

What is Sikhism?
Series 4



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ



What is Sikhism? Series 4

Human development, physiology and philosophy

According to

The Holy Sikh Scripture –Guru Granth Sahib

**Sikh Awareness Society of USA
Tampa--Florida**

Human development, physiology and philosophy according to Gurbani (Sikhism)

Gurbani explains the process of human development including conception, physiology and philosophy. It explains that after the parents conjugate, the semen of father mingles the egg of the mother, conception takes place. The union of the semen and ovum flourishes and prepares residence (*tan-ਤਨ- i.e body*) for the soul (*Jeev-atma-ਜੀਵ ਆਤਮਾ*):

- “ਮਾਤ ਪਿਤਾ ਸੰਜੋਗ ਉਪਾਏ ਰਕਤੁ ਬਿੰਦੁ ਮਿਲਿ ਪਿੰਡੁ ਕਰੇ॥ ਅੰਤਰਿ ਗਰਭ ਉਰਧਿ ਲਿਵ ਲਾਗੀ ਸੋ ਪ੍ਰਭੁ ਸਾਰੇ ਦਾਤਿ ਕਰੇ॥-*Maat pita sanjog upai rakat bind mil pind karay. Antargarbh urdh liv laagee so prabh saaray daat karay*—The mortal comes into being from the conjugation of the mother and father. By the union of the father’s sperm and mother’s ovum, the body is made. In the mother’s womb, he is suspended upside down, attached to the Lord’s love. The Lord sustains him there and blesses him with the gift of safety.” (GGS, p1013).
- “ਬਿੰਦੁ ਰਕਤੁ ਮਿਲਿ ਪਿੰਡੁ ਸਰੀਆ॥ ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਮਿਲਿ ਜੀਆ॥-*Rakat bindu mil pind sariya. Paon paanee agnee mil jeeaa.* i.e; From the union of father’s sperm and mother’s ovum, God has created the body. Uniting the air, water and fire, the life is made.” (Ibid, 1026).
- ਰਚੰਤਿ ਜੀਅ ਰਚਨਾ ਮਾਤ ਗਰਭ ਅਸਥਾਪਨੰ॥-*Creating man, the lord installs the creation in the mother’s womb* (GGS, p.706)॥
- ਦਸੀ ਮਾਸੀ ਮਾਨਸੁ ਕੀਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਰਿ ਮੁਹਲਤਿ ਕਰਮ ਕਮਾਹਿ॥--*In ten months it was made a human being O merchant friend! and was given a fixed period to do virtuous deeds* (GGS, p77).
- “ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ॥-*Har jeeo gupha under rakh ke waaja pawan wajaia-i.e;-*” i.e; *Parmatma* (ਪ੍ਰਮਾਤਮਾ-God) put the *Jiv-atma* (soul-ਜੀਵ ਆਤਮਾ) into the body-cave and the inspirited air (*Pran-ਪ੍ਰਾਣ*) into it and made it to speak (GGS, p.922).
- As for providing sustenance and protection in the womb, the Guru says, “The Lord provided protection to you in the womb—ਮਾਤ ਗਰਭ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਿਆ॥-*Maat garbh mai haath de rakhiaa*” (GGS, p.805). According to Sikhism God created the universe and he looks after everything, “*Jin upaaee mednee soee karda saar* –ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਕਰਦਾ ਸਾਰ॥ -*Jin upaee medhnee soee karda saar-i.e,-*He who has

created the world, takes care of it”(GGS, p.724).

Creation of man from woman and woman from man

“Guru Nanak has even explained the existence of female chromosomes / hormones/ genes in males and male hormones / chromosomes / genes in females:

- “ਪੁਰਖ ਮਹਿ ਨਾਰਿ ਨਾਰਿ ਮਹਿ ਪੁਰਖਾ ਬੁਝਹੁ ਬ੍ਰਹਮ ਗਿਆਨੀ॥-*Purkh meh naar, naar meh purkha bhoojo Brahm giani*” i.e, “In the Man is woman and in the woman is man. Realize this ‘O’ God-enlightened man” (GGS, p.879).

The physical human body (ਤਨੁ / ਸਰੀਰ)

- “ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ॥ ਚੰਚਲ ਚਪਲ ਬੁਧਿ ਕਾ ਖੇਲੁ॥ ਨਉ ਦਰਵਾਜੇ ਦਸਵਾ ਦੁਆਰੁ ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਇਹੁ ਬੀਚਾਰੁ--*Paaon, paani agni ka mail, chanchal chapel budh ka khel, Nau darwajay, daswan duar bhuj re giani ih beechar*. i.e;-This body is the union of air, water and fire. It is the playing of the fickle and unsteady mind. It has nine doors and tenth hidden gate.--ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ॥ ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨਾ ਆਇਆ॥*kaho Nanak, gur braham dikhaia, marta jaata, nadir na aaia* i.e; Nanak says, the Guru has revealed unto me the pervading Lord so I do not see anybody dying or being born (GGS, M1, p.152).
- “ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿਆ ਰਖਿਆ ਬਣਤ ਬਨਾਇ॥ ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ॥ ਪੈਰੀ ਚਲੈ ਹਥੀ ਕਰਣਾ ਦਿਤਾ ਪੈਨੈ ਖਾਇ॥--*Jeeo paa-ay tan saajia rakhia banat bana-ay.Akhee dekhay jihva bolay kannee surat sama-ay Pairee chalay hathee karna dita painay kha-ay*-i.e; The Creator, having created the body, infused life therein and thus gave shape to a being. This being sees with his eyes, speaks with his tongue and by the ears awareness enters into him. He walks with feet, works with hands and wears and eats what is given to him.” (GGS, p138)
- “ਦੇਹੀ ਮਾਟੀ ਬੋਲੇ ਪਉਣੁ॥ The body is gross earth, the breath, the wind speaketh in it, (GGS, Gauri, M1, p 152).

Components of body / Tann

The Sikh Gurus have stated at many places in Guru Granth Sahib that living organisms are composed of five elements: Earth, air, fire, water and sky (Akash / Space):

- ਪੰਚ ਤਤੁ ਕਾ ਰਚਨ ਰਚਾਨਾ॥-- The body structure is made of five elements (GGS, p.1073).
- ਪੰਜ ਤਤੁ ਮਿਲਿ ਦੇਹੀ ਕਾ ਆਕਾਰਾ॥ ਘਟ ਵਧ ਕੋ ਕਰੈ ਬੀਚਾਰਾ...By joining together the five elements, the form of the 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॥ ਆਤਮ ਰਾਮ ਪਾਇ ਸੁਖੁ ਥੀਆ॥--By uniting the five elements this body is made. By obtaining the All pervading Lord, peace is

- procured (GGS, p.1039)
- ਪੰਚ ਤਤੁ ਮਿਲ ਕਾਇਆ ਕੀਨੀ॥ ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨੁ ਲੈ ਚੀਨੀ॥--By uniting the five elements the body is created. Within that the Lord's jewel is realized (GGS, p.1030).

Our body runs on the fuel of food and water

- “swFy qRY mx dyhurI clY pwxI AMin[[–*Saadhay traiy man dehi chalay paani ann*” (GGS, 1383) The body weighing three and a half maunds (ਮਣ) runs on the fuel of food and water.

Human body is repository of God

Supreme Eternal Reality (*Karta Purkh*) is immanent in the universe. The human body is its repository, “ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਸਰੀਰੁ ਹੈ ਗਿਆਨਿ ਰਤਨਿ ਪਰਗਟੁ ਹੋਇ॥ ਮਨਮੁਖ ਮੂਲੁ ਨ ਜਾਣਨੀ ਮਾਣਸਿ ਹਰਿ ਮੰਦਰੁ ਨ ਹੋਇ॥–This body is Lord's temple wherein is manifested the jewel of Divine enlightenment. The ego-centrics do not know this at all and say that within the mortal is not the God's temple (GGS, P. 1346).

