

**UNDITTHI DUNIYA
(THE MYSTICAL INVISIBLE WORLD)**



BHAI SAHIB BHAI RANDHIR SINGH JI

Translated by BHAI JASPINDER SINGH JI
(Retired) Squadron Leader. Indian Air Force

CONTENTS

PREFACE	3
HUMBLE WORDS OF THANKSGIVING	5
FOREWORD	6
GLOSSARY OF TERMS	7
CHAPTER 1 - LIFE IS THERE, BEYOND THIS WORLD!	9
CHAPTER 2 - THE THEIST AND INFIDEL	11
CHAPTER 3 - MEETING THE PERSONABLE ETERNAL LORD	18
CHAPTER 4 - VISION OF THE INACCESSIBLE AND INCOMPREHENSIBLE GOD.....	34
CHAPTER 5 - EQUANIMITY OF THOSE WHO ENVISION THE DIVINE	37
CHAPTER 6 - THE ECSTASY OF ENVISIONING THE INVISIBLE LORD	38
CHAPTER 7 - COURT DIVINE OF THE ETERNAL LORD	43
CHAPTER 8 - THE COURT OF 'DHARAM RAI'	75
CHAPTER 9 - HEAVEN AND HELL	106
CHAPTER 10 - YAMAS AND REGION OF THEIR ABODE	130
CHAPTER 11 - HORRID VISION OF YAMAS BY THE DYING	139
CHAPTER 12 - GUARD AROUND GODLY-PIOUS	168
CHAPTER 13 - DHARAMRAI, CHITTAR GUPT AND TRANSMIGRATION	211

PREFACE

It gives me great pleasure to see fruiting of dedicated efforts of team of young members of Toronto Akhand Kirtani Jatha in translating yet another book of Bhai Sahib Bhai Randhir Singh Ji. First such translation, of 'Rangle Sajjan', released during July 2000 Samagam has been well received all over by lovers of Bhai Sahib's writings. The present translation is of the highly acclaimed book, 'Unditthi Duniya'. Once again, all out efforts have been made by the author in preserving the essence of original Gurmukhi writing, without losing sight of the intended message.

Bhai Sahib Bhai Randhir Singh Ji was an institution by himself, enjoying Bliss of highest spirituality. It was the force of self-conviction and personal awareness of truth that prompted him to share his strong belief in Gurmat and his self-experience of highest spirituality for general benefit. The logic of his writings is based on the revelation through Gurbani and nowhere has he made any personal showing of high learning or personal claims. His own magnetism of dedicated Faith that gathered around him increasing band of like-minded Gurmukhs and lovers of his Akhand Kirtan (pure Gurbani singing) style. Thus was formed Akhand Kirtani Jatha, most informally known for long hours of dedicated Gurbani Kirtan and Naam-Simran, stretching to twenty-four hours at times!

Gurmat belief is that Supreme Lord is both Immanent and Transcendent. Divine Being is the only Reality, while all creation is manifestation of the Divine-Spirit and a Divine-Play. Individual life is but a tiny Divine-Spark, endowed with Divine Essence, intended as a brief worldly sojourn. Human life holds possibility of enjoying bliss all the way through and attain the objective of Divine-Realization. However, one is born with a sense of selfhood and duality of worldliness. In life situations one is faced with inner voice of conscience and lurement of worldliness. Life then becomes a fight between forces of evil and goodness.

Even in human society, we have governing system with the acceptable and non-acceptable human behaviour. There are governing laws, enforced through policing. Trespassing of laws is dealt by a Judicial System and criminals are subjected to punishments. All this is but a tiny replica of the Vast, Unlimited, Divine System of Dharam-Rai, yamas, heaven, hell, Chittar-Gupt, etc. whereas it may be possible to make false representation and escape true justice in worldly courts and enforcement agencies, Divine system is Perfect and fool-proof, beyond the pale of corruption.

In a fit of worldly expediency, one often tends to ignore looming reality of Divine Justice and life in the hereafter. Mortals are heard to say, "Sweet is the world. Who has ever seen what goes in the hereafter?" This book, 'Unditthi Duniya' is intended to serve as eye opener against such attitude of wayward carelessness. Enough has been quoted from Gurbani to advise about desirable Gurmat way of life. Envisioning of yamas by the dying, punishment being meted out to evil persons envisioned by holy persons and testimony of Revealed Gurbani leave no doubt about the depiction of hereafter. Redeeming power of Gurbani and Naam-devotion has also been illustrated through real life incidences.

Finally it is hoped that Gurmat way of living in Divine-Presence will be chosen by discriminating readers not only to make their lives truly blissful but also quality of life in general. If this objective is even partially achieved, labour of love by the ardent members of this project would not have gone in vain. I heartily commend the work of this team, headed by a soldier friend, Jaspinder Singh, his family and many others.

The first translation of the book, 'Rangle Sajjan', is narration of twenty-three life sketches of associates of Bhai Sahib, who lived Gurmat way of life. The purpose of this glimpse of personal lives was to enthuse new initiates and true Divine-Seekers. The present book brings home reality of the hereafter and the urgency to live in harmony with Divine system, enunciated by Gurmat, to enjoy Bliss, while taking liberties in worldly waywardness shall surely entail sufferings, prescribed by Perfect Divine-Justice.

It may not be out of place here to mention the encouragement and appreciation of the present project and effort, bestowed by Late Bhai Balbir Singh Ji, S/O Bhai Sahib Bhai Randhir Singh Ji, who has been serving the Bhai Sahib Randhir Singh Charitable Trust, Ludhiana, and looking after the publishing and reprinting of Gurmat Literature written by his Revered father, under his personal guidance.

Dr. Darshan Singh
May 11, 2001
Toronto, Canada

HUMBLE WORDS OF THANKSGIVING

Thirsting like rain-bird for spiritual fulfilment, the aspiring youth has found gushing of Divine-Love in writings of Bhai Sahib Bhai Randhir Singh Ji. These are the pouring of intense spirituality to provide succour and solace to those in confusion and groping in dark of ignorance as a beacon of hope and spiritual Light-House. Based on the bedrock of Gurbani quotations, conveying 'Revealed Divine- Word', no room is left for doubt or lack of authenticity of 'Absolute Truth'.

All evil-doing and worldly-sin nourishes due to misgiving and false notion that this very world is be-all and end-all and nothing lies beyond this earthly life. This generates the attitude of making the most of it in pleasurable pursuits without a care for good or bad, right or wrong. The emphasis is on one's rights, turning blind eye to the associated duties of social and religious nature. Thus one is driven by insatiable desire and consequent misery even when surrounded by plenty of worldliness.

Divine-Thought reveals that One and Only God is the only Reality. All the rest is His Play and His creation. In dispensation of Divine- Lord, man is the crown of all Godly creation. The life on earth is a temporary sojourn and an opportunity for man to realize his Divine- Source. Living an immaculate life of 'Sachiar', righteous of thought, word and deed, one may receive Divine- Grace to merge with ultimate Divine-Source. Bereft of spirituality one goes on in cycles of rebirth and death until such time that immaculate purity of Divine- Virtues is achieved and one is graced to unite with Divine-Spirit.

Bhai Sahib's books goad one to live in Godly Presence through constant memory of Divine in Holy Fear that leads to Divine-Love. Awareness of impending death and objective of human life are the gifts of Gurmat, ensuring 'Naam', Divine-Word, on one's lips and enshrined in heart. Those stupefied by overwhelming worldliness ignore Divine-Virtues and matters spiritual. They become fodder for the mill of Divine-Justice in the hereafter and discover to their horror that all impalements of hell are after all true. Having wasted the opportunity of human life such dawning of reality is too late!

It is hoped that the spiritual seekers who are unable to benefit directly from books in Gurmukhi Script will have some glimpse, howsoever limited from this translation of highly acclaimed and powerful book, 'Unditthi Duniya'. I too feel blessed through this service of love and owe gratitude beyond words to all those who encouraged and sustained me in this work. This includes lot of members of my family and friends. My gratitude is also due to my readers for having to put up with this imperfect effort. Let us hope we improve it with feedback from learned readers. This is my second attempt after translating 'Rangle Sajjan' and consequent encouragement from well meaning friends, including highly respected Gursikhs.

Jaspinder Singh
24 Newdale Place,
Brampton, ON,
L6S 5Z2, Canada
September 23, 2000

FOREWORD

It is almost fashionable to question all matters pertaining to spiritual matters. The modern young people with communistic leanings deny religion. To preach against God and Godliness is their favourite pastime. This has affected the youth in schools and colleges considerably. There was a dire need for a book to counter the prevalent doubts and questions pertaining to existence of God, the invisible next world, based on the quotation from Sri Guru Granth Sahib. The Sikh Gurus had first-hand knowledge of the Divine happenings and put it in writing for the benefit of humanity.

ਪਰਮੇਸਰ ਕੈ ਦੁਆਰੈ ਜਿ ਹੋਇ ਬਿਤੀਤੈ ਸੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥
ਭਗਤ ਜਨਾ ਕਉ ਸਦਾ ਅਨੰਦੁ ਹੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਇ ਬਿਗਸਾਵੈ ॥੨॥੧੦॥
ਆਸਾ ਮਹਲਾ ੫ ॥੩੭੩॥

*Nanak has narrated whatever has come to pass in the Abode of God.
The Devotees are ever happy, singing His Praises they feel sense of fulfilment. 2.10.
(Aasa M.5 Ang.373)*

Thus the findings on the next world after death form the subject of this book 'Unditthi Duniya', Mystical Unforeseen World. The topics discussed are: Life after death; The Divine Court; The court of the Yama; The Recording Angel of Yama; Accounting of the Individual deeds in the court of Yama after Death; Hell and Heaven and so on. Every topic has plenty of Gurbani quotations to substantiate the conclusion. In fact the information can be useful to investigating God-oriented scholars. Attempt has also been made to clarify the Gurbani meanings. There are narrations of personal encounters with the couriers of death, evil spirits of the dead persons and helping in their liberation. This is the first book of this kind.

The spiritual seekers keep raising their doubts and questions about matters like the existence of the five Khands in Sri Jap Ji Sahib; Gurbani version of 'Dasam Duar' and 'Anhad-Shabad'; Existence of Hell, Heaven and the next unforeseen world. Such subjects have been dealt with in publications 'SACH KHAND DARSHAN', 'ANHAD-SHABAD DASAM DUAR' by Bhai Sahib Bhai Randhir Singh Ji. As regards the common quote 'ਇਹ ਜਗ ਮਿੱਠਾ ਅਗਲਾ ਕਿਨ੍ਹੇ ਡਿੱਠਾ' (Sweet is this world, who knows about the next?), this book provides harsh reality of Justice-Divine.

An important and pertinent question arises about the performance and personal accountability of the individual deeds. How far is the Divine Grace linked with the individual deeds? These questions form the subject matter of another book 'Gurmat Adhyaatam Karam Philosophy'.

Bhai Sahib Ji wrote this book in 1945-46, but its publication was delayed due to the disturbed conditions of partition days of India. The book comprises of thirteen chapters. It is fervently hoped that seekers of Spiritual Knowledge and Gurmat will derive immense benefit.

Nahar Singh Giani
Gujarwal
November 01, 1949

GLOSSARY OF TERMS

Akhand - Pure

Akhand Kirtan - Pure Gurbani Singing

Akhand Kirtani Jatha - A band of Gursikhs, believers in singing of pure Gurbani and Naam-devotion. This came to be formed originally under the patronage of Bhai Sahib Randhir Singh Ji

Amrit - Panacea, Holy water prepared for initiation ceremony

Akal Purkh - All Pervading, Deathless, Supreme Lord

Bhoots and Praits - Evil spirits and demons

Brahma - One of the Trinity gods-originator of vedas and considered to be responsible for creation

Chittargupt - Secretive recordings of one's personal deeds

Dasam Duar - Highest seat of Spirituality located in one's head, when accessed activates fount of Naam Amrit, Panacea of Divine-Word

Dharam Rai - Angel of death

Gurbani - Sacred Script of Sri Guru Granth Sahib, Revealed Divine-Word through Gurus and holy saints

Gurmat - Divine-Wisdom of Satguru, that lays down tenets and rules for Sikhs

Gurmukh - A Gursikh of high spiritual attainment and always remaining Guru-oriented in thought, word and deed

Gursikh - Initiated Sikh with Amrit of Double-edged sword

Hatth Yog - One of branches of yoga of highly austere physical discipline

Indra - Rain-god and king of gods

Jakh, Kinnar, Pasach - Demi gods

Jiwan-Mukt - Liberated living

Kalyuga, Satyuga, Treta and Duapar - The four ages of the world, pertaining to different ruling deities

Manmukh - Mind-oriented individual, engaged in selfish pursuit of worldliness

Manmat - Opposed to Gurmat, worldly waywardness

Naam or Gurmantar - Word-Divine bestowed on initiated Gursikhs for recitation with each breath

Nigura - Un-initiated, non-believer

Panthic - Related to Sikh Nation

Rajo, Tamo and Sato gunas - Three states of mind, characteristic of worldly mortal in varying degrees with change of moods and mental make-up and thus delving in attachment and pride (Rajo), ignorance and anger (Tamo) and peace, forgiveness and charity (Sato)

Sach-khand - Abode-Divine

Sadhsang - Joining holy company

Sadh Sangat - Assembly of Gursikhs in Presence of Sri Guru Granth Sahib for singing Kirtan, listening to Gurbani and the explication

Sahaj Yog - Way of Realizing Divine-Being through Naam-devotion, prescribed by Gurmat as Equipose of mind

Satsang - Assembly of holy ones

Shaastars - Hind holy scriptures

Shabad - Divine Word

Shivpuri, Brahmipuri and Inderpuri - Abodes of Shiv, Brahma and Indra

Tehsildar - Revenue official

Vedas, Purans and Simriti - Hindu holy scriptures

Vedi - Well versed in scriptural knowledge

Yagas - Ritualistic sacrifices

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

The One Eternal God, Realized Through the Grace of Satguru

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ॥
ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੫ ॥ (੨੬)

*Serving in This World, One Begets Honour in the Next.
(Sri Rag M. 1 Ghar 5 Ang.26)*

ੴ ਵਿਗਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹਿ॥

The One Eternal Lord, Always Victorious!

CHAPTER 1 - LIFE IS THERE, BEYOND THIS WORLD!

Today, the growing trend is to deny all that is invisible to the eye. This is particularly noticeable among those influenced by the western education. They reject the notion that there is an invisible creation beyond this visible one and that there is One Invisible Creator of all this vast visible creation. This attitude is gaining support all over the world and apostasy is spreading. Even the well-known followers of Gurmat, God-orientated Sikhs are tending to lend their approval to the majority view. Many of these so-called Sikhs, proclaiming to be leaders and believers in the teachings of Sri Guru Granth Sahib, are caught in a duality of faith. They believe that in reality there is nothing beyond the sphere of human vision and intellect. All talk to the contrary is considered a figment of imagination and non-existent. Thus, such people render themselves to be non-believers in the teachings of Sri Guru Granth Sahib, except for the sake of form and formality. The true faith calls for absolute belief in the Word of Sri Guru Granth Sahib.

The true believers have unshakeable faith in the Word of Satguru. It is possible that some teachings may not be comprehensible to them and they have not yet become familiar with the experiences narrated in a particular teaching. True confirmation of a belief comes through personal, inner vision and experience of the generally invisible and incomprehensible Truth. However, the true Sikhs of the Satguru, yet awaiting a personal experience, do not lend themselves to the folly of non-believing. They strongly uphold the veracity of the teachings of Sri Guru Granth Sahib through thought, word and deed, even though they still have to acquire their full comprehension.

It is their firm faith that the Gurbani in Sri Guru Granth Sahib is the Eternal Truth and worthy of compliance by the Gursikhs as tenets of the Faith. This cannot be construed as blind faith. Their faith is backed by inner conviction in the attainment of the Satguru, following undeniable personal experiences of Divine Power. Thus, convinced of the true faith, one has unshakeable faith in Gurbani and not just blind faith of the ignorant. Strengthening of inner faith opens the vistas of true Gursikhi of the believer and he keeps gaining in spiritual power, day by day.

At the very entry into the fold of Gursikhi, on being initiated through Amrit, the new entrant as a Gursikh imbibes the Gurmantar and the basic teachings of the Faith. Such is the powerful influence and Divine Grace of Amrit, that one feels an entire change of a new birth. One enters a spiritual life that continuously flourishes. One begins to experience the Truth revealed in Gurbani and one's faith gets stronger to acquire unshakeable steadiness. Even the Truth that is yet to be experienced is believed as the Word of God, beyond the pale of doubt. One becomes convinced that the experience of the Truth will come with practice of spiritual exercise. One is ever hopeful of more and more revelations, not despairing or lending oneself to doubt. It cannot be that a Truth not be believed just because it is yet to be fully comprehended. The Truth in Gurbani is Eternal, even if one lacks the power to understand and is yet to have an inner experience of it. However, the Sikhs who lack in firmness of faith and cast doubt upon Truth in the Gurbani, that they have failed to comprehend, border on apostasy and agnosticism. An attempt has been made to remove the doubts of such people through a discussion in the following chapters and to establish that the incomprehensible and invisible Truths in Gurbani are in fact true beyond suspicion.

The subject of doubt pertains to the notion that the invisible may be non-existent. The object that is not perceptible through the five human senses is believed to be non-existent. They do not recognize God as a Being and deny that there could be another invisible world besides the one that we live in. Many doubt whether there is any hereafter. The light-hearted, self-indulgent pleasure seekers have the slogan, “ਇਹ ਜਗ ਮਿੱਠਾ ਅਗਲਾ ਕਿਨੇ ਡਿੱਠਾ” (Sweet is this world, who knows about the next?) It is this misplaced idea that this book is intended to correct.

Even though the subtle, invisible creation is not generally perceptible, there is no denying of its existence. Matters that appear imaginary, such as heaven and hell, transmigration of souls, journey after death, court of the angel of death and many other related topics are to be discussed. On the strength of Gurmat, the Guru's Wisdom and Gurbani quotations, it will be established that in the space of the visible vast sky there is much subtle creation that is not perceivable but lies hidden and yet is very real. Many such accounts, through Gurbani, will be found convincing.

CHAPTER 2 - THE THEIST AND INFIDEL

The mainstay of Theism is the belief in the Eternal God. The founding principle of the entire Gurbani in Sri Guru Granth Sahib is to regard God as:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

True is the Primal being since Beginning, true Throughout the Ages.

True Here and Now. O' Nanak, Forever and Ever True.

However, infidelity is based on the premise that God is invisible and hence non-existent.

The evil around the world and all crime derive their source from the prevailing infidelity and non-belief in the Eternal, Just God. The conviction that the All-Prevalent God is ever there, nearer than the nearest and watching all wrong doings, shall effectively deter all wrong-doers. Worldly greed shall be checked. Presently man is driven by the endless desire for even more and is completely engrossed in worldliness. The knowledge of the Creator Lord's presence shall keep one away from sin and save him from worldly yearnings, yet this is rarely cultivated. It is available only through Guru-bestowed Wisdom, but devoid of this, mortals are caught in worldly snares.

Though many may pay lip service to the existence of the All-Prevalent God, the essence of this Truth is known only to the rare God-oriented ones, who have truly experienced the Eternal Lord in their own hearts.

If mortals were to really put faith in the existence of God through thought, word and deed and feel His presence in their midst, they would desist from debauchery, immorality, thieving, seduction, cheating, self-indulgence, greed and collecting ill-gotten wealth. Ensnared by worldliness, one gets engrossed in evil doing because he has failed to visualize the Over-Seeing, Omniscient Lord. The Grace of the Guru bestows this realization. Without the wisdom of Guru, the mortals are led astray in doubt. The acceptance of the Guru's Wisdom alone leads to Divine Faith and the experience of nearness of God, Who is ever Watchful, Listening and Witness to all the doings of mortals.

All the worldly cheating, falsehood and unrighteousness is due to the denial of the Lord's Being and His Presence. This accounts for all the blind cravings and sinful behaviour. All the worldly delusion and depravity is attributable to the ignorance of infidelity. The infidels either do not believe in God or consider Him to be a distant Being. Some set out to find the Lord in the wilderness and wandering about in vain instead of concentrating on their inner search to experience the in-dwelling Lord. The secret of the Lord residing within the human body itself comes as Divine Knowledge through the Grace of the Satguru. Thus, mortals burrow in futility without the Guru.

For the divinely destined Gursikhs to attain God realization, they live a life of dedicated service to the Satguru by devotion, meditation and honest living. Thus open their doors of spiritual awakening and the Knowledge-Divine dawns on them. The Omnipresence of the Lord is then experienced, within and without. The following Gurbani illustrates this process in beautiful detail:

ਨਿਕਟਿ ਬੁਝੈ ਸੋ ਬੁਰਾ ਕਿਉ ਕਰੈ ॥

ਬਿਖੁ ਸੰਚੈ ਨਿਤ ਡਰਤਾ ਫਿਰੈ ॥

ਹੈ ਨਿਕਟੇ ਅਰੁ ਭੇਦੁ ਨ ਪਾਇਆ ॥
 ਬਿਨੁ ਸਤਿਗੁਰ ਸਭ ਮੋਹੀ ਮਾਇਆ ॥੧॥
 ਨੇੜੈ ਨੇੜੈ ਸਭੁ ਕੇ ਕਹੈ ॥
 ਗੁਰਮੁਖਿ ਭੇਦੁ ਵਿਰਲਾ ਕੇ ਲਹੈ ॥੧॥ ਰਹਾਉ ॥
 ਨਿਕਟਿ ਨ ਦੇਖੈ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ ॥
 ਦਰਬੁ ਹਿਰੈ ਮਿਥਿਆ ਕਰਿ ਖਾਇ ॥
 ਪਈ ਠਗਉਰੀ ਹਰਿ ਸੰਗਿ ਨ ਜਾਨਿਆ ॥
 ਬਾਬੁ ਗੁਰੂ ਹੈ ਭਰਮਿ ਭੁਲਾਨਿਆ ॥੨॥
 ਨਿਕਟਿ ਨ ਜਾਨੈ ਬੋਲੈ ਕੂੜੁ ॥
 ਮਾਇਆ ਮੋਹਿ ਮੂਠਾ ਹੈ ਮੂੜੁ ॥
 ਅੰਤਰਿ ਵਸਤੁ ਦਿਸੰਤਰਿ ਜਾਇ ॥
 ਬਾਬੁ ਗੁਰੂ ਹੈ ਭਰਮਿ ਭੁਲਾਇ ॥੩॥
 ਜਿਸੁ ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਆ ਲਿਲਾਟ ॥
 ਸਤਿਗੁਰੁ ਸੇਵੇ ਖੁਲੇ ਕਪਾਟ ॥
 ਅੰਤਰਿ ਬਾਹਰਿ ਨਿਕਟੇ ਸੋਇ ॥
 ਜਨ ਨਾਨਕ ਆਵੈ ਨ ਜਾਵੈ ਕੋਇ ॥੪॥੩॥੧੬॥

If the Lord's Presence is realized, why would one do evil? One, however, is engaged in amassing the poison of ill-gotten wealth and lives in fear. Lord is in fact very near, but this has not dawned. Without the Saviour Guru, the mortals are defrauded by worldliness. 1.

All pay lip service to the Truth that God is Immanent and close by, yet the rare ones by Guru's Grace are convinced of this. 1. Pause.

Not experiencing the Lord's Presence as witness, one goes to steal from another's house. The plundered wealth, he calls it spurious and yet lives by it. Deceived by worldliness, one loses awareness of the Divine Witness. Without the Guru, he is lost in doubt and goes astray. 2.

Unaware of Godly Presence, one tells lies. The fool lives under the illusion of the fake worldliness. He searches for the Divine without, while the Lord dwells in the very being. The Guru alone can dispel the doubts and save one from futile wandering. 3.

The fortunate ones, chosen by Destiny, serve the Satguru and the door of spiritual awakening opens for them. They alone experience the Lord within and without. Says Nanak, The Lord Alone is the Real Being and whatever appears is but His Play. 4.3.16.

(Bhairon M.5 Ang.1139)

Thus Gurbani establishes the universal presence of God and the validity of Theism. The infidels are devoid of the Divine Wisdom, sense of belonging to the Lord and support of the Divine Word. They live shamelessly without awareness or faith in the Divine. They form the majority of mortals in the world, living lives of wrongdoings to one another. Only the ones dedicated to the Lord are rid of doubt, seeing the Lord in all and everywhere. Not even in a dream do they entertain doubts about their faith. They abandon worldly attachment and live a life of equipoise and bliss. These theists do good even to wrongdoers. They see no evil in anyone nor do they quarrel with anyone by suspecting falsehood. Having realized the Lord, they are ever engrossed in the priceless Naam, God remembrance. That is their whole time occupation in their minds. The Spiritual Amrit causes their inner beings to flourish and in loving devotion of Naam meditation they ever dwell in Divine Presence. Says Gurbani:

ਪਰਪੰਚੁ ਛੇਡਿ ਸਹਜ ਘਰਿ ਬੈਸਹੁ ਝੂਠਾ ਕਹਹੁ ਨ ਕੋਈ ॥
 ਸਤਿਗੁਰ ਮਿਲਹੁ ਨਵੈ ਨਿਧਿ ਪਾਵਹੁ ਇਨ ਬਿਧਿ ਤਤੁ ਬਿਲੋਈ ॥੨॥
 ਭਰਮੁ ਚੁਕਾਵਹੁ ਗੁਰਮੁਖਿ ਲਿਵ ਲਾਵਹੁ ਆਤਮੁ ਚੀਨਹੁ ਭਾਈ ॥

ਨਿਕਟਿ ਕਰਿ ਜਾਣਹੁ ਸਦਾ ਪ੍ਰਭੁ ਹਾਜਰੁ ਕਿਸੁ ਸਿਉ ਕਰਹੁ ਬੁਰਾਈ ॥੩॥

Abandon deceit and live a life of equipoise and call not anyone a liar. Meet the Satguru and acquire the Priceless Naam, God-Remembrance and thus obtain the Essence. 2.

Get rid of doubt and get engrossed in Divine Contemplation and realize the self, O' brother. Know the Lord to be the near Witness and present in all. Thereafter, can you indulge in wrong doing to any one? 3.

(Ramkali M.5 Ang.883)

Enjoying the Amrit of Divine Praise, the God-orientated always experience the indwelling Lord and shun all evil-doings. All their cares are then looked after by the Divine Power and such chosen few meet success here in this world and hereafter in the next world. Gurbani teaches:

ਹਰਿ ਕੀਰਤਨ ਰਸ ਭੋਗੁ ਰੰਗੁ ॥

ਮਨ ਪਾਪ ਕਰਤ ਤੂ ਸਦਾ ਸੰਗੁ ॥

ਨਿਕਟਿ ਪੇਖੁ ਪ੍ਰਭੁ ਕਰਣਹਾਰ ॥

ਈਤ ਉਤ ਪ੍ਰਭ ਕਾਰਜ ਸਾਰ ॥੩॥

O' my mind, enjoy the Praise Divine and Amrit of Love Divine. Hesitate always from sinful, evil doing and know that the Creator Lord is Witness to all your doings. All your affairs here and hereafter The Lord shall look after. 3.

(Basant M.5 Ang.1183)

The non-believers see not, though they have eyes, speak not even though tongue is there and they hear not despite having ears. Such infidel persons experience not the indwelling Lord and delve in a life of sin. Gurbani says:

ਪੇਖਤ ਚਾਖਤ ਕਹੀਅਤ ਅੰਧਾ ਸੁਨੀਅਤ ਸੁਨੀਐ ਨਾਹੀ ॥

ਨਿਕਟਿ ਵਸਤੁ ਕਉ ਜਾਣੈ ਦੂਰੇ ਪਾਪੀ ਪਾਪ ਕਮਾਹੀ ॥੧॥

Seeing with the eyes, one is spiritually blind. Hearing normally, one hears not the Praise Divine. The Lord abiding close by, one deems Him to be Distant. Such a sinner lives in sin, without Godly awareness. 1.

(Suhi M.5 Ang.741)

Mind oriented, faithless ones see not the near abiding Lord. He abides near and is a witness to all that goes on, good or bad. Only the God-orientated devotees know this Truth. They live in respectful fear of the Lord. Without the respectful fear of the Divine, Godly devotion is not possible. It is only after obtaining the Gurmantar (the Divine Word), the basic teachings and becoming imbued with Naam, that one becomes a true devotee. This is the Theism that leads to blissful living. The essence is the Naam and Naam meditation leads to Divine Knowledge and Realization. The God-oriented loving devotees experience the ecstasy of Naam. The Naam Amrit is enshrined in the tinniest pores of such devotees. They experience true Divine Knowledge. All other talk of such knowledge is fake, the boast of egoistic mortals, leading to much argumentation and tribulations. Such false claims do not hold for long and are wasteful efforts. The Naam imbued enjoy the real fruit of liberation, based on true Divine Knowledge. To enjoy Naam Amrit is true Divine Knowledge and Divine Contemplation. This is unique to the institution of the Guru and not found elsewhere. It is obtained at the door of Guru Nanak. Those Gursikhs graced by the Guru, experience the Lord abiding in their hearts and visualize Him. These devotees do not merely talk, but have undergone hard meditation that earned them the Divine Grace of eternal Divine Light in their inner being. The graced ones, abiding by internal and outer discipline of the Guru, are always

engrossed with their inner self. The mind-orientated lack such discipline and are given to mere show. Their superficial knowledge without the backing of true living is of no use. Devoid of Naam one has neither shelter nor support, Divine Knowledge is out of reach and one remains dumb and ignorant. The mind is ever plunged in the horrible worldly ocean and the non-believer is caught in the web of attachment, dealing in worldliness. He eats the inedible and feels all others to be similarly engrossed in worldliness. The Lord God is not part of his reckoning. Endless desires subject such a one to death and rebirth. In fact all the migratory creation is subjected to cycles of rebirth. Liberation is only possible through Divine Grace as a God-oriented devotee and meditation of Naam in one's heart all the time. Thus alone does the inverted Lotus within become upright to flourish and this spiritual Flower blossoms forth. This also marks the beginning of all success with Divine help. The true sage is the one who has engrossed himself in the Gurmat Naam (the Divine Word) and experienced Divine Realization through the eternal Divine Light. The mind-oriented, ignorant blind, making false claims of Divine Knowledge, have only earned disrepute. The true spiritual discipline is made possible only through the Divine Grace of the Creator Lord and thus He alone bestows the true glory upon His devotees. The Spiritual Light of Divine Glory shines through these God-orientated ones. In contrast, the mind-orientated infidels delve into pitch-dark ignorance. Naam meditation alone leads to spiritual light that shines forth to reveal a true Theist. Infidelity is but despicable filth. The Knowledge Divine of Spiritual Naam is hearing of the Eternal Ethereal Word, that is talk of the Vedas, the Holy Scriptures, abiding in heart and recited with tongue, in one's inner self. This listening of Naam continuously confirms beyond doubt the reality of God and faith in Him. The Magnificent Lord appears in His full Glory. Thus, firmness of Naam in the mind is the true knowledge of the Holy Scriptures for Gursikhs. The experience of true peace and calmness is the Glory of Naam and attainment of this is the true objective of life. Devoid of Naam are the non-believers, undergoing the cycles of transmigration of countless births. Those imbued with Naam alone attain liberation from transmigration. Abiding of Naam in the heart is the true worship of the Lord and true theism. Naam meditation alone confirms the Divine presence everywhere, within and without, in the sky, on the mountaintops, manifested throughout His nature. After such undeniable experience alone it behoves to proclaim the reality of God; common hearsay is of no value. The above discussion is verily the explanation of the following Gurbani:

ਨਿਕਟਿ ਵਸੈ ਦੇਖੈ ਸਭੁ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥
ਵਿਣੁ ਭੈ ਪਇਐ ਭਗਤਿ ਨ ਹੋਈ ॥
ਸਬਦਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥੧॥
ਐਸਾ ਗਿਆਨੁ ਪਦਾਰਥੁ ਨਾਮੁ ॥
ਗੁਰਮੁਖਿ ਪਾਵਸਿ ਰਸਿ ਰਸਿ ਮਾਨੁ ॥੧॥ ਰਹਾਉ ॥
ਗਿਆਨੁ ਗਿਆਨੁ ਕਥੈ ਸਭੁ ਕੋਈ ॥
ਕਥਿ ਕਥਿ ਬਾਦੁ ਕਰੇ ਦੁਖੁ ਹੋਈ ॥
ਕਥਿ ਕਹਣੈ ਤੇ ਰਹੈ ਨ ਕੋਈ ॥
ਬਿਨੁ ਰਸ ਰਾਤੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥੨॥
ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਈ ॥
ਸਾਚੀ ਰਹਤ ਸਾਚਾ ਮਨਿ ਸੋਈ ॥
ਮਨਮੁਖ ਕਥਨੀ ਹੈ ਪਰੁ ਰਹਤ ਨ ਹੋਈ ॥
ਨਾਵਹੁ ਭੂਲੇ ਥਾਉ ਨ ਕੋਈ ॥੩॥
ਮਨੁ ਮਾਇਆ ਬੰਧਿਓ ਸਰ ਜਾਲਿ ॥
ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਓ ਬਿਖੁ ਨਾਲਿ ॥
ਜੋ ਆਂਜੈ ਸੋ ਦੀਸੈ ਕਾਲਿ ॥

ਕਾਰਜੁ ਸੀਧੋ ਰਿਦੈ ਸਮਾਲਿ ॥੪॥
 ਸੋ ਗਿਆਨੀ ਜਿਨਿ ਸਬਦਿ ਲਿਵ ਲਾਈ ॥
 ਮਨਮੁਖਿ ਹਉਮੈ ਪਤਿ ਗਵਾਈ ॥
 ਆਪੇ ਕਰਤੈ ਭਗਤਿ ਕਰਾਈ ॥
 ਗੁਰਮੁਖਿ ਆਪੇ ਦੇ ਵਡਿਆਈ ॥੫॥
 ਰੈਣਿ ਅੰਧਾਰੀ ਨਿਰਮਲ ਜੋਤਿ ॥
 ਨਾਮ ਬਿਨਾ ਝੂਠੇ ਕੁਚਲ ਕਛੋਤਿ ॥
 ਬੇਦੁ ਪੁਕਾਰੈ ਭਗਤਿ ਸਰੋਤਿ ॥
 ਸੁਣਿ ਸੁਣਿ ਮਾਨੈ ਵੇਖੈ ਜੋਤਿ ॥੬॥
 ਸਾਸਤ੍ਰੁ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ ਦ੍ਰਿੜਮੰ ॥
 ਗੁਰਮੁਖਿ ਸਾਂਤਿ ਉਤਮ ਕਰਾਮੰ ॥
 ਮਨਮੁਖਿ ਜੋਨੀ ਦੂਖ ਸਹਾਮੰ ॥
 ਬੰਧਨ ਤੂਟੇ ਇਕੁ ਨਾਮੁ ਵਸਾਮੰ ॥੭॥
 ਮੰਨੇ ਨਾਮੁ ਸਚੀ ਪਤਿ ਪੂਜਾ ॥
 ਕਿਸੁ ਵੇਖਾ ਨਾਹੀ ਕੋ ਦੂਜਾ ॥
 ਦੇਖਿ ਕਹਉ ਭਾਵੈ ਮਨਿ ਸੋਇ ॥
 ਨਾਨਕੁ ਕਹੈ ਅਵਰੁ ਨਹੀ ਕੋਇ ॥੮॥੧॥

God abides near by and witnesses all, yet a rare God-oriented one understands this. Without Divinely Fear, devotion is not possible. Imbued with Naam are ever Blissful. 1.

Such is Knowledge Divine, Naam, that the God-oriented, imbued with this, get honoured. 1. Pause. All are trying to narrate Knowledge Divine. So doing they get into arguments and tribulation. None can resist the temptation to talk to show off scholarship. However, the liberation is attained only by getting imbued with Naam Amrit. 2.

Knowledge and Contemplation are bestowed with Grace of the Guru. The Lord comes to Abide only through true disciplined living. The mind-oriented can narrate, but lack inner conviction of true living of a devotee. Forsaking Naam one finds no shelter anywhere. 3.

The mind is caught in the mesh of worldly pool. Such snares exist for all mortals with temptation of sin. All those born appear to be under the sway of death. The life objective is attained by God Remembrance alone. 4.

He is the seer, who is engrossed in Love of Word Divine. The mind-oriented loses respect through self-conceit Divine devotion is bestowed by Grace Divine. Glory to the God-oriented is an act of Grace by the Lord. 5.

Dark is the life of mortals and immaculate is the light of Naam. Without the Naam Divine, the fake ones are filthy and despicable. The holy scriptures goad one to life of devotion. Those, who obey call to devotion, experience the Spiritual Light. 6.

The various holy scriptures try to instruct in Naam meditation. The God-oriented attain peace through noble act of Naam meditation. The self-centred suffer the pain of transmigration. Liberation is bestowed when Naam abides in the heart. 7.

Belief in Naam Divine begets the true honour and adoration. Without a rival to recognize, the Lord Alone is Real. After thorough scrutiny, Lord Alone is dear to me. Says Nanak, there is none else but the Lord Alone. 8. 1.

(Bilawal Ashtpadian M.1 Ghar 10 Ang.831

Ordinary mortals cannot comprehend the Lord because He is imperceptible and beyond physical, scientific determining with human faculties. His Being and presence cannot be denied. He is Fathomless and both Immanent and Transcendent, Sustainer and Provider of all. He provides without being asked for. He knows everybody's needs and is Omniscient. All seekers come to His

door with their supplications. He hears them all and provides the needs of all seekers. Thus, He is the nearer than the nearest and not far off. Those visualize Him who have spiritual eyes. He even submits Himself to His devotees and holds them in embrace. He reveals Himself in their beings and the Divine Glory shines forth on their faces to signify the blessing of meeting the Divine. How to fathom the greatness of the Lord Beloved, who blesses His lowly devotees with such benevolence of all His Glory in a meeting with the Divine? Let us keep bowing at the feet of the seer-devotees, who are favoured with this Grace of the Lord. We should also seek the similar Divine Blessing of honour Divine. A realization of the Divine Presence is exhilarating, as expressed in Gurbani:

ਅਵਿਗਤ ਅਗਨਤ ਅਥਾਹ ਠਾਕੁਰ ਸਗਲ ਮੰਝੇ ਬਾਹਰਾ ॥
 ਸਰਬ ਜਾਚਿਕ ਏਕੁ ਦਾਤਾ ਨਹ ਦੂਰਿ ਸੰਗੀ ਜਾਹਰਾ ॥
 ਵਸਿ ਭਗਤ ਥੀਆ ਮਿਲੇ ਜੀਆ ਤਾ ਕੀ ਉਪਮਾ ਕਿਤ ਗਨੀ ॥
 ਇਹੁ ਦਾਨੁ ਮਾਨੁ ਨਾਨਕੁ ਪਾਏ ਸੀਸੁ ਸਾਧਹ ਧਰਿ ਚਰਨੀ ॥੪॥੨॥੫॥

*Imperishable, beyond count and measure are His virtues. Fathomless in His Greatness, The Lord abides in all and yet is Aloof. All are seekers at His Door and He is the only Provider, nearer than the nearest, not remote and Manifest companion. All-Powerful Lord submits to His devotee-slaves, revealing His Glory through these mortals! How can I recount the eulogy of such blessed ones? Nanak seeks the boon of placing his head at the feet of the graced seers. 4.2.5.
 (Aasa M.1 Ang.456)*

Those blessed with the Naam-Mantar (Divine Word) for meditation from the door of Guru Nanak are fortunate beyond words. These holy ones are ever full with Naam Amrit through meditation. They have discovered the most precious commodity of Naam, that has come to abide in their hearts with continuous meditation. In spiritually awakened, Naam is truly the Most Precious. Imbued with Naam-Glory alone, one can make some guess of the Divine's Incomprehensible Glory. The Knowledge Divine of the Imperishable Lord is real to the meditating devotees like their own body organs. The ones so intimate with the Lord can visualize His Glory in their contemplation and yet they remain most humble and their ego is completely eliminated. At this high spiritual state, they attain liberation and immortality in this very birth. This is an act of Grace of the Guru. In their life they remain united with both Guru and Waheguru, the Lord God. This union is eternal. Enjoying spiritual bliss, such saints are ever spiritually awake and meditate ever more on God remembrance through Naam. This state is completely satisfying, one of equipoise. This eternal commodity is available as a Divine gift from the house of Guru Nanak alone, as revealed in Gurbani:

ਤ੍ਰਿਪਤਿ ਆਘਾਏ ਸੰਤਾ ॥
 ਗੁਰ ਜਾਨੇ ਜਿਨ ਮੰਤਾ ॥
 ਤਾ ਕੀ ਕਿਛੁ ਕਹਨੁ ਨ ਜਾਈ ॥
 ਜਾ ਕਉ ਨਾਮ ਬਡਾਈ ॥੧॥
 ਲਾਲੁ ਅਮੋਲਾ ਲਾਲੋ ॥
 ਅਗਹ ਅਤੋਲਾ ਨਾਮੋ ॥੧॥ ਰਹਾਉ ॥
 ਅਵਿਗਤ ਸਿਉ ਮਾਨਿਆ ਮਾਨੋ ॥
 ਗੁਰਮੁਖਿ ਤਤੁ ਗਿਆਨੋ ॥
 ਪੇਖਤ ਸਗਲ ਧਿਆਨੋ ॥
 ਤਜਿਓ ਮਨ ਤੇ ਅਭਿਮਾਨੋ ॥੨॥
 ਨਿਹਚਲੁ ਤਿਨ ਕਾ ਠਾਣਾ ॥
 ਗੁਰ ਤੇ ਮਹਲੁ ਪਛਾਣਾ ॥

ਅਨਦਿਨੁ ਗੁਰ ਮਿਲਿ ਜਾਗੇ ॥
ਹਰਿ ਕੀ ਸੇਵਾ ਲਾਗੇ ॥੩॥
ਪੂਰਨ ਤ੍ਰਿਪਤਿ ਆਘਾਏ ॥
ਸਹਜ ਸਮਾਧਿ ਸੁਭਾਏ ॥
ਹਰਿ ਭੰਡਾਰੁ ਹਾਥਿ ਆਇਆ ॥
ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਇਆ ॥੪॥੧॥੨੩॥

Fully satiated are the saints, who are blest with Naam by the Guru. Their glory is beyond recount, who are graced with eulogy of Naam. 1.

Most beloved is the Precious Jewel of Naam that is Inaccessible and beyond measure. 1. Pause. Those engrossed in love of the Imperceptible Lord, have realized the essence of True Knowledge through wisdom of the Guru. Devoid of egotistic pride, they remain engrossed in Divine Contemplation while seeing all and doing their duty. 2.

Eternal is their Abode, realized by joining the Guru. Through His teachings, in the service Divine, they remain ever awake spiritually. 3.

Satiated fully, they remain in equipoise of Divine meditation. With the Grace of the Guru, they have obtained the Divine Wealth of Naam.4.7.23.

(Maru M.5 Ang.1006)

Thinking God to be imperceptible and inaccessible, the non-believers, lacking in faith, give up and become infidels, but the God-oriented ones realize Him at the Door of the Guru. This involves ceaseless Naam meditation. Realization of the Divine makes their faith rock steady in perceived presence of the Eternal, Immanent Lord. They visualize Him everywhere. The God-oriented saints with Divine realization are ever hearing the subtle music of Divine Naam through the Dasam Dwar (Tenth Door), the Divine Abode in the human body. Gurbani confirms it thus:

ਅਨਹਦ ਸਬਦੁ ਵਜੈ ਦਿਨੁ ਰਾਤੀ ॥
ਅਵਿਗਤ ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਤੀ ॥
ਤਉ ਜਾਨੀ ਜਾ ਸਬਦਿ ਪਛਾਨੀ ॥
ਏਕੋ ਰਵਿ ਰਹਿਆ ਨਿਰਬਾਨੀ ॥੧॥

The unstruck Divine Word is heard day-night without interruption. Guru's Grace has revealed the imperceptible Lord. I have realized this by Knowing the Word Divine. Prevalent everywhere is the Sovereign, Immanent Lord. 7.

(Ramkali M.1 Ashtpadian Ang.904)

CHAPTER 3 - MEETING THE PERSONABLE ETERNAL LORD

Effulgence of the All-Pervading Lord is experienced everywhere and in all beings by the God-oriented mortals. The Limitless and Invisible Lord is perceived as the inner experience of Divine Light and also as pervading everywhere. One enjoys the ecstatic Love Divine through the Effulgent Presence of the Lord within. However, this intense spiritual state is reached only through Divine Grace, when one loses all feeling of separate self-hood, engrossed in continuous Naam-meditation. This is merging oneself with the Divine, without any distinctive identity of one's own. One is completely rid of the affliction of self-conceited ego, worldly attachment and avarice. Thus one is rendered pure and free of all filth. Now the Lord alone abides in the heart in All His Glory. This is an act of Divine Grace, bestowed upon the beloved ones of the Lord, who have tasted the Naam Amrit. To perpetuate this bliss, there is continuous automatic prayer by the devotee. Thus speaks Gurbani:

ਜੋਤਿ ਸਬਾਇਤੀਏ ਤ੍ਰਿਭਵਣ ਸਾਰੇ ਰਾਮ ॥
ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਅਲਖ ਅਪਾਰੇ ਰਾਮ ॥
ਅਲਖ ਅਪਾਰ ਅਪਾਰੁ ਸਾਚਾ ਆਪੁ ਮਾਰਿ ਮਿਲਾਈਐ ॥
ਹਉਮੈ ਮਮਤਾ ਲੋਭੁ ਜਾਲਹੁ ਸਬਦਿ ਮੈਲੁ ਚੁਕਾਈਐ ॥
ਦਰਿ ਜਾਇ ਦਰਸਨੁ ਕਰੀ ਭਾਣੈ ਤਾਰਿ ਤਾਰਣਹਾਰਿਆ ॥
ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਤ੍ਰਿਪਤੀ ਨਾਨਕਾ ਉਰ ਧਾਰਿਆ ॥੪॥੧॥

O' Lord, Effulgent! Shines Thy light in all the three worlds. Invisible, Limitless, Eternal Lord is realized by losing self-hood completely. Burning all self-conceit, worldly attachment and avarice, rid thyself, O' mortal of all filth with Naam Divine. Behold the Glory of Lord at His Door, when the Grace Divine is bestowed through Will of the Redeeming Lord. O' Nanak, tasting Naam Amrit, keeping His memory in the heart, one loses all worldly desire. 4.1. (Bilawal M.1 Ang.843)

To realize Immaculate God, His Pure Naam is the only source. Grace of the Guru bestows Naam on a devotee. Naam has the unique Power. Naam-contemplation, like the quality of a touch-stone, imparts purity to impure mortals and removes the darkness of spiritual ignorance. Thus dawns the light of Knowledge Divine. The collyrium of Naam makes it possible to envision Resplendent Glory of the Lord in all beings and everywhere, in water, over land, as also in the sky. Even an iota of Naam Divine in heart dispels all afflictions of body and mind. Efficacious Naam makes the Fathomless Lord, Dispeller of all fears. Invisible and Immaculate, appear in the very being of the devotee in all His Glory. With boundless, ecstatic devotional Love and the inner experience, the devotee is lost in contemplation. To quote Gurbani:

ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਨਾਮ ਨਿਰੰਜਨਾ ॥
ਭਰਮ ਅੰਧੋਰ ਬਿਨਾਸ ਗਿਆਨ ਗੁਰ ਅੰਜਨਾ ॥
ਗੁਰ ਗਿਆਨ ਅੰਜਨ ਪ੍ਰਭ ਨਿਰੰਜਨ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ॥
ਇਕ ਨਿਮਖ ਜਾ ਕੈ ਰਿਦੈ ਵਸਿਆ ਮਿਟੇ ਤਿਸਹਿ ਵਿਸੁਰਿਆ ॥
ਅਗਾਧਿ ਬੋਧ ਸਮਰਥ ਸੁਆਮੀ ਸਰਬ ਕਾ ਭਉ ਭੰਜਨਾ ॥
ਨਾਨਕੁ ਪਇਅੰਧੈ ਚਰਣ ਜੰਧੈ ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਨਾਮ ਨਿਰੰਜਨਾ ॥੨॥

Immaculate, Pure and purifying of sinners is Naam Divine. Collyrium of the Guru's teachings dispels darkness of doubt. Thus the devotee envisions the Lord in all beings and everywhere, in water, over land and even in midst of sky. An iota of Naam in the heart banishes all afflictions. The

Incomprehensible, All Powerful Lord removes all fear. Says Nanak, contemplating of Thee, O' Lord, Purifier of sinful minds is the Naam Immaculate. 2.
(Aasa M.1 Chhant Ang.456)

The devotee, contemplating Naam is blest with the inner experience, to envision God, The Effulgent. Says Gurbani:

ਅਗਾਧਿ ਬੋਧਿ ਹਰਿ ਅਗਮ ਅਪਾਰੇ ॥
ਨਾਮੁ ਜਪਤ ਨਾਮੁ ਰਿਦੇ ਬੀਚਾਰੇ ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ ॥੪॥੧੧੧॥

Fathomless is the Knowledge of the Inaccessible Lord, beyond contemplation. Nanak has been blest by the Lord Himself that reciting His Naam, I contemplate of Naam in the heart. 4. 111.
(Gaurri M.5 Ang.202)

It is contemplation of Divine that further Grace Divine is bestowed to enable the vision of Divine:

ਅਵਿਗਤ ਨਾਥੁ ਅਗੋਚਰ ਸੁਆਮੀ ॥
ਪੂਰਿ ਰਹਿਆ ਘਟ ਅੰਤਰਜਾਮੀ ॥
ਜਤ ਕਤ ਦੇਖਉ ਤੇਰਾ ਵਾਸਾ ॥
ਨਾਨਕ ਕਉ ਗੁਰਿ ਕੀਓ ਪ੍ਰਗਾਸਾ ॥੮॥੨॥੫॥

O' Lord, Eternal, Imperceptible! Prevalent are Thou in the very being, O' Omniscient One. Everywhere I look. I find Thee! Grace of the Guru has bestowed the vision of Light on Nanak. 8.2.5
(Bhairon M.5 Ang.1156-7)

The Indestructible and Imperceptible Lord, who controls all beings through His Life Force, Naam, come to abide in every mortal as the Lord Immanent. Knowing the yearnings of His devotees, He fulfils their desires. The Gursikhs of Satguru Nanak are kindled with His Effulgence and joy of His ecstatic Love within and utter: 'O Glorious and Resplendent Spirit, WAHEGURU, I behold Thee everywhere that I look!' This is a true witness of the God-oriented ones and not a mere figment of imagination. The ritualistic utterance 'Ram', The Prevalent Lord, avail not for such God-Realization. The Word, Gurmantar, The Chant, bestowed by the Guru alone has the Naam Force that can wrought the miracle of comprehending the Invisible, Limitless, Supreme Lord, Who is beyond comprehension. By no other means can He be accessed or realized. It is Grace of the Guru that enables one to have inner experience of Divine Presence within and without, everywhere. The Love Divine gets perpetuated in hearts of the devotees, to become Eternal. Quotes the Gurbani:

ਰਾਮੁ ਰਾਮੁ ਕਰਤਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਰਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥
ਅਗਮੁ ਅਗੋਚਰੁ ਅਤਿ ਵਡਾ ਅਤੁਲੁ ਨ ਤੁਲਿਆ ਜਾਇ ॥
ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਿਤੈ ਨ ਲਇਆ ਜਾਇ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਭੇਦਿਆ ਇਨ ਬਿਧਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥
ਨਾਨਕ ਆਪਿ ਅਮੇਉ ਹੈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਰਹਿਆ ਸਮਾਇ ॥
ਆਪੇ ਮਿਲਿਆ ਮਿਲਿ ਰਹਿਆ ਆਪੇ ਮਿਲਿਆ ਆਇ ॥੧॥

Mere chanting Ram. All Pervading Lord is realized not. The Supreme, Impassive and Incomprehensible One is Measureless, beyond all measure. He defies all attempts to evaluate Him and Realized not. Revealed is He through Word of the Guru and comes to abide in the mind of the devotee. O' Nanak! Fathomless is He That pervades within by the Grace of the Guru. Realized through His Own Grace, He then abandons not. 1.

(Bihagre Ki Var M.4 Ang.555)

How amazing is this wonderful Truth! The Lord Supreme, known to be beyond human reckoning and Fathomless, is realized within one's own being with Grace of the Guru.

ਦੇਖਹੁ ਅਚਰਜੁ ਭਇਆ ॥

ਜਿਹ ਠਾਕੁਰ ਕਉ ਸੁਨਤ ਅਗਾਧਿ ਬੋਧਿ ਸੋ ਰਿਦੈ ਗੁਰਿ ਦਇਆ ॥ ਰਹਾਉ ॥

Look at this wonderment! The Lord Supreme known to be Incomprehensible, is realized within the heart by the Grace of the Guru. Pause. (3.14.)

(Sorath M.5 Ang.612)

The word 'ਦਇਆ', bestowed, in above Gurbani quote has special significance. Realization through the Grace is not a timely phenomenon but an eternal gift of the Guru.

THE WAY TO GOD REALIZATION

The believers in Divine Path of the Word devote themselves to ceaseless Naam meditation. This is the True Worship of God by the God-oriented ones. This contemplation of Naam in mind leads to tasting of Naam Amrit. Engrossed in the Amrit taste, they delve in deep contemplation. Then these little Swan birds of spirit set their contemplative thought towards search of the Fathomless Lord, Ocean Deep of the Jewels of all Virtues, until they find Him! Thus within the region of the human body between navel and the seat of the Highest, this search of Divine is like a deep plunge in the Fathomless Ocean of the Virtuous Lord. This Love-yearning is the Worship True of the Lord that leads to the Effulgent Knowledge Divine within the consciousness. All else is excluded and only Presence of The Lord is felt within and without. There is no scope for else.

This is the Gurmat way, true guidance of the Guru, embedding of Naam in consciousness that banishes selfhood of ego and leads to attainment of immaculate purity. Such a one is engrossed ever more in Naam Contemplation and Naam-imbued one is a single-minded devotee of the Lord True. Grace of the Guru bestows this high spiritual consciousness.

Described above is the unique method of the Guru to comprehend the Impassive Lord, Who is Self-Existent and Incarnates not, beyond human comprehension. This Essence of Knowledge Divine keeps the devotee firm in his Faith of self-conviction of the mind. The realization of Divine alone enables one to understand and interpret thoughts Divine of Gurbani:

ਗਹਿਰ ਗੰਭੀਰ ਸਾਗਰ ਰਤਨਾਗਰ ਅਵਰ ਨਹੀ ਅਨ ਪੂਜਾ ॥

ਸਬਦੁ ਬੀਚਾਰਿ ਭਰਮ ਭਉ ਭੰਜਨੁ ਅਵਰੁ ਨ ਜਾਨਿਆ ਦੂਜਾ ॥੫॥

ਮਨੁਆ ਮਾਰਿ ਨਿਰਮਲ ਪਦੁ ਚੀਨਿਆ ਹਰਿ ਰਸ ਰਤੇ ਅਧਿਕਾਈ ॥

ਏਕਸ ਬਿਨੁ ਮੈ ਅਵਰੁ ਨ ਜਾਨਾਂ ਸਤਿਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥੬॥

ਅਗਮ ਅਗੋਚਰੁ ਅਨਾਥੁ ਅਜੋਨੀ ਗੁਰਮਤਿ ਏਕੋ ਜਾਨਿਆ ॥

ਸੁਭਰ ਭਰੇ ਨਾਹੀ ਚਿਤੁ ਡੋਲੈ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ॥੭॥

ਗੁਰ ਪਰਸਾਦੀ ਅਕਥਉ ਕਥੀਐ ਕਹਉ ਕਹਾਵੈ ਸੋਈ ॥

ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਹਮਾਰੇ ਅਵਰੁ ਨ ਜਾਨਿਆ ਕੋਈ ॥੮॥੨॥

There is no other worship save that of Fathomless Lord, Treasure house of virtues. Contemplating Word-Divine that is Dispeller of all fear and doubt, I know not of another worthy. 5.

Conquering the mind is known the pure spirituality, and deeply imbued gets one with Love Divine. In the light of Guru's teachings, I shun all thought of duality and devote to One Lord Alone. 6.

Guru's Wisdom has revealed just One Lord, Eternal That incarnates not and is Sovereign True. Brimming with Love Divine the devotees waver not, their Faith is of self-conviction of mind. 7. As the Lord Himself prompts, so His devotee true interprets Truth through Grace Divine. Says Nanak, I have only One Compassionate Lord of the meek and recognise none other. 8.2. (Sarang M.1 Ashtpadian Ang.1233)

VISION OF THE LORD ETERNAL

Uniqueness of the Accomplished Guru is that contemplation of His Word, imbedding in mind and reciting ceaselessly, The Invisible, Incomprehensible Lord, Omniscient and Immanent is envisioned in His Abode, hidden. His Effulgent Presence is experienced:

ਉਰ ਧਾਰਿ ਬੀਚਾਰਿ ਮੁਰਾਰਿ ਰਮੇ ਰਮੁ ਮਨਮੋਹਨ ਨਾਮੁ ਜਪੀਨੇ ॥
ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰੁ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਗੁਰਿ ਪੂਰੈ ਪ੍ਰਗਟੁ ਕਰਿ ਦੀਨੇ ॥੧॥

Enshrining and Contemplating of Destroyer of evil, Lord Immanent and Enticing, repeating His Naam in heart, Accomplished Guru has graced to envision within the Lord Invisible, Unapproachable and Limitless. 1. (Dhanasri M.4 Ang.668)

The mortals believe the visible creation to be true and lasting and deny the invisible. However, Wisdom of the Guru teaches that the Only Reality is the Eternal Lord, Invisible, beyond reach and comprehension. All the visible creation is transitory and false:

ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਰਾਮ ਪਿਆਰੇ ਰਾਮ ॥
ਸਚੁ ਸਾਹਿਬੋ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੋ ਧਾਰੇ ਰਾਮ ॥
ਅਗਮ ਅਗੋਚਰੁ ਅਪਰ ਅਪਾਰਾ ਪਾਰਬ੍ਰਹਮੁ ਪਰਧਾਨੋ ॥
ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਅਵਰੁ ਝੂਠਾ ਸਭੁ ਮਾਨੋ ॥

Imbued is my mind with Love Divine. Eternal is my Beloved Lord, Primal, Fathomless, Provider of all. Impassive, beyond reach and Limitless is Lord Supreme. Primordial Being, He has been through the ages, so is He and ever shall He Be. Know all else, creation, to be false and transitory. (Aasa M.1 Chhant Ang.437)

Supreme is the reality of the Invisible and Unapproachable Lord in Guru's teachings. Vision of This Living Spirit has prompted the Guru to make the following supplication to the Omniscient Lord and so has he taught his followers, the Gursikhs:

ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਪਾਰਾ ਚਿੰਤਾ ਕਰਹੁ ਹਮਾਰੀ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮਾਰੀ ॥੨॥

O' Lord Immanent and Incomprehensible! Grant me Thy Own Protection. Prevadeth Thou in water, over land and in midst of sky, everywhere. Shines forth Thy spirit in all beings. 2. (Bilawal M.1 Ang.795)

Even the most accomplished mortal cannot have access to the Incomprehensible Lord. The Compassionate, Carefree Lord, Omniscient is realized only through the Grace of the Guru, meditating on Naam. Rare are such God-oriented ones and blessed are they. These Divinely blest ones are ever engrossed and one with the Being of the Eternal Lord. Enjoying their high spiritual state of Equipoise, they keep singing Praises Divine. Their Naam imbued tongue is never tired of Naam recitation.

Divine Praise is the only Solace of these devotees. The Incomprehensible Lord that is beyond evaluation abides in their hearts. Mortals engrossed in worldliness know not about the Transcendent Lord, realized only by the Divinely devoted few. Naam Divine, taught by the Guru, abiding in one's mind, helps unite with Lord-So-Described. Says Gurbani:

ਅਗਮ ਅਗੋਚਰ ਵੇਪਰਵਾਹੇ ॥
ਆਪੇ ਮਿਹਰਵਾਨ ਅਗਮ ਅਥਾਹੇ ॥
ਅਪਤਿ ਕੋਇ ਨ ਸਕੈ ਤਿਸ ਨੋ ਗੁਰ ਸਬਦੀ ਮੇਲਾਇਆ ॥੧॥
ਤੁਧੁਨੋ ਸੇਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਹਿ ॥
ਗੁਰ ਕੈ ਸਬਦੇ ਸਚਿ ਸਮਾਵਹਿ ॥
ਅਨਦਿਨੁ ਗੁਣ ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ ਰਸਨਾ ਹਰਿ ਰਸੁ ਭਾਇਆ ॥੨॥

*O' Incomprehensible Lord, carefree! Thou are ever Compassionate, O' Fathomless One! Such Inaccessible Lord is realized through Guru's Word. 1.
They alone serve Thee, who receive Thy Grace. Such ones merge into Thee through Guru's Word. Enjoying the Amrit of Naam, the tongue is ever reciting Thy Virtues. 2.
(Maru M.3 Ang.1067)*

ਸਚਾ ਸਾਹਿਬੁ ਗਹਿਰ ਗੰਭੀਰਾ ॥
ਸਦਾ ਸਲਾਹੀ ਤਾ ਮਨੁ ਧੀਰਾ ॥
ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਇਦਾ ॥੧੫॥
ਆਪਿ ਨਿਰਾਲਮੁ ਹੋਰ ਧੰਧੈ ਲੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਬੁਝੈ ਕੋਈ ॥
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਗੁਰਮਤੀ ਮੇਲਿ ਮਿਲਾਇਦਾ ॥੧੬॥੩॥੧੭॥

*Fathomless is the Lord Eternal! My heart is solaced only through continuous Praise Divine. Incomprehensible One is comprehended not, yet He dwells in the heart of God-oriented. 15. The Lord stands Aloof while all the mortals get worldly involved. The one graced by The Guru only realizes Him. O, Nanak, Naam abiding in the heart, through Guru's teachings, unites one with the Lord. 16. 3. 17.
(Maru M.3 Ang.1061)*

The vast ignorant majority rejects even a mere supposition of the Eternal Lord with faithless denial, yet this Lord in His Compassion provides and sustains them all. He is the Established Source and Centre of all theism and Divine Wisdom.

The true and undeniable Faith in theism comes through Naam meditation and consequent God-realization within and experience of His Effulgence within and without. O, Lord Indestructible and Eternal and Real! Thou are realized only by the devotees of Naam Divine through ceaseless devotion, merging their identity completely in Thee. This is Thy Own Grace!

O, Inaccessible Lord, none has found Thy Limit. All mortals survive under Thy Protection and Providence. All that comes to pass is Thy Will Divine. Grace Divine alone helps one in God-orientation. Thou are the Creator Lord, Ever True. There is none else, but Thou Alone Creator of all that exists. Having created, You pervade all and everywhere and provide care and sustenance. O, Incomprehensible, Formless and Immaculate Lord! none can visualize Your depth and limit. You alone can comprehend Thy Divine Self. Those, on whom You bestow Your Grace for Realization of Divine, it comes through the light of Guru's Wisdom. Thus speaks Gurbani:

ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਪਤਿ ਦਾਤਾ ॥
 ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥
 ਤੁਧੁਨੋ ਸੇਵਹਿ ਸੇ ਤੁਝਹਿ ਸਮਾਵਹਿ ਤੂ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ॥੧॥
 ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
 ਜੀਅ ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ ॥
 ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ਤੂ ਆਪੇ ਮਾਰਗਿ ਪਾਇਦਾ ॥੨॥
 ਹੈ ਭੀ ਸਾਚਾ ਹੋਸੀ ਸੋਈ ॥
 ਆਪੇ ਸਾਜੇ ਅਵਰੁ ਨ ਕੋਈ ॥
 ਸਭਨਾ ਸਾਰ ਕਰੇ ਸੁਖਦਾਤਾ ਆਪੇ ਰਿਜਕੁ ਪਹੁਚਾਇਦਾ ॥੩॥
 ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ ਅਪਾਰਾ ॥
 ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਪਰਵਾਰਾ ॥
 ਆਪਣਾ ਆਪੁ ਪਛਾਣਹਿ ਆਪੇ ਗੁਰਮਤੀ ਆਪਿ ਬੁਝਾਇਦਾ ॥੪॥

Eternal, Compassionate, Lord of all Providence! Realized through Word of the Guru. Merge into You, all Your devotees, through Grace Divine. 1.

None has found Your Limit, O Incomprehensible One. All the beings are under Your shelter. Will Divine is always done, You Alone provide Guidance for Path True. 2.

Lord is Eternal and forever shall He be. All that exist He Alone creates and there is none besides. He takes care of all, and all receive His provisions. 3.

Inaccessible and Invisible is the Limitless One. None can evaluate Your creation of Self-Manifestation. You Alone can comprehend Thy own Self that is realized through Guru's Wisdom and Grace Divine. 4.

(Maru M.3 Ang.1060)

In reality, God, WAHEGURU, The Ecstatic Lord, is Incomprehensible and Invisible, yet teachings of the Guru, Gurbani and Gurmantar - Naam contemplation can envision and envisage Him. This God-orientation is the only way to Realization.

ਅਗਮ ਅਗੋਚਰੁ ਅਲਖੁ ਹੈ ਗੁਰਮੁਖਿ ਹਰਿ ਜਾਣੁ ॥੧੧॥

Incomprehensible Lord is Invisible, Known only with God-orientation through the Guru. 11.
(Suhi Var Ang.789)

Also:

ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਦੇਵਾ ॥

ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਭੇਵਾ ॥

ਦੀਨ ਦਇਆਲ ਗੋਪਾਲ ਗੋਬਿੰਦਾ ਹਰਿ ਧਿਆਵਹੁ ਗੁਰਮੁਖਿ ਗਾਤੀ ਜੀਉ ॥੧॥

Limitless is the Supreme Lord, God, Inaccessible, Invisible and beyond comprehension.

Compassionate Friend of the meek, Cherisher Lord of the Universe! Contemplate of Him under Guidance of the Guru and thus you shall be redeemed. 1.

(Majh M.5 Ang.98)

The redeemed ones alone can contemplate of Him through Guru's teachings. Engrossed thus one can envision and envisage Him. This is the goal of God-Contemplation through ceaseless practice.

ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ ਅਪਾਰੇ ॥

ਨਾਨਕੁ ਸਿਮਰੈ ਦਿਨੁ ਰੈਨਾਰੇ ॥੩॥੯॥੧੫॥

Inaccessible, Invisible, Supreme is the Lord! O' Nanak meditate on Him day and night, ceaselessly.
3. 9. 15.

(Suhi M.5 Ang.740)

Guru Nanak, in all his ten forms, was thus face to face with the Effulgent Lord and ever Blissful. Satguru infused the technique of God-Contemplation in his Gursikhs, so that they too can behold the Lord in His full Splendour and Glory. This is the Unique gift of the House of Guru Nanak, that is open to personal verification and achievement. Without such a Realization, goes not the poisonous effect of egotistic infidelity and apostasy. It is Grace of the Guru bestows the art of God-Contemplation. Such blest ones cry out in ecstatic joy:

ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮੇਰੈ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਗਹਿਰ ਗੰਭੀਰੈ ॥
ਲਾਖ ਕੋਟ ਖੁਸੀਆ ਰੰਗ ਰਾਵੈ ਜੋ ਗੁਰ ਲਾਗਾ ਪਾਈ ਜੀਉ ॥੧॥
ਦਰਸਨੁ ਪੇਖਤ ਭਏ ਪੁਨੀਤਾ ॥
ਸਗਲ ਉਧਾਰੇ ਭਾਈ ਮੀਤਾ ॥
ਅਗਮ ਅਗੋਚਰੁ ਸੁਆਮੀ ਅਪੁਨਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚੁ ਧਿਆਈ ਜੀਉ ॥੨॥
ਜਾ ਕਉ ਖੋਜਹਿ ਸਰਬ ਉਪਾਏ ॥
ਵਡਭਾਗੀ ਦਰਸਨੁ ਕੋ ਵਿਰਲਾ ਪਾਏ ॥
ਊਚ ਅਪਾਰ ਅਗੋਚਰ ਥਾਨਾ ਓਹੁ ਮਹਲੁ ਗੁਰੂ ਦੇਖਾਈ ਜੀਉ ॥੩॥
ਗਹਿਰ ਗੰਭੀਰ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੇਰਾ ॥
ਮੁਕਤਿ ਭਇਆ ਜਿਸੁ ਰਿਦੈ ਵਸੇਰਾ ॥
ਗੁਰਿ ਬੰਧਨ ਤਿਨ ਕੇ ਸਗਲੇ ਕਾਟੇ ਜਨ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈ ਜੀਉ ॥੪॥੧੬॥੨੩॥

With the discipleship of the Guru, countless are the enchanting pleasures. The Profound, Fathomless Lord has blessed me with human life and I have come to possess all the nine worldly treasures, the powers Divine and limitless wealth. 1.

Contemplation of Divine is bestowed on me by Grace of the Guru. My Lord is Inaccessible and Incomprehensible. Yet I behold Him and become immaculate with His vision. All those, who are my spiritual kith and kin, are also redeemed. 2.

Many seek Him through all available means. Yet a rare one is blest with His vision. Lofty, Limitless and Inaccessible is Abode Divine. Yet the Guru has blessed me to envision this. 3.

Deep and Profound is the Amrit Naam Divine. Redeemed is the one, who enshrines Naam in the heart. The Guru cuts asunder all his shackles and says Nanak, such devotee enjoys merger complete with the Lord in spiritual state of Equipoise. 4.16.23.

(Majh M.5 Ang.101)

The above Gurbani quote illustrates the benedictions of Divine gifts. The need is complete surrender to the Guru and constant devotion, following His teachings and Naam-contemplation. Such a devotee never suffers want, worldly or spiritual and enjoys the high state of Equipoise, higher than the three common states of Rajo (Passion), Tamo (Ignorance) and Sato (Benevolence). The main objective of God-Realization is achieved, that ushers enjoyment of enchanting pleasures countless. Not only personal immaculacy and redemption are attained, but also similarly benefited are all those dear ones of such a devotee. Thus widens the circle of God-oriented ones under the tutelage of the Guru. It becomes a self-generating process.

There is no other True Guru besides Sri Guru Granth Sahib, enshrining the Revealed Gurbani, in the present age. The blest God-oriented ones encourage others to accept shelter Divine of the Holy Living Spirit of the Gurus, Sri Guru Granth Sahib. Many are thus redeemed through initiation

of Naam conducted by the Beloved Five in Presence of Sri Guru Granth Sahib. This is in accordance with the above quote, 'All those, who are my spiritual kith and kin are also redeemed.'

Wasted are the ritualistic pursuits of some other faiths and the true beholding of the Lord is experienced by the fortunate disciples of the Guru, graced by the House of Guru Nanak. Rare are these true devotees among the teeming millions of mortals. High is their spiritual station, beyond common reach, bestowed on the merit of high Wisdom Divine through Grace of the Guru. Their only Support is the Lord-Divine. The Naam-Chant of miraculous powers Divine is initiated only in the House of Guru Nanak during the initiation ceremony. This unique Gift is not available elsewhere, as the Lord, Himself, bestowed Naam on Guru Nanak for universal good and Redemption. Naam is deeply Profound, with quality of touchstone to induce spirituality. O' Lord! The heart that has imbibed Naam becomes immaculate and Redeemed!! He is rid of all shackles of birth and death and becomes immortal in high spiritual state of Equipose. The above is only restatement of the preceding Gurbani quote.

Such devotees are blessed with experience of Divine Presence within and they enjoy bliss as gift Divine. They are in a perpetual state of God-meditation and Equipose that is entirely different from the yogic fanatic meditation, devoid of Godly relationship. This is most ecstatic Amrit experience of Godly Love that defies all attempts for adequate description, best known to the enjoyer himself. Says Gurbani:

ਸਭੇ ਸੁਖ ਭਏ ਪ੍ਰਭ ਤੁਠੇ ॥

ਗੁਰ ਪੂਰੇ ਕੇ ਚਰਣ ਮਨਿ ਵੁਠੇ ॥

ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ ਜੀਉ ॥੧॥

ਅਗਮ ਅਗੋਚਰੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਵਰਤੈ ਨੇਰਾ ॥

ਸਦਾ ਅਲਿਪਤੁ ਜੀਆ ਕਾ ਦਾਤਾ ਕੋ ਵਿਰਲਾ ਆਪੁ ਪਛਾਣੈ ਜੀਉ ॥੨॥

All is Blissful with Grace Divine, Imbibing Word of the Guru in heart. Engrossed in Equipose state of Godly meditation, the enjoyer alone knows the Amrit Bliss. 1.

Inaccessible and Incomprehensible is the Lord mine, that pervades all beings and abides ever so close. Bestower of all life, He remains Transcendent and Aloof too. Rare is the one who realizes Him. 2.

(Majh M.5 Ang.106)

Without the kind tutelage of the Guru, many are those yogis and meditators, who engage in fanatic meditation and rituals relying on their particular sectarian faiths. However, they never derive any spiritual benefit towards God-realization. Their confused efforts go in vain. Invisible Lord, beyond reckoning, is revealed in the mind of a Gursikh by Grace of the Guru. Their dark ignorance, conceit of selfhood, and doubts are all totally eliminated by Guru's teachings.

What is needed is complete surrender and giving up duality of hankering after make-believe hopes of spirituality. With this frame of mind, a true seeker taking refuge in holy congregation of the House of Guru is rid of all fears of births and deaths. Transmigration is no more for him. All his hopes and objectives are fulfilled by the very sight of the Guru-like saints when he accepts initiation to pledge undivided loyalty to the Guru. Chant of the Guru's Word and acceptance of His basic teachings bring in a phenomenal change in the being of the devotee. He comes to live by contemplation of Divine with each breath. New joy and happiness make the mind to blossom

forth. Thus, The Lord becomes his mainstay and life Support, Whose Divine Virtues he sings for self-rejuvenation and flourishing. Here is suitable quote from Gurbani:

ਜੀਅ ਪ੍ਰਾਣ ਪ੍ਰਭ ਮਨਹਿ ਅਧਾਰਾ ॥
ਭਗਤ ਜੀਵਹਿ ਗੁਣ ਗਾਇ ਅਪਾਰਾ ॥
ਗੁਣ ਨਿਧਾਨ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਮਾ ਹਰਿ ਧਿਆਇ ਧਿਆਇ ਸੁਖੁ ਪਾਇਆ ਜੀਉ ॥੧॥
ਮਨਸਾ ਧਾਰਿ ਜੋ ਘਰ ਤੇ ਆਵੈ ॥
ਸਾਧਸੰਗਿ ਜਨਮੁ ਮਰਣੁ ਮਿਟਾਵੈ ॥
ਆਸ ਮਨੋਰਥੁ ਪੂਰਨੁ ਹੋਵੈ ਭੇਟਤ ਗੁਰ ਦਰਸਾਇਆ ਜੀਉ ॥੨॥
ਅਗਮ ਅਗੋਚਰ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨੀ ॥
ਸਾਧਿਕ ਸਿਧ ਧਿਆਵਹਿ ਗਿਆਨੀ ॥
ਖੁਦੀ ਮਿਟੀ ਚੂਕਾ ਭੋਲਾਵਾ ਗੁਰਿ ਮਨ ਹੀ ਮਹਿ ਪ੍ਰਗਟਾਇਆ ਜੀਉ ॥੩॥
ਅਨਦ ਮੰਗਲ ਕਲਿਆਣ ਨਿਧਾਨਾ ॥
ਸੂਖ ਸਹਜ ਹਰਿ ਨਾਮੁ ਵਖਾਨਾ ॥
ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੁਆਮੀ ਅਪਨਾ ਨਾਉ ਨਾਨਕ ਘਰ ਮਹਿ ਆਇਆ ਜੀਉ ॥੪॥੨੫॥੩੨॥

Support of the Lord in mind is my life breath. A devotee lives by singing Virtues Divine, Countless. Treasure-House of Virtues is the Amrit Naam Divine. Contemplating of Naam, I enjoy the Bliss. 1. Cherished desire of the devotee finds Solace. Company of Saints rids him of births and deaths. His life objective and hopes are fulfilled by the very Vision of the Guru. 2. Seers and spiritual seekers Contemplate of Him, yet they fail to Comprehend the Invisible One, I beyond reach. However when doubt and self ego are no more. Guru reveals the Lord in mind of the devotee. 3. Happiness of Bliss, Redemption and all treasures come through Naam Contemplation, Source of all spirituality. When it pleases the Lord of mine, O' Nanak! Naam comes to abide within. 4. 25. 32. (Majh M.3 Ang.103-4)

The treasure of Blissful redemption is bestowed on one engaged in single-minded devotion of Naam, the source of all that is spiritual. The Lord, represented by Naam also comes to abide within with all the Resplendent Effulgence Divine. Even Guru Nanak seeks the dust of the feet of such holy saints living in Godly Presence and teaches us to make similar supplication at Door of the Divine. Their very sight is so fulfilling and a great help towards God-Realization or else many strive, O' Lord! to see Thee, but in vain. Divine Realization is Thy Own Grace! By himself mortal is neither a stupid nor a seer. It is all Thy own Play. Says Gurbani:

ਨਾ ਕੋ ਮੂਰਖੁ ਨਾ ਕੋ ਸਿਆਣਾ ॥
ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਰਾ ਭਾਣਾ ॥
ਅਗਮ ਅਗੋਚਰ ਬੇਅੰਤ ਅਥਾਹਾ ਤੇਰੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਜੀਉ ॥੩॥
ਖਾਕੁ ਸੰਤਨ ਕੀ ਦੇਹੁ ਪਿਆਰੇ ॥
ਆਇ ਪਇਆ ਹਰਿ ਤੇਰੈ ਦੁਆਰੈ ॥
ਦਰਸਨੁ ਪੇਖਤ ਮਨੁ ਆਘਾਵੈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਈ ਜੀਉ ॥੪॥੨॥੧੪॥

None by himself is stupid or a seer. All is Thy Own Play. O' Fathomless Lord, Invisible and II beyond Contemplation! Thou defy all evaluation. 3. Grant me the boon of dust of feet of holy Saints. I beg of this at Thy Door. Beholding Sight of Thy Saints, mind gets fulfilled and O' Nanak! God-Realization comes easy! 4.1.14. (Majh M.5 Ang.98)

Formless is the Lord! How then can He be envisaged through human faculties? Only those are blessed with supernatural vision Divine, who are first blessed with Naam dedication. Thus only they can envision the Invisible, Limitless Lord, Who is both the Creator and Destroyer of all the visible creation. How perplexing! The Creator of all that is visible is Invisible Himself. Rare are the ones who can envision Him, blessed with similar Divine Virtues and Divine Sight. This is a gift bestowed on the God-oriented with Grace of the Lord, after the initial blessing of the Guru and ceaseless meditation on Naam. The final and highest spiritual state, with Grace Divine, is reached on merger of the devotee's identity with the Lord Himself and thus the vision Supernatural and God-Realization!

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ ॥
ਆਪੇ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ ॥
ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਸੋਭਾ ਪਾਵਣਿਆ ॥੧॥
ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਿਰੰਕਾਰੀ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥
ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਘਟਿ ਘਟਿ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥
ਤੂ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਪ੍ਰਭੁ ਸੋਈ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥
ਗੁਰੁ ਪਰਸਾਦੁ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੨॥
ਤੂੰ ਆਪੇ ਸਚਾ ਸਿਰਜਣਹਾਰਾ ॥
ਭਗਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਭੀਜੈ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਵਣਿਆ ॥੩॥
ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਾ ਪ੍ਰਭ ਤੇਰੇ ॥
ਤੁਧੁ ਸਾਲਾਹੀ ਪ੍ਰੀਤਮ ਮੇਰੇ ॥
ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਜਾਚਾ ਗੁਰੁ ਪਰਸਾਦੀ ਤੂੰ ਪਾਵਣਿਆ ॥੪॥
ਅਗਮੁ ਅਗੋਚਰੁ ਮਿਤਿ ਨਹੀ ਪਾਈ ॥
ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤੂੰ ਲੈਹਿ ਮਿਲਾਈ ॥
ਪੂਰੇ ਗੁਰੁ ਕੈ ਸਬਦਿ ਧਿਆਈਐ ਸਬਦੁ ਸੇਵਿ ਸੁਖੁ ਪਾਵਣਿਆ ॥੫॥

The Primal, Limitless Lord is all by Himself. He is the Creator and Destroyer of the Creation Himself Himself He manifests in all. Honoured are the Guru-oriented ones. 1.

I am sacrifice with all my being unto those, Contemplators of Formless Lord's Naam. Formless Lord is made Comprehensible to the Guru-oriented as manifesting in all beings. 1. Pause.

Thou, O' Lord, Compassionate and Merciful. There is none else besides Thee. Guru bestows Naam through His Grace and those contemplating of Naam merge in Lord, the Naam-Incarnate. 2.

Thou are creating eternally and Full are Thy treasure houses of the gifts of Divine Devotion. The Guru oriented are bestowed with Naam and their minds are imbued with Love Divine. In their ecstatic feeling of God-Love are they ever lost. 3.

May I ever sing of Thy Virtues O' Lord! O' my Beloved! May I ever be full of praise for Thee. You are the only Lord True, without a rival. Through Guru's Grace may Thou be Realized. 4.

Invisible and Incomprehensible One, none has ever fathomed Thee. Meeting Thee in Spiritual Union is through Thy Grace. Contemplating Divine is through Word of the Accomplished Guru, Meditating The Word is the source of all Bliss. 5.

(Majh M.4 Ang.129-130)

Just as the Jewel of Naam lies hidden in every being, beyond individual comprehension, similarly the Lord remains Invisible. Engaged in chanting of Guru's Word, as the Incantation, the inner bright Jewel of Naam is revealed. So also the Inaccessible and beyond human contemplation, the Lord the Highest, remains Invisible till Contemplation of Guru's Word ceaselessly leads to Naam-

Unification with Lord, Naam Incarnate and the individual soul sparks with the Light of Divine Spirit. Thus chanting the Incantation of the Guru's Word showers many a Spiritual blessings. The Limitless Effulgence of Naam Jewel reveals the oneness of individual spirit with the Spirit Divine. Hidden nature of the fundamental unity of the individual spirit and the Divine Spirit is not a proof against their reality and existence. Fire lies dormant in wood until it is awakened through appropriate means and to reveal itself. Even the wisest of the wise were denying the presence of fire in wood until it was revealed. Likewise, the mortals, ignorant blind with their own fanciful thoughts are denying the existence of individual soul and Divine Spirit. These include even the renowned scientists. They need spectacular proof. Their misfortune lies in that the inductive revelation is illusive for them, yet this in itself cannot form the basis for establishing non-existence of God and individual spirituality. It is very much a case of individual limitation and inability to experience the Divine.

The whole creation was being swept by the spiritual ignorance. It was Guru Nanak, in ten Forms of Guruship, disseminating the Same Divine Truth and finally Sri Guru Granth Sahib eternally, has revealed the personal witnessing of the Formless, Immaculate, Eternal Lord as a Real Being. The numerous God-oriented ones, who experienced the Effulgent Lord in their own beings, further confirmed this. Thus the world came to realize the theism, abandoning the ignorance of infidelity. The new ray of Faith Divine pierced through the dark ignorance of disbelief.

Such was universal response to the onset of Formless Naam in the dark age of disbelief, that the atheists came out of their disillusionment. Many of the predestined Divine-oriented ones were rejuvenated spiritually beholding the Effulgent Presence of the Lord. Many seers were yearning for ages for a momentary flash of Divinity and many mythological gods like Brahma, Indra etc. were searching in vain. This experience of envisioning The Lord was made possible in the House of Nanak for the Guru-oriented Gursikhs within their own beings. In their ecstatic joy of Divine experience, these devotees sang the Gurbani thus:

ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ॥
 ਨਾਮੁ ਰਤਨੁ ਲੈ ਗੁਣਾ ਰਖਿਆ ॥
 ਅਗਮੁ ਅਗੋਚਰੁ ਸਭ ਤੇ ਉਚਾ ਗੁਰ ਕੈ ਸਬਦਿ ਲਖਾਵਣਿਆ ॥੧॥
 ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਕਲਿ ਮਹਿ ਨਾਮੁ ਸੁਣਾਵਣਿਆ ॥
 ਸੰਤ ਪਿਆਰੇ ਸਚੈ ਧਾਰੇ ਵਡਭਾਗੀ ਦਰਸਨੁ ਪਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥
 ਸਾਧਿਕ ਸਿਧ ਜਿਸੈ ਕਉ ਫਿਰਦੇ ॥
 ਬ੍ਰਹਮੇ ਇੰਦ੍ਰ ਧਿਆਇਨਿ ਹਿਰਦੇ ॥
 ਕੋਟਿ ਤੇਤੀਸਾ ਖੋਜਹਿ ਤਾ ਕਉ ਗੁਰ ਮਿਲਿ ਹਿਰਦੈ ਗਾਵਣਿਆ ॥੨॥

Invisible Lord within is experienced not. Jewel of Naam lies hidden. Inaccessible and Incomprehensible Lord is the Highest Being. Yet He is envisioned through Word of the Guru. 1. Sacrifice am I with all my being unto Thee, O Guru, the Bestower of Naam in the Dark age. The beloved holy Saints have Support of Faith Divine. Fortunate are they beholding The Lord. 1. Pause. The seers and those engaged in Spiritual pursuit Seek Him. Brahma and Indra contemplate of Him in their hearts. Countless mythological gods search for Him. On meeting the Guru, Inaccessible Lord is found within, abiding in the hearts and the devotee sings of him in ecstatic joy.2. (Majh M.5 Ang.130)

The meditation by gods Brahma and Indra refers to the ritual meditation of Hatth Yoga. The real meditation of Godly Love is learnt from the Guru. Teaching this way of meditation of Guru's Word not only brings awareness of the Being of Fathomless Lord, but also imparts the conviction of His

All-Prevalent Will as Creator, Provider, Supreme Lord of all beings and Omnipresent. It teaches meditating on this Compassionate and Loving God, Limitless and ever Present. Says Gurbani:

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰੁ ਧਿਆਈਐ ॥
ਗੁਰ ਪੂਰੇ ਤੇ ਇਹ ਮਤਿ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥
ਕਰਣ ਕਰਾਵਨਹਾਰ ਦਇਆਲ ॥
ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਲ ॥
ਅਗਮ ਅਗੋਚਰ ਸਦਾ ਬੇਅੰਤਾ ॥
ਸਿਮਰਿ ਮਨਾ ਪੂਰੇ ਗੁਰ ਮੰਤਾ ॥੨॥

Contemplate of Fathomless, Supreme Lord. Awareness of this is bestowed by Accomplished Guru. 1. Pause.

Doer Alone is the Lord Compassionate, Providing and caring for all His Creation. Inaccessible and Incomprehensible is the Eternal Fathomless One. Contemplate of Him, O' mind through Word of the Accomplished Guru. 2.

(Gaurri Guareri M.5 Ang.184)

Indeed the Lord is truly Great, Inaccessible and Fathomless as also Carefree. It is not easy to envision Him. Those who are predestined alone come to join holy ones at the House of the Guru. They get rid of the worldly attachment first, to be able to tread the Path Divine. It becomes apparent then that Naam-Contemplation is ordained by the Will Divine. The graced ones alone engage in loving devotion to Naam and win The Divine recognition as true devotees. The marked distinction of such devotees is that they acquire similar tranquillised vision while viewing good or bad and their ego of self- conceit is completely banished. They perceive God everywhere. The fortunate ones enjoy the intense spiritual state of the equipoise. True devotees of Lord with Broad Vision are ever blissful, unaffected and real renouncers even as householders. They live a life of equipoise with childlike simplicity as God-oriented ones. They enjoy playful love with their Lord, who responds as a Loving and Caring Father to ensure their happiness.

It is not possible to comprehend all Virtues of Invisible Lord, Who is beyond comprehension. The experience of Oneness with Him alone is truly satisfying. However, such a possibility is an act of Divine Grace and predestined. Realization of The Divine by the God-oriented is like beholding the Presence of The Lord. They are ever engrossed in complying with the Divine Will and chant such like prayers:- "O Lord! Thou alone are the doer of all that comes to pass and creator of all universe. Provision of earth and all the beings are Thy own creation. Guru Nanak has brought us under Thy refuge. Thou keep us always under Thy own Loving care". Says Gurbani:

ਵਡਾ ਸਾਹਿਬੁ ਅਗਮ ਅਥਾਹਾ ॥
ਕਿਉ ਮਿਲੀਐ ਪ੍ਰਭ ਵੇਪਰਵਾਹਾ ॥
ਕਾਟਿ ਸਿਲਕ ਜਿਸੁ ਮਾਰਗਿ ਪਾਏ ਸੋ ਵਿਚਿ ਸੰਗਤਿ ਵਾਸਾ ਪਾਇਦਾ ॥੧੨॥
ਹੁਕਮੁ ਬੂਝੈ ਸੋ ਸੇਵਕੁ ਕਹੀਐ ॥
ਬੁਰਾ ਭਲਾ ਦੁਇ ਸਮਸਰਿ ਸਹੀਐ ॥
ਹਉਮੈ ਜਾਇ ਤ ਏਕੋ ਬੂਝੈ ਸੋ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਇਦਾ ॥੧੩॥
ਹਰਿ ਕੇ ਭਗਤ ਸਦਾ ਸੁਖਵਾਸੀ ॥
ਬਾਲ ਸੁਭਾਇ ਅਤੀਤ ਉਦਾਸੀ ॥
ਅਨਿਕ ਰੰਗ ਕਰਹਿ ਬਹੁ ਭਾਤੀ ਜਿਉ ਪਿਤਾ ਪੂਤੁ ਲਾਡਾਇਦਾ ॥੧੪॥
ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਤਾ ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਈ ॥

ਗੁਰਮੁਖਿ ਪ੍ਰਗਟੁ ਭਇਆ ਤਿਨ ਜਨ ਕਉ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇਦਾ ॥੧੫॥

ਤੂ ਆਪੇ ਕਰਤਾ ਕਾਰਣ ਕਰਣਾ ॥

ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਧਰੀ ਸਭ ਧਰਣਾ ॥

ਜਨ ਨਾਨਕੁ ਸਰਣਿ ਪਇਆ ਹਰਿ ਦੁਆਰੈ ਹਰਿ ਭਾਵੈ ਲਾਜ ਰਖਾਇਦਾ ॥੧੬॥੧॥੫॥

The Great Magnificent Lord is Inaccessible and Fathomless. How to meet this Carefree, Supreme One? Abides he among the holy ones, whose tie of worldliness is cut asunder by the Lord and thus put on Path Divine to realize Him. 12.

A devotee is one who is able to discern The Will Divine. He contends both good and bad with tranquil sameness. The one rid of selfhood realizes the One Lord and this Guru-oriented merges with Lord in equanimity of Equipoise. 13.

Ever in Bliss are the devotees of Divine. They are child-like, unaffected and true renouncers. They indulge in child-like playfulness with their Loving and Caring Father Divine. 14.

None has ever fathomed the Unapproachable and Incomprehensible One, but Realized through His Own Grace. Lord is revealed through the Guru to those, who are so destined by His Grace. 15.

Thou Alone are The Doer of all cause and effect that ever happens. All Thy Creation have Thou put on earth. Slave Nanak has sought refuge at Divine-Door and now it is up to the Lord to save his honour as it may please Him. 16.1.5.

(Maru Solhe M.5 Ang.1076)

In teachings of the Guru, the formless Lord is believed to be the Sole Creator eternally. Thus He has been sung with this attribute in loving devotion. As one delves in contemplation of Naam, the Lord is revealed as the One mitigating everyone's sorrows and pain. The Lord enjoys Self-Satisfaction in His own state of Unapproachable Limitlessness, beyond human comprehension. However He reveals himself to abide in the being of a devotee through the Guru's grace. He bestows His own virtues on those who praise Him ceaselessly in contemplation of the Guru's Word. Such devotees are then exempt from the personal accounting for their deeds and none ever calls them for such accounting.

Though the trinity of gods, Brahma, Vishnu and Mahesh lay claims to divinity and pose as contemplators of the Divine, yet they fail to realize the Lord in His entirety. However, O Lord, the one blessed by Thee can comprehend Thee through Thy own grace. The Lord is prevalent in all the world as the Eternal, Immanent One, but Invisible in form, revealed only to the rare few. The God-oriented ones, beloved of the Lord, engage in His contemplation and singing of praises through the Guru's Word. Such pure and immaculate ones get merged with their Source, the Creator Lord. He becomes their final Abode. Thus they live ever in Divine presence of the Lord, which is beyond the comprehension of mortals. They enjoy abiding by Divine Will and make no show of their high spirituality. Such Divinely accepted ones are ever engrossed in singing of Virtues Divine. They pray: "O Lord! Grant us the boon of Thy own praise, living in Thy presence. Finally, may we find refuge in Thy own Being". Here is Gurbani:

ਸੋ ਸਚੁ ਸੇਵਿਹੁ ਸਿਰਜਣਹਾਰਾ ॥

ਸਬਦੇ ਦੁਖ ਨਿਵਾਰਣਹਾਰਾ ॥

ਅਗਮੁ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ਆਪੇ ਅਗਮ ਅਥਾਹਾ ਹੇ ॥੧॥

Contemplate thee of the Creator Eternal. Divine-Word is the Mitigator of pain and sorrow. None has comprehended the Unapproachable, Limitless Lord, who remains Self-Contained and Aloof. 1.

...

ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥
ਸਦਾ ਸਬਦਿ ਸਾਲਾਹੀ ਗੁਣਦਾਤਾ ਲੇਖਾ ਕੋਇ ਨ ਮੰਗੈ ਤਾਹਾ ਹੇ ॥੯॥
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰੁਦ੍ਰ ਤਿਸ ਕੀ ਸੇਵਾ ॥
ਅੰਤੁ ਨ ਪਾਵਹਿ ਅਲਖ ਅਭੇਵਾ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਹਿ ਤੂ ਅਪਣੀ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਹਾ ਹੇ ॥੧੦॥

Inaccessible and Incomprehensible is the Lord. Yet He comes to abide in one's mind by Grace of the Guru. Ever praising the Lord, Bestower of Virtues, devotee is not called upon to personal accounting of deeds in Court Divine. 9.

Brahma, Vishnu and Mahesh, gods of trinity, remain in His contemplation and yet find not in entirety the Mysterious One. Only God-oriented ones Blest by Thee, Contemplate of Thee through Thy Own Grace. 10.

...

ਸਭ ਜਗ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ ॥
ਸਬਦੁ ਸਲਾਹਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਨਿਜ ਘਰਿ ਵਾਸਾ ਤਾਹਾ ਹੇ ॥੧੩॥
ਸਦਾ ਭਗਤ ਤੇਰੀ ਸਰਣਾਈ ॥
ਅਗਮ ਅਗੋਚਰ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਜਿਉ ਤੁਧੁ ਭਾਵਹਿ ਤਿਉ ਤੂ ਰਾਖਹਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਹਾ ਹੇ ॥੧੫॥
ਸਦਾ ਸਦਾ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ॥
ਸਚੇ ਸਾਹਿਬ ਤੇਰੈ ਮਨਿ ਭਾਵਾ ॥
ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਸਚੁ ਦੇਵਹੁ ਸਚਿ ਸਮਾਹਾ ਹੇ ॥੧੬॥੧॥੧੦॥

The Lord pervades the whole world, but revealed only through Grace of Guru. Praising the Lord through Word Divine, The devotees become pure and immaculate and then merge in Him as their Source and Real Abode. 14.

Thy devotees ever abide in Thy refuge O' Lord Inaccessible, beyond reckoning. Thou Sustain them as it may please Thee. The God-oriented ones remain engrossed in Thy Naam Contemplation. 15. Ever singing of Thy Virtues, O' Lord True! May I gain Thy Love. Nanak makes true supplication that may I receive Naam True to remain ever engrossed thus. 16.1.10.

(Maru M.3 Ang.1053-54)

Realizing the Lord, beyond human reach and contemplation, is feasible only through the Guru's wisdom and teachings:

ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥
ਤਾ ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਇ ॥
ਗੁਣਵੰਤੀ ਗੁਣ ਸਾਰੇ ਨੀਤ ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਮਿਲੀਐ ਮੀਤ ॥੧੭॥

Inaccessible and Incomprehensible Lord is beyond reckoning. Realizing Him is only an act of His Own Grace. The virtuous devotees remain ever Contemplating Virtues Divine. O' Nanak! Realizing Him is only through Guru s teachings. 17.

(Dakhani Onkar Ang.932)

God-realization, while leading a normal householder's life, is a supreme and unique gift of the Guru's teachings given to mankind. Says Gurbani:

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥
ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥
ਰਹਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੋ ॥
ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ ॥੫॥

Just as lotus is above water and duck keeps the wings dry while swimming. Swim across thou the dreadful worldly ocean keeping mentally aloof with Divine-Word in mind. Enjoying tranquillity of peace, free of the worldly desires amidst worldliness, devotees keep Beholding the Fathomless Lord in mind. Says Nanak, I am slave unto those, who envisioning Incomprehensible Lord themselves help others to envision Him. 5.
(Sidh Gosht Ang.938)

This is a game of the Word Divine and concentration of the mind. Through Naam-contemplation, divided thought is concentrated into single-minded devotion. In this state one enjoys aloofness from worldliness even as a householder, like a lotus above and aloof from the water. Just as a duck, swimming in water keeps its wings dry and unaffected by water, similarly contemplators of Naam and truly God-oriented ones, remain unaffected by worldliness. With God in their mind and yet leading a normal householder's life, performing all duties, they are true renouncers and unattached with worldly desires. The ones who not only envision God but also help others to gain similar experience of God-Realization are truly great. Guru Nanak seeks to be their slave.

The Eternal Lord is described as the Treasure House of all virtues. Naam obtained through the Guru's teachings helps to find the Door of the Inaccessible Lord. Delving in the occupation of True Naam- contemplation leads to realization of the Virtuous and Liberator Lord, once and for all, eternally. Gurbani says:

ਅਗਮ ਰੂਪੁ ਗੋਬਿੰਦ ਕਾ ਅਨਿਕ ਨਾਮ ਅਪਾਰ ॥
ਧਨੁ ਧੰਨੁ ਤੇ ਜਨ ਨਾਨਕਾ ਜਿਨ ਹਰਿ ਨਾਮਾ ਉਰਿ ਧਾਰ ॥੪॥੧॥

Inaccessible is Lord, sustainer of the World, Known by mortals through Countless names. Hail to the devotees! O' Nanak, who have enshrined the Naam Divine in their hearts. 4. 1.
(Mali Gaurra Ang.986)

ਅਗਮ ਅਗੋਚਰੁ ਤੂ ਧਣੀ ਅਵਿਗਤੁ ਅਪਾਰਾ ॥
ਗੁਰ ਸਬਦੀ ਦਰੁ ਜੋਈਐ ਮੁਕਤੇ ਭੰਡਾਰਾ ॥
ਨਾਨਕ ਮੇਲੁ ਨ ਚੂਕਈ ਸਾਚੇ ਵਾਪਾਰਾ ॥੮॥੧॥

Inaccessible beyond comprehension are Thou, O' Lord Limitless and Indestructible! Thy Door is reached through Guru's Word that is source of Redemption. Through the worth-while occupation of true Naam-Contemplation are Thou realized, forever. 8. 1.
(Maru Ashtpadian M.1 Ang.1009)

The Word obtained from the Guru alone has been the source of redemption through all the four ages. Praising the Lord through Naam alone helps to envision Him:

ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਬਦਿ ਸਾਲਾਹੇ ॥
ਅਗਮ ਅਗੋਚਰ ਵੇਪਰਵਾਹੇ ॥
ਏਕ ਨਾਮਿ ਜੁਗ ਚਾਰਿ ਉਧਾਰੇ ਸਬਦੇ ਨਾਮ ਵਿਸਾਹਾ ਹੇ ॥੧੧॥

God-oriented ones praise the Lord through Naam, Divine-Word, bestowed by Guru. Signified by Naam is the Inaccessible, Incomprehensible Lord, Free of all Care. His Naam has been redeeming through the four ages. It is Naam that begets Trust Divine. 11.

(Maru Solhe M.3 Ang.1055)

ਅਗਮ ਨਿਗਮੁ ਸਤਿਗੁਰੂ ਦਿਖਾਇਆ ॥
ਕਰਿ ਕਿਰਪਾ ਅਪਨੈ ਘਰਿ ਆਇਆ ॥
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਜਾਤਾ ਜਿਨ ਕਉ ਨਦਰਿ ਤੁਮਾਰੀ ਜੀਉ ॥੬॥

Inaccessible Divine-Path Satguru has shown. Throuh His grace have I found Abode Divine within. Realized is the Immaculate One in the midst of worldly darkness by those, who receive Thy Grace, O' Lord. 6.

(Maru M.3 Ang.1016)

Those who receive Divine-Grace have found the immaculate Lord in the midst of worldly darkness. This is the Grace of the Satguru that he has shown Presence of the Inaccessible Lord within:

ਅਗਮੁ ਅਗੋਚਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ॥
ਭੂਲਾ ਮਾਰਗਿ ਸਤਿਗੁਰਿ ਪਾਇਆ ॥
ਗੁਰ ਸੇਵਕ ਕਉ ਬਿਘਨੁ ਨ ਭਗਤੀ ਹਰਿ ਪੂਰ ਦ੍ਰਿੜਾਇਆ ਗਿਆਨਾਂ ਹੇ ॥੫॥
ਗੁਰਿ ਦ੍ਰਿਸਟਾਇਆ ਸਭਨੀ ਠਾਂਈ ॥
ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹਿਆ ਗੋਸਾਈ ॥
ਉਚ ਉਨ ਸਭ ਏਕ ਸਮਾਨਾਂ ਮਨਿ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨਾ ਹੇ ॥੬॥

Guru has enabled the vision of Lord. Inaccessible and Incomprehensible, showing the Path Divine to the lost one, gone stray. The devotee has been trained thoroughly in knowledge Divine and meets no obstacles. 5.

Guru has shown Presence of the Lord everywhere. Immanent Lord is in Water, over land and everywhere. There is no high or low, all are alike. The mind has attained contemplation of Equipoise. 6.

(Maru Solhe M.5 Ang.1075)

The Satguru has shown the Divine Path to the lost mortals who were going astray. This Path has led to the vision of the Lord. The unique devotion of Naam contemplation is unhindered for devotees of the Guru, because the Guru has thoroughly trained them in the Divine Knowledge. The Guru has brought awareness within them that God is everywhere and Omnipresent. They are perturbed not by passing phases of high or low, good or bad in their state of contemplative equipoise.

CHAPTER 4 - VISION OF THE INACCESSIBLE AND INCOMPREHENSIBLE GOD

ਮੇਰੇ ਮਨ ਰਾਮ ਨਾਮ ਨਿਤ ਗਾਵੀਐ ਰੇ ॥

ਅਗਮ ਅਗੋਚਰੁ ਨ ਜਾਈ ਹਰਿ ਲਖਿਆ ਗੁਰੁ ਪੂਰਾ ਮਿਲੈ ਲਖਾਵੀਐ ਰੇ ॥ ਰਹਾਉ ॥

O' my mind, sing thou ever Naam Divine! Inaccessible and beyond comprehension is the Lord, Yet meeting the Accomplished Guru, is He comprehended. Pause.

(Kedara M.4 Ghar 1 Ang.1118)

ਭੈ ਨਿਰਭਉ ਮਾਣਿਅਉ ਲਾਖ ਮਹਿ ਅਲਖੁ ਲਖਾਯਉ ॥

ਅਗਮੁ ਅਗੋਚਰ ਗਤਿ ਗਭੀਰੁ ਸਤਿਗੁਰਿ ਪਰਚਾਯਉ ॥

Fearless of all fears and prevalent in all beings was comprehensible to Guru Arjan, who enjoyed His Presence. Guru Ram Das had drilled him in the knowledge of Reality of Lord, Fathomless and beyond comprehension. 8.

(Swayae M.5 Ang.1408)

ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ ॥

ਅਮਰੁ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ ॥

ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ॥

ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ ॥

ਜੋ ਦੇਖਿ ਦਿਖਾਵੈ ਤਿਸ ਕਉ ਬਲਿ ਜਾਈ ॥

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥੧॥

Unparalleled is One Lord, Alone, Eternal, Who does not incarnate. Nor does He belong to any caste nor bound with any ties. He is Inaccessible and Incomprehensible without Form, yet seeking devotees find Him in all beings. I am a sacrifice unto the one who envisages Him And helps others to realize Him. Grace of the Guru alone can bestow this highest spiritual state. 1.

(Bilawal M.1 Ang.838)

There are many such in Gurbani. In the face of such proof a Sikh believer can never doubt the existence of God. Though he is Inaccessible, Fathomless and Beyond Time - yet the Lord Supreme is Real!

ਹੈ ਤੂਹੈ ਤੂ ਹੋਵਨਹਾਰ ॥

ਅਗਮ ਅਗਾਧਿ ਊਚ ਆਪਾਰ ॥

ਜੋ ਤੁਧੁ ਸੇਵਹਿ ਤਿਨ ਭਉ ਦੁਖੁ ਨਾਹਿ ॥

ਗੁਰ ਪਰਸਾਦਿ ਨਾਨਕ ਗੁਣ ਗਾਹਿ ॥੨॥

Thou are Real and ever shall thou be. O' Lord! Inaccessible, Fathomless, Highest and beyond reckoning. Those who contemplate Thee have no fear or sorrow. Nanak sings Thy virtues with the Grace of the Guru. 2.

(Tilang M.5 Ang.724)

What better quotation can there be than the fifth Nanak himself proclaiming after personal vision of the Lord, "Thou are, Thou are" and "Ever shall Thou be". He has further emphasized for our benefit that the Sikhs, who contemplate of the Eternal One, have neither fear nor sorrow. Fearless and carefree these devotees sing Virtues of the Divine, praising the Praiseworthy Lord. Guru Nanak has redeemed the mortals in this Dark Age with His teachings. He has taught that even the

filthy ignorants who engage themselves truly in God-contemplation and are blessed by the compassionate Lord, are redeemed and also envision the Lord Himself. Says Gurbani:

ਅਗਮ ਅਗੋਚਰੁ ਦਰਸੁ ਤੇਰਾ ਸੋ ਪਾਏ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ॥
ਆਪਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਸਤਿਗੁਰਿ ਬਖਸਿਆ ਹਰਿ ਨਾਮੁ ॥੧॥
ਕਲਿਜੁਗੁ ਉਧਾਰਿਆ ਗੁਰਦੇਵ ॥
ਮਲ ਮੂਤ ਮੂੜ ਜਿ ਮੁਘਦ ਹੋਤੇ ਸਭਿ ਲਗੇ ਤੇਰੀ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥ (੪॥੫॥੧੪੦॥)

O' Lord Inaccessible and Incomprehensible! Those envision Thee, who are so predestined. The compassionate Lord in His mercy Has bestowed the Divine Naam through the Guru. 1. The Guru Divine has saved the dark age mortals. The filthy and ignorant ones too engaged themselves in Divine Devotion. Pause. (4.5.140.)
(Aasa M.5 Ang.406)

Here is the personal witness of Satguru, Fifth Guru Nanak:

ਮੈ ਬਹੁ ਬਿਧਿ ਪੇਖਿਓ ਦੂਜਾ ਨਾਹੀ ਰੀ ਕੋਊ ॥
ਖੰਡ ਦੀਪ ਸਭ ਭੀਤਰਿ ਰਵਿਆ ਪੂਰਿ ਰਹਿਓ ਸਭ ਲੋਊ ॥੧॥ ਰਹਾਉ ॥
ਅਗਮ ਅਗੰਮਾ ਕਵਨ ਮਹਿੰਮਾ ਮਨੁ ਜੀਵੈ ਸੁਨਿ ਸੋਊ ॥ (੨॥੨॥੩੩॥)

Many are the ways I have looked none Else is there. Prevalent is the Lord Supreme everywhere. In continents, islands and all the worlds. 1. Pause. Beyond reach and comprehension is the Lord. Who can comprehend His greatness profound? My mind is revived and revitalized hearing His Praises. 1. (2.2.33.)
(Dev Gandhari M.5 Ang.535)

ਜਾਨੀ ਨ ਜਾਈ ਤਾ ਕੀ ਗਾਤਿ ॥੧॥ ਰਹਾਉ ॥
ਕਹ ਪੇਖਾਰਉ ਹਉ ਕਰਿ ਚਤੁਰਾਈ ਬਿਸਮਨ ਬਿਸਮੇ ਕਹਨ ਕਹਾਤਿ ॥੧॥
ਗਣ ਗੰਧਰਬ ਸਿਧ ਅਰੁ ਸਾਧਿਕ ॥
ਸੁਰਿ ਨਰ ਦੇਵ ਬ੍ਰਹਮ ਬ੍ਰਹਮਾਦਿਕ ॥
ਚਤੁਰ ਬੇਦ ਉਚਰਤ ਦਿਨੁ ਰਾਤਿ ॥
ਅਗਮ ਅਗਮ ਠਾਕੁਰੁ ਆਗਾਧਿ ॥
ਗੁਨ ਬੇਅੰਤ ਬੇਅੰਤ ਭਨੁ ਨਾਨਕ ਕਹਨੁ ਨ ਜਾਈ ਪਰੈ ਪਰਾਤਿ ॥੨॥੨॥੩੫॥

Unknowable is the spiritual state of the Lord! What can I describe with all the wisdom? 1. Pause. Those who delve in this are over taken in ecstasy. 1. Slaves and singers of gods, seers and spiritual seekers. Angels, divine seekers, Brahma and the like, The four holy scriptures, all sing of Thee day and night. O' Lord! Inaccessible and Fathomless One, Countless are Thy virtues that are beyond description, says Nanak. 2. 2. 35.
(Dev Gandhari M.5 Ang.535)

ਬਰਨਿ ਨ ਸਾਕਉ ਤੁਮਰੇ ਰੰਗਾ ਗੁਣ ਨਿਧਾਨ ਸੁਖਦਾਤੇ ॥
ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਅਬਿਨਾਸੀ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਤੇ ॥੨॥

Beyond me it is to count Thy acts of Blessedness, O' Lord Compassionate, Treasure House of Virtues! Such Inaccessible, Incomprehensible and Indestructible Lord is known through the accomplished Guru. 2.
(Gaurri M.5 Ang.207)

ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰ ਕੀ ਇਕ ਸਾਖੀ ॥
ਜਿਸੁ ਧੁਰਿ ਭਾਗੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਤਿਨਿ ਜਨਿ ਲੈ ਹਿਰਦੈ ਰਾਖੀ ॥

ਹਰਿ ਅੰਮ੍ਰਿਤ ਕਥਾ ਸਰੋਸਟ ਉਤਮ ਗੁਰ ਬਚਨੀ ਸਹਜੇ ਚਾਖੀ ॥
ਤਹ ਭਇਆ ਪ੍ਰਗਾਸੁ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਜਿਉ ਸੂਰਜ ਰੈਣਿ ਕਿਰਾਖੀ ॥
ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਅਲਖੁ ਨਿਰੰਜਨੁ ਸੋ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਆਖੀ ॥੧੨॥

*O' saints of the Divine, hearken Thee O' brothers! Here is a narration True of Satguru Divine. The blessed one, graced by Divine Has enshrined this in his heart. This Divine Amrit Sermon of high value is digested easily through the Word of the Guru. With this the mind gets enlightened, dispelling ignorance, just as the sun brings end to night. Invisible, unapproachable, beyond comprehension, Lord Immaculate is beheld by the Guru-oriented. 12.
(Var Sri Rag Ang.87-8)*

Only those are entitled to proclaim the witness, who have actually beheld the sight of the Invisible Lord, or else it is wasteful talk without the power of conviction. The Guru-oriented ones easily envision and comprehend the Invisible Lord. Their single-minded devotion is also imbued with Godly Love. Says Gurbani:

ਅਦਿਸਟੁ ਦਿਸੈ ਤਾ ਕਹਿਆ ਜਾਇ ॥
ਬਿਨੁ ਦੇਖੇ ਕਹਣਾ ਬਿਰਥਾ ਜਾਇ ॥
ਗੁਰਮੁਖਿ ਦੀਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਸੇਵਾ ਸੁਰਤਿ ਏਕ ਲਿਵ ਲਾਇ ॥੨॥

*Witness thee only if thou envision the Invisible One. Useless is the talk without witness True. Guru-oriented ones behold Him easily. Their single minded devotion is ever engrossed in Love Divine. 2.
(M.1 Gaurri Guareri Ang.222)*

Here is yet another:

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਸਭੁ ਸੰਸਾ ਦੂਖੁ ਗਵਾਇਆ ॥
ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰ ਬਚਨਿ ਧਿਆਇਆ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥ (੪॥੧॥੮॥)

*Naam Divine dwells in me with every life breath And has destroyed all doubt and sorrow. Invisible and Incomprehensible Lord I contemplate through Word of the Guru and have attained the highest saintly spiritual state. (1.1.8.)
(Aasa M.4 Ang.442)*

CHAPTER 5 - EQUANIMITY OF THOSE WHO ENVISION THE DIVINE

ਸਭੁ ਕਰਤਾ ਸਭੁ ਭੁਗਤਾ ॥੧॥ ਰਹਾਉ ॥

ਸੁਨਤੋ ਕਰਤਾ ਪੇਖਤ ਕਰਤਾ ॥

ਅਦ੍ਰਿਸਟੋ ਕਰਤਾ ਦ੍ਰਿਸਟੋ ਕਰਤਾ ॥

ਓਪਤਿ ਕਰਤਾ ਪਰਲਉ ਕਰਤਾ ॥

ਬਿਆਪਤ ਕਰਤਾ ਅਲਿਪਤੋ ਕਰਤਾ ॥੧॥

ਬਕਤੋ ਕਰਤਾ ਬੁਝਤ ਕਰਤਾ ॥

ਆਵਤੁ ਕਰਤਾ ਜਾਤੁ ਭੀ ਕਰਤਾ ॥

ਨਿਰਗੁਨ ਕਰਤਾ ਸਰਗੁਨ ਕਰਤਾ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਮਦ੍ਰਿਸਟਾ ॥੨॥੧॥

Creator Universal and Enjoyer of all is The Lord Creator and Immanent, Himself. 1. Pause.

He listens and envisions all. He is the Creator of all that is visible and invisible. The Creator is also the Destroyer of all His Own Creation. Pervasive is the Creator and yet Aloof both as The Immanent and Transcendent Lord! 1.

He is the Speaker and also the Contemplator. Birth and death are His Own play. He alone is both Un-manifest and Manifest. It is the Grace of the Guru that bestows the Equanimity of Vision of the Divine Play. 2. 1.

(Rag Gaund M.5 Ang.862)

CHAPTER 6 - THE ECSTASY OF ENVISIONING THE INVISIBLE LORD

ਲੋਇਣ ਦੇਖਿ ਰਹੇ ਬਿਸਮਾਦੀ ਚਿਤੁ ਅਦਿਸਟਿ ਲਗਾਈ ॥੨੪॥
ਅਦਿਸਟੁ ਸਦਾ ਰਹੈ ਨਿਰਾਲਮੁ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥੨੫॥
ਹਉ ਗੁਰੁ ਸਾਲਾਹੀ ਸਦਾ ਆਪਣਾ ਜਿਨਿ ਸਾਚੀ ਬੁਝ ਬੁਝਾਈ ॥੨੬॥
ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਨਾਵਹੁ ਗਤਿ ਪਤਿ ਪਾਈ ॥੨੭॥੨॥੧੧॥

Beheld is the Ecstatic sight of Lord Divine and mind is fixed in the Invisible One. 24.

Transcendent is the Invisible One always yet soul of the devotee merges into Spirit Divine. 25.

I am ever praising my Guru, Who has bestowed the Knowledge True. 26.

Nanak makes this submission that Naam Alone leads to higher spirituality and honour everywhere. 27.

(Ramkali M.3 Ang.910)

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਮਿਲਿ ਸਾਧੁ ਅਕਬੁ ਕਥਾਇਆ ਥਾ ॥
ਅਨਹਦ ਸਬਦੁ ਦਸਮ ਦੁਆਰਿ ਵਜਿਓ ਤਹ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਚੁਆਇਆ ਥਾ ॥੨॥

Invisible, Incomprehensible is the Lord Supreme. Meeting the Guru I sang Praises Divine of the Lord beyond expression. Unstruck Word is heard at Dasam Dwar, the Highest Seat Divine in human body. There trickles the Naam Amrit. 2.

(Maru M.5 Ang.1002)

ਗੁਰੁ ਪਾਰਸ ਹਮ ਲੋਹ ਮਿਲਿ ਕੰਚਨੁ ਹੋਇਆ ਰਾਮ ॥
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਕਾਇਆ ਗੜੁ ਸੋਹਿਆ ਰਾਮ ॥
ਕਾਇਆ ਗੜੁ ਸੋਹਿਆ ਮੇਰੈ ਪ੍ਰਭਿ ਮੋਹਿਆ ਕਿਉ ਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ ॥
ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਪਕੜਿਆ ਗੁਰੁ ਸਬਦੀ ਹਉ ਸਤਿਗੁਰੁ ਕੈ ਬਲਿਹਾਰੀਐ ॥
ਸਤਿਗੁਰੁ ਆਗੈ ਸੀਸੁ ਭੇਟ ਦੇਉ ਜੇ ਸਤਿਗੁਰੁ ਸਾਚੇ ਭਾਵੈ ॥
ਆਪੇ ਦਇਆ ਕਰਹੁ ਪ੍ਰਭ ਦਾਤੇ ਨਾਨਕ ਅੰਕਿ ਸਮਾਵੈ ॥੪॥੧॥

Guru is the Philosopher's Stone and I, mortal being, am iron that gets converted into gold by mere touch. Merging my identity with Lord, the body fortress has acquired luster Divine. Lost in Love Divine my body has become lustrous too. Why forget such Virtuous Lord even for a single breath or ingressing a morsel? Captivated is the Lord through Word of the Guru! Invisible and Incomprehensible though He is. I am sacrifice unto the Guru. I shall offer my head, if it so pleases the Guru. Bestow Thy Grace. O' Lord Compassionate! That Nanak may merge into Thee. 4.1.

(Tukhari M.4 Ang.114)

Here is the proof of evidence that The Lord, Invisible and Incomprehensible is captivated through Word of the Guru. Thus The Beloved Lord Immaculate, Supreme and Formless is realized only through Guru's Word in His Ecstatic Being. Only a few destined ones realize Him and become the true witnesses of such realization. They alone offer themselves in sacrifice unto the Guru, Who enabled this Wondrous experience. Their very being undergoes transformation into a Temple of The Divine, where The Lord Abides! Lustrous becomes such a body with luster Divine as if iron is converted into gold with touch of the Philosopher's stone. Illustrious God-oriented ones are such ones and they withhold not the secret of their Divine Experience nor do they discriminate in such revelation. If still the so-called Sikhs of unsound faith remain unconvinced, then they are beyond redemption. It is only their persistent folly to deny the obvious. How much should be told of spiritual revelations to the non-believers? With the Grace of the Guru, the God-oriented ones are bestowed with Vision Divine and spiritually awakened. They behold not another within or without except the Lord, Himself, revealing in all that is visible in creation. These devotees, contemplators

of Divine and spiritually high conquer their volatile freak minds and remain always in Godly Presence. This mind control and godliness is learnt and lived under the Guru's instruction. They enjoy the sight of Invisible, Formless Lord and ever remain in ecstatic bliss. All their afflictions of transmigration are banished and true happiness gets perpetuated. Ever imbued are they with Naam Amrit, abiding in Abode Divine! Redeeming Naam they sing, marveling the Virtuous Lord. Rid of cycles of birth and death of mortals, they merge their identity once for all in the Supreme, Immaculate and Eternal Spirit. No more is there doubt of their Oneness with Lord Supreme, because they have realized The Spirit Supreme Effulgent as in the person of Guru Nanak. He is revealed in hidden Abode within. This is subject of the following Gurbani quote:

ਮਨ ਰੇ ਰਾਮ ਜਪਹੁ ਸੁਖੁ ਹੋਈ ॥
 ਅਹਿਨਿਸਿ ਗੁਰ ਕੇ ਚਰਨ ਸਰੇਵਹੁ ਹਰਿ ਦਾਤਾ ਭੁਗਤਾ ਸੋਈ ॥ ਰਹਾਉ ॥
 ਜੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਦੇਖਹੁ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ ਜੀਉ ॥
 ਗੁਰਮੁਖਿ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਦੇਖਹੁ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਈ ਜੀਉ ॥੨॥
 ਚਲਤੋ ਠਾਕਿ ਰਖਹੁ ਘਰਿ ਅਪਨੈ ਗੁਰ ਮਿਲਿਐ ਇਹ ਮਤਿ ਹੋਈ ਜੀਉ ॥
 ਦੇਖਿ ਅਦ੍ਰਿਸਟੁ ਰਹਉ ਬਿਸਮਾਦੀ ਦੁਖੁ ਬਿਸਰੈ ਸੁਖੁ ਹੋਈ ਜੀਉ ॥੩॥
 ਪੀਵਹੁ ਅਪਿਉ ਪਰਮ ਸੁਖੁ ਪਾਈਐ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਈ ਜੀਉ ॥
 ਜਨਮ ਮਰਣ ਭਵ ਭੰਜਨੁ ਗਾਈਐ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ ਜੀਉ ॥੪॥
 ਤਤੁ ਨਿਰੰਜਨੁ ਜੋਤਿ ਸਬਾਈ ਸੋਹੰ ਭੇਦੁ ਨ ਕੋਈ ਜੀਉ ॥
 ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥੫॥

O' my mind! Contemplate of Lord Immanent for peace. Day and night keep Word of The Guru in mind, Lord Himself is the Giver as also Enjoyer of all. Pause.

The Lord within, experience Him without too, for there is no second rival to Him. Acquire equanimity of Vision with Guru's teachings to envision sparks of Divine Spirit in all. 2.

Control volatile mind to abide within, learning the technique from the Guru. Beholding the Invisible One, remain in ecstatic joy so that all sorrow is forgotten and mind dwells in peace. 3.

Blissful extreme is to drink Naam Amrit and thus come to abide in Him. Sing of the destroyer of fear of transmigration and no more shall be repeated births. 4.

In essence all is the Spirit Immaculate and thus 'I am Him ' doubtlessly. Fathomless, Lord Supreme! He Alone is the Enlightener, Guru, of Nanak. 5.

(Sorath M.1 Ang.599)

Generally the contemplative consciousness of the mortals is afflicted with ego and selfhood. They can never envisage The Lord Supreme. Those alone, who are rid of all ego and become immaculate and pure, are graced by The Guru to experience The Lord of all Bliss, The Splendid and Effulgent One. They behold nothing else but Him. They are saved from future births. Says Gurbani:

ਦੇਖਿਓ ਅਚਰਜੁ ਮਹਾ ਮੰਗਲ ਰੂਪ ਕਿਛੁ ਆਨ ਨਹੀ ਦਿਸਟਾਵੈ ॥
 ਕਹੁ ਨਾਨਕ ਮੋਰਚਾ ਗੁਰਿ ਲਾਹਿਓ ਤਹ ਗਰਭ ਜੋਨਿ ਕਹ ਆਵੈ ॥੪॥੧॥

Having beheld the Amazing Lord of All Bliss, I see nothing but Him. Says Nanak, the Guru has removed rust of grossness, then why should such immaculate one be reborn? 4.

(Natt Narain M.5 Ang.978)

The fortunate ones awakened thus, ever contemplating of Divine, have truly envisioned The Lord. They have taken refuge in The Lord at the Guru's Door. Blest are they with liberation through Grace Divine of Compassionate One and they are rid of all doubt. They enjoy Bliss of Spiritual Equipose forever. All that they ask of Divine comes to pass through Will of The Lord. Even their unexpressed unconscious desires are fulfilled. Their Naam-contemplation is automatic and

continuous with each breath. They hear the unstruck celestial music. They yearn to tread Path Divine in holy company. They are always muttering of Virtues Divine. Strange and other-worldly are the ways of holy saints of the House of the Guru. They live constantly in God-Presence. The Word of The Guru that they initially recited and contemplated now forms their most precious and Resplendent Jewel. This prized possession leaves them not and forms their permanent acquisition without a fear loss. The devotee and Naam-prize become inseparable. How can such Priceless Jewel of Naam, most Beloved, be described in words even most elegant. Says Gurbani:

ਅਬ ਮੋਹਿ ਰਾਮ ਭਰੋਸਉ ਪਾਏ ॥
ਜੋ ਜੋ ਸਰਣਿ ਪਰਿਓ ਕਰੁਣਾਨਿਧਿ ਤੇ ਤੇ ਭਵਹਿ ਤਰਾਏ ॥੧॥ ਰਹਾਉ ॥
ਸੁਖਿ ਸੋਇਓ ਅਰੁ ਸਹਜਿ ਸਮਾਇਓ ਸਹਸਾ ਗੁਰਹਿ ਗਵਾਏ ॥
ਜੋ ਚਾਹਤ ਸੋਈ ਹਰਿ ਕੀਓ ਮਨ ਬਾਂਛਤ ਫਲ ਪਾਏ ॥੧॥
ਹਿਰਦੈ ਜਪਉ ਨੇਤ੍ਰੁ ਧਿਆਨੁ ਲਾਵਉ ਸੁਵਨੀ ਕਥਾ ਸੁਨਾਏ ॥
ਚਰਣੀ ਚਲਉ ਮਾਰਗਿ ਠਾਕੁਰ ਕੈ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਏ ॥੨॥
ਦੇਖਿਓ ਦ੍ਰਿਸਟਿ ਸਰਬ ਮੰਗਲ ਰੂਪ ਉਲਟੀ ਸੰਤ ਕਰਾਏ ॥
ਪਾਇਓ ਲਾਲੁ ਅਮੋਲੁ ਨਾਮੁ ਹਰਿ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਏ ॥੩॥
ਕਵਨ ਉਪਮਾ ਕਉਨ ਬਡਾਈ ਕਿਆ ਗੁਨ ਕਹਉ ਰੀਝਾਏ ॥
ਹੋਤ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦਇਆ ਪ੍ਰਭ ਜਨ ਨਾਨਕ ਦਾਸ ਦਸਾਏ ॥੪॥੮॥

Blest am I with confidence of The Lord Immanent. Whosoever has sought refuge of the One, Ocean of Compassion, have been ferried across worldly ocean. 1. Pause.

Guru has destroyed all fear and the devotees rest in peace and life of equipoise. Whatever the devotees wish, The Lord grants, giving them the fruit of their desires. 1.

I contemplate of God in mind and envision Him with eyes, hearing narrations of Him with my ears. With feet I tread on Path Divine, singing His Praises with my tongue. 2.

I behold The sight of Lord, Embodiment of all Bliss. Saint Guru has turned away my mind away from worldliness. I am bestowed with the Jewel Priceless of Naam Divine. The Gift Divine abandons me not. 3.

What words of Praise and Eulogy, what Tributes can I utter to allure Him? O' Nanak! When Lord compassionate of the meek is Merciful, He engages one in the service of His servants. 4. (Sarang M.5 Ang.1204-5)

It is glory of Guru's Word that Its contemplation leads to the vision of Invisible Lord. This is time and again borne out by the experience of the Guru-oriented, treading Path of the Word, shown by the Guru. How can the mortals devoid of initiation by the Guru and His chant of The Word envision Divine, The Lord Supreme? Purposeless and waste is their human life. The Gurmukh, Guru-oriented, swan birds remain enchanted with The Holy Presence. They enjoy The Bliss of contemplating Divine in their high spirituality of Equipoise. Evidence in Gurbani reveals:

ਆਦਿ ਪੁਰਖ ਗੁਰ ਦਰਸ ਨ ਦੇਖਹਿ ॥
ਵਿਣੁ ਗੁਰ ਸਬਦੈ ਜਨਮੁ ਕਿ ਲੇਖਹਿ ॥੫॥
ਦੇਖਿ ਅਚਰਜੁ ਰਹੇ ਬਿਸਮਾਦਿ ॥
ਘਟਿ ਘਟਿ ਸੁਰ ਨਰ ਸਹਜ ਸਮਾਧਿ ॥
ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੇ ਮਨ ਮਾਹੀ ॥
ਤੁਮ ਸਮਸਰਿ ਅਵਰੁ ਕੋ ਨਾਹੀ ॥੬॥

Those who envision not the Primordial Lord Guru, And obtain not Word of the Guru, what use is their life? 5.

Beholding The Amazing One, one remains in ecstasy. The Lord Immanent is seen in all beings, angels and mortals, by those in Equipose state of deep meditation. Present everywhere, Thou provide support in every mind. None else is there to rival Thee, O' Lord! 6.
(Aasa M.1 Ashtpadian Ang.416)

The God-oriented having envisioned True Lord, Immaculate are ever engrossed in His Love. Such is the Love Divine, that Lord Eternal is Ever-Present with them. The Love True is also Eternal and Unwavering. The Vision of God-Realization is such a permanent blending Union with The Lord that knows no more separation. All that is beheld is the Lord, Himself! He destroys all sorrows of His contemplating devotees, taking His shelter and ever in communication. Such is the Amazing, Immaculate Lord! Realized through Guru. He hears all complaints of everyone and is Omniscient to know everyone's state of mind. He is Prevalent in all and Provider of all. Even the atheists denying Him, such thankless beings also, are looked after and cared for by Him. Magnanimous One is The Lord Compassionate!

ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਸੁ ਸਚ ਸਿਉ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥
ਨਾ ਵੇਛੋੜਿਆ ਵਿਛੁੜੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥
ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਸੇਵਕ ਕੈ ਸਤ ਭਾਇ ॥
ਅਚਰਜ ਰੂਪੁ ਨਿਰੰਜਨੋ ਗੁਰਿ ਮੇਲਾਇਆ ਮਾਇ ॥੧॥

I am in Love with Lord True that is Eternal! He leaves not, to cause separation, as Immanent One. Through devotion true of the devotees meek, He banishes all their sorrow and pains as their Saviour. The Amazing Lord, Immaculate is realized through Guru, O' mother! 1.

...

ਦੇਖੈ ਸੁਣੈ ਹਦੂਰਿ ਸਦ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਰਵਿੰਦੁ ॥
ਅਕਿਰਤਘਣਾ ਨੇ ਪਾਲਦਾ ਪ੍ਰਭ ਨਾਨਕ ਸਦ ਬਖਸਿੰਦੁ ॥੪॥ (੧੩॥੮੩॥)

He observes and hears being Ever Present, Lord Prevalent, in all. Even ungrateful ones He nourishes as Ever Compassionate Lord, O' Nanak. 4. (13.83.)
(Sri Rag M.5 Ang.46-7)

The fortunate ones, enjoying favor of The Divine, are put under the tutelage of the Guru. Those are the ones who yearn to behold The Lord and engage in recitation of the Word, WAHEGURU, The Amazing Divine Enlightener. In this pursuit, they become true renouncers of worldliness even as householders. Redeemed are they while performing duties of a householder and their shackles of worldliness and noose of death are removed. They live among the holy saints to engage in singing of Virtues Divine, the true Godly devotion. Their other interests and worldly desires end. Such is the Path Divine taught by the Guru, leading to spirituality. It even saves the ones gone astray in wilderness of worldliness, in stray wanderings and dilemma. Those blest with Jewel of Naam Amrit, that is efficacious for God-Realization, are rid of all their filth of sins by the very sight of The Divine. Such is the teaching in Gurbani:

ਮਾਈ ਰੀ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸ ॥
ਹਰਿ ਹਰਿ ਜਪਤ ਸਰਬ ਸੁਖ ਪਾਏ ਬੀਚੇ ਗ੍ਰਸਤ ਉਦਾਸ ॥੧॥ ਰਹਾਉ ॥
ਕਰਿ ਕਿਰਪਾ ਲੀਨੇ ਕਰਿ ਅਪੁਨੇ ਉਪਜੀ ਦਰਸ ਪਿਆਸ ॥
ਸੰਤਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ਬਿਨਸੀ ਦੁਤੀਆ ਆਸ ॥੧॥
ਮਹਾ ਉਦਿਆਨ ਅਟਵੀ ਤੇ ਕਾਢੇ ਮਾਰਗੁ ਸੰਤ ਕਹਿਓ ॥
ਦੇਖਤ ਦਰਸੁ ਪਾਪ ਸਭਿ ਨਾਸੇ ਹਰਿ ਨਾਨਕ ਰਤਨੁ ਲਹਿਓ ॥੨॥੧੦੦॥੧੨੩॥

O' mother! Cut asunder is the noose of death, Reciting Naam Divine have I attained all Bliss renouncing worldliness even as householders. 1. Pause.

The Lord has favoured me with recognition Divine and I yearn to behold Him. In company of holy saints I sang of Virtues Divine and my worldly desires have ended. 1.

Deep and dreadful was the forest of worldliness and I was saved treading a Path under guidance of the Saint Guru. Beholding Him all my sins were banished and O' Nanak I obtained The Naam-Jewel. 2.

(Sarang M.5 Ang.1227-28)

CHAPTER 7 - COURT DIVINE OF THE ETERNAL LORD

Living a life of dark ignorance, the mortals generally deny the existence of God, the invisible and incomprehensible Lord supreme, just because He is not seen with their bodily organ of eye. Many professed theists, nominal Sikhs and followers of other religious faiths are getting inclined towards atheism. The flash of incomplete scientific knowledge has blinded their vision. Putting their faith in the scientifically verifiable knowledge alone, they hold unreal what is not discernible to the eyes, including the Creator of the universe Himself. He is considered a figment of religious belief. However, indisputable evidence has been discussed in the foregoing chapters about the reality of God. Supernatural are the eyes that behold the sight divine as illustrated in Gurbani quotes:

ਨਾਨਕ ਸੇ ਅਖੜੀਆਂ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੋ ਮਾ ਪਿਰੀ ॥੧॥

*O' Nanak! Different are the eyes that behold my Beloved Lord. 1.
(Salok Vadhans Chhant M.5 Ang.577)*

It has been shown that God-oriented ones of the Guru's House, the learned ones with spiritual sight, have in fact envisaged Him, can still behold Him and shall continue to do so. Presently it shall be proved that besides the Lord Himself there is creation without limit that is also invisible to the human eyes. Misleading is the common folklore that, "Sweet is this world! Whoever has seen hereafter?" It is wishfulness of the worldly entangled mortals. The far sighted Guru envisioned the countless worlds and galaxies and gave true witness of their existence:

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ (੧੯॥)

Countless are the worlds inaccessible. (19.)

...

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ (੨੨॥)

Countless are the underworlds and countless are the skies. (22.)

...

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ (੩੫॥)

Many are the likes of god Indra, many moons, many suns and many stellar spheres and earthly regions. (35.)

...

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ (੩੭॥)

*There are worldly regions, worlds and galaxies that are countless, beyond reckoning. (37.)
Sri Jap Ji Sahib*

Guru Nanak provided evidence of personal sight much ahead of scientific development. At the time, this talk was considered a mere poetic imagination of the Guru. In face of scientific verification of the truth, that countless stars in the sky are verily the living worlds like our solar system, there can be no more denial of the centuries old evidence of the Guru. Guru Nanak was

the devotee of the formless Lord and enjoyed the blessing of Divine far-sight. However, science cannot acquire the depth of Divine vision of the Guru. This vision is also imparted to those graced by Him, many Gursikhs of the Guru's House. Scientific world is still broaching and exploring while the Guru had a clear insight of the Divine play and Lord's creation. The die-hard atheists still remain unconvinced of the spiritual Truth.

Even if they accede to the Reality of God, they utterly disbelieve in Divine Court of Justice. All talk of the life after death and hereafter is mere fiction to them. They disbelieve in future after death, next world, accounting of personal deeds, the divine administrator, angel of death and his couriers of death, hell or heaven. It is a figment of imagination for them. However the Gursikhs dare not deny Revealed Truth in this aspect. Word of God, revealed through the Gurus in Gurbani States nothing but Absolute Truth and forms matter of Unquestioned Faith for the Gursikhs.

The Divinely appointed Gurus to spread Message Divine of the Eternal Lord delve not in false-hood of fiction, romantic or horror stories, as thought of by the insipid, fake spiritualists. Every Word of Gurbani is Pure Knowledge Divine and True for all times to come, free from any doubt. To deny Gurbani and the Knowledge therein is indicative of the faithless disbelievers in Divine teachings. Our ignorant Sikhs, followers of the majority rule, are unaware that Gurbani is self-explaining and verifying The Truth through many Quotes for the benefit of True seekers. They need examples of Gurbani Quotes to clear their minds of all doubts and put them back on True Path Divine. The Gurbani Quotes form the basis of this discussion to firm up the wavering Faith.

We recite daily in the Gurbani Sohila at bedtime:

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥

*Earn the merit Divine here for peace in life hereafter. 1.
(Sohila Ang.13)*

If a Gursikh disbelieves the above Quote, can he/she still be termed a Sikh? There is life to be lived in the hereafter! Those desirous of peace there, have to earn True Merit, Merit Divine of Naam-Contemplation through Guru's Wisdom in a serious way. This Quote leaves no room for any doubt that not only there is life hereafter but also the Abode True that awaits us. For comfort and peace there, God-oriented ones have to Contemplate Naam for God Remembrance in this human life after initiation by the Guru and follow His teachings to earn Merit True. They now understand that peaceful living in the hereafter is the life in Abode Divine, all Bliss:

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੩॥

*Obtain Bliss of Equipoise in Abode-Divine so that birth is no more. 3.
(Sohila Ang.13)*

The above quote explains that God oriented contemplators of Naam find the Lord Abiding in His Abode within their own human frame of body and become His co-habitants. Thus blessed by the Divine have no more births and deaths. Divine Blessing alone can rid one of the transmigration and lead to the conjugal co-habitation with the Lord in one's own mind. The basic essential is to pursue the life objective of Naam-contemplation. The preceding Gurbani to this quote says:

ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥

*Engage thou in the pursuit of life objective, find the Abode Divine in thy own mind through Guru.
(Sohila Ang.13)*

These Gurbani quotes not only indicate Presence Divine that may be found in the individual mind through Grace of the Guru, and to abide with the Lord in His Abode of Eternal Bliss but also provide the evidence of ending the transmigration cycle. These Truths underline the faith in transmigration. The mind-oriented mortals engage in pursuits other than the Gurmat Naam, Word Divine obtained through the Guru, and are bound to suffer transmigration of the countless births in variety of forms of life. The only escape route is abiding with the Lord within, in endless meditation. That is how the Merit True is bestowed and one lives in Eternal Bliss in Divine Glory. God-oriented ones are bestowed with the Mark of Divine Acceptance, who have imbibed Naam Divine all through the sojourn of their lives:

ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ ਖੁਸੀਆ ਸਦ ਚਾਉ ॥
ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ ਮਨਿ ਸਚਾ ਨਾਉ ॥ (੨॥)

Where Merit True, Eternal Bliss and rapturous joy are bestowed there those bear Mark of Divine acceptance who have imbibed Naam True in their hearts. (2.)
(Sri Rag M.1 Ang.16)

Devoid of the Mark, Divine Acceptance, are the mind-oriented as they fail to imbibe Naam in their hearts. They will realise their loss in the hereafter. Their human life has gone waste in vain. Says Gurbani:

ਅਗੈ ਗਇਆ ਜਾਣੀਐ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰ ॥੩॥

It shall be known in the hereafter that all is in vain without Naam-Divine. 3.
(Sri Rag M.1 Ang.16)

The faithless, mind-oriented ones, shall discover this Truth in the hereafter but the God-oriented, with strong Faith in Gurbani, Word- Divine, are convinced of this here and now. The faithless atheists leave behind in this world all their clever wizardry of making wisecracks that led them to denial of Faith and the life in the hereafter. They discover their loss of missed opportunity of God-Remembrance, while facing accountability of their deeds in Court-Divine:

ਨਰਕਿ ਪਰਹਿ ਤੇ ਮਾਨਈ ਜੋ ਹਰਿ ਨਾਮ ਉਦਾਸ ॥੯੫॥

Bereft of Naam realize Truth only when thrown in hell. 95.
(Salok Kabir Ji Ang.1369)

ਜਲੀਆ ਸਭਿ ਸਿਆਣਪਾ ਉਠੀ ਚਲਿਆ ਰੋਇ ॥
ਨਾਨਕ ਨਾਮਿ ਵਿਸਾਰਿਐ ਦਰਿ ਗਇਆ ਕਿਆ ਹੋਇ ॥੪॥੮॥

All the wizardry of making wisecracks comes to naught and spiritual pauper departs wailing. Says Nanak, those who forsake Naam what an accountability will they face in Court-Divine! 4. 8.
(Sri Rag M.1 Ang.17)

Except Naam-Divine all other ritualism of fake divinity fails to achieve God-Realization. All the bridal adornments are useless that fail to please the Lord and lead not to His Abode for Divine Acceptance. Wasteful is all such effort of false show:

ਮੁੰਧੇ ਪਿਰ ਬਿਨੁ ਕਿਆ ਸੀਗਾਰੁ ॥
ਦਰਿ ਘਰਿ ਢੋਈ ਨ ਲਹੈ ਦਰਗਹ ਝੂਠੁ ਖੁਆਰੁ ॥੧॥ ਰਹਾਉ ॥

O' soul bride what use is all the adornment without the Lord? Thou shall find no shelter in Abode Divine and all false pretence will only bring disgrace in Court Divine. 1. Pause.

(Sri Rag M.1 Ang.19)

The blind, ignorant fools, mind-oriented ones, grope in spiritual wilderness and never come out of transmigration cycle. They continue to suffer births in various forms of life.

ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖਿ ਅੰਧ ਗੁਬਾਰੁ ॥
ਆਵਣੁ ਜਾਣੁ ਨ ਚੁਕਈ ਮਰਿ ਜਨਮੈ ਹੋਇ ਖੁਆਰੁ ॥੩॥

The spiritually blind forsake Naam; the mind-oriented are lost in dark wilderness. Never ending is their cycle of transmigration and they suffer in disgrace continuous births and deaths. 3.

(Sri Rag M.1 Ang.19)

The Gurbani quote establishes the doctrine of transmigration. Thus it becomes undeniable for a Sikh. One is subject to cycles of births and deaths. The only Saviour is Naam-Divine contemplation through Grace of the Guru. This alone is the worthwhile and true pursuit in human life that leads to God-Realization. The Realizaion of True, Eternal God, 'WAHEGURU' is possible while following the Guru's teachings and not otherwise. Whosoever has realized the Truth, has attained liberation in life itself. He is rid of transmigration and rebirth is no more for him. Such a one enters Court-Divine as the glorified, honoured and Divinely Accepted with Robe of honour.

ਸਚੀ ਕਾਰੈ ਸਚੁ ਮਿਲੈ ਗੁਰਮਤਿ ਪਲੈ ਪਾਇ ॥
ਸੋ ਨਰੁ ਜੰਮੈ ਨਾ ਮਰੈ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥
ਨਾਨਕ ਦਰਿ ਪਰਧਾਨੁ ਸੋ ਦਰਗਹਿ ਪੈਧਾ ਜਾਇ ॥੪॥੧੪॥

Following Guru's teaching, engaged in right pursuit, one realizes the Lord True. Such a one is neither born nor dies again and is rid of transmigration. Says Nanak, he is a distinguished one in Court Divine and receives Robe of Honour. 4. 14.

(Sri Rag M.1 Ang.19)

This Gurbani quote accepts the doctrines of:

- (a) Transmigration of soul,
- (b) Existence of Court-Divine.

Service true to the Satguru is to engage in the taught and practised Godly devotion. Initiated by the Guru, the Chant Word, Naam-Contemplation is the true Service to Satguru that one must carry on ceaselessly. Satguru offers Himself as sacrifice unto such a devotee. The devotee is welcomed in Court Divine with honour and bestowed with Robe of Honour. Even in Presence Divine the devotee continues his practice of God-Remembrance and remains imbued in Naam. Says Gurbani.

ਸਤਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤਾਸੁ ॥
ਖੜਿ ਦਰਗਹ ਪੈਨਾਈਐ ਮੁਖਿ ਹਰਿ ਨਾਮ ਨਿਵਾਸੁ ॥੩॥

I am sacrifice unto the devotee a hundred times who Serves upon his Satguru. He is ushered into Court Divine and bestowed with Robe of Honour while he continues to recite and imbibe Naam Divine. 3.

(Sri Rag M.1 Ang.21)

Beloved of the Abiding Lord can ill afford life without Naam-Contemplation even for an instant like fish out of water. Such momentary separation appears to them as worst of the afflictions. They leave not loving devotion of Divine in lifetime nor after Acceptance in Court-Divine. Without single-minded continuous devotion both here and hereafter, the Honour Divine is bestowed not.

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਰੋਗੁ ਵਡਾ ਮਨ ਮਾਹਿ ॥
ਕਿਉ ਦਰਗਹ ਪਤਿ ਪਾਈਐ ਜਾ ਹਰਿ ਨ ਵਸੈ ਮਨ ਮਾਹਿ ॥

Forsaking Beloved Lord even for an instant is like a great affliction of mind. How can one get Honour in Court Divine without imbibing Godly Presence in mind?

...

ਨਾਨਕ ਸਤਗੁਰੁ ਮੀਤੁ ਕਰਿ ਸਚੁ ਪਾਵਹਿ ਦਰਗਹ ਜਾਇ ॥੪॥

O' Nanak, make friendship with Satguru to attain God-Realization and be ushered into Court-Divine. 4.

(Sri Rag M.1 Ang.21-22)

Once again existence of Court-Divine is established. No Sikh can deny this basic Truth. Court-Divine, Eternal and True, is real, beyond this world and in the hereafter. Thus is confirmed the belief in life hereafter beyond a shadow of doubt. Those who make friends with The True Satguru are well received in Court-Divine. His friends are those who abide by His teachings. Such are the abiding God-oriented ones, who recite WAHEGURU Naam with each breath. These devotees of continuous Naam-Contemplation and friends, beloved of Satguru not only find Abode in Court-Divine but also behold the Effulgent Presence of the Virtuous Lord and blossom forth.

The true dealers of Naam commodity who preserve this precious Commodity in their hearts during their worldly sojourn and keep dealing profitably in this all along are well received by the Great Merchant Lord. As the Bestower of Commodity of Naam, he appreciates good dealers for their good effort in earning Divine Merit of Naam. He takes care of their accumulated Naam Wealth by Conferring His Grace on devotee dealers. Says Gurbani:

ਵਣਜੁ ਕਰਹੁ ਵਣਜਾਰਿਹੋ ਵਖਰੁ ਲੇਹੁ ਸਮਾਲਿ ॥
ਤੈਸੀ ਵਸਤੁ ਵਿਸਾਹੀਐ ਜੈਸੀ ਨਿਬਹੈ ਨਾਲਿ ॥
ਅਗੈ ਸਾਹੁ ਸੁਜਾਣੁ ਹੈ ਲੈਸੀ ਵਸਤੁ ਸਮਾਲਿ ॥੧॥

Do business in Naam Commodity in full earnest, O' Naam-dealers and preserve this Precious Commodity. Deal in Commodity that shall be of lasting value in the hereafter. There the Merchant Lord of Great Wisdom awaits to receive the earning of Naam Merit and Commend thee by bestowing His Grace. 1.

(Sri Rag M.1 Ang.22)

Honoured are they in the Court-Divine who depart engaged in ceaseless Naam-meditation. There they enjoy Bliss-Divine and rapturous joy:

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥
ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥
ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥੪॥

Let us engage in Godly Service in this World, So as to gain Acceptance in Court-Divine. Says Nanak thus follows the rapturous joy. 4.

(Sri Rag M.1 Ang.26)

What a beautiful presentation of the Blissful Joy of the beloved, God-oriented ones in Court-Divine! No Gursikh can dare deny existence of Court-Divine. Only the worldly engrossed atheists have no faith in evidence of the Gurbani, as they are fully ensnared in worldly attachment all the

while. They remain blind to the Spiritual Truth nor do they feel pangs of Love-Divine. They feel no urge to be initiated at the Door of the Satguru to be ushered into wisdom Divine. They are unfortunate, anguished, listless poor, unacquainted with Guru's Word. They suffer disgrace in the hereafter due to their callousness.

Such is the fate of self-conceited, mind-oriented, atheists. Those alone find shelter in Court-Divine, who seek initiation by the Satguru. They establish relationship with the Guru and lose their ego of self-hood with His Grace. The Naam-imbued ones experience Bliss True. They are the God-oriented Sikhs, abiding by the wisdom of the Guru, ever engrossed in Divine Contemplation and enjoying Glory Divine. Endless devotion leads to Bliss Eternal both here and hereafter in single-minded thought of Lord. They lose their separate identity and all selfhood to become care free under Divine Protection. Bestowing of Grace Divine was their predestined good fortune through holy company and yearnings of Love-Divine. God-Realization brings them the high spiritual state of Equipose, Eternal Bliss and endless Naam-meditation. Such devotees are the true Saints, Lovelorn, Raj-Jogis, Saintly Kings. They are truly One with Divine, rid of all self-ego, ever imbued with Naam-Amrit. The True Satguru has bestowed the Treasure of Naam on them, That comes to abide in their hearts. They remain in Spiritual ecstasy in Presence of the Lord:

ਮਨਮੁਖੁ ਮੋਹਿ ਵਿਆਪਿਆ ਬੈਰਾਗੁ ਉਦਾਸੀ ਨ ਹੋਇ ॥
ਸਬਦੁ ਨ ਚੀਨੈ ਸਦਾ ਦੁਖੁ ਹਰਿ ਦਰਗਹਿ ਪਤਿ ਖੋਇ ॥
ਹਉਮੈ ਗੁਰਮੁਖਿ ਖੋਈਐ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥੧॥

Mind-oriented ones are ensnared by worldly attachment. They experience no yearnings for Love-Divine. Without initiation in Word-Divine, they live forever in sorrow and pain and suffer disgrace in Court Divine. Ego is banished through Guru's Word and peace eternal comes to those imbued with Naam. 1.

...

ਗੁਰਮੁਖਿ ਕਰਮ ਕਮਾਵੈ ਬਿਗਸੈ ਹਰਿ ਬੈਰਾਗੁ ਅਨੰਦੁ ॥
ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮਾਰਿ ਨਿਚੰਦੁ ॥
ਵਡੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ ਹਰਿ ਪਾਇਆ ਸਹਜਿ ਅਨੰਦੁ ॥੨॥
ਸੋ ਸਾਧੂ ਬੈਰਾਗੀ ਸੋਈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥
ਅੰਤਰਿ ਲਾਗਿ ਨ ਤਾਮਸੁ ਮੂਲੇ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਗੁਰੁ ਦਿਖਾਲਿਆ ਹਰਿ ਰਸੁ ਪੀਆ ਅਘਾਏ ॥੩॥

Living in accordance with Guru's teachings, one blossoms forth in Bliss and Godly-Love. Ceaseless is their devotion and carefree are they who rid themselves of ego. It is through great fortune that they find holy Company and attain blissful State of spiritual equipose. 2.

Saint, love-lorn in Love-Divine, is he in whose heart Naam abides. He is unaffected by grossness of evil and anger as he is free from ego and selfhood. Treasure of Naam is bestowed by Satguru and he is fully satiated with Drink of Naam-Amrit.3.

(Sri Rag M.3 Ang.29)

Cautionary Word of the Guru is repeated ever so often as the clarion call. The reckless atheists at their own peril ignore this. Let no one get away with the notion, that Word of Gurbani is just to create fear and coax people into faith in godliness and abstain from evil doing. Though objective of Satguru is to preach Spirituality, yet to imagine that for this high objective false fearful theatrical Words could be the means used by Satguru, is to belittle the Divine True Glory. Such means could never benefit the person of Guru nor form part of His Divine message. Says Gurbani:

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥ (੧੬॥)

*Neither do I induce fear nor do I accept fear in mind. (16.)
(Salok M.9 Ang.1427)*

Great is the Witness True of the Guru:

ਪਰਮੇਸਰ ਕੈ ਦੁਆਰੈ ਜਿ ਹੋਇ ਬਿਤੀਤੈ ਸੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥

*Whatever comes to pass at the Door of the Lord, So does Nanak pronounce for people to hearken.
2.
(Aasa M.5 Ang.373)*

Thus to mirror unadulterated Truth as the Message-Divine is the role of Satguru. Neglecting the warning Call of personal accountability in Court Divine and just punishment as figment of imaginary fear is utter folly. All that is said in Gurbani is prompted Truth, The Absolute Truth. Moreover for general benefit, this Truth is often repeated in Sri Guru Granth Sahib. Gurbani quotations are as follows:

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥੧॥

Misdeeds of the mind-oriented ones draw punishment in Court- Divine. 1.

...

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਬਿਨਸਦਾ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ ॥

ਮਨਮੁਖ ਸਬਦੁ ਨ ਜਾਣਨੀ ਜਾਸਨਿ ਪਤਿ ਗਵਾਇ ॥ (੩॥੧੯॥੫੨॥)

*In self-conceit Worldly mortals get reborn and die. The atheists Know not the Word Divine and shall depart in disgrace. (3.) (19.52)
(Sri Rag M.3 Ang.33)*

To follow cravings of one's own mind is the worst egoism of the proud. The mortals are generally lost in this deadly pursuit. All egoistic pursuits through bodily action or mind invite accountability and just punishment in Court Divine. Such is the irrevocable Divine Law and yet there is general unawareness. However ignorance provides no escape. This atheism is the cause of mortality, birth and death and the transmigration cycle. Ensnared in self-conceit the mortals do not put faith in Word-Divine and initiation by the Guru and remain engrossed in spiritual ignorance. The large majority of mortals in egoistic ignorance departs in disgrace, wasting their human life of great opportunity to suffer cycles of transmigration. The above Gurbani quote brings out the following unrefutable Truth most convincingly:

- (a) Existence of Court-Divine.
- (b) One has to face accountability there of one's acts of godlessness.
- (c) Punishment meted out by Justice-Divine has to be suffered.
- (d) Retribution of evil deeds is inescapable.
- (e) Egoistic atheism leads to mortality and transmigration.
- (f) Transmigration is the accepted doctrine of Sikh Faith. To deny this is not for Gursikhs but atheism of the mind-oriented ones.
- (g) The above quote is particularly relevant to the Uninitiated apostates.

The path is always clear to those under the Guru's tutelage, God-oriented ones. They are the honoured and glorified ones in the Court-Divine. None is there to question or obstruct their way.

They are self- assured. Naam-imbued ones, enjoy uninterrupted Oneness with the Lord. They are tuned to the Ethereal-music-Divine. They reflect effulgence of Divine Glory.

ਗੁਰਮੁਖਾ ਨੋ ਪੰਥੁ ਪਰਗਟਾ ਦਰਿ ਠਾਕ ਨ ਕੋਈ ਪਾਇ ॥
ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਨਾਮੁ ਮਨਿ ਨਾਮਿ ਰਹਨਿ ਲਿਵ ਲਾਇ ॥
ਅਨਹਦ ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇ ॥੩॥

Clear is Path Divine for God- oriented ones, with none to obstruct. Strong of Faith in Naam, they are always Singing Divine Glory and always enjoy Oneness with Lord. Ethereal-music-Divine they always hear and are glorified at Door of The Abode Divine. 3.

(Sri Rag M.4 Ang.42)

Such honour is reserved only for true followers of Satguru in Court Divine:

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨ ਅਗੈ ਮਿਲਿਆ ਥਾਉ ॥੧॥

Those who served Satguru and were graced by Him, receive honour and welcome hereafter. Sri (Rag M.5 Ang.43)

Service to the Satguru is to receive His True and Godly initiation and then devote Completely to Contemplation of Word-Divine. They are truly honoured in the Spiritual World of the hereafter. These devotees receive Special Care of the Divine, Bliss here as also in the hereafter and reflecting Divine Glory. They enjoy Oneness with Magnificent Lord of all Bliss through ceaseless contemplation of His Glory:

ਭਗਤ ਜਨਾ ਕਉ ਰਾਖਦਾ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥
ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥ (੪॥)

The Lord takes care of His devotees through His Grace. Their faces are glorified here and hereafter by Singing of His Glory. (4.)

(Sri Rag M.5 Ang.46)

The devoted Saints, God-oriented ones, are ordained to assemble and always remain imbued with Naam:

ਸੰਤ ਜਨਹੁ ਮਿਲਿ ਭਾਈਹੋ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥
ਤੋਸਾ ਬੰਧਹੁ ਜੀਅ ਕਾ ਐਥੈ ਓਥੈ ਨਾਲਿ ॥ (੧॥)

O' Sainly Brothers! Assemble thou in common brotherhood and contemplate Naam True. Pack this Provision Spiritual that may sustain thee here and hereafter. (1.)

(Sri Rag.5 Ang.49)

This Gurbani quote states that Naam-True is the real Provision for the Soul here and hereafter for Sustenance. Nothing else is of any lasting value. Those, who have relied on the Naam-Provision, have got all their hungers Satiated here and shall be sustained by Naam in the next world. The enduring real stuff here and hereafter is Naam. However, this is made available only to those who have been graced by the True Guru. The house of Guru Nanak is the Door of True Guru. Sects like Radhaswami are the fake show of spirituality that lay claim to false Gurudom. The worldly sojourn is worthwhile and bears the stamp of Divine approval for those, who have found the True Satguru embodying the Truth revealed through the house of Guru Nanak. This is matter of destiny and the result of previous good, Virtuous deeds. They are the ones to receive True Naam at the Door of

the Guru and get imbued with Naam through Single- minded devotion. They are the honoured ones in Court Divine.

ਆਏ ਸੇ ਪਰਵਾਣੁ ਹਰਿ ਜਿਨ ਗੁਰੁ ਮਿਲਿਆ ਸੁਭਾਇ ॥
ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਬੈਸਣੁ ਜਾਇ ॥ (੩॥੨੮॥੯੮॥)

Divinely accepted are those, who found the Guru instinctively. Imbued with love for Lord True, they are honoured in Court

Divine. (3.28.98.)

(Sri Rag M.5 Ang.52)

The Salvation lies in dedication to Naam both here and hereafter. The Saintly Sikhs have put all their Faith in this teaching of Gurmat. The Gurmat Naam is verily the true pilgrimage for Gursikhs and Its respectful recitation the worship of the holy Feet of the Guru for the Gursikh Saints.

ਸੰਤ ਜਨਹੁ ਸੁਣਿ ਭਾਈਹੋ ਛੂਟਨੁ ਸਾਚੈ ਨਾਇ ॥
ਗੁਰ ਕੇ ਚਰਣ ਸਰੇਵਣੇ ਤੀਰਥ ਹਰਿ ਕਾ ਨਾਉ ॥
ਆਗੈ ਦਰਗਹਿ ਮੰਨੀਅਹਿ ਮਿਲੈ ਨਿਬਾਵੇ ਥਾਉ ॥੧॥

Hearken thee, O Brotherly Saints! True Naam is the Source of liberation. Devotion to Naam Divine is worship of holy feet of the Guru and the pilgrimage. This shall bring Divine Acceptance and place of honour to the rootless in Court-Divine hereafter. 1.

(Sri Rag M.5 Ang.52-53)

The above Gurbani quotation underlines that those liberated through Naam devotion alone receive welcome in Court-Divine.

The rootless ones, without a shelter earn a place of honour in Divine Court through constant devotion to Naam. Such is the Divine Promise. This is a Verified Truth by the Satguru and pronounced by Him as Truth Divine. This is the whole Truth and shall ever be so. The occurrence of the word "ਆਗੈ ਦਰਗਹਿ" is confirmation of the Truth that there is a Court-Divine in the World-to-come. There is no other True Court anywhere. The worldly courts are all false and fake. In the light of this Word-Divine, how crazy, disillusioned, delving in non-sense are the people, who insist in atheism to disbelieve in the world and life hereafter! They will wake up only when called upon to account in the Divine Court of Justice for their misdeeds. Their punishment is indicated in the following Gurbani:

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥
ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਕੂਕ ਨ ਸੁਣੈ ਪੂਕਾਰ ॥
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ ॥੫॥

What use is the life of those, who serve not the Satguru. They shall be tied up and punished by the Couriers of death and none shall be there to hear their wailing cries. Having wasted their human life, they are born and die time and again. 5.

(Sri Rag M.3 Ang.69-70)

The Truth brought out in the fore going Gurbani shows:

- (a) Those, who fail to become true Sikhs of the Satguru, not obeying the commands of Gurmat and Serve Him not through Naam-devotion, have indeed wasted their human life and its sojourn.
- (b) They will have to undergo cycles of transmigration.
- (c) They shall find no shelter in Court-Divine.

(d) They shall be disgraced in the dungeons of couriers of death. They shall be tied and punished so much that they shall cry and shriek in pain in morose and sorrow, but there shall be no sympathy or help.

The punishment is meted out with heavy clubs. Some of the living saints have envisioned this. A liberated saint of The Guru, late Sant Sham Singh Ji had envisioned this in his meditation and written about it. He had seen rows after rows of the camels laden with tied up, unfortunate ones, receiving punishment with heavy clubs shrieking and crying out in pain. In his pity, the saint enquired about the identity of those persons. He was told that, those were the faithless persons, forsaking The Guru, delving in cheating and hypocrisy. They posed as fake Gurus to mislead the worldly mortals. They only exploited their followers for own personal worship and self-gain instead of leading to Godly devotion through example. Seeing this miserable plight of the Godless persons, Sant Sham Singh Ji felt Godly fear more acutely. He resolved not to allow anyone to touch his feet, thus shunning personal adoration.

I have narrated this personal experience of Sant Sham Singh Ji and my own witness of many similar experiences to those ignorant, fake holies so as to restrain them from the most harmful practice of self-eulogy and self-pontification. However, those who get used to undeserved honour under deceptive garb and easy earning through exploitation, do not give up easily. They enjoy their ignorant blindness of the awaiting fate. These non-believers feel that the mortal frame of an individual is left behind at the time of death, then what can be punished in the hereafter. They dismiss court-Divine and personal accounting of misdeeds as mere nonsensical threats. Such is their self-deception! They know not, that in addition to the visible body, there is yet another imperceptible body that accompanies one after death. The pain and pleasure are the experiences of the individual soul's imperceptible body. If the visible, perceptible body was to receive such experiences, then why does it not respond to these experiences after the soul has left? In fact the body is immune to all experiences. It thus proves that in life or after death, the body that experiences is the other, imperceptible one. It is not just the breath that leaves the dead body but the soul accompanied by the imperceptible body. Thereafter it undergoes cycles of rebirth and receives punishment due for misdeeds. Those who want to verify this truth can do so by taking their imperceptible bodies out of the visible perceptible one. However, the faithful Sikhs, believing in the Truth of the Gurbani have no such need to verify. Such an experience may occur in normal course of life. There is no scope for doubt in view of the stated Truth by the Satguru after a direct experience and communication with Divine. The Satguru states that defiant and unfaithful to the Guru, unwilling to accept His spiritual teaching, shall be severely punished by the couriers of death. One should heed this redeeming truth. However those persistent in folly call this mere fallacy. They are far from obedience to the Divine Guru, as confirmed non-believers.

The God orientated, Gurmukhs, imbued with Naam have nothing to worry in court-Divine due to the protective Hand of All-Capable Guru. Such is the Efficacious Naam, The Wealth Immaculate! But it is upto The Benevolent Lord to bestow this Divine Gift, on whosoever is so chosen by Him as the fortunate receiver of Grace. Thus Lord alone is the Redeeming Pardoner, liberator from the cycle of rebirth, through His Grace. Says Gurbani:

ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੋ ਜੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ ॥

ਆਗੈ ਪੂਛ ਨ ਹੋਵਈ ਜਿਸੁ ਬੋਲੀ ਗੁਰੁ ਕਰਤਾਰੁ ॥

ਆਪਿ ਛੁਡਾਏ ਛੁਟੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥੨॥

Immaculate is The Wealth of Naam that is bestowed by Grace- Divine. No more is there any hurdle for one who enjoys friendship of The All-Capable Guru. He alone is the Redeemer, The Pardoner Lord! 2.

(Sri Rag M.1 Ang.62-63)

The Court-Divine is the shelter for the God-oriented! This is verily so!! This is the most beautiful Abode of The Lord. (Not to be confused with the imagined Swami-Dham of the Radha Swami sect, Radha Swamis merely connect the Gurbani to suit their purpose). This is the shelter granted only to the Gurmukhs of the House of Guru Nanak, for they live all their lives in the hope of this attainment. In this pious hope they remain unconscious of worldliness and their mind and body are ever devoted to Naam- Simran, contemplating Divine, and imbued with Naam-Amrit, enjoying immortality by living in Naam-Presence. Drinking of Naam-Amrit is obtained the immortality. They have considered evil to be unsavoury and shunned it all along through thought, word and deed. The Gracious Lord has benevolently graced them. They have meditated on Naam Wealth of the Nine Treasures in holy company and enjoyed the Naam-Amrit thoroughly. These beloved ones of The Lord, enjoying All-Bliss Divine, have made Naam-Jewel as part of their innermost being. They live in Presence-Divine. Contemplating Naam continuously they lead a righteous life with effulgent mind. Says Gurbani:

ਸੁੰਦਰ ਸੁਆਮੀ ਧਾਮ ਭਗਤਹ ਬਿਸੁਆ ਆਸਾ ਲਗਿ ਜੀਵਤੇ ਜੀਉ ॥
ਮਨਿ ਤਨੇ ਗਲਤਾਨ ਸਿਮਰਤ ਪ੍ਰਭ ਨਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਤੇ ਜੀਉ ॥
ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਪੀਵਤੇ ਸਦਾ ਬਿਰੁ ਥੀਵਤੇ ਬਿਖੈ ਬਨੁ ਫੀਕਾ ਜਾਨਿਆ ॥
ਭਏ ਕਿਰਪਾਲ ਗੋਪਾਲ ਪ੍ਰਭ ਮੇਰੇ ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮਾਨਿਆ ॥
ਸਰਬਸੋ ਸੁਖ ਆਨੰਦ ਘਨ ਪਿਆਰੇ ਹਰਿ ਰਤਨੁ ਮਨ ਅੰਤਰਿ ਸੀਵਤੇ ॥
ਇਕੁ ਤਿਲੁ ਨਹੀ ਵਿਸਰੈ ਪ੍ਰਾਨ ਆਧਾਰਾ ਜਪਿ ਜਪਿ ਨਾਨਕ ਜੀਵਤੇ ॥੩॥

Beautiful is The Abode of Lord! Where the devotees are sheltered, for they have lived in this pious hope. Contemplating Naam they remain engrossed, mind and body. They remain ever drunk with Naam-Amrit. Immortality they attain drinking Naam-Amrit; They shrug off unsavoury worldliness. The gracious lord has bestowed His Grace on them to enjoy the treasure-house of holy company. Beloveds of the Lord are in complete bliss for they have made Naam-Jewel as part of their innermost being. They forget not their life-support, The Lord, even for an instant and they live by reciting His Naam, says Nanak. 3.

(Sri Rag Chhant Dakhna M.5 Ang.80-81)

Here is yet another quotation picturing Court-Divine that shelters the devotee:

ਹਰਿ ਕਾ ਮੰਦਰੁ ਸੋਹਣਾ ਕੀਆ ਕਰਣੈਹਾਰਿ ॥
ਰਵਿ ਸਸਿ ਦੀਪ ਅਨੂਪ ਜੋਤਿ ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ ਅਪਾਰ ॥
ਹਾਟ ਪਟਣ ਗੜ ਕੋਠੜੀ ਸਚੁ ਸਉਦਾ ਵਾਪਾਰ ॥੨॥
ਗਿਆਨ ਅੰਜਨੁ ਭੈ ਭੰਜਨਾ ਦੇਖੁ ਨਿਰੰਜਨ ਭਾਇ ॥
ਗੁਪਤੁ ਪ੍ਰਗਟੁ ਸਭ ਜਾਣੀਐ ਜੇ ਮਨੁ ਰਾਖੈ ਠਾਇ ॥ (੩॥)

Beautiful is the Mansion of the Divine! Created by the Lord Creator. Amazing are the lamps, sun-like to dispel spiritual ignorance and yet provide the Blissful Peace, moon-like. This feat is the working of the Effulgent spirit, pervading all three worlds. All containing is this like a city dwelling, a market and verily a fort, where Truth alone is dispensed. 2.

Beholding The Immaculate Lord destroys all fear and bestows the Spiritual sight. If the devotee steadies the mind in God-Love, he can envision all that is perceptible and imperceptible.(3.)

(Sri Rag M.1 Ang.57)

Those envisioning the Imperceptible Lord have already envisioned His Beautiful Mansion during their lifetime. They have achieved the rare feat of total concentration on Word-Divine that produces The Celestial experience. Holding breath at the naval centre, their searching and soaring consciousness has found The Effulgent Spirit within. The Effulgence of The Spirit makes their bodies the glittering celestial Mansion of The Lord. This is verily the wonder creation of The Lord, Himself! The amazing illumination within surpasses the combined effect of sun and moon, making possible the vision of all the three worlds. The body verily becomes the market place, dwelling city, a fort like self-contained place where Truth alone is the working commodity. The inner eyes that envision the Immaculate Spirit, Dispeller of all fear, open within ones being to usher in knowledge Divine. Thus is The Imperceptible Lord envisioned within and without, everywhere. The vision is extended to the highest celestial regions to The Sach Khand Abode of The Lord, so beautiful.

If the Soul of a Sikh-Seeker, treading on spiritual path, abides by the Will-Divine, surrendering self completely, then such a soul- bride gets honourable welcome to The Door of Divine Lord. Never is there a delay, confirms Gurbani:

ਜੇ ਧਨ ਖਸਮੈ ਚਲੈ ਰਜਾਈ ॥

ਦਰਿ ਘਰਿ ਸੋਭਾ ਮਹਲਿ ਬੁਲਾਈ ॥ (੧॥) (੮॥)

If soul-bride abides by the Will Divine, Then is she invited to Door of The Lord's Divine Mansion with honour. (1.) (8.)

(Var Sri Rag Salok M.3 Ang.85)

Defiance of the teaching of Gurbani by the ignorant and delving in duality rather than worship of The One Supreme Lord, The Guru, ensnared by evil of worldly misdeeds, get severe punishment in the Court Divine.

ਮਨੁ ਵੇਕਾਰੀ ਵੇੜਿਆ ਵੇਕਾਰਾ ਕਰਮ ਕਮਾਇ ॥

ਦੂਜੈ ਭਾਇ ਅਗਿਆਨੀ ਪੂਜਦੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥ (੨॥)

The mind ensnared by The evil, performs evil deeds. Worshipping in duality, the ignorant receive punishment in Court-Divine. (2.)

(Var Sri Rag M.3 Ang.88)

Those, who have been dedicated to The Satguru and meditated on him, have nothing to fear in Divine-Court. They have taken refuge in Satguru through His Grace. Complete surrender to The Guru has brought the blessing of Guru's teaching to tread on the path of Gurmat. Following the course of righteous living, they have attained glory. They are honoured in Court of The Lord. Says Gurbani:

ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਤਿਨ ਜਮ ਡਰੁ ਨਾਹੀ ॥

ਜਿਨ ਕਉ ਹੋਆ ਕ੍ਰਿਪਾਲੁ ਹਰਿ ਸੇ ਸਤਿਗੁਰ ਪੈਰੀ ਪਾਹੀ ॥

ਤਿਨ ਐਥੈ ਓਥੈ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਪੈਯੇ ਜਾਹੀ ॥੧੪॥

Those who have contemplated on Satguru have shed all fear of death. Divine Grace enables one to seek refuge in Satguru. Such ones are glorified here and hereafter, receiving honour in Court-Divine. 14.

(Sri Rag Ki Var M.4 Ang.88-89)

The place of honour in the hereafter is given to those alone who delve not in sinning in pursuit of evil but remain pious. Says Gurbani:

ਨਾਨਕ ਅਗੈ ਉਤਮ ਸੇਈ ਜਿ ਪਾਪਾਂ ਪੰਦਿ ਨ ਦੇਹੀ ॥੧॥

*O' Nanak! They alone are honoured in the hereafter, Who teach not sinning in evil ways.
(Salok M.1 Ang.91)*

Those, who discern the will-Divine and abide by it, get blessed with Divine virtue. They are the devotees of Gurmat Naam, The Spell- chant of the Guru. They receive special mark of Divine recognition and are the liberated ones in Court-Divine whereas all others are held accountable as called for by Divine Justice.

ਹੁਕਮੁ ਪਛਾਣੈ ਸੁ ਹਰਿ ਗੁਣ ਵਖਾਣੈ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਨੀਸਾਣੈ ॥

ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਸਚੈ ਛੁਟਸਿ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥੩॥

ਮਨਮੁਖੁ ਭੂਲਾ ਠਉਰੁ ਨ ਪਾਏ ॥

ਜਮ ਦਰਿ ਬਧਾ ਚੋਟਾ ਖਾਏ ॥

ਬਿਨੁ ਨਾਵੈ ਕੋ ਸੰਗਿ ਨ ਸਾਥੀ ਮੁਕਤੇ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੪॥

Those, who discern the Will- Divine, sing Tributes Divine. They receive Divine mark of recognition as devotees of Naam. All are held accountable at the Door of Lord, Liberated are those with fragrance of Naam. 3.

*The ignorant mind-orientated one, finds no shelter. He receives severe punishment from the death couriers. None is there for solace except Naam-Divine. Liberated are the contemplators of Naam. 4.
(Majh Ashatpadi M.1 Ang.109)*

The foregoing Gurbani bears witness that the ones, who stray away from the path of Gurmat, find no shelter in Court-Divine. They are punished by death couriers through endless cycles of transmigration. But for the Naam saviour, there is no other company for solace. Devotees of Naam get redeemed. Out of the countless species only the human beings graced by the Benevolent Guru, turn out to be the redeemed righteous ones. Such ones are blessed to come to the House of Guru Nanak for receiving the teaching of Gurmat. It is shelter of the Guru that destroys all afflictions, rendering the devotee pure and immaculate. Naam devotion absorbs them completely. In the hereafter also they carry with them fragrance of The Naam and receive honour in court-Divine.

ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ ॥

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਗੁਰੂ ਮਿਲਾਏ ॥

ਕਿਲਬਿਖ ਕਾਟਿ ਸਦਾ ਜਨ ਨਿਰਮਲ ਦਰਿ ਸਚੈ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥੬॥

*Countless are the beings created. Those divinely graced, meet The Guru. Their afflictions are all banished. The devotees are rendered immaculate and pure. They are fragrant with Naam Eternal.
6.*

(Majh M.3 Ang.111)

Neither does the visible human body accompany the soul in the hereafter nor is one known by the caste or worldly name or fame. When called to account for ones deeds only those are redeemed who devoted to Naam after complete self-effacement in human life. In the service of Satguru, the God-orientated Gursikhs enrich themselves with Naam-Wealth through single-minded devotion. They remain engrossed in Naam here in this world and also hereafter.

ਦੇਹੀ ਜਾਤਿ ਨ ਆਗੈ ਜਾਏ ॥
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਛੁਟੈ ਸਚੁ ਕਮਾਏ ॥
ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਧਨਵੰਤੇ ਐਥੈ ਓਥੈ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੩॥

Accompanies not the body or caste in the hereafter. Where one is held for personal accounting, only righteous past living can be the source of redemption. Serving The Satguru, rich are Naam devotees, Engrossed in Naam here as well as hereafter. 3.
(Majh M.3 Ang.112)

Forsaking Word-Divine, those who meditate not on Gurmat Naam, find no shelter anywhere. They will stray about in ignorance and doubt like the proverbial 'crow in an abandoned house'. They would have wasted their lives here and also hereafter in spiritual torment.

ਸਬਦੁ ਵਿਸਾਰਨਿ ਤਿਨਾ ਠਉਰੁ ਨ ਠਾਉ ॥
ਭ੍ਰਮਿ ਭੂਲੇ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥
ਹਲਤੁ ਪਲਤੁ ਤਿਨੀ ਦੋਵੈ ਗਵਾਏ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਵਣਿਆ ॥੫॥

Forsaking Word-Divine, one is shelterless. Gone astray in doubt are like a crow in an abandoned house. They waste their lives in torment both here and hereafter. 5.
(Majh M.3 Ang.123)

Bereft of Naam, the ignorant blind, mind-orientated atheist delves in evil doings. All the rituals and fake religious performances are of no avail. These practices lead not to God-realization. Those separated and away from the Lord Husband, delve in fake devotion of garb and rituals in vain. They are neither glorified in this world nor do they get any shelter in the hereafter. Waste go their lives, without a spiritual gain. These Gurbani quotations also confirm presence of the next unforeseen world after a life sojourn in this world. This Truth is never denied by The God-oriented, Gurmukhs. The following Gurbani picturises the life hereafter, and Court-Divine:

ਮਨ ਮੇਰੇ ਮੇਰਾ ਰਾਮ ਨਾਮੁ ਸਖਾ ਹਰਿ ਭਾਈ ॥
ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਜਸੁ ਗਾਵਾ ਅੰਤਿ ਬੋਲੀ ਦਰਗਹ ਲਏ ਛੁਡਾਈ ॥੧॥ ਰਹਾਉ ॥

O' my mind! My Friend and Brother is Naam-Divine. Singing Naam through Wisdom-Divine of Guru, Naam becomes the ultimate Saviour Friend in Court-Divine. 1. Pause.

...

ਜੋ ਜਨ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਹਰਿ ਸਰਣਾ ਤਿਨ ਦਰਗਹ ਹਰਿ ਹਰਿ ਦੇ ਵਡਿਆਈ ॥
ਧੰਨੁ ਧੰਨੁ ਸਾਬਾਸਿ ਕਰੈ ਪ੍ਰਭੁ ਜਨ ਕਉ ਜਨ ਨਾਨਕ ਮੇਲਿ ਲਏ ਗਲਿ ਲਾਈ ॥੪॥੪॥

Those who have taken refuge in The Lord; they receive honour by The Divine in His Court. Lord greets them with Glory for their devotion. O' Nanak! The devotees are embraced by Him as His beloved. 4.
(Gujri M.4 Ang.493)

Here The Lord Guru addresses the individual minds of Gursikhs to import Divine Wisdom so as to form a living part of them. It states that Naam revealed through Gurmat is the most dependable Friend and Saviour. The total devotion to Naam, with full thought, word and deed, ultimately saves and liberates. Engrossed in devotion of Satguru and Lord through complete self-effacement, the devotees are honoured and showered with Grace Divine. The Lord greets them as the blessed ones and treats them as His beloved ones. The Gurbani further states:

ਅਪਜਸੁ ਮਿਟੈ ਹੋਵੈ ਜਗਿ ਕੀਰਤਿ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥
ਜਮ ਕੀ ਤ੍ਰਾਸ ਨਾਸ ਹੋਇ ਖਿਨ ਮਹਿ ਸੁਖ ਅਨਦ ਸੇਤੀ ਘਰਿ ਜਾਈਐ ॥੧॥
ਜਾ ਤੇ ਘਾਲ ਨ ਬਿਰਥੀ ਜਾਈਐ ॥
ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨਿ ਤਨਿ ਸਦਾ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

Slandering is no more and people sing of their glory. Honour awaits them in Court-Divine. Fear of Death is instantly gone and one departs in Bliss! 1.

The labour of Love-Divine is wasted not. So contemplate of The Lord ceaselessly with all mind and body. 1. Pause.

(Gujri M.5 Ang.500)

Meditating on Divine all the time with full concentration of mind and body is true labour of Godly devotion. This does not go in vain and is sure to produce rich dividend. Firstly there is not likely to be slandering of the Lord's devotee. Any infamy prior to Godly devotion gets washed away with the devotion and instead all start singing his praises. He gets a seat of Honour in Court-Divine. Fear of Death is all instantly gone. He enters the Abode-Divine in Bliss, accompanied by celestial music. Not only Gurbani establishes the existence of Court-Divine, but also the place of honour for the Divinely recognised devotees.

Ceaselessly living in Divine-Presence, with fear and love of the Lord, engrossed in His devotion, the devotees live in Bliss and honour in this world and in Court-Divine The Door of Liberation awaits them:

ਭੈ ਵਿਚਿ ਬੈਸੈ ਭੈ ਰਹੈ ਭੈ ਵਿਚਿ ਕਮਾਵੈ ਕਾਰ ॥
ਐਥੈ ਸੁਖੁ ਵਡਿਆਈਆ ਦਰਗਹ ਮੋਖ ਦੁਆਰ ॥ (੧॥)

Living in Fear-Divine all the time, in Godly Presence, and performing all duties, One enjoys bliss and honour here and finds Door of Liberation in Court- Divine. (1.)

(Var Gujri Salok M.3 Ang.516)

One should get so much imbued in Naam-Divine that one loses self-identity and merges into Satguru. Those who attain Oneness with Satguru, receive special welcome in Court-Divine and a place of honour:

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥

Those steeped in love for Satguru find place of honour in Court-Divine.

(Var Gujri Salok M.5 Ang.517)

The question of place in Court-Divine arises only if there is such an existence. This is yet another confirmation. Bestowing special honour on devotees is also established. Even the utterings of devotees are Divinely accepted to form part of Will-Divine:

ਭਗਤਾ ਕਾ ਬੋਲਿਆ ਪਰਵਾਣੁ ਹੈ ਦਰਗਹ ਪਵੈ ਥਾਇ ॥ (੧੪॥)

Utterings of devotees are Divinely accepted and executed in Divine Court. (14.)

(Var Gujri M.5 Paurri Ang.52)

A person, denying The Guru, and His Divine teachings, is a fake friend, posing as the spiritual being, delving in tall talks, but devoid of righteousness in action. Such deceptive gurus get disgraced in Court-Divine. They are punished with heavy sticks as the polluted evil ones. The Divine Justice reveals their real fiendish nature. Says Gurbani:

ਜਿਉ ਨਿਗੁਰਾ ਬਹੁ ਬਾਤਾ ਜਾਣੈ ਓਹੁ ਹਰਿ ਦਰਗਹ ਹੈ ਭ੍ਰਸਟੀ ॥੧॥

Even though a person denying The Guru delves in tall talk, Yet he is revealed as a polluted fiend in Court-Divine. 1.

(Devghandhari M.4 Ang.528)

Denying the Guru, delving in sinful living, the person finds no shelter in Court-Divine. Their egoistic bloating to pose as guru is a cunning deception. This is a spiritual sin and a towering sin over all the other sinning:

ਹਰਿ ਦਰਗਹ ਢੋਈ ਨਾ ਲਹਨਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਮਨਮੁਖ ਪਾਪਿ ਲੁਭਾਣੇ ਰਾਮ ॥

Deluding in sin are the fiendish persons, who find no refuge in Court-Divine, O'my being!

(Bihagra M.4 Chhant Ang.540)

The God-oriented, true devotees, abiding by Will-Divine, only proceed eagerly to Court-Divine to receive welcome and honour says Gurbani:

ਸੇ ਭਗਤ ਸੇ ਸੇਵਕ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਪ੍ਰਭ ਮੇਰੇ ਮਨਿ ਭਾਣੇ ਰਾਮ ॥

ਸੇ ਹਰਿ ਦਰਗਹ ਪੈਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅਹਿਨਿਸਿ ਸਾਚਿ ਸਮਾਣੇ ਰਾਮ ॥ (੨॥)

O' my being! Such are the Divine servants and devotees, who are acceptable beloved of The Lord. They receive Robe of Honour in Court-Divine. Engrossed they remain in Him all the time. (2.)

(Bihagra M.4 Chhant Ang.541)

Honoured in Eternal Court-Divine, the true devotees are ever engrossed in The Lord. Those who find refuge in Him, enshrine His memory to live constantly in Divine-Presence. Such engrossment in Divine is through Grace Divine that is bestowed on the destined ones, so blessed by The Lord Creator Himself, or else the Spiritual Path is laid with snares and difficult to tread by oneself. Godly saints, blessed by the Guru, are shown and helped along this Path. Gurbani illustrates this:

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਮੇਰੇ ਲਾਲ ਜੀਉ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧੇ ਰਾਮ ॥

ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਮੇਰੇ ਲਾਲ ਜੀਉ ਜਮ ਕਾ ਮਾਰਗੁ ਸਾਧੇ ਰਾਮ ॥

ਮਾਰਗੁ ਬਿਖੜਾ ਸਾਧਿ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਗਹ ਸੋਭਾ ਪਾਈਐ ॥

ਜਿਨ ਕਉ ਬਿਧਾਤੈ ਧਰਹੁ ਲਿਖਿਆ ਤਿਨਾ ਰੈਣਿ ਦਿਨੁ ਲਿਵ ਲਾਈਐ ॥ (੨॥)

Come and join, O' beloved friends! Let us meditate on Naam-Divine. Serving The Perfect Satguru, O' dear ones! Let us make it easy to tread the path of death. Thus treading the dangerous path with ease through Guru's teachings, We shall receive honour in Court-Divine. Those pre-destined by The Lord Creator, remain ever engrossed in Him. (2.)

(Bihagra M.5 Chhant Ang.542)

The Gurbani quotation proves existence of path of death. This is easy to tread for those who have taken refuge in Perfect Guru with unswerving faith. This process of discipleship is laid down by Tenth Nanak, Guru Gobind Singh. This involves baptism through the Chosen Five Gursikhs in the Presence of Sri Guru Granth Sahib. This is the only way to get baptised into Sikhism to become a Gursikh of The Perfect Sri Guru Granth Sahib, The Eternal Guru. The fake ones, running parallel gurudom of their own are incompetent to wrought the spiritual revolution. Their disciples remain without the Perfect Guru, except for their own deception.

For the God-oriented, Gursikhs, Satguru has emphasised so much on the contemplative thought, to care for the hereafter, that it is reflected throughout Gurbani. Lot of concern and pity has been

shown for the atheists, devoid of Naam-Divine. The warning of their pending fate is repeated time and again, in the event of neglect for their redemption on the path of death, through Naam-meditation. They are advised to accept the blessing of House of The Guru by awakening to the reality of spirituality, and to follow the Gurmat way of Divine Praise. Without the labour of Love-Divine, the path of death remains arduous and full of dangers. The treasure of Divine Praise is available only through Grace of The Guru. The Guru alone can bestow the boon of this rare treasure through His benevolence. Without the proper teaching or initiation by The Guru, many have laboured in vain in performance of useless rituals. None could find the Naam-wealth. Guru Nanak pines, out of pity for the Godless worldly beings, devoid of Naam-wealth and wonders as to how they will starve in the hereafter. Says Gurbani:

ਸਿਫਤਿ ਖਜਾਨਾ ਬਖਸ ਹੈ ਜਿਸੁ ਬਖਸੈ ਸੋ ਖਰਚੈ ਖਾਇ ॥
ਸਤਿਗੁਰ ਬਿਨੁ ਹਥਿ ਨ ਆਵਈ ਸਭ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥
ਨਾਨਕ ਮਨਮੁਖੁ ਜਗਤੁ ਧਨਹੀਣੁ ਹੈ ਅਗੈ ਭੁਖਾ ਕਿ ਖਾਇ ॥੨॥

Praise-Divine is Treasure of Divine Boon! Only the blessed ones can enjoy this. This is obtained not without the Satguru. Many have tried various rituals in vain. O' Nanak! Penniless is Godless worldly being devoid of Naam-wealth. What shall sustain this hungry being in the hereafter. 2.
(Bihagre Ki Var M.3 Ang.548)

Gurbani of Fourth Nanak also warns thus:

ਹੁਣਿ ਵਤੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ ॥ (੨॥)

Now is the sowing season and you sow not seed of Naam-Divine. How then shall you satiate your hunger in the hereafter. (2.)
(Aasa Chhant M.4 Ang.450)

So much has the hereafter been explained that there is no scope for doubt about its existence. The Seed-sown here shall provide for in the hereafter. However those who awaken not to the labour of sowing here and now, what shall be their sustenance? Hereafter is too obvious, where one proceeds leaving behind this mortal frame. For making it peaceful in the awaiting future, it is only the labour of Naam- devotion, as much as one can do. This opportunity shall slip away and one is not reborn in human life too often. Those who waste their human life also wreck their future in the hereafter. Those delving in the folly of belief, that there is no hereafter, shall soon awaken to the grim reality. Their fanciful of falsehood shattered, they shall receive beatings on their faces. In the end, Gurbani, The revealed Truth, shall stand vindicated. Satguru is making a clarion call about the existence of hereafter. The atheists live in fool's paradise. If they close their eyes to reality, like the pigeon to wish away the cat, death shall still overtake them most certainly. There is no escape from the hereafter, whether one enjoys it or suffers, depending upon individual deeds. The truth is emphasised by The Satguru that those neglecting the important spiritual duty of Naam-devotion in human life, sowing the spiritual Naam Seed here and now, shall have to starve in the hereafter. There sustenance for individual soul is only spiritual food that the earlier sown Naam-Seed provides. No other commodity is of any avail. The egoistic rituals are all fake and looted away by the tax collectors, the death couriers.

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੁਟੈ ॥

The fake religious rituals are looted away by tax-collecting Yama, courier of death.
(Suhi M.5 Ang.747)

The treasure of Naam-Divine, Gurmat Kirtan of Gurbani, singing of Divine Praise even for a short while, becomes saviour in the hereafter. In continuation of the above quotation:

ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੁਟੈ ॥੧॥

Sing the redeeming Praise-Divine of Lord Creator, for contemplating of Him even for a while shall redeem you. 1.

(Suhi M.5 Ang.747)

The deeds of mind-oriented atheists, who deny the Guru, shall never bear any fruit. They shall be disgraced in Divine Court. Save the righteous Gursikhs, all shall be meted out punishment by angel of death. Says Gurbani:

ਨਾਨਕ ਜਿ ਮਨਮੁਖੁ ਕਮਾਵੈ ਸੁ ਥਾਇ ਨਾ ਪਵੈ ਦਰਗਹਿ ਹੋਇ ਖੁਆਰੁ ॥੨॥

O' Nanak! The labour of mind-oriented ones goes in vain. Disgraced are they in Court-Divine. 2.

(Bihagre Ki Var M.3 Ang.552)

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੈ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਹਿ ॥੧॥

Not serving the Satguru, O' Nanak! severely punished are they in city of death, after they depart with blackened faces. 1.

(Bihagre Ki Var M.4 Ang.552)

Many other quotes from Gurbani establish the existence of city of death. The misery of those forsaking the love of Naam-devotion, emphasised by The Satguru, shall come to pass for real.

'Severely punished in city of death' warning of the Guru shall hold good. The Gurmukhs, graced by The Lord with Naam-devotion, alone are recognised as the righteous beings in the Court-Divine. The ones receiving the boon of treading the path of Gurmat, as righteous Sikhs and engaged in Naam-devotion are truly honoured in Court-Divine. Says Gurbani:

ਜਿਨਾ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ਸੇ ਜਨ ਸਚੀ ਦਰਗਹਿ ਜਾਣੇ ॥੧੧॥

Those God-oriented ones, bestowed with His Grace, are recognized in True Court-Divine. 11.

(Bihagre Ki Var Ang.552)

ਜਿਸ ਨੋ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ ਸੋ ਸਦ ਹੀ ਦਰਗਹਿ ਪਾਏ ਮਾਨੁ ॥ (੧੪॥)

Those, under the tutelage of Guru, comprehend Truth and are always honoured in Court-Divine.

(14.)

(Bihagre Ki Var Ang.554)

Look! How beautifully explained future awaits the ones engaged in labour of Divine-Love, as an emphatic teaching of Satguru:

ਸਤਿਗੁਰੂ ਫੁਰਮਾਇਆ ਕਾਰੀ ਏਹ ਕਰੇਹੁ ॥

ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਕੈ ਸਾਹਿਬੁ ਸੰਮਾਲੇਹੁ ॥

ਸਾਹਿਬੁ ਸਦਾ ਹਜ਼ੂਰਿ ਹੈ ਭਰਮੈ ਕੇ ਛੁੜਿ ਕਟਿ ਕੈ ਅੰਤਰਿ ਜੋਤਿ ਧਰੇਹੁ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਦਾਰੂ ਏਹੁ ਲਾਏਹੁ ॥

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਰਖਹੁ ਸੰਜਮੁ ਸਚਾ ਨੇਹੁ ॥

ਨਾਨਕ ਐਬੈ ਸੁਖੈ ਅੰਦਰਿ ਰਖਸੀ ਅਗੈ ਹਰਿ ਸਿਉ ਕੇਲ ਕਰੇਹੁ ॥੨॥

Satguru emphasised to do the following, Contemplate of Lord at the Door of The Guru in holy company. The Lord is ever Present. Dispel all doubt and keep His Effulgent Presence within the heart. Naam Divine is Amrit, take this panacea. Abide by the Will of the Satguru, and live life of Divine Love. O' Nanak! The Lord shall keep you in Bliss here and you shall enjoy His love hereafter.

2.
(Bihagre Ki Var M.3 Ang.554)

The above Gurbani quote illustrates that the Gursikhs following the Guru's instructions have presented themselves at the Guru's Door, accepted initiation from the Five Chosen ones in the presence of Sri Guru Granth Sahib Ji, got initiated to the Guru's Word, now and thereafter devoted to Naam meditation. The contemplators of Naam, bestowed with Grace Divine, the Five Chosen Ones representing the Guru have enlightened the seekers of Amrit with presence of the Lord within, given the Blissful Amrit to drink as the Panacea of all ills and instructed in true love to accept the Will-Divine as sweet. The Guru bears a witness that such Gursikhs, accepted by the Lord as true devotees, shall enjoy His Blissful Protection here and extend His Love even hereafter. What a beautiful sketch of the life hereafter of the God Orientated! The next Gurbani quote further confirms the vogue prevalent hereafter:

ਹਉਮੈ ਵਿਚਿ ਜਗਤੁ ਮੁਆ ਮਰਦੇ ਮਰਦਾ ਜਾਇ ॥
ਜਿਚਰੁ ਵਿਚਿ ਦੰਮੁ ਹੈ ਤਿਚਰੁ ਨ ਚੇਤਈ ਕਿ ਕਰੇਗੁ ਅਗੈ ਜਾਇ ॥
ਗਿਆਨੀ ਹੋਇ ਸੁ ਚੇਤੰਨੁ ਹੋਇ ਅਗਿਆਨੀ ਅੰਧੁ ਕਮਾਇ ॥
ਨਾਨਕ ਏਥੈ ਕਮਾਵੈ ਸੋ ਮਿਲੈ ਅਗੈ ਪਾਏ ਜਾਇ ॥੧॥

Mortals die full of ego and keep dying of this ignoble death. They remember not Lord in their entire life. What shall become of them in the hereafter? Wise is he, who keeps awake to the presence of the Lord. But the ignorant delve in evil. Says Nanak, ones reaps in the hereafter what one sows here. 1.

(Salok M.3 Ang.555-56)

Bereft of Naam, the worldly mortals, bloated and half-dead with egoistic pride, keep dying. Horrible are their ever new horrors that engulf them. Wasted are their lives. They spare not even a moment during their lifetime for God remembrance; so much engrossed are they in worldliness. All their human lives have been wasted, that were meant as a pilgrimage to earn Divine merit. What are such ones to expect in the hereafter when they die engulfed with egoistic fire? There is nothing but to wail and regret for the lost opportunity. For now one has to face the consequences of personal misdeeds and undergo humiliating punishment. The persons, who availed of the true wisdom of the Guru have lived wisely in God remembrance. The ignorant blind devoid of Gurmat, Knowledge-Divine, persist in evil doing and finally 'reap what they sow'. Guru Nanak makes a clear declaration of Divine Ruling that 'O' Nanak! Whatever merit one earns here is what one gets in the hereafter'. Divine Justice ensures the deserved return in the next life. This is too obvious and there is no use denying the hereafter or Justice-Divine.

Only the foolhardy evil doers prefer dark ignorance and remain oblivious of the hereafter and negligent of it. However it is very true and real, as real as this world. The righteous Gursikhs can never deny its existence, yet many are just nominal Sikhs. Even while calling themselves followers of the Guru, they believe not in his teaching about the hereafter and deny it. That is why, putting aside fears of the reprisal of their misdeeds of this life in the hereafter, they delve in all sorts of evil doing. The precious Divine gift of human life with all its rich possibilities is just set aflame with their own hands. These self-scorched people die in misery and similar misery of fire and other punishments await them in the hereafter.

The mortals of evil leanings, burning in the evil desires, wear evil adornments and ruin their lives even in the next world. All the adornments and beauty of falsehood are transitory and of no avail after death. Aping the false adornments of women of other faiths, the women who forsake their own dress-code of Sikhism in pursuit of the latest fashion, come to grief, as the following Gurbani quotes illustrates:

ਮਾਠਿ ਗੁੰਦਾਈ ਪਟੀਆ ਭਰੀਐ ਮਾਗ ਸੰਧੂਰੇ ॥

ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸੁਰਿ ਵਿਸੁਰੇ ॥

*One goes for the latest hair-do and make-up, Yet she is welcome not at the Door of Lord Husband!
There is nothing but wailing and grief for the self-centred.*

(Vadhans M.1 Ang.558)

Leaving aside the simple way of Gursikh God-Oriented Gurmukh ladies, is to have tress-knot at top of the head covered with turban, as per the Khalsa dress code. Those who delve in fashionable hairdos and make-up are paving their way to hell. The above Gurbani quote makes it clear, delving in fashion leads not to true love, but only to wailing and grief in the Court-Divine. Should these Sikh ladies have fear of awaiting Justice-Divine, so well explained repeatedly through the Wisdom of the Guru, they would not dare to delve in falsehood of fashion and spoil their life in the hereafter.

Fearlessness of the future life after death and non-belief in its existence is to get engrossed in the filth of characterlessness. Even in this world, the scorching of characterlessness leads many to their living verily in hell in prime of their youth. The worst may still be awaiting them when they depart in disgrace. Here is Gurbani quote to illustrate this:

ਦੋਹਗਣੀ ਖਰੀਆ ਬਿਲਲਾਦੀਆ ਤਿਨਾ ਮਹਲੁ ਨ ਪਾਇ ॥

ਦੂਜੈ ਭਾਇ ਕਰੂਪੀ ਦੂਖੁ ਪਾਵਹਿ ਆਗੈ ਜਾਇ ॥੨॥ (੪॥)

Discarded by the Lord Spouse, lament truly and find no place in Divine Abode. The ugly ones ensnared by love of worldliness are destined to suffer in the hereafter. 2.(4.)

(Vadhans M.3 Ang.559)

Deprived of the love of the Beloved Lord, the true Union of Love, depicted in Gurnnat, the mortal beings delving in evil adornments truly lament as the discarded beings here in this world and also in the next. Their miserable plight of wailing and grief has been witnessed by Satguru as also by the ones graced with Divine-Sight, Saintly Gursikhs and devotees. Says the Guru, the unfortunate ones are not destined to find Lord's Abode nor is it feasible. Given to worldly fashion, adopted by women of ill-repute, like adornments of lustful gaudiness make a person appear ugly and unclean. Such ones are bound to suffer in the hereafter. Unlimited shall be their misery and sufferings. Rest assured there is no escape from this fate. Never slacken your vigil regarding life that awaits in the hereafter, for the mind-oriented shall certainly be meted out punishment there.

Believe not that there is no hereafter and that there is no personal accounting of deeds. Indeed all the true and false shall be tested and segregated accordingly in Court-Divine. The false ones shall stand disgraced and get thrown out. They shall hang upside down in hell. There they shall wail shriek in pain. Warns Gurbani:

ਖੋਟੇ ਖਰੇ ਸਭਿ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੇ ਕੈ ਦਰਬਾਰਾ ਰਾਮ ॥

ਖੋਟੇ ਦਰਗਹ ਸੁਟੀਅਨਿ ਉਭੇ ਕਰਨਿ ਪੁਕਾਰਾ ਰਾਮ ॥ (੩॥)

The false and true shall be judged in Court-Divine. The false get thrown out there and make wailing pleas. (3.)

(Vadhans M.3 Ang.570)

Never ignore danger lurking in the hereafter due to reprisal of one's deeds and doubt not its existence. False is the notion that all ends here itself with death. The gullible ask 'Whoever has seen the hereafter?' Well, the Divine oriented ambassadors of the Lord, the Gurus and Prophets have envisioned the hereafter. What can be better evidence than that rendered by these enlightened ones? How clear is the following Gurbani on the reality of hereafter:

ਸਾਹਿਬੁ ਸਿਮਰਹੁ ਮੇਰੇ ਭਾਈਹੋ ਸਭਨਾ ਏਹੁ ਪਇਆਣਾ ॥
ਏਥੈ ਧੰਧਾ ਕੂੜਾ ਚਾਰਿ ਦਿਹਾ ਆਗੈ ਸਰਪਰ ਜਾਣਾ ॥
ਆਗੈ ਸਰਪਰ ਜਾਣਾ ਜਿਉ ਮਿਹਮਾਣਾ ਕਾਹੇ ਗਾਰਬੁ ਕੀਜੈ ॥
ਜਿਤੁ ਸੇਵਿਐ ਦਰਗਹ ਸੁਖੁ ਪਾਈਐ ਨਾਮੁ ਤਿਸੈ ਕਾ ਲੀਜੈ ॥
ਆਗੈ ਹੁਕਮੁ ਨ ਚਲੈ ਮੂਲੇ ਸਿਰਿ ਸਿਰਿ ਕਿਆ ਵਿਹਾਣਾ ॥
ਸਾਹਿਬੁ ਸਿਮਰਿਹੁ ਮੇਰੇ ਭਾਈਹੋ ਸਭਨਾ ਏਹੁ ਪਇਆਣਾ ॥੨॥

Contemplate of Lord, O' Brothers! All are destined to depart. The sojourn here is transitory and false is the worldliness for one must leave for hereafter like a returning guest. So why delve in pride and arrogance? Remember The Lord, serving Whom one enjoys peace in Court-Divine. No mortal can issue a command in the hereafter. All have to contend with merit of personal deeds. Thus contemplate of Lord O' my Brothers! All are destined to depart on death. 2.

(Vadhans M.1 Ghar 5 Ang.579)

Every mortal is destined to depart from this world and account for himself in the hereafter. Underlining this truth, the Guru instructs affectionately to remember the Lord Supreme above everything. The worldliness and its glitter that leads to egotistic pride in mortal is only transitory. Let this not engross you so as to forget about the hereafter, that is the ultimate reality. Worldly stay is a guest-like visit. Let us therefore shed all worldly pride and grasp the truth that nothing of this world is of any avail nor accompanies us to the next. One has to suffer punishment for the worldly misdeeds. The only escape from limitless sufferings in the hereafter comes through Godliness and God-Remembrance, source of bliss. There is no scope for individual wizardry, shrewdness or personal dictation. There will certainly be reprisal of one's deeds. Thus one has to depart from this world and take up place in the hereafter. There is nothing more beneficial than remembering God all the time, living in His presence.

Serving the All-Powerful Lord and devotion to Him makes the journey of life in the hereafter peaceful. Thus life is resumed in the hereafter after end of life here on death. It is not as though death is the final end, without hereafter. Those who die in misery also end up in misery in next life. Ending of life in God- Remembrance is not a death really. This is like continuity of life, awakening to yet a new bliss and peace. They receive honour in Court-Divine. The offering of Divine-Remembrance wins the Grace of Union with the Lord, that is the highest honour! This is the realisation of the Lord Husband and His Abode. Eternal bliss and basking in Love-Divine all the way! Who can grieve over such ending? Very few however learn to die so nobly. Here is Gurbani:

ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਮਰਿ ਜਾਣੈ ਐਸਾ ਕੋਇ ॥
ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਸੰਮੁਖੁ ਆਪਣਾ ਪੰਥੁ ਸੁਹੇਲਾ ਆਗੈ ਹੋਇ ॥
ਪੰਥਿ ਸੁਹੇਲੈ ਜਾਵਹੁ ਤਾਂ ਫਲੁ ਪਾਵਹੁ ਆਗੈ ਮਿਲੈ ਵਡਾਈ ॥
ਭੇਟੈ ਸਿਉ ਜਾਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਤਾਂ ਪਤਿ ਲੇਖੈ ਪਾਈ ॥

ਮਹਲੀ ਜਾਇ ਪਾਵਹੁ ਖਸਮੈ ਭਾਵਹੁ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ ॥
ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਕੋਈ ਮਰਿ ਜਾਣੈ ॥੨॥

Speak not ill of death O' people! Only if Someone was to know how to die! Serving one's Lord, All-Capable, a life of comfort and peace awaits in the hereafter. Passing into blissfulness, one receives honour in Court-Divine. Going with offering of Divine-Remembrance, recognition is won. Realized thus is Love-Divine and The Lord's Abode, enjoying playfulness of His Love. Speak not ill of death, O' people! Only if Some one Could learn how to die (and live in God-Remembrance). 2. (Vadhans M.1 Ang.579)

The above quote is very clear about the hereafter, after death, the journey of life ahead and the happenings there. There is a future life and it is peaceful for those, who have taken care to live and die in God-Remembrance. Devoid of Naam, unconcerned with Naam- devotion die in misery and even thereafter afflictions pursue them. This is very true. True brave are those, true to their word and fully dedicated Divine devotees who have lived every breath in Naam meditation and even died with Naam on their very lips. Truly earned is the merit of death by such brave humans, winning recognition of the Lord in their lifetime. Known as the brave in the hereafter are those receiving honour-Divine. Only the contemplators of God are spared from suffering pain. Those being dragged on the path of Yamas of death suffer, while the Divine devotees receive welcome and honour in Court-Divine. Gurbani confirms:

ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੈ ॥
ਸੂਰੇ ਸੇਈ ਆਗੈ ਆਖੀਅਹਿ ਦਰਗਹ ਪਾਵਹਿ ਸਾਚੀ ਮਾਣੈ ॥
ਦਰਗਹ ਮਾਣੁ ਪਾਵਹਿ ਪਤਿ ਸਿਉ ਜਾਵਹਿ ਆਗੈ ਦੂਖੁ ਨ ਲਾਗੈ ॥
ਕਰਿ ਏਕੁ ਧਿਆਵਹਿ ਤਾਂ ਫਲੁ ਪਾਵਹਿ ਜਿਤੁ ਸੋਵਿਐ ਭਉ ਭਾਗੈ ॥

Death is the earned right of the brave ones, with Divine recognition. Brave are called those who receive honour in Court-Divine. Receiving welcome and honour they suffer not pain. Having meditated on One Lord have they obtained this merit, for serving the Dispeller of all fear. 3. (Vadhans M.1 Ang.579-580)

Even in this quote, life after death and Court-Divine are strongly indicated and confirmed. It is only dedication to the Satguru that makes a mortal welcome and peaceful in Court-Divine. The Gurmat devotees of Satguru are honoured here in this life and obtain liberation in Court-Divine. Says Gurbani:

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਸੁਖੀ ਹੂੰ ਸੁਖ ਸਾਰੁ ॥
ਐਥੈ ਮਿਲਨਿ ਵਡਿਆਈਆ ਦਰਗਹ ਮੋਖ ਦੁਆਰੁ ॥ (੧॥) (੩॥)

Serving on Satguru one remains in highest bliss. Honoured here in this life, such a won in redeemed in Court Divine. (1.) (3.) (Vadhans Ki Var M.4 Ang.586)

Contemplators of God with every breath, find shelter in Abode-Divine.

ਨਿਤ ਜਪਿਅਹੁ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਦਰਗਹ ਢੋਈਐ ॥ (੪॥)

Contemplate of God every day and night for shelter in Abode-Divine. (4.) (Vadhans Ki Var Paurri Ang.587)

Divine devotees are truly recognised in the hereafter:

ਗੁਰਸਿਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਭਾਵਹਿ ॥ (੧੧॥)

*It pleases the Lord to bestow Divine recognition on Gursikhs. Divine Devotees in the hereafter. (11.)
(Vadhans Ki Var Paurri Ang.590)*

The existence of Court Divine and its acceptance as real is fully supported by Wisdom of the Guru, Gurmat. Gurmat also talks of land of the Formless One and His Abode.

ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ ਤਾ ਸੁਖਿ ਲਹਹਿ ਮਹਲੁ ॥੩॥ (੨॥)

*On reaching the land of the Formless Lord, you shall find bliss in His abode. 3. (2.)
(Sorath M.1 Ghar 1 Ang.595)*

The blissful realization of the Lord and His abode is only in the hereafter, where one lives eternally. Believe this to be Truth Absolute, O' brothers, Sikhs of my guru!

The land of the Formless, His abode, is available only to the gursikhs, the specially dedicated ones, who have attained the stage of equipoise in the company of the holy congregations. Those who have tasted not Naam-Amrit, the mind-orientated ones, have not tread spiritual path, delving in wordliness, ensnared by its attachment and remained engrossed in self are strangers to the existence of the Court-Divine. They are engulfed in darkness at the time of death, unaware of Abode-Divine. They reap what they have sown and are punished by the yamas of death. Those with the mark of divine recognition envision the sight of Court-Divine through grace of The Lord. Beyond description is their spiritual accomplishment. Says Gurbani:

ਸਾਧ ਸਭਾ ਮਹਿ ਸਹਜੁ ਨ ਚਾਖਿਆ ਜਿਹਬਾ ਰਸੁ ਨਹੀ ਰਾਈ ॥
ਮਨੁ ਤਨੁ ਧਨੁ ਅਪੁਨਾ ਕਰਿ ਜਾਨਿਆ ਦਰ ਕੀ ਖਬਰਿ ਨ ਪਾਈ ॥
ਅਖੀ ਮੀਟਿ ਚਲਿਆ ਅੰਧਿਆਰਾ ਘਰੁ ਦਰੁ ਦਿਸੈ ਨ ਭਾਈ ॥
ਜਮ ਦਰਿ ਬਾਧਾ ਠਉਰ ਨ ਪਾਵੈ ਅਪੁਨਾ ਕੀਆ ਕਮਾਈ ॥੩॥

Wordly mortal has experienced not equipoise in holy company nor his tongue has tasted Naam-Amrit. Ensnared by attachment to one's own mind, body and wealth one has forsaken the door-divine in the hereafter. Departing one gropes in dark after death, unable to find shelter. Tied down is he receiving punishment by the yama, accounting for personal deeds. 3.

...

ਨਦਰਿ ਕਰੇ ਤਾ ਅਖੀ ਵੇਖਾ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ (੪॥) (੩॥)

*Grace divine alone can bring the vision of the hereafter, that defies description. (4.) (3.)
(Sorath M.1 Ang.596)*

Only the Gurmukh, guru-oriented receive grace-divine, while the mind-oriented get what they deserve. God-realisation is possible through contemplation of Naam-Divine, bestowed by the Guru. Bereft of The Word, the mortals go about in doubt and spiritual wilderness. They are bound to get punished in court-divine. Again:

ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਭੁਲਦਾ ਫਿਰਦਾ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥ ਰਹਾਉ ॥ (੨॥)

*O' my mind. God-Realisation is only through Guru's Word, Without the Word, the mortals go astray, and earn punishment in Court Divine.Pause. (2.)
(Soloak M.3 Ang.600)*

Prevailing in three states of worldly existence (Rajo, Tamas and Sato) and delving in the ritualistic practices of fake religion the mortals know not the reality of the hereafter. They have to undergo pain and suffering there. They have remained without Amrit of Love-Divine and Word-Devotion. Thus they remained entangled in misery of worldliness. All are engulfed in darkness without the enlightenment from The Guru. How can they find and tread the path true of spirituality then? If Grace-Divine brings them to The True Guru's door then alone can they have the vision of Guru's Wisdom and find the spiritual treasure within. Says Gurbani :

ਤੂੰ ਗੁਣ ਧਾਤੁ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਆਇਆ ॥
ਸੰਧਿਆ ਤਰਪਣੁ ਕਰਹਿ ਗਾਇਤ੍ਰੀ ਬਿਨੁ ਬੁਝੇ ਦੁਖੁ ਪਾਇਆ ॥੨॥

Going astray under influence of the three worldly states (of Rajo, Tamas and Sato) one goes about performing many rituals, without experience of Love-Divine. The mechanical performance of ritualistic worship devoid of true comprehension relieves not of misery. 2.

...

ਇਹੁ ਜਗੁ ਅੰਧਾ ਸਭੁ ਅੰਧੁ ਕਮਾਵੈ ਬਿਨੁ ਗੁਰ ਮਗੁ ਨ ਪਾਏ ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਅਖੀ ਵੇਖੈ ਘਰੈ ਅੰਦਰਿ ਸਚੁ ਪਾਏ ॥੪॥੧੦॥

*Blind of ignorance the mortals grope in darkness and find not the true path without Guru. O'Nanak if one meets Satguru, then alone it becomes possible to envision Divine within. 4. 10.
(Sorath M.3 Ang.603)*

Bestowing of divine favours is through Grace-Divine, as The Lord may Will. Bliss comes to the Naam-imbued devotees. Such is the Will Divine! They receive the boons of Abode-Divine and Naam-devotees are divinely recognised and honoured.

ਦਾਤੈ ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਈ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਦਰਗਹ ਜਾਪਹਿ ਸੋਈ ॥੪॥੧੧॥

*The gift Divine is bestowed through Will Divine as the Lord may choose. O' Nanak those imbued with Naam-Divine are in bliss and recognized in Court-Divine. 4. 11.
(Sorath M.3 Ang.604)*

The mind-oriented atheists, without the boon of Naam, starve spiritually and in their agony of strife and spiritual hunger, run bout from door to door. It is deficiency of efficacious Naam that accounts for their sufferings. They are subjected to repeated births and deaths of transmigration's, receiving punishments in Court-Divine. The gursikhs dedicated to the service of Satguru, engaged in Naam- devotion are in bliss here and hereafter, enjoying the peace of Equipoise:

ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੈ ॥
ਆਗੈ ਸੁਖੁ ਪਾਛੈ ਸੁਖ ਸਹਜਾ ਘਰਿ ਆਨੰਦੁ ਹਮਾਰੈ ॥ ਰਹਾਉ ॥ (੨॥) (੫॥)

*Sacrifice am I unto my Satguru! It is peace of Equipoise here and bliss in the hereafter. Thus perpetual Joy is bestowed with His Grace! Pause. (2.) (5.)
(Sorath M.5 Ang.609)*

Countless sins are banished in the company of the holy and by serving them. One enjoys The Nectar in singing Divine praises in the holy congregation, as a benediction for serving the holy ones. Such fortunate ones live in comfort here and receive welcome in the hereafter. Says Gurbani:-

ਕੋਟਿ ਪਰਾਧ ਮਿਟਹਿ ਜਨ ਸੇਵਾ ਹਰਿ ਕੀਰਤਨੁ ਰਸਿ ਗਾਈਐ ॥
ਈਹਾ ਸੁਖੁ ਆਗੈ ਮੁਖ ਊਜਲ ਜਨ ਕਾ ਸੰਗੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥੨॥ (੭॥)

Countless sins are banished in the service of the devout, and one enjoys Nectar of singing Divine Praises. Great fortune is the holy company that bestows bliss here in this world and welcome in the hereafter. 2. (7.)
(Sorath M.5 Ang.610)

The hearts that have been imbued with Gurmat Naam, know no fear any more. The righteous ones are beloved of Satguru. They are blissful here and receive honour in Court-Divine. No more is the cycle of transmigration for them. Says Gurbani:

ਈਹਾ ਸੁਖੁ ਆਗੈ ਮੁਖ ਊਜਲ ਮਿਟਿ ਗਏ ਆਵਣ ਜਾਣੇ ॥
ਨਿਰਭਉ ਭਏ ਹਿਰਦੈ ਨਾਮੁ ਵਸਿਆ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਮਨਿ ਭਾਣੇ ॥੩॥ (੧੦॥੨੧॥)

Blissful is the life here and honour of welcome in the next. Transmigration ends for Naam-devotees. Naam dwelling in the heart one becomes fearless and beloved of Satguru. 3 (10. 21.)
(Sorath M.5 Ang.614)

Contemplating and singing of Naam is the way to find place in Abode of Divine. The initial requirements for this is refuge in Wisdom of The Guru. The methodology of singing Divine-Virtues has come in after the advent of the revealed Gurbani. Divine Virtues are enshrined only in Gurbani. The Naam immaculate was first bestowed on Guru Nanak the follower of the Formless One. That is why the bestowing of both, singing of praises-Divine and contemplation of Naam is possible only through the House of Guru Nanak. The only source is initiation through the Five Beloved Ones, representing The Guru. Refuge in Guru means accepting discipleship of The Guru, to become a Gursikh. Thus, the only escape is refuge in the Guru that ensures end of transmigration and no more fear of punishment of couriers of death. The way of Divine love is the only course to reach the Court-Divine with honour. Those so destined have lived a lifetime of devotion. They delve no more in doubt about the hereafter. Says Gurbani:

ਗੁਰ ਕੀ ਸਰਣਿ ਪਏ ਭੈ ਨਾਸੇ ਸਾਚੀ ਦਰਗਹ ਮਾਨੇ ॥
ਗੁਣ ਗਾਵਤ ਆਰਾਧਿ ਨਾਮੁ ਹਰਿ ਆਏ ਅਪੁਨੈ ਥਾਨੇ ॥੨॥ (੧੩॥੨੪॥)

Fears are no more in refuge of the Guru and the devotees receive honour in Lord's Court. They have come to abide in Abode Divine through Naam- Meditation and singing of Virtues Divine. 2. (13.24.)
(Sorath M.5 Ang.614)

Guru Nanak has stated Truth Eternal, that the one graced by protective Hand of True Satguru is rendered free of personal accounting of virtues or vices. He is saved both here and in the hereafter by Satguru. Says Gurbani:

ਹਲਤੁ ਪਲਤੁ ਪ੍ਰਭੁ ਦੋਵੈ ਸਵਾਰੇ ਹਮਰਾ ਗੁਣੁ ਅਵਗੁਣੁ ਨ ਬੀਚਾਰਿਆ ॥
ਅਟਲ ਬਚਨੁ ਨਾਨਕ ਗੁਰ ਤੇਰਾ ਸਫਲ ਕਰੁ ਮਸਤਕਿ ਧਾਰਿਆ ॥੨॥੨੧॥੪੯॥

I am saved both here and in the hereafter and my merit or demerit is set aside. Says Nanak O Guru! Eternal is Your Word, and Gracious Your Hand on my head. 2. (21.49.)
(Sorath M.5 Ang.621)

The Lord, Satguru, Saviour of the meek, alone is the Support here and hereafter:

ਐਥੈ ਓਥੈ ਰਖਵਾਲਾ ॥

ਪ੍ਰਭ ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲਾ ॥ (੧॥) (੧੪॥੨੮॥)

*Saviour here and in the hereafter is the Lord, Satguru, Merciful to the poor. 1. (14.78.)
(Sorath M.5 Ang.628)*

Saved is the one by Grace of the Lord, Satguru, having taken Divine refuge in all humility and engaging in Naam-meditation. After being initiated by Satguru, the true devotee has wasted not even a moment but remained in thought Divine. His face shines forth in glory Divine and he attains Eternal Bliss:

ਅਪਨੇ ਕਾਜ ਕਉ ਕਿਉ ਅਲਕਾਈਐ ॥

ਜਿਤੁ ਸਿਮਰਨਿ ਦਰਗਹ ਮੁਖੁ ਉਜਲ ਸਦਾ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥ (੧੯॥੮੩॥)

*Shelve not your own duty of Naam contemplation, that brings glory and bliss eternal in the hereafter. 1. Pause. (19.83.)
(Sorath M.5 Ang.629)*

God orientated ones, who have done well in their divine-duty are recognised and honoured in the Court-Divine. The unclean in mind, dualistic atheists find no place there. Says Gurbani:

ਮਨਮੁਖਿ ਸੈਲੀ ਡੁੰਮਣੀ ਭਾਈ ਦਰਗਹ ਨਾਹੀ ਥਾਉ ॥ (੬॥) (੩॥)

*Mind-orientated, unclean with duality. O' Brother! They have no place in Court-Divine. (6.) (3.)
(Sorath M.3 Ang.639)*

Having wasted human birth, delving in sin and departing as a marked sinner, one finds no shelter in Court-Divine:

ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ॥

ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ ॥੩॥

*Departing with sin-stained face, the sinner finds not a shelter in Court Divine.3. (3.5.)
(Dhanasri M.1 Ang.662)*

Those have crossed the dreadful worldly ocean, who abided in service and thought of Satguru. The courier of death stares not, nor touches the ones who remained immersed in Naam repetition. Those repeating WAHEGURU all their life are honoured with Robe in the Court-Divine. Says Gurbani:

ਜੋ ਸੇਵਹਿ ਸਤਿ ਮੁਰਾਰਿ ਸੇ ਭਵਜਲ ਤਰਿ ਗਇਆ ॥

ਜੋ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਨਾਉ ਤਿਨ ਜਮੁ ਛਡਿ ਗਇਆ ॥

ਸੇ ਦਰਗਹ ਪੈਯੋ ਜਾਹਿ ਜਿਨਾ ਹਰਿ ਜਪਿ ਲਇਆ ॥ (੭॥)

*Swim across the dreadful wordily ocean those, who serve the Lord True. Repeating Naam-divine are left alone by the courier of death. Honoured with Robe are those, in Court Divine, who meditated on Lord. (7.)
(Sorath Ki Var Ang.645)*

Beloved devotees of the Lord alone are recognised and honoured in Court-Divine. Delving in Naam alone is truly learned and is assigned the mark-Divine of recognition on his forehead. Not just any one:

ਪੜਿਆ ਬੂਝੈ ਸੋ ਪਰਵਾਣੁ ॥

ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ ॥੪॥੫॥੭॥

The learned one, who comprehend Naam, is divinely accepted. He bears Divine mark of recognition on his forehead. 4. 5. 7.

(Dhanasri M.1 Ang.662)

Just as there are worldly courts, there is a court of Faith in the hereafter. The blasphemous, who deny the hereafter and righteous Faith, get disgraced both here and hereafter. Says Gurbani:

ਨਿੰਦਕ ਕਾ ਮੁਖੁ ਕਾਲਾ ਹੋਆ ਦੀਨ ਦੁਨੀਆ ਕੈ ਦਰਬਾਰਿ ॥੨॥੧੫॥

The blasphemer is disgraced with blackened face in the courts of righteous Faith both here and hereafter. 2. 15.

(Dhanasri M.5 Ang.674)

The ones sheltered under Grace-Divine find place in Abode-Divine. True are the devotees, loved by the Lord, WAHEGURU. They are unaffected by the couriers of death:

ਜਿਸ ਨੋ ਆਪਿ ਲਏ ਲੜਿ ਲਾਇ ॥

ਦਰਗਹ ਮਿਲੈ ਤਿਸੈ ਹੀ ਜਾਇ ॥

ਸੇਈ ਭਗਤ ਜਿ ਸਾਚੇ ਭਾਣੇ ॥

ਜਮਕਾਲ ਤੇ ਭਏ ਨਿਕਾਣੇ ॥੩॥

Abide those in the Abode- Divine, who are graced with Lord's protection. Loved by the Lord are true devotees and rid are they of fear of the death couriers. 3. (3.24.)

(Dhanasri M.5 Ang.677)

True is the Court Divine of the True Lord! The fake descriptions, devoid of real comprehension and experience, are of no avail. However there is no denying of reality even if mortals fail to describe it. Meditated Naam with single-minded devotion of thought, word and deed, WAHEGURU is the Saviour both here and hereafter. Its contemplation provide protection everywhere. Says Gurbani:

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਲੇ ॥

ਇਹ ਲੋਕਿ ਪਰਲੋਕਿ ਸੰਗਿ ਸਹਾਈ ਜਤ ਕਤ ਮੋਹਿ ਰਖਵਾਲੇ ॥੧॥ (੧॥੩੨॥)

I remain in bliss through continuous contemplation of Naam, breath by breath. Naam is the inseparable Saviour both here and hereafter, extending protection to me everywhere. 1. (1.32.)

(Dhanasri M.5 Ang.679)

The devotees of Naam, WAHEGURU, find the Eternal Abode. Ceaseless meditation and singing Divine Virtues saves them from courier of death. The company of these accomplished devotees leads to liberation and shelter in Abode-Divine:

ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪੁਨਾ ਨਿਕਟਿ ਨ ਆਵੈ ਜਾਮ ॥

ਮੁਕਤਿ ਬੈਕੁੰਠ ਸਾਧ ਕੀ ਸੰਗਤਿ ਜਨ ਪਾਇਓ ਹਰਿ ਕਾ ਧਾਮ ॥੧॥ (੧੭॥੪੮॥)

Ceaseless meditation of The Lord is the Saviour from courier of death. Liberation and bliss are found in holy company. Devotee thus finds Abode-Divine. 1. (17.48.)

(Dhanasri M.5 Ang.682)

The service and contemplation of WAHEGURU, Ocean of Benevolence, leads to enjoyment both here and hereafter:

ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਸੇਵਿ ਸਚੁ ਪਾਈਐ ਚੋਵੈ ਸੁਹੇਲੇ ਲੋਕ ॥੧॥ (੧੯॥੫੦॥)

Serving The Lord. Ocean of Benevolence, one realises Him and thus both here and hereafter become blissful. 1. (19.50.)

(Dhanasri M.5 Ang.682)

Contemplating Naam of the Creator Lord and ceaseless devotion bestow true bliss both here and hereafter. Spiritual bliss is attained in the hereafter and banished are the past sins of many births. Such is the glory of association with holy company in the house of the Guru. The spiritually dead and discarded ones blossom forth with spiritual life. Says Gurbani:

ਹਲਤਿ ਸੁਖੁ ਪਲਤਿ ਸੁਖੁ ਨਿਤ ਸੁਖੁ ਸਿਮਰਨੋ ਨਾਮੁ ਗੋਬਿੰਦ ਕਾ ਸਦਾ ਲੀਜੈ ॥

ਮਿਟਹਿ ਕਮਾਣੇ ਪਾਪ ਚਿਰਾਣੇ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਮੁਆ ਜੀਜੈ ॥੧॥ ਰਹਾਉ ॥ (੨॥੫੪॥)

Bliss of Naam contemplation is essential both here and hereafter, ever repeat Lord's Name.

Banished are sins of many past births. The spiritually dead becomes alive in holy company, Sadh-Sangat. 1. Pause. (2. 54.)

(Dhanasri M.5 Ang.683)

Those who are tuned to repetition of all pervading WAHEGURU NAAM, are glorified both in this World and the next:

ਹਲਤਿ ਪਲਤਿ ਸੋਭਾ ਜਗ ਅੰਤਰਿ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥ (੩॥) (੧॥)

Those tuned to ceaseless meditation of Naam are glorified in this world and the next. (3.) (1.)

(Dhanasri Chhant M.4 Ang.690)

Shallow ascetics have set low goals like realising the domain of demi-gods like Inderpuri, Shivpuri etc. Just as demi-gods themselves, their domains are also short lived. The lovers of Gurmat Naam entertain not such frivolous desires. They remain tuned to the Supreme Abode, free of worldly desires. Their objective is to attain a shelter in this Abode Divine. Just as this world exists though it is perishable, there are other worlds existing of impermanent nature.

Eternal is Naam-Divine alone. Says Gurbani:

ਇੰਦ੍ਰੁ ਲੋਕ ਸਿਵ ਲੋਕਹਿ ਜੈਬੋ ॥

ਓਛੇ ਤਪ ਕਰਿ ਬਾਹੁਰਿ ਐਬੋ ॥੧॥

ਕਿਆ ਮਾਂਗਉ ਕਿਛੁ ਬਿਰੁ ਨਾਹੀ ॥

ਰਾਮ ਨਾਮ ਰਖੁ ਮਨ ਮਾਹੀ ॥੧॥ ਰਹਾਉ ॥

Shallow penance may lead to abiding in Inderlok or Sivlok, yet one has to quit. What may one ask as boon as nothing is lasting? Keep Lords Naam in mind, that alone is ever lasting. 1. Pause.

(Dhanasri Kabir Ji Ang.692)

The atheists attached to the poisonous worldly ties know, not of spiritual values. They are unlikely to spend their earned wealth for meritorious, spiritual and Godly causes. Their attainment remains nil, finally suffering pain at the hands of courier of death. Those who have offered all their wealth and body in the Name of God and have put all faith in the Saint Guru, have been glorified here and in the hereafter. Their minds get imbued deeply with spiritual Love-Divine once for all.

ਸਾਕਤ ਬੰਧ ਭਏ ਹੈ ਮਾਇਆ ਬਿਖੁ ਸੰਚਹਿ ਲਾਇ ਜਕੀੜਾ ॥

ਹਰਿ ਕੈ ਅਰਥਿ ਖਰਚਿ ਨਹ ਸਾਕਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਪੀੜਾ ॥੨॥

ਜਿਨ ਹਰਿ ਅਰਥਿ ਸਰੀਰੁ ਲਗਾਇਆ ਗੁਰ ਸਾਧੂ ਬਹੁ ਸਰਧਾ ਲਾਇ ਮੁਖਿ ਧੂੜਾ ॥
ਹਲਤਿ ਪਲਤਿ ਹਰਿ ਸੋਭਾ ਪਾਵਹਿ ਹਰਿ ਰੰਗੁ ਲਗਾ ਮਨਿ ਗੂੜਾ ॥੩॥ (੬॥)

The worldly mortals are bound in the coils of worldliness, vigorously do they accumulate poison of wealth. They can spend not in the Name of God and suffer the pain of death courriers punishment on their heads. 2.

*Those who have offered their all in Name of God and repose complete faith in the Saint Guru, they are glorified here and in the hereafter. Deeply imbued are their minds with love divine. 3. (6.)
(Jaitsri M.4 Ang.698)*

Countless are the devotees abiding in the Abode Eternal of Court-Divine. They are the perpetual companions of Formless Lord. This incomprehensible world is beyond the reckoning and sight of the worldly mortals, yet it is as thickly populated as the visible world, nay even more!

ਕੋਟਿ ਦਾਸ ਜਾ ਕੈ ਦਰਬਾਰੇ ॥

ਨਿਮਖ ਨਿਮਖ ਵਸੈ ਤਿਨੁ ਨਾਲੇ ॥੩॥ (੫॥੧੧॥)

*Countless are the devotees in court of the Lord and He abides with them every moment. 3. (5.11.)
(Suhi M.5 Ang.739)*

ਸੂਖ ਮਹਲ ਜਾ ਕੇ ਉਚ ਦੁਆਰੇ ॥

ਤਾ ਮਹਿ ਵਾਸਹਿ ਭਗਤ ਪਿਆਰੇ ॥੧॥ (੬॥੧੨॥)

*Blissful are the Mansions with I high gates. Abide there-in beloved devotees of the Lord. 1. (6.12.)
(Suhi M.4 Ang.739)*

ਉਚ ਤੇ ਉਚ ਤਾ ਕਾ ਦਰਬਾਰਾ ॥

ਕਈ ਜੰਤ ਬਿਨਾਹਿ ਉਪਾਰਾ ॥੩॥ (੧੦॥੧੬॥)

*Highest of the high is the court of the Lord. He creates and destroys many beings. 3. (10.16.)
(Suhi M.4 Ang.740)*

Beyond count are the devotees abiding in the Eternal Court of Sach Khand, Abode-Divine. With the grace of Guru Nanak all those who accumulate Naam wealth, take this entire spiritual merit to Court-Divine. They are accepted as the courtiers with honour and come to abide there, in the eternal bliss, says Gurbani:

ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚਿਆ ਸਾਬਤੁ ਪੂੰਜੀ ਰਾਸਿ ॥

ਨਾਨਕ ਦਰਗਹ ਮੰਨਿਆ ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ॥੧੪॥੧॥੨॥੧੧॥

*Having accumulated Naam-wealth, Eternal is this saved commodity. Says Nanak such a one is accepted in Court-Divine, blessed by the accomplished Guru. 14. 1. 2. 11.
(Suhi M.4 Ashtpadian Ang.759)*

All those Gurmukh Guru oriented devotees become beloved of the Lord, are honoured with Robe in Court-Divine. They receive the boon of the true bliss here and are glorified in the hereafter. Complying with the commands of the Satguru and living in His wisdom, the contemplators of Naam are accepted with honour by the supreme Lord says Gurbani:

ਆਪਨੜੇ ਪ੍ਰਭ ਭਾਣਿਆ ਦਰਗਹ ਪੈਧਾ ਜਾਇ ਜੀਉ ॥

ਐਥੈ ਸੁਖੁ ਮੁਖੁ ਉਜਲਾ ਇਕੋ ਨਾਮੁ ਧਿਆਇ ਜੀਉ ॥

ਆਦਰੁ ਦਿਤਾ ਪਾਰਬ੍ਰਹਮਿ ਗੁਰੁ ਸੇਵਿਆ ਸਤ ਭਾਇ ਜੀਉ ॥੪॥ (੧॥੩॥)

Beloved of the Lord receive robe of honour in Court-Divine Contemplating the One Naam they enjoy bliss here and glory hereafter. Honoured are they by-Lord Supreme for their true service and devotion to the Guru. 4. (1.3.)
(Suhi M.5 Ashtpadian Ang.760)

See! True honour and Glory are bestowed in the Court of the Lord Supreme. However the blissful Lord is realised in this World by those who meditate on Him.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖਦਾਤਾ ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ ॥
ਰਸਨਾ ਰਵਹੁ ਏਕੁ ਨਾਰਾਇਣੁ ਸਾਚੀ ਦਰਗਹ ਪਾਵਹੁ ਮਾਨੁ ॥੧॥ (੨੯॥੧੧੫॥)
Keep meditating on the Blissful Lord who is the Creator of all. O' my tongue recite Naam of the One Supreme Lord, thus shall one receive honour in the Court-Divine . 1. (29.115.)
(Bilawal M.5 Ang.827)

Service to Satguru bestows the beneficial Naam divine on the deserving devotees. They are not held accountable in the Court Divine and win Divine approval.

ਗੁਰ ਸੇਵਾ ਤੇ ਲਹੈ ਪਦਾਰਥੁ ॥
ਹਿਰਦੈ ਨਾਮੁ ਸਦਾ ਕਿਰਤਾਰਥੁ ॥
ਸਾਚੀ ਦਰਗਹ ਪੂਛ ਨ ਹੋਇ ॥
ਮਾਨੇ ਹੁਕਮੁ ਸੀਝੈ ਦਰਿ ਸੋਇ ॥੬॥ (੨॥)
Service to the Guru brings Naam commodity, Naam in the heart leads to success always. There is no obstacle in the Court-Divine and obeying Divine command one meets with Divine approval.6.
(2.)
(Bilawal M.1 Ashtpadian Ang.832)

All blessings are contained in obedience and devotion to Naam. Glory of Naam is reflected in Court-Divine. The devotees of Naam, through Naam meditation, get liberated all their ancestry, all their undertakings are met with success. The mind is controlled only when engaged in Naam contemplation. The true bravery and fearlessness is attained through Naam recitation. This also leads to freedom from transmigration. Naam is bestowed through the grace of the accomplished Guru as also the realisation of the Lord. The devout reaches the highest state of blissful Equipose. Says Gurbani:

ਨਾਮੇ ਦਰਗਹ ਮੁਖ ਉਜਲੇ ॥
ਨਾਮੇ ਸਗਲੇ ਕੁਲ ਉਧਰੇ ॥
ਨਾਮਿ ਹਮਾਰੇ ਕਾਰਜ ਸੀਧ ॥
ਨਾਮ ਸੰਗਿ ਇਹੁ ਮਨੁਆ ਗੀਧ ॥੩॥
ਨਾਮੇ ਹੀ ਹਮ ਨਿਰਭਉ ਭਏ ॥
ਨਾਮੇ ਆਵਨ ਜਾਵਨ ਰਹੇ ॥
ਗੁਰਿ ਪੂਰੈ ਮੇਲੇ ਗੁਣਤਾਸ ॥
ਕਹੁ ਨਾਨਕ ਸੁਖਿ ਸਹਜਿ ਨਿਵਾਸੁ ॥੪॥੨॥੪॥

Through Naam I attain glory in Court-Divine Through Naam all my ancestry is saved. Through Naam I am successful in my undertakings. With Naam is this mind controlled. 3. Through Naam I became fearless. Through Naam is ended the cycle of transmigration. The accomplished Guru has made me realise Lord, the treasure house of all virtues. Says Nanak, thus I abide in perfect Bliss of Equipose. 4.2.4. (Gaund M.5 Ang.863)

Abiding in Court-Divine with the associated bliss and comforts is only for those who exceed all in their endeavours towards Naam devotion and dedication to Love-Divine. Immersing totally in Naam treasure can rid one of all the ego and bring about complete submission and true humility. To consider oneself lowest of the lowly and make it appear so is the secret of true bliss.

ਪਵਹੁ ਚਰਣਾ ਤਲਿ ਉਪਰਿ ਆਵਹੁ ਐਸੀ ਸੇਵ ਕਮਾਵਹੁ ॥
ਆਪਸ ਤੇ ਉਪਰਿ ਸਭ ਜਾਣਹੁ ਤਉ ਦਰਗਹ ਸੁਖੁ ਪਾਵਹੁ ॥੧॥ (੨॥)

Lay yourself below everyone's feet to attain true greatness through humility and service. Consider all superior to you then alone you will enjoy bliss in Court-Divine. 1. (2.)
(Ramkali M.5 Ang.883)

Singing Divine praise and Divine virtues in the light of Gurmat, Guru's wisdom, engaging in Gurbani Kirtan even the rootless find shelter in Court-Divine.

ਬੀਜ ਮੰਤ੍ਰੁ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥
ਆਗੈ ਮਿਲੀ ਨਿਥਾਵੇ ਥਾਉ ॥ (੧) (੧੬॥੨੭॥)

Sing the hymn of all essence of praise Divine. Thus even the shelterless find shelter in the hereafter. (1.) (16.27.)
(Ramkali M.5 Ang.891)

ਰੈਣਿ ਦਿਨਸੁ ਜਪਉ ਹਰਿ ਨਾਉ ॥
ਆਗੈ ਦਰਗਹ ਪਾਵਉ ਥਾਉ ॥ (੧॥) (੨੨॥੩੩॥)

Recite His Naam all through day and nights. So that you find a place in the Divine Court. (1.) (22.33.)
(Ramkali M.5 Ang.893)

ਜਪਿ ਜਪਿ ਜੀਵਾ ਤੇਰਾ ਨਾਉ ॥
ਆਗੈ ਦਰਗਹ ਪਾਵਉ ਠਾਉ ॥ (੨॥) (੨੩॥੩੪॥)

Reciting, O 'Lord, Your Naam, I live. In the hereafter too shall I find shelter. 2. (23.34.)
(Ramkali M.5 Ang.893)

ਗੁਰ ਕੀ ਹਰਿ ਟੇਕ ਟਿਕਾਇ ॥
ਅਵਰ ਆਸਾ ਸਭ ਲਾਹਿ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮਾਗੁ ਨਿਧਾਨੁ ॥
ਤਾ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ ॥੩॥
ਗੁਰ ਕਾ ਬਚਨੁ ਜਪਿ ਮੰਤ੍ਰੁ ॥
ਏਹਾ ਭਗਤਿ ਸਾਰ ਤਤੁ ॥ (੪॥) (੨੮॥੩੯॥)

Seek support of the Guru to the exclusion of all other hope. Pray for the treasure of Lord's Naam that leads to glory in the hereafter. 3.
Recite the spell of Gurus Word that is essence of all. devotion. 4. (28.39.)
(Ramkali M5 Ang.895)

ਦੁਲਭ ਦੇਹ ਸਵਾਰਿ ॥
ਜਾਹਿ ਨ ਦਰਗਹ ਹਾਰਿ ॥
ਹਲਤਿ ਪਲਤਿ ਤੁਧੁ ਹੋਇ ਵਡਿਆਈ ॥
ਅੰਤ ਕੀ ਬੇਲਾ ਲਏ ਛਡਾਈ ॥੧॥
ਰਾਮ ਕੇ ਗੁਨ ਗਾਉ ॥

ਹਲਤੁ ਪਲਤੁ ਹੋਹਿ ਦੋਵੈ ਸੁਹੇਲੇ ਅਚਰਜ ਪੁਰਖੁ ਧਿਆਉ ॥੧॥ ਰਹਾਉ ॥
 ਉਠਤ ਬੈਠਤ ਹਰਿ ਜਾਪੁ ॥
 ਬਿਨਸੈ ਸਗਲ ਸੰਤਾਪੁ ॥
 ਬੈਰੀ ਸਭਿ ਹੋਵਹਿ ਮੀਤ ॥
 ਨਿਰਮਲੁ ਤੇਰਾ ਹੋਵੈ ਚੀਤ ॥੨॥
 ਸਭ ਤੇ ਉਤਮ ਇਹੁ ਕਰਮੁ ॥
 ਸਗਲ ਧਰਮ ਮਹਿ ਸ਼੍ਰੇਸਟ ਧਰਮੁ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਤੇਰਾ ਹੋਇ ਉਧਾਰੁ ॥
 ਜਨਮ ਜਨਮ ਕਾ ਉਤਰੈ ਭਾਰੁ ॥੩॥
 ਪੂਰਨ ਤੇਰੀ ਹੋਵੈ ਆਸ ॥
 ਜਮ ਕੀ ਕਟੀਐ ਤੇਰੀ ਫਾਸ ॥
 ਗੁਰ ਕਾ ਉਪਦੇਸੁ ਸੁਨੀਐ ॥
 ਨਾਨਕ ਸੁਖਿ ਸਹਜਿ ਸਮੀਐ ॥੪॥੩੦॥੪੧॥

Make fruitful use of the precious human body, so as not to face dejection in the Court-Divine.

Honour shall await you here and hereafter and the Lord shall save you at the crucial end. 1.

Sing praise of the All Pervading Lord. To succeed both here and in the hereafter contemplate on The Wonderful Being. 1. Pause.

Recite Lord's Naam at all times sitting or standing. All your sorrows shall be banished. All your foes will turn into friends and your mind rendered immaculate. 2.

Highest deed and the supreme duty of all duties is contemplation of Divine for your redemption as also riddance from sins of all previous births. 3.

Fulfilled shall be your desire and noose of death cut asunder by listening to the Sermon of the Guru.

Says Nanak, thus shall you merge in bliss of Equipoise. 4. 30. 41.

(Ramkali M.5 Ang.895-6)

CHAPTER 8 - THE COURT OF 'DHARAM RAI'

ਵੇਪਰਵਾਹੁ ਅਗੋਚਰੁ ਆਪਿ ॥
ਆਠ ਪਹਰ ਮਨ ਤਾ ਕਉ ਜਾਪਿ ॥
ਜਿਸੁ ਚਿਤਿ ਆਏ ਬਿਨਸਹਿ ਦੁਖਾ ॥
ਹਲਤਿ ਪਲਤਿ ਤੇਰਾ ਉਜਲ ਮੁਖਾ ॥੩॥ (੩੧॥੪੨॥)

Imperceptible is the Lord Without a concern! Recite His Naam, O'mind. all the time. The mind that contemplates of Him is rid of all Woes, thus shall you be honoured here and hereafter. 3. (31.42.) (Ramkali M.5 Ang.896)

ਇਹ ਲੋਕੇ ਸੁਖੁ ਪਾਇਆ ॥
ਨਹੀ ਭੇਟਤ ਧਰਮ ਰਾਇਆ ॥ (੧॥) (੩੮॥੪੯॥)

Peace is obtained here in this world. Angel of death spares a devotee in the hereafter. (1.) (38.49.) (Ramkali M.5 Ang.898)

The above quotes not only refer unmistakably to the Court-Divine, but also confirm that lack of Naam-devotion leads to births over and over again while accounting for misdeeds to the Angel of death Gurnat firmly believes that 'Dharam Rai' Angel of death, is a creation of the Supreme Lord. He dispenses justice to the mortals on behalf of the Lord, as ordained. All are therefore accountable to him in the hereafter, except for those redeemed 'Gurmukhs' who are blessed by Satguru Nanak in the Ten Forms. Let not mortals get away with the mistaken belief that all ends in this world alone and that all talk of Court-Divine and personal accounting are figments of imagination.

Could it be that Satguru, the True Lord, has penned imaginary thoughts about Court-Divine in the Revealed Word 'Gurbani'? Never! This is lack of faith of the mind-oriented atheists that sprouts the wrong, defiant thoughts. Not one but many are the Gurbani quotes to confirm the reality of Court-Divine. Some of the quotes are given below by way of illustration:

ਨਾਮੁ ਬਿਸਾਰਿ ਪਚਹਿ ਅਭਿਮਾਨੁ ॥
ਨਾਮ ਬਿਨਾ ਕਿਆ ਗਿਆਨ ਧਿਆਨੁ ॥
ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥੩॥ (੬॥)

Forsaking Naam, thou are afflicted with pride. There is no spirituality of insight or meditation without Naam. Only Naam-devoted, Gurmukhs, are honoured in Court-Divine. 3. (6.) (Ramkali M.1 Ang.905)

The adornment of false piety devoid of Naam is worth nothing. This is mere egoistic show of spirituality that doubts and questions the reality of Court-Divine in the hereafter. The well-versed devotees in Guru's Wisdom, Gurmukhs, devoted to the essence of Naam- meditation are the ones honoured in Court-Divine. They enjoy the Eternal Spiritual Bliss and are glorified.

ਬਿਨੁ ਸਾਚੇ ਨਹੀ ਦਰਗਹ ਮਾਨੁ ॥
ਹਰਿ ਰਸੁ ਪੀਵੈ ਛੁਟੈ ਨਿਦਾਨਿ ॥੫੦॥

Without imbibing The Lord True in mind, One is honoured not in Court-Divine. Drinking deep of Naam Nectar brings the Ultimate Salvation. 50. (Ramkali M.1 Dakhani Onkar Ang.937)

The realization of True Lord alone wins recognition in His Court. One enjoys the bliss of Naam-Amrit after ceaseless meditation of the Word, Naam, bestowed by the Guru. Imbued with Naam within are redeemed in the hereafter and not the ones with false pretensions.

ਗੁਰਮੁਖਿ ਚੁਕੈ ਆਵਣ ਜਾਣੁ ॥

The Guru-oriented are liberated from transmigration.

...

ਗੁਰਮੁਖਿ ਦਰਗਹ ਸਿਫਤਿ ਸਮਾਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੰਧੁ ਨ ਪਾਇ ॥੪੧॥

The Guru-oriented merge with Lord in Court-Divine, through praises-Divine. Says Nanak, the Guru-oriented are hindered not in God-Realization. 41.

(Sidh Gosht Ang.942)

Look! Liberated are the Guru-oriented from transmigration. Though they receive honour in Court-Divine, yet they do not bloat over this and instead are never tired of singing praise-Divine. They thus merge with the Lord, Himself. Ceaseless is singing of praise-Divine and Limitless is the Praised Lord. The Guru-oriented delve not in merit of their selfless single-minded devotion. It is the self-seeking ritualists that are held back for selfishness. There is never a hindrance for the Guru-oriented ascetics:

ਜਮ ਦਰਿ ਬਾਧੇ ਕੋਇ ਨ ਰਾਖੈ ॥

ਬਿਨੁ ਸਬਦੈ ਨਾਹੀ ਪਤਿ ਸਾਖੈ ॥ (੫੫॥)

There is no Saviour for those 'held back by angel of death. There is no Saving Grace without Word-Divine. (55.)

...

ਮਾਨੈ ਹੁਕਮੁ ਸਭੇ ਗੁਣ ਗਿਆਨ ॥

ਨਾਨਕ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥੫੬॥

Abiding by Will-Divine, one is enshrined with all virtues. Says Nanak, the devotee is honoured in Court-Divine. 56.

(Sidh Gost Ang.944)

Devoid of the Word of the Guru, those forsaking Guru, are not shown any respect in Court-Divine nor is there any saviour for them from the confinement by the angel of death. The ones, abiding by Will of the Lord True, are blessed with true Knowledge of Divine- Wisdom and virtues that earns them honour in Court Divine. Here is the Eternal Truth, pronounced by Satguru Nanak:

ਗੁਰਮੁਖਿ ਜਗੁ ਜੀਤਾ ਜਮਕਾਲੁ ਮਾਰਿ ਬਿਦਾਰਿ ॥

ਗੁਰਮੁਖਿ ਦਰਗਹ ਨ ਆਵੈ ਹਾਰਿ ॥ (੭੧॥)

Conquered is the World by the Guru-oriented and finished is the death-Courier by him. Such a one loses not in Court-Divine. (71.)

(Sidh Gost Ang.946)

Blessed with power of Gurmat Naam, the Guru-oriented sub-due death and conquer the world. Glorified are they in this world and never lose in Court-Divine in the hereafter. It is Victory all the way through!

ਮਨਮੁਖ ਬੋਲਿ ਨ ਜਾਣਨੀ ਓਨਾ ਅੰਦਰਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥
ਓਇ ਥਾਉ ਕੁਥਾਉ ਨ ਜਾਣਨੀ ਉਨ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ ॥
ਓਇ ਆਪਣੈ ਸੁਆਇ ਆਇ ਬਹਿ ਗਲਾ ਕਰਹਿ ਓਨਾ ਮਾਰੇ ਜਮੁ ਜੰਦਾਰੁ ॥
ਅਗੈ ਦਰਗਹ ਲੇਖੈ ਮੰਗਿਐ ਮਾਰਿ ਖੁਆਰੁ ਕੀਚਹਿ ਕੂੜਿਆਰ ॥ (੨॥)

The mind-oriented know not how to conduct, So full are they of self-conceit, lust and anger. They know not close from far impelled by greed and evil. They delve in lot of selfish Chatter and are punished by the terrible courier of death. Accounting for personal misdeeds in Court-Divine in the hereafter, punished and disgraced are the false ones. (2.)

(Ramkali Ki Var M.3 Ang.950)

Unguided by the Guru, not enshrining Naam in their hearts, are always full of lust, anger and self-conceit. They speak unsavoury words of anger and pride. They have no sense of self-control nor do the ignorant-drunks know what words to use. Their unsavoury words are most out of place. Engrossed with evil and greed, their words reflect their real thinking and selfishness. Thus is wasted their entire life. They depart from the world receiving punishment from courriers of death. They are held accountable for their misdeeds in the Court-Divine and are disgraced for inability to account credibility. The falsehood loses ultimately and is held accountable.

ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ ॥
ਲੇਖਾ ਰਬੁ ਮੰਗੇਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ ॥
ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ ॥
ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਈ ॥
ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ ॥
ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥੨॥ (੧੩॥)

Says Nanak, O' mind! Harken, this true warning. The Divine shall call for accounting as per record. All the rebel defiants, with heavy debit balance of misdeeds, shall be hauled up. There the punishing angel of death shall appear. In this tight situation, lost is the mind of all cleverness of mind. O'Nanak! Fails the falsehood and Truth alone is ultimately triumphant. 2. (13.)

(Var Ramkali M.1 Ang.953)

In the above quote Guru Nanak Sahib addresses all the mortals to imbibe true teaching of absolute Truth. There can be no scope for any doubt, if or but in this. Accounting for personal deeds of this world is a must in the hereafter, without fail. Through Dharamrai, the Lord, Himself, in the form of Dharamrai shall call for accounting from one and all. There exists the Court of Dharamrai in the hereafter. The record is available for each deed /misdeed of all the beings. All the defiants of Divine-Will, not submitting to it according to Guru's teachings, shall be hauled up by Dharamrai.

There is no escape from paying for the debit of misdeeds. The guilty will be under the firm grip of Courriers of death, Jamdoots. Nothing is of any avail, like personal wizardry or cleverness. Such is the tight situation. Falsehood stands discredited. Only the true ones and Truth shall be triumphant ultimately. These truthfull words come from Guru Nanak that must come to pass without fail. This Gurbani quotation is complete Truth that will prevail!

ਨਾਨਕ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਉਪਜੈ ਦਰਗਹ ਪਾਈਐ ਥਾਉ ॥੧॥ (੧੨॥)

*Says Nanak, reciting Naam is blissful and provides for shelter in Court-Divine. 1. (12.)
(Salok M.5 Ang.963)*

Saviour in the hereafter is Naam alone, bestowed through Guru's teaching. This is a source of bliss. To unite with Lord the long separated beings is the Emissary Guru, Himself:

ਜੈਸਾ ਸਤਿਗੁਰੁ ਸੁਣੀਦਾ ਤੈਸੇ ਹੀ ਮੈ ਡੀਠੁ ॥
ਵਿਛੁੜਿਆ ਮੇਲੇ ਪ੍ਰਭੂ ਹਰਿ ਦਰਗਹ ਕਾ ਬਸੀਠੁ ॥

*Just as Satguru is described, so do I find. He unites with Lord the long separated ones, as Emissary of Court-Divine.
(Ramkali Ki Var Salok M.5 Ang.957)*

This is yet another evidence-True of Fifth Nanak, Guru Arjan Sahib. Satguru is the Only Emissary of Court-Divine. The ones, abiding by True teachings of Satguru and living by Will-Divine, truly realize Lord. They have come to find place in Abode-Divine and stay put eternally, Says Gurbani:

ਜੋ ਕੀਨੀ ਕਰਤਾਰਿ ਸਾਈ ਭਲੀ ਗਲ ॥
ਜਿਨੀ ਪਛਾਤਾ ਖਸਮੁ ਸੇ ਦਰਗਹ ਮਲ ॥ (੧੬॥)

*Whatever Lord Creator pleases is most apt. Those who have realized Him, have come to stay in Abode-Divine. (16.)
(Var Ramkali M.5 Ang.964)*

This is how the pretentious atheists are dealt with:

ਪਾਖੰਡ ਪਾਖੰਡ ਕਰਿ ਕਰਿ ਭਰਮੇ ਲੋਭੁ ਪਾਖੰਡੁ ਜਗਿ ਬੁਰਿਆਰੇ ॥
ਹਲਤਿ ਪਲਤਿ ਦੁਖਦਾਈ ਹੋਵਹਿ ਜਮਕਾਲੁ ਖੜਾ ਸਿਰਿ ਮਾਰੇ ॥੪॥

Roving with false pretensions of greed are the worldly evil. Suffer they here and hereafter, get blows to their heads from Courier of death. 4.

...

ਸਾਕਤ ਨਰ ਸਭਿ ਭੁਖ ਭੁਖਾਨੇ ਦਰਿ ਠਾਢੇ ਜਮ ਜੰਦਾਰੇ ॥੬॥ (੨॥)

*Ever hungry and wanting are the atheist mortals at the door of courier of death in disgrace. 6. (2.)
(Natt Ashtpadian M.4 Ang.981)*

Have you seen now? Disgraced are the atheist mortals, delving in greed and making false pretensions, at the door of the courier of death, suffering pangs of hunger and painful blows. Suffer they, both here and in the hereafter! They wake up only while receiving punishment after death. Unmindful of these truthful happenings, the evil ones waste away their human life in sinful deeds. So engrossed are they in evil-doings, that they remain unaware of the impending calamity. Awareness can come only through listening to the Guru's teachings and living by His Wisdom. Fear of Court-Divine in the hereafter can only restrain them from wrong, sinful deeds under the compulsion of greed under pretensions of false-hood. Non-believer in Faith, the atheist, can have no moral character. Those, who fear not God, have no restraint of holy fear and believe not in the hereafter and Court-Divine, shall go on pursuing ruthlessly sinful acts.

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥
ਆਗੈ ਪਾਛੈ ਸੁਖੁ ਨਹੀ ਗਾਡੇ ਲਾਏ ਛਾਰੁ ॥
ਵਿਛੁੜਿਆ ਮੇਲਾ ਨਹੀ ਦੂਖੁ ਘਣੈ ਜਮ ਦੁਆਰਿ ॥੩॥ (੩॥)

*Forsaking Naam, what use is the human life? Suffering here and hereafter, they depart with heavy load of dirt, sinful doings. There is no return to God-Source even after long separation and disgraceful punishment awaits at the door of death-courier. 3. (3.)
(Maru M.1 Ang.1010)*

The above Gurbani quote provides a clear insight. Forsaking Naam, life is a mere waste. What use is such a human birth? What good can be expected from an atheist? They have no peace here or hereafter. Mortals devoid of virtue of Gurmat, without imbibing Naam, are unworthy to be called human beings. Their mortal frame is like a Cartload of dust. All that they undertake is useless like dealing in useless dust. They lack higher awareness of Spirituality. How can they ever be reunited with the Source, Lord? Many will be their sufferings at the hands of courier of death.

ਗੁਰਮੁਖਿ ਜਿਨੀ ਨਾਮੁ ਨ ਪਾਇਆ ॥
ਮਨਮੁਖਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥
ਅਗੈ ਵਿਣੁ ਨਾਵੈ ਕੋ ਬੇਲੀ ਨਾਹੀ ਬੁਝੈ ਗੁਰ ਬੀਚਾਰੀ ਜੀਉ ॥੯॥ (੧॥)

*Not availing of Naam through Guru, The mind-oriented waste away human-birth, There is no friend in the hereafter. Save Naam. This dawns on the one contemplating on Guru's thought. 9.(1.)
(Maru M.5 Ashtpadian Ang.1016)*

Without baptism of the Guru, not accepting discipleship and not meditating on Gurmat Naam, the mind-oriented waste away this golden opportunity offered by human life. Misery awaits them in the hereafter, where there is no other wellwisher except Naam- Divine. Without Naam-meditation, there is no help. Naam is the only saviour.

Life in this world is only a brief stay, whereas life in the real home hereafter is permanent. However the mind-oriented ignore this fact and remain unmindful of preparations to be made for the hereafter.

ਜਿਹ ਘਰ ਮਹਿ ਤੁਧੁ ਰਹਨਾ ਬਸਨਾ ਸੇ ਘਰੁ ਚੀਤਿ ਨ ਆਇਓ ॥੩॥
Home that awaits you in the hereafter, conies not to your mind. 3.

...

ਜਹਾ ਜਾਣਾ ਸੇ ਥਾਨੁ ਵਿਸਾਰਿਓ ਇਕ ਨਿਮਖ ਨਹੀ ਮਨੁ ਲਾਇਓ ॥੫॥ (੧॥)
*Ignoring the true destination, you have not spared a thought for God-Rememberance. 5. (1.)
(Maru M.5 Ang.1017)*

Naam commodity alone is recognised and earns respect in the hereafter. Singing Praise-Divine is the act Supreme in the present age of Kalyug, that helps Guru-oriented in Naam-meditation. Concentrated Naam meditation not only saves devotees, but they also redeem many others on their way to liberation. Says Gurbani:

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥
ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥੬॥

Supreme is the Singing of Praise-Divine in Kalyug Guru-oriented ones! Meditate on Naam with concentration. Self redeemed along with all dynasty, proceed to the hereafter with honour. 6. (Maru Solhe M.5 Ang.1075-6)

Boarding the ship of Guru's refuge, imbibing Naam-Nectar bestowed by Him, one is ferried across the terrible, stormy ocean of life in safety and without a hinderance. Fearlessly one treads along the Path of Truth in safety, under the stewardship of the Guru. The Steward Guru lands one to the place where Splendrous Lord abides. One comes face to face with Guru, Waheguru! Divine Grace bestowes this rare honour!

ਮਃ ੪ ॥

ਚੜਿ ਬੋਹਿਥੈ ਚਾਲਸਉ ਸਾਗਰੁ ਲਹਰੀ ਦੇਇ ॥
ਠਾਕ ਨ ਸਚੈ ਬੋਹਿਥੈ ਜੇ ਗੁਰੁ ਧੀਰਕ ਦੇਇ ॥
ਤਿਤੁ ਦਰਿ ਜਾਇ ਉਤਾਰੀਆ ਗੁਰੁ ਦਿਸੈ ਸਾਵਧਾਨੁ ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਦਰਗਹ ਚਲੈ ਮਾਨੁ ॥੩॥

M: 4. Boarding ship of the Guru one is ferried across the stormy ocean. Never is there a hinderance to the True-Ship under the Stewardship of Guru. The Prudent Guru Lands the ship at Abode-Divine. Says Nanak, Grace-Divine best owes this rare honour in Court-Divine. 3. (Maru Var M.3 Ang.1087)

The fake holy ones, not knowing Gurmat technique, un-initiated by the Guru, the mind-oriented pretenders, go about collecting alms from door to door. How shall they account for all the debit incurred in human life? Gurbani reflects;

ਜੋਗੀ ਹੋਵਾ ਜਗਿ ਭਵਾ ਘਰਿ ਘਰਿ ਭੀਖਿਆ ਲੇਉ ॥
ਦਰਗਹ ਲੇਖਾ ਮੰਗੀਐ ਕਿਸੁ ਕਿਸੁ ਉਤਰੁ ਦੇਉ ॥ (੧॥)

Under the garb of Yogi, fake holy one goes about collecting alms from door to door. While accounting for personal deeds in Court-Divine, how much can one justify? (1.) (Maru Var Salok M.3 Ang.1089)

The Guru-oriented, Gurmukhs, contemplating on Guru's teachings, devote to single-minded meditation of the Lord and come out successful, requiting themselves in Court-Divine.

ਮਨਿ ਵੀਚਾਰਿ ਹਰਿ ਜਪੁ ਕਰੇ ਹਰਿ ਦਰਗਹ ਸੀਝੈ ॥੧੧॥

Meditating on Lord with concentration of mind, one requites himself in Court- Divine. 11. (Maru Var M.3 Ang.1090)

Abiding by Will-Divine, Gurmukhs, true of heart, are pictured in the following Gurbani quote:

ਹੁਕਮਿ ਰਜਾਈ ਸਾਖਤੀ ਦਰਗਹ ਸਚੁ ਕਬੂਲੁ ॥
ਸਾਹਿਬੁ ਲੇਖਾ ਮੰਗਸੀ ਦੁਨੀਆ ਦੇਖਿ ਨ ਭੂਲੁ ॥
ਦਿਲ ਦਰਵਾਨੀ ਜੋ ਕਰੇ ਦਰਵੇਸੀ ਦਿਲੁ ਰਾਸਿ ॥
ਇਸਕ ਮੁਹਬਤਿ ਨਾਨਕਾ ਲੇਖਾ ਕਰਤੇ ਪਾਸਿ ॥੧॥

In Court-Divine are accepted the truthful, abiding by Will-Divine. The Lord shall call for personal accounting, forget not this in the glamour ofworldliness. Watching over desires, live Saintly life. O' Nanak! The accounting of all the cravings of the heart is held by Lord, Creator. 1. (Maru Var M.3 Ang.1090)

Thus abiding by Will-Divine, in Naam-meditation, alone gains acceptance in Court-Divine. Devoid of Gurmat-Naam are held accountable. At one's peril is one lost in Worldly glamour, led by false belief 'Sweet is this world, whoever has seen the hereafter?' In this mistaken belief one may get totally engrossed in worldliness, driven by unlimited desires. Indulging in sinful activity is certainly accountable in the hereafter. Following desires of mind, one runs amok. Punishment is faced in retribution. The Gurmukhs have conquered their own minds and exercised control to turn their mind inwards. They are true ascetics and renouncers even as householders, maintaining purity of heart. They are truly beloveds of the Lord and requite themselves at His Door. What is there to account for in the case of Divinely accepted ones?

ਜਿਨ ਜਪਿਆ ਹਰਿ ਤੇ ਮੁਕਤ ਪ੍ਰਾਣੀ ਤਿਨ ਕੇ ਊਜਲ ਮੁਖ ਹਰਿ ਦੁਆਰਿ ॥
ਓਇ ਹਲਤਿ ਪਲਤਿ ਜਨ ਭਏ ਸੁਹੇਲੇ ਹਰਿ ਰਾਖਿ ਲੀਏ ਰਖਨਹਾਰਿ ॥ (੨॥) (੩॥)

Liberated are those, who meditated on Lord and glorified are their faces at His Door. In peace they dwell here and hereafter under protection of the Saviour Lord. (2.) (3.)
(Tukhari M.4 Ang.1115)

The gift of liberation is bestowed on meditators of Naam and they are recognised with glory in Court-Divine. They abide in peace both here and hereafter. The Saviour Guru extends His protection in every way and everywhere, here and hereafter. This is yet another confirmation of the reality of hereafter.

Destined with Naam-wealth receive honour in Court-Divine in the hereafter. Blessed with peace and joyful singing of Virtues-Divine, find place in Abode-Divine, even if they are shelterless here.

ਜਿਨ ਕਉ ਲਿਖਿਆ ਹਰਿ ਏਹੁ ਨਿਧਾਨੁ ॥
ਸੇ ਜਨ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਗੁਣ ਗਾਉ ॥
ਆਗੈ ਮਿਲੈ ਨਿਬਾਵੇ ਥਾਉ ॥੨॥ (੧੬॥੨੯॥)

Blessed with Naam-wealth by the Lord, Find honour in Court Divine. Singing Virtues-Divine in joyful peace. Even the shelterless find place in Eternal Abode. 2. (16.29.)
(Bhairon M.5 Ang.1143)

The characteristic behaviour of mind-oriented atheists is all false. There is no redemption without the Grace of the Guru. Atheists find no place in True Court-Divine and are restricted away from it.

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸਭ ਝੂਠੁ ॥
ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਮੁਕਤਿ ਨ ਪਾਈਐ ਸਾਚੀ ਦਰਗਹਿ ਸਾਕਤ ਮੂਠੁ ॥੧॥ ਰਹਾਉ ॥

All is false, save Naam-Divine. Atheists are restricted from True Court-Divine and there is no redemption without the Guru. 1. Pause.

...

ਅੰਤਰੁ ਮੈਲਾ ਬਾਹਰੁ ਨਿਤ ਧੋਵੈ ॥
ਸਾਚੀ ਦਰਗਹਿ ਅਪਨੀ ਪਤਿ ਖੋਵੈ ॥੨॥ (੪੦॥੫੩॥)

Unclean of mind, exhibit piety outside. Disgraced are they in True Court-Divine. 2. (40.53.)
(Bhairon M.5 Ang.1151)

The last two quotes illustrate that show of external piety, while mind is filthy, is of no avail. The fake holies get exposed in Court-Divine and their show of external piety matters not. The ones, who have thoroughly practiced Precious-Naam under guidance of the Guru after initiation at His Door, know the worldly expanse with all its glitter to be false. Thus the Gurmukh householders are true renouncers in Spirit and remain detached from poison of worldliness. Greedy ones are tied up in its attachment. These Ensnared ones in worldliness, forsakers of Naam, are bound to be punished in the hereafter.

ਸਤਿਗੁਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਦ੍ਰਿੜਾਇਆ ॥

ਰਾਜੁ ਮਾਲੁ ਝੂਠੀ ਸਭ ਮਾਇਆ ॥

ਲੋਭੀ ਨਰ ਰਹੇ ਲਪਟਾਇ ॥

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥੧੨॥ (੧॥੨॥)

Satguru has firmed Naam-Wealth in mind and one finds Worldly expanse to be false. Yet cling the greedy ones to worldliness and without Naam-Divine they are meted out punishment in Court-Divine. 12. (1.2.)

(Bhairon M.3 Ang.1155)

Held for personal accounting, without any escape, non-believers are meted out ten-fold punishment.

ਅਗੈ ਲੇਖੈ ਮੰਗਿਐ ਹੋਰ ਦਸੁਣੀ ਪਾਇ ॥੨॥

Accounting for personal deeds in the hereafter, ten-fold is the punishment received. 2.

(Var Sarang M.1 Ang.1240)

Engaged in gathering Naam-wealth, meditating on Gurmat Naam with each breath ceaselessly, erases the past evil-doings and there is a restraint in the future. Hence no new record of wrongdoing is committed and there is no hinderance for personal accounting. In fact they are secured.

ਲੇਖਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਫਿਰਿ ਲੇਖੁ ਨ ਹੋਈ ॥

ਪੁਛਿ ਨ ਸਕੈ ਕੋਇ ਹਰਿ ਦਰਿ ਸਦ ਢੋਈ ॥

ਜਮਕਾਲੁ ਮਿਲੈ ਦੇ ਭੇਟ ਸੇਵਕੁ ਨਿਤ ਹੋਈ ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਮਹਲੁ ਪਾਇਆ ਪਤਿ ਪਰਗਟੁ ਲੋਈ ॥

ਨਾਨਕ ਅਨਹਦ ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਮਿਲਿਆ ਹਰਿ ਸੋਈ ॥੨੮॥

Trading in Naam-Divine, one is saved from future accounting of worldliness. Hinderance there is none and instead Shelter-Divine is always there at His Door. The Courier of death meets with offerings, always ready to serve. Grace of the Guru leads to Eternal Abode and one is glorified. Says Nanak, ethereal unstruck music is there always and Lord is met. 28.

(Sarang Ki Var Ang.1248)

Gurbani quote is the evidence that graced with Shelter-Divine are also greeted by Courier of death with offerings, remaining at their beck and call to serve. The meditation of Satguru finds them place in Abode-Divine. Their fame and glory spreads all over the universe.

There is Ethereal, unstruck music all the time in the Abode, where Lord, Waheguru, is also met face to face.

In Court-Divine the ungodly are held to account. The fake righteous ones here are exposed of their falsehood. The ones burdened with lust, anger and self-conceit cannot help foolish utterance.

Their thoughts are always polluted. They know not the right thoughts nor sweet words of wisdom. These indiscreet ones are disgraced in the hereafter.

ਮਨਮੁਖ ਬੋਲਿ ਨ ਜਾਣਨੀ ਓਨਾ ਅੰਦਰਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥
ਬਾਉ ਕੁਥਾਉ ਨ ਜਾਣਨੀ ਸਦਾ ਚਿਤਵਹਿ ਬਿਕਾਰ ॥
ਦਰਗਹ ਲੇਖਾ ਮੰਗੀਐ ਓਥੈ ਹੋਹਿ ਕੂੜਿਆਰ ॥ (੧॥)

The selfward, selfish, ones know not discretion of speech, driven by lust, anger and self-conceit. Lacking discretion, their thoughts are always polluted. Accounting for personal deeds in Court-Divine, their falsehood is exposed. (1.)
(Salok M.3 Ang.1248)

These self-ward agnostics indulge in doings, due to dark ignorance and indiscretion, that are discredited in the hereafter and earn bad reputation.

ਜਿਹਿ ਪਰਲੋਕ ਜਾਇ ਅਪਕੀਰਤਿ ਸੋਈ ਅਬਿਦਿਆ ਸਾਧੀ ॥੨॥

Self-ward, mind-oriented indulge in indiscretion, that earns disrepute in the hereafter. 2.
(Sarang Parmanand Ji Ang.1253)

Gurbani is thus very compulsive about the reality of hereafter. There is no Scope for its denial. Minds turned into dross with worldliness, however mistakenly believe that this world is everything. They like to make the most of luxurious eating, drinking and merry-making while it lasts. Only if they could awaken to reality of the hereafter, would they engage in attempts to ferry across the worldly ocean. The following Gurbani quote is one such pointer.

ਆਗੇ ਕਉ ਕਿਛੁ ਤੁਲਹਾ ਬਾਂਧਹੁ ਕਿਆ ਭਰਵਾਸਾ ਧਨ ਕਾ ॥

Arrange to ferry across the worldly ocean in opportune time, as the wealth of worldliness has no reliability in the hereafter.
(Sarang Kabir Ji Ang.1253)

Imbued with Naam, Guru's Word, ascetics are always detached from worldliness. Knowing it to be unreliable and fickle, they remain aloof and true renouncers. Disinterested in worldliness, they remain in ceaseless meditation of Naam with each breath. They are honoured with Grace-Divine in the hereafter.

ਜਿਨ ਕਉ ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਨਾਮੁ ॥

ਅਨਦਿਨੁ ਨਾਮੁ ਸਦਾ ਸਦਾ ਧਿਆਵਹਿ ਸਾਚੀ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ ॥੧॥ ਰਹਾਉ ॥

Divinely destined with Naam-Wealth, Remain in ceaseless meditation of Naam and are glorified in Court-Divine. 1. Pause.

...

ਗੁਰ ਸਬਦਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਰਿ ਦਰਗਹ ਸਾਚੀ ਪਾਵਹਿ ਮਾਨੁ ॥੨॥

Imbued with Naam are ever true renouncers, honoured in True Court-Divine.2.
(Malar M.3 Ang.1259-60)

Gurbani quote below is another nice depiction of Justice-Divine in the hereafter:

ਮਨਮੁਖ ਅਗੈ ਲੇਖਾ ਮੰਗੀਐ ਬਹੁਤੀ ਹੋਵੈ ਮਾਰ ॥
ਗੁਰਮੁਖਿ ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਬਖਸੇ ਸਿਫਤਿ ਭੰਡਾਰ ॥
ਓਥੈ ਹਥੁ ਨ ਅਪੜੈ ਕੂਕ ਨ ਸੁਣੀਐ ਪੁਕਾਰ ॥
ਓਥੈ ਸਤਿਗੁਰੁ ਬੇਲੀ ਹੋਵੈ ਕਢਿ ਲਏ ਅੰਤੀ ਵਾਰ ॥
ਏਨਾ ਜੰਤਾ ਨੋ ਹੋਰ ਸੇਵਾ ਨਹੀ ਸਤਿਗੁਰੁ ਸਿਰਿ ਕਰਤਾਰ ॥੬॥

Self-ward, accounting for deeds in the hereafter, receive heavy punishment. The Guru-ward, Gurmukhs, requite creditably, bestowed as they are with wealth of Divine-Praise. One finds no succor there from the erstwhile worldly resources nor are the cries of lamentation heard. Only Satguru can be reliable friend there. The Redeemer at the critical last stage. The mortals have no higher duty than to serve The Saviour Satguru. 6.

(Var Malar M.1 Ang.1281)

This Gur-Shabad has clearly pronounced, that the self-ward, atheists have to render personal account in the hereafter. With heavy debit balance of wrong doings, they shall receive retributory punishment by the couriers of death. However, The Gurmukhs, The Guru-ward, blessed with singing of Praise-Divine, shall requite themselves honourably. The wealth of Naam through Praise-Divine is their Saviour. In the hereafter, there is none to provide any succor. No cries of lamentation are heard. Satguru alone can be The True Friend there, to be Saviour at the end. He can rescue from dreadful hell and punishments. Thus the mortals of Kalyug have no use of any other rituals or worship except that of the Satguru. Satguru is The True Saviour for those seeking His protection after getting initiated in His teachings and Wisdom.

Following a fake guru is neither helpful here nor of any avail in the hereafter. The fake gurus and their followers shall have to undergo punishment in the hereafter. The self-proclaimed, mortal gurus and their followers shall receive blows to their faces. There is no shadow of doubt in this.

The fortunate ones, who are reborn in the house of Guru Nanak have been blessed with Amrit of the Double-edged sword, are initiated by the Five Beloved Ones in accordance with Guru's Commandment, accept Guru Granth Sahib Ji as the Guru, have indeed adopted Sikh faith of Guruship of The Ten Gurus. They shall be duly recognised in Court-Divine and redeemed. Others, following mortal beings as their guru, shall remain without a True Guru and be treated as such. They shall have no protection in the hereafter. The guruship of the fake gurus shall prove to be hollow in the hereafter. The ones, who fear the hereafter, do not lend themselves to such fake rituals. They seek directly the support of Guru Nanak's House. Those claiming to be rival gurus of Guru Nanak and His successors, Divinely appointed, shall be thoroughly disgraced along with their followers in the hereafter.

ਪੜਿਆ ਲੇਖੇਦਾਰੁ ਲੇਖਾ ਮੰਗੀਐ ॥
ਵਿਣੁ ਨਾਵੈ ਕੂੜਿਆਰੁ ਅਉਖਾ ਤੰਗੀਐ ॥
ਅਉਘਟ ਰੁਧੇ ਰਾਹ ਗਲੀਆਂ ਰੋਕੀਆਂ ॥
ਸਚਾ ਵੇਪਰਵਾਰੁ ਸਬਦਿ ਸੰਤੋਖੀਆਂ ॥
ਗਹਿਰ ਗਭੀਰ ਅਥਾਹੁ ਹਾਥ ਨ ਲਭਈ ॥
ਮੁਹੇ ਮੁਹਿ ਚੋਟਾ ਖਾਹੁ ਵਿਣੁ ਗੁਰ ਕੋਇ ਨ ਛੁਟਸੀ ॥
ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹੁ ਨਾਮੁ ਵਖਾਣੀਐ ॥
ਹੁਕਮੀ ਸਾਹ ਗਿਰਾਹ ਦੇਂਦਾ ਜਾਣੀਐ ॥੨੩॥

The astute self-willed are held to account. Bereft of Naam, false ones suffer hardship. Treading in difficult journey they are met with obstacles. True Carefree Lord is met by those Satiated with

Naam. Incomprehensible is The Fathomless Lord, realized not through wizardry. Without the Redeeming Guru, disgraceful punishment awaits the un-godly. Bestowed with Naam-Wealth receive welcome with honour. The Lord dispenses all, with life and sustenance, through His Will.

23.
(Var Malar Ang.1288)

The above Gurbani quote implies, that an astute wizard, who proclaims himself as guru, is accountable and held to account in Court-Divine, without escape. Except Knowledge-Divine through Gurmat Naam, all other worldly learnings are of no avail and are false. Wealth of Naam is available only at the Door of Guru Nanak, Divinely designated as World Enlightener and Emissary of the Lord. None else is so empowered.

Hence, those alone, who are graced by Guru Nanak with True Naam and initiated to become Gurmukhs, imbibe Naam. The rest are all false pretenders and severe hardship with arduous obstacles awaits them in the hereafter. These belaboured ones shall have to pass through very narrow passages that have obstacles throughout. They shall find it extremely difficult. Their boast of being one with The Lord or merited to meet Him shall be exposed as false wishfulness. The Lord meets the Naam-satiated ones alone. He welcomes the Gurmukhs, endowed and fully satiated with Naam-wealth. What care has the Care free Lord to meet the false holies? Empty talk and boasts never lead to union with True, Limitless One. None can fathom the Fathomless with mere words of wishfulness. The most profound and unfathomable Lord, Waheguru, can never be comprehended by wizardry of mere words. The false and pretentious ones only suffer disgraceful beatings and remain caught in the web of narrow passages and mind-boggling obstacles. Those, who have denied The Guru and His Divine Wisdom, have no escape. The fortunate Gurmukhs who have been blessed with Guru's Word, Gur- Mantar, from the House of Guru Nanak and have contemplated on Naam-Mantar ceaselessly, breath by breath, are hindered not in the hereafter. They never have to face hardships of journey and their passage is that of ease and comfort to the Abode-Divine. Master of Will-Divine, The Saviour Lord, extends them support of Naam throughout. It is only guidance of Divine-Wisdom, Gurmat, that helps in true meditation of Naam and finally the Divine acceptance.

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰਮਤਿ ਧਿਆਈਐ ਤਾਂ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ ॥ (੨॥) (੧॥)

It is perpetual contemplation of Naam-Divine through Guru's teachings. That earns honour in Court-Divine. (2.) (1.)

(Kanre Ki Var Ang.1313)

In the hereafter self-accounting is required by the Gurmukh who have availed of their opportunity during human life to continuously meditate on Gurmat-Naam. None else can escape debit balance of misdeeds and the consequences.

ਜਹ ਦਰਗਹਿ ਪ੍ਰਭੁ ਲੇਖਾ ਮਗੈ ਤਹ ਛੁਟੈ ਨਾਮੁ ਧਿਆਇਬਈ ॥੧॥ (੪॥)

In the Court-Divine, where one is called to personal accounting, the only escape of requittal is Naam-meditation. 1. (4.)

(Kalyan M.4 Ang.1320)

Devoid of Naam-Amrit, those not bestowed with Gift of Gurmat- Naam, are the evil ones, who waste away their lives in eating vitiated food, speaking spiteful words and indulging in malicious acts. They are punished at the door of death-courier without any let-up. Imbued with Naam alone escape this fate. The non-believers depart without Naam-wealth, as empty-handed as they were

born. They reap in the hereafter what they had sown during earthly sojourn. Their recorded account is available there. They lose even the capital invested in them by The Lord. They certainly are meted out due punishment.

ਬਿਖੁ ਖਾਣਾ ਬਿਖੁ ਬੋਲਣਾ ਬਿਖੁ ਕੀ ਕਾਰ ਕਮਾਇ ॥
ਜਮ ਦਰਿ ਬਾਧੇ ਮਾਰੀਅਹਿ ਛੁਟਸਿ ਸਾਚੈ ਨਾਇ ॥੨॥
ਜਿਵ ਆਇਆ ਤਿਵ ਜਾਇਸੀ ਕੀਆ ਲਿਖਿ ਲੈ ਜਾਇ ॥
ਮਨਮੁਖਿ ਮੂਲੁ ਗਵਾਇਆ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥੩॥ (੧੩॥)

Those eating the vitiated foods, speaking foul words and indulging in malicious acts, The evil ones are punished at the door of death-courier. Their escape is possible only through Naam-Saviour. 2. Departing empty-handed as one came, one takes along personal account of deeds. Mind-ward atheist loses even the initial Spiritual Capital and is meted out punishment for discredit. 3. (13.) (Parbhati M.1 Ang.1331)

Farid Sahib bears witness of the hereafter in following words:

ਫਰੀਦਾ ਤਿਨਾ ਮੁਖ ਡਰਾਵਣੇ ਜਿਨਾ ਵਿਸਾਰਿਓਨੁ ਨਾਉ ॥
ਐਥੈ ਦੁਖ ਘਣੇਰਿਆ ਅਗੈ ਠਉਰ ਨ ਠਾਉ ॥੧੦੬॥

O' Farida! Fearsome are the faces of those, who forsake Naam. While they have enough sufferings here, they shall find no respite or shelter in the hereafter. 106. (Salok Farid Ang.1383)

This depicts the 'fearsome' faces of those, forsaking Naam-Divine. They have enough tribulations in this world and find no refuge or respite in the hereafter.

Glorified are the faces of Gurmukhs, Naam-meditiators and they receive welcome and honour in the hereafter. Says Gurbani:

ਗੁਰਮੁਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਸੋਭਾ ਪਾਇ ॥ (੨੨॥)

Splendrous are the faces of Gurmukhs and glorified are they in Court-Divine. (22.) (Salok M.3 Ang.1415)

The self-ward shall have to have to account for personal deeds, because they have wasted their entire life, engrossed in worldly attachment of family love of wife and children. What good can devotion to duality do? Those, for whom one worries to death, can be of no solace when life ends. In the hereafter, it is individual alone to suffer for wrong doings.

ਮਨਮੁਖ ਸੇਵਾ ਜੋ ਕਰੇ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਇ ॥
ਪੁਤੁ ਕਲਤੁ ਕੁਟੰਬੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇ ॥
ਦਰਗਹਿ ਲੇਖਾ ਮੰਗੀਐ ਕੋਈ ਅੰਤਿ ਨ ਸਕੀ ਛੁਡਾਇ ॥ (੧੭॥)

Charmed by duality, the mind-ward are totally involved in seeing their close family of wife and children, to the exclusion of thought for Divine, lost in worldly .911) attachment. However accounting for personal deed in Court- Divine, none of the worldly relatives can help in redemption. (17.) (Salok M.4 Ang.1422)

Beloved Gursikhs are saved by Naam-Saviour in the hereafter and the death-couriers are done away with. Even the dust of the feet of such Gursikhs help to redeem the sinners. These graced ones, greatly destined Gursikhs are met by Guru Nanak, Himself.

ਗੁਰਸਿਖਾਂ ਕੀ ਹਰਿ ਧੂੜਿ ਦੇਹਿ ਹਮ ਪਾਪੀ ਭੀ ਗਤਿ ਪਾਂਹਿ ॥
ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭ ਲਿਖਿਆ ਗੁਰ ਨਾਨਕ ਮਿਲਿਆ ਆਇ ॥
ਜਮਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰਿਅਨੁ ਹਰਿ ਦਰਗਹ ਲਏ ਛੁਡਾਇ ॥ (੨੭॥)

Bestow the boon, O' Lord, of dust of the feet of Gursikhs, so that we sinners too are redeemed. The Lord has destined so that Guru Nanak comes to meet. Done away with are the couriers of death and redeemed are The Gursikhs. (27.)
(Salok M.4 Ang.1424)

This is how righteous ones are adjudged from the false ones:

ਆਪੇ ਕੁਦਰਤਿ ਸਾਜਿ ਕੈ ਆਪੇ ਕਰੇ ਬੀਚਾਰੁ ॥
ਇਕਿ ਖੋਟੇ ਇਕਿ ਖਰੇ ਆਪੇ ਪਰਖਣਹਾਰੁ ॥
ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ ਖੋਟੇ ਸਟੀਅਹਿ ਬਾਹਰ ਵਾਰਿ ॥
ਖੋਟੇ ਸਚੀ ਦਰਗਹ ਸੁਟੀਅਹਿ ਕਿਸੁ ਆਗੈ ਕਰਹਿ ਪੁਕਾਰ ॥
ਸਤਿਗੁਰ ਪਿਛੈ ਭਜਿ ਪਵਹਿ ਏਹਾ ਕਰਣੀ ਸਾਰੁ ॥
ਸਤਿਗੁਰੁ ਖੋਟਿਅਹੁ ਖਰੇ ਕਰੇ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥
ਸਚੀ ਦਰਗਹ ਮੰਨੀਅਨਿ ਗੁਰ ਕੈ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥
ਗਣਤ ਤਿਨਾ ਦੀ ਕੇ ਕਿਆ ਕਰੇ ਜੋ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ ॥੧੨॥

The Lord, Himself creates and then grades His creation. Some are false and others genuine, adjudged by Him. Accepted are the genuine ones and the false ones discarded. Discarded ones in Court Divine, who should they pray? Let them ardently pray to Satguru, for that is the best to do. Satguru changes false ones into the genuine through the enhancement of Word-Divine. Accepted in Court-Divine are the loving devotees of Guru. Who can question further the ones bestowed with grace of The Lord Creator? 12.
(Majh Ki Var Ang.143)

This Gurbani quote clearly states, that the straying mortals, delving in wrong-doings here, forsaking Naam-Divine, are discarded in Court-Divine. None pays them any heed there. Even in this world there is no solace for the false ones. Only if they seek refuge of Satguru and are truly penitent, Satguru pardons their past misdeeds, converting them from the false to the genuine accepted ones. Otherwise disgrace and humiliation awaits them in Court-Divine. Satguru is capable of enhancing the false one with redeeming power of Word-Divine. Once so blessed, they become genuine and are accepted. This is the magic of Amrit of Love at the Guru's Door! Who can subject the Divinely pardoned to any further questioning? In the next quote Satguru contrasts the divergent interests and deeds of Godly devotees and the worldly mortals:

ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ਜੋੜੁ ਕਦੇ ਨ ਆਇਆ ॥
ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਨ ਭੁਲੈ ਕਿਸੈ ਦਾ ਭੁਲਾਇਆ ॥
ਭਗਤ ਆਪੇ ਮੇਲਿਅਨੁ ਜਿਨੀ ਸਚੇ ਸਚੁ ਕਮਾਇਆ ॥
ਸੈਸਾਰੀ ਆਪਿ ਖੁਆਇਅਨੁ ਜਿਨੀ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ ॥
ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਮੁ ਕਰੋਧੁ ਵਿਸੁ ਵਧਾਇਆ ॥
ਭਗਤ ਕਰਨਿ ਹਰਿ ਚਾਕਰੀ ਜਿਨੀ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ॥

ਦਾਸਨਿ ਦਾਸ ਹੋਇ ਕੈ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥
ਓਨਾ ਖਸਮੈ ਕੈ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇਆ ॥੧੬॥

*Never was there commonality of interests among Divine-devotees and worldly mortals. Creator Lord mistakes not nor can be led to mistake. He unites with the devotees, following righteousness. He subjects the worldly, delving in and consuming poison of falsehood, to indignity. The worldly remain engrossed in evil of lust and anger, unaware of the impending departure for hereafter. The devotees serve the Lord, ever immersed in Naam-devotion. Abiding in humility, they lose all selfhood. Glorified are their faces at the Door of the Lord with splendour of Naam. 16.
(Var Majh Ang.145)*

How beautifully explained is the diversity in creation and administered justice to the devotees and the worldly-mortals. The two types can never come together. The Creator Lord evaluates them differently. However in their own estimation and worldly eyes all are valued equally, yet they are not the same in the eyes of the Lord. Mortals can be mistaken or may be led to mistaken belief, but the Creator Guru can never be mistaken. He can discern the different values and can conclude the judgement. He merges the devotees with Himself, as His own. Straight forward is His method of discernment. The devotees, who have enshrined Naam-wealth, such saintly Gurmukhs, are accepted Divinely and their identity is merged with Lord's Own.

Straying from Gurmat and devoid of Naam-wealth, the mind-ward worldly mortals, who have wasted human life in falsehood of worldly attachment instead of tasting Naam-Amrit, are denied the Grace-Divine. They can never realise Lord, Waheguru, because they lack Faith in Him. The worldly non-believers recognise only the visible worldly glamour and are madly attached to it. They completely forget that they have to depart soon from the transitory world, given only to increasing indulgence in evil-doing.

The devotees renounce all worldly evil, greed, desires and evil doing. They ceaselessly devote to Naam-devotion. The worldly mad remain drunk with worldliness and thus entrapped in its enslavement. For them worldliness is the only reality. In contrast, the devotees enshrine only Godly devotion that forms their only interest. They remain ever so humble and totally efface their ego. In accordance with Gurbani, their faces have glorious shine at the Door of Lord, that evinces true state of contemplating Naam by Divinely accepted Gursikhs. Self-ward worldly mortals suffer thus:

ਹਲਤਿ ਨ ਸੋਭਾ ਪਲਤਿ ਨ ਢੋਈ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥ (੧॥੧੩॥)

*Mind-ward, worldly earn disrepute here and find no shelter in the hereafter. Wasted is their life, in vain. 3. (1.13.)
(Gaurri Cheti M.1 Ang.155)*

There is no place for the fickle minded mortals here or in the hereafter. They waste away human life so cheaply.

True devotion of God through God-meditation alone brings peace here and even after death. In all the four ages rare ones, graced by the Guru, accomplished in Gurmat, engage single-mindedly in Godly devotion. Inexhaustible Naam-wealth thus earned in true merit ensures peace here and glory in Court-Divine.

ਗੁਰ ਸੇਵਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥
ਪੂਰਾ ਜਨੁ ਕਾਰ ਕਮਾਵੈ ਕੋਈ ॥

ਅਖੁਟੁ ਨਾਮ ਧਨੁ ਹਰਿ ਤੋਟਿ ਨ ਹੋਈ ॥

ਐਥੈ ਸਦਾ ਸੁਖੁ ਦਰਿ ਸੋਭਾ ਹੋਈ ॥੧॥ (੧੩॥੩੩॥)

There have been devouts of Guru in all the four ages. However rare are the fully accomplished Gursikhs. Inexhaustible Naam- wealth is ever lasting. Naam- wealth is ever-blissful here and brings glory at the Door of The Lord hereafter. 1. (13.33.)

(Gaurri Guareri M.3 Ang.161)

Naam-Divine is the only Saviour in the hereafter. Guru alone can bestow Naam upon true seekers, seeking shelter at His Door by getting initiated. Without this, countless mortals struggle in vain through egotistic-insistence of rituals. The uninitiated in Gurmat-Naam are not blessed with Gur-Mantar, Guru's Word. They undergo cycles of transmigration, to be born and reborn in a variety of life species.

ਮੇਰੇ ਮਨ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਧਾਨੁ ਲੈ ਦਰਗਹ ਲਏ ਛੁਡਾਇ ॥੧॥ ਰਹਾਉ ॥

ਲਖ ਚਉਰਾਸੀਹ ਭਰਮਦੇ ਮਨਹਠਿ ਆਵੈ ਜਾਇ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨਿਓ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ ॥੨॥ (੨॥੧੬॥੩੬॥)

O' my mind, engage in Love- Divine of Guru. Naam-treasure bestowed by Guru shall be your Saviour in Court-Divine. 1. Pause.

Countless go about in vain, struggling with egotistic- insistence of fallacies. Uninitiated in Guru's Word are born again and again in transmigration. 2. (2.16.36)

(Gaurri Bairagan M.3 Ang.162)

Those who become initiated Sikhs of the Satguru and get blessed with dust of the feet of Satguru and the holy ones in Satsang, remain imbued with Love-Divine and renounce falsehood of worldliness. They are truly glorified in Court-Divine:

ਸਤਿਗੁਰ ਪਗ ਧੂਰਿ ਜਿਨਾ ਮੁਖਿ ਲਾਈ ॥

ਤਿਨ ਕੂੜ ਤਿਆਗੇ ਹਰਿ ਲਿਵ ਲਾਈ ॥

ਤੇ ਹਰਿ ਦਰਗਹ ਮੁਖ ਉਜਲ ਭਾਈ ॥੩॥ (੫॥੪੩॥)

Those, who get blessed with smear of dust of the feet of Guru, become renouncers of falsehood and get imbued with Love-Divine. Their faces shine with glory in Court-Divine. 3. (5.43.)

(Gaurri Guareri M.4 Ang.165)

Contemplators of Divine alone are glorified in Court-Divine, that exists in the hereafter.

ਗੁਰੂ ਗੁਰੂ ਜਪਿ ਮੀਤ ਹਮਾਰੇ ॥

ਮੁਖ ਉਜਲ ਹੋਵਹਿ ਦਰਬਾਰੇ ॥੧॥ ਰਹਾਉ ॥ (੫੪॥੧੨੩॥)

Contemplate of Guru, O' friend of mine. Thus shall you be glorified in Court-Divine. 1. Pause. (54.123.)

(Gaurri M.1 Ang.190)

Forsaking the righteous action of devotion to Gurmat-Naam, whatever else one undertakes in preference, is wrong-doing. Even the pretentious sweet, fake-saccharine words of false show lead to punishment at door of the death-couriers.

ਕਰੈ ਦੁਹਕਰਮ ਦਿਖਾਵੈ ਹੋਰੁ ॥

ਰਾਮ ਕੀ ਦਰਗਹ ਬਾਧਾ ਚੋਰੁ ॥੧॥

Delving in wrong doing, but putting up false show of piety, thieving mortal is hauled up in Court-Divine. 1.

...

ਅੰਤਰਿ ਬਿਖੁ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਸੁਣਾਵੈ ॥
ਜਮ ਪੁਰਿ ਬਾਧਾ ਚੋਟਾ ਖਾਵੈ ॥੨॥ (੭੧॥੧੪੦॥)

*With poison of falsehood within, hut uttering pious words, one is tied up at place of death-couriers and given severe blows. 2. (71.140.)
(Gaurri M.5 Ang.194)*

This Gurbani quote clarifies that Divine-Court is quite distinct from region of the Yamas, couriers of death. Devotees of God, after death, proceed to Court-Divine, while the non-believers are led to region of the Yamas. The two places are apart and Yama-puri, regions of the Yamas, is lower while Abode-Divine is located highest in the highest spheres. There only the accepted ones, the devout Gurmukhs, have access. Separate are these spheres that form part of invisible galaxies and are well populated. Aha! What a motivating piece of the following Gurbani from the compassionate heart of Fifth Nanak. Guru Arjan, that is warning of loving concern for the well-being of mortals:

ਹਰਿ ਨਾਮੁ ਲੇਹੁ ਮੀਤਾ ਲੇਹੁ ਆਗੈ ਬਿਖਮ ਪੰਥੁ ਭੈਆਨ ॥੧॥ ਰਹਾਉ ॥
ਸੇਵਤ ਸੇਵਤ ਸਦਾ ਸੇਵਿ ਤੇਰੈ ਸੰਗਿ ਬਸਤੁ ਹੈ ਕਾਲੁ ॥
ਕਰਿ ਸੇਵਾ ਤੂੰ ਸਾਧ ਕੀ ਹੋ ਕਾਟੀਐ ਜਮ ਜਾਲੁ ॥੧॥
ਹੋਮ ਜਗ ਤੀਰਥ ਕੀਏ ਬਿਚਿ ਹਉਮੈ ਬਧੇ ਬਿਕਾਰ ॥
ਨਰਕੁ ਸੁਰਗੁ ਦੁਇ ਭੁੰਚਨਾ ਹੋਇ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥੨॥
ਸਿਵ ਪੁਰੀ ਬ੍ਰਹਮ ਇੰਦ੍ਰ ਪੁਰੀ ਨਿਰਚਲੁ ਕੋ ਥਾਉ ਨਾਹਿ ॥
ਬਿਨੁ ਹਰਿ ਸੇਵਾ ਸੁਖੁ ਨਹੀ ਹੋ ਸਾਕਤ ਆਵਹਿ ਜਾਹਿ ॥੩॥
ਜੈਸੋ ਗੁਰਿ ਉਪਦੇਸਿਆ ਮੈ ਤੈਸੋ ਕਹਿਆ ਪੁਕਾਰਿ ॥
ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ ॥੪॥੧॥੧੫੮॥

*Recite Naam-Divine, O' friend, keep reciting it, for horrid is the hard journey to the hereafter. 1.
Pause.*

Remain always in devotion- Divine, for death is ever so close. Serve the Naam-imbued saintly Guru, so that His Grace cuts snare of the Yama. 1.

Yagas of holy fire, pilgrimages, etc. are the useless rituals that bind one in egotistic pride. These practices lead to repeated living and rebirth in hell or heaven. 2.

The regions of gods like Shivpuri, Brahmipuri and Inderpuri (abodes of Shiv ji, Brahma and Indra) are all transitory and impermanent. Never is there peace without Godly devotion and the non-believers remain in strife of transmigration. 3.

I have only given a clarion call of the Guru's Divine-message. Says Nanak. listen O' mind, sing praise-Divine so that you are liberated. 4.1.158.

(Gaurri Malwa M.5 Ang.214)

Taking pity on the mortal spiritual seekers, the Guru addresses them as 'friend' to say "Come, O' friend of mine! Recite Naam every moment and gather wealth of Naam without delay. Horrid is the difficult journey that awaits you to the hereafter where Naam is most helpful. Forget not death that is impeding like a hanging sword. Delay not Naam-contemplation and ever remain immersed in thought-Divine, Godly devotