do it.*

*Black are the faces of the slanderers, who fall into the terrible hell.*

*O mind ! You become as per your deeds and perform similar acts,*

*Whatever you sow, you eat accordingly and nothing else can be said.*

*The great men speak in some context,*

*They are brimful with the nectar and do not have an iota of greed.*

*The meritorious ones amass the virtues and instruct others,*

*They are very fortunate, who accompany them, who are ever absorbed in Name.*

*He, who has created the world, provides it with sustenance,*

*He is the only Giver and Himself is the True Lord.*

*That True Lord is with you, O Guruward ! See Him  
with your eyes,*

*Ever remember that Lord, who will pardon you and  
Unite you with Himself.*

*Mind is impure and Truth is Pure, how can we meet  
the True Lord ?*

*The Lord Himself causes one to meet Him, burning his  
ego through Name.*

*Fie on his life in the world, who forgets that True Lord.  
If the Lord is Gracious, one does not forget Him on  
pondering over Guru's instruction.*

*If the True Guru unites, then I remain united keeping  
the True Lord in the heart.*

*One, who is united, is not separated again through  
Guru's affection.*

*I praise my Lord by reflecting on the Word of the Guru.  
The befitting bride obtains peace on meeting her  
Beloved.*

*The mind of the self-willed is not softened, being very  
impure and hard,*

*Like the purely poisonous serpent, though he is fed on  
milk.*

*The True Lord is the Doer, whom should we tell, He  
Himself is also Forgiver.*

*The filth is removed by the Guru's Word, then it results  
in True adornment.*

*The True Lord is the Merchant with True traders, the  
false ones cannot stay there.*

*The false ones do not like Truth, they remain wretched  
and miserable.*

*Polluted with ego, one wanders in the world and is  
subjected to birth and death again and again,  
He acts under the influence of past deeds, which none  
can erase.*

*If he joins the company of saints, then he is absorbed  
in love for Truth.*

*With true mind, he praises the True Lord and becomes  
Truthful in Lord's Court.*

*Perfect Guru's instruction is Perfect emphasising on  
the meditation on Lord's Name day and night,  
The ego and mineness are great maladies, they are  
to be prevented from within.*

*I praise my Guru and bow and fall at his feet,  
I dedicate my body and mind, place them before the  
Guru, and erase my ego from within.*

*Amongst various pulls, the goal is spoiled, only  
concentrate on the Lord's Love.*

*Therefore forsake ego and mineness, then alone you  
will be merged in Truth.*

*Those brothers meet the True Guru, they are absorbed  
in the True Name,*

*Those who meet the True Lord, never separate from  
Him, they are seen in Lord's Court.*

*They are my brothers and friends, who remember the  
True Lord,*

*They sell off their straw of demerits and enter into  
relationship with virtues.*

*In their relationship with virtues, they attain happiness,  
and thus they perform true devotion,*

*They trade in Truth by absorbing themselves in Guru's  
Word and earn the profit of Lord's Name.*

*Gold and silver are amassed by committing sins,  
which do not go with the dying,*

*Nothing else will accompany except the Lord's Name,  
all are cheated by Death.*

*The provision for mind is the Lord's Name, which may  
be preserved carefully in the heart,*

*This provision is inexhaustible, which remains intact  
with the Guruwards.*

*O mind! By forgetting the Primal Lord, you will go  
away losing all honour,*

*This world is engrossed in the love for duality,  
therefore remember the True Lord according to  
Guru's instruction.*

*None can evaluate the Lord and the Praises of the Lord  
cannot be penned down,*

*Therefore imbue the mind and body with Guru's  
Word and remain absorbed in the Lord.*

*That Lord of mine is Playful, who causes to imbue me  
spontaneously with his love,*

*Then the bride is imbued with love, when she is  
merged in her Lord.*

*Those who have been separated long meet the Lord  
again, if they serve the True Guru,*

*Within them are the nine treasures of Lord's Name  
which do not exhaust by eating and expending,  
they utter the Lord's Praises spontaneously.*

*They are not born and do not die, they do not bear  
any suffering,*

*Those who are protected by the Guru, they are saved  
and play joyously with the Lord.*

*Those friends who are united with the Lord are not  
separated and ever remain united with Him,*

*Nanak says that those are known to be very rare, who  
have obtained the True Lord.*

(Suhi M. 3, pp. 755-56)

This hymn of Guru Amar Das shows that Truthful persons meet the True Lord with the instructions of the True Guru. Therefore, in order to be Truthful one has to become Guruward, by adopting the discipline of the True Guru and thus become godlike.

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9. ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ.....॥ (ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰਨਾ 15)
10. ਸਚੀ ਸੰਗਤਿ ਬੈਸਣਾ ਸਚਿ ਨਾਮਿ ਮਨੁ ਧੀਰ ॥ (ਸਿਰੀ ਰਾਗੁ ਮ: ੩, ਪੰਨਾ 69)
11. ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੇ ਹੀ ਵਿਚਿ ਵਾਸੁ ॥ (ਸਿਰੀ ਰਾਗੁ ਮ: ੩, ਪੰਨਾ 69)
12. ਸਚੁ ਵੇਖਣੁ ਸਚੁ ਬੋਲਣਾ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ ॥ (ਸਿਰੀ ਰਾਗੁ ਮ: ੩, ਪੰਨਾ 69)
13. ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ ਕੈ ਹਿਰਦੈ ਸਚੁ ਵਸਾਇਆ ॥  
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ 467)
14. ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥  
ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ ॥  
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥  
ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥  
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥  
ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥  
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥  
ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥  
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥  
ਸਤਿਗੁਰੂ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥  
ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ ॥  
ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥  
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ 468)
15. ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥ ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥  
ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥ ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥  
ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ ॥ ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥  
ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋੜਿ ॥ ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ ॥  
ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥ ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥  
ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥ ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥  
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ 463)

16. ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਤੂੰ ਜਿਨਿ ਸਚੇ ਸਚੁ ਵਰਤਾਇਆ ॥  
 ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਮਿਲੈ ਸਚੁ ਤਾ ਤਿਨੀ ਸਚੁ ਕਮਾਇਆ ॥  
 ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ ਕੈ ਹਿਰਦੈ ਸਚੁ ਵਸਾਇਆ ॥  
 ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ ॥  
 ਵਿਚਿ ਦੁਨੀਆ ਕਾਹੇ ਆਇਆ ॥ (ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ 467)
17. ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥  
 ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ (ਜਪੁ, ਪੰਨਾ 1)
18. ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ.....॥ (ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰਨਾ 72)
19. ਸਚਿਆਰੀ ਸਚੁ ਸੰਚਿਆ ਸਾਚਉ ਨਾਮੁ ਅਮੋਲੁ ॥  
 (ਰਾਮਕਲੀ ਮ: ੧, ਦਖਣੀ ਓਅੰਕਾਰੁ, ਪੰਨਾ 937)
20. ਦੁਨੀਆ ਨ ਸਾਲਾਹਿ ਜੋ ਮਰਿ ਵੰਵਸੀ ॥  
 ਲੋਕਾ ਨ ਸਾਲਾਹਿ ਜੋ ਮਰਿ ਖਾਕੁ ਬੀਈ ॥  
 ਵਾਹੁ ਮੇਰੇ ਸਾਹਿਬਾ ਵਾਹੁ ॥  
 ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਸਚਾ ਵੇਪਰਵਾਹੁ ॥  
 ਦੁਨੀਆ ਕੇਰੀ ਦੋਸਤੀ ਮਨਮੁਖ ਦਝਿ ਮਰੰਨਿ ॥  
 ਜਮ ਪੁਰਿ ਬਥੇ ਮਾਰੀਅਹਿ ਵੇਲਾ ਨ ਲਾਹੰਨਿ ॥  
 ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਸਚੈ ਸਬਦਿ ਲਗੰਨਿ ॥  
 ਆਤਮ ਰਾਮੁ ਪ੍ਰਗਾਸਿਆ ਸਹਜੇ ਸੁਖਿ ਰਹੰਨਿ ॥  
 ਗੁਰ ਕਾ ਸਬਦੁ ਵਿਸਾਰਿਆ ਦੂਜੇ ਭਾਇ ਰਚੰਨਿ ॥  
 ਤਿਸਨਾ ਭੁਖ ਨ ਉਤਰੈ ਅਨਦਿਨੁ ਜਲਤ ਫਿਰੰਨਿ ॥  
 ਦੁਸਟਾ ਨਾਲਿ ਦੋਸਤੀ ਨਾਲਿ ਸੰਤਾ ਵੈਰੁ ਕਰੰਨਿ ॥  
 ਆਪਿ ਡੁਬੇ ਕੁਟੋਬ ਸਿਉ ਸਗਲੇ ਕੁਲ ਡੋਬੰਨਿ ॥  
 ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਥ ਕਰੰਨਿ ॥  
 ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿਦੰਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ ॥  
 ਏ ਮਨ ਜੈਸਾ ਸੇਵਹਿ ਤੈਸਾ ਹੋਵਹਿ ਤੇਹੇ ਕਰਮ ਕਮਾਇ ॥  
 ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵਣਾ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥  
 ਮਹਾ ਪੁਰਖਾ ਕਾ ਬੋਲਣਾ ਹੋਵੈ ਕਿਤੈ ਪਰਥਾਇ ॥  
 ਓਇ ਅੰਮ੍ਰਿਤ ਭਰੇ ਭਰਪੂਰ ਹਹਿ ਓਨਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥  
 ਗੁਣਕਾਰੀ ਗੁਣ ਸੰਘਰੈ ਅਵਰਾ ਉਪਦੇਸੇਨਿ ॥  
 ਸੇ ਵਡਭਾਗੀ ਜਿ ਓਨਾ ਮਿਲਿ ਰਹੇ ਅਨਦਿਨੁ ਨਾਮੁ ਲਏਨਿ ॥  
 ਦੇਸੀ ਰਿਜਕੁ ਸੰਬਾਹਿ ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ॥  
 ਏਕੋ ਹੈ ਦਾਤਾਰੁ ਸਚਾ ਆਪਿ ਧਣੀ ॥  
 ਸੋ ਸਚੁ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ॥  
 ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਲਏ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥

ਮਨੁ ਮੈਲਾ ਸਚੁ ਨਿਰਮਲਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਜਾਇ ॥  
 ਪ੍ਰਭੁ ਮੇਲੇ ਤਾ ਮਿਲਿ ਰਹੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥  
 ਸੋ ਸਹੁ ਸਚਾ ਵੀਸਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ॥  
 ਨਦਰਿ ਕਰੇ ਨਾ ਵੀਸਰੈ ਗੁਰਮਤੀ ਵੀਚਾਰਿ ॥  
 ਸਤਿਗੁਰੁ ਮੇਲੇ ਤਾ ਮਿਲਿ ਰਹਾ ਸਾਚੁ ਰਖਾ ਉਰ ਧਾਰਿ ॥  
 ਮਿਲਿਆ ਹੋਇ ਨ ਵੀਛੁੜੈ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥  
 ਪਿਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥  
 ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥  
 ਮਨਮੁਖ ਮਨੁ ਨ ਭਿਜਈ ਅਤਿ ਮੈਲੇ ਚਿਤਿ ਕਠੋਰ ॥  
 ਸਪੈ ਦੁਹੁ ਪੀਆਈਐ ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ ॥  
 ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥  
 ਗੁਰ ਸਬਦੀ ਮੈਲੁ ਉਤਰੈ ਤਾ ਸਚੁ ਬਣਿਆ ਸੀਗਾਰੁ ॥  
 ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ਓਥੈ ਕੂੜੈ ਨਾ ਟਿਕੰਨਿ ॥  
 ਓਨਾ ਸਚੁ ਨ ਭਾਵਈ ਦੁਖ ਹੀ ਮਾਹਿ ਪਚੰਨਿ ॥  
 ਹਉਮੈ ਮੈਲਾ ਜਗੁ ਫਿਰੈ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ ॥  
 ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰ ॥  
 ਸੰਤਾ ਸੰਗਤਿ ਮਿਲਿ ਰਹੈ ਤਾ ਸਚਿ ਲਗੈ ਪਿਆਰੁ ॥  
 ਸਚੁ ਸਲਾਹੀ ਸਚੁ ਮਨਿ ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ ॥  
 ਗੁਰ ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਅਹਿਨਿਸਿ ਨਾਮੁ ਧਿਆਇ ॥  
 ਹਉਮੈ ਮੇਰਾ ਵਡ ਰੋਗੁ ਹੈ ਵਿਚਹੁ ਠਾਕਿ ਰਹਾਇ ॥  
 ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ ਪਾਇ ॥  
 ਤਨੁ ਮਨੁ ਸਉਪੀ ਆਗੈ ਧਰੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥  
 ਖਿੰਚੋਤਾਣਿ ਵਿਗੁਚੀਐ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥  
 ਹਉਮੈ ਮੇਰਾ ਛਡਿ ਤੂ ਤਾ ਸਚਿ ਰਹੈ ਸਮਾਇ ॥  
 ਸਤਿਗੁਰੁ ਨੋ ਮਿਲੇ ਸਿ ਭਾਇਰਾ ਸਚੈ ਸਬਦਿ ਲਗੰਨਿ ॥  
 ਸਚਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਦਰਿ ਸਚੈ ਦਿਸੰਨਿ ॥  
 ਸੇ ਭਾਈ ਸੇ ਸਜਣਾ ਜੋ ਸਚਾ ਸੇਵੰਨਿ ॥  
 ਅਵਗਣ ਵਿਕਣਿ ਪਲਰੰਨਿ ਗੁਣ ਕੀ ਸਾਝ ਕਰੰਨਿ ॥  
 ਗੁਣ ਕੀ ਸਾਝ ਸੁਖੁ ਉਪਜੈ ਸਚੀ ਭਗਤਿ ਕਰੰਨਿ ॥  
 ਸਚੁ ਵਣੰਜਹਿ ਗੁਰ ਸਬਦ ਸਿਉ ਲਾਹਾ ਨਾਮੁ ਲਏਨਿ ॥  
 ਸੁਇਨਾ ਰੁਪਾ ਪਾਪ ਕਰਿ ਕਰਿ ਸੰਚੀਐ ਚਲੈ ਨ ਚਲਦਿਆ ਨਾਲਿ ॥  
 ਵਿਣੁ ਨਾਵੈ ਨਾਲਿ ਨ ਚਲਸੀ ਸਭ ਮੁਠੀ ਜਮਕਾਲਿ ॥  
 ਮਨ ਕਾ ਤੋਸਾ ਹਰਿ ਨਾਮੁ ਹੈ ਹਿਰਦੈ ਰਖਹੁ ਸਮਾਲਿ ॥  
 ਏਹੁ ਖਰਚੁ ਅਖੁਟ ਹੈ ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਨਾਲਿ ॥  
 ਏ ਮਨ ਮੂਲਹੁ ਭੁਲਿਆ ਜਾਸਹਿ ਪਤਿ ਗਵਾਇ ॥  
 ਇਹੁ ਜਗਤੁ ਮੋਹਿ ਦੂਜੈ ਵਿਆਪਿਆ ਗੁਰਮਤੀ ਸਚੁ ਧਿਆਇ ॥

ਹਰਿ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਰਿ ਜਸੁ ਲਿਖਣੁ ਨ ਜਾਇ ॥  
 ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਤਨੁ ਰਪੈ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥  
 ਸੋ ਸਹੁ ਮੇਰਾ ਰੰਗੁਲਾ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਇ ॥  
 ਕਾਮਣਿ ਰੰਗੁ ਤਾ ਚੜੈ ਜਾ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਇ ॥  
 ਚਿਗੀ ਵਿਛੁੰਨੇ ਭੀ ਮਿਲਨਿ ਜੋ ਸਤਿਗੁਰੁ ਸੇਵੰਨਿ ॥  
 ਅੰਤਰਿ ਨਵ ਨਿਧਿ ਨਾਮੁ ਹੈ ਖਾਨਿ ਖਰਚਨਿ ਨ ਨਿਖੁਟਈ ਹਰਿ ਗੁਣ ਸਹਜਿ ਰਵੰਨਿ ॥  
 ਨਾ ਓਇ ਜਨਮਹਿ ਨਾ ਮਰਹਿ ਨਾ ਓਇ ਦੁਖ ਸਹੰਨਿ ॥  
 ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹਰਿ ਸਿਉ ਕੇਲ ਕਰੰਨਿ ॥  
 ਸਜਣ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਅਨਦਿਨੁ ਮਿਲੇ ਰਹੰਨਿ ॥  
 ਇਸੁ ਜਗ ਮਹਿ ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਨਾਨਕ ਸਚੁ ਲਹੰਨਿ ॥

(ਸੂਹੀ ਮ: ੩, ਪੰਨੇ 755-56)