Human body is epitome of the universe

The body is not merely a thing like other objects. It is an epitome of the universe. It is microcosm, whereas the universe is macrocosm. Therefore, whatever exists in the universe also exists in the body of a human being. This implies that the same energy is in action, both in human body and the vast cosmos. Therefore, the seeker should not get himself lost in the vastness of the cosmos and concentrate himself on the ‘Supreme Eternal Reality’ within his own body, “ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ॥--*Jo Brehmanday soee pinday jo khojay so paaway* i.e, He, who is in the universe, that also abides in the body and whoever seeks, he finds Him there” (GGS, p.695).

The cause of affliction of modern humans explained in Gurbani

We evolved over millennia as people who lived in harmony with day and night and the seasons. As a result, these cycles and rhythms became imprinted in our genes, which are almost identical to our ancient ancestors. Yet, we are living at a pace and rhythm that would be completely foreign to them. Our bodies experience various biological changes called circadian rhythms over a 24 hour period in response to important cues, such as whether it is day or night. Every system in the body is affected by circadian rhythms, such as brainwave activity, hormone production, cell regeneration and other biological activities. There is a definite relationship between our body and its environment. Various afflictions among the modern man stem from broader

patterns of asynchronous living. Our modern lifestyle has removed us from nature and we have become divorced from its cycles. For instance disturbance of circadian rhythm is the reason behind jet-lag when we cross from one time zone into another.

Place of the body and self in Sikhism

Sikhism unlike Hinduism and Buddhism takes a more positive view of the human body. According to Gurbani, the body is the shrine of *Atma* (*Brahm Jot*-God). Man, the acme of God's creation is not merely a handful of dust, but repository and medium of the message of the Lord. The body is not an unclean vessel, a seat of worms, but "Temple of God' worthy of adoration and reverence. Having created the human body God has installed His veryself therein:

- ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਸਰੀਰ ਹੈ ਗਿਆਨ ਰਤਨਿ ਪਰਗਟੁ ਹੋਇ॥ ਮਨਮੁਖ ਮੂਲੁ ਨ ਜਾਣਨੀ ਮਾਨਸੁ ਹਰਿ ਮੰਦਰੁ ਨ ਹੋਇ॥--i.e. This body is Lord's temple wherein manifested id jewel of Divine enlightenment. The egocentrics donot know this at all and say that within the mortal is not God's temple (GGS, p. 1346).
- ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਸਾਜਿਆ ਹਰਿ ਵਸੈ ਜਿਸੁ ਨਾਲ॥ ਗੁਰਮਤੀ ਹਰਿ ਪਾਇਆ ਮਾਇਆ ਮੋਹੁ ਪਰਜਾਲਿ॥ ਹਰਿ ਮੰਦਰੁ ਵਸਤੁ ਅਨੇਕੁ ਹੈ ਨਵ ਨਿਧਿ ਨਾਮੁ ਸਮਾਲਿ॥ ਧਨੁ ਭਗਵੰਤੀ ਨਾਨਕਾ ਜਿਨਾ ਗੁਰਮੁਖਿ ਲਧਾ ਭਾਲਿ॥ ਵਡਭਾਗੀ ਗੜ ਮੰਦਰੁ ਖੋਜਿਆ ਹਰਿ ਹਿਰਦੈ ਪਾਇਆ ਨਾਲਿ॥-The Lord's palace, the Lord has built, in which, the Lord Himself abides. By Guru's teaching, by burning the love for wealth, I have attained God. In the Lord's temple, innumerable things lie. O man contemplate the Name, bringer of the nine treasures. Nanak, blessed are those fortunate ones, who by the Guru's guidance have searched and found God. By greatest good fortune, man searches the palace in his body fortress and finds the Lord near in his heart. (GGS, p. 1418).
- ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥ ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥-*Ae sareere meriaa, hart um meh jot rakhee, ta too jag mein aiya. Har jot rakhi tudh vich, ta too jag meh aiya*—i.e' O my body, God placed His Light into thee, then thou came into this world. The Lord put His Light into thee, then didst thou come in this world". (GGS, p. 921).
- ਹਰਿ ਮੰਦਰੁ ਸੋਈ ਆਖੀਐ ਜਿਥਹੁ ਹਰਿ ਜਾਤਾ॥-That alone can be said ro be the God's temple, wherefrom God is realized. Bby realizing the Pervadin Lord to be everywhere, through the Gur's teaching, one finds the Lord in the human body itself. Do not thou ever ever search the Lord outside. (GGS, p. 953).

- “ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ॥”-*Ih sarir sabh dharma hai, jis under sachchay kee vich jot i.e;* This body in which is the light of the True One, is wholly meant to practice righteousness” (GGS, p.309),
- “ਮਨ ਮੰਦਰ ਤਨੁ ਸਾਜੀ ਬਾਰਿ॥ ਇਸ ਹੀ ਮਧੇ ਬਸਤੁ ਅਪਾਰ॥-*Man mandir tan saaji baar, is he maddhe basat apaar*—The mind is the mansion and body, the fence constructed around it. Within this is the limitless commodity (God)” (GGS, M3 p.180—181)

Thus according to Sikhism the body is the shrine of *Atma* (*Brahm Jot*-God), therefore it is sin against God to torture the body or to deny its rightful place. Guru Nanak told Farid jee:

- “ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨਾ ਬਾਲਿ॥ ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਸਮੁਾਲਿ॥-*Tan na tapai tanoor jion balan hadd na baal, sir pairin kia pheria under piri small i. e;* “Burn not thy body like a furnace. Feed not the fire within thee with thy bones. There was nothing wrong with thy head or feet. Look for the Lord within thyself” (Ibid M1, p1411). But the search for the Lord will necessitate the care of the body, which needs to be fed in order that it may live, function properly and serve its master, the soul,, so that it was enabled to realize its goal:
- “ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਤਿਸੁ ਦੇਹੀ ਕਉ ਪਾਲਿ॥-*Nanak so prabh simri-ay tis dehi ko paal*, i.e; “The Lord should be meditated on by serving the body first” (GGS, p. 554). It is a priceless gift from God, which even angels are supposed to long for and this they do, to enable to serve its master, the soul,
- “ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ॥ ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ॥-*Is dehi ko simray dev, so dehi bhaj har kee sev* i.e; “The angels prey for a gift of the body. O, man, engage this body for meditation on and in the service of the Lord” (GGS, p.1159).

The body is mortal, whereas the soul is immortal. The brain controls the body through two types of channels: The invisible ones (*Surat, Mat, Mann, Budhh*) and the visible ones called the senses (*Indrian*-ਇੰਦਰੀਆਂ), which are of two types: *Karam Indrian* (ਕਰਮ ਇੰਦਰੀਆਂ) and *Gian Indrian* (ਗਿਆਨ ਇੰਦਰੀਆਂ).

Jiv-Atma (Soul / self) / Individuals self—The subtle body

The elementary principle behind the body, the unseen master is the Soul (Purkh-ਪੁਰਖ—*Jiv-Atma-ਜੀਵ ਆਤਮਾ*) which controls the body through “*Mann-ਮਨ*”. The Will, the emotions and the intelligence are all its instruments but it is distinct from them all. We should always think of that and be not lost in the visible. According to Gurbani, ‘The ultimate Eternal Reality’ (God) resides in the human Soul and “It” and “Soul” are fundamentally same and there is nothing intervening between the two, “ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ ਚੀਨਸਿ ਗੁਰ ਬੀਚਾਰਾ।।-- In the self is pervasive the Lord and in the Lord, the self abides. This is realized by the Guru’s teaching (GGS, p. 1153).

Location of Soul in the body

According to Gurbani soul is not located in any particular part of the body. It has a peculiar relationship with the body. It is neither born with the body nor dies with it, “ਮਰਣਹਾਰੁ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ—*Maran haar ih jeeara nahin*” (GGS, p.188).

The relationship between self / Soul (*Atma-Subtle body*)

&

God (*Parmatma-Supreme self*),

According to Gurbani, the Soul/ *Purkh /Atma*, Divine light or *jot* in us is a reflection of God / *Akal Purkh /Parmatma or Joti* ie, the Divine light. The two, God (*Akal Purkh--Parmatma*) and Soul (*Purkh--atma*), are identical in the same way as fire and its sparks or the sun and its rays or the mirror and its reflection. Soul is there because of God. It is not an independent entity without God. It is part of God. The ultimate Eternal Reality (God) resides in the human Soul and “It” and “Soul” are fundamentally same, “ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ।।—*Atam meh Ram, Ram meh Aatam*” ie, “God resides in the Soul and the Soul is contained in Him” (GGS, Rag Bhairon, M1, p1153). Soul is deathless like Him (God). Before creation it lived with God. After creation it takes bodily forms according to His Will.

In Sikhism the word ‘*Atma /Purkh /Jiva /Jiv-atma /Jot*’ are synonymous for the human soul. Similarly the words “*Parmatma/Akal Purkh/ Karta Purkh/ Parm Purkh / Permeshar /Joti*” are synonymous for God. According to Sikh thought *Atma (Purkh)* first emerges from *Paramatma (Akal Purkh—Karta Purkh)*, enters the body at birth and after death leaves the body and reemerges in Him, as a spark comes from fire and falls back in it and as the waves come out from the ocean and dip back in it:

- “ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨੂਕਾ ਕੋਟ ਆਗ ਉਠੇ ਨਿਆਰੇ ਨਿਆਰੇ ਹੁਇ ਕੈ ਫੇਰਿ ਆਗ ਮੇ ਮਿਲਾਹਿਗੇ।। ਜੈਸੇ ਇਕ ਧੂਰ ਤੇ ਅਨੇਕ ਧੂਰ ਪੂਰਤ ਹੈ ਧੂਰ ਕੇ ਕਨੂਕਾ ਫੇਰ ਧੂਰ ਹੀ ਸਮਾਹਿਗੇ।। ਜੈਸੇ ਏਕ ਨਦ ਤੇ ਤਰੰਗ ਕੋਟ ਉਪਜਤ ਹੈ ਪਾਨ ਕੇ ਤਰੰਗ ਸਭੇ ਪਾਨ ਹੀ ਕਹਾਹਿਗੇ।। ਜੈਸੇ ਬਿਸਵ ਰੂਪ ਤੇ ਅਭੂਤ ਭੂਤ ਪ੍ਰਗਟ ਹਵੈ ਤਾਹੀ ਤੇ ਉਪਜ ਸਭੇ ਤਾਹੀ ਮੇ ਸਮਾਹਿ ਗੇ।।—*Jaisay ek aag te kanooka kot aag utheh niaray, niaray havaeke pher aag mein milaein gay, Jaise ek dhoor te anek dhoor poorat hai, dhoor kay kanooka pher dhoor he samahegay, Jaise ek nad te tirang kot upjat hai paan ke tirang sabe paan he kahain gay, Jaisay vishav roop te abhoot bhoot pargat havai tahi te upaj sabhe tahin mein samahegay*” i.e.: “As from one fire millions of sparks of fire arise and in rising remain separate, yet they again merge in the same fire; As from one heap of dust innumerable particles of dust occupy the expanse and yet they again unite with the dust; As from one stream millions of waves arise and yet the waves being made of water again become water. In the same way all sentient non-sentient emerge from the Universal Being. Having sprung from Him they all shall blend again with Him (Guru Gobind Singh *Akaal Ustat*)”.

The relationship between Soul / Atma (Subtle body / mann / self)

&

Gross body (Tann)

Soul has peculiar relationship with the body. It is not born with the body and it does not die with it. The body and the soul are immensely in love with each other, the Soul is like a husband, while the body is like a beautiful wife. According to Gurbani, the bride (body) says, “O my spouse, abide thou ever with me. Without thee, I am of no account, so give me the word that leaving me thou shall not go away anywhere. The groom (soul) says, “I am under the command of my Master. He is my great Lord, who fears none and does not depend on any one. As long as He shall keep, so long I shall abide with thee. When He summons me then I shall get up and depart. ---The order comes, the groom (soul) is called. He gets up and marches off while so doing consulteth not his bride (body)”—ਧਨ ਕਹੈ ਤੂ ਵਸੁ ਮੈ ਨਾਲੇ।। ਪ੍ਰਿਅ ਸੁਖਵਾਸੀ ਬਾਲ ਗੁਪਾਲੇ।। ਤੁਝੈ ਬਿਨਾ ਹਉ ਕਿਤਹੀ ਨ ਲੇਖੇ ਵਚਨ ਦੇਹਿ ਛੋਡਿ ਨ ਜਾਸਾ।। ਪਿਰ ਕਹਿਆ ਹਉ ਹੁਕਮੀ ਬੰਦਾ।। ਓਹ ਭਾਰੇ ਠਾਕੁਰੁ ਜਿਸੁ ਕਾਣਿ ਨ ਛੰਦਾ।। ਜਿਚਰੁ ਰਾਖੈ ਤਿਚਰੁ ਤੁਮ ਸੰਗਿ ਰਹਿਣਾ ਜਾ ਸਦੇ ਤ ਉਠਿ ਸਾਧਾਸਾ ਹੇ।। ਜਉ ਪ੍ਰਿਅ ਬਚਨ ਕਹੈ ਧਨ ਸਾਚੇ।। ਧਨ ਕਛੁ ਨ ਸਮਝੈ ਚੰਚਲਿ ਕਾਚੇ।। ਬਹੁਰਿ ਬਹੁਰਿ ਪਿਰ ਹੀ ਸੰਗੁ ਮਾਗੈ।। ਆਈ

ਆਗਿਆ ਪਿਰਹੁ ਬੁਲਾਇਆ॥ ਨ ਧਨ ਪੁਛੀ ਨ ਮਤਾ ਪਕਾਇਆ॥ ਉਠਿ ਸਿਧਾਇਓ ਛੂਟਰਿ ਮਾਟੀ ਦੇਖੁ ਨਾਨਕ ਮਿਥਨ ਮੋਹਾਸਾ ਹੇ॥ (GGS, Maru p.1073).

Where does the Soul / Atma go after leaving the body?

Gurbani says, “ਪਿੰਡ ਮੁਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ॥ *Pind mooai jeeo kih ghar jaataa* i.e; When the body dies, to what abode does the self go? The answer is, ਸਬਦਿ ਅਤੀਤ ਅਨਾਹਦਿ ਰਾਤਾ॥-*Sabad ateet anahad raata*-It is absorbed into the Imperishable Lord by the immaculate holy word” (GGS, p.327).

When the Soul (*Jot*) leaves the body it merges with the main source (*Parmatma-God-Joti*) as water merges with water in the same way *Jot* merges with the *Joti*. “ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ॥-*Jion jal mein jal aa-ay khatana tion joti sang jot samana*” (Ibid, 278). It does not go from one person to another at death but “returns to the true God who gave it”.

Soul is immortal

Guru Nanak says, “ਦੇਹੀ ਮਾਟੀ ਬੋਲੇ ਪਉਣੁ॥ ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੁਆ ਹੈ ਕਉਣੁ॥ ਮੁਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ॥ ਓਹ ਨ ਮੁਆ ਜੋ ਦੇਖਨਹਾਰੁ॥-*Dehi maati bolay paun, bujh ray giani mooa kaun, Mooi surat baad ahankaar, uh na mooa jo dekhanhaar*” i.e, “The body is mere earth in which air speaks. Tell me O wise man, what it is that? The life of pride and strife is dead, but the Soul that sees behind does not die” (GGS, Rag Gauri Ml, p 152). When the body dies it still lives.

Food for the body and food for the soul

Tann i.e human body is made up of food and will survive on food (*Bhojan*), but *mann* (Soul / Atma) is part of *Parmata* and its food is *Bhajan* (meditation). But because they live together and because of the company of the body, *mann* develops greedy habits. The excessive greed is called *Trishna*, which becomes the root cause of man’s most worldly troubles.

Respiration maintains life

Life, Pran and breath are synonymous. The air when inspirited in the body by process of breathing is called Pran. Life enters the body with first breath and leaves it with last breath, “ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ॥-*Har jeeo gupha under rakh ke waaja pawan wajaia*-i.e;-” i.e; *Parmatma* (ਪ੍ਰਮਾਤਮਾ-God) put the *Jiv-atma* (soul-ਜੀਵ ਆਤਮਾ) into the body and the inspirited air (*Pran-ਪ੍ਰਾਣ*) into it and made it to speak (GGS, p.922). *Pran* i.e, Respiration maintains life. It is the respiration which maintains the union between the *Tann* (gross body) and soul i.e, *Mann* (Subtle body).

***Mann (ਮਨ)**

The word ‘*mann*’ in the holy Sikh Scripture, ‘Guru Granth Sahib’ has been used to denote three things:

- (1) *Jiv-atma* / Soul—not created form matter (Referred to above)
- (2) The brain ---Created out of matter
- (3) The thought process.

Mann as Soul (Jiv Atma)

“ਮਨ ਤੂੰ ਜੋਤ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥—*Mann loon jot saroop hai aapna mool pachhaan*---O myself thou art thee embodiment (image) of Divine Light, thou realize your origin.” (GGS, M3, p441). Here word ‘*mann*’ has been used for *jiv atma* (soul) which is part of *Paramatma* i.e; *Karta Purkh* (Creator Person--God). Also, “ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ···*Kaho Kabir ih Ram kee ans*” (GGS,p.871). Here *Mann* stands for Soul.

Mann as physical brain

“ਇਹੁ ਮਨੁ ਪੰਚ ਤਤੁ ਤੇ ਜਨਮਾ॥—*Ih mann karmaa, ih mann dharmaa, ih mann panch tat te janmaa*”. This mind is born from the five elements--matter (earth, air, fire, water and space). (GGS, M1, p415). Here *mann* stands for the physical brain.

Mann as thought process

ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ॥*Ih mann saktee ih mann seeo*,—This mind is *Saktee* (Goddess of power), and this mind is Shiva (God, responsible for destruction)” (GGS, p.342). ਮਨੁ ਚੰਚਲੁ ਧਾਵਤੁ ਫੁਨਿ ਧਾਵੈ॥--The restless mind constantly runs about and never stops from running (GGS, p, 222). ਕਬੀਰ ਮਨੁ ਪੰਖੀ ਭਇਓ ਉਡਿ ਉਡਿ ਦਹ ਦਿਸ ਜਾਇ॥ ਜੋ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੇ ਫਲੁ ਖਾਇ···Kabir says, the mind has become like a bird, flying and taking wings, it goes in ten directions. As is the company one meets, so is the fruite he eats (GGS, p, 1369). ਮਨੁ ਮੈਗਲੁ ਸਾਕਤੁ ਦੇਵਾਨਾ॥ਬਨਖੰਡਿ ਮਾਇਆ ਮੋਹਿ ਹੈਰਾਨਾ···The mind is a wild elephant, mad and reprobate. It wanders about distracted in the forest of wordly attractions. (GGS, p, 415). ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੂ ਮਹਾ ਉਦਮਾਦਾ॥ ਖਰ ਕਾ ਪੈਖਰੁ ਤਉ ਛੁਟੈ ਜਉ ਉਪਰਿ ਲਾਦਾ॥--O my vicious mind, no faith can be placed on Thee.Thou art greatly inebriated with sin. The feet chain of a donkey is removed only then, when a load is first put on his back (GGS, p,

815). Here ‘mann’ stands for thought process. Gurbani says, “ਮਨ ਜੀਤੇ ਜਗਜੀਤੀ॥—*Mann jeetay jagjeet*—win yourself (your thought process/ instinct / awareness / conscience) win the world” (GGS, Japji, Pauri 28).

The brain and its functioning

Our brain like our body is made of same five elements. It controls the body through two types of channels:

1. The in-visible ones, where *Surat-ਸੁਰਤ* (inner consciousness), *Mat-ਮਤ* (the intellect), *Mann-ਮਨ* (the thought process) and *Buddh- ਬੁਧ* (wisdom) are fashioned. These are mainly intuitional in nature.
2. The visible ones called senses or sensory organs in English and *Giyan Indrian* in vernacular, concerned with sense of Touch, heat, cold, pain, speech, hearing and smell.

The brain is the store house for impulses, thoughts, aspirations, hopes and desires, which last as long as the body lasts.

Sikh concept of life

Sikhism does not accept the postulate of earlier religions that life was sinful in origin or that it was evil and source of suffering in itself or *Maya* (Illusion). On the contrary it believes, “God is reality and so is his creation”--“ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ॥—*Aaap satt keea sab satt*” (GGS, p, 294).

Sikhism propagates that life is ephemeral, “ਦਾਮਨੀ ਚਮਤਕਾਰ ਤਿਉ ਵਰਤਾਰਾ ਜਗ ਖੇ॥—*Dammanee chatatkaar tio wartaara jag khay*—Brief like a spark of lightening is our sojourn in the world” (GGS, p.319). ਜਗਿ ਜੀਵਨੁ ਐਸਾ ਸੁਪਨੇ ਜੈਸਾ ਜੀਵਨੁ ਸੁਪਨ ਸਮਾਨੀ॥ ਸਾਚੁ ਕਰਿ ਹਮ ਗਾਠਿ ਦੀਨੀ ਛੋਡਿ ਪਰਮ ਨਿਧਾਨੀ॥—*Jag jeevan aisaa supnay jaisaa jeevan jeevan supan samaanan. Saach kar ham gaath deenee chhod param nidhaanan.-i.e;* Life in this world is like a dream but we cling to it taking it to be true, forsaking the great treasure of good” (GGS, p.482). Religious and virtuous life is adored, “ਪ੍ਰਿਗੁ ਇਵੇਹਾ ਜੀਵਣਾ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤ ਨ ਯਾਇ॥—*Dhrig ivehaa jeevnaa jit har preet na paa-ay.-i.e;*—Accursed is the life which does not yield the love of the Lord” (GGS, p.490). ਬਹੁਤਾ ਜੀਵਣੁ ਮੰਗੀਐ ਮੁਆ ਨ ਲੋੜੈ ਕੋਇ॥ ਸੁਖਜੀਵਣੁ ਤਿਸੁ ਆਖੀਐ ਜਿਸੁ ਗੁਰਮੁਖਿ ਵਸਿਆ ਸੋਇ॥...*Bahutaa jeevan mangeeai mooaa na lor-ay ko-ay. Sukh jeevan tis aakhiay jis gurmukh vasiaa soay-i.e;*—All seek to live long enough and no one wishes to die. But true life is in whose heart dwells the Lord through the Guru's Grace” (GGS, p.63). “ਭ੍ਰਮਤ ਫਿਰੇ ਤਿਨ ਕਿਛੁ ਨ ਯਾਇਆ॥

ਸੇ ਅਸਥਿਰ ਜਿਨ ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ॥-i.e;-Those that live caught in doubt achieve nothing. Those, who act and live by Guru's Word, become stable.” (GGS, p.374).

