

Guru Granth Sahib Speaks-6

EGO

(HAUMAI)

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ਹਉਮੈ ਜਾਇ
ਪਰਮ ਪਦੁ ਪਾਈਐ ॥

(ਗਉੜੀ ਮ: ੧, ਪੰਨਾ 226)

*When the Ego is effaced,
The highest spiritual state is attained.*

(Gauri M. 1, p. 226)

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FOREWORD

This is the Fifth Book in "GURU GRANTH SAHIB SPEAKS" series. The earlier four books already published in order are *Death and After*, *Naam*, *Attributes of God (Hari-Gun)* and *God's Will (Hukm)*. While writing this book on *Ego*, I experienced great difficulty in proceeding further because of the scanty material available on the subject. The titles of various chapters were chalked out on various quotations, hence some of the quotations had to be repeated keeping in view the significance of the subject-matter. However by the Grace of the Lord and True Guru, the work has been completed satisfactorily.

I am confident that the Sikhs living abroad will make use of the books of the series, not only going through them themselves, but also encouraging their children to be benefitted by this series. It is the wish of the author that our next generation should have the required knowledge about our Scripture i.e. *Guru Granth Sahib*. I take pleasure in expressing my gratitude to the publishers for fully co-operating with me in bringing out the books in the series for the benefit of the community at a good speed.

I am confident that the students of religion living in the various parts of the world, while making a comparative study of the world-religions will also be benefitted through this venture.

I shall be most happy to receive suggestions of the readers about the subjects to be dealt with in my coming books.

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THE CONCEPT OF EGO

Egoism brings the self to the fore. The ego principle is responsible for self-awareness or individuality. The actions performed by man are related to the self. The man should do, whatever is in his self-interest. This is known as ethical egoism. The actions are born out of our desires emanating from our self-interest. Ordinarily the man desires for achieving honour or getting power of any kind from any source. He may even desire to take revenge, even though it may result in his loss of happiness or good.

The word 'ego' corresponds with two words in Indian Religious terminology viz., *Hau* or *Haumai*, which literally conveys the sense of 'mineness' and the other word is *Abam* or *Abamkara*. The word *Abamkara* has been used by the sage Kapila, in his system of Hindu philosophy known as *Samkhya*. According to this system there are two ultimate independent realities i.e. *Purusha* and *Prakriti*. *Purusha* is the self, which is conscious and *Prakriti* is the unconscious potentiality of all appearance. When *Purusha* and *Prakriti* come into contact, *Mabat* (*Buddhi* or intellect) is born and from *Mabat*, *Abamkara* is produced. *Prakriti* of three *gunas* (strands) viz., *Sattva* (rhythm), *Rajas* (activity) and *Tamas* (morbidly) comes under the direct impact of *Abamkara*. The mind, the five sensory organs and the five motor organs are evolved from the Sattvic aspect of *Abamkara*. The Tamasic aspect of *Abamkara* produces five subtle elements, out of which the five gross elements evolve. The *Rajasic* aspect of *Abamkara* supplies energy for the production of the evolutes.

The five sensory organs have the functions of sight, smell, taste, touch and sound. The five motor organs have the functions of speech, prehension, movement, excretion and reproduction. The five *Tanmatras* are the essence of five sensory organs i.e. *Roop, Gandh, Ras, Sparsh* and *Shabad*. The five gross elements are Fire, Air, Water, Earth and Ether. The first gross element is Ether or *Aakaash*. From Ether, the evolute is air, from air fire takes its birth, from fire the evolute is water and from water, the earth takes its birth. Guru Nanak Dev has talked of these evolutes in one of his couplets in *Siri Raga* (p. 19).¹ Moreover, he has stated in one of the stanzas of 'Siddh Goshta', in reply to a question of the Yogis, that the world has taken its birth in *Abamkara*. (p. 946).² *Abamkara*, mind and intellect are together known as *Antahkarana* or the threefold inner instrument.

The Vedas declare that God is averse to ego or *Abamkara*. (Var Maru M. 3, p. 1089).³ The Gurus declare that the path of ego is averse to the path of devotion. Modesty is a pre-requisite for the path of devotion. The path of ego is the path of destruction. (Gaund M. 5, p. 870).⁴ Pride hath a fall. Whosoever thinks high of himself is reduced to dust in a moment. (Gaund M. 5, p. 868).⁵ "The ego (pure) is the self-conceived as a non-empirical; it is ordinarily inaccessible to direct introspection, but inferred from introspective evidence." (from *The Dictionary of Philosophy* by Dagobert D. Runes, p. 88). There are two principal theories of pure ego. The first is the soul theory, which regards the pure ego as a permanent, spiritual substance underlying the fleeting succession of conscious experience. The second theory is the transcendental theory of Kant, which considers the self as inscrutable subject pre-supposed by the unity of empirical self-consciousness." (*ibid*).

According to Guru Nanak Dev, the ego is the activity of self in duality or *maya*, as :

*It (self) comes in ego, it goes in ego,
It is born in ego, it dies in ego,*

*It gives in ego, it takes in ego,
 It benefits in ego, it loses in ego,
 It is truthful in ego and false in ego,
 It thinks of virtue and sin in ego,
 It goes to heaven and hell in ego,
 It laughs in ego, it weeps in ego,
 It is filthy in ego and clean in ego,
 It loses its status in ego,
 It is foolish in ego, it is wise in ego,
 It is ignorant of liberation,
 It is maya in ego, it is illusion in ego,
 In ego, the jivas are created,
 When it comes to know about ego, it realises the path,
 Without knowledge it is led astray,
 Under the command of the Lord, our writ is scribed,
 The way we see ourselves, we visualise the command
 of the Lord. (Var Asa M. 1, p 466)⁶*

Endorsing the views of Guru Nanak Dev about ego, Guru Angad Dev says :

*The ego is our self acting in ego,
 It is enchained and transmigrates repeatedly,
 Wherefrom this ego comes into being? How can it be
 annihilated?
 Under the command of the Lord, the ego is perpetuated
 by our action,
 Ego is a serious malady, its treatment is also within
 it,
 By the Grace of the Lord, the Word of the Guru is
 practised,
 O people ! Listen to me, in this way, the misery ceases.
 (Var Asa M. 1, p. 466)⁷*

It becomes clear from the above quotations that in the field of *maya*, the Jiva acts in ego. Whosoever rises above the field of *maya*, subdues his ego. *Maya* is not only wealth, but also the whole nature including the human nature as

well, which works in duality. By renouncing wealth only, one does not conquer ego. The ego has subdued the great sages of the yore. According to Guru Amar Das, *Maya* is that power, which takes us away from Brahman. (Ramkali M. 3, Anand, p. 921).⁸ Jiva forgets the Lord, because of *maya*. It is not a separate ultimate reality, it has been created by Brahman. (Asa Kabir, p. 480).⁹ The world is an illusion or false appearance. This principle of illusion is known as *maya*.

Guru Arjan Dev has raised a direct question and also given an answer :

*Is there anyone who can efface this ego ?
Who can divert his mind from this sweet ego ?
The human being has become ignorant, he searches
the unsearchable,
In this dark night, how can he see the light of the day ?
He is tired of his wanderings and searches in various
ways,
When the Grace is showered, saith Nanak, he goes to
Saadh Sangat, which is the treasure of happiness.*
(Gauri M. 5, p. 212)¹⁰

Ego is the principal and subtle vice. It is always present in a Jiva in one form or another. It is the I-ness, which spoils the fruit of great penances. The great Yogi loses in a moment, whatever he has gained through the self-mortification practised for a hundred years. The True Lord or the Fourth Spiritual State is never realised in ego, whereas *Param Pad* is an egoless State. (Gauri M. 1, p. 226).¹¹

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AN ELUCIDATION OF THE HYMN OF GURU NANAK DEV ON EGO IN 'ASA DI VAR'

A free translation of this basic hymn of Guru Nanak Dev in 'Asa di Var' has been given in the previous chapter, which needs further elucidation. A person, because of his ego performs all his works of life, considering himself a significant personality, one born with a special purpose. He forgets that nothing is his own. He has been given a body and a soul by Lord-God and placed in a special set-up by Him. He comes in the world in this state of ego and leaves the world in ego, with the belief that he was the master of his own life. He could never think that someone else except his father and mother was responsible for his birth, though the semen of his father and the blood of his mother contributed to his germination and development of the sperm in the womb of his mother. (Var Jaitsri M. 5, p. 706).¹ The development could only take place, when the life-giving soul was put in the body. The body began to grow within the fire of the womb. The giver of life nourishes the body, which is there with its head downwards and in a state of prayer. (Ramkali M. 3, Anand, p. 920).² After remaining for nine-ten months within the womb in such a state, he is born in the world of *maya*. (Asa Kabir, p 481).³ The arena of *maya* is responsible for his forgetfulness of his source of being. He totally forgets the Lord, who is his sustainer. The world of *maya* causes within him the sense of 'I-ness' and 'mineness'. He sees around himself his relatives especially his mother and father. At that time his consciousness is very

limited. He needs his mother's milk, without which he weeps bitterly. He is taken care of by his brothers and sisters and other relatives. He begins to grow and recognise his dear ones around him. He hears several kinds of sounds and tries to imitate others. In this way, he learns to pick up words and begins to speak in a stammering language. Thus he grows from babyhood to childhood. Guru Nanak Dev has mentioned different stages of life of an individual. As a baby it needs nothing else except the mother's breast. Then it begins to recognise the mother and father, after that the brother, sister and other relations. Next when he becomes a youth, there wells up the instinct of love followed by the tendency to eat, drink and be merry. At this stage, the sexual instinct gains ground. The individual earns money and makes his own home. Then the anger conquers the individual and the body begins to decline. The white hair, the symbol of old age, appear with many disappointments. Ultimately the individual dies. (Majh M. 1, p. 137).⁴ This is in brief the story of the individual. If we take into consideration the span of life, the childhood lasts till tenth year. At twenty, the individual becomes a youth. At thirty, he is called beautiful. Passing through forties, he reaches fiftieth year, when his energy begins to decline. At sixty, he is an old man. At seventy, his thinking faculty declines. At eighty, he cannot do any work. At ninety, he is confined to bed and becomes very weak. Then comes the end. The Guru concludes his statement with the remark that the world is like a palace of smoke. (Majh M. 1, p. 138).⁵ Thus an individual takes birth and ultimately dies down in ego. All his life, he continues to work in society. In daily dealings with other men, he gives and takes. All that is done is ego. He earns for his family and life in ego considering his houses, property, wife, parents and children as his own.

The Lord-God, who is the ultimate reality, arranges the union of the body and the soul and is also responsible for their separation. The unwise indulge in worldly pleasures,

which result in total misery. The pleasures create diseases and are responsible for the sinful actions. The resultant is sorrow and separation. The created body declines and decays. The unwise does not understand it and indulges in fruitless quarrels. The Preceptor is the only final deciding authority. He settles all quarrels. None else can do anything. Everything happens according to the Will of Ultimate Authority. (p. 139).⁶ This fact does not deny the importance of the individual. It is a pointer towards certain laws of Nature. It also refers to the limitations and duties of an individual. According to the Guru, his plan of life is very short (p. 660),⁷ and if he goes away from this world without achieving the goal of life, his coming into this world is proved worthless and it is very shameful on his part. (p. 1412).⁸ He, who does not realise his duty is inferior to the animals, who give milk, though they eat grass. (p. 489).⁹ He is like a goblin hopping about without purpose or an animal wrapped in human skin. (p. 1284).¹⁰

The individual has to work on three planes: the physical, mental and spiritual. The Guru considers the body as the temple of God (p. 1256),¹¹ therefore it is to be kept neat and clean. The prominent vices connected with the body are cruelty towards others for the accumulation of wealth, the theft of wealth belonging to others and sexual hunger. (pp. 154-55).¹² The body is quite careless about the real objective of its birth in this world. It passes the night in sleeping and the day in enjoying and thus the most precious opportunity in this world is wasted. (p. 156).¹³ The first virtue connected with the body is *Abimsa* or non-injury to living beings. The Guru is quite emphatic on this virtue. He says, "Truthful is he, who abides by the true advice, who knows mercy towards the Jivas and gives in charity to the needy." (p. 468).¹⁴ In order to rise higher on the spiritual plane, one should know within himself the significance of mercy towards all and treat all the Jivas like himself. (p. 940).¹⁵ The Guru has mentioned four fires: violence, attachment, greed

and anger. (n 147).¹⁶ The first place has been given to violence, therefore a man of God abhors it and also forsakes attachment, greed and anger. (p. 147).¹⁷ He, who tries to speak truth, also tells lies and both of them are the result of his ego. His virtues and vices at this plane well up from the ego of his mind. When he performs a virtuous act, he is conscious that he has done it. Likewise his vicious actions are the result of his egoistic bent of mind. He laughs and weeps on the plane of ego for his performed Karmas. It is said that the pride of man flares up on account of the possession of wealth, woman and property. He keeps an eye on other women. His hunger for the wealth and women of others is insatiable. In order to possess them, he resorts to stealing and trespassing. But the Guru is very critical about this way of life. The thief feels pleasure in stealing and likes his profession, but he neither receives respect in this world nor in the next. He wastes his precious birth. The judge never appreciates a thief, though the thief may praise the judge. If the thief talks ill of the judge, the judge does not lose anything. Nobody reposes his confidence in a thief, therefore, how can an action of a thief be liked? (p. 662).¹⁸ The man thus becomes full of vices because of his ego and when well-advised, he washes off his ills in pride.

According to Guru Nanak Dev, the egoist wastes his precious birth and loses his caste and nature. Sometimes he becomes devoid of wisdom and sometimes, if guided well, he appears sagacious. He always remains far off from the spiritual plane and remains ignorant of his final emancipation. When he is imbecile, his speech becomes unsavoury. It is said that the tongue can inflict a deeper wound than the sword. One word can break off the dear ones in a moment, therefore, we should utter every word with care. The language should be polite and sweet. The Guru says, "The unsavoury tongue makes the mind and body unsavoury. The harsh person is distasteful for everybody and is known as a person of harsh temperament. Such a person receives

disrespect in the Court of the Lord. The courtiers spit on him. He is called a fool and receives the punishment of shoes." (Var Asa M. 1, p. 473).¹⁹ With harsh words, the love dies down and the friendship ends, therefore, the individual should never talk ill of anybody. (p. 933).²⁰ The true knowledge teaches us this lesson. The speech, which brings us respect, is the model speech. (p. 15).²¹ The unsavoury speech leads us to misery. Therefore, the individual should always speak sweet words and make his tongue sweet. He should speak truth and never tell a lie. The unrighteousness with respect to speech consists in practising falsehood, tartness of expression, calumny and gossiping. All these acts stand in the way of spiritual progress. One who practises calumny is like a counterfeit coin. He is black-faced, his speech being full of ill-will for others. (p. 505).²² The Guru says, "The tongue, which is not imbued with the love of the Lord, always speaks unsavoury language, it is engaged in the calumny of good individuals (saints). The animal never rises to the higher plane. The calumniators are enchained. They will be the dwellers of the hell and gloom." (p. 1288).²³ The righteousness with respect to speech consists in the practice of veracity, uttering of the speech for the good of humanity, sweetness of utterance and the recitation of scriptures. (p. 1013).²⁴ All these acts are done for the good of individual soul and for the society. The recitation of scriptures is an act of faith. The sayings of sages inspire us for the higher ideals and nobler acts, thus paving the way for our spiritual enlightenment. The practice of listening to and imbibing the spirit of the scriptures creates within us the sacred fear of the Lord. (p. 25).²⁵

The mind, if let loose, can play havoc and if kept under control, can raise us spiritually. These different states of mind have been thus depicted by the Guru: "Mind is the king, active with varied desires. Mind is the *Yogi*, ending separation. The mind understands the reality by singing the Praises of the Lord. Such persons, who have subdued the

mind with the word of the Guru are very rare." (p. 1125).²⁶ "The mind is *maya*, it runs everywhere. It is like a bird flying in the sky. This thief is subdued by the Word of the Guru and lives in the city of the body (like a civilised citizen). The mind is the *Yogi*, the mind is the enjoyer, the mind is a fool, the mind is charitable, the mind is a beggar, the mind is protected by the Guru and the Lord. By killing the five vices, it obtains comfort." (p. 1330).²⁷ The Guru addresses the mind in the following manner: "O mind! They are five and I am one, how can we save our property? They plunder us always, to whom should we request for protection? You should repeat the Name of the Lord, O Mind! (p. 155).²⁸ The cure suggested for the malady of the mind is the primary sacred formula of the Name of the Lord. By this the sins of the previous births are washed away.

Metaphorically, the mind is an elephant in the forest of the body. The Guru gives the goad of the True word (p. 221).²⁹ From the preceding quotations, it is quite clear that the five vices i.e. lust, anger, greed, attachment and ego surround the mind. These evils can be destroyed only with the Word of the Guru or the Name of the Lord. The ego is the most powerful vice about which Guru Nanak Dev says that it includes the powerful *maya*, which is spread everywhere. Whosoever is born in the fold of *maya* is an egoist. If one has to enter the spiritual domain, he has to try to get his ego effaced. The creation comes into being because of ego. To a question raised by the Yogis, the Guru replied that the world is created in ego and the distress caused by ego can only be effaced by the Name of the Lord. (Ramkali M. 1, p. 946).³⁰ When the mortal stills his ego, he can then have the glimpse of Lord-God's mansion. Without the divine knowledge, the man only prattles and wrangles. It is only by Lord's Will that the Writ on man's forehead is recorded. The Lord scans and knows his creation in all its aspects.

The intellect should be kept unpolluted and above all sorts of quarrels. The right intellect should be a strong rider

over the mind-horse, which is to be bridled and caught by the forelock. This intellect will lead us towards the Lord and we will be the recipient of honours. Because of its company with the evils, the vices, which originate in the mind consist of ill-will towards others, greed in respect of what belongs to others and want of faith in the scripture. Against these vices, the virtues of the mind are kindness towards others, indifference to material advantages and faith. Faith is the cause of reverence and piety.

