

What is Sikhism?
Series 3


ਦੇਗ ਤੇਗ ਫਤਹਿ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ


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What is Sikhism?

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**Genesis-Theory of Creation of Universe / Brehmand / Cosmos
Cosmology**

According to

The Holy Sikh Scripture—Guru Granth Sahib

By

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Theory of Creation ---Genesis / Cosmology according to Sikhism

According to the holy Sikh Scripture, Guru Granth Sahib, the universe is God's creation. It is limited by time and space and cannot be eternal like God. Its origin was in God and its end is in God; and it operates in the God's *Hukam* (God's order).

It is mentioned in the Holy Sikh Scripture, Guru Granth Sahib that there was a time when there was no universe. Guru Nanak says in Rag Maru: ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੁਕਾਰਾ॥ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ॥ ਨਾ ਦਿਨੁ ਰੇਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ॥੧॥ ਖਾਣੀ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ॥ ਓਪਤਿ ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ॥ ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ॥੨॥ ਨ ਤਦਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ॥ ਦੇਜਕੁ ਭਿਸਤੁ ਨਹੀ ਖੈ ਕਾਲਾ॥ ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਨਾ ਨ ਕੋ ਆਇ ਨ ਜਾਇਦਾ॥੩॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ॥ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ॥ ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ ਨਾ ਕੋ ਦੁਖ ਸੁਖ ਪਾਇਦਾ॥--“For million upon million countless years there was utter darkness. There was no earth and no sky but only the limitless Lord's ordinance. There was neither day nor night, nor moon, nor sun but the Lord alone sat in profound trance. There was neither mines of creation, nor speech, nor air nor water. Neither creation, nor destruction, nor coming nor going. There were no continents, nor under worlds nor seven oceans nor rivers nor the flowing water. Then there was no heaven, no mortal world or the nether world. Neither there was hell, nor heaven, nor death, nor time that destroys. There was no hell, no heaven, no birth, no death nor did anyone come or go. There was no Brahma, nor Vishnu or Shiva. None else was seen but He, the One Lord----- (GGS, p. 1035-36).

First of all, “The Lord, of Himself created His ownself, He assumed His Name”...“*Aapeenay aap sajio aapeenay rahio nao*”--“ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ”॥(GGS, Asa M1, p 463). It also says, “ਆਪਣਾ ਆਪੁ ਉਪਾਇਓਨੁ ਤਦਹੁ ਹੋਰ ਨ ਕੋਈ॥ ਮਤਾ ਮਸੂਰਤਿ ਆਪਿ ਕਰੇ ਜੋ ਕਰੇ ਸੁ ਹੋਈ॥ ਤਦਹੁ ਆਕਾਸੁ ਨ ਪਾਤਾਲੁ ਹੈ ਨਾ ਤ੍ਰੈ ਲੋਈ॥ਤਦਹੁ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾ ਓਪਤਿ ਹੋਈ॥ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥--“When the Lord created His ownself, then there was none else. He took counsel and advice with Himself and what he did came to pass. Then there was no sky, no nether region nor three worlds. Then was only the Formless Lord Himself and there was no creation. As it pleased Him, so did He act, without Him there was no other”(GGS, p 509).

During a discussion, the Yogis asked Guru Nanak, “When there was no form, nor sign, where was the Word (*Sabad / Naam* or Logos/ God?) ਆਦਿ

ਕਉ ਕਵਨ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ॥ (GGS, p. 940). The Guru replied, “To think of the Transcendent Lord in that state is to enter the realm of wonder. Even at that time of *Sunn* (void), He permeated that void, “ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ...*Aad kau bismaad katheelay sunn nirantar vaas leea--*”॥ (GGS, p.940).

We learn from the hymns of Guru Granth Sahib that before the universe was created God (*Parmatma*) existed all alone in His abstract / Transcendent form (*Nirgun avastha*) and He was in a state of *Sunn Samadh*—perfect meditation-deep trance’. “ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ॥ ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੇ ਸੁਨੰਹੁ ਸੁੰਨ ਉਪਾਇਦਾ॥—*Sunn kala aprampar dharee. Aapay kudrat kar kar dekhay sunnho sunn upainda* i.e, The illimitable Lord in His deep trance, assumed His might. He Himself is detached, endless and unequalled, Himself displaying His might, views it and from the void creates substances without consciousness” (GGS, p. 1037). It is from this ‘Nirgun (abstract / Transcendent) state of ‘*Sunn Smadh*’ that when He willed and created the world, “ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ॥—*Jaan tis bhana taan jagat upaia*” (GGS, 1036).