Source of life

According to Gurbani water is the primal source of all life, “ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ॥-*Pehla Pani Jeeo Hai Jit Haria Sab 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. Gurbani says, “ਇਸ ਪਾਣੀ ਤੇ ਜਿਨਿ ਤੂ ਘਰਿਆ॥ ਮਾਟੀ ਕਾ ਲੇ ਦੇਹੁਰਾ ਕਰਿਆ॥ ਉਕਤਿ ਜੋਤਿ ਲੈ ਸੁਰਤਿ ਪਰੀਖਿਆ॥ -- God created you out of a drop of water, made your body of earth and breathed life in you. He endowed you with light of reason, discrimination and wisdom” (GGS, p.913).

Various stages of human life and Sikhism

Gurbani considers various stages of life but very differently from the four Ashrams (stages of life) of Hinduism, recognized as spiritual way of life. Out of these four Ashrams, two, namely, the vanprastha and Sanyasa Ashrams distinctly enjoin another-worldly approach to life. In Hinduism house-holder's duties were not believed to be conducive to higher spiritual attainments. That is why, in order to make any progress in the spiritual field, one had to renounce worldly activities and take to life of the hermit and Sanyasin. Bhai Gurdas, in his very first Vaar, has distinguished the stages of life as per Hindu and Sikh Religions.

In Sikhism the three stages of life, which are generally mentioned in Gurbani are that of childhood, youth and old age. In all three stages, a person has to remain a householder, but attached with God. During the first stage, the acquiring of education and knowledge includes the knowledge of Divine i.e. path of remembrance of God. In the other two stages the physical symptoms may differ, but the person continues to observe the duties of *Grahasth* (household) and also keep himself detached from it like a lotus flower. One can have any type of enjoyment, comfort and luxury, but with such a restraint that the man does not get engrossed in it. In short, in Sikh religion, every stage is a stage for *Naam Simran*. Gurbani emphasizes that any person who spends any part of his life without remembering God, just wastes it, “ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ॥*Baal juaanee ar birdh fun teen avastha jaan*—O man know, that there are three stages of life: Childhood, youth and then old age.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨ॥*Kauh Nanak har bhajan bin birtha sabh hee maan*—O Nanak! Believe, that without God's meditation, all are in vain (ibid, p 1428).

Guru Arjan Dev in Sukhmani Sahib, recounts various stages of human life, right from conception to old age and reminds the person to attune oneself to God at all times:

- ਰਮਈਆ ਕੇ ਗੁਨ ਚੇਤਿ ਪਰਾਨੀ॥ ਕਵਨ ਮੂਲ ਤੇ ਕਵਨ ਦ੍ਰਿਸਟਾਨੀ॥--*Ramaeaaa kay gun chet paranee kavan mool te kavan drishtanee*--O creature of God contemplate the attributes of Lord. From what origins, what visitable form he has given you.
- ਜਿਨ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ॥ ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ *Jin toon saaj swaar seegaria garbh agan meh jineh ubhaaria*--Contemplate Him who created you, gave this beautiful form. He protected you in the fire of womb.
- ਬਾਰ ਬਿਵਸਥਾ ਤੁਝਹਿ ਪਿਆਰੈ ਦੂਧ॥ ਭਰਿ ਜੋਬਨ ਸੁਖ ਸੂਧ॥--*Baar bivastha tujheh piaaray doodh bhar joban bhojan sukh sood*--In infancy he fed you on milk. In your youth He conferred on you delectable food and awareness of various pleasures.
- ਬਿਰਧਿ ਭਇਆ ਉਪਰਿ ਸਾਕ ਸੈਨ॥ ਮੁਖ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ॥--*Birdh bhaiaa oopar saak sain much apiaao baith kau dain*--In your old age for your care he appointed your relatives and near ones. Who without your effort feed you eatables (GGS, p.267).

Behaviour of man during various stages of its life

During the development of human body in the mother's womb *Atma* remains attached with its source (*Parmatma*) and is free from ego (*Gurmukh—God oriented*), ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਭ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਿਵ ਲਾਗਾ॥--*Re nar garbh kundal ja aachhat urdh dhian liv laaga*" (GGS, p.93)—O man, when you were in the mother's womb, you didst meditate and fix your attention on the Lord, standing on your head. After coming out of mother's womb and entering into the mortal world, he forgets the creator (*Parmatma*) and develops ego and becomes *manmukh* (self-centred), “ਗਰਭ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲ ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ॥--*Garbh chhod mrit mandal aai-ya tao narhar manhu bisaaria*. After leaving the womb thou entered the mortal world and then thou forgot God in the mind (GGS,p.93)..

Guru Sahib has discussed the actions and activities of man in different stages of life in Guru Granth Sahib in Rag Majh on pages 137 and 138.

1. “ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਥਣ ਦੁਧਿ॥ ਦੂਜੈ ਮਾਇ ਬਾਪੁ ਕੀ ਸੁਧਿ॥ ਤੀਜੇ ਭਯਾ ਭਾਬੀ ਬੋਬ॥ ਚਉਥੈ ਪਿਆਰਿ ਉਪਨੀ ਖੇਡ॥ ਪੰਜਵੈ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ॥ ਛਿਵੇ ਕਾਮੁ ਨਾ ਪੁਛੈ ਜਾਤਿ॥ ਸਤਵੈ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ॥ ਅਠਵੈ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ॥ ਨਾਵੈ ਧਉਲੇ ਉਭੇ ਸਾਹ॥ ਦਸਵੈ ਦਧਾ ਹੋਆ ਸੁਆਹ॥ ਗਏ ਸਿਗੀਤ ਪੁਕਾਰੀ ਧਾਹ॥ ਉਡਿਆ ਹੰਸੁ ਦਸਾਏ

ਰਾਹ॥ ਆਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ॥ ਪਿਛੇ ਪਤਲਿ ਸਦਿਹੁ ਕਾਵ॥ ਨਾਨਕ ਮਨਮੁਖਿ
ਅੰਧੁ ਪਿਆਰੁ॥ ਬਾਝੁ ਗੁਰੁ ਡੁਬਾ ਸੰਸਾਰੁ॥

Pahilai piaar lagaa than dudh, Doojay maa-ay baap kee sudh, Teeje bhayaa bhaabhee bayb, Chauthai piaar upannee khayd, Panjvai khan peen kee dhaat, Chhivai kaam na puchhai jaat, Satvai sanj keea ghar vaas, Athvai krodh joaa tan naas, Navai dhaulay ubhay saah, Dasvai dadhaa hoaa suaah Gaay sigeet pukaaree dhaah, Udhi--aa hans dasaa-ay raah, Aaia gaiaa muiaa naao, Pichhai patal sadihu kaav, Nanak Manmukh andh piaar, Baaj guroo dubaa sansar". 2. M 1.—At first man cherishes affection for breast's milk. Secondly he acquires understanding of his mother and father. Thirdly he comes to recognize his bother, brother's wife and his sister. In the fourth stage the love of play arises in him. Fifthly he runs after food and drink. In the sixth stage of lust, he inquires not women's caste. Seventhly he amasses wealth and acquires an abode in his own home. In the eighth stage his body is wasted in wrath. In the ninth he grows grey and his breathing becomes difficult. In the tenth stage he is burnt and turns into ashes. His comrades accompany him to the pyre and give vent to loud lamentations. The swan (soul) flies away making inquiries where to go. He came departed and even his name is dead. After him leaf plates are laid and crows attracted. Nanak says, the worldly-minded love, the spiritual darkness. Thus without the Guru the world is drowned (GGS, p 137)

2. ਮ:੧॥“ਦਸ ਬਾਲਤਣਿ ਬੀਸ ਰਵਣਿ ਤੀਸਾ ਕਾ ਸੁੰਦਰੁ ਕਹਾਵੈ॥ ਚਾਲੀਸੀ ਪੁਰੁ ਹੋਇ ਪਚਾਸੀ ਪਗੁ ਖਿਸੈ॥ ਸਠੀ ਕੇ ਬੋਢੇਪਾ ਆਵੈ॥ ਸਤਰਿ ਕਾ ਮਤਿਹੀਣੁ ਅਸੀਹਾਂ ਕਾ ਵਿਉਹਾਰੁ ਨ ਪਾਵੈ॥ ਨਵੈ ਕਾ ਸਿਹਜਾਸਣੀ ਮੂਲਿ ਨ ਜਾਣੈ ਆਪਬਲੁ॥ ਢੰਢੋਲਿਮੁ ਢੂਢਿਮੁ ਡਿਠੁ ਮੈ ਨਾਨਕ ਜਗੁ ਧੂਏ ਕਾ ਧਵਲਹਰੁ॥

Das baaltan bees ravan teesa ka sundar kahaavay, Chaleese pur hoay pachaasee pag khisai sathee kay bodhaypaa aavai, Satar ka matiheen asehaan kaa viuhaar na paavai, Navai kaa sihjaasnee mool na jaanai aap bal, Dhandholim dhoodhim dith mai Nanak jag dhooay kaa dhavalhar “.3.—Upto the age of ten one is called a child, at twenty in full bloom of youth and at thirty he is called handsome. At forty he is full with manhood, at fifty his steps begin to falter and at sixty comes old age. At seventy he loses his intellect and at eighty he cannot perform his duties. At ninety his seat is on the cot and being weak he absolutely understands not what strength is. Searching and seeking I have seen, says Nanak that the world is a house of smoke.--- (GGS, p138)

3. In Sri Rag Guru Nanak sees life in the form of four parts of the day. The old age has been explained as the fourth part of the day in the following words:

4. ਅਖੀ ਅੰਧੁ ਨ ਦੀਸਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ, ਕੰਨੀ ਸੁਣੈ ਨ ਵੈਣ॥--*Akhee andh na dees-ee vanjariaa mitra kannee sunai na vain*—O my merchant friend! In old age, man's eyes go blind and he sees not. He becomes deaf and can't hear.

5. ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ, ਰਹੇ ਪਰਾਕਉ ਤਾਣਾ॥--*Akhee andh jeebh ras naahee rahe praakau taana*—With blind eyes, palate goes tasteless, becomes weak and lives on others prop (GGS, p76).

It may be mentioned here that the above noted stage comes in the life of a *Manmukh* (self-oriented person) and not that of a *Gurmukh* (God oriented person). A person who has spent the earlier stages of his life in remembrance of God, never feels troubled even in the last stage. It is for such a Gur-Sikh that Gurbani describes:

ਗੁਰਮੁਖਿ ਬੁਢੇ ਕਦੇ ਨਾਹੀ ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਸੁਰਤਿ ਗਿਆਨੁ॥--*Gurmukh budhay kaday nahee jina antar surat gian*—In Gurmukhs is lodged God consciousness and realization.

ਓਇ ਸਦਾ ਅਨੰਦਿ ਬਿਬੇਕ ਰਹਹਿ ਦੁਖਿ ਸੁਖਿ ਏਕ ਸਮਾਨਿ॥--*O-ay sadaa anand bibek rahay dukh sukh ek samaan*—They ever abide blissful wisdom and to them joy and sorrow are the same (Ibid, p.1418).

The goal / Purpose of Human life according to Sikhism

(*Gurmat*)

According to Gurbani after passing through myriads of species, one is blest with human form, Nanak says, this is the occasion to meet the Lord. Why don't you contemplate on the Lord O man? “ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ”॥(GGS, p 631). The goal of life in Sikhism is not personal salvation or heavenly abode called paradise but to achieve union / link with the ‘Supreme Eternal Reality’ (God) in order to be the creative instrument of God and His Will. The holy book of Sikhism, Guru Granth Sahib declares, “I aspire for neither wordly pleasures nor do I crave for salvation. I crave for the love of the Lord's feet i.e, Guru's teaching—ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ (GGS, p534).

According to the holy Sikh Scripture Guru Granth Sahib, the human soul is part of ‘Supreme Soul’—*Waheguru*. And because we have bodies, we look different from Him Who is formless. And because of the unacceptable deeds that we do with our bodies, we stay separated from Him. However, we are part of Him just as a bubble on the surface of water is a part of the body of water even though it looks different. Gurbani Says:

- ਪੁਰਖ ਮਧ ਜਿਉ ਬਸੁ ਬਸਤ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥ ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ

ਹੀ ਖੋਜਹੁ ਭਾਈ॥--As fragrance abides in the flower and reflection in the mirror so does God dwell within thee, so search Him in within thy heart, O brother (GGS, p, 684).

- ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਲੁਕਾਇਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ॥--Within every heart is hid the Lord and in all the hearts and bodies is His light (GGS, p, 597).
- ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲ ਪਛਾਣੁ॥ ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗ ਮਾਣੁ॥--Myself, thou art thee embodiment (image) of Divine Light, thou realize thy origin. O myself, the reverend God is within thee. By Guru's teaching enjoy His love (GGS, 441).

From these hymns it is very clear that Waheguru resides in every human heart. In fact, Waheguru resides in every living being, but it is only in human form that we can realize Waheguru. Once we recognize that we are a part of Waheguru, the objective of human life becomes very clear. Waheguru has given us human bodies as an opportunity for us to unite / link our souls with Him. As humans, we have the intelligence to recognize the existence of Waheguru, and can use our bodies to do noble deeds, and to worship Him. No other life form is capable of understanding the concept of Waheguru, and is therefore unable to realize Him. Gurbani says:

- ਦੁਲਭ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ ਬਿਰਥਾ ਜਾਤ ਅਬਿਬੇਕੈ॥ ਰਾਜੇ ਇੰਦ੍ਰ ਸਮਸਰਿ ਗ੍ਰਿਹ ਆਸਨ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਹੁ ਕਿਹ ਲੇਖੈ॥--You were given the invaluable human form by Waheguru for some good deeds on your part, oh man! But you are now wasting it by not worshipping Waheguru. Even if you had a palace as big as god Inder's and all other luxuries enjoyed by him, they are all useless if you do not woship Waheguru. Because only worshipping (remembering) Waheguru will connect you with Him. (GGS, Sorath Ravidas ji, p, 658).

Gurbani informs us that human life obtained after such a long time is in fact an opportunity to remember God and get united with the Divine soul. There is no other life in which the awareness of remembering God is there. It is only the human life which is purposeful in this regard as made clear in Gurbani:

- ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥--*Bhaee prapat manukh dehuria, Gobind Milan kee ih teri baria*--- "Man, thou art blest with human birth, this is thy only opportunity, to meet Gobind (God) (GGS, Asa, M5, p.378)". According to the theosophy of Sikhism this is only possible by controlling ego through *Sewa*, by observing the principles of truth, love in their true spirit and *Naam Simran*.

- ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ॥ ਨਾਮ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ॥੧॥ ਮਰਿ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ॥ ਨਾਮ ਬਿਹੁਨ ਜੀਵਨ ਕਉਣ ਕਾਮ॥--You got the invaluable human life because of your good fortune. O man! A person who does not remember Waheguru, is a murderer of his soul. Without remembering Waheguru, life is purposeless. (Ibid, p188).
- ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ॥ ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ॥ ਸੇ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ॥੧॥ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ॥ --Through service to the Guru, you were successful in your efforts to please Waheguru to the extent that you have been given this human body, O man ! Even gods cherish human bodies so that they could realize Waheguru. Now that you have been given human body, do not forget to remember Waheguru because this is the only opportunity for you to realize Waheguru O man! (GGS, Bhairon Kabir ji, p, 1159).
- ਮੂਰਖਾ ਸਿਰਿ ਮੂਰਖੁ ਹੈ ਜਿ ਮੰਨੇ ਨਾਹੀ ਨਾਉ॥--The most foolish of the foolish is he, who believes not in 'Naam—God' (GGS, p.1015).

