

The Concepts of  
**KARMA AND TRANSMIGRATION**  
as revealed in the poetry of  
**GURU NANAK**  
in the background of Ancient and Medieval Indian thought

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*Raghuvir Singh.*  
(Raghuvir Singh.)

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EXPLANATORY NOTE

1. While quoting a book, the author, the title of the book, volume, if any, and page number are given in the foot-note. The edition of the book, year of publication and the name of the publisher are added to these in the bibliography.
2. While quoting 'Guru-bāni', the translation of the verse or the central idea is given in the body of the text. The author, the Page and the page number of Adi Granth are given in the foot-note. The original extracts from poetry of the Gurus are given in the end, exactly under the same number of Chapter and foot-note. The authorship of Guru Poets is indicated by the word M (Mahlā). For example, the first Guru, Guru Nanak is indicated in the foot-note as M-1, and the fifth Guru Guru Arjan, as M-5, and so on.
3. Words of Indian vocabulary have been put in inverted commas; and the long sound is differentiated from the short sound by using the sign - (small dash).

## INTRODUCTION

The Adi Granth - holy scripture of the Sikhs - occupies a unique place in the religious literature and philosophy of medieval India. It contains poetry of the Sikh Gurus, Bhaktas and Bhattas. Among all the contributors of Adi Granth, Guru Nanak is the most prominent. He, being the founder of Sikhism, has established his own concepts of metaphysics, ethics, mysticism and morality. Other Gurus, in their writings, have followed his line of thought in explaining the nature of ultimate Reality and the goal of human life.

A large number of scholars have made a deep study of the philosophy of Sikh Religion. Scholars like Dr. Bhai Jodh Singh, Dr. Surinder Singh Kohli, Dr. Taran Singh, Dr. Jai Ram Misra and others, have tried to explain the fundamentals of Sikhism. Most of them concentrated on the study of Adi Granth as a whole or upon an individual poet. Those who have contributed in the field of history and philosophy of the Sikh Gurus, are H. Masauliffe, Khazan Singh, Sewa Ram Singh, Dr. Sher Singh, Khushwant Singh and Indu Bhushan Bannerjee. There are scholars like Bhai Kahan Singh, Bhai Vir Singh, Bhai Sahib Singh, Principal Teja Singh, Manmohan Singh and Dr. Gopal Singh Dardi, who have compiled dictionaries, written commentaries and prepared english translation of the Adi Granth.

Obviously these scholars have contributed considerably yet there remains an ample scope of further research. A detailed study of each one of the aspects of Guru Nanak's poetry has yet to be taken up. The present study presents one of the religio-philosophical aspects of Guru Nanak's thought, i.e. Karma and transmigration, in comparison to ancient and

medieval Indian thought.

The limitations of the work, as the title suggests, is confined only to the extent of tracing the concepts of Karma and transmigration in the poetry of Guru Nanak in the background of ancient and medieval Indian thought. It does not fall under the purview of my present study to refer to different views expressed on the subject by the modern thinkers and eminent philosophers, both Eastern and Western.

## II

The word Karma as used in Indian religio-philosophical thought and literature, reflects different shades of meanings. Literally, Karma means action. It comes from Sanskrit, with the root 'Kri-' to act, and means action or deed. It also means execution, performance; business, office duty; religious rite; a specific action, moral duty; performance of religious rites as opposed to speculative religion or Knowledge of Brahman; labour work; product, result; fate—the certain consequences of an act done in a former life.<sup>1</sup> Broadly speaking all these meanings reveal a three fold impact of Karma in our moral, social and religious life. Firstly, Karma means the doings or actions of all beings; secondly, every action produces its effect and thirdly, it includes the concept that our present actions are the result of an act done in a former birth. The idea that all these actions are controlled by a certain law is the law of Karma.

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1. P.K.Code and S.S. Narve; Sanskrit-English Dictionary, Volume I, p. 541.



While interpreting Karma, Sri Aurobindo, describes the law as the working of a universal energy. 'Fundamentally! He says, 'the meaning of Karma is that all existence is the working of a universal energy; a process and an action and a building of things by that action, - an unbuilding too, but as a step to further building, - that all is a continuous chain in which every one link is bound indissolubly to the past infinity of numberless links, and the whole governed by a fixed association of cause and effect, present action the result of past action as future action will be the result of present action, all cause a working of energy and all effect too a working of energy' .

The word Karma occurring in the poetry of Guru Nanak, is derived from two different sources i.e. Sanskrit and Arabic. Karma with origin in Sanskrit is used in the sense of work, action or deed (both meritorious and demeritorious), fate destiny etc; and the word Karma with origin in Arabic means mercy, grace, kindness and benevolence.

### III

The present work is divided into five chapters. The first chapter deals with the ancient Indian thought. The main scriptures and systems of religious philosophy that have been discussed, with regards to concepts of Karma and transmigration, are the Vedas, the Brāhmanas, the Upanishads, the Bhagavad Gītā, Jainism, Buddhism and the Pūrva Manāna.

The second chapter relates to the medieval Indian thought. It covers the two major streams of religious philosophy, the first is of 'Vedānta' and the other is that of Islam. Śaṅkara, Rāmanuja, Mādhva, Śimbārka and Vallabha are the prominent commentators and exponents of Vedānta. By their original and varied interpretation of Vedānta, they have established the different schools of thought. Their views on the concept of Karma and transmigration have been dealt with in the first part of this chapter. Islam and Sufism made their own impact in the field of religious philosophy. The main source of their teaching is the holy Quran. Although Islam does not accept the doctrine of transmigration yet there is a belief in the life after death, the eternal soul, the Day of Judgment and Heaven and Hell. A brief discussion on the subject is made in the second part of this chapter.

In the Third chapter, the concept of Karma as revealed in the poetry of Guru Nanak has been elaborated. At places, a study of Guru Nanak's thought, in comparison to Buddhism, Jainism, Hinduism and other religious systems has been made. Almost all the aspects relating to the law of Karma are discussed in this chapter. The main aspects are: the origin of Karma; how the law of Karma operates; importance of Karma; impact of Karma on character and personality; controller of Karma; Karma and the law of cause and effect; classification of Karma; Karma Kanda, Igo Karma; 'Trigunī' Karma; 'Harikīrat' Karma, 'Ihkaṁ Kārāi' Karma and religious Karma. How Karma is annihilated is also discussed in this chapter. All the aspects of the concept has been clarified and supported by

giving original quotations from the poetry of Guru Nanak. To give support to the ideas of Guru Nanak, a few verses of other Gurus have also been referred to.

The fourth chapter contains the discussion on the concept of transmigration as is found in the poetry of Guru Nanak. Here also, Guru Nanak's view point on the subject, has been compared with the prevalent thought of the major religions of the world, i.e. Hinduism, Buddhism, Jainism, Christianity and Islam. The main aspects, mentioned and discussed in this chapter are: belief in the concept of transmigration; the theories of pre-existence, reincarnation and transmigration, life after death, heaven and hell and how transmigration ends etc.

The last chapter deals with the three important concepts of Karma i.e. Karma and Grace, Karma and Free-will and Karma, Caste and Society. It has been proved that both the Karma and the Grace of God are necessary for the improvement of the individual and his final emancipation. In the portion of Karma, Caste and Society, a brief account of human society, in relation to the concept of Karma, has been dealt with right from the Vedic period up to the time of Guru Nanak.

#### IV

For the English rendering of some of the verses of Guru Nanak assistance has been taken from the writings of Dr. Gopal Singh Bardi and Dr. Bhai Jodh Singh.

Chapter I

THE CONCEPTS OF KARMA AND TRANSMIGRATION IN  
ANCIENT INDIAN THOUGHT

The earliest source of our knowledge concerning the ancient Indian religious thought and civilization is the 'Vedas'. They are the 'Rig Veda', the 'Yajur Veda', the 'Sama Veda' and the 'Atharava Veda'. According to the major changes in the development of thought, the Vedic literature is divided into four parts i.e. the 'Mantras', the 'Brāhmanas', the 'Āranyakas' and the 'Upanishads', each representing the dominant thought as the nature-gods worship, sacrifices and rituals, meditation and philosophical speculations respectively.

Regarding the determination of exact chronological limits of the Vedic period, the scholars hold different opinions. Some Indian scholars assign the Vedic hymns to 3000 B.C., others to 6000 B.C. Dr. S. Radhakrishnan, in his book 'Indian Philosophy' believes them to be of fifteenth century B.C.<sup>1</sup> Dr. Winternitz, in his 'History of Indian Literature', fixes the beginning of the period somewhere between 2000 and 2500 B.C.<sup>2</sup> Max Muller supposes the date to be 1200 B.C.<sup>3</sup> and Haug 2400 B.C.<sup>4</sup>

1. Vol. I, p. 67.

2. Vol. I, p. 310.

3. Max Muller, Indian Philosophy, Vol. I (The Vedas), p. 6.

4. Dr. S. Dass Gupta, Indian Philosophy, Vol. I, p. 14.

Of all the 'Vedas', the 'Rig Veda', is thought to be the oldest and the most important one. It contains a collection (Saṁhitās) of hymns, the earliest documents of human mind representing, according to most scholars, the religion of an unsophisticated age. It is the creation of inspired poets and seers.<sup>5</sup>

The first rudiments of the doctrines of Karma and transmigration can be traced out, to some extent, in the early Vedic literature. There are scholars who believe that the doctrine of transmigration does not owe its origin and early growth to Indian soil, but it had been prevalent among the primitive civilizations, stretched in many parts of the world. Commenting upon the concept, Henry Haigh, remarks that 'probably no theory has ever had a longer life or wider acceptance than the theory of transmigration. How it began and where, no body quite knows; but it has been discovered in varying forms among people of North American Indian, the Negroes, the Egyptians and the Jews'<sup>6</sup>. T.W. Rhys Davids, observes that 'the doctrine is entirely absent from the Vedas; and the question naturally arises, where did it come from? Anthropologists seem to be of the opinion that it was world wide in its distribution, and it may be found everywhere in the lower stages of civilization'<sup>7</sup>. He quotes an Irish Legend recorded

5. Max. Muller, . What India can teach us, P.32.

6. Henry Haigh, Some leading ideas of Hinduism; p. 12.

7. T.W. Rhys Davids, Origin and growth of Religion-Indian Buddhism, p. 73.

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in the book of Belimote in which the concept of transmigration is strongly accepted. It is also opined as Dr. Farquhar believes that, 'it was not the Aryans who brought the theory of Karma and transmigration along with them, when they first entered the Indian land and settled thereafter. For, if they were convergent fully with the idea of transmigration for the centuries ahead, it would have been found grown up in the Vedas. It is most noteworthy that in those days, men were believed to die

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B. Celtic Scotland, A History of Ancient Albion, by William F. Skene; 1880, Vol. III, p. 98. cf. Ibid, p. 80.  
( 'Here the poet is excusing himself for beginning his history a thousand years before his hero was born. It seems that his hero was really alive all the while'. )

1. Tuan, son of Cairill, as we are told,  
Was freed from sin by Jesus;  
One hundred years complete he lived,  
He lived in blooming manhood.
2. Three hundred years in the shape of a wild ox,  
He lived on the open extensive plains;  
Two hundred and five years he lived  
in the shape of a wild boar.
3. Three hundred years he was still in the flesh  
In the shape of an old bird;  
One hundred delightful years he lived  
In the shape of a salmon in the flood.
4. A fisherman caught him in his net,  
He brought it to the king's palace;  
When the bright salmon was there seen,  
The queen immediately longed for it.
5. It was forthwith <sup>with</sup> dressed for her,  
Which she alone ate entire;  
The beautiful queen became pregnant,  
The issue of which was Tuan'.

but once, and thereafter, to enjoy immortality. No thought, at all, resembling transmigration occurs in the hymns'<sup>9</sup>.

Dr. S. Radhakrishnan in his 'Indian Philosophy' while giving reasons as to why the concept is nearly absent, remarks, that 'The Vedic Aryans entered India in the pride of strength and joy of conquest. They loved life in its fullness. They therefore showed no great interest in the future of the soul. Life to them was bright and joyous, free from all the vexations of a fretful spirit. They were not enamoured of death. They wished for themselves and their posterity a life of a hundred autumns'.<sup>10</sup> They had no special doctrine about life after death, though some vague conceptions about heaven and hell could not be avoided by reflective minds. Rebirth is still at a distance'<sup>11</sup>.

We are having but a scanty record as to find out the possibilities of the belief in Karma and transmigration in the people of aboriginal tribes of India. The only available source of information, regarding earliest religious thought in India, belonging to the pre-Aryan civilisation, is archaeological evidence, such as seals, statuette and other materials, discovered in the Indus Valley near 'Mohenjodaro' and 'Harappa'. So far, the conclusion drawn by the scholars, from these discoveries, is that the then people of Indus

9. Dr. Parquhar; The Crown of Hinduism; p. 74.

10. Dr. Radhakrishnan, Indian Philosophy, Vol. I, p. 114-115.

11. Ibid, p. 115

Civilization attached religious significance to certain animals, such as tiger, buffalo, crocodile and trees as well as the auspicious symbols like the 'Swastika'. They also developed a worship of a divinity similar to the God Shiva.<sup>12-13</sup> But it has not yet been understood fully as to what beliefs and practices they had developed in their religion. Since the doctrines of Karma and transmigration find a little place in the early Vedic literature and appear in its complete form later on, in the 'Upanishads', it is assumed by some people that the pre-Aryans occupants of Northern Indian were the believers in some thing of the kind and that the first Aryans derived the principle of the idea from them.<sup>14</sup> If we accept this idea that the emigrants found the doctrine among the aborigines, then we reach the conclusion, that, firstly, the doctrine was in its vague form and secondly, the Aryans were slow to adopt it and slower still to elaborate it.

Whatever may be the origin of the theory of transmigration, it can be stated undoubtedly that:

1. Irrespective of the variations in determining the Vedic period from 6000 B.C. to 1500 B.C., the belief is much more ancient in its quite primitive form.

2. The concept is not developed in the philosophy of any other civilization in the world, till the early Vedic

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12. Sources of Indian Traditions, Introduction.

13. 'In the Mohenjodaro excavations, we have a statuette in the form of Siva seated on a bull, surrounded by animals. This is perhaps Siva as Pasupati', Dr. S. Radhakrishnan, Brahma Sutra; Introduction; p. 6/

14. T.W. Rhys Davids: Origin and growth of Religion, Indian Buddhism; p. 82.



literature emerges.

3. No ancient civilization has developed this doctrine, to such a systematic and complete form, as it is developed in the Indian Philosophy. This way, the doctrine occupies a unique place in the Indian thought.

#### The concept of Karma in 'Sāhita'

The first seed of the law of Karma is found in the Sāhita portion of the Vedas in the form of prayers, sacrificial ceremonies and rituals, performed by the people individually or collectively, before the various gods of nature. The early Vedic people were closely associated with nature and the divine deities, to whom they worshipped.<sup>15-16</sup> The gods were nothing more but primarily personified powers of nature like Sun, Air, Water, Sky etc. The other important gods to whom the hymns are attributed are 'Indra', 'Pusan', 'Soma', 'Mitra' and 'Varuna'. 'Varuna' is considered to be the controller of moral and cosmic order commonly known as Rita. This conception of 'Rita' is of a great significance, for, here we anticipate the first signs of the law of Karma. Literally 'Rita' means 'the course of things'<sup>17</sup>. This word (Rita) is also used as, Macdonell observes, to denote the

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15. 'The Vedas assume a very close and intimate relationship between men and gods'. Dr. S. Radhakrishnan Indian Philosophy, Vol. I, p. 119.

16. 'No where in the world is the process of god making so clear as in the Rig Veda'. Max Muller, 'What India can teach us', p. 34.

17. Dr. Radhakrishnan, Indian Philosophy, Vol. I, p. 78.

'order in the moral world as 'truth' and 'right' and in the religious world as sacrifice or 'rite' and its unalterable law of producing effects'.<sup>18</sup>

The conception of 'Rita' with its upholder the god 'Varuna', alongwith other familiar gods of Vedic mythology, also finds place in the ancient religious and philosophical thought of Iranians. For the first Aryans, settled in India and Iran, come from the common stock and represent great resemblance in their religious. Dr. Mill says, 'The 'Avesta' is nearer the 'Veda' than the 'Veda' is to its own epic sanskrit'<sup>19</sup> J.N.Farquhar observes: 'The 'Veda' (Zoroastrian documents) and the Rig Veda when read side by side enable us to form a picture of the common life lived by the ancestors of the Persians and Indo-Aryans while they were still a single people'<sup>20</sup>.

In the early Vedic theology, god 'Varuna' stands very high. 'Varuna is the embodiment of law and order and is the most moral of Vedic gods'<sup>21</sup> Though god of gods, 'Varuna' obeys the universal moral law, which he himself has established'<sup>22</sup> He is the Protector and Helper of the people. He is the lord of human morality. He sternly punishes the sinner and blesses the righteous. He is to see that there is no

18. Vedic Mythology; p. 11 of S.N. Das Gupta; Indian Philosophy, P. 22.

19. cf. Dr. Radhakrishnan; Indian Philosophy; Vol. I, p. 75.

20. J.N. Farquhar; Crown of the Hinduism; p. 157.

21. Rig Veda; V. 66.1.; V. 68. 17.

22. Ibid, V. 67.4.

transgression of law, cosmic or human.<sup>23</sup> 'All the gods are to follow the path of 'Rita'. 'Rita', originally, meant 'the established route of the world, of the Sun, Moon and stars, morning and evening, day and night'<sup>24</sup>. But gradually, it covered the moral aspect of human life. Here, in the following two verses, people pray to 'Varuna' that they should be forgiven if they had done anything wrong.

"Absolve us from the sins of our fathers and from those which we committed with our own bodies"<sup>25</sup>

"If we have deceived like gamblers in a game of dice, and whether we really knew it or not, all that do you unbind from us, like loosened letters, O god. Thus may be dear unto you, O 'Varuna'"<sup>26</sup>. In almost all the hymns, addressed to 'Varuna', prayers are offered for pardon and release from punishment.<sup>27</sup> So the idea of reward and punishment is there prevalent among the people in the early Vedic period. The sacrifice is performed thinking it as a sacred duty (Duty is also called Karma or 'Kriya'-action) with the belief that the mystical ceremonies are sure to produce the required effect with whatever the motive behind.

In the subsequent period of the 'Brahmanas', when the rituals grew in importance, the position of god 'Varuna'

23. Ibid, V. 5.85.

24. Ibid, IV. 23.9. See also Dr. Radhakrishnan, Indian Philosophy, Vol. I. p. 79.

25. Atharva Veda, IV. 16.5. of Dr. Radhakrishnan Indian Philosophy, Vol. I. p. 78.

26. Rig Veda. 5.85 trs. from Sources of Indian Traditions, p.12.

27. Rig Veda. 8.86 and 7.88.

became less prominent and the concept of 'Rita' was taken as a symbol of 'Yajna' or sacrificial ceremony.

### Karma in the 'Brahmanas'

The 'Brahmanas'<sup>28</sup> form a second part of literature attached to the 'Vedas'. They are theological treatises and are written in prose. The 'Brahmanas' are significant, apart from other reasons, for furnishing the information dealing with the rituals and guiding the priests, of complicated procedure in the sacrificial rites. 'They reflect', says Professor Macdonell, 'the spirit of an age in which all intellectual activity is concentrated on the sacrifice, describing its ceremonies, discussing its value, speculating on its origin and significance'<sup>29</sup>.

The ritualism is extremely glorified in the 'Brahmanas'. There are three principal categories of sacrifice, which are believed to be, the cooked food sacrifice, to be offered on the domestic fire; the oblation sacrifice and the Soma sacrifice.<sup>30</sup> The 'Brahmanas' texts are mostly concerned with the last two categories. The gods, to whom the sacrifice is offered, are almost the same as mentioned in the Vedic hymns, except the one 'Prajapati' (Father of gods) who comes into prominence and occupies the first position in the

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28. Sanskrit term 'Brahmana' means 'relating to Brahma' 'prayer' and Brahman 'Prayer'. The Brahmana can be considered as either referring to the knowledge of Brahma or as belonging to priesthood ('brahmana') though the former interpretation seems more likely. Sources of Indian Traditions, p. 21. See also S.K. Das Gupta, Indian Philosophy, p. 13.

29. S.K. Das Gupta; Indian Philosophy; p. 13.

30. Sources of Indian Traditions; p. 22.

'Brahmanas'. He is the lord of living beings and governs the whole universe. A mention is made in one of the 'Brahmanas', that there are thirty three gods and 'Prajapati' is the thirty fourth including them all.<sup>31</sup>

Early Vedic rituals were very simple in nature and the motive behind was also a simple one. The ordinary material like milk, grain, ghee or rice was offered to the deities and prayer in hymns were made for getting favour of material blessings such as long life, success in life, children, cattle and horses, gold, prosperity or to get one's enemy out of the way, or for getting victory over in small battles.<sup>32</sup> Women of the Vedic period also gained superiority in the religious matters. Her consent or taking part in the sacrifice was considered essential<sup>33</sup>. 'Prayers' as S. Das Gupta observes, 'for the advancement of the inner spiritual achievements of man, for righteousness or moral greatness; prayers expressing a passionate longing for the divine or humble submission of the mind to the divine will; were not so frequent'<sup>34</sup>. So the idea behind the prayers and sacrificial ceremonies was, more or less, worldly benefits.

But the process of ritualism and the simple form of worship, as we observe in the 'Brahmanas', gradually grew complicated in its details. Here we find that the

31. Satb Path Brahmana. V.1.2, 10 and 13. cf M. Hiriyanna; Outlines of Indian Philosophy; p. 4.  
See also Rig Veda. 1.45.

32. Rig Veda. 1.27

33. Ibid. 1.31.

34. S.N. Das Gupta; Hindu Mysticism; p.4.

people were grossly absorbed in 'Karma-Kanda'. It was particularly specified in the 'Brahmanas'<sup>35</sup> as to what hymns were to be uttered and under what ritualistic conditions. This went to such an extent that the observance of certain fixed rule of sacrifice was thought of more importance than showing reverence to the gods to whom the sacrifice was offered. The cause of blessings or benefits was attributed not to the divine powers or benevolence of gods, but to the complete set of ritualistic performance, executed in the proper order. The slightest discrepancy in the procedure of sacrifice, say in pouring butter on the fire, placing utensils to be used for the purpose or the misplacing of mere straw would debar the sacrificer of its required effect.<sup>36</sup> But if the 'mantras' uttered in correct accent at the sacrifice with the proper observance of all other ritualistic details, there was no power which could check or delay the fruition of the object. This supremacy and increased dominance of the idea of sacrifice, over the powers of gods, created a distinctive class of priests and helped to raise the position and powers of the priests. Gradually this professional priesthood developed a hereditary one. The idea of caste and class in early Indian Religion, owes its origin to this period. In the religious matters, only the priests could control the whole

35. Sat Path Brahmanas; 2.1.1; 1-14

36. Rig Veda. 1.32.

S. Das Gupta: Indian Philosophy Vol. I, p. 21.

He gives an example to this effect: 'Thus when Ivastr performed a sacrifice for the production of a demon who would be able to kill his enemy Indra, owing to the mistaken accent of a single word the object was reversed and the demon produced was killed by Indra'.

state of affairs. They by their professional proficiency established the claim of being the custodians of the religious and moral life of the people. Sometimes, the sacrifice was conducted on such a large scale that it lasted for a very long period and several priests were to be put on duty to recite the hymns.<sup>37</sup>

Here we find a noteworthy change that came over the spirit with which the offerings were made to the gods in this period. Whereas, in early Vedic period, the nature-gods were thought of possessing vast powers at their command, the gods of the 'Brahmanas' were no more regarded higher to the authority of priests. The sacrificer was in no way incited to perform the sacrifice with the idea of securing goodwill of the gods, but the sacrifice itself was bound to produce the desired results, if it was done correctly. This mystical or magical effect of the sacrifice had such an impact upon the minds of the people, that they developed a belief, that certain actions done at the time of sacrifice, were destined to produce their effect immediately or after the lapse of some time.

Some modern thinkers of Indian Philosophy are of this opinion that the general tendency of 'Vedic' and 'Brahmanic' literature was not to exalt the position of priests in comparison to the Vedic gods, but the emphasis was laid on the text of the 'Vedas'. Mr. Hiriyanna thus

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37. Sath Path Brh. 2.1.1.1-14

observes, 'The power of conferring good thus seems then to have transferred from the gods not to the priests but directly to the Vedas itself'<sup>16</sup>.

Whatever the other tendencies of the period may be, the main thoughts, from which the complete form of law of Karma would emerge later on, are as follows:

1. The Vedic hymns express the simple faith and devotion of the people in the form of prayers, towards a group of deities-personified powers of nature.

2. The conception of 'Rita', the cosmic and moral order, has a strong impact in controlling and shaping the social, religious and moral life of the people.

3. Ritualism in its extreme form is the predominant teaching of the later Vedic period.

4. A belief that the sacrifice when performed with perfect accuracy, produces the desired effect in this life or hereafter.

#### Transmigration in Samhitas

It has already been pointed out about the absence of the doctrine of transmigration in its developed form in the 'Samhitas'. Yet the ideas we gather about death, or what after death, in this period, would help us in reaching at the conclusion that it is the early Vedic literature only, which is preserving the first seeds of the doctrine of transmigration

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16. M. Hiriyanna; The Essentials of Indian Philosophy; p. 17



eschatology-rebirth. However in the following hymns of the 'Rig Veda', a reference to the belief regarding rebirth, though vaguely, has been made.

"Let your eyes go to the Sun, your life to the wind, by the meritorious acts that you have done, go to heaven (for rebirth) to the earth again, or resort to the waters if you feel at home there, remain in the herbs with the bodies you propose to take"<sup>39</sup>. The belief is prevalent in the 'Vedas' that the human soul is distinct from the body and is separable from it. The soul survives death. It is mentioned in the 'Rig Veda'<sup>40</sup> that the soul of an unconscious man is invited by his fellows, to come back from the trees, the sky and the Sun,. This belief, as Dr. Radhakrishnan puts in, 'may have come from the aborigines, who believed that after death their souls lived in animal bodies'<sup>41</sup>.

The idea of heaven is also conceived in the 'Vedas'. It is the abode of gods and the dead blessed fathers (pitris).<sup>42</sup> There are indications that the Vedic Aryan believed in the possibility of meeting his ancestors after death. 'Yama' and 'Yami'<sup>43</sup> are regarded to be the first mortals who entered into heaven. 'Yama' is the ruler of heaven. When a man dies he is supposed to reach 'Yama's' kingdom. It is also believed that the dead enter into the paradise after passing over water and a bridge.<sup>44</sup> After leaving this earth,

39. Rig Veda, X.16.3.

40. Ibid. 10.58

41. Dr. Radhakrishnan, Indian Philosophy, p.136.

42. Rig Veda 1.24.1/43. Ibid, VII.56.24.

43. Ibid. X.6.10; And IX.41.2

the man is supposed to join the gods or the ancestors permanently. The idea is, that man dies only but once. A reference is made as to which path should be followed by the fathers and gods for reaching the heaven.<sup>45</sup> The departed soul lives with 'Yama' with all the joys and happiness.

The reference to Hell is not made explicitly in the 'Rig Veda'. But there are several hints of it. We learn of god 'Varuna' imposing punishment to the evil doers and putting them down into the dark abyss for ever. At many instances, prayers are made to god 'Indra' for pushing those, into the lower darkness, who make injuries to his worshippers.<sup>46</sup> Upon whom the gods are pleased, enjoys bliss in the heaven permanently and with whom the gods are displeased, is put into the hell for ever.

According to the Vedic theory a man has three births, the first as a child, the second by spiritual education and the third after death.<sup>47</sup> The worship of ancestors known as 'pitris', is apparently clear in the Vedic hymns. Cremation is the most prevalent method of disposal of the dead.<sup>48</sup> The hymns sung at the funeral bid the soul to go to the 'Yama' without any fear and enjoy blessed immortality in the company of his loved ones, who have gone before him.

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45. Ibid. X.85.15.

46. Rig Veda. X.132.4; IV. 5.5; IX.73.8; X.152.4. cf. Dr. Radhakrishnan; Indian Philosophy, p. 115.

47. Ibid, p. 116.

48. Dr. Farquhar, The Crown of Hinduism, p. 74

Transmigration in the 'Brahmanas'

In the 'Brahmanas' the concept of rebirth undergoes certain changes and make progress towards the development of doctrine in its complete form. But still, here we do not find the concept fully developed. The ideas are quite scattered. Sometimes there are contradictory statements regarding death and rebirth. The dominant thought is, that, a man by performing sacrifice and doing good deeds goes to the abode of gods and obtain immortality. "He who sacrifices thus obtains perpetual prosperity and conquers for himself a union with the two gods, 'Aditya' and 'Agni' and an abode in the same sphere"<sup>49</sup>. In the 'Brahmanas' immortality or at least longevity is promised to those, who rightly understand and practice the rites or sacrifice, while those who are deficient in this respect depart before time to the next world where they are weighed in a balance,<sup>50</sup> and receive good and evil according to their deeds. The more sacrifices anyone has offered, the more ethereal is the body he obtains. In another text, on the contrary, it is promised as the highest reward that the pious man shall be born in the next world with his entire body, 'SARVA TANU'<sup>51</sup>. Thus far, the difference between the Vedic and Brahmanical views is, that, while according to the 'Rig Veda', the sinner is reduced to nothing while the virtuous obtain immortality; in the

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49. Sat Path Brahmana, I. 6. 2. 5.

50. Sat Path Brahmana, XI. 2. 7. 33.

51. Weber, quoted in J.R.A.S. 1. 1865. cf. Dr. Radhakrishnan Indian Philosophy, p. 134.

'Brahmanas', both are born again to undo the results of their actions.<sup>52</sup> The idea is, that, there is only one life after this and its nature is determined by our conduct here. 'Man is born into the world which he has made'<sup>53</sup>. 'Whatever food a man eats in this world by that food he is eaten in the next world'<sup>54</sup>. Good and evil deeds find their corresponding rewards and punishment in a future life.

Gradually the thinkers thought on the lines that it was inconsistent with the concept of reward and punishment that the wicked suffers eternal punishment and the good enjoys eternal bliss. 'When we experience our rewards and punishment, it is suggested, that we die to that life and are reborn on earth. The natural rhythm by which life gives birth to death and death to life leads us to the conception of a beginningless and endless circuit.'<sup>55</sup>

#### Karma and Transmigration in the 'Upanishads'.

The 'Upanishads' are the concluding portion of the 'Vedas' and they also represent the final stage in the development of Vedic religious thought. Towards the end of the 'Brahmanas' (about 600 B.C) and prior to the 'Upanishads', there appeared another class of religious text books known as 'Aranyakas'.<sup>56</sup> (Forest books) which, it is considered, were

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52. Ibid. p. 134.

53. Sat Path Brahmana, VI. 2. 227.

54. Ibid, XII. 9. 11.

55. Aitereya Brahmana, III. 44.

56. 'The Aranyakas were so called because their teaching was to be imparted in the seclusion of the forest (Aranya)'  
M. Hiriyanna, Outlines of Indian Philosophy, p. 48.

the works recited by the hermits living in the forests. These books, being in the transitional period, contain on the one hand, the mythology and rituals of the 'Vedas' and the 'Brahmanas', and on the other, the philosophical speculations of the 'Upanishads'. These books are the starting point of the Upanishadic philosophy.

The 'Upanishads' <sup>57-58</sup> as Max Müller observes 'have dominated the Indian Philosophy, religion and life of the people for nearly three thousand years. The 'Upanishads' - speculative treatises as they are, mainly discuss the philosophical aspects concerning life i.e. 'Brahman', Self and Universe. The old nature - gods of the 'Vedas' and the 'Brahmanas' do not come in the forefront in the 'Upanishads' although a reference is made somewhere or the other. The monotheistic conception of 'Brahman' emerges in the 'Upanishads'. There is one God (Brahman) of whom <sup>59</sup> all the Vedic gods are manifestations.

The 'Upanishads' reacted strongly to the glorification of Vedic ceremonialism, and ritualism of the 'Brahmanas'.

57. The word 'Upanishad' is derived from upa-near, ni-down, and sad-to sit. Groups of pupils sit near the teacher to learn from him the secret teaching (truth) by which ignorance is destroyed.

{ Dr. S. Radhakrishnan, Source book in Indian Philosophy, p.37 and Charles A. Moore.

58. There are more than two hundred 'Upanishads'. Dr. Dass Gupta. (Indian Philosophy, Vol. I, p.28) has given a list of 112 'Upanishads' out of which the following 11 are most important: 'Isha', 'Kena', 'Katha', 'Prasna', 'Mundaka', 'Mandukya', 'Taittiriya', 'Aitareya', 'Chhandogya', 'Brihadaranyaka', and 'Svetasvatara'.

59. Brihadaranyaka Upanishad, 2.3.

The rituals and sacrifices were given symbolic meanings and the knowledge of these became more important than the actual performance of the rites. In 'Brihadaranyaka Upanishad' the horse sacrifice (ASVAMEDHA) is given the cosmological significance by equating the parts of the horse in the sacrifice to the elements of the cosmos.<sup>60</sup> Again in 'Mundaka Upanishad' the sacrifice is given a place only for religious discipline in man's life and not as a means to the knowledge of the highest reality (Brahman).<sup>61</sup> It is again argued that 'the ritualists never know the truth on account of their attachments, and therefore, when the fruit of their works is exhausted, they sink down and are miserable. Considering sacrifices and good works as most important, these deluded men know no higher good and having enjoyed on the heights of heaven, the reward of their good works, they enter again this world or even a lower one'<sup>62</sup>.

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60. Ibid. 1.1.1. See also sources of Indian Tradition, p. 37. 'Dawn verily is the head of the sacrificial horse. The Sun is his eyes; the wind, his breath; the universal sacrificial fire (agni-vaisvanara), his open mouth; the year is the body (atma) of the sacrificial horse. The sky is his back; the atmosphere, his belly; the earth, his underbelly; the directions, his flanks; the intermediate directions, his ribs, the seasons, his limbs, the months and half months, his joints; days and nights, his feet; the stars, his bones; the clouds, his flesh; Sand is the food in his stomach; rivers his entrails; mountains, his liver and lungs; plants and trees, his hair; the rising sun, his forepart; the setting sun, his hindpart. When he yawns, then it lightnings; when he shakes himself then it thunders; when he urinates, then it rains. Speech (Vac) is actually his neighing (Vac).

61. Manduka Up. 1.2.1, 2, 7-13.

62. Ibid. 1.2, 6-7.

The doctrine of Karma, though not discussed with its complications and details, appears in the 'Upanishads' in its fully developed form. However, some details and different interpretations to this were added in the later ages by a different schools of thought. In the Vedic hymns the forces of nature - specially god Varuna - were the guardians of the important conception of 'Rita', a symbol of cosmic and moral order. Mysterious and magical effect of sacrificial ceremonialism and the belief of award and punishment, by the external deities, corresponding to the good and evil deeds appeared in the 'Brahmanas'. But the 'Upanishads' did not approve of the outwardly rituals and sacrifices of the 'Brahmanas', and asserted that it was not the sacrifice but the deeds that would effect the life of a man. The law of Karma as operates in the 'Upanishads' is that 'nothing can happen without a sufficient cause in the moral as in the physical world - that each life with its pains and pleasures, is the necessary result of the actions of past lives and becomes in its turn the cause, through its own activities, of future births' .<sup>63</sup> Man is the maker of his own fortune and no longer subject to the chance or at the mercy of God. His character becomes his destiny. 'Man is a creature of will. According as he believes in this world, so will he be, when he is departed'<sup>64</sup> . Here we find the law of Karma in similarity to the oft-quoted line 'we reap what we sow'.

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63. M. Hiriyanna, Outlines of Indian Philosophy, p. 79.

64. Chhandogya Upanishad, III. 14.1.

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A man becomes good by good deeds and bad by bad deeds. Every little action which has an effect on character, is the outcome of our desires. If our desires are satisfied, then we can realise Brahma. The 'Brihadaranyika Upanishad' says, 'According as a man acts, according as man conducts himself, so does he become. The doer of good becomes good and doer of evil becomes evil. One becomes virtuous by virtuous action and sinful by sinful action. Some say that a man is made of desires only (and not of acts). But as is his desire so is his will, as his will so is the deed he does, and whatever deed he does, that he will reap - so much for the man who desires. But as the man who does not desire, who is without desire, whose desire is satisfied, whose desire is the self only - his vital spirits do not depart elsewhere. Being Brahma, he goes to Brahma' . Some Upanishads hold that we cannot get out of the wheel of Karmas as long as we perform selfish work. By dis-interested work or by doing social service, we reach freedom.

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The 'Upanishad' is the earliest Indian literature in which we meet with the doctrine of transmigration, developed in its complete form. The idea is not borrowed from outside. It has grown up in its natural course from the philosophical thinking of Upanishadic scholars. The Vedic hymns express a belief in the immortality of soul, the two ways of gods and fathers and the idea of 'Rita' or moral order.

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65. Brihadaranyika Upanishad. III. 2. 13.

66. Ibid, 4.3-4, 33, 34, 35.

67. Isa Upanishad 11.



The 'Brahmanas' speak of reward and punishment according to good or bad deeds, and one of the serious punishments is 'repeated dying' (punar martyu) which is told as taking place in another world. The aborigines of India supplied us with the idea of migration of human souls into trees and animals. So what the 'Upanishads' contributed is that, the cycle of births and deaths goes on in this world and not in any other world. According to the Upanishads the doctrine of transmigration of soul, is a belief, that the soul passes at death into another body whose character is determined by its former deeds. Man is born and dies many times. It is inconsistent with the earlier thought that a man joins his ancestors permanently in the heaven. If at all he goes to heaven after death, his stay there is limited, for, he must return to earth to be born again. The majority of the people, as says one 'Upanishad',<sup>68</sup> are born again. The earliest form of this idea occurs in the 'Sat Path Brahmana' where the notion of being born again after death and dying repeatedly is coupled with that of retribution.<sup>69</sup>

The earlier passages in which we find the doctrine of transmigration, are from 'Chhandogya Upanishad' and 'Brihadarayank Upanishad'. Those whose conduct has been good will quickly attain some good birth, the birth of a 'Brahman', a 'katriya' or a 'Vaishya'. But those whose conduct is evil will quickly attain an evil birth, the birth of a hog or dog or a 'candala'.<sup>70</sup>

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68. Chhandogya Upanishad, V. 10.8.

69. Dr. S. Radhakrishnan, Indian Philosophy, Vol. I, p. 249.

70. Chhandogya Upanishad, V. 10.7.

The 'Brihadaranyaka Upanishad' has given a detailed description of the manner in which a man dies and is born again.

'When a body grows weak through old age or through illness, the person after separating himself from his organs, as a mango or a fig or a 'pippala' fruit separates itself from its stalk, hastens back again, as he came, to the place from where he started to new life';

'And as a caterpillar, having come to the end of a blade of grass and having made an approach to another, draws itself together towards it, even so does this Self, having thrown off this body and dispelled all ignorance and having made an approach towards it'.

"Just as a heavily loaded cart moves creaking, even so does this corporeal self, presided over so by the intelligent Self, move along groaning when a man is about to breathe his last"

"And as a goldsmith, taking a piece of gold turns it into another shape - a newer and more beautiful one - even so does this self, having thrown off this body and dispelled all ignorance, make for itself another shape, a newer and more beautiful one, whether it be like that of the 'Pitris', or of 'Pradjapati' or of 'Brahma', or of other beings'.<sup>71</sup>

From the description given above, we note that the <sup>u</sup>soil finds its future body before it leaves the present one. At every change of life, the <sup>u</sup>soil takes a newer form and the state of each existence of <sup>u</sup>soil is conditioned and determined by its knowledge (vidya), its conduct (Karma) in the previous existence. It is the famous dialogue between Vajasravacas son Nachiketas and 'Yama' occurred in 'Katha Upanishad', 'Yama' reveals to Nachiketas that ignorance is the cause of deaths and rebirths. 'Steeped in ignorance men engage themselves in

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71. Brihadaranyaka Upanishad, IV. 3-4 Vers. from The Upanishads - an Anthology, S.S. Sharma, p. 243.

activities and pursuits and considering themselves men of understanding and learned stagger along aimlessly like blind men led by the blind going round and round in the cycle of births.<sup>72</sup> 'Those who are ignorant would go, after death in the world of 'asuras' enveloped in blinding darkness'<sup>73</sup>. 'The good souls go up to the sorrowless regions through the air, sun, and moon.'<sup>74</sup> The Chhandogya Upanishad speaks of two ways, the bright and the dark.<sup>75</sup> 'those who practise penance and faith enter the path of light and they never return to the cycle of human existence. Those who are only ethical, performing works of public utility, travel by the path of smoke, dwell in the world of fathers till the time comes for them to fall down, then they are born again according to their deserti'<sup>76</sup>

The doctrine of rebirth gets mixed up with the original Vedic belief of reward in heaven or punishment in hell in the Brihadarayanika Upanishad and 'Chhandogya Upanishad'<sup>77</sup>. In 'Kaushitaki Brihadarayanika Upanishad' the belief in transmigration is also united with a notion that souls go first to the moon. 'All who depart from this world go to the moon. In the bright fortnight the moon is gladdened by their spirits, but in the dark fortnight it sends them forth into new births. Verify the moon

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72. C. Rajagopalachari Upanishads. p. 10.

73. Isa Upanishad, 3.

74. Brihadarayanika Upanishad V. 10.1

75. Chhandogya Upanishad, IV. 15.5-6.

76. Chhandogya Upanishad, V. 10. 1-6 cf Dr. Radhakrishnan, Principal Upanishads, p. 116.

77. Brihadarayanika Upanishad, VI. 2 and Chhandogya Upanishad V. 3. 10.

is the door of heaven. Him who rejects it sends on beyond, but whose rejects it not, him it rains down upon this world. And here is he born either as a fish, or a worm, or a bird or a lion, or a bear or a serpent or a tiger or a man or some other creature, according to his deeds and his knowledge.<sup>78</sup>

In Mundaka Upanishad birth is said to be the cause of man's desires. Desire leads to action and action determines the rebirths. So it is the desire that causes rebirth and not Karma. 'He who knowingly desires is born by his desires in those places (accordingly) but for him whose desires have been fulfilled and who has realised himself, all his desires vanish here'.<sup>79</sup>

#### Karma and Transmigration in Jainism.

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Jainism is one of the heterodox systems of Indian religions<sup>thought</sup> - the other two being Charvak and Buddhism -.

78. Katha-Brihadarayanika Upanishad Ed. Cowel p. 116 of E.W. Rhys David, Indian Buddhism, p. 80.

79. Mundaka Upanishad III. 2.2.

80. Systems of Indian thought are distinguished into 'astika' (Orthodox) and 'Nastika' (Heterodox). The former schools are six in number. 'Sankhya', 'Yoga', 'Vedanta', 'Mimansa', 'Nyaya' and 'Vaisheshika'. They all accept the authority of the 'Vedas'. The 'Nastika' systems do not regard the 'Vedas' as infallible. It is said that the 'nastikas' are the deniers of a world beyond the present. Commenting upon Parini Patanjali makes out, that the 'astika' is one who thinks that it exists. Jayaditya makes out that an 'astika' is one who believes in the existence of the other world, a 'nastika' is one who does not believe in its existence. Manu holds that he who repudiates Vedic doctrines is a 'nastika'.

Dr. S. Radhakrishnan, Brahma Sutra, p-20

who has built up its metaphysics, mainly, on the belief that there are two eternal substances in the universe. The one is inanimate, lifeless matter (Ajīva) and the other is animate, living soul (jīva). This system does not recognise God, or any Ultimate reality.

The lifeless (ajīvas) are divided into five parts, that is Space, Time, 'Dharma', 'Adharma' and Matter (pudgala). The matter is eternal and consists of atoms. All the material things are produced by the combination of atoms.

Jainism divides all living things into five categories according to the number of senses they possess. The highest group possessing the five senses (sense of touch, taste, smell, sight and hearing) and manan (mind) includes men, gods and higher animals, notably monkeys, horses, elephants, parrots and snakes etc. The lowest group covers one sensed (sense of touch) beings. Between the two comes other three categories with two sensed (touch and taste) beings, like worms, leeches etc; three-sensed (touch, taste and smell) beings, such as ants, fleas and bugs, moths etc; and four sensed (sense of touch, taste, smell and sight) beings, such as flies, butterflies, wasps etc. The lowest class beings with the sense of touch only is again divided into five sub-classes. They are termed as vegetable bodies, earth bodies, water bodies, fire bodies and air bodies.

81. Mahapurana 4.16-31 'Some foolish men declare that Creator made the world. The doctrine that the world was created is ill-advised and should be rejected'.  
Sources of Indian Traditions, p. 79.

82. Ibid, p. 79.

The doctrine of Karma and transmigration which is the backbone of this system, finds a new interpretation over here, unlike in any other religious thought of Indian Philosophy.

Karma, according to Jainism, is of material nature (Paudgalika). 83

The particles of the subtle matter, when come into contact with the soul, form Karmas. These Karmas, then, build up a special body called 'Karmasarira'. 84 Thus Karma is the cause of soul's bondage. The 'Karmasarira' does not leave the soul till its final emancipation. The whole process occurs in

five stages. 85 The soul which is considered as consciousness

83. Dr. Radhakrishnan, Indian Philosophy, Vol. I, p. 319.

84. 'When Karma penetrates the soul it is transformed in to eight kinds of Prakrti which make up the 'Karmasarira'.- These eight kinds of Karmas include the 'jnanavaraniya', or that which obscures the inborn knowledge of the soul, producing different degrees of knowledge or ignorance, and 'Darsnavaraniya', or that which obscures right intuitions; 'Vedaniya', or that which obscures the blissful nature of the soul and produces pleasure, pain, and 'Mohaniya', or that which disturbs the right attitude of the soul with regard to faith, conduct, passions and emotions, and produces doubt, error and other mental disturbances. The other four deal with the status of an individual being: 'Ayuska', or that which determines the length of life in one birth; 'Nama', or that which produces the various circumstances or elements which collectively make up an individual existence, the body with its general and specific qualities; 'Gotra', or that which determines the nationality, caste, family and social standing of an individual; and 'Antaraya', or that which obstructs the inborn energy of the soul and prevents the doing of good even when there is a desire for it'.

Dr. Radhakrishnan, Indian Philosophy, p. 320.

85. According to Jain classification 'Tattva' or 'facts' are seven: Souls, non-souls, the influx of karmic matter into the soul (Asrava), the bondage of the soul, arising from this (bandha); the stopping of the influx Karma (samvara), the destruction of karmic matter previously absorbed (nirjara), final emancipation from bondage of karma (Moksa)

Dr. Radhakrishnan and Charles A. Moore, A Source Book in Indian Philosophy, p. 252.

These seven principles together with 'Punya' and 'Papa' constitute the nine categories of Jainism.

Outlines of Indian Philosophy, M. Hiriyanna, p. 170.

and illuminated, is surrounded by the subtle matter (Karma). The inflow of karmic matter into the soul continues constantly. This is known as 'asrava'. This karmic matter has got the peculiar property of developing the effects of merit and demerit. The inflow, thus, of karmas is of two kinds, good or meritorious Karmas; bad or demeritorious Karmas. The soul because of its natural tendency and passion, having assimilated the Karmas, is known as the soul in bondage (bandha). The causes as ascribed to the bondage of the soul are wrong belief, non-renunciation, carelessness, passions and union (yoga) of the soul with mind, body and speech. The falling away of Karma is also thought of in two stages. The soul can never gain liberation until it has got rid itself of its whole accumulation of Karmas. The first step towards liberation would be the stoppage of the inflow of karmic matter into the self. This is called 'Sanvara'. Acts of selfishness and cruelty result in the influx of heavy in-auspicious karma while good deeds have no such serious effect and reduce the inflow of karmas. So the inflow of karmic matter can be reduced to a large extent by practising meditation, conquest of suffering and good conduct. The second stage is the shedding of karmic matter, already accumulated, and this is known as 'Nirjara'. By austerities (tapas), right

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86. Dr. Radhakrishnan and Charles A. Moore; A Source Book in Indian Philosophy, p. 257.

87. Ibid, p. 258.

88. Ibid, p. 258

89. Ibid, p. 259

knowledge of the self and self-restraint, the shedding of karma takes place. 'The condition which results thereafter is 'Moksa'. Liberation is the freedom from all karmic matter, owing to the nonexistence of the cause of bondage and to the shedding of karmas,<sup>90</sup> All the soul is released, there remains perfect right belief, perfect right knowledge,<sup>91</sup> perfect perception and the state of having accomplished all.

Apart from the belief in the transmigration of soul, the Jainism holds that the soul is not a substance of a limited size. It expands or contracts depending upon the greatness or smallness of the space or the body in which it is incorporated for the time being, similar to that of the light of a lamp which spreads out in the room irrespective of the size.<sup>92</sup> The 'Jīvas' are infinite in number and are of different kinds. 'Nityasidha' or the ever perfect; 'Mukta' or the liberated and the 'Baddha' or the bound. The natural qualities of the soul are perfect knowledge (jñāna), intuition or faith (darsana), highest bliss and all sorts of perfections, but these inherent qualities of the soul are weakened or obscured in mundane souls, by the presence of karma.<sup>93</sup> 'Baddha' or mundane souls are the embodied souls of living beings in the world and still subject to the cycle of birth. The liberated soul (Mukta) will be embodied no more, they have

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90. Ibid. p. 259.

91. Ibid. p. 259.

92. Encyclopaedia of Religion and Ethics, Volume III, p. 469.

93. Ibid. p. 469.



accomplished absolute purity; they dwell in the state of perfection at the top of the universe (aloka) and have no more to do with worldly affairs; they have reached 'Nirvāna'.<sup>94</sup> 'The ever perfect or freed souls are absolutely pure and free from any taint of matter. 'In them the partnership between soul and matter is dissolved'.<sup>95</sup> An enlightened soul (person) may lead an active life, but his activity does not taint him and he is termed as 'Ahrant' or 'Sidha' - the perfected.

Jainism also believes that the liberation or 'Nirvāna' can only be achieved on the human plane. Like human beings and other 'Jīvas', gods are also subjected to the wheel of transmigration and they can attain 'Nirvāna' only if they are born as human beings.<sup>96</sup>

This doctrine of Karma and transmigration of soul is the governing force in shaping the ethics of Jainism. 'Jainism', as said by Dr. Thomas, 'is the most extreme form of 'Kiryāvāda', the doctrine, that salvation is attained through works'.<sup>97</sup> In conclusion, the Jainas observe that the path to 'Nirvāna' lies through right faith (in 'Jina'), right knowledge (of the doctrine) and right conduct. This is known in Jain ethics as three gems (Triratna).<sup>98</sup>

94. Dr. Radhakrishnan, Indian Philosophy, Vol. I, p. 320.  
See also Encyclopaedia of Religion and Ethics, Vol. III, p. 468.
95. Dr. Radhakrishnan, Indian Philosophy, Vol. I, p. 320.
96. Dr. S.S. Kohli, The Critical study of Adi Granth, p. 254.
97. The Living Religions of the Indian People, by Nicol Macnicol, cf. Dr. S.S. Kohli, Ibid. p. 283.
98. sanyag-darsana-jnana-caritranī moksa-margah.  
Dr. Radhakrishnan and Moore, A Source Book in Indian Philosophy; Chapter I, p. 282.

The chief characteristic of Jainism is 'ahimsa', or respect for and abstinence from every thing that has life. The faith in the doctrine of 'ahimsa' leads the monk to undergo extreme austerities. While becoming a 'Sramana' (Wandering monk), a Jain takes the following vow, "I shall become a 'Sramana', who owns no house, no property, no sons, no cattle, who eats what others give him. I shall commit no sinful action. I renounce to accept anything that has not been given" .

#### Karma and Transmigration in Buddhism.

The doctrines of Karma and transmigration take a very prominent place in the Buddhistic philosophy. The law of Karma, as followed by to its extreme, thus, becomes a substitute for God as well as for the Self. On the one hand Buddha repudiated the authority of the 'Vedas', Brahmanical sacrifices and rites; he denied the existence of World Soul (God) and individual soul ( $\bar{a}tm\bar{a}$ ), on the other hand he holds a strong belief in the 'Vedic' and 'Upanishadic' thought of transmigration (samsara) and retribution (Karma). He disconnected the <sup>the</sup> relation of Karma theory to the concept of soul. He stressed upon the idea that the ultimate aim of the human being is to get release from the wheel of transmigration, which can be achieved by means of renunciation.

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99. Acharang sutra II vii, S.E.E. (Sacred Books of the East), Vol. XXII. p. 171 of. Dr. Kohli, A critical study of *Adi Granth*; p. 250.

100. Encyclopaedia of Religion and Ethics, Vol. VII. p.211.

In Buddhism it is the law of Karma that performs the function of God and no necessity is felt for the working of Providence. The law of Karma joins happiness with virtue and misery with vice. It awards rewards and punishments according to the merits and demerits of action. The law of Karma is the law of cause and effect - that every thing that happens is the result of a previous cause and will itself cause a further result and so on. The law is not merely applied to the outer sphere of life, but it also controls the human behaviour and explains moral retribution. Karma is the link between one life and another and the belief, that, a man reaps what he sows and, that, what he is suffering or enjoying in this life is all due to his past actions in another life and that his actions in the present life will determine his happiness or misery in future lives. 'Gotama Buddha held', observes Rhys Davids, 'that after the death of any being whether human or not there survived nothing at all but the 'being's Karma', the result that is of its mental and bodily actions'.<sup>101</sup> So according to Buddhism when a being dies, a new being is born and inherits his Karma. What transmigrates is not a person, but his Karma.<sup>102</sup> The effect of karma is never lost.<sup>103</sup> In 'Kokaliya Sutta', it is said that 'no man's deeds are blotted out, each deed comes home. The doer finds the results of his deeds awaiting him sooner or later.'<sup>104</sup>

101. T. W. Rhys Davids, Indian Buddhism, p. 88.

102. Ibid. p. 89.

103. G. F. Allen, Buddha's words of wisdom, p. 23.

104. Ibid. p. 29.

The law of Karma - the combination of moral and physical order, is thus the stern ruler that allows no exception or any leniency in favour of any one. The inevitable effect of Karma is fully illustrated in 'Dhammapada' and 'Khandha Samyutta'.

The diversity as seen in the universe, is justified by the law of Karma. It is argued in the 'Milinda Panha' that men are different because of their karmas. In Buddhism, the concepts of Karma and transmigration are closely associated with most important concept of Four

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105. G.F. Allen; Buddha's words of wisdom, p. 43. "Not in the sky, not in the middle of an ocean, not in a mountain cane, nor anywhere in the world, can man escape the effects of his ill deeds". Dhammapada, p. 43.
106. Ibid. Khandha Samyutta, p. 34. "Come a time when the mighty ocean dries up and vanishes, come a time when the mighty earth be devoured by fire and perishes. But never will come the time when the sufferings of beings will cease, the sufferings of those obstructed by ignorance and ensnared by craving, of those who hustle on through this round of rebirths".
107. In the 'Milinda Panha', we find 'Nagasena' saying, "it is through a difference in their karma that men are not all alike, but some long lived, some short lived, some healthy and some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish".

Warrens Buddhism in Translations, p. 215, c.f. Dass Gupta, Indian Philosophy, Vol. I, p. 107.

Noble Truths. <sup>108</sup> The Truths are:

1. All that exists is subject to suffering;
2. The origin of suffering is human passion;
3. The cessation of passions releases from sufferings;
4. The path that leads to the cessation of sufferings is the eightfold path. 109

108. Four Noble Truths:

'And this is the noble truth of sorrow. Birth is sorrow, age is sorrow, disease is sorrow, death is sorrow, contact with the unpleasant is sorrow, separation from the pleasant is sorrow, every wish unfulfilled is sorrow - in short all the five components of individuality are sorrow;

'And this is the Noble truth of the arising of sorrow. It arises from cravings, which leads to rebirth, which brings delight and passion, and seeks pleasure now here, now there - the craving for sensual pleasure, the craving for continued life, the craving for power;

'And this is the Noble Truth of the stopping of sorrow. It is the complete stopping of that craving, so that no passion remains, leaving it, being emancipated from it, being released from it, giving no place to it;

'and this is the Noble Truth of the Way which leads to the stopping of sorrow. It is the Noble eight-fold path'.

(Samyutta Nikaya, 5.421),  
Trs. from Sources of Indian Tradition, p. 102.

109. The sources of Indian Traditions, p. 102.  
"It is the Noble Eightfold Path - Right Views, Right Resolve, Right Speech, Right Conduct, Right Livelihood, Right Efforts, Right Mindfulness, and Right Concentration".

The suffering, as described, is due to thirst (trāṇā or tanhā) or the desire of life, which, until it is destroyed, leads to continued transmigration.<sup>110</sup> The origin of suffering is explained by the formula of link chain forming twelve stages of cause and effect.<sup>111-112</sup>

110. "The factor motivating rebirth is 'Upādhi', attachment, that which makes us cling to life. 'Attachment which leads to rebirth is the cause of sorrow. The fool who forms attachments brings sorrow upon himself. Understanding this, be wise and do not add to your sorrow by forming attachments'. Sutta Nipata vs 1050-1, cf. G.F. Allen; The Buddha Philosophy; p. 37.
111. 'The <sup>(1)</sup>suffering in life is due to <sup>(2)</sup>birth, which is due to <sup>(3)</sup>the will to born, which is due to our <sup>(4)</sup>mental clinging to objects. Clinging again is due to <sup>(5)</sup>thirst or desire for objects. This again is due to <sup>(6)</sup>sense experience which is due to <sup>(7)</sup>sense object contact, which again is due to <sup>(8)</sup>six organs of cognition, these organs are dependent on <sup>(9)</sup>the embryonic organism (composed of mind and body) which again could not develop without <sup>(10)</sup>some initial consciousness, which again hails from <sup>(11)</sup>the impressions of the experience of past life, which lastly are due to <sup>(12)</sup>ignorance of truth. (An Introduction to Indian Philosophy, S. Chatterjee and D. Dutta, p. 122.).
112. The twelve links are interpreted to cover the past, the present and the future life which are causally connected.
- |                     |   |
|---------------------|---|
| <u>Past Life</u>    | (1. Ignorance (avidya).<br>(2. Impressions (Sanskāra)   |
|                     | (3. The initial consciousness of the embryo (vijñāna).  |
| <u>Present Life</u> | (4. Body and mind, the embryonic organism (nāma-rūpa)<br>(5. Six organs of knowledge.<br>(6. Sense contact (Sparsa).<br>(7. Sense experience (vedana).<br>(8. Thirst (Trāṇa).<br>(9. Clinging (Upādāna).<br>(10. Tendency to be born (bhava). |
| <u>Future life</u>  | (11. Rebirth (gati).<br>(12. Old age death, etc. (Jara-marana).<br>Ibid. p. 123).   |

The root-cause of Karma which ultimately leads to rebirth is desire - 'trana' and which again is because of ignorance. Karma gives fruit or effects rebirth as long as it is performed through desire. And the way to eliminate desire, attachment, is by following the golden mean path,<sup>113</sup> the Noble Eight-fold Path. When the desire or craving has once ceased, the sage becomes an 'Arhat' and the deeds that he may do after that, will bear no fruits of whatever he does. With the cessation of desire all ignorance, antipathy and grasping cease and consequently there is nothing which can determine rebirth. An 'Arhat' may suffer the effects of the deeds done by him in some previous births, but inspite of the remnants of his past Karma an 'Arhat' was an emancipated man on account of the cessation of his desire.<sup>114</sup>

In 'Atthasalini', the Karmas are stated to be of three kinds i.e. of body, speech and mind (kayika, vacika and mansika). For, all Karmas originate in the mind, hence in Buddhism, special stress is laid upon the mental Karmas. If the mental Karma is absent, as in the case of an

113. "The way to eliminate desire - attachment is by following the middle way, the Noble Eight-fold Path:- Ariya Sacca IV. of Buddhas Words of Wisdom. G. F. Allen. p. 30.

