

Guru Granth Sahib Speaks-5

God's Will

(HUKM)

Surindar Singh Kohli

GURU GRANTH SAHIB SPEAKS - 5

GOD'S WILL

(HUKM)

By the same author :

Guru Granth Sahib: An Analytical Study, Dictionary of Guru Granth Sahib, Dictionary of Mythological References in Guru Granth Sahib, The Sikh Philosophy, Yoga of the Sikhs, The Sikh Prayers, Sikhism and Major World Religions, Outlines of Sikh Thought, Sikh Ethics, Life and Ideals of Guru Gobind Singh (based on original sources), Sikh Predictions, Philosophy of Guru Nanak, Travels of Guru Nanak, The Ninth Nanak, Sikhism and Guru Granth Sahib, A History of Punjabi Literature, A Conceptual Encyclopaedia of Guru Granth Sahib, The Sikh and Sikhism, Death and After, Naam, Attributes of God, Ritualism (Karma Kanda), Ego (Haumai) and Real Sikhism.

ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ, ਨਾਨਕ,

*The Lord's Name is within the Divine
Will, Saith Nanak,*

ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥

which is realised through the True Guru.

(Guru Nanak Dev)

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FOREWORD

This short treatise on *God's Will* (Hukm) is the fifth paper-back volume in the series entitled GURU GRANTH SAHIB SPEAKS. The earlier four volumes in the series are *Death and After*, *Naam*, *Attributes of God* and *Grace*. Another work not in the series has been published under the title *Ritualism and its Rejection in Sikhism*. This series of books was launched in 1999 particularly for the Sikhs, who have settled abroad and have been living there for the past several generations. For this reason, they and their families are far removed from their own language and religious centres and in their busy life and engagements they are lacking in their spiritual and most essential food. In order to apprise them and their children, who are mostly ignorant about their great spiritual heritage, these books will create in them a greater understanding of their own religion. I am confident that they will be benefitted by these handy volumes.

I have divided the present work into three parts. In the first part a short introduction is given about the concept of *God's Will* (Hukm). The second part is about the Creation brought into being by the Will of Lord-God and in the third part it has been made clear that all the human actions are controlled by God Himself in the light of proper quotations from the Sikh Scripture.

The next subject that I propose to deal with is about ego, which stands in between our realisation of the Supreme Being, who is responsible for our birth and without whose realisation, one strays into many species.

I am confident that not only the Sikhs will be benefitted by this series, but also the scholars of other religions.

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PART ONE

THE CONCEPT OF 'HUKM'
AND ITS SIGNIFICANCE
IN SIKH THOUGHT

CONCEPT OF 'HUKM'

One of the main concepts of Sikh Theology is the concept of 'Hukm', which concerns both Brahman and His Creation. 'Hukm' is an Arabic word, which according to Arabic-English lexicon by William Edward Lane gives especially the following meanings :

1. Prevention or restraint,
2. Judgement or Judicial decision,
3. A judgement respecting a thing that it is such a thing, or is not such a thing, whether it be necessarily connected with another thing or not,
4. Restraint of a man from wrong doing,
5. Profitable discourse such as restrains from and forbids ignorant and silly behaviour,
6. The exercise of Judicial authority, jurisdiction, rule, dominion or government,
7. An Ordinance, a Statute, a prescript, an edict, a degree or a particular law,
8. Custom or usage,
9. Predicament,
10. Also knowledge or law in the matters of religion.

But in Sikh religious philosophy 'Hukm' connotes the judgement, the ordinance or decree or Command of God. Other synonyms of this word are 'razaa' and 'bhaana' which also connote the Will of God, which may be called Divine Will.

Whereas Lord-God is the creator of the Universe, He is also the Sovereign, for which the Persian word 'Sultan' has been used in the Sikh Scripture (Bilawal M. 1, p. 795).¹ Like

a Sovereign and Supreme Commander, the Command/Order of God Prevails in the Whole Universe. Though the worldly kings claimed 'Divine Right', they were not divine and their rule was not everlasting like the Authority and Suzerainty of God. He is the True Sovereign with True Hukm, and this idea worked as a great consolation for the suppressed Indian masses. Unlike the worldly kings, their Sovereign (God) was full of Benevolence and Kindness. Their devotion towards God was, thus, a combination of profound veneration and holy awe, which grew into an ardent and passionate love for the Lord-God. The Sikh Gurus specially selected the word 'Hukm' from the foreign language and chiselled it conceptually and made it an appropriate tool for their religious philosophy. Guru Nanak Dev says, "O Lord, the magnitude of Thy Hukm cannot be known, none can write about it. Even a hundred poets in unison cannot describe an iota of it. None has been able to evaluate it, they only say whatever they hear from others. He does not consult anybody, whenever He Creates or Destroys, whenever He Gives or Takes away. He Alone Knows His Nature and Does Everything Himself." (Sri Raga M. 1, p. 53).² In these verses God has been depicted as a Supreme Sovereign.

It is not appropriate to say that the Hukm is the inner voice or the voice of the conscience or merely the outer voice or merely the moral, social and political laws of nature or merely the establishment of the Kingdom of God. It is overall Will of the Lord, which concerns the Whole Universe and everything concerning it. In the Sikh Moral Philosophy, the Hukm is the Divine Command, which pertains to the Laws of God. These Laws are of three types : the physical, the moral and the spiritual. The Moral Law is the Law of Karma. In the second stanza of 'Japu', Guru Nanak Dev says : "With the Hukm of the Lord, the world of matter has been created. This Hukm is Inexpressible. With the Hukm of the Lord, all the beings have been created and out of them the human being has been given the position of prominence. Some of

them are superior and some inferior (because of their Karmas) and according to their writ, they experience pleasure and pain. Under His Will, some come under His Grace and others always undergo transmigration. Everyone is under the Lord's Command and none is outside it. The one, who comprehends the Hukm, becomes egoless." (Japu, p. 1).³ Thus the command of the Lord Prevails everywhere. None can escape the 'Hukm' or the Laws of God. As one sows, so shall he reap. Every action brings in the reward or punishment. The Lord Creator is the Lord-Justiciar. Under the Command of the Lord, the impact of vices can be washed away by the meditation or the Name of the Lord. According to Guru Nanak Dev : "The Lord's Name is within the Divine Command, which is realised through the True Guru." (Siri Raga M. 1, p. 72).⁴ Guru Ramdas says, "The Enlightened One obeys the Command of the Lord and attains Peace under the Divine Will. Under His Will, he serves the Lord and contemplates on Him; in this way, he merges and makes others merge in the Lord. For him, the fasting, vow, purity and self-restraint are in the observance of Lord's Will, through which his mind obtains the desired fruit. He is like a chaste bride, who realises her Lord's Will and inspired with love, serves the True Guru." (Shlok Varan te Vadhik M. 4, pp. 1422-23).⁵

Thus we see that in Sikhism 'Hukm' manifests the Will or Pleasure of Lord-God. Whatever Pleases Him or is liked by Him, He enacts the same and whatever He does, that is good for the creation. The creation is a Play of that Creator-Lord. He creates the world through His 'Hukm' or 'Utterance' and also manages it through His 'Hukm'. The creation of whole Universe, including the beings, all the matter and the material objects, the circle of transmigration and the attainment of salvation—are all under the 'Hukm' of the Lord. Whatever is happening, it is all methodical and logical. It is very appropriate for the human being that instead of working under the impact of self-conceit and ego, he should submit

before the 'Hukm' and Will of the Eternal Lord and perform such Karmas, for which the True Guru instructs him. Following the Will of the Lord and instead of finding faults with his circumstances, he accepts them gladly with contentment and patience, he, in reality, fulfils successfully his mission of life in the world.

The real objective of taking birth in the world is to follow the instructions of the True Guru closely and delving deep into the meditation on the Lord's Name and becoming worthy of the Blessings and Grace of Lord-God. Such a life is, in fact, total submission to the Will of the Lord. Those persons, who are destined to receive the Lord's Blessings, he causes them to meet the Guru. According to Guru Nanak Dev

*Those, whom the Lord causes to submit to His Will,
He keeps them absorbed in the Word of the Guru.*

(Siri Raga M. 1, p. 72)⁶

The Guru says again :

*The man takes birth under Lord's Will,
But he does not understand it,
His Will is the only Saviour for him.
Nanak saith that the Lord, the True Creator is
recognised through the Word of the Guru.*

(Dhanasari M. 1, p. 688)⁷

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2. ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ ॥
ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ ਪੁਜਾਵਹਿ ਰੋਇ ॥
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 (ਧਨਾਸਰੀ ਮ: ੧, ਪੰਨਾ 688)

THE SIGNIFICANCE OF GOD'S WILL (HUKM) IN SIKH THOUGHT

Sikhism believes in an Omnipresent, Omnipotent and Omniscient God. It also accepts the doctrine of Hukm. Guru Nanak Dev has said in Japu, "Everyone is under God's Hukm and none is out of it." (Japu, p. 1).¹ He also says in Siri Raga, "All are born by His Hukm and work under His Hukm. They are under the control of death by His Hukm and merge in Him by His Hukm. Everything happens under His Hukm, saith Nanak, these creatures have no power at all. (Siri Raga, p. 55).² These quotations present very clearly the doctrine of Hukm. 'Hukm' is an Arabic word, which means a Judgement or Legal decision, especially of God. All the actions of the Jiva are controlled by the Hukm of the Lord. This Hukm is the over-all control of Almighty God. This concept of Hukm brings before us the concept of *Haakim* (Ruler), Who had ordained some universal laws in His Creation. These laws must be followed. Those who violate these laws are punished by the Lord for their disobedience. The individual soul is free to choose its own way. The most important thing for the soul is the recognition of these laws.

Guru Ram Das, the fourth Sikh Guru has elucidated the above views of Guru Nanak Dev in his hymn in Raga Suhi in the following manner : "Everything happens according to the Hukm (Will) of Almighty. We could do anything, if we had power. Nothing happens according to our will. We live and work according to your Will, O my Lord ! Everything is under your control. We have no power to do anything. May your Will shower its Grace on us. You give the soul

and body to all and put Jivas into action. The Jiva acts according to Your Hukm, which you ordained from the very beginning. You created the whole world with five elements, let anyone produce the sixth element, if he can. You give cognisance to one by uniting him with the True Guru and to the other self-willed one his lamentation. I cannot describe the Greatness of the Lord, I am foolish, unwise and lowly. O my Lord ! Shower Your Grace on me, saith Nanak. I, the ignorant one have sought Your Shelter." (Suhi M. 4, p. 736).³ This hymn presents clearly the following ideas :

1. That God's Hukm reigns supreme and controls all our actions,
2. That the human being has no power at all, and
3. That the Hukm of God has been ordained from the very beginning.

These points indicate that the human being cannot do anything according to his will. He performs all his acts according to the Will of God. He is a mere puppet in the hands of God. Ravidas says, "See, how this puppet of clay dances. It sees, listens, speaks and runs hither and thither. When it obtains something, it is puffed up with ego; when it loses the fortune, it begins to weep. It is attracted towards worldly pleasures." (Asa Ravidas, p. 487).⁴ This world is said to be a *leela* (sport) of the Lord. If the world is a mere Sport of the Almighty God and the Jivas are His puppets, then there is no need for an ethics or an ethical code of conduct. Moreover, when we say that everything has been ordained by Lord-God beforehand, we are faced with another dilemma that the Sikh Gurus believed in predestination. In theology, predestination "stands for that voluntary act of the divine will whereby God predetermines or fore-ordains whatsoever comes to pass, and in particular the doctrines of good and evil." (from the entry 'Predestination' in *Encyclopaedia of Religion and Ethics* edited by James Hastings, tenth volume, 1952 edition, p. 225). In case all the acts are predetermined or fore-ordained by Almighty God, then the ethics loses its

significance. Islam "teaches an absolute predestination to both good and evil, happiness and misery" (the same entry). The sufferings and comforts come to mortals by the Will of God. They are not free agents in this sense, but the Sikh Gurus, though they talk of Hukm, they also lay emphasis on the maxim "As you sow, so shall you reap" (Japu, p. 4).⁵ For them the body is a field of actions and whatever actions are sown in the body, one reaps the field accordingly (Siri Raga M. 5. p. 78).⁶ It is also written that one gets in this birth, whatever he had sown in the past. (Gauri Ki Var M. 4, p. 309).⁷ One's actions are responsible for his lot. Guru Nanak Dev has said, "No one else should be blamed, the fault lies with one's actions. Whatever I did, I have obtained the fruit accordingly. Other people should not be blamed for one's lot." (Asa M. 1, Patti, p. 433).⁸ It is quite clear from this quotation that the law of Karma works in our world. The term 'Hukm' used by the Gurus signifies the laws of God, one of which is the law of Karma. The Lord judges our actions according to this law and we migrate from one body to another according to our actions. This law of migration is known as the law of transmigration. Both the laws of Karma and Transmigration are thus inter-related.

All our actions are controlled by the Hukm of the Lord. The Laws of God work in every sphere i.e. physical, moral and spiritual. The worldly pleasures result in bodily ailments. If we take poison, we die instantly. This is known as the physical law of causation. The law of Karma is the moral law of causation. Our present life is the result of past actions and our future life will be moulded by the past and the present actions. The third and the most important law is the spiritual law of love. The devotion of the Lord is the Love of the Lord and this Love of the Lord results in God-realisation. (Sudha Swayyas of Guru Gobind Singh in the *Dasam Granth*).⁹

The individual soul has no power of its own. It is controlled by laws. But if we deny any free-will to the

individual soul, there will be no ethics. It is said that "Human will is a part of Universal Will. Man due to his limiting adjuncts is free to exercise his will-power upto a certain limit. Free-will is granted to him only to his sincerity as to how much he abides by the Will of God and exerts himself to attain perfection. Man's free-will is operative so long as he lives in the egoistic plane. God never interferes with the free-will of man before he surrenders the self-will to the Will of Providence. When self-will is surrendered, it results in the Transition of the lower self into the higher." (Kaviraj A.P. Roy, *The Quest of the Infinite*, p. 260).

The Sikh Gurus have laid great stress on effort. It is futile to think that the Lord will shower one day His Grace on us without making any effort. Karma and Grace cannot go together. The ethics loses its significance before Grace. God appears to us unjust, when we consider that on the one hand a person achieves nothing inspite of his best efforts and on the other a person like Ajamal after leading an evil life, realised God on his death-bed. But God who works through his laws in this world can never be unjust. His Grace begins, when one makes an effort to move on the right path, it is not thrust over us. If we make an earnest effort, God is always there to help us. If Ajamal achieved the union, it was because of his earnest effort in his previous births. Moreover, the parable connected with his name lays emphasis on the significance of the Name of the Lord. When Guru Nanak Dev says, "Jiva takes its birth because of its Karmas, but the final emancipation is achieved through Grace." (Japu, p. 2),¹⁰ by this he does not mean that Grace comes to us through detachment from Karmas. He has instead advised the human being to keep himself away from sins. In order to keep oneself away from sins, one has to imbibe the godly qualities, he has to purify his mind and intellect. For the attainment of Grace of the Lord, personal activity is necessary. If we move towards him in right earnest, He is always ready to help us out of our difficulties.

Every human being is born with a purpose. His birth is never accidental. If there were no free-will of man, he could never have any chance of redemption. In fact, the soul in man is his higher self and his ego is the lower self. The will in man is actually the will of his lower self, which is inclined towards evil. This will is the faculty of mind and the mind is the product of five elements. (Asa M. 1, p 415).¹¹ The main objective of a man is to put his mind in tune with the higher self i.e. soul and not with the lower self i.e. ego. The self-will is to be attuned with the Will of God. The free-will of man is operative only on the plane of ego, where the Providence never interferes with it. The faculties of a man are limited, therefore, his free-will also works within certain limits, which are confined to the phenomenal world only.

In order to understand the scope of free-will in man, we should bear in mind that three types of Karmas i.e. the accumulated actions of the past (*Sanchit Karmas*), the Karmas which have borne fruit (*Prarabdha Karmas*) and the actions, which we have still to perform (*Aagaami Karmas*). We have no control over our *Sanchit* and *Prarabdha Karmas*. They have given us personality and a field of work. The *Aagaami Karmas* are yet to be performed and it is here that our free-will works. The old sages have given the example of bow and arrow. The arrow has been fitted in the bow. The person who to perform the action can think of consequences. He may or may not perform the action. If he performs his action, putting his mind in tune with his lower self, he will undergo the births and deaths repeatedly, unless and until he uses his free-will in the right direction and attunes his mind with the higher self. By his personal activity he can render harmless the effect of the accumulated actions of the past. This is the reason, why the Sikh Gurus have laid great stress on the personal efforts and fortitude.

Our present life is the result of *Prarabdha Karmas*,

whose effects cannot be counteracted by any means. The Karmas are seeds of actions from the granary of *Sanchit Karmas*, which with the moisture of time have borne fruit. The *Prarabdha Karmas* give us the body and the circumstances surrounding it, the *Sanchit Karmas* give us the temperament i.e. the tendencies and inclinations. Our future destiny will be moulded by our present actions or *Aagaami Karmas*; we can make or mar our future. In case our future is spoiled because of our doings, the hope of freedom is brought to our mind by the doctrine of the transmigration of souls. The *Writ* on our forehead by the hidden hand of God is inscribed according to our Karmas. (Asa M. 5, p. 461).¹²

A human being works on three planes i.e. physical, mental, and spiritual. Several thoughts crop up on the mental plane, which transform themselves into desires. For the fulfilment of these desires the mind makes use of the physical plane through the five senses. Several actions are performed and each action binds the individual further with the phenomenal world. The neck of a Jiva is enchained by actions and every action is another link in the chain. (Maru M. 5, p. 1004).¹³ In all such actions, the lower self i.e. ego plays its part. The intellect is subdued by the mind and the human being becomes a slave of worldly desires. The higher self i.e. the soul lies hidden beyond the curtain of ego. The lower self takes the place of higher self and is mistaken for the real self.

The body in itself is a dead mass, but when it comes into contact with the soul, it pulsates with vitality. The mind and intellect are born out of this combination. The soul in itself is pure consciousness, but because of the impact of *maya* and ego, it recedes into the background and ignorance prevails over the Jiva. The physical and mental planes are active and the spiritual plane is lost out of sight. Unless and until the Jiva becomes conscious of the spiritual plane through a preceptor, the cycle of births and deaths continues.

When through right guidance, the Jiva moves on the right path, he is said to have obtained the Grace of the Lord. With further effort under the expert guidance, he obtains release and remains no more in the sphere of Karmas.

When the Jiva works on the physical and mental planes, he becomes a prey to the five vices i.e. lust, anger, greed, attachment and ego. They are the main ills. The human being under their sway, loses the power of judgement and discrimination. He is unable to distinguish between good and bad and is completely in the grip of the devil. The evil forces weaken him physically and mentally. He needs a remedy for his ailment alongwith a diagnosis of an expert physician. The ethics fulfils this requirement. The preceptor i.e. the Guru comes to the rescue of Jiva and prescribes a schedule for him. If he follows the schedule in right earnest, he recovers fully from the malady.

The Sikh Gurus have rejected asceticism. They do not like those, who run away from the field of action. The more we curb our desires, the more violent they become and the so-called ascetics find it difficult to control their passion. The world is a large training ground, where Jivas act, react, control, fall and rise. As a warrior a Jiva has to fight out his battle with five vices. He has to get proper training for the fight, therefore, the Sikh Gurus decried asceticism and the life of a mendicant. They laid emphasis on the life of a householder, who jumps into the field of action and experiences the hard facts of life.

The Gurus have advocated restraint. They have advised their followers to adopt the golden mean. Both self-indulgence and self-denial lead us nowhere; self-restraint is the proper mode of training. Such *pravritti marga* is the true path according to the Sikh Gurus. The mind should be subdued and put under the charge of refined intellect, which attunes itself only with the higher-self i.e. soul. The refined intellect will control and restrict our action within the desired limits. The Jiva will perform the right type of actions on the

physical and mental planes. There will be no *Prarabdha Karmas*, which can bring us in the world again. The accumulated Karmas of the past can be made harmless by following *True Path*.

A Jiva should absorb himself in the Name of the Lord at all times and particularly at the time of death in order to save himself from the cause of another birth. Any strong desire at death-bed will cause another birth, at times not as a human being but as an animal also. The Maharashtrian saint Trilochan says in one of his hymns, "He, who thinks of wealth at the time of death and dies in this thought he is born repeatedly as a snake. O Mother ! I may not forget the Name of Gobind (Lord). He, who thinks of a woman at the time of death and dies in this thought, he is born repeatedly as a Prostitute. He, who thinks of sons at the time of death and dies in this thought, he is born repeatedly as a pig. He, who thinks of houses at the time of death and dies in this thought, he is born repeatedly as a ghost. He, who thinks of Narayana (Lord) at the time of death, that man obtains release, saith Trilochan and the yellow-robed Lord resides in his heart." (Gujri Trilochan, p. 526).¹⁴

The Gurus were against the Charvaka philosophy of hedonism, because it is a menace to spiritual advancement. All the worldly pleasures bring misery to the hedonist. Only the spiritual glory abides for ever. Three types of Karmas connected with three qualities (*gunas*) are Sattvic, Rajasic and Tamasic Karmas. Out of these Karmas, Sattvic Karmas may be considered the best, but if they remain within the fold of ego, they can also become a cause of another birth, though it may be a birth on the higher plane. Guru Arjan Dev has asked the human being to sow the seed of the Name of the Lord in the field of action, if he desires to fulfil his mission. (Gauri Guareri M. 5, p 176).¹⁵

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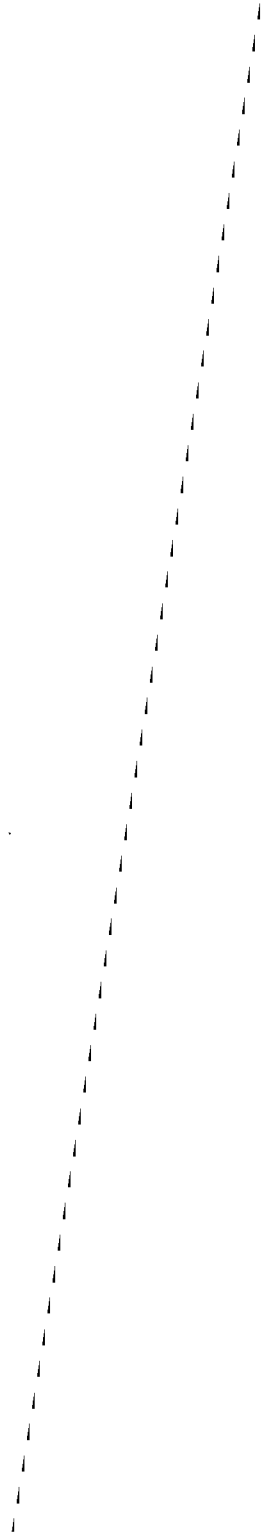
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PART TWO

MULTIFARIOUS CREATION

BY

LORD-GOD'S WILL



CREATION AND DISSOLUTION AT LORD-GOD'S WILL

About Lord-God's Command or Will, Guru Nanak Dev has said :

O my Lord ! Thy Will works in all the four directions...
(Malar M. 1, p. 1275)¹

Guru Amar Das says :

*O Lord ! Everything comes under Thy Will and
everything goes under Thy Will,
If any fool considers himself powerful, he is blind and
performs blind acts.*
(Bihagare ki Var M. 4, Slok M. 3, p. 556)²

According to Guru Arjan Dev :

*The Lord alone is the Doer of the deeds, there is none
other,
He is there in water, on land, in the nether-world and
in the sky.* (Gauri Sukhmani M. 5, p. 276)³

The Lord is Omnipresent, Omnipotent and Omniscient.