After creating Himself, the second thing God did was that He created nature (*Kudrat-Cosmos / Universe / Behmand*), “ਦੂਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ”॥—*Duyee kudrat saajeeai kar aasan ditho chao*—i.e, Secondly, He made the expanse of nature and seated Himself into it and watches with joy” (GGS, p.463). Guru Nanak says, ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ॥—*Balharee kudrat wassiaa* i.e, Sacrifice am I unto Thee, who abides in His creation” (GGS, p.469). After creation He (God) became *Karta Purkh* (The Creator Person) and made Himself manifest in the entire creation. Thus the whole creation reflects his immanent aspect—‘*Sargun Swaroop*’.

The fundamental principle of Sikhism is that, “God was in existence before time began running its course; He has been in existence for ever and shall be in existence for ever, “ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ॥ (GGS, p 1).

Guru Nanak has very clearly mentioned that He (God) started the process of evolution of the world’s vast expanse with one word / sound / bang and Lakhs of streams of life began to flow, “--“ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ॥--*Keeta psao* (process of evolution), *eko kwao* (one word / sound / bang), *tis te ho-ay lakh dariao*”, lakhs of streams of life began to flow (GGS Japji Sahib pauri 16, p.3). He further says, “ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ

ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ॥-*Hukmi hovan akaar hukam na kahiaa jae* i.e, By His command, the creation, came into being, the command is indescribable (GGS, Jap ji p.1).

From the absolute Lord emanated three functions: one of creation, another of sustenance and third of destruction. Nature is one but it has been mysteriously endowed with three properties (of ‘becoming’, ‘enduring’, and ‘disintegration’). He causes the Nature to perform these functions as He desires, “ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ॥ ਇਕ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ॥ ਜਿਵ ਤਿਸ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ (GGS, p.7).

Birth day of the universe!

When was the universe created?—“ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ, ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ—*Kavan so vela wakhat kavan, kavan thit kavan vaar?* (GGS, p4). Guru Nanak says, “ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖ ਪੁਰਾਣੁ॥ ਵਖਤ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ॥ ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨ ਕੋਈ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ···The Hindu scholars do not know otherwise we could read in their Purans. The Muslim scholars donot know otherwise we could read in the Quran. The Yogis knew not the date, season and the month of creation. Only the Lord alone, who created the universe knows the answer (GGS, p.4).—Gurbani says, “ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੂਤੁ॥ਸਗਲ ਪਰੋਈ ਅਪਨੈ ਸੂਤਿ—How can the son claim to witness the birth of His father?” (GGS, p.248). Bhai Gurdas says,”ਓਅੰਕਾਰਿ ਆਕਾਰੁ ਕਰਿ ਬਿਤਿ ਨ ਵਾਰੁ ਨ ਮਾਹੁ ਜਣਾਇਆ—God did not leave any record of time, day or month when He manifested His creation (Bhai Gurdas var 18.7).

Vastness of the universe

According to the holy Sikh scripture, Guru Garth Sahib, the universe is very vast. It is considered as a harmonious and orderly system. There are innumerable worlds in it. There are a number of suns and moons to give it light and energy. It has been explicitly stated many times by the Sikh Gurus more than five hundred years ago. Gurbani says:

- “ਧਰਤੀ ਹੋਰ ਪਰੇ ਹੋਰੁ ਹੋਰੁ···*Dhartee hor paray hor hor*—There are earths, beyond earths (GGS p.3).
- “ਪਤਾਲਾ ਪਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸਾ॥ ਓੜਕ ਓੜਕ ਭਾਲ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ॥
“*Pataalaan pataal lakh agaasaan aagaas. Orak orak bhaal thake ved kehan ikk waat* —There are skies above skies and earths below earths.

Human mind gets tired of search. All knowledge simply points to the same one fact that there is no end of the vastness” (GGS, Jap Ji Pauri 22, p.5).

- “ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ···*Karte ke karne naahee sumaar*—There is no end to the creation of the Lord” (GGS, p.3).
- “ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸੁ।।--*Ketay ind chand soor ketay ketay mandal des*—There are numerous suns, moons and other galaxies” (GGS, p.7).
- “ਨਾਨਕ ਕਰਤੇ ਕਾ ਅੰਤ ਨ ਪਾਵਹਿ···*Nanak kartay kaa ant naa pavhay*—O Nanak the limits of the creator are incomprehensible” (GGS, p.274)
- “ਕਰਤੇ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੀਆ।। ਨਾਨਕ ਜੋ ਤਿਸ ਭਾਵੈ ਸੋ ਵਰਤੀਆ।।--*kartay kee mit naa janay keeaa. Jo tis bhaway so warteaa*. The created being cannot describe the Creator. He does what pleases him. (GGS, p.285).
- “ਏਹੁ ਅੰਤ ਨ ਜਾਣੈ ਕੋਇ।। ਬਹੁਤਾ ਕਹੀਏ ਬਹੁਤਾ ਹੋਇ···*Ihu ant naa janay ko-ay. Bahutaa kahee-ay bahutaa ho-ay*—The extent of his creation is known to none. The more we state the more remains to be stated (GGS, p.5).

Origin of life according to Gurbani

Guru Nanak in Sri Rag explains that from the ‘Supreme power’, air (gases) came into existence and the gases formed water and from water there was origin of life, “ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ, ਪਵਨੇ ਤੇ ਜਲ ਹੋਇ, ਜਲ ਤੇ ਤ੍ਰਿਭਵਨ ਸਾਜਿਆ ਘਟ ਘਟ ਜੋਤਿ ਸਮੋਇ।।-*Saachay tay pavna bhaia, pavnay tay jal hoay, jal tay tir bhavan sajia ghat ghat jot samoay*—From the Supreme Eternal reality came the air, from the air (gases) formed the water. From the water God created the three worlds and in every heart, He infused His light” (GGS, p.19).

Source of Life

According to Gurbani water is the primal source of life, “ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ।।-*Pehla ani jeev hai jit haria sabh koay* (GGS, p 472). It assists growth of human beings, animals and plants (both flora and fauna). Every thing is alive because of water. No life is possible on planets, which do not have water on them.

Evolution of life & creation of mankind according to Gurbani

Guru Nanak has explained the evolution of man right from flora, fauna life to reptiles, creatures like snakes, birds, spinal animals etc. This process continued for many ages in the same life cycle and ultimately man came into existence after evolutionary process for unknown period. Man reborn in all the

stages many times and only then got its present anthropological position. Gurbani says:

- “ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੂ ਉਪਾਏ।।ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ।।-*Kaytay rukh birakh hum cheenay kaytay pasoo upa-ay kaytay naag kulee meh aa-ay kaytay pankh uda-ay.*-i.e; We were incarnated in the forms of numerous trees and plants and many a time we were born as animals. Many times we entered the family of serpents and many times we were flown as birds,” (GGS, P.156).
- “ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ।। ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ।। ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ।। ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ।। ਮਿਲ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ।। ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ।।--*Kaee janam bha-ay keet patanga, kaee janam, gaj meen kuranga. Kaee janam pankhee sarp hoio. Kaeejanam haivar brikh joio. Mil jagdees Milan kee bareeaa. Chirankaal ih deh sanjareeaa*-i.e; For several births you were a mere worm, for several births, a moth. For several births an elephant, a fish and a deer. For several births thou became a bird and a snake. For several births were yoked as a horse and an ox. Meet the Lord of the universe. This is the time to meet Him, after ages this human body is created (GGS, P 176).
- ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ।।*Phirat phirat bahtay jug haario maanas deh lahee.*---After passing through myriads of species, one is blest with human form” (GGS, p 631). This is also the modern scientific theory of evolution.

Components of living beings

The Sikh gurus have stated at many places in the Holy Sikh Scripture, Guru Granth that living organisms are composed of five elements:

- ਪੰਚ ਤਤੁ ਮਿਲਿ ਦੇਹੀ ਕਾ ਆਕਾਰਾ।। ਘਟਿ ਵਧਿ ਕੋ ਕਰੈ ਬੀਚਾਰਾ।।-*Panch tatu mil dehi ka aakara. Ghat wadh ko kray beechara*--By joining together the five elements (Earth, air, fire, water and *Akash*(space), the form of body is made. No one can say that any element is less in one and more in another (GGS, p.1128).
- ਪੰਚ ਤਤੁ ਮਿਲਿ ਇਹੁ ਤਨੁ ਕੀਆ।।ਆਤਮਰਾਮ ਪਾਏ ਸੁਖੁ ਥੀਆ-*Panch tatu mil ih tan keea. Aatam raam pa-ay such theea.*--By uniting the five elements this body is made. By obtaining the All pervading Lord, peace is procured (GGS, p.1039).
- ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ।। ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨੁ ਲੈ ਚੀਨੀ।।-*Panch tatu iml kaaia keeni. Tis meh raam rattan lai cheeni.*--By uniting the five elements the body is created. Within that the Lord's jewel is realized (GGS, p.1030).
- ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ।। ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ-*Panch tatu kar tudh srishat sabh saajee. Koe chhewan kario je kichh keeta*

howay--Of the five elements, thou hast created the whole world. Let any one make the sixth, if he can.॥- (GGS, p.736).

- ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ॥ ਚੰਚਲ ਚਪਲ ਬੁਧ ਕਾ ਖੇਲੁ...*Paune paanee agnee kaa mail. Chancha chapel budh ka khel.*--The air, the water and the fire unite to create all animate objects. But it is the restless intellect that dominates the game (GGS, p.152)

NB: It should be understood that the *tat* (ਤੱਤ) in Gurbani does not have the same meaning as element in science.

Joonis (Varieties of living organisms)

Oriental religions state that there were 84 lakh living types of creatures. Fourth Nanak, Guru Ram Dass referred to this commonly held belief when he wrote, “All the supposed 8, 400, 000 species of life are offered sustenance by the Great Provider, “ਚਵਰਾਸੀਹ ਲਖ ਜੋਨਿ ਉਪਾਈ ਰਿਜਕ ਦੀਆ ਸਭ ਹੂ ਕਉ ਤਦ ਕਾ...*Chavrasee lakh jon upaaee rijak deea sabh hook au tad kaa*-- (GGS, p.1403). The Sikh Gurus however, did not put any limit on the number of living species. Guru Nanak says, “The species their families, colours and names are all recorded by His moving pen. If one tries to enumerate them, there will be no end to his calculations, “ਜੀਅ ਜਾਤ ਰੰਗਾ ਕੇ ਨਾਵ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ॥ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ॥--*jee jaat ranga ke naav sabhna likhiaa wuree kalaam. Ih lekhaa likh janay koay lekha likhiaa ketaa hoay* (GGS, p.3). The belief, that there are only 8,400,000 varieties of organisms rests on the fact that the number of varieties of life remains constant. This is not correct. We know that since life first appeared on our planet, more than 2 billion species have vanished. Some scientists estimate that the number of species now living on our earth is 30 million. More and more species unknown before are being discovered.

Modes of reproduction

In the times of the Sikh Gurus it was deeply held view that there were four modes of reproduction (ਖਾਣੀਆਂ)---- Egg born (ਅੰਡਜ), placeta born (ਜੇਰਜ), Sweat born (ਸੇਤਜ), Growth from earth (ਉਤਭੁਜ) – The Sikh Gurus disagreed with that concept and said:

- ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ॥--*keteean khanee keteean baanee ketay paat narind* --There are innumerable sources of production, innumerable languages, and innumerable dynasties of kings (GGS, p.7).
- Asexual organisms like Amoebae and star fish produce identical replicas of themselves through dividing their bodies.

Wonders / Mysteries of life

Dr G.S. Sidhu in his book titled, “Sikh religion and Science” says, “Most of the animals do not fall into the generally stated four categories of reproduction as stated in the ancient Oriental sources. It was these mysteries and varieties that prompted Guru Nanak to exclaim with wonder:

- ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ।--*Vismaad dhartee vismaadh khanee*--Wondrous is the earth and wondrous are the modes of reproduction (GGS, p464).
- ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ।।--*Vismaad Jee vismaad bhed*--Wondrous are the living creatures and wonderful are their variety of forms (GGS, p.13).

Asexual organisms like Amoebae and star fish produce identical replicas of themselves through dividing their bodies.

Marine scientists have discovered living plants in underwater volcanic cracks, where the rift water has a temperature of 399C and manufacture their food through chemosynthesis (converting chemicals into food) rather than on photosynthesis, by which all plants live”. That life can exist in such high temperatures is mentioned by the Sikh Gurus in the Holy Guru Granth Sahib:

- “ਦੇਇ ਅਹਾਰੁ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ਐਸਾ ਖਸਮੁ ਹਮਾਰਾ।।--*De ahaar agan mein raakhay aisa khsam hamara*--Such is our Lord that He provides sustenance even to those that exist in fire (GGS, p.488)”.
- ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ।।--*Manhu kion wisaareey ewad data je agan meh aahaar puhchavay*--Why should we forsake from our mind such a great Bestower Lord, who procures us sustenance in the midst of fire (GGS, p.920).
- ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ।। ਨਾਨਕ ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਤਿਉ ਦੇਇ ਗਿਰਾਹ।।--*Jetay jee jeeveh lai saha jeevalay ta ke asaaha. Nanak jio join sachay bhavay tio tion de girah*--All beings and creatures live by breathing, but He could keep us alive, even without breath. O Nanak, as it pleases the True Lord, He gives us sustenance (GGS, p.144).
- There are viruses, which remain alive for centuries. It is about life of this type that Sikh Gurus said, “ਪ੍ਰਭ ਭਾਵੈ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੈ।।--*Prabh bhavay bin saas te raakhay* (GGS, p.277).

Life in plants

Gurbani says:

- ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ...*Jetay daanay ann ke jeean baajh na koay*--All food grains have life in them (GGS, p.472).

The Supreme Eternal Reality (God) takes care of all

Myriads of insects creep and crawl in rocks and stones, was mentioned by Sikh Gurus more than five hundred years ago. They wrote:

- ਪਾਖਾਣਿ ਕੀਟੁ ਗੁਪਤੁ ਹੋਇ ਰਹਤਾ ਤਾ ਚੋ ਮਾਰਗੁ ਨਾਹੀ-*Pakhaan keet gupat hoay rehta ta cho maarag nahin*--The worm lives hidden in a stone without passage for exist (GGS, p. 488).
- “ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ –*Sail pathar meh jant upa-ay ta kaaa rijak aagay kar dharia*--In rocks and stones, He has created living creatures and their sustenance He has put before them (GGS, p.10).

Nature (Kudrat) and Divine Discipline / Cosmic Law (Hukam / Will) according to Sikhism

After creating Himself, God created Nature / Universe / Nebulae Nebula? Glaxies / Solar System / Earth Biosphere / Human beings etc; under a specified Divine Discipline: “ਆਪੀਨੋ ਆਪੁ ਸਾਜਿਓ ਆਪਨੈ ਰਚਿਓ ਨਾਉ।। ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ।। ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ।। ਤੂੰ ਜਾਣਈ ਸਭਸੈ ਦੇ ਕੈਸਹਿ ਜਿੰਦ ਕਵਾਉ।। ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ।।--He Himself created Himself assumed His name, then he designed nature or creation ; and seated within this creation, He beholds it with delight. The Sikh Gurus gave a generic term, *Hukam* to innumerable universal laws of nature. And said:

- “The whole creation is the product of *Hukam*, which is indescribable, “ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ।।-*Hukam hovan akaar, Hukam na kahia jae*” (GGS, Japji, p 1).
- ਹੁਕਮੀ ਸਹਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈ।।--By His ordinance, the Lord has effortlessly created the world (GGS, p.1043).
- ਹੁਕਮੀ ਸਗਲ ਕਰੇ ਆਕਾਰ।।--The Commander has created the entire creation (GGS, p.150).
- ਹੁਕਮੀ ਸਭੈ ਉਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ...By Lord’s order all are created and by His order they do businesses (GGS,p.55).

Being the “Infinit Self-consciousness of God”, *Hukam* is supremely one with Him. It is as infinit as God. In another sense *Hukam* is the supreme command. The universe moves, according to it. “ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ।।- *Hukmein under sabh ko bahir hukam na ko-ay-i.e;* -Every body and everything is controlled by His command, which none can escape (Japji)”. “It is His command that makes men do high and low deeds. His command works in a myriad

ways—ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪਰਕਾਰ···*hukme anik rang parkaar*” (GGS, p.277).
“ਹੁਕਮੇ ਜੁਗ ਮਹਿ ਆਇਆ ਚਲਣੁ ਹੁਕਮਿ ਸੰਜੋਗਿ ਜੀਉ।।--*Hukme jug mah aa-i-aa chalan hukam sanjog jeeo* i.e;-One comes into this world and goes out of it at His command” (GGS, p 760). Sikhism lays great emphasis on the necessity of knowing and realizing *Hukam*. According to Guru Nanak, the only possible way of achieving truth is to tread on the path of *Hukam*, “ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ।।--*Hukam razain chalna Nanak likhia naal*” (GGS, japji,p.1).

In Punjabi *Hukam* literally means order, whereas in Sikh theology, *Hukam* as Supreme or Infinite Will (Divine Discipline--Cosmic Law) is mentioned at many places in Guru Granth Sahib (GGS). It existed before the creation when there was complete nothingness

Right from the beginning, when the Universe was created, the most important place for human beings is the Earth, and most important objects in nature are Sun and the Earth. The Sun gives light and energy, creates winds, and causes changes in the climate on earth. Placement of earth with respect to sun is unique in as much as it is not as near the sun as Mercury or Venus, nor far enough as Mars and Jupiter are, so that it gets as much heat and light which are optimum and necessary both for plant and animal life.

The divine discipline has created movements of rotation and revolution in stars and planets, which are responsible for dynamic equilibrium in the universe. Winds from cooler areas traverse to hot areas. This air circulation in the atmosphere causes changes in the weather conditions.

The rotation of the earth is responsible for creation of days and nights. The northern hemisphere experiences effect of continentality, i.e, expanse of vastness of land (Asia, Europe and America). This effect of continentality results in extreme climates. If the Divine arrangement was not such and the northern hemisphere was not placed at the farthest point during June-July, life in the northern hemisphere could not have survived due to very high degree of temperature. Likewise, during December-January, the northern hemisphere is nearest to the sun so that animals and the plant life could get proper heat and light and therefore survive and just not perish due to extreme cold.

By Divine Discipline there is approximately 79% ocean and other water bodies, and 21% of land area. The nature has allocated land and water on earth in such a way that northern hemisphere is having maximum land area and the southern hemisphere ocean and water bodies. The change in temperature has greater and sudden effect on land than on water. Water warms up slowly and also cools down slowly as compared to land mass. This rather lopsided distribution of land and water between the two hemispheres is so

well-laid down divine arrangement as to help mankind, as also other fauna and flora, not to face the extreme hot and extreme cold weather conditions.

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Similarly ocean water from equatorial zone moves to polar regions, and cold water from higher latitudes comes to the equatorial oceanic areas to harmonise and moderate the temperature in the ocean water. Had there been no air and water circulation, as ordained by divine discipline, it was not possible for the biosphere to exist. Likewise, there exists hydrographic cycle, which carries water from land to oceans through the rivers, and conversely water from ocean by evaporation and condensation comes back to land in the form of precipitation, i.e., rain, snow, etc. Gurbani says:

“ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ॥ ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ॥ ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ॥ ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨੁਣੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ॥ ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨੁ॥ ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨ ਅਭਿਮਾਨੁ॥ ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ॥ ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ॥ ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ॥...By His Divine arrangement we see, and by His arrangement do we hear; By His Divine arrangement we have fear, and the essence of happiness. By His Divine arrangement the nether worlds and the Celestial bodies exist, and by His Divine arrangement does the entire creation sustain. By Divine arrangement the Vedas and the Puranas exist, and the Holy scriptures of the

Jewish, Christians and Islamic religions, and by His Divine arrangement all deliberations exist. By Divine arrangement do we eat, drink, and dress; and by Divine Ordinance does all love exist. By Divine discipline virtues exist, and so do the vices. By Divine Discipline come honour and dishonour. By Divine Discipline earth wind, water and fire exist; By Divine Discipline earth and dust exist. Every thing is under Your Discipline, Lord; You are the all Creator. Your Name is the holiest of the Holy. O Nanak, through the Command of His Will, He beholds and pervades the creation; He is absolutely unravelled (GGS, Asa M1: p.464).

ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਆਪਿ ਖੇਲੁ ਰਚਾਇਆ॥ ਤੈ ਗੁਣ ਆਪਿ ਸਿਰਜਿਆ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ॥--You Yourself created the world, and you fostered emotional attachment to Maya. You Yourself created the three qualities, and fostered emotional attachment to Maya (Sorath M3, p. 643).

ਬਾਜੀਗਰ ਡੰਕ ਬਜਾਈ॥ ਸਭ ਖਲਕ ਤਮਾਸੇ ਆਈ॥ ਬਾਜੀਗਰ ਸਵਾਂਗੁ ਸਕੇਲਾ॥--When the God magician beat his tambourine; The universe came into existence by His Order. Then the Divine Magician winds up his show GGS, p.655).

ਤੁਧੁ ਆਪੇ ਸਿਸਟਿ ਸਿਰਜੀਆ ਆਪੇ ਫੁਨਿ ਗੋਈ॥--You Yourself created the world in your Pleasure, and You Yourself shall destroy it in the end (GGS, p.654).

ਹੁਕਮੀ ਹੋਇ ਨਿਬੇੜ ਭਰਮੁ ਚੁਕਾਈ ਜੀਉ॥ ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਏ ਅਕਥੁ ਕਹਾਏ ਸਚ ਮਹਿ ਸਾਚੁ ਸਮਾਣਾ॥ ਆਪਿ ਉਪਾਏ ਆਪਿ ਸਮਾਏ ਹੁਕਮੀ ਹੁਕਮੁ ਪਛਾਣਾ॥--As per Your Pleasure, the account is settled, and doubt dispelled. The Guru dispels doubt, and makes us speak the Unspoken; the true ones are absorbed into Truth. By His Will, He Himself creates, and He Himself destroys; I accept the divine constitution (GGS, Dhanasri M:1, p.688).

ਹੁਕਮੀ ਸ੍ਰਿਸਟਿ ਸਾਜੀਅਨੁ ਬਹੁ ਭਿਤਿ ਸੰਸਾਰਾ॥ ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਸਚੇ ਅਲਖ ਅਪਾਰਾ॥--By Divine discipline, You created the creation, the world with its many species of beings. I do not know how vast and complex is Your Discipline, O Unseen and Infinite True Lord (GGS, p.786).