114. Warrens Buddhism in Translations; cf. Das Gupta, Indian Philosophy, Vol. I, p. 108.

115

'Arhat', there cannot be any Karmas at all.

There are four classes of Karma from the point of view of effect:

1. Those which are bad and produce impurity;
2. Those which are good and productive of purity;
3. Those which are partly good and partly bad and thus productive of both purity and impurity;
4. Those which are neither good nor bad and productive neither of purity nor of impurity but which contribute to the destruction of  
116  
Karmas.

117

According to a few thinkers, there arises a difficulty in accepting the theory of Karma and transmigration without having belief in the doctrine of soul. But

115. 'The root of the Karmas done by the body, speech and mind, is volition (cetana) and the states associated with it. If a man wishing to kill animals goes out into the forest in search of them; but cannot get any of them there even after a long search, his misconduct is not a bodily one, for he could not actually commit the deeds with his body, so if he gives an order for committing an similar misdeed, and if it is not actually carried out with the body, it would be a misdeed by speech (Vācika) and not by the body. But the merest bad thought or ill will alone whether carried into effect or not would be a Karma of the mind (manasika)'. S. Dass Gupta, Indian Philosophy, Vol. I, p. 108.

116. Ibid. p. 108.

117. Deussen, for instance, writes 'This Karma must have in every case an individual bearer and that is what the 'Upanishads' call the 'Atmā' and what the Buddhists inconsistently deny!  
Indian Antiquary (1900) p. 398. cf. M. Hiriyama; Outlines of Indian Philosophy, p. 153.



as M. Hirriyana observes, 'There is no justification for such a criticism. He says, 'The belief in the Karma doctrine really presents no difficulty to Buddhism, for if there can be action without an agent, there can well be transmigration without a transmigration agent'<sup>118</sup>

Furthermore the Buddhistic belief in the concept of Momentariness, reveals that there is nothing in the universe which is eternal or permanent or above change. All existence is momentary.<sup>119-120</sup> The changes take place from moment to moment. It is not at the end of one life that the next life takes shape but the transmigration occurs at every moment. 'The Karma belonging to an individual may transmit itself at death as it does during life. So Rhys Davids has put it that 'it is character that transmigrates and not any soul or self. When a person dies his character lives after him, and by its force brings into existence a being who though<sup>121</sup> possessing a different form, is entirely influenced by it.

118. Ibid. p. 153.

119. 'Change, impermanence is a characteristic of life'. Anicca Lakkhana, of Buddha's words of wisdom, G.E. Allen, p. 16.

120. 'Even the everlasting hills are slowly being worn away and every particle of the human body, even the hardest is replaced every seven years. There is no finality or rest within the universe, only a ceaseless becoming and a never ending change. 'From a granite cathedral to a china vase, from a code of laws to an empire, all things rise to their zenith and then howsoever slowly decay towards inevitable end'. Humphreys Christian, Buddhism. of Bahadar Mal, The religion of Buddha, p. 80-81.

121. M. Hiriyana, Outlines of Indian Philosophy, p. 153.

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A being thus composed is regarded as not in a permanent condition, but always in a state of becoming, personality being only a sum of perpetually successive moments. The final beatitude in Buddhism is known as 'Nirvāna'. It means the extinction of KARMA, the extinction of the cycle of births and deaths which arise from desires. So when 'Nirvāna' is attained, old Karmas are exhausted and no new Karma is produced. With the cessation of this karmic process the being achieves perfect peace, bliss and perfect knowledge. The 'Nirvāna' is of two kinds, representing two stages of release. The first stage is that during life time, the extinction of desires (trāna) results in the cessation of ignorance. The enlightened man produces no more karmas, released from rebirth but the deeds he has done before enlightenment, will have to be suffered, while he is still alive. The second stage comes when a man is finally released from the cycle of rebirth forever. This is known as 'Pari Nirvāna' or complete extinction.

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122. According to Buddhism a human being consists of five Skandhas or aggregates but they are all impermanent and nonsubstantial. The Skandhas are:  
 'Rupa' - form, matter or the body.  
 'Vedana': feeling or sensation of both.  
 'Samgha': it means both perception and abstract ideas  
 i.e. all objects of knowledge.  
 'Sankara': volitions. Volitional aspect of human nature.  
 'Vijnāna': consciousness or soul.  
 The Religion of Buddha; Bahadur Mal; p. 88.

123. Encyclopaedia of Religion and Ethics Vol. III. p. 212.

124. Encyclopaedia, Religion and Ethics, Vol. VIII. p. 212.

The process of reaching to the height of an 'Arhat' (attaining Nirvāna) undergoes four stages of holiness, called the four paths.<sup>125</sup> The existence of lives is classified into five 'gatis' ('courses' modes of life) - the heavenly life, the human life, the animal life, the ghostly life and the purgatorial (or hellish) life; or into six by adding the 'asura' (or furious spirits).<sup>126</sup> This belief is prevalent in Buddhism that some persons claim to have the faculty of remembering their past lives. This idea is also connected with the Buddha himself.<sup>127</sup> In Buddhistic literature we find a mention of three special faculties, the divine vision, the divine hearing and the clear recalling of ones former lives (pubbenivasa).<sup>128</sup> In Buddhism the last thought of the dying receives a prime importance with regard to the future life. The people who believe in God meditate upon it the

125. Four Paths: 1. 'Srota-spanna' (he who has joined the stream) is one who has become a member of the community with a vow that he will obey the commandments. Such one is freed from rebirth in the hells or in the world of ghosts and of animals, but he must be born again seven times. 2. The 'sakrd-agāmin' (who returns once) is one who having overcome desire, hate and delusion, will be born again only once in this world. 3. The 'anagamin' (who return not again) is one who is born again only once in one of the worlds of the gods before attaining 'Nirvana. 4. The 'arhat' (the saint) being free from all sins and desires and enjoying perfect mental calm, has attained earthly Nirvana. Ibid. p. 213.

126. Ibid. Vol. XII. p. 429.

127. The Buddha, according to 'Asvaghosa', remembered his past births: 'In recollection all former births passed before his eyes. Born in such a place, of such a name, and downwards to his present births, so through hundreds, thousands, myriads, all his births and deaths he knew'. Buddha-Carita: Samuel Beal's E.T. c.f. Dr. Radhakrishnan; Brahma Sutra: p. 201.

128. Encyclopaedia of Religion and Ethics, Vol. XII. p. 429.

last moment with the desire to secure a better organism. Since the Buddhism does not believe in God, it explains that at the time of death, all that exists is the 'dying thought' (chytichitta) and the 'Skandhas' (disposition). The rebirth thought and the 'Skandhas' are determined by the 'dying thought' which continues. Hence it follows that if the mental state at death is good, a pleasant birth will take place, if it is bad, an unpleasant one.<sup>129</sup> Since there is a retribution of Karmas performed in the whole of life, the last thought can well be described as the resultant of ideas which are responsible for shaping the future life.

#### Karma and Transmigration in The Bhagavad Gita.

Gita, the most influential work in Indian thought imparts lessons of philosophy, religion and ethics. It is a religio-philosophical treatise, the main spirit of which is that of 'Upanishads'.<sup>130</sup> Of all the Hindu scriptures Bhagavad Gita is the most widely read and for many of the people it is the solace of life and of death. The central teaching of Gita is that God is the Supreme Self (Parmātmā) whose lower nature is revealed as the physical world including mind, intellect and ego and whose higher nature constitutes the world of individual selves (jivas) but who transcends both these worlds and is therefore called the Supreme

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129. Ibid. Vol. IV. p. 449.

130. Dr. Radhakrishnan: Indian Philosophy: Vol. I, p. 522.

person (Purusottama) <sup>131</sup>. It teaches that the Supreme Self can be realised, and thereby perfect and eternal life attained, by following any one of the four main paths of religion viz., 'Dhyān' (yoga) or concentration, 'Karma' or work, 'Bhakti' or devotion and 'Jnana' or philosophic knowledge. These major paths which lead to final emancipation, find a prominent place in Indian thought and are well discussed in the Gita. There are a number of commentators who by their own experience and temperament toward the one path or the other prove the supremacy of the path they follow. Mrs. Annie Besant observes that the so called three paths are really one, the paths that are known as knowledge, devotion and action, all ultimately tend to the realization of God. She says, "We see the three paths within the one and according to the dominant temperament, will be the path that is chosen" <sup>132</sup>. For him, who is full of emotion, the best way is the way of devotion; for him who is by temperament inclined to wisdom, the way of knowledge is the best; and for him, who is temperamentally inclined to action, the path of action will be the best. <sup>133</sup> The reputed commentator of 'Vedānta Sūtra', 'Sankaracharya' stresses the path of knowledge. In his book 'B.Gita and modern life' <sup>M.</sup> Sh. K. Munshi

131. The idea of God as immanent is very well expressed in the verse in the Gita which means, "God". Thou art the beginning and the end of the world, its creator, preserver and destroyer, its eternal ground, its protecting and presiding spirit, its ruler and moral governor, its support and final resting place, its friend, guide and saviour".  
Gita; 7.4-5; 15.16-18.

132. Mrs. Annie Besant; Four lectures on Gita; Adyer, p. 73.

133. Ibid. p. 96.

Remarks that, Sankaracarya leads the world thought in laying emphasis on knowledge and renunciation. By reason of this emphasis, the human gospel of Gita has come to be understood as the message of knowledge and renunciation.<sup>134</sup> The 'Bhakti-yogi Vedantists' are of the opinion that all actions are to be surrendered to God and thus 'naiskarmya' is to be attained. They consider the path of 'Bhakti' as the sole and dominant path for the realisation of God. This doctrine is advocated by 'Suresvara'.<sup>135</sup> In the outstanding work of B.G. Tilak - 'Gita Rahasya', he wants to prove that the 'Karma Yoga' is the supreme of all other 'Yogas' and it is the essence of 'Bhagavad Gita'. All procedures of his interpretations are directed toward that end. According to him, "Jnāna' points to it, 'Bhakti' points to it, 'Yoga' points to it, - all these procedures of attainment point to Karma as the ultimate goal of life".<sup>136</sup> Tilak argues that 'Jnāna' is the means to the achievement of Karma whereas according to Sankara 'Karma after Jnāna is an impossibility'.<sup>137</sup> Tilak contradicts it and says that Karma must be done even after 'Jnāna'. According to Sankara, it is not possible for us to combine the two (Jnāna and Karma). On the other hand, to Tilak combination of 'Jnāna' and Karma is possible and it is essential.<sup>138</sup> 'Bhakti' as well as 'Yoga' are also essential for the achievement of any great Karma, so Tilak points to the real

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134. K. Munshi: The Gita and the Modern Life: p. 35.

135. R. D. Ranade, Bhagvad Gita, p. 112.

136. Ibid, p. 120.

137. Ibid, p. 120.

138. Ibid, p. 121.

meaning of the Gita, as consisting in spreading the gospel of 'Karma Yoga'. According to him, "with 'Karma Yoga' 'Gita' begins, with 'Karma Yoga', 'Gita' ends and it is 'Karma Yoga' which pervades 'Gita'".<sup>139</sup>

In the 'Gita', Karma assumes more or less an ethical aspect of life. While in Buddhism Karma is to be absolutely annihilated, in the 'Gita' it is to be sublimated, surrendered and consecrated to God.<sup>140</sup> In his exposition of the Gita, says 'Jnānevara', "Your karmas are like flowers which should be placed at the feet of God."<sup>141</sup> Making out the difference in the concept of Karma, Dr. Radhakrishnan points out that while Buddhism aims at a life of contemplation, 'Gita' aims at a life of action.<sup>142</sup> Mahatma Gandhi interprets the philosophy of Gita as the non attachment or renunciation - the renunciation of the fruit of action. He calls it also the doctrine of 'Anasakti'. "Anasakti" is the central sun round which revolve the three planets of devotion, knowledge and works".<sup>143</sup>

To follow the law of Karma, a stress on three points is laid down.

1. Desireless action,
2. The dedication of all the actions to God.
3. Surrendering oneself to God, body and soul.

Mahatma Gandhi says, "That great matchless remedy consists in desireless action, in dedicating all activities to God."

139. Gita Rahasya, G.B. Tilak, pp. 136-137.

140. Dr. Radhakrishnan, Indian Philosophy, Vol. I, p. 522.

141. R.D. Ranade, Bhagvad Gita, p. 109.

142. Ibid. p. 109.

143. Ibid. p. 109.

that is by surrendering oneself to Him, body and soul" <sup>144</sup> .  
 Apart from this the Gita also teaches that the actions  
 should be done thinking as a duty and only for the sake of  
 duty. The person who performs the duty without keeping  
 in mind the fruits thereof, achieves his goal. "He who  
 perform his duty, understanding the secret of work rises  
 above good and evil" <sup>145</sup> and "In work alone lies the duty,  
 never in the fruits thereof. Do not work for the fruit nor  
 should you desist from work" <sup>146</sup> . The Gita inculcates self-  
 less, disinterested actions (niskama karma) dedicated to God.  
 Duties performed without attachment lead to 'Moksa' <sup>147</sup> The  
 works or Karmas performed, should be free from egoistic  
 desires, <sup>148</sup> from the sense of 'I' and 'mine' <sup>149</sup> and also free  
 from success or failure, victory or defeat, good or evil,  
 pleasure or pain. <sup>150</sup> All work should be done as service to  
 God. They should be dedicated to Him and they should be done  
 for the sake of God. <sup>151</sup> Since the world process is dependent  
 upon the Lord, so we can call Him the Lord of Karma. <sup>152</sup> What  
 binds a man, is not the work but the spirit in which it is  
 done. So all the work has to be done in purity of motive.  
 Good Karmas which purify the mind and lead us to wisdom,  
 should be performed in this spirit. <sup>153</sup>

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144. Mahatma Gandhi, Anasakti Yoga; p. 125 of. Bhagvad Gita  
 R.D. Ranade; p. 126.  
 145. Gita. II.47.  
 146. Gita II.47.  
 147. Gita, III.19.  
 148. Gita, III.47-48.  
 149. Gita, II.71; 3.33. XII.13; XVIII.17, 26, 63.  
 150. Gita, II.38, 48, 57.  
 151. Gita, III.9,30; IV. 41; V.10,13; IX.27; XII. 10.  
 152. Gita, VII.22.  
 153. Gita I.1, 8.



Karma is said to be beginningless and the exact manner,<sup>154</sup>  
 how it works is hard to understand. "Even the wise are<sup>155</sup>  
 perplexed to know what is action and what is inaction.  
 The Gita draws a distinction between 'Sannyāsa' and 'Tyāga'.  
 "Sannyās is renouncing all interested works; Tyāga is<sup>156</sup>  
 giving up the fruit of all works".

Karma is described to have been interpreted in the  
 Gita in three different ways:-

1. Sometimes disinterested actions for the good of  
 mankind are regarded as the direct means of liberation.<sup>157</sup>

2. Sometimes they are described as the means of self  
 purification (ātmāsudhī) or purification of the mind.<sup>158</sup>

3. And sometimes they are said to result in the  
 dawn of integral knowledge.<sup>159</sup>

In the Gita, karmas are divided into three kinds.  
 'Sanchita', 'Kriyamāna' and 'Prarabdha'. By 'Sanchit' we mean  
 that kind of karma which remains accumulated and has not  
 begun to yield any result. By 'Kriyamāna' we understand that  
 kind of karma which is being done every day alongwith the  
 experiencing of the 'Prarabdha' karma and which is to produce  
 an accumulated force for the future experiences. 'Prarabdha'  
 karma on the other hand means that part of accumulated karma  
 which has become to fructify and according to the nature of

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154. Gita. IV. 17.  
 155. Gita. IV. 16.  
 156. Gita. XVIII. 2.  
 157. Gita. III. 20; II. 51  
 158. Gita. V. 11.  
 159. Gita. IV. 33.

160  
 which the particular organism has come to be assumed. The  
 Gita believes in rebirth or the doctrine of transmigration .  
 The process of birth and death remains continued until the  
 161  
 ultimate state of is reached. This state or the final emanci-  
 pation from birth and rebirth is reached only when all the  
 types of Karmas i.e. 'Sanchit', 'Kriyaman' and 'Prarabdha'  
 are exhausted. Birth and death occur as infancy, youth and  
 age occur to a man's frame.

'May, but as when one layeth  
 His wornout robes away  
 And taking newones, sayeth  
 "These will I wear today"  
 So puttenth by the spirit  
 Lightly its garb of flesh  
 And passeth to inherit  
 A residence afresh'. 162.

So when the body dies the soul is supplied with the new  
 body. The Gita teaches that, "just as boyhood youth and  
 old age are attributed to the soul through this body, even  
 so it attains another body, the wise man does not get deluded  
 163  
 about this" Under the influence of 'Avidya', the  
 'lingasarira' or subtle body enters into the organism of  
 various beings. The three constituents of 'Avidya', namely,  
 'Sattva', 'Rajas', and 'Tam-as' are the root cause of all the  
 differences in the performance of actions and consequently  
 in their results. The 'Jivatma' under the influence of 'Tamas',  
 'Rajas' and 'Sattva' enters the organism of lower creatures  
 to the higher organism of 'Rsis' and gods according to the

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160. M.N.Misra, History of Indian Philosophy, Vol. I, p. 154.

161. Gita. VIII. 19.

162. Gita. II. 13, Trs, Sir Edwin Arnold. of Radhakrishnan  
 Indian Philosophy, Vol. I, p. 561.

163. Gita. III. 13.

demeritorious or meritorious deeds to which it is associated.<sup>164</sup>  
 So the kind of birth depends upon the character we have developed. We are born in celestial region, or as men on earth or in the animal world according as we develop character in which 'Sattva', 'Rajas' or 'Tamas' predominates.<sup>165</sup> The Gita explains how the last thought of a person determines his future after death. The Lord Himself says, 'O Son of Kunti, thinking of whatever objects one leaves this body at the time of death, that and that alone he attains, being ever absorbed in its thought'.<sup>166</sup> Since the last thought of a person is what we can say, the aggregate of thoughts or the dominant thought which kept him engaged during his life time, the person therefore, makes efforts to do good deeds throughout his life with the hope of getting nearer to the Lord. The last thought of a person is generally desired to be related with God. In the Gita we find the Lord saying, "Think of Me at all times and fight with your mind and intellect having thus surrendered to Me; you will doubtless come to Me"<sup>167</sup> and again, "He who departs from the body, thinking of Me alone, even at the time of death, attains my state, there is no doubt about it".<sup>168</sup>

There is also a reference to the paths which a 'Jiva' takes after death according to the nature of its deeds done in the present or in the past births. The one path is of

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164. Gita. XIV. 5-18.  
 165. Gita. XIV. 5-18.  
 166. Gita. VIII. 4  
 167. Gita. VIII. 7.  
 168. Gita. VIII. 5.

169  
 gods and if the 'Jīva' happens to take that, leads it to the highest goal of life and wherefrom the 'Jīva' does not ever return to the world. The second path is that through which a 'Jīva' goes to the region determined by its own actions and after having experiencing the fruits of its action there, it comes back to this world again. There is yet another path, mentioned for the sinful spirits.<sup>170</sup>

#### Karma and Transmigration in Purva Mimansa.

171  
 'Jaimini' (about 400 B.C) is the author of 'Mīmāṃsā Sūtra' and founder of 'Mimansa' system. Apart from the other commentators of this system, 'Kumarila Bhatt' and 'Prabhakara' (both 700 A.D) are most prominent. Their interpretations have led them to establish two different schools of thought of 'Mimansa'. 'Purva Mimansa' interprets the actions, enjoined in the 'Vedas' leading to freedom of the soul, while 'Uttar Mimansa' (commonly known as Vedānta) interprets the knowledge revealed in the 'Vedas' leading to the freedom of the soul.<sup>172</sup> The metaphysics underlying the 'Vedas' and the 'Brahmanas' as explained by 'Jaimini' is different from the metaphysics underlying the 'Upanishads' as explained by 'Badarayana', the author of 'Vedānta Sūtra'. 'Pūrva Mīmāṃsā' advocates the life of action while 'Vedānta' pleads

169. Gita. XV. 8.

170. Gita. IX. 12; XVI. 19, 21.

171. The term Mimansa is derived from Sanskrit root 'man' which means to think, consider, examine or investigate. The term is used to signify a consideration, examination or investigation of Vedic text. It is also known as 'Karma Mimansa', because of its principle concept of action based upon Vedic rituals and sacrifices.

172. Theos Bernard; Hindu Philosophy; p. 120.

for meditation, and renunciation. The central problem of 'Pūrva Mimāṃsā' is to investigate 'Dharma' (duty) and Karma (action), especially as it is stated in the 'Vedas'.

'Mimāṃsā' rejects the notion of God, who creates, preserves and dissolves the world. It believes in the eternity and infallibility of the 'Vedas' and rejects their divine authorship. <sup>173</sup> Written 'Vedas' are the only manifestation of the eternal 'Vedas'. <sup>174</sup> It accepts the philosophical concept of other systems. Mainly it believes in the reality of external world, reality of individual soul, the belief in the doctrine of Karma and transmigration; heaven and hell and liberation. The purpose of 'Mimāṃsā' is to enquire into the nature of right action (Dharma). The fundamental belief of 'Mimāṃsā' is, that action is the very essence of human existence. 'Without action knowledge is fruitless, without action happiness is impossible, without action human destiny cannot be fulfilled, therefore, right action <sup>175</sup> (Dharma) is the spiritual pre-requisite of life.' The central theme of 'Mimāṃsā' is stated in the opening verse of <sup>176</sup> 'Mimāṃsā Sūtra'. "Now is the enquiry of duty". 'Mimāṃsā' examines all actions enjoined in the 'Vedas' by dividing them under five different headings. They are injunctions (vidhi), hymns (mantras), names (nandhya), prohibitions <sup>177</sup> (nishedha) and explanatory passages (arthavāda). It is, therefore a general summary of the rules for the interpretations of 'Vedic' texts.

173. J.N.Sinha; Indian Philosophy; p. 837.

174. S.Chatterjee and D.Dutta, An Introduction to Indian Philo-

175. Theos Bernard; Hindu Philosophy; p. 122.

sophy; p.45.

176. 'Mimāṃsā Sūtra' of 'Jaimini'; 1.1.1.

177. Theos Bernard; Hindu Philosophy; p. 122.

The law of Karma works in 'Mimansa' in an autonomous way. The performance of sacrifices generate an unseen potency (apurva) in the self which generates their fruits without the intervention of God. <sup>178-179,</sup> The 'apurva' is the intermediate agency between the performance of sacrifice and the attainments of heaven. It is the link between the act and its fruit. It is the 'moving force' in the act which leads to its fructification. All Karmas are said to have two effects. One is external, gross or manifested; other is internal, subtle or potential. The internal effect of the action is eternal while external effect is transitory. It is the internal effect of the subtle moving force (apurva) which causes or shapes the life to come according to its favourable or unfavourable nature.

'Mimansa' divides all actions into three kinds.

1. Obligatory: these should be performed because their violation results in sin, although their performances leads to no merit. Obligatory actions are of two kinds - those which must be performed daily (nitya) like daily prayers and those which must be performed on specified occasions (naimittika).

178. Sinha; Indian Philosophy; p. 854.

179. Purva Mimansa Sutra II. 1.5 (According to Purva Mimansa, the results of sacrifices etc., are due neither to a Supreme Deity, which it does not admit, nor to the particular deities to whom the offerings are made, but to the unseen potency generated by the very performance of the sacrifices etc.). c.f. Radhakrishnan Brahma Sutra, p. 466.

2. Optional: actions are called 'Kanya karma' which may or may not be performed. Their performance leads to merit e.g. he who wants to go to heaven should perform certain sacrifices. The non performance of these Karma does not lead to sin.

3. Prohibited actions, which must not be performed. Their performance incurs sin and leads to hell. They are called 'Pratisidha'. There are also expiatory acts (prayashchitta) which are performed under certain conditions in order to ward off or at least wash out the evil effect of the performed prohibited actions'.<sup>180.</sup>

The 'Mimamsikas' hold that the performance of certain sacrificial rites do not mean to please the deity or the purification of the soul or moral improvement, but a ritual is to be performed just because the Vedas command us to perform them.<sup>181</sup> And here the 'Mimānsa' ethics reaches, through ritualism, the highest point of its glory, namely, the conception of duty for duty's sake'.<sup>182</sup> The concept of 'Dharma' or duty as described in the 'Mimānsa Sūtra' is 'which is indicated by the means of the 'Vedas' as conducive to the highest good'.<sup>183</sup>

Prabhakara is of the belief that in every voluntary action there is the consciousness of freedom or the knowledge that it can be done by the will of the self. 'If there is

180. Dr. Chandrasekhar Sharma; A critical Survey of Indian Philosophy; p. 236.

181. Prakarana-pancika; pp. 185-86. cf. Chatterjee and Dutta; Introduction to Indian Philosophy; p. 339.

182. Ibid. p. 339.

183. Mimansa Sutra; 1.1.2.

no efforts on its volition, the action cannot be done. The  
 volition is determined by the self's own free will'.<sup>184</sup>

'Mimansa' shares with the general Indian thought that Karma is the cause of bondage. When the cause is removed the effect also ceases to exist. The soul which is chained to 'Samsara' because of its association with the body, senses and mind, gets released from these ties, when the Karmas are exhausted. It is realised that the performance of actions, meritorious or demeritorious, if dictated by any desire for enjoyment of objects, causes repeated birth. By the disinterested performance of obligatory duties and knowledge of the self, the karmas accumulated in the past are gradually worn out. The highest aim of the earlier 'Mimansika' was the attainment of heaven (swarga) or a state in which there was freedom and bliss. Heaven was regarded as the usual  
<sup>185</sup> end of rituals. But gradually the idea of heaven was replaced by the concept of liberation (moksa) or known as  
<sup>186</sup> 'apavarga'. It was not Jainini, the founder-author of 'Mimansa' system, but 'Kumarila Bhatt' and 'Prabhakara' who considered the nature of liberation and means of its attainment. Liberation is due to absolute extinction of merit and demerit. When the karmas are completely destroyed the body which is the vehicle of experience is destroyed.

184. J.H. Sinha, Indian Philosophy, p. 839.

185. Chatterjee and Dutta, Introduction to Indian Philosophy, p. 340.

186. 'Jainini did not face the problem of ultimate release' Dr. Radhakrishnan, Indian Philosophy, Vol. I, p. 322.



The self breaks its relations with the material world and is restored to its original state. The release consists in the total destruction of this three fold bondage.

1. It consists in the destruction of the present body, the sense organs and the experience of external objects!

2. The non-production of any future body, senses and experience'.

3. It can also be brought about by completely wiping<sup>187</sup> of all traces of merits and demerits acquired by past actions'.

Kumarila regards action and knowledge both necessary<sup>188</sup> for the attainment of release. This idea paves the way for the 'Vedānta' philosophy and is near to the concept of release as described in the Bhagavad Gita. The knowledge of the self helps in wiping off the merits and demerits accumulated in the past and the performance of certain prescribed acts as enjoined in the 'Vedas' as well as the non-performance of forbidden acts lead to liberation of the soul. It is known as 'jnana-karma-samuchchayavada' or a harmonious combination of knowledge and action as a means to liberation.

'Prabhakara' and 'Kumarila' both admit that abstention from Karma does not mean abstention from all karmas. Only optional (kamya) and prohibited (pratishidha) kinds of karma should not be done. The optional karma produce merit and leads to heaven where as the forbidden karma produce demerit and leads to hell. The seeker of liberation has to

187. J. N. Sinha, Indian Philosophy, p. 851.

188. Dr. Radhakrishnan, Indian Philosophy, Vol. II. p. 424.

arise above the both, merit and demerit; heaven and hell.  
 But he should do the obligatory (nitya and naimittika)  
 189  
 action enjoined by the Vedas.

The 'Mimāṃsā' accepts the autonomous working of the  
 law of karma. But the later 'Mimāṃsakas' suggested the  
 concept of God in the system, and conceived Him as the  
 Supervisor of the law of karma, the apportioner of rewards  
 190  
 and punishments, and the Moral Governor of the world.

189. Dr. Chandradhar Sharma; A critical Survey of Indian  
 Philosophy; p. 237.

190. J.N.Sinha, Indian Philosophy, p. 86.

## CHAPTER II

### The concept of Karma and transmigration in the Medieval Indian thought.

So far we had a discussion on the subject of Karma and transmigration, as it is revealed in the ancient scriptures i.e. the 'Vedas', the 'Brahmanas', the 'Upanishads', the 'Gīta', and in the religious systems of Jainism and Buddhism. In the medieval period, the religious and philosophical Indian thought, which dominates the other systems, is 'Vedānta' or the concluding portion of the 'Vedas'. Although the sources of 'Vedānta' philosophy are found in the 'Upanishads', the 'Bhagvad Gīta' and the 'Brahma-Sūtra', yet the different interpretations and commentaries on the major metaphysical thoughts, i.e. 'Brahman', 'Jagat' and 'Jīva', - by the exponents of 'Vedānta', have led this system split up into many schools. The chief systematic interpretations of 'Vedānta' philosophy are the 'Advaita', 'Visistadvaita', 'Dvaita', 'Bhedabheda' and 'Buddhadvaita', associated with the names of Sankara, Ramanuja, Madhava, Nimbaraka and Vallabha respectively. Commenting upon the above mentioned scriptures, they have succeeded in putting forth the original and varied interpretations in accordance with their own attitudes and temperaments.

#### Sankara (A.D. 788-820)

Sankara's philosophy is known as 'Advaitvād'. According to him 'Brahman' or the Supreme Spirit is real; the world is unreal; the individual self is only the Supreme self

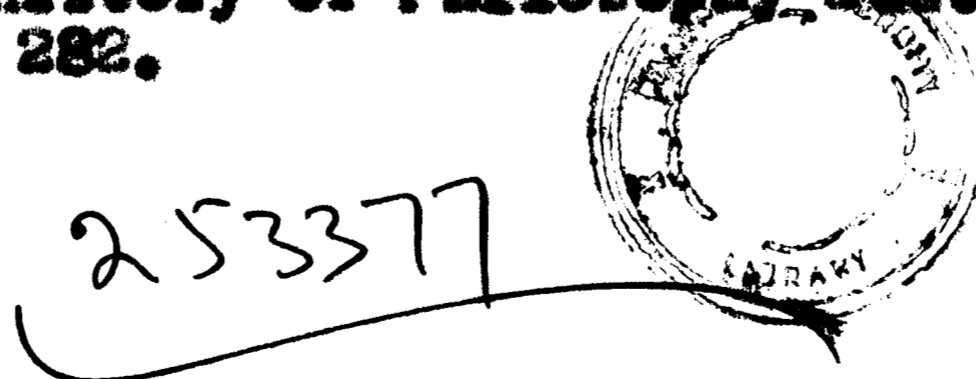
1  
and no other . He is the 'only intelligence (Chaitanya), which is without form, without qualities, without any limitations of time, space or causality, and every thing else without exception is unreal, phenomenal, superimposed upon the self-existing self refulgent intelligence. Thus the unity of the Brahman or the Supreme Self is absolute, without the slightest trace of plurality.

Sankara regards the world as 'Māyā'. The world does not exist in reality and its manifestation disappears when the reality is known at the rise of true knowledge. Similarly, the individual soul, which appears different from other souls and also from 'Brahman' is infact nothing but the one unitary 'Brahman'.

3  
Karma theory has been accepted by Sankara . According to him, the individuality is due to Karma, which is the product of 'avidya' or wrong knowledge. We are born into this world according to the deeds done by us in our previous lives. Sometimes the works of a single existence have to be atoned for in several succeeding ones. In every organism, the jiva exhausts its stored Karmas but he also gathers fresh Karmas which continue to accumulate. This process of getting successive organism on the basis of Karmas goes on until the jiva exhausts all his Karmas and gets final emancipation.

The nature of Karma, for Sankara, is predominantly evil. It is just a phase of 'avidhya',. To get rid of

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1. Brahma styan jagan mithya, Jivo Brahmaiva Niparah.
  2. Encyclopaedia of Religion and Ethics, Vol. XI, p. 186.
  3. Dr. Radhakrishnan, History of Philosophy Eastern and Western, Vol. I, p. 282.



'avidya', is to be freed from the law of Karma. He says, 'freedom from subjection to the law of Karma is the end of human life. This freedom can be attained only when a perfect knowledge is gained. True knowledge consumes the seed of Karma and makes rebirth impossible'<sup>4</sup>. Sankara also believes that all the acts done with an expectation of reward yield the fruits in accordance with the law of Karma, while those done with no selfish interest, in the spirit of dedication to God,<sup>5</sup> purify the mind.

The holy scriptures of Indian religions have suggested three means of attaining perfection, i.e. Karma or action; 'Jnana' or knowledge and 'Bhakti' or Devotion. According to Sankara the action primarily purifies the mind and devotion contributes to its concentration, but the veil of ignorance is removed only by true knowledge. Salvation can, therefore, be attained through knowledge and not through action or devotion.<sup>6</sup> Works are only a means to knowledge.

The liberation cannot be attained through Karmas, firstly, because the Karmas done in a life make an effect on the next life to come and secondly, the bad deeds may be exhausted, even then to get reward for the good deeds, one will have to be born again. Again, practically, it is not possible to avoid work throughout the existence. Sankara argues that if liberation or 'Mukti' is depended upon the work, then it would be a transitory one owing to the

4. Vedāntar. 13 of Dr. K.D. Bhardwaj; The Philosophy of Ramanuja., p. 60.

5. Ibid. p. 60.

6. N. Hiriyanna, The Essentials of Indian Philosophy, p. 1.

consumption of the work. This leads to contradiction to the  
 eternal and permanent concept of liberation.<sup>7</sup> So freedom is  
 not the direct result of action.<sup>8</sup> Karma only helps us to remove  
 the hindrances to 'Jnana' or wisdom. Sankara is not even, in  
 favour of combining knowledge with action. The opposition of  
 knowledge and action, in his views, stands firm like a moun-  
 tain.<sup>9</sup> 'Those who talk of combining knowledge with action,  
 says Sankara, have perhaps not heard the 'Brahadaranyaka'  
 nor are they aware of the glaring contradiction repeatedly  
 pointed out by the shruti and the smrti'.<sup>10</sup> Works are only a  
 means to knowledge.<sup>11</sup>

Sankara holds that the path of work (Karma) and  
 the path of wisdom (Jnana) are intended for different classes  
 of people. The two cannot be pursued together.<sup>12</sup> The scrip-  
 tures, he says, have prescribed action only for those who  
 are still labouring under ignorance,<sup>13</sup> and 'Jnana' or wisdom  
 is the path pursued by the higher class of aspirants who  
 have no desire for earthly prosperity or heavenly joy.  
 Actions are to be performed only until true knowledge dawns.

7. Paul Deussen; The system of the Vedanta; p. 403.  
 8. Anustheya-karma-phala-vilaksanam. (Sankara Bhasya 1.1.5).  
 9. 'Jnana-karma-virodh parvatavakampya'; (Sankara Bhasya.2)  
 10. Brahadaranyaka - Bhasya; II.4 e.f. Chander Sekhar Sharma.  
 Indian Philosophy; Introduction.  
 11. "Him the Brahmans seek to know by Vedic study, by sacri-  
 fice, by alms, by penance, by fasting" from which  
 it may be gathered that pious works are a means to the  
 attainment of that knowledge. (Sankara Bhasya, p. 100 S.8)  
 of Paul Deussen; The system of the Vedanta; p. 411.  
 12. Jnana-karma-samuccayabhava. cf Brahma Sutra, p. 37.  
 13. Shankara Bhasya on Gita; p. 455.

They have no value for a man of knowledge just as the digging of a well has no value for a man who finds himself in the midst of a deluge.<sup>14</sup> A liberated sage, however, performs actions without any attachment and works for the uplift of humanity.

### Transmigration:

From the conception of rewards in heaven and punishment in a dark region, contained in the hymns of 'Rig Veda', there arose the theory of 'Samsāra', teaching rewards and punishments in the form of a new birth on earth. In Sankara's 'Vedānta', it is admitted that those who perform good deeds, sacrifices etc., follow the path of the fathers (pitr-yāna) and are born again; those who worship the qualified 'Brahma' or 'Isvara' follow the path of gods (deva-yāna) and are on their way to final deliverance; and those who are evil doers have a third place (tr̥tiya-sthāna)<sup>15</sup> reserved for them. In his introduction to the commentary on the 'Bhāgavad Gīta', Sankara observes, "Grief and dejection are the cause of Samsāra (Transmigration). Their cessation can not be brought about except by means of the knowledge<sup>16</sup> of the self preceded by the renunciation of all works".

### Rāmanuja (A.D. 1140)

Next to the school of Monism of Sankara is the school of qualified Monism (Visistadvaita) of Rāmanuja.

14. Ibid. p. 448.

15. Encyclopaedia of Religion and Ethics; Vol. XI. p. 188.

16. Sankara's works, Vol. XI, p. 18 of M. K. Venkatarama Iyer, Advaita Vedānta, p. 92.

According to Rāmanuja, God is the only reality. He is Omnipotent and Omniscient. Within Him there exist Conscious Soul (Cit) and Unconscious material objects (Acit). Because of these realities within Him, objects created are also real. The individual, for Rāmanuja, lasts for ever and even in release enjoys its individuality.

Like Sankara, Rāmanuja has also accepted the law of Karma and transmigration. Regarding the importance of action or Karma, Rāmanuja differs from Sankara. According to Rāmanuja, action promotes devotion and so it should be performed even by man of knowledge so long as he is alive. In his views the path of Karma has superior advantage over the path of knowledge, because the former is easy to pursue. Rāmanuja differs with Sankara, who believes that knowledge alone is the means to attain salvation. For Rāmanuja, 'Bhakti' or devotion is the only means of attaining salvation. Karma or action and 'Jnāna' or knowledge are the pre-requisites to the attainment of that 'Bhakti'. He compares knowledge to horse, which though a means of conveyance for his master requires attendants, grooming etc.<sup>17</sup> The horse will of course carry its rider, but a smooth riding requires certain actions on the part of the rider.<sup>18</sup>

Rāmanuja describes action as manifold. They are the daily (nitya), the accidental (naimittika), the desired (kāmya) and the prohibited (pratishidha).<sup>19</sup>

17. Rāmanuja Bhasya on Gita. 3.8.

18. Shri Bhasya 3.4.2.

19. Ibid. 3.4.12.



The individual selves are separate entities although they depend on God for their existence. There are three kinds of souls; bound, released and eternally free. Though the soul is omniscient in its true nature, the knowledge of the self is restricted due to the encrustations of the past Karma. As long as the self is associated with the body, the knowledge functions only in a restricted way. The self undergoes the cycle of births and deaths. It is only after it is emancipated that there is real freedom for the self from bondage. In order to get rid of the bondage and to attain salvation, the self will have to pursue a certain means. According to Rāmanuja, 'Bhakti' or steadfast contemplation of God is the true means of attaining the supreme goal.<sup>20</sup>

People who are engrossed in worldly enjoyments and those who worship God for worldly success have to tread, after casting off their mortal coil, on the path of darkness or ignorance. They follow the path of 'Pravrtti'. Only those who are capable of concentrating their minds on the 'true self' or on meditation upon God, are alone fit to proceed on the bright path (nivrtti), the path of knowledge and devotion. The dark path is associated with transmigration and a man of ignorance is bound to follow this path.<sup>21</sup>

But a man of knowledge and devotion lives in the world in a state of detachment just as a lotus remains in water. The activities of such a man aim not at the

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20. K.D. Bhardvaj, The Philosophy of Ramanuja, p. 72.  
21. Ramanuja Bhasya on Gita: 8.10.

realization of selfish ends but at the general good of the world. If he happens to do anything wrong, he is unaffected by its consequences. On his attainment of true knowledge and devotion, all the accumulated (Sancita) actions of a person - actions both good and evil - are at once rendered inactive, and he realizes God. <sup>22</sup> Ramanuja holds that God's Grace is necessary to achieve the real goal. Hence he has advocated the doctrine of self surrender (prāpatti) to God. <sup>23</sup>

Madhva. (A.D. 1197-1273)

The philosophy of Brahman expounded by Madhva, is popularly known as 'Dvaitavād'. For him, the Supreme God is 'Vishnu'. The world is real. The different and many individual souls are God's servants. The 'Jīvas' are of three kinds: 'deva', 'manusa' and 'danava'. Madhava says that Karma is to be performed, since the 'Sāstras' require it. Karmas are to be performed without any desire or fruit. The only desires we may have are for greater knowledge and greater devotion. Madhva holds that without 'Bhakti', only the performance of duties do not help. Love of God and His Grace are the pre-requisites for the devotee to get nearer to God. <sup>24</sup>

Individual souls are self-luminous in themselves, but their intelligence become veiled by 'avidya'. When the direct knowledge of God arises, the ignorance is dispelled.

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22. Shri Bhasya; 4.1.13.

23. M. Hiriyanna, The Essentials of Indian Philosophy, p. 186.

24. Brahm Sutra, p. 66.

Bondage is due to attachment and liberation is attained by direct realisation of God.<sup>25</sup> The state of liberation is achieved by different ways; i.e.

1. the experience of the sorrows of worldly existence;
2. company of good men;
3. renunciation of the desire for the enjoyment of pleasures in this world or in another;
4. self control and self discipline;
5. resignation to God.<sup>26</sup>

The best men attain salvation through knowledge and grace of God; ordinary men pass through cycles of births and rebirths and the worst are damned in hell. The eternally liberated and those cursed in hell are not subject to birth and rebirth. There is no hope for the wicked in hell. Only in Madhva's system do we have the doctrine of eternal damnation.<sup>27</sup>

Madhva has described the state of liberation of four kinds. It is 'salōkya', 'sāṁipya', 'sārūpya', and 'sāyujya'. 'Sāyujya' is the entrance of the freed souls into the body of God where they share in the enjoyment of God in his own body. Only deities have this kind of liberation. They can at will come out of God and remain separate from Him. 'Salōkya' is residence in heaven where the freed souls have the satisfaction of the continual sight of God.

25. aproksa-jnanam-visnoh: Ibid. p. 65.

26. Ibid. p. 66.

27. Ibid, p. 65

'Sāṁīpya' is continual residence near God as enjoyed by the sages. 'Sārūpya' is enjoyed by God's attendants who have outward forms similar to those which God possesses. The freed souls are different from one another.<sup>28</sup>

### Nimbārka

Nimbārka's school of philosophy is known as 'Dvaitadvaita' or 'Bhedabheda'. According to Nimbārka there are three equally real and co-eternal realities (tri-tattva) 'Brahma', 'cit' and 'acit'. While 'Brahma' is the controller (niyantr) 'cit' is the enjoyer (bhoktr) and 'acit' is the enjoyed (bhogya). The highest Reality or 'Brahma', he calls, 'Kṛṣṇa' or 'Hari'. The soul or 'cit' according to Nimbārka, is consciousness in essence and a conscious knower, a doer of deeds and an enjoyer of the fruits thereof. The souls are infinite in number. They are identical neither with one another nor with 'Brahma'. Even the free souls retain their individuality or separateness and are not merged into God.

Nimbārka speaks of five 'Sādhana's' or spiritual means, viz. work (Karma), Knowledge (Jñāna), Devotion and Meditation (Bhakti and Upāsana), Self surrender to God (prapatti), and Self surrender to guru or spiritual preceptor.<sup>29</sup> Works by themselves do not lead to salvation, but when performed in an unselfish spirit, they purify the mind and help the rise of knowledge and devotion in it.

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28. Brahma Sutra, p. 66.

29. Achakrishnan; History of Indian Philosophy: Eastern and Western; p. 343.

Human individuals undergo experience in accordance with their past conduct. There are three kinds of destiny for the soul, 'savarga' or heaven, 'naraka' or hell and 'apavarga' or release. The sinners go to hell; the virtuous go to heaven and the knowers go to the world of 'Brahma' and are not bound to return any more to 'samsara'. They are the released souls. Souls in bondage are attached to material bodies and are subject to rebirth according to their past deeds.

Release is possible only after death. There is no 'jivan-mukti', according to Mimāṅka.<sup>30</sup> So long as the material body persists, release is not possible.

#### Vallabha (A.D. 1473-1531)

Vallabha's school of 'Vedānta' is known as 'Buddhāvaita'. The highest reality, according to Vallabha, is 'Kṛṣṇa' known as 'Brahma'. He is one and One only without a second; possesses all divine qualities. He is existence, intelligence and bliss (sac-cid-ananda) He is eternal, unchanging, Omnipresent, Omniscient and Omnipotent. He is the Creator of everything and is both the material and efficient cause of the world. Vallabha accepts three forms of 'Brahma'.

1. 'Pāra-brahma' or 'Purusottama'
2. 'Antaryāmin' and
3. 'Aksara Brahman' <sup>31</sup>

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30. M. Hiriyanna, The Essentials of Indian Philosophy, p. 199.

31. Brahma Sutra, p. 89.

Individual souls come out of 'Aksara-Brahma' like sparks from fire.<sup>32</sup> When the Lord desires to grant liberation through knowledge, He makes the 'Aksara-Brahma' appear in four forms, viz., 1. 'Aksara', 2. Time (kāla), 3. action (Karma) and 4. Nature (svabhāva).

Vallabha says that the world comes out of the very essence (sva-rūpa) of 'Brahman', and not from the 'Māyā', as found in the system of Sankara. The creation of the world is mere Līla (sport) on the part of God who is absolutely self-sufficient.

Vallabha tells us that action, knowledge and formal devotion (maryāda bhakti) do not find favour with God in attaining perfection, unless one is absolutely depended upon His Grace.<sup>33</sup>

Vallabha has divided the souls into three classes in the descending order, viz. 'Pusti', 'Maryāda' and 'Pravaha'.<sup>34</sup> Souls which are aimlessly moving in the world, which are completely engrossed in it and which never think of God, belong to the class of 'Pravaha' (the current of the world) while those who study the scriptures, understanding the real nature of God and worship Him accordingly form the second class of 'Maryāda' (law of scriptures). The 'Pusti' souls are however, the chosen people of God who worship Him most ardently out of their boundless love for Him. The souls are called 'Pusti' (grace of God) as they are blessed enough

32. Radhakrishnan, History of Indian Philosophy; Eastern and Western; p. 349.

33. Ibid. p. 354.

34. Ibid. p. 353.

to enjoy the divine grace, which enables them to realise the  
<sup>35</sup>  
 highest ideal.

Persons who live an objectionable life have to suffer and to move in the cycle of the world. Those who perform sacrifices for the fulfilment of desires or get their rewards accordingly and go to heaven, if desired, by the path of manes and have to return to the world of mortals when their merit is exhausted. When a person performs 'Vedic sacrifices without any desire, he enjoys spiritual happiness (atma-sukha) and later on when his life is over, assumes a new body accordingly. In this new birth he gets the knowledge of God, and ultimately qualifies himself for union with Him by passing through the different stages of the path of gods. 'Vedas', for Vallabha, are the highest authority. He believes that in the 'Vedic' sacrifices, God manifests Himself in the  
<sup>36</sup>  
 forms of rituals; and those who worship the ritual power of God by performing these sacrifices and possess at the same time the knowledge of God, enjoy liberation in the  
<sup>37</sup>  
 form of divine joy.

The concepts of Karma and transmigration  
 in Medieval Indian thought:

(Islam and sufism): So far we have traced the development of the theory of Karma and transmigration in the orthodox as well as in the heterodox systems of Indian Philosophy. The religion

35. Ibid. p. 352.

36. Radhakrishnan, History of Indian Philosophy, Eastern and Western, p. 352.

37. Ibid. p. 352.

of Islam and its philosophical thought owes its origin in Arab countries, with Prophet Mohammad as the founder, in the first half of seventh century A.D. The coming of Muslim people into India in the eighth century and subsequently, the growth of Muslim dominion in the land, brought a major change in the Indian society. The ideals of Hindu or 'Vedānta' philosophy and the upsurge of 'Bhakti' tradition, a popular movement of the time, made an impact upon Muslim theology and while, on the other hand Islamic religion and culture also made an influence upon the social and religious life of the inhabitants of India. By the end of fifteenth century A.D. the Islamic and Sufi thought was well established and was being preached all over India by the Sufi saints as well as by the Muslim Political authority.

Although the basic tenets of Hindu and Muslim philosophy remain, to large extent, unchanged, yet the religious reformers of both the religions influenced the people alike in their common beliefs and practices.

The holy book of Muslims is Quran. It is not a philosophical treatise, although it contains the Muslim creed, the fundamental religious beliefs and basic principles of ethics, law and polity.<sup>38</sup> The central doctrines of Quran are the Unity of Godhead, complete dependence of man on God and the necessity of Prophethood.

The Quranic concept of God is 'There is no God save Allah. He is the One, the Living, the Exalted, the

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38. History of Indian Philosophy - Eastern and Western, page 490.



Comprehensive, the Powerful, the Self-sufficing, the Absolute Originator, The Eternal, the Mighty, the Dominant, the Haughty, the Great, the Laudable, the Glorious, the Generous, the Strong, the Firm, the Knower, the Subtle, the Aware, the Wise, the Hearer, the Seer., He is also the Creator, the Shaper, the Giver of life and the Giver of death, the Assembler of All at the Last, the Strengtheners, the Guardian, the King, the Governor, the Lord of Kingship, the Prevaler and the Tyrant.

In relation to mankind Allah is the compassionate Compassionator, the Forgiver, the Pardoner, the Clement, the Kind and the Loving. He is the Giver, the Provider and the Answerer of prayer . Man's relation to Allah is one of utter submission and dependence.

The following quotation from Quran gives us a glimpse of the prominent beliefs of Islam.

'It is not righteousness that you turn your faces towards the east and west. But righteousness is this that one should believe in Allah, and the Last Day, and the Angels and the Book and the Prophets; and give away wealth out of the love for him, to the near of kin and orphans and the needy and the wayfarers and the beggars and for the captives, and keep up prayer and give alms...

39. Sources of Indian Tradition, p. 386.

40. Ibid. p. 386.

41. Quran. II, 171.

As regards the doctrines of Karma and transmigration, the Muslim philosophy does not recognise the concepts, the way, these have been accepted in all the schools of Indian philosophy, with the exception of Charvak, but it (Muslim philosophy) has a firm belief in the eternal soul, i.e. the life after death, and the importance of the effect of actions (deeds) in the shape of rewards and punishments. In spite of all this we find a few quotations in the Quran indicating a vague reference to the theory of transmigration.

'God generates beings and sends them back over  
and over till they return to Him' <sup>42</sup>.

Again

'How can ye withhold faith from God?

Ye were dead and He gave you life,

Next He will cause you to die;

Next He will restore you to life;

Next shall ye return to Him' <sup>43</sup>.

and again

'He it is who gives ye life;

Then He causes you to die;

Then He will bring you to life;

And it is He who will give you life once again,

Verily man is ungrateful' <sup>44</sup>.

42. Al Quran xxx-1. cf. Herandernath Dutt; Karnaved aur Janamantar; p. 193.

43. Quran: 2.26.

44. Ibid. 2.66.

According to Islam the creation of soul and the universe<sup>45</sup> of multiplicity is only due to the grace (Fais) of God.

It is through His Divine Grace that He enters into creation. His eternal knowledge is the creative cause of all existence,<sup>46</sup> other than Him. His ideas are His acts.

In Muslim faith, the perfection of the soul is associated with the Day of Judgment. Islam does not take the soul as a different entity that descends from somewhere and mixes with the body. The soul at its inception, lies concealed in the animal consciousness of man, it comes to the surface at a later stage, after which<sup>47</sup> further development makes it perfect. Another exponent<sup>48</sup> of Islam states that the soul is created and comes into being during the period of gestation. The soul once created is never destroyed and is granted an unending period of time for its development. The soul manifests its power always through a body and whenever the body becomes unfitted for this purpose, the soul quits it. This flight of the soul from the body is called death.

The chief and predominating idea in Islam regarding future life is founded upon the belief that 'in a state of existence hereafter, every human being will have to render an account of his or her actions on earth, and that the

45. According to Quran-Allah, when He created the first man, breathed into him the soul (nafs) or the spirit of life. QURAN: XV. 29.

46. History of Indian Philosophy: Eastern and Western, p. 494.

47. William Loftus Hare: Religions of the Empire, p. 66-67.

48. Hazrat Mirza Bashirud Din Mahmud Ahmed: Ahmadiyyat or The True Islam: p. 205.

happiness or misery of individuals will depend upon the manner in which they have performed the behests of their creator <sup>49</sup>. Although the mercy and grace of Allah, considered as His distinctive attributes in Islamic faith, are unbound and will be bestowed alike upon His creatures, yet He is the Stern Ruler, and hence, no body can escape the fruits of the actions performed by him or her in the life on earth.

The belief in future life was not a new conception for Islam. The Persians, before the time of Prophet of Arabia, had a strong and developed conception of future life. In the religion of Zoroastrians, it is held that after a man's death, the demons take possession of his body. On the third day, after death, the consciousness again returns. Then there is a bridge known as 'Chinevad'. Souls that in their life-time have yielded to the seduction of evil cannot pass the terrible bridge, to which they are conducted on the day following the third night after their death. The good souls successfully pass it and entering the realms of bliss join 'Ormuzd' and the 'Amshaspands' in their abode, where seated on thrones of gold, they enjoy the society of beautiful fairies <sup>50</sup> (Hooran-i-Behshat) and all other manners of delights. The

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49. Ameer Ali Syed, The Spirit of Islam: p. 197.

50. Among the various descriptions of women in Paradise is the word hur. The description of Hur as given in the Quran, contain the best qualities of a good woman, purity of character, beauty, youthful appearance, restrained eyes and love for her husband. The relationship or the company of men and women in the Resurrection has quite a different meaning than the sexual relationship, as understood in this life. "In them (i.e. the gardens are goodly women, beautiful ones-Pure ones(Hur) confined to the pavilions" (Quran 55, 70-72).

"Surely the righteous are in a secure place, in gardens and springs and we will give them the company of pure (Hur) beautiful ones (Quran 44, 51-54).

wicked fall over the bridge or are dragged down into the gulf of 'Dusakh', where they are tormented by the 'Devas'. The duration of this punishment is fixed by 'Ormusd'. Towards the end of the world a prophet is to arise, who is to rid the earth of injustice and wickedness. After this a universal resurrection will take place; friends and relatives will meet again. After the joys of recognition there will follow a separation of the good from the bad. The torments of the unrighteous will be horrible. 'Ahriman' will run up and down 'Chinevad' bridge overwhelmed with anguish. A blazing comet, falling on the earth, will ignite the world. Mountains will melt and flow together like liquid metal. All mankind, good and bad, alike will pass through this glowing flood, and come out purified. Even 'Ahriman' will be changed and 'Dusakh' purified. Evil henceforth will be annihilated, and all mankind will live in the enjoyment of ineffable delights.

The details of the souls contained <sup>u</sup>existence

82-83

after death, have not been discussed elaborately in the Quran.

- . Mueer Syed, Sp t o s , p.
82. 'It is not definitely stated in the Quran, that what shall become of the departed soul during the period from death to the Day of Judgment. There are different opinions and traditions of Mohammad about the departed soul. In regard to martyrs there is a tradition of the prophet that they shall rest in the corps of green birds. With reference to other souls different opinions are expressed as to their stay until the day of resurrection. Some say they shall stay near the Sepulchers. Others imagine they shall be kept in the lowest heaven. Others fancy that they shall remain in the well 'Zemzem' in the sacred temple at Makka. Some conjecture that they stay near the graves for seven days and where they go afterwards is not clearly stated. The most established opinion is that they shall be kept in Amanat (in trust) until resurrection.' (Khazan Singh: The philosophy of Sikh Religion Vol. II. p. 131).
83. 'After death every soul passes into a state, the details of which are little known. It shall remain in this intermediate state (Barzakh) till the dooms day when every human being created from the beginning of humanity will be summoned into a new life again. The resurrected man will not be exactly the same man of this world, but the identical with him to the extent necessary for the future life of retribution' (Punjabi University, Patiala Publication: Islam; p. 21).

These have come down to the people from the old Zoroastrian and Persian religious traditions. In the Quran, the emphasis is laid down only in the belief of Last Day (The Day of Judgment).<sup>54</sup>

The importance of the belief in future life, in Islam is next only to faith in God. The reason for giving this great importance to a life after death is clear enough. The constant repetition of the idea of requital of deeds, undoubtedly impress on the mind the reality of a future life, when every deed shall find its full reward. The greater the faith in the good or bad consequences of a deed, the greater is the incentive which urges a man to do or withhold himself from that deed. But more than this, such a belief purifies the motives with which a deed is done. It makes a man work with the most selfless of motives, for he seeks no reward in this life for what he does; his work is for higher and nobler ends relating to the life beyond the grave. It shows that the basis of life, hereafter is laid in this very life on earth. The hereafter is not a mystery beyond the grave; it begins in this life. The present life is for action, the next life is for retribution. It is the same life divided into two phases. For the good the heavenly life and for the wicked, a life in hell, begin even here, though the limitations of this life do not allow most people to realise that other phase of life. The Quran speaks that, "Certainly thou wert heedless of it, but now we have removed from thee the veil, so thy sight to day is sharp"<sup>55</sup>. So in Islam, it is believed

"ever eyes and on a Day and does g , they shall have their reward from Allah" (Quran: 2.62).

<sup>55</sup>. Quran: 50.22.

that the life spiritual which here is hidden from the human eye by reason of material limitation, will become manifest in the Resurrection; because human perfection will then be clearer, the veil of material limitation having been removed.

According to Islam, the deeds or Karmas done in this life on earth do not make the souls take rebirth in accordance with the result of their good or bad deeds as it is in Hindu philosophy, but here in Islam, these (deeds) form the basis of a higher life leading towards perfection in the other world. The present world has only been ordered with a view to enabling man to pursue any course of action which he may choose. It has never been made for the realisation of the moral consequences<sup>of</sup> his actions. Consequently the doctrine of repeated<sup>56</sup> births of the soul is ruled out.

One of the arguments, supporting the Resurrection Day, is, that good and evil deeds must have their reward.<sup>57</sup> "Allah does not waste the reward of the deeds of good". In an other verse, it is said "I will not waste the work of a worker among you, whether male or female, the one of you being<sup>58</sup> from the other" and "whoever does an atoms' weight of good shall see it, and whoever does an atoms weight of evil shall see it"<sup>59</sup>. The simple law of nature, that every cause has its effect, and every thing done must bear a fruit, is followed in the teachings of Quran. Since the good and evil must bear their full fruit in another life, the continuity of life in another world is advocated in Islam.

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56. Panjabi University, Patiala Publication, Islam, p. 22.

57. Quran 11.115 and 12.90.

58. Quran 3.194.

59. Quran 99.7.8.

Here in Quran we find the description of the day of Resurrection. The old order of things, i.e. the world, the heaven, the hell would be changed giving place to the establishment of new one.<sup>60</sup>

"The day of decision is a day appointed; the day on which the trumpet shall be blown, so you shall come forth in hosts; and the heaven shall be opened so that it shall be all openings, and the mountains shall be moved off so that they shall remain a mere semblance".<sup>61</sup>

"Dost thou not see that Allah created the heavens and the earth with truth? If He please, He will take you away and bring a new creation and this is not difficult for Allah and they shall all come forth before Allah".<sup>62</sup>

We find a few passages in the Quran, regarding the book of deeds, in which the good and evil deeds of human souls are recorded.

"Or do they think that we do not hear what they conceal and their secret discourses? Aye! and our messengers with them write down". 63.

"This is our book that speaks against you with justice; surely we wrote what you did". 64.

"The book shall be placed then thou wilt see the guilty fearing from what is in it, and they will say, Ah, woe to us! what a book is this! it does not omit a small one or a great one but numbers them all". 65.

"So whoever shall do of good deeds, and he is a believer, there shall be no denying of his exertion, and we write it down from him". 66.

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- 60. Quran 14. 48.
  - 61. Quran 78. 17-20.
  - 62. Quran 14. 19-21.
  - 63. Quran 43. 80.
  - 64. Quran 45. 29.
  - 65. Quran 18. 49.
  - 66. Quran 21. 94.



From the above quoted passages, we should not mean to understand the book, using the word materially, a collection of pages of some sort written with pen and ink. The significance of this 'Kitāb' or writing is that God will preserve those deeds for the doer and require him for them.

This brief discussion regarding the subject undertaken, leads us to the conclusion that:

1. Islam does not accept the concept of transmigration, though we find a vague reference to it, but it has a firm belief in future life;
2. The soul, according to Islam, is immortal. It does not end with the death of human body on this earth, but it strives for higher and higher life leading to its perfection;
3. The belief in the Last Day of Judgment or the Day of Resurrection is there;
4. The doctrine of Karma (action) has been admitted with the modification that good or bad deeds must bring fruit accordingly on the Day of Resurrection. This doctrine has got nothing to do with concept of transmigration;

#### Sufi Mysticism:

The origin of Sufism according to Prof. E.G. Brown, is either from the oral teachings of Prophet Mohammed or from the reaction of the ritual formation of Islam. The school of neo-platonic thought is also considered by some thinkers, as the source of Sufism. But the popular opinion is that Sufism is the mysticism of Islam, although at later stages, it was influenced by Christianity, Buddhism, Hinduism, and Neo-platonic thought.

We have already discussed in Islam, that Karma or

67. E.G. Brown, History of Irani Literature Vol. I, cf. Panjabi Sahit da itihās (Language Department, Panjab) Vol. II, p. 150.

action plays an important role in shaping the future life of an individual self. The Sufis have also admitted that different types of Karmas purify the mind and lead the individual self to the higher plane.

The concept of transmigration has not been admitted by Islam. The Muslims believe in the Eternal Day of Judgment. But there are some Sufi saints and poets who express, directly or indirectly themselves for the belief in metempsychosis. We shall make a detailed study of this in the following few pages.

The fundamental teaching of Sufi mysticism is the love of God. The inspirations a Sufi derives is from the Holy Quran and the sayings of other Muslim Saints. The reason, why the Sufis have developed the religion of Divine Love, is quite clear. Firstly, Islamic conception of God is that He is the stern Ruler. No body can escape the fate, he deserves, on the Day of Judgement. This conception of God was not encouraging and satisfying for the devotees who wanted to establish the relations between man and God on the emotional level. They craved for the religion in which God appeared as loving friend. So many Muslim saints who were passionately devoted to the religion, quenched their thirst for God and for piety, in mysticism rather than in theology. To avoid the Divine Wrath on the Day of Judgement they conceived the most important attribute of God as Love. The Sufis built up their thesis of Divine Love quoting the Holy Quran.

"We are near to him (man) than his jugular vein". 68.

and

"Whenever Ye turn there is the faith of God". 69.

70

"He loveth them and they love Him".

Secondly Majority of muslims neither knew nor understood the true spirit of Islamic faith. For them life was bound by the 'Sharia' and by the round of mosque, pilgrimage, fasting, alms-giving and ritual prayer. It had become a dogma and had lost the true essence of the ritual. The emergence of Sufism it can be said, is the reaction against formalism in Islam.

The mystical element of love and adoration of God overpowered the Sufi saints to such an extent, that many of them proclaimed the non-duality of God and man, and their ecstatic union with God, thus declaring 'Anal Haq' (I am God). A famous mystic Mansur-al-Hallaaj, who was prosecuted in 922 A.D. in Baghdad, expressed the intensity of the feeling of complete harmony with God in the following words:-

"I am He whom I love, and He whom I love is I. We are two spirits dwelling in one body. If thou seest me, thou seest Him, 72 and if thou seest Him, thou seest us both".

The intense feelings of love toward God as expressed by Al-Hasan-al-Basri (643-728 AD) show that he serves God only for his love and desire for Him and not for fear of hell or for love of heaven.

Quran.

69. Quran 96.19.

70. Quran 5.89.

71. Sources of Indian Traditions, p. 411.

72. Ibid. p. 412.

"I have not served God from fear of hell for I should be a wretched hireling if I serve Him from fear; nor from love of heaven for I should be a bad servant if I served for what is given; I have served Him only for love of Him and desire for Him". 73.

A woman saint Rabi-a-al-Adawiya (d.801 AD) said in the same love:

"Love of God hath so absorbed me that neither love nor hate of any other thing remains in my heart". 74.

The chief principles of Sufism, which form its basis are, that the one reality is God. The Universe is his expression of Himself. He created man after His own image. One of His attributes is love.

The Sufis believe in the purification of heart of all worldly desires, and in the surrender of human will to Divine Will. They believe that a teacher (Murshid) is necessary to guide the pupil along the difficult path of self-realisation.

The concept of Karma or action takes a different shape in sufism. The Sufi craves to attain, the 'Love of God' and 'personal contact with Him' - the two major achievements

73. Sources of Indian Traditions, p. 412.

74. Ibid. p. 412.

75. The Muslim mystics in India were followers of two schools - the extreme pantheists or the moderate pantheists, 'Wujudiah' and 'Shududian'. The first believe that All is God (huma ost), and the latter that All is from God (huma as ost) (History of Indian Philosophy Eastern and Western, p. 508).

76. "God is love and in His love, He created Man after His own image so that man might find that image within himself and attain to union with the Divine Nature". (Sources of Indian Tradition, p. 412).

77. Dr. Mir Validdin, Love of God, the Sufi approach; p. 196.

as the aim of his life. For the accomplishment of this ideal, he is to mentally and spiritually, go through many stages. This journey or a mystic path involves certain kinds of actions, physical, mental, moral or ethical, to be performed on the part of a Sufi to reach the higher plane.

In the beginning <sup>the</sup> Sufi adheres to the first stage of the code of ethics, as enjoined by the Quran. Five times prayer a day, remembering God, reading of Quran, keeping fasts, service to the people and going on pilgrimages are some of the duties he is to undergo. The constant practice and observance of these sacred duties help in purifying the mind of the Sufi, thus elevating him to the higher stage where he concentrates more to follow the path of Divine Love. The first thing to which he is awakened, after performing these duties is to abandon the worldly life and to devote himself to the service of God. This conversion is known as 'Istisqa'. For the journey onward to God, he acquires in him gradually, qualities of 'Jihad' <sup>78</sup> means earnest striving after the mystical life; Solitariness (from the fellows) and withdrawal (from the evil habits); 'Taqva' (the awe of God) - to strengthen the resolve and escape Divine Chastisement-; 'Zuhd' (renunciation) - even <sup>79</sup> of permitted pleasures; 'Samt' (silence); 'Khauf' (fear) - from the consequences of evil conduct in the future; 'Raja' (hope) - for desired contingency in the future and 'Tawakkul' (trust-in <sup>80</sup> God) . He makes further advancement in possessing 'Yaqin' (faith)

78. "And they that strive earnestly in our cause, then we surely guide upon our paths". (Quran 29.69).

79. "Whosoever believes in God and Last Day let him speak God or else let him be silent" (A.J.Arberry: Sufism, p. 76).

80. "Whose trusteth in God, God sufficeth him" (Quran 65.3).

'Sabr' (patience, Contentment) <sup>81</sup>; 'Shukr' (thankfulness) <sup>82</sup> - and the 'Rida' (satisfaction) etc. Further he acquires 'Irāda' (desire) - the desire to have no personal desire, only seeking what God desires - ; uprightness; 'Ikhlas' (sincerity) 'Sidq' (truthfulness) - in thought and act; 'Hayā' (shame) - a part of faith (Imān)- <sup>83</sup>; 'Pirāsa' (insight); 'Khulūq' (moral character); generosity; bountifulness, 'Dua' (pray) <sup>84</sup>; 'Faqr' (poverty); (Adab' (decent manners); 'Tasawwuf' (purity), <sup>85</sup> 'Marifa' (gnosis) and 'Mahabbā' (Love).

Thus it can be stated that all types of good deeds or Karmas performed, provide the basis of spiritual advancement and enlightenment of the individual soul travelling on the mystic path of life. But for the ultimate object i.e. union with Allah, the Sufis consider Love or Devotion as the primary condition.

As discussed earlier, that, in Islam, the concept of transmigration is replaced by the belief in the Day of Resurrection. Man takes birth in this world only but once. The soul, after leaving the human body remains in the intermediate state, known as 'Barzakh', till the doom's day.

81. "Contentment is an imperishable treasure".  
(A.J. ARberry, Sufism, p. 76).

82. "If ye are thankful, I will give you fuller measure"  
(Quran. 14.7).

83. "Verily thou are (grounded) upon a noble (Asim)  
character" (Quran 68.4).

84. "Pray to Me and I will answer you" (Quran 40.62).

85. "He loveth them and they love Him" (Quran 5.59).

Sufis, whose primary source of philosophical thought is the Quran do not follow the Islamic ideology strictly in respect of the concept of transmigration. There are a few Sufis who, might under the influence of other religions like Hinduism or Buddhism, speak of transmigration. Even in the Quran there occur a few verses which give a vague impression of life after death and can, well, be interpreted for transmigration.<sup>86</sup>

Jallaluddin Rumi the greatest mystic poet of Islam, who has accepted the doctrine of transmigration, says in his Mathnavi:

"Seven hundred and seventy incarnations have I known;  
Like unto vegetation have I been born and reborn".<sup>87</sup>

again in an other mathnavi he says:

"The qualities of the body change;  
but the soul abides like the bright sun;  
Why worry over the thought of death,  
When the soul is deathless".<sup>88</sup>

and again in another Mathnavi

"I died as a mineral and became a plant,  
I died as plant and rose to animal,  
I died as animal and I was a man,  
Why I should I fear? When was I less by dying?  
Yet once more I shall die as man, to soar,  
With angels blest but even from angelhood  
I must pass on, all except God doth perish  
when I have sacrificed my angel-soul,  
I shall become what no mind ever conceived".<sup>89</sup>

86. See foot-notes 42, 43 and 44 of this Chapter.

87. Islamic Sufism - Iqbal Ali Shah; cf. Dr. Sher Singh Philosophy of Sikhism, p. 200-201.

88. Ibid. p- 201.

89. R.A. Nicholson, Rumi, Poet and Mystic, London, 1964, p. 103. cf. Paper read at International Seminar on Gurunanak's Life and Teachings, by S.A.A. Rizvi, Indian Sufism and Guru-Nanak, p. 37.

### Chapter III

#### The concepts of Karma and Transmigration in the poetry of Guru Nanak.

Sikhism, founded by Guru Nanak (A.D. 1469-1538), is the youngest and most modern religion of the world. In the long history of religious thought of the world, Hinduism, Buddhism, Christianity and Islam occupy a prominent place. These religions have distinctly developed their own metaphysics, i.e. the concepts of Godhead, Universe and Soul; and they have formulated their own codes of ethics. Guru Nanak has accepted some of the doctrines expounded by other religions, like Karma and transmigration, Bhakti and Salvation, the One absolute God; and rejected others which were out of harmony with an integrated view of life, like Idolatry, Caste, Priesthood of the Brahmins, Asceticism, and renunciation. The doctrines accepted by Guru Nanak of other religions, mentioned above, do not come down in Sikhism in the same form, but they have been enlarged, modified in deepening their meaning, thus arising to an original and new interpretation. To some scholars of Indian Philosophy, the faith of Guru Nanak was a mixture of Mohamadan, Buddhistic and Hindu ideas. Frederic Pincott remarks that 'like the Mohamadians, Nanak taught that the great Name of God was an efficacious instrument of the saving grace; like the Buddhist, he held that the attainment of 'Nirvāna', or eternal passionless repose, was the highest and final reward of virtue, like the Sufis, he believed that each soul was an



immortal ray of life from the Supreme; and like the Hindus he thought that the quintessence of all doctrines rested in a realization of the formula 'so ham' (I am that) .

By the time, Guru Nanak started his mission of preaching universal brotherhood, the Muslim philosophical thought had already crept into the domain of Hindu religious life. For the last five centuries, the Muslims were pouring into the Indian soil with the notion of establishing a stable Muslim Dominion, and subsequently making this land a permanent home for them. The Muslim political authority, in power at the time of Guru Nanak, and Sufi saints, were preaching to the people, the ideals and way of life enjoined by in the Quran. There was a lot of conflict between the ideology, preached by Muslims, and the principles adhered to in the Hindu religious life. The Hindu was an idol worshipper, whereas the Muslim was an idol breaker. As a result of which there prevailed ill-will between these two major creeds. The Hindu population, by its own socio-religious conditions, had already split up into many sects. People were divided into four castes. The life was measured into four separate 'Ashramas' or stages, i.e. 'Brahmacharya', 'Garhasthya', 'Vanaprasthya', and 'Sannyasa'. The 'sannyasis', the 'Yogis' had their own different paths. The exponents of the six systems of Indian Philosophy had created a confusion in the minds of the people regarding their attitude towards God, and the ways and means to be adopted for attaining

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1. Religion of the Sikhs - A Symposium, p. 74.

perfection. While portraying the scene of both the societies, existed at the time of Guru Nanak, Bhai Gurdas says:

"There are four castes of Hindus and four sects of Muslims in the world;

Jealousy and ego result in mutual bickerings and use of force;

The 'Ganges' and 'Benaras' belong to Hindus and 'Mecca' and 'Kaaba' belong to Muslims;

The Muslims perform 'Sunnat' and the Hindus wear the sacred thread and instal a mark on the forehead;

The Hindus name God as 'Rām' and Muslims as 'Rahim';

The Lord is the same but both the communities have gone astray;

They have forgotten 'Vedas' and 'Kitebs' and have fallen into the Satan's snare of greed and worldly attachment;

The truth has been left over. The 'Brahmins' and 'Maulanas' quarrel and destroy themselves;

They cannot thus escape transmigration".

The people in general, were devoid of all the virtues and had become the victims of the evils. The Guru has given a description in his poetry, in this regard. He says:

"The subjects are blind without knowledge; they are like corpses full of fire;

The wise ones dance and play on musical instruments, they decorate their bodies;

They make loud conversations and sing their thoughts about the heroes.

The foolish 'Pandits' have the wisdom of arguments and love the accumulation of wealth.

The virtuous ones practise virtues but get no reward;  
they ask for the gate of salvation.

They are called ascetics, but do not know the method;  
they leave their hearths and homes.

Every one is perfect by himself, none calls himself  
deficient.

The weight of honour is put in the balance, saith  
Nanak, and then by weighing in it, it is known  
what man is worth". 3.

And again the Religious degeneration of the times  
has been portrayed by Guru Nanak in the following verses:

"The Muslims Judge (Qadi) tells lies and accepts bride,

The 'Brahmin' bathes but kills beings,

The 'Yogi' is blind and does not know the practice of  
'yoga',

All the three are bondage for leading astray".<sup>4</sup>

The description, given above, in the words of Bhai  
Gurdas and Guru Nanak, stresses the point that the religious  
life at the time of Guru Nanak had become polluted, super-  
stitious, outwardly and ritualistic. Outward observance of  
the religious ceremonies were preferred to the spiritual deve-  
lopment of the inner self. Thus Guru Nanak was confronted  
with two-fold problem; firstly, to expose the usefulness<sup>ess</sup>  
of the external religious rites and practices like fast,  
pilgrimage, idol-worship, wearing of thread (Janēu)  
circumcision etc; and secondly, to awaken the people into  
the faith-in-God, by shedding off all the immoral attitude  
of life. Apart from the 'Yogis', the 'Siddhas' and the Ascetics,  
Guru Nanak had the audience of the people of two different

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3. Guru Nanak, Var Asa, p. 463.

4. Guru Nanak, Dhanasari, p. 662.

religions i.e. Hinduism and Islam. In Guru Nanak's poetry, we see both the trends of teaching concerning moral uplift of the people. Addressing Hindus, he would stress upon doing good deeds and meditate upon Him to end the wheel of transmigration; and to Muslims, he would lay emphasis on performing virtuous actions in this life, which in return, would help them favourably, hereafter. To become a good Hindu or good Musalman, requires certain qualities like love, purity, contentment, faith, to be developed in human character. On the other hand, they were required to shed off all the empty and conventional formalism. Guru Nanak, in his poetry, has addressed to Hindus and Muslims as under:

"Brahmin is he who knows Brahman, and practises japa, and restraint to that end, and firmly sticks to the vow of contentment and good temper. He breaks all bonds and gets emancipation". 5.

"Brahmin is he who bathes in the knowledge of Brahman, and worship God with leaves of virtue". 6.

To become a good Brahmin, Guru Nanak emphasised:

"The body is the Brahmin, the mind the dhoti, Gnosis the sacred thread; meditation the kusha-ring". 7.

And to Musalman the Guru said:

"It is not easy to be called a Musalman. If there were one let him be so known. He should first take to his heart the tenets of his faith and purge himself of all pride. He will be a Musalman who pursues the path shown by the founder of the creed, who extinguishes anxiety about life and death, who accepts the will of God as supreme, who has faith in the Creator and surrenders himself to the Almighty. When he has established his good will for all, O Nanak, will he be called a Musalman". 8.

5. Salok Varan ton vadrik, p. 1411.

6. Maru M-1, p. 922.

7. Asa M-1, p. 355.

8. Majh M-1, p. 140-141.

And again:

"Let compassion be thy mosque, faith thy prayer  
mat and honest living thy Quran;

Humility thy circumcision and good conduct thy  
fast; thus dost thou become a true Muslim.

Let pious works be thy 'Kaaba', Truth thy 'Pir'  
(teacher) good actions thy prayer;

And acceptance of His Will thy rosary; thus will  
the Lord give thee honour.

Thou sayest thy prayers five times a day and givest  
them five names.

Let Truth be thy first prayer, honest living the  
second and working for the well of all, the third.

Let good intentions of thy mind be the fourth  
prayer and the praises of the Lord the fifth.

Say thou the prayer of good deeds and thus become  
thou a true Muslim;

All the rest are false Muslims and they achieve  
nothing but falsehood". 9.

Guru Nanak, as is revealed from his poetry, has a belief in the doctrines of Karma and rebirths, but he did not go too far with regards to the details of these concepts, and their philosophical backgrounds. We just find quite a number of references to this effect. In fact the aim of the poetry of Guru Nanak is not so much to reach philosophical truth, as to bring peace and harmony to the anxious human spirit. In devotion and love to God, Guru Nanak sings the praises of the Lord. Philosophical speculations, is not the sole motive of Guru Nanak, yet the solutions of metaphysical questions are put forth in the form of dialogues (as in Sidha Goshti) and in general.

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9. Var Majh M-1, p. 141

The concept of Karma, as discussed in the poetry of Guru Nanak, made departure from the existing line of thought prevalent in Hinduism and Buddhism. The Buddhist doctrine of Karma differs from the Hindu and Sikh tenets of Karma. In Buddhism the law of Karma is the stern controller of the lives of human being, and occupies the place of Providence. In this religion, the effect of the act, once done, can not be destroyed until it has borne its result. No power of nature can stop it from yielding its result. In Hindu philosophy, in general, the effect of some acts can be averted.<sup>10</sup> But according to the teaching of Sikh Gurus, all actions can be rendered harmless.<sup>11</sup>

The vital difference between the Buddhist philosophy of Karma on the one hand and Sikh doctrine on the other, lies in this - while the Buddhist do not believe in a soul and the actions done in a life, transmigrate from birth to birth in the form of character or 'Skandhas', both the Hindus and Sikhs believe in an immortal soul which causes the continuity and establishes the link in the successive lives. Mainly the law of Karma, in Sikhism, is modified into two directions. Firstly the efforts of the individual self are necessary for improving his condition. Guru Nanak says, 'They who toil to earn their living and then share the earnings with others are the people who find the true way'.<sup>12</sup> The law of Karma should not lead him to the state of renunciation, as in Buddhism and to passivity

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10. Harnam Singh: Sikh Religion, Karma and transmigration, p. 7.

11. Basant M-5, p. 1195.

12. Sarang M-1, p. 1245.

as found in the thought of Sankara. Secondly, Karma can be rectified or made ineffective by prayer and Grace of God. Guru Nanak put forth his belief that, "myriads of our sins are effaced by Thee in an instant"<sup>13</sup>. Prayer and other spiritual efforts are counter-actions in the field of Karma. They (prayer and grace) help in neutralising the previous Karma. Guru Nanak says in Raga Majh, "No count of the Karma of a person can one speak of whom the Lord Himself hath blessed"<sup>14</sup>. And again "Nanak, he whom He blesseth is not asked to render account"<sup>15</sup>.

#### The origin of Karma:

How did Karma begin?, is the question posed prominently in the Sikh scriptures. Bhakt Kabir argues, "if thou sayest the soul is subject to Karma, who gave Karma to the soul"<sup>16</sup>. And saint Nandev says, "When there were no 'shastras', no 'Vedas', from where did emerge the Karma"<sup>17</sup>. Guru Nanak, while explaining the concept of Creation, in one of his famous hymns, tells us that it was God's Will that created Karma in the beginning. In Raga Maru the Guru says, "for countless ages there was darkness all around. There was neither earth nor sky. There was neither day, nor night, nor sun, nor moon. He was in abstract meditation. There was none of the four sources of life, no kind of speech, no air, no water, no life, no death, no transmigration -- There was no

13. Asa Raga M-1, p. 438.

14. Raga Majh, M-1, p. 143.

15. Ibid. p. 143.

16. Kabir. Gond Raga, p. 870.

17. Nandeva. Ramlali Raga, p. 973.

'Brahma', 'Vishnu' or 'Shiva.' There was none except Him, no man, no women, no distinction of caste and birth, no comfort and no agony ---- There was no 'Brahmin', no 'Kshatriya', no god, no temple. --- no sacrifice, no bathing at holy places, no guide for worship .... There were no 'Vedas', no 'Kitebs' (Semitic scriptures), no 'Smritis', no 'Shastras', no reading of 'Puranas'..... When it was His Will, He caused the Universe without any support ..... He created 'Brahma', 'Vishnu' and 'Shiva' and augmented the attachment of 'Maya'. He created ten 'Avataras' (incarnations) from the void and made Himself manifested through the Universe. He created gods, demons, human beings and placed them under the writ<sup>18</sup> of karma.

It is clear that the first cause of action was created by God Himself. He is the controller of Karma<sup>19</sup> (Karmayadhaksh). We may not be able to understand, how it all happened but the hard fact remains that human being does not find himself caught in the net of Karma, as a result of which the cycle of births and rebirths continues. This wheel of transmigration cannot come to a stay, unless he gets release. It is God Himself only who is above Karma.<sup>20</sup>

Guru Nanak did not accept this view that the life was sinful in its origin. On the contrary he believed that<sup>21-24</sup> man had emanated from the Pure source, and therefore, could

- Maru M- , p.  
 19. Suhi M-4, p. 736.  
 20. Sorath, M-1, p. 598.  
 21. Bhairo M-1, p. 1153.  
 22. Maru Sahib M-1, p. 1021.  
 23. Dhanasri M-1 Kirtan Sohela, p. 13.  
 24. Malhar M-1, p. 1287.



have no past Karma at the beginning of his coming into being. How the Jiva was caught into the fold of Karma, remarks Dr. Trilochan Singh, in his book, 'The Religion of Guru Nanak', that 'so long as he was conscious of his spiritual origin, and so long as he lived understanding his true spiritual nature, there was no cycle of births and deaths for him and there was no wheel of Karma. Karma originated for each individual when he lost consciousness and his spiritual destiny and became the victim of his egoistic will. The farther away he goes from God, the greater are his entanglements and sorrows of transmigration from one creature to another'.<sup>25</sup>

The law of Karma, as accepted by Guru Nanak, is that 'man's own actions make him what he is', 'what one soweth that one reapeth'.<sup>26</sup> If he sows evil, he must reap evil and become evil. The Guru says, 'The good and the bad a man doeth, he himself reapeth the fruit thereof'.<sup>27</sup> The man himself is held responsible for the actions he has done, and he cannot blame others.

"Why blame others? I must blame my own deeds for, I have got the fruit of what I had sown. No, others must never be blamed for what befallerh me". 28.

Every act is followed by consequences which also have a suitable reaction on the character and disposition of the performer of the act. The Guru says, "O, my mind, thou

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26. Suhi, M-1, p. 1730  
27. Asa M-1, p. 470.  
28. Asa M-1, p. 433.

hearest the consequences of thine own acts"<sup>29</sup>. And, "As  
one doeth, so one is rewarded; as one soweth so one reapeth"<sup>30</sup>.

As regards the nature of the doctrine of Karma, there are two ideas lying at the root of its function. Firstly, that deeds shape the character of a man and secondly some sort of continuity in life is required for its working. As the effects of action may not be exhausted in one life, they logically, require as many further lives as may be needed to be worked off. Guru Nanak, as well as the other exponents of the major religious systems of the world, except Buddhism, believe in the continuity of the soul after its life in this world. As far Buddhism, it compensates the no-soul theory by the law of Karma itself. In this school of thought, it is not the soul but 'Skandhas' that form a link between different lives. Guru Nanak has a firm belief in the immor-<sup>31</sup>tal-  
tality of the soul.

Thus the law of Karma cannot stop operating at any time not even after death, for the death causes only body to break up, leaving the soul to survive. Just as our present life is the result of our past Karma,<sup>32</sup> the present Karma, as well as the past accumulated Karmas (Sanchit) will determine our future life. It means every act good or bad, has its effect on the doer in shaping his character and further development. An action leaves <sup>e</sup> behind an impression

29. Asa M-1, p. 467.

30. Dhanasri M-1, p. 662.

31. Gauri M-1, p. 151.

32. Vadhas M-1, p. 579.

deepens by repeating the same action over and over again, the impression changes into habit, which in due course becomes a part of ones nature. In this way our past Karma influences our present actions. Guru Nanak says:

"Mind is the paper and our actions the ink. Virtue and vice are the two writings inscribed thereon. We are driven unto paths determined by our past Karma". 34.

The moral effects of one's doings are thus worked up in the character of the self. The desire to commit an act enters the mind spontaneously, even against one's will, which becomes too weak to resist, because of the previous impressions. For instance, a person who takes to alcoholic drinks, habitually does it in obedience to an element in his nature over which he has lost control. Even when he realises the evil effects of drinking and resolves to give up the habit, it will on the slightest temptation, overpower him and make him a helpless victim before it. Thus each man is what he is because of his Karmas. He himself is responsible for what he is and also for what he will become. Guru Nanak says: "What has been prepared according to our own deeds. No order can change it, we read/it is written, none can deface it".

"O, dear friend, the record of ones deeds cannot be effaced; remember, these deeds are recorded by God". 37.

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33. Dr. Bhai Jodh Singh: Gurmat Nirnay, p. 251.  
 34. Maru M-1, p. 990.  
 35. Narain Singh, Guru Nanak's view of life, p. 385.  
 36. Asa M-1, p. 389.  
 37. Harkali M-1, 1957

"Who can erase the writ of my Karma ? What do I know as to, what will be my lot in the yond". 38-43.

The doctrine of Karma is a counter-part of the Universal law of causation. It is generally held by the scientist all over the world, that the law which governs all actions and events is the Universal law of causation. It means that there can be no event or effect without a cause. The law of causation, so far has been limited to the physical world. It is believed that the physical effect is the result of a physical cause. But the law of Karma has a wider base. It covers the range of all actions in the universe, physical or mental, performed by human or non-human beings. In Sikhism, it is believed that Karma itself is not capable of producing its retribution. It is the Will of God that controls the fruits of Karma. The law of Karma works only through the power of All-pervading Consciousness. God Himself is the creator of cause and effect. Guru Nanak says:

"By His Will were created the souls, By the same Will they are exalted.

High and low exist through His Will, they experience joy and sorrow as decreed by Him.

His Will bestows grace on some (and they get salvation) others are ever made to wander (in transmigration) by the same Will. 46.

- 38. Gauri, M-1, p. 154.
- 39. Basant M-1, p. 1103.
- 40. Vadhans M-1, p. 566.
- 41. Sahi M-1, p. 791.
- 42. Var Gujri M-3, p. 809.
- 43. Vadhans M-1, p. 582.
- 44. Dr. Bhai Jodh Singh; Gurmat Nirnay: p. 252.
- 45. Salok Shaeskriti M-1, p. 1353.
- 46. Japji pauri 2.

And again,

"By His decree all souls come into existence and they engage in activity.

By His decree they are subject to death and according to His decree they are merged in Truth". 47.

Although the law of Karma operates through His Divine Will, yet His pen flows in terms of ones own Karma. The Guru says,

"He caused all to work in His Will, but His pen floweth in terms of ones own Karma, because the Lord is True, His Glory is True and His Court is True". 48.

#### Division of Karmas:

The classification of Karma can be made according to its different relations either to time or purpose, or nature or quality or result. Under the first head (time) Karma may be divided into three categories.

1. 'Sanchit' - (Past - static and accumulated)
2. 'Prārabdh'- (dynamic and the blossoming forth of past actions).
3. 'Kriyamān'- ((Actions which are being performed or Agami. in the present).

The Karma which is ripe for reaping is called 'Prārabdh' . All the stored up Karmas of so many previous births including those of the present life, which have not yet borne fruit, are known as 'Sanchit' or accumulated Karmas. Some of the 'Sanchit' karmas, which are in the process of blooming forth, are known as 'Prārabdh'.

47. Sri Raga, M-1, p. 55.

48. Sarang, M-1, p. 1241.

The difference between the 'Sanchit' and 'Prārabdh' Karma is only with regard to the time of their fruition. Both these types of Karma pertain to the past. The Karmas that we are doing in the present are known as 'Kriyamān'. But each 'Kriyamān' after being performed will naturally be added to the store of 'Sanchit' Karma. <sup>49</sup>

According to 'Bhagavad Gita', Karma can be divided into three categories.

1. Karma                      2. Vikarma                      and 3. Akarma. <sup>50</sup>

Karma means action, 'Vikarma' refers to selflessness and non-attachment in action. 'Akarma' means no action. As soon as Karma becomes 'Vikarma', it automatically converts itself into an 'Akarma' or no action and ceases to have the effect of a Karma which binds. Gita says, "He who sees the inaction that is in action and the action that is in inaction is wise indeed" <sup>51</sup>.

The Karmas can also be divided into two kinds, according to its aim or purpose.

1. Karmas: those undertaken for securing a desired result (kamyā)
2. Karmas: those done merely as a matter of duty (nitya-naimithika) and without a conscious desire for reward. <sup>52</sup>.

The second type of Karma are considered the superior Karmas as these facilitate an approach to 'Moksha'. According to the poetry of Guru Nanak, the main division of Karma is made

49. M.M.Misra, History of Indian Philosophy, Vol. I, p. 154.

50. Gita 4.17.

51. Gita 4.18.

52. Dr. Chandradhar Sharma, A Critical survey of Indian Philosophy, p. 236.

into two classes.

1. Higher Karmas
2. Lower Karmas. <sup>53</sup>

Lower Karmas (Karma Kānda) has been rejected by the Sikh Gurus. They lay emphasis only on those karmas, which lead us to the realization of 'Brahman'.

From ethical point of view, Karmas are of two types.— Good or bad; virtuous or sinful. . Guru Nanak says,

"Out of His Absolute self came the five elements,

And of them was assembled the body and one practised deeds,

And good and bad were writ on the forehead of the man,

And the seeds of virtue and sin were sown". <sup>54</sup>

And again,

"Mind is the paper, actions are ink; good and bad effects are both recorded therewith". <sup>55</sup>

Karmas can again be divided, broadly, into two categories.

1. Karmas: - which are being performed by the human beings. (Individual Karma)
2. Karmas: - which are beyond the power of human beings. (Phenomenal Karma).

As far as phenomenal actions are concerned, God's 'Hukm' (Divine Will) prevails upon them all. Earth, space, planets, Sun, Moon, water, air, fire, etc. all these are busy in their respective activities under the guidance of Supreme

53. Dr. S.S. Kohli, Outlines of Sikh Thought, p. 51.

54. Maru M-1, ~~50th~~ 17, p. 1038.

55. Maru M-1, p. 990.





Meritorious Karmas may also be divided into three sub-parts:

1. 'Hari-Kirat' Karma (to sing praises of the Lord)
2. 'Adhyatan' (Religious) Karma.
3. 'Mukh Rasai' Karma (Actions dedicated to God).<sup>57</sup>

**'Karma Kanda' (Conventional formalism)**

'Karma Kanda', actually means a section of the 'Vedas', dwelling mainly on rituals. The Karmas placed under the fold of this section, pertain generally to the religious side of mans life. Right from the period of 'Vedas' to this day, Hindus believe in some external rituals and ceremonies, which according to them help in purifying the mind and leading to spiritual growth. In the 'Vedas' and 'Brahmanas', we find a large number of rites, rituals, sacrifices, prayers and ceremonies, which were being observed by the people of the age. The essence of these formal activities, was not as to reach the Truth, but simple worldly profits, i.e. to crush one's enemy, to avert misfortunes in this life, to gain power over others, to seek pleasure and health of the children and to avoid the wrath of the super natural powers, which were considered as the gods. Some magic rites were also in vogue since the days of 'Atharva Veda' and in later period practised by the 'Tantras'.<sup>58</sup> 'Purva Mimansa', one of the six systems of Indian Philosophy, has based its entire thesis on the ground

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57. Dr. Jai Ram Misra, Sri Guru Granth Darshan, p. 210.

58. Swami Nirvedananda, Hinduism at a Glance, p. 202.

of ritualism. Nature forces like Sun, Moon, planets, fire, water, air and earth were worshipped as the gods. Certain trees, herbs, grass, flowers and stones were considered holy. The mountains like the 'Himalayas' or the 'Vindhya', and rivers like the 'Ganges', the 'Jamuna', the 'Godavari', the 'Sarasvati', the 'Narbada', the 'Indus' (Sindhu) and the 'Cauveri' were (and even now are) considered sacred by the Hindus. Even the cities like Benaras, Allahabad, Hardwar, Brindaban, Ayodhya, Dwarka, Puri etc., became the holy places for pilgrimage.

At the time Guru Nanak<sub>2</sub> appeared on the scene in the fifteenth century, the Indian society was divided, mainly, into two parts; one representing the Hindu culture and the other representing the Semitic culture. The Hindu society, again, was split up into several cults like the 'Vaishnavite', the 'S<sup>h</sup>aktivite', the 'Tantrists', the 'Sannyasi', the 'Yogis' and the 'Siddha'. Having different beliefs and practices, they were engaged in preaching their own way of life by practising certain rituals and ceremonies. The conventional formalism had lost the inner significance of purity of mind and spiritual advancement and had become merely a hoax.

Without having any hatred and enmity with any religious sect, Guru Nanak courageously spoke and preached the futility of Karma Kanda. In his views, it is not the outward form but inner truth that matters. He spoke to the

'Vaishnavite', the 'Shaivite', the 'Tantrist', the 'Sannyasi' and the 'Yogi', the 'Pandit' and the 'Mullah', the 'Jain' and the 'Biddha'. Exposing the hollowness of Karma Kanda, widely prevalent among the different religions at the time, Guru Nanak said, 'When a Hindu comes to join the Hindu fold, they recite certain 'mantras' and put a cotton thread round his neck. But after investiture if he commits evil deeds his washings and ablutions will stand him in no stead. A Mohamadan praises his own creed, and says without believing in the great Prophet none will get any place (in His Court). But very few follow the path indicated by him. <sup>60</sup> None will enter paradise without good deeds.'

"In the house of 'Yogis' they point out the way and for that purpose they put rings in the ears. With rings in his ears he begins to roam from place to place. (He forgets) that the Creator pervades all places. All men are way-farers, when the writ comes, they will depart without delay. He who knows Him here will know Him after death. For the rest all boast of being a Hindu or Muslim is in vain. All will have to render account at His door. Without righteous deeds none will get salvation. Rare is the man who talks only of the Truth of all Truths. From him, Nanak no questions <sup>61</sup> will be asked hereafter".

The Brahmin priest-hood, which had been dominating the religious life of the people, through the ages, was

60. Var Hanjali, p. 951.

61. Var Hanjali N-1, p. 952.

rejected by the Guru. Outward forms, formulas, incantations<sup>62</sup>  
and image - worship<sup>63</sup> did not find favour with Guru Nanak's  
thought. He laid stress on the point that it is the right  
conduct and not external appearance that helps in attaining  
inner purity. Guru Nanak says,

"Useless is worship without faith, restraints  
without Truth and 'Janesu' without self-control. You may wash  
and bathe and run the mark of your caste (tilak) across  
your forehead, yet purity will not be attained without pure  
conduct"<sup>64</sup>.

Renunciations, austerities and penances<sup>65</sup> have also  
been rejected by Guru Nanak. He says<sup>66</sup>"Some worship stones,

62. Subi, M-1, p. 766.

'I have no faith in Tantras, Mantras and hereby My mind  
is absorbed in the Lord, residing in my heart'.

63. Serath M-1, p. 637.

'One worshippeth gods and goddesses, but  
what can one get out of them?  
One washeth the stone gods with water,  
They sink themselves, how can they ferry him, across'.

64. Rankali ashtpadi M-1, p. 903.

65. Var Malhar M-1, p. 1224.

"Some there are who repair to the woods, composed in  
their silence,  
Others suffer the pangs of wintry frosts and freeze  
themselves like ice.  
Others besmear their bodies with ashes and cleanse  
themselves not.  
Other keep their hair matted, to look wild, and so lose  
caste with their fellowmen.  
Others wander about naked and they doze not, nor sleep,  
Others burn themselves in fire, limb by limb, and  
thus waste themselves away.  
Without the Lord's name their bodies are reduced  
to the dust".

66. 'The ignorant fools worship stones, not realizing that  
stones which themselves sink cannot ferry others across'.  
Bihagra, M-1, p. 556.

some go to visit places of pilgrimage and some take their abode in the forests. They roam and they falter. How can one become pure until the mind is rid of contamination? He is honoured who achieves the Truth<sup>67</sup>. And again, "He<sup>(Panda)</sup> performs 'sandhya' and reads books to engage in wrangling..... Thrice a day he recites 'Gayatri'. A rosary round his neck and a mark on his fore-head, he has two dhoties and cloth to cover his temples. If thou thinkest that these are godly acts, that this belief is baseless and the deeds will bear no fruit, saith Nanak, Meditate on Him with faith but this way will not be found without the True Guru"<sup>68</sup>.

Guru Nanak ridiculed the idea that the impurity of mind could be washed away by taking a bath at the holy places. He says, "False inside with a show of piety outwards are hypocrites in this world. They may bathe at the sixty eight<sup>69-71</sup> places of pilgrimage, their dirt will not be removed". Guru Nanak condemned the idea of giving alms to please the gods, who, in turn would confer favours on the 'pitris' or one's forefathers. The giving of alms of ill-gotten wealth was commented upon by the Guru, "If a thief breaks a house and

67. Dhanasri. ast M-1, p. 686.

68. Var Asa p. 470; Serath M-1, p. 635; Bilawal M-1, p. 832; Rankali M-1, p. 904.

69. Var Asa M-1, p. 473.

70. Suhi M-1, p. 789.

"While going to pilgrim stations with evil in mind  
and theft in the body,  
One part of the sin is washed, the others are  
sullied twice over.  
From without they are cleansed like a gourd,  
but inside them is poison.  
The saint is blessed without such a wash,  
the thief remaineth a thief even after  
ablution".

71. Asa Di Var, p. 467.

'The more pilgrim stations one visit the more one prates.  
The more he puts on garbs the more he suffers,  
Suffer thou, these are your own deeds".

donates stolen goods in the name of his forefathers, the stolen goods will be identified in the next world and his ancestors will be declared thieves. The hands of the broker will be cut off, this will be the judgment of the Lord says <sup>72</sup> Nanak, a man gets hereafter what he earns".

There is another ritual act, the wearing of sacred thread (Janou), very wide spread and practised by all high caste Hindus. To Guru Nanak, the thread is just a bit of cotton spun and twisted, if it does not induce in the wearer the qualities required for high moral life. He says, "Make mercy the cotton and spin out of it the thread of continence, tie on it the knot of the self-control, and give it the twist of truth. If, O pandit, you have such a thread I will wear it as it will never break or wear off or get soiled, burnt or lost"<sup>73</sup>. While explaining the futility of this ritual act, Guru Nanak comments "A thread is bought and sitting on a plastered square it is put round the neck. Instructions are whispered into the ear and the 'Brahmin' becomes the Guru. The man dies, the thread wears off and he goes into the next world without a thread. A hundred thousand thefts, a hundred thousand adulteries, a hundred thousand falsehoods, a hundred thousand abuses, a hundred thousands frauds and other innumerable sins go with the soul night and day. A thread is spun out of cotton and the 'Brahmin' comes and twists it. A he-goat is slaughtered in the Mohammedan way, it is cooked and eaten, and all say,

72. Var Asa M-1, p. 472.

73. Var Asa M-1, p. 471.

'Let the investiture take place'. When the thread wears off, it is exchanged for another, says Nanak, the thread would not break if it had some strength"<sup>74</sup>.

Then which type of thread is required? Guru Nanak says, "By obeying the Name, faith is produced and by singing His praises true thread is spun. It is put around the neck in His Court such a sacred thread will not break"<sup>75</sup>.

According to Guru Nanak the study of 'Vedas' should destroy evil understanding and remove ignorance with the light of knowledge. But now the reading of 'Vedas' has become a worldly occupation. 'Pandits' read them and interpret them without knowing the essence and waste their lives. They cannot cross the ocean of 'Samsāra' unless they become God-oriented.<sup>76</sup> In one of his hymns in 'Var Asa', Guru Nanak has outrightly rejected the ritualistic way of life of 'Brahmin', which has lost all the virtues and moral responsibility towards his fellow men. 'With a sacred mark on the forehead, he wears yellowish coloured 'dhoti'. But with a knife in hand he butchers his own people. Wearing blue clothes he wins the approval of the officials and worships the 'Agnas' with gifts from the 'Mlechhas'. He eats the meat of a goat, at the time of slaughtering which, words of a foreign tongue have been uttered. He does not permit other man to enter his cooking square saying, 'do not touch the square, do not touch the square, otherwise my food will be polluted. With bodies defiled they indulge in

74, Var Asa, M-1, p. 471.

75, Var Asa M-1, p. 471.

76. Var Suhī, M-1, p. 791.

sinful deeds. With impure minds they rinse their mouths to be pure".<sup>77</sup>

While addressing 'Muslims', Guru Nanak was equally forceful in condemning the practices and conduct of the 'Qazis', 'Mullas', who were devoid of morality and inner purity. Like 'Brahmin', 'Qazi', also tells lies and eats dirt. He poses to practice charity but gathers wealth through evil means. Guru Nanak says: "The Qazi sits to dispense justice. He counts his rosary and repeats the Name of God. He takes bribes and decides against what is right. If one questions, he quotes authorities. His ears and heart listen to what the 'Turks' advise. He helps in plundering of people and eats what he earns by informing against them'.<sup>78</sup>

The widespread cult in India, that of the 'Yogīs', was equally in force at the time of Guru Nanak. Like Brahminical rituals, the 'Yogīs' had also developed an elaborate system of formalism concerning their outward appearance as well as relating to the technique of concentration of physical and mental powers. The main feats, practised almost by all the 'Yogis' were, the control of breath (prānāyāma), 'Āsanās' (balanced postures), 'shat karmas' (six purifications) and arousing the secret serpent power known as 'Kundalini'. Guru Nanak did not approve the methods adopted by the 'Yogīs', as far as the spiritual and moral life was concerned. There is a striking difference of

77. Var Asa M-1, p. 471.

78. Var Ramkali, M-1, p. 951.



view-point, (as found in the poetry of Guru Nanak, especially in 'Siddha Goshai' and 'Var Rankali') between the 'Yogis', the follower of 'Hath Yoga' and Guru Nanak, the believer in spiritually elevated life. According to Guru Nanak, the 'Siddhas', the 'Munis' and the 'Yogis' who practise self-control through 'Hatha Yoga', do not feel satiated. <sup>79</sup> Outwardly they look pious and inwardly they are full of desires. About such 'Yogis', Guru Nanak says:

"Some pick up roots and herbs to eat and live in forests.

Some roam in ochre-coloured robes calling themselves 'Yogis' and 'Sannyasis'.

Full of desire inside, hankering after food and clothes, they waste their lives in vain, neither they are householders nor 'Udasis'. 80-81.

Commenting upon the external and conventional formalism of the 'Yogis', Guru Nanak has stressed upon the point that true religion does not lie in observing certain kind of 'Karma Kanda' but leading an uncontaminated life amid worldly temptations, Guru Nanak says:

'Yoga' lies not in the patched garment, nor in his staff, nor in besmearing the body with ashes.

'Yoga' lies not in suspending large rings from split ears, nor in shaving the head, nor in the blowing of horns.

To live uncontaminated amid worldly temptations is to find the secret of 'yoga'.

'Yoga' lies not in the empty words. He who regards all man as equal is 'yogi'.

79. Rankali ashtpadi M-1, p. 906.

80. Var Majh, M-1, p. 140.

81. Rankali, ashtpadi, M-1, p.903.

'Yoga' lies not in the wandering outside the tombs and places of cremation, nor in the pastures of contemplation.

'Yoga' lies not in roaming abroad, nor in bathing at places of pilgrimage.

To live uncontaminated amid worldly temptations is to find the secret of 'yoga'. 82.

Giving ethical and spiritual meanings to the outward symbols, Guru Nanak insisted upon the 'Yogi' to inculcate the inner qualities for conquering his ownself. He says:

"Make contentment thy ear rings, endeavour the beggars bowl, let meditation be thy ashes. Let the idea, that the body is betrothed to death be thy patched-coat and let faith be the staff of thy 'Yoga'. Let considering all men as thy equals be thy 'Aye-Panth'. By conquering self wholeworld is conquered". 83.

The religious practices and all types of Karma Kanda of Jainism have been rejected by Guru Nanak. The monks, nuns, laymen and laywomen that constitute the brotherhood of Jainism, was divided into two main sects, i. e. 'Shvetāmbaras' and 'Digāmbaras'. The 'Digāmbaras' were very rigid in their practices.

In the following hymn, Guru Nanak has described the way of living of the Jaina monks.

"They pluck (the hair of) their heads and drink washings and beg for the leaving of meals to eat.

They rake up their excreta and inhale foul smell and fear (or detest) water;

Like sheep, (the hair of) their heads are plucked and their hands are filled with ashes.

They do away with the living of their parents and their families lament about them.

82. Suhi M-1, p. 730.

83. Japji Pauri 27.

No ritual regarding rice balls on a leafy platter is performed for them on their death nor an earthen lamp is lighted.

They are not given refuge at the sixty eight holy places and Brahmins do not eat their cereals.

They remain unclean always, day and night and there are no Tilaks (sacred marks) on their forehead;

They always gather together in a state of mourning, they hide themselves and do not attend public meetings;

The bowls hang by their waist and brushes in their hands, they march in queues.

They are neither Yogis nor Shaivites, neither Qadis nor Mullahs.

Having been deprived of the grace of the Lord they wander aimlessly like a cursed herd.

They go about without charity and bath. Ashes be put on the shaven heads<sup>84</sup>.

So Guru Nanak has condemned all the bad practices of the Jaina monks i.e. the plucking of the hair of the head; drinking of the washings; begging for the leaving of the meals, raking up of excreta and inhaling foul smell; fearing or detesting water; filling of hands with ashes; their gatherings in a state of mourning; the handing of bowls by their waist; the keeping of brushes in their hands and marching in queues.<sup>85</sup>

#### Ego Karma or self-willed actions guided by egoism.

'Ahamkara' or Ego is a conception or a principle by which every worldly object, whether animate or inanimate, takes a different and separate form of its own individuality

84. Var Mah, p. 149-150.

85. Dr. S.S.Kohli, Guru Nanak and Jaina scriptures, an article published in Parakh, p. 41.

or its own I-ness. 'Sāṅkhya' philosophy postulates that the evolution of the world is due to twenty five elements; the most important among these are 'Prākṛiti' (matter) and 'Purush' (spirit). At the root of this process of evolution, it is, fundamentally, the ego or 'Ahankāra' that causes separateness. Guru Nanak has accepted the 'Sāṅkhyan' principle of 'Ahankāra',<sup>86</sup> through which the whole universe is born. When questioned by the 'Yogis', about the birth of the world, Guru Nanak<sup>87</sup> clearly says that this world is created in ego. According to Guru Nanak all the activities of the self are under the influence of ego. He says:

"In ego one comes, in ego one goes.  
 In ego one is born, in ego one dies.  
 In ego one takes, in ego one gives.  
 In ego one earns, in ego one loses.  
 In ego one is truthful, in ego one is false.  
 In ego one reflects on sin and virtue.  
 In ego one goes to hell or heaven.  
 In ego one laughs, in ego one weeps.  
 In ego one is fool and in ego one is wise.  
 In ego one loses caste or species.  
 And one does not know what is salvation or deliverance.  
 In ego is the illusion, in ego is the shadow.  
 Creation of living beings has been through ego".<sup>88</sup>

The Karmas done under the influence of Maya or ego are the cause of transmigration. Even the pious and apparently virtuous deeds which are done under the impulse of egoism are never spiritually fruitful. Some people perform religious duties and pious acts with the pride and determination to realise the final beatitude. Guru Nanak

86. Dr. S.S. Kohli. *Outlines of Sikh Thought*. p. 69.

87. *Sidha Goshai M-1*, p. 986.

88. *Var Asa M-1 Pauri 7*, p. 466.

believes that such Karmas (deeds) may have some other utility in forming habits or regulating conduct, but such deeds can never bring spiritual illumination. Guru Nanak remarks: "Egoistic deeds do not lead to the realization of truth. When egoism is destroyed, one achieves the Supreme state..... Egoism is annihilated when one contemplates <sup>89</sup> Guru's word and renounces his fickle intellect and destroys the five evils... Egoism keeping one in bondage, makes him wander in transmigration. He will find peace, says <sup>90-91</sup> Nanak, through devotion to God".

Guru Nanak, in his poetry, has mentioned the maladies born out of ego or I-ness. The whole of universe is afflicted by this disease. The father, the mother, the body, the relatives - all are its victims. Rivers, Seas, <sup>92</sup> Islands, earths are all within its fold.

Supporting the views of Guru Nanak about ego, Guru Angad says that 'ego is a dangerous disease. When a self-oriented man acts, he acts in ego. Ego enchains him and transmigrates him repeatedly. The only remedy to shed off the egoistic tendency is to come under the fold of God's <sup>93</sup> grace and to work under the 'Hukm' of the Lord.'

The ego takes the form of pride or vanity which may be due to learning, power, money, beauty or high caste.

89. Sri Raga, M-1. P21  
 90. Gauri Gareri M-1, p. 222  
 91. Suhi M-1, P750  
 92. Bhairon M-1, p. 1153.  
 93. Asa Var M-1, p. 466.

It leads to arrogance and a sense of superiority. It creates an individualistic entity of the self, which differentiates between man and man. This ego, not only keeps him far from his fellowmen but also from God. Egoistic actions are like chains round the neck of the individual.

The actions which a man does under the influence of ego, cover, almost, every field of activity of human life. The Karmas or deeds of egoistic nature exist prominently in the following spheres:-

1. Religion
2. Education/knowledge.
3. Karma Kanda.
4. Caste.
5. Wealth.
6. Family.
7. Beauty.

Many persons having religious bent in their lives, are busy in doing Karmas with the right earnestness. They feel pleasure and mental satisfaction by doing these actions. But if they have not killed the egoistic tendency and have not come under the fold of God's Grace, their efforts would not avail themselves of the fruit desired thereof. Guru Nanak says:

"Man may do countless good and virtuous deeds and what are received as charitable acts;

He may practise countless austerities in the wilderness to balance the mind;

He may perform countless acts of bravery in war and in fighting breathe his last;

He may perform countless readings of the 'Srutis' and the 'Puranas', and may in countless ways philosophize and meditate;

Yet all these devices are vain, says Nanak, the true index of the way is the Grace of Him".94.

Guru Nanak has laid stress on the avoidance of doing all such Karmas as involve egoistic tendencies.  
95

In the field of knowledge and education, Guru Nanak asserts that the only essence of learning is to find out the Truth. Without this the education is futile. A lot of reading may sharpen the intellect but it creates vanity and, in turn, becomes obstacle for illumination of the innerself.  
96

Guru Nanak says:

"We may read and read, and make cart loads with books or pack caravan with them;

We may read and read and load boats with books or fill cellars with them;

We may read for all the years and months that are given to us;

We may read as long as we live and breathe;

Yet, says Nanak, there is only one truth that matters, all else is vanity and vexation of spirit.97.

Guru Nanak, in his poetry, at many places, has exposed the uselessness of ritualistic actions performed under the influence of ego. The 'Siddhas' and the 'Yogis'

94. Var Asa M-1, p. 467.

95. Var Asa M-1, p. 471.

96. Bilawal M-1, p. 832.

"Every one talketh of wisdom and Gnosis  
And this vain glorious utterance leadeth to  
discursiveness and pain.

Everyone utters and talks (of the Lord's wisdom)  
But if one is imbued not with its essence, one is  
emancipated not".

97. Var Asa, p. 467.

wear ascetic garbs, afflict their bodies, abstain from eating, wear no clothes, practise silence, go barefooted, put ashes on their heads but for that egoistic nature, they lose their self-respect. They do not enshrine the Name of God in their hearts and do not earn God's Grace. 98-99

Hindu scriptures have divided the society into four Varnas, i.e. 'Brahmin', 'Kashtriya', 'Vaisha', and 'Sudra', and have allotted different types of Karmas to be performed by the people according to the nature of the 'Varna'. These 'Varnas', eventually, led to the formation of caste system, by which a high or a low status of a person was determined. So when a person, keeping in view his high caste or status performs an act, he is motivated by His self-willed egoistic nature. Such actions do not lead a person to the higher spiritual plane. Guru Nanak says:

"Caste and power are of no avail hereafter, on their account no body is honoured or dishonoured for want of them. Those alone will be deemed good, whose faith receives His approval". 100.

And

"Observe the inner light (of God), do not ask the caste, there is no caste hereafter". 101.

And again

"Of no avail is caste by birth, thou canst enquire from teachers of truth. A man's caste or faith is determined by the works he performs". 102

Accumulation of wealth, family ties and pride of beauty are the other aspects of human life in which his

98. Ibid. p. 467-68.

99. Maru ashspadi M-1, p. 1012-13.

100. Var Asa M-1, p. 469.

101. Haga Asa M-1, p. 349.

102. Parbhati M-1, p. 1330



actions or activities are bound by his self-willed attitude. He gathers wealth by all the wits at his end, to show intellectual superiority or to gain distinction in the social set up. To Guru Nanak's mind, all efforts of human being, leading him to become even a 'Sultan', would be of no avail, if he is devoid of the True Name of God.<sup>103</sup>

By his sense of discrimination and by the self-willed actions, the 'Jīva' is tied up with this world. He develops relation with others as father, mother, son daughter, etc. The whole fabric of family ties becomes a bondage for him.<sup>104</sup> Guru Nanak believes that if a 'Jīva' by his non-egoistic attitude and pious Karmas, is blessed with the society of saints, he realises the true kinship.<sup>105</sup>

The pride of youth and beauty is almost universal among all the human beings, whether rich or poor, high or low. The egoistic attitude of 'Jīva' in this world will not bring him any satisfaction hereafter.<sup>106</sup> Guru Nanak comments in one of his hymns that beauty and youth are the deceivers which have deceived the whole world. He says:

1. "Dominions, riches, beauty, caste and youth, all the five are great deceivers;

which have deceived the whole world and no one's honour is safe from them". 107.

2. "The pride of riches and the glamour of beauty ruin the human life". 108.

103. Sri Raga M-1, p. 14.  
 104. Asa M-1, p. 416  
 105. Maru M-1, p. 1016.  
 106. Asa M-1, p. 379.  
 107. Var Malar p. 1288.  
 108. Sri Raga M-1, p. 24.

**Triguna Karma:**

Triguna means three 'gunas' (qualities) which are the modes or attributes of 'Māyā' (prakriti). 'Māyā' is the bondage for 'Jīva' and its main functionary is ego or 'Ahankāra'. According to 'Sankhya' philosophy, three 'gunas' are the resultants of ego or 'Ahankāra'. 'Tamas' is resistance, 'Rajas' is motion and 'Sattva' is rhythm. Evolution takes place when the equilibrium of these 'gunas' is disturbed.

All the Karmas done under the influence of 'Triguna' lead to bondage. One who is attached with the world of 'Māyā' undergoes transmigration. Guru Nanak says:

"When actions are within the three qualities; hopes and fear abide. How can then one be released from the three 'Gunas' without the Guru? It is only in the 'Sehaj' that peace is attained". 114.

With the three qualities of 'Māyā', man is attached to the world and he knows not the Unknown.

**Meritorious Karmas or Karmas that bring release.**

Meritorious Karmas are those which are performed without the slightest thought of reward and with the spirit of

109. Dr. S.S. Kohli, Philosophy of Guru Nanak, p. 128.  
 110. Var Majh M-1, p. 140.  
 111. Gauri Raga M-1, p. 154.  
 112. Serath M-3, p. 603.  
 113. Suhi Raga M-1, p. 751.  
 114. Sri Raga M-1,  
 115. Basant M-1, Gauri P 156

abiding by His will. These actions lead to the attainment of highest spiritual state. Guru Nanak, as well as, other Sikh Gurus admit the importance of virtuous actions. Guru Nanak believes that virtuous actions are means for attaining perfection.<sup>116-118</sup>

The virtuous deeds that lead to salvation, can be divided into three categories.

1. 'Harikirat' Karma: To sing the praise of the Lord in the holy congregation is the highest Karma. The Guru says: "The highest deed is the Lord's praise in the society of saints; he alone attains to it in whose lot it is so writ by God".<sup>119-120</sup>

In Sikh religion, 'Harikirat' Karma or to sing the praise of the Lord, is considered as the essential feature of 'Nam Bhakti'. 'Harikirtan' is described as the priceless gem.<sup>121</sup> In Sikh religion, almost, all the 'samskaras' of human life are incomplete without 'Harikirtan'. In this iron-age (Kaliyug) 'Harikirat' Karma - the most meritorious deed - leads to 'Jīva' towards the realization of God, if he follows the instructions of the Guru.<sup>122-123.</sup>

According to Guru Nanak, the performance of the sacrifices, austerities, worship and virtuous acts do not lead the 'Jīva' to liberation. The best action in the

116. Ramkali, M-1, p. 903.

117. Ramkali, M-1, p. 952.

118. Ramkali, M-1, p. 952.

119. Sorath M-5, p. 642.

120. Majh M-3, p. 115

121. 'Kirtan Nirmolak beera' Ramkali M-5, p. 893

122. Kanre di Var, M-4, p. 1314

123. Parbhati, M-1, p. 1342.

world is the remembrance of the Name of the Lord.<sup>124</sup> All  
 the sins are washed away with the love of His Name.<sup>125-126</sup>  
 Praising of the Lord becomes a constant nature of the 'Jīva',  
 if he imbibes Truth.<sup>127</sup>

There are virtuous and evil deeds, which a 'Jīva'  
 has performed in the previous lives. These are the (Sanchit'  
 or accumulated Karmas. The 'Sanchit' Karmas contribute towards  
 the making of a character, in the next life, when they start  
 giving fruit in the shape of 'Prarabdh'. The effect of  
 Karmas which have yet to bear fruit can only be effaced by  
 'Harikīrat' Karma or with the Name of God. Guru Nanak says,  
 'One wanders from birth to birth, doing whatever is in his  
 destiny. How could the writ of eternity be obliterated, when  
 the writ is by His Will. Without the Name, nothing can save  
 thee, and through the Guru's word, One meets the Lord'.<sup>128-129</sup>

#### Religious Karmas:

Religious Karmas or 'Adhyātam' Karmas are those,  
 that establish the contact between 'Jīva' and Supreme-Self.<sup>130</sup>  
 Only those religious efforts are condemned by Guru Nanak,  
 which carry with them the tinge of ego or 'Ahaṅkāra'. About  
 the 'Rāwals', the 'Sannyāsis', the 'Yogis' and the  
 'Jainis', who have not killed their egoistic

124. Sri Raga M-1, p. 62.

125. Japji Pauri 19.

126. Japji pauri X5.

127. Prabhati M-1, p. 1331; Gauri M-1, p. 223.

128. Sri Raga M-1, p. 59.

129. Majh M-3, p. 115.

130. Bhai Randhir Singh; Gurmat Adhyātam Karma  
 Philosophy, page 446.

attitude and have not merged in His Name, Guru Nanak says, "The 'Rāvals' waste their lives in their ten sects, so do the 'Sannyāsis' in their twelve creeds. So do the 'Yogis', 'Kapriās' and the hair-plucked Jainis, without the Word, all will have nooses round their necks. Those who concentrate on the Word are the perfect 'Bairāgis', they beg alms in their own body and fix their attention on love of the One alone. The 'Brahmins' read and discuss and engage in acts prescribed and make others do the same. Without real understanding they can not see the path, the egocentric undergo the misery of separation. Those united through the Word engage in pure deeds and get honour in the True Court. Ever, their attention is fixed on 'Nām' and in every age they are absorbed in Truth. All the acts, duties, purities, controls, mutterings and asceticism are contained in the Word. Says Nanak, when His grace makes one meet the Satguru, his miseries, sins and death vanish'.<sup>131</sup>

Those religious deeds which help in the betterment of life are regarded as essential, by the Guru, in our daily life. He says that without Truth, restraint and good conduct, the body is like a ghost.<sup>132</sup> It is futile to live on a life without charity, purity and holy congregation.<sup>133</sup> At another place Guru Nanak remarks that a 'Jīva' who performs

131. Parbhati M-1, p. 1332.

132. Rankali, M-1, p. 906.

133. Ibid. p. 906.

'Adhyātmic' Karmas, inculcates in himself the following qualities. "He destroys the five evil forces and lives a truthful living. By following on the teachings of the preceptor, he sees the same God-light in all the beings.<sup>134</sup> He keeps himself absorbed in meditation and concentration of the Name and does not indulge in doing bad deeds. He serves the Guru and has a full faith in god's Grace. He destroys<sup>135</sup> ego".

#### Hukm Razāi Karmas:

'Hukm Razāi' Karmas are those karmas, which a 'Jīva' performs in accordance with the Will of God. 'Jīva' acts on three different planes, i.e. physical, mental and spiritual. It is only after the 'jīva' enters into the spiritual realm, that he acts under His Will. A person who has attained the highest point of realization or who is illuminated, can perform these Karmas. 'Hukm Razāi' Karmas do not leave any effect or impression which the doer has to consume in future lives. The doer of 'Hukm Razāi' Karma is illuminated and feels identity with Him. Guru Nanak says that those who are attuned to God's Will, their worldly actions are shattered off. "If they know the nature of the Lord,<sup>136</sup> they would know these deeds and beliefs to be vain".

'Hukm Razāi' Karmas or Karmas dedicated to God, are performed only by the 'Jīva', whom God has brought under His Grace. Such 'Jīvas' abandon their self-entity and all

134. Manu, M-1, p. 1039.

135. Gauri M-1, p. 223.

136. Var Asa M-1, p. 470.

their actions are directed under His Will. By His Grace  
137-138  
they reach the True Court of the Lord.

How Karma is annihilated:

The different schools of Indian religious philosophy have expounded different theories about the extinction of Karma. In Buddhism, 'desire' is considered to be the root cause of Karma. The pursuit of Karma ceases only, when the desire ceases to haunt a man altogether. "He who is free from desire and without grief, beholds in tranquility of the senses, the majesty of the self".<sup>139</sup> Cramer Byng in his book 'Legends of Indian Buddhism' remarks that Karma ceases only when there prevails perfect wisdom, absolute detachment<sup>140</sup> from the world and all craving for existence is vanished.

According to Upanishad, a person may, by good deeds, earn a limited amount of merit to be enjoyed for a time, in heaven, after which the inexorable law of rebirth sends him back to the world.

"Having had enjoyment on the top of heaven won by good works, they enter this world, or a lower". 141.

On the basis of the teaching of Gita, it is enunciated that one can cut off the knot of Karma -

137. Var Asa, paufi 15, p. 471.

138. Ramkali M-1, p. 905.

139. Mrs Annie Besant. Brahm Vidya. p. 4; of Harnam Singh, Sikh Religion - Karma and Transmigration, p. 149.

140. cf. Harnam Singh, Sikh Religion - Karma and Transmigration p. 149.

141. Mundaka Upanishad, 1-2, 7, 9-10. cf. Ibid. p. 151 -.

1. by giving up all the desires of fruit, when doing good deeds;
2. by getting rid of 'Ahankāra' or ego; and 142
3. by laying all the acts at the feet of the Lord.

Ramanuja and Madhava, the exponents of 'Vedānta' system of philosophy, hold that apart from true knowledge and devotion or Love of God, God's grace is necessary to render all the <sup>143</sup> Karmas inactive.

In Jainism the cessation of Karma takes place in two stages. The first step is to stop the inflow of Karmic matter into the self. This can be done by practising meditation, conquest of suffering and good conduct. The second stage is the shedding of Karmic matter already accumulated. This requires right knowledge of the self and <sup>144</sup> self-restraint.

Guru Nanak, as we have already seen, has not followed the concept of Karma strictly in accordance with its prevalent form in other schools of religious thought. Guru Nanak has modified and supplemented the Karma theory <sup>145</sup> with the concept of God's Grace. Hence from Guru Nanak's point of view, God is the creator of Karma and He too is its destroyer. A 'Jīva' takes birth because of his Karma but gets final emancipation (or destroys his wheel of Karma) <sup>146</sup> by the Grace of God. But there are certain efforts like

142. Gita. 3-1, 11, 13, 20.

143. Sri Bhasya 4.1.13; and Brahm Sutra, p. 66.

144. Dr. Radhakrishnan and Charles A. Moore; A Source Book in Indian Philosophy, p. 289.

145. Maru M-1, p. 1034.

146. Japji pauri 4.



Prayer, sincere repentance, constant association of good men, following the instructions of the preceptor, dwelling upon the 'Shabd' (the Word of the Guru), and the love of 'Nām' that help in inviting God's Grace. God, in Sikhism, is not thought of as Law only, but also as Love. Prayer and other spiritual efforts are counter-actions, in the field of Karma - that neutralise the previous (sanchit) or accumulated Karma and purify the mind. Guru Nanak has combined the two ideas of Karma and 'Nām'. He says, "whatever one soweth that one reapeth, whatever one earneth that one eateth. But no accounts are asked of him if he goeth there with the passport of the Name". And again he says:

"I care not for the writ of Karma, for great is Thy Magnificence, O Lord, to me all merits of works and all merit of religion is the essence of Thy Name". 147-148

"The Habit (character) formed by Karma cannot be destroyed because the man has not earned the wealth of the Name of God". 149.

To meditate upon the Name of God, does not mean mere repetition of a word or words, nor any superficial performance of ceremonies. No mere lip homage, in whatever form it is done, has the power to cleanse the mind of its sin. The change has therefore to be brought about in the operation of the mind itself. The power of the awakened soul is unlimited

147. Suhi M-1, p. 730

148. Var Malhar M-1, p. 1283.

149. Gauri M-1, p. 154

150. Jaitsri Chhant M-6, p. 133.

The bonds of Karma can be burnt through the 'Word' and then they take no roots just as a burnt seed takes no root. "Countless karma of our past lives are washed away by the 'Shabd' of the Guru"<sup>151</sup>. Guru Nanak says, "When the Lord cometh to reside in the mind, pain and ignorance depart"<sup>152</sup>.

By the grace of God the Karma of a 'Jīva' is shattered.

"No account of the Karma of a person can one speak of, whom the Lord Himself has blessed"<sup>153</sup>.

"Nanak, he whom He blessed is not asked to render accounts"<sup>154</sup>.

The association of good men also help in the extinction of past Karmas. The Guru says, "All past Karmas are effaced through the association of saints and the lifeless comes back to life"<sup>155-156</sup>.

According to Guru Nanak, mere discussion of 'Vedas' will be of no avail. It is only the Guru who can help in the extinction of Karmas. He says, "Many 'Pandits' and astrologers expound the 'Vedas'. They extol discussions and oppose to the other point of view. But mere discussion leads to transmigration. Without the Guru, none will escape the net of Karma, whatever we may say, hear or discuss"<sup>157</sup>.

151. Basant M-5, p. 1195.

152. Asa M-1, P. 309.

153. Majh M-1, p. 143; Asa M-1, p. 438.

154. Majh M-1, p. 143.

155. Dhansri M-5, P. 683.

156. Karma M-5, P. 1208.

157. Sri Hoga M-1, p. 56.

CHAPTER IVThe concept of transmigration in the poetry of Guru Nanak

What is the end of human life? Wherefrom man comes and where will he go? What has he been in the past and how has he come to be what he is today? What is it that binds him to the Karma or to the round of transmigration and how will he be released? What is it that controls his destiny now and what will happen to him after his death? Is physical death the end of the human life or there is a spirit that reincarnates itself? These are the questions pertaining to the law of Karma and transmigration, which have persistently haunted man's mind since the earliest times. Guru Nanak, in one of his hymns in *Baga Gauri* has put forth similar questions. He says:

"The man is born and then he dies. O, wherefrom doth he come?

Say, whence emergeth he and whereto goeth he?

How is he bound down to the round of transmigration and how is he released?

How may he merge in Eternal Lord?"<sup>1</sup>

The Guru himself has answered these questions in the following lines.

"Man cometh and goeth in the natural way i.e. (according to the law of Karma)

He is born (because of the desires) of the mind and merges into the mind again.

The God-oriented are emancipated and are not bound again, for, they dwell on the Word and get deliverance through the Name.

1. *Gauri*, M. 1. p. 153.

On the tree (of life) abide many, many birds at night;

Of these some are happy, some not, and lured by the  
desire of mind, they all perish.

Night and Day they look (longingly) towards the sky;

And wander about in all directions, as is the writ  
of Karma.

(But) they who are merged with the Name take the world  
to be a pasture-halt;

And shedding their lust and anger, break the pitcher of  
the poisonous Maya<sup>2</sup>.

So according to Guru Nanak, desire is the cause of bondage.

Those who are God-oriented and merge with the Name of the  
Lord, get emancipation.

Some of the thinkers believe that Guru Nanak gave his message to the people of different religions according to their own beliefs and practices prevalent at the time. And he personally did not express himself in favour of or against the concept of transmigration. Narain Singh, in his book, 'Guru Nanak's view of life' states, 'The Guru does not seem to believe in the transmigration of souls in the generally accepted sense, that the souls have to pass through a fixed number of wombs and have to be changed from the human to the animal bodies to finish the cycle. He simply echoes the prevailing belief of the time, regarding births and deaths without going into the detailed technique of the theory and refers to it only in a general manner'.<sup>3</sup> Commenting upon the eschatological

2. Gauri, M.1. p. 133.

3. p. 413.

belief, Sohan Singh, in his essay 'Sikhism among the World Religions', observes, 'since the description of the actual state of life after death is beyond the physical experience of the human mind, Guru Nanak, did not go into the controversy of accepting or rejecting the one or the other. To him these beliefs (Death and Salvation) were the vivid symbols of man's ultimate concern. And Guru Nanak, without espousing the doctrine of the Day of Judgment, accepts the idea of a running balance sheet of good or bad deeds in a man's life. The belief in rounds of births and deaths which springs from the traditional culture of India, also forms the basis of Guru Nanak's teachings.'<sup>4</sup> But, Khazan Singh, the author of 'Philosophy of Sikh Religion' upholds, 'The rule of transmigration is maintained in the Hindu scriptures and the Gurus also advocate it.'<sup>5</sup> Again he says, 'Guru Nanak and his successors were firm believers in the law of transmigration as a fact and not merely as an allegory or illustration as some people are apt to believe. They who say that he did not believe in it are quite wrong'.<sup>6</sup> Dr. S.S. Kohli, in his book 'Philosophy of Guru Nanak', writes 'Hinduism believes in the theory of Karma and the doctrine of rebirth. The Guru has accepted these doctrines, but he has laid emphasis on the doctrine of Grace.'<sup>7</sup>

In the Introduction to 'The Sacred Writings of the Sikhs' Dr. S. Radhakrishnan, states, 'the doctrines of the immortality

4. Sikhism, p. 149. Ed. Punjabi University, Patiala.  
 5. p. 103.  
 6. Ibid. p. 143.  
 7. p. 96.

of the soul and the transmigration were adopted in their entirety by the Sikhs and they were taught to believe that good works and the utterance of God's Name were the most meritorious human acts leading to absorption in God and release from the pains of transmigration'.<sup>8</sup>

The doctrine of transmigration stated in its simplest form, is a belief, that a man in a body is only a link in a series of embodied personalities prior and posterior to this particular life. There is some permanent element in an embodied person joined to an impermanent element. The permanent element is the soul and the impermanent element is called the body. Before the soul assumes a particular body, that soul had been in some earlier body or rather in a series of earlier bodies. The body falls down and the soul assumes a new body. When the new body drops down, the soul will get into another body. And this process of a body being assumed and falling down continues till the 'jīva' gets final emancipation.

Some of the great religions of the world, like Christianity and Islam have denied the truth of transmigration, while other religions, like Hinduism and Buddhism have accepted it. But, almost, in all the religions, we find a varied interpretation of the doctrine of transmigration. Now two different religions have given a similar interpretation.

Christianity believes in a single human birth and thereafter only the life of eternal or partial beatitude in heaven, or eternal damnation in hell.<sup>9</sup> Islam also

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8. p. 15.

9. Dr. Gopal Singh, The Religion of the Sikhs, p. 103.

believes in one birth theory, that is, that God creates the souls at the time of birth out of nothing, and these souls having come into existence, continue to live for ever. The soul experiences only one birth in this world and after death, i.e. after leaving the body it continues to live hereafter till the Day of judgment, when his deeds, good or bad, will be taken into account, and accordingly, he will be sent to Heaven or Hell to enjoy or to suffer throughout eternity. Islam believes in the Day of Resurrection or the Day of Judgment.

Among the Greek philosophers also, we find that Pythagoras, Plato and their followers believed in the doctrine of Metempsychosis or transmigration of souls. Pythagoras says, 'After death the rational mind, having been freed from the chains of the body, assumes an ethereal vehicle and passes into the region of the dead, where it remains till it is sent back to this world to inhabit some other body, human or animal. After undergoing successive purgations, when it is sufficiently purified, it is received among the gods and returns to the eternal source from which it first proceeded'.<sup>10</sup> But according to this Platonic theory of rebirth, there is no association of the law of Karma with it. The law of Karma plays no part in the transmigration of souls. Here the souls are allowed to choose their own lot according to their experience or bent of character, but not to receive the natural consequence of

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10.<sup>4</sup> Swami Abhedananda, Reincarnation. p. 88.

their deeds and misdeeds. It is said, 'Some being disgusted with mankind, prefer to be born as animals such as lions and eagles or some other animal. Others delight in trying their luck as human beings'.<sup>11</sup>

In Hinduism the doctrine of Karma and transmigration are inter-connected. It is the law of Karma that governs the transmigration of souls. The nature of the future organism of the soul, depends upon the actions - meritorious or demeritorious - performed in the previous lives. The Hindu religious thought enunciates the idea that a soul gets endless chances to improve upon his conduct through reincarnations as animal, bird, plant or man, till it is finally released.

In Buddhism, the concept of transmigration is accepted but the belief in God and the idea of soul are discarded. Buddha disconnected the correlation of the law of Karma and the concept of soul. He substituted the doctrine of transmigration of character (Skandhas) for the doctrine of transmigration of soul. T.N. Rhys Davids writes, 'Gotam Buddha held that after the death of any being whether human or not, there survived nothing but the 'being's Karmas', the result that is of its mental and bodily actions.'<sup>12</sup> So according to Buddhism, what transmigrates is not a person, but his Karma.

Guru Nanak, unlike Buddha, has accepted the

11. Ibid. p. 90.

12. Indian Buddhism . p. 88.



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existence and the immortality of soul. The law of Karma has not been kept apart from the concept of transmigration as we find it in the ancient Greek thought. One birth theory of Christianity and Islam has been disapproved by Guru Nanak. In his poetry, Guru Nanak has not, expressed anywhere his belief in the Day of Judgment or eternal life of happiness or condemnation in Heaven or Hell. Guru Nanak has accepted the doctrines of Karma and transmigration, with the modification that the performance of Karmas, whether meritorious or demeritorious, can not bring the final beatitude by ending the cycle of transmigration. It is only by the Grace of God, that a soul (jīva) exhausts his all the Karmas, ends the wheel of transmigration and gets final emancipation. Guru Nanak supports the Hindu view of transmigration that a man has passed through millions of births on various places of existence such as stones, plants, animals, birds etc. And his birth in the human form is the highest point of his perfection. It is, for the him, the starting point for God - realisation. Guru Nanak says, "After wandering in the several lower lives, the soul is blessed with the human body. Now it is the time for him to meet the Lord." <sup>14</sup> Out of the eightyfour lakhs of species created in the universe, God has given the highest and honourable place to the human being. And in this

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13. Raga Asa. M.1. p. 390.

14. i) Sorath M-9, p. 632

ii) Asa M-5, p. 12.

iii) Sorath M-9, p. 632.

organism, if one fails to achieve the goal, one is deemed to suffer in the wheel of transmigration.<sup>15</sup>

In his poetry, at many places, Guru Nanak has referred to the course of transmigration. The following few verses from his writings, clearly indicate the firm belief, he has, in the doctrine of transmigration.

1. "The soul has wandered through many births".<sup>16</sup>
2. "We were inhabited in several plants and trees and then reincarnated as animals. We were born as serpents of several species and then winged birds".<sup>17</sup>
3. "How many times have we been fathers and how many times sons, and how many times gurus and disciples.

No, there can be no end, in the past or in the coming future, of our distinctive selves." 18.

4. "I (soul) am tired of wandering and knocking at doors of many houses.

I had innumerable births, which I cannot count.

As a mother or as a father, as a daughter or as a son; We became disciples of many preceptors". 19.

5. "Just as the pots of a persian wheel go down, fill with water as they come up, empty and go down again-, so is the life, a pastime of our Lord". 20.

6. "Those who turn their back on the Guru are born again and again, as pigs, dogs, donkeys, cats, animals, men with evil tendencies and low caste chandals.

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Fettered by their evil tendencies they come and go".

15. Maru M.S. p. 1075.
16. Var Asa . M.l. p. 465
17. Gauri. M.l. p. 156.
18. Var Sarang. M.l. p. 1238.
19. Ramkali. Omkar. M.l. p. 932
20. Parbhati M.l. p.1328 .
21. Bilawal. Ast. M.l. p. 832

7. "The Creator who made the manifestation, has decreed the cycle of transmigration to go on".<sup>22</sup>

Guru Arjan, the fifth Sikh Guru, has also supported the view of Guru Nanak about the concept of transmigration in the following verse:-

"The Jiva was born several times as worm and flying insect.

it was born several times as an elephant, a fish and a deer;

It was born several times as a bird and snake,  
it was born several times as a horse and a yoked bull,

Meet the Lord, this is the opportune time,  
After a very long time, you have come in this body.

It was born several times as a stone and mountain,  
it was born several times as germs,  
it was born several times as plants,  
it strayed into eighty-four lakhs of physical forms"<sup>23</sup>.

Regarding the transmigration of souls, Kabir says, in one of his hymns "when (in the next birth on account of evil deeds) you will have four feet, two horns, and you will be dumb in speech, how will you then sing the praises of God? Then at every turn, you will get stroke upon stroke and you will seek in vain, a place where to go."<sup>24</sup> While accepting the concept of transmigration, Bhai Gurdas, the author of

22. i) Asa M-1, p. 467  
 ii) Malhar M-1, p. 1284.  
 iii) Prabhati M-1, p. 1342.  
 iv) Asa M-1, p. 412  
 v) Bihagra M-5, p. 542.  
 vi) Asa M-1, p. 472  
 vii) Asa M-1, p. 420.  
 viii) Vadhas M-1, p. 580.  
 ix) Malhar M-1, p. 1284.  
 x) Maru M-1, p. 1021.

23. Gauri, M-5, p. 176.

24. Kabir, Gujri, p. 524.

the famous 'Vārs' (a form of poetry) says that among the eighty-four lakhs of lives, incarnation in human form is of the highest order.<sup>25</sup>

Ascending and Descending orders of transmigration.

The concept of rebirth has been interpreted, variedly, by the modern thinkers. Mainly, there are three doctrines of rebirth, which are mentioned in different religions. The first is the doctrine of pre-existence. Some people believe that the soul, existing from the very beginning, takes birth in this world. This is his first opportunity of getting a physical body. And after the death of the physical body, the same soul never takes birth in this world. The Christians and many other like minded people believe in this doctrine of pre-existence. The second is the doctrine of reincarnation. The notion underlying this concept is that the soul, before getting human body in this very life, has taken birth several times, previously, but only as human being. It had never born as birth or beast. After leaving physical human body of this organism, the soul will take birth, repeatedly, only as human being until and unless it gets final emancipation. The third is the doctrine of transmigration. According to this concept the soul takes various physical forms. Before entering into this human body, the soul had been dwelling, in his several previous existence, in different bodies of either human,

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25. Bhai Gurdas, Var. 1.

26. Kahan Singh Mahan Kosh-Encyclopaedia of Sikh Literature, p. 81.

animal or angelic. After departing with the physical human body of this life, the same soul may again take birth as human being or go down to the animal plane and be born as an animal.<sup>26</sup>

As far as Guru Nanak's view point on these concepts, mentioned above, is concerned, he does not accept the idea that soul takes birth only but once. So the doctrine of pre-existence of soul is ruled out. Guru Nanak does not believe that if once a soul gets human body, it can not be born again as other than human being. From a number of verses of Guru Nanak, quoted already, it seems clear that the soul may enter into human body or may go down into the body of an animal.

The concept of reincarnation finds a different interpretation in Hinduism. There, it means, incarnation of God or a descent of the Universal Spirit. 'The Hindus believe that God incarnates Himself again and again in flesh and blood whenever religion (dharma) gets perverted and irreligion (adharma) gains prominence. They (Hindus) hold that on such occasion God comes down to this earth with a physical body to show the right path of deliverance to the righteous ones and to inflict due punishment on the wicked ones'.<sup>27</sup>

Guru Nanak has rejected even this idea. All the Sikh Gurus are very emphatic that God does not incarnate

26. Kahan Singh Mahan Kosh-Encyclopaedia of Sikh Literature, p. 81.

27. Oita. IV. 7-8.

Himself in a human form. Guru Nanak says, "Burnt be the tongue that sayeth, God falleth into the womb".<sup>28</sup> Guru Gobind Singh, the tenth Sikh Guru, gives a stern warning against the incarnation of God. He says, "He who calleth me God, will burn in the fire of hell".<sup>29</sup>

So out of the three different doctrines of pre-existence, reincarnation and transmigration, Guru Nanak puts forth his belief in transmigration.

In Sikhism, the concept of transmigration has two distinct aspects i.e. transmigration in the ascending order and transmigration in the descending order.

Ascending order: When a soul passes from one human life to another, in its moral and spiritual progress, it goes on acquiring human births till it gets final beatitude. Such a birth is considered as a blessing and a gift of God. It means, God out of his mercy and compassion has given the 'Jīva' one more opportunity to fulfil his mission of achieving Ultimate Reality. 'Jīva' wants to dedicate his life to God. Ravidas says, "For many lives I have been separated from Thee, O, Beloved. This life is dedicated to Thee".<sup>30</sup> Human life is the only opportunity, when the soul (jīva) can rise to God. That is why the human life is called a very precious life.<sup>31</sup> Every man can cut as under the bonds of

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28. Bhairon . M.S. p. 1136.

29. Guru Gobind Singh; Bachitter Natak.

30. Dhanasri, Ravidas, p. 694.

31. Suhi M.l. p. 751.

birth and death during human life and attain perfection. This hope is extended by the Sikh Gurus to every human being. This reincarnation is in the ascending order till man completely eliminates rebirth. Guru Nanak says in Sidha Goshti, "Rebirth is eliminated through Guru's word"<sup>32</sup>

Descending Order: Rebirth in the descending order is a punishment and curse. The soul passes through animal lives suffering untold agonies. As a beast of burden, he carries the load of his sins, without any opportunity to get out of the wheel of transmigration. Under the influence of Ego, 'jīva' becomes a victim of the wheel of transmigration. As a blacksmith strikes the iron, after it is put in the furnace, so is the state of a wicked person, who wanders in several organism.<sup>33</sup>

Death and after:

In the second stanza of Japji, Guru Nanak affirms, "By His Will some are brought under His Grace; by His Will others go the round of transmigration". In plain words, the Guru teaches that the future life is of two kinds; union with God and transmigrating of the soul.

In discussing the mysteries of future life, the Guru does not mention any place like heaven or hell. He simply says that no body knows how death takes place. The subtle body going out of the gross body is never seen. Where from man comes and where he goes hereafter is a

32. Rankali M-1, p. 940.

33. Suhi M-1, p. 752.

mystery. No one can point out the direction of its movement or the plane on which it settles.<sup>34</sup> The fundamental belief of Guru Nanak is that soul is immortal.<sup>35</sup> It never dies. Death lays its hand only on the body. Guru Nanak has expressed this thought in the following way:-

"The body is dust; the air speaks (through it)  
tell, O wise man, who hath died ?

The ego, and quarrelsome nature have died,

The one that sees, hath not died,  
.... I have not died, my ignorance hath died.

The one that prevades hath not died.....<sup>36</sup>

The soul (jīvatma) is eternal but the 'jīva' is tied by illusion and worldly attachment. He does not know what happens after death. The Guru says,

"He knows nothing of the life beyond death.

The one who weeps also leaves the world.

'jīva' is tied by illusion and worldly attachment,  
which becomes dream and the blind grieves in vain.

The 'jīva' comes and goes under His Hukam.

Nothing dies nor any thing is prone to death.

The 'jīva' does not die, it has to become eternal".<sup>37</sup>

Life and death are relative terms. The soul is life or consciousness. The physical body is matter. Only

34. Gauri. M.1. p. 153.

35. Asa M. 1., p. 390.

36. Gauri. M.1. p. 152.

37. Ramkali. M.5. p. 885.



the collaboration of the two i.e. soul and human physical body, constitute the human being. Without soul or spirit, the body is dead and without gross body, the soul cannot function. The mind, intellect and vital breath are attached with the soul and not with the body. When the gross body (sthūla sarīra) dies, the subtle body (sūkshma sarīra), of the soul consisting of the vital breath, mind and intellect lives. This subtle body of the soul also dies when the state of final emancipation is realized.<sup>38</sup> Thus the term 'death' only applies to the body, whether it is gross or subtle.

What path the soul traverses after death? How much time does it take in reaching its abode after the actual time and date of death? And when does it come back into the womb? These are the questions which perplex the mind of the thinkers. Dr. S.S.Kohli, in his book 'Outlines of Sikh Thought' writes, 'when the soul appears before the God of Justice after death, a decision is taken about its future according to its actions in the material world. It may be sent to be reborn as an animal, a bird or an insect. It may even be sent to higher planes of gods according to its actions. It may be sent to be born as a human being again for its further development'.<sup>39</sup> And Khazan Singh the author of 'Philosophy of Sikh Religion' remarks, 'After separation of the soul from the body after death, God has arranged for an immediate reward or punishment. The

38. Dr. S.S.Kohli; Outlines of Sikh Thought, p. 75.

39. Ibid. p. 77.

righteous are received with due honours and rewarded by admittance into heaven, or by getting a high and happy position in life on being reborn through transmigration according to the merits of their individual actions. The wicked are at once subjected to persecution and punishment by the angel 'Asrail', who is deputed for the purpose!<sup>40</sup>

The idea of the interval between death and the next birth is described by Lokmanya Tilak, in Gita Rahasya: "The man who has acquired knowledge - and he must have acquired this knowledge at least at the moment of death - goes and reaches the sphere of the Brahman, after his body has fallen and has been burnt in the fire, through that fire, passing through the flames, day light, the bright half of the month and six months of the 'Uttarayana'; and as he attains release there, he does not take birth again and come back to this mortal world; but that man who has been a mere orthodox performer of ritual and has not acquired knowledge, reaches the sphere of the moon, through the smoke of the same fire, and through night, the dark half of the month, and the six months of the 'Daksinayana'; and when he has enjoyed the reward of all the meritorious actions, which he has performed, he again returns to this world".<sup>41</sup> But in 'Chandogya Upanishad', it is written, "Those whose conduct has been good will quickly attain some good birth of a 'Brahmin', a 'Kshatriya' or a 'Vaishya'. But those

40. p. 120.

41. Vol. II. p. 403.

whose conduct is evil will quickly attain an evil birth, the birth of a hog or dog or a chandala"<sup>42</sup>.

Guru Nanak does not seem to enter into such a controversy regarding the interval or time, a 'jīva' takes, from his leaving the one gross body and getting the other. According to Him, all the activities of nature and universe, are governed by God Himself through His Hukm (Divine Will). The law of transmigration of souls also works under His Will.<sup>43</sup> How it works, the Guru does not explain. Neither it is possible for any human being to explain the working of the law of transmigration of souls, unless one actually dies, experiences the whole process and comes back to us with all the memories of various states which he passed through. So Guru Nanak believes that it is futile to know the working of Divine Laws. He says:-

"By His decree all souls come into existence and they engage in activity as decreed by Him.

By His decree they are subject to death and according to His decree they are merged in Truth.

Says Nanak, whatever He wills, happens, nothing can be controlled by the creatures". 44.

And again

"None could with-hold our coming,  
none could hold us back from going.

He alone, who has created all and  
in whom all are bound to submerge,  
knows the mystery behind".45.

42. Ch. Up. V. 10.7.

43. i) Maru M-1, p.1034.

ii) Maru M-1, p. 1020.

44. Sri Raga, M-1, p. 55.

45. Prabhati M-1, p. 1329.

Guru Nanak believes that the idea of death is not a fearful one, if the 'Jiva' knows how to die. It is rather a privilege of the brave people. The devotee has no fear of death. In fact he welcomes death, because it gives him a chance for merger in the Lord. Kabir, in one of his hymns, says, "Death which the whole world is afraid of so much, hath a joy for me. It is by dying that the Supreme Lord of Perfect Bliss is found!"<sup>46</sup> Again he says:-

"The death which hath frightened the whole world,  
The Word of the Guru hath enlightened me about that death.

How should I die now? My mind understands (real) death.

They die who have not known the Lord;

All talk about death,  
But whoever dies in Sahj becomes immortal.

My mind is in ecstasy, saith Kabir,

The illusion hath gone and the Lord remains (within) me.<sup>47</sup>

Guru Nanak has beautifully expressed his views about death. He says:-

"You will not call death bad, O men, if only you know how to die.

Serve your All-powerful Master so that your path may become easy to tread hereafter.

You will be awarded with glory hereafter if you tread the path in peace.

If you go with an offering (of self) you will be merged in truth and your faith will count.

You will get a place in His palace, the Lord will be pleased with you and enjoy you in love.

46. Kabir, Salok. P 1365

47. Kabir, Gauri, p. 327.

You will not call death bad, O men, if only you know how to die.

Death is the right of brave people who die winning His approval.

Those alone are to be called brave who are honoured in the True Court.

Those who die in faith are honoured in His Court and will not suffer pain hereafter.

They will get this reward when they contemplate One God, serving whom all fear runs away.

They remain silent and do not shout aloud about their spiritual state, for God the All-knower knows all.

Death is the right of the brave men who die winning His approval". 48.

Guru Nanak, here lays stress on the point that those men who are attuned with the Will of God, have conquered death. They are really brave men. Guru Amardas, in one of his hymns says that he who understands His 'Hukm' by the grace of the Guru, attains eternal life. He fears no death. He becomes 'jīvan-mukt' (released in life). The Guru says:-

"Nothing do I know about my end, how shall I die ?

If the Lord is not forgotten, the death will be easy.

The world feareth death, everybody wants to live.

By the grace of the Guru one dies while living, he understands it in 'Hukm'.

If one dies such death, saith Nanak, he attains eternal life". 49.

The evil person, however, dreads death. For him it will be an unending cycle of births and deaths.

48. Madhans. M. 1. p. 579-580.

49. Bihagra, M-3, p. 555.

Because of his wicked and evil deeds,<sup>50</sup> he takes birth in the lower species and this cycle of transmigration keeps him away from Divinity.

### Heaven and Hell

The concept of heaven and hell is old enough. In Hinduism, it is associated with the doctrine of transmigration and in Islam it is related to the idea of Last Day of Judgment. According to Vedas, heaven is the abode of gods and the dead blessed fathers (pitris)<sup>51</sup> 'Yama' and 'Yami' are regarded to be the first mortals who entered heaven.<sup>52</sup> 'Yama' is the ruler of heaven. A reference to Hell is also made in the Vedas. The god 'Varuna' imposes punishment to the evil doers and put them down into the dark abyss for ever. Upon whom the gods are pleased, enjoy bliss in the heaven and with whom the gods are displeased, is put into the hell.

In Islam, it is believed that Allah Himself created the earth and heaven.

"Dost thou not see that Allah created the heavens and the earth with truth? If He please, He will take you away and bring a new creation and this is not difficult for Allah, and they shall all come forth before Allah".<sup>53</sup>

'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

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50. 1) Raga Sa M-1, p. 352

11) Sri Raga M-1, p. 23.

51. Rig Veda I.24.1 and VIII. 56.24.

52. Rig Veda X.85.15.

53. Quran, 78, 17-20.

seed bone 'Al Ajb' which will not be consumed by the earth like other parts of the body. On the day of Judgment, prophet Muhammad will act as an intercessor. Those with good record will be sent to heaven, 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 this bridge and the evil will fall into the abyss of hell'.<sup>54</sup>

Guru Nanak does not believe in heaven and hell as places of bliss or torture where people go after their deaths to reap the fruits of their actions. It is true that there are references in the poetry of Guru Nanak, about heaven and hell, the 'Dharamraj', the 'Chitra' and the 'Gupta', the 'Yamas' and 'Izrail' etc., but these references are there to make ideas more intelligible. When, for instance, it is desired to emphasise that good actions produce happiness and bad actions result in misery and suffering, the same is expressed in terms of heaven and hell. The picture of hell as a place of varied and terrible tortures is symbolic. Guru Nanak says:-

"There is a stream of fire from which come poisonous flames;

There is none else there except the self.

The waves of the ocean of fire are aflame.

And the sinners are being burnt in them."<sup>55</sup>

54. Dr.S.S.Kohli, Philosophy of Guru Nanak, p. 116.

55. Maru, M-1, p. 1026.

There are a few other references about hell which occur in the hymns of Guru Nanak.

1. "Man commands here as he wills, but Hereafter he passes through a narrow path.

And naked he is driven to hell and he is struck with terror". 56.

2. "The false ones find no refuge, their faces are blackened and they are marched off to hell" 57.

3. "Forsaking the (Lords) Name, one earneth sorrow.

And, when such is the Lord's Will, how can one stop the transmigration.

And, lo, one is drowned in the well of hell and cometh to sorrow as doth the fish without water.

The worshipper of 'Maya' passeth through the hell of eighty-four lakhs species.

But he receiveth the reward of what he had committed.

And without the true Guru, one is Delivered not, 58 and bound by wrought deeds, one is trapped (by Maya)

'Let good deeds be your soil and the Guru's word the seed.

Irrigate it daily with the water of truth.

Turn yourself into a farmer and let the crop of

faith germinate, enabling you thereby

to learn about the state of Heaven and Hell.' 59

It is clear from the quotations, given above, that the reference to Hell carries symbolic meanings. Similarly, there is no actual place called heaven. In fact the concept of hell and heaven is just a rough illustration for clarifying the doctrine of Karma. Hell and Heaven refer to evil and good stages of life respectively and they can

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56. Var Asa, M-1, p. 471.

57. Asa Var, M-1, p. 473.

58. Maru, M-1, p. 1028.

59. SriRaga M-1, p. 890.



be lived here and now in our earthly existence. They are symbolically represented by joy and sorrow, bliss and agony light and fire. According to Guru Arjan, "wherever the praises of God are sung there verily is heaven"<sup>60</sup>. Likewise the society of the wicked is a hell.

The concept of heaven and hell, as distinctive spheres, some where else, can not be accepted logically. If the 'jīva' has enjoyed the fruit of all his good or bad actions in heaven or hell, then what factor remains which determines man's rebirth? The birth of the 'jīva' is not justified unless he has past Karmas. So the concept of transmigration and the belief in heaven and hell become antagonistic. If the reply is, that 'jīva' begins the cycle afresh, as it began for the first time, then how we are to explain the inequality of opportunities in this life? How to account for the diversity in mental and material inheritance of different men? There is no satisfactory answer. Thus the Guru seems to have avoided the inconsistency by rejecting the theory of heaven and hell.

Moreover, the aim of life according to Guru Nanak, is not to get salvation or a heavenly abode, but to develop the best in us which is the love of God. Guru Nanak says, "If a man loves to see God, what cares he for salvation or paradise"<sup>61</sup>. Again he says, "Those who are God-oriented keep heaven and hell away from them. They even reject the idea of 'Mukti'."<sup>62</sup>

60. i) Ramkali. M.S, p. 890.

ii) Suhi, M.S. p. 749.

iii) Suhi M-5., p. 742.

61. Asa Raga, M.l., p. 350.

62. Maru. M.l. p. 1038.

Kabir has expressed a similar idea about heaven and hell. He says, "which is the hell and which is the poor heaven? The saints condemn both. We have nothing to do with any by the grace of our Guru!"<sup>63</sup> And again he says, "Kabir hath risen above heaven and hell by the Guru's grace. And now he liveth intoxicated with the Lord's Lotus-feet."<sup>64</sup>

Guru Ramdas and Guru Arjan also support the viewpoint of Guru Nanak, that the ideal of a Sikh, is, not to reach heaven, but to absorb his mind in God's Love. Guru Ramdas says:-

*Every body hankers after salvation, paradise or elysium, setting their hopes on them every day of their lives.*

But those who live to see God do not ask for salvation.<sup>65</sup>

The sight itself satisfies their minds completely".

And Guru Arjan says:-

"I do not want kingdom; I do not want 'Mukti'. I want the Love of Thy feet, O. God.". <sup>66</sup>

### 'Chitra-Gupta'

There is a reference in the poetry of Guru Nanak about 'Chitra' and 'Gupta', who, according to an old belief, present the account of the individual's life before 'Dharamraj'. In 'Sikand Purana', it is said, that there was a king named 'Chitra' who was deputed by 'Yamaraja' to keep

63. Ramkali, Kabir, p. 969.

64. Slok, Kabir, p. 1370.

65. Kalyan. M.4. p. 1324.

66. 1) Dev Gandhari, M.5. p. 534.

ii) Gauri M.5., p. 251.

the accounts. There is a legend in 'Bhavishtya Purana' that after creating this Universe, Brahma was absorbed in deep meditation. There appeared from His body a 'Chitra-purush', with pen and ink in his hand, who afterward, was engaged by Brahma to keep the account of all the 'jivas'. According to 'Garur Purana', 'Chitra - Gupta' has his own abode near the palace of 'Yama<sup>67</sup>Raja'.

In Islam, we find a similar belief,. There are two heavenly angels who keep a constant watch over each and every individual, and record each and every action performed by him either on the debit or the credit side of his Karmic ledger account. There is a mention, in the Quran, of two angels named 'Kiraman' and 'Katibeen', one of them remains present on the right hand side of the individual and the other on the left hand side of the individual, to record the virtuous and evil actions respectively.<sup>68</sup> The book of deeds, in which the good and evil deeds of human souls are recorded by the angels, is also mentioned in the Quran.

"This is our book that speaks against you with justice; surely we wrote what you did," 69.

"Or do they think that we do not hear what they conceal and their secret discourses? Aye, and our messengers with them write down". 70.

The Pauranic idea of 'Chitra' and 'Gupta' and the Islamic thought of book of deeds and angels, should not be interpreted literally. The fundamental idea behind this is

67. Kahan Singh Encyclopaedia of Sikh Literature, p. 350-351.

68. Ibid. p. 607.

69. Quran. 45.29.

70. Quran. 43.80.

that every action (Karma) of a 'jīva' must bear fruit. No action goes unrecorded. In the 27th stanza of 'Japji', a poem by Guru Nanak, occurs a reference to 'Chit' and 'Gupta' who record man's deeds for 'Dharamraja' to adjudicate.<sup>71</sup> This reference to 'Chit' and 'Gupta' can also be interpreted as one's own actions, conscious (chit) and unconscious (gupta), that perpetually get recorded in one's character. In this context Guru Arjan says, "Chitra' and 'Gupta' are our conscious and unconscious Karmas".<sup>72</sup>

### Last Thought

In some religions, it is believed, that the last thought or last desire at the time of death, forms a basis for the next birth. In Buddhism the last thought of the dying receives a prime importance. The people who believe in God meditate upon Him at the last moment with the desire to secure a better organism. Since Buddhism does not believe in God, it explains that at the time of death, all that exists is the 'dying thought' and 'Skandhas' (the sum total of all the physical and mental Karmas in the shape of character). The rebirth thought and the 'Skandhas' are determined by the 'dying thought'. It means that if the mental state at the time of death is good, a pleasant birth will take place, if it is bad, an unpleasant one.<sup>73</sup>

71. Japji. M. 1.

72. Bilawal, M. 5. p. 338.

73. Encyclopaedia, Religion and Ethics, Volume XII, p. 429.

The Bhagavad Gita also explains how the last thought of a person determines his future after death. The Lord says, "O son of Kunti, thinking of whatever objects one leaves this body at the time of death, that and that alone he attains, being ever absorbed in its thought"<sup>74</sup>. Since the last thought of a person, is, what we can say, the aggregate of thoughts or the dominant thought which keeps him engaged during his life-time, the person therefore, makes efforts to do good deeds throughout his life with the hope of getting nearer to the Lord. The Lord says, "He who departs from the body, thinking of Me alone, even at the time of death, attains my state, there is no doubt about it."<sup>75</sup>

Among the poets of Adi Granth, Trilochan, the Maharashtrai saint says that the final desire at the time of death determines the future destiny of the 'jīvas'. He says,

"He who at the last moments of his life desires for wealth, would born again as serpent.

O mother, lest I forget, and remember not the Name of God.

He who at the last moments of his life desires a woman, would born again as harlot.

He who at the last moments of his life desires for a house, would born again as a ghost.

He who at the last moments of his life, thinks of his sons, would born again as a pig.

74. Gita. VIII. 4.

75. Gita. VIII. 5.

He who at the last moments of his life, meditates upon the Lord, would get released and the Lord would reside in him". 76.

It is clear from this hymn that -

1. Desire (of worldly objects) is the root cause of transmigration;
2. The final emancipation, one gets, only through the Name of the Lord;

Guru Nanak, at several places in his poetry, states that 'jīva' undergoes the wheel of transmigration because of his attachment with the worldly things. He says:-

1. "Through attachment thou art destined go the round (of birth).

Yea, getting attached thou are driven to the abode of death". 77.

2. "My mind is unwise that it is lured away by greed.

And is swayed not by the Word, and this evil makes me come and go". 78.

3. "The 'jīva' cometh and goeth, bound by the attachment of 'Maya'" 79.

4. "The jiva cannot escape the wheel of transmigration because of his attachment with the three gunas (Maya). 80.

Guru Nanak does not go into the controversial aspect of the nature of desire, that determines next organism. He simply affirms that, as is the desire of a 'jīva', so is the thought; as is the thought, so is the Karma he does. And according to his Karmas, he takes the next birth. The Guru

76. Gujri, p. 526.

77. Asa M-1, p. 356.

78. Sri Raga. M-1, p. 21.

79. Maru M-3, p. 1060.

80. 1) Majh M-1, p. 740

11) SriRaga M-1, p. 61.

111) Majh M-1, p. 138.

says:-

'As is one's own mind, so one findeth that of another,

And as are one's desires, so becometh the state  
(of the mind).

81

And as are one's deeds, so is one absorbed'.

And again

'This mind becometh as it thinketh and so doth it act.  
For that one soweth, one reapeth oneself:  
What else one can say about this'. 82.

#### How transmigration ends:

According to Sikhism, the individual has got the human form after going through innumerable cycles of birth and death. He must therefore try for spiritual evolution, so that he may be free from the wheel of transmigration. Guru Nanak lays down, that the cycle of transmigration can come to a standstill, if a man gets himself regenerated in the Guru and dwells upon the Name of God. He says:-

How may one's comings and goings cease ? How may one meet the Lord ?

Immense is the pain of births and deaths because there is ever doubt and duality.

One's comings and goings cease, when one attaineth to the perfect Guru, who blesseth one with the gift of the Name and then the false doubt is dispelled. 83.

The wanderings cease, if a person is born in the Satguru and in the spiritual ecstasies, he applies his mind (to God). 84.

81. Prabhati, M-1, p. 1342.

82. Suhi, M-3, p. 755.

83. Asa, M-1, p. 422.

84. Rankali, M-1, p. 940.

The transmigration of soul comes to an end by adopting the following means:-

1. By remembering the Name of the Lord.
2. By taking refuge with the Guru and dwelling upon his Word.
3. By the service of the Lord.
4. By destroying ego and becoming God-oriented.
5. By the Grace of God.

1. Name - meditation

Remembrance of God - 'Nām Marg' is the essence of Sikhism. Life without Name is barren and meaningless. The Name of the Lord provides the devotee true peace of mind. Guru Nanak points out repeatedly that the cycle of transmigration does not end without the Name of God. He says:-

1. The egocentric walks in darkness and is blind to the Name,  
His comings and goings cease not and he is born to die, and be born again to be washed away. 85.
2. The false one, when he quitteth the world forsaking the Name, Hath dust thrown in his head and so he cometh and goeth. 86.
3. Without the Name, one is friendless; hosts of men (without the Name) go the round of transmigration. 87.
4. O Ye men, utter ye the blessed Name of the Creator Lord. That ye are cast not into the world of flux again. 88.
5. And through the Lord's Name, one is Delivered and rid of the woes of birth and death. 89.
6. One eateth poison, uttereth poison, and doeth deeds for the sake of poison;

85. Sri Raga, M-1, p. 19.

86. Maru, M-1, p. 1027.

87. Tukhari M-1, p. 1111

88. Prabhati M-1, p. 1329.

89. Prabhati, M-1, p. 1330.



And so one is bound down and struck at the 'Yama's' door,  
and the release is only through the True Name. 90.

7. Without the Lord's Name thou art emancipated not. 91.
8. They age not, die not, fall not into hell,  
they who dwell on the Lord's Name. 92.
9. Rare is the one who knoweth, by the Guru's Grace,  
That without the Lord's Name, one is emancipated not. 93.
10. One wandereth through a myriad wombs,  
And is netted by the 'Yama' over and over again,  
Realising not the Guru's word.

This mind now flieth upto the skies, now sinketh  
inthe underworld;

And is released (from his wander-lust) only by  
cherishing the Name, through the Guru's word. 94.

11. Drink thou the Lord's Nectar, to ingather the  
Supreme Bliss; then thou abidest in thyself.

Sing thou Him who destroyeth the fear of the world  
and the cycle of births and deaths; in this way,  
thou shalt not be born again. 95.

12. The Name is the lamp into which I have put the oil  
of Pain;so that as the lamp burneth, it sucketh up  
the oil (of Pain) and in consequence I am  
saved from meeting the 'Yama's'. 96.

13. As the metal mergeth inthe metal of its own kind,  
so doth the praiser merge in Him, the God of  
excellence, through His Praises .

He gets deep dyed in the True Colour the Colour of  
His Love.

He attaineth Truth and is satisfied through  
reciting His Name single mindedly. 97.

90. Prabhati, M-1, p. 1331.
91. Bhairon M-1, p. 1127.
92. Asa M-1, p. 438.
93. Prabhati M-1, p. 1344.
94. Prabhati M-1, p. 1344.
95. Serath M-1, p. 599.
96. Asa M-1, p. 358.
97. Sri Raga M-1, p. 18.

## 2. The Guru and his Word.

According to Guru Nanak, transmigration of soul comes to a stay when the 'jīva' meets the True Guru and dwells upon his Word. On meeting the Guru, the ignorance is removed and one obtains divine knowledge. The Guru gives light through his Word.

1. The God-conscious being emergeth from Truth and mergeth in Truth too;

Yea, he, who is Pure, is indentified with Truth.

The false ones come into the world, but get no refuge, and leaning on the other, they come and go.

It is through the Guru's Word that transmigration endeth, for the Lord Himself seeth and blesseth. 98.

2. The believer reaches the gate of salvation;  
His kith and kin he also saves.  
The believer beckens the congregation,  
Their souls are saved from transmigration. 99.

3. Those who realise not the Word through the Guru, they  
are born only to die;

They come and go again and again; 100

4. My mind is not swayed by the Word, and its evil makes  
me come and go. 101.

5. Without the True Guru, one is emancipated not,  
And one cometh and goeth, and dieth in death over  
and over again. 102.

6. Without the Word, the world is led astray and is  
born to die again and again. 103.

7. Without meeting the Guru, one cometh and goeth  
the round of transmigration. 104.

98. Rankali, M-1, p. 940.

99. Japji, Pauri 15.

100. Sri Raga, M-1, p. 19.

101. Sri Raga M-1, p. 21.

102. Prabhati M-1, p. 1343.

103. Sri Raga M-1, p. 58.

104. Dhan-sri M-1, p. 686.

8. Without the True Guru, one is blest not with the Name,  
Without the Name, one is rid not of one's doubt.

For, he who serveth the True Guru, attaineth peace,  
and then cease his comings and goings. 105.

9. Yea, if one seeks not the Guru's refuge, one attaineth  
not to God.

And one is strayed by doubt and is born to die to be  
born again.

If one dieth in vice, one is bound at the 'Yama's' door;

And within one is not the Name, nor the practice of the  
Word. 106.

### Service (Sewa)

It is said in the Gita, 'Thy duty is but to act  
and never to be concerned with results. So let not the fruit  
of action be thy motive. Do not let thyself be drawn to the  
path of non-action'.<sup>107</sup> And again, 'Men suffer the bondage of  
Karma only when an act is done otherwise than in the spirit  
of service. In that spirit, free from attachment engage  
thyself in action'.<sup>108</sup> Guru Nanak has also laid stress on service  
as a means for acquiring spiritual power. Service of the Lord  
frees the 'jīva' from pride and greed. 'Jīva' gets out of  
the wheel of transmigration by serving the Lord and His Creation.

1. Serving the true Guru, the bonds of death are loosed,  
And thou cherishest the true Word in thy heart. 109.
2. Without service of the Guru, there is no peace,  
and one cometh and goeth. 110.
3. Only by serving men in this world can a seat in  
Heaven be attained. 111.

• 105a -1, p. .  
106. Rankali M-1, p. 904.  
107. Gita IV. 20.  
108. Gita IV. 34.  
109. Malhar M-1, p. 1276.  
110. Majh M-1, p. 144.  
111. Sri Raga M-1, p. 28.

Ego (self-hood) and <sup>are</sup> 'Maya' (illusion) is the true cause of separation from the Supreme -self. Transmigration ends by destroying ego and becoming God-oriented. The Guru says:-

1. Engrossed by I-am-ness, we attain not to the Truth,  
But when ego departs, we attain to the highest state of bliss. 112.
2. The Gate-way to Him opens up, when the fire of ego extinguished. 113.
3. When ego goeth, one mergeth in Him. 114.
4. Ego leads us to bondage and so we wander,  
Saith Nanak, in the worship of the Lord, is all peace. 115.
5. We speak of births and deaths, but all this is the play of the Creator Lord:

Yea, who he, (dieth to) his self, he dieth not again.

One should do the deed that's writ in one's lot by God.

If one offers one's mind to the Guru and so Meeteth Him, this meeting is beyond value. 116.

#### Grace of the Lord.

The grace of God plays a very vital role in shaping human destiny. The 'Jiva' gets final emancipation only, if he comes under the fold of God's Grace. Guru Nanak says in Japji that 'the body takes its birth because of Karma; but the salvation is attained through the grace of the Lord'. To be a recipient of the grace of the Lord, the devotee

112. Gauri M-1, p. 226.  
113. Asa M-1, p. 466.  
114. Suhri, M-1, p. 750.  
115. Gauri, M-1, p. 227.  
116. Asa, M-1, p. 421.  
117. Japji Pauri 4.

must struggle for spiritual development by serving the Guru and dwelling upon his word, by meditating upon the Name of God, by serving the humanity and by shedding off egoistic tendencies and by becoming God-oriented. Guru Nanak says:-

1. Without the Guru one is led astray and cometh and goeth .

But when the Lord is in Grace, He uniteth one with Himself. 118.

2. The Lord Himself establisheth and disestablisheth; and as is His Will, so doeth He.

He doeth and watcheth what He doeth and worketh His Will, and emancipateth him on whom is His Grace. 119.

3. The whole world is bound by a myriad bonds: the chains of the Yama have chained it Yea.

And only those who are saved, by the Guru's Grace, who seek the refuge of the Lord. 120.

4. They who are separated by God, wail grievously, Yea, when their time is over, they die only to be reborn.

But he whom the Lord forgiveth, him He blesseth with glory, and uniting Him with Himself, he regretteth not. 121.

In the following two hymns, Guru Arjan, the fifth Guru, has given a beautiful description about the cessation of transmigration . He says:-

1. Transmigration comes to an end by the service of the Lord.

By giving up self (ego) and taking refuge with the Guru;

118. Asa M-1, p. 412.

119. Asa Patti M-1, p. 434.

120. Asa Patti M-1, p. 434.

121. Maru, M-1, p. 1035.

It is thus that the precious human life gains salvation,  
By remembering God, who is the support of our  
vital energy,

We have closely studied 'Smritis', 'Shastras' and 'Vedas';  
A person can not free himself (from the cycle of births  
and deaths) even if he tries diverse means;

Apply your mind to meditation on God and secure your  
heart's wishes. 122.

2. The ego of doubt has been smashed; the mind has been  
illuminated;

The Guru has sundered the fetters and given a release  
from the bonds.

My coming and going has ended.

The burning (oil) in Pains (mind which is always uneasy)  
has cooled down, as the Gurugave (the gift of) the  
cooling Name.

The load of Karma has gone and we are free from Karma.

We have crossed the ocean (of 'Samsar') to the other  
coast, the Guru has, in this, proved his characteristic  
(of merciful succour). 123.

122. Gauri, M-5, p. 288.

123. Maru, M-5, p. 1002.

CHAPTER VKARMA AND FREE-WILL

We have already discussed that there are three categories of Karma, i.e. 'Sanchit', 'Prārabdh' and 'Kriyamān'. The accumulated Karma of the past is 'Sanchit' and the Karma which is ripe for reaping is called 'Prarabdh'. The 'Prarabdh' Karma cannot be avoided. It means that the question of free will does not arise as regards the performance of these two categories of Karma, i.e. 'Sanchit' and 'Prarabdh'. Now the most important problem demanding our attention in the entire law of Karma is only that of 'Kriyamān' Karma or the acts that are being performed in the present. Whether the act that we are doing in the present is an independent and of our own free will or is every present act always an effect <sup>of</sup> the action done in the past and are we never free to act independently?

The first solution of this problem is, that the present action is not an independent and fresh act. It is but a link in the long chain of our Karmas. It is conditioned by our past Karma and is the effect of some of the acts done in the past. There is no free will employed in the act. This view of the concept of Karma has been criticised much. Those who believe in the inevitable and inexorable nature of the law of Karma, have generally been branded, by the critics, as fatalists and the law

itself as leading to fatalism.

The second view of this question is that the present act is absolutely free from any past ties. It is neither a link in the chain of causation nor it is governed by any past Karma. It means we are the sole masters of our selves and we can do what we will. This theory is advanced by the advocates of free will. But herein lies the fundamental fault that it goes against the very nature of the law of cause and effect. Moreover when once man goes through a cycle of births and deaths, his character is no longer free of the past. By virtue of having lived a life once before he was born a new, he inherits characteristics of his past. If he is free from his past deeds, then there remains no moral responsibility on him. Therefore no action is absolutely free either in the human or in the external world.

These are the two extreme views. But Guru Nanak has disapproved the both. He has neither denied the truth of the law of cause and effect, saying that man is absolutely free in what he does, nor he has asserted that man

1. Eminent Sanskrit scholar Prof. A.B.Keith, regards the concept of Karma as fatalistic and as not furnishing for a moral mind a good incentive to moral progress.  
A.B.Keith, The Religion and Philosophy of the Vedas and Upanishads, p. 595.
2. Henry Haigh remarks that the doctrine checks and almost entirely excludes pity for others. It leaves no room for betterment and bars all hope of forgiveness. "Forgiveness that word lies quite outside its vocabulary. Karma never errs but also it never spares. It knows not wrath or pardon. Penalty follows sin in inevitable sequence." He quotes Omar Khayyam:-  
The Moving Finger writes; and, having writ; moves on;  
nor all your Peity and Wit, shall lure it back to cancel  
half a line, / Nor all your Tears wash out a word of it.  
Henry Haigh, Some Leading Ideas of Hinduism, p. 33.



is bound by the inevitable and immutable nature of the law of Karma and is unable to mould his future through earnest efforts. He has modified the doctrine in two respects. The inevitability and cyclic nature of the law of Karma can be cut down by the Grace of God.<sup>3-4</sup> So this doctrine, in his view, no longer remains a fatalistic one. The second idea that he has incorporated in the law of Karma is, that constant human efforts made on the right path can facilitate the 'jīva'<sup>5</sup> in achieving his cherished goal. Personal endeavour on the part of 'jīva' necessarily includes a certain amount of free will that he employs in doing 'Kriyamān' Karma. So according to Guru Nanak, man is partly free and partly determined. Man is free to choose and act to a certain extent and to that extent only he is morally responsible for his actions. The limited freedom enjoyed by the human beings in doing the acts, can be well understood by knowing the difference between the physical law of cause and effect and the law of Karma.

Despite certain similarities between the physical law of cause and effect and the law of Karma, there is also a subtle difference between the two laws. The casual law is related only to the elements of the world of matter, whereas the law of Karma deals with consciousness, which is above and beyond the material elements. The very nature of the

3. 'No account of the Karmas of a person can one speak of, whom Lord Himself hath blest',  
Majh. N-1, p. 143.

4. Sri Naga, N-1, p. 72.

5. Var Sarang. N.1, p. 1245.

world of matter is subjection to the law of causation while the essential nature of consciousness is its own freedom and independence. In animals and in the lower nature of human beings, where the consciousness is not fully awakened, the law of Karma behaves in the same manner as the mechanical law of cause and effect. The lower nature of human beings is governed by instincts and not by intelligence. Instinct is a mechanical impulse which is irresistible and hence all acts done under its influence leave no room for free will.