The foremost duty of the individual is to understand *dharma* or the path of piety. This piety can be realised by the control over our senses. The five senses i.e. sight, hearing, taste, smell and touch are to be kept under discipline. The individual should see no evil, hear no evil, taste no evil, smell no evil and touch no evil. Anything that incites an individual to lustful acts is to be avoided. The cardinal virtues are to be imbibed. The godly qualities are to be practised. God of Guru Nanak Dev is Truth, Good, Just, Sweet, Pure, Fearless, Devoid of Enmity, Gracious and Merciful, therefore, an individual should adopt truth, goodness, justice, sweetness, purity, fearlessness, friendliness, graciousness and mercifulness. These qualities are like a base, over which a spiritual mansion can be raised. The five major vices can be overcome with the practice of five virtues i.e. the lust can be overcome with self-control, the anger with tolerance, greed with contentment, worldly affection with devotion to duty and ego with modesty. With the armour of qualities and virtues, the Sikh enters the field of action like a disciplined soldier and no enemy can stay long before him. His actions are controlled by the injunctions laid down by the Guru. He fulfils all his worldly duties, but never forgets the Lord. He performs his physical, mental and spiritual duties at the same time. He earns his livelihood, performing his duty honestly. He takes out a portion of his earnings for the service of the needy brethren and while performing all the worldly duties, he remembers the Lord and in the end attains the final beatitude.

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(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰਨਾ 946)

EGO AND SELF

THOUGHTS IN UPANISHADS

In Indian religious philosophy the word *Atman* is used for the self or soul. It is also known as *purusha*. According to Vedanta or Upanishads, Brahm or Brahman has two aspects, the one without Attributes called *Trigunatita or Nirguna Brahman* translated as Transcendental Brahman or Higher Brahman and the other aspect with Attributes called *Saguna* or Immanent Brahman. This aspect is also known as Lower Brahman. Guru Arjan Dev says :

*Whatever we see is Brahman and whatever we hear
is Brahman, Who is described as One Lord,
Without the Lord, none else is known as the
establisher of the world of souls. (Bilawal M. 5, p. 846)¹*

The 'Atman' or self is one with Brahman. The soul is within Brahman and Brahman is within soul. Both are identical. (Bhairo M. 1, p. 1153).² The 'soul is related to the body, Brahman pervades the whole Universe. Because of its individuality, the soul appears different from Brahman, though it is a part and parcel of Brahman. Both matter and the individual soul are real constituents of Brahman's nature. (Var Asa M. 1, p. 465).³ Whereas the soul is *purusha*, Brahman is *Karta Purakh, Akal Purakh, Niranjjan Purakh and Sat Purakh*. Brahman is the internal ruler of *Purushas*.

The individual soul has its limitations and because of these limitations, it cannot understand Brahman fully. The imperfections of the soul due to its association with mind and intellect are only its own failings; Brahman is perfect.

The soul is saved by the meditation on the Name of Brahman. The released soul enjoys supreme bliss, which is an attribute of Brahman.

According to Guru Nanak Dev, "He, who remains awakened in the love of Transcendental Brahman reaches that tree whose roots are upwards and branches downwards, with which are attached four Vedas. (Gujri M. 1, p. 503).⁴ There is a parable of two birds in *Mundaka Upanishad*, who are bound in friendship to one another and have made their homes in the same tree. One bird i.e. Brahman just looks on, while the other bird pecks at the sweet fruit. The bird, who eats, becomes weary of pecking and thus dejected, but when through meditation, it becomes aware of Brahman, its dejection ceases. In the phenomenal world, the world of *namarupa* (name and form), all the things exist in Brahman. It is Brahman from whom beings are born, when born, they live in Him and when they die, they enter within Him. This is the philosophy of Upanishads. In *Katha Upanishad* it is written that like Brahman, the self is never born and never dies. If it is thought by the slayer that he can kill and if the slain thinks that he is killed, both of them do not know the truth, because the self is neither born nor dies.

THOUGHTS IN *BHAGAVADGITA*

In the eighth chapter of *Bhagavadgita* Arjuna enquires from Lord Krishna : "O my Lord, O Supreme Person, what is Brahman and what is the self?" The reply of the Lord Krishna was : "The Indestructible Transcendental living entity is called Brahman and His eternal nature is called the self. Action pertaining to the development of the material bodies of the living entities is called *karma*." In the eighteenth chapter it is said about the self—being purified by his intelligence and controlling the mind with determination, giving up the objects of self-gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of

speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger and acceptance of material things, free from false proprietorship, and peaceful—such a person is certainly elevated to the position of self-realisation."

THOUGHTS IN JUDAISM

According to Judaism, the soul is the breath of God and like God it is immortal. The universe was created out of nothing by the eternal God by uttering the 'Word'. Since God is good, His Creation is also good. There is no devil and no hell. Whosoever goes beyond the Will of the Lord, he commits a sin. Evil springs up, when one leaves the godly path and follows his senses. The existence of this evil is a test for the human being. He has to overcome it by following the Jewish system of human conduct. The Name of the Lord is Holy and must not be uttered in order to protect it from profanation. Man has been given free-will in the choice of the path. The sincere and selfless prayer takes us near the Lord. Repentance for sins, love for God and service of humanity are necessary for an individual.

THOUGHTS IN CHRISTIANITY

According to Christianity, human being is the highest of God's creatures. He has been given absolute freedom, but he constantly abuses it. Consequently, he has to reform himself. God created man in His Own Image, he is, therefore, capable of choosing good, but he becomes a prey constantly to vices. The hell exists for him, who goes against the Will of God and revolts against him. On the day of Judgement, the Lord will judge the faith and works of each person. Man has fallen because of the original sin. The sinful and guilty achieve salvation through penitence, faith and love. He has to accept the Grace of God in Christ and this will be instrumental in cleansing the dirt of sin. Christ is truly divine

and perfect. He has filial consciousness and has undergone resurrection for the sake of humanity. One of the prominent doctrines of Christianity is the doctrine of atonement. Christ is the Saviour and makes atonement for the sins of the people. He lifts humanity and lessens the ignorance of the people. He redeems the human beings by his sacrifice.

THOUGHTS IN ISLAM

Islam lays stress on prayer, fasting, alms-giving and pilgrimage to Mecca. The Muslim should pray five times a day under all circumstances and situations. There is a prescribed prayer, which the faithful utters at sunrise, noon, early afternoon, sunset and at the fall of darkness. The faithful has to save himself from the evil power called Satan. The fall of Adam and Eve from heaven had been due to this evil power. The soul is immortal. On the day of resurrection, the dead will rise from their graves in order to receive the rewards and punishments for their actions. The bodies will be formed again from the seed-bone, which will not be consumed by the earth like other parts of the body. On the day of Judgement, the Prophet will act as an intercessor. Those with a good record will be sent to heaven and the evil-ones will go to hell. There is a bridge named *Al Sirat* over the abyss of hell. It is finer than a hair and sharper than the edge of a sword. The good will cross the bridge and the evil will fall into the abyss of hell.

FIVE SHEATHS OF *ATMAN*

The ancient sages of India have mentioned five sheaths of *Atman*, in which it is encased. The uppermost sheath is the bodily sheath, which is sustained by food. It is called *annamaya kosha*. The next sheath is the vital sheath known as the *pranamaya kosha*. It is sustained by vital forces. Then there is mental sheath called *manomaya kosha*. It constitutes the functions of the mind. The next sheath, which depends

upon the functions of the intellect is the intellectual sheath or *vijnanamaya kosha*. The last sheath, which is not merely a covering, but the very essence of the individual self, is the blissful sheath or *anandamaya kosha*. Unless the upper sheaths, which constitute the activities of the senses, sense-organs, mind and intellect, drop down from above the soul, the blissful state cannot be realised. The blissful and ecstatic state is known as *Turiya* or *the Fourth State*, much above the three states of waking, sleeping and dreamless sleep. For the realisation of this uppermost state, the finite self has to rise above the other three states.

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(ਗੁਜਰੀ ਮ: ੧, ਪੰਨਾ 503)

FATE OF THE EGOIST

Evil is as old as the creation itself. It is God Himself, who created both Good and Evil, as the sole Creator of the Universe. Guru Nanak Dev, the founder of Sikhism, says in his hymn of creation in Raga Maru : "When it was the Will of the Lord, He created the world. The whole expanse was installed without props. He created Brahma, Vishnu and Shiva and extended the attachment for *maya*." (p. 1036).¹ Brahma, Vishnu and Shiva represent the three modes (qualities) of *rajas* (activity), *sattva* (rhythm) and *tamas* (morbidly) respectively. Guru Arjan Dev expresses the same idea in his longer poem Sukhmani, wherein he says, "When the Lord created this world of 'Form', He extended it within three modes. People began to talk about virtue and vice; some went to the hell and others to heaven because of their actions. The worldly relation, the noose of *maya*, ego, attachment, illusion, the burden of fear, suffering, pleasure, honour and dishonour were described in various ways. The Lord Scans His Own Sport. When He withdraws His Sport, He is again the Only One." (pp. 291-92).² This quotation of Guru Arjan Dev needs further elaboration. The world has been depicted as the Sport of the Creator, Who wielding the power of *maya*, has created both Good and evil. The Good are rewarded and the evil are punished. The ego, attachment and illusion are related to Evil. There is suffering and punishment for the evil-doers.

A vice is an immoral, wicked or evil habit, action or trait. The chief vices considered in Indian religious literature including the Sikh Scripture are five. They are *Kama* (lust), *Krodha* (anger), *Lobh* (greed), *Moh* (attachment), and *Ahamkara* (ego). These vices are the most dear sons of every

individual human being. Kabir says, "There is none, who burns his own house and burning his five sons, is attuned with the Lord." (Slok Kabir, p. 1366).³ Guru Arjan Dev has asked the human being to keep away from the ten women leading towards evil paths. (Maru M. 5, p. 1083).⁴ Guru Amar Das says, "Five thieves, who live within this body are lust, anger, greed, attachment and ego. They rob us of ambrosia, but the egocentrics do not understand it and no one listens to their cries." (Sorath M. 3, p. 600).⁵ Guru Arjan Dev says, "I am in the Refuge of the Lord; Bless me, O Gurudeva with Your Grace, so that the lust, anger, greed, attachment and ego may be destroyed." (Gauri Sukhmani M. 5, p. 269).⁶ Four vices including violence, attachment, greed, anger have been mentioned as the four streams of fire. (Var Majh M. 1, p. 147).⁷

Kama ordinarily means 'desire or longing'. Generally the word connotes lust, one of the five main vices. When personified, it is used for 'god of love'. In the Sikh Scripture, the lust has been addressed thus : "O lust ! You are the cause of landing men in a hell and making them transmigrate. You deceive all minds away in all the three worlds and destroy the merits of all austerities and meditation; your pleasure is illusory, you make men unsteady and poor and punish the persons of various status alike." (Sahaskriti Slok M. 5, p. 1358).⁸ *Kama* weakens the body. (Ramkali Dakhni Oamkar M. 1, p. 932).⁹ *Kama* lives within the sinning mind, therefore being mercurial, it cannot be steadied. A Yogi, a Shaivite or a Sannyasin all are caught within the noose of *Kama*. (Basant M. 9, p. 1186).¹⁰ For a moment's pleasure of *Kama*, one suffers for a million days. He enjoys for a short while, but repents again and again. (Asa M. 5, p. 403).¹¹

Krodha (anger) : Anger and lust are the cause of the gradual destruction of the body (Ramkali M. 1, p. 932).¹² and the wealth of virtue. (Asa M. 1, p. 352).¹³ Guru Arjan Dev has addressed the vice in the following manner : "O anger ! the source of all quarrels, you do not take pity at all. You subdue your prey completely, who dances like a monkey. (Sahaskriti

Slok M. 5, p. 1358).¹⁴ This vice has been symbolised as a *chandaal* (an outcaste) (Siri Raga M. 4, p. 40).¹⁵ The fool utters insipid words, which are the cause of fury, therefore such utterances should be avoided. (Var Asa M. 1, p. 473).¹⁶ The anger can be overcome by sweet words and love.

Lobb (greed) : Greed is like a mad dog, bites and infects everyone. (Nat M. 4, p. 933).¹⁷ When there is greed, there can be no love. The love created in greed is false. How long a person can stay in a hut, with a leaking thatched roof? (Slok Farid, p. 1378).¹⁸ One is bound down, when his actions are goaded by greed. (Jaitsri M. 9, p. 702).¹⁹ The greed is a dark prison-house and the sins committed out of greed are the fetters around one's feet. (Basant Hindol M. 1, p. 1191).²⁰ Greed destroys the men in the same manner as the moss pollutes water. (Var Satta Balwand, p. 967).²¹ One should forsake the false greed and remember the Unknowable Lord whole-heartedly. (Var Asa M. 1, p. 468).²² A greedy person should not be trusted as far as possible. (Slok M. 3, p. 1417).²³

Mob (attachment) : Guru Arjan Dev has addressed *Mob* in the following manner : "O unconquerable warrior of the battlefield, both mighty and destructive ! You have attracted ganas, gandharavas, gods, men, animals and birds." (Sahaskriti Slok M. 5, p. 1358).²⁴ This world has gone astray, injecting the toxin of attachment. (Gauri M. 3, p. 233).²⁵ I experienced various pleasures in the dream; the attachment tasted sweet. (Var Jaitsri M. 5, p. 707).²⁶

Abamkara (ego) : *Abamkara* is a deadly disease. (Var Asa M. 1, p. 466).²⁷ That person is considered a hero, who kills the tyrant ego. (Var Siri Raga M. 3, p. 86).²⁸ Anyone who indulges abundantly in ego is reduced to dust in no time. (Gond M. 5, p. 868).²⁹ The Vedas declare that God does not like ego. (Var Maru M. 3, p. 1089).³⁰ The king, who is haughty about his status will fall into hell and become a dog. Whosoever is haughty about his youth, becomes worm in the faeces. Whosoever is haughty about the works performed by him, will undergo transmigration in various forms. Whosoever shows

pride about his wealth and property, he is a fool and is blind in ignorance. (Gauri Sukhmani M. 5, p. 278).³¹

By following the above-mentioned five vices, one violates the moral discipline and thus commits sins. All the deeds committed under the impact of vices are the sinful deeds. "Assuredly, the sinners are wasted away, the angel of death seizes and destroys them. They are cast into hell by the Creator and are asked to render the accounts by the Lord." (Maru M. 5, pp. 1019-20).³² Though one sees, he is blind; though one hears, he is deaf. The thing, which is near, he considers it afar, in this way, the sinner commits sins. (Suhi M. 5, p. 741).³³ The sin is bad, but the sinner loves it. He carries the load of sin and is wholly absorbed in sin. If he forsakes his sin and knows his self, he will neither suffer sorrow nor separation nor pain. (Ramkali M. 1, Dakhni Oamkar, p. 935).³⁴ The sinners commit sinful deeds and then wail and weep. They will be churned by the god of Justice. (Slok M. 5, p. 1425).³⁵ The virtue and sin both abide within the body. Both have created the world conjointly. He, who kills both and comes to his real home, merges in the Lord by the grace of the Guru. (Majh M. 3, p. 126).³⁶

All the ailments surround us, when we forget the Lord. (Malar M. 5, p. 1256).³⁷ We forget the Lord under the impact of *maya*, we indulge in attachment and duality. (Ramkali M. 3, Anand, p. 921).³⁸ When we are in the grip of ego, we forget the Name of the Lord. The ego and the Name of the Lord are averse to each other. (Wadhans M. 3, p. 560).³⁹ Thus *maya* and ego produce evil. While living in the world of *maya*, how can we escape from evil? "He, whom the Lord keeps non-attached in *maya*, I am his slave." (Bhairo Kabir, p. 1157).⁴⁰ The evil brings punishment for violation of the Laws of God.

Thus Sikhism believes that the prevalent evil in the world works under the over-all command of the Lord. The resultant punishment and the pain reminds the evil ones about the path of *Dharma* (piety and righteousness). *Dharma* ordinarily means duty, which does not mean the

observance of the formal ritualism or the performance of Shastric injunctions. The Sikh Gurus laid down a definite moral code, which enjoins a Sikh to do such actions, which are called higher *karmas*. The practice of these higher *karmas* is the practice of virtues in life. The Sikh has to imbibe the godly qualities in his life. These qualities include Truth, Purity, Justice, Sweetness, Fearlessness, Mercy etc. The five major vices can be overcome: lust with self-control, anger with toleration, greed with contentment, worldly affection with devotion to duty and ego with modesty. The Virtue and Vice are both the creation of God. Vice is a sin, it is impure and unclean. Only God is pure. An individual becomes godlike to the extent he becomes pure. In a world vitiated by all types of ills and evils, one should avoid indulgence to the extreme and also avoid self-mortification. On both these sides one loses balance, therefore the middle path is to be followed, which is the golden mean. One has neither to renounce the world nor jump into the field of action like an unbridled horse. The foremost duty of the individual is to understand *Dharma* or the path of piety. The piety can be achieved by the control of our senses.

Guru Arjan Dev has discussed about the fate of an egoist in the twelfth canto of his longer poem 'Sukhmani', a stanza of which we have already quoted above. The Slok in the beginning of this canto contains the crux of thought, which says: "The humble ones abide in peace, who forsake their ego and appear lowly; the great egoists have been consumed by their own pride, saith Nanak." A few stanzas of this canto are being translated hereunder:

*He, who is proud of his kingship, he is cast into hell
and becomes a dog,*

*He, who is proud of his youth, he becomes a worm
of faeces,*

*He, who calls himself a person of good actions, he
undergoes births and deaths and strays in many
existences,*

*He, who is proud of his wealth and lands, he is a fool,
blind and ignorant,*

*He, on whom the Lord showers His Grace and causes
him to observe humility,*

He obtains salvation here and gets peace hereafter.

*He, who becomes wealthy and haughty about his
riches, nothing will accompany him, even a straw,
in the next world.*

*He, who has huge army and has hopes on his men,
he is destroyed in a moment,*

*He, who considers himself mighty over others, he is
reduced to ashes in a moment,*

*He, who does not consider anyone equal to him, the
Lord Justiciar will disgrace him,*

*He, whose ego is effaced by the grace of the Guru, that
person gets approval in the Court of the Lord, saith
Nanak.*

*He, who performs many good actions and becomes
egoistic, all his efforts go waste,*

*He, who commits many austerities, but becomes
egoistic, he takes birth repeatedly in hell and
heaven,*

*He, who commits many efforts, but does not get peace
of mind, how can he go to the Court of the Lord?*

*He, who calls himself good, the goodness never comes
near him.*

*He, whose mind becomes the dust of the feet of all,
immaculate is his glory, saith Nanak.*

*As long as he considers that he is capable of doing
something, till then he gets no peace at all.*

*As long as he considers that he is performing
something, till then he strays in the womb of
species.*

*As long as he considers someone an enemy and
someone a friend, till then his mind does not
become stable.*

As long as he is infatuated with the love of maya, till then the Lord-Justiciar inflicts punishment on him. By the Grace of the Lord, his bondage is shattered, only by the Guru's kindness, his ego is effaced, saith Nanak.

One who earns a thousand, runs for earning a lakh, he is not satisfied by following mammon.

He enjoys many pleasures by indulging in vices, he is not satisfied and wastes himself by hankering after them.

No one is satisfied without contentment, all actions are useless like the objects of a dream.

All the peace is obtained by the love of God's Name, only a person of good fortune attains it.

The Lord Himself is the Doer of everything, therefore always repeat His Name.

(Gauri Sukhmani M. 5, pp. 278-79)⁴¹

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22. ਕੂੜਾ ਲਾਲਚੁ ਛਡੀਐ ਹੋਇ ਇਕ ਮਨਿ ਅਲਖੁ ਧਿਆਈਐ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ 468)
23. ਲੋਭੀ ਕਾ ਵੇਸਾਹੁ ਨ ਕੀਜੈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥ (ਸਲੋਕ ਮ: ੩, ਪੰਨਾ 1417)
24. ਹੇ ਅਜਿਤ ਸੂਰ ਸੰਗ੍ਰਾਮ ਅਤਿ ਬਲਨਾ ਬਹੁ ਮਰਦਨਹ ॥
ਗਣ ਗੰਧਰਬ ਦੇਵ ਮਾਨੁਖੁ ਪਸੁ ਪੰਖੀ ਬਿਮੋਹਨਹ ॥
(ਸਹਸਕ੍ਰਿਤੀ ਸਲੋਕ ਮ: ੫, ਪੰਨਾ 1358)
25. ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਮੋਹ ਠਗਉਲੀ ਪਾਇ ॥
(ਗਉੜੀ ਮ: ੩, ਪੰਨਾ 233)
26. ਸੁਪਨੈ ਹਭਿ ਰੰਗ ਮਾਣਿਆ ਮਿਠਾ ਲਗੜਾ ਮੋਹੁ ॥
(ਵਾਰ ਜੈਤਸਰੀ ਮ: ੫, ਪੰਨਾ 707)
27. ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ... ॥ (ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ 466)
28. ਨਾਨਕ ਸੋ ਸੂਰਾ ਵਗੀਆਮੁ ਜਿਨਿ ਵਿਚਹੁ ਦੁਸਟੁ ਅਹੰਕਰਣੁ ਮਾਰਿਆ ॥
(ਵਾਰ ਸਿਰੀ ਰਾਗੁ, ਮ: ੩, ਪੰਨਾ 86)
29. ਜੇ ਕੋ ਬਹੁਤੁ ਕਰੇ ਅਹੰਕਾਰੁ ॥ ਓਹੁ ਖਿਨ ਮਹਿ ਰੁਲਤਾ ਖਾਕੂ ਨਾਲਿ ॥
(ਗੋਂਡ ਮ: ੫, ਪੰਨਾ 868)
30. ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ ਵੇਦ ਕੂਕਿ ਸੁਣਾਵਹਿ ॥
(ਵਾਰ ਮਾਰੂ ਮ: ੩, ਪੰਨਾ 1089)
31. ਧਨ ਭੂਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥ ਸੋ ਮੂਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥
(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ 278)
32. ਪਾਪ ਕਰੇਦੜ ਸਰਪਰ ਮੁਠੇ ॥ ਅਜਰਾਈਲਿ ਫੜੇ ਫੜਿ ਕੁਠੇ ॥
ਦੋਜਕਿ ਪਾਏ ਸਿਰਜਣਹਾਰੈ ਲੇਖਾ ਮੰਗੈ ਬਾਣੀਆ ॥ (ਮਾਰੂ ਮ: ੫, ਪੰਨੇ 1019-20)
33. ਪੇਖਤ ਚਾਖਤ ਕਹੀਅਤ ਅੰਧਾ ਸੁਨੀਅਤ ਸੁਨੀਐ ਨਾਹੀ ॥
ਨਿਕਟਿ ਵਸਤੁ ਕਉ ਜਾਣੈ ਦੂਰੇ ਪਾਪੀ ਪਾਪ ਕਮਾਹੀ ॥ (ਸੂਹੀ ਮ: ੫, ਪੰਨਾ 741)
34. ਪਾਪੁ ਬੁਰਾ ਪਾਪੀ ਕਉ ਪਿਆਰਾ ॥ ਪਾਪਿ ਲਦੇ ਪਾਪੇ ਪਾਸਾਰਾ ॥
ਪਰਹਰਿ ਪਾਪੁ ਪਛਾਣੈ ਆਪੁ ॥ ਨਾ ਤਿਸੁ ਸੋਗੁ ਵਿਜੋਗੁ ਸੰਤਾਪੁ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਦਖਣੀ ਓਅੰਕਾਰੁ, ਪੰਨਾ 935)
35. ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ ॥
ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧ੍ਰਮ ਰਾਇ ॥
(ਸਲੋਕ ਮ: ੫, ਪੰਨਾ 1425)
36. ਕਾਇਆ ਅੰਦਰਿ ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਭਾਈ ॥
ਦੁਹੀ ਮਿਲਿ ਕੈ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥
ਦੋਵੈ ਮਾਰਿ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਵੈ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥
(ਮਾਝ ਮ: ੩, ਪੰਨਾ 126)

37. ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥
(ਮਲਾਰ ਮ: ੧, ਪੰਨਾ 1256)
38. ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥
(ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦੁ, ਪੰਨਾ 921)
39. ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥
(ਵਡਹੰਸੁ ਮ: ੩, ਪੰਨਾ 560)
40. ਮਾਇਆ ਮਹਿ ਜਿਸੁ ਰਖੈ ਉਦਾਸੁ ॥ ਕਹਿ ਕਬੀਰ ਹਉ ਤਾ ਕੋ ਦਾਸੁ ॥
(ਭੈਰਉ ਕਬੀਰ, ਪੰਨਾ 1157)
41. ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥
ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥
ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥ ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥
ਜੋ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ ॥ ਸੋ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥
ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥ ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਵੈ ॥
ਧਨ ਭੂਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥ ਸੋ ਮੂਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥ ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥
ਧਨਵੰਤਾ ਹੋਇ ਕਰਿ ਗਰਬਾਵੈ ॥ ਤ੍ਰਿਣ ਸਮਾਨਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਵੈ ॥
ਬਹੁ ਲਸਕਰ ਮਾਨੁਖ ਊਪਰਿ ਕਰੇ ਆਸ ॥ ਪਲ ਭੀਤਰਿ ਤਾ ਕਾ ਹੋਇ ਬਿਨਾਸ ॥
ਸਭ ਤੇ ਆਪ ਜਾਨੈ ਬਲਵੰਤੁ ॥ ਖਿਨ ਮਹਿ ਹੋਇ ਜਾਇ ਭਸਮੰਤੁ ॥
ਕਿਸੈ ਨ ਬਏ ਆਪਿ ਅਹੰਕਾਰੀ ॥ ਧਰਮ ਰਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥ ਸੋ ਜਨੁ ਨਾਨਕ ਦਰਗਹ ਪਰਵਾਨੁ ॥
ਕੋਟਿ ਕਰਮ ਕਰੈ ਹਉ ਧਾਰੇ ॥ ਸ੍ਰਮੁ ਪਾਵੈ ਸਗਲੇ ਬਿਰਥਾਰੇ ॥
ਅਨਿਕ ਤਪਸਿਆ ਕਰੇ ਅਹੰਕਾਰ ॥ ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ ॥
ਅਨਿਕ ਜਤਨ ਕਰਿ ਆਤਮ ਨਹੀ ਦ੍ਰਵੈ ॥ ਹਰਿ ਦਰਗਹ ਕਹੁ ਕੈਸੇ ਗਵੈ ॥
ਆਪਸ ਕਉ ਜੋ ਭਲਾ ਕਹਾਵੈ ॥ ਤਿਸਹਿ ਭਲਾਈ ਨਿਕਟਿ ਨ ਆਵੈ ॥
ਸਰਬ ਕੀ ਰੇਨ ਜਾ ਕਾ ਮਨੁ ਹੋਇ ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥
ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ ॥ ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ ॥
ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥ ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥
ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ ॥ ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥
ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥ ਤਬ ਲਗੁ ਧਰਮ ਰਾਇ ਦੇਇ ਸਜਾਇ ॥
ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੁਟੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੁਟੈ ॥
ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ ॥ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ ॥
ਅਨਿਕ ਭੋਗ ਬਿਖਿਆ ਕੇ ਕਰੈ ॥ ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਖਪਿ ਖਪਿ ਮਰੈ ॥
ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ ॥ ਸੁਪਨ ਮਨੋਰਥ ਬਿਥੇ ਸਭ ਕਾਜੈ ॥
ਨਾਮ ਰੰਗਿ ਸਰਬ ਸੁਖੁ ਹੋਇ ॥ ਬਡਭਾਗੀ ਕਿਸੈ ਪਰਾਪਤਿ ਹੋਇ ॥
ਕਰਨ ਕਰਾਵਨ ਆਪੇ ਆਪਿ ॥ ਸਦਾ ਸਦਾ ਨਾਨਕ ਹਰਿ ਜਾਪਿ ॥
(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨੇ 278-79)

MYTHOLOGICAL INSTANCES OF EGOISTS

There is a hymn of Guru Nanak Dev mentioning the names of mythological figures, who were puffed up with ego and thereby received due punishment from the Lord. A free translation of the hymn is given hereunder :

*Brahma became egoistic and did not comprehend the
Lord,*

*He repented, when he was faced with the misfortune
about the Vedas,*

*If one remembers the Lord, his mind then
acknowledges.*

Such ego is very bad in the world,

He, who meets the Guru, only his ego is effaced.

*The king Bali was puffed up with the pride of wealth,
He performed great sacrificial feasts with excessive
load of ego,*

*Without consulting the Guru, he had to go to the
underworld.*

*Harichand distributed alms and thus became
renowned,*

*Without the Guru, he could not know the end of the
inscutable Lord,*

*The Lord Himself Creates illusion and Himself
imparts the advice.*

*Harnakbash of evil intellect performed evil deeds,
The Lord-God effaces the ego,*

*The Lord showered His Grace and redeemed Prahlad.
Foolish and unwise Ravana forgot Lord-God,*

*Lanka alongwith his head was looted,
Without the Guru's love he was absorbed in ego.
The demons Sahasrabahu, Madhu Kaitab and
Mahishasur were killed,
Harnakhash was seized and torn with nails,
These demons were killed without the practice of
Lord's devotion.*

*Jarasandh and Kaalyamun were killed,
Raktveej and Kaalnm were destroyed,
The Lord killed the demons and saved the saints.
The Lord Himself as True Guru reflects on the Word,
He slew the demons because of duality,
The enlightened ones were saved because of their true
devotion.*

*Duryodbana was drowned in ego and lost his respect,
He did not comprehend the Creator Lord,
One, who distresses the God's men himself receives
suffering.*

*Janmeja did not comprehend the Guru's Word,
How could he get peace being entangled in illusion ?
He had to repent by forgetting the Lord even for an
instant.*

*Kans, Kesi and Chandur did not consider anyone
equal to them,
They did not comprehend the Lord and thus lost their
honour,*

*Without the Grace of the Lord, none can be saved.
The ego cannot be effaced without the Guru,
Only under the instructions of the Guru the
righteousness, forbearance and God's Name can be
obtained.*

By singing the praises of the Lord, we get His Name.

(Gauri M. 1, pp. 224-25)¹

The instances of ego and the punishment for the same presented by Guru Nanak Dev refers to the great mythological personalities including the gods and demons.

They are Brahma, the king Bali, Harichand, Harnaakhash, Ravan, Sahasrabahu, Madhu Kaitabh, Mahishasura, Jarasandh, Kalyamun, Rakatveej, Kaalnem, Duryodhana, Janmeja, Kans, Kesi and Chandur. The ego is a very subtle malady and the great personage could not escape it. It is only the True Guru, who can efface the ego. Therefore, without having been instructed by the True Guru, the above personages had to undergo the punishment, as explained by Guru Nanak Dev in the above hymn. Now we will relate one by one the episodes concerning them.

BRAHMA

Brahma was born in the navel-lotus of Vishnu, therefore he is called the son born in the Lotus. (Kanra M. 4, p. 1309).² He manifested the hymns of the Vedas, but also extended the attachment of *maya*. (Wadhans M. 3, p. 559).³ Within the mouth of Brahma, there is *maya* of three modes. (Maru M. 1, p. 1038).⁴ He is called great god, but could not know the limits of Lord-God. (Var Malar M. 1, p. 1279).⁵ He did not realise that he was puffed up with ego and because of this the Vedas were taken away from him by the most powerful demons. For this great suffering he repented (Gauri M. 1, p. 224).⁶ The recitation of Vedas originated from Brahma, from whom the gods of attachment and desire sprang forth. They strayed in three modes and could not find their real abode. (Gauri M. 3, p. 230).⁷ Firstly Brahma came into the house of death. He could not know the end of lotus of Vishnu, in which he was born. (Gauri M. 1, p. 227).⁸

Episode

Brahma, one of the gods of Hindu Triad, is said to have been born of a lotus, that sprang from the navel of Vishnu. He has four heads. Originally he had five heads, one of which was cut off by Shiva. Brahma was bewitched by the beauty of his own daughter Savitri (She is called Sarasvati and

Gayatri), who in order to escape from his amorous glances sprang into the sky. There and then a fifth head of Brahma appeared. For this malicious act of Brahma, Shiva cut off his fifth head. The vehicle of Brahma is a goose. Each of the four Vedas are said to have sprung up from one of his heads. His heaven, called Brahm-puri, is eight hundred miles by four hundred and forty miles high. It is said to contain all the excellences of other heavens. All the beings created on earth are found there. The Supreme Being has assigned the work of creation of the world to Brahma. Once he became very egoistic. He wanted to know the end of the navel, in which he was born, but he could not do so even in thirty-six yugas (ages). The two demons, Madhu and Kaitabh stole the Vedas and hid them at the bottom of the ocean. Vishnu rescued them by assuming the form of the horse-headed incarnation (Hayagriva). Ultimately Brahma will die after completing the span of his life. His heaven will also come to an end. (Gauri M. 5, p. 237).⁹

THE KING BALI

The demon-king Bali was inflated with ego because of his wealth. With great pride, he performed Yajnas (sacrificial feasts). Without getting the advice of the Guru, he was sent to the nether-world. (Gauri M. 1, p. 224).¹⁰ Vishnu as Vamana had asked for only two and a half steps of earth from Bali ostentatiously. If Bali had comprehended Vishnu's form, why should he have deceived and thrust into the nether-world. (Prabhati M. 1, p. 1344).¹¹

Episode

Bali, the demon-king was the son of Virochana, grandson of Prahlada and great grandson of Hiranyakashipu. He was a good and virtuous king and through the devotion and austerities, he became very powerful. He humiliated the gods and defeated Indra, who went to Vishnu for help.

Vishnu assumed the form of a dwarf (Vamana) and asked Bali for a boon of two and a half steps. When the boon was granted, Vishnu enlarged himself to such a big size that in two strides, he stepped over the heaven and earth. Because of Bali's kindness, Vishnu with his next step thrust himself into the neither regions and made him the king of Patala. The legend generally mentions three steps instead of two and a half steps. The germ of the legend of three steps is found in the Rig Veda. It is said that Shukra, the priest and preceptor of Bali asked him to deal cautiously with the dwarf, but because of his kind nature, the demon-king granted the boon to the dwarf (The Vishnu incarnation).

HARICHAND

Harichand was praised for his generosity. Without the Guru, he could not comprehend the Indiscriminating Lord. The Lord Himself causes one to err and also instructs him. (Gauri M. 1, p. 224).¹² That Harichand, the king and master of the world, did not comprehend the Writ of the Lord. If he had known the demerits of generosity, then who could he sell himself in the market? (Prabhati M. 1, p. 1344).¹³

Episode

The king Harish Chandra (generally known as Hari Chand) was the twenty-eighth king of the solar dynasty and the son of Trishanku. His capital was Patna. He was famous for his generosity and truthfulness. He had to face great odds because of his righteousness and remaining steadfast to his words. Once his preceptor Vishwamitra got angry with him and in his absence completed the ceremonies of his sacrificial feast through another Brahmin. Because of this, Vishwamitra wanted to punish him. Since the king was a great donor and true to his words, Vishwamitra through a stratagem, got all his kingdom and property in charity. In this state of destitution, he left his kingdom with his queen and son. Vishwamitra still insisted that the gift was not yet

completed. For this the king had to sell himself, his wife and son. He himself had to perform the duties of a Chandala in a graveyard. The queen became the sweepress in the house of a Brahmin. Her son Rohit was bitten by a snake and she took him to the cemetery for cremation, where she recognised her husband as a Chandala. Both of them resolved to die upon the funeral pyre of their son. Then the gods appeared on the scene alongwith Vishwamitra and the period of oppression ended. Rohit was then made the successor and the king and the queen departed to heaven alongwith their subjects and the city. Narada induced Harish Chandra to boast of his merits, whereupon because of the ego, the city began its downward course, which was arrested on the repentance by the king. It is said that till today, the king and his followers dwell in an aerial city, which according to the tradition is still visible occasionally in mid-air. This aerial-city is symbolised with a mirage and is called *Harchandauri or Gandharva Nagari*.

HARNAKHASH (real name : Hiranyaksha)

Harnakhash (Hiranyaksha) the tyrant demon king was killed and Prahlada was ferried across by the Lord. (Asa M. 4, p. 451).¹⁴ Hiranyaksha propitiated Brahma and attained the boon of invincibility. He was exempted from hurt by god, man or beast. In great pride he began to harass the gods, man or beast. He even dragged the earth to the nether-region under the water, wherefrom it was saved by Vishnu, who assumed the form of a boar and caused it to float again. He killed the tyrant demon with his tusks. The demon-king wanted himself to be worshipped by all his subjects. It was his son Prahlada, who did not obey his orders. He was a staunch devotee of Vishnu. The king tried hard to dissuade him from following his path, but without any success. He, therefore, decided to do away with him. He was thrown in the water and put in the fire, but they could not harm the young devotee. It has been recorded in the *Bhagavata*

Purana that the king at last asked his son, if according to him, Vishnu was everywhere, he was not seen even in the pillar nearby. In a great anger, he struck the column, and Vishnu, in order to protect the honour of his devotee, sprang forth from the column in the form of a man-lion and with his nails, killed the tyrant. (Bhairo Namdev, p. 1165)¹⁵ and (Basant Kabir, p. 1194).¹⁶ The Lord is said to have bestowed salvation to twenty-one clans of Prahlada. (Bhairo M. 3, p. 1133).¹⁷

RAVANA

Rama has gone and Ravana has gone, who had a big family; the world is a dream and nothing is stable, saith Nanak. (Slok M. 9, p. 1428).¹⁸ Ravana, who had one lakh sons and one lakh and a quarter grandsons, there is not even a lamp and a wick in his house; having divine powers, the sun and moon worked in his kitchen and the god of fire washed his clothes. (Asa Kabir, p. 481).¹⁹ The kings greater than Ravana left the world in no time. (Sarang Kabir, p. 1251).²⁰ The Lord made the enlightened person as a bridge, who plundered the Lanka-body in order to save it from the agonies of vices (demons). Ramchand killed the egoist Ravana; the knowledge given by the Guru was like the secrets of Vibhishana (Ramkali M. 1, Siddh Goshta, p. 942).²¹ The ten-headed Ravana had taken away Sita, therefore Rama grieved. (Slok Varan te Vadhik, M. 1, p. 1412).²²

Episode

Ravana was the demon-king of Lanka. He was half-brother of Kuvera and grandson of sage Pulastya. He propitiated Brahma, who made him invulnerable against gods and demons, but he was destined to die through a woman. He could assume any form he pleased. Ramayana describes him as having ten heads, twenty arms, copper-coloured eyes and bright teeth like the young moon. He was very strong and had waged great wars with gods. He was

evil-incarnate. Therefore Vishnu had to incarnate as Rama in order to destroy him. During the exile of Rama from his kingdom for fourteen years, Ravana had carried away Sita by force, therefore a great war ensued between the armies of demons on one side and vast number of monkeys on the other side. Sugriva, the king of monkeys and his great general Hanuman, were the allies of Rama. Many a brave warriors from both sides fell in the battlefield. Ultimately Ravana was killed. There is a story that several gods performed the menial duties in the house of Ravana. His chief wife was Mandodari and Meghanada or Inderjit was one of his sons. One of his brothers was the mighty Kumbhakarna, who ate much and slept much. His brother Vibhishana did not like his wicked deeds, therefore he left him and sided with Rama. The story of Rama and Ravana is told figuratively in Ramayana. The island of Lanka is said to have been built of gold by Vishwakarma.

SAHASABAHU (SAHASARABAHU)

My Lord destroyed the demons without the practice of devotion including Sahasabahu, Madhukeet and Mehkhaasa. (Gauri M. 1, p. 224).²³

Episode

Sahasabahu or Sahasarabahu means a person with a thousand arms. There are two stories about such a person.

1. A Kshatriya king Kartavirya had one thousand arms. Once he went for hunting and visited the hermitage of Jamadagni, the father of Parashurama. There he saw a wonderful cow Kamadhenu (the wish fulfilling cow) and wanted to own it. He drove it away by force. The sage Jamadagni and his son Parashurama were not in the house. When Parashurama arrived and came to know about the whole incident, he pursued the king and killed him in battle and brought back the cow.

2. Bana, a demon, the eldest son of Bali, had one thousand arms. His daughter Usha had dream of a beautiful youngman, with whom she fell in love. Her friend Chitrlekha was an artist and drew on a canvas the picture of all the kings and their sons, who were alive at that time. Usha recognised the youngman of her dream in the pictures of Aniruddha, the grandson of Krishna. Chitrlekha, by her magic power carried off Aniruddha from Dwarka to Usha's palace. Usha had him in the palace, but after that the palace-guards noticed a change in the physical appearance of Usha and reported the matter to Bana. After some search Aniruddha was found out and was imprisoned. Krishna and Pradyumna came to know about the captivity of Aniruddha and with an army invaded the kingdom of Bana. Having been a devotee of Shiva, Bana had received the boon of one thousand arms. He prayed to Shiva for help, who fought on the side of Bana. Ultimately Krishna was successful. Usha was then married to Aniruddha and the couple turned to Dwarka.

MADHUKREET (MADHU AND KAITABHA)

My Lord destroyed the demons without the practice of devotion including Sahasbahu, Madhukreet and Mehkhaasa. (Gauri M. 1, p 224).²³

Episode

Madhu and Kaitabha were two formidable demons, who sprung from the ears of Vishnu, when he was sunk in his sleep of contemplation (*Yoganidra*) at the end of the Kalpa. Brahma created the gods and demons both, who began to fight with each other. The Vedic incantations were used as weapons by the gods. Seeing this, the demons made up their mind to steal the Vedas. Madhu and Kaitabha aided by Maya, cast a spell on the gods and ran away with the Vedas and hid them at the bottom of the ocean. The gods

were unable to perform the rites without the Vedas and Brahma was incapable of creation. At that time Shakti, the female power of Shiva helped Vishnu in the recovery of the Vedas. Vishnu assumed the form of a boar and brought back the Vedas.

MEHKHAASA

My Lord destroyed the demons without the practice of devotion including Sahasbahu, Madhukeet and Mehkhaasa. (Gauri M. 1, p. 224).²³

Episode

There is mention of two Mahishasuras in Hindu mythology. In 'Mahabharata' there is mention of this buffalo-headed demon being killed by Skanda. In *Markandeya Purana's* "Durga Saptshati", a demon of this name was killed by Chandi (Durga).

JARAASANDH

Jaraasandh and Kaalyamun were killed (Gauri M. 1, p. 224).²⁴

Jaraasandh was a terrible king of Magadha. Asti and Prapti, the two wives of Kansa were daughters of Jaraasandh. When Kansa was killed by Sri Krishna, the daughters went to their father and wailed and wept before him. Jaraasandh was filled with great ire and with a mighty army besieged the city of Mathura. A fierce battle followed between Jaraasandh and Sri Krishna. During the fierce fighting, Balarama was about to kill Jaraasandh, when a heavenly voice was heard that Balarama was not the person to kill Jaraasandh. Therefore, Jaraasandh was set free by Balarama and Sri Krishna. The enmity between Sri Krishna and Jaraasandh was lifelong. They confronted each other eighteen times. Ultimately Sri Krishna decided to kill Jaraasandh in a duel. Once Sri Krishna alongwith Arjuna and

Bhima went to the city of Magadha in the guise of Brahmins. They were received with traditional courtesy by Jaraasandh, who wanted to know about their identity. Sri Krishna told him that his friends were having the vow of silence, which would terminate only at midnight. At midnight, Jaraasandh came to know about the identity of three Brahmins. Then Sri Krishna revealed to him that they were Sri Krishna, Arjuna and Bhima and had come to fight a duel with him. They wanted to set free many innocent kings, who had unreasonably been put in a dungeon. Jaraasandh was asked to select any one of them for a duel. He, in a great fury, selected Bhima, who killed him in that duel.

KAALYAMUN

Jaraasandh and Kaalyamun were killed. (Gauri M. 1, p. 224).²⁴

Episode

Kaalyamun (Kaalyavana) was the king of Paaras and a great friend of Jaraasandh. He wanted to conquer Mathura, for which he performed Penances and received a boon from Shiva that none of the Yadavas would be able to kill him. Coming to know about the protection given by Shiva to Kaalyamun, Sri Krishna, somewhat dejected, shifted to Dwarka from Mathura. Another incident also occurred at this juncture. King Muchukunda, a king of solar dynasty and a son of Maandhaata had on the request of god Indra gone to Devaloka alongwith his forces and defeated the Asuras (demons). Indra wanted to bless him with an award for the service, which he had rendered. Muchukunda, feeling very tired, wanted to be shown a place, where he could have sound sleep, because he had not slept for a long time. Indra led him to a cave on earth and told him that any one, who disturbed him in sleep, would be reduced to ashes by his very look. Kaalyamun went to kill Sri Krishna, but the later

pretended to be in great fear and fled. Kaalyamun pursued him, who having come to know about Muchukunda, entered the cave. Kaalyamun mistook Muchukunda for Sri Krishna and kicked him violently. Muchukunda jumped up from his sleep and looked at Kaalyamun, who was instantly reduced to ashes.

RAKTVEEJ

The Lord killed Raktveej and Kaalnem. (Gauri M. 1, p. 224).²⁵

Episode

Raktveej was a demon killed by Chandi (Durga). It is said about this demon that each drop of his blood, as it fell on the ground, produced a new Asura, but Chandi put an end to it by drinking all his blood before it fell on the earth.

KAALNEM

The Lord killed Raktveej and Kaalnem. (Gauri M. 1, p. 224).²⁵

Episode

Kaalnem (Kalanemi) was the uncle of the demon-king Ravana of Lanka. When Hanuman proceeded towards Himalayas in search of the medicinal herb for reviving Lakshmana, Ravana wanted him to be killed. For this purpose, he deputed Kaalnem with the promise of giving him half of his kingdom. Kaalnem assumed the form of a hermit-devotee and went to Gandhamadana, where Hanuman had gone. He invited Hanuman to his hermitage and offered him food. Hanuman refused the food and drink and went to take a bath in the nearby pond, where a crocodile seized him. He dragged the animal out of water and killed him. But from the dead body there arose a lovely Apasara, who had become a crocodile, because of the curse of Dahsha.

The Apasara told Hanuman to be cautious of Kaalnem. Thereby Hanuman came to know the identity of the disguised demon. He went straight to Kaalnem and seizing him by his feet, he whirled him around and threw him with such a force that he fell before the throne of Ravana. In the Puranas, his previous life has been mentioned. He was an Asura and son of Virochana, the grandson of Hiranyakashipu. He was killed then by Vishnu, but was said to live again as Kansa in Kaliyuga.

DURYODHANA

Durjodhana (Duryodhana) lost his reputation and prestige; he did not comprehend the Lord, the Creator. He, who causes suffering for the men of God, also suffers himself. (Gauri M. 1, p. 225).²⁶

The Lord shattered the pride of Durjodhana. (Bhairo Kabir, p. 1163).²⁷

Episode

Durjodhana (Duryodhana) was the eldest son of Dhritarashtra. Being the eldest, he was the leader of the Kaurva princes in the great war of Mahabharata. After the death of Pandu, his five sons were brought to Hastinapur by Dhritrashtra and educated them alongwith his own sons. There sprang up rivalries and jealousies. Yudhishtira, the eldest of Pandu brothers, was senior in age to Duryodhana, therefore when Dhritarashtra thought of making him his heir-apparent, Duryodhana strongly remonstrated against this proposal. After that the animosity between the Kauravas and Pandavas increased to such an extent that there were several plots to exterminate the Pandavas. The Pandavas had to face great odds. Duryodhana invited them to a gambling match, in which with the help of his maternal uncle Shakuni, he won from Yudhishtira everything, the brothers, his own freedom and even his wife Draupadi. Duryodhana exulting

sent for Draupadi and when she refused to come, she was dragged by the hair of her head by Duhsasana. Duryodhana insulted her by asking her to sit upon his thighs. At that time Bhima vowed to break the thighs of Duryodhana for this offence and ultimately in the great war of Mahabharata, he fulfilled his vow. On the eighteenth day of the war, when the Kaurvas were badly defeated and all the brothers except Duryodhana were slain, Duryodhana hid himself in a lake. He was discovered and brought out with taunts. Ultimately in the duel that followed, he was killed by Bhima with his mace. Both Duryodhana and Bhima had learnt the use of mace under the tutorship of Balarama, the elder brother of Krishna. In the war Krishna sided with Pandavas and his army with Kauravas.

JANMEJA

Janmeja (Janmejaya) could not comprehend the word of the Guru. Having strayed in illusion, how could he attain peace? He erred a little and afterwards repented (Gauri M. 1, p. 225).²⁸

The king Janmeja was being advised by Vyasa (not to ride the horse, not to bring home the Apasaras and not to do anything at her bidding), but the king did the same and accepted the proposal of the Apasaras regarding the performance of a *yajna*. He invited eighteen Brahmins. (When the queen arrived wearing transparent clothes, the Brahmins laughed). The king in great ire, killed them, (the king was seized by leprosy) and he could not escape the destiny. (Prabhati M. 1, p. 1344).²⁹

Episode

The king Janmeja was the son of Parikshat and grandson of Arjuna. He did not act according to the advice of his Guru Vyasa, who forbade him from riding a particular mare, and sending the horse born of her for Ashwamedha

Yajna. He was also forbidden to marry a very beautiful damsel, who would meet him while hunting in the forest. He was also told not to perform the Yajna and not to invite the Brahmins for performing the rites of the Yajna. He was also cautioned for not killing the invited Brahmins. But whatever was destined had to happen. It is said that though the king tried to avoid all the above-mentioned happenings, but the Writ on his forehead led him towards everything anticipated by Vyasa. As a result of the killing of the Brahmins, who laughed on seeing the queen in transparent clothes, the king became a leper. In order to save himself from such a grave disease, the king was advised to listen to the *Katha* (reading) of Mahabharata. This great epic was recited by Vaishampayana and the king listened to it in expiation of the sin of killing Brahmins.

KANS

Kans (Kansa), Kesi and Chandur were not equalled by anyone, they did not comprehend the Lord, therefore, they were dishonoured. (Gauri M. 1, p 225).³⁰

Episode

Kans was the son of king Ugarsena of Mathura, whom he deposed and usurped his throne with the help of his father-in-law Jarasandha, the king of Magadh. He had married two daughters of Jarasandha. He was the cousin of Devaki, who was married to Vasudeva. It was prophesied that a son born of Devaki would kill him, therefore he endeavoured to destroy all her children. The seventh child was transferred to Rohini, the second wife of Vasudeva. Krishna was the eighth child, who was exchanged with the newly-born daughter of Nand and Yashodha, miraculously, on the night of his birth. The seventh child Balarama, and the eighth child Krishna, both were brought up by Nand. When they escaped the evil designs of Kans, the tyrant

ordered all the young male children of his kingdom to be killed. He wanted the killing of Krishna by any means, therefore he sent several demons to do the job, but none of them could harm the divine child. He invited both the brothers Balarama and Krishna to Mathura, where the powerful demon Chandur was engaged for the job. Krishna killed Chandur, the wrestler and afterwards killed Kans also.

KESI

Kans, Kesi and Chandur were not equalled by anyone, they did not comprehend the Lord, therefore, they were dishonoured. (Gauri M. 1, p. 225).³⁰ My Lord killed Kesi and Kans. (Gaund Namdev, p. 874).³¹

Episode

Kesi was a demon, who took the form of a horse and attacked Krishna, who rent open his mouth by his arm and tore it asunder like a tree struck by lightning. For killing Kesi, Krishna was named 'Keshava'.

CHANDUR

Kans, Kesi and Chandur were not equalled by anyone. They did not comprehend the Lord, therefore, they were dishonoured. (Gauri M. 1, p. 225).³⁰

The Beloved Lord creates a child like Krishna and through him kills Chandur, Kans, and Kesi. (Sorath M. 4, p. 606).³²

Episode

He was a wrestler in the service of Kans. He was killed by Krishna after a very severe contest. He was whirled round a hundred times and then dashed on the ground. His body was smashed into a hundred fragments.

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THE POSITION AND STATUS OF THOSE WITH EGO AND WITHOUT EGO

The very first things to be noted with regard to life by the mortal have been mentioned by Guru Arjan Dev in the following hymn :

*Your body is not yours, regarding which you are
egoistic,
Your kingship, property and wealth are not yours,
They are not yours, why do you cling to them ?
Only the Lord's Name can be yours, which can be
obtained from the True Guru,
The sons, wife and brothers are not yours,
The beloved friends, the father and mother are not
yours,
The gold, silver and money are not yours,
The horses and elephants are of no avail to you,
Nanak says, the man whom the Guru pardons and
unites with the Lord,
Everything is for him, who is under the Grace of the
Lord.*

(Gauri M. 5, p. 187)¹

These verses amply make it clear that man is egoistic about his body, property, wealth, sons, wife, father, brothers, gold, silver, horses, elephants and all other possessions, but actually all of them are not his. They are all the gifts of the Lord, which remains with him according to the Lord's Pleasure. The Lord can take them away at any time. The man having some or all of these possessions remains puffed up with pride, but that is only because of his ignorance. The

life-force given to him can be ended at any time. The Guru has suggested in the above hymn the man's relations with the Guru and God, whose Grace is essential for him. The Guru bestows the God's Name on the mortal and the mortal on remembering and meditating on the Name becomes one with the Lord. In another hymn the Guru says :

*With good fortune, the human body is procured,
Those who do not remember the Lord's Name, it is
suicidal for them,
Why do they not die, who forget the Lord ?
Of what avail is the life without the Name ?
The mortal eats, drinks, plays, laughs and do other
elaborations,
Of what use are the decorations of the dead ?
He, who does not listen to the Praises of the Supreme
Lord,
He is worse than the animals, birds, and the creeping
creatures,
Nanak says that the Guru has affixed the Guru-
mantra within me,
Only the Lord's Name is absorbed in my heart.*

(Gauri M. 5, p. 188)²

This hymn makes it clear that the precious human body is procured with very great fortune. But the body is like a dead body, though it may be enjoying all the pleasures of the world. All its ostentations and activities are of no avail to it, if the Name of the Lord is not remembered or meditated upon by it. It is even considered worse than the animals, birds and reptiles. One has to take shelter under the benign patronage of the Guru, who very kindly gives him his WORD or the Name of the Lord. On remembering and meditating on it, he becomes one with the Lord.

This world is all the Play of the Lord. All the beings are puppets in his hands, they only dance according to His Will. In another hymn, the Guru makes this idea very clear :

*O my Imperishable Sovereign !
 While abiding with You fearlessly, whence this fear
 has arisen ?
 In one body Thou art puffed up with ego, in another
 body Thou art humble,
 In one body Thou art all by Thyself and in another
 body Thou art poor,
 In one body Thou art a scholar and orator and in
 another body Thou art a foolish person,
 In one body Thou holdest tightly everything and in
 another body Thou dost not take anything,
 What can the poor wooden puppet do ? Only the
 Frolicsome Lord knows,
 Just as the acrobat dresses the puppet, it exhibits its
 play accordingly,
 The Lord has Created the closets of various types and
 He Himself is the Protector,
 In whatever body He wants to keep the mortal, he
 remains there, what can this poor mortal do ?
 He, who has Created and has fashioned all the
 means, only He knows,
 Nanak says, the Lord is Infinite and He knows the
 worth of His works. (Gauri M. 5, p. 206)³*

THIS IS THE ONLY REALITY OF ALL THE CREATION
OF THE LORD.