In India, the earliest reference to the creation of the Universe by the Will of Lord-God is contained in the hymn of creation contained in Rig Veda, which is called *Nasadiya Sukta* and has been translated thus by Mr. Macdonell :

Non-being then existed not nor being,
There was no air, nor sky that is beyond it.
What was concealed ? Wherein ? in whose protection ?
And was there deep unfathomable water.
Death then existed not nor life immortal;
Of neither night nor day was any token.

By its inherent force the One breathed windless,
 No other thing that that beyond existed.
 Darkness there was at first by darkness hidden;
 Without distinctive marks, this all was water.
 That, which becoming, by the void was covered.
 The One by force of that came into being.
 Desire entered the One in the beginning,
 It was the earliest seed, of thought the product.
 The sages searching in their hearts with wisdom,
 Found out the bond of being in non-being.
 There ray extended light across the darkness;
 But was the One above or was it under ?
 Creative force was there, and fertile power,
 Below was energy, above was impulse,
 Who knows for certain ? Who shall here declare it ?
 Whence was it born and whence came the creation ?
 The gods were born after the world's creation;
 Then who can know from whence it has arisen ?
 None knoweth whence creation has arisen;
 And whether He has or has not produced it,
 He who surveys it in the highest heaven,
 He only knows, haply he may know not.

(Rig Veda : 10. 129)

This hymn of yore is very similar to the hymn of creation written by Guru Nanak Dev in Raga Maru, wherein the Great Guru says :

*There was darkness for countless years,
 There was neither earth nor sky; it was His Will.
 There was neither day nor night, neither sun nor moon,
 He was in abstract meditation.
 When it was His Will, he created the world. The wide
 Universe was suspended without any mechanism.
 He created Brahma, Vishnu and Shiva, and the
 attachment of maya was increased.*

(Maru M. 1, p. 1035)⁴

The same idea has been expressed in twenty-first canto of 'Sukhmani' composed by Guru Arjan Dev in great detail, which is as follows :

The Formless Lord is both Immanent and Transcendent. He is also in abstract meditation. Whereas He Himself is the Creator, He also meditates upon Himself.

When the material world had not come into being, how could then there be sinful and meritorious actions ?

When the Lord was in abstract trance, then with whom the enmity and jealousy be enacted ?

When no colour and mark of the being was seen, then who would undergo pleasure and anguish ?

When only the Transcendent Lord was there, then who could suffer attachment or illusion ?

He Himself has begun His own Play, there is no other Doer, saith Nanak.

When there was only one Lord, then who could be said to get redemption or be bound ?

When there was only Inaccessible and Infinite Lord, then who would enter hell or heaven ?

When there was only Transcendent Lord in His natural form, then at which place the Shiva and Shakti resided ?

When the Lord Himself was there in His Own Light, then who could be fearless or under someone's feat ?

He Himself is the Performer of His Deeds, He is, indeed, Inaccessible and Infinite, saith Nanak.

When the Eternal Lord was comfortably seated on His Seat, then, say, who would transmigrate and be destroyed ?

When there was only One Perfect Lord, then who would bear the agony of Yama's punishment ?

When there was only one Unmanifested and Incomprehensible Lord, then whom did Chitra and Gupta call for account ?

When only the Pure Lord-Master, the Fathomless and Incomprehensible, was there, then who would be redeemed or bound ?

When only the Wonderful Lord was there, only He Himself manifested His Own Form, saith Nanak.

When the Immaculate Being, the Master of all Purushas was only there, then there being no filth, what could have been washed ?

When there was only the Pure, Formless and Detached Lord, then who would be proud or without pride ?

When there was only the Form of the Lord of the world, then who would be affected by deceit and sin ?

When the effulgent Lord was there in His Own Light, then who would be hungry or satiated ?

The cause of causes and the Doer and Creator Lord is beyond any account, saith Nanak.

When the Lord's Glory was within Himself, then who were the mother, father, friend, son and brother ?

When the Lord Himself was adept with all His Powers, then who would see the Vedas and Simitic religious texts ?

When the Lord Himself was absorbed in His Own Self, then who thought of the favourable and unfavourable omens ?

When the Lord Himself was very high or very near, then who would be called a Master or disciple ?

I marvel at the wonderful mystery of the Lord, O Lord ! Thou knowest Thy Own condition, saith Nanak.

When the Undeceivable, Impenetrable and Indistinguishable Lord was absorbed within His Self, then who could feel the influence of maya ?

When the Lord paid homage to His Own Self, then the three qualities of maya had not come up.

When only One Lord was there, then who was carefree and who was in anguish ?

When only the Lord-God was satisfied within Himself, then who would utter anything or listen to the utterance ?

The Lord is more than Infinite and Highest of the High, He alone reaches His Own Self, saith Nanak.

When the Lord Himself created the phenomenal world of matter, He made and extended the Universe of three qualities.

The sinful and virtuous began to be talked of. Some went to hell and some craved for heaven.

The snares of entanglements of maya were created with ego, attachment and loads of illusion and fear.

Pain, pleasure, honour and dishonour were described in many ways.

He creates and scans His Own Play. When He winds up His Play, only He alone is left, saith Nanak.

Wherever there is the saint of the Eternal Lord, He abides there. Wherever the Creation is extended, it is the glory of His saint.

The Lord is the Master of both sides.

His glory only suits the Lord Himself.

He Himself performs His Plays and frolics.

He Himself enjoys Pleasures, but remains unaffected.

Whomsoever He pleases, He makes him play the game of the world.

He is beyond calculations, He is Unfathomable, He is Uncountable and Immeasurable.

Nanak Thy servant speaks O Lord ! as Thou causeth him to speak.

(Gauri Sukhmani M. 5, pp. 290-292)⁵

We find that the Vedic hymn even expresses doubt

about the creative activity of Brahman, but the Sikh Scripture is very positive about it. Nevertheless it may be said that the Sikh Gurus have followed the Rigvedic line. There have been speculations about the time, when Brahman created the universe. Guru Nanak Dev has emphatically rejected this stand, because the created one cannot know the Creator :

The Pundits could not know the time; they could have mentioned it in the Puranas.

The Qazis could not know the time, which should have been mentioned in the Quran.

The Yogi does not know the time, the Lunar date, the day, the month and the seasons.

The Creator, who has created the world, knows it Himself. (Japu, p. 4)⁶

The Pauranic division of Yugas (ages) is mentioned in *Guru Granth Sahib*. The state of darkness before the creation is described to have lasted for thirty-six Yugas :

For thirty-six Yugas (ages), there was utter darkness....
(Var Ramkali M. 3, p. 949)⁷

This measurement of time is Pauranic, it was the crystallised belief of the times.

When it was His Will, Brahman created the Universe. But what was the process of creation ? Wherefrom came the unconscious matter and the finite selves ? Ramanuja, who accepts the Upanishadic account of creation literally believes that the manifold world has been created by God out of Himself by a Gracious Act of His Will. The unconscious matter and the finite selves existed within Him before the creation. Guru Arjan Dev takes a similar view about the creation, when he says :

All the matter (unconscious matter and the finite selves) is within One Lord.

It is seen in many colours.

(Gauri Sukhmani M. 5, p. 293)⁸

The finite selves are part and parcel of Brahman,

therefore, they are Immortal. As regards the unconscious matter or *Prakriti*, we are to trace its evolution. *Prakriti* or *maya* has been created by Brahman. The Samkhyan doctrine about the separate and independent entities of *Purusha* and *Prakriti* has not been accepted by the Sikh Scripture. Kabir says :

*The female serpent (maya) is created by Him,
What power or weakness it can show ?*

(Asa Kabir, p. 480)⁹

Guru Amar Das in *Anand* has described both Shiva and Shakti as the creation of God :

*The Creator has created both Shiva and Shakti,
He keeps them under His Command.*

(Ramkali M. 3, *Anand*, p. 920)¹⁰

In this sense Shiva and Shakti are *Purusha* and *Prakriti*, which are created by God Himself.

God's Will oftentimes is manifested by His Command which is, in fact, His Utterance. With His Utterance, He created the world. Guru Nanak Dev says in 'Japu' :

*The whole expanse was created by His Utterance, by
which lakhs of rivers of life gushed forth.*

(Japu, p. 3)¹¹

According to Guru Amar Das :

*The Creation and Dissolution both occur because of
His Word,
And with His Word the world rises again.*

(Majh M. 3, p. 117)¹²

This Word was His Utterance. The sound created at the time of creation resembles the big-bang theory of modern science.

We conclude this chapter with the following verses of Guru Arjan Dev :

*The Lord is the Doer of Deeds and capable of doing
everything,
Whatever He Wills, shall happen.*

*He Creates and Destroys in an instant,
He is Eternal and Infinite.*

*In an instant He Creates the world and then keeps
it without columns,*

*The Creation and merger of the Creation are under
His Will.*

High and low are His dealings under His Will,

All the colours and types are fashioned by His Will.

*On creating everything, He beholds His Own Glory,
He Pervades His Creation, saith Nanak.*

(Gauri Sukhmani M. 5, pp. 276-77)¹³

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5. ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥
ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥
ਜਬ ਅਕਾਰੁ ਇਹੁ ਕਛੁ ਨ ਦ੍ਰਿਸਟੇਤਾ ॥
ਪਾਪ ਪੁੰਨ ਤਬ ਕਹ ਤੇ ਹੋਤਾ ॥
ਜਬ ਧਾਰੀ ਆਪਨ ਸੁੰਨ ਸਮਾਧਿ ॥
ਤਬ ਬੈਰ ਬਿਰੋਧ ਕਿਸੁ ਸੰਗਿ ਕਮਾਤਿ ॥

ਜਬ ਇਸ ਕਾ ਬਰਨੁ ਚਿਹਨੁ ਨ ਜਾਪਤ ॥
 ਤਬ ਹਰਖ ਸੋਗ ਕਹੁ ਕਿਸਹਿ ਬਿਆਪਤ ॥
 ਜਬ ਆਪਨ ਆਪ ਆਪਿ ਪਾਰਬ੍ਰਹਮ ॥
 ਤਬ ਮੋਹ ਕਹਾ ਕਿਸੁ ਹੋਵਤ ਭਰਮ ॥
 ਆਪਨ ਖੇਲੁ ਆਪਿ ਵਰਤੀਜਾ ॥
 ਨਾਨਕ ਕਰਨੈਹਾਰੁ ਨ ਦੂਜਾ ॥
 ਜਬ ਹੋਵਤ ਪ੍ਰਭ ਕੇਵਲ ਧਨੀ ॥
 ਤਬ ਬੰਧ ਮੁਕਤਿ ਕਹੁ ਕਿਸ ਕਉ ਗਨੀ ॥
 ਜਬ ਏਕਹਿ ਹਰਿ ਅਗਮ ਅਪਾਰ ॥
 ਤਬ ਨਰਕ ਸੁਰਗ ਕਹੁ ਕਉਨ ਅਉਤਾਰ ॥
 ਜਬ ਨਿਰਗੁਨ ਪ੍ਰਭ ਸਹਜ ਸੁਭਾਇ ॥
 ਤਬ ਸਿਵ ਸਕਤਿ ਕਹਹੁ ਕਿਤੁ ਠਾਇ ॥
 ਜਬ ਆਪਹਿ ਆਪਿ ਅਪਨੀ ਜੋਤਿ ਧਰੈ ॥
 ਤਬ ਕਵਨ ਨਿਡਰੁ ਕਵਨ ਕਤ ਡਰੈ ॥
 ਆਪਨ ਚਲਿਤ ਆਪਿ ਕਰਨੈਹਾਰ ॥
 ਨਾਨਕ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰ ॥
 ਅਬਿਨਾਸੀ ਸੁਖ ਆਪਨ ਆਸਨ ॥
 ਤਹ ਜਨਮ ਮਰਨ ਕਹੁ ਕਹਾ ਬਿਨਾਸਨ ॥
 ਜਬ ਪੂਰਨ ਕਰਤਾ ਪ੍ਰਭੁ ਸੋਇ ॥
 ਤਬ ਜਮ ਕੀ ਤ੍ਰਾਸ ਕਹਹੁ ਕਿਸੁ ਹੋਇ ॥
 ਜਬ ਅਬਿਗਤ ਅਗੋਚਰ ਪ੍ਰਭ ਏਕਾ ॥
 ਤਬ ਚਿਤ੍ਰ ਗੁਪਤ ਕਿਸੁ ਪ੍ਰਛਤ ਲੇਖਾ ॥
 ਜਬ ਨਾਥ ਨਿਰੰਜਨ ਅਗੋਚਰ ਅਗਾਧੇ ॥
 ਤਬ ਕਉਨ ਛੁਟੇ ਕਉਨ ਬੰਧਨ ਬਾਧੇ ॥
 ਆਪਨ ਆਪ ਆਪ ਹੀ ਅਚਰਜਾ ॥
 ਨਾਨਕ ਆਪਨ ਰੂਪ ਆਪ ਹੀ ਉਪਰਜਾ ॥
 ਜਹ ਨਿਰਮਲ ਪੁਰਖੁ ਪੁਰਖ ਪਤਿ ਹੋਤਾ ॥
 ਤਹ ਬਿਨੁ ਮੈਲੁ ਕਹਹੁ ਕਿਆ ਧੋਤਾ ॥
 ਜਹ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਨਿਰਬਾਨ ॥
 ਤਹ ਕਉਨ ਕਉ ਮਾਨ ਕਉਨ ਅਭਿਮਾਨ ॥
 ਜਹ ਸਰੂਪ ਕੇਵਲ ਜਗਦੀਸ ॥
 ਤਹ ਛਲ ਛਿਦ੍ਰ ਲਗਤ ਕਹੁ ਕੀਸ ॥
 ਜਹ ਜੋਤਿ ਸਰੂਪੀ ਜੋਤਿ ਸੰਗਿ ਸਮਾਵੈ ॥
 ਤਹ ਕਿਸਹਿ ਭੁਖ ਕਵਨੁ ਤ੍ਰਿਪਤਾਵੈ ॥
 ਕਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ ॥
 ਨਾਨਕ ਕਰਤੇ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ ॥

ਜਬ ਅਪਨੀ ਸੋਭਾ ਆਪਨ ਸੰਗਿ ਬਨਾਈ ॥
 ਤਬ ਕਵਨ ਮਾਇ ਬਾਪ ਮਿਤ੍ਰ ਸੁਤ ਭਾਈ ॥
 ਜਹ ਸਰਬ ਕਲਾ ਆਪਹਿ ਪਰਬੀਨ ॥
 ਤਹ ਬੇਦ ਕਤੇਬ ਕਹਾ ਕੋਊ ਚੀਨ ॥
 ਜਬ ਆਪਨ ਆਪੁ ਆਪਿ ਉਰਿ ਧਾਰੈ ॥
 ਤਉ ਸਗਨ ਅਪਸਗਨ ਕਹਾ ਬੀਚਾਰੈ ॥
 ਜਹ ਆਪਨ ਊਚ ਆਪਨ ਆਪਿ ਨੇਰਾ ॥
 ਤਹ ਕਉਨ ਠਾਕੁਰੁ ਕਉਨੁ ਕਹੀਐ ਚੇਰਾ ॥
 ਬਿਸਮਨ ਬਿਸਮ ਰਹੇ ਬਿਸਮਾਦ ॥
 ਨਾਨਕ ਅਪਨੀ ਗਤਿ ਜਾਨਹੁ ਆਪਿ ॥
 ਜਹ ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਸਮਾਇਆ ॥
 ਊਹਾ ਕਿਸਹਿ ਬਿਆਪਤ ਮਾਇਆ ॥
 ਆਪਸ ਕਉ ਆਪਹਿ ਆਦੇਸੁ ॥
 ਤਿਹੁ ਗੁਣ ਕਾ ਨਾਹੀ ਪਰਵੇਸੁ ॥
 ਜਹ ਏਕਹਿ ਏਕ ਏਕ ਭਗਵੰਤਾ ॥
 ਤਹ ਕਉਨੁ ਅਚਿੰਤੁ ਕਿਸੁ ਲਾਗੈ ਚਿੰਤਾ ॥
 ਜਹ ਆਪਨ ਆਪੁ ਆਪਿ ਪਤੀਆਰਾ ॥
 ਤਹ ਕਉਨੁ ਕਥੈ ਕਉਨੁ ਸੁਨਨੈਹਾਰਾ ॥
 ਬਹੁ ਬੇਅੰਤ ਊਚ ਤੇ ਊਚਾ ॥
 ਨਾਨਕ ਆਪਸ ਕਉ ਆਪਹਿ ਪਹੂਚਾ ॥
 ਜਹ ਆਪਿ ਰਚਿਓ ਪਰਪੰਚੁ ਅਕਾਰੁ ॥
 ਤਿਹੁ ਗੁਣ ਮਹਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥
 ਪਾਪੁ ਪੁੰਨੁ ਤਹ ਭਈ ਕਹਾਵਤ ॥
 ਕੋਊ ਨਰਕ ਕੋਊ ਸੁਰਗ ਬੰਛਾਵਤ ॥
 ਆਲ ਜਾਲ ਮਾਇਆ ਜੰਜਾਲ ॥
 ਹਉਮੈ ਮੋਹ ਭਰਮ ਭੈ ਭਾਰ ॥
 ਦੂਖ ਸੂਖ ਮਾਨ ਅਪਮਾਨ ॥
 ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਓ ਬਖਾਨ ॥
 ਆਪਨ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ॥
 ਖੇਲੁ ਸੰਕੋਚੈ ਤਉ ਨਾਨਕ ਏਕੈ ॥
 ਜਹ ਅਬਿਗਤੁ ਭਗਤੁ ਤਹ ਆਪਿ ॥
 ਜਹ ਪਸਰੈ ਪਾਸਾਰੁ ਸੰਤ ਪਰਤਾਪਿ ॥
 ਦੁਹੁ ਪਾਖ ਕਾ ਆਪਹਿ ਧਨੀ ॥
 ਉਨ ਕੀ ਸੋਭਾ ਉਨਹੂ ਬਨੀ ॥
 ਆਪਹਿ ਕਉਤਕ ਕਰੈ ਅਨਦ ਚੋਜ ॥
 ਆਪਹਿ ਰਸ ਭੋਗਨ ਨਿਰਜੋਗ ॥

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪਨ ਨਾਇ ਲਾਵੈ ॥
 ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਖੋਲ ਖਿਲਾਵੈ ॥
 ਬੇਸੁਮਾਰ ਅਥਾਹ ਅਗਨਤ ਅਤੋਲੈ ॥
 ਜਿਉ ਬੁਲਾਵਹੁ ਤਿਉ ਨਾਨਕ ਦਾਸ ਬੋਲੈ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨੇ 290-92)

6. ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥
 ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
 ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
 ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ (ਜਪੁ, ਪੰਨਾ 4)
7. ਛਤੀਹ ਜੁਗ ਗੁਬਾਰ ਸਾ... ॥ (ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਮ: ੩, ਪੰਨਾ 949)
8. ਸਗਲ ਸਮਿਗ੍ਰੀ ਏਕਸੁ ਘਟ ਮਾਹਿ ॥
 ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦ੍ਰਿਸਟਾਹਿ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ 293)
9. ਇਹ ਸ੍ਰਪਨੀ ਤਾ ਕੀ ਕੀਤੀ ਹੋਈ ॥
 ਬਲੁ ਅਬਲੁ ਕਿਆ ਇਸ ਤੇ ਹੋਈ ॥ (ਆਸਾ ਕਬੀਰ, ਪੰਨਾ 481)
10. ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥ (ਪੰਨਾ 920)
11. ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥
 ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ (ਜਪੁ, ਪੰਨਾ 3)
12. ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥
 ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥ (ਮਾਝ ਮ: ੩, ਪੰਨਾ 117)
13. ਕਰਨ ਕਰਾਵਨ ਕਰਨੈ ਜੋਗੁ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਗੁ ॥
 ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥ ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥
 ਹੁਕਮੇ ਧਾਰਿ ਅਧਰ ਰਹਾਵੈ ॥ ਹੁਕਮੇ ਉਪਜੈ ਹੁਕਮਿ ਸਮਾਵੈ ॥
 ਹੁਕਮੇ ਉਚ ਨੀਚ ਬਿਉਹਾਰ ॥ ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪਰਕਾਰ ॥
 ਕਰਿ ਕਰਿ ਦੇਖੈ ਅਪਨੀ ਵਡਿਆਈ ॥ ਨਾਨਕ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥
 (ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨੇ 276-77)

BIRTH OF GODS, DEMONS AND INCARNATIONS AT LORD-GOD'S COMMAND

The translation of a few verses of Guru Nanak Dev from his hymn Raga Maru is given hereunder :

*The being comes under the Lord's Command and also
dies under His Command,
The whole world is seen working under the Will of the
Lord,
The heaven, earth and nether-world have been
created by His Will,
And under His Will, He uses His power.
Under His Will He keeps the weight of earth on
Dharma-Bull's head,
He keeps the air, water and sky under His Command,
Under His Command the Shiva (soul) abides in the
house of Shakti (maya),
And under His Will, He causes its frolics in the world
of maya.
Under His Command He extends the firmament,
Under His Command the beings dwell in water, on
land and in all the three worlds.
Under His Will we ever breathe and eat and also He
watches us and makes us see.
Under His Command He Created Ten Incarnations,
innumerable gods and demons,
He, who obeys His Command, he is honoured in His
Court and having been blessed with His True
Name, he merges within Him.*

*Under His Will, He spent thirty-six ages in abstract
trance,
Under His Will, He created the adepts, strivers and
thoughtful persons,
He is the Lord-Master, who has stringed all; with His
Grace, He emancipates them.*

(Maru M. 1, p. 1037)¹

In the above verses of Guru Nanak Dev, the word 'Hukm' has been translated as 'Command' and 'Will'. Under the Command or Will of God all the worlds have been created with different categories of beings, who dwell in water and on land. Amongst the beings the earliest creation was that of gods and demons. Regarding the earlier creation, the tenth Guru, Guru Gobind Singh wrote in the sixth section of his autobiography (Apni Katha) in the beginning of 'Bachittar Natak' in the words of Lord-God Himself, who appeared before Dusht Daman, when he was meditating on Him at the seven-pinnacled Hemkunt :

"When I created the world in the beginning, I created the ignominious and dreadful *Daityas*, who became mad with power and abandoned the worship of Supreme Purusha. I destroyed them in no time and created gods in their place. They were also absorbed in the worship of Power and called themselves Omnipotent. Mahadeo (Shiva) was called *Achyuta* (blotless), Vishnu considered himself the Supreme. Brahman called himself *Para Brahman*. None could comprehend the Lord. Then I created eight *Sakshis*, in order to give evidence of my Entity, but they considered themselves all in all and asked the people to worship them. Those who did not comprehend the Lord, they were considered as Ishwara. Several people worshipped the Sun and the Moon and several other worshipped Fire and Air. Several of them considered God as stone and several others bathed considering the Lordship of water. Several

bore fear of Dharmraja in their actions considering him as the Supreme Representative of Dharma. All those whom God established for the revelation of His Supremacy, they themselves were caused to be called Supreme. They forgot the Lord in their race for Supremacy. When they did not comprehend the Lord, then I established human beings in their place. They also were overpowered by 'mineness' and exhibited the Lord in statues. I created Siddhas and Sadhs, who also could not realise the Lord. On whomsoever wisdom dawned, he started his own Path, none could realise the Supreme Lord, but instead spread enmity, strife and ego. The tree and the leaves began to burn because of inner fire. None followed the Path of the Lord. Whosoever attained spiritual power, he started his own Path. None could comprehend the Lord, but instead became mad with 'I-ness'. Nobody recognised the Supreme Essence, but was entangled within himself. All the great *rishis* (seers), who were then created, produced their own *Smritis*. All those who became followers of these *Smritis*, they abandoned the Path of the Lord. Those who devoted themselves to the feet of the Lord, they did not adopt the path of the *Smritis*.

"Brahma composed all the four Vedas. All the people followed the injunctions contained in them. Those who were devoted to the Feet of the Lord, they abandoned the Vedas. Those who abandoned the Path of the *Vedas* and *Katebs*, they became the devotees of the Lord. Whosoever follows their path, he crushes various types of sufferings. Those who consider the castes illusory, they do not abandon the love of the Lord. When they leave the world, they go to the abode of the Lord. And there is no difference between them and the Lord. Those who fear the castes and follow their path, abandoning the

Supreme Lord, they fall into hell and transmigrate again and again.

"Then I created Dutt, who also started his own path. His followers have long nails in their hands and matted hair on their heads. They do not understand the ways of the Lord. Then I created Gorakh, who made great kings his disciples. His disciples wear rings in their ears and do not know the love of the Lord. Then I created Ramanand, who put on the garb of a *Bairagi*. Around his neck, he wore a necklace of wooden beads and did not comprehend the ways of the Lord. All the great Purushas created by me started their own paths. Then I created Muhammad, who was made the Master of Arabia. He started a religion and circumcised all the kings. He caused all to utter his name and not the True Name. Everyone placed his own interest first and foremost and did not comprehend the Supreme Brahman."

(*Dasam Granth*, "Bachittar Natak", 'Apni Katha')²

The above quotation from the *Dasam Granth* makes it quite clear that at first the demons were created and then the gods. The Trinity or the three main gods were Brahma, Vishnu and Shiva. Their consorts, the chief goddesses were Sarasvati, Lakshmi and Paarvati. Indra was the king of the heaven, inhabited by the race of gods. The demons had a great aversion for them. Many wars were fought between the demons and the gods. Their wars have described in *Durga Saptshati* in Markandeya Purana. The goddess Durga came to fight with the demons Mahishasura, Sumbh, Nisumbh, Chand, Mund, Rakat Beej etc., and vanquished them in order to save the throne of Indra, who was defeated in wars by the demons. The ocean was churned by both the gods and demons together, when fourteen gems came out. Whenever the demons overpowered the gods by their might, Vishnu incarnated himself. He incarnated for twenty-four times, but ten of the incarnations are famous.

These ten incarnations are Machh (Matsya or Fish), Kachh (Tortoise), Varaha (Boar), Narsingh (Man-lion), Vaman (dwarf), Parshurama, Ramchandra, Krishna, Buddha and Kalki. The first four belong to Satyuga, next three to Treta, next one of Dvapara and the last two of Kaliyuga (Iron Age). Out of the last two, the former i.e. Buddha has played his part and the later i.e. Kalki will appear nearing the end of Kaliyuga. Their details are found in the Puranas as follows :

1. The MACHH or FISH incarnation appeared before Manu in the form of a Fish and predicted the deluge and in this way saved him from cataclysm. The incarnation propelled Manu's ship across the waters in the Himalayas.

2. Regarding KACHH incarnation, Vishnu assumed the form of a tortoise, which served as a resting place for the mountain Mandara. This mountain was used as a churning staff by the gods and demons for the attainment of ambrosia.

3. In the beginning there was water all around through which the Earth was formed. Vishnu assumed the form of a BOAR and raised up this Earth. He then created the whole world. According to another version, the demon-king Hiranyaksha propitiated Brahma by penances and received a boon that he would not be hurt by god, man or beast, but through an oversight he forgot to include the form of a boar in the list of beings. In his pride, he even dragged the earth to the nether-regions under the waters. Vishnu assumed the form of a boar and saved the earth from the clutches of the tyrant king.

4. Hiranyakashipu, the brother of the demon-king Hiranyaksha, also propitiated Brahma like his brother and got the boon that he would not be killed by a god, man or beast. He could neither die during the day nor during the night, neither inside nor outside his home. In his pride, he prohibited all forms of worship in his kingdom. He had a son named Prahlada who was a staunch devotee of Vishnu. The tyrant king declared himself as all-powerful. He used all types of tortures upon his son, but could not make him

give up his devotion for Vishnu. One day, when Prahlada was chanting the praises of the glory of Vishnu, the demon questioned his son as to where his Deity was at that time. "He is everywhere," answered Prahlada. The demon pointed out towards one of the pillars nearby, asked, "Is he there in this pillar?" "Yes," said Prahlada. Then, in great fury, the demon kicked the pillar, saying, "I must kill him then." Suddenly, there sprang forth NARSINGH, the man-lion out of the pillar and tore Hiranyakashipu to pieces. It was evening, neither day nor night, the tyrant was killed on the doorway, neither inside nor outside his home. The Chastiser of the demon was a MAN-LION, neither god nor man nor beast.

5. VAMANA (Dwarf) incarnation : The demon-king Bali, who was a grandson of Prahlada was ambitious and wanted to extend his dominions. For this purpose, he began to perform a great sacrifice. Indra, the king of gods feared such a sacrifice, because it was intended to drive him away from his kingdom. Bali was successful in his errand. The gods were thus vanquished. They propitiated Vishnu by penances and prayers and he took birth as the son of Brahaspati as a deformed dwarf. When he grew up, he went to Bali and begged alms from him. Bali was famous for his generosity and he told the dwarf that he could have anything he wanted. The dwarf asked for three paces of land. With his miraculous powers, he grew to an immense size and measured the three worlds with only two paces. There was no land for the third pace. Bali was accused of not fulfilling his promise, therefore, he was sent to the nether-regions. It is said that Bali, in great humility, asked the god to place his third step on his head. For his righteousness, he was then rewarded by Vishnu and given the kingdom of Patala (nether-regions). He was also given a boon to become Indra in the reign of the eighth Manu.

6. PARASHURAMA, the sixth incarnation : He is also called the Rama of the Axe. He belonged to the first struggle

between the Brahmins and the Kshatriyas. He was the son of a Muni called Jamadagni. His mother Renuka was a lady of Kshatriya caste. According to the custom, the children followed the caste of their mother, therefore Parashurama was a Kshatriya by birth, though he espoused the cause of the Brahmins and later on himself became a Muni. One day, the mother of Parashurama went to take a bath in the river, where she saw a handsome amorous pair sporting within the water. She took pleasure in voluptuous thoughts and in her mind desired the company of the handsome man. Her Brahmin husband beheld her polluted mind and in great anger ordered his sons to kill the mother. It was only Parashurama, who obeyed his father and received the boon of invincibility. Jamadagni had the celestial cow Surabhi in his hermitage. The king Kartavirya coveted the divine cow and took it away by force, when Jamadagni and his sons were absent from the hermitage. When Parashurama came to know of this deed of the king, he pursued him, killed him in battle and brought back the cow. The sons of the deceased king, in order to avenge the death of their father, attacked the hermitage and slew the pious sage. Parashurama was not at his home at that time. When he returned and came to know of the fate of his father, he swore that he would extirpate the whole Kshatriya race. It is said that in his twenty-one campaigns he cleared the Earth of all the Kshatriyas, and the Kshatriyas, who exist at present are the sons of Brahmins, born of Kshatriya ladies. In the Ramayana, there is an account of the encounter between Parashurama and Ram Chandra, in which the latter was victorious.

7. RAMACHANDRA (Rama, the seventh incarnation) : He is the most celebrated of all the incarnations. He was the son of Dasrath, the king of Ayodhya. He was born at the close of the Treta Yuga. Dasrath had four sons viz., Rama, Lakshmana, Bharata and Shatrughana of whom Rama was the eldest. He was married to Sita, the daughter of Janaka, king of Mithila. Rama received her in the Svayyamvara, for the

strength in breaking the bow of Shiva in that king's palace. When Rama came of age, Dasrath decided to instal him on the throne, but his step-mother Kaikeyi, the mother of Bharata, put the obstruction. She wanted her own son to be the king. On an earlier occasion, she had been granted two boons by the king and on this occasion, she insisted that Bharata should be installed on the throne and instead Rama be banished from the kingdom for fourteen years. Rama, therefore, went into exile and his wife Sita and brother Lakshmana accompanied him. But as ill-luck would have it, during the exile Sita was carried away by Ravana and the war that ensued for her recovery is the subject of Valmiki's *Ramayana*. Rama and Lakshmana entered into alliance with the monkey-king Sugriva and his general Hanuman and a huge army of monkeys and bears was raised. In order to reach Lanka, the kingdom of Ravana, a bridge was constructed by the army. After that there was a great war. Many a brave warriors and heroes of the army of Ravana fell in the field. Ultimately Ravana was killed and Sita was freed from the captivity. She was purified by the fiery ordeal and then Rama, Lakshmana and Sita returned to Ayodhya, where Rama ruled over the kingdom for a long time.

8. KRISHNA (the eighth incarnation of Vishnu) : In the Treta Yuga, the demon king Ahuka had two sons, Devaka and Ugrasena. Devaka had a daughter named Devaki and Ugarsena, a son called Kansa. Devaki was married to Vasudeva, by whom she had eight sons. There was another wife of Vasudeva, named Rohini. Kansa had dethroned Ugrasena, his father and usurped his kingdom of Mathura. He had been told by Narada that a son of Devaki would kill him, therefore, he imprisoned both Vasudeva and Devaki and slew six of their children. The seventh child Balarama was transferred by divine agency, before his birth, to the womb of Rohini. The eighth child was Krishna, who was preserved by gods from Kansa's vigilance by lulling the guards to sleep with the Yoga-nidra (mysterious slumber).

Vasudeva took away the baby and crossing the Yamuna river, exchanged it with the newly-born female child of Nanda and Yashoda. Thus, Krishna was brought up by the cowherd Nanda and his wife. From his very childhood, the divine character of Krishna became apparent. He killed Putana, the female Daitya and serpent Kaliya and the demons Arishta, Keshin and Kalanemi. He plucked up the mountain Govardhana and held it as substantial umbrella above the land. Kansa, coming to know of the prowess of Krishna and his brother Balarama invited them to Mathura, having great malice in his mind, keeping in view the prophecy of Narada. The two young heroes came, but were humiliated. Ultimately Kansa was killed by Krishna and Ugrasena was placed on the throne. Several other exploits are written in Mahabharata. He is the author of the celestial song 'Bhagavada Gita', wherein he expounded his great thoughts to Arjuna. He is known by several other names such as Vasudeva, Keshava, Govinda, Janardhana, Damodara, Narayana, Purushottama, Madhava, Madhusudana and Achyuta.

9. BUDDHA (the ninth incarnation): Though the orthodox Hindus considered the doctrines of Buddha heretical, his impact was so great on the masses that he came to be honoured as a Avatar of Vishnu. This is said to have happened between A. D. 450 and the sixth century, because he appeared first in the Vishnu Purana (A.D. 400-500). The Bhagavata Purana refers to the Buddha incarnation in the form of several prophecies, for instance : "When the Kali age has begun, in order to delude the enemies of the gods, Vishnu will be born as Buddha, son of Ajana. When the enemies of the gods came to know the Vedic rites and begun to oppress people, then he will assume an attractive and deluding form and teach *adharma* to the demons...making them heretics." (As quoted in *Origins of Evil in Hindu Mythology* by Wendy Doniger O'Flaherty, published by University of California Press, Los Angeles, 1976). Rev. Wilkins, in his book *Hindu Mythology* says, "The Brahminical writers

were far too shrewd to admit that one who exerted such immense influence and won so many disciples could be none other than an incarnation of the Deity, but as his teaching was opposed to their own, they cleverly say that it was to mislead the enemies of the gods that he promulgated his doctrine, that they, becoming weak and wicked through error, might be led once again to seek the help and blessing of those whom they had previously neglected."

10. KALKI (the tenth incarnation, also called *Nihkalank Avatar*) : This incarnation will be born near the close of Kaliyuga. He will destroy the wicked people and establish righteousness on the Earth.

Another hymn of Guru Nanak Dev : The same ideas of the above hymn of Guru Nanak Dev are contained in this hymn, which follows immediately in the same Raga. Some of the verses of this hymn are translated hereunder :

*The ten incarnations came out of Shunya,
The world was created and extended,
The gods, demons, ganas and gandharvas were
created,
All of whom perform Karmas according to their writs.*

(Maru M. 1, p. 1038)³

In the above-mentioned hymn the word 'Hukm' has not been used, but instead the word 'Shunya' occurs. This is just to make the reader conscious that there is no difference in the thought-content. Ordinarily, the word 'Shunya' means zero, empty, vacant, listless or void. The word has a philosophical connotation. In Buddhism, 'Shunyavadins' were known as 'Madhyamikas' or the followers of the Middle Path. Madhyamikas believe that everything is Shunya, but Shunya is not void for them. Guru Nanak Dev has talked about Shunya in his own way. He says :

*Everyone talks of shunya,
But whence the Immortal shunya is obtained ?*

*Of what kind are they, who are absorbed in the
Immortal shunya ?*

They are like Him, from whom they have emanated.

(Ramkali M. 1, Siddh Goshta, p. 943)⁴

The Immortal Shunya referred to here is the Absolute or Transcendent Brahman. Thus, the word 'Shunya' used by Guru Nanak Dev is for God Himself. For a fuller discussion about 'Shunya', I refer to my article on 'Shunyavada and Guru Granth Sahib' in my book *The Sikh Philosophy*.

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ਹੁਕਮੇ ਧਰਤੀ ਧਉਲ ਸਿਰਿ ਭਾਰੰ ॥ ਹੁਕਮੇ ਪਉਣ ਪਾਣੀ ਗੈਣਾਰੰ ॥
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MULTIFARIOUS CREATION BY THE WILL OF LORD-GOD

In the tenth canto of *Sukhmani* Guru Arjan Dev has described the multifarious creation of Lord-God in the following manner :

The Endless and Limitless Lord is eulogised by many, who has created the multifarious creation in many ways.

Many millions are His worshippers, who perform religious and worldly actions.

Many millions are residents of pilgrim-stations.

Many millions being indifferent to the world of maya wander in the forests.

Many millions listen to the recitations of Vedas and many millions are recluses.

Many millions are engaged in spiritual meditation.

Many millions are poets and deliberate on their poetry.

Many millions meditate on the Lord's ever new Names, but even then they do not find His end, saith Nanak.

Many millions are egoistic and many are blind and ignorant.

Many millions are misers and stone-hearted and many are dry and absolutely new to the spiritual world.

Many millions steal the wealth of others and many indulge in slandering others.

Many millions work hard in amassing wealth and many wander in foreign countries.

To whatsoever men Thou attachest, they are attached there.

Only the Lord Himself knows His Creation, saith Nanak.

Many millions are adepts, celibates and Yogis and many are the kings enjoying pleasures.

Many millions are created as birds and snakes and many are stones and the growing trees.

Many millions are winds, waters and fires and many are the countries and spheres of earth.

Many millions are moons, suns and stars and many are gods, demons and many are Indras with their heads under canopies.

The Lord has strung His entire universe in His string.

Whomsoever the Lord likes, He emancipates him, saith Nanak.

Many millions abide in the modes of activity, morbidity and rhythm and many millions are Vedas, Puranas, Smritis and Shastras.

Many millions of gems have been made in the oceans and many millions are creatures of various types.

Many millions have been made to live long and many millions have been made as hills and mountains of gold.

Many millions are Yakshas, Kinnars and Pishaches; many millions are ghosts, fiends, swines and tigers.

The Lord is near all and yet far from all. He Himself is Unattached, but still He fills all, saith Nanak.

Many millions are the residents of the under-world and many millions are the dwellers of hell and heaven.

Many millions take birth, live and then die and many millions transmigrate in many species.

Many millions eat, while sitting idle and many millions get tired with great exertion.

Many millions have created wealth and many millions live in anxiety for want of wealth.

Whenever the Lord wants, He keeps the mortal there, everything is in the hands of God, saith Nanak.

Many millions have become recluses and become attuned to the Lord's Name.

Many millions are in search of the Lord, whom they find in their soul.

Many millions are thirsty of having the Sight of the Lord, whom that Eternal One ultimately meets.

Many millions pray for joining the holy congregation, they are imbued with the Love of the Transcendent Lord.

They, with whom the Lord gets pleased, they are ever blessed, saith Nanak.

Many millions are sources of creation and regions of creation and many millions are skies and universes.

There have been many millions of incarnations.

In various ways, the Lord spreads His expanse.

Many a time, the expanse extended.

The Lord is Ever and Always One.

The Lord has created many millions of beings of many types.

They that emanate from the Lord, they merge in Him. None knows His end. That Lord is all by Himself.

Many millions are the slaves of the Transcendent Lord, who are blessed with the enlightenment of the soul.

Many millions are the knowers of the Essence, who ever behold the One Lord with their eyes.

Many millions drink the ambrosia of the Name, they become immortal and live for ever.

Many millions sing the praises of the Lord's Name, they are absorbed in the Divine Bliss and the highest spiritual delight.

*He remembers His men with their every breath, they
are the beloved of the Supreme Lord, saith Nanak.*

(Gauri Sukhmani M. 5, pp. 275-76)¹

The Saint-poets also talk about the Great Lord, who has created an unlimited expanse. Kabir says :

*Such is the Great Lord for whom millions of suns shine
and who has millions of Shivas and Kailashas.*

*Millions of Durgas massage Him and millions of
Brahmas utter Vedas.*

*When I beg, I beg for His Name, I have nothing to do
with any other god.*

*Millions of moons gleam and thirty-three crores of
gods partake of His food.*

*Millions of nine planets stand at His door and
millions of Dharamrajas are His gate-keepers.*

*Millions of winds blow around Him in all the four
directions.*

Millions of Nagas spread His bed.

Millions of oceans are whose water-carriers.

Eighteen million loads of vegetation are His hair.

Millions of Kubers fill His stores.

Millions of Lakshmis adorn themselves for his pleasure.

Many millions of sins and virtues look upto Him.

*Millions of Indras perform His service. Fifty-six
millions are His clouds.*

In every town is His limitless praise.

With its tresses the dreadful death works before Him.

In millions of ways, the Lord Plays.

*There are millions of Yajnas (sacrificial feasts) in His
Court and millions of Gandharvas hail him.*

*Millions of sciences utter His praises, even then they
cannot find end of the Transcendent Lord.*

*There are millions of Vamans (incarnations) in His
one hair.*

*There are millions of Ramas (incarnations) who
outmaneuvered Ravana's army in His one hair,*

*A thousand millions of Puranas greatly extol Him
and there are millions of Krishnas,
Who humiliated the ego of Duryodhana, in His one
hair.*

*Millions of gods of Love, who steal away the man's
inmost heart, cannot compete with Him.*

*O Lord of the world ! Listen to my supplication, saith
Kabir,*

*Bless me with the dignity of fearlessness, I ask this
from Thee.* (Bhairo Kabir, pp. 1162-63)²

In 'Japuji' Guru Nanak Dev has dealt with the subject of the extent of creation in many of the stanzas. In the stanza dealing with 'So Dar' (God's Gate), he has mentioned many created beings standing at His Gate and singing His Praises. He says :

*In what type of abode the Lord lives and what type
of Gate it has, wherein the Lord sits and takes care
of all the creation.*

*Many and innumerable musical instruments resound
there, many are the musicians.*

*There are many musical modes described as fairies
and there are many singers.*

*O Lord, the wind, water and fire sing Thy Praises
there. The god of justice sings Thy Praises at that
door.*

*The recording angels (Chitra and Gupta), who know
the art of writing and who continuously write
about the deeds of beings and whose accounts are
adjudicated by the Lord Justiciar, they also sing
Thy Praises.*

*Shiva, Brahma and the goddess also sing, who adorn
Thy abode always bedecked.*

*Indras seated on their thrones alongwith gods sing
Thy Praises at Thy Gate.*

*The adepts in trance and the saints in their reflection
sing Thy Praises.*

The celibates, the truthful, the contented and fearless warriors sing Thy Praises.

The studious Pundits and the great sages alongwith Vedas of various ages also sing.

The enchanting damsels who captivate the mind, belonging to heavens, oceans and nether regions also sing.

All the gems created by Thee and sixty-eight places of pilgrimage also sing.

The warriors, mighty heroes and all the four sources of creation also sing.

The regions, spheres and universes created and installed by Thee also sing.

All those who are liked by Thee sing Thy Praises. Thy lucid devotees also sing.

There are many others, who do not come into my mind, also sing Thee. What should I (Nanak) reflect ?

The Lord is always True, the name of the True Lord is also True.

He is and also will be, He, the Creator of the world will never perish.

He has created His Own Maya of diverse kinds and colours.

After creating, He scans His Own creation, the emblem of His Own Greatness.

He will do, whatever pleases Him. He cannot be ordered.

He is the Sovereign, the Monarch of monarchs, we have to remain under His Will, saith Nanak.