Gurmat (Sikhism) regarding enjoying life

Gurbani doesn't place any restriction on enjoyment of life as long as it is moral, and as long as you do not become a slave to a habit. Also your enjoyment should not hurt anybody else, or should not encroach upon the rights of others. Within these parameters you can enjoy life. Gurbani says:

- ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟੀਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥ ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ॥If we have a perfect Guru to guide us, we can lead our lives successfully, and find salvation while enjoying our life laughing, playing, eating and dressing well, Oh Nanak!-(GGS, p, 522).
- ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ॥ ਜਿਸ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੇ ਭ੍ਰਮੰਤਾ॥ ਦੁਹੁ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਸੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ॥ A family with too much wealth is worried all the time (for fear of losing it). A family with too little wealth cannot enjoy satisfaction or peace of mind. Only those are comfortable who live between these extreme situations—(GGS, Maru M: 5, Ashatpadian, p, 1019).
- ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੋਨ ਰਿਜਕੁ ਸੰਬਾਹਿ॥-Eating and drinking are sacred because these gifts are provided by Waheguru to all His creation— (GGS, Aasa ki Vaar, Salok M:1, p, 472).

- ਭੂਖੇ ਭਗਤਿ ਨ ਕੀਜੈ। ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ। ਹਉ ਮਾਂਗਉ ਸੰਤਨ ਰੇਨਾ। ਮੈ ਨਾਹੀ ਕਿਸੀ ਕਾ ਦੇਨਾ। ਮਾਧੇ ਕੈਸੀ ਬਨੇ ਤੁਮ ਸੰਗੇ। ਆਪਿ ਨ ਦੇਹੁ ਤ ਲੇਵਉ ਮੰਗੇ। ਦੁਇ ਸੇਰ ਮਾਂਗਉ ਚੂਨਾ। ਪਾਉ ਘੀਉ ਸੰਗਿ ਲੂਨਾ। ਅਧ ਸੇਰ ਮਾਂਗਉ ਦਾਲੇ। ਮੋ ਦੋਨਉ ਵਖਤ ਜਿਵਾਲੇ। ਖਾਟ ਮਾਂਗਉ ਚਉਪਾਈ। ਸਿਰਹਾਨਾ ਅਵਰ ਤੁਲਾਈ। ਉਪਰ ਕਉ ਮਾਂਗਉ ਖੀਧਾ। ਤੇਰੀ ਭਗਤਿ ਕਰੈ ਜਨੁ ਥੀਧਾ। ਮੈ ਨਾਹੀ ਕੀਤਾ ਲਬੇ। ਇਕੁ ਨਾਉ ਤੇਰਾ ਮੈ ਫਬੇ।
Waheguru cannot be worshiped on an empty stomach. I cannot afford to be shy with you, Oh Waheguru! If you do not provide for my basic needs of life on your own, I have no hesitation in asking for them from you. I ask for two kilograms flour, a quarter kilo of butter oil, and enough salt. Please also provide half a kilo of beans for me to live through the day. I need a cot to sleep on, a pillow, a mattress, and a comforter. When my basic needs are met, I can dedicate myself to woship You. I have shown no greed in my needs, Oh Waheguru! (GGS, Sorath, Kabir ji, p, 656).
- ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ। ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ। ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ। ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ। ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ। ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀਕਾ। ਗਉ ਬੈਸ ਮਗਉ ਲਾਵੇਰੀ। ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰ। ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ। ਜਨੁ ਧੰਨਾ ਲੇਵੈ ਮੰਗੀ। I am a beggar at your door, Oh waheguru! You fulfill the needs of your devotees very kindly. I ask for beans, flour and butter oil to live joyfully everyday. I also ask for shoes and fancy clothes. I ask for grains produced in well cultivated soil. I need a cow or a buffalo for milk, and a fine mare of Tajakistani breed to ride on. Your devotee Dhanna also asks for a wife for family—(Dhanasari, Dhanna ji, 695).
- I ask Thee for strength, for recognition, for wealth, for son and for other necessities of life, O Waheguru-- (GGS, Sorath, M: 5).

It is clear from these and many other holy Shabads (hymns) in GGS that there is no restriction on enjoying life in a moral way that does not hurt other people in any way. Guru Nanak was not against rich people or people in positions of authority. He blessed rulers like Rai Bular, Rajah Shiv Nabh of Sri Lanka and Malik Bhago, and very wealthy people like Bhai Mansukh, Bhai Duni Chand. Guru Sahiban themselves have set practical examples to earn reasonable amount of wealth, albeit by honest means, to have comfortable life, and pursued activites to enjoy life. Guru Nanak Dev Ji did farming with his own hands for about fifteen years. Guru Hargobind Sahib, and Guru Gobind Singh Ji took some time off from their daily routine and went hunting. They also had assemblies of poets and other schoars and inspired them to write poetry to raise

morale and morality among the masses. Gurmat promotes the institution of marriage and family life, which requires reasonable enjoyment in life.

There are numerous ways in which people enjoy their lives. People who enjoy one style of life often ridicule the way some others do. They have no idea of what kind of enjoyment other people get from their styles. However, Gurbani tells us that there is no enjoyment in life that comes even close to the enjoyment or bliss that we achieve when we are one with Waheguru. That is the ultimate level of bliss in life. All other types of enjoyment are short lived, and have their negative side effects. Listen what Gurbani says about this stage:

- Everybody talks about bliss (enjoyment) but the concept of real bliss comes from the Guru (GGS, Anand Sahib, M3, p, 917).

How long could be our life span?

Gurbani says:

- “ਹਮ ਆਦਮੀ ਹਾਂ ਇਕ ਦਮੀ ਮੋਹਲਤਿ ਮੁਹਤੁ ਨ ਜਾਣਾ।।-We are men of but one breath and do not know the appointed time and moment of our departure (GGS, p.660)
- ਹਰਿ ਜਪਦਿਆ ਖਿਨੁ ਢਿਲ ਨ ਕੀਜਈ, ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਤੁ ਕਿ ਜਾਪੈ ਸਾਹੁ ਆਵੈ ਕਿ ਨ ਆਵੈ, ਰਾਮ।।-Donot make a moment's delay, O myself in contemplating over God, who knows, mortal may draw anther breath or not” (GGS, p, 540)
- ਹਰਿ ਪ੍ਰੀਤਿ ਕਰੀਜੈ, ਮਾਨੁ ਨ ਕੀਜੈ ਇਕ ਰਾਤੀ ਕੇ ਹਭਿ ਪਾਹੁਣਿਆ।।--O myself, love God do not take pride as all are but guests of a single night (GGS, p, 455).
- ਕਬੀਰ ਮਾਟੀ ਕੇ ਹਮ ਪੂਤਰੇ, ਮਾਨਸੁ ਰਾਖਿਉ ਨਾਉ, ਚਾਰਿ ਦਿਵਸ ਕੇ ਪਾਹੁਨੇ, ਬਡ ਬਡ ਰੂੰਧਹਿ ਠਾਉ।।--Kabir says, we are puppets of clay and bear the name of men. Though guests here for four days, much space we attempt to garb (GGS, p, 1367).
- ਸੋ ਜੀਵਿਆ ਜਿਸ ਮਨ ਵਸਿਆ ਸੋਇ।। ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ।। ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ।। ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ।।--He alone truly lives whose mind that Lord is lodged. Nanak says, none else is really alive. If some one leads a life of dishonour. All that he eats is illegitimate (GGS, p. 142).
- ਮਤ ਜਾਣਹੁ ਜਗੁ ਜੀਵਦਾ ਦੂਜੈ ਭਾਇ ਮੁਇਆਸ।।--Do not consider the world to be living, when caught in duality. It is dead (GGS, p. 643).
- ਬਿਨ ਸਬਦੈ ਮੁਆ ਹੈ ਸਭ ਕੋਇ।। ਮਨਮੁਖ ਮੁਆ ਅਪਨਾ ਜਨਮੁ ਖੋਇ।।--Without the

name, everyone is dead. The egocentric dies losing his life (GGS, p. 1418)