According to Guru Nanak, Consciousness (soul) is altogether different from the inert matter, although the source of both is the same.<sup>6-7</sup> It has a separate independent entity of its own and is ever free. So long as this Consciousness or Self, under the influence of ego, keeps itself ignorantly identified with matter, it gets involved in the karmic wheel of cause and effect;<sup>8-10</sup> but the moment it realizes the true nature and gets itself established in

6. Malhan, M.1, p. 1273.

7. Subi, M. 1, p. 756.

8. Gauri, M.1, p. 233.

9. Gauri, M.1, p. 226.

10. Subi, M.1., p. 752.

11

freedom and divine bliss it defies every material bondage and  
 is no more subject to the law of Karma. This is what Guru  
 Nanak thinks of the law of Karma, a law according to which  
 each individual soul, though bound by its past Karmas, is yet  
 free to act within its limitations and environments. Dr.  
 Radhakrishnan writes, 'The law of Karma, which rules the  
 lower nature of man, has nothing to do with the spiritual  
 in him. The essence of spirit is freedom. By its exercise  
 man can check and control his natural impulses. That  
 is why his life is something more than a succession of mechani-  
 cally determined states. The spiritual nature is the basis of  
 his initiative and endeavour. Were man merely the sum of  
 natural conditions, he would be completely subject to the  
 law of Karma. But there is a soul in him, which is the  
 matter'.<sup>15</sup>

11. Guru Arjan, the fifth Guru, has given a beautiful descrip-  
 tion of the state of mind of a Jiva, when he dwells in  
 Divine Bliss and Truth dawns upon him.

'The egg of superstition hath burst, my mind is  
 illuminated,  
 and the fetters of (my mind's) feet are sundered:  
 I am emancipated by the Guru.  
 Ceased now is my coming and going,  
 And the frying pan (of the heart) hath cooled with  
 the Guru - given cooling elixir of the Name.  
 I have cast off the load of the wrought deeds,  
 and have become detached in the mind.  
 Lo, such is the compassion of the Guru, that he hath  
 ferried me across the sea to my destined shore.  
 Manu, M-6, p. 1002.

12. Rankali, M.1, p. 940.

13. Asa, M.1, p. 430.

14. Asa, M.3, p. 441.

15. Dr. S. Radhakrishnan, Indian Philosophy, Vol. I, p. 246.

A close study of 'Gurbani' would convince the reader that according to Guru Nanak, man is deemed to be gifted with will or free choice of the act which he does at the present. Guru Nanak says in Japji, 'As you sow, so shall you reap'.<sup>16</sup> The term 'sow' will be out of place if the sower is not sowing on account of his own will. If he is only being driven to the sowing by an agency outside his ownself, how is he sowing anything, the fruit of which he is to enjoy. In another hymn, Guru Nanak holds the 'Jiva' responsible for the good or bad acts he has done. The Guru says:-

"Good or bad that we do, we reap the reward thereof accordingly".<sup>17</sup>

"Why blamest thou others, blame thy deeds,  
for thou receivest the fruit of what thou sowest".<sup>18</sup>

It is clear from the above hymns that if the man has no free will, then he has done nothing for which he is to be blamed. The Guru does permit a free will, a volition to do good or ill, in man.

In the following hymns, Guru Nanak lays emphasis that a 'Jiva' should abstain from doing evil deeds since he is responsible for his actions and their results thereof.

1. "The man reaps what he sows in the field of Karma"<sup>19</sup>

2. "If we are to gather the fruits of our actions,  
why should we then act in an evil manner?  
Do absolutely nothing wrong,  
why should play the game in such a manner  
as not to be loser before the Lord.<sup>20</sup>  
We should work so as to make profit in the end".

16. Japji, pauri. 30.

17. Var Asa, M.1., p. 470.

18. Asa, M.1., patti p. 433.

19. Sri Raga, M-1, p. 58.

20. Var Asa M.1., p. 489.

3. "The Lord driveth thee by His Command 21  
But His pen move according to thy deeds".
4. "O my mind, thou hearest the consequences of  
thine own acts.", 22.
5. "As one doeth, so one is rewarded,  
As one soweth, so one reapeth.", 23.
6. "You sow poison, but desire to gather ambrosia,  
Strange is the standard of just you want to set  
up thus". 24.

There are a few passages in the poetry of Guru Nanak, which apparently seem contradictory to the free will of human beings in the field of action, such as:-

1. "Destiny cannot be changed, as He wills, it takes place". 25.
2. "Destiny cannot be effaced, O Friend, what has been ordained by God". 26.
3. "Writ has been prepared according to our own deeds, No order can change it, we read as it is written, none can deface it." 27.
4. "Who can erase the writ of my Karma ? What do I know as to what will be my lot in the yond". 28.

But a thoughtful observation of these lines would reveal, that there is no contradiction between destiny or fate and free will. It is true that 'Jiva' is bound by his past Karmas. He gets the field of action because of his 'prārabdh' and his nature (svabhāva) or character is the result of his accumulated (Sanchit) Karmas, but still, to some extent, he is free to act, as far as his 'Kriyamān'

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21. Sarang, M-1, p. 1241.  
 22. Var Asa M-1, p. 467.  
 23. Manasari M-1, p. 662.  
 24. Var Asa M-2, p. 474.  
 25. Ramkali, M-1, p. 937.  
 26. Ramkali, M-1, p. 937.  
 27. Asa, M-1, p. 350.  
 28. Gauri, M-1, p. 154.

actions are concerned. Efforts or endeavour on the part of 'jīva' to mould his future, become meaningful only if he is free to act. We observe that in the poetry of Guru Nanak, equal stress has been laid on the individuals efforts; that means, each individual is given a free choice of action to improve his lot.

Our character or personality is the outcome of three factors. Firstly, our own 'Sanskāras' which we accumulate and carry on from life to life; secondly, what we receive from the parents through the law of heredity; and thirdly, what we receive from our social environments. The fatalists believe that our nature is predetermined and hence neither an effort on the part of the parents nor a modification in the social environment can bring about a change in the basic nature of the individual. But it can be said that whatever the nature we bring from our previous births, was not determined by the impact of Karmas performed in a single life. It had been in the process of making or in the process of formation through the innumerable previous existences. In every existence we had been moulding our nature or, so to say, our destiny by changing or by adding afresh 'Sanskāras'. It means that we bring our nature moulded from life to life. If our present nature was moulded in a previous life, then why can it not be shaped in this life also. We thus see that fate is the free will of a previous life and free will of this life would be the fate of the life to come. Hence destiny or fate is none other than the free will of previous life and as one could exercise free will in a previous life one can do it equally well in this life also. So ultimately it is our free will that determines our personality

or character, which we mistakenly look upon as pre-destined or pre-determined.

We have seen that 'Jiva' is blessed with free will. But now the question is how far is he able to make use of it? The simple reply is, that man does not make full use of it and most of his actions are determined by some other factors. He is bound by his 'Sanchit' Karma, that manifests in the form of character, he acquires. Prarabdha Karma provides him the field of action. His Karmas are also conditioned through the law of heredity, social environments and natural impulses. If the 'Jiva' works under the influence of ego, or natural impulses, i.e. lust, anger, greed, undue attachment and jealousy etc., his actions are more determined. The more the 'Jiva' is awakened spiritually, the more the freedom he gets in performing his Karmas. When the 'Jiva' acts at the higher plane of consciousness, he is more free; but when he does an action by sheer of habit or convention, he is least free. Dr. S. Radhakrishnan, in his book 'An Idealist View of Life', explains the middle of Determinism and free will by comparing this life to a game of bridge. There is order and regularity in this Universe and we are compelled and determined to a great extent, but we have also sufficient scope and freedom. Life is like a game of cards. The cards are distributed to us and we are determined by them. But the victory depends on our playing. A good player utilizes his cards in the best manner by examining the different alternatives and discovering right actions for victory. A bad player may have good cards but may

not be able to utilise or skilfully handle them in the play. At the beginning a player is more free. He may start from any point but gradually his actions get determined as the play develops. Similarly, we are determined in our actions by our past habit, character, mode of thinking, sentiments and inherited tendencies, but we are also free to play our parts by making the best of what we may have in possession.



KARMA AND GRACE

In theology, Grace or Divine Grace means a favourable disposition on the part of God, usually without reference to any merit or desert of its object. It is that quality of God's nature which is the source of man's undeserved blessings, in particular those blessings which have to do with his salvation.<sup>30</sup> To be in 'a state of grace' is to know that one's relation to God is determined not by merit, but by faith in Him. Although much efforts have to be put forth to attain liberation, the result is not to be thought of as an achievement or accomplishment. When the realisation comes, it is a gift or a grace (prasād)<sup>31</sup> of the Lord. About Divine Grace, Swami Prabhavananda says, 'It is the divine power which operates in man to transform him to make him attuned to God so that he can feel his unbounded love. Divine grace can be tangibly felt at a certain stage of spiritual unfoldment'.<sup>32</sup>

In the poetry of Guru Nanak, great emphasis is laid on grace of the Lord. Of all the doctrines of 'Brahman', 'Jiva', Creation, 'Maya', 'Mukti', Karma, Transmigration etc., that we find mentioned in his works, it is the concept of Grace, that is integral to his total thought and it is one, to which constant reference is made throughout his works.

If the concept of Karma, which is a counterpart of the law of cause and effect, in the moral domain, is carried to its logical extreme, then there would be no scope for a 'jiva'

30. Harper's Bible Dictionary, p. 236.

31. Ernest Wood, Vedanta Dictionary, p. 75.

32. Religion in Practice, p. 244.

to crave for His Love or to seek His Grace for getting final emancipation. In Sikhism, the doctrine of Karma is modified by the principle of Grace. Guru Nanak says that 'Jiva' can not achieve the highest state of bliss unless he comes under the fold of God's Grace. Without the grace of the Lord, he is helpless.

1. If one were to live for Ages four,  
of ten times more  
Known in the nine divisions of the world,  
Followed, honoured, famed, all,  
If he were from His Grace to fall, 33  
A worm among worms, a sinner among sinners.

2. Born of sin, one committeth sin and is committed to  
sin more and more.

Wash thou him a hundred times, his dirt goes not.

Saith Nanak, we are forgiven, if the Lord forgives,  
34

else hell is our life.

3. They in whose Destiny Thou so writ, O Lord,  
they alone dwell on Thee.

In the hands of these creatures is nothing; this  
manifold creation is Thine.

Some Thou unitest with Thyself, others Thou hast  
wasted away.

Yes, through the Guru's Grace, art Thou Revealed  
when Thou makest men know Thee. 35.

4. With Thy Grace one attains the Highest state of  
bliss.  
Thou art the Creator, everything is Thy creation,  
what is in the power of a 'Jiva'. 36.

The object of human life is to seek God and to be  
reunited with Him. According to Guru Nanak the final

33. Guru Nanak, Japji, Paure 7.

34. Var Mahi, M. 1, p. 149.

35. Asa, M. 1, p. 409.

36. Asa, M. 3, p. 423.

beatitude or union with God can be achieved only by the Grace of God. The Guru says:-

1. My Lord is One, there is none other,  
He is realised by His Grace. 37.
2. He the One, dwells within all, but He is revealed  
to him, who receives grace. 38.
3. Liberation from bondage cometh at Thy pleasure. 39.
4. On whom He showers His Grace, he finds his real abode. 40
5. He Himself is the Master who leads by the nose the  
whole creation;  
41  
And saves those on whom He showers His Grace.
6. Man is emancipated only when God so wills and  
enables him to attune himself to the instruction  
of the Guru and cherish firmly his devotion to Him. 42.
7. God is realised through God's own Grace. 43
8. Truth is attained through God's Grace. 44
9. When He looks with grace union takes place. 45
10. None is redeemed without the grace of God. 46
11. Thy will is obeyed in all the four directions.  
In all the four directions Thy Name is honoured.  
The True Word, O Lord, fills all souls, 47  
but the indestructible Reality is found by Thy Grace.
12. The True One pervades (all souls) second to Him,  
there is none,  
He alone engages in His Service on whom the look of  
His grace falls. 48.

29. Asa, M. 1, p. 1037.
30. Raskhali, M. 1, p. 951.
39. Japji, Pauri 24.
40. Raskhali, M. 1, p. 930
41. Mani, M. 1, p. 1037.
42. Bilawal, M. 1, p. 839.
43. Parbhati, M. 1, p. 1343.
44. Sri Rago, M. 1, p. 62.
45. Couri, M. 1, p. 822.
46. Dhanasri, M. 1, p. 661.
47. Malhar, M. 1, p. 1275.
48. Dhanasri, M. 1, p. 660.

13. This cup of love belongs to the Lord.

And whosoever the Lord wants, He gives this cup to him. 49.

From the above quotations, the impression one gathers, is, that human endeavour on the path of God-realisation is futile; since it is the Grace of God, that matters there. Whosoever He Likes, He meets him spontaneously irrespective of the efforts and services he has done for his redemption.

'He, Our Lord, meeteth not through effort, nor through service, but Meeteth He all-too-spontaneously. 50

No body can influence the Lord for His gifts of Grace. A person while awake, may not receive them, but a sleeping person may be awakened and gifts may be bestowed upon him.

'The Lord resides within every 'Jiva' and does not take advice of any person for bestowing His Grace'. 51.

Then the question arises, if our sincere efforts and noble deeds do not bear the desired fruit of salvation, then why the Sikh Gurus have emphasised the importance of good actions? We learn from the teachings of Guru Nanak that he considers the efforts of the individual, as necessary, for improving his condition. He has pointed out at so many places in his works, that man is responsible for his lot. He must not blame God for his destiny. In this way, the idea of Divine Grace and the operation of the law of Karma seem contradictory. But this is not so. A careful study of Guru Nanak's thought would reveal that the idea of Grace is not antagonistic to Karma. The solution that Guru Nanak provides is a compromise

50. Jnanasri, M. 5, p. 672.  
51. Asa, M. 1, p. 412.

which does accord a necessary place to Karma as far as the initial apprehension of the word is concerned, but which specifies grace as the ultimate determinant.<sup>52</sup> In a significant line from Japji, he contrasts the two, Karma and Grace.

The body takes its birth because of Karmas.  
But the salvation is attained through the grace  
(of the Lord). 53.

Karma is certainly important in that it will produce a favourable or unfavourable birth, but it is through grace, that final emancipation is attained. 'The grace of the Lord begins with our acceptance of the true path in life. The amount of Grace necessitates our accomplishments on the right path. In fact, the grace is not the result of any whim of the Lord, it begins and matures with beginning and maturity of our Dharma. From the beginning of the grace upto the final emancipation, one works within the fold of  
54  
grace.

1. Whosoever falls within His grace meets the Guru. 55
2. Through His Grace we serve the Guru  
Through His Grace we serve (humanity)  
Through His Grace this mind can be controlled,  
Through His Grace the mind becomes pure, 56.
3. Through His Grace this attachment ceases  
And one merges in the Lord, Saith Nanak, 57.
4. A man becomes what His grace ordains,  
There is none without His grace, saith Nanak, 58
5. Through His Grace one remembers Him  
The soul melts and attention is fixed on Him.  
The soul is united to the Supreme soul, and the

52. W.H. Po, Guru Nanak Sahib Ji Ki Japji, p. 4.  
53. Japji, p. 4.  
54. Dr. S.S. Kohli, Outlines of Sikh Thought, p. 60.  
55. Var Asa, M. 1, p. 468  
56. Vadhas, M. 3, p. 558.  
57. Asa, M. 1, p. 355.  
58. Dhanasri, M. 1, p. 661.  
59. Dhanasri, M. 1, p. 661.

Explaining, as to why God's Grace is necessary for 'Jiva', Dr. S.S.Kohli, writes, 'Man is sinful and God is gracious. Thus there is a gulf which exists between the nature of man and the nature of God. This gulf can only be bridged by the grace of the Lord. Since 'Jiva' is weak and helpless,<sup>60</sup> it bows and prays before the Almighty. The prayer kills the ego of the individual. The repentance shown in the prayer purifies the mind and this is the beginning of the grace'.<sup>61</sup> The individual prays like this in the words of Guru Nanak:-

"As the sea is brimful with water, so are my sins without count.

Take pity, O Lord, and in Thy Grace, let this stone also swim across".<sup>62</sup>

The doctrine of grace does not mean that there are certain chosen people, upon whom only, He showers His Grace. The grace of God may come to the scholar or the illiterate, the high or the low, the rich or the poor. It does not depend upon birth, knowledge, wisdom or penance. The devotee must prepare himself fully and truly for being the recipient of His favour. He should cleanse himself of all the evils and impurities. Through service and humility, he should destroy all the egoistic tendencies which are obstacles in the way of his spiritual endeavour. Good conduct, acts of love and charity, austerities, constant

60. Var ASA, N.1, p. 460.

61. Philosophy of Guru Nanak, p. 57.

62. Gauri, N. 1, p. 136.

sincere efforts and meditation are the means of winning

63

His Grace. Guru Nanak says:-

1. The Grace of the Master is on those who have meditated on Him with single mind and they have found favour in His heart. 64.
2. What shall we offer to get a glimpse of His Court ? What shall we utter to win His Love ?

In the ambrosial hour of the morn,  
meditate on the Name Eternal. 65.

3. Shed yourself-hood and attune yourself thus to the service of the Guru.

And they <sup>^</sup>yo abide ever in Equipoise and sorrow not,  
and the Lord of Himself cometh to be enshrined  
in your mind. 66.

In the last stanza of Japji, Guru Nanak outlines the qualities, that <sup>a</sup> 'Jiva' should inculcate in himself, before he aspires for His Grace.

Chastity the smithy, Patience the smith,  
Understanding the anvil, Knowledge the tools,  
Fear of God the bellows, Austerity the fire,  
Love the crucible, immortalising nature the metal,  
In such a mint of truth is coined the path of life,  
Of those who in God's Grace abide,  
Saith Nanak, from His Grace springeth beatitude. 67.

And again in stanza 38 of Japji, Guru Nanak affirms that meditation on the Name and spiritual Grace are necessary for

The two essences of grace are no contradictory. Swami Prabhavananda quotes Sri Ramakrishna, who used to say, 'The breeze of the grace is always blowing, but you have to set your soil to catch that breeze of grace. 'Setting soul' means that you have to put forth some efforts. What efforts ? To keep your mind in God, to struggle to meditate, to pray earnestly for divine love. Then what happens ? Suddenly one day, you feel a power striking you and drawing your mind to itself, as the magnet draw the needle. Then the vision of God will open before you'. Religion in Practice, p. 244.

64. Sri Raga, M. 1, p. 24.

65. Japji, Pauri 4.

66. Sorath, M. 3, p. 630.

67. Pauri, 30.

attaining the goal of life. He says:-

With a hundred thousand tongues, nay, many times more,  
 If one were His Name a million times to utter;  
 (Not enough it would be)  
 Many steps on the path that leads to the Lord,  
 And unites Him with His bard,  
 Though the talk of Heavens  
 Even stirs the worms,  
 His Grace it is that one saves,  
 All else is false, 68.

Thus we see that in Guru Nanak's poetry there is a fine combination of Karma and Grace. The Guru does not postulate a belief in the indestructibility of Karma. By constant efforts for good actions, by ceaseless remembrance and contemplation of 'Nām', we can counteract the effect of our past Karmas. Even the destiny can be changed or effaced by prayer and by invoking grace of the Lord. Guru Nanak says:-

1. Destiny cannot be effaced, O, friend, what has been ordained by God.  
 But the Almighty, who is the cause of everything may bless mercy, 69.
2. Destiny cannot be changed, as He wills it take place.  
 But happiness is obtained by the Grace, Saith Nanak, by meditating on the Divine Word, 70.
3. The sin of several births are removed and man gets purified,  
 By singing praises of the Lord in true awareness,  
 And further the man thus attains the balanced in-born state of mind, 71
4. Destiny can not be effaced if a man has not earned the wealth of 'Nām' ('Nām' can counteract the effect of past Karmas). 72.

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68. Japji, Pausi 32.  
 69. Rankali, M-1, p. 937.  
 70. Rankali, M-1, p. 937.  
 71. Dev Gandhari, M-3, p. 531.  
 72. Jaitari, M-5, p. 705.



5. Thou art the Beneficent Lord, the Builder  
of our Destiny and the Destroyer of sorrow.

Destroyer of sorrow art Thou, it is Thy Will that works,<sup>73</sup>  
And myriads of our sins are by Thee effaced in an  
instant.<sup>73</sup>

Thus we see that from Guru Nanak's point of view,  
ultimately it is the Grace of God that decides the issue,  
but equal stress has been laid on the earnest efforts, on the  
part of the individual, to improve upon his lot.

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73. Asa M. 1., p. 438.

KARMA, CASTE AND SOCIETY

Right from the Vedic civilization, the concept of Karma - especially its moral and ethical aspect - has made a great influence in shaping the nature of human behaviour and the mode of living of the people. The oldest available record and traditions of human civilisation, preserved in the hymns of Rig Veda, reveal that the social set-up of the people was not effected by any religious differences, economic inequalities, caste distinctions and social discriminations. However, there were only two classes, i.e. the Aryans who settled down on Indian soil and distinguished themselves as conquerors and the non-Aryans, or the aborigines of India who were generally known as Dasas or Dasyus.

During the Rig Vedic period, the caste system in the society was unknown to the people. No reference has been made in the Rig Veda, even once, to the name of word 'caste' or any allusion to it. Mr. Dutt says in his 'Civilization of Ancient India', 'In a vast collection of hymns, composed during six hundred years and more, and replete with references to the habits and manners and custom of the people-, replete with allusions to agriculture and pasture and manufacture, to wars against aborigines, to marriage and domestic rules, and to the duties and position of women, to religious observances and to elementary astronomy as then known, - we have not one single passage to show that the community was cut up into hereditary 'castes'. Is it possible to suppose that, that

wonderful system existed, and yet there is no allusion to that fundamental principle of society in the ten thousand verses of the Rig Veda? Is it possible to find a single religious work of later times, of one tenth the dimensions of the Rig Veda, which is silent on that system<sup>75</sup>? And again Prof. Max Müller remarks in this respect, 'There is no authority whatever in the hymns of the Vedas, for the complicated system of castes. There is no law to prohibit the different classes of the people from living together, from eating and drinking together, no law to prohibit the marriage of people belonging to different castes, no law to brand the off-spring of such marriages with an indelible stigma. There is no law to sanction the blasphemous pretensions of a priesthood to Divine honours, or the degradation of any human being to a state below the animal'.<sup>76</sup>

It is clear that the society was not divided into different castes. Each head of the family was himself the priest, the warrior and the cultivator. It appears that persons who gained proficiency in the composition or chanting of hymns and other sacrificial ceremonies, became more renowned and respectable. Otherwise they were also members of the same community sharing property conquests, reverses, troubles and happiness alike with them as well as fighting for them. There was no separate priestly class. The man who conducted prayers, was

75. cf. Khazan Singh, Philosophy of the Sikh Religion, p. 308.

76. Max Müller, Indigo Philosophy, Vol. I, 'The Vedas', cf. Khazan Singh, Philosophy of the Sikh Religion, p. 318.

termed as Brahamin. And by the lapse of time, the priest who officiated over the ceremonial functions, was termed as Brahamin. No body had a right to become Brahamin by birth. It was the profession which made him a Brahamin. Everybody had an equal privilege to offer sacrifices and compose hymns or to enter into any other profession according to his bent of mind. In the IX Book of Rig Veda, we find that members of the same family follow different occupations. One Rishi says of himself:-

'Behold, I am a composer of hymns, my father is a physician and mother grinds corn on stone. We are all engaged in different occupations. As cows wander in various directions in the pasture fields of food, so we (in various occupations) worship thee, O Somai, for wealth'. 77.

There is a positive proof that the caste system did not exist in the true Rig Vedic period. The author of 'Civilization of Ancient India' remarks, <sup>78</sup> 'The very word 'Varna' which in later Sanskrit indicates caste, is used in the Rig Veda to distinguish Aryans and the non-Aryans and nowhere indicates separate sections in the Aryan community. <sup>79</sup> The word 'Kshatriya', which in later Sanskrit means the military caste, is used in the Veda simply <sup>80</sup> as an adjective which means strong, and is applied to gods. The very word Vipra, which in later Sanskrit means the priestly caste, is used in the Rig Veda merely as an adjective, which <sup>81</sup> means wise, and which is applied to gods. And the very word 'Brahamin', which in later Sanskrit means also the priestly

77. Rig Veda, IX, 112.3.

78. cf. Khason Singh; Philosophy of Sikh Religion, p. 312.

79. Rig Veda, III, 34, 9.

80. Rig Veda, VII, 62.2; VII., 89.1.

81. Rig Veda VIII, 11.6.

caste, is used in a hundred places in the Rig Veda, to imply the composers of hymns and nothing else'.<sup>32</sup>

Later on, in the Brahmanas' period, the sacrificial and ritualistic system grew very complicated. The performance of sacrifice and the chanting of Vedic Hymns accurately, were no longer, remained an ordinary affair. It was only the priest, who could organise the whole show. In course of time, as the demand for the help of priests increased and the profession became more lucrative than anything else, the priests began to devote their life to learning these rites. The priests who acquired proficiency in reciting the Vedic hymns, were considered holy and alone capable of performing these rites. Thus the priesthood developed, and they formed a separate class, considering themselves above the general level of human beings.

In the same way, out of the occupations and duties of the people, there arose two other classes in the Aryans, i.e. 'Kshatriyas' - the protectors of society, and the 'Vaisyas' - tradesmen and cultivators. The aborigines of India were kept in complete subjection and were termed as 'Shudras'.

The origin of four groups or caste in the society on the basis of different professions adopted by the people, was given a new interpretation by the clever priestly class. In order to strengthen their hold on the people, they (Brahmins) invented a myth that the caste-system was divinely instituted. They said that 'Brahmins' came out of the mouth of Brahma, 'Kshatriyas' out of his arms, 'Vaisyas' out of his

<sup>32</sup>. Rig Veda, VII, 103.8.

thighs and 'Shudras' out of his feet. And this story was interpolated in the X Book of the Rig Veda.<sup>83</sup> The hymn reads:-

'When they divided Purusha how many portions did they make ?

What do they call his mouth, his arms ?  
What do they call his thighs and feet ?

The Brahmin was his mouth, of both his arms was the 'Rajanya' (Kshatriya) made.

His thighs became the 'Vaishya', from his feet the 'Shudra' was produced'. 84.

The primary object of the institution of the four caste was almost certainly cultural and vocational. The distribution of vocations or duties was being done according to people's Karmas or inclinations born out of their own nature, so that each person's development might proceed along lines best suited to him. It is quite certain that originally the four castes were selective, i.e. each person was allotted to his proper caste after it had been determined, what his Karmas and excellences were that he had brought with him from his past. There are references in the ancient scriptures, that a person's caste was determined by his Karmas. There is a reference in the Bhagavad Gita about the creation of four

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83. The authenticity of the hymns of X Book of Rig Veda has been questioned by almost every scholar. Mr. Dutt in his 'Civilisation in Ancient India' says, 'The hymns of the Rig Veda were handed down from father to son, or from teacher to pupil for centuries together, and it was in a later age, in the epic period, that they were arranged and compiled. The whole or greater portion of the tenth book, seems to have been the production of this later period, but was thrown in and preserved with the body of the older hymns'. cf. Khazan Singh, Philosophy of Sikh Religion, p. 298.

84. Rig Veda, X, 90.12.

castes on the basis of individual's 'Gunas' and Karmas.

Lord Krishna says:-

'The four orders of the society (Brahmin, Kshatriya, Vaishyas and Shudra) were created by Me corresponding to the different types of 'Gunas' and Karmas'. 85.

The duties of each 'Varan' has also been prescribed.

1. 'Arjuna, the duties of Brahmins, Kshatriyas and Vaishyas as well as of Shudras, are divided according to the qualities born of their respective natures'. 86.
2. 'Control of mind, control of the senses, undergoing hardship for the sake of duty, purity (both internal and external), forgiveness, straightness of mind and body, belief in God, the scriptures and the other world, knowledge of the sacred lore and knowledge of God based on direct experience - these are the Brahmins duty, born of his own nature'. 87.
3. 'Prowess, majesty, firmness, bravery, ingenuity, not running away from battle, generosity, rulership - these are the Kshatriya's duty, born of his own nature'. 88.
4. 'Cultivation, protection of cows and trade are the Vaishya's duty, born of his own nature, Service of all the three castes is the Shudra's duty, born out of his own nature'. 89.

It is again said in the Bhagavad Gita, that anybody who is devoted to his own duty can attain the highest perfection and the man who does his duty earnestly, does not incur sin.

'Better is one's own duty, though devoid of merit, than the duty of another well - ~~executed~~ <sup>executed</sup>. He who performs the duty enjoined by his own nature, does not incur sin'. 90.

If the people were allotted to their castes according to their respective Karmas, then whose business was it to do the allotment? And what means were there of determining

85. Gita IV. 13.

86. Gita XVIII. 41.

87. Gita XVIII. 42.

88. Gita XVIII. 43.

89. Gita XVIII. 44.

90. Gita XVIII. 47.

with certainty what caste a person really belonged to ?

The principle was; Those whose strong point was intellect, were allotted to the Brahmin caste. Similarly other castes were also determined according to the inherited Karmas and tendencies born out of individual's own nature. Generally the Brahmin class was considered to be a superior one among all the classes, because of their duties relating to knowledge and wisdom. They were the sole masters in fixing up the 'Varna' or caste of every person. The sooner it was determined the particular caste one belongs to, the better it was. The method used for determining the caste, was perhaps occult power of astrology. The tradition to cast a horoscope of every Hindu child, established thus, was meant particularly, to determine the natural characteristics and the line of action, a man was to adopt in his life time.

The caste became hereditary when the priestly class i.e. the Brahmins, tempted to secure the same privilege and powers to their children by making them Brahmins even if the Karma, which they had brought with them from the past, did not entitle or qualify them for it. With the increase in the numbers of pseudo-Brahmins, the tendency to make the caste hereditary became more and more general, until, in course of time, its hereditary character became absolutely fixed.<sup>91</sup> Like-wise other castes also became hereditary.

The Bhagavad Gita, as stated above, teaches, that it is one's Karma that makes one 'Brahmin' or 'Kshatriya' or

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91. Robson Arthur; Look at your Karma, p. 9.



'Vaishya' or 'Shudra'. But the Brahmins, whose ancestors had secured their present position to them, did not hesitate to falsify the meanings of the word 'Karma' in order to hold on to that position. 'Karma', they explained was what one had earned by one's actions in the past and one was a 'Brahmin' (or whatever else one was) because one's actions in the past had earned one that particular destiny. This meaning of the word 'Karma' was well suited to their interests and entitled them for the superiority they had by birth over the people of other castes.<sup>92</sup>

Lord Buddha denounced the hereditary principle in caste. He pointed out the evils of this system and declared that it was not a man's birth, but his Karma that determined whether he was a 'Brahmin' or not.

'Adhered to for a long time are the views of the ignorant, the ignorant tells us, one is a Brahmin by birth. No, by birth is one a Brahmin, nor is one by birth no Brahmin. By Karma, one is Brahmin. By Karma one is no Brahmin'. 93.

And again

'A man does not become a Brahmin by his plaited hair, by his family, or by his birth - I do not call a man a Brahmin because of his origin or of his father'. 94.

The Jaina Sutras also declare that a person's caste was determined by his Karmas and not by birth.

'By one's Karmas one becomes a Brahmin, or a 'Kshatriya' or a 'Vaishya' or a 'Shudra'. 95.

92. Robson Arthur, Look at your Karma, p. 10.  
 93. Sutta Nipata (Vasethasutta) cf. Ibid. p. 9.  
 94. Mahapada, XX, 303, 306 cf. Ibid. p. 9.  
 95. Uttaradhana XIV. 33. cf. Ibid. p. 5.

From the above discussion, it is apparent that in the Vedic period there were professions and not caste distinctions, but the conception of caste, based upon birth, was an idea of the medieval or post-Vedic period. Later on, the caste system spread up so rapidly, that up to the time of Guru Nanak, the society as a whole was divided into many sects, embracing different religions and into thousands of castes and sub-castes. Even the Brahmins were divided into numerous castes.

In the ninth century, Sankara Acharya, undertook the regeneration of old Hindu religion and established the orders of 'Sannyasis'. About two centuries after him, Ramanuja began to admit all classes of people as his disciples. He declared that only a true votary would become free and liberated irrespective of caste. About a century after Ramanand did away with the caste system. In the middle of fifteenth century A. D., Kabir attacked the worship of idols. He strongly condemned the caste system and declared all human beings equal.

'God first created light. All men have come into existence through His power. The whole world has emerged from one light, who are high and who are low ! Men ! do not wander in superstitions. Creation is from the Creator, and the Creator pervades the Creation everywhere. One clay has been moulded into different forms by the Creator, there is no defect in the vessel of clay nor in the potter'. 96.

All these saints, mostly belonging to the Bhakti Movement, denounced the caste system and other inequalities in the society. But, however, they could not achieve much in

abolishing the caste and racial difference in the people.

Then appeared Guru Nanak on the scene in the second half of fifteenth century A.D. He preached the common brotherhood of man and fatherhood of God. His doctrine was that the primary duties of man, were excellence of conduct and devotion of thought. He adjusted his preachings to the requirements of the time inculcating the greatest truth and the highest morality, both by <sup>re</sup>cept and example. He addressed himself to all the people alike and made no difference between man and man. He emphatically condemned not only the caste distinctions, but also the religious distinctions. According to Guru Nanak there is only one religion of all mankind. He says:-

'He who grasps the truth, realises that there is but one religion of all mankind; as God is one and has ever been the same'. 97.

'There is no Hindu and there is no Musalman' declared Guru Nanak. All men are God's own creation. He does not approve that the peoples of four 'Varnas' are meant for different duties to perform.

('It has been said) that the Dharma of Brahmin is Vedas, the Dharma of Kshatriya is that of a warrior, and the Dharma of the Shudra is to serve others. (But I say) that the Dharma of all is one, if one knows the secret. One God is the God of all gods. From Him are all the souls' 98.

And about caste system, Guru Nanak remarks:-

'False is the caste and false is the title fame. The whole mankind is under the same shade (protection).

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97. Basant M-1, p. 1188.

98. Var An M-1, p. 469.

If any body calls himself good,  
O Nanak, he will be recognised as such,  
if he is honoured when his accounts are taken. 99.

A person can not become high by his caste. It is only the  
Karmas or his actions that bring him honour or dishonour.

'God does not mind our caste or birth. So let us  
learn the way of truthful living; for one's  
goods proclaim one's caste and respect! 100.

According to Guru Nanak, the cast and other distinctions  
are man made only. No body's caste would be taken into  
account hereafter .

1. 'Know people by the light illumining them and do  
not ask their caste;

For in the hereafter no one is differentiated  
by his caste '. 101.

2. 'Neither caste nor position will be recognised  
hereafter. The alone will be pronounced good  
whose merit is reckoned worthy of honour'. 102.

3. 'All castes and garbs look like dust'. 103.

4. 'What power has caste ? It is the righteousness  
that is tested.

Whoever tastes poison will die, no matter  
hat his caste is '. 104.

From Guru Nanak's point of view, only those persons are of  
low caste who have forgotten the Name of the Lord. He says:-

'Those who forget the Lord are outcaste;  
O Nanak, those, who do not remember the Name  
are pernicious persons'. 105.

99. Sri Raga, M-1, p. 83.  
100. Prabhati M-1, p. 1330.  
101. Asa M-1, p. 540.  
102. Asa M-1, p. 460.  
103. Asa M-1, p. 352.  
104. Majh M-1, p. 142.  
105. Asa M-1, p. 10.

Supporting the views of Guru Nanak, Guru AmarDas, the third Guru says:-

'One who does not repeat the Name of the Lord,  
is of the lowest caste; he is a filth-worm', 106.

And on the other hand, one who repeats the Name of the Lord,  
loses his caste and attains the highest position.

1. 'A low caste man, if he repeats the Name of the Lord, attains high position', 107.
2. 'The caste of Saints is the same as that of the Lord Hari', 108.
3. 'A low caste man who is known by none,  
He, if he repeats the Name of the Lord,  
is honoured throughout the world.

The Lordly near whom no one comes,  
(If he repeats the name of the Lord) the whole  
world shall wash his feet.

One who is of no use at all,  
His name, if he is blessed by saints,  
will be repeated by others', 109.

Guru Nanak has stressed on the point that it is not the caste but the inner qualities that make a man 'Brahmin' or 'Kshatriya'. He says:-

1. 'He is a Brahmin who knows Brahman<sup>a</sup>,  
who performs works of devotion, penance and  
self restraint,  
And who breaking bonds attains emancipation.  
Such a Brahmin is worthy of worship, 110.
2. 'He is a 'Kshatri' who is brave in good actions,  
Employs his body in charity,  
(And) inspects the field before sowing his gifts,  
Such a Kshatri shall be acceptable in the Divine  
Court', 111.

106. Asa M-3, p. 426.

107. Guri, M-4, p. 733.

108. Dhanasri M-4, p. 667.

109. Asa M-5, p. 336.

110. Slok Varan te Vadrik M-1, p. 1411.

111. Slok Varan te Vadrik M-1, p. 1411.

3. 'Let not anybody be proud of his caste,  
Only he, who gains the divine knowledge, is  
a Brahmin.

Dont be proud of the caste, O ignorant fool,  
This pride is the source of many evils,  
Every body says that there are four castes  
(But) they are all created through the  
Omnipotent of the Almighty.

The whole creation is the same earth;  
The Potter (Lord) has made varied vessels.

The body is composed of five elements.  
Nanak says this human being is bound by his own  
actions. Salvation cannot be obtained without  
devotion to the true Guru (lord). 112.

The concept of casteless and classless society, conceived by  
Guru Nanak, gets full recognition and support from his  
successors who preached and propagated it as the fundamental  
principle of Sikhism. Guru Gobind Singh, in one of the  
hymns of Akal Ustat (Laudation of the Immortal Lord)  
declares, that all the people are one and the same and that  
the difference in appearance is due to local conditions and  
ignorance.

'Some shave their head and call themselves 'Sannyasis',  
Some become 'Kogis' or 'Brahmachari' and some become  
'Jatis'.

Whether a Hindu a Turk, or Parsi, or Imam Shafi,  
Know that they belong to the same human race.

The creator (Karta) or 'Karim' is the same.  
The purveyor (Kazik) and (Rahim) merciful is one and  
the same.

There is no difference. Those who make a difference  
are the dupe of delusion.

All worship one, the Lord of all is the same. All have  
the same shape and know that the whole light is  
one'. 113.

112. Bhairon N-3, p. 1128.

113. Guru Gobind Singh, Akal Ustat.

and again the Guru says that the whole human race is composed of the same material with no difference, whatever. The religious and caste distinctions are all absurd.

'Temple or mosque is the same (Puja) worship or (Namaz) prayer is the same, all men are alike, but they are different according to circumstances.

The different terms of deities, demons, musicians, heavenly singers, Turks, Hindus, are due to the climatic effect of the different regions.

All men have similar eyes, similar ears, the same body, the same form, and are the result of the mixture of earth, air, fire, and water.

Allah (God) or 'Abhekh' - one who follows no particular religion (an attribute of God) - is the same, the Quran or 'puran' is the same, all are alike in form and constitution'. 114.

By performing meritorious deeds one becomes a saint and by committing evil deeds one becomes a demon. Guru Gobind Singh says in Bachitar Natak:-

'One who does good works in the world,  
Is called an angel (or god);  
Those who do evil works in the world,  
The people call them demons'. 115.

According to Guru Nanak, no man is born high or low. From one light the whole world has come into being. He says:-

'I consider all men high and I acknowledge none as low.

One God hath fashioned all the vessels,  
one light pervadeth the whole creation.

One findeth this truth by His grace, no one  
can efface His gift. 116.

114. Ibid. Akal Natak.

115. Guru Gobind Singh, Bachitar Natak.

116. Sri Daga N-1, p. 62.

Guru Nanak tells his disciples to consider themselves to be the lowliest of the low.

'Nanak is with those who are low caste amongst the low castes, the lowest of the low.

I do not envy the high people,  
where the low caste are looked after,  
there Thou showerest Thy blessings'. 117.

To give a practical shape to the concept of casteless ideal society, Guru Nanak and other Sikh Gurus stressed upon the people to lead their lives according to the following principles.

1. Instead of renouncing the world (Sannyās), Guru Nanak recommended the renunciation, while living in the society, 'Arahast-nai-udag'. The true way of life is not cessation of work, or retirement, but the renunciation of evil desires. The true Sikh lives desirelessness in the midst of worldly possessions. He does the daily routine and yet keeps himself free from the attachment of the world. Like the lotus flower, he is not affected by the level of worldly things. Guru Nanak says:-

'As the lotus liveth detached in water or as the duck floweth care free in the stream, so doth one cross the sea of life, by attuning to the Word and enshrining the Lor in the heart'. 118.

Guru Nanak has disapproved the way of life led by the 'Siddhas' and 'Yogis' who in order to get spiritual enlightenment, adopted penance, austerities and renunciation of the world. In physical solitude the mind does not get peace.

117. Sri Enga M-1, p. 15.

118. Bahkali, M-1, p. 938.



'There are those who practise austerities in the wood and ever abide at the pilgrim stations, but these men of passion search not their self.

119

Why then, they have given up home to become detached.

To Guru Nanak, this world is the abode of God. To renounce the world is to run away from the Lord. Here in this world, one can conquer the mind and break the bonds of Karma. He says:-

'By meditating on the True One, enlightenment cometh and then one liveth detached in the midst of Maya.

Such is the glory of the true Guru that through him, one is liberated in the midst of wife and children. 120.

Activities of the world do not impose any bond upon the 'Jiva' if he becomes God-oriented. The house and the forest are alike to him. Guru Nanak says:-

1. 'The house and the forest become alike for one who, liveth spontaneously in His Love. '. 121.
2. 'The servant of God who hath realised his self, is a true house holder and he is a man of true renunciation too. '. 122.
3. 'He alone is the house-holder who disciplines his passions and begs from God the aims of meditation, hard work and self control'. 123.

Here is a brief description, by Guru Gobind Singh, as to how a true Sikh should lead a balanced life.

'O my mind, practise renunciation in this way - Consider thy whole house itself as the forest and be thou an anchorite at heart.

Make continence thy matted hair, union with the Supreme thy ablutions, a disciplined life thy growing of thy nails.

Let Divine knowledge be thy Guru to enlighten thy soul and apply God's Name as ashes to thy body.

119. Asa M-1, p. 419.  
 120. Dhanasri M-1, p. 661.  
 121. Asa M-1, p. 351.  
 122. Prabhati M-1, p. 1332.  
 123. Banioli, M-1, p. 932.

Eat and sleep moderately and cherish love, compassion and forgiveness in thy life.

Ever entertain cool temperament and patience and rise thou above the three qualities.

Attach not thy heart to lust, wrath, covetousness, obstinacy and attachment.

Thou shalt then behold the Supreme Essence and realise the Lord'. 124.

2. The practical Sikhism is based upon one of the fundamental teachings of Guru Nanak, i.e. 'Nam Japna', 'Kirt Karnna' and 'wand Chhakna'. This three fold path signifies the remembrance of the Name of the Lord, doing honest labour for a living and sharing one's earnings with others. Guru Nanak says:-

1. 'They who toil to earn their living and then share the earnings with others are the people who find the true way'. 125.
2. 'There are the house holders who serve others, practise self discipline and are attuned to the Guru's wisdom.

They firmly hold to the Name, practise charity and keep their bodies clean, and remain awake through the worship of the Lord.

They know that it is from the Guru that the True Door and True Abode is known and whoever seeketh the Guru's shelter will recognise it.

Then he forgetteth not the Lord's Name and, in this way, his mind is satiated, through the True One. 126.

A true Sikh, who is a vital part of an ideal society, conceived by Guru Nanak, becomes great, ethically and spiritually, when he follows the pragmatic concept of 'Nam Japna', 'Kirt Karnna'

124. Ramkali, Patshahi 10.  
 125. Sarang, M.1, p. 1249.  
 126. Asa M.1, p. 419.

and 'Wand Chhaina'. Guru Nanak says:-

'The God-oriented (Gurmukh) recites the Name of the Lord, gives charity to the deserving and takes bath (in the tank of nectar).

The God-oriented attains full concentration in Sahj. The God-oriented receives respect in the Court of the Lord.

The God-oriented destroys all fear and is (really) great.

The God-oriented acts supremely and makes others act like that.

The God-oriented meets the Lord and helps others to meet Him'. 127.

3. Women, the most significant part of the society, was neglected and was given an inferior position, almost by all the sages and religious reformers, before Guru Nanak appeared on the scene. The Hindu woman was subjected to the tyranny of caste. She (a widow) had to burn herself on her husband's funeral pyre to become 'Sati'. The position of Muslim woman was also far from satisfactory. She was kept within 'Purdah' and her education and movements were restricted.

Guru Nanak spoke highly of woman. She was given equal status and utmost reverence in the society. According to Guru Nanak, there should not be an ideal society unless woman was given her due place. She was given equal right to grow spiritually, equal right to attend religious congregations and recite divine hymns in the temples. Guru Nanak

says:-

'It is from woman, the condemned one, that we are conceived and it is from that we are born.

It is to woman that we are engaged and married.

It is the woman who is our life-long friend and it is she who keep our race going.

It is woman again who is sought when one loses one's previous wife.

It is woman through whom we establish our social ties.

Then why denounce her from whom even kings and great men are born ? ' . 128.

4. To remove all the barriers of caste and creed, high and low, superior and inferior, Guru Nanak set up the institution of Sat Sangat (Holy Congregation). The main function of Sat Sangat (or Sach Sangat) is the remembrance of the Name of the Lord. The Guru says:-

1. 'The holy congregation is a meeting where nothing but the Name of One alone is recited'. 129.
2. 'The Lord's essence is obtained in the congregation of the holy'. 130.

The association of holy men acts as a deterrent against evil thoughts and evil deeds. In good company one becomes good and sheds off all one's evil tendencies. By joining the congregational prayers and following the Word of the Guru, the devotee gets divine knowledge and crosses the ocean of 'Samsāra'.

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128. Asa M.1., p. 473.  
 129. Sri Raga M.1, p. 72.  
 130. Sorath M.1, p. 500.

### CONCLUSION

The present study of the topic entitled - The Concepts of Karma and Transmigration as revealed in the poetry of Guru Nanak in the background of ancient and medieval Indian thought - leads us to the following conclusions:-

1. The first rudiments of the doctrine of Karma and transmigration can be traced out, to some extent, in the early Vedic literature. But it can not be presumed that the doctrine of transmigration owes its origin and early growth to Indian soil. The concept had been prevalent among the primitive civilizations, stretched in many parts of the world. How it began and where, no body knows. It can be stated undoubtedly that:

(a) The theory of transmigration is much more ancient in its primitive form, than the Vedic period, which ranges from 6000 B.C. to 1500 B.C.

(b) The concept is not developed in the philosophy of any other civilization in the world, till the early Vedic literature emerges.

(c) No ancient civilization has developed this doctrine to such a systematic and complete form, as it is developed in the Indian philosophy. This way the concept of transmigration occupies a unique place in the Indian philosophical thought.

2. The doctrine of Karma and transmigration are found fully developed in the 'Upanishadic Philosophy'. The 'Samsita' portion of the Vedas reveals the first seed of the law of Karma,

in the form of prayers, sacrificial ceremonies and rituals. The conception of 'Rita' with its controller, the god 'Varuna', plays a very important role in shaping the religious, moral and social life of the people. In the period of 'Brahmanas', the Vedic rituals grow complicated and the people are grossly absorbed in 'Karma-Kanda'. They believe that the sacrifice, when performed with perfect accuracy is sure to produce the desired effect in this life or hereafter. The 'Upanishads' react strongly against the outwardly rituals and sacrifices of the 'Brahmanas', and assert that it is not the sacrifice but the deeds that would effect the life of a man. The law of Karma as operates in the 'Upanishads' is that 'nothing can happen without a sufficient cause in the moral as in the physical world - that each life with its pains and pleasures, is the necessary result of the actions of past lives and becomes in its turn the cause, through its own activities, of future births !'

According to 'Upanishads', the doctrine of transmigration of souls is a belief that the soul passes at death into another body whose character is determined by its former deeds.

3. Jainism gives a new interpretation to the concept of Karma. Karma, according to Jainism, is of material nature (Pudgalika). The particles of the subtle matter, when come into contact with the soul, form Karmas. These Karmas then build up a special body called 'Karmasārira'. The 'Karmasārira' does not leave the soul till its final emancipation. The soul, according to Jainism, is not a substance of limited size. It expands or contracts depending upon the body in which

it is incorporated. Jainism believes that the liberation or 'Nirvāna' can only be achieved on the human plane.

4. Buddhism denies the existence of God and soul. Here, it is the law of Karma, that performs the function of God. The law of Karma is the law of cause and effect - that every thing that happens is the result of a previous cause and will itself cause a further result and so on. Karma is the link between one life and another. After the death of any being, whether human or not, there remains nothing at all but the being's Karma only. When a being dies, a new being is born and inherits his Karmas. What transmigrates is not a person but his Karmas.

The final beatitude in Buddhism is known as 'Nirvāna'. It means the extinction of Karmas and the extinction of the cycle of births and deaths. In Buddhism, the last thought of the dying is considered most important, as it effects the next birth.

5. In 'Bhāgavad Gīta', Karma assumes more or less an ethical aspect of life. To follow the law of Karma, a stress on three points is laid down.

- (a) Desireless action.
- (b) The dedication of all the actions to God.
- (c) Surrendering oneself to God, body and soul.

Karma, in 'Gīta', is said to be beginningless and the exact manner how it works is hard to understand.

'Gīta' believes in rebirth. The final emancipation from births and rebirths is reached only when all the types of Karmas, i.e. 'Sanchit', 'Prārabdh' and 'Kriyamān' are exhausted.

In 'Gītā', the last thought of the dying receives great importance.

6. 'Pūrva Mimāṃsā' rejects the notion of God and believes in the infallibility of the Vedas. The law of Karma works in 'Mimāṃsā' in an autonomous way. The performance of sacrifices generate an unseen potency (apūrva) in the self which generates their fruits without the intervention of God. The 'apūrva' is the link between the act and its fruit.

'Mimāṃsā' divided all actions into three kinds, i.e. obligatory, optional and prohibited. 'Mimāṃsā' considers that Karma is the cause of bondage. When the cause is removed, the effect also ceases to exist.

7. The exponents of 'Vedānta' accept the concepts of Karma and transmigration. But from moral and ethical point of view, they provide different interpretation to the concept of Karma. Sankara thinks Karma as the product of 'avidya' or wrong knowledge. We are born into this world according to the deeds done by us in our previous lives. The process of getting successive organism on the basis of Karma goes on until perfect knowledge is gained. Sankara believes that liberation cannot be achieved through Karmas. Rāmanuja considers Bhakti as the only means of attaining liberation. He holds that God's Grace is necessary to achieve the real goal. Rāmanuja describes action as manifold. They are the daily (nitya), the accidental (naimittika), the desired (kāmya) and the prohibited (pratisidha). Madhva says that Karma is to be performed without any desire or fruit. Like Rāmanuja, he also stresses upon 'Bhakti' and the Grace of God. Nimbarka holds that human individuals undergo experiences in accordance with their past conduct. According



to Nimbarka, there is no 'Jīvan-Mukti' . Release is only possible after death. Vallabha divides human beings into three categories and thinks the Grace of God as necessary for attaining perfection.

8. Islam believes that a man is born on this earth only but once. It believes in the Day of Judgment. It has a firm belief in the eternal soul, i.e. the life after death. The idea of future life, in Islam, is founded on the belief that in a state of existence hereafter, every human being will have to render an account of his actions and that the happiness or misery of an individual will depend upon the manner in which he has performed the behests of his Creator. The doctrine of Karma (action) has got nothing to do with the concept of transmigration.

The Sufis do not follow strictly the Islamic ideology in respect of the concept of transmigration. There are Sufis, like 'Jallaluddin Rūmī', who believe in the concept of transmigration.

9. (a) Guru Nanak accepts the concept of Karma, as a fundamental principle, but he gives a different interpretation to it from that we find in Buddhism and Jainism. The law is, 'what one soweth that one reapeth' and 'man's own actions make him, what he is'. But Guru Nanak has modified the doctrine into two directions. Firstly the efforts of the individual self are necessary for improving his condition and secondly, Karma can be rectified or made ineffective by the Grace of God.

(b) How did Karma begin? Guru Nanak explains that at the time of creation, it is God, who created the first cause

of Karma. He is the Controller of Karma. The law of Karma works only through the power of All-pervading Consciousness.

10. (a) In the poetry of Guru Nanak, Karma is stated to be of two kinds; higher Karmas and lower Karmas. Lower Karma (Karma-Kānda) has been rejected by the Guru. He lays emphasis only on those Karmas which lead us to the realization of 'Brahman'. The higher or meritorious Karmas, that bring release, are 'Harikīrat' Karmas (to sing the praises of the Lord), 'Adhyātma' (religious) Karmas, and 'Hukm Rasāi' Karmas (actions dedicated to God). The lower or demeritorious Karmas, that cause bondage, are 'Karma-Kānda' (conventional Karmas), Ego Karmas or self-willed actions and 'Triguna' (Satas, Rajas and Tamās) Karmas.

(b) Guru Nanak states that God is the Creator of Karma and He too is its destroyer. Karma ceases only by the Grace of God. 'a man takes birth because of his Karmas, but gets final emancipation by the grace (of the Lord).

11. (a) Guru Nanak affirms his belief in the concept of transmigration. As against Buddhism, he accepts the existence and immortality of soul. He does not keep the law of Karma apart from the concept of transmigration, as we find in the ancient Greek thought. One-birth theory of Christianity and Islam has not been approved by Guru Nanak. He has not expressed his belief in the Day of Judgment. He has accepted the doctrines of Karma and transmigration, with the modification that the performance of Karmas do not bring the final beatitude. It is only by the Grace of God, that a soul (Jīva) exhausts all of his Karmas, ends the wheel of transmigration and gets final emancipation. Guru Nanak

supports the Hindu view of transmigration that a man has passed through millions of births on various planes of existence, such as stones, plants, animals, birds etc. And his birth in the human form is the highest point of his perfection.

(b) Explaining the mysteries of future life, Guru Nanak says that no body knows how death takes place. He simply affirms that 'Jīvātma' (soul) is eternal but the 'Jīva' is tied by illusion and worldly attachment.

(c) Guru Nanak does not believe in heaven and hell as places of bliss or torture, where people go after their deaths to reap the fruits of their actions. The references to heaven and hell, in his poetry, carry symbolic meanings. Likewise the reference to 'Chitra', 'Gupta' and 'Dharamrāja' is also symbolic.

(d) According to Guru Nanak, the transmigration of soul comes to an end by the following means:-

- (i) By remembering the Name of the Lord.
- (ii) By taking refuge with the Guru and dwelling upon his words;
- (iii) By the service of the Lord.
- (iv) By destroying ego and becoming God-oriented.
- (v) By the Grace of God.

12. The most important problem in the entire law of Karma is, whether a man is free to act according to his own will or his actions are determined and he is never free to act independently. According to Guru Nanak, man is partly free and partly determined. Man is free to choose and act to a certain extent and to that extent only he is morally

responsible for his actions.

13. There is no contradiction between the idea of Divine Grace and the operation of the Law of Karma. Guru Nanak provides a compromise which does accord a necessary place to Karma and specifies grace as the ultimate determinant. In a significant line from 'Japji', Guru Nanak speaks of Karma and Grace.

'The body takes its birth because of Karmas,  
But the salvation is attained through the grace  
(of the Lord).

14. Guru Nanak emphatically condemns not only the caste distinctions, but also the religious distinctions. According to him, there is only one religion of all the mankind. The caste and other distinctions are man made only. No body's caste would be taken into account hereafter. He stresses the point that it is not the caste but the Karmas that make a man 'Brahmin' or 'Kshatriya'.

To give a practical shape to the concept of casteless and classless ideal society, Guru Nanak established the institution of 'Sat Sangat' (Holy Congregation), provided equal status to woman, preached the brotherhood of man and fatherhood of God, and propagated the principle of 'Nam Japo' (remember the Name of the Lord), 'Kirt Karo' (do honest labour for a living) and 'Vand Chhako' (share the earnings with others).