(Japu, p. 6)³

In the thirty-fifth stanza of 'Japuji', Guru Nanak Dev gives a view of the region of knowledge. "It is a view of an unending cosmos, containing various universes consisting of many gods, goddesses, demons, sages, sources of creation, types of speech, kings and action-oriented worlds. Many

elements work in many spheres and there are many creations and created beings of diverse forms, colours and guises. Such a vast panorama giving knowledge of various kinds makes one-individual-self looking like an infinitesimal dot, wonder about the Sublimity of Supreme Being, whose doings can never be comprehended in totality. There is a feeling of the Infinity on the one hand and a very limited being on the other, giving rise to a state of egolessness." (Japu, p. 7).⁴

In the thirty-seventh stanza of 'Japuji', Guru Nanak Dev's two regions of Truth and Grace have been described. "In the region of Truth, where the Transcendent Lord abides. From that region, the Lord Creates and Scans His creation with Grace. There are indescribable and limitless regions, spheres and universes. There are many worlds and creations, which work according to the Will of the Lord. He Scans the Creation, contemplates about it and feels happy. Its description is like chewing the hard steel." (Japu, p. 8).⁵

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 ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥ ਨਾਨਕ ਕਰਤੇ ਕੀ ਜਾਨੈ ਕਰਤਾ ਰਚਨਾ ॥
 ਕਈ ਕੋਟਿ ਸਿਧ ਜਤੀ ਜੋਗੀ ॥ ਕਈ ਕੋਟਿ ਰਾਜੇ ਰਸ ਭੋਗੀ ॥
 ਕਈ ਕੋਟਿ ਪੰਖੀ ਸਰਪ ਉਪਾਏ ॥ ਕਈ ਕੋਟਿ ਪਾਥਰ ਬਿਰਖ ਨਿਪਜਾਏ ॥
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 ਸਗਲ ਸਮਗੀ ਅਪਨੈ ਸੂਤਿ ਧਾਰੈ ॥ ਨਾਨਕ ਜਿਸੁ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਤਿਸੁ ਨਿਸਤਾਰੈ ॥
 ਕਈ ਕੋਟਿ ਰਾਜਸ ਤਾਮਸ ਸਾਤਕ ॥ ਕਈ ਕੋਟਿ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਅਰੁ ਸਾਸਤ ॥
 ਕਈ ਕੋਟਿ ਕੀਏ ਰਤਨ ਸਮੁਦ ॥ ਕਈ ਕੋਟਿ ਨਾਨਾ ਪ੍ਰਕਾਰ ਜੰਤ ॥
 ਕਈ ਕੋਟਿ ਕੀਏ ਚਿਰ ਜੀਵੇ ॥ ਕਈ ਕੋਟਿ ਗਿਰੀ ਮੇਰ ਸੁਵਰਨ ਬੀਵੇ ॥
 ਕਈ ਕੋਟਿ ਜਖੁ ਕਿੰਨਰ ਪਿਸਾਚ ॥ ਕਈ ਕੋਟਿ ਭੂਤ ਪ੍ਰੇਤ ਸੂਕਰ ਮ੍ਰਿਗਾਚ ॥
 ਸਭ ਤੇ ਨੇਰੈ ਸਭਰੂ ਤੇ ਦੂਰਿ ॥ ਨਾਨਕ ਆਪਿ ਅਲਿਪਤੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
 ਕਈ ਕੋਟਿ ਪਾਤਾਲ ਕੇ ਵਾਸੀ ॥ ਕਈ ਕੋਟਿ ਨਰਕ ਸੁਰਗ ਨਿਵਾਸੀ ॥
 ਕਈ ਕੋਟਿ ਜਨਮਹਿ ਜੀਵਹਿ ਮਰਹਿ ॥ ਕਈ ਕੋਟਿ ਬਹੁ ਜੋਨੀ ਫਿਰਹਿ ॥
 ਕਈ ਕੋਟਿ ਬੈਠਤ ਹੀ ਖਾਹਿ ॥ ਕਈ ਕੋਟਿ ਘਾਲਹਿ ਬਕਿ ਪਾਹਿ ॥
 ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ ॥ ਕਈ ਕੋਟਿ ਮਾਇਆ ਮਹਿ ਚਿੰਤ ॥
 ਜਹ ਜਹ ਭਾਣਾ ਤਹ ਤਹ ਰਾਖੇ ॥ ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਕੈ ਹਾਥੇ ॥
 ਕਈ ਕੋਟਿ ਭਏ ਬੈਰਾਗੀ ॥ ਰਾਮ ਨਾਮ ਸੰਗਿ ਤਿਨਿ ਲਿਵ ਲਾਗੀ ॥
 ਕਈ ਕੋਟਿ ਪ੍ਰਭ ਕਉ ਖੋਜੇ ॥ ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ਲਹੰਤੇ ॥
 ਕਈ ਕੋਟਿ ਦਰਸਨ ਪ੍ਰਭ ਪਿਆਸ ॥ ਤਿਨ ਕਉ ਮਿਲਿਓ ਪ੍ਰਭੁ ਅਥਿਨਾਸ ॥
 ਕਈ ਕੋਟਿ ਮਾਗਹਿ ਸਤਸੰਗੁ ॥ ਪਾਰਬ੍ਰਹਮੁ ਤਿਨ ਲਾਗਾ ਰੰਗੁ ॥
 ਜਿਨ ਕਉ ਹੋਏ ਆਪਿ ਸੁਪ੍ਰਸੰਨ ॥ ਨਾਨਕ ਤੇ ਜਨ ਸਦਾ ਧਨਿ ਧੰਨਿ ॥
 ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ ॥ ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ ॥
 ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ ॥ ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥
 ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥
 ਕਈ ਕੋਟਿ ਕੀਨੋ ਬਹੁ ਭਾਤਿ ॥ ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ ॥
 ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥ ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥
 ਕਈ ਕੋਟਿ ਪਾਰਬ੍ਰਹਮੁ ਕੇ ਦਾਸ ॥ ਤਿਨ ਹੋਵਤ ਆਤਮ ਪਰਗਾਸ ॥
 ਕਈ ਕੋਟਿ ਤਤ ਕੇ ਬੇਤੇ ॥ ਸਦਾ ਨਿਹਾਰਹਿ ਏਕੋ ਨੇਤ੍ਰੇ ॥
 ਕਈ ਕੋਟਿ ਨਾਮ ਰਸੁ ਪੀਵਹਿ ॥ ਅਮਰ ਭਏ ਸਦ ਸਦ ਹੀ ਜੀਵਹਿ ॥
 ਕਈ ਕੋਟਿ ਨਾਮ ਗੁਨ ਗਾਵਹਿ ॥ ਆਤਮ ਰਸਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥
 ਅਪੁਨੇ ਜਨ ਕਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੇ ॥ ਨਾਨਕ ਓਇ ਪਰਮੇਸੁਰ ਕੇ ਪਿਆਰੇ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨੇ 275-76)

2. ਕੋਟਿ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ ॥ ਕੋਟਿ ਮਹਾਦੇਵ ਅਰੁ ਕਬਿਲਾਸ ॥
 ਦੁਰਗਾ ਕੋਟਿ ਜਾ ਕੈ ਮਰਦਨੁ ਕਰੈ ॥ ਬ੍ਰਹਮਾ ਕੋਟਿ ਬੇਦ ਉਚਰੈ ॥
 ਜਉ ਜਾਂਚਉ ਤਉ ਕੇਵਲ ਰਾਮ ॥ ਆਨ ਦੇਵ ਸਿਉ ਨਾਹੀ ਕਾਮ ॥
 ਕੋਟਿ ਚੰਦ੍ਰਮੇ ਕਰਹਿ ਚਰਾਕ ॥ ਸੁਰ ਤੇਤੀਸਉ ਜੇਵਹਿ ਪਾਕ ॥
 ਨਵ ਗ੍ਰਹ ਕੋਟਿ ਠਾਢੇ ਦਰਬਾਰ ॥ ਧਰਮ ਕੋਟਿ ਜਾ ਕੈ ਪ੍ਰਤਿਹਾਰ ॥
 ਪਵਨ ਕੋਟਿ ਚਉਬਾਰੇ ਫਿਰਹਿ ॥ ਬਾਸਕ ਕੋਟਿ ਸੇਜ ਬਿਸਥਰਹਿ ॥
 ਸਮੁੰਦ ਕੋਟਿ ਜਾ ਕੇ ਪਾਨੀਹਾਰ ॥ ਰੋਮਾਵਲਿ ਕੋਟਿ ਅਠਾਰਹ ਭਾਰ ॥

ਕੋਟਿ ਕਮੇਰ ਭਰਹਿ ਭੰਡਾਰ ॥ ਕੋਟਿਕ ਲਖਿਮੀ ਕਰੈ ਸੀਗਾਰ ॥
 ਕੋਟਿਕ ਪਾਪ ਪੁੰਨ ਬਹੁ ਹਿਰਹਿ ॥ ਇੰਦ੍ਰ ਕੋਟਿ ਜਾ ਕੇ ਸੇਵਾ ਕਰਹਿ ॥
 ਛਪਨ ਕੋਟਿ ਜਾ ਕੈ ਪ੍ਰਤਿਹਾਰ ॥ ਨਗਰੀ ਨਗਰੀ ਖਿਅਤ ਅਪਾਰ ॥
 ਲਟ ਛੂਟੀ ਵਰਤੈ ਬਿਕਰਾਲ ॥ ਕੋਟਿ ਕਲਾ ਖੇਲੈ ਗੋਪਾਲ ॥
 ਕੋਟਿ ਜਗ ਜਾ ਕੈ ਦਰਬਾਰ ॥ ਗੰਧ੍ਰ ਕੋਟਿ ਕਰਹਿ ਜੈਕਾਰ ॥
 ਬਿਦਿਆ ਕੋਟਿ ਸਭੈ ਗੁਨ ਕਰੈ ॥ ਤਉ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਲਹੈ ॥
 ਬਾਵਨ ਕੋਟਿ ਜਾ ਕੈ ਰੋਮਾਵਲੀ ॥ ਰਾਵਨ ਸੈਨਾ ਜਹ ਤੇ ਛਲੀ ॥
 ਸਹਸ ਕੋਟਿ ਬਹੁ ਕਹਤ ਪੁਰਾਨ ॥ ਦੁਰਜੋਧਨ ਕਾ ਮਥਿਆ ਮਾਨੁ ॥
 ਕੰਦ੍ਰੁ ਕੋਟਿ ਜਾ ਕੈ ਲਵੈ ਨ ਧਰਹਿ ॥ ਅੰਤਰ ਅੰਤਰਿ ਮਨਸਾ ਹਰਹਿ ॥
 ਕਹਿ ਕਬੀਰ ਸੁਨਿ ਸਾਰਿਗਪਾਨ ॥ ਦੇਹਿ ਅਭੈ ਪਦੁ ਮਾਂਗਉ ਦਾਨ ॥

(ਭੈਰਉ ਕਬੀਰ, ਪੰਨੇ 1162-63)

3. ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
 ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥
 ਕੇਤੇ ਰਾਗ ਪਗੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥
 ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥
 ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥
 ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥
 ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥
 ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥
 ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥
 ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
 ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥
 ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
 ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥
 ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥
 ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
 ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥
 ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
 ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
 ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
 ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
 ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥ (ਜਪੁ, ਪੰਨਾ 6)
4. ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
 ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥
 ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥
 ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥
 ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥
 ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥
 ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
 ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥

(ਜਪੁ, ਪੰਨਾ 7)

5. ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥
 ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
 ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥
 ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥

(ਜਪੁ, ਪੰਨਾ 8)

PART THREE

**ALL HUMAN ACTIONS
CONTROLLED BY
THE WILL OF LORD-GOD**

LORD-GOD'S WILL CONTROLS ALL HUMAN ACTIONS

According to Gufu Ram Das, "Just as God preserves the tongue of flesh and blood within the pair of scissors of thirty to thirty-two teeth, no one should be misled to think that there is any power with the tongue or the scissors; everything is under the control of God. Similarly, if the men slander the saintly persons, God preserves the honour of His men. O brother ! Do not think that there is any power with any person, one performs everything according to the Will of God. The old age, death, fever, half-head pain and curse, are all under the control of God and without the Will of God, no one can attach them with anyone. Remember the Name of the Lord in your mind and heart, which will save you at the last moment." (Gauri Bairagan M. 4, p. 168).¹

The question arises : 'Has the man any power?' The answer is 'No, not at all'. Even in 'Japu' Guru Nanak Dev has said, "The man has no power to utter anything, he has no power to remain silent, he has no power to beg for anything, he has no power to give anything. He has no power to enhance his life and also no power to die. He has no power to rule and to gain property and no power over the din of his mind. He has no power to bring the reflection of knowledge in his consciousness. He has no power to comprehend the device of getting away from the world. If anyone thinks that he has the power, then he should make use of it and see for himself. None can become superior or inferior by his own power, saith Nanak." (Japu, p. 7).²

Guru Arjan Dev in 'Sukhmani' raises the same question,

when he says, "Tell me, what the man can do?" To which the Guru himself replies in the next verse: "Whatever the Lord-God wants, the man does the same thing. If it lays in his hand, then he would take everything. He does only that, whatever pleases the Lord. Through ignorance, the man is engrossed in vices, if he knows it, then he would save himself. Deluded by illusion, his mind strays in all the ten directions and in a moment, after wandering, he returns after visiting the four corners of the world. He, on whom the Lord showers His Grace, He grants Him His devotion, that person is absorbed in His Name, saith Nanak. He can grant the rulership to a mean worm in an instant. The Transcendent Lord Patronises the humble. He, who does not come within the view of anyone, the Lord can make him famous immediately in all the ten directions. He, on whom the Lord bestows His Munificence, the Master of the universe does not take any account of him. The soul and the body are all His capital. In every heart the Light of the Perfect Lord shines. He has made His handiwork Himself. Nanak is alive by beholding His Greatness. The power of the man is not in his hands. The Lord of all is the Doer of deeds. This helpless being is at His Command. Whatever pleases the Lord, that ultimately happens. Sometimes man abides in a high state and sometimes he is at the lowest ebb. Sometimes he is in grief, sometimes in happiness and sometimes he laughs in a state of enjoyment. Sometimes he is engrossed in slander and anguish. Sometimes he rises high up in heavens and sometimes he falls down in the under-world. Sometimes he is the knower of Lord's Knowledge. The Lord is the Uniter of man with Himself, saith Nanak. Sometimes, the man dances in various ways, sometimes he remains asleep day and night. Sometimes he appears in immensely terrible anger, but sometimes he becomes the dust of the feet of all. Sometimes he sits as a great sovereign, but sometimes he appears as a beggar clad in the attire of a very lowly person. Sometimes he falls into disrepute, but sometimes he is called

good and kind. He remains in the state in which the Lord keeps him. Nanak speaks this truth by the grace of the Guru. Sometimes as a scholar he delivers lectures, sometimes as a silent hermit, he contemplates on the Lord. Sometimes he takes bath at the banks of holy shrines and sometimes as an adept and a striver he utters divine sermons from his mouth. Sometimes he becomes a worm, an elephant or a moth and wanders continuously in many species. Just as a juggler shows various guises, likewise the man dances according to the pleasure of the Lord. Whatever pleases the Lord, only that comes to pass. There is none other than the Lord-God, saith Nanak. Sometimes this man obtains the company of saints, he never returns from that place. Within his mind, illumines the light of divine knowledge and that place is imperishable. His mind and body are imbued only with the love of the Lord-God's Name. Then he always abides with the Transcendent Lord. Just as the water mingles with water, likewise his light merges in the Supreme Light. His transmigration ceases and he gets rest. Nanak is ever a sacrifice to the Lord." (Gauri Sukhmani M. 5, pp. 277-78).³

Guru Arjan Dev again says in 'Sukhmani' :

*Know this fact that reliance on the man is all useless,
The Only Giver is Lord-God.*

*By whose gifts the man remains satiated,
And he never feels the thirst again.*

*It is Only Lord-God, who Preserves as well as Destroys,
There is no power in the hand of man.*

*Only by the comprehension of the Will of God man
gets peace,*

Therefore string the Lord's Name around thy neck.

Remember, remember, remember that Lord

And no hindrance shall come for you, saith Nanak.

(Gauri Sukhmani M. 5, p 281)⁴

A hymn of Guru Amar Das clinches our issue. It runs thus :

*Imbued with Guru's love, the beautiful bird (soul)
sitting on the tree (of the body) pecks truth,
It drinks God's ambrosia and abides in the state of
equipoise, it does not fly nor comes and goes,
It resides in its own home and is absorbed in God's
Name.*

*O my mind! Only perform the Guru's service,
If you act according to Guru's Will, you shall remain
merged ever in God's Name.*

*The other birds on the beautiful tree fly and go in four
directions,*

*The more they fly, the more they suffer, they always
burn and cry,*

*Without the Guru they do not see the God's abode and
do not obtain the ambrosial fruit,*

*The enlightened Sikh is like God's tree, inadvertently
absorbed in True Lord,*

*He has removed the three branches of qualities by
attuning himself with one Word,*

*The Name of God is the only ambrosial fruit, which
He Himself causes to be eaten,*

*The self-willed, get dried up standing, they have no
fruit, no shade,*

Do not sit near them, they have no home, no village,

*They are ever cut down and burnt, they have no
Word, no Name of the Lord.*

*The human beings perform all actions according to
the Will of the Lord, they keep wandering according
to their previous actions,*

*By God's Will, they behold His Sight, they go, wherever
He sends them,*

*By God's Will, His Name abides in their mind and
by His Will, they merge in Truth.*

*The wretches do not know about God's Will and being
ignorant they stray in delusion.*

*They perform all actions with the obstinacy of their
mind and are ever in disgrace,
Inwardly they do not get peace and have no love for
Truth.*

*The faces of the Enlightened Sikhs are beautiful
because of their profound love for the Guru,
They are imbued with Truth, their devotion is true
and in the True Court of the Lord, they are
considered true,*

*Their coming in the world is approved and they save
their entire clan.*

*Everyone performs his actions within God's sight and
none is beyond His Glance,*

*In whatever way the True Lord beholds the man, so
does he become,*

*By God's Grace, the compliments of His Name are
attained, saith Nanak. (Siri Raga M. 3, p. 66)⁵*

In his longer poem 'Anand', Guru Amar Das advises the man to understand the Will of the Lord. He says, "What is not there inside Thy House, O Lord! Thou hast everything in Thy House. On whomsoever Thou bestowest Thy gifts, only he attains them. He is ever absorbed in Thy Praises and enshrines Thy Name in his mind. In whomsoever's mind Thy Name abides, many melodies resound for him. O my True Lord! What is not there in Thy House? The True Name is my only support. The True Name, which is my only support, hath effaced all my hunger. It hath blessed me with peace and bliss abides within my mind. It has fulfilled all my wishes. I am ever sacrifice to my Guru, who possesses such-like excellences. Therefore, O saints! Listen to me, absorb yourselves in the Love of Guru's Word. The True Name is my only support."⁶

The Guru says further, "The human body is insignificant without the attunement with the True Lord. The body is insignificant without the attunement, what can the poor thing do? O my Lord! Be kind towards me, none else except Thee

hath the Power, there is no other place to rest, it can become glorious attaching it to the Guru's Word (Thy Name); what can this poor thing do without the attunement, saith Nanak. Everyone talks about Bliss, and Bliss which is only known through the Guru. When Lord-God bestows mercy on me, then I realise Bliss only through the Guru. Through His Grace, the Lord effaces the sin and blesses one with the antimony of divine knowledge. Those whose worldly attachment is driven out from within, the True Lord glorifies their utterance. This alone is Bliss, saith Nanak, which is known only through the Guru."⁷

The Guru then cautions the body and its various senses to follow strictly the Guru's instructions according to God's Will. He addresses at first the tongue, which is attached with several worldly relishes. He says, "O my tongue! You are engrossed in other relishes and its thirst for them never ceases. This thirst does not cease unless it attains the Lord's ambrosia. When it obtains the elixir of God's Name and quaffs it, the thirst does not affect it again. This God's elixir is obtained only through His Grace by the person, whom the True Guru comes to meet. All the other worldly relishes are forgotten, when the Lord comes to abide in man's mind."⁸

The Guru then admonishes the eyes for not seeing the Lord everywhere and being absorbed only in the worldly scenes. He says, "O my eyes! The Lord has placed the light in you, therefore do not see any other except the Lord anywhere. Behold only the Lord-God. This whole world that you see is the manifestation only of the Lord and the image of Lord is reflected through it. I have comprehended through the Grace of the Guru that whatever is perceived, it is the only One Lord. There is none else except the Lord. These eyes were blind and on meeting the Guru, the divine perception was obtained, saith Nanak."⁹

Then the Guru admonishes the ears for being absorbed only in listening to the calumniation of others. He says, "O my ears! You were sent to listen only the Praises of the True

Lord. You were attached with the body for listening only the Praises of the True Lord. Therefore listen only the True Word, on hearing which the body and mind become energetic and the tongue is absorbed in the Name-elixir. The True Lord is Unknowable and Marvellous and His state cannot be described. Therefore, O my ears! In order to become immaculate listen to the ambrosial Name, saith Nanak. You had been sent to listen to the Praises of the True Lord."¹⁰

Then the Guru addresses the body with whom the tongue, eyes and ears are attached in this manner: "O my body! What has thou done on coming into this world? What has thou done, O my Body, on coming into this world? He, the Lord, who has created thee, thou hast not enshrined Him in thy mind. By the Grace of the Guru, the Lord now abides in my mind, and I have obtained, what was pre-destined for me. This body hath been approved by the Lord, which hath attached its mind to the True Guru".¹¹

The main theme of Guru Amar Das in 'Anand' is about the recognition of God's Will through the instructions of the Guru. The Will of Lord-God lays emphasis on the remembrance of the Name, which only can bring the most-wanted Bliss in man. The Guru says clearly at the end of his longer hymn 'Anand' that "It is for the most fortunate men to listen to the substance on the subject of 'Bliss', which will fulfil all their objectives. The Transcendent Lord is realised and all the sufferings come to an end. All the griefs, maladies and agonies are effaced, when the True Utterance is heard. The saints and friends become delighted on knowing it from the Perfect Guru. Those who have heard it have become immaculate and those who have uttered it have become pure, because the True Guru Pervades in it. Those who are attached to the Guru's Feet, the unstruck melodies resound for them, saith Nanak."¹²

REFERENCES

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ਕੋਈ ਜਾਣਹੁ ਮਾਸ ਕਾਤੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਵਸਗਤਿ ਹੈ ਹਰਿ ਕੇਰੀ ॥
ਤਿਉ ਸੰਤ ਜਨਾ ਕੀ ਨਰ ਨਿੰਦਾ ਕਰਹਿ ਹਰਿ ਰਾਖੈ ਪੈਜ ਜਨ ਕੇਰੀ ॥
ਭਾਈ ਮਤ ਕੋਈ ਜਾਣਹੁ ਕਿਸੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਕਰੇ ਕਰਾਇਆ ॥
ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਿਰਤਿ ਸਾਪੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ,
ਕੋਈ ਲਾਗਿ ਨ ਸਕੈ ਬਿਨੁ ਹਰਿ ਕਾ ਲਾਇਆ ॥
ਐਸਾ ਹਰਿ ਨਾਮੁ ਮਨਿ ਚਿਤਿ ਨਿਤਿ ਧਿਆਵਹੁ,
ਜਨ ਨਾਨਕ ਜੋ ਅੰਤੀ ਅਉਸਰਿ ਲਏ ਛਡਾਇਆ ॥

(ਗਉੜੀ ਬੈਰਾਗਣਿ ਮ: ੪, ਪੰਨਾ 168)

2. ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥
ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥

(ਜਪੁ, ਪੰਨਾ 7)