- ਨਾਨਕ ਸੋਈ ਜੀਵਿਆ ਜਿਨਿ ਇਕੁ ਪਛਾਤਾ॥--Nanak says, he alone lives, who realizes the One Lord (GGS, p. 319).
- ਸੋ ਜੀਵਤ ਜਿਹ ਜੀਵਤੁ ਜਪਿਆ॥ ਪ੍ਰਗਟ ਭਏ ਨਾਨਕ ਨਹਿ ਛਪਿਆ॥--He alone lives, who whilst alive, meditates on the Lord. Nanak says, he becomes manifest and none can hide him (GGS, p. 254).
- ਭਹੁਤਾ ਜੀਵਣ ਮੰਗੀਐ ਮੁਆ ਨ ਲੋੜੈ ਕੋਇ॥ ਸੁਖ ਜੀਵਣ ਤਿਸੁ ਆਖੀਐ ਜਿਸ ਗੁਰਮੁਖਿ ਵਸਿਆ ਸੋਇ॥--Every-one asks for long life and no body wishes to die. Comfortable life is of that person, in whose mind the Lord abides through the Guru (GGS, p. 63).

What is death?

According to *Gurmat* human death is of two types: Physical death and moral death (moral degradation / *Aatmac maut* / *Zameer dee maut*).

Physical death

. The separation of the body from the soul is called death.

Physical death is the fate of all living beings as it is subject to “*Hukam*” i.e Divine Discipline / Cosmic Law and is unavoidable. *Gurbani* says all creatures and the universe are born in time and are therefore subject to certain death:

- ਕਾਇਆ ਹੰਸਿ ਸੰਜੋਗੁ ਮੇਲਿ ਮਿਲਾਇਆ॥ ਤਿਨ ਹੀ ਕੀਆ ਵਿਜੋਗੁ ਜਿਨਿ ਉਪਾਇਆ॥...
Kaa-i-aa hans sanjog mel milaa-i-aa. Tin hee keeaa vijog jin upaa-i-aa.
The Lord has brought the union of the soul with the body he is also responsible for separation (GGS, p.139)”.
• ਸਦੜੇ ਆਏ ਤਿਨਾ ਜਾਨੀਆ ਹੁਕਮਿ ਸਚੇ ਕਰਤਾਰੋ॥ ਨਾਰੀ ਪੁਰਖ ਵਿਛੁਨਿਆ ਵਿਛੁੜਿਆ ਮੇਲਣਹਾਰੋ॥--*Sadray aa-ay tinaa jaaneeaa hukam sachay kartaaro.*
*Naaree purkh jaaneeaa hukam sachay kartaaro. Naaree purkh wichhun-
niaa wichhuriaa melanhaaro.*—By the True Creator’s command, the beloved receives the call. The self spouse is separated from the body bride. Of the separated ones, the Lord is the uniter. When the True Lord so wills, He gives command to the soul and it is separated from the body, and the separated ones then He unites again” (GGS, p580).
- ਆਗਿਆ ਆਵੈ ਆਗਿਆ ਜਾਇ॥--*Aagia aavai aagia ja-ay.* According to His will alone we come and go” (GGS, p294).

In order to reduce the shock of death for men, they have been again and again reminded of its inevitability:

- ਜੋ ਉਪਜੈ ਸੋ ਕਾਲਿ ਸੰਘਾਰਿਆ॥--*jo upjai so kaal sanghaariaa.*--All that are

- created, by death must be destroyed” (GGS, p 227).
- ਜੀਵਤ ਦੀਸੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ॥ *jo deese tis sar par marna* .i. e; All that comes in view as alive inevitably must die” (GGS, p 374).
- ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਅਮਰ ਸੁ ਗੁਰੁ ਕਰਤਾਰੁ॥-Who-so-ever has come, shall go. Only the sublime Guru and the Creator are Eternal (GGS, p63).

Moral death / Aatmak maut Zammer dee maut

“Moral / Aatmac death” is avoidable. And that is the point that is emphasized in Guru Granth Sahib again and again. Gurbani says:

- ਸਬਦਿ ਮਰੇ ਸੋ ਮਰਿ ਰਹੈ, ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ॥ਸਬਦੈ ਹੀ ਤੇ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ-
-He who dies with the Divine Word gets immune from (spiritual / moral) death and does not die second time. From Guru’s Word, love for God’s Name is obtained and Lord is attained thereby (GGS, p.58).
- “ਸਬਦ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ॥--By killing one’s own thought and leading the life according to Sabad (Guru’s teachings) one lives eternally and then afterwards does not die again (GGS, p. 604).

Death is predetermined

This world is mortal and whoever is born must die even though we don’t know when. Even nonliving things must come to an end eventually. According to Gurbani:-

- ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ॥-Whosoever has come, he shall depart and all shall take their turn (GGS, p. 474).
- ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੇ ਆਜ ਕੇ ਕਾਲ॥-Whoever is born, he must perish, may be today or tomorrow (GGS, p. 1429).
- ਮਰਣੁ ਲਿਖਾਏ ਮੰਡਲ ਮਹਿ ਆਏ-With death recorded in his destiny, man comes into the world (GGS, p. 686).
- ਜਿਤੁ ਦਿਹਾੜੇ ਧਨ ਵਰੀ ਸਾਹੇ ਲਏ ਲਿਖਾਇ॥-----ਜਿੰਦ ਵਹੁਟੀ ਮਰਣੁ ਵਰੁ ਲੈ ਜਾਸੀ ਪਰਣਾਇ॥-On the day woman enters into the body, the time of her wedding is writ.----This life is bride, death her bridegroom. He will marry her and take away (GGS, p. 1377).

All this happens under Waheguru’s Hukam--ਹੁਕਮੈ ਅੰਦਰਿ ਸਭ ਕੋ (GGS, p. 1)

Death of the Universe

According to Gurbani the universe emerged from void and will end up in void. The holy Sikh scripture, Guru Granth Sahib further says:

- 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 ਬਿਨਸੀ ॥-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 friend, 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).
- “ਘਟੰਤ ਰੂਪੰ ਘਟੰਤ ਦੀਪੰ ਘਟੰਤ ਰਵਿ ਸਸੀਅਰ ਨਖੁੜੁ ਗਗਨੰ॥ ਘਟੰਤ ਬਸੁਧਾ ਗਿਰਿ ਤਰ ਸਿਖੰਡੰ॥ ਘਟੰਤ ਲਲਨਾ ਸੁਤ ਭ੍ਰਾਤ ਹੀਤੰ॥ ਗਟੰਤ ਕਨਿਕ ਮਾਨਿਕ ਮਾਇਆ ਸਰੂਪੰ॥ ਨਹ ਘਟੰਤ ਕੇਵਲ ਗੋਪਾਲ ਅਚੁਤਾ॥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).

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 ਸਭਿ ਲੋਆ॥ਸਭਿ ਕਾਲੇ ਵਸਿ ਆਪਿ ਪ੍ਰਭਿ 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 ਓਪਿਜੈ ਬਿਨਸੇ ਨੀਤਾ॥ ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ 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).

Today the scientists are guessing that ultimately this universe will perish one day and will return to its previous state and then again its creation will start afresh. This has already been mentioned in the holy Sikh scripture Guru Granth Sahib, “ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ॥-- Many times has the universal expanse occurred. (GGS, p. 276).

NB: GGS is an abbreviation for Guru Granth Sahib

What is Sikhism?
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