ਸ਼ਿਸ਼ਿਆਇ ਤੋਸ਼ਾ

2. ਚਾਇ ਵਰਨ ਚਾਇ ਮਸਹੁਖਾ ਜਨ ਕਿਚਿ ਹਿੰਦੂ ਮੁਸਲਮਾਣੇ।  
 ਮੁਦੀ ਬਮੀਨਿ ਤਕਬਰੀ ਬਿਦਿਤਾਣ ਕੀਨਿ ਚਿਠਾਣੇ।  
 ਵੈਰ ਬਲਾਕਿ ਹਿੰਦੂਆਂ ਮਕਾ ਕਾਰਾ ਮੁਸਲਮਾਣੇ।  
 ਸੁੰਨਤਿ ਮੁਸਲਮਾਣ ਦੀ ਤਿਲਕ ਜੰਦੂ ਹਿੰਦੂ ਨੇਠਾਣੇ।  
 ਸਾਮ ਚਹੀਮ ਕਹਾਇਏ ਇਕੁ ਲਮੁ ਦੇਇ ਸਾਹ ਭੁਲਾਣੇ।  
 ਸਦੁ ਕਿਨਰੈ ਰਹਿ ਰਇਆ ਖਹਿ ਮਾਦੇ ਖਾਹਮਣੈ ਮਉਲਾਣੇ।  
 ਸਿਦੈ ਨ ਮਿਟੈ ਯਾਵਣ ਜਾਣੇ।

(ਭਾਈ ਲੁਠਾਸ, ਵਾਰ-1, ਪਉੜੀ - 21)

3. ਸੀਧੀ ਜਧਤਿ ਰਿਆਨ ਦਿਹੁਟੀ ਕਹਿ ਭੀ ਮੁਲਦਾਰੁ ॥  
 ਰਿਆਨੀ ਨਸਹਿ ਵਾਜੇ ਵਾਢਹਿ ਰੂਪ ਕਹਿ ਸੀਲਾਰੁ ॥  
 ਉਚਿ ਕੂਚਹਿ ਵਾਦਾ ਲਾਢਹਿ ਜੇਕ ਕਾ ਕੀਚਾਰੁ ॥  
 ਮੁਲਖ ਪੀਠਿਤ ਚਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜਿ ਕਹਿ ਪਿਆਰੁ ॥  
 ਯਸਮੀ ਯਦਮੁ ਕਹਿ ਕਾਵਾਵਹਿ ਮੀਰਹਿ ਮਿਖ ਦੁਆਰੁ ॥  
 ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਠਿ ਘਰਬਾਰੁ ॥  
 ਸਤੁ ਕੇ ਪੂਰਾ ਯਾਹੇ ਹੋਵੈ ਖਟਿ ਨ ਕੋਈ ਯਾਹਿ ॥  
 ਪਤਿ ਪਦਵਾਣਾ ਪਿਵੈ ਪਾਈਓ ਤਾ ਨਨਕ ਤੋਲਿਆ ਜਾਏ ॥

( ਵਾਰ ਯਸਾ ਮ: 1, ਪੰਨਾ 469 )

4. ਕਾਈ ਕੁਝ ਬੇਨਿ ਮਨੁ ਯਾਇ ॥  
 ਬੁਹਮਣੁ ਨਾਵੈ ਜੀਆ ਯਾਇ ॥  
 ਜੇਕੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਖੰਧੁ ॥  
 ਤਨਿ ਓਜਾਕੇ ਕਾ ਬੰਧੁ ॥

( ਯਲਸਰੀ ਮ: 1 ਪੰਨਾ 662 )

5. ਸੇ ਬੁਹਮਣੁ ਜੇ ਬਿੰਦੈ ਬੁਹਮੁ ॥  
 ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਮਾਵੈ ਕਮੁ ॥  
 ਸੀਨ ਸੰਤਿਖ ਕਾ ਰਾਏ ਯਦਮੁ ॥

ਬੰਧਨ ਤੋੜੇ ਹੋਏ ਮੁਕੁਟੁ ॥

( ਸਲੋਕ ਵਾਰੀ ਤੋਂ ਵਧੀਕ ਮ: 1, ਪੰਨਾ 1411 )

6. ਬ੍ਰਹਮਣੁ ਬ੍ਰਹਮ ਗਿਆਨ ਇਸ਼ਾਨੀ ਹਰਿ ਟੁਟ ਪੂਜੇ ਖਾਤੀ ॥

( ਮਾਰੂ ਮ: 1, ਪੰਨਾ 992 )

7. ਕਾਇਆ ਬ੍ਰਹਮ ਮਨੁ ਹੈ ਖੋਤੀ ॥

ਗਿਆਨੁ ਜਨੇਊ ਗਿਆਨੁ ਕੁਸਪਾਤੀ ॥

( ਆਸਾ ਮ: 1, ਪੰਨਾ 335 )

8. ਮੁਸਨਮਣੁ ਕਹਾਵਣੁ ਮੁਸਕਣੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਨਮਣੁ ਕਹਾਵੈ ॥

ਅਵਨਿ ਅਉਨਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਅਸਕਨ ਮਾਲ ਮਨੁ ਮੁਸਾਵੈ ॥

ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਨਾ ਕਾਮੁ ਚੁਕਾਵੈ ॥

ਦਬ ਕੀ ਰਜਾਇ ਮਨੇ ਚਿਥ ਉਪਰਿ ਕਰਤਾ ਮਨਿ ਆਪੁ ਕਰਾਵੈ ॥

ਤਉ ਲਾਨਕ ਸਰਬ ਜੀਅ ਮਿਹਰੀਮਤਿ ਹੋਇ ਤ ਮੁਸਨਮਣੁ ਕਹਾਵੈ ॥

( ਮਾਠ ਮ: 1, ਪੰਨਾ 140-141 )

9. ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਰੁ ਹਲਾਨੁ ਕੁਰਾਣੁ ॥

ਸਦਮ ਸੁੰਨਤਿ ਸੀਨੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਨਮਣੁ ॥

ਕਰਣੀ ਕਾਖਾ ਸਚੁ ਪਇ ਕਰਮ ਕਾਮ ਨਿਵਾਜ ॥

ਤਾਖੀ ਸਾ ਤਿਸੁ ਕਰਕੀ ਲਾਨਕ ਦਬੀ ਲਾਜ ॥

ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜਿ ਲਾਉ ॥

ਪਹਿਲਾ ਸਚੁ ਹਲਾਨ ਦੁਇ ਤੀਕਾ ਸੀਰ ਪੁਕਾਇ ॥

ਚਉਥੀ ਨੀਕਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਰਤਿ ਸਲਾਇ ॥

ਕਾਣੀ ਕਰਮ ਆਖਿ ਕੈ ਤਾ ਮੁਸਨਮਣੁ ਸਲਾਇ ॥

ਲਾਨਕ ਜੇਤੇ ਕੁਰਿਆਲ ਕੁਰੈ ਕੁਰੀ ਖਾਇ ॥

( ਕਰ ਮਾਠ ਮ: 1, ਪੰਨਾ 141 )

11. ਕੁਰ ਕਾ ਸਬਦੁ ਕਟੈ ਕੋਟਿ ਕਾਮ ॥

( ਬਾਤਿ ਮ: 5, ਪੰਨਾ 1195 )

12. ਆਨਿ ਆਇ ਕਿਛੁ ਹਯੁ ਦੇਇ ॥

ਲਾਨਕ ਵਾਹੁ ਪਕਾਵਹਿ ਜੇਇ ॥

( ਸਾਰੰਗ ਮ: 1, ਪੰਨਾ 1245 )

13. ਕੋਟ ਕੋਟਿਤਕ ਪਾਪਾ ਕੋਈ ਏਕ ਆਗੀ ਮਹਿ ਸੋਈ ॥  
( ਗੁਰੂ ਗਾਥਾ ਮ: 1 ਪੰਨਾ 438 )
14. ਲਾਤ ਤਿਲਾ ਦੀ ਕੋ ਤਿਆ ਕੋ ਜੋ ਆਪਿ ਬਖਸੈ ਕਰਤਾਇ ॥  
( ਮਠ ਮ: 1, ਪੰਨਾ 143 )
15. ਲਾਨਕ ਬਖਸੀ ਪੁਛਿ ਨ ਨੈਇ ॥  
( ਮਠ ਮ: 1, ਪੰਨਾ 143 )
16. ਕਾਮ ਬਹੁ ਤੁਮ ਜੀਉ ਕਰਤ ਹੋ ਕਰਮਹਿ ਕਿਨਿ ਜੀਉ ਦੀਨੁ ਹੈ ॥  
( ਕਬੀਰ, ਗੁਰੂ ਗੋਬਿੰਦ, ਪੰਨਾ 870 )
17. ਸਾਸਤੁ ਨ ਹੋਤਾ ਬੇਦੁ ਨ ਹੋਤਾ ਕਾਮੁ ਕਰਾ ਤੈ ਆਇਆ ॥  
( ਨਾਮਦੇਵ, ਗੁਰਮੁਖੀ, ਪੰਨਾ 973 )
18. ਅਲਬਦ ਨਾਬਦ ਹੀਸੁਕਾਰਾ ॥  
ਸਾਇ ਨ ਕਰਨਾ ਹੁਕਮੁ ਅਖਾਰਾ ॥  
ਲਾ ਦਿਨੁ ਚਿਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜ ਸੁੰਨ ਸਮਾਇ ਨਕਾਇਦਾ ॥  
ਮਾਣੀ ਨ ਖਾਣੀ ਪੁਣਿ ਨ ਪਾਣੀ ॥  
ਉਪਰਿ ਮਪਰਿ ਨ ਆਵਣ ਜਾਣੀ ॥  
ਖੰਡ ਪਤਾਨ ਸਪਤ ਕਹੀ ਸਾਰਨ ਨਲੀ ਨ ਨੀਉ ਵਹਾਇਦਾ ॥  
ਨ ਕਇ ਸੁਰਗੁ ਮਨੁ ਪਇਆਲਾ ॥  
ਦੇਜਗੁ ਕਿਸਤੁ ਨਹੀ ਧੋ ਕਾਲਾ ॥  
ਕਾਨੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣ ਮਜਣਾ ਨ ਕੋ ਆਇ ਨ ਜਾਇਦਾ ॥  
ਬੁਧਮ ਚਿਸਤੁ ਮਹਿਸੁ ਨ ਕੋਈ ॥  
ਅਠੁ ਨ ਦਾਇ ਏਕੋ ਸੋਈ ॥  
ਕਾਇ ਪੁਰਖੁ ਕਹੀ ਜਾਰਿ ਨ ਜਨਮੁ ਨ ਕੋ ਦੁਖ ਸੁਖ ਪਾਇਦਾ ॥  
ਕਰਨ ਭੋਖ ਕਹੀ ਬੁਧਮਣ ਮਤੀ ॥  
ਦੇਉ ਨ ਦੇਹੁਦਾ ਕਉ ਕਾਇਤੀ ॥  
ਹੋਮ ਜਠ ਕਹੀ ਤੀਰਥਿ ਚਵਟੁ ਲਾ ਕੋ ਪੂਜਾ ਕਾਇਦਾ ॥  
ਬੇਦ ਕਤੇਬ ਨ ਚਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ॥  
ਪਾਨ ਪੁਰਾਣ ਉਦੈ ਕਹੀ ਆਸਤ ॥  
ਕਰਤਾ ਬਰਤਾ ਆਪਿ ਅਕੇਚੁ ਆਏ ਅਨਖੁ ਨਾਇਦਾ ॥

ਜਾ ਰਿਸੁ ਭਟਾ ਤਾ ਜਗੁ ਉਪਾਇਆ ॥

ਬਾਹੁ ਕਲਾ ਆਗੁਣੁਮ ਰਹਾਇਆ ॥

ਬੁਝਮ ਬਿਅਨੁ ਮਹੀਯੁ ਉਪਾਏ ਸੁਇਆ ਮੇਹੁ ਵਾਝਇਲਾ ॥

ਸੁੰਨਹੁ ਉਪੀ ਦਸ ਅਵਤਾਰਾ ॥

ਸਿਸੁਟੀ ਉਪਾਇ ਕੀਯਾ ਪਾਸਾਰਾ ॥

ਦੇਵ ਚਾਨਣ ਵਣ ਰੰਘਰਖੁ ਸਾਨੇ ਸਭਿ ਨਿਮਿਯਾ ਕਰਮ ਕਰਾਇਲਾ ॥

( ਮਾਰੂ ਮ: 1, ਪੰਨਾ 1035-36 )

19. ਸਤੁ ਕੇ ਤੇਰਾ ਤੂੰ ਸਭਲਾ ਕਾ ਮੇਰੀ ਕਰਤੇ ਤੁਹੁ ਸਭਲਾ ਸਿਲਿ ਨਿਖਿਯਾ ਲੇਖੁ ॥

ਜੇਹੀ ਤੂੰ ਕਲਿ ਕਾਹਿ ਤੇਰਾ ਕੇ ਹੋਈ ਬਿਨੁ ਕਲੀਠੀ ਲਹੀ ਕੇ ਲੇਖੁ ॥

( ਸੁਹੀ ਮ: 4, ਪੰਨਾ 735 )

20. ਸਰਬ ਜੀਯਾ ਸਿਲਿ ਲੇਖੁ ਯੁਗੁ ਬਿਨੁ ਕੇਠੀ ਕਾਹੀ ਕੇਈ ਜੀਉ ॥

ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਕਲਿ ਦੇਖੀ ਯੁਕਮਿ ਜਲਾਏ ਜੇਈ ਜੀਉ ॥

( ਸੋਰਠ ਮ: 1, ਪੰਨਾ 598 )

21. ਖਾਤਮ ਮਹਿ ਯਾਮੁ ਯਾਮ ਮਹਿ ਆਤਮੁ ..... ॥

( ਕੇਲੀਮ : 1, ਪੰਨਾ 1153 )

22. ਸਰਬ ਜੀਯਾ ਜਲਿ ਜੇਤਿ ਤੁਮਾਰੀ ਜੇਹੀ ਪੁੰਡਿ ਕੁਰਮਈ ਹੈ ॥

( ਮਾਰੂ ਮ: 1, ਪੰਨਾ 1021 )

23. ਸਭ ਮਹਿ ਜੇਤਿ ਜੇਤਿ ਹੈ ਜੇਇ ॥

ਰਿਸਾ ਦੇ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

( ਯਲਸਰੀ ਮ: 1, ਪੰਨਾ 13 )

24. ਸਭ ਮਹਿ ਜੀਉ ਜੀਉ ਹੈ ਜੇਈ ਭਟਿ ਘਟਿ ਵਹਿਯਾ ਨਾਮਈ ॥

( ਮਲਾਰ ਮ: 1, ਪੰਨਾ 1287 )

26. ਜੈਸਾ ਬਸਿ ਸੁ ਤੁਣੈ ..... ॥

( ਸੁਹੀ ਮ: 1, ਪੰਨਾ 730 )

27. ਮੈਲਾ ਦੇਵਾ ਅਪਲਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਲਾ ॥

( ਯਾਸਾ ਮ: 1, ਪੰਨਾ 470 )

28. ਦਰੀ ਦੇਸੁ ਨ ਦੇਉ ਕਿਸੀ ਕੋ ਕਰੰਮ ਆਪਣਿਆ ॥

ਜੇ ਮੈ ਜੀਯਾ ਕੇ ਮੈ ਪਾਇਆ ਦੇਸੁ ਨ ਦਸਿ ਅਫਲਜਨਾ ॥

( ਯਾਸਾ ਮ: 1, ਪੰਨਾ 433 )



29. ਸਹੁ ਏ ਜੀਆ ਖਪਣਾ ਜੀਆ ॥  
( ਆਸਾ ਮਹਲਾ: 1, ਪੈਲਾ 467 )
30. ਸੈਯਾ ਕੀ ਸੁ ਤੈਯਾ ਖਾਵੈ॥  
ਆਪ ਖੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ॥  
( ਆਸਾ ਮਹਲਾ: 1, ਪੈਲਾ 662 )
31. ਯਾ ਜੀਉ ਮੀ ਨ ਕੂਬੈ ਤਰੈ॥  
( ਰਹੀਤੀ ਮ: 1, ਪੈਲਾ 151 )
32. ਸੈਯਾ ਨਿਖਿਆ ਸੈਯਾ ਪਾਇਆ ਸੈਯਾ ਪੁਲਠਿ ਕਮਾਇਆ ॥  
( ਵਡਹੰਸ ਮ: 1, ਪੈਲਾ 579 )
34. ਕਾਣੀ ਕਾਕਦੁ ਮਨੁ ਮਾਛਾਣੀ ਬੁਠਾ ਕਲਾ ਦੁਇ ਲੈਖ ਪਏ ॥  
ਜਿਉ ਜਿਉ ਨਿਕਤੁ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਤਉ ਕੁਣ ਨਾਹੀ ਮੀਤ ਹਏ॥  
( ਮਠੂ ਮ: 1, ਪੈਲਾ 990 )
36. ਨਿਕਤੁ ਪਇਆ ਪਲ ਵਾਣਾ ਨਿਖਿਆ ਖਾਹੁੜਿ ਹੁਕਮੁ ਨ ਹੋਈ ॥  
ਸੈਯਾ ਨਿਖਿਆ ਤੈਯਾ ਪੜਿਆ ਮੇਟਿ ਨ ਸਰੈ ਕੋਈ ॥  
( ਆਸਾ ਮ: 1, ਪੈਲਾ 359 )
37. ਲੇਖੁ ਨ ਮਿਟਈ ਹੋ ਸਖੀ ਜੋ ਨਿਖਿਆ ਕਾਤਾਰਿ ॥  
( ਵਾਮਨੀ ਮ: 1, ਪੈਲਾ 937 )
38. ਨਿਕਤੁ ਪਇਆ ਯਹ ਮੇਟਿ ਕੋਇ ॥  
ਕਿਆ ਜਾਣਾ ਕਿਆ ਖਾਣੈ ਹੋਇ ॥  
( ਰਹੀਤੀ ਮ: 1, ਪੈਲਾ 154 )
39. ਸੇਠੇ ਜੀਯ ਨਿਖੀ ਸਿਲਿਕਾਰ ॥  
ਕਾਣੀ ਪ੍ਰਿਠਿ ਹੋਵਰਿ ਸਾਦ ॥  
( ਖਸੰਤ ਮ: 1, ਪੈਲਾ 1179 )
40. ਕਾਣੀ ਮਸਮੁ ਕਛਾਏ ਨਿਕਤੁ ਕਮਾਵਣਾ ॥  
( ਵਡਹੰਸ ਮ: 1, ਪੈਲਾ 566 )
41. ਭਨਕ ਪਇਐ ਨਿਕਤਿ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਨਹਾਰ ॥  
( ਸੂਹੀ ਮ: 1, ਪੈਲਾ 791 )
42. ਜੇ ਯੁਠ ਨਿਖਿਆ ਲੇਖੁ ਸੋ ਕਾਮੁ ਕਮਾਇਯੀ ॥  
( ਵਡ ਕੁਜਰੀ ਮ: 3, ਪੈਲਾ 509 )

43. ਸਿਮਿਲਾ ਜਾਹਾ ਨ ਟੈ ਨੇਹੜਾ ਪੁਰਖਿ ਕਮਾਇਆ ॥  
( ਵਡਹੰਸ ਮ: 1, ਪੰਨਾ 582 )
45. ਕਾਣ ਕਾਣ ਸਮਾਸ ਹੈ ਕਹੁ ਨਾਨਕ ਬੋਲਾਇ ॥  
ਕਰਣੁ ਕਾਣੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਨ ਲਖੀ ਭਾਇ ॥  
( ਸਨੌੜ ਸਚਿਸਕਿਰੀ ਮ: 1, ਪੰਨਾ 1553 )
46. ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਨੈ ਵਡਿਆਈ ॥  
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਨਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਆਇ ॥  
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਐ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਆਇ ॥  
( ਜਪੁਜੀ ਪਉੜੀ 2 )
47. ਹੁਕਮੀ ਸਭੇ ਪ੍ਰਿਯਹਿ ਹੁਕਮੀ ਕਦ ਕਮਾਇ ॥  
ਹੁਕਮੀ ਕਾਨੈ ਵਸਿ ਹੈ ਹੁਕਮੀ ਸਾਰਿ ਸਮਾਇ ॥  
( ਸਿਰੀ ਲਾਰ ਮ: 1, ਪੰਨਾ 55 )
48. ਹੁਕਮਿ ਦਲਾਇ ਆਪਣੈ ਕਾਮੀ ਵਹੈ ਕਲਮ ॥  
ਲਾਨਕ ਸਚਾ ਸਚਿ ਲਾਇ ਸਚੁ ਸਭਾ ਦੋਖਾਨੁ ॥  
( ਆਰੰਭ ਮ: 1, ਪੰਨਾ 1241 )
54. ਪੈਰ ਤਰੁ ਹੁੰਦੁ ਪਾਵਾਸਾ ॥  
ਦੇਹ ਸੰਜੀਕੀ ਕਦਮ ਅਭਿਯਾਸਾ ॥  
ਬੁਰਾ ਭਲਾ ਦੁਇ ਮਸਭੀਕਿ ਨਖਿ ਪਾਪੁ ਪੁੰਨੁ ਬੋਯਾਇਦਾ ॥  
( ਮਠੂ ਮ: 1, ਪੰਨਾ 1038 )
55. ਕਾਣੀ ਕਾਣੁ ਮਨੁ ਮਸਵਾਣੀ ਬੁਰਾ ਭਲਾ ਦੁਇ ਲੇਖ ਪਏ ॥  
( ਮਠੂ ਮ: 1, ਪੰਨਾ 990 )
56. ਤੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥  
ਤੈ ਵਿਚਿ ਚਨਹਿ ਲਖ ਦਾਯਾਉ ॥  
ਤੈ ਵਿਚਿ ਅਰਨਿ ਕਠੈ ਵੇਲਾਇ ॥  
ਤੈ ਵਿਚਿ ਆਤੀ ਦਖੀ ਭਾਇ ॥  
ਤੈ ਵਿਚਿ ਇੰਦੁ ਫਿਟੈ ਜਿਚਿ ਭਾਇ ॥  
ਤੈ ਵਿਚਿ ਲਖਾ ਆਮ ਦੁਆਉ ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 464 )

ਤੈ ਵਿਚਿ ਸੁਰਜੁ ਤੈ ਵਿਚਿ ਚੰਦੁ ॥  
 ਨੇਹੁ ਕੈਠੀ ਚਕਤ ਨ ਖੰਤੁ ॥  
 ਤੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਖ ਲਾਭ ॥  
 ਤੈ ਵਿਚਿ ਆਭਾਣੇ ਆਕੇਸ ॥  
 ਤੈ ਵਿਚਿ ਜੋਗ ਮਹਾਬਨ ਸੁਖ ॥  
 ਤੈ ਵਿਚਿ ਆਵਹਿ ਨਾਵਹਿ ਪੂਰ ॥  
 ਸਤਸਿਧਾ ਕਉ ਨਿਖਿਯਾ ਸਿਧਿ ਸੇਖੁ ॥  
 ਨਾਨਕ ਕਿ ਕਉ ਸਿੰਕਾਰੁ ਸਚੁ ਏਕੁ ॥

59. ਸਾਧਨੁ ਬੇਦੁ ਨ ਖੜੈ ਕੋਇ ॥  
 ਆਠੇ ਆਠੇ ਪੂਜਾ ਹੋਇ ॥

ਸਾਧਨੁ ਮ. 1. ਪੰ. 165

( ਸਾਮਕਲੀ ਮ: 1. ਪੰ. 951 )

60. ਹਿੰਦੁ ਤੈ ਆਇ ਹਿੰਦੁ ਆਵੈ ॥  
 ਸੁਤੁ ਜਨੈਉ ਪਤਿ ਲਾਇ ਆਵੈ ॥  
 ਸੁਤੁ ਪਾਇ ਕੈ ਬੁਠਿਆਈ ॥  
 ਲਾਤਾ ਯੋਗ ਆਇ ਨ ਪਾਈ ॥  
 ਮੁਸਨਮਨੁ ਕੈ ਵਡਿਆਈ ॥  
 ਵਿਣੁ ਕੁਲ ਪਾਠੈ ਜੋ ਆਇ ਨ ਪਾਈ ॥  
 ਕਹੁ ਦਸਾਇ ਏਥੈ ਤੈ ਜਾਇ ॥  
 ਕਾਨੀ ਬਾਠਹੁ ਆਇ ਨ ਪਾਇ ॥

( ਵਾਰ ਸਾਮਕਲੀ ਮ: 1. ਪੰ. 951 )

61. ਜੇਹੀ ਤੈ ਆਇ ਜੁਗਤਿ ਦਸਾਈ ॥  
 ਹਿੰਦੁ ਕਰਾਇ ਕਰਿ ਮੁੰਦੁ ਪਾਈ ॥  
 ਮੁੰਦੁ ਪਾਇ ਕੈ ਸੰਗਤਿ ॥  
 ਜਿਥੈ ਕਿਥੈ ਸਿਰਜਣਹਾਰੁ ॥

ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਾਰਾਉ ॥

ਚੋਖੀ ਆਈ ਕਿਨ ਨ ਕਉ ॥

ਏਥੈ ਜਾਣੈ ਸੁ ਜਾਇ ਸਿਵਾਣੈ ॥

ਕਹੁ ਵਕਤੁ ਹਿੰਦੁ ਮੁਸਨਮਣੈ ॥

ਸਭਨਾ ਨਾ ਜਦਿ ਸੇਖਾ ਹੋਇ ॥  
 ਕਾਣੀ ਬਾਹੁ ਕੀ ਨ ਕੋਇ ॥  
 ਸਚੇ ਸਚੁ ਵਿਖਾਣੈ ਕੋਇ ॥  
 ਲਾਨਕ ਆਰੈ ਪੁਛਿ ਨ ਹੋਇ ॥

( ਰਾਮਕਲੀ ਮ: 1, ਪੰਨਾ 952 )

62. ਤੰਤ ਮੰਤ ਖਾਖੰਡ ਨਾ ਜਾਣਾ ਕਾਮ ਕਿਏ ਮਨੁ ਮਾਨਿਆ ॥

( ਬੁਹੀ ਮ: 1, ਪੰਨਾ 766 )

63. ਏਕੀ ਏਕਾ ਪੂਜਿ ਭਈ ਨਿਆ ਮਾਠਉ ਨਿਆ ਕੋਹਿ ॥

ਪਾਹੁਣ ਨੀਲਿ ਪਖਾਨੀਐ ਭਈ ਜਨ ਮਹਿ ਬੁਭਹਿ ਤੋਹਿ ॥

( ਸੋਠ ਮ:1, ਪੰਨਾ 637 )

64. ਪਤਿ ਵਿਣੁ ਪੂਜਾ ਜਤ ਵਿਣੁ ਸੰਜਮੁ ਜਤ ਵਿਣੁ ਕਹੀ ਜਨੋਉ ॥

ਲਾਵਹੁ ਯੋਗਹੁ ਤਿਨੁ ਚਕਾਵਹੁ ਸੁਚ ਵਿਣੁ ਸੋਚ ਨਾ ਹੋਈ ॥

( ਰਾਮਕਲੀ ਮ:1, ਪੰਨਾ 903 )

65. ਇਕਿ ਵਾਖੰਡਿ ਬੈਸਹਿ ਜਾਇ ਸਚੁ ਨ ਏਕਹੀ ॥

ਇਕਿ ਪਾਲ ਕਕੁ ਭੈਨਿ ਸੋਤਨੁ ਜਨੁ ਹੋਵਹੀ ॥

ਇਕਿ ਕਾਮ ਚਕੁਵਹਿ ਭੀਨਿ ਮਿਨੁ ਨ ਹੋਵਹੀ ॥

ਇਕਿ ਜਣਾ ਖਿੱਟ ਖਿਕਾਨ ਕੁਨੁ ਘਨੁ ਸੋਵਹੀ ॥

ਇਕਿ ਨਕਨ ਡਿਕਹਿ ਦਿਨੁ ਲਾਇ ਨਾਂਦ ਨ ਹੋਵਹੀ ॥

ਇਕਿ ਖਰਨਿ ਜਲਾਵਹਿ ਖੰਡੁ ਆਪੁ ਵਿਰੋਵਹੀ ॥

ਵਿਣੁ ਨਾਂਦਿ ਤਨੁ ਘਨੁ ਨਿਆ ਕਹਿ ਸੋਵਹੀ ॥

( ਮਲਾਰ ਮ: 1, ਪੰਨਾ 1284 )

66. ਪਾਠੁ ਹੈ ਪੂਜਹਿ ਮੁਕਧ ਰਵਾਰ ॥

ਕੋਹਿ ਨਾ ਆਪਿ ਕੁਝੇ ਤੁਮ ਕਠਾ ਕਰਣਹਾਰੁ ॥

( ਬਿਹਾਰਕਾ ਮ: 1, ਪੰਨਾ 556 )

67. ਪੂਜਿ ਸਿਲਾ ਤੀਰ ਥ ਬਨਵਾਸਾ ॥

ਕਾਮਠ ਭੋਲਤ ਕੋ ਪੁੰਜਾਸਾ ॥

ਮਨਿ ਮੈਨੈ ਬੁਝਾ ਕਿਉ ਹੋਇ ॥

ਸਾਦਿ ਮਿਨੈ ਪਾਏ ਪਤਿ ਕੋਇ ॥

( ਹਲਾਸਰੀ ਮ: 1, ਪੰਨਾ 686 )

68. (ੳ) ਪਸਿ ਪੁਸਤਕ ਜੰਧਿਆ ਬਾਟੈ ॥ ਸਿਨ ਪੁਸਸਿ ਸ੍ਰੁਕੁਲ ਸਮਾਧੈ ॥  
 ਮੁਖਿ ਫੂਠ ਬਿਕੁਖਣ ਸਾਵੈ ॥ ਤ੍ਰੈਪਾਣ ਤਿਯਾਨ ਖਿਚਾਵੈ ॥  
 ਰਣਿ ਮਾਣ ਤਿਲੁਕੁ ਨਿਲਾਟੈ ॥ ਦੁਇ ਯੋਤੀ ਬਸਤੁ ਕਾਪਾਟੈ ॥  
 ਜੈ ਜਾਣਸਿ ਬੁਹਮੈ ਕਾਮੈ ॥ ਸਭਿ ਕੋਕਟ ਨਿਸਚਉ ਕਾਮੈ ॥  
 ਕਹੁ ਨਾਨਕ ਨਿਚਉ ਧਿਆਵੈ ॥ ਫਿਟੁ ਸਰਿਕੁਲ ਵਾਟ ਨ ਪਾਵੈ ॥  
 ( ਵਾਰ ਖਾਸਾ ਮ: 1, ਪੰਨਾ 470 )
- (ਅ) ਸੁਇ ਪੰਛਿਤ ਕਾਮ ਕਾਵੀ ॥  
 ਜਿਤੁ ਕਾਮਿ ਸੁਖੁ ਉਪਜੈ ਕਾਈ ਸੁ ਆਤਮ ਤਤੁ ਬੀਚਾਰੀ ॥  
 ( ਸੋਲਠ ਮ: 1, ਪੰਨਾ 635 )
- (ੲ) ਯੋਤੀ ਉਜਨ ਤਿਲੁਕੁ ਰਣਿ ਮਾਣਾ ॥  
 ਕੀਤਕਿ ਨੋਹੁ ਪੜਹਿ ਨਾਟ ਯਾਣਾ ॥  
 ਯਮ ਚਿਸਾਰਿ ਮਾਇਆ ਮਦੁ ਪੀਆ ॥  
 ਖਿਨੁ ਕੁਸੁ ਭਵਤਿ ਨਾਹੀ ਸੁਖ ਬੀਆ ॥  
 ( ਚਿਲਵਨ ਮ: 1, ਪੰਨਾ 832 )
- (ੳ) ਨਾਵਹਿ ਯੋਵਹਿ ਪੁਜਹਿ ਜੈਕਾ ॥  
 ਖਿਨੁ ਹਰਿ ਕਾਤੇ ਮਿਲੈ ਮਿਲਾ ॥  
 ( ਰਾਮਕਾਠੀ ਮ: 1, ਪੰਨਾ 904 )
69. ਸੰਦਰਹੁ ਸੁਠੈ ਪੈਜ ਬਾਹਲਿ ਦੁਨੀਆ ਖੰਦਕਿ ਰੈਣੁ ॥  
 ਖਠਸਠਿ ਤਖੈ ਬ ਜੈ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਣੁ ॥  
 ( ਵਾਰ ਖਾਸਾ ਮ: 1, ਪੰਨਾ 473 )
70. ਨਾਵਣ ਚਲੈ ਤੀਜੀ ਮਨਿ ਖੋਟੈ ਤਨਿ ਚੋਰ ॥  
 ਇਕੁ ਕਾਉ ਨਸੀ ਨਾਰਿਕਾ ਦੁਇ ਕਾ ਚਕੀਕਸੁ ਹੋਰ ॥  
 ਬਾਹਲਿ ਯੋਤੀ ਰੂਮਬੀ ਖੰਦਕਿ ਵਿਸੁ ਨਿਕੋਰ ॥  
 ਸਾਹ ਭਨੈ ਖਣਕਾਰਿਕਾ ਚੋਰ ਜਿ ਚੋਰਾ ਚੋਰ ॥  
 ( ਬੁਹੀ ਮ: 1, ਪੰਨਾ 789 )
71. ਬਹੁ ਤੇਇ ਬ ਭਵਿਆ ਤੇਤੇ ਨਵਿਆ ॥  
 ਬਹੁ ਭੋਖ ਕੀਆ ਚੋਹੀ ਦੁਖ ਦੀਆ ॥  
 ਸਹੁ ਵੈ ਜੀਆ ਖਪਲਾ ਕੀਆ ॥  
 ( ਵਾਰ ਖਾਸਾ ਮ: 1 ਪੰਨਾ <sup>467</sup>472 )

72. ਜੇ ਮੋਹਾਨਾ ਘਟੁ ਮੁਹੀ ਘਟੁ ਮੁਹਿ ਪਿਰਾਨੀ ਦੇਇ ॥  
 ਮਰੈ ਵਸਤੁ ਸਿਰਾਣੀਓ ਪਿਰਾਨੀ ਦੇਵ ਕੀਇ ॥  
 ਵਢੀਅਹਿ ਹਰ ਦਲਾਨ ਨੇ ਮੁਸਫੀ ਏਹ ਕੀਇ ॥  
 ਲਾਨਕ ਮਰੈ ਜੇ ਮਿਣੈ ਜਿ ਖਟੈ ਘਾਨੈ ਦੇਇ ॥

( ਵਾਰ ਖਾਸਾ ਮ: 1 ਪੰਨਾ 472 )

73. ਦਇਆ ਘਾਹ ਸੰਤਖ ਸੁਤੁ ਜਤੁ ਲੰਭੀ ਸੁਤੁ ਵਟੁ ॥  
 ਏਹੁ ਜਨੇਊ ਜੀਅ ਨਾ ਹਈ ਤ ਪਾਏ ਘਤੁ ॥  
 ਨਾ ਇਹੁ ਤੁਟੈ ਨ ਮਨੁ ਨਰੈ ਨਾ ਇਹੁ ਜਨੈ ਨ ਜਾਇ ॥  
 ਏਨੁ ਸੁ ਮਾਲਾ ਲਾਨਕ ਜੇ ਰਾਇ ਚਨੈ ਪਾਇ ॥

( ਵਾਰ ਖਾਸਾ ਮ: 1, ਪੰਨਾ 471 )

74. ਦੁਇਕਤਿ ਮੁਲਿ ਖਟਾਇਆ ਖਹਿ ਚਉਤਿ ਪਾਇਆ ॥  
 ਸਿਖੀ ਜੀਨਿ ਚਕਾਈਆ ਕੁਲੁ ਬੁਹਮਣੁ ਚਿਆ ॥  
 ਹਿਉ ਮੁਆ ਹਿਉ ਭਠਿ ਪਾਇਆ ਵੈ ਤਕਾ ਕਇਆ ॥  
 ਲਖ ਜੋਕੀਆ ਲਖ ਜਾਕੀਆ ਲਖ ਕੂਕੀਆ ਲਖ ਕਾਲਿ ॥  
 ਲਖ ਨਲੀਆ ਪਹਿਲਾਮੀਆ ਵਾਤਿ ਦਿਨੁ ਜੀਅ ਕਾਲਿ ॥  
 ਤਰੁ ਕਪਾਹੁ ਕਤੀਆ ਖਾਮੁਣੁ ਵਟੈ ਖਾਇ ॥  
 ਕੁਹਿ ਬਕਾ ਸਿਨਿ ਖਾਇਆ ਸੁਤੁ ਤੇ ਖਾਏ ਪਾਇ ॥  
 ਹੋਇ ਪੁਲਾਣਾ ਸੁਟੀਓ ਭੀ ਫਿਰਿ ਪਾਈਓ ਹੋਹੁ ॥  
 ਲਾਨਕ ਤਰੁ ਨ ਤੁਟਈ ਜੇ ਤਰਿ ਹੋਵੈ ਸੁ ॥

( ਵਾਰ ਖਾਸਾ ਮ: 1, ਪੰਨਾ 471 )

75. ਲਾਇ ਮੀਨੀ ਪਰਿ ਉਪੀ ਯਾਲਾਹੀ ਸੁਤੁ ਸੁਤੁ ॥  
 ਵਾਕੁ ਖੰਦਕਿ ਪਾਈਓ ਤਰੁ ਨ ਤੁਟਸਿ ਪੂਤ ॥

( ਵਾਰ ਖਾਸਾ ਮ: 1, ਪੰਨਾ 471 )

76. ਦੀਵਾ ਬੁਨੈ ਖੋਲਿ ਜਾਇ ॥ ਬੇਦ ਪਾਠ ਮਤਿ ਪਾਪ ਖਾਇ ॥  
 ਉਰਵੈ ਸੁਰੁ ਨ ਜਾਪ ਚੰਦੁ । । ਜਾ ਰਿਕਾਨ ਪੁਰਾਸੁ ਮਲਿਕਾਨੁ ਮਿਟਿਤੁ ॥  
 ਬੇਦ ਪਾਠ ਸੀਕਾਰ ਕੀ ਕਾਰ ॥ ਪੜ੍ਹਿ ਪੜ੍ਹਿ ਪੰਡਿਤ ਕਾਰਿ ਖੀਚਾਰ ॥  
 ਬਿਨੁ ਬੁਠੈ ਸਭ ਹੋਇ ਖੁਆਰ ॥ ਲਾਨਕ ਕੁਲਮੁਖਿ ਉਲਕਿ ਪਾਇ ॥

( ਸੁਹੀ ਮ: 1, ਪੰਨਾ 791 )

77. ਮਸਿ ਟਿਕਾ ਤੇਤਿ ਯੋਤੀ ਕਾਈ ॥ ਹਥ ਭੁਠੀ ਜਕਰ ਕਾਈ ॥  
 ਨੀਠ ਵਸਤੁ ਪਹਿਲਿ ਹੋਵਹਿ ਪਰਥਾਣੁ ॥ ਮਨੋਕ ਯਾਨੁ ਨੈ ਪੂਜਹਿ ਪੁਠਾਣੁ ॥  
 ਅਭਾਖਿਆ ਤਾ ਕੁਠਾ ਬਕਾ ਖਾਇ। ਚਉਕਿ ਉਪਿ ਕਿਸੈ ਨ ਜਾਣਾ ॥  
 ਦੇ ਨੈ ਦੁਕਿ ਰਠੀ ਕਰ ॥ ਉਪਿ ਯਾਇ ਕੋਠੈ ਕੁਠਿਯਾਰ ॥  
 ਮਤੁ ਕਿਟੈ ਵੈ ਮਤੁ ਕਿਟੈ ॥ ਇਹੁ ਖੰਨੁ ਯਾਯਾ ਕਿਟੈ ॥  
 ਤਨਿ ਕਿਟੈ ਕੇਕਿ ਕੋਠਿ ॥ ਮਨਿ ਕੁਠੈ ਚੁਨੀ ਕੋਠਿ ॥  
 ( ਕਰ ਯਾਯਾ ਮ: 1, ਪੰਨਾ 471 )
78. ਕਾਠੀ ਹੋਇ ਨੈ ਖਰੈ ਲਿਯਾਇ ॥  
 ਕੋਠੈ ਤਾਖੀ ਕੈ ਪੁਦਾਇ ॥  
 ਵਠੀ ਨੈ ਨੈ ਹਰੁ ਕਠਾਇ ॥  
 ਜੇ ਨੈ ਪੁਠੈ ਤਾ ਪਤਿ ਸੁਠਾਇ ॥  
 ਤੁਰਕ ਮੰਤੁ ਕਨਿ ਕਿਏ ਸਮਾਇ ॥  
 ਨੋਕ ਮੁਠਾਵਹਿ ਚਾੜੀ ਖਾਇ ॥  
 ( ਕਾਮਕਲੀ ਮ: 1, ਪੰਨਾ 951 )
79. ਜਿਹ ਸਾਠਿਕ ਕੋਠੈ ਮੁਨਿ ਦੇਵਾ ॥  
 ਹਠਿ ਨਿਕਹਿ ਨ ਤਿਪਤਾਵਹਿ ਭੇਵਾ ॥  
 ( ਕਾਮਕਲੀ ਮ: 1, ਪੰਨਾ 906 )
80. ਇਨਿ ਕੋਠੈ ਮੁਨੁ ਚੁਠਿ ਖਾਹਿ ਵਣ ਮਤਿ ਵਸਾ ॥  
 ਇਨਿ ਕਰਵਾ ਵੇਸੁ ਕਨਿ ਕਿਠਹਿ ਜੋਠੀ ਸੰਨਿਯਾਸਾ ॥  
 ਅੰਦਰਿ ਤਿਸਲਾ ਖਹੁਤੁ ਯਾਦਨ ਕੋਠੈ ਨੀ ਯਾਯਾ ॥  
 ਬਿਰਥ ਜਨਮੁ ਕਠਾਇ ਨ ਕਿਰਹੀ ਨ ਉਠਾਯਾ ॥  
 ( ਮਠ ਯਾ 1, ਪੰਨਾ 140 )
81. ਕਾਮ ਚਕਾਇ ਕਰਹਿ ਪਾਖੰਡੁ ॥ ਮਾਇਆ ਮੋਹਿ ਜਹਹਿ ਜਮ ਤੰਡੁ ॥  
 ਕੂਟੈ ਖਾਪੁ ਕੀਮ ਨ ਕਾਇ ॥ ਖੰਠਿ ਖੰਠਿ ਯਾਯਾ ਯਾਯੈ ਜਾਇ ॥  
 ਬਿੰਦ ਨ ਚਾਖਹਿ ਜਤੀ ਕਠਾਵਹਿ ॥ ਮਾਈ ਜਕਰ ਤੈ ਨੋਕਾਵਹਿ ॥  
 ਨਿਦਾਇਆ ਨਹੀਂ ਜੋਤਿ ਤਿਨਾਲਾ । ਸੁਠਤ ਸੁਠੈ ਸਦਥ ਜੰਜਾਲਾ ॥  
 ਭੋਖ ਕਾਹਿ ਬਿਥ ਖਹੁ ਕੁਠਾ ॥ ਕੁਠੈ ਖੇਨੁ ਖੇਨੈ ਖਹੁ ਨਟੁਕਾ ॥  
 ਅੰਤਰਿ ਅਠਨਿ ਚਿੰਤਾ ਖਹੁ ਜਾਏ ॥ ਫਿਟੁ ਕਾਮ ਠੈ ਉਤਰਜਿ ਪਾਏ ॥  
 ਮੁੰਦੁ ਕਟਕ ਬਠਾਈ ਕਾਨਿ ॥ ਮੁਕਤਿ ਨਹੀਂ ਫਿਨਿਆ ਫਿਮਿਯਾਨਿ ॥

ਜਿਹੜਾ ਇੰਦ੍ਰੀ ਸਾਦਿ ਨੇਭਾਨਾ ॥ ਪਸੁ ਭਏ ਨਹੀ ਮਿਟੈ ਨੀਸਾਨਾ ॥

( ਰਾਮਕਵਲੀ ਮ: 1, ਪੰਨਾ 903 )

82. ਜੇਰੁ ਨ ਚਿੰਝ ਜੇਰੁ ਨ ਚੰਡੀ ਜੇਰੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥  
 ਜੇਰੁ ਨ ਮੁੰਦੀ ਮੂੰਡਿ ਮੁਠਾਈਐ ਜੇਰੁ ਨ ਬਿੰਡੀ ਵਾਈਐ ॥  
 ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੇਰੁ ਜੁਰਤ ਇਵ ਪਾਈਐ ॥  
 ਰਨੀ ਜੇਰੁ ਨ ਹੋਈ ॥  
 ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਸਮਸਤਿ ਜਾਣੈ ਜੇਰੀ ਕਹੀਐ ਜੋਈ ॥  
 ਜੇਰੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੇਰੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥  
 ਜੇਰੁ ਨ ਦੇਸਿ ਦਿਸੰਤਦਿ ਭਵਿਐ ਜੇਰੁ ਨ ਤੰਤਰਿ ਲਾਈਐ ॥  
 ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੇਰੁ ਜੁਰਤਿ ਇਵ ਪਾਈਐ ॥

( ਸੂਹੀ ਮ: 1, ਪੰਨਾ 730 )

83. ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥  
 ਬਿੰਝ ਕਾਨੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਰਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥  
 ਆਈ ਪੰਥੀ ਸਰਨ ਜਮਾਤੀ ਮਨਿ ਜਤੈ ਜਰੁ ਜੀਤੁ ॥

( ਜਪੁਜੀ ਪਉੜੀ - 27 )

84. ਸਿਰੁ ਬੋਹਾਇ ਪੀਅਹਿ ਮਨਵਾਣੀ ਜੁਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ ॥  
 ਫੋਨਿ ਫਦਾਹਤਿ ਮੁਹਿ ਨੈਨਿ ਭੜਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਰਾਹੀ ॥  
 ਭੋਭਾ ਵਾਰੀ ਸਿਰੁ ਬੋਹਾਇਨਿ ਭੋਭੀਅਨਿ ਹਥ ਸੁਆਹੀ ॥  
 ਮਾਊ ਪੀਉ ਕਿਰਤੁ ਕਵਾਇਨਿ ਟਬਰ ਵੇਵਨਿ ਯਾਹੀ ॥  
 ਓਨਾ ਪਿੰਡੁ ਨ ਪਤਨਿ ਕਿਰਿਆ ਨ ਦੀਵਾ ਮੁਏ ਕਿਥਉ ਪਾਹੀ ॥  
 ਅਠਸਠਿ ਤੰਦਰ ਚੈਨਿ ਨ ਢੋਈ ਬੁਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ ॥  
 ਸਦਾ ਕੁਚੀਨ ਰਹਹਿ ਦਿਨ ਰਾਤੀ ਮਥੈ ਟਿਕੈ ਨਾਹੀ ॥  
 ਝੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਜਣੈ ਦਭਿ ਦੀਖਾਣਿ ਨ ਜਾਹੀ ॥  
 ਨਕੀ ਕਸੇ ਹਥੀ ਫੁੰਮਣ ਅਗੇ ਪਿਛੀ ਜਾਹੀ ॥  
 ਨਾ ਓਇ ਜੇਰੀ ਨਾ ਓਇ ਜੰਰਮ ਨ ਓਇ ਕਜੀ ਮੁੰਲਾ ॥  
 ਵਸਿ ਵਿਲੋਏ ਫਿਰਹਿ ਵਿਰੁਏ ਫਿਟਾ ਵੀ ਕਲਾ ॥  
 ਕੁਰੁ ਸਮੁੰਦੁ ਨਦੀ ਸਭਿ ਚਿਖੀ ਲਾਏ ਜਿਤੁ ਵਡਿਆਈ ॥  
 ਨਾਨਕ ਜੈ ਸਿਰ ਖੁਥੈ ਨਾਵਨਿ ਨਾਹੀ ਤ ਸਤ ਚਟੈ ਸਿਰਿ ਛਾਈ ॥

( ਮਝ ਮ: 1, ਪੰਨਾ 149-50 )



87. ਕਿਤੁ ਕਿਤੁ ਖਿਠਿ ਜਗੁ ਉਪੈ ਪੁਰਖਾ ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਖਿਠਿ ਜਾਈ ॥  
ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪੈ ਪੁਰਖਾ ਨਾਮਿ ਕਿਸਰਿਸੈ ਰੁਖੁ ਯਾਈ॥

( ਰਾਮਕਠੀ ਮ:1, ਪੰਨਾ 986 )

88. ਹਉ ਵਿਚਿ ਯਾਇਆ ਹਉ ਵਿਚਿ ਰਇਆ ॥  
ਹਉ ਵਿਚਿ ਕੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥  
ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਨਇਆ॥  
ਹਉ ਵਿਚਿ ਮਇਆ ਹਉ ਵਿਚਿ ਰਇਆ॥  
ਹਉ ਵਿਚਿ ਸਚਿਆਣੁ ਕੁਇਆਣੁ॥  
ਹਉ ਵਿਚਿ ਪਾਪੁ ਪੁੰਨ ਵੀਚਾਣੁ॥  
ਹਉ ਵਿਚਿ ਕਾਮਿ ਹਉ ਵਿਚਿ ਭੈਵੈ॥  
ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਯੀ ਭੈਵੈ॥  
ਹਉ ਵਿਚਿ ਮੁਖੁ ਹਉ ਵਿਚਿ ਸਿਆਣਾ॥  
ਮਿਖ ਮੁਕਤਿ ਕੀ ਸਾਣ ਨਾ ਜਾਣਾ ॥  
ਹਉ ਵਿਚਿ ਮਇਆ ਹਉ ਵਿਚਿ ਰਇਆ ॥  
ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ ॥

( ਵਾਰ ਯਾਗ ਮ:1, ਪੰਨਾ 466 )

89. ਮਨਹਦ ਖਾਣੀ ਪਾਠਕਿ ਤਹ ਹਉਮੈ ਹੋਇ ਚਿਤਾਸੁ ॥

( ਸ੍ਰੀ ਰਾਗ ਮ:1, ਪੰਨਾ 21 )

90. ਹਉਮੈ ਕਾ ਰਿਆ ਨਹ ਸੁਖੁ ਹੋਇ॥  
ਮਨਮਰਿ ਝੁਠੀ ਸਚਾ ਸੋਇ॥  
ਗਿਆਨਾ ਅਕਨਿ ਸੁਖਦਿ ਖੁਭਾਇ॥  
ਝੁਜਾ ਅਮੁ ਸਹਜਿ ਸੁਭਾਇ॥  
ਕੁਲਮਰੀ ਸਮੁ ਦਿਏ ਕਾਇ॥  
ਸਾਦੀ ਖਾਣੀ ਹਕਿਕੁਣ ਕਾਇ॥  
ਕੰਮਣੁ ਮਾਣਾ ਨਾਕਿ ਰਹਾਇ॥  
ਪੂਰੇ ਕੁਰ ਤੇ ਇਹ ਮਰਿ ਯਾਇ॥

( ਰਉੜੀ ਕੁਆਰੇਰੀ ਮ:1, ਪੰਨਾ 222 )

91. ਹਉਮੈ ਜਾਈ ਤਾ ਕੈਤੁ ਸਮਾਈ॥

( ਝੁਹੀ ਮ: 1, ਪੰਨਾ 730 )

92. ਨਾਨਕ ਹਉਮਿ ਰੋਗ ਬੁਢੇ ॥

ਜਹ ਦੇਮਾ ਤਹ ਏਕਾ ਖੇਦਨ ਆਏ ਖਖੀ ਸਬਦਿ ਧੁਏ ॥

ਪਉਣੁ ਯਾਣੀ ਖੈਸੰਤਰੁ ਰੋਗੀ ਰੋਗੀ ਯਾਤਿ ਸਭਗੀ ॥

ਮਾਤ ਪਿਤਾ ਮਾਇਆ ਦੇਹ ਜਿ ਰੋਗੀ ਰੋਗੀ ਜੁਟੈਬ ਸੰਜੀਠੀ ॥

ਰੋਗੀ ਬੁਹਮਾ ਬਿਸਠੁ ਸਰਦੁ ਰੋਗੀ ਸਕਨ ਸੰਸਾਰਾ ॥

ਹਠਿ ਪਦੁ ਚੀਨਿ ਭਏ ਸੇ ਮੁਕਤੇ ਨੁਕ ਠਾ ਸਬਦੁ ਵੀਚਾਰਾ ॥

ਰੋਗੀ ਸਾਤ ਸਮੁੰਦ ਸ ਨਾਠੀਆ ਖੰਡ ਪਾਤਨ ਜਿ ਰੋਗ ਭਏ ॥

ਹਠਿ ਕੇ ਨੋਕ ਜਿ ਸਾਰਿ ਸੁਹੈਨੇ ਸਰਬੀ ਭਈ ਨਾਠਿ ਕੀ ॥

ਰੋਗੀ ਖਟ ਵਾਸਨ ਖੇਠਾਰੀ ਨਾਨਕ ਹਠੀ ਖਣੇਕਾ ॥

ਬੇਦ ਕੀਬ ਨਾਹਿ ਕਹ ਬਪੁਏ ਸਬ ਬੁਝਹਿ ਇਕ ਏਕਾ ॥

ਤੀਰਥਿ ਕਾਮੀ ਰੋਗੁ ਤ ਫੁਟਸਿ ਪਥਿਆ ਬਾਦੁ ਬਿਬਾਦੁ ਭਇਆ ॥

ਦੁਬਿਠਾ ਰੋਗੁ ਸੁ ਖਠਿਕ ਵਠੇਰਾ ਮਾਇਆ ਤ ਮੁਹਤਾਜੁ ਕਇਆ ॥

(ਗ੍ਰੰਥ ਮ: 1, ਪੰਨਾ 1153)

93. ਹਉਮਿ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮਿ ਕਾਮ ਕਮਾਇ ॥

ਹਉਮਿ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ ॥

ਹਉਮਿ ਕਿਠੁ ਉਪੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥

ਹਉਮਿ ਏਹੇ ਹੁਕਮੁ ਹੈ ਪਾਇਸੀ ਕਿਰਤਿ ਫਿਰਾਇ ॥

ਹਉਮਿ ਦੋਖ ਰੋਗੁ ਹੈ ਦਾਰੁ ਭੀ ਇਸੁ ਮਾਇ ॥

(ਗ੍ਰੰਥ ਮ: 1, ਪੰਨਾ 466)

94. ਨਖ ਨੋਕੀਆ ਚੰਗਿਆਈਆ ਨਖ ਪੁੰਨ ਪਵਲਾਣੁ ॥

ਨਖ ਤਪੁ ਉਪਿ ਤੀਰਥ ਸਹਜ ਜੋਗ ਬੇਬਾਣੁ ॥

ਨਖ ਸੁਰਤਣ ਸੰਕਾਮ ਰਣ ਮਹਿ ਫੁਟਹਿ ਪਾਣੁ ॥

ਨਖ ਸੁਰਤੀ ਨਖ ਗਿਆਨ ਗਿਆਨ ਪੜੀਯਹਿ ਪਾਠ ਪੁਰਾਣੁ ॥

ਜਿਨਿ ਕਾਰੈ ਕਾਣਾ ਕੀਆ ਸਿਮਿਆ ਆਵਣ ਜਾਣੁ ॥

ਨਾਨਕ ਮਗੀ ਪਿਥਿਆ ਕਾਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥

(ਗ੍ਰੰਥ ਮ: 1, ਪੰਨਾ 467)

95. ਛੋਡਨਿ ਪਾਖੰਡਾ ॥

ਕਾਮਿ ਨਇਸੀ ਜਾਇ ਤਰੀਣਾ ॥

(ਗ੍ਰੰਥ ਮ: 1, ਪੰਨਾ 471)

96. ਰਿਆਣੁ ਰਿਆਣੁ ਕਥੈ ਜੁਝੁ ਹੋਈ॥  
 ਕਥਿ ਕਥਿ ਖਾਣੁ ਕੈ ਦੁਖੁ ਹੋਈ॥  
 ਕਥਿ ਕਹੈ ਤੇ ਕਹੈ ਨ ਕੋਈ ॥  
 ਬਿਨੁ ਕਾ ਕਾਤੇ ਮੁਕਤਿ ਨ ਹੋਈ॥

( ਬਿਵਾਦਨ ਮ: 1, ਪੰਨਾ 831 )

97. ਪਠਿ ਪਠਿ ਕਠੀ ਕਠੀਯਹਿ ਪਠਿ ਪਠਿ ਕਠੀਯਹਿ ਯਾਥ॥  
 ਪਠਿ ਪਠਿ ਬੁਝੀ ਪਾਈਯਿ ਪਠਿ ਪਠਿ ਕਠੀਯਹਿ ਖਾਤ ॥  
 ਪਠੀਯਹਿ ਜੈਤੇ ਖਰਸ ਖਰਸ ਮਠੀਯਹਿ ਜੈਤੇ ਖਸ ॥  
 ਪਠੀਯਹਿ ਜੈਤੀ ਆਰਜਾ ਪਠੀਯਹਿ ਜੈਤੇ ਯਾਥ॥  
 ਯਨਕ ਸੈਠੀ ਠਿਕ ਠਕ ਹੋਵੁ ਹਉਮਿ ਝਖਣਾ ਝਾਖ ॥

( ਵਾਲ ਯਾਥਾ ਮ: 1, ਪੰਨਾ 467 )

98. ਨਿਖਿ ਨਿਖਿ ਪੜਿਆ। ਤੇਤਾ ਕੜਿਆ॥  
 ਖਹੁ ਕੜਿਯ ਕੜਿਆ॥ ਤੇਤੋ ਨੜਿਆ॥  
 ਖਹੁ ਭੋਖ ਕੀਆ॥ ਦੇਹੀ ਦੁਖ ਦੀਆ॥  
 ਸਹੁ ਵੈ ਜੀਆ ਆਪਣਾ ਕੀਆ ॥  
 ਮੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਕਵਾਇਆ ॥  
 ਖਹੁ ਦੁਖੁ ਪਾਇਆ ਦੁਜਾ ਕਾਇਆ॥  
 ਖਸਕੁ ਯ ਪਹਿਰੈ॥ ਅਹਿਨਿਯਿ ਕਹੈ॥  
 ਮਿਠਿ ਡਿਠੁਤਾ॥ ਕਿਉ ਜਾਣੈ ਕੁਠ ਬਿਨੁ ਸੁਤਾ॥  
 ਪਲ ਉਠੇਤਾ॥ ਅਪਣਾ ਕੀਆ ਕਮਣਾ॥  
 ਅਨੁ ਮਨੁ ਪਾਈ ਯਿਠਿ ਡਾਈ ਪਾਈ॥  
 ਮੁਕਤਿ ਜੈਠੀ ਪਠਿ ਕਵਾਈ॥  
 ਵਿਣੁ ਕਾਏ ਕਿਠੁ ਕਾਇ ਨ ਪਾਈ॥

( ਵਾਲ ਯਾਥਾ ਮ: 1, ਪੰਨਾ 467-68 )

99. ਸੋਨੀ ਕੈਰੁ ਦੰਗ ਕੜਾਇਆ ਵਾਤੁ ਭੋਖ ਕੇਖਾਣੀ॥  
 ਕਾਪੜ ਕਾਇ ਬੁਝਾਈ ਚਿੰਝ ਕੋਨੀ ਮਾਇਆਯਾਣੀ॥  
 ਬਠਿ ਬਠਿ ਮਠੈ ਜਹੁ ਪਾਏਠੀ ਮਨਿ ਜੈਠੀ ਪਤਿਹਾਣੀ॥  
 ਕਾਮਿ ਕੁਲਾਣਾ ਸਖਦੁ ਨ ਕੋਨਿ ਕੁਠੀ ਖਾਜੀ ਹਾਣੀ॥  
 ਕੰਤਰਿ ਅਕਲਿ ਨ ਹੁਠ ਬਿਨੁ ਕੁਠੈ ਖਾਹਿ ਪੁਆਰ ਤਾਠੀ॥

ਅਠਸਠਿ ਤੀਰਥ ਕਾਮਿ ਵਿਹੁਚਹਿ ਕਿਉ ਮਨੁ ਨੈਪੇ ਪਾਪੇ ॥

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ਅੰਮ੍ਰਿਤੁ ਕੇਰਿ ਮਦਾ ਰਿਮੁ ਪਵਿ ਮਇਆ ਕਾ ਦੇਵਾਨਾ ॥

ਕਿਰਤੁ ਨ ਮਿਟਈ ਹੁਕਮੁ ਨ ਖੁਏ ਪਸੁਆ ਮਹਿ ਸਮਾਨਾ ॥

( ਮਠੁ ਮ: 1, ਪੰਨਾ 1012-13)

100. ਅਰੈ ਜਾਤਿ ਨ ਜੇਹੁ ਹੈ ਅਰੈ ਜੀਉ ਨਵੈ ॥

ਜਿਨ ਕੀ ਲੈਖੀ ਪਤਿ ਪਵੈ ਚੰਗੇ ਜੇਈ ਕਇ ॥

( ਵਾਲ ਆਸਾ ਮ:1, ਪੰਨਾ 469)

101. ਜਾਣਹੁ ਜੇਤਿ ਨ ਪੁਛਹੁ ਜਾਤੀ ਆਰੈ ਜਾਤਿ ਨ ਹੈ।

( ਆਸਾ ਮ: 1, ਪੰਨਾ 349)

102) ਜਾਤਿ ਜਨਮੁ ਸਹ ਪੁਛੀਐ ਸਚ ਖਣੁ ਨੈਹੁ ਬੁਝਾਇ ॥

ਜਾ ਜਾਤਿ ਜਾ ਪਤਿ ਹੈ ਜੇਹੈ ਕਰਮ ਕਮਾਇ ॥

( ਪਦਕਾਤੀ ਮ: 1, ਪੰਨਾ 1330)

103. ਸੁਨਤਾਨੁ ਹੋਵਾ ਮੈਨਿ ਲਾਕਟ ਤਖਤਿ ਵਾਖਾ ਪਾਉ ॥

ਹੁਕਮੁ ਹਾਸਨੁ ਆੀ ਬੈਠਾ ਕਾਨਕ ਸਰ ਕਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਖੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਕਾਉ ॥

( <sup>ਦੁਕੀ</sup> ਕਾਕ ਮ: 1, ਪੰਨਾ 14)