3. ਕਹੁ ਮਾਨੁਖ ਤੇ ਕਿਆ ਹੋਇ ਆਵੈ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਾਵੈ ॥
ਇਸ ਕੈ ਹਾਥਿ ਹੋਇ ਤਾ ਸਭੁ ਕਿਛੁ ਲੇਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰੇਇ ॥
ਅਨਜਾਨਤ ਬਿਖਿਆ ਮਹਿ ਰਚੈ ॥ ਜੇ ਜਾਨਤ ਆਪਨ ਆਪ ਬਚੈ ॥
ਭਰਮੇ ਭੂਲਾ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥ ਨਿਮਖ ਮਾਹਿ ਚਾਰਿ ਕੁੰਟ ਫਿਰਿ ਆਵੈ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਅਪਨੀ ਭਗਤਿ ਦੇਇ ॥ ਨਾਨਕ ਤੇ ਜਨ ਨਾਮਿ ਮਿਲੇਇ ॥
ਖਿਨ ਮਹਿ ਨੀਚ ਕੀਟ ਕਉ ਰਾਜ ॥ ਪਾਰਬ੍ਰਹਮ ਗਰੀਬ ਨਿਵਾਜ ॥
ਜਾ ਕਾ ਦ੍ਰਿਸਟਿ ਕਛੁ ਨ ਆਵੈ ॥ ਤਿਸੁ ਤਤਕਾਲ ਦਹ ਦਿਸ ਪ੍ਰਗਟਾਵੈ ॥
ਜਾ ਕਉ ਅਪਨੀ ਕਰੈ ਬਖਸੀਸ ॥ ਤਾ ਕਾ ਲੇਖਾ ਨ ਗਨੈ ਜਗਦੀਸ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭ ਤਿਸ ਕੀ ਰਾਸਿ ॥ ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਪ੍ਰਗਾਸ ॥
ਅਪਨੀ ਬਣਤ ਆਪਿ ਬਨਾਈ ॥ ਨਾਨਕ ਜੀਵੈ ਦੇਖਿ ਬਡਾਈ ॥
ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥ ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ॥
ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਬੀਉ ॥
ਕਬਹੂ ਉਚ ਨੀਚ ਮਹਿ ਬਸੈ ॥ ਕਬਹੂ ਸੋਗ ਹਰਖ ਰੰਗਿ ਹਸੈ ॥
ਕਬਹੂ ਨਿੰਦ ਚਿੰਦ ਬਿਉਹਾਰ ॥ ਕਬਹੂ ਉਭੁ ਅਕਾਸ ਪਇਆਲ ॥
ਕਬਹੂ ਬੇਤਾ ਬ੍ਰਹਮ ਬੀਚਾਰ ॥ ਨਾਨਕ ਆਪਿ ਮਿਲਾਵਣਹਾਰ ॥
ਕਬਹੂ ਨਿਰਤਿ ਕਰੈ ਬਹੁ ਭਾਤਿ ॥ ਕਬਹੂ ਸੋਇ ਰਹੈ ਦਿਨੁ ਰਾਤਿ ॥
ਕਬਹੂ ਮਹਾ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥ ਕਬਹੂ ਸਰਬ ਕੀ ਹੋਤ ਰਵਾਲ ॥
ਕਬਹੂ ਹੋਇ ਬਰੈ ਬਡ ਰਾਜਾ ॥ ਕਬਹੂ ਭੇਖਾਰੀ ਨੀਚ ਕਾ ਸਾਜਾ ॥
ਕਬਹੂ ਅਪਕੀਰਤਿ ਮਹਿ ਆਵੈ ॥ ਕਬਹੂ ਭਲਾ ਭਲਾ ਕਹਾਵੈ ॥
ਜਿਉ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਵ ਹੀ ਰਹੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚੁ ਕਰੈ ॥

ਕਬਹੂ ਹੋਇ ਪੰਡਿਤੁ ਕਰੇ ਬਖਾਨੁ ॥ ਕਬਹੂ ਮੋਨਿਧਾਰੀ ਲਾਵੈ ਧਿਆਨੁ ॥
 ਕਬਹੂ ਤਟ ਤੀਰਥ ਇਸਨਾਨ ॥ ਕਬਹੂ ਸਿਧ ਸਾਧਿਕ ਮੁਖਿ ਗਿਆਨ ॥
 ਕਬਹੂ ਕੀਟ ਹਸਤਿ ਪਤੰਗ ਹੋਇ ਜੀਆ ॥ ਅਨਿਕ ਜੋਨਿ ਭਰਮੈ ਭਰਮੀਆ ॥
 ਨਾਨਾ ਰੂਪ ਜਿਉ ਸ੍ਰਾਗੀ ਦਿਖਾਵੈ ॥ ਜਿਉ ਪ੍ਰਭ ਭਾਵੈ ਤਿਵੈ ਨਚਾਵੈ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ ॥ ਨਾਨਕ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
 ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ ॥ ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥
 ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥ ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥
 ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ ॥ ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥
 ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥
 ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਵਾਮ ॥ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨੇ 277-78)

4. ਮਾਨੁਖ ਕੀ ਟੇਕ ਬ੍ਰਿਥੀ ਸਭ ਜਾਨੁ ॥ ਦੇਵਨ ਕਉ ਏਕੈ ਭਗਵਾਨੁ ॥
 ਜਿਸ ਕੈ ਦੀਐ ਰਹੈ ਅਘਾਇ ॥ ਬਹੁਰਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥
 ਮਾਰੈ ਰਾਖੈ ਏਕੋ ਆਪਿ ॥ ਮਾਨੁਖ ਕੈ ਕਿਛੁ ਨਾਹੀ ਹਾਥਿ ॥
 ਤਿਸ ਕਾ ਹੁਕਮੁ ਬੁਝਿ ਸੁਖੁ ਹੋਇ ॥ ਤਿਸ ਕਾ ਨਾਮੁ ਰਖੁ ਕੰਠਿ ਪਰੋਇ ॥
 ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਸੋਇ ॥ ਨਾਨਕ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ 281)

5. ਪੰਖੀ ਬਿਰਖਿ ਸੁਹਾਵੜਾ ਸਚੁ ਚੁਗੈ ਗੁਰ ਭਾਇ ॥
 ਹਰਿ ਰਸੁ ਪੀਵੈ ਸਹਜਿ ਰਹੈ ਉਡੈ ਨ ਆਵੈ ਜਾਇ ॥
 ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥
 ਮਨ ਰੇ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ॥
 ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲਹਿ ਤਾ ਅਨਦਿਨੁ ਰਾਚਹਿ ਹਰਿ ਨਾਇ ॥
 ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ ॥
 ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ ॥
 ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਜਾਪਈ ਨਾ ਅੰਮ੍ਰਿਤ ਫਲ ਪਾਹਿ ॥
 ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਹਰੀਆਵਲਾ ਸਾਚੈ ਸਹਜਿ ਸੁਭਾਇ ॥
 ਸਾਖਾ ਤੀਨਿ ਨਿਵਾਰੀਆ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥
 ਅੰਮ੍ਰਿਤ ਫਲੁ ਹਰਿ ਏਕੁ ਹੈ ਆਪੇ ਦੇਇ ਖਵਾਇ ॥
 ਮਨਮੁਖ ਉਭੇ ਸੁਕਿ ਗਏ ਨਾ ਫਲੁ ਤਿੰਨਾ ਛਾਉ ॥
 ਤਿੰਨਾ ਪਾਸਿ ਨ ਬੈਸੀਐ ਓਨਾ ਘਰੁ ਨ ਗਿਰਾਉ ॥
 ਕਟੀਅਹਿ ਤੈ ਨਿਤ ਜਾਲੀਅਹਿ ਓਨਾ ਸਬਦੁ ਨ ਨਾਉ ॥
 ਹੁਕਮੇ ਕਰਮ ਕਮਾਵਣੇ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਉ ॥
 ਹੁਕਮੇ ਦਰਸਨੁ ਦੇਖਣਾ ਜਹ ਭੇਜਹਿ ਤਹ ਜਾਉ ॥
 ਹੁਕਮੇ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸੈ ਹੁਕਮੇ ਸਚਿ ਸਮਾਉ ॥
 ਹੁਕਮੁ ਨ ਜਾਣਹਿ ਬਪੁੜੇ ਭੂਲੇ ਫਿਰਹਿ ਗਵਾਰ ॥
 ਮਨਹਠਿ ਕਰਮ ਕਮਾਵਦੇ ਨਿਤ ਨਿਤ ਹੋਹਿ ਖੁਆਰੁ ॥

- ਅੰਤਰਿ ਸਾਂਤਿ ਨ ਆਵਈ ਨਾ ਸਚਿ ਲਗੈ ਪਿਆਰੁ ॥
 ਗੁਰਮੁਖੀਆ ਮੁਹ ਸੋਹਣੇ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥
 ਸਚੀ ਭਗਤੀ ਸਚਿ ਰਤੇ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ॥
 ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੈ ਸਭ ਕੁਲ ਕਾ ਕਰਹਿ ਉਧਾਰੁ ॥
 ਸਭ ਨਦਰੀ ਕਰਮ ਕਮਾਵਦੇ ਨਦਰੀ ਬਾਹਰਿ ਨ ਕੋਇ ॥
 ਜੈਸੀ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸਚਾ ਤੈਸਾ ਹੀ ਕੋ ਹੋਇ ॥
 ਨਾਨਕ ਨਾਮਿ ਵਡਾਈਆ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥ (ਸਿਰੀ ਰਾਗੁ ਮ: ੩, ਪੰਨਾ 66)
6. ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥
 ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥
 ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥
 ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥
 ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥
 ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥
 ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥
 ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥
 ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥
 ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ ॥
 ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥ (ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦੁ, ਪੰਨਾ 917)
7. ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ ॥
 ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥
 ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ ॥
 ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ ॥
 ਕਹੈ ਨਾਨਕੁ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥
 ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੋ ਕਹੈ ਆਨੰਦੁ ਗੁਰੂ ਤੇ ਜਾਣਿਆ ॥
 ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ ॥
 ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ ॥
 ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ ॥
 ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਅਨੰਦੁ ਹੈ ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ ॥
 (ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦੁ, ਪੰਨਾ 917)
8. ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ॥
 ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੇ ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ ॥
 ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ ਪੀਐ ਹਰਿ ਰਸੁ ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥
 ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥
 ਕਹੈ ਨਾਨਕੁ ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥
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9. ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥
 ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥
 ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥
 ਗੁਰੁ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥
 ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥
 (ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦੁ, ਪੰਨਾ 922)
10. ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥
 ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ਸਰੀਰਿ ਲਾਏ ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ ॥
 ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ ॥
 ਸਚੁ ਅਲਖ ਵਿਛਾਣੀ ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ ॥
 ਕਹੈ ਨਾਨਕੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸੁਣਹੁ ਪਵਿਤ੍ਰੁ ਹੋਵਹੁ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥
 (ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦੁ, ਪੰਨਾ 922)
11. ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥
 ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥
 ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ਸੋ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ ॥
 ਗੁਰੁ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥
 ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ ਜਿਨਿ ਸਤਿਗੁਰੁ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥
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12. ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥
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 ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥
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 (ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦੁ, ਪੰਨਾ 922)

HUMAN ACTIONS UNDER THE PLEASURE OF LORD-GOD

The human beings take birth and die according to God's Will. Each and every action of their life is controlled by the Command and Will of the Lord. Guru Arjan Dev has described it at length in the eleventh canto of Sukhmani, wherein He says :

*If God Wills, the human being obtains salvation. If
He Wills, He makes the stones swim.*

If He Wills, He keeps the man alive without breath.

If He Wills, then the man utters His Praises.

*If He Wills, He redeems the sinner, He Himself does
everything and He Himself ruminates.*

*He Himself is the Lord of both the ends, He, the knower
of inner thoughts, sports and enjoys.*

*He causes man to do everything, which He wills,
Nanak does not see any other except Him.*

*Tell me, what can be accomplished by man ? The man
only performs, whatever pleases Him.*

*If the man has any power, then he will take
everything, he only does whatever God Wills.*

*Without knowing, he is absorbed in evils; if he knows,
he would save himself.*

*Deluded by illusion, he strays in ten directions, in a
moment he comes back after wandering.*

*He, whom by His Grace, grants His devotion, that
man is absorbed in His Name, saith Nanak.*

*In an instant, He makes a base wretch a king, the
Transcendent Lord is cherisher of the lowly.*

He, who is not known to anyone anywhere, the Lord instantly makes him famous everywhere.

He, on whom He showers His Grace, He, the Master of the world does not call him for account.

The soul and body both are His investment, the Perfect Lord illuminates all hearts.

He Himself has made his own handi-work, Nanak lives by beholding His Greatness.

He does not have power in his own hands, the Lord of all is alone the Doer of everything.

The helpless mortal is at Lord's command, whatever Pleases Him, ultimately happens.

The man abides sometimes in high spirits and sometimes in low spirits,

Sometimes in sorrow and sometimes laughing in joyful pleasures,

Sometimes in slander and sometimes in professional worries,

Sometimes he soars high in the sky and sometimes falls down in the under-world,

Sometimes he is the knower of Lord's Knowledge,

The Lord Himself is the Uniter of the mortal with Himself, saith Nanak.

Sometimes the man dances in various ways, sometimes he sleeps day and night.

Sometimes he looks terrible in great ire, sometimes he becomes the dust of all men's feet.

Sometimes he sits as a great sovereign, sometimes he wears the dress of a lowly beggar.

Sometimes he falls into ill-repute, sometimes he is called very good.

He remains only according to Lord-Gods Will, Nanak tells the Truth by the Grace of the Guru.

Sometimes he appears as a Pandit delivering speeches,

Sometimes as a mute ascetic, he practises contemplation.

*Sometimes he takes bath on the banks of holy places,
Sometimes as an adept and striver preaching sermons
of knowledge with his mouth.*

*Sometimes the man becomes an insect, an elephant
or a moth, he wanders in many species.*

*Just as an acrobat exhibits himself in various
disguises,*

*Similarly the man dances according to Lord's Will.
Whatever He Wills, that happens, there is no other
except Him, saith Nanak.*

*Sometimes He obtains the company of the saints, from
that place, he never returns,*

*Within him, the Lord's Knowledge illuminates and
that position is not perishable,*

*Both the mind and the body are imbued with the Love
of God's Name,*

They abide ever with the Transcendent Lord.

*Just as the water mingles with water, similarly the
light of the soul merges in God's Light.*

*The wandering ceases and the rest is attained, Nanak
is ever a sacrifice to the Lord.*

(Gauri Sukhmani M. 5, pp. 277-78)¹

WHAT PLEASES LORD-GOD ?

None of the guises, symbols, forms, rituals, sacraments etc., pleases Lord-God. He is not pleased by any penances and austerities. He is Love-incarnate and only those, who love Him whole-heartedly and are absorbed in His Name, under the guidance of the True Guru are liked by Him. Guru Nanak Dev says, "The Lord-God is not pleased by making music and musical tunes nor by reading the Vedas. He is not pleased by mere concentration, erudition and Yoga. He is not pleased by constant sorrow. He is not pleased by beauty, wealth and revelries. He is not pleased by wandering naked at the pilgrim-stations. He is not pleased by giving gifts and alms. He is not pleased by sitting outside in wilderness. He

is not pleased by fighting and dying as warrior in a battle. He is not pleased by those who roll in dust. The Lord takes into account the whole-hearted love. He is only pleased by being absorbed in True Name." (Var Sarang M. 4, Salok M. 1, p. 1237).²

"According to Lord's Will, the man springs about and in His Will, he remains still. In Lord-God's Will, the man endures sufferings and joys alike. In His Will, he utters the Name day and night. Whosoever is so blessed, he alone remembers the Name. In Lord-God's Will, the man lives and dies. He becomes small and great in God's Will. The sorrows, joys and bliss are Lord's Will. In God's Will, the man meditates on the ever-efficacious Guru-mantra. In His Will, He ends the transmigration of that mortal, whom He absorbs in His devotion, saith Nanak." (Var Ramkali M. 5, p. 962).³

"According to Perfect Guru's instructions, man must contemplate on the Name, saith Nanak. In Lord-God's Will, the mortal practises worship, penance and self-restraint and in His Will, He redeems him. In His Will the Lord causes the man to transmigrate and in His Will, He forgives him. In His Will, the man undergoes suffering and joy and in His Will, the mortal performs his actions. In His Will, the Lord after preparing the body out of dust, puts His Light in it. In His Will, He makes the man enjoy pleasures and also denies them to him. In His Will, he sends the mortal to hell and heaven or causes him to drop on the earth. And in His Will, whomsoever he absorbs in His devotion, he is very rare, saith Nanak." (Var Ramkali M. 5, p. 963).⁴

In such a wondrous situation, the saint-poet Ravidas says :

See, how this puppet of clay dances ?

He sees, beholds, hears and speaks; he keeps running about,

When he gets something, he is then inflated with ego,

When he loses his wealth, he begins to weep then,

He keeps himself absorbed in various tastes in mind, speech and action,

*When he expires, he goes and merges elsewhere,
Ravidas says, 'O brother! The world is a play,
But I have absorbed myself in the love of the acrobat.'*

(Asa Ravidas, p. 487)⁵

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ਕਬਹੂ ਅਪਕੀਰਤਿ ਮਹਿ ਆਵੈ ॥ ਕਬਹੂ ਭਲਾ ਭਲਾ ਕਹਾਵੈ ॥
ਜਿਉ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਵ ਹੀ ਰਹੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚੁ ਕਹੈ ॥
ਕਬਹੂ ਹੋਇ ਪੰਡਿਤੁ ਕਰੇ ਬਖਾਨੁ ॥ ਕਬਹੂ ਮੋਨਿਧਾਰੀ ਲਾਵੈ ਧਿਆਨੁ ॥
ਕਬਹੂ ਤਟ ਤੀਰਥ ਇਸਨਾਨ ॥ ਕਬਹੂ ਸਿਧ ਸਾਧਿਕ ਮੁਖਿ ਗਿਆਨ ॥
ਕਬਹੂ ਕੀਟ ਹਸਤਿ ਪਤੰਗ ਹੋਇ ਜੀਆ ॥ ਅਨਿਕ ਜੋਨਿ ਭਰਮੈ ਭਰਮੀਆ ॥

ਨਾਨਾ ਰੂਪ ਜਿਉ ਸ੍ਰਾਗੀ ਦਿਖਾਵੈ ॥ ਜਿਉ ਪ੍ਰਭ ਭਾਵੈ ਤਿਵੈ ਨਚਾਵੈ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ ॥ ਨਾਨਕ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
 ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ ॥ ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥
 ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥ ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥
 ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ ॥ ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥
 ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥
 ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸੁਮ ॥ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨੇ 277-78)

2. ਨ ਭੀਜੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦਿ ॥

ਨ ਭੀਜੈ ਸੁਰਤੀ ਗਿਆਨੀ ਜੋਗਿ ॥ ਨ ਭੀਜੈ ਸੋਗੀ ਕੀਤੈ ਰੋਜਿ ॥
 ਨ ਭੀਜੈ ਰੂਪੀ ਮਾਲੀ ਰੰਗਿ ॥ ਨ ਭੀਜੈ ਤੀਰਥ ਭਵਿਐ ਨੰਗਿ ॥
 ਨ ਭੀਜੈ ਦਾਤੀ ਕੀਤੈ ਪੁੰਨਿ ॥ ਨ ਭੀਜੈ ਬਾਹਰਿ ਬੈਠਿਆ ਸੁੰਨਿ ॥
 ਨ ਭੀਜੈ ਭੋਜਿ ਮਰਹਿ ਭਿਜਿ ਸੂਰ ॥ ਨ ਭੀਜੈ ਕੇਤੇ ਹੋਵਹਿ ਧੂੜ ॥
 ਲੇਖਾ ਲਿਖੀਐ ਮਨ ਕੈ ਭਾਇ ॥ ਨਾਨਕ ਭੀਜੈ ਸਾਚੈ ਨਾਇ ॥

(ਵਾਰ ਸਾਰੰਗ ਮ: ੪, ਸਲੋਕ ਮ: ੧, ਪੰਨਾ 1237)

3. ਹੁਕਮਿ ਉਛਲੈ ਹੁਕਮੇ ਰਹੈ ॥ ਹੁਕਮੇ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਸਹੈ ॥
 ਹੁਕਮੇ ਨਾਮੁ ਜਪੈ ਦਿਨੁ ਰਾਤਿ ॥ ਨਾਨਕ ਜਿਸ ਨੋ ਹੋਵੈ ਦਾਤਿ ॥
 ਹੁਕਮਿ ਮਰੈ ਹੁਕਮੇ ਹੀ ਜੀਵੈ ॥ ਹੁਕਮੇ ਨਾਨਾ ਵਡਾ ਥੀਵੈ ॥
 ਹੁਕਮੇ ਸੋਗ ਹਰਖ ਆਨੰਦ ॥ ਹੁਕਮੇ ਜਪੈ ਨਿਰੋਧਰ ਗੁਰਮੰਤ ॥
 ਹੁਕਮੇ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥ ਨਾਨਕ ਜਾ ਕਉ ਭਗਤੀ ਲਾਏ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ 962)

4. ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਗੁਰੁ ਪੂਰਾ ਮਤਿ ਦੇਇ ॥

ਭਾਣੈ ਜਪ ਤਪ ਸੰਜਮੋ ਭਾਣੈ ਹੀ ਕਢਿ ਲੇਇ ॥
 ਭਾਣੈ ਜੋਨਿ ਭਵਾਈਐ ਭਾਣੈ ਬਖਸ ਕਰੇਇ ॥
 ਭਾਣੈ ਦੁਖੁ ਸੁਖੁ ਭੋਗੀਐ ਭਾਣੈ ਕਰਮ ਕਰੇਇ ॥
 ਭਾਣੈ ਮਿਟੀ ਸਾਜਿ ਕੈ ਭਾਣੈ ਜੋਤਿ ਧਰੇਇ ॥
 ਭਾਣੈ ਭੋਗ ਭੋਗਾਇਦਾ ਭਾਣੈ ਮਨਹਿ ਕਰੇਇ ॥
 ਭਾਣੈ ਨਰਕਿ ਸੁਰਗਿ ਅਉਤਾਰੇ ਭਾਣੈ ਧਰਣਿ ਪਰੇਇ ॥
 ਭਾਣੈ ਹੀ ਜਿਸੁ ਭਗਤੀ ਲਾਏ ਨਾਨਕ ਵਿਰਲੇ ਹੇ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ 963)

5. ਮਾਟੀ ਕੋ 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 ਰਵਿਦਾਸ ਬਾਜੀ ਜਗੁ ਭਾਈ ॥ ਬਾਜੀਗਰ ਸਉ ਮੁਹਿ ਪ੍ਰੀਤਿ ਬਿਨ ਆਈ ॥

(ਆਸਾ ਰਵਿਦਾਸ, ਪੰਨਾ 487)

PAIN AND PLEASURE AT LORD-GOD'S WILL

*The Creator Himself does and causes others to do,
To whom one should go and complain?
O Lord! The weal and woe are according to Thy Will,
To whom one should go and cry about it?
The Commander issues His Commands and gets
pleased,
The man obtains everything according to his writ,
saith Nanak.* (Asa M. 1, p. 418)¹

The above verses were uttered by Guru Nanak Dev on seeing the pitiable plight of the people on the occasion of Babur's conquest. The hymn of the Guru clearly states that everything is destined for the Jiva by God's Will. There is a writ on everyone's head, in which all his weals and woes are recorded. In the Sikh Scripture, both Will and Command of the Sovereign Lord are synonymous. Whatever is the Pleasure of God, whatever is His Will, He enacts the same and whatsoever He enacts, the same is appropriate for humanity. The whole creation is a Play of the Creator. He according to His Command or Utterance (Name) Creates the Universe and through His Command He runs His Administration. The creation of the Universe, the creation of the beings, the moulding of the materials, the cycle of transmigration and the achievement of salvation are all done under the Command of the Lord. Whatever is happening, that occurs only methodically.