Now we proceed to discuss about the position and status of the beings with ego and without ego in the light of the appropriate quotations from the Sikh Scripture. He, who is under the impact of ego, the Guru says in the twelfth canto of Sukhmani :

*The humble abides in peace, who have effaced their
 ego,
 The great egoists are destroyed by their pride.
 He, who is egoistic about his kingship, goes to hell and
 becomes a dog,*

*He, who is proud of his youth, he becomes a worm
in the faeces,*

*He, who calls himself a person of good actions, he
transmigrates and wanders in many species,*

*He, who is egoistic of his property and wealth, he is
fool, blind and ignorant,*

*He, on whom the Lord showers His Grace and
implants humility in his heart,*

*Nanak says that he gets redemption in this and abides
in peace in the next,*

*He, who is egoistic about his wealth, nothing equal
to a straw accompanies him at the end,*

*He, who has large armies and levies his hopes on the
men, he is destroyed in a moment,*

*He, who considers himself the mightiest over others,
he is reduced to ashes in a trice,*

*The egoist considers none equal to him, the Lord
Justiciar puts him to disgrace,*

*He, whose ego is effaced by the grace of Guru, that
man is approved in the Court of the Lord, saith
Nanak,*

*He, who performs millions of good actions, but
becomes egoistic, all his efforts go in vain,*

*If one performs many austerities, but becomes
egoistic, he is born repeatedly in hell and heaven,*

*If one's soul is not softened inspite of many efforts,
how can he go to the Court of the Lord ?*

*He, who calls himself good, the goodness does not
come near to him.*

*He, whose mind becomes like dust of the feet of all,
his will be pure glory, saith Nanak.*

*So long as one knows that he can do something, till
then he will not experience peace any more,*

*So long as he knows that he can do something, till
then he wanders in the wombs of species,*

*So long as he becomes inimical and friendly, till then
 his mind is not at rest,
 So long as he is allured by maya, till then the
 righteous Judge punishes him,
 Only with the Grace of God, his shackles are
 shattered, it is only with the grace of the Guru his
 ego is effaced, saith Nanak.
 After earning a hundred, one runs after a lakh, he
 is not satisfied in the pursuit of wealth,
 He is absorbed in many vices, but is not satiated and
 suffers to the extreme,
 No one is sated without contentment, all his works are
 useless like the objects of a dream,
 Through the love of Name, all comforts are obtained,
 with great fortune, some rare one gets it,
 The Lord Himself is the Doer of Deeds, therefore ever
 repeat the God's Name.*

(Gauri Sukhmani M. 5, pp. 278-79)⁴

Because of ego, the Jiva, instead of working according to the Will of God, wants to inflict his own will over others. There is difference in the connotation of *Haumai* and *Abamkara*, the two words used in Gurbani. To consider oneself superior to others is *Abamkara*, but in *Haumai* one considers himself separate from God. In fact, the *Haumai* is the root-cause of all the vices i.e. lust, anger, greed, attachment and *Abamkara*. But the word *Abamkara* is generally translated as ego. All the world is entrapped in ego and ever uses the word 'I, me, myself, mine'. All the actions of self-centered and ignorant persons are due to 'I-ness' and 'mineness' i.e. ego. Thus ego is the strongest bondage for keeping the beings attached with the world. Therefore, the being under the impact of ego do not remain capable of understanding the Will of God and the Name of God. Thus they are ever busy in performing all their errands in ego and ever continue to suffer in transmigration.

We have already noticed that ego is a serious malady,

but its remedy of God's Name has also been put within the interior of Jiva. When under the beneficence of the Lord, the man performs the meditation on the Name, then he keeps himself under the Will of the Lord. We have seen that God's Will and Name are both opposed to ego. With the continued meditation on the Name and working under God's Will, the malady of ego is effaced. The Jiva becomes capable of becoming united with the Lord. The real remedy for the malady of ego is thus the instruction of the True Guru regarding the Name of the Lord to the Jiva.

*The incomprehensible abides within, He cannot be
comprehended because of the curtain of ego,
The whole world is sleeping in the attachment of
maya, tell me, how this illusion can be removed?
The soul and the Higher Soul are one and live in the
same house, but do not talk with each other,
Without the one commodity, the five senses are in
distress, but that commodity is an incomprehensible
place,
He, whose Home it is, He has locked it and given the
key to the Guru,
The man cannot realise Him without seeking the
shelter or the True Guru inspite of making many
efforts.*

(Gauri M. 5, p. 205)³

*The man is allured to the enjoyment of vices, in their
attachment he has become blind and cannot know
the Lord,
'I accumulate', 'I earn', in such thoughts, his whole
life passes away,
'I am a hero', 'I am the chief', none is equal to me,
'I am a youth', 'I am a person of good conduct', 'I
belong to a high family', he is egoistic in his mind,
His entanglements exhibit his false intellect, he does
not forget such egotism till his death.*

*The brothers, friends, relatives and companions,
who live after him, he entrusts his belongings to
them,*

*The desire with which his mind is attached, that
becomes manifest at the end.*

(Gauri M. 5, p. 242)⁶

*The wall of ego intervenes between me and the Lord,
I have heard that His country is nearby,
Though between me and the Lord there is the fine
curtain like the wings of a butterfly, but not
beholding Him, I consider Him distant.*

*When the Lord of all showered His Grace, he dispelled
all my suffering,*

*Nanak says that when the Guru effaced the wall of
ego, then I realised the Gracious Lord.*

(Sorath M. 5, p. 624)⁷

*Scorching in ego, the man is burnt to death, straying
in duality,*

*But the Perfect True Guru has saved him by giving
credit on his own account,*

*Through the glorious utterance of the Guru, I have
seen this world aflame,*

*Those, who are imbued with the Guru's Word, they
have become passionless, saith Nanak, they practise
Truth.*

(Var Sorath M. 4, Slok M. 3, p. 643)⁸

We shall now see the description of the position and status of those who have effaced their ego in the light of some quotations from the Sikh Scripture.

*Indulging in egotism, the Truth is not obtained,
When the ego is effaced, one realises the Supreme
Spiritual State.*

(Gauri M. 1, p. 226)⁹

*When the ego goes away, one is merged in the Lord,
Then the loving woman obtains the nine treasures of
her beloved.*

(Suhi M. 1, p. 750)¹⁰

*When the ego is effaced, bliss is obtained, the mind
and body become healthy,
Then the Praiseworthy Lord comes within sight.*

(Gauri Bawan Akhri M. 5, p. 260)¹¹

*By effacing ego, the powerful and heavy door is got
opened,
The precious Name is obtained through the Grace of
the Guru.*

(Majh M. 3, p. 124)¹²

*Since the effacement of ego, the Lord has made me
pure, He has stilled my suspicion and fear,
By sighting the Lord in the holy congregation, my
distress of birth and death has ended.*

(Gauri M. 5, p. 207)¹³

*He may be called a 'Jiwan-Mukta', who has become
free from ego.*

(Maru M. 1, p. 1010)¹⁴

*When the Lord has showered His Grace,
Then the ego is effaced from within.*

(Ramkali M. 1, p. 879)¹⁵

*When the limitless celestial melody is obtained, the
ego is destroyed from there.*

(Siri Raga M. 1, p. 21)¹⁶

*When the Praises of the treasure of virtues are sung,
all the sufferings are effaced and the knot of ego
is destroyed.*

(Asa M. 5, p. 454)¹⁷

*When the malady of ego is effaced, the suffering
ceases and the ego is devoured by the Guru's
instructions.*

(Siri Raga M. 4, p. 78)¹⁸

*When one comprehends the One Lord within the
whole creation, then no one talks of ego.*

(Asa M. 1, Patti, p. 432)¹⁹

*When the Lord abides in the mind with the grace of
the Guru, the filth of ego is totally consumed.*

(Siri Raga M. 3, p. 39)²⁰

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ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਸੁਆਮੀ ਕੀਮਤਿ ਅਪੁਨੇ ਕਾਜੀ ॥
(ਗਉੜੀ ਮ: ੫, ਪੰਨਾ 206)
4. ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥
ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥
ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥ ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥
ਜੋ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ ॥ ਸੋ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥
ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥ ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਕ੍ਰਮਾਵੈ ॥
ਧਨ ਭੂਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥ ਸੋ ਮੂਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥ ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥
ਧਨਵੰਤਾ ਹੋਇ ਕਰਿ ਗਰਬਾਵੈ ॥ ਤ੍ਰਿਣ ਸਮਾਨਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਵੈ ॥

ਬਹੁ ਲਸਕਰ ਮਾਨੁਖ ਉਪਰਿ ਕਰੇ ਆਸ ॥ ਪਲ ਭੀਤਰਿ ਤਾ ਕਾ ਹੋਇ ਬਿਨਾਸ ॥
 ਸਭ ਤੇ ਆਪ ਜਾਨੈ ਬਲਵੰਤੁ ॥ ਖਿਨ ਮਹਿ ਹੋਇ ਜਾਇ ਭਸਮੰਤੁ ॥
 ਕਿਸੈ ਨ ਬਏ ਆਪਿ ਅਹੰਕਾਰੀ ॥ ਧਰਮ ਰਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥ ਸੋ ਜਨੁ ਨਾਨਕ ਦਰਗਹ ਪਰਵਾਨੁ ॥
 ਕੋਟਿ ਕਰਮ ਕਰੈ ਹਉ ਧਾਰੇ ॥ ਸ੍ਰਮੁ ਪਾਵੈ ਸਗਲੇ ਬਿਰਥਾਰੇ ॥
 ਅਨਿਕ ਤਪਸਿਆ ਕਰੇ ਅਹੰਕਾਰ ॥ ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ ॥
 ਅਨਿਕ ਜਤਨ ਕਰਿ ਆਤਮ ਨਹੀ ਦ੍ਰਵੈ ॥ ਹਰਿ ਦਰਗਹ ਕਹੁ ਕੈਸੇ ਗਵੈ ॥
 ਆਪਸ ਕਉ ਜੋ ਭਲਾ ਕਹਾਵੈ ॥ ਤਿਸਹਿ ਭਲਾਈ ਨਿਕਟਿ ਨ ਆਵੈ ॥
 ਸਰਬ ਕੀ ਰੇਨ ਜਾ ਕਾ ਮਨੁ ਹੋਇ ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥
 ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ ॥ ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ ॥
 ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥ ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥
 ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ ॥ ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥
 ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥ ਤਬ ਲਗੁ ਧਰਮ ਰਾਇ ਦੋਇ ਸਜਾਇ ॥
 ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੂਟੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੂਟੈ ॥
 ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ ॥ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ ॥
 ਅਨਿਕ ਭੋਗ ਬਿਖਿਆ ਕੇ ਕਰੈ ॥ ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਖਪਿ ਖਪਿ ਮਰੈ ॥
 ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ ॥ ਸੁਪਨ ਮਨੋਰਥ ਬ੍ਰਿਥੇ ਸਭ ਕਾਜੈ ॥
 ਨਾਮ ਰੰਗਿ ਸਰਬ ਸੁਖੁ ਹੋਇ ॥ ਬਡਭਾਗੀ ਕਿਸੈ ਪਰਾਪਤਿ ਹੋਇ ॥
 ਕਰਨ ਕਰਾਵਨ ਆਪੇ ਆਪਿ ॥ ਸਦਾ ਸਦਾ ਨਾਨਕ ਹਰਿ ਜਾਪਿ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨੇ 278-79)

5. ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਵਿਚਿ ਪੜਦਾ ਹਉਮੈ ਪਾਈ ॥
 ਮਾਇਆ ਮੋਹਿ ਸਭੋ ਜਗੁ ਸੋਇਆ ਇਹੁ ਭਰਮੁ ਕਹਹੁ ਕਿਉ ਜਾਈ ॥
 ਏਕਾ ਸੰਗਤਿ ਇਕਤੁ ਗ੍ਰਿਹਿ ਬਸਤੇ ਮਿਲਿ ਬਾਤ ਨ ਕਰਤੇ ਭਾਈ ॥
 ਏਕ ਬਸਤੁ ਬਿਨੁ ਪੰਚ ਦੁਹੇਲੇ ਓਹ ਬਸਤੁ ਅਗੋਚਰ ਠਾਈ ॥
 ਜਿਸ ਕਾ ਗ੍ਰਿਹੁ ਤਿਨਿ ਦੀਆ ਤਾਲਾ ਕੁੰਜੀ ਗੁਰ ਸਉਪਾਈ ॥
 ਅਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥

(ਗਉੜੀ ਮ: ੫, ਪੰਨਾ 205)

6. ਹਉ ਸੰਚਉ ਹਉ ਖਾਟਤਾ ਸਗਲੀ ਅਵਧ ਬਿਹਾਨੀ ॥
 ਹਉ ਸੂਰਾ ਪਰਧਾਨੁ ਹਉ ਕੋ ਨਾਹੀ ਮੁਝਹਿ ਸਮਾਨੀ ॥
 ਜੋਬਨਵੰਤ ਅਚਾਰ ਕੁਲੀਨਾ ਮਨ ਮਹਿ ਹੋਇ ਗੁਮਾਨੀ ॥
 ਜਿਉ ਉਲਝਾਇਓ ਬਾਧ ਬੁਧਿ ਕਾ ਮਗਤਿਆ ਨਹੀ ਬਿਸਰਾਨੀ ॥
 ਭਾਈ ਮੀਤ ਬੰਧਪ ਸਖੇ ਪਾਛੇ ਤਿਨਹੂ ਕਉ ਸੰਪਾਨੀ ॥
 ਜਿਤੁ ਲਾਗੋ ਮਨੁ ਬਾਸਨਾ ਅੰਤਿ ਸਾਈ ਪ੍ਰਗਟਾਨੀ ॥

(ਗਉੜੀ ਮ: ੫, ਪੰਨਾ 242)

7. ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ ॥
 ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਰਾਇਓ ॥

ਭਇਓ ਕਿਰਪਾਲੁ ਸਰਬ ਕੋ ਠਾਕੁਰੁ ਸਗਰੋ ਦੂਖੁ ਮਿਟਾਇਓ ॥
ਕਹੁ ਨਾਨਕ ਹਉਮੈ ਭੀਤਿ ਗੁਰਿ ਖੋਈ ਤਉ ਦਇਆਰੁ ਬੀਠਲੋ ਪਾਇਓ ॥
(ਸੋਰਠਿ ਮ: ੫, ਪੰਨਾ 624)

8. ਹਉਮੈ ਜਲਤੇ ਜਲਿ ਮੁਏ ਭ੍ਰਮਿ ਆਏ ਦੂਜੈ ਭਾਇ ॥
ਪੂਰੈ ਸਤਿਗੁਰਿ ਰਾਖਿ ਲੀਏ ਆਪਣੈ ਪੰਨੈ ਪਾਇ ॥
ਇਹੁ ਜਗੁ ਜਲਤਾ ਨਦਰੀ ਆਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਭਾਇ ॥
ਸਬਦਿ ਰਤੇ ਸੇ ਸੀਤਲ ਭਏ ਨਾਨਕ ਸਚੁ ਕਮਾਇ ॥
(ਵਾਰ ਸੋਰਠਿ ਮ: ੪, ਸਲੋਕ ਮ: ੩, ਪੰਨਾ 643)
9. ਹਉ ਹਉ ਕਰਤ ਨਹੀ ਸਚੁ ਪਾਈਐ ॥ ਹਉਮੈ ਜਾਇ ਪਰਮ ਪਦੁ ਪਾਈਐ ॥
(ਗਉੜੀ ਮ: ੧, ਪੰਨਾ 226)
10. ਹਉਮੈ ਜਾਈ ਤਾ ਕੰਤ ਸਮਾਈ ॥ ਤਉ ਕਾਮਣਿ ਪਿਆਰੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥
(ਸੂਹੀ ਮ: ੧, ਪੰਨਾ 750)
11. ਖੁਦੀ ਮਿਟੀ ਤਬ ਸੁਖ ਭਏ ਮਨ ਤਨ ਭਏ ਅਰੋਗ ॥
ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਆਇਆ ਉਸਤਤਿ ਕਰਨੈ ਜੋਗੁ ॥
(ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮ: ੫, ਪੰਨਾ 260)
12. ਹਉਮੈ ਮਾਰਿ ਬਜਰ ਕਪਾਟ ਖੁਲਾਇਆ ॥
ਨਾਮੁ ਅਮੋਲਕੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥
(ਮਾਝ ਮ: ੩, ਪੰਨਾ 124)
13. ਭ੍ਰਮੁ ਭਉ ਕਾਟਿ ਕੀਏ ਨਿਹਕੇਵਲ ਜਬ ਤੇ ਹਉਮੈ ਮਾਰੀ ॥
ਜਨਮ ਮਰਣ ਕੋ ਚੁਕੋ ਸਹਸਾ ਸਾਧਸੰਗਤਿ ਦਰਸਾਰੀ ॥
(ਗਉੜੀ ਮ: ੫, ਪੰਨਾ 207)
14. ਜੀਵਨ ਮੁਕਤੁ ਸੋ ਆਖੀਐ ਜਿਸੁ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥
(ਮਾਰੂ ਮ: ੧, ਪੰਨਾ 1010)
15. ਜਾ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥ ਤਾ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰੀ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਪੰਨਾ 879)
16. ਅਨਹਦ ਬਾਣੀ ਪਾਈਐ ਤਹ ਹਉਮੈ ਹੋਇ ਬਿਨਾਸੁ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰਨਾ 21)
17. ਗੁਣ ਨਿਧਿ ਗਾਇਆ ਸਭ ਦੂਖ ਮਿਟਾਇਆ ਹਉਮੈ ਬਿਨਸੀ ਗਾਠੇ ॥
(ਆਸਾ ਮ: ੫, ਪੰਨਾ 454)
18. ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਥਾ ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ ਖਾਧਾ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੪, ਪੰਨਾ 78)
19. ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ ਕੋਈ ॥
(ਆਸਾ ਮ: ੧, ਪਟੀ, ਪੰਨਾ 432)
20. ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਮਲੁ ਹਉਮੈ ਜਾਇ ਸਮਾਇ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੩, ਪੰਨਾ 39)

TWO OPPOSITES—EGO AND NAME

The following hymn of Guru Amar Das is very significant regarding the above subject :

*Ego and God's Name are two opposites, which do not
abide at the same plane,
In ego, there cannot be real service, therefore the soul
remains Empty-handed,
O my mind ! Remember the Lord by practising the
Guru's Word,
If you follow the Lord's command, then the ego will
be effaced.
The ego is there in all the bodies, which are born in
ego,
In ego there is pitch darkness and in ego the reality
cannot be comprehended,
There can be no devotion in ego and the Lord's Will
cannot be understood,
In ego the soul is in bondage and the Lord's Name
cannot abide in mind,
Nanak says that the ego can only be effaced on
meeting the True Guru and the Truth comes to
dwell in the mind.
Then the man practises Truth, abides in Truth and
by serving the Lord, He merges in Truth.*

(Wadhans M. 3, p. 560)¹

It is only by following the instructions of the True Guru the ego is effaced. That person should consider him very fortunate, who becomes egoless and has a direct vision of the Lord. Because of ego, the man remains in the dark and

in ignorance, he cannot understand the reality. His bondage cannot be broken unless he meets the True Guru. In this way only the Word of the Guru or the Name of the Lord comes to abide in his mind.