104. ਬੰਧਨ ਮਤ ਪਿਤਾ ਸੰਸਾਰਿ ॥

ਬੰਧਨ ਸਤ ਨੀਤਿਆ ਆਣੁ ਕਾਇ ॥

ਬੰਧਨ ਕਾਮ ਕਾਮ ਚਉ ਕੀਆ ॥

ਬੰਧਨ ਪੁਤੁ ਕਠੁ ਮਨਿ ਕੀਆ ॥

( ਆਸਾ ਮ: 1, ਪੰਨਾ 416)

105. ਨਾ ਕੈਨਾ ਕਰਮਾਣੀਆ ਕਾ ਸੇ ਸੁਭਕੀਆਹ ॥

ਸਾਚਾ ਸਾਰੁ ਨ ਤੁਟਈ ਕੁਠੁ ਮੈਨੇ ਸਹੀਆਹ ॥

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ਜਿਨੀ ਸਦੁ ਵਟੀਯਿਆ ਜੇ ਸਚੇ ਪੁਤੁ ਕਾਨਿ ॥

ਕਾ ਹਮ ਚੰਗੇ ਆਖੀਆਹ ਬੁਝਾ ਨ ਚੰਗੇ ਕੋਇ ॥

ਨਾਨਕ ਹਉਮੈ ਮਾਠੀ ਸਚੇ ਜਿਹੜਾ ਜੋਇ ॥

( ਮਠੁ ਮ: 1, ਪੰਨਾ 1015)

106. ਰਾਜ ਮਿਲਕ ਜੇਬਨ ਕ੍ਰਿਹ ਸੇਕ ਰੁਪਵੰਤੁ ਜੇਯਾਨੀ ॥  
 ਬਹੁਤੁ ਵਕ੍ਰੁ ਹਯਤੀ ਆ ਵੇਤੋ ਲਾਨ ਲਾਖ ਵੈ ਯਾਨੀ ॥  
 ਯਾਠੈ ਵਕ੍ਰਹਿ ਕਾਮਿ ਨ ਯਾਠੈ ਵੇਤਿ ਚਨੈ ਯਭਿਯਾਨੀ ॥  
 ( ਯਾਯਾ ਮ: 1, ਪੰਨਾ 379 )
107. ਰਾਜੁ ਆਨੁ ਰੁਪੁਜਾਤਿ ਜੇਬਨੁ ਪੰਨੇ ਠਕ ॥  
 ਏਨੀ ਠਕੀ ਜਤੁ ਠਗਿਯਾ ਕਿਨੈ ਨ ਰਖੀ ਨਜ ॥  
 ( ਮਲਾਦ ਮ: 1, ਪੰਨਾ 1288 )
108. ਆਨ ਨੈ ਆਠੈ ਰੁਪੁ ਕੀ ਜੇਕ ਇਤੁ ਡਿਯੀ ਜਨਮੁ ਰਵਾਇਯਾ ॥  
 (ਸਿਠੀ) ਕਾਠ ਮ: 1, ਪੰਨਾ 24 )
110. ਜਮ ਕਾਨੁ ਸਿਵਹੁ ਨ ਉਤਰੈ ਕਿਠਿਯਿ ਮਲਾਯਾ ॥  
 ( ਆਠ ਮ: 1, ਪੰਨਾ 140 )
111. ਜਨਮਿ ਮੈ ਵੈ ਕੁਯ ਹਿਤਕਯੁ ॥  
 ( ਰੁਠੀ ਮ: 1, ਪੰਨਾ 154 )
112. ਤੇਕੁਦ ਯਾਤ ਕ੍ਰਿਬਹੁ ਕਾਮ ਕਾਮਹਿ ਹਦਿ ਵਾਸ ਸਾਦ ਨ ਯਾਇਯਾ ॥  
 ਜੰਗਿਯਾ ਤਦਪਾਟੁ ਕੀ ਕਾਇਕੀ ਚਿਨ ਸੁਠੈ ਰੁਖ ਪਾਇਯਾ ॥  
 ( ਜੇਟਠ ਮ: 3, ਪੰਨਾ 603 )
113. ਤੇਕੁਦ ਉਪੀ ਬਿਲੀ ਦੁਰੈ ॥  
 ( ਸੁਹੀ ਮ: 1, ਪੰਨਾ 751 )
114. ਕਿਠਿਯਿ ਕਾਮ ਕਾਮਈਯਿ ਯਾਸ ਯੰਦਿਯਾ ਹੋਇ ॥  
 ਕਿਠਿ ਕੁਯ ਚਿਨ ਚਿਕੁਟੀ ਕੁਟਾਯੀ ਯਾਹਿ ਮਿਲਿਯੈ ਸੁਖੁ ਹੋਇ ॥
115. ਤੇਠੇ ਤੀਨਿ ਕੁਟੀ ਸੰਯਾਨੁ ਯਮਹਿ ਯੰਪ ਨ ਕਮਿਯਾ ਕਾਠੀ ਰੈ ॥  
 ( ਰੁਠੀ ਮ: 1, ਪੰਨਾ 156 )
116. ਯੰਤਰਿ ਯਕਨਿ ਚਿਲਾ ਬਹੁ ਜਾਠੈ ਕਿਨੁ ਕਾਮ ਨੈ ਚਿਕੁਟਿ ਪਯੈ ॥  
 ਕਿਨੁ ਕਾਮ ਨੈ ਚਿਕੁਟਿ ਪਯੈ ॥  
 ( ਰਾਮਕਾਨੀ ਮ: 1, ਪੰਨਾ 903 )
117. ਸਕਲਾ ਕਾ ਯਦਿ ਨੈਯਾ ਹੋਇ ॥  
 ਕਾਨੀ ਬਾਯਹੁ ਤੈ ਨ ਹੋਇ ॥  
 ( ਰਾਮਕਾਨੀ ਮ: 1, ਪੰਨਾ 952 )

118. ਕਾਨੀ ਬਾਹੁ ਕਿਰਿ ਨ ਪਾਏ ॥  
( ਕਾਮਕਨੀ ਮ: 1, ਪੰਨਾ 952 )
119. ਹਰਿ ਕੀਰਤਿ ਸਾਧ ਸੰਗਿ ਹੈ ਕਿਰਿ ਕਰਮਨ ਤੈ ਕਰਮ ॥  
ਕੁ ਠਾਨਕ ਤਿਸੁ ਭਇਉ ਪਠਾਪਤਿ ਸਿਸੁ ਪੁਰਖ ਲਿਖੈ ਨਾ ਕਹਾ ॥  
( ਸੋਰਠ ਮ: 3, ਪੰਨਾ 642 )
120. ਕੁਮੁ ਕਾਨੀ ਹਰਿ ਕੀਰਤਿ ਸਾਧ ॥  
( ਮਠ ਮ: 3, ਪੰਨਾ 115 )
121. ਹਰਿ ਕੀਰਤਨੁ ਨਿਮੋਲਕ ਹੋਇ ॥  
( ਕਾਮਕਨੀ ਮ: 5, ਪੰਨਾ 893 )
122. ਹਰਿ ਕੀਰਤਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਕਿਰਿ ਕਲਿਜਰ ਕਰਨੀ ਸਾਧੁ ॥  
ਮਤਿ ਕੁਮਤਿ ਕੀਰਤਿ ਪਾਈ ਹਰਿ ਨਾਮ ਹਰਿ ਉਚਿਹਾਰੁ ॥  
( ਕਾਨਕ ਮ: 4, ਪੰਨਾ 1314 )
123. ਇਸੁ ਜਗ ਮਹਿ ਸਬਦੁ ਕਾਨੀ ਹੈ ਸਾਧੁ ॥  
ਖਿਨੁ ਸਬਦੈ ਧੋਰੁ ਸੋਰੁ ਕੁਠਾਰੁ ॥  
ਸਬਦੈ ਨਾਮੁ ਵਧੈ ਉਚਿਹਾਰਿ ॥  
ਸਬਦੈ ਕਤਿ ਕਤਿ ਮਤਿ ਮਿ ਕੁਠਾਰੁ ॥  
( ਪਰਕਾਤੀ ਮ: 1, ਪੰਨਾ 1342 )
124. ਹਰਿ ਨਾਮੇ ਕੁਲਿ ਨ ਪੁਜਈ ਜੇ ਨਾ ਕੋਟੀ ਕਰਮ ਕਮਇ ॥  
( ਸਿਰੀ ਵਾਰ ਮ: 1, ਪੰਨਾ 62 )
125. ਕਾਨੀ ਮਤਿ ਪਾਪ ਤੈ ਸੰਗਿ ॥  
ਹਿਉ ਏਹੈ ਸਦੈ ਤੈ ਵੀਰਿ ॥  
( ਜਪੁਜੀ ਪਉੜੀ 19 )
126. ਨਾਵੀ ਸੁਣੀ ਮਨਿ ਵਖੀ ਕਾਉ ॥  
ਕੁ ਪਠਹਰਿ ਸੁਖੁ ਖਰਿ ਨੈ ਕਾਇ ॥  
( ਜਪੁਜੀ ਪਉੜੀ - 5 )
127. ਕੀਰਤਿ ਕਰਮ ਕਰ ਨਿਜ ਸੰਦਾ ॥  
ਮੰਤਰਿ ਵਠੈ ਲਾਜ ਵਕਿੰਦਾ ॥  
( ਪੁਕਾਤੀ ਮ: 1, ਪੰਨਾ 1331 )

ਗਿਆ ਏ ਬੰਦਨ ਸਦ ਸਮਝੈ॥

ਜੇਕ ਜੁਕਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ॥

ਰਵਿ ਸਸਿ ਏਕੇ ਕੁਠ ਉਲਿਆਨੈ॥

ਕਾਨੀ ਕੀਰਿ ਕਰਮ ਸਮਝੈ॥

( ਕੁੰਕੀ ਮ: 3, ਪੰਨਾ 225 )

128. ਯਾਵੈ ਜਾਇ ਨਵਾਈਓ ਪਇਓ ਕਿਰਿ ਕਮਾਇ ॥

ਪੂਰਬਿ ਨਿਮਿਯਾ ਕਿਉ ਮੇਟੀਓ ਨਿਮਿਯਾ ਠੇਖੁ ਰਜਾਇ ॥

ਬਿਨੁ ਹਰਿਨਾਮ ਨ ਟੁਟੀਓ ਕੁਰਮਤਿ ਮਿਠੈ ਮਿਲਾਇ ॥

( ਸ੍ਰੀ)ਦਾਸ ਮ: 1, ਪੰਨਾ 59 )

129. ਕੁਰਮੁਖਿ ਕਾਨੀ ਰਵਿ ਕੀਰਿ ਸਾਹੁ॥

ਕੁਰਮੁਖਿ ਪਾਏ ਮਿਖਦੁਆਹੁ ॥

( ਮਾਠ ਮ: 3, ਪੰਨਾ 115 )

131. ਬਾਹਯ ਮਹਿ ਵਾਕਨ ਖਪਿ ਜਾਵਯੋ ਬਹੁ ਫਿਖ ਮਹਿ ਸੰਨਿਆਸੀ ॥

ਜੈਕੀ ਕਾਪੜੀਆ ਜਿਦ ਮੁਖੇ ਬਿਨੁ ਸਖਦੈ ਭਨਿ ਰਾਸੀ ॥

ਸਬਦਿ ਰਤੇ ਪੂਰੇ ਬੈਰਾਗੀ ॥

ਅਹਿੰਠਿ ਹਸਤ ਮਹਿ ਭੋਮਿਆ ਜਾਚੀ ਏਕ ਭਾਇ ਨਿਵ ਲਾਗੀ ॥

ਬੁਹਮਣ ਵਾਦੁ ਪੜਹਿ ਰਵਿ ਨਿਮਿਯਾ ਕਾਨੀ ਕਰਮ ਕਮਾਇ॥

ਬਿਨੁ ਸੁਏ ਕਿਛੁ ਸੁਏ ਲਾਹੀ ਮਨੁਖੁ ਫਿਛੁੜਿ ਦੁਖੁ ਪਾਇ॥

ਸਬਦਿ ਮਿਠੈ ਸੇ ਸੁਚਾਰਾਗੀ ਜਾਚੀ ਵਰਕਹ ਮਾਨੈ॥

ਯਨਦਿਨੁ ਕਾਮਿ ਰਤਨਿ ਨਿਵ ਲਾਠੇ ਜੁਰਿ ਜੁਰਿ ਸਾਚਿ ਸਮਝੈ॥

ਸਰਨੈ ਕਰਮ ਕਰਮ ਸੁਚਿ ਸੰਜਮ ਜਪ ਤਪ ਤੋਏ ਬ ਸਬਦਿ ਵਸੈ॥

ਕਾਨਕ ਸਤਿਗੁਰ ਮਿਠੈ ਮਿਲਾਇਆ ਦੁਖ ਪਲਾਛਤ ਕਾਨ ਨੀ॥

( ਪ੍ਰਭਾਤੀ ਮ: 1, ਪੰਨਾ 1332 )

132. ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸੀਨੁ ਨ ਵਾਖਿਆ ਬ੍ਰਿਤੁ ਪਿੰਜਰ ਮਹਿ ਕਾਸਟੁ ਭਇਆ ॥

( ਵਾਮਕਨੀ ਮ: 1, ਪੰਨਾ 906 )

133. ਪੁੰਨੁ ਕਾਨੁ ਇਸਕਾਨੁ ਨ ਸੰਜਮੁ ਸਾਧ ਸੰਕਤਿ ਬਿਨੁ ਬਾਦਿ ਜਇਆ॥

( ਵਾਮਕਨੀ ਮ: 1, ਪੰਨਾ 906 )

134. ਅਠਿਆਤਮ ਕਰਮ ਕੀ ਦਿਨ ਕਾਤੀ ॥

ਲਿਖਮਨੁ ਜੋਤਿ ਲਿਖਿਤਿ ਜਾਤੀ ॥

( ਮਾਰੂ ਮ: 1, ਪੰਨਾ 1039 )

135. ਅਠਿਆਤਮ ਕਾਮ ਕੀ ਤਾ ਸਾਚਾ ॥

ਮੁਕਤਿ ਭੇਦ ਗਿਆ ਜਾਣੈ ਜਾਰਾ ॥

ਗਿਆ ਜੋਗੀ ਸੁਕਤਿ ਬੀਚਾਰੀ ॥

ਪੈਚ ਮਾਇ ਸਾਚੁ ਉਦਿਠਾਈ ॥

ਗਿਆ ਕੇ ਮੀਤਲਿ ਸਾਚੁ ਵਸਾਈ ॥

ਜੇਕ ਸੁਕਤਿ ਕੀ ਕੀਮਤਿ ਪਾਈ ॥

ਦਰਿ ਧਰਿ ਏਕੇ ਕ੍ਰਿਪੁ ਉਦਿਆਈ ॥

ਕਾਣੀ ਕੀਰਤਿ ਕਾਮ ਸਮਾਈ ॥

( ਕੁੰਤੀ ਮ: 1, ਪੰਨਾ 225 )

136. ਜੇ ਜਾਣਸਿ ਬੁਧਮੈ ਕਾਮੈ ॥

ਸਚਿ ਵੇਕਟ ਸਿਧਚਉ ਕਾਮੈ ॥

( ਵਾਰ ਆਸਾ ਮ: 3, ਪੰਨਾ 470 )

137. ਸਾਧਿਯੁ ਹੋਇ ਦਇਆਨੁ ਕਿਰਪਾ ਕੀ ਤਾ ਸਾਈ ਕਰ ਛਮਾਇਸੀ ॥

ਜੇ ਜੇਵਨ ਜੇਵਾ ਕੀ ਗਿਆ ਨੇ ਹੁਕਮੁ ਮਲਾਇਸੀ ॥

ਹੁਕਮਿ ਪੰਨਿਕੀ ਹੋਈ ਪਰਵਾਨੁ ਤਾ ਮਸਮਿ ਕਾ ਮਹਨੁ ਪਾਇਸੀ ॥

ਖਸਮੈ ਕਾਈ ਜੇ ਕੀ ਮਲੁ ਚਿੰਦਿਆ ਜੇ ਕੁਨੁ ਪਾਇਸੀ ॥

( ਵਾਰ ਆਸਾ ਮ: 1, ਪੰਨਾ 471 )

138. ਜਿਨ ਕੇ ਹਿਰਦੈ ਏਕੀਕਾਰ ॥ ਸਦਬੁ ਕੁਣੀ ਸਦਾ ਬੀਚਾਰੁ ॥

ਕੁਲ ਕੇ ਕਾਣੈ ਕਾਮ ਰਮਾਈ ॥ ਲਾਠਕ ਸਾਈ ਸਾਚ ਸਮਾਈ ॥

( ਰਾਮਕਲੀ ਮ: 1, ਪੰਨਾ 905 )

145. ਕਾਮੁ ਸਦਮੁ ਸਦ ਹਾਸਿ ਤੁਮਾਈ ॥

ਏਪਦਵਾਹ ਅਖੁਟ ਕੰਠਾਈ ॥

ਤੂੰ ਦਇਆਨੁ ਕਿਰਪਾਨੁ ਸਦਾ ਪੂਰ ਆਏ ਮੇਲ ਮਿਲਾਇਲਾ ॥

( ਮਾਰੂ ਮ: 1, ਪੰਨਾ 1034 )

146. ਕਾਮੀ ਆਈ ਕਾਮ ਕਾਣੀ ਮੇਲੁ ਤੁਮਾਰੁ ॥

( ਜਪੁਜੀ ਪਉੜੀ 4 )

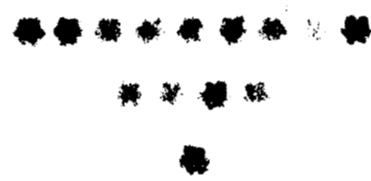
147. ਜੇਕ ਬੀਚੈ ਸੁਕੁਣੈ ਜੇ ਖਟੈ ਜੇ ਆਇ ॥



- ਯਾਏ ਪੁਛ ਨ ਹੋਵਈ ਜੇ ਸਣੁ ਤੀਸਾਣੈ ਜਾਇ ॥  
( ਬੁਧੀ ਮ: 1, ਪੰਨਾ 730)
148. ਸਤਿਨੁਕੁ ਸੇਏ ਘਪਲਾ ਯਾਇਆ ਤਿਹੁ ਲਈ ॥  
.....  
ਕਟੇ ਪਾਪ ਯਾਮਿ ਲਏ ਇਕ ਕਈ ॥  
( ਮਲਾਰ ਮ: 1, ਪੰਨਾ 1283)
149. ਯਾ ਕਾਲਾ ਕਲਮ ਕੇਵਡ ਤੇਰੀ ਲਾਇ ॥  
ਕਲਮ ਯਾਮੁ ਤੇਰੇ ਲਾਮ ਕੀ ਜਾਇ ॥  
( ਕਉੜੀ ਮ: 1, ਪੰਨਾ 154)
150. ਕਿਤ ਕਲਮ ਨ ਮਿਟੈ ਲਾਕਰ ਹਇਲਾਮ ਧਨ ਲਹੀ ਖਟਿਆ ॥  
( ਜੀਤਾਸ਼ੀ ਮ: 5, ਪੰਨਾ 133)
151. ਕੁਲ ਕਾ ਸਰਦੁ ਕਾਟੈ ਕੋਟਿ ਕਲਮ ॥  
( ਬਿਸੰਤ ਮ: 5, ਪੰਨਾ 1295)
152. ਕੁਲਪੁਰਾਦੀ ਵਸੈ ਮਨਿ ਯਾਇ ॥  
ਦੁਖੁ ਹੋਇਆ ਵਿਚਹੁ ਜਾਇ ॥  
( ਯਾਯਾ ਮ: 1, ਪੰਨਾ 349)
153. ਕੋਟ ਕੋਟਿਰਲ ਪਾਪਾ ਕੋ ਏਕ ਯਤੀ ਮਹਿ ਖੋਏ ॥  
( ਯਾਯਾ ਮ: 1, ਪੰਨਾ 143)  
ਕਲਰ ਤਿਲਾ ਕੀ ਕੋ ਕਿਯਾ ਕੋਏ ਜੇ ਯਾਪਿ ਬਖਸੈ ਕਲਰਾਇ ॥  
( ਯਾਯਾ ਮ: 1, ਪੰਨਾ 438)
154. ਨਾਕਰ ਬਖਸੈ ਪੁਛਿ ਨ ਲੇਇ ॥ ( ਯਾਯਾ ਮ: 1, ਪੰਨਾ 143)
155. ਮਿਟਹੁ ਕਾਯੇ ਪਾਪ ਚਰਾਏ ਸਾਯਾ ਸੰਕਰਿ ਮੁਯਾ ਜੀਯਿ ॥  
( ਯਲਾਸਰੀ ਮ: 5, ਪੰਨਾ 683)
156. ਕੋਟਿ ਕੋਟਿ ਕਲਮ ਕਰਿ ਦੇਹ ਨ ਜੋਯਾ ॥  
ਸਾਯਾ ਸੰਕਰਿ ਮਹਿ ਮੁਨੁ ਪਲੋਯਾ ॥  
( ਕਾਨਕ ਮ: 5, ਪੰਨਾ 1298)
157. ਪੰਡਰਿ ਵਾਚਹਿ ਹੋਸੀਯਾ ਨ ਬੁਝਹਿ ਵੀਚਾਰੁ ॥  
ਯਨ ਕਉ ਮਰੀ ਦੇ ਚਕਹਿ ਯਾਇਆ ਕਾ ਵਾਪਾਰੁ ॥

ਕਬਲੀ ਫੁਲੀ ਜਗੁ ਕਵੈ ਰਹਣੀ ਸਬਦੁ ਸੁ ਯਾਹੁ ॥  
 ਕੋਠੇ ਪੰਚਿਤ ਜੋਤਲੀ ਖੇਲ ਕਲਿ ਖੀਚਾਹੁ ॥  
 ਵਾਇ ਵਿਐਧਿ ਸਲਾਹਣੈ ਵਾਏ ਆਵਣੁ ਜਾਣੁ ॥  
 ਬਿਨੁ ਫੁਰ ਕਰਮ ਨ ਫੁਟਸੀ ਕਹਿ ਸੁਣਿ ਆਖਿ ਵਖਾਣੁ ॥

( ਸ੍ਰੀ ਰਾਗ ਮ: 1, ਪੰਨਾ 56 )



ਅਧਿਆਇ ਚੌਥਾ

1. ਜਾਤੇ ਜਾਇ ਕਹਾ ਤੇ ਆਵੈ॥  
 ਕਹ ਉਪਜੈ ਕਹ ਜਾਇ ਸਮਾਵੈ॥  
 ਕਿਉ ਬਾਧਿਓ ਕਿਉ ਮੁਕਤੀ ਪਾਵੈ॥  
 ਕਿਉ ਅਬਿਲਾਸੀ ਸਹਜਿ ਸਮਾਵੈ॥
- ( ਗੁਰੂਗ੍ਰੰਥ ਸਾਹਿਬ ਮ: 1, ਪੰਨਾ 153 )
2. ਸਹਜੇ ਆਵੈ ਸਹਜੇ ਜਾਇ॥  
 ਮਨ ਤੇ ਉਪਜੈ ਮਨ ਮਾਇ ਸਮਾਇ॥  
 ਵੁਰਮੁਖਿ ਮੁਕਤੇ ਬੰਧ ਨ ਪਾਇ॥  
 ਸਬਦੁ ਬੰਧਾਰਿ ਵੁਟੈ ਹਰਿਨਾਇ॥  
 ਤਸਵਰ ਪੈਖੀ ਬਹੁ ਤਿਹਿ ਬਾਸੁ ॥  
 ਸੁਖ ਦੁਖੀਆ ਮਨਿ ਮੈਠ ਵਿਆਸੁ ॥  
 ਸਾਢ ਬਿਹਾਰੁ ਤਕਹਿ ਆਵਾਸੁ ॥  
 ਦਹ ਦਿਸਿ ਯਾਵਹਿ ਕਰਮਿ ਨਿਖਿਆਸੁ ॥  
 ਨਾਮ ਸੰਜੋਗੀ ਵੇਇਨਿ ਬਾਟੁ॥  
 ਨਾਮ ਕ੍ਰੋਧ ਵੁਟੈ ਬਿਖੁ ਮਾਟੁ ॥
- ( ਗੁਰੂਗ੍ਰੰਥ ਸਾਹਿਬ ਮ: 1, ਪੰਨਾ 153 )
13. ਚਿਹ ਬੈਰਾਗੀ ਖੈ ਨ ਜਾਇ ॥
- ( ਆਸਾ ਮ: 1, ਪੰਨਾ 390 )
14. (ਉ) ਕਿਰਤ ਕਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਇਓ ਮਾਨਸ ਜੇਹ ਲਈ ॥  
 ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਲਈ ॥
- ( ਸੋਰਠ ਮ: 9, ਪੰਨਾ 632 )
- (ਅ) ਕਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥  
 ਵੇਇੰਦ ਮਿਠਾਣ ਕੀ ਇਹੋ ਤੈਰੀ ਬਰੀਆ ॥
- ( ਆਸਾ ਮ: 5, ਪੰਨਾ 12 )
- (ੲ) ਬਹੁਤੁ ਜਨਮ ਕਾਮਤ ਤੈ ਹਾਇਓ ਅਸਥਿਰ ਮਤਿ ਲਈ ਪਾਈ ॥  
 ਮਾਨਸ ਦੇਹੁ ਪਾਇ ਪਦ ਹਰਿ ਕੁ ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥
- ( ਸੋਰਠ ਮ: 9, ਪੰਨਾ 632 )

15. ਲਖ ਚੁੰਗਾਏ ਜੋਨਿ ਸਖਾਈ ॥  
 ਮਾਯਾ ਕਉ ਪੁੰਨਿ ਦੋਈ ਵਡਿਆਈ ॥  
 ਇਸੁ ਪੁੰਨੀ ਤੇ ਜੋ ਕੁ ਸੁਖੈ ਸੇ ਆਇ ਕਇ ਕੁਖੁ ਖਾਇਦਾ ॥  
 ( ਮਨੂ ਮ: 5 ਪੰਚ 1075 )
16. ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਕਰਮਿਆ ॥  
 ( ਆਸਾ ਮ: 1 , ਪੰਚ 465 )
17. ਤੈ ਏਹੁ ਬਿਰਖ ਹਮ ਕਹਿ ਤੈ ਪਹੁ ਉਪਾਏ ॥  
 ਤੈ ਸਭ ਜੁਝੀ ਮਹਿ ਆਏ ਤੈ ਪੰਚ ਉਡਾਏ ॥  
 ( ਰਹਿਤੀ ਮ: 1, ਪੰਚ 156 )
18. ਜੁਝਿ ਜੁਝਿ ਵਿਝੁਤੈ ਵਿਝੁਤਿ ਜੁਝੇ ॥  
 ਜੀਵਿ ਜੀਵਿ ਮੁਏ ਮੁਏ ਜੀਵਿ ॥  
 ਤੇਤਿਆ ਤੇ ਬਾਪ ਤੇਤਿਆ ਤੇ ਬੇਟੇ ਤੇਰੇ ਟੁਕ ਦੇਲੇ ਹੁਏ ॥  
 ਆਠੈ ਪਾਠੈ ਕਾਤ ਨ ਆਏ ਤਿਆ ਜਾਤੀ ਤਿਆ ਹੁਣਿ ਹੁਏ ॥  
 ( ਸਾਲੋਕ ਮ: 1, ਪੰਚ 1238 )
19. ਘਰ ਕਰ ਫਿਰਿ ਥਾਨੀ ਬਹੁਤੇਏ ॥  
 ਜਾਤਿ ਆਖਿ ਆਤ ਨਹੀਂ ਮੈ ॥  
 ਤੈ ਮਤ ਪਿਤਾ ਸੁਰ ਗੀਆ ॥  
 ਤੈ ਕੁਝ ਚੇਤੇ ਕੁਣਿ ਹੁਆ ॥  
 ( ਵਾਮਨੀ ਮ: 1, ਪੰਚ 932 )
20. ਜੈ ਹਦੈ ਕੀ ਮਾਲਾ ਟਿਠ ਨਕਤ ਹੈ ॥  
 ਇਕ ਸਖਨੀ ਹੋਰ ਕੋਇ ਕੀਅਤ ਹੈ ॥  
 ਤੈਸੇ ਹੀ ਇਹ ਮੇਨ ਮਧਮਕਾ ਜਿਉ ਕ੍ਰਿਪ ਕੀ ਵਡਿਆਈ ॥  
 ( ਪ੍ਰਭਾਤੀ ਮ: 1, ਪੰਚ 1328 )
21. ਸੁਕਾ ਸੁਖਾਨ ਕਦਾਕ ਮੰਗਲਾ ॥  
 ਪਸੁ ਮਠੈ ਨੀਚ ਦੀਠਾਲਾ ॥  
 ਕੁਝ ਤੇ ਮੁਹੁ ਕੋਠੈ ਤਿਨਿ ਜੋਨਿ ਕਰਾਈ ॥  
 ਬਾਠਿਨ ਬਾਠਿਆ ਆਈ ਜਾਈ ॥  
 ( ਚਿੰਤਾਕਰਨ ਮ: 1, ਪੰਚ 832 )

22. 1. ਜਿਨਿ ਕਰੀ ਕਰਨਾ ਕੀਯਾ ਜਿਨਿਯਾ ਆਵਣ ਨਾਨੁ ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 467)
2. ਆਵਾ ਕਹਿਣ ਕਚਾਇ ਪੁਆਈ ਮੇਦਨੀ॥  
( ਮਲਲ ਮ: 1, ਪੰਨਾ 1284)
3. ਆਵਾ ਕਹਿਣ ਤੁਹ ਆਪ ਕਚਾਇਆ ॥  
( ਪ੍ਰਭਾਤੀ ਮ: 1, ਪੰਨਾ 1342)
4. ਸਿਆ ਸਾਲਾ ਤੂ ਏਕੋ ਨਾਨੁ ॥  
ਸੰਮਣ ਮਲਲਾ ਹੁਕਮ ਪਕਾਨੁ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 412)
5. ਆਵਣ ਤਾ ਨਾਨਾ ਤਿਨਹਿ ਕੀਯਾ ਜਿਨਿ ਮੇਦਨੀ ਸਿਰਜੀਆ॥  
( ਬਿਹਾਰਕਾ ਮ: 5, ਪੰਨਾ 542)
6. ਸੰਮਣ ਮਲਲਾ ਹੁਕਮ ਹੈ, ਕਣੈ ਆਵੈ ਜਾਇ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 472)
7. ਸੰਮਣ ਮਲਲਾ ਆਖੀਐ ਤਿਨਿ ਕਰੀ ਕੀਯਾ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 420)
8. ਆਵਾ ਕਵਣ ਸਿਰਜੀਆ ਤੂ ਫਿਰ ਕਰੀਏ ਹਾਏ॥  
( ਵਡਹੰਸ ਮ: 1, ਪੰਨਾ 580)
9. ਲਖ ਚਉਲਾਈ ਮੇਦਨੀ ਤੁਛ ਹੀ ਤੇ ਹੋਈ ॥  
( ਮਲਲ ਮ: 1, ਪੰਨਾ 1284)
10. ਜੇ ਦਸੀ ਸਭ ਆਵਣ ਕਣੀ ॥  
( ਮਲਲ ਮ: 1, ਪੰਨਾ 1021)
23. ਕਈ ਜਨਮ ਕਏ ਕੀਟ ਪਰੰਕਾ ॥  
ਕਈ ਜਨਮ ਕਜ ਮੀਠੋਂ ਕੁਰੰਕਾ ॥  
ਕਈ ਜਨਮ ਪੈਖੀ ਸਜਪ ਹੋਇਓ ॥  
ਕਈ ਜਨਮ ਵੈਕਲ ਖ੍ਰਿਖ ਸੋਇਓ ॥  
ਮਿਲੁ ਜਲਦੀਯ ਮਿਲਨ ਕੀ ਬੁਠੀਯਾ॥  
ਜਿਦੰਕਲ ਇਹ ਏਹ ਸੰਜਨੀਯਾ॥ ਜਹਾਉ ॥  
ਕਈ ਜਨਮ ਸੈਠ ਚਿਠਿ ਕਰਿਯਾ॥  
ਕਈ ਜਨਮ ਕਾਡ ਹਿਠਿ ਮਰਿਯਾ ॥

ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਪ੍ਰਿਯਾਇਆ॥

ਕਮ ਦੁਖਿਯਾਇ ਜੋਨਿ ਕੁਮਇਆ ॥

( ਗੁਰੂਗੀ ਮ: 5, ਪੰਚ 176 )

24. ਜਾਣ ਪਾਵ ਦੁਇ ਕਿੰਗ ਕੁੰਗ ਮੁਖ ਤਖ ਕੈ ਕੁਟ ਕਈ॥

ਕਿਨਿਤਿ ਬੈਠਿਤਿ ਠੈਕ ਪਰਹੈ ਤਖ ਕਰ ਮੁਠ ਨੁਕਈ ਹੈ॥

( ਗੁਰੂਗੀ ਕਬੀਰੇ ਪੰਚ 524 )

25. ਦੁਖਿਯਾਈ ਕਮ ਜੋਨਿ ਵਿਚ ਉਤਮ ਜਨਮ ਸੁ ਖਾਨਾ ਕੇਹੀ ॥

( ਕਈ ਕੁਲਯਾ ਵਾਕ -1 )

28. ਜੇ ਮੁਖੁ ਜਨਈ ਜਿਤੁ ਕਹਿਓ ਠਾਕੁਠੁ ਜੋਨੀ

ਜਨਮਿ ਨ ਮੈ ਨ ਆਵੈ ਜਾਇ ॥

ਨਾਨਕ ਕਾ ਪੁਤੁ ਰਹਿਓ ਸਮਾਇ ॥

( ਗੁਰੂਗੀ ਮ: 5, ਪੰਚ 1136 )

29. ਜੇ ਹਮ ਕੇ ਪਰਮੇਸਰ ਉਚੈ॥

ਤੇ ਸਰ ਕਰ ਕੁੰਡ ਮਹਿ ਪਾਹੈ॥

( ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ: ਬਚਿਤ੍ਰ ਭਟਕ )

30. ਬਹੁਤ ਜਨਮ ਬਿਛੁਟੀ ਥੇ ਆਈ ਇਹੁ ਜਾਮੁ ਕੁਮਾਰੇ ਕੈ॥

( ਗੁਰੂਗੀ, ਕਠਕ ਵਕਿਦਾਸ ਪੰਚ 694 )

31. ਖਾਨਾ ਜਾਮੁ ਦੁਨੈਤੁ ਕੁਮੁਖਿ ਪਾਇਆ॥

( ਗੁਰੂਗੀ ਮ: 1, ਪੰਚ 751 )

32. ਆਵਾਰਉ ਮਿਟੈ ਕੁਲਾਖਈ ਆਏ ਪਰਹੈ ਬੁਖਿ ਨਇਆ॥

( ਗੁਰੂਗੀ ਮ: 1, ਪੰਚ 940 )

33. ਜਿਉ ਆਇ ਕੇਹਾ ਪਾਇ ਕੈਨਿ ਆਗਈ॥

ਜਿਉ ਆਗੈ ਜੋਨੀ ਪਾਇ ਕੈ ਕੇਹਾ ਆਈ॥

( ਗੁਰੂਗੀ ਮ: 1, ਪੰਚ 752 )

34. ਜਾਣੇ ਜਾਇ ਕਹਾ ਤੇ ਆਵੈ॥

ਕਹਾ ਉਪੈ ਕਹ ਜਾਇ ਸਮਾਵੈ॥

( ਗੁਰੂਗੀ ਮ: 1, ਪੰਚ 153 )

35. ਓਹ ਬੈਠਾਈ ਮੈ ਨ ਜਾਇ ॥

( ਆਸਾ ਮ: 1, ਪੰਚ 390 )

36. ਦੇਹੀ ਮਾਈ ਬੇਟੇ ਪਉਣੁ ॥  
 ਖੁਸ਼ੀ ਲਿਆਈ ਮੂਆ ਹੀ ਕਉਣੁ ॥  
 ਮੂਈ ਸੁਕਤਿ ਖਾਦੁ ਅਦੰਕਰ ॥  
 ਸਿਉ ਨ ਮੂਆ ਜੋ ਦੇਖਾ ਹਾਦੁ ॥

( ਕੁੰਠੀ ਮ: 1. ਪੰਨਾ 152 )

37. ਅਣਕੀ ਕਿਛੁ ਖਖਲਿ ਨ ਪਾਈ ॥  
 ਸੇਵਕਾਣੁ ਜਿ ਉਠਿ ਖਿਠਾਈ ॥  
 ਕਾਮ ਮੋਹ ਤੇ ਬਧਿ ਬੰਧ ॥  
 ਸੁਪਨੁ ਭਇਆ ਭਖਲਾਏ ਮੰਧ ॥  
 ਸਿਉ ਤਉ ਵਚਨੁ ਵਚਿਆ ਕਾਤਾਇ ॥  
 ਆਵਤ ਜਾਵਤ ਹੁਕਮਿ ਆਪਾਇ ॥  
 ਨਹ ਏ ਮੂਆ ਨ ਮਾਣੈ ਕੋਹੁ ॥  
 ਨਹ ਖਿਨੀ ਅਭਿਲਾਸੀ ਹੋਹੁ ॥

( ਰਾਮਕਵੀ ਮ: 5. ਪੰਨਾ 885 )

43.1. ਆਪੇ ਸਾਪ ਆਪਿਉ ਆਪੇ ॥

ਆਪੇ ਜੋੜ ਵਿਛੋੜੇ ਕਾਤਾ ਆਪੇ ਮਨ ਜਲਾਇਦਾ ॥

( ਮਠੂ ਮ: 1. ਪੰਨਾ 1034 )

2. ਆਪਿ ਉਪਾਇ ਆਪਿ ਮਪਾਇ ॥

ਆਪੇ ਜਿਲਿ ਜਿਲਿ ਗੀ ਲਾਏ ॥

( ਮਠੂ ਮ: 1. ਪੰਨਾ 1020 )

44. ਹੁਕਮੀ ਸਭੈ ਉਪਜਹਿ ਹੁਕਮੀ ਕਰ ਕਮਾਹਿ ॥  
 ਹੁਕਮੀ ਕਾਨੈ ਵਸਿ ਹੀ ਹੁਕਮੀ ਆਇ ਸਮਾਹਿ ॥  
 ਕਾਨਕ ਜੋ ਤਿਸੁ ਕਠੇ ਜੋ ਬੀਠੀ ਇਲਾ ਕੰਤਾ ਵਸਿ ਕਿਛੁ ਕਾਹਿ ॥

( ਸਿਰੀ ਗਾਰ ਮ: 1. ਪੰਨਾ 55 )

45. ਆਵਤ ਕਿਨੈ ਨ ਕਾਖਿਆ ਜਾਵਤ ਕਿਉ ਕਾਖਿਆ ਕਾਇ ॥  
 ਜਿਸ ਤੇ ਹੋਆ ਜੋਈ ਪੁਕ ਕਾਣੇ ਜਾ ਉਠ ਗੀ ਮਾਹਿ ਸਮਾਇ ॥

( ਸੁੰਦਰਗੀਤ ਪ੍ਰਕਾਸ਼ ਮ: 1. ਪੰਨਾ 1329 )

46. ਸਿਹ ਮਾਣੈ ਤੇ ਜਟ ਫਟੈ ਮੈ ਮਨ ਆਣੈ ॥

ਮਾਨੇ ਹੀ ਤੇ ਪਾਇਓ ਪੁਰਨ ਪਾਮਾਨੈਦ ॥

( ਸੋਲਕ ਕਬੀਰ ) ੨੨ 1365

47. ਜਿਹ ਮਾਨੈ ਸੁਭੁ ਜਰਤੁ ਤਰਾਸਿਆ ॥  
 ਸੇ ਮਾਨੁ ਕੁਲ ਸਖਦਿ ਪੁਰਾਸਿਆ ॥  
 ਖਬੁ ਕੈਸੇ ਮਾਉ ਸਰਨਿ ਮਨੁ ਮਾਨਿਆ ॥  
 ਮਲਿ ਮਲਿ ਜਾਤੇ ਬਿਨੁ ਜਾਮੁ ਨ ਜਾਨਿਆ ॥ ਜਹਾਉ ॥  
 ਮਾਨੇ ਮਾਨੁ ਕਹੈ ਸੁਭੁ ਕੋਈ ॥  
 ਸਹਜੇ ਮਲੀ ਆਮੁ ਹੋਇ ਸੋਈ ॥  
 ਕਹੁ ਕਬੀਰ ਮਨੁ ਕਇਆ ਆਨੈਦਾ ॥  
 ਕਇਆ ਆਮੁ ਕਹਿਆ ਪਾਮਾਨੈਦਾ ॥

( ਕਉੜੀ ਕਬੀਰ ਪੈਲਾ 327 )

48. ਮਰਣੁ ਨ ਪੈਦਾ ਲੋਕੁ ਆਖੀਓ ਜੇ ਮਲਿ ਜਾਣੈ ਕੈਸਾ ਕੋਇ ॥  
 ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਸੰਮੁਖ ਆਪਣਾ ਪੰਥੁ ਸੁਰੇਣਾ ਆਰੈ ਹੋਇ ॥  
 ਪੰਥਿ ਸੁਰੇਣੈ ਜਾਵਹੁ ਤਾ ਡਰੁ ਪਾਵਹੁ ਆਰੈ ਮਿਨਿ ਵਡਾਈ ॥  
 ਕੋਟੈ ਸਿਉ ਜਾਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਤਾਂ ਪਤਿ ਲੈਏ ਪਾਈ ॥  
 ਮਧਨੀ ਜਾਇ ਪਾਵਹੁ ਆਸਿ ਭਾਵਹੁ ਜੰਗੁ ਸਿਉ ਜਨੀਆ ਮਾਣੈ ॥  
 ਮਰਣੁ ਨ ਪੈਦਾ ਲੋਕੁ ਆਖੀਓ ਜੇ ਕੋਈ ਮਲਿ ਜਾਣੈ ॥  
 ਮਰਣੁ ਮੁਲਾਸਾ ਸੁਇਆ ਹੁਕੁ ਹੀ ਜੇ ਹੋਇ ਮਲਿ ਪਰਵਾਣੇ ॥  
 ਸੁਰੇ ਸੋਈ ਆਰੈ ਆਖੀਓ ਲਲਾਹੁ ਪਾਵਹਿ ਸਾਚੀ ਮਾਣੈ ॥  
 ਲਲਾਹੁ ਮਰਣੁ ਪਾਵਹਿ ਪਤਿ ਸਿਉ ਜਾਵਹਿ ਆਰੈ ਸੁਖੁ ਨ ਲਾਣੈ ॥  
 ਕਹਿ ਏਕੁ ਗਿਆਵਹਿ ਤਾਂ ਡਰੁ ਪਾਵਹਿ ਜਿਤੁ ਸੇਵੀਓ ਭੁਠੀ ਭਾਣੈ ॥  
 ਭੁਠਾ ਕਹੀ ਕਰਾਣਾ ਮਨੁ ਮਹਿ ਵਹਣਾ ਆਯੋਝ ਜਾਣੈ ਜਾਣੈ ॥  
 ਮਰਣੁ ਮੁਲਾਸਾ ਸੁਇਆ ਹੁਕੁ ਹੀ ਜੇ ਹੋਇ ਮਲਿ ਪਰਵਾਣੇ ॥

( ਕਉੜੀ ਮ: 1, ਪੈਲਾ 579-80 )

49. ਕਿਯਾ ਜਾਣਾ ਕਿਯ ਮਲਿ ਠੇ ਕੈਸਾ ਮਾਣਾ ਹੋਇ ॥  
 ਜੇਕਹਿ ਸਾਹਿਬੁ ਮਲੁ ਨ ਵੀਠੀ ਤਾ ਸਹਿਲਾ ਮਾਣਾ ਹੋਇ ॥  
 ਮਾਣੈ ਤੇ ਜਰਤੁ ਭਰੀ ਜੀਵਿਆ ਲੋਕੇ ਸੁਭੁ ਕੋਇ ॥  
 ਕੁਦ ਪਸਾਦੀ ਜੀਵਤ ਮਲੀ ਹੁਕਮੇ ਖੁਠੈ ਸੋਇ ॥



- ਭਾਨਕ ਬੈਠੀ ਮਲਨੀ ਜੋ ਮਲੀ ਤਾ ਸਦ ਜੀਵਨੁ ਹੋਇ ॥  
( ਵਿਹਾਰਕ ਮ: 3, ਪੰਨਾ 555)
50. 1. ਕੁੜ ਕਮਾਏ ਆਏ ਜਾਇ ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 352)
2. ਖੋਟੇ ਖੋਟੇ ਕਮਾਵਣਾ ਆਏ ਰਹਿਆ ਪਰਿ ਖੋਇ ॥  
( ਸਿਰੀ ਵਾਰ ਮ: 1, ਪੰਨਾ 23)
55. ਆਠੈ ਬਿਮਨ ਲਈ ਅਰਨਿ ਬਿਖ ਵੈਲਾ ॥  
ਤਿਥੈ ਅਵਦੁ ਨ ਨੋਈ ਜੀਉ ਅਤੇਲਾ ॥  
ਭਯ ਭਯ ਅਰਨਿ ਜਾਣਦੁ ਚੈ ਲਗਨੀ ਪੜਿ ਦਭਹਿ ਮਨੁ ਮੁਖਤਾਈ ਹੈ।  
( ਮਠੂ ਮ: 1, ਪੰਨਾ 1026)
56. ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵੈ ਵਾਹਿ ਕੀਝੈ ਅਣੈ ਜਾਵਣਾ ॥  
ਦਿਨਾ ਦੇਸਨਿ ਚਾਹਿਆ ਤਾ ਦਿਨੈ ਖਲਾ ਛੁਟਾਵਣਾ ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 471)
57. ਖਯਿ ਨ ਖਾਇਨਿ ਕੁਝਿਕਾਰ ਮੁਹ ਭਾਨੈ ਦੇਸਨਿ ਚਾਹਿਆ ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 473)
58. ਆਮੁ ਲਿਖਾਇ ਦੇਖ ਕੁਖ ਸਹਯਿ ॥  
ਹੁਕਮੁ ਭਇਆ ਦਠਾ ਕਿਓ ਰਹਯਿ ॥  
ਸਰ ਕੁਖ ਮਹਿ ਕੋਈ ਆਏ ਜਿਉ ਜਨ ਤੇ ਖਾਹਿ ਮੀਝ ਹੈ ॥  
ਦੁਇਆਸੇ ਸਰ ਜਾਣਦੁ ਕੇਹਾਈ ॥  
ਕੈਸਾ ਕੀਏ ਤੈ ਖਾਈ ॥  
ਸਤਿਕੁਰ ਖਾਠਹੁ ਮੁਕਤ ਨ ਹੋਈ ਕਿਸਿ ਬਾਠ ਕੁਸਿ ਦੀਝ ਹੈ ॥  
( ਮਠੂ ਮ: 1, ਪੰਨਾ 1028 )
59. ਅਮਨੁ ਕਹਿ ਲਗਤੀ ਬੀਜੁ ਸਬਦੈ ਕਲਿ ਸਚ ਕੀ ਆਬ ਤਿਤ ਲੇਹਿ ਪਾਣੀ ॥  
ਹੋਇ ਕਿਰਪਾਣ ਏਮਨੁ ਕੀਮਾਇ ਨੈ ਕਿਸਰ ਦੇਜੁਕ ਮੁਕੈ ਏਫ ਜਾਣੀ ॥  
( ਸਿਰੀ ਵਾਰ ਮ: 1, ਪੰਨਾ 24)
60. 1. ਤਹ ਬੀਨੈ ਨਾ ਕਾਮ ਪੁਰਚਹਿ  
( ਨਾਮਕਲੀ ਮ: 5, ਪੰਨਾ 890)
2. ਤਹ ਬੀਨੈ ਨਾ ਕੀਰਤਨ ਕੇਲਾ ਤੁ ਆਏ ਸਰਾਠ ਲਾਇਹਿ ॥  
( ਸੁਹੀ ਮ: 5, ਪੰਨਾ 749)

3. ਬੈਰੁਠਿ ਸਰਲ ਜਗਾ ਸੰਤ ਵਾਸਾ ॥

( ਸੂਹੀ ਮ: 5, ਪੰਨਾ 742 )

61. ਦਲ ਦਲਸਨ ਕਾ ਪ੍ਰੀਤਮੁ ਹੋਵੈ ਮੁਕਤਿ ਬੈਰੁਠਿ ਕਰੈ ਜਿਯਾ ॥

( ਆਸਾ ਮ: 1, ਪੰਨਾ 360 )

62. ਸਾਨੁ ਸੁਖਰੁ ਆਹੀ ਕਰੈ ਕਾਠੇ ॥

ਮੁਕਤ ਬਪੁਸੀ ਕੀ ਰਿਖਾਨੀ ਤਿਆਠੇ ॥

( ਆਸਾ ਮ: 1, ਪੰਨਾ 1035 )

63. ਨਵਨੁ ਸਾਨੁ ਜਿਯਾ ਸੁਖਰੁ ਬਿਚਾਰਾ ਸੰਤਨ ਏਉ ਕਾਠੇ ॥

ਹਮ ਕਾਹੁ ਕੀ ਕਾਠਿ ਨ ਕਠਤੇ ਆਪਨੇ ਕੁਲ ਪਰਸਾਠੇ ॥

( ਸਾਮਕਨੀ ਕਠੀ ਪੰਨਾ 969 )

64. ਕਠੀ ਸੁਖਰੁ ਆਕ ਤੈ ਮੈ ਕਹਿਓ ਸਕਿਨੁ ਕੈ ਪਰਸਾਠਿ ॥

ਚਲਨ ਕਮਲ ਕੀ ਮੁਖਿ ਮਹਿ ਕਹਉ ਸੰਤ ਅਲ ਆਠਿ ॥

( ਸਨੈਕ ਕਠੀ, ਪੰਨਾ 1370 )

65. ਸੁਖਰੁ ਮੁਕਤਿ ਬੈਰੁਠਿ ਸਭਿ ਖਾਠਹਿ ਨਿਤਿ ਆਸਾ ਆਸ ਕਾਠੀ ॥

ਹਦਿ ਦਲਸਨ ਕੈ ਜਨ ਮੁਕਤਿ ਨ ਮਾਂਠਹਿ ਮਿਲਿ ਦਲਸਨ ਕ੍ਰਿਪਤਿ ਮਨੁ ਧੀ ॥

( ਕਲਿਆਨ ਮ: 4, ਪੰਨਾ 1324 )

66. 1. ਰਾਜ ਸਾ ਚਾਹੁ ਮੁਕਤਿ ਨ ਚਾਹੁ ਮਿਨਿ ਪ੍ਰੀਤਿ ਚਲਣ ਕਮਾਠੇ ॥

( ਦੇਵਗੰਠੀ ਮ: 5, ਪੰਨਾ 534 )

2. ਧਨੁ ਆਹੀ ਖਾਠਹਿ ਸੁਖਰੁ ਨ ਆਠਹਿ ॥

ਅਤਿ ਪ੍ਰੀਤਿ ਪ੍ਰੀਤਿ ਸਾਹ ਰਜ ਕਾਠਹਿ ॥

( ਕੁੰਠੀ ਮ: 5, ਪੰਨਾ 251 )

71. ਕਾਠਹਿ ਚਿਤੁ ਕੁਪਤੁ ਨਿਖਿ ਕਾਠਹਿ ਨਿਖਿ ਨਿਖਿ ਆਮੁ ਵੀਚਾਰੀ ॥

( ਜਪੁਸੀ ਪਉੜੀ 27 )

72. ਚਿਤੁ ਕੁਪਤੁ ਕਰਮਹ ਜਾਣ ॥

( ਬਿਲਵਨ ਮ: 5, ਪੰਨਾ 338 )

76. ਸੰਤਿ ਕਾਠਿ ਜੋ ਟਕਮੀ ਸਿਮਰੈ ਸੋਸੀ ਚਿਤਾ ਮਹਿ ਜੋ ਮਰੈ ॥

ਸਰਪ ਜੋਨਿ ਵਨਿ ਵਨਿ ਅਉਰੈ ॥

ਭਈ ਚਾਈ ਕੇਠਿੰਦ ਆਮੁ ਮਤਿ ਖੀਠੈ ॥ ਕਹਾਉ ॥

ਬੰਦਿ ਕਾਨਿ ਨੇ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਕੇਸੀ ਰਿਤਾ ਮਹਿ ਨੇ ਮਈ ॥

ਬੇਸਵਾ ਕੋਨਿ ਵਨਿ ਵਨਿ ਖੁਰੈ ॥

ਬੰਦਿ ਕਾਨਿ ਨੇ ਕਰਿਕੇ ਸਿਮਰੈ ਕੇਸੀ ਰਿਤਾ ਮਹਿ ਨੇ ਮਈ ॥

ਸੁਕਾ ਕੋਨਿ ਵਨਿ ਵਨਿ ਖੁਰੈ ॥

ਬੰਦਿ ਕਾਨਿ ਨੇ ਮੰਦਰ ਸਿਮਰੈ ਕੇਸੀ ਰਿਤਾ ਮਹਿ ਨੇ ਮਈ

ਪ੍ਰੇਰ ਕੋਨਿ ਵਨਿ ਵਨਿ ਖੁਰੈ ॥

ਬੰਦਿ ਕਾਨਿ ਕਾਗਇਣ ਸਿਮਰੈ ਕੇਸੀ ਰਿਤਾ ਮਹਿ ਨੇ ਮਈ ॥

ਬਦਰਿ ਕਿਛੋਲੁ ਤੇ ਨਾ ਮੁਕਤਾ ਪੀਰੈਠੁ ਭ ਨੇ ਕੀਏ ਖਰੈ ॥

( ਗੁਜਰੀ ਕ੍ਰਿਸ਼ਨ ਪੰਚ 525-26 )

77. ਏਕਿ ਮੋਹਿ ਚਿਨਿ ਜੁਨਿ ਖਾਇ ॥

ਮੋਹੀ ਕਾਲ ਨਮਪੁਨਿ ਜਾਇ ॥

( ਆਸਾ ਮ: 1, ਪੰਚ 356 )

78. ਏਹੁ ਮਨੇ ਮੁਖ ਮੇਗੀਯਾ ਕੇਏ ਨਲ ਨੇਕਨੁ ॥

ਸਮਦਿ ਨ ਕੋਸੀ ਸਾਕਤਾ ਦੁਰਮਤਿ ਆਵਣ ਜਾਨੁ ॥

( ਸ੍ਰੀ ਕਾਰ ਮ: 1, ਪੰਚ 21 )

79. ਆਇਆ ਮੋਹਿ ਬਾਹ ਨਮਕਾਨੈ ॥

( ਮਠੁ ਮ: 3, ਪੰਚ 1060 )

80. 1. ਨਮਕਾਨੁ ਸਿਸਰੁ ਨ ਖੁਰੈ ਕਿਛਿਯ ਮਲਾ ॥

( ਮਠੁ ਮ: 1, ਪੰਚ 740 )

2. ਆਸਾ ਬੰਦਰ ਨੀਮਿਯ ਆਸਾ ਕਸ ਕਸ ਖਾਇ ॥

ਆਸਾ ਖੰਗ ਕਸਕਲਿ ਮੁਹੀ ਮੁਹੁ ਕੇਟਾ ਖਾਇ ॥

( ਸਿਰੀ ਕਾਰ ਮ: 1, ਪੰਚ 61 )

3. ਸਚਿਆ ਸਿਹ ਕੀਯਾਨੁ ਹੈ ਮਾ ਕੋਸੀ ਆਇਆ ਜਾਇ ॥

ਕਿਨ ਸਚਿਕੁਲੁ ਮੁਹੁ ਯ ਕੁਟਲੀ ਸਭ ਕੇ ਕਰਮ ਜਾਇ ॥

( ਮਠੁ ਮ: 1, ਪੰਚ 138 )

81. ਸਿਉ ਮਨੁ ਕੇ।ਹਿ ਘਣ ਮਨ ਤੇਯਾ ॥

ਕੇਸੀ ਮਨਾ ਕੇਸੀ ਕਾ ॥

( ਪੁਕਤੀ ਮ: 1, ਪੰਚ 1342 )

82. ਏਹ ਮਨ ਨੈਯਾ ਏਵਹਿ ਤੈਯਾ ਏਵਹਿ ਤੈਹੋ ਕਾਮ ਕਾਮਇ ॥  
ਆਖਿ ਬੁਝਿ ਆਹੈ ਹੀ ਆਵਣਾ ਕਹਿਣ ਕਹੂ ਨ ਜਾਇ ॥
83. ਆਵਣ ਜਾਣ ਕਿਓਂ ਰਹੈ ਕਿਉਂ ਮੇਲਾ ਹੋਈ ॥  
ਜਨਮੁ ਮਰਣੁ ਕਾ ਦੁਖੁ ਅਨੇ ਨਿਰਿ ਸਰਯਾ ਹੋਈ॥  
ਆਵਣ ਜਾਵਣ ਕਉ ਰਹੈ ਪਾਈਐ ਕੁਠੁ ਪੁਆ॥  
ਕਾਮੁ ਕਾਮੁ ਕੁਣੁ ਕਾਸਿ ਦੇਇ ਬਿਲੀ ਕੁਮੁ ਕੁਆ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 422 )
84. ਧਰਿਕੁਲੁ ਕੈ ਜਨਮੀ ਰਵਨ ਮਿਲੀਯਾ ॥  
ਅਕਾਲ ਜਾਈ ਏਹ ਮਨ ਕਾਇਆ ॥  
( ਕਾਮਕਲੀ ਮ: 1, ਪੰਨਾ 940 )
85. ਬੰਗੁਣੈ ਕਾਮੁ ਵਿਗਾਇਆ ਮਨਮੁਖਿ ਬੰਗੁ ਕੁਬਾਰੁ ॥  
ਆਵਣੁ ਜਾਣੁ ਨ ਦੁਕਈ ਮਲਿ ਜਨਮੀ ਹੋਇ ਪੁਆਵੁ ॥  
( ਬਿਲੀ ਜਾਣ ਮ: 1, ਪੰਨਾ 19 )
86. ਕਾਮੁ ਵਿਗਾਇ ਕਨੈ ਕੁਕਿਯਾਏ ॥  
ਆਵਣੁ ਜਾਵਣੁ ਪਏ ਕਿਲਿ ਕਾਏ ॥  
( ਆਟੁ ਮ: 1, ਪੰਨਾ 1027 )
87. ਫਿਰ ਭਵੈ ਕੋ ਬੰਗਿ ਨ ਯਾਬੀ ਆਵੈ ਜਾਇ ਅਝੀ ॥  
( ਕੁਆਲੀ ਮ: 1, ਪੰਨਾ 1111 )
88. ਬੇਝੁ ਧਰੁ ਕਾਮ ਕਰਤਾਰ ॥  
ਠੁਨਿ ਬਹੁਝਿ ਨ ਆਵਣ ਵਾਰ ॥  
( ਪੁਕਤੀ ਮ: 1, ਪੰਨਾ 1329 )
89. ਜਨਮੁ ਮਰਣੁ ਦੁਖੁ ਕਾਟੀਐ ਕਨਕ ਕੁਟਾਸਿ ਕਾਇ ॥  
( ਪੁਕਤੀ ਮ: 1, ਪੰਨਾ 1330 )
90. ਬਿਮੁ ਆਣਾ ਬਿਮੁ ਬੇਨਣਾ ਬਿਮੁ ਕੀ ਕਰ ਕਾਮਇ ॥  
ਜਮਕਇ ਖਾਏ ਮਾਠੀਅਹਿ ਕੁਟਾਸਿ ਸਾਠੀ ਕਾਇ ॥  
ਜਿਵ ਆਇਆ ਰਿਵ ਜਗਇਆ ਕੀਯਾ ਨਿਮਿ ਨੈ ਜਾਇ ॥  
ਮਨਮੁਖਿ ਮੁਣੁ ਕਰਾਇਆ ਕਰਕਹੁ ਪਿਣੈ ਸਜਾਇ ॥  
( ਪੁਕਤੀ ਮ: 1, ਪੰਨਾ 1331 )

91. ਬਿਨੁ ਹਰਿ ਸਮ ਨੇ ਮੁਕਤਿ ਯ ਪਾਵਹਿ ॥  
( ਭੈਰਵੀ ਮ: 1, ਪੰਚ 1127)
92. ਤਿਨ ਜਗ ਨ ਮਦਨਾ ਸਕਿ ਨ ਪਦਨਾ ਜੇ ਹਰਿਨਾਮ ਗਿਆਵੈ ॥  
( ਭਗਵਾ ਮ: 1, ਪੰਚ 438)
93. ਕੁਰਮੁਖਿ ਕਿਲਾ ਚੌਕੀ ਕੋਈ ॥  
ਸਮ ਬਿਚੁਲ ਮੁਕਤਿ ਨ ਹੋਈ ॥  
( ਪ੍ਰਭਾਤੀ ਮ: 1, ਪੰਚ 1344)
94. ਕੁਮਿ ਕੁਮਿ ਜੋਨੈ ਲਖ ਚਉਗਾਸੀ ॥  
ਬਿਨੁ ਕੁਠ ਬੁਠੈ ਜਮ ਕੀ ਕਾਸੀ ॥  
ਇਹ ਮਨੁਆ ਬਿਨੁ ਬਿਨੁ ਉਚਿ ਪਇਆਨਿ ॥  
ਕੁਰਮੁਖਿ ਫੁਟੈ ਸਮੁ ਸਮਾਨਿ ॥ ( ਪ੍ਰਭਾਤੀ ਮ: 1, ਪੰਚ 1344)
95. ਪੀਵਹੁ ਅਖਿਉ ਪਰਮ ਸੁਖੁ ਪਾਈਨਿ ਨਿਜਿ ਘਰਿ ਕਾਸਾ ਹੋਈ ਜੀਉ ॥  
ਜਨਮੁ ਮਾਣੁ ਕਠ ਭੈਨੁ ਕਾਈਨਿ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ ਜੀਉ ॥  
( ਚੋਲਨ ਮ: 1, ਪੰਚ 599)
96. ਦੰਬਾ ਸੋਯਾ ਏਕੁ ਸਮੁ ਦੁਖ ਵਿਚ ਪਾਇਆ ਤੇਨੁ ॥  
ਉਨਿ ਚਾਨਣਿ ਉਹੁ ਰੋਮਿਆ ਚੁਕਾ ਜਮ ਬਿਉਂ ਮੇਨੁ ॥  
( ਭਗਵਾ ਮ: 1, ਪੰਚ 358)
97. ਯਤੁ ਮਿਨੈ ਕੁਨਿ ਯਤੁ ਕਉ ਚਿਠਤੀ ਚਿਠਤਿ ਸਮਾਇ ॥  
ਕਾਨੁ ਕੁਲਾਨੁ ਕਹਬਰਾ ਯਚਾ ਵੰਗ ਚੜ੍ਹੀ ॥  
ਯਤੁ ਮਿਨੈ ਸੰਤੋਖੀਯ ਹਰਿ ਜਪਿ ਏਕੈ ਭਾਇ ॥  
( ਚੋਲੀ ਕਾਠ ਮ: 1, ਪੰਚ 18)
98. ਯਾਚੈ ਉਪਜੈ ਯਾਚਿ ਸਮਾਏ ਯਾਚੈ ਸੁਣੈ ਏਕ ਮਇਆ ॥  
ਫੁਨੈ ਯਾਵਹਿ ਨਵਲ ਨ ਪਾਵਹਿ ਦੂਜੇ ਯਾਕਾਕਉਣੁ ਕਇਆ ॥  
ਯਾਕਾਕਉਣੁ ਮਿਨੈ ਕੁਲਾਸਬਦੀ ਯਾਧੇ ਪਦਮੈ ਬਖਸਿ ਕਇਆ ॥  
( ਰਾਮਕਵੀ ਮ: 1, ਪੰਚ 940)
99. ਮੰਨੈ ਪਾਵਹਿ ਸੋਖੁ ਦੁਆਰੁ ॥  
ਮੰਨੈ ਪਾਕਾਨੈ ਸਾਧਾਰੁ ॥  
ਮੰਨੈ ਤਏ ਤਾਏ ਕੁਲੁ ਸਿਖ ॥

ਪੰਨੇ ਸਾਫ਼ ਸਫ਼ਾਈ ਨ ਕਰਿਮ ॥

( ਪ੍ਰਭੂਜੀ ਪਉੜੀ 15 )

100. ਕਿਨਿ ਕੁਮੁਖਿ ਕਮੁ ਨ ਬੁਝਿਆ ਮਨਿ ਕਠੀ ਆਈ ਜਾਇ ॥

( ਸਿਰੀ ਗਾਠ ਮ: 1, ਪੰਨਾ 10 )

101. ਸਖਿਰਿ ਨ ਕੀ ਜਾਕਰਾ ਕੁਮੁਖਿ ਆਕੁਨੁ ਜਾਨੁ ॥

( ਸਿਰੀ ਗਾਠ ਮ: 1, ਪੰਨਾ 21 )

102. ਬਿਨੁ ਸਤਿਗੁਰੁ ਮੁਕਤਿ ਕਿਠੈ ਨ ਪਾਈ ॥

ਆਵਹਿ ਜਾਹਿ ਮੁਕਹਿ ਮਨਿ ਜਾਈ ॥

( ਪ੍ਰਭੂਜੀ ਮ: 1, ਪੰਨਾ 1343 )

103. ਬਿਨੁ ਸਰੀ ਕਰੁ ਕੁਲ ਕਿਠੈ ਮਨਿ ਕਠੀ ਵਾਏ ਵਾਟ ॥

( ਸਿਰੀ ਗਾਠ ਮ: 1, ਪੰਨਾ 58 )

104. ਬਿਨੁ ਕੁਰ ਕੇ ਮਨਿ ਆਈਐ ਜਾਈਐ ॥

( ਸਾਧਨੀ ਮ: 1, ਪੰਨਾ 686 )

105. ਬਿਨੁ ਸਤਿਗੁਰੁ ਕਮੁ ਨ ਪਾਈਐ ਕਠੀ ॥

ਬਿਨੁ ਕੀ ਕਮੁ ਨ ਜਾਈ ॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸੁਖੁ ਪਾਏ ਕਠੀ ॥

ਆਕੁਨੁ ਜਾਨੁ ਰਹਾਈ ॥

( ਸੋਰਠ ਮ: 1, ਪੰਨਾ 635 )

106. ਕੁਸਾਗਰਿ ਨ ਆਈਐ ਬੁਝੁ ਨ ਪਾਈਐ ॥

ਕਮਿ ਕੁਸਾਗਰਿ ਜਾਕਮ ਮਨਿ ਆਈਐ ॥

ਜਮ ਕਨਿ ਬਾਧੀ ਮੈ ਬਿਕਾਰੁ ॥

ਨ ਕਿਠੈ ਕਮੁ ਨ ਸਰਦੁ ਆਚਾਰੁ ॥

( ਰਾਮਕਠੀ ਮ: 1, ਪੰਨਾ 904 )

109. ਸਤਿਗੁਰੁ ਸੇਵਿ ਕੂਟੈ ਜਮਕਾਨੁ ॥

ਹਿਰਦੈ ਸਾਜਾ ਸਰਦੁ ਸਮਾਨੁ ॥

( ਮਠਾ ਮ: 1, ਪੰਨਾ 1276 )

110. ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਕਹੀ ਕਮੁ ਪਿਠਾਨੁ ਕਿਨਿ ਕਿਨਿ ਆਈਐ ॥

( ਮਠ ਮ: 1, ਪੰਨਾ 144 )

111. ਵਿਚਿ ਤੁਠੀਆ ਜੇਥ ਕਮਾਈ॥  
ਜ ਕਰਮਹਿ ਤੈਸੁ ਪਾਈ॥  
( ਬਿਲੀ ਕਾਠ ਮ: 1, ਪੰਨਾ 26 )
112. ਹਉ ਹਉ ਕਾਤ ਕੀ ਸਰੁ ਪਾਈ॥  
ਹਉਮਿ ਜਾਇ ਪਾਮ ਪਦੁ ਪਾਈ॥  
( ਕਉੜੀ ਮ: 1, ਪੰਨਾ 226 )
113. ਹਉਮਿ ਖੁਠੈ ਤਾ ਕਦੁ ਸੁਠੈ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 466 )
114. ਹਉਮਿ ਜਾਈ ਤਾ ਕੈਤ ਕਮਾਈ ॥  
( ਸੁਹੀ ਮ: 1, ਪੰਨਾ 750 )
115. ਹਉਮਿ ਸੰਗਨ ਬੰਧਿ ਕਰਵੈ॥  
ਕਮਲ ਕਾਮ ਕਰਾਇ ਸੁਖ ਪਾਵੈ॥  
( ਕਉੜੀ ਮ: 1, ਪੰਨਾ 227 )
116. ਸੀਠੁ ਮਾਣਾ ਆਖੀਐ ਫਿਨਿ ਕਾਤੇ ਕੀਯਾ ॥  
ਆਪੁ ਕਰਾਇਆ ਮਹਿ ਕਹੈ ਫਿਨਿ ਮਾਣ ਕ ਬੀਯਾ ॥  
ਸਾਈ ਕਰ ਕਮਾਈ ਪਦੁ ਜੀ ਕੁਮਾਈ ॥  
ਜੇ ਮਨੁ ਕਉੜੁਕ ਦੇ ਮਿਠੈ ਫਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 421 )
117. ਕਾਮੀ ਆਵੈ ਕਪੜਾ ਕਲੀ ਸੋਧੁ ਕੁਆਰੁ ॥  
( ਜਪੁਜੀ ਪਉੜੀ 4 )
118. ਕੁਠਿਠੁ ਕੁਠੈ ਆਵੈ ਜਾਈ॥  
ਕਾਠਿ ਕੀ ਕੀਮਤਿ ਪਿਕਾਈ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 412 )
119. ਕਠੈ ਕਾਹਿ ਕੁਠਾਈ ਆਪੇ ਜਿਉ ਤਿਸ ਕਠੈ ਚਿਠੈ ਕੈ॥  
ਕਠਿ ਕਠਿ ਕੈਸੇ ਕੁਠਮੁ ਕਾਠਾਈ ਤਿਸ ਫਿਕਰਾਣੇ ਜਾ ਕਉ ਕਠਿ ਕਠੈ॥  
( ਆਸਾ ਪੈਟੀ ਮ: 1, ਪੰਨਾ 434 )
120. ਠਠੈ ਠਾਹੀ ਸਭ ਕਰ ਕਾਮ ਕਮ ਕੈ ਜੰਕਣਿ ਚੰਦ ਨਇਆ ॥  
ਕੁਠੁ ਪਾਸਾਈ ਜੇ ਕਉ ਕੁਠੈ ਜਿ ਹਠਿ ਸਰਕਾਰਿ ਕਠਿ ਪਇਆ ॥  
( ਆਸਾ ਪੈਟੀ ਮ: 1, ਪੰਨਾ 434 )

121. ਧੁਰਹੁ ਵਿਠੁਨੈ ਆਹੀ ਖੁੰਡੇ ॥

ਮਰਿ ਮਰਿ ਜਨਮਹਿ ਮੁਹਨਤਿ ਖੁੰਡੇ ॥

ਜਿਸ ਬਖਸੈ ਜਿਸ ਦੇ ਵਡਿਆਈ ਮੇਲਿ ਨ ਪਛੋਤਾਇਦਾ ॥

( ਮਾਰੂ ਮ: 1, ਪੰਨਾ 1035 )

122. ਆਵਾਭਵਣ ਮਿਟੈ ਪੁਛ ਸੇਠ ॥

ਨਾਪ ਭਿਯਾਭ ਸਕਣ ਚੁਕਦੇ ॥

ਇਉ ਰਤਨੁ ਜਨਮ ਕਾ ਹੋਇ ਉਧਾਰੁ ॥

ਹਰਿ ਹਰਿ ਸਿਮਰਿ ਪ੍ਰਾਇ ਆਧਾਰੁ ॥

ਅਨਿਕ ਖੁਪਾਵ ਨਹ ਛੁਟਾਹਾਰੇ ॥

ਸਿਮਰਤ ਸ਼ਾਸਤ ਖੇਦ ਨ ਬੀਚਾਰੇ ॥

ਹਰਿ ਕੀ ਭਭਤਿ ਕਰਹੁ ਮਨੁ ਠਾਇ ॥

ਮਨੁ ਬਾਢਿਤਿ ਨਾਨਕ ਚਨੁ ਪਾਇ ॥

( ਕਚੂੜੀ ਮ: 5, ਪੰਨਾ 288 )

123. ਦੂਟੈ ਆਹਾ ਭਰਮਕਾ ਮਨਹਿ ਭਇਆ ਪੁਠਾਸੁ ॥

ਕਾਟੀ ਬੇੜੀ ਪਠਹ ਤੇ ਕੂਰ ਕੀਠੇ ਈਦ ਖਠਾਸੁ ॥

ਭਾਵਨੁ ਜਾਨੁ ਰਹਿਓ ॥

ਤਪਤ ਕਤਾਹਾ ਬੁਛ ਭਇਆ ਕੂਰੁ ਸੀਤਰੁ ਨਾਮੁ ਦਿਉ ॥

ਚੂਕਾ ਭਾਲਾ ਕਰਮ ਕਾ ਹੋਇ ਨਿਖਕਰਮਾ ॥

ਸਭਰ ਤੇ ਕੀਠੇ ਚਜਰੇ ਕੂਰ ਕੀਠੇ ਖਰਮਾ ॥

( ਮਾਰੂ ਮ: 5, ਪੰਨਾ 1002 )



ਸਿਮਰਨ- ਪੰਜਵਾਂ

3. ਨਾਨਕ ਨਿਭ ਦੀ ਨੇ ਨਿਯਾ ਨੀ ਨੇ ਆਪਿ ਬੁਖਸੈ ਨਾਨਕਾਨਿ ॥  
( ਮਠ ਮ: 1, ਪੰਝ 143 )
4. ਨੈਰਾਨਾਨੀ ਨਿਯਾ ਨਾਮੁ ਨਾਮਾਇਆ ॥  
ਪੂਨਭਿ ਨਿਯਿਯਾ ਕੁਨੁ ਪਾਇਆ ॥  
ਨਦਨਿ ਨੀ ਨੇ ਆਪਣੀ ਆਯੋ ਨੀ ਮਿਲਾਇ ਜੀਉ ॥  
( ਸ੍ਰੀ ਨਾਨਕ ਮ: 1, ਪੰਝ 72 )
5. ਆਨਿ ਆਇ ਨਿਰੁ ਹਸੁ ਰੇਇ ॥  
ਨਾਨਕ ਨੁ ਪਛਾਣਹਿ ਜੇਇ ॥  
( ਸਾਹਿਬ ਮ: 1, ਪੰਝ 1245 )
6. ਸਭ ਮਹਿ ਜੀਉ ਜੀਉ ਹੈ ਜੇਈ ਖਟਿ ਖਟਿ ਵਹਿਯਾ ਕਮਾਈ ॥  
( ਮਠ ਮ: 1, ਪੰਝ 1273 )
7. ਪਿੰਡੁ ਲਇਨੇ ਆਪਿ ਸਿਰੰਦਾ ਜਿਨਿ ਸਚੁ ਨਾ ਪਿੰਡੁ ਸਵਾਰਿਯਾ ॥  
( ਸੂਹੀ ਮ: 1, ਪੰਝ 766 )
8. ਸਰਬੁ ਜੀਆ ਮਹਿ ਲੋਕੇ ਕਠੇ ॥  
ਮਨੁਮਿ ਅੰਗਣੀ ਫਿਰਿ ਜੂਠੇ ਪਠੇ ॥  
( ਕੁੰਝੀ ਮ: 1, ਪੰਝ 228 )
9. ਹੁੰਮਿ ਪੰਗਨ ਫੰਗ ਕਠਾਏ ॥  
ਹੁੰਮਿ ਮਪਹਿ ਜਸਮਿ ਮਠ ਆਏ ॥  
( ਕੁੰਝੀ ਮ: 1, ਪੰਝ 226 )
10. ਬਿਨੁ ਬੁਝੈ ਸਭ ਦੁਖੁ ਦੁਖੁ ਕਮਾਵਣਾ ॥  
ਹੁੰਮਿ ਆਏ ਕਠੇ ਕਮੁ ਕੁਮਾਵਣਾ ॥  
( ਸੂਹੀ ਮ: 1, ਪੰਝ 752 )
11. ਫੁਟੇ ਆੰਗਾ ਕਮ ਨਾ ਮਨਹਿ ਕਇਓ ਪਰਲਾਏ ॥  
ਕਟੀ ਬੇਗੀ ਪਨਹੁ ਤੇ ਕੁਇ ਕੀਨੀ ਫੰਦਿ ਮਨਾਏ ॥  
ਆਵਣ ਜਾਣੁ ਕਹਿਓ ॥  
ਤਪਨ ਕਠਹਾ ਮੁਝਿ ਕਇਯਾ ਕੁਇ ਸੀਤਨ ਕਮ ਦੋਇ ॥

- ਬੁਝਾ ਕਾਠਾ ਕਾਮ ਕਾ ਹੋਏ ਸਿਹਕਾਮ ॥  
 ਸਾਕਰ ਤੇ ਤੈਥੇ ਚੈਥੇ ਕੁਠਿ ਕੁਠਿ ਧਰਮ ॥  
 ( ਆਸੁ ਮ: 3, ਪੰਨਾ 1002 )
12. ਸਤਿਨਾਮ ਨੇ ਜਨਮੇ ਭਵਨ ਮਿਟਾਇਆ ॥  
 ਮਨਹਤ ਕਾਠੇ ਏਹ ਮਨੁ ਲਾਇਆ ॥  
 ( ਰਾਮਕਲੀ ਮ: 1, ਪੰਨਾ 940 )
13. ਜੰਮੁ ਮਾਣੁ ਓਨਾ ਤਾ ਬੁਝਾ ਜੇ ਹਰਿ ਕਾਠੇ ਪਾਏ ॥  
 ( ਆਸਾ ਮ: 1, ਪੰਨਾ 438 )
14. ਮੁਨੁ ਪਾਣਹਿ ਤਾ ਸਹੁ ਸਾਣਹਿ ਮਾਣ ਕੀਠਾ ਕੀ ਜੋਠੀ ਹੋਈ ॥  
 ( ਆਸਾ ਮ: 3, ਪੰਨਾ 441 )
15. ਆਏ ਖੀਜਿ ਆਏ ਹੀ ਆਹੁ ॥  
 ( ਜਪੁਜੀ ਪਉੜੀ 20 )
17. ਮੇਲਾ ਚੰਗਾ ਆਪਣਾ ਆਏ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥  
 ( ਆਸਾ ਮ: 1, ਪੰਨਾ 470 )
18. ਦਈ ਏਹੁ ਨ ਦੋਹੁ ਕਿਸੇ ਏਹੁ ਕੀਮ ਆਪਣਿਕਾ ॥  
 ਜੇ ਸੇ ਕੀਆ ਜੇ ਸੇ ਪਾਇਆ ਏਹੁ ਨ ਦਸੀ ਅਠ ਜਥਾ ॥  
 ( ਆਸਾ ਮ: 1, ਪੰਨਾ 453 )
19. ਜੇਹਾ ਜਾਏ ਤੇਹਾ ਨੁਣੈ ..... ।  
 ( ਚੜ੍ਹੀ ਵਾਰ ਮ: 1, ਪੰਨਾ 56 )
20. ਜੇਹਾ ਆਨੇ ਆਪਣਾ ਤੇਰੇਹੇ ਕਾਉ ਪਸਾਰਿ ॥  
 ਬਿਸੀ ਕਲਾ ਤ ਮੇਠੀ ਸਿਰੁ ਦਰਲਹ ਕਾਇਆ ਹਾਣੀ ॥  
 ( ਆਸਾ ਮ: 1, ਪੰਨਾ 469 )
21. ਹੁਕਮਿ ਚਲਾਇ ਆਪਣੇ ਕਾਮੀ ਵਹੈ ਜਲਮ ॥  
 ( ਸਾਦੀਕ ਮ: 1, ਪੰਨਾ 1241 )
22. ਸਹੁ ਵੈ ਕੀਆ ਆਪਣਾ ਕੀਆ ॥  
 ( ਆਸਾ ਮ: 1, ਪੰਨਾ 467 )
23. ਜੇਹਾ ਕੀ ਜੇ ਤੇਸਾ ਪਾਏ ॥  
 ਆਏ ਖੀਜਿ ਆਏ ਹੀ ਪਾਏ ॥  
 ( ਸਲਾਸਵੀ ਮ: 1, ਪੰਨਾ 662 )

24. ਬਸੇ ਬਿਖੁ ਮੈਂ ਬੰਧਿਓ ਵੇਖਹੁ ਇਹੁ ਨਿਆਉ ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 474 )
25. ਕਿਖਿਆ ਫੇਰਿ ਨ ਸਕੀਐ ਕਿਉਂ ਭਵੀ ਤਿਉ ਯਾਇ ॥  
( ਨਾਮਕਾਵੀ ਮ: 1, ਪੰਨਾ 937 )
26. ਐਸੁ ਨ ਪਿਟਣੀ ਹੈ ਸਖੀ ਨੇ ਕਿਖਿਆ ਕਰਾਇ ॥  
( ਨਾਮਕਾਵੀ ਮ: 1, ਪੰਨਾ 937 )
27. ਕਿਤੁ ਪਇਆ ਪਦਫਾਣਾ ਕਿਖਿਆ ਬਾਹੁੜਿ ਹੁਕਮੁ ਨ ਹੋਈ ॥  
ਕੈਸਾ ਕਿਖਿਆ ਤੈਸਾ ਪਇਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 359 )
28. ਕਿਤੁ ਪਇਆ ਸੁ ਮੇਟੈ ਕੋਇ ॥  
ਕਿਯਾ ਯਾਣਾ ਕਿਯਾ ਯਾਣੈ ਹੋਇ ॥  
( ਕੁੰਝੀ ਮ: 1, ਪੰਨਾ 154 )
33. ਮੈ ਜੁਣ ਚਾਣੈ ਆਰਾਯਾ ਹੋਲ ਚੁਗੁਣੀ ਹੋਇ ॥  
ਕਠਾ ਮੰਡਾ ਫਿਰਿ ਜਾਣੀਐ ਯਾਇ ਚਨੈ ਸੁਭੁ ਕੋਇ ॥  
ਕੰਠਾ ਯਾਉ ਸਮਾਇ ਕੈ ਜਸੁ ਰੋਇਐ ਜਹੁ ਕੋਇ ॥  
ਮੈ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਭਾਤ ਨ ਪੂਠੈ ਕੋ ॥  
ਕੀਠੀ ਮੰਦਰਿ ਕੀਟੁ ਕਰਿ ਏਸੀ ਸੋਧੁ ਯੈ ॥  
( ਨਪੁਜੀ ਪਉੜੀ - 7 )
34. ਖਰਿਅਹੁ ਕੰਠਿ ਖਰੇ ਕਾਨਿ ਤ ਮਰਿਆ ਫਿਰਿ ਯਾਇ ॥  
ਯੋਠੈ ਮੂਨਿ ਨ ਪੁੰਤਰਹਿ ਮੈ ਸੁਠੈ ਸੋਭਣ ਯਾਇ ॥  
ਲਾਨਕ ਬੁਖੀ ਬੁਖਾਯੋਹਿ ਯਾਇ ਤ ਯਾਹੀ ਯਾਇ ॥  
( ਆਠ ਮ: 1, ਪੰਨਾ 149 )
35. ਸੁਇ ਕਲਮੁ ਜਿਯ ਕੁੰਝੁ ਤੁਸੁ ਪਇਆ ਤਾ ਤਿਨੀ ਖਾਮੁ ਯਿਯਾਇਆ ॥  
ਏਸ ਕੰਠਾ ਕੈ ਫਿਰਿ ਕਿਠੁ ਯਹੀ ਤੁਸੁ ਏਕੀ ਜਲੁ ਯਿਯਾਇਆ ॥  
ਇਕਠਾ ਨੇ ਤੂੰ ਮੇਨਿ ਕੋਹਿ ਇਕਿ ਆਪੁ ਤੁਸੁ ਖੁਆਇਆ ॥  
ਹੁਣ ਕਿਠਾ ਤੈ ਜਾਇਆ ਜਿਥੇ ਤੁਸੁ ਆਪੁ ਬੁਝਾਇਆ ॥  
ਸਹਜੇ ਹੀ ਸਚਿ ਸਮਾਇਆ ॥  
( ਆਸਾ ਮ: 1, ਪੰਨਾ 469 )
36. ਕਾਮੁ ਹੋਵੈ ਤਾ ਪਰਮ ਪਦੁ ਯਾਈਐ ਕਠੇ ਖਰਸ ਕਰਾਣੀ ॥

- ਤੂੰ ਕਰਦਾ ਕੀਯਾ ਸਹੁ ਤੇਰਾ ਕਿਯਾ ਕੇ ਕੀ ਪਠਾਣੀ ॥  
( ਯਾਜ ਮ: 3, ਪੰਨਾ 423 )
37. ਸਹੁ ਮੇਰਾ ਏਨੁ ਦੂਜਾ ਯਹੀ ਕੋਈ ॥  
ਸਦਰਿ ਕੀ ਮੇਲਵਾ ਹੋਈ ॥  
( ਯਾਜ ਮ: 1, ਪੰਨਾ 357 )
38. ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਇ ॥  
ਕਿਸ ਨੇ ਕਿਸਪਾ ਕੀ ਤਿਸੁ ਪਰਗਟੁ ਹੋਇ ॥  
( ਰਾਮਕੀ ਮ: 1, ਪੰਨਾ 931 )
39. ਖੀਚਿ ਖਾਯੀ ਕਣੈ ਹੋਇ ॥  
( ਜਪੁਜੀ ਪਉੜੀ 24 )
40. ਕਿਸ ਨੇ ਦੇਇ ਕਿਸਪਾ ਤੇ ਸੁਖੁ ਯਾਇ ॥  
ਕੁਲੁ ਦੁਖਾਈ ਖਾਖਿ ਸੁਯਾਇ ॥  
( ਰਾਮਕੀ ਮ: 1, ਪੰਨਾ 930 )
41. ਖਾਖਿ ਨਾਖੁ ਕਈ ਸਭ ਜਾ ਕੀ ਬਖਯੈ ਮੁਕਤਿ ਕਰਾਇਦਾ ॥  
( ਮਨੁ ਮ: 1, ਪੰਨਾ 1037 )
42. ਤਉ ਛੁਟੈ ਜਾ ਮਸਮੁ ਕਛਾਏ ॥  
ਕੁਲਮਤਿ ਮਿਨੈ ਕਰਤਿ ਦਿਖਾਏ ॥  
( ਬਿਲਵਲ ਮ: 1, ਪੰਨਾ 939 )
43. ਮਨੁ ਮਏ ਜੀਵਤ ਮਲਿ ਜਾਣੁ ॥  
ਕਾਨਰ ਕਲੀ ਸਦਰਿ ਪਾਣੁ ॥  
( ਪੁਕਤੀ ਮ: 1, ਪੰਨਾ 1343 )
44. ਕਰਮਿ ਮਿਨੈ ਸਹੁ ਪਾਣਿਕਿ..... ॥  
( ਕੀ ਕਾਰ ਮ: 1, ਪੰਨਾ 62 )
45. ਸਦਰਿ ਕੀ ਤਾ ਮੇਨਿ ਮਿਲਾਏ ॥  
( ਕਉੜੀ ਮ: 1, ਪੰਨਾ 222 )
46. ਦਿਖ ਸਦਰੀ ਕਾਨਰ ਯਹੀ ਕੋਇ ॥  
( ਸਯਾਦੀ ਮ: 1, ਪੰਨਾ 661 )
47. ਸਹੁ ਦਿਸਿ ਹੁਕਮੁ ਵਰਤੈ ਪ੍ਰਭ ਤੇਰਾ ਚਰਦਿਦਿ ਯਮੁ ਪਠਾਣੈ ॥

- ਸਤ ਮਹਿ ਸਖਦੁ ਵਾਤੈ ਪੁਤ ਸਾਚਾ ਕਾਮਿ ਮਿਲੈ ਬੇਯਾਨੈ ॥  
( ਮਲਰ ਮ: 1, ਪੰਨਾ 1275 )
48. ਸਰਬੰ ਸਾਧਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥  
ਤਾ ਕੀ ਸੇਵਾ ਜੇ ਕਰੈ ਜਾ ਕੁਠਿ ਕਰਕਿ ਕੀ ॥  
( ਸਲਾਸਰੀ ਮ: 1, ਪੰਨਾ 660 )
49. ਇਹੁ ਪਿਰਮ ਪਿਆਲਾ ਮਯਮ ਕਾ ਜਹਿ ਭਵੈ ਤਹਿ ਦੇਇ ॥  
( ਰਾਮਕਠੀ ਮ: 3, ਪੰਨਾ 947 )
50. ਯਾਨ ਨ ਮਿਲਿਓ ਸੇਵ ਨ ਮਿਲਿਓ ਮਿਲਿਓ ਯਾਇ ਬਹਿਤਾ ॥  
ਜਾ ਕੁਠਿ ਦਇਆ ਕਰੀ ਮੈਰੀ ਠਾਕੁਇ ਤਿਨਿ ਕੁਰਹਿ ਕਮਾਨੇ ਸੰਤਾ ॥  
( ਸਲਾਸਰੀ ਮ: 5, ਪੰਨਾ 672 )
51. ਸਰਬ ਸਿੰਤਰਿ ਯਾਹੀ ਯਾਪਿ ॥  
ਕਿਰੀ ਨ ਪੂਰੈ ਖਖਰੈ ਯਾਪਿ ॥  
( ਯਾਧਾ ਮ: 1, ਪੰਨਾ 412 )
52. ਕਰਮੀ ਯਾਏ ਕਪਾਕ ਕਲੀ ਮਿਖੁ ਦੁਆਹੁ ॥  
( ਜਪੁਜੀ ਪੁਰੀਸ਼ੀ - 4 )
53. ਕਲਿ ਕਰੈ ਜੇ ਯਾਪਣੀ ਤ ਕਲੀ ਸਤਿਕੁਰ ਪਾਇਆ ॥  
( ਯਾਧਾ ਮ: 1, ਪੰਨਾ 465 )
56. ਕਲੀ ਸਤਿਕੁਰੁ ਜੇਕਰੀ ਕਲੀ ਜੇਕਾ ਹੋਇ ॥  
ਕਲੀ ਇਹੁ ਮਨੁ ਵਹਿ ਯਾਏ ਕਲੀ ਮਨ ਸਿਮਰੁ ਹੋਇ ॥  
( ਵਡਪੰਥ ਮ: 3, ਪੰਨਾ 558 )
57. ਕਲਿ ਕਰੈ ਤਾ ਇਹੁ ਮੋਹੁ ਜਾਇ ॥  
ਕਲਕ ਹਰਿ ਦਿਉ ਰਹੀ ਯਮਾਇ ॥  
( ਯਾਧਾ ਮ: 1, ਪੰਨਾ 356 )
58. ਜੀਯੋ ਕਲਿ ਕਰੈ ਤੇਸਾ ਹੋਇ ॥  
ਵਿਣੁ ਕਲੀ ਲਾਕ ਕਰੀ ਕੋਇ ॥  
( ਸਲਾਸਰੀ ਮ: 1, ਪੰਨਾ 661 )
59. ਕਲਿ ਕਰੈ ਤਾ ਸਿਮਰਿਆ ਜਾਇ ॥  
ਯਾਤਮਾ ਦੁਏ ਰਹੀ ਕਿਥ ਲਾਇ ॥

ਆਰਮ ਪਾਤਮ ਏਕੇ ਕਰੈ ॥

ਸੰਤਿ ਕੀ ਦੁਖਿਯ ਸੰਤਿ ਮੈ ॥

( ਗੁਰਮਤੀ ਮ: 1, ਪੰਚ 661 )

60. ਏਕ ਨੰਗ ਏ ਵਸਿ ਕਿਛੁ ਕਹੀ ..... ॥

( ਆਸਾ ਮ: 1, ਪੰਚ 462 )

62. ਨੇਗ ਸਮੁੰਦੁ ਸਾਨੁ ਕੀ ਕਠਿਯਾ ਤੇਤੇ ਅੰਗੁਣੁ ਹਮਾਰੈ ॥

ਦੁਖਿਯਾ ਕਾਹੁ ਕਿਛੁ ਮਿਹਰੁ ਪ੍ਰਿਯਾਵਹੁ ਭੁਖਦੈ ਪੱਥੁ ਤਾਰੈ ॥

( ਗੁਰਮਤੀ ਮ: 1, ਪੰਚ 156 )

64. ਮਰਮ ਕੀ ਕਰਿ ਦਿਲਹਿ ਪਸਿੰਦੈ ਸਿਸੀ ਕਰਿ ਏਕੁ ਆਇਆ ॥

( ਆਸਾ ਮ: 1, ਪੰਚ 24 )

65. ਕੇਹਿ ਕਿ ਅਠੈ ਰਖੀਯੋ ਕਿਛੁ ਦਿਖੈ ਦਾਖਾਹੁ ॥

ਮੁਠੈ ਕਿ ਖੇਲੁ ਖੇਲੀਯੋ ਕਿਛੁ ਸੁਖਿ ਯੈ ਪਿਆਹੁ ॥

ਸੰਗਿਯੁ ਏਕ ਸਰੁ ਕਾਹੁ ਵਡਿਆਈ ਕੀਰਾਹੁ ॥

( ਗੁਰਮਤੀ ਪਉੜੀ- 4 )

66. ਕੁਕ ਕੀ ਕਰ ਗਮਵਣੀ ਕਈ ਯਾਪੁ ਕੇਹਿ ਕਿਛੁ ਕਾਇ ॥

ਸਦਾ ਸਹਜੁ ਕਿਛੁ ਕੁਖੁ ਤ ਕਰਈ ਕਈ ਹਰਿ ਯਾਪੁ ਕੈ ਮਨਿ ਯਾਇ ॥

( ਗੋਲਨ ਮ: 2, ਪੰਚ 639 )

67. ਕੁਕੁ ਪਾਠਾਨਾ ਸੋਯੁ ਸੁਖਿਆਹੁ ॥

ਅਹਰਣਿ ਮਤਿ ਕੇਹੁ ਹਕਿਆਹੁ ॥

ਕੁਠਿ ਖਾ ਅਰਨਿ ਤਪ ਤਾਹੁ ॥

ਕਾਂਡੀ ਕੁਠਿ ਸੰਗਿਯੁ ਤਿਛੁ ਕਾਨਿ ॥

ਅਠੀਯੋ ਸਖਦੁ ਸਚੀ ਟਕਾਯ ॥

ਕਿਨ ਕੁਠਿ ਨਦਰਿ ਕਾਮੁ ਤਿਨ ਕਰ ॥

ਕਾਨਕ ਕਾਨੀ ਕਾਨਿ ਸਿਹਾਨ ॥

( ਗੁਰਮਤੀ ਪਉੜੀ 38 )

68. ਇਕੁ ਸਭਿ ਕਾ ਹੋਹਿ ਕੁਕੁ ਹੋਵਹਿ ਕੁਕੁ ਕੀ ॥

ਕੁਕੁ ਕੁਕੁ ਕੇਕੁ ਅਖੀਯਹਿ ਕੇਕੁ ਕਾਮੁ ਸਰਦੀਯ ॥

ਕੇਕੁ ਕਾਹਿ ਪਰਿ ਪਵਤੀਯਾ ਚਕੀਯੋ ਹੋਇ ਇਕੀਯ ॥

ਸੁਣਿ ਕਲ ਖਾਕਸ ਕੀ ਕੋਟਾ ਖਾਈ ਕੀ ॥

ਕਾਲੁ ਕਲੀ ਪਾਈ ਕੁੜੀ ਕੁੜੀ ਠੀਕ ॥

( ਗੁਜਰੀ ਪਉੜੀ 32 )

69. ਸੋਖੁ ਨ ਖਿਣਈ ਹੈ ਸਖੀ ਜੋ ਨਿਖਿਆ ਕਰਤਾਰਿ ॥

ਘਾਠੀ ਕਲ ਨ ਸਿਨ ਕੀਆ ਕਲ ਨਿਰਪਾ ਪਰ ਕਾਰਿ ॥

( ਰਾਮਕਲੀ ਮ: 1, ਪੰਨਾ 937 )

70. ਨਿਖਿਆ ਫੇਲਿ ਨ ਸਰੀਰਿ ਜਿਉ ਕਵੀ ਤਿਉ ਸਾਰਿ ॥

ਕਾਲ ਤੇਰੀ ਸੁਖੁ ਪਾਈ ਕਾਲੁ ਸੁਖਦ ਵੀਹਾਰ ॥

( ਰਾਮਕਲੀ ਮ: 1, ਪੰਨਾ 937 )

71. ਜਨਮ ਜਨਮ ਕੇ ਨਿਕਾਇਖੁ ਕਾਠੇ ਕੋਟਿ ਮਲਨੁ ਗਿਯਾਨੇ ॥

ਕਾਮ ਨਿਕਾਨੁ ਕਾਵਤ ਕੁਣ ਕੇਖਿੰਦ ਕਾਠੇ ਯਹਜ ਗਿਆਨੇ ॥

( ਰੇਵ ਗੀਤੀ ਮ: 5, ਪੰਨਾ 531 )

72. ਕਿਦਤ ਕਾਮ ਨ ਮਿਟਿ ਕਾਲੁ ਕਾਮ ਧਨ ਕਹੀ ਖਟਿਆ ॥

( ਜੈਸਰੀ ਮ: 5, ਪੰਨਾ 705 )

73. ਸੁਖ ਬਿਸਾਕਸਹਾਰ ਸੁਖਾਮੀ ਕੀਰਾ ਜਾ ਕੁ ਹੈਵੈ ॥

ਕੋਟਿ ਕੋਟੀਤ ਪਾਪਾ ਕੋਈ ਏਕ ਖਤੀ ਮਹਿ ਚੋਵਚਿ ॥

( ਆਸਾ ਮ: 1, ਪੰਨਾ 438 )

96. ਖਲਕ ਖਲਕੁ ਕੁ ਖਿਯਾਇਆ ਕੁਲਚਤਿ ਕੇ ਸਰ ਬੰਦਿ ॥

ਏਕ ਕੁਲ ਤੇ ਸਰੁ ਸਰੁ ਖਿਯਾਇਆ ਕੁਲਿਨ ਕੋਲੇ ਕੇ ਮੰਦਿ ॥

ਕੋਲ ਕਲਮਿ ਨ ਕੁਲੁ ਕਾਈ ॥

ਖਲਕੁ ਖਲਕੁ ਖਲਕੁ ਮਹਿ ਖਲਿਕੁ ਪੁਇ ਸਚਿ ਸੁਖ ਠਾਈ ॥

ਮਾਟੀ ਏਕ ਖੇਕੁ ਕੀਰਿ ਕਹਿ ਸਾਧੀ ਸਾਜਕਾਰੀ ॥

ਕਾ ਕੁ ਏਕ ਮਾਟੀ ਕੇ ਕੀਰੇ ਨ ਕੁਲੁ ਏਕ ਕੁੰਡਰੀ ॥

( ਪ੍ਰਭਾਤੀ ਕਵੀ ਪੰਨਾ 1349 - 50 )

97. ਏਕੇ ਸਕਮੁ ਦਿਠੈ ਸਰੁ ਕੋਈ ॥

ਕੁਲਮਤਿ ਪੂਰਾ ਜੁਕਿ ਜੁਕਿ ਸੋਈ ॥

( ਖਰੀਤ ਮ: 1, ਪੰਨਾ 1188 )

98. ਜੇਕ ਸਬਦੰ ਵਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬੁਧਮਏਹ ॥  
 ਖਤ੍ਰੀ ਬਰੰਦੰ ਸੁਰ ਸਬਦੰ ਸੁਦ੍ਰ ਸਬਦੰ ਪਰਾਕ੍ਰਿਤਹ ॥  
 ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਨੋ ਕੇ ਜਾਣੈ ਭਉ ॥  
 ਭਾਨਕ ਤਾ ਕਾ ਲਾਭੁ ਹੈ ਜੇਈ ਕ੍ਰਿਸੰਨ ਚੈਉ ॥  
 ( ਆਸਾ ਮ: 1, ਪੰਨਾ 469 )
99. ਕਰਤ ਜਾਤੀ ਕਰਤ ਨਾਉ ॥  
 ਸਭਨਾ ਜੀਆ ਇਕੋ ਭਾਉ ॥  
 ਆਏ ਜੋ ਕੇ ਕਲ ਕਰਾਏ  
 ਭਾਨਕ ਤ ਪਰ ਜਮਿ ਕਾ ਪਤਿ ਕੀ ਪਾਇ ॥  
 ( ਸਿਟੀ ਭਾਗ ਮ: 1, ਪੰਨਾ 83 )
100. ਜਾਤਿ ਜਨਮੁ ਕੁ ਪੂਰੀਐ ਸਚ ਭਗ ਚੈਉ ਬਤਾਏ॥  
 ਸਾ ਜਾਤਿ ਸਾ ਪਾਤਿ ਹੈ ਜੇਹੈ ਕਾਮ ਕਮਣਿ॥  
 ( ਪ੍ਰਭਾਤੀ ਮ: 1, ਪੰਨਾ 1330 )
101. ਜਾਣਹੁ ਜੇਤਿ ਨ ਪ੍ਰਭਹੁ ਜਾਤੀ ਭਾਣੈ ਜਾਤਿ ਨ ਹੈ॥  
 ( ਆਸਾ ਮ: 1, ਪੰਨਾ 349 )
102. ਭਾਣੈ ਜਾਤਿ ਨ ਜੇਹੁ ਹੈ ਭਾਣੈ ਜੀਉ ਨਵੈ॥  
 ( ਆਸਾ ਮ: 1, ਪੰਨਾ 469 )
103. ਕੇਮ ਕਲਨ ਦੋਖਹਿ ਸਭਿ ਏਹ ॥  
 ( ਆਸਾ ਮ: 1, ਪੰਨਾ 352 )
104. ਜਾਤਿ ਦੇ ਵਿਆ ਹਾਥਿ ਸਚ ਪਦਖੀਐ॥  
 ਮਹੁਨਾ ਹੋਵੈ ਹਸਿ ਭਾਣਿ ਚਖੀਐ॥  
 ( ਮਠ ਮ: 1, ਪੰਨਾ 142 )
105. ਖਸਮ ਭਿਯਾਣੈ ਤੇ ਕਮਜਾਤਿ ॥  
 ਭਾਨਕ ਭਾਣੈ ਭਾਠ ਜਸਾਤਿ ॥  
 ( ਆਸਾ ਮ: 1, ਪੰਨਾ 10 )
106. ਕਿਨੁ ਕਈ ਸਭ ਨੀਚ ਜਾਤਿ ਹੈ ਬਿਯਾਣਾ ਕ ਕੀਚ ਹੋਇ ॥  
 ( ਆਸਾ ਮ: 3, ਪੰਨਾ 426 )
107. ਕੀਚ ਜਾਤਿ ਹਇ ਜਪੀਐ ਸੁਦਮ ਪਦਵੀ ਪਾਈ॥  
 ( ਸੂਹੀ ਮ: 4, ਪੰਨਾ 733 )



108. ਜੀਤ ਜਦ ਕੀ ਜਾਤਿ ਹਰ ਸੁਆਮੀ ॥

( ਸਾਧਸਾਈ ਮ: 8, ਪੰਚ 667 )

109. ਜਿਹੁ ਨੀਚ ਕਹੀ ਕੋਈ ਨ ਜਾਨੈ ॥

ਨਾਮੁ ਜਪਤ ਹਿਹੁ ਚਕੁਰੁੰਟ ਮਾਨੈ ॥

( ਆਸਾ ਮ: 5, ਪੰਚ 386 )

110. ਜੇ ਬੁਹਮਣੁ ਜੇ ਬਿੰਦੈ ਬੁਹਮੁ ॥

ਜਪੁ ਤਪੁ ਚੰਜਮੁ ਕਮਾਵੈ ਕਮੁ ॥

ਸੀਲ ਬਿਤਿਖ ਕਾ ਵਧੈ ਕਮੁ ॥

ਬੰਗਨ ਭੋਭੈ ਹੋਵੈ ਮੁਕੁਤੁ ॥

ਕੋਈ ਬੁਹਮਣੁ ਪੁਜਾ ਜੁਕੁਤੁ ॥

( ਸੋਲੋਕ ਵਾਰੀ ਤੇ ਵਧੀਕ ਮ: 1, ਪੰਚ 1411 )

111. ਖੜੀ ਜੇ ਜੁ ਕਮਾ ਕਾ ਸੁਠੁ ॥

ਪੁੰਨ ਕਾਨ ਕਾ ਕਰੈ ਸਭੈਉ ॥

ਖੇਤੁ ਪਕਾਣੈ ਬਜਿ ਕਾਨੁ ॥

ਜੇ ਖੜੀ ਕਾਨਹ ਪਕਾਣੁ ॥

( ਸੋਲੋਕ ਵਾਰੀ ਤੇ ਵਧੀਕ ਮ: 1, ਪੰਚ 1411 )

112 . ਜਾਤਿ ਕਾ ਕਾਖੁ ਨ ਕਮੀਉ ਕੋਈ ॥

ਬੁਹਮੁ ਬਿੰਦੈ ਜੇ ਬੁਹਮਣੁ ਕੋਈ ॥

ਜਾਤਿ ਕਾ ਕਾਖੁ ਨ ਕਮਿ ਮੁਖ ਮੁਕਾਨਾ ॥

ਇਹੁ ਕਲਬ ਤੇ ਜਲਹਿ ਬਹੁਤੁ ਦਿਕਾਨਾ ॥

ਜਾਨੈ ਕਰਨ ਆਸੈ ਸੁਠੁ ਕੋਈ ॥

ਬੁਹਮੁ ਇੰਦ ਤੇ ਸਕ ਪਿਪਤਿ ਕੋਈ ॥

ਮਾਟੀ ਏਕ ਸਰਨ ਸੰਸਾਰਾ ॥

ਬਹੁ ਬਿਧਿ ਭਠਿ ਆਸੈ ਕੁਮਾਰਾ ॥

ਪੀਲ ਤਹੁ ਪਿਪਿ ਕੋਈ ਕਾ ਆਕਾਰਾ ॥

ਆਟਿ ਵਧਿ ਜੇ ਕੀ ਪੀਲਾਰਾ ॥

ਕਹੁਤੁ ਆਲੋ ਇਹੁ ਕੀਉ ਕਮ ਬੰਗੁ ਕੋਈ ॥

ਬਿਨੁ ਸਦਿਕੁ ਭੋਟੇ ਮੁਕੁਤਿ ਨ ਕੋਈ ॥

( ਕੈਠੀ ਮ: 3, ਪੰਚ 1128 )

113. ਕੇਹੀ ਭੀ ਮੁੰਡੀਆ ਜੰਨਾਯੀ ਕੇਹੀ ਚੋਲੀ ਚੋਲੀ ॥  
 ਕੇਹੀ ਕੁਹਮਚਾਲੀ ਕੇਹੀ ਧਤੀ ਅਨੁਮਾਨ ਥੇ ।  
 ਹਿੰਦੂ ਤੁਰਕ , ਕੇਹੀ ਫਾਰਜੀ ਇਮਾਮ ਸਾਫੀ ,  
 ਮਨੁਸ਼ਾ ਕੀ ਜਾਤ ਸਕੈ ਏਕੈ ਪਹਿਚਾਨ ਥੇ ।  
 ਕਰਤਾ ਕਰੀਮ ਜੇਈ ਰਾਜਕ ਰਹੀਮ ਚਿਹੀ ,  
 ਦੁਆਰੇ ਨ ਕੋਰ ਕੋਈ ਭੁਨ ਕੁਮ ਮਾਠੀ ।  
 ਏਕ ਹੀ ਕੀ ਕੇਵ ਸਕ ਹੀ ਕੇ ਨੁਕੁ ਦੇਵ ਏਕ ,  
 ਏਕ ਹੀ ਸਰੂਪ ਸਕੈ ਏਕੈ ਸੇਤ ਜਾਨ ਥੇ ॥

( ਨੁਕੁ ਕੇਹਿੰਦ ਗਿੰਘ - ਅਕਾਨ ਉਤਰ )

114. ਦੋਹਾ ਮਸੀਹੁ ਜੇਈ ਪੁਜਾ ਕੇ ਨਮਾਜ ਚਿਹੀ ,  
 ਮਨੁਸ਼ਾ ਸਕੈ ਏਕ ਹੀ ਅਕੇਰ ਕੇ ਪੁਕਾਰ ਹੈ।  
 ਕੇਵਲਾ ਖਰੇਵ ਨਕ ਨੀਕਾਖ ਤੁਰਕ ਹਿੰਦੂ ,  
 ਸਾਧਕੇ ਸਾਧਕੇ ਸੇਸ਼ਨ ਕੇ ਕੋਰ ਕੇ ਸੁਕਾਰ ਹੈ।  
 ਏਕੈ ਕੈਨ, ਏਕੈ ਕਾਨ, ਏਕੈ ਦੇਹ ਏਕੈ ਬਾਨ,  
 ਆਕ ਬਾਦ ਆਕਸ ਕੇ ਆਖ ਕੇ ਕਲਵ ਹੈ।  
 ਅਕਹ ਅਕੇਖ ਜੇਈ ਪੁਜਾਨ ਕੇ ਕੁਜਾਨ ਚਿਹੀ ,  
 ਏਕ ਹੀ ਸਰੂਪ ਸਕੈ ਏਕ ਹੀ ਬਾਦ ਹੈ॥

( ਨੁਕੁ ਕੇਹਿੰਦ ਗਿੰਘ - ਅਕਾਨ ਉਤਰ )

115. ਸਾਹੁ ਕਰਮ ਕੇ ਪੁਰਖ ਕਮਾਵੈ॥  
 ਨਾਮ ਕੇਵਲਾ ਜਕਤ ਕਮਾਵੈ॥  
 ਕੁਕਿਤ ਕਾਮ ਜੇ ਜਰ ਮੈ ਕਰਹੀਂ ॥  
 ਨਾਮ ਅਸੁਰ ਤਿਨ ਕੇ ਜਰ ਠਕਹੀਂ ॥

( ਨੁਕੁ ਕੇਹਿੰਦ ਗਿੰਘ - ਬਦਿਰੁ ਠਾਟਕ )

116. ਸੁਭ ਕੇ ਪੁੰਡਾ ਆਖੀਓ ਨੀਚੁ ਨ ਚੀਓ ਕੋਇ ॥  
 ਇਕਠੈ ਕੋਠਿ ਸਾਜੀਓ ਇਹੁ ਚਾਣੁ ਕਿਹੁ ਕੋਇ ॥  
 ਕਰਮਿ ਮਿਟੈ ਸਚੁ ਪਾਈਓ ਗੁਣਿ ਬਖਸ਼ਾ ਨ ਮੋਟੈ ਕੋਇ ॥

( ਸ੍ਰੀ ਨਾਮ ਮ: 1, ਪੰਨਾ 62 )

117. ਸੋਚਾ ਮੰਦਰਿ ਸੋਚ ਜਾਤਿ ਸੋਚੀ ਹੁ ਖਤਿ ਨੀਚੁ ॥

ਨਾਨਕੁ ਚਿਤੁ ਹੈ ਜੰਤਿ ਸਾਸਿ ਵਡਿਆ ਸਿਉਚਿਆ ਕੀਯੋ ॥

ਜਿਥੈ ਸੋਚਿ ਸਮਝੀਯਨਿ ਤਿਥੈ ਯਾਚਿ ਤੇਰੀ ਬਖਸ਼ੀਯੋ ॥

( ਸ੍ਰੀ ਨਾਮ ਮ: 1, ਪੰਚ 15 )

118. ਜੈਥੈ ਕਰ ਮਹਿ ਕਮਲੁ ਚਿਤਾਕੁ ਪੁਕਾਰੀ ਯਾਠੈ ॥

ਸੁਦਰਿ ਸਬਦਿ ਕਠ ਯਾਕੁ ਤਾਠਿ ਕਾਨਕ ਕਮੁ ਰਮਾਠੈ ॥

( ਨਾਮਕਾਵੀ ਮ: 1, ਪੰਚ 938 )

119. ਇਕ ਤਪਸੀ ਬੁਠ ਮਹਿ ਤਪੁ ਕਰਹਿ ਇਕ ਤੀਰਥੁ ਵਾਸ ॥

ਯਾਪੁ ਕ ਚੀਨਹਿ ਤਾਮਸੀ ਕਾਰੈ ਕਠੈ ਉਦਾਸ ॥

( ਯਾਸ ਮ: 1, ਪੰਚ 419 )

120. ਸਚਿ ਜਿਮਲਿਓ ਹੋਏ ਪੁਲਾਸੁ ॥

ਤਾਂ ਤੇ ਡਿਮਿਆ ਮਹਿ ਰਹੈ ਉਦਾਸੁ ॥

ਯਦਿਕੁ ਕੀ ਸੋਸੀ ਵਡਿਆਈ ॥

ਪੁਤੁ ਕਮਲੁ ਵਿਓ ਲਤਿ ਪਾਈ ॥

( ਨਾਮਕਾਵੀ ਮ: 1, ਪੰਚ 661 )

121. ਦਿਹੁ ਬੁਠ ਸਮਝਹਿ ਸਹਜਿ ਸਕਾਇ ॥

( ਯਾਸ ਮ: 1, ਪੰਚ 351 )

122. ਜੇ ਕਿਹੀ ਜੇ ਕਾਸੁ ਉਦਾਸੀ ,

ਜਿਨਿ ਕਮੁਖ ਯਾਪੁ ਪਕਾਇਆ ॥

( ਪੁਕਾਰੀ ਮ: 1, ਪੰਚ 1332 )

123. ਜੇ ਕਿਹੀ ਜੇ ਕਿਹੁ ਕੀ ॥

ਜਪੁ ਤਪੁ ਸੰਤਮੁ ਭੀਖਿਆ ਕੀ ॥

( ਨਾਮਕਾਵੀ ਮ: 1, ਪੰਚ 952 )

124. ਜੇ ਮਨ ਸੋਚੈ ਕਹਿ ਜੰਤਿਆਸਾ ॥

ਬੁਠ ਜੇ ਸਦਕ ਸਚੈ ਕਹਿ ਸਮਝਹੁ ਮਨ ਹੀ ਮਹਿ ਉਦਾਸਾ ॥

ਕਰ ਕੀ ਕਰਾ ਕੇਰ ਕੇ ਮਸਨ ਨੈਮ ਕੇ ਕਪਟ ਭਠਾਓ ॥

ਭਠਾਨ ਕੁਰੁ ਯਾਤਮ ਉਪਦੇਸਹੁ ਯਮ ਚਿਕੁਟ ਲਗਾਉ ॥

ਯਾਪੁ ਯਾਸਾ ਸੁਖੁ ਸੀ ਕਿਹੁ ਦਾਸ ਕਿਮ ਤਨ ਪ੍ਰੀਤਿ ॥

ਸੋਨ ਜੰਤਿਖ ਸਕਾ ਸਿਲਾਹਿਓ ਹੋਏ ਨਿਕੁਟ ਯਤੀਤ ॥

ਕਾਮ ਕ੍ਰੋਧ ਹੰਕਾਰ ਯੋਗ ਹਠ ਯੋਗ ਨ ਮਨ ਜੇ ਲਾਏ ॥

ਤਬ ਹੀ ਆਤਮ ਤਰ ਤੇ ਜਾਣੈ ਪਰਮ ਪੁਲਖ ਕਹਿ ਖਾਵੈ॥

( ਰਾਮਕਵੀ ਪਾਤਸ਼ਾਹੀ 10 )

125. ਆਇ ਆਇ ਕਿਛੁ ਹਛੁ ਦੇਇ ॥

ਨਾਨਕ ਜਾਹੁ ਪਛਾਣਹਿ ਜੇਇ ॥

( ਸਾਦੰਗ ਮ: 1, ਪੰਨਾ 1245 )

126. ਇਨਿ ਕਿਸਹੀ ਜੇਵਰ ਸਾਧਕਾ ਤੁਲਖੀ ਆਵੈ॥

ਸਮੁ ਜਾਣੁ ਇਸਾਨੁ ਤਿਉ ਹਇ ਕਰਿ ਸੁਧਾਰੈ॥

ਤੁਲ ਤੇ ਸੁਠ ਆਹੁ ਜਾਣੀਐ ਤੇ ਜਾਇ ਨਿਦਾਇ॥

ਨਾਨਕ ਸਮੁ ਨ ਵੀਸਰੈ ਆਏ ਮਨੁ ਮਾਣੈ ॥

( ਆਸਾ ਮ: 1, ਪੰਨਾ 419 )

127. ਤੁਲਖਿ ਸਮੁ ਜਾਣੁ ਇਸਾਨੁ ॥

ਤੁਲਖਿ ਆਣੈ ਸਹਜਿ ਆਨਾਨੁ ॥

ਤੁਲਖਿ ਆਣੈ ਸਾਕਹੁ ਮਾਨੁ ॥

ਤੁਲਖਿ ਆਣੈ ਕੀਨੁ ਪਾਠਾਨੁ ॥

ਤੁਲਖਿ ਆਣੈ ਕਰ ਕਰਾਇ॥

ਨਾਨਕ ਤੁਲਖਿ ਮੇਲ ਮਿਲਾਇ॥

( ਰਾਮਕਵੀ ਮ: 1, ਪੰਨਾ 982 )

128. ਕੀਰਿ ਕੀਮਲਿ ਕੀਰਿ ਨਿਮਲਿ ਕੀਰਿ ਕੀਰਣੁ ਵੀਰਾਹੁ ॥

ਕੀਰਹੁ ਹੋਵੈ ਚੋਗਤੀ ਕੀਰਹੁ ਚਲੈ ਰਾਹੁ ॥

ਕੀਰੁ ਮੁਆ ਕੀਰੁ ਕਾਮਲਿ ਕੀਰਿ ਹੋਵੈ ਖੀਰਾਨੁ ॥

ਸੇ ਕਿਉ ਮੀਦਾ ਆਖੀਐ ਨਿਰੁ ਕੀਮਲਿ ਨਾਨਾਨ ॥

ਕੀਰਹੁ ਹੀ ਕੀਰੁ ਪਿਠੈ ਕੀਰੈ ਭਾਠੁ ਨ ਕੋਇ ॥

ਨਾਨਕ ਕੀਰੈ ਖਾਹਨਾ ਏਕੈ ਸਦਾ ਜੇਇ ॥

( ਆਸਾ ਮ: 1, ਪੰਨਾ 473 )

129. ਸਤ ਸੰਕਰਿ ਕੀਰੀ ਜਾਣੀਐ॥

ਕਿਰੀ ਏਕੈ ਸਮੁ ਵਖਾਣੀਐ॥

( ਸ੍ਰੀ ਗਾਠ ਮ: 1, ਪੰਨਾ 72 )

130. ਸਾਸ ਚੰਦਰਿ ਮਹਿ ਹਇ ਸਬੁ ਖਾਣੀਐ ..... ॥

( ਸੋਲਨ ਮ: 1, ਪੰਨਾ 598 )

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