## GOD IS IMMACULATE— *JIVA* MUST BE PURE

In order to be Truthful, *Jiva* must have the attribute of PURITY. Truth and Purity go together (Var Asa M. 1, p. 472).<sup>1</sup> Without purity of body and mind, one can never be truthful. Purity is the attribute of God. Whosoever devotes himself to the Pure Lord becomes Pure. Guru Amar Das says :

*The Guru's Word is Pure and his hymns are Pure,  
The Light of the Immaculate Lord Pervades all,  
The Guru's hymns contain the Praises of the  
Immaculate Lord, whose remembrance casts off the  
man's filth.*

*My Jiva is a sacrifice to the peace-Giver Lord by  
enshrining Him in the mind,*

*Through Guru's Word I Praise the Immaculate Lord,  
by listening which my thirst is quenched.*

*The Immaculate Name came to abide in the mind,  
which makes the body and mind pure and the  
attachment of maya ceases.*

*One always sings the pure praises of the Immaculate  
Lord and the pure celestial sound resounds within,  
The pure nectar is obtained from the Guru, which  
eradicates the ego and mammon's love.*

*The pure knowledge and greatly pure concentration  
cause the habitation of pure hymns in the mind.*

*Whosoever serves the Immaculate Lord, becomes pure,  
he washes off the impurity of ego with the Guru's  
Word.*

*Within him resounds the purely limitless tune of hymns and he is honoured in Lord's Court.*

*From the Immaculate Lord, all become immaculate and the pure mind strings the Lord's Name,*

*The fortunate ones are attached with the Pure Name and look beautiful with the Pure Name.*

*He is pure, who is bedecked with the Lord's Name, with which his mind and body are enamoured,*

*The impurity is never attached to the True Name, with which his face is brightened.*

*The mind becomes impure on account of duality, because of which the abode as well as the cooking square become polluted,*

*By eating the impure food, the self-willed person then increases his impurity, on account of which he is subjected to suffering.*

*The impure and the pure are all under the Lord's Will; only they are immaculate, who are liked by the True Lord.*

*Nanak says that the Name abides within the mind of Guruwards, which finishes the impurity.*

(Majh M. 3, p. 121).<sup>2</sup>

Except the Guruwards imbibing the Lord's Pure Name, all others are impure. Brahma and Indra are impure, the sun and moon are impure; this world is impure. Only the One Lord, who is boundless is the Immaculate One. All the kings of the universe are impure; the night, the day, the thirty days are impure. The pearls and diamonds are impure. The air, fire and water are impure. The Shivas, the Siddhas (adepts), the strivers and all guises are impure. The Yogis, Jangams (Yogis) wearing matted locks are impure. The body and *jiva* are also impure. Kabir says that only those persons are Approved by the Lord. Only those are pure, who know the Lord. (Bhairo Kabir, p. 1158)<sup>3</sup>.

The impurity is due to *maya* and ego. The Name of the Lord can only bring in purity. (Wadhans M. 3, p. 570).<sup>4</sup> The

Name of the Lord resides in the pure body and *Jiva*. According to Guru Nanak Dev :

*That body is pure and the swan-like soul is immaculate,  
Within whom abides the Name, which is the essence  
of the Immaculate Lord,*

*All the sufferings are quaffed like water, with no  
suffering after that.*

*The suffering comes with excessive pleasures and with  
sexual pleasure the disease comes in, which  
ultimately waste away the man.*

*The suffering emanating from pleasures can never be  
erased, the man goes astray without accepting the  
Lord's Will.*

(Maru M. 1, p. 1034).<sup>5</sup>

Whosoever is pure in body and spirit, he only acts according to the instructions of the True Guru. The falsehood cannot stay near him and he is active in the region of Truth. According to Guru Amar Das, those Guruwards are pure, who meditate on the Lord. Their parents alongwith their families are pure and all the congregation wherein they abide, is also pure. Those persons are pure who utter and listen to God's Name and enshrine it in their mind. Those who pose as pure from outside, but within them there is filth, they waste their life. But those who are pure both from within and without and perform good actions according to the instructions of the Guru, they are blessed by the Lord. (Ramkali M. 3, Anand, p. 919).<sup>6</sup>

That body is pure which is free from all sins. (Gauri M. 5, p. 198).<sup>7</sup> The tongue should never tell a lie. It should ever speak truth. The hands should not commit theft of other people's valuable things. They should not indulge in adultery or other evil acts. The feet should walk on the right path. They should go to attend the holy congregations and should never move to commit evils acts. The eyes should not be used for looking at the beauty of other people's women. They should not see anything evil. The ears should be kept safe

from the calumny of others. The body should be used for helping others. Guru Arjan Dev has clearly mentioned the duties of different parts of the body in *Sukhmani*. The main vices of the body are Cruelty, Greed, theft and lust. The virtues as opposed to the vices are Charity, social service and helping the needy.

That person is pure, who realises his self. (Maru M. 3, p. 1046).<sup>8</sup> A pot of purity can contain Truth, but such pots are very rare. (Sorath M. 1, p. 597).<sup>9</sup> The body does not become pure with mere bath, the purity comes when the Lord dwells in the mind. (Var Asa M. 1, p. 472).<sup>10</sup> It is said that cleanliness is next to godliness. According to Guru Nanak Dev, "That body can only be called pure, in which the True Name of the Lord dwells. The body is absorbed in the Fear of God and the tongue enjoys the relish of truth. Such a person is viewed with the Grace of God and never receives any suffering again. (Sri Raga M. 1, p. 19).<sup>11</sup> The purity comes with godly qualities. When the mind becomes pure like the waters of the Ganges, God follows it. (Solak Kabir, p. 1367).<sup>12</sup> The question arises, how the impure mind becomes pure? The answer is, when it comes into contact with Truth, it receives honours. (Dhanasari M. 1, p. 686).<sup>13</sup> When the inner one is impure, how to make it pure? It can be purified with the Word of the Guru. Such persons are very rare. Some Guruward practises Truth and thus he needs his transmigration. (Prabhati M. 1, p. 1344).<sup>14</sup>

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## GOD IS LOVE— *JIVA* MUST LOVE HIM

God is love and reciprocates our love with open arms. In this case Godhead becomes intensely personal like a human beloved. Sir Radha Kamal Mukerjee writes in his book *The Theory and Art of Mysticism* : "In the 'Guru Granth' of the Sikhs, we find the intimacy of the spiritual love expressed also in terms of the earthly bride's wedding with the Transcendental Lord." (Page 173, edition 1960). Guru Nanak Dev says in one of his hymns :

*Come, O Beloved ! so that I may behold Thee,  
I watch, standing at the door of my house; I have  
within my mind an immense yearning,  
Listen to me, my Lord ! my mind hath an immense  
yearning, I have faith in Thee,  
Beholding Thee, I have become desireless, my suffering  
of birth and death hath ended,  
I have known Thy Light within all and with love, I  
have met Thee.  
I am a sacrifice to my Beloved, saith Nanak, the True  
Lord hath come to meet me in my house.*

(Suhi M. 1, pp. 764-65)<sup>1</sup>

The poetry of Guru Nanak Dev is characterised by the exuberance of love for the Lord. The Lord is lovable and kind. In another hymn, the Guru says :

*O mind ! Bear the love of Hari like the love of water  
and lotus,  
Though the lotus is thrown hither and thither by the  
waves, still it blossoms in love,*

*Having taken birth in water, it dies without water.  
O my mind ! How can you get release without love ?  
Within the heart of Guruward, the Lord dwells and  
graciously grants him the store of devotion.*

*O mind ! How can you get release without love ?  
The lovable Lord is one with the lovers and blesses  
them with abundant devotion.*

*O mind ! Bear the love of Hari like the love of fish and  
water.*

*The water, in abundance, gives greater comfort and  
peace to the mind and body of fish.*

*Only God knows the misery, which it undergoes  
without water.*

*O mind ! Bear the love of Hari like the love of 'Chatrik'  
with clouds,*

*Of what use are to him the tanks filled with water and  
green plains, if he does not get a drop from the  
clouds.*

*One gets only on account of Lord's Grace, otherwise  
he has to lay down his head because of his past  
actions.*

*O mind ! Bear the love of Hari like the love of water  
and the milk,*

*The water tolerates the heat and does not allow the  
milk to be consumed,*

*God Himself unites the separated ones and grants true  
greatness.*

*O my mind ! Bear the love of Hari like the love of  
sheldrake and the sun,*

*She does not sleep even for a moment and considers  
the far-off sun nearby,*

*The self-willed does not get the understanding, but for  
the Guruward the Lord is ever at hand.*

(Sri Raga M. 1, pp. 59-60)<sup>2</sup>

The mystic love is identical with devotion. The bride is whole-heartedly devoted towards the Lord. The fear of the



Lord makes her devotion stronger and her love brighter. There can be no love and devotion without the fear of the Lord. The Guru says :

*O mind! cross the ocean of 'sansara' by absorbing thyself in the feet of the Lord combining the fear of the Lord with love and devotion.*

(Gujri M. 1, p. 505)<sup>3</sup>

He says :

*If one steadies his mind on the lotus-feet of the Lord in the internal recesses of the heart, he is blessed with long life and consciousness.*

(Ramkali M. 1, p. 932)<sup>4</sup>

The veneration of the lotus-feet results in the destruction of ego. He says :

*I am the servant of the Lord. I have caught hold of the feet of the Lord—the life of the world—and have killed and finished the ego.* (Sarang M. 1, p. 1197)<sup>5</sup>

All the evils are shed away with the exuberance of love, because love is the quintessence. (Var Suhi M. 3, p. 786).<sup>6</sup> Those who do not possess the sap of love, they can never enjoy the love of the Lord. They come and go like the guest of a desolate house.(Var Suhi M. 3, p. 790).<sup>7</sup> But whosoever desires to follow the path of love, he has to carry his head on the palm of his hand. On this path he has to sacrifice his head without any hesitation. (Salok Varan te Vadhik M. 1, p. 1412).<sup>8</sup> If the arrows of love pierce the body, there is no remedy with any doctor in the world. (Maru M. 1, p. 993).<sup>9</sup> But without love, the body is like a heap of ashes. (Sri Raga M. 1, p. 62).<sup>10</sup>

The love of family and wealth is of no use in spiritual development. All other love except the love of Hari is duality. (Sarang M. 1, p. 1198).<sup>11</sup> In Sufi mysticism earthly love is not disregarded, but it blossoms forth through the cult of Beauty into Divine Love...The cult of *Sabaja* advocates a fervent

romantic passion so profound and yet so shorn of sense-enjoyment that the union between the lover and the beloved is one carefree eternal interpenetration, which is God itself. Such supreme ecstasy, where love is Truth and Truth is love, is not possible in the case of morbid souls. (*Theory and Art of Mysticism*, p. 132). Guru Nanak Dev bows before such a person, who has Truth in his heart and within that Truth Love resides. (Gauri M. 1, p. 224).<sup>12</sup> The woman may decorate herself in *Sabaja* and may have a fervent romantic passion, but it is of no value without the response of love from the Lord. (Suhi M. 1, p. 750).<sup>13</sup> Those whose love has been responded by the Lord are decorated in *Sabaja* with contentment and sweet speech. (Sri Raga M. 1, p. 17).<sup>14</sup> That lady of the Lord is happy in *Sabaja*, who has followed the discipline of the preceptor. The Lord loves her and her mind and body feel comfort in love. (Malar M. 1, p. 1254).<sup>15</sup> Such is the Guru's interpretation of *Sabaja*. The state of *Sabaja* is realised only on following the discipline of the Guru, which lays emphasis on the Name of the Lord. The Guru has already said that there can be no love of the Lord without the remembrance of His Name. Since the Name is given by the Guru, it is asserted that the love of the Lord cannot take its birth without the help of the Guru. (Sri Raga M. 1, pp. 58-60).<sup>16</sup> Thus in Guru Nanak Dev's mysticism of love, the Guru and the Name occupy a very important place.

The Guru is the mediator and the bridge-builder. Just as a bride is absorbed in the love of her Lord, in a similar manner the disciple should absorb himself in the Word of the Guru. (Maru M. 1, p. 993).<sup>17</sup> The Guru has been described as the enlightener, who has within his purview the whole creation. He wants to unite all, who are undergoing misery because of the separation from the Lord. The separation has been due to the wrong channelisation of the forces. The mind, instead of realising its original nature, rushes towards worldly enjoyments and is thus bound down by lust, anger, greed, attachment and ego. The senses and sense-organs

lead it towards its doom of transmigration, until and unless the intellect comes to its rescue. Mostly the intellect is also overpowered by the mind and the senses. It is the Guru, who purifies our mind and intellect. Guru Nanak Dev says :

*The mind is like an elephant and the body like a forest.  
The Guru controls the elephant with the goad of the  
True Word.* (Gauri M. 1, p. 221)<sup>18</sup>

He says further :

*Neither the mind is killed nor the success is obtained.  
It is under the control of the vices and duality. It can  
become one with the Lord, if it follows the instructions  
of the Guru... When the mind is misled, it thinks only  
of the vices. When the mind is misled, it puts more  
burden on our head... When the mind is misled, it  
goes to the house of maya. It does not remain steady  
because of lust.* (Gauri M. 1, p. 222)<sup>19</sup>

The Guru is the one, who unites every separated soul with the Lord. A meeting with the True Guru results in killing the ego. The misery born of vices ends and the good fortune is awakened...A meeting with the Guru can only be considered if we remember the Name of the Lord. All have tried hard, but none could realise the Lord without the Guru. The Guru takes us out of illusions and puts us on the right path. (Sri Raga M. 1, p. 72).<sup>20</sup> The Guru is the benefactor; he is the house of snow (i.e. full of peace) and the light of the three worlds. (Var Majh M. 1, p. 137).<sup>21</sup> There can be no honour without the Guru and no emancipation without the honour. (Var Majh M. 1, p. 138).<sup>22</sup> There is no holy place of pilgrimage like the Guru. (Prabhati M. 1, pp. 1328-29).<sup>23</sup> The Guru is like a river with pure water, which removes all the dirt. A meeting with the True Guru is like taking a full bath, which transforms an animal to a god. (Prabhati M. 1, p. 1329).<sup>24</sup> The Guru is like an ocean, his following like a stream. It is an honour to take a bath in it. (Var Majh M. 1, p. 150).<sup>25</sup> If we think of the unfathomable ocean like the True Guru,

we will be benefitted by the attainment of the gem of the Name of the Lord. (Maru M. 1, p. 1043).<sup>26</sup> This Name or the Word of the Guru is itself the Guru. It is deep and serene. Without it, the world is mad. (Sorath M. 1, p. 635).<sup>27</sup> The main functions of the Guru are to give the Word to the disciple and impart knowledge to him. The water is contained in the pitcher, there can be no pitcher without water. The mind can be controlled by knowledge and there can be no knowledge without the Guru. (Var Asa M. 1, p. 469).<sup>28</sup>

The best action in the world is the remembrance of the Name of the Lord. (Sri Raga M. 1, p. 62).<sup>29</sup> All the sins are washed away with the love of the Name. (Japu, p. 4).<sup>30</sup> Just as a small fire reduces to ashes a large stock of faggots, similarly if the Name of the Lord resides in the heart for a short while, it has the potentiality of taking us to meet the Lord. (Sorath M. 1, p. 637).<sup>31</sup>

The Guru says :

*Even with the performance of the sacrifices, austerities, worship and virtuous acts, the body undergoes miseries. The release is never obtained without the Name of the Lord. One eats poison, speaks poison and wanders uselessly without the Name of the Lord. One may study holy books and perform 'sandhya', but without the Word of the Guru, there is no release and one perishes without the Name. Clad in cotton and carrying staff and bowl, the disciple may go and wander at holy places, but there is no peace without the Name, by repeating which, one gets final emancipation. With matted hair on the head and the body smeared with ashes, one may remain naked and unclothed, but there is no satisfaction without the Name.*

(Bhairo M. 1, p. 1127)<sup>32</sup>

In brief it may be said that the world burns like the fire and the Name of the Lord is cool. (Var Malar M. 1, p. 1291).<sup>33</sup>

The love of the Lord increases with the remembrance of the Name. This Name is the Word given by the Guru. If the Word of the Guru is repeated with complete devotion and surrender, the Lord meets the devotee and a permanent union is attained. Ethical qualities are necessary for spiritual development. Continence, patience, fear of the Lord, love etc. are pre-requisites for the retention of the Name of the Lord within the human body. (Japu, p. 8).<sup>34</sup> The Name is to be repeated with tongue.

The Guru says :

*If a tongue is multiplied into one lakh and ultimately to twenty lakh tongues and with each tongue the Name of the Lord is repeated for one lakh times, the union with the Lord is obtained through his honourable means.*

(Japu, p. 7)<sup>35</sup>

The Name of the Lord can be remembered with every breath. The Guru Says :

*If the Lord is forgotten, I die in misery. I remember Him with every breath and loaf and search for Him. I see the Name of the Lord in a state of detachment.*

(Bilawal M. 1, p. 796)<sup>36</sup>

The devotee of Guru Nanak Dev has to live the life of a householder and also has to remain unattached. He has to perform all his worldly duties, but has to focus his attention on the Lord. He has to become like lotus, which is born and bred in water but remains unaffected by it.

The Guru Says :

*Just as the lotus remains unaffected by water and the duck swims against the stream without getting wet, similarly we remain unaffected by the world, if we concentrate on the Name or the Word of the Guru, and in this way we can cross the ocean of Sansara.*

(Ramkali M. 1, p. 938)<sup>37</sup>

In the Sikh mysticism of love, the *Bhakti Yoga* has a

very important place. The Guru does not accept *Hath Yoga*, the Yoga of nerves, centres and circles, because that is not the proper Yoga for the householder. According to the Guru, there can be no devotion without the qualities. (Japu, p. 4).<sup>38</sup> Though the Guru is not opposed to *Naudha Bhakti* [nine types of *Bhakti* i.e. *archanaa* (worship of the diety with sandalwood and flowers), *vandanaa* (adoration), *sakhaa* (friendship), *daasa* (service), *aatam-nivedan* (self-surrender), *shravana* (hearing), *kirtan* (singing of praises), *paad-sevan* (worship of the feet) and *simran* (remembrance), his *Bhakti* is *Premaa Bhakti* or *Bhaae Bhakti* i.e. devotion through love. The real *Bhakti* can be understood after coming under the discipline of the True Guru. The real *Bhakti* for the Guru is *Paraa Bhakti* or *Antarang Bhakti*. *Aparaa Bhakti* or *Behrang Bhakti* does not find favour with him. His *Bhakti* is essentially *Anuraaga Bhakti* and not *Laukika Bhakti*. He is not in favour of formal modes of worship. For example, the ordinary *Archanaa Bhakti* consists of the worship of the diety with sandalwood and flowers, but the *archanaa* of the Guru is as follows :

*I make the sandalwood of the Name and the 'ursaa' (a round piece of stone used for rubbing sandalwood) of the mind; if the 'kungoo' (kesar—saffron) of good actions is mixed, this is the inward worship of the heart.*

(Gujri M. 1, p. 489)<sup>39</sup>

Such is the Guru's mysticism of love. Guru Arjan Dev's exuberance of love as a lover can be noticed in the following verses :

*O my Lord ! If you come into my courtyard, the whole earth becomes beautiful. Without the One Lord, none comes to ask about my condition. If the Lord comes to sit and occupy my courtyard, then all my decorations become graceful. Then any traveller, who comes to my house, shall not leave empty-handed. For my Lord, I have spread my bed and bedecked myself*

*fully. If I wear a necklace around my neck, even this much act is not agreeable to me.*

(Var Maru M. 5, p. 1095)<sup>40</sup>

The intense love of the bride for the Lord is the keynote of Guru's mysticism. The rendering of one complete hymn of Guru Nanak is given below, which explains the situation of the woman in separation from her Lord and praises the lady enjoying the union :

*O ignorant lady! Why are you egoistic?*

*Why do you not enjoy the love of Hari at your home?*

*The Lord is nearby, O mad woman! What do you search outside?*

*Apply the antimony of the Fear of the Lord in your eyes and decorate yourself with love.*

*You will be considered a 'Subagan', When the Lord responds to your love.*

*What will the ignorant girl do, if the Lord does not like her?*

*She tries through several means, but she does not win the love of the Lord.*

*Without the 'karmas', she does not obtain the desired fruit, though she tries very hard.*

*She is intoxicated with greed and ego and is under the control of 'maya'.*

*This way she does not win the Lord, she is ignorant.*

*Go and ask those beloved ladies : how to win the Lord?*

*What he does, should be accepted with devotion; cleverness and rudeness should be ended.*

*He, whose Grace helps us to attain His Love, His Feet be loved devotedly.*

*Whatever the Lord says, do it devotedly, surrender the mind and body unto Him; such a fragrance be used, O sister! The beloved ladies say that the Lord can be obtained this way.*

*The Lord is obtained by loving the self, no other cleverness is useful.*

*If the Lord beholds with Grace, the day is lucky, the woman obtains the nine treasures.*

*She, who is loved by the Lord, actually she is 'Subagan' and fortunate.*

*With such devotion, she is intoxicated in equipoise state; she is absorbed in love day and night.*

*She can be called wise and sane, she is beautiful and sagacious.* (Tilang M. 1, p. 722)<sup>11</sup>

In short, we utter and sing the following saying of Guru Gobind Singh, which occurs in *Suddha Swayye*:

*Saach kabon sun leho sabhai jin Prem kio tin hi Prabh paaio.*

(I say this Truth, which everybody should listen, those who have loved the Lord, they have realised him).

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(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ 469)

29. ਹਰਿ ਨਾਮੈ ਤੁਲਿ ਨ ਪੁਜਈ ਜੇ ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਇ ॥  
(ਸਿਰੀਰਾਗੁ ਮ: ੧, ਪੰਨਾ 62)
30. ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ (ਜਪੁ, ਪੰਨਾ 4)
31. ਈਧਨੁ ਅਧਿਕ ਸਕੇਲੀਐ ਭਾਈ ਪਾਵਕੁ ਰੰਚਕ ਪਾਇ ॥  
ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਰਿਦੈ ਵਸੈ ਭਾਈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਇ ॥  
(ਸੋਰਠਿ ਮ: ੧, ਪੰਨਾ 637)
32. ਜਗਨ ਹੋਮ ਪੁੰਨ ਤਪ ਪੂਜਾ ਦੇਹ ਦੁਖੀ ਨਿਤ ਦੂਖ ਸਹੈ ॥  
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਪਾਵਸਿ ਮੁਕਤਿ ਨਾਮਿ ਗੁਰਮੁਖਿ ਲਹੈ ॥  
ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਿਰਥੇ ਜਗਿ ਜਨਮਾ ॥  
ਬਿਖੁ ਖਾਵੈ ਬਿਖੁ ਬੋਲੀ ਬੋਲੈ ਬਿਨੁ ਨਾਵੈ ਨਿਹਫਲੁ ਮਰਿ ਭ੍ਰਮਨਾ ॥  
ਪੁਸਤਕ ਪਾਠ ਬਿਆਕਰਣ ਵਖਾਣੈ ਸੰਧਿਆ ਕਰਮ ਤਿਕਾਲ ਕਰੈ ॥  
ਬਿਨੁ ਗੁਰ ਸਬਦ ਮੁਕਤਿ ਕਹਾ ਪ੍ਰਾਣੀ ਰਾਮ ਨਾਮ ਬਿਨੁ ਉਰਝਿ ਮਰੈ ॥  
ਡੰਡ ਕਮੰਡਲ ਸਿਖਾ ਸੂਤੁ ਧੋਤੀ ਤੀਰਥਿ ਗਵਨੁ ਅਤਿ ਭ੍ਰਮਨੁ ਕਰੈ ॥  
ਰਾਮ ਨਾਮ ਬਿਨੁ ਸਾਂਤਿ ਨ ਆਵੈ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁ ਪਾਰਿ ਪਰੈ ॥  
ਜਟਾ ਮੁਕਟੁ ਤਨਿ ਭਸਮ ਲਗਾਈ ਬਸਤ੍ਰ ਛੋਡਿ ਤਨਿ ਨਗਨੁ ਭਇਆ ॥  
ਰਾਮ ਨਾਮ ਬਿਨੁ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਕਿਰਤ ਕੈ ਬਾਧੈ ਭੇਖੁ ਭਇਆ ॥  
(ਭੈਰਉ ਮ: ੧, ਪੰਨਾ 1127)
33. ਆਤਸ ਦੁਨੀਆ ਖੁਨਕ ਨਾਮੁ ਖੁਦਾਇਆ ॥  
(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰਨਾ 1291)
34. ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥  
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥  
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥ (ਜਪੁ, ਪੰਨਾ 8)
35. ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥  
ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥  
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ (ਜਪੁ, ਪੰਨਾ ?)
36. ਮੇਰਾ ਪੁਭੁ ਬਿਸਰੈ ਹਉ ਮਰਉ ਦੁਖਾਲੀ ॥  
ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਉ ਅਪੁਨੇ ਹਰਿ ਭਾਲੀ ॥  
ਸਦ ਬੈਰਾਗਨਿ ਹਰਿ ਨਾਮੁ ਨਿਹਾਲੀ ॥ (ਬਿਲਾਵਲੁ ਮ: ੧, ਪੰਨਾ 796)
37. ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥  
ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥  
(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰਨਾ 938)
38. ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ (ਜਪੁ, ਪੰਨਾ 4)
39. ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆ ਜੇ ਮਨੁ ਉਰਸਾ ਹੋਇ ॥  
ਕਰਣੀ ਕੁੰਗੁ ਜੇ ਰਲੈ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਹੋਇ ॥ (ਗੁਜਰੀ ਮ: ੧, ਪੰਨਾ 489)

40. ਜੇ ਤੂ ਵਤਹਿ ਅੰਡਣੇ ਹਭ ਧਰਤਿ ਸੁਹਾਵੀ ਹੋਇ ॥  
 ਹਿਕਸੁ ਕੰਤੈ ਬਾਹਰੀ ਮੈਡੀ ਵਾਤ ਨ ਪੁਛੈ ਕੋਇ ॥  
 ਹਭੇ ਟੋਲ ਸੁਹਾਵਣੇ ਸਹੁ ਬੈਠਾ ਅੰਡਣੁ ਮਲਿ ॥  
 ਪਹੀ ਨ ਵੰਵੈ ਬਿਰਥੜਾ ਜੋ ਘਰਿ ਆਵੈ ਚਲਿ ॥  
 ਸੇਜ ਵਿਛਾਈ ਕੰਤ ਕੂ ਕੀਆ ਹਭੁ ਸੀਗਾਰੁ ॥  
 ਇਤੀ ਮੰਝਿ ਨ ਸਮਾਵਈ ਜੇ ਗਲਿ ਪਹਿਰਾ ਹਾਰੁ ॥

(ਵਾਰ ਮਾਰੂ, ਡਖਣੇ ਮ: 4, ਪੰਨਾ 1095)

41. ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ ॥  
 ਆਪਨੜੈ ਘਰਿ ਹਰਿ ਰੰਗੋ ਕੀ ਨ ਮਾਟੇਹਿ ॥  
 ਸਹੁ ਨੇੜੈ ਧਨ ਕੰਮਲੀਏ ਬਾਹਰੁ ਕਿਆ ਚੁਢੇਹਿ ॥  
 ਭੈ ਕੀਆ ਦੇਹਿ ਸਲਾਈਆ ਨੈਣੀ ਭਾਵ ਕਾ ਕਰਿ ਸੀਗਾਰੋ ॥  
 ਤਾ ਸੋਹਾਗਣਿ ਜਾਣੀਐ ਲਾਗੀ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੋ ॥  
 ਇਆਣੀ ਬਾਲੀ ਕਿਆ ਕਰੇ ਜਾ ਧਨ ਕੰਤ ਨ ਭਾਵੈ ॥  
 ਕਰਣ ਪਲਾਹ ਕਰੇ ਬਹੁਤੇਰੇ ਸਾ ਧਨ ਮਹਲੁ ਨ ਪਾਵੈ ॥  
 ਵਿਣੁ ਕਰਮਾ ਕਿਛੁ ਪਾਈਐ ਨਾਹੀ ਜੇ ਬਹੁਤੇਰਾ ਧਾਵੈ ॥  
 ਲਬ ਲੋਭ ਅਹੰਕਾਰ ਕੀ ਮਾਤੀ ਮਾਇਆ ਮਾਹਿ ਸਮਾਣੀ ॥  
 ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ਨਾਹੀ ਭਈ ਕਾਮਣਿ ਇਆਣੀ ॥  
 ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਵਾਹੈ ਕਿਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ॥  
 ਜੋ ਕਿਛੁ ਕਰੇ ਸੋ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ ਹੁਕਮੁ ਚੁਕਾਈਐ ॥  
 ਜਾ ਕੈ ਪ੍ਰੇਮਿ ਪਦਾਰਥੁ ਪਾਈਐ ਤਉ ਚਰਣੀ ਚਿਤੁ ਲਾਈਐ ॥  
 ਸਹੁ ਕਹੈ ਸੋ ਕੀਜੈ ਤਨੁ ਮਨੋ ਦੀਜੈ ਐਸਾ ਪਰਮਲੁ ਲਾਈਐ ॥  
 ਏਵ ਕਹਹਿ ਸੋਹਾਗਣੀ ਭੈਣੇ ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ॥  
 ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ ॥  
 ਸਹੁ ਨਦਰਿ ਕਰਿ ਦੇਖੇ ਸੋ ਦਿਨੁ ਲੇਖੇ ਕਾਮਣਿ ਨਉ ਨਿਧਿ ਪਾਈ ॥  
 ਆਪਣੇ ਕੰਤ ਪਿਆਰੀ ਸਾ ਸੋਹਾਗਣਿ ਨਾਨਕ ਸਾ ਸਭਰਾਈ ॥  
 ਐਸੈ ਰੰਗਿ ਰਾਤੀ ਸਹਜ ਕੀ ਮਾਤੀ ਅਹਿਨਿਸਿ ਭਾਇ ਸਮਾਣੀ ॥  
 ਸੁੰਦਰਿ ਸਾਇ ਸਰੂਪ ਬਿਚਖਣਿ ਕਹੀਐ ਸਾ ਸਿਆਣੀ ॥

(ਤਿਲੰਗ ਮ: ੧, ਪੰਨਾ 722)

## **GOD IS GRACIOUS AND MERCIFUL— JIVA MUST BE KIND AND HELPFUL**

The mysticism of Grace plays a vital role in Sikh Religion.

Guru Nanak Dev says :

*The body takes its birth because of karmas, but the final emancipation is attained through the Grace of the Lord.* (Japu, p. 2)<sup>1</sup>

None can influence the Lord for the grant of his gifts. A person, while awake may not receive them, but a sleeping person may be awakened and gifts may be bestowed upon him. (Var Sri Raga M. 4, Salok M. 1, p. 83).<sup>2</sup> The Lord resides within every *Jiva* and does not take advice of any person for bestowing His Grace. (Asa M. 1, p. 412).<sup>3</sup> Actually, even before the birth, the body itself is formed within the womb of the mother with the blood of the mother and the semen of the father and the Grace of the Lord works every moment, sending the life-force i.e. soul, making every limb of the body and providing all the nourishment for the growth of the body. When the *Jiva* leaves the womb, it is sustained and protected every moment by the Grace of the Lord till the end of the life on the earth. Guru Arjan Dev has explained the all-round Grace in the sixth canto of Sukhmani.

He says :

*The vices of the lust, anger, greed, attachment and ego shall be destroyed.*

*By Thy Protection O Lord ! Saith Nanak. Be Gracious towards me.*

*By whose Grace you eat all dainty dishes,  
 Keep that Lord in your mind.  
 By whose Grace you apply the fragrances on your  
 body,  
 Remembering Him, you obtain the Supreme state.  
 By whose Grace you abide in your house peacefully,  
 Remember Him ever in your mind.  
 By whose Grace you live comfortably with your  
 family,  
 O tongue ! Remember Him, throughout day and  
 night.  
 With whose Grace you are able to enjoy love and  
 pleasures,  
 Remember always the Lord, worthy of remembrance,  
 With whose Grace you continue to wear silken clothes,  
 Why do you forsake Him and are attracted towards  
 others ?  
 By whose Grace you sleep on a comfortable bed,  
 O my mind ! Sing His Praises throughout the day and  
 night.  
 By whose Grace you are honoured by everyone,  
 With your mouth and tongue you continue to utter  
 His Praises.  
 By whose Grace your faith is preserved,  
 O my mind ! Ever meditate only on that Transcendent  
 Lord.  
 By remembering that Lord, you receive honours in His  
 Court.  
 And you go to your real Home with veneration.  
 By whose Grace you have a healthy golden body,  
 Attune yourself with that loving Lord.  
 By whose Grace your secrets are preserved,  
 O my mind ! you obtain peace by uttering the Praises  
 of the Lord,  
 By whose Grace all your blemishes are covered,  
 O my mind ! seek the protection of that Lord-Master.*

*By whose Grace none reaches your excellence,  
O my mind ! Remember that Supreme Lord with every  
breath.*

*By whose Grace you have obtained the rarely  
obtainable body,*

*Remain devoted to that Lord, Saith Nanak.*

*By whose Grace you wear the ornaments,*

*O my mind ! Why do you remain idle in remembring  
Him ?*

*By whose Grace you have horses and elephants to ride  
upon,*

*O my mind ! Never forget that Lord.*

*By whose Grace you possess orchards, land and  
wealth,*

*Keep that Lord strung up in your mind.*

*O mind ! He who has designed you,*

*Remember Him ever while standing or sitting.*

*Remember Him, who is the One and Incomprehensible  
Lord,*

*He Protects you here and hereafter, Saith Nanak.*

*By whose Grace you are able to give charity  
abundantly,*

*O my mind ! Concentrate on him during day and  
night.*

*By whose Grace you indulge in good works,*

*Remember that Lord with every breath.*

*By whose Grace you have a beautiful form,*

*Remember ever that Unique Lord.*

*By whose Grace you belong to high caste,*

*Remember ever that Lord day and night.*

*By whose grace your honour is preserved,*

*Utter His Praises by the grace of the Guru, Saith  
Nanak.*

*By whose Grace your ears are able to hear musical  
tunes,*

*By whose Grace you can see the wonderful things,  
 By whose Grace your tongue utters sweet speech,  
 By whose Grace you live in comfort and ease,  
 By whose Grace your hands work properly,  
 By whose Grace you have all-round prosperity,  
 By whose Grace you achieve the Supreme state,  
 By whose Grace you merge in spiritual ecstasy,  
 Forsaking such a Lord, why do you attach yourself to  
 another ?*

*Awaken your mind by the grace of the Guru, Saith  
 Nanak.*

*By whose Grace you are known in the world,  
 Never forget that Lord from your mind.  
 By whose Grace you have achieved great influence,  
 O foolish mind ! You must remember that Lord.  
 By whose Grace, all your works are fulfilled,  
 O mind ! Consider Him ever near yourself.  
 By whose Grace, you obtain the Truth,  
 O my mind ! You absorb yourself within Him.  
 By whose Grace all are redeemed,  
 Remember that Lord continuously, Saith Nanak.  
 Only He repeats His Name, whom He causes to repeat,  
 Only He sings the Lord's Praises, whom He causes to  
 sing.*

*By His Grace, the Truth is revealed,  
 By His Grace, the mind-lotus blossoms.  
 When the Lord is Pleased, He abides in the mind.  
 By His Grace, the intellect becomes superb.  
 All the treasures are in Thy Grace, O Lord !  
 No one has procured anything by himself.  
 The creatures are absorbed by Thee O Lord-Master !  
 in their work,  
 They have no power of their own, Saith Nanak.*

(Gauri Sukhmani M. 5, pp. 269-71)<sup>4</sup>

In the above canto of *Sukhmani* we have seen that the Lord is outright Gracious and keeping His Graciousness in



mind. *Jiva* must always remember His Name and sing His Praises. He is ever Kind and Merciful. Those who do not repeat His Name and are full of ungratefulness, they are subjected to punishment by the god of Justice. Those who respond to His Kindness, they practice the *mantra* of the Guru. (Dhanasari M. 5 p. 672).<sup>5</sup> They become *Bhaktas* and *Gianis*. (Gauri Bawan Akhri M. 5, p. 251).<sup>6</sup> Light of knowledge comes through the Mercy of the Lord; the lotus-mind blossoms through the Mercy of the Lord. (Gauri Sukhmani M. 5, p. 271).<sup>7</sup> Since the Lord is Merciful and Gracious towards beings, a human being who is absorbed in Him imbibes this quality. To show kindness and mercy towards *Jivas* is, above all, the meritorious works performed in a holy place. He who does not injure any *Jiva* will be received with great honour in the house of the Lord. (Var Gauri M. 5, p. 322).<sup>8</sup> He considers all the *Jivas* like himself. (Ramkali M. 1, Siddh Goshta, p. 940).<sup>9</sup>

## REFERENCES

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2. ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥  
ਇਕ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥  
(ਵਾਰ ਸਿਰੀਰਾਗ ਮ: ੪, ਸਲੋਕ ਮ: ੧, ਪੰਨੇ 83)
3. ਕਿਸੈ ਨ ਪੁਛੇ ਬਖਸੇ ਆਪਿ ॥ (ਆਸਾ ਮ: ੧, ਪੰਨਾ 412)
4. ਸਲੋਕੁ ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥  
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕੇਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥  
ਅਸਟਪਦੀ ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਖਾਹਿ ॥ ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖੁ ਮਨ ਮਾਹਿ ॥  
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਗੰਧਤ ਤਨਿ ਲਾਵਹਿ ॥ ਤਿਸ ਕਉ ਸਿਮਰਤ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥  
ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਸਹਿ ਸੁਖ ਮੰਦਰਿ ॥ ਤਿਸਹਿ ਧਿਆਇ ਸਦਾ ਮਨ ਅੰਦਰਿ ॥  
ਜਿਹ ਪ੍ਰਸਾਦਿ ਗ੍ਰਿਹ ਸੰਗਿ ਸੁਖ ਬਸਨਾ ॥ ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ ॥  
ਜਿਹ ਪ੍ਰਸਾਦਿ ਰੰਗ ਰਸ ਭੋਗ ॥ ਨਾਨਕ ਸਦਾ ਧਿਆਈਐ ਧਿਆਵਨ ਜੋਗ ॥  
ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਟ ਪਟੰਬਰ ਹਢਾਵਹਿ ॥ ਤਿਸਹਿ ਤਿਆਗਿ ਕਤ ਅਵਰ ਲੁਭਾਵਹਿ ॥  
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸੇਜ ਸੋਈਜੈ ॥ ਮਨ ਆਠ ਪਹਰ ਤਾ ਕਾ ਜਸੁ ਗਾਵੀਜੈ ॥

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## **GOD IS WITHOUT FEAR AND ENMITY— JIVA MUST BE WITHOUT FEAR AND ENMITY**

The two very significant attributes of God in the *Mool Mantra* are *Nirbhau and Nirvair* which mean without fear and without enmity respectively. Both of them can play a vital role in the life of a Sikh. We know that Guru Teg Bahadur has in one of his Saloks mentioned that a knowledgeable man of God should neither fear nor frighten anybody. (Salok M. 9, p. 1427).<sup>1</sup> The human being lives in the society and on the physical and mental planes, he has to deal with persons gifted with more powers or equal power. Because of his failings, prejudices and jealousies he fears others. If he takes refuge in the Omnipresent and Almighty Lord, he draws power from Him, therefore he also becomes Fearless. But there is a pre-condition, that he has to imbibe the fear of the Lord, which gives him the power to fear none other. Everything created by the Lord, whether big or Small, fears him.

Guru Nanak Dev says :

*In His Fear, the wind blows,  
In His Fear, lakhs of rivers flow,  
In His Fear, the fire labours hard,  
In His Fear, the earth is overburdened,  
In His Fear, Indra walks with his head downwards,  
In His Fear, sits the Dharamraja in His Court.  
In His Fear, are the sun and the moon,  
They traverse millions of miles without end.*

*In His Fear, are Siddhas, Buddhas, gods and Nathas,  
 In His Fear, the skies lay extended,  
 In His Fear, are the mighty warriors,  
 In His Fear, boatful people come and go,  
 On the heads of all, there is Writ of His Fear,  
 Only the True Formless One is Fearless, saith Nanak.*

(Var Asa M. 1, p. 464)<sup>2</sup>

The Fear of the Lord is the Awe and Sacred Fear. None can become fearless without this Fear. (Gauri M. 1, p. 151).<sup>3</sup> On getting refuge at the Feet of the Lord, all other fears vanish away and one becomes fearless. (Maru M. 5, p. 1000).<sup>4</sup> Those who remember Fearless Hari, they also become fearless. (Asa M. 4, So Purakh, p. 11).<sup>5</sup> He is absorbed in the Name of the Lord received from the Guru, which makes him fearless. (Sorath M. 5, p. 609).<sup>6</sup> Whosoever is blessed by the Lord Almighty, nobody can kill him. The devotee takes Refuge in the Lord, who blesses him and honours him. None is higher than the Lord Almighty, therefore who is to fear and whom to fear? (Bilawal M. 3, p. 842).<sup>7</sup>

God is without any enmity, malice or ill-will. He is friendly towards all. In other words we may say that God is Love. He is Beloved. He is the Lord of every being. He is kind. He is Merciful, the Compassionate and the Protector. He is the Forgiver and the Pardoner. Being Compassionate and Kind, He is Bestower, the Provider, the Generous and the Giver. All these Attributes of God can be adopted by a human being in relation to his fellow-beings. We want a friend, who comes to our help at all times. (Gauri M. 5, p. 240).<sup>8</sup> He who does not leave us in this and the next world is a true friend. (Dhanasari M. 5, p. 677).<sup>9</sup> There is no such friend as Hari. (Maru M. 1, p. 1027).<sup>10</sup> All the relations, friends and brothers in the world meet us because of their self-interest. (Gaund M. 4, p. 860).<sup>11</sup> There are many friends and comrades in the world, but in reality there is none except Guru and God. (Maru M. 1, p. 1028).<sup>12</sup> Just as God is friendly to us, we should all be friendly to fellow-beings. (Dhanasari M. 5, p. 671).<sup>13</sup>

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## **GOD IS THE GIVER AND GENEROUS— JIVA MUST BE CHARITABLE AND HELPFUL TO NEEDY**

God is the Giver, the Generous, the Provider and the Bestower. There is only One Provider and none else. (Bilawal M. 5, p. 818).<sup>1</sup> He is so munificent that He goes on giving, though the receiver may get tired. (Japu, p. 2).<sup>2</sup> They beg from Him and He Bestows His Gifts on them. (Japu, p. 2).<sup>3</sup> All beg from Him. He is the only Giver, who gives to everybody. (Sri Raga M. 1, p. 18).<sup>4</sup> There is no limit to His Gifts. His Stores are Unlimited. The Giver is Ever-Existent, but this foolish mind has forgotten Him. (Gauri Bawan Akhri M. 5, p. 257).<sup>5</sup> We will get all things to our heart's content, if we pray for it to the One and the sole Provider. If we ask for anything from another one, we will feel ashamed. (Var Vadhans M. 4, p. 590).<sup>6</sup> Then why to go to another one, who cannot fulfil our wishes? He, who wants to know the godly path, he has to work and earn and also give something to the needy out of his earnings. (Var Sarang M. 4, Salok M. 1, p. 1245).<sup>7</sup> One must give to poor and help the needy within his limits. This is the observance of the godly attributes of mercifulness and generosity. The service of the *Jivas* should be selfless, otherwise the ego will make the whole endeavour fruitless. Very often we are so much engrossed with good gifts, that we forget the giver. (Dhanasari M. 4, p. 676).<sup>8</sup>

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# **GOD IS THE PARDONER AND THE FORGIVER— JIVA MUST EXONERATE THE REPENTENT**

God is the Pardoner and the Forgiver. Kabir says :

*Where there is knowledge, there is piety; where there  
is falsehood, there is sin,*

*Where there is greed, there is death and where there  
is tolerance, there is God Himself.*

(Salok Kabir, p. 1372)<sup>1</sup>

Forgiveness is linked with Tolerance. They are the godly attributes and can be practised by human beings. Just as a child, according to his temperament, commits lakhs of sins, his father slighting him in many ways, gives him advice and receives him with love again, in a similar manner, the Lord forgives his previous sins and puts him on the right path. (Sorath M. 5, pp. 624-25).<sup>2</sup> If he puts the mind under the discipline of the True Guru and imbibes the quality of tolerance, his search is rewarded and he drinks the ambrosia. (Ramkali M. 1, Dakhni Oamkaar, p. 932).<sup>3</sup> The anger dies down with tolerance. (Gauri M. 3, p. 233).<sup>4</sup> If one observes the fast of tolerance, i.e. good conduct and contentment, he will never experience an illness or the agony of death. (Gauri M. 1, p. 223).<sup>5</sup> According to Guru Nanak Dev :

*Without tolerance and forgiveness lakhs, millions and  
even innumerable people have perished.*

(Ramkali M. 1, Dakhni Oamkaar, p. 937)<sup>6</sup>

He says again :

*If the bride wears the ornamentation of tolerance and forgiveness, she enjoys the love of her Lord.*

(Asa M. 1, p. 359)<sup>7</sup>

Guru Nanak Dev has addressed the Lord in the following manner.

*O Lord ! Make tolerance, forgiveness and patience my milk-giving cow, so that the calf may easily drink the milk. I ask for the cloth-covering of modesty and Thy Praise, so that I may continue the utterance of Thy Praises.*

(Prabhati M. 1, p. 1329)<sup>8</sup>

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## **GOD IS JUST AND EQUITABLE— JIVA MUST BE JUST AND UPRIGHT**

Truth is linked with Justice. Whosoever is True, must also be Just. One is stunned to note that all the works of the Lord are based on Truth and Justice. (Bihagara M. 5, p. 541).<sup>1</sup> For Him all living beings are equal. He looks at all the beings, but whomsoever He considers Fit, He bestows His Gifts upon him. (Sri Raga M. 1, p. 53).<sup>2</sup> The Creator executes perfect Justice. (Gauri M. 5, p. 199).<sup>3</sup> The Justice of the True Lord is True. (Var Sri Raga M. 4, p. 90).<sup>4</sup> There is no other king except Him; all His works are based upon Justice. His Justice is always True. Those persons are very rare, who remain under His *Hukam* (Command). (Ramkali M. 3, p. 812).<sup>5</sup>

In practical life we find queer situations. The wicked are seen living luxuriously and the pious can hardly make their both ends meet. In such a situation we are inclined to think that keeping in view the canons of truth and Justice, it is an unjust work of God. But God cannot be unjust. This shows that there must be some background. The Theory of Karma gives us an explanation. The luxurious life of the wicked person and the poverty of the pious is the result of the actions done in the previous births. Everyone reaps the fruit of his actions. (Baramaha Majh, M. 5, p. 134).<sup>6</sup>

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## **GOD IS GOOD AND BEAUTIFUL— JIVA MUST BE GOOD AND ELEGANT**

The triple attributes of God as mentioned in Hindu Philosophy are *Satyam*, *Shivam* and *Sundram*. These qualities as translated into English are *True*, *Good* and *Beautiful*. Guru Nanak Dev has mentioned these triple attributes of God in Japu, saying :

*Sat, Suhaan sada Man Chaa* (Japu, p. 4)<sup>1</sup>

(God is True, Beautiful and has always welfare-desire in His mind. The third attribute is in the sense of Goodness). God is Good because He is Just, Merciful, Kind and Generous. Besides all this God is Beautiful. Everybody is attracted towards His Beauty. (Gauri M. 5, p. 207).<sup>2</sup> His Beauty is Inaccessible and His Sight is Unparalleled. (Suhi M. 5, p. 746).<sup>3</sup> That man is Beautiful and wise, who is always absorbed in the love of the Lord. (Tilang M. 1, p. 722),<sup>4</sup> who deals in the Name of Hari. Physical beauty is no beauty. A person is considered beautiful and wise, who has the credibility of the Lord's Name. (Devchandhari M. 5, p. 530).<sup>5</sup> That person is beautiful, wise, brave and educated, who lives in the company of the saints. (Devchandhari M. 5, p. 531).<sup>6</sup> The follower of mammon is coward and ugly. He can receive no honour, because he is without the Name of the Lord. He is always busy in worldly affairs and does not find comfort even in his dreams. (Var Vadhans M. 4, Salok M. 3, p. 591).<sup>7</sup>

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## **GOD HAS SWEET SPEECH— JIVA MUST SPEAK SWEETLY**

Another godly quality is the sweetness of speech. Our Lord speaks sweetly and never utter a bitter word.

Guru Arjan Dev Says :

*My friendly Lord speaks sweetly,  
I have grown weary of trying Him, but He never Utters  
a bitter word,*

*The Perfect Lord never Utters a bitter word and does  
not consider my demerits,*

*The Lord is called the Purifier of sinners, this is His  
reputation; He does not ignore even an iota of His  
service.*

*He abides in all hearts and Pervades everywhere; He  
dwells extremely near.*

*I have always sought His Refuge; He is my ambrosial  
friend.*

(Suhī M. 5, p. 784)<sup>1</sup>

The language of God is unlimited Love. (Japu, p. 2).<sup>2</sup> Sweetness and love are interlinked. Sweet speech, humility and generosity lead us towards God. (Sri Raga M. 3, p. 31).<sup>3</sup> Those who use harsh language earn the displeasure of the Lord and the due punishment. (Var Asa M. 1, p. 473).<sup>4</sup> According to Sheikh Farid, God Himself is the sweetest. All the sweet things have no worth before His Love. (Salok Farid, p. 1379).<sup>5</sup> God lives in all hearts and if you hurt anyone's feelings by harsh language, the Lord gets displeased. (Salok Farid, p. 1384).<sup>6</sup>

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## **CONCLUSION**

Thus we find that Sikh ethics lay great emphasis on the godly qualities. Their observance makes a human being godlike, which is considered the main objective of our life. He rises high on the spiritual plane and ultimately realises the truth or reality.