Guru Amar Das says : "Wherever you cause me to sit, I sit there, O Lord ! Wherever you send me, there I go. There

is only one king in the whole world-habitation, all the places are immaculate. O my father! Bless me that as long as I live in this body, I may sing Thy Praises, O True Lord! So that I may merge in Thee spontaneously. Whatever good or bad I have done, I know it as my own doing, this is the source of all evil. This whole world is working according to the Will of God. The sexual element is said to be vey strong, but wherefrom this sexual urge has arisen? The Creator Lord Himself has started this Play, this fact is realised by only a rare one. By the Grace of the Guru, I have been imbued in the love of One Lord, by which, the duality has been destroyed. I accept as True, whatever is the Will of the Lord and the snare of Yama has been effaced for me. Who can call me to account, saith Nanak, when the ego of mind has ended. Under great fear, the Dharmraja meditates on the Lord and has come under His Shelter." (Maru M. 3, p. 893).²

All the good and bad creation has been created by the Lord Himself. This is revealed in the following two stanzas of 'Japu' of Guru Nanak Dev :

Good Creation : There are innumerable persons, who recite the Name of the Lord and those who are absorbed in His Love are innumerable. They are countless who worship the Lord, also countless are those who perform austerities. They are innumerable, who read religious texts and recite the Vedas with their mouths. There are countless Yogis, who remain detached from the world. There are innumerable devotees, who ruminate over the attributes and knowledge of the Lord. There are countless persons speaking Truth and countless those who are donors. There are innumerable warriors, who face the steel weapons. There are countless who observe silence and countless those who are attuned with the Lord. What power I have to describe Thy Greatness? I cannot even become a sacrifice once. Whatever is Thy Will, that is the right situation. O Transcendent Lord! Thou Art Eternal.

Bad Creation : There are innumerable fools, intensely

blind and innumerable thieves living by unfair means. There are countless tyrants leaving the world after using force. There are numberless cut-throats committing murders. There are innumerable sinners, going away after performing sinful actions. There are countless liars, wandering while immersed in falsehood. There are numberless barbarians eating filthy materials. There are countless back-biters, who carry on their heads the load of sin. Nanak, the lowly, says after rumination. I cannot even become a sacrifice once. Whatever is Thy Will, that is the right situation. O Transcendent Lord! Thou art Eternal. People perform good or bad Karmas. They are subject to pain and pleasure. Guru Nanak Dev says: "Such request is sheer absurdity, when we ask for weal leaving aside the woe. Weal and woe both are the garments worn by the man and received from the Lord. Where one has to suffer defeat by saying something, it is better to remain silent there." (Var Majh M. 1, p. 149).³

Guru Nanak Dev's idea of pleasure and pain i.e., weal and woe can well-understood by translating hereunder some more hymns :

1. The words which are spoken are accountable, the food which is eaten is accountable. The path that is travelled is taken into account, whatever is heard or seen is taken into account. The breaths that are drawn are accountable, why should I go to ask the literate? O Father, the creation of Maya is a deceit, the blind one has forgotten the Name of the Lord, therefore, he does not get peace in this and the next world. One who has taken birth, he has to die, death devours all. Where one is instructed, none accompanies him there. Those who weep after the dead do it uselessly. Everyone praises the Lord as Supreme, none calls Him less. None has ascertained His Worth, He does not become Great just by saying. Thou art the True Lord of all beings of all the worlds. Those who are born in the lowest of the low castes, Nanak is ever with them, He has no rivalry

with the persons of high caste. Where the low caste ones are looked after, O Lord! There showers Thy Grace. (Siri Raga M. 1, p. 15).⁴

2. Avarice is the dog; falsehood, the sweeper, and the thug, the eater of the carrion, slandering others like only putting the filth of others in the mouth and the fire of ire is a low born. All the sweet and saltish tastes and also praising oneself, O my Creator! These are my actions. O Elder One! Such words may be uttered, which bring honour. They are superb, who may be called superb in Lord's Court. Those of base actions sit and weep. The pleasure of keeping gold, silver and beautiful women, the pleasure of having horses, having soft cushions with lovely ladies and high mansions, the pleasure of sweets and meats, so many are the relishes of the human body, how can then abide the Lord's Name in the heart? The words, uttering which honour is obtained, that utterance becomes acceptable. By uttering insipid words one suffers anguish, listen to this, O my ignorant mind. Those who are liked by the Lord, they are good, what else is to be described? They, in whose mind the Lord remains absorbed, there is wisdom, honour and wealth with them. What praise can be theirs? What more ornamentation they need? They cannot be absorbed in giving charity or remembering God's Name, they are devoid of the Grace of the Lord. (Siri Raga M. 1, p. 15).⁵
3. The fire of doubt is not extinguished, even though one wanders in foreign lands and countries. He, whose filth of the heart is not removed, accursed is his life and also accursed is his religious garb. There can be no devotion of the Lord without the instructions of the True Guru. O my mind! Put off the fire with the instructions of the Guru. Let the Guru's instruction abide in your mind, which will efface the ego and desire. The mind is a priceless jewel, which can attain honour through the

Name of the Lord. The Lord is attained in the holy congregation, the Guruward is there in tune with the Lord. The bliss is obtained by effacing self-conceit and he merges in the Lord like water in water. Those who have not contemplated on the Name of the Lord, they are devoid of merits and thus they transmigrate. He who has met the True Guru, he suffers in the terrible ocean of existence. This jewel of the soul is invaluable and it is lost in exchange for a shell. Those who find pleasure in meeting the True Guru, they are perfectly wise persons. On meeting the Guru, the terrible world-ocean is crossed and the honour is received in Lord's Court. Those faces are bright, saith Nanak, within whose heart the music of Guru's Word originates. (Siri Raga M. 1, p. 22).⁶

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ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਬੈ ਜਾਇ ਰੁਆਈਐ ॥
ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ ॥
(ਆਸਾ ਮ: ੧, ਪੰਨਾ 418)
2. ਜਹ ਬੈਸਾਲਹਿ ਤਹ ਬੈਸਾ ਸੁਆਮੀ ਜਹ ਭੇਜਹਿ ਤਹ ਜਾਵਾ ॥
ਸਭ ਨਗਰੀ ਮਹਿ ਏਕੋ ਰਾਜਾ ਸਭੇ ਪਵਿਤੁ ਹਹਿ ਬਾਵਾ ॥
ਬਾਬਾ ਦੇਹਿ ਵਸਾ ਸਚ ਗਾਵਾ ॥
ਜਾ ਤੇ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਾ ॥
ਬੁਰਾ ਭਲਾ ਕਿਛੁ ਆਪਸ ਤੇ ਜਾਨਿਆ ਏਈ ਸਗਲ ਵਿਕਾਰਾ ॥
ਇਹੁ ਫੁਰਮਾਇਆ ਖਸਮ ਕਾ ਹੋਆ ਵਰਤੈ ਇਹੁ ਸੰਸਾਰਾ ॥
ਇੰਦ੍ਰੀ ਧਾਤੁ ਸਬਲ ਕਹੀਅਤ ਹੈ ਇੰਦ੍ਰੀ ਕਿਸ ਤੇ ਹੋਈ ॥
ਆਪੇ ਖੇਲ ਕਰੈ ਸਭਿ ਕਰਤਾ ਐਸਾ ਬੂਝੈ ਕੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਏਕ ਲਿਵ ਲਾਗੀ ਦੁਬਿਧਾ ਤਦੇ ਬਿਨਾਸੀ ॥
ਜੋ ਤਿਸੁ ਭਾਣਾ ਸੋ ਸਤਿ ਕਰਿ ਮਾਨਿਆ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥
ਭਣਿਤੁ ਨਾਨਕੁ ਲੇਖਾ ਮਾਰੈ ਕਵਨਾ ਜਾ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨਾ ॥
ਤਾਸੁ ਤਾਸੁ ਧਰਮ ਰਾਇ ਜਪਤੁ ਹੈ ਪਏ ਸਚੇ ਕੀ ਸਰਨਾ ॥
(ਮਾਰੂ ਮ: ੩, ਪੰਨਾ 993)

3. ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥
 ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥
 ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥
 ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥

(ਜਪੁ, ਪੰਨੇ 3-4)

4. ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ ॥
 ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿ ਵੇਖਾਉ ॥
 ਲੇਖੈ ਸਾਹ ਲਵਾਈਅਹਿ ਪੜੇ ਕਿ ਪੁਛਣ ਜਾਉ ॥
 ਬਾਬਾ ਮਾਇਆ ਰਚਨਾ ਧੋਹੁ ॥
 ਅੰਧੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾ ਤਿਸੁ ਏਹ ਨ ਓਹੁ ॥
 ਜੀਵਣ ਮਰਣਾ ਜਾਇ ਕੈ ਏਥੈ ਖਾਜੈ ਕਾਲਿ ॥
 ਜਿਥੈ ਬਹਿ ਸਮਝਾਈਐ ਤਿਥੈ ਕੋਇ ਨ ਚਲਿਓ ਨਾਲਿ ॥
 ਰੋਵਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਿ ॥
 ਸਭੁ ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਘਟਿ ਨ ਆਖੈ ਕੋਇ ॥
 ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਹਣਿ ਨ ਵਡਾ ਹੋਇ ॥
 ਸਾਚਾ ਸਾਹਬੁ ਏਕੁ ਤੂ ਹੋਰਿ ਜੀਆ ਕੇਤੇ ਲੋਅ ॥
 ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥
 ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਬਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥
 ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥

(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰਨਾ 15)

5. ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥
 ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ॥
 ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ ॥
 ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ ॥
 ਉਤਮ ਸੇ ਦਰਿ ਉਤਮ ਕਹੀਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ ਰੋਇ ॥
 ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥
 ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥
 ਏਤੇ ਰਸ ਸਗੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥
 ਜਿਤੁ ਬੋਲੀਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਣੁ ॥
 ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣੁ ॥
 ਜੋ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣੁ ॥
 ਤਿਨ ਮਤਿ ਤਿਨ ਪਤਿ ਤਿਨ ਧਨੁ ਪਲੈ ਜਿਨ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥
 ਤਿਨ ਕਾ ਕਿਆ ਸਾਲਾਹਣਾ ਅਵਰ ਸੁਆਲਿਉ ਕਾਇ ॥
 ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ ॥ (ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰਨਾ 15)

6. ਭਰਮੇ ਭਾਹਿ ਨ ਵਿਝਵੈ ਜੇ ਭਵੈ ਦਿਸੰਤਰ ਦੇਸੁ ॥
 ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਧ੍ਰਿਗੁ ਵੇਸੁ ॥
 ਹੋਰੁ ਕਿਤੈ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਉਪਦੇਸੁ ॥
 ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਅਗਨਿ ਨਿਵਾਰਿ ॥
 ਗੁਰ ਕਾ ਕਹਿਆ ਮਨਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥
 ਮਨੁ ਮਾਣਕੁ ਨਿਰਮੋਲੁ ਹੈ ਰਾਮ ਨਾਮਿ ਪਤਿ ਪਾਇ ॥
 ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਪਾਈਐ ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥
 ਆਪੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਮਿਲਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇ ॥
 ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੁ ਅਉਗੁਣਿ ਆਵੈ ਜਾਇ ॥
 ਜਿਸੁ ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਭੋਟਿਓ ਸੁ ਭਉਜਲਿ ਪਚੈ ਪਚਾਇ ॥
 ਇਹੁ ਮਾਣਕੁ ਜੀਉ ਨਿਰਮੋਲੁ ਹੈ ਇਉ ਕਉਡੀ ਬਦਲੈ ਜਾਇ ॥
 ਜਿੰਨਾ ਸਤਗੁਰੁ ਰਸਿ ਮਿਲੈ ਸੇ ਪੂਰੇ ਪੁਰਖ ਸੁਜਾਣ ॥
 ਗੁਰ ਮਿਲਿ ਭਉਜਲੁ ਲੰਘੀਐ ਦਰਗਹ ਪਤਿ ਪਰਵਾਣੁ ॥
 ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਧੁਨਿ ਉਪਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥

(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰਨਾ 22)

WHOMSOEVER THE LORD-GOD WILLS, ONLY HE WILL OBTAIN GOD'S GIFTS

The Lord is the Giver of everything. This fact is conveyed by Guru Arjan Dev in the fifth canto of 'Sukhmani' in which he says :

The man is absorbed in other interests abandoning the Giver Lord, therefore he is not successful on any front and without the Name of the Lord, he loses his honour.

He obtains ten things from the Lord and keeps them with him for his use, but for the sake of one thing, he loses his trust.

If the Lord does not give him one thing, but even takes away the other ten, then tell me what this foolish person can do ?

The Lord, with whom he cannot find a way out, he should ever make an obeisance to Him.

He, whose mind accepts the Lord's Will sweetly, he will receive all the comforts.

He, whom the Lord causes to obey His order, he obtains all the things, saith Nanak.

The Lord as banker gives His countless capital to the man, which he uses in eating, drinking and other joys and pleasures.

If the banker-Lord takes back some of his given capital, the ignorant one becomes angry in his mind.

By this he loses his trust and after that the Lord does not trust him.

*He should gladly place the thing before the Giver-Lord
and obey His order most willingly.*

*By that the Lord will bless him with fourfold
happiness, because the Lord is ever Merciful, saith
Nanak.*

*There are many forms of the affections of Maya, you
should know that they are certainly temporary.*

*The man falls in love with the shades of the tree, but
when that perishes, he grieves in his mind.*

*Whatever is seen, that is transitory, but the man
remaining blind to it still clings to that.*

*He, who falls in love with a traveller, nothing will be
availed from that.*

*O my mind! The Love of the Lord's Name is the
Bestower of Peace.*

*The Lord Himself through His Grace attaches one to
that, saith Nanak.*

False are body, wealth and all the relatives.

False are the pride, mineness and Maya.

False are the kingdoms, youth, wealth and property.

False are the lust and dreadful anger.

False are the chariots, elephants, horses and raiments.

*False is the amassing of wealth, looking at which the
man feels overjoyed.*

False are the deceit, attachment and pride.

False is becoming egoistic about one's self.

Stable is the Lord's devotion and the Guru's Shelter.

*I live by ever meditating on the Lord's Feet, saith
Nanak.*

False are the ears, which listen to the slander of others.

False are the hands, which steal the wealth of others.

*False are the eyes, which behold the beauty of
another's wife.*

*False is the tongue, which relishes the tasteful dishes
and other savours.*

False are the feet, which run for doing the evil deeds.

*False is the mind, which is absorbed in the greed of
the wealth of others.*

*False is the body, which does not perform the works
for the welfare of others.*

False is the nose, which inhales the smell of evil.

Without comprehension, all have become false.

*That body is fruitful, which repeats the Name of Lord-
God, saith Nanak.*

Worthless is the life of the worshipper of Maya.

How can one become pure without Truth ?

*The body of the ignorant one is useless without the
Name.*

Foul smell issues forth from his mouth.

*The day and night pass away uselessly without the
Name of the Lord, just as the crop is destroyed
without the rain-water.*

*All the works are uselessly performed without the
remembrance of the Lord, just like the money
amassed by a miser.*

*Blessed are those persons, in whose heart abides the
Lord's Name.*

I am a sacrifice to them, saith Nanak.

*One professes a discipline, but practises something
else.*

*In his heart, he has no love, but with his mouth he
brags and boasts.*

*The Lord is Great and All-Knowing, He is not Pleased
with the outward guise.*

*He who preaches to others, but does not do himself,
he comes and goes and is subject to birth and
death.*

*He, within whose heart abides the Transcendent Lord,
the world is saved with his instructions.*

*O Lord ! Only they, with whom Thou art Pleased, they
alone can know Thee.*

I fall at the feet of those persons, saith Nanak.

Make supplication before the Transcendent Lord, who knows everything.

He bestows honours on His own created creatures.

He himself decides about it.

To someone He causes to appear far away and to another one, He shows Himself quite near.

He is beyond all efforts and cleverness.

He knows completely the discipline of the soul.

To whomsoever He likes, He attaches him with Himself.

He Pervades all places and inter-spaces.

On whomsoever he bestows His Grace, he is His real slave, therefore meditate upon the Lord every moment, saith Nanak.

(Gauri Sukhmani M. 5, pp. 268-69)¹

The Guru says again :

O Lord ! Whatsoever is Thy Will, that will happen.

Wheresoever Thou Thyself keepest a mortal, he will go and stand there.

He can wash away his evil intellect only with the love of Thy Name.

By continuously meditating on Thee, O Transcendent Lord ! His illusion and fear are effaced.

Those who are absorbed in Thy love, they are not engaged in transmigration.

They only see with their eyes only One Lord outwardly and within themselves.

Those who recognise the Will of Lord-God, they never lament.

His Name is His Gift, which is to be strung in mind, saith Nanak.

(Var Gujri M. 5, p. 523)²

Since the Name of the Lord is prominently in the Will of the Lord, Guru Arjan Dev has emphatically uttered the following hymn of the merits of Lord's Name :

He, in whose heart the Lord's Name is enshrined, he is the great monarch.

He, in whose heart the Name of the Lord abides, all his tasks are accomplished.

He, who has the Name of the Lord in his heart, he obtains wealth of million kinds.

Without the Name of the Lord, the life passes in vain.

I praise him, who has the capital of the Lord's wealth.

He alone is very fortunate, who has the Guru's hand on his head.

He, who has the Name of the Lord in his heart, he is the Master of many millions of armies.

He, who enshrines the Lord's Name in his heart, he enjoys poise and bliss.

He, who has the Name of the Lord in his heart, he is calm and cool.

Without the Name the life is accursed and death-like.

The person having the Lord's Name in his heart, he is emancipated in life, he is the knower of all the skills and he obtains the nine treasures.

Without the Name one wanders in illusion and transmigration.

He, who enshrines the Name of the Lord in his heart, he is carefree, he ever reaps fruit and he has a large family.

Without the Name he is self-willed and stupid.

He, who has the Lord's Name in his heart, his seat is stable, he is seated on the throne and he is the true king.

Without the Name, one has no honour and trust.

He, who has the Name of the Lord in his heart, he is known to all, he is like the Creator Himself and he is the highest of all.

Without the Name one wanders in many species.

He, who has the Lord's Name in his heart, the Lord manifests to him in His Creation, his darkness of ignorance is dispelled and he is approved in Lord's Court.

Without the Name one transmigrates again and again.

On whomsoever the Lord showers His Grace, he is blessed with His Name.

The Lord of the world is comprehended in the holy congregation. His transmigration ceases and he obtains bliss. The essence merges in the Essence, saith Nanak.

(Bhairo M. 5, pp. 1155-56)³

According to Guru Nanak Dev :

Truth is the gate-pass for receiving honour and True Name is the emblem, O dear !

He, who has come into the world, has to go away with such written gate-pass, O dear !

This command of the Commandant-Lord should be recognised.

Such a Command cannot be comprehended without the Guru, O dear !

Truth is the Power of the True Lord.

One is conceived, O dear ! according to the Will of the Lord and stays there in the womb.

He is born, O dear ! according to the Will of the Lord, upturned with his head downwards.

The Guruward is known in the Lord's Court, O dear ! where he goes after being successful in his objective.

The mortal comes into the world according to the Will of the Lord, O dear ! and he goes away according to Lord's Will.

Under the Will of the Lord, he is bound down and taken away, O dear ! and the self-willed receives punishment.

It is also under Lord's Will, O dear ! that he recognises the Name and receives the robe of honour in Lord's Court.

It is under the Lord's Will, O dear ! that he falls into accounts and under Lord's Will he is infested with ego and duality.

*Under God's Will, he wanders about, O dear! and
beguiled by vices, he laments.*

*If he recognises the Lord's Will, O dear! he is blessed
with Truth and receives honours.*

*It is said that it is very difficult to utter Lord's Name,
then how to listen the True Name?*

*Those who have eulogised the Lord, I am a sacrifice
to them.* (Sorath M. 1, p. 636).⁴

According to Guru Amar Das :

*O saints! The worship of the Lord is most precious,
but no one can utter sufficiently His Praise.*

*O saints! The enlightened one obtains the Perfect
Lord through the worship of His Name.*

*O saints! Everything is filthy without the Lord, what
offering should I lay before Him in His Worship?
That is the only real worship, which is liked by the
Lord.*

It is like keeping alive the Will of the Lord in the mind.

*O saints! Everyone worships the Lord, but the worship
of the self-willed is not approved.*

*O saints! If one dies in Lord's Name, his mind
becomes pure and the worship is accepted.*

*The truthful persons are immaculate, who are in tune
with Lord's Name.*

*There is no other worship without the Name of the
Lord, the world strays only in illusion.*

*O saints! The enlightened one recognises the self and
remains absorbed in Lord's Name.*

*The Immaculate Lord Himself causes His Worship
and through the Guru's Word, the worship becomes
acceptable.*

*Those who perform the worship, but do not know the
way, they get polluted in duality.*

*It is only the enlightened one, who knows the real
worship, the Lord's Will is enshrined in his mind.*

O saint ! All the comforts accrue to him, who accepts Lord's Will. The Name of the Lord, comes to his aid in the end.

O saints ! Those who do not recognise themselves, they indulge in their own praise.

By indulging in hypocrisy, the god of death does not leave them, he will take them and put them in disgrace.

Those who have the Lord's Name within their mind and recognise their self, they only know the way of salvation.

Their soul enters into a seedless trance and the light of the soul is merged into the Supreme Light.

By joining the holy congregation, the enlightened ones listen to and utter the Lord's Name.

The enlightened one sings the 'Bani' of the Guru and effaces his self, he receives honours in the Court of the True Lord.

His utterance is truthful, he elaborates truth and he is absorbed in the True Name.

My Lord, the Dispeller of fear and Destroyer of sins, comes to rescue in the end.

He Pervades everywhere, All by Himself and His Name is His Laudation. (Ramkali M. 3, p 910)⁵

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 ਰਹਤ ਅਵਰ ਕਛੁ ਅਵਰ ਕਮਾਵਤ ॥ ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ ਮੁਖਹੁ ਗੰਢ ਲਾਵਤ ॥
 ਜਾਨਨਹਾਰ ਪ੍ਰਭੁ ਪਰਬੀਨ ॥ ਬਾਹਰਿ ਭੇਖ ਨ ਕਾਹੂ ਭੀਨ ॥
 ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ ॥ ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ ॥
 ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ ॥ ਤਿਸ ਕੀ ਸੀਖ ਤਰੈ ਸੰਸਾਰੁ ॥
 ਜੋ ਤੁਮ ਭਾਨੇ ਤਿਨੁ ਪ੍ਰਭੁ ਜਾਤਾ ॥ ਨਾਨਕ ਉਨ ਜਨ ਚਰਨ ਪਰਾਤਾ ॥
 ਕਰਉ ਬੇਨਤੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭੁ ਜਾਨੈ ॥ ਅਪਨਾ ਕੀਆ ਆਪਹਿ ਮਾਨੈ ॥
 ਆਪਹਿ ਆਪ ਆਪਿ ਕਰਤ ਨਿਬੇਰਾ ॥ ਕਿਸੈ ਦੂਰਿ ਜਨਾਵਤ ਕਿਸੈ ਬੁਝਾਵਤ ਨੇਰਾ ॥
 ਉਪਾਵ ਸਿਆਨਪ ਸਗਲ ਤੇ ਰਹਤ ॥ ਸਭੁ ਕਛੁ ਜਾਨੈ ਆਤਮ ਕੀ ਰਹਤ ॥
 ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਲੜਿ ਲਾਇ ॥ ਬਾਨ ਬਨੰਤਰਿ ਰਹਿਆ ਸਮਾਇ ॥
 ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਕਿਰਪਾ ਕਰੀ ॥ ਨਿਮਖ ਨਿਮਖ ਜਪਿ ਨਾਨਕ ਹਰੀ ॥

2. ਜਿਉ ਜਿਉ ਤੇਰਾ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਹੋਵਣਾ ॥
 ਜਹ ਜਹ ਰਖਹਿ ਆਪਿ ਤਹ ਜਾਇ ਖੜੋਵਣਾ ॥
 ਨਾਮ ਤੇਰੈ ਕੈ ਰੰਗਿ ਦੁਰਮਤਿ ਧੋਵਣਾ ॥
 ਜਪਿ ਜਪਿ ਤੁਧੁ ਨਿਰੰਕਾਰ ਭਰਮੁ ਭਉ ਖੋਵਣਾ ॥
 ਜੋ ਤੇਰੈ ਰੰਗਿ ਰਤੇ ਸੇ ਜੋਨਿ ਨ ਜੋਵਣਾ ॥
 ਅੰਤਰਿ ਬਾਹਰਿ ਇਕੁ ਨੈਣ ਅਲੋਵਣਾ ॥
 ਜਿਨੀ ਪਛਾਤਾ ਹੁਕਮੁ ਤਿਨੁ ਕਦੇ ਨ ਰੋਵਣਾ ॥
 ਨਾਉ ਨਾਨਕ ਬਖਸੀਸ ਮਨ ਮਾਹਿ ਪਰੋਵਣਾ ॥ (ਵਾਰ ਗੁਜਰੀ ਮ: ੫, ਪੰਨਾ 523)
3. ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋਈ ਵਡ ਰਾਜਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪੂਰੇ ਕਾਜਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਕੋਟਿ ਧਨ ਪਾਏ ॥ ਨਾਮ ਬਿਨਾ ਜਨਮੁ ਬਿਰਥਾ ਜਾਏ ॥
 ਤਿਸੁ ਸਾਲਾਹੀ ਜਿਸੁ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥ ਸੋ ਵਡਭਾਗੀ ਜਿਸੁ ਗੁਰ ਮਸਤਕਿ ਹਾਥੁ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਕੋਟ ਕਈ ਸੈਨਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਹਜ ਸੁਖੈਨਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸੀਤਲੁ ਹੂਆ ॥ ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਮੂਆ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਜੀਵਨ ਮੁਕਤਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਭ ਹੀ ਜੁਗਤਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਨਉ ਨਿਧਿ ਪਾਈ ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਆਵੈ ਜਾਈ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਵੇਪਰਵਾਹਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਦ ਹੀ ਲਾਹਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਵਡ ਪਰਵਾਰਾ ॥ ਨਾਮ ਬਿਨਾ ਮਨਮੁਖ ਗਾਵਾਰਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਨਿਹਚਲ ਆਸਨੁ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਤਖਤਿ ਨਿਵਾਸਨੁ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਾਚਾ ਸਾਹੁ ॥ ਨਾਮਗੀਣ ਨਾਹੀ ਪਤਿ ਵੇਸਾਹੁ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਮਹਿ ਜਾਤਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਤੇ ਊਚਾ ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਜੋਨੀ ਮੂਚਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪ੍ਰਗਟਿ ਪਹਾਰਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਮਿਟਿਆ ਅੰਧਾਰਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਪੁਰਖੁ ਪਰਵਾਣੁ ॥ ਨਾਮ ਬਿਨਾ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ॥
 ਤਿਨਿ ਨਾਮੁ ਪਾਇਆ ਜਿਸੁ ਭਇਓ ਕ੍ਰਿਪਾਲ ॥ ਸਾਧਸੰਗਤਿ ਮਹਿ ਲਖੇ ਗੁੰਪਾਲ ॥
 ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਤਤੈ ਤਤੁ ਮਿਲਾਇਆ ॥
 (ਭੈਰਉ ਮ: ੫, ਪੰਨੇ 1155-56)
4. ਪਤਿ ਪਰਵਾਨਾ ਸਾਚ ਕਾ ਪਿਆਰੇ ਨਾਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥
 ਆਇਆ ਲਿਖਿ ਲੈ ਜਾਵਣਾ ਪਿਆਰੇ ਹੁਕਮੀ ਹੁਕਮੁ ਪਛਾਣੁ ॥
 ਗੁਰ ਬਿਨੁ ਹੁਕਮੁ ਨ ਬੁਝੀਐ ਪਿਆਰੇ ਸਾਚੇ ਸਾਚਾ ਤਾਣੁ ॥
 ਹੁਕਮੈ ਅੰਦਰਿ ਨਿੰਮਿਆ ਪਿਆਰੇ ਹੁਕਮੈ ਉਦਰ ਮਝਾਰਿ ॥
 ਹੁਕਮੈ ਅੰਦਰਿ ਜੰਮਿਆ ਪਿਆਰੇ ਉਧਉ ਸਿਰ ਕੈ ਭਾਰਿ ॥
 ਗੁਰਮੁਖਿ ਦਰਗਹ ਜਾਣੀਐ ਪਿਆਰੇ ਚਲੈ ਕਾਰਜ ਸਾਰਿ ॥
 ਹੁਕਮੈ ਅੰਦਰਿ ਆਇਆ ਪਿਆਰੇ ਹੁਕਮੇ ਜਾਦੋ ਜਾਇ ॥
 ਹੁਕਮੇ ਬੰਨਿ ਚਲਾਈਐ ਪਿਆਰੇ ਮਨਮੁਖਿ ਲਹੈ ਸਜਾਇ ॥
 ਹੁਕਮੇ ਸਬਦਿ ਪਛਾਣੀਐ ਪਿਆਰੇ ਦਰਗਹ ਪੈਧਾ ਜਾਇ ॥
 ਹੁਕਮੇ ਗਣਤ ਗਣਾਈਐ ਪਿਆਰੇ ਹੁਕਮੇ ਹਉਮੈ ਦੋਇ ॥

ਹੁਕਮੇ ਭਵੈ ਭਵਾਈਐ ਪਿਆਰੇ ਅਵਗਣਿ ਮੁਠੀ ਰੋਇ ॥
 ਹੁਕਮੁ ਸਿਵਾਧੈ ਸਾਹ ਕਾ ਪਿਆਰੇ ਸਚੁ ਮਿਲੈ ਵਡਿਆਈ ਹੋਇ ॥
 ਆਖਣਿ ਅਉਖਾ ਆਖੀਐ ਪਿਆਰੇ ਕਿਉ ਸੁਣੀਐ ਸਚੁ ਨਾਉ ॥
 ਜਿਨ੍ਹੀ ਸੇ ਸਾਲਾਹਿਆ ਪਿਆਰੇ ਹਉ ਤਿਨੁ ਬਲਿਹਾਰੈ ਜਾਉ ॥

(ਸੌਰਠਿ ਮ: ੧, ਪੰਨਾ 636)

5. ਹਰਿ ਕੀ ਪੂਜਾ ਦੁਲੰਭ ਹੈ ਸੰਤਹੁ ਕਹਣਾ ਕਛੁ ਨ ਜਾਈ ॥
 ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਪੂਰਾ ਪਾਈ ॥ ਨਾਮੋ ਪੂਜ ਕਰਾਈ ॥
 ਹਰਿ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਸੰਤਹੁ ਕਿਆ ਹਉ ਪੂਜ ਚੜਾਈ ॥
 ਹਰਿ ਸਾਚੇ ਭਾਵੈ ਸਾ ਪੂਜਾ ਹੋਵੈ ਭਾਣਾ ਮਨਿ ਵਸਾਈ ॥
 ਪੂਜਾ ਕਰੈ ਸਭੁ ਲੋਕੁ ਸੰਤਹੁ ਮਨਮੁਖਿ ਥਾਇ ਨ ਪਾਈ ॥
 ਸਬਦਿ ਮਰੈ ਮਨੁ ਨਿਰਮਲੁ ਸੰਤਹੁ ਏਹੁ ਪੂਜਾ ਥਾਇ ਪਾਈ ॥
 ਪਵਿਤ ਪਾਵਨ ਸੇ ਜਨ ਸਾਚੇ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ ॥
 ਬਿਨੁ ਨਾਵੈ ਹੋਰ ਪੂਜ ਨ ਹੋਵੀ ਭਰਮਿ ਭੁਲੀ ਲੋਕਾਈ ॥
 ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੈ ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥
 ਆਪੇ ਨਿਰਮਲੁ ਪੂਜ ਕਰਾਏ ਗੁਰ ਸਬਦੀ ਥਾਇ ਪਾਈ ॥
 ਪੂਜਾ ਕਰਹਿ ਪਰੁ ਬਿਧਿ ਨਹੀ ਜਾਣਹਿ ਦੂਜੈ ਭਾਇ ਮਲੁ ਲਾਈ ॥
 ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਪੂਜਾ ਜਾਣੈ ਭਾਣਾ ਮਨਿ ਵਸਾਈ ॥
 ਭਾਣੇ ਤੇ ਸਭਿ ਸੁਖ ਪਾਵੈ ਸੰਤਹੁ ਅੰਤੇ ਨਾਮੁ ਸਖਾਈ ॥
 ਅਪਣਾ ਆਪੁ ਨ ਪਛਾਣਹਿ ਸੰਤਹੁ ਕੂੜਿ ਕਰਹਿ ਵਡਿਆਈ ॥
 ਪਾਖੰਡਿ ਕੀਨੈ ਜਮੁ ਨਹੀ ਛੋਡੈ ਲੈ ਜਾਸੀ ਪਤਿ ਗਵਾਈ ॥
 ਜਿਨ ਅੰਤਰਿ ਸਬਦੁ ਆਪੁ ਪਛਾਣਹਿ ਗਤਿ ਮਿਤਿ ਤਿਨ ਹੀ ਪਾਈ ॥
 ਏਹੁ ਮਨੁਆ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਵੈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥
 ਸੁਣਿ ਸੁਣਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਖਾਣਹਿ ਸਤਸੰਗਤਿ ਮੇਲਾਈ ॥
 ਗੁਰਮੁਖਿ ਗਾਵੈ ਆਪੁ ਗਵਾਵੈ ਦਰਿ ਸਾਚੈ ਸੋਭਾ ਪਾਈ ॥
 ਸਾਚੀ ਬਾਣੀ ਸਚੁ ਵਖਾਣੈ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥
 ਭੈ ਭੰਜਨੁ ਅਤਿ ਪਾਪ ਨਿਖੰਜਨੁ ਮੇਰਾ ਪ੍ਰਭੁ ਅੰਤਿ ਸਖਾਈ ॥
 ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਨਾਨਕ ਨਾਮਿ ਵਡਿਆਈ ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਪੰਨਾ 910)

THE OBEDIENCE TO GURU'S WILL IS ESSENTIAL FOR GOD-REALISATION

It is in the God's Will that for the attainment of the Highest Spiritual State, it is essential to obey the instructions of the Guru. It may not be so difficult to perform the service through body, mind and wealth and to a certain limit, it may also not be so difficult to repeat the Name of the Lord, but it is highly difficult to remain under the Will of the Lord or the True Guru. This state is achieved only by the perfectly enlightened persons (*Gurmukh*). The Sikh Gurus, even the Sufi mystics and other devotees of the Lord became the living examples in their extreme love for the Lord regarding the Obedience to His Will. The acceptance of Lord's Will or Guru's Will can never be the play of a weak person. Only the real warriors, real devotees and real lovers come within the fold of Lord's Will. The mortal is ignorant about the Will of the Invisible Lord. The method of remaining under Lord's Will and its power can only be achieved by coming under the refuge of some perfect and Supreme spiritual personality. To come under the Will of the True Guru amounts to coming under the Will of the Lord.

A few quotations from the Sikh Scripture are given hereunder :

1. *He who acts according to the Will of the True Guru
receives great honours,
The Superb Name of the Lord abides in his mind and
none can efface it,
He, on whom, the Lord showers His Grace, he obtains
His Name,*

Nanak says that the whole creation is under the control of the Lord, some rare Enlightened person realises it. (Var Siri Raga M. 4, Slok M. 3, p. 90)¹

2. *The True Guru is the ship of Lord's Name, how one can embark on it?*

Whosoever acts according to the Will of the True Guru, he sits in the ship,

Hail, hail to that greatly fortunate person, whom the True Guru causes to meet the Lord, saith Nanak.

(Siri Raga M. 4, p. 40)²

3. *They, who submit to the Will of the True Guru, they are imbued with fourfold dye of God's Love, This is the peculiar way of living of Enlightened persons, whose mind listening to the Instructions of the True Guru gets imbued.*

(Var Gauri M. 4, p. 314)³

4. *He is ever a chaste bride, who comprehends Lord's Will and serves the True Guru by getting attuned with the Lord,*

They on whom the Lord showers His Grace, they get united with Him by His Will.

(Slok Varan te Vadhik, Slok M. 4, p. 1423)⁴

A longer hymn of Guru Ram Das in Raga Tilang gives us a very clear and forceful elucidation about the Guru's Will :

My real friend, the Guru, has caused me to listen to the discourses about the Lord and related to me the tales of the Lord,

I am a sacrifice unto my Guru for his kindness, Come and meet me O Gursikh ! the beloved of the Guru, I have learnt from the Guru the Attributes of the Lord, which are pleasing to Him,

Those who have accepted the Guru's Will, I am sacrifice to them,

Those who have seen the True Guru, I am sacrifice to them,

Those who have served the Guru, I am ever a sacrifice unto them,

O my Lord ! Thy Name is only the destroyer of suffering, The Name is obtained through Guru's Service and the enlightened Sikh is emancipated.

Those who meditate on the Lord's Name, they are acceptable to Him,

Nanak is a sacrifice to them and is a sacrifice for ever.

O Lord ! That is only Thy Praise, which is Pleasing to Thee,

Those enlightened persons, who serve the Lord, they receive the reward from the Lord.

Those who are in love with the Lord, their soul is ever attuned with the Lord,

They live by meditating on the Beloved Lord enshrining His Name in their heart,

Those enlightened Sikhs, who serve the Beloved Lord, I am a sacrifice to them,

They are liberated alongwith their families and through them the whole world is also saved,

My beloved Guru has served the Lord, he is highly blessed,

The Guru has shown the Path leading towards the Lord, this is the supreme good that Guru has done.

Those Gursikhs who serve the Guru, they are blessed beings,

Nanak is a sacrifice to them, ever and for ever.

The enlightened Sikhs as comrades are Pleasing to the Lord,

The robes of honour are bestowed on them in Lord's Court, they are hugged by the Lord to His bosom.

O Lord ! Those enlightened Sikhs, who meditate on Thy Name, bless me with their sight,

So that after washing their feet, I may drink the stirred washings heartily,

Those who chew the betel-leaves with betel-nuts and thus apply their redness on their lips,

*But never remember the Lord, they are seized and
taken away by the couriers of death.*

*Those who have contemplated on Lord-God's Name
and kept it enshrined in their heart,*

*The couriers of death do not come near such Gursikhs,
the beloved of the Guru.*

*The Name of Lord-God is a treasure, some rare
enlightened Sikh comprehends it,*

*Those who have met the True Guru, they enjoy
immensely.*

*The True Guru is said to be the donor and in his
pleasure he bestows gifts,*

*I am ever a sacrifice to the Guru, who has blessed me
with the Lord's Name.*

*Blessed is that Guru, who gives to us the Lord's
message,*

*I have blossomed on having his sight, the sight of the
body of the True Guru.*

*The Guru's tongue utters the Lord's ambrosial Name,
having been bedecked with it,*

*And listening to which the Sikhs who follow him, all
their cravings end.*

*People talk about the Path leading towards the Lord,
how can we tread upon it?*

*O my Lord ! It is only by concentrating on Thy Name,
we tread on that Path and take with us this
subsistence money.*

*Those enlightened Sikhs, who have meditated on
Lord-God's Name, they are wealthy and greatly
wise,*

*I am ever a sacrifice unto the True Guru and am
absorbed in His sayings,*

*Thou art the Master and the Lord, Thou art my
Sovereign,*

*Only Thy worship is pleasing to Thee, Thou art the
ocean of Attributes.*

In another longer hymn, Guru Ramdas exhibits his eagerness to meet the Guru, who can only cause to take him to the Beloved Lord, for His sight and personal contact. He is absorbed in intense love for the Lord. The True Guru gives the Lord's Name to the mortal, who contemplating on the Name meets His Beloved. The Guru says :

Let someone come and cause me to meet my Beloved Lord. For His Sight, I am ready to sell myself to him.

O Lord ! Shower Thy Grace on me and cause me to meet the True Guru, by whose guidance I contemplate on Thy Name.

If Thou grantest me comforts, I meditate on Thee and even in suffering I remember Thee,

If Thou givest me hunger, I feel satiated even in this and in suffering, I remain happy,

I present my body and soul by cutting and tearing them off and burn myself in fire,

I fan Thee, bring water for Thee and eat whatever Thou givest me,

I, poor Nanak, have fallen on Thy door, it is Thy munificence to Lord, to unite me with Thyself,

I take out my eyes and put them under Thy feet, I have got this understanding by going around the whole earth,

I contemplate on Thee if Thou cause me to sit near Thee and also remember Thee if Thou drive me out,

If people praise me, then it is Thine approbation, if they slander me, even then I do not leave Thee,

If Thou art on my side, let anyone say whatever he likes, but if I forget Thee then I die,

I sacrifice myself unto my Guru and fall at his feet to propitiate the Saint,

I, poor Nanak, have become mad, O Lord ! for Thy Sight, Even if there is violent storm and torrential rain, I go to see my Guru,

*Even if the ocean be highly saltish, Gursikh goes to
 the Guru after crossing it,
 Just as a being dies without water, likewise the Sikh
 dies without the Guru,
 Just as the earth becomes graceful, when it rains,
 likewise the Sikh blossoms on meeting the Guru,
 I become the servant of the servant of the Guru and
 call on Thee with prayer,
 Nanak prays to the Lord, that he be blessed to meet
 the Guru and attain the Guru's peace,
 O Lord! Thou Thyself art the Guru as well as the
 disciple, I meditate on Thee through the Guru,
 Those who serve Thee, become like Thee, Thou
 preservest the honour of Thy servant,
 O my Lord! Thy treasures are full of devotion and
 whomsoever Thou likest, Thou givest it to him,
 Only he receives, whomsoever Thou givest, all other
 clevernesses are fruitless,
 Remembering continuously my Guru, I awaken my
 sleeping mind,
 I, poor Nanak beg of Thee this boon, O Lord! Make
 me the slave to Thy slaves,
 If the Guru rebukes me, it is sweet for me; if He
 forgives me, it is His greatness,
 Whatever the Guruwards utter, that is approved and
 the utterance of the self-centered is not approved,
 Even if the cold, frost and snow falls, the Gursikh goes
 to see the Guru,
 I see my own Guru throughout day and night and
 enshrine his fear within my eyes,
 For my Guru's sake, I make many efforts, whichever
 pleases the Guru, that is accepted,
 I contemplate on the Guru's feet night and day, O my
 Lord! Shower Thy Grace on me,
 For Nanak, the Guru is his soul and body, on meeting
 him he feels sated and satiated,*

The Lord of Nanak is All-Pervading, that Master of the universe is everywhere. (Suhī M. 4, pp. 757-58)⁶

A few quotations regarding Guru's Will and his Eminence are given hereunder :

1. *If someone is a slanderer of the True Guru and then comes under his refuge,
The True Guru forgives his past sins and unites him with the holy congregation,
Just as with the falling of rain, the water of lanes, channels and ponds flows into the Ganges and mixing with the waters of the Ganges it becomes sacred,
Such is the eminence of the enmityless True Guru that by meeting him the thirst and hunger are finished and the man immediately becomes peaceful,
Nanak says, behold this wonder of the Lord, the True Sovereign that whosoever obeys the True Guru, he is loved by all.* (Var Bilawal M. 4, pp. 854-55)⁷
2. *When the True Guru becomes merciful, then the desires are fulfilled,
When the True Guru becomes merciful, the man never grieves,
When the True Guru becomes merciful, then man knows no suffering,
When the True Guru becomes merciful, then man enjoys the Love of God,
When the True Guru becomes merciful, then man has no fear of death,
When the True Guru becomes merciful, then body enjoys peace for ever,
When the True Guru becomes merciful, then man obtains nine treasures,
When the True Guru becomes merciful, then the man merges in True Lord.* (Var Majh M. 1, p. 149)⁸

3. *The Guru is the Sustainer and the Master of the world,
The Guru is ever compassionate and forgiver,
The Guru is my Shastras, Smritis and six rituals, he
is my holy shrine,
By remembering the Guru all the sins are destroyed,
By remembering the Guru, man is not entangled in
the noose of Yama,
By remembering the Guru, the mind becomes pure
and the Guru absolves one of dishonour,
The disciple of the Guru does not go to hell,
The disciple of the Guru meditates on the Transcendent
Lord,
The disciple of the Guru meets the congregation of saints
and the Guru grants the spiritual understanding,
In the Guru's house one listens to the singing of Lord's
Praises,
On meeting the True Guru one's mouth utters the
Lord's Praises,
The True Guru effaces the agonies and strifes, he
bestows honour in the Lord's Court,
The Guru has shown me the Unapproachable and
imperceptible Lord,
The True Guru has put the strayed one on the right path,
There is no hindrance in the devotion of the Guru's
disciple and the Guru enshrines in him the perfect
Lord's Knowledge,
The Guru has shown me the Lord in all places,
The Master of the universe fills all the waters and dry
lands,
For Him the high and low are alike, my mind is
absorbed in His contemplation spontaneously.
On meeting the Guru, all my desires are stilled,
On meeting the Guru, the maya does not look at me,
The Perfect Guru has blessed me with Truth and
contentment and now I drink the ambrosia of
God's Name,*

*The Guru's utterance is absorbed by all,
 The Guru himself listens to it and himself elaborates
 it,
 Those who repeat it, they are all emancipated and
 they attained the eternal abode,
 The Praise of the True Guru is only known to the True
 Guru,
 Whatever he does, he does it in his will,
 O Lord! All Thy men beg for the dust of Thy saints
 and Nanak is ever a sacrifice to Thee.*