According to Guru Angad Dev :

The nature of ego is such that the man performs all his actions in ego,

The ego is such a snare that the man in its bondage continues to live in many species,

Wherefrom this ego is born? And through what discipline it is effaced?

Such is the Lord's Will that the men roam according to their past actions.

EGO IS A SERIOUS MALADY, BUT ITS REMEDY IS ALSO WITHIN IT.

If the Lord-God showers His Grace, then the man practises the WORD OF THE GURU or the Name of the Lord.

Nanak says, listen, O people of the world ! In this way the suffering ceases. (Var Asa M. 1, p. 466)²

Therefore, Guru Arjan Dev raises a very significant question :

*Is there anyone, who has broken off from ego?
And keep back his mind from this sweet attraction?
The man has become ignorant, he only seeks that which does not exist.*

The night is dark and black, in what way there can be dawn for him?

I have got tired by wandering and searching my Lord in various ways,

Nanak says, the Lord has showered His Grace upon me, I have found the treasure in the holy congregation. (Gauri M. 5, p. 212)³

The Guru has raised the question and given its answer at the same time. The Grace of the Lord makes us

comprehend the discipline through which the treasure can be found. It is the holy congregation, where the spirit of the True Guru pervades and under the instructions of the Guru the Sikh becomes worthy of becoming the recipient of the robe of honour in the Court of the Lord. The Guru very humbly supplicates before the Lord in his next hymn for His Mercy, so that he may repeat the Lord-God's Name. (Gauri M. 5, p. 212).⁴

We may have a look at the qualities of the Lord's Name and also the ego. When they are placed in the two pans of the balance, the truth can be grasped by even an ordinary person. The pan containing the Name of the Lord rises high signifying its relation with the Highest Lord. The other pan containing ego in it, being heavy with sins, drops on the earth. The sinner is a blind and ignorant person, carrying a heavy burden on his head and travelling on a steep slopy rock. According to Guru Nanak Dev :

The blind one is carrying a load and the journey is long on a steep slopy rock,

I do not see the path with my eyes, how can I ascend and cross it?

How can the services, virtues and other wisdoms avail?

Nanak says, therefore, you should contemplate on Lord's Name, so that you may obtain release from the bondage. (Suhi M. 1, p. 729)⁵

In the next hymn, the Guru clearly says :

By effacing the ego, the lady sews a robe for herself to please her Lord,

The fruit is obtained by following the instructions of the Guru, which contain the sweet ambrosial Words of the Lord. (Suhi M. 1, p. 729)⁶

Those who consider themselves high like the Simmal tree, bear no fruit. The Guru says :

*The Simmal tree grows straight like an arrow, it is
very tall and thick,
But the birds, which come with hope, go away
disappointed,
Its fruit are insipid, flowers are tasteless and leaves
are quite useless,
Nanak says, sweetness comes with humility, which is
the essence of merits and virtues.*

(Var Asa M. 1, p. 470)⁷

Kabir has given the example of bamboo. He says :

*Kabir, the bamboo is drowned in self-conceit, let no
one should drown himself like this,
Though it abides near the sandalwood, it remains
without fragrance.*

(Salok Kabir, p. 1365)⁸

Those who have become heavy or burdened with sins, are seen falling down, but those who have no load of bad deeds, they are emancipated. Guru Nanak Dev says :

*I searched for my Lord, when I saw the people falling
on the bank,
I saw those heavy with sins falling down, but those
who were bereft of this burden, crossed the sea of
existence.*

(Ramkali M. 1, Dakhni Oamkar, p. 933)⁹

The man is filled with ego because of *maya*, his wealth and property make him proud, but such self-conceit leads one to unethical and bad deeds, which further result in his transmigration. Guru Nanak Dev says :

*O fool ! Why do you indulge in ego because of maya,
Father, son, wife, mother and all other relatives
cannot assist you at the time of death.*

(Siri Raga M. 1, p. 23)¹⁰

Maya has been defined in the Sikh Scripture as that power, which takes us away from the Lord. (Ramkali M. 3, Anand, p. 921).¹¹ It is not a separate ultimate reality. It has been created by the Lord. (Asa Kabir, p. 481).¹² Through *Maya* the self believes that it is an individual. This

individuality experiences plurality of names and forms. When the influence of *Maya* vanishes, the Jiva realises the false appearance of the world. The power of this *Maya-Shakti* has been portrayed by Guru Arjan Dev in the following hymn :

*He, who loves Maya, he is devoured by it,
Whosoever finds comfort in it, he is greatly frightened
by it,
Because of it, the brothers, friends and relatives
quarrel with each other,
But with the Grace of the Guru, I have subdued it.
They saw it thus and fell in love with it, the adepts,
gods and men,
Without the preceptor all were beguiled,
Some become stoics, but are sexually hungry,
Some collect it as householders, but cannot own it,
Some become famous as donors, but are much
worried by it,
I surrendered myself at the feet of the Guru and was
saved by Hari,
The devout practising penance were misled by it,
The Pundits were subdued through all-conquering
greed,
The three 'gunas' (qualities) and heaven were misled
by it,
I was saved by the Grace of the Guru.
It is subdued by the person with True Knowledge,
It prays to him with folded hands, "I shall do whatever
you bid me,"
But the true disciple does not come near it.*

(Asa M. 5, p. 370)¹³

Guru Amar Das has put a question about *Maya*, but answered it in the same breath :

*What is Maya and what is its function ?
This Jiva is in bondage of happiness and misery and
functions in ego.* (Siri Raga M. 3, p. 67)¹⁴

The gait of a person working in ego, is not straight like a straightforward person, but it is crooked. Kabir says,

*Those who are involved in lust, anger and greed, they
do not know the way of the One Lord,
They have split eyes and do not see anything, they are
drowned without water,*

Why do they walk in crooked manner ?

*They are filled with bones, skin and faeces and are
stuffed with bad odour,*

*You do not contemplate on Lord's Name, in what
illusion you have strayed ? Death is not far off from
you,*

*You make several efforts to preserve your body, but it
will last till the fixed time of its life.*

*One's own efforts do not avail anything, what the
mortal can do ?*

*When it Pleases the Lord, the man meets the True
Guru and utters the One Name.*

*While abiding in the house of sand, the ignorant one
is puffed up with ego,*

*Kabir says that they, who have not remembered the
Name of the Lord, such worldly-wise ones have
been drowned.*

(Kedara Kabir, p. 1124)¹⁵

The ego and *maya* are the major factors in duality, which cause the straying of the man in transmigration. Guru Amar Das says :

*In duality the service of the Lord cannot be performed,
In ego and maya, the man eats the deadly poison,
The maya has enticed the sons, the family and the
home,*

The ignorant self-willed comes and goes.

(Gauri Guareri M. 3, p. 161)¹⁶

In the next hymn, the Guru says :

*The humble men ever serve their True Guru in their
mind,*

*They dispel their ego and the lotus of their heart
blossoms,
They abide in their own home, where the celestial
music is played,
Having been imbued with the Lord's Name, they
remain detached from the world.*

(Gauri Guareri M. 3, p. 161)¹⁷

The man of God considers himself humblest of the humble. Guru Nanak Dev once said, "Nanak is the companion of those, who are of the lowliest caste among the lowly, then why to emulate the lofty? O Lord! Where the lowly are looked after, Thy Grace is showered there." (Siri Raga M. 1, p 15).¹⁸ In the same vein Kabir says, "I am the worst of all, everyone else is good. Whosoever has realised thus, he is my friend." (Slok Kabir, p. 1364).¹⁹ Therefore Guru Nanak Dev says, "O my mind! forsake your ego and pride. Serve the God-incarnated Guru-ocean, who will enable you to receive the robe of honour in the Court of the Lord." Siri Raga M. 1, p. 21).²⁰

Guru Nanak Dev has called him real ass, who is egoistic without having merits. (Var Sarang M. 4, Slok M. 1, p. 1246).²¹ In ego the whole world has gone mad. It has gone astray in duality. One thinks of many distresses, but does not recognise his own self. (Gauri Guareri M. 3, p. 159).²² If one egoistically strokes his beard upon the poor, the same is burnt by the Supreme Lord in fire. The Creator administers perfect justice. He saves His own devotee. (Gauri M. 5, p. 199).²³ They who perform their actions in ego are like the son of a prostitute, who has no name. (Siri Raga M. 4, p. 82).²⁴ If a person being wealthy feels proud of his riches and property, not even a straw will go with him. (Gauri Sukhmani M. 5, p. 278).²⁵ Therefore Kabir has said, "Do not be proud on the bones wrapped up in skin, those people, who rode on horses under the canopies, they were at last buried under the earth. Do not be proud on seeing your lofty mansions, you will lie beneath the earth today or tomorrow and the

grass shall grow over you. Do not be proud and laugh at the poor, as yet the boat is in the sea, who knows what is going to happen next. Do not be proud on seeing your beautiful body, you will leave it today or tomorrow as a serpent leaves its slough." (Slok Kabir, p. 1366).²⁶ At another place, he says, "The head, on which you tie your turban very embellishingly, on that head the crow will clean its beak. Why are you egoistic about your body and wealth? Why do you not hold fast to Lord-God's Name? Kabir says, "Listen, O my mind! This will happen to you ultimately." (Gauri Kabir, p. 330).²⁷

Therefore the path of egotism is to be relinquished because of the consequences and the path of the remembering of Lord's Name is to be adopted. Now we will give a few quotations about the significance of the Name.

*Meditating on the Name of the Lord, the consciousness
and the intellect grow,*

*Meditating on the Name, the man utters Lord's Praises
and sleeps in peace,*

*Meditating on the Name, the illusion is dispelled and
no suffering comes again,*

*Meditating on the Name, the Lord's Praises are sung
and the sinful thoughts are washed away,*

*Nanak says that through the Perfect Guru, the Name
is meditated by those, whom the Lord-God blesses.*

(Var Sarang M. 4, p. 1242)²⁸

*He, who in his mind loves the remedy of the Name,
he does not experience the malady even in his
dream,*

*The medicine of God's Name is in every heart, O
brother!*

*Without the Perfect Guru, no one knows the method
to prepare it.*

*When the Perfect Guru gives it through his instructions,
Then the man does not experience any suffering
again.* (Gauri Bawan Akhri M. 5, p. 259)²⁹

*God's Name is my immortal, incomprehensible,
imperishable and all-pervading Lord,
I remember and worship God's Name and my mind
is imbued with it,
Nothing so great comes to my mind as God's Name,
Which saves me at the end,
The Beneficent Guru has given me God's Name,
Blessed are the Guru's parents,
I ever bow before my True Guru, on meeting whom,
I have realised the Lord's Name.*

(Var Wadhans M. 4, p. 592)³⁰

*This wealth of God's Name pervades everywhere,
The self-willed ones wander here and there, but
consider it to be far away,
That commodity of God's Name is within my mind,
O Lord! On whomsoever Thou bestowest it, he is
emancipated.
This wealth is neither burnt in fire nor stolen by a
thief,
Nor this wealth is drowned nor the person possessing
it is punished,
See the merit of this wealth, one remains imbued in
equipoise, as the nights and days pass,
Listen to one unique thing, O brother!
Who has ever obtained supreme salvation without
this wealth?
Nanak says that he relates the story of the inexpressible
Lord,
On meeting the True Guru, this wealth is obtained.*

(Maru M. 1, p 991)³¹

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23. ਗਰੀਬਾ ਉਪਰਿ ਜਿ ਖਿੰਜੈ ਦਾੜੀ ॥ ਪਾਰਬ੍ਰਹਮਿ ਸਾ ਅਗਨਿ ਮਹਿ ਸਾੜੀ ॥
ਪੂਰਾ ਨਿਆਉ ਕਰੇ ਕਰਤਾਰੁ ॥ ਅਪੁਨੇ ਦਾਸ ਕਉ ਰਾਖਨਹਾਰੁ ॥
(ਗਉੜੀ ਮ: ੫, ਪੰਨਾ 199)
24. ਵਿਚਿ ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਿਉ ਵੇਸੁਆ ਪੁਤੁ ਨਿਨਾਉ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੪, ਪੰਨਾ 82)
25. ਧਨਵੰਤਾ ਹੋਇ ਕਰਿ ਗਰਬਾਵੈ ॥ ਤ੍ਰਿਣ ਸਮਾਨਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਵੈ ॥
(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ 278)
26. ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਚਾਮ ਲਪੇਟੇ ਹਾਡ ॥
ਹੈਵਰ ਉਪਰਿ ਛਤੁ ਤਰ ਤੇ ਫੁਨਿ ਧਰਨੀ ਗਾਡ ॥
ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਉਚਾ ਦੇਖਿ ਅਵਾਸੁ ॥
ਆਜੁ ਕਾਲੁ ਭੁਇ ਲੇਟਣਾ ਉਪਰਿ ਜਾਮੈ ਘਾਸੁ ॥
ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਰੰਕੁ ਨ ਹਸੀਐ ਕੋਇ ॥
ਅਜਹੁ ਸੁ ਨਾਉ ਸਮੁੰਦੁ ਮਹਿ ਕਿਆ ਜਾਨਉ ਕਿਆ ਹੋਇ ॥
ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਦੇਹੀ ਦੇਖਿ ਸੁਰੰਗ ॥
ਆਜੁ ਕਾਲੁ ਤਜਿ ਜਾਗੁਰੇ ਜਿਉ ਕਾਂਚੁਰੀ ਭੁਯੰਗ ॥
(ਸਲੋਕ ਕਬੀਰ, ਪੰਨਾ 1366)

27. ਜਿਹ ਸਿਰਿ ਰਚਿ ਰਚਿ ਬਾਧਤ ਪਾਗ ॥ ਸੋ ਸਿਰੁ ਚੁੰਚ ਸਵਾਰਹਿ ਕਾਗ ॥
ਇਸੁ ਤਨ ਧਨ ਕੇ ਕਿਆ ਗਰਬਈਆ ॥ ਰਾਮ ਨਾਮੁ ਕਾਹੇ ਨ ਦ੍ਰਿੜੀਆ ॥
ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਮਨ ਮੇਰੇ ॥ ਇਹੀ ਹਵਾਲ ਹੋਹਿਗੇ ਤੇਰੇ ॥
(ਗਉੜੀ ਕਬੀਰ, ਪੰਨਾ 330)
28. ਨਾਇ ਮੰਨਿਐ ਸੁਰਤਿ ਉਪਜੈ ਨਾਮੇ ਮਤਿ ਹੋਈ ॥
ਨਾਇ ਮੰਨਿਐ ਗੁਣ ਉਚਰੈ ਨਾਮੇ ਸੁਖਿ ਸੋਈ ॥
ਨਾਇ ਮੰਨਿਐ ਭ੍ਰਮੁ ਕਟੀਐ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਈ ॥
ਨਾਇ ਮੰਨਿਐ ਸਾਲਾਹੀਐ ਪਾਪਾ ਮਤਿ ਧੋਈ ॥
ਨਾਨਕ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਉ ਮੰਨੀਐ ਜਿਨ ਦੇਵੈ ਸੋਈ ॥
(ਵਾਰ ਸਾਰੰਗ ਮ: 8, ਪੰਨਾ 1242)
29. ਨਾਮ ਅਉਖਧੁ ਜਹ ਰਿਦੈ ਹਿਤਾਵੈ ॥ ਤਾਹਿ ਰੋਗੁ ਸੁਪਨੈ ਨਹੀ ਆਵੈ ॥
ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ ॥ ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ ॥
ਗੁਰਿ ਪੂਰੈ ਸੰਜਮੁ ਕਰਿ ਦੀਆ ॥ ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੁਖੁ ਨ ਬੀਆ ॥
(ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮ: 4, ਪੰਨਾ 259)
30. ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਪ੍ਰਭੁ ਅਬਿਗਤੁ ਅਗੋਚਰੁ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
ਹਰਿ ਨਾਮੁ ਹਮ ਸ੍ਰੇਵਹੁ ਹਰਿ ਨਾਮੁ ਹਮ ਪੂਜਹੁ ਹਰਿ ਨਾਮੇ ਹੀ ਮਨੁ ਰਾਤਾ ॥
ਹਰਿ ਨਾਮੈ ਜੇਵਡੁ ਕੋਈ ਅਵਰੁ ਨ ਸੂਝੈ ਹਰਿ ਨਾਮੇ ਅੰਤਿ ਛਡਾਤਾ ॥
ਹਰਿ ਨਾਮੁ ਦੀਆ ਗੁਰਿ ਪਰਉਪਕਾਰੀ ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਕਾ ਪਿਤਾ ਮਾਤਾ ॥
ਹੰਉ ਸਤਿਗੁਰੁ ਅਪੁਣੈ ਕੰਉ ਸਦਾ ਨਮਸਕਾਰੀ ਜਿਤੁ ਮਿਲਿਐ ਹਰਿ ਨਾਮੁ ਮੈ ਜਾਤਾ ॥
(ਵਾਰ ਵਡਹੰਸੁ ਮ: 8, ਪੰਨਾ 592)
31. ਇਹੁ ਧਨੁ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਮਨਮੁਖ ਫਿਰਹਿ ਸਿ ਜਾਣਹਿ ਦੂਰਿ ॥
ਸੋ ਧਨੁ ਵਖਰੁ ਨਾਮੁ ਰਿਦੈ ਹਮਾਰੈ ॥
ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਨਿਸਤਾਰੈ ॥
ਨ ਇਹੁ ਧਨੁ ਜਲੈ ਨ ਤਸਕਰੁ ਲੈ ਜਾਇ ॥
ਨ ਇਹੁ ਧਨੁ ਡੁਬੈ ਨ ਇਸੁ ਧਨੁ ਕਉ ਮਿਲੈ ਸਜਾਇ ॥
ਇਸੁ ਧਨੁ ਕੀ ਦੇਖਹੁ ਵਡਿਆਈ ॥
ਸਹਜੇ ਮਾਤੇ ਅਨਦਿਨੁ ਜਾਈ ॥
ਇਕੁ ਬਾਤ ਅਨੁਪ ਸੁਨਹੁ ਨਰ ਭਾਈ ॥
ਇਸੁ ਧਨੁ ਬਿਨੁ ਕਹਹੁ ਕਿਨੈ ਪਰਮ ਗਤਿ ਪਾਈ ॥
ਭਣਤਿ ਨਾਨਕੁ ਅਕਥ ਕੀ ਕਥਾ ਸੁਣਾਏ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਇਹੁ ਧਨੁ ਪਾਏ ॥
(ਮਾਰੂ ਮ: 9, ਪੰਨਾ 991)

VARIOUS FACETS OF EGO MENTIONED IN *GURU GRANTH SAHIB*

While making a profound study of the concept of ego in the Sikh Scripture, we come across various shades of thoughts connected with it. Primarily it has been described as a 'serious malady' and a bondage. There are several other thoughts, which we will discuss in this chapter as we proceed.