ਆਪੇ ਤਖਤੁ ਰਚਾਇਓਨੁ ਅਕਿਾਸ ਪਤਾਲਾ॥ ਹੁਕਮੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਸਚੀ ਧਰਮ ਸਾਲਾ॥ ਆਪਿ ਉਪਾਇ ਖਪਾਇਦਾ ਸਚੇ ਦੀਨ ਦਇਆਲਾ॥ ਸਭਨਾ ਰਿਜਕੁ ਸੰਬਾਹਿਦਾ ਤੇਰਾ ਹੁਕਮੁ ਨਿਰਾਲਾ॥ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਪ੍ਰਤਿਪਾਲਾ॥--He Himself established His throne, celestial bodies and the other nether worlds. By Divine Discipline, He created the earth, the true home of Dharma. He Himself creates and destroys; He is the True Lord, merciful to the meek. You provide sustenance to all; how wonderful and unique is Your Discipline. As per your Will, You Yourself are permeating and pervading; You Yourself are the Cherisher (GGS, p.785).

ਸਗਲ ਸਮਗ੍ਰੀ ਤੇਰੀਆ ਸਭ ਜੁਗਤਾ॥--The entire creation is Yours; all are subject to Your Discipline (GGS, p.809).

ਹੁਕਮੇ ਆਵੇ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ॥--By Divine Discipline we come, and go; by His Command, we merge in absorption (GGS, p.940).

ਜਗਤੁ ਉਪਾਇ ਖੋਲੁ ਰਚਾਇਆ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਜੀਉ ਪਾਇਆ॥ ਅਪੁ ਤੇਜੁ ਵਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ॥ ਤਿਨ ਮਹਿ ਪੰਚ ਤਤੁ ਘਰਿ ਵਾਸਾ॥--By Divine Discipline He created the world, and has set His play into motion. He planned and placed the soul in the body of air, water and fire. Water, fire, air, earth and Akash—In that house of five elements, they dwell (GGS, p.1031).

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਹੁਕਮੁ ਪਛਾਣੈ ਮਾਨੈ ਹੁਕਮੁ ਸਮਾਇਦਾ॥--One who becomes Gurmukh realizes the Divine Discipline of God; surrendering to His Command, one merges in the Lord (GGS, p. 1037).

The Divine Discipline has created another cycle also- the carbon dioxide and oxygen cycle. Flora and fauna are both complementary and supplementary to each other. While fauna consumes oxygen and releases carbon dioxide, the flora consumes carbon dioxide and releases oxygen. Thus there is proper equilibrium in the atmosphere. Of course, we the greedy people are upsetting this balance by recklessly cutting down trees, causing a drastic ecological imbalance. We should make it a point to plant as many trees as possible to mitigate to some extent this imbalance in the eco-system.

Another Divine arrangement is in respect of atmosphere, troposphere and ozonosphere. The atmosphere acts as a blanket for the earth. Just as a seed stone of a fruit like “Ber” (berry, Spherical) has a thick layer of pulp around it, the earth has atmosphere around it, the earth has atmosphere around it which protects it from the ultra violet rays reflected / refracted / absorbed / filtered by the atmospheric layers, and the earth receives solar energy in the form of harmless short waves.

The most important part of atmosphere is 3-5 km layer above the earth known as troposphere. This is called *mahee-al* in Gurbani. The roof of the troposphere is called ozonosphere. This is the thick condensed oxygen in the form of ozone, surrounding the earth and guarding it from harmful ultra violet rays of the sun.

Due to man’s actions, including also flights of jets and aeroplanes, leakages from air-conditioners, refrigerators, etc. This ozone layer is punctured and gets depleted. To overcome this damage, natural repair and replenishment takes place automatically, by transforming ozone from the areas uninhabited by man, such as Antarctic region. This is one reason that the south pole ozone hole is widening year after year. The penguins are also dying in

increasing numbers and the unguarded human beings near and around this region are getting skin cancer.

It is being projected in the media, particularly the electronic media that life on earth will come to an end during the next couple of years due to sun spots and the solar disasters. They are unnecessarily creating horror and fear psyche, knowing not that the Lord who has created the universe, the solar system, the earth, and life on it, has designed the whole thing in such a way that it is not possible at all to happen at least a million years, provided of course man does not interfere in the divine organization and overexploit the natural resources. Guru Arjan Dev rightly says, “ਜਿਨ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਕਰਦਾ ਸਾਰ।।--The Lord Who has created the earth sustains it well (Tilang M5, p.724).

The More deeply we go into the teachings of, and try to understand, Gurbani and laws of nature, the more we can understand the Divine Discipline.