(Maru M. 5, pp. 1074-75)⁹

4. *Have the image of the Guru in your mind and
 propitiate the Guru's Word as mantra,
 Enshrine the Guru's feet in your mind and ever pay
 your obeisance to the Guru as Transcendent Lord,
 No one should stray in illusion in this world,
 No one will cross the world-ocean without the Guru.
 The Guru has shown the path to the strayed one,
 He has attached the disciple to the Lord's devotion on
 causing him to forsake everything else,
 The Guru has effaced the disciple's fear of birth and
 death,
 The greatness of the Perfect Guru is infinite,
 By Guru's grace the inverted lotus of the disciple's
 heart has blossomed,
 There is illumination in the darkness,
 I have known Him, who has created me, through the
 Guru,
 By Guru's grace, my foolish mind has been propitiated,
 The Guru is the Creator and the Guru has power to
 do everything,
 The Guru is God in the present and will be in the
 future,
 The Lord has caused me this understanding, saith Nanak,
 That without the Guru, there can be no deliverance,
 O brother.*

(Gaund M. 5, p. 864)¹⁰

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ਹਰਿ ਕਾ ਨਾਮੁ ਉਤਮੁ ਮਨਿ ਵਸੈ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥
ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸੁ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥
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(ਵਾਰ ਸਿਰੀ ਰਾਗੁ ਮ: ੪, ਪੰਨਾ ੯੦)
2. ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਹਰਿ ਨਾਵ ਹੈ ਕਿਤੁ ਬਿਧਿ ਚੜਿਆ ਜਾਇ ॥
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3. ਜਿਨ ਸਤਿਗੁਰੁ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਚੜੀ ਚਵਗਣਿ ਵੰਨੇ ॥
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ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਗੁਰ ਕਉ ਬਲਿ ਜਾਈਆ ॥
ਆਇ ਮਿਲੁ ਗੁਰਸਿਖ ਆਇ ਮਿਲੁ ਤੂ ਮੇਰੇ ਗੁਰੂ ਕੇ ਪਿਆਰੇ ॥
ਹਰਿ ਕੇ ਗੁਣ ਹਰਿ ਭਾਵਦੇ ਸੇ ਗੁਰੂ ਤੇ ਪਾਏ ॥
ਜਿਨ ਗੁਰੁ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਘੁਮਿ ਘੁਮਿ ਜਾਏ ॥
ਜਿਨ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਦੇਖਿਆ ਤਿਨ ਕਉ ਹਉ ਵਾਰੀ ॥
ਜਿਨ ਗੁਰੁ ਕੀ ਕੀਤੀ ਚਾਕਰੀ ਤਿਨ ਸਦ ਬਲਿਹਾਰੀ ॥
ਹਰਿ ਹਰਿ ਤੇਰਾ ਨਾਮੁ ਹੈ ਦੁਖ ਮੇਟਣਹਾਰਾ ॥
ਗੁਰੁ ਸੇਵਾ ਤੇ ਪਾਈਐ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥
ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤੇ ਜਨ ਪਰਵਾਨਾ ॥
ਤਿਨ ਵਿਟਹੁ ਨਾਨਕੁ ਵਾਰਿਆ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨਾ ॥
ਸਾ ਹਰਿ ਤੇਰੀ ਉਸਤਤਿ ਹੈ ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ॥
ਜੋ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਦੇ ਤਿਨ ਹਰਿ ਫਲੁ ਪਾਵੈ ॥
ਜਿਨਾ ਹਰਿ ਸੇਤੀ ਪਿਰਹੜੀ ਤਿਨਾ ਜੀਅ ਪ੍ਰਭ ਨਾਲੇ ॥
ਓਇ ਜਪਿ ਜਪਿ ਪਿਆਰਾ ਜੀਵਦੇ ਹਰਿ ਨਾਮੁ ਸਮਾਲੇ ॥
ਜਿਨ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਿਆ ਤਿਨ ਕਉ ਘੁਮਿ ਜਾਇਆ ॥
ਓਇ ਆਪਿ ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ ਸਭੁ ਜਗਤੁ ਛਡਾਇਆ ॥
ਗੁਰਿ ਪਿਆਰੈ ਹਰਿ ਸੇਵਿਆ ਗੁਰੁ ਧੰਨੁ ਗੁਰੁ ਧੰਨੋ ॥
ਗੁਰਿ ਹਰਿ ਮਾਰਗੁ ਦਸਿਆ ਗੁਰੁ ਪੁੰਨੁ ਵਡੁ ਪੁੰਨੋ ॥

ਜੋ ਗੁਰਸਿਖ ਗੁਰੁ ਸੇਵਦੇ ਸੇ ਪੁੰਨ ਪਰਾਣੀ ॥
 ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕਉ ਵਾਰਿਆ ਸਦਾ ਸਦਾ ਕੁਰਬਾਣੀ ॥
 ਗੁਰਮੁਖਿ ਸਖੀ ਸਹੇਲੀਆ ਸੇ ਆਪਿ ਹਰਿ ਭਾਈਆ ॥
 ਹਰਿ ਦਰਗਹ ਪੈਨਾਈਆ ਹਰਿ ਆਪਿ ਗਲਿ ਲਾਈਆ ॥
 ਜੋ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ ਦਰਸਨੁ ਦੀਜੈ ॥
 ਹਮ ਤਿਨ ਕੇ ਚਰਣ ਪਖਾਲਦੇ ਧੂੜਿ ਘੋਲਿ ਘੋਲਿ ਪੀਜੈ ॥
 ਪਾਨ ਸੁਪਾਰੀ ਖਾੜੀਆ ਮੁਖਿ ਬੀੜੀਆ ਲਾਈਆ ॥
 ਹਰਿ ਹਰਿ ਕਦੇ ਨ ਚੋਤਿਓ ਜਮਿ ਪਕੜਿ ਚਲਾਈਆ ॥
 ਜਿਨ ਹਰਿ ਨਾਮਾ ਹਰਿ ਚੇਤਿਆ ਹਿਰਦੈ ਉਰਿ ਧਾਰੇ ॥
 ਤਿਨ ਜਮੁ ਨੋੜਿ ਨ ਆਵਈ ਗੁਰਸਿਖ ਗੁਰੁ ਪਿਆਰੇ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਕੋਈ ਗੁਰਮੁਖਿ ਜਾਣੈ ॥
 ਨਾਨਕ ਜਿਨ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ਰੰਗਿ ਰਲੀਆ ਮਾਣੈ ॥
 ਸਤਿਗੁਰੁ ਦਾਤਾ ਆਖੀਐ ਤੁਸਿ ਕਰੇ ਪਸਾਓ ॥
 ਹਉ ਗੁਰੁ ਵਿਟਹੁ ਸਦ ਵਾਰਿਆ ਜਿਨਿ ਦਿਤੜਾ ਨਾਓ ॥
 ਸੋ ਧੰਨੁ ਗੁਰੂ ਸਾਬਸਿ ਹੈ ਹਰਿ ਦੇਇ ਸਨੇਹਾ ॥
 ਹਉ ਵੇਖਿ ਵੇਖਿ ਗੁਰੂ ਵਿਗਾਸਿਆ ਗੁਰੁ ਸਤਿਗੁਰੁ ਦੇਹਾ ॥
 ਗੁਰੁ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਬੋਲਦੀ ਹਰਿ ਨਾਮਿ ਸੁਹਾਵੀ ॥
 ਜਿਨ ਸੁਣਿ ਸਿਖਾ ਗੁਰੁ ਮੰਨਿਆ ਤਿਨਾ ਭੁਖ ਸਭ ਜਾਵੀ ॥
 ਹਰਿ ਕਾ ਮਾਰਗੁ ਆਖੀਐ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਜਾਈਐ ॥
 ਹਰਿ ਹਰਿ ਤੇਰਾ ਨਾਮੁ ਹੈ ਹਰਿ ਖਰਚੁ ਲੈ ਜਾਈਐ ॥
 ਜਿਨ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਿਆ ਸੇ ਸਾਹ ਵਡ ਦਾਣੇ ॥
 ਹਉ ਸਤਿਗੁਰੁ ਕਉ ਸਦ ਵਾਰਿਆ ਗੁਰੁ ਬਚਨਿ ਸਮਾਣੈ ॥
 ਤੂ ਠਾਕੁਰੁ ਤੂ ਸਾਹਿਬੋ ਤੂਹੈ ਮੇਰਾ ਮੀਰਾ ॥
 ਤੁਧੁ ਭਾਵੈ ਤੇਰੀ ਬੰਦਗੀ ਤੂ ਗੁਣੀ ਗਹੀਰਾ ॥
 ਆਪੇ ਹਰਿ ਇਕ ਰੰਗੁ ਹੈ ਆਪੇ ਬਹੁ ਰੰਗੀ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ ॥

(ਡਿਲੀਗ ਮ: ੪, ਪੰਨੇ 725-26)

6. ਕੋਈ ਆਇ ਮਿਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਹਉ ਤਿਸੁ ਪਹਿ ਆਪੁ ਵੇਚਾਈ ॥
 ਦਰਸਨੁ ਹਰਿ ਦੇਖਣ ਕੈ ਤੁਆਈ ॥
 ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥
 ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ ॥
 ਜੇ ਭੁਖੁ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ ਦੁਖ ਵਿਚਿ ਸੁਖ ਮਨਾਈ ॥
 ਤਨੁ ਮਨੁ ਕਾਟਿ ਕਾਟਿ ਸਭੁ ਅਰਧੀ ਵਿਚਿ ਅਗਨੀ ਆਪੁ ਜਲਾਈ ॥
 ਪਖਾ ਢੇਰੀ ਪਾਣੀ ਢੋਵਾ ਜੋ ਦੇਵਹਿ ਸੋ ਖਾਈ ॥
 ਨਾਨਕੁ ਗਰੀਬੁ ਢਹਿ ਪਇਆ ਦੁਆਰੈ ਹਰਿ ਮੋਲਿ ਲੈਹੁ ਵਡਿਆਈ ॥
 ਅਖੀ ਕਾਢਿ ਧਰੀ ਚਰਣਾ ਤਲਿ ਸਭ ਧਰਤੀ ਢਹਿ ਮਤ ਪਾਈ ॥
 ਜੇ ਪਾਸਿ ਬਹਾਲਹਿ ਤਾ ਤੁਝਹਿ ਅਰਾਧੀ ਜੇ ਮਾਰਿ ਕਢਹਿ ਭੀ ਧਿਆਈ ॥

ਜੇ ਲੋਕੁ ਸਲਾਹੇ ਤਾ ਤੇਰੀ ਉਪਮਾ ਜੇ ਨਿੰਦੈ ਤ ਛੋਡਿ ਨ ਜਾਈ ॥
 ਜੇ ਤੁਧੁ ਵਲਿ ਰਹੈ ਤਾ ਕੋਈ ਕਿਹੁ ਆਖਉ ਤੁਧੁ ਵਿਸਰਿਐ ਮਰਿ ਜਾਈ ॥
 ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਗੁਰ ਉਪਰਿ ਪੈ ਪੈਰੀ ਸੰਤ ਮਨਾਈ ॥
 ਨਾਨਕੁ ਵਿਚਾਰਾ ਭਇਆ ਦਿਵਾਨਾ ਹਰਿ ਤਉ ਦਰਸਨ ਕੈ ਤਾਈ ॥
 ਝਖੜ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥
 ਸਮੁੰਦੁ ਸਾਗਰੁ ਹੋਵੈ ਬਹੁ ਖਾਰਾ ਗੁਰਸਿਖੁ ਲੰਘਿ ਗੁਰੁ ਪਹਿ ਜਾਈ ॥
 ਜਿਉ ਪ੍ਰਾਣੀ ਜਲ ਬਿਨੁ ਹੈ ਮਰਤਾ ਤਿਉ ਸਿਖੁ ਗੁਰੁ ਬਿਨੁ ਮਰਿ ਜਾਈ ॥
 ਜਿਉ ਧਰਤੀ ਸੋਭ ਕਰੇ ਜਲੁ ਬਰਸੈ ਤਿਉ ਸਿਖੁ ਗੁਰੁ ਮਿਲਿ ਬਿਗਸਾਈ ॥
 ਸੇਵਕ ਕਾ ਹੋਇ ਸੇਵਕੁ ਵਰਤਾ ਕਰਿ ਕਰਿ ਬਿਨਉ ਬੁਲਾਈ ॥
 ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਹਰਿ ਪਹਿ ਗੁਰੁ ਮਿਲਿ ਗੁਰੁ ਸੁਖੁ ਪਾਈ ॥
 ਤੂ ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਗੁਰੁ ਵਿਚੁ ਦੇ ਤੁਝਹਿ ਧਿਆਈ ॥
 ਜੇ ਤੁਧੁ ਸੇਵਹਿ ਸੋ ਤੂਹੈ ਹੋਵਹਿ ਤੁਧੁ ਸੇਵਕੁ ਪੈਜ ਰਖਾਈ ॥
 ਭੰਡਾਰ ਭਰੇ ਭਗਤੀ ਹਰਿ ਤੇਰੇ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਵਾਈ ॥
 ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਸੋਈ ਜਨੁ ਪਾਏ ਹੋਰ ਨਿਹਫਲ ਸਭ ਚਤੁਰਾਈ ॥
 ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ ॥
 ਇਕੁ ਦਾਨੁ ਮੰਗੈ ਨਾਨਕੁ ਵੇਚਾਰਾ ਹਰਿ ਦਾਸਨਿ ਦਾਸੁ ਕਰਾਈ ॥
 ਜੇ ਗੁਰੁ ਝਿੜਕੇ ਤ ਮੀਠਾ ਲਾਗੈ ਜੇ ਬਖਸੇ ਤ ਗੁਰੁ ਵਡਿਆਈ ॥
 ਗੁਰਮੁਖਿ ਬੋਲਹਿ ਸੋ ਬਾਇ ਪਾਏ ਮਨਮੁਖਿ ਕਿਛੁ ਬਾਇ ਨ ਪਾਈ ॥
 ਪਾਲਾ ਕਕਰੁ ਵਰਫ ਵਰਸੈ ਗੁਰਸਿਖੁ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥
 ਸਭੁ ਦਿਨਸੁ ਰੈਣਿ ਦੇਖਉ ਗੁਰੁ ਅਪੁਨਾ ਵਿਚਿ ਅਖੀ ਗੁਰੁ ਪੈਰ ਧਰਾਈ ॥
 ਅਨੇਕ ਉਪਾਵ ਕਰੀ ਗੁਰੁ ਕਾਰਣਿ ਗੁਰੁ ਭਾਵੈ ਸੋ ਬਾਇ ਪਾਈ ॥
 ਰੈਣਿ ਦਿਨਸੁ ਗੁਰੁ ਚਰਣ ਅਰਾਧੀ ਦਇਆ ਕਰਹੁ ਮੇਰੇ ਸਾਈ ॥
 ਨਾਨਕ ਕਾ ਜੀਉ ਪਿੰਡੁ ਗੁਰੁ ਹੈ ਗੁਰੁ ਮਿਲਿ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥
 ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਪੂਰਿ ਰਹਿਓ ਹੈ ਜਤ ਕਤ ਤਤ ਗੋਸਾਈ ॥

(ਸੁਗੀ ਮ: ੪, ਪੰਨੇ 757-58)

7. ਕੋਈ ਨਿੰਦਕੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਕਾ ਫਿਰਿ ਸਰਣਿ ਗੁਰੁ ਆਵੈ ॥
 ਪਿਛਲੇ ਗੁਨਹ ਸਤਿਗੁਰੁ ਬਖਸਿ ਲਏ ਸਤਸੰਗਤਿ ਨਾਲਿ ਰਲਾਵੈ ॥
 ਜਿਉ ਮੀਹਿ ਵੁਠੈ ਗਲੀਆ ਨਾਲਿਆ ਟੋਭਿਆ ਕਾ ਜਲੁ ਜਾਇ ਪਵੈ,
 ਵਿਚਿ ਸੁਰਸਰੀ ਸੁਰਸਰੀ ਮਿਲਤ ਪਵਿਤ੍ਰੁ ਪਾਵਨੁ ਹੋਇ ਜਾਵੈ ॥
 ਏਹ ਵਡਿਆਈ ਸਤਿਗੁਰੁ ਨਿਰਵੈਰ ਵਿਚਿ,
 ਜਿਤੁ ਮਿਲਿਐ ਤਿਸਨਾ ਭੁਖ ਉਤਰੈ ਹਰਿ ਸਾਂਤਿ ਤਤ ਆਵੈ ॥
 ਨਾਨਕ ਇਹੁ ਅਚਰਜੁ ਦੇਖਹੁ ਮੇਰੇ ਹਰਿ ਸਚੇ ਸਾਹ ਕਾ,
 ਜਿ ਸਤਿਗੁਰੁ ਨੋ ਮੰਨੈ ਸੁ ਸਭਨਾ ਭਾਵੈ ॥ (ਵਾਰ ਬਿਲਾਵਲ ਮ: ੪, ਪੰਨਾ 855)
8. ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਰਧਾ ਪੂਰੀਐ ॥
 ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਨ ਕਬਹੂੰ ਝੂਰੀਐ ॥

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਦੁਖੁ ਨ ਜਾਣੀਐ ॥
 ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ ॥
 ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਜਮ ਕਾ ਡਰੁ ਕੇਹਾ ॥
 ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਸਦ ਹੀ ਸੁਖੁ ਦੇਹਾ ॥
 ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਨਵ ਨਿਧਿ ਪਾਈਐ ॥
 ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਚਿ ਸਮਾਈਐ ॥ (ਵਾਰ ਮਾਝ ਮ: ੧, ਪੰਨਾ 149)

9. ਗੁਰੁ ਗੋਪਾਲੁ ਗੁਰੁ ਗੋਵਿੰਦਾ ॥ ਗੁਰੁ ਦਇਆਲੁ ਸਦਾ ਬਖਸਿੰਦਾ ॥
 ਗੁਰੁ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਖਟੁ ਕਰਮਾ ਗੁਰੁ ਪਵਿਤ੍ਰੁ ਅਸਥਾਨਾ ਹੇ ॥
 ਗੁਰੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ॥ ਗੁਰੁ ਸਿਮਰਤ ਜਮ ਸੰਗਿ ਨ ਫਾਸਹਿ ॥
 ਗੁਰੁ ਸਿਮਰਤ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰੁ ਕਾਟੇ ਅਪਮਾਨਾ ਹੇ ॥
 ਗੁਰੁ ਕਾ ਸੇਵਕੁ ਨਰਕਿ ਨ ਜਾਏ ॥ ਗੁਰੁ ਕਾ ਸੇਵਕੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ॥
 ਗੁਰੁ ਕਾ ਸੇਵਕੁ ਸਾਧਸੰਗੁ ਪਾਏ ਗੁਰੁ ਕਰਦਾ ਨਿਤ ਜੀਅ ਦਾਨਾ ਹੇ ॥
 ਗੁਰੁ ਦੁਆਰੈ ਹਰਿ ਕੀਰਤਨੁ ਸੁਣੀਐ ॥ ਸਤਿਗੁਰੁ ਭੇਟਿ ਹਰਿ ਜਸੁ ਮੁਖਿ ਭਣੀਐ ॥
 ਕਲਿ ਕਲੇਸ ਮਿਟਾਏ ਸਤਿਗੁਰੁ ਹਰਿ ਦਰਗਹ ਦੇਵੈ ਮਾਨਾਂ ਹੇ ॥
 ਅਗਮੁ ਅਗੋਚਰੁ ਗੁਰੁ ਦਿਖਾਇਆ ॥ ਭੂਲਾ ਮਾਰਗਿ ਸਤਿਗੁਰਿ ਪਾਇਆ ॥
 ਗੁਰੁ ਸੇਵਕ ਕਉ ਬਿਘਨੁ ਨ ਭਗਤੀ ਹਰਿ ਪੂਰ ਦ੍ਰਿੜਾਇਆ ਗਿਆਨਾਂ ਹੇ ॥
 ਗੁਰਿ ਦ੍ਰਿਸਟਾਇਆ ਸਭਨੀ ਠਾਂਈ ॥ ਜਲਿ ਬਲਿ ਪੂਰਿ ਰਹਿਆ ਗੋਸਾਈ ॥
 ਉਚ ਉਨ ਸਭ ਏਕ ਸਮਾਨਾਂ ਮਨਿ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨਾ ਹੇ ॥
 ਗੁਰਿ ਮਿਲਿਐ ਸਭ ਤ੍ਰਿਸਨ ਬੁਝਾਈ ॥ ਗੁਰਿ ਮਿਲਿਐ ਨਹ ਜੋਠੈ ਮਾਈ ॥
 ਸਤੁ ਸੰਤੋਖੁ ਦੀਆ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਪੀ ਪਾਨਾਂ ਹੇ ॥
 ਗੁਰੁ ਕੀ ਬਾਣੀ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥ ਆਪਿ ਸੁਣੀ ਤੈ ਆਪਿ ਵਖਾਣੀ ॥
 ਜਿਨਿ ਜਿਨਿ ਜਪੀ ਤੇਈ ਸਭਿ ਨਿਸਤ੍ਰੇ ਤਿਨ ਪਾਇਆ ਨਿਹਚਲ ਬਾਨਾਂ ਹੇ ॥
 ਸਤਿਗੁਰੁ ਕੀ ਮਹਿਮਾ ਸਤਿਗੁਰੁ ਜਾਣੈ ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪਣ ਭਾਣੈ ॥
 ਸਾਧੂ ਧੂਰਿ ਜਾਚਹਿ ਜਨ ਤੇਰੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨਾਂ ਹੇ ॥

(ਮਾਰੂ ਮ: ੫, ਪੰਨੇ 1074-75)

10. ਗੁਰੁ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥ ਗੁਰੁ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥
 ਗੁਰੁ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥
 ਮਤ ਕੇ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥ ਗੁਰੁ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ ॥
 ਭੂਲੇ ਕਉ ਗੁਰਿ ਮਾਰਗਿ ਪਾਇਆ ॥ ਅਵਰ ਤਿਆਗਿ ਹਰਿ ਭਗਤੀ ਲਾਇਆ ॥
 ਜਨਮ ਮਰਨ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥ ਗੁਰੁ ਪੂਰੇ ਕੀ ਬੇਅੰਤ ਵਡਾਈ ॥
 ਗੁਰੁ ਪ੍ਰਸਾਦਿ ਉਰਧ ਕਮਲ ਬਿਗਾਸ ॥ ਅੰਧਕਾਰ ਮਹਿ ਭਇਆ ਪ੍ਰਗਾਸ ॥
 ਜਿਨਿ ਕੀਆ ਸੋ ਗੁਰੁ ਤੇ ਜਾਨਿਆ ॥ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਮੁਗਧ ਮਨੁ ਮਾਨਿਆ ॥
 ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣੈ ਜੋਗੁ ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਹੈ ਭੀ ਹੋਗੁ ॥
 ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਇਹੈ ਜਨਾਈ ॥ ਬਿਨੁ ਗੁਰੁ ਮੁਕਤਿ ਨ ਪਾਈਐ ਭਾਈ ॥

(ਗੋਟ ਮ: ੫, ਪੰਨਾ 864)