EGO AS A 'SERIOUS MALADY'

According to Guru Nanak Dev, the whole world is ailing and the only remedy for it is the Name of the Lord (Dhanasari M. 1, p. 687).¹ The Sikh religion recognises the human body as the abode of God. It is the temple of God, wherein the individual can see His Light. The human body is a microcosm, wherein we can peep into the macrocosm and realise the Creator. (Dhanasari Peepa, p. 695).² Therefore when the body is without disease and old age and without the effect of death, the person should concentrate on the Lord. (Bhairo Kabir, p. 1159).³ It should be kept healthy for the highest type of actions. Whereas the Sikh Gurus talk of ego as the most dangerous disease (Var Asa M. 1, Slok M. 2, p. 466),⁴ they have also clearly said that the worldly pleasures are the cause of different types of diseases. The body undergoes diseases of several kinds because of sensual pleasures. (Bhairo M. 1, p. 1153).⁵ The five senses cause the illness in our body. The worldly enjoyments result in misery. (Var Majh M. 1, p. 139).⁶ The more the enjoyments, the more the diseases. (Malar M. 1, p. 1255).⁷

According to Guru Arjan Dev :

*The man has been given the malady of ego,
The malady of lust has overpowered the elephant,
Through the malady of sight, the moth is burnt to
death,*

*Through the malady of sound, the deer is destroyed,
Whomsoever we see, is diseased,*

*Only the True Guru, a Yogi, is without disease,
Through the malady of taste, the fish is caught,
Through the malady of smell, the black-bee is
destroyed,*

*The whole world is ensnared by the malady of worldly
love,*

In the malady of three qualities, the sins increase.

The man is born and dies in diseases,

Through diseases he transmigrates repeatedly,

Entangled in diseases he moves on continuously,

The disease is not finished without the True Guru.

*He, on whom the Transcendent Lord showers His
Mercy,*

He is pulled out of diseases by catching his arm,

*He, who is blessed by the holy congregation, his bonds
are snapped,*

The Guru effaces the diseases, saith Nanak.

(Bhairo M. 5, pp. 1140-41)⁸

The Guru says that in the world everyone is diseased and only those are saved, who remember the Name of the Lord :

*The air, water and fire are diseased and the world
with its pleasures are also diseased.*

*The mother, father, maya and body are diseased
alongwith all the members of the family.*

*Brahma, Vishnu and Shiva are all diseased and the
whole world is also afflicted,*

*Those, who have realised the Lord's Feet and reflect
on the Guru's Word, they are emancipated,*

*The seven seas alongwith the rivers are diseased, the
 regions and the under-worlds are filled with
 disease,
 The men of the Lord are true and peaceful, the Lord
 is Merciful to them at all places,
 The six Shastras, those in disguise and many
 headstrong fanatics are all diseased,
 What the poor Vedas and Semitic texts can do, when
 their followers do not comprehend the One Lord ?
 The men are filled with disease by eating things of
 sweet taste, also no peace is obtained by eating the
 roots and fruits,
 Forgetting the Lord's Name and following other paths,
 they repent at the end,
 By roaming at the Pilgrim-Stations, man is not rid
 of his disease, through his studies, he is involved
 in useless controversies,
 The disease of duality is very serious, the man
 becomes a dependent of maya,
 The Guruward only praises the True Name, he has
 only the True Lord in his mind, his disease is
 effaced,
 Nanak says that the man of God is ever pure, he bears
 the seal of God's Grace. (Bhairo M. 1, p. 1153)⁹*

EGO AS A 'BONDAGE'

The sense of 'I' and 'mineness' pervades at all times in the life of a person. Whenever he thinks that he is the owner of such and such things, he binds himself down with those things. While going through a warehouse, if one feels that he must have the possession of such things, he leaves a part of his mind there. Thus a man thinking about his possessions remains divided and therefore quite unstable. When a gift of God becomes adorable for a man, he distances himself from the giver of the gift. It is recorded by the Guru that the man loves the material things, he is so much absorbed

in them that he forgets the real Giver i.e. God. The mortal ordinarily feels that the things are acquired by him through his hard work, he remains ignorant about the fact that he himself has no power of his own. Guru Arjan Dev says :

*Those things, which has to leave, he accumulates
those worthless things,*

*Which are of no use to him and are mere
entanglements,*

*They do not accompany him on death, but still he
loves them,*

*He has befriended them, which are actually his
enemies.*

In such illusions, the world has gone astray,

The ignorant one loses the precious human birth.

He does not even like to face truth and piety,

*He is absorbed in falsehood and deception, considering
them sweet.*

He loves the gifts and forgets the giver,

The wretched creature does not think of death.

He weeps for those things, which belong to others,

He wastes away the merits of his pious works.

*He does not comprehend God's Will and thus
transmigrates,*

He commits sins and then repents.

(Dhansari M. 5, p. 676)¹⁰

Therefore the Guru wants the man to become a humble devotee of the Lord and adopt the pure way of life full of love :

*O Lord ! Bless Thy devoted servant to absorb himself
whole-heartedly in Thy Love*

And an immaculate way of life,

*The Lord, who is dearer to me than my soul, life, heart
and wealth,*

*He alone is the establisher of hindrance in the way
of EGO,*

*This is the supplication of Nanak to grant me the Love
of Thy Lotus-Feet. (Dhanasari M. 5, p 684)¹¹*

The bondage is created by the sense of mineneṣ. The man becomes like a captive and is ensnared by his love for the things, possessions, relations and other entanglements. He is captivated by his vices i.e. lust, anger, greed, attachment and ego. Guru Arjan Dev says, "The man remains attached in love to worship, adoration, salutation and six types of works. Absorbed in excessive 'I-ness', he falls into entanglements. But in this way, he cannot realise God." (Sorath M. 5, p. 642).¹² Regarding 'bondage' Guru Nanak Dev says :

*He, who serves the Guru, he knows the Lord,
His suffering vanishes and he recognises the True
Name,
Therefore, O my dear friend ! Remember the Lord,
By serving the True Guru, you will see the Lord with
your eyes,
The mother, father and the world are all bondage,
The son, daughter and wife are all a bondage,
The religious works performed with ego are all
bondage,
The sons, wife and love of another are all bondage,
The cultivation performed by the cultivators is a
bondage,
For his ego the man is punished and the king
demands penalty from him,
The trade done without profound reflection is also
bondage,
No one gets satisfaction from the expansion of the
attachment of maya,
Amassing of wealth by the bankers is also bondage,
Without the devotion for the Lord anything else is not
acceptable.
The Vedas and taking pride in their discussion are
also a bondage,*

The man gets destroyed by the bondage of sinful worldly achievements.

*Nanak has taken refuge in the Lord's Name,
He, whom the True Guru saves remains free from any bondage.* (Asa M. 1, p 416)¹³

The Guru says again :

*There are some, who serve the Lord at His Gate, they dispel their sufferings,
They are robed in the Lord's Court and are emancipated by the True Guru,
The True Guru breaks their bonds and restrains their mercurial mind.* (Maru M. 1, p. 1028)¹⁴

EGO AS FILTH

Ego has been compared to dirt and filth, which cannot be washed away by any worldly means. It can only be effaced by the Name of the Lord. According to Guru Arjan Dev :

*The ego is filth, which cannot be washed away ever by worldly means,
Only the Name of the Lord can efface millions of sins.* (Gauri Sukhmani M. 5, p. 264)¹⁵

Guru Nanak Dev has said in 'Japu' :

*When the hands, feet and body are filled with dirt,
it can be washed with water,
When the clothes are made impure by urine, they are washed with soap,
Do not be soiled by the sins, they can only be washed by the Love of Lord's Name.* (Japu, p. 4.)¹⁶

The filth of ego can only be washed by the Guru's Word or the Name of the Lord. (Majh M. 3, p. 121)¹⁷

Wherever there is ego, there cannot be any purity. All those, who are full of ego, howsoever great in position they

may be, they are all impure. When the mind itself is impure, how can one be considered pure? When one realises the True Lord, only then he receives honour. (Dhanasari M. 1, p. 686).¹⁸ Kabir says :

*Brahma, the creator god is impure, Indra, the king
of gods is impure,
The sun-god is impure and also the moon-god is
impure,
Everything is impure in this world,
Only the One Lord is Pure, who is Infinite and
Endless.
The kings of the universe are all impure,
The nights, days and thirty days of the month are
impure,
The pearl is impure and the diamond is impure,
The wind, fire and water are all impure,
Shiva, Shankara and Mahesha are impure,
The adepts, strivers and various guises are all impure,
The Yogis and the wandering hermits with matted
locks are impure,
The body alongwith the soul is impure.
Only those persons are pure who are approved, says
Kabir,
And those are pure, who know the Lord.*

(Bhairo Kabir, p. 1158)¹⁹

IN EGO, THE MIND IS UNDER THE IMPACT OF MAYA AND DUALITY

The mind, which is mercurial, is ever wandering here and there, because of its unfulfilled desires. It is ever under the sway of vices like lust, anger, greed, attachment and ego. It becomes the puppet of *maya* and duality. It does not rely on the One Lord, who has given it the freedom for its movements. Guru Nanak Dev has recorded in one of his hymns :

The mind does not die and its work is not accomplished,

The mind is under the control of messengers like evil intellect and duality,

When the mind becomes peaceful, it realises One Lord through the Guru,

The Transcendent Lord comes under the sway of virtues,

He, who effaces his ego, reflects on the Lord.

The mind is misled by thinking of vices,

When the mind is misled, the head is overburdened,

When the mind becomes peaceful, it realises One Lord,

The misled mind enters the abode of maya,

Ensnared by lust, it does not remain stable,

On meditating the Lord, the mortal repeats His Name with his tongue,

Having elephants, horses, gold, sons and wife,

The man in anxiety loses the game and leaves the arena of the world,

In his gamble of chess, the chessmen do not reach the destination.

With the accumulation of wealth, the vices spring up,

Both the joys and sufferings stand at the gate of the man,

By remembering the Lord, the bliss is easily attained.

When the Lord showers His Grace, he unites the man with Himself,

The man accumulates virtues and with the Guru's Word he burns his vices,

The Guruward obtains the precious commodity of Lord's Name.

Without the Lord's Name, all abide in distress,

The foolish apostate has maya in his mind,

The Divine Knowledge is scribed in the destiny of Guruward from the beginning,

*The mercurial mind repeatedly strays,
The filth of ego is not liked by the True and
Immaculate Lord.*

*Nanak says that the Guruward sings the Praises of the
Lord.* (Gauri Guareri M. 1, p. 222)²⁰

In his next hymn, the Guru has clearly said that in ego, *maya* and duality, there is no peace. He says :

*In ego, there is no peace at all,
False is the mind's thought and only Lord-God is True,
Those who love duality are all destroyed,
The man only performs that, which is pre-ordained.
I have seen the world as a gambler,
It asks for all comforts on forgetting the Lord's Name.
If the Invisible Lord is visualised, then He can be
described,*

*Without seeing, His description is in vain,
He is visualised by the Guruward spontaneously,
He fixes his attention in One Lord's Love and Service.
If one asks for comforts, he receives great distress,
All men only weave a garland of vices.
Without the One Lord, for false men there is no
deliverance,*

*The Creator after creating, beholds His Creation.
The fire of avarice can only be quenched by God's
Name,*

*The illusion of duality stops automatically,
Through the Guru's instruction, the Name comes to
abide in the mind,*

*Through the impact of True Word, the Praises of the
Lord are sung.*

*In the body of the Guruward abides the True Lord,
Without the Lord's Name no one attains His 'Own
Home',*

*The Beloved Monarch i.e. God is subject to Love,
If He showers His Mercy, the man comprehends the
Name.*

*The attachment for maya, is all entanglement,
 The self-willed apostate is filthy, condemnable and
 dreadful,
 By the service of the True Guru, the entanglement
 finishes,
 The man abides with comforts, when he is steeped in
 the ambrosia of Name.
 The Guruward, who comprehends, he remains
 absorbed in One Lord's Love,
 He dwells in his 'Own Home' and merges in the True
 Lord,
 His births and deaths come to an end,
 This understanding is obtained from the True Guru.
 The Limits of the Lord cannot be known by describing
 Him,
 I have enquired from the Guru, there is no other door
 except his,
 The suffering and comfort are according to God's Will
 and Command,
 The lowly Nanak says, 'O man, absorb yourself in
 the love of the Lord'.*

(Gauri Guareri M. 1, pp. 222-23)²¹

Regarding the killing of duality, Guru Arjan Dev has written a very forceful hymn :

*He, who kills it, he is a hero,
 He, who kills it, he is perfect,
 He, who kills it, he is praiseworthy,
 He, who kills it, he becomes free from suffering,
 Is there any one who can kill this duality?
 After killing it, he works as a saintly king.
 He, who kills it, he becomes fearless,
 He, who kills it, he is absorbed in Lord's Name,
 He, who kills it, his desire is quenched,
 He, who kills it, he becomes wealthy,
 He, who kills it, he becomes praiseworthy.*

*He, who kills it, he is a celibate,
 He, who kills it, he attains redemption,
 He, who kills it, his coming into the world is of
 account,
 He, who kills it, he is ever rich,
 He, who kills it, he is very fortunate,
 He, who kills it, he is ever awake,
 He, who kills it, he is emancipated while living,
 He, who kills it, he has pure way of life,
 He, who kills it, he is a great sage,
 He, who kills it, he is a natural meditator.
 Without killing it, one does not become acceptable,
 Even though he may perform millions of rituals,
 worships and austerities,
 Without killing it, he continues to take birth,
 Without killing it, he cannot escape from Yama,
 Without killing it, one cannot become knowledgeable,
 Without killing it, the impurity is not cast off,
 Without killing it, everything is impure,
 Without killing it, everything is an entanglement,
 On whomsoever the Gracious treasure-Lord becomes
 Graceful,
 He attains salvation and all-perfection,
 He, whose duality the Guru has killed,
 Nanak says that he is the contemplator of the Lord.*

(Gauri M. 5, pp. 237-38)²²

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1. ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੂ... ॥ (ਧਨਾਸਰੀ ਮ: ੧, ਪੰਨਾ 687)
2. ਕਾਯਉ ਦੇਵਾ ਕਾਇਅਉ ਦੇਵਲ... ॥...ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥
(ਧਨਾਸਰੀ ਪੀਪਾ, ਪੰਨਾ 695)
3. ਜਗ ਲਗੁ ਜਰਾ ਰੋਗੁ ਨਹੀ ਆਇਆ ॥
 ਜਬ ਲਗੁ ਕਾਲਿ ਗ੍ਰਸੀ ਨਹੀ ਕਾਇਆ ॥
 ਜਬ ਲਗੁ ਬਿਕਲ ਭਈ ਨਹੀ ਬਾਨੀ ॥
 ਭਜਿ ਲੇਹਿ ਰੇ ਮਨ ਸਾਰਿਗਪਾਨੀ ॥ (ਭੈਰਉ ਕਬੀਰ, ਪੰਨਾ 1159)

4. ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ... ॥ (ਵਾਰ ਆਸਾ ਮ: ੧, ਸਲੋਕ ਮ: ੨, ਪੰਨਾ 466)
5. ਮਿਠ ਰਸੁ ਖਾਇ ਸੁ ਰੋਗਿ ਭਰੀਜੈ... ॥ (ਭੈਰਉ ਮ: ੧, ਪੰਨਾ 1153)
6. ਸੁਖਹੁ ਉਠੇ ਰੋਗੁ... ॥ (ਵਾਰ ਮਾਝ ਮ: ੧, ਪੰਨਾ 139)
7. ਅਧਿਕ ਸੁਆਦ ਰੋਗ ਅਧਿਕਾਈ... ॥ (ਮਲਾਰ ਮ: ੧, ਪੰਨਾ 1255)
8. ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥ ਕਾਮ ਰੋਗਿ ਮੈਗਲੁ ਬਸਿ ਲੀਨਾ ॥
 ਟ੍ਰਿਸਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ ॥ ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ ॥
 ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥ ਰੋਗੁ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥
 ਜਿਹਵਾ ਰੋਗਿ ਮੀਨੁ ਗੁਸਿਆਨੋ ॥ ਬਾਸਨ ਰੋਗਿ ਭਵਰੁ ਬਿਨਸਾਨੋ ॥
 ਹੇਤ ਰੋਗੁ ਕਾ ਸਗਲ ਸੰਸਾਰਾ ॥ ਤ੍ਰਿਬਿਧਿ ਰੋਗੁ ਮਹਿ ਬਧੇ ਬਿਕਾਰਾ ॥
 ਰੋਗੋ ਮਰਤਾ ਰੋਗੋ ਜਨਮੈ ॥ ਰੋਗੋ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਭਰਮੈ ॥
 ਰੋਗੁ ਬੰਧ ਰਹਨੁ ਰਤੀ ਨ ਪਾਵੈ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਰੋਗੁ ਕਤਹਿ ਨ ਜਾਵੈ ॥
 ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਕੀਨੀ ਦਇਆ ॥ ਬਾਹੁ ਪਕੜਿ ਰੋਗੁ ਕਢਿ ਲਇਆ ॥
 ਤੂਟੇ ਬੰਧਨ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਰੋਗੁ ਮਿਟਾਇਆ ॥
 (ਭੈਰਉ ਮ: ੫, ਪੰਨੇ 1140-41)
9. ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਰੋਗੀ ਰੋਗੀ ਧਰਤਿ ਸਭੋਗੀ ॥
 ਮਾਤ ਪਿਤਾ ਮਾਇਆ ਦੇਹ ਸਿ ਰੋਗੀ ਰੋਗੀ ਕੁਟੰਬ ਸੰਜੋਗੀ ॥
 ਰੋਗੀ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਸਰਦ੍ਰਾ ਰੋਗੀ ਸਗਲ ਸੰਸਾਰਾ ॥
 ਹਰਿ ਪਦੁ ਚੀਨਿ ਭਏ ਸੇ ਮੁਕਤੇ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰਾ ॥
 ਰੋਗੀ ਸਾਤ ਸਮੁੰਦ ਸਨਦੀਆ ਖੰਡ ਪਤਾਲ ਸਿ ਰੋਗਿ ਭਰੇ ॥
 ਹਰਿ ਕੇ ਲੋਕ ਸਿ ਸਾਚਿ ਸੁਹੇਲੇ ਸਰਬੀ ਬਾਈ ਨਦਰਿ ਕਰੇ ॥
 ਰੋਗੀ ਖਟ ਦਰਸਨ ਭੇਖਧਾਰੀ ਨਾਨਾ ਹਠੀ ਅਨੇਕਾ ॥
 ਬੇਦ ਕਤੇਬ ਕਰਹਿ ਕਹ ਬਪੁਰੇ ਨਹ ਬੁਝਹਿ ਇਕ ਏਕਾ ॥
 ਮਿਠ ਰਸੁ ਖਾਇ ਸੁ ਰੋਗਿ ਭਰੀਜੈ ਕੰਦ ਮੂਲਿ ਸੁਖੁ ਨਾਹੀ ॥
 ਨਾਮੁ ਵਿਸਾਰਿ ਚਲਹਿ ਅਨ ਮਾਰਗਿ ਅੰਤ ਕਾਲਿ ਪਛੁਤਾਹੀ ॥
 ਤੀਰਥਿ ਭਰਮੈ ਰੋਗੁ ਨ ਛੂਟਸਿ ਪੜਿਆ ਬਾਦੁ ਬਿਬਾਦੁ ਭਇਆ ॥
 ਦੁਬਿਧਾ ਰੋਗੁ ਸੁ ਅਧਿਕ ਵਡੇਰਾ ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ ਭਇਆ ॥
 ਗੁਰਮੁਖਿ ਸਾਚਾ ਸਬਦਿ ਸਲਾਹੈ ਮਨਿ ਸਾਚਾ ਤਿਸੁ ਰੋਗੁ ਗਇਆ ॥
 ਨਾਨਕ ਹਰਿ ਜਨ ਅਨਦਿਨੁ ਨਿਰਮਲ ਜਿਨ ਕਉ ਕਰਮਿ ਨੀਸਾਣੁ ਪਇਆ ॥
 (ਭੈਰਉ ਮ: ੧, ਪੰਨਾ 1153)
10. ਛੋਡਿ ਜਾਹਿ ਸੇ ਕਰਹਿ ਪਰਾਲ ॥ ਕਾਮਿ ਨ ਆਵਹਿ ਸੇ ਜੰਜਾਲ ॥
 ਸੰਗਿ ਨ ਚਾਲਹਿ ਤਿਨ ਸਿਉ ਹੀਤ ॥ ਜੋ ਬੈਰਾਈ ਸੇਈ ਮੀਤ ॥
 ਐਸੇ ਭਰਮਿ ਭੁਲੇ ਸੰਸਾਰਾ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ ਗਵਾਰਾ ॥
 ਸਾਚੁ ਧਰਮੁ ਨਹੀ ਭਾਵੈ ਡੀਠਾ ॥ ਝੂਠ ਧੋਹ ਸਿਉ ਰਚਿਓ ਮੀਠਾ ॥
 ਦਾਤਿ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ ॥ ਜਾਣੈ ਨਾਹੀ ਮਰਣੁ ਵਿਚਾਰਾ ॥

ਵਸਤੁ ਪਰਾਈ ਕਉ ਉਠਿ ਰੋਵੈ ॥ ਕਰਮ ਧਰਮ ਸਗਲਾ ਈ ਖੋਵੈ ॥
ਹੁਕਮੁ ਨ ਬੁਝੈ ਆਵਣ ਜਾਣੇ ॥ ਪਾਪ ਕਰੈ ਤਾ ਪਛੋਤਾਣੇ ॥

(ਧਨਾਸਰੀ ਮ: ੫, ਪੰਨਾ 676)

11. ਜੀਅ ਪ੍ਰਾਨ ਮਨ ਧਨ ਤੇ ਪਿਆਰਾ ॥ ਹਉਮੈ ਬੰਧੁ ਹਰਿ ਦੇਵਣਹਾਰਾ ॥
ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗਉ ਨੇਹੁ ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਏਹੁ ॥

(ਧਨਾਸਰੀ ਮ: ੫, ਪੰਨਾ 684)

12. ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ॥
ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹੁ ਮਿਲੀਐ ਇਹੁ ਜੁਗਤਾ ॥

(ਸੋਰਠਿ ਮ: ੫, ਪੰਨਾ 642)

13. ਗੁਰੁ ਸੇਵੇ ਸੋ ਠਾਕੁਰ ਜਾਨੈ ॥ ਦੂਖੁ ਮਿਟੈ ਸਚੁ ਸਬਦਿ ਪਛਾਨੈ ॥
ਰਾਮੁ ਜਪਹੁ ਮੇਰੀ ਸਖੀ ਸਖੈਨੀ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਦੇਖਹੁ ਪ੍ਰਭੁ ਨੈਨੀ ॥
ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੰਸਾਰਿ ॥ ਬੰਧਨ ਸੁਤ ਕੰਨਿਆ ਅਰੁ ਨਾਰਿ ॥
ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕੀਆ ॥ ਬੰਧਨ ਪੁਤੁ ਕਲਤੁ ਮਨਿ ਬੀਆ ॥
ਬੰਧਨ ਕਿਰਖੀ ਕਰਹਿ ਕਿਰਸਾਨ ॥ ਹਉਮੈ ਡੰਨੁ ਸਹੈ ਰਾਜਾ ਮੰਗੈ ਦਾਨ ॥
ਬੰਧਨ ਸਉਦਾ ਅਣਵੀਚਾਰੀ ॥ ਤਿਪਤਿ ਨਾਹੀ ਮਾਇਆ ਮੋਹੁ ਪਸਾਰੀ ॥
ਬੰਧਨ ਸਾਹ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਪਵਈ ਥਾਇ ॥
ਬੰਧਨ ਬੇਦੁ ਬਾਦੁ ਅਹੰਕਾਰ ॥ ਬੰਧਨਿ ਬਿਨਸੈ ਮੋਹੁ ਵਿਕਾਰ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮ ਸਰਣਾਈ ॥ ਸਤਿਗੁਰਿ ਰਾਖੇ ਬੰਧੁ ਨ ਪਾਈ ॥

(ਆਸਾ ਮ: ੧, ਪੰਨਾ 416)

14. ਇਕਿ ਦਰਿ ਸੇਵਹਿ ਦਰਦੁ ਵਵਾਏ ॥ ਓਇ ਦਰਗਹੁ ਪੈਧੇ ਸਤਿਗੁਰੁ ਛਡਾਏ ॥
ਹਉਮੈ ਬੰਧਨ ਸਤਿਗੁਰਿ ਤੋੜੇ ਚਿਤੁ ਚੰਚਲੁ ਚਲਣਿ ਨ ਦੀਨਾ ਹੇ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰਨਾ 1028)

15. ਹਉ ਮੈਲਾ ਮਲੁ ਕਬਹੁ ਨ ਧੋਵੈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਖੋਵੈ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ 264)

16. ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹੁ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹੁ ॥
ਮੂਤੁ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

(ਜਪੁ, ਪੰਨਾ 4)

17. ਹਉਮੈ ਮੈਲੁ ਗੁਰੁ ਸਬਦੇ ਧੋਵੈ ॥

(ਮਾਝ ਮ: ੩, ਪੰਨਾ 121)

18. ਮਨਿ ਮੈਲੇ ਸੁਚਾ ਕਿਉ ਹੋਇ ॥ ਸਾਚਿ ਮਿਲੈ ਪਾਵੈ ਪਤਿ ਸੋਇ ॥

(ਧਨਾਸਰੀ ਮ: ੧, ਪੰਨਾ 686)

19. ਮੈਲਾ ਬ੍ਰਹਮਾ ਮੈਲਾ ਇੰਦੁ ॥ ਰਵਿ ਮੈਲਾ ਮੈਲਾ ਹੈ ਚੰਦੁ ॥
ਮੈਲਾ ਮਲਤਾ ਇਹੁ ਸੰਸਾਰੁ ॥ ਇਕੁ ਹਰਿ ਨਿਰਮਲੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥
ਮੈਲੇ ਬ੍ਰਹਮੰਡਾਇ ਕੈ ਈਸ ॥ ਮੈਲੇ ਨਿਸਿ ਬਾਸੁਰ ਦਿਨ ਤੀਸ ॥
ਮੈਲਾ ਮੋਤੀ ਮੈਲਾ ਹੀਰੁ ॥ ਮੈਲਾ ਪਉਨੁ ਪਾਵਕੁ ਅਰੁ ਨੀਰੁ ॥

ਮੈਲੇ ਸਿਵ ਸੰਕਰਾ ਮਹੇਸ ॥ ਮੈਲੇ ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਭੇਖ ॥
ਮੈਲੇ ਜੋਗੀ ਜੰਗਮ ਜਟਾ ਸਹੇਤਿ ॥ ਮੈਲੀ ਕਾਇਆ ਹੰਸ ਸਮੇਤਿ ॥
ਕਹਿ ਕਬੀਰ ਤੇ ਜਨ ਪਰਵਾਨ ॥ ਨਿਰਮਲ ਤੇ ਜੋ ਰਾਮਹਿ ਜਾਨ ॥

(ਭੈਰਉ ਕਬੀਰ, ਪੰਨਾ 1158)

20. ਨਾ ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥ ਮਨੁ ਵਸਿ ਦੂਤਾ ਦੁਰਮਤਿ ਦੋਇ ॥
ਮਨੁ ਮਾਨੈ ਗੁਰ ਤੇ ਇਕੁ ਹੋਇ ॥
ਨਿਰਗੁਣ ਰਾਮੁ ਗੁਣਹ ਵਸਿ ਹੋਇ ॥ ਆਪੁ ਨਿਵਾਰਿ ਬੀਚਾਰੇ ਸੋਇ ॥
ਮਨੁ ਭੁਲੇ ਬਹੁ ਚਿਤੈ ਵਿਕਾਰੁ ॥
ਮਨੁ ਭੁਲੇ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥ ਮਨੁ ਮਾਨੈ ਹਰਿ ਏਕੰਕਾਰੁ ॥
ਮਨੁ ਭੁਲੇ ਮਾਇਆ ਘਰਿ ਜਾਇ ॥ ਕਾਮਿ ਬਿਰੁਧਉ ਰਹੈ ਨ ਠਾਇ ॥
ਹਰਿ ਭਜੁ ਪ੍ਰਾਣੀ ਰਸਨ ਰਸਾਇ ॥
ਗੈਵਰ ਹੈਵਰ ਕੰਚਨ ਸੁਤ ਨਾਰੀ ॥ ਬਹੁ ਚਿੰਤਾ ਪਿੜ ਚਾਲੈ ਹਾਰੀ ॥
ਜੂਐ ਖੇਲਣੁ ਕਾਚੀ ਸਾਰੀ ॥
ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥ ਹਰਖ ਸੋਕ ਉਭੇ ਦਰਵਾਰਿ ॥
ਸੁਖੁ ਸਹਜੇ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥
ਨਦਰਿ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ ॥ ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਉਗਣ ਸਬਦਿ ਜਲਾਏ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ ॥
ਬਿਨੁ ਨਾਵੈ ਸਭ ਦੂਖ ਨਿਵਾਸੁ ॥ ਮਨਮੁਖ ਮੂੜ ਮਾਇਆ ਚਿਤ ਵਾਸੁ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧੁਰਿ ਕਰਮਿ ਲਿਖਿਆਸੁ ॥
ਮਨੁ ਚੰਚਲੁ ਧਾਵਤੁ ਫੁਨਿ ਧਾਵੈ ॥ ਸਾਚੇ ਸੂਚੇ ਮੈਲੁ ਨ ਭਾਵੈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ (ਗਉੜੀ ਗੁਆਰੇਗੀ ਮ: ੧, ਪੰਨਾ 222)
21. ਹਉਮੈ ਕਰਤਿਆ ਨਹ ਸੁਖੁ ਹੋਇ ॥ ਮਨਮਤਿ ਝੂਠੀ ਸਚਾ ਸੋਇ ॥
ਸਗਲ ਬਿਗੁਣੇ ਭਾਵੈ ਦੋਇ ॥ ਸੋ ਕਮਾਵੈ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ ॥
ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੂਆਰੀ ॥ ਸਭਿ ਸੁਖ ਮਾਰੈ ਨਾਮੁ ਬਿਸਾਰੀ ॥
ਅਦਿਸਟੁ ਦਿਸੈ ਤਾ ਕਹਿਆ ਜਾਇ ॥ ਬਿਨੁ ਦੇਖੇ ਕਹਣਾ ਬਿਰਥਾ ਜਾਇ ॥
ਗੁਰਮੁਖਿ ਦੀਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਸੇਵਾ ਸੁਰਤਿ ਏਕ ਲਿਵ ਲਾਇ ॥
ਸੁਖੁ ਮਾਂਗਤ ਦੁਖੁ ਆਗਲ ਹੋਇ ॥ ਸਗਲ ਵਿਕਾਰੀ ਹਾਰੁ ਪਰੋਇ ॥
ਏਕ ਬਿਨਾ ਝੂਠੇ ਮੁਕਤਿ ਨ ਹੋਇ ॥ ਕਰਿ ਕਰਿ ਕਰਤਾ ਦੇਖੈ ਸੋਇ ॥
ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਸਬਦਿ ਬੁਝਾਏ ॥ ਦੂਜਾ ਭਰਮੁ ਸਹਜਿ ਸੁਭਾਏ ॥
ਗੁਰਮਤੀ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ ॥ ਸਾਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਏ ॥
ਤਨ ਮਹਿ ਸਾਚੇ ਗੁਰਮੁਖਿ ਭਾਉ ॥ ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਨਿਜ ਠਾਉ ॥
ਪ੍ਰੇਮ ਪਰਾਇਣ ਪ੍ਰੀਤਮ ਰਾਉ ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਬੁਝੈ ਨਾਉ ॥
ਮਾਇਆ ਮੋਹੁ ਸਰਬ ਜੰਜਾਲਾ ॥ ਮਨਮੁਖ ਕੁਚੀਲ ਕੁਛਿਤ ਬਿਕਰਾਲਾ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਚੂਕੈ ਜੰਜਾਲਾ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਸੁਖੁ ਨਾਲਾ ॥
ਗੁਰਮੁਖਿ ਬੁਝੈ ਏਕ ਲਿਵ ਲਾਏ ॥ ਨਿਜ ਘਰਿ ਵਾਸੈ ਸਾਚਿ ਸਮਾਏ ॥

ਜੇਮਣੁ ਮਰਣਾ ਠਾਕਿ ਰਹਾਏ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਇਹ ਮਤਿ ਪਾਏ ॥
 ਕਥਨੀ ਕਥਉ ਨ ਆਵੈ ਓਰੁ ॥ ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਨਾਹੀ ਦਰੁ ਹੋਰੁ ॥
 ਦੁਖੁ ਸੁਖੁ ਭਾਣੈ ਤਿਸੈ ਰਜਾਇ ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਲਿਵ ਲਾਇ ॥

(ਗਉੜੀ ਗੁਆਰੇਰੀ ਮ: ੧, ਪੰਨੇ 222-23)

22. ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੂਰਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਪੂਰਾ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸਹਿ ਵਡਿਆਈ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਦੁਖੁ ਜਾਈ ॥
 ਐਸਾ ਕੋਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ ਗਵਾਵੈ ॥ ਇਸਹਿ ਮਾਰਿ ਰਾਜ ਜੋਗੁ ਕਮਾਵੈ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਉ ਭਉ ਨਾਹਿ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਾਮਿ ਸਮਾਹਿ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਦਰਗਹ ਸਿਝੈ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਧਨਵੰਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਪਤਿਵੰਤਾ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਜਤੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸੁ ਹੋਵੈ ਗਤੀ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਆਇਆ ਗਨੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਿਹਚਲੁ ਧਨੀ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਵਡਭਾਗਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਅਨਦਿਨੁ ਜਾਗਾ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਜੀਵਨ ਮੁਕਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੁਗਿਆਨੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਸਹਜ ਧਿਆਨੀ ॥
 ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਥਾਇ ਨ ਪਰੈ ॥ ਕੋਟਿ ਕਰਮ ਜਾਪ ਤਪ ਕਰੈ ॥
 ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਨਮੁ ਨ ਮਿਟੈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ ॥
 ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜੂਠਿ ਨ ਧੋਈ ॥
 ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਜਉਲਾ ॥
 ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ॥ ਤਿਸੁ ਭਈ ਖਲਾਸੀ ਹੋਈ ਸਗਲ ਸਿਧਿ ॥
 ਗੁਰਿ ਦੁਬਿਧਾ ਜਾ ਕੀ ਹੈ ਮਾਰੀ ॥ ਕਹੁ ਨਾਨਕ ਸੋ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ॥

(ਗਉੜੀ ਮ: ੫, ਪੰਨੇ 237-38)