Notes and references:

Divine Discipline in Sri Guru Granth Sahib

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Death of life

Gurbani states very clearly in this regard:

- ਮਰਣੁ ਲਿਖਾਏ ਆਏ ਨਹੀ ਰਹਣਾ।।...Having recorded the time of death, one did come into the world but cannot stay any longer.(GGS, p.153).
- ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭ ਕੋਈ ਆਈ ਵਾਰੀਐ।।...Whosoever has come, he shall depart and all shall take their turn (GGS, p.474).
- ਜੋ ਉਪਜੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ।।...All that is created, all that shall perish.Nothing is allowed to stay here (GGS. p.1231).
- ਜੋ ਆਇਆ ਸੋ ਸਭ ਕੋ ਜਾਸੀ।।...They, who come, they all shall certainly depart (GGS, p.1047).
- ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸ ਹੈ ਪਰੋ ਆਜ ਕੇ ਕਾਲਿ।।--Whosoever is born, he must perish, may be today or tomorrow (GGS. p1429).
- ਜਿਤ ਦਿਹਾੜੇ ਧਨਵਰੀ ਸਾਹੇ ਲਏ ਲਿਖਾਏ।।--On the day, woman enters into the body, the time of her wedding is writ (GGS, p.1377).

Death of the Universe

According to Gurbani the universe emerged from void and will end up in void, “ਖੰਡ ਪਤਾਲ ਦੀਪ ਸਭ ਲੋਆ॥ ਸਭ ਕਾਲੈ ਵਸਿ ਆਪਿ ਪ੍ਰਭ ਕੀਆ॥-The continents, nether regions, islands and all worlds; the Lord Himself has made them subject to death. (GGS,p.1076). The holy Sikh scripture, Guru Granth Sahib further says:

- “ਘਟੰਤ ਰੂਪੰ ਘਟੰਤ ਦੀਪੰ ਘਟੰਤ ਰਵਿ ਸਸੀਅਰ ਨਖੁਤ੍ਰੁ ਗਗਨੰ॥ ਘਟੰਤ ਬਸੁਧਾ ਗਿਰਿ ਤਰ ਸਿਖੰਡੰ॥ ਘਟੰਤ ਲਲਨਾ ਸੁਤ ਭ੍ਰਾਤ ਹੀਤੰ॥ ਗਟੰਤ ਕਨਿਕ ਮਾਨਿਕ ਮਾਇਆ ਸਰੂਪੰ॥ ਨਹ ਘਟੰਤ ਕੇਵਲ ਗੋਪਾਲ ਅਚੁਤ॥ ਅਸਥਿਰੰ ਨਾਨਕ ਸਾਧ ਜਨ॥-Man’s beauty constantly declines, decline the islands, decline the sun, the moon, the stars and the sky, decline the earth, mountains, trees and the three worlds. Perishable are wife, sons, brothers and friends. Perishable are the beautiful gold, jewels and wealth. Impershable is only the Immmovable Lord. Nanak says, immutable are the Lord’s holy men (GGS, p.1354)
- ਧਰਤਿ ਅਕਾਸੁ ਪਾਤਾਲੁ ਹੈ ਚੰਦੁ ਸੂਰੁ ਬਿਨਾਸੀ॥-The, the sky, the nether region, the moon and the sun shall pass away (GGS, p.1100).
- ਜੋ ਦੀਸੈ ਸੋ ਵਿਣਸਣਾ ਸਭ ਬਿਨਸਿ ਬਿਨਾਸੀ ॥-Whatever is seen, that shall perish. All shall disintegrate and disappear(GGS, p.1100).
- ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤਾ॥ ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨ ਰਹੈ ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤਿ॥-O my firend, know this that totally false is the structure of the world. Nanak says, it does not remain permanent like the wall of sand (GGS, p 1428).

Regarding expansions and contractions of the universe the Gurus say that expansions and contractions of the universe have occurred many times. The Guru says, “He (God) has unfolded the universe in many ways, He has expanded it umpteen times. Only the Lord Himself is immortal, “ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ॥ ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ॥ (GGS, p.276).

- ਖੰਡ ਪਤਾਲ ਦੀਪ ਸਭ ਲੋਆ॥ਸਭ ਕਾਲੇ ਵਸ ਆਪ ਪ੍ਰਭ ਕੀਆ॥-The continents,, nether regions, islands and all the worlds; the Lord Himself has made them subject to death(GGS, p.1076).
- ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਓਪਿਜੇ ਬਿਨਸੇ ਨੀਤ ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਣ ਮੀਤਾ॥-As the bubble ever appears and disappears on water. Nanak says, listen my friend, such indeed is the creation of the world ((GGS, p.1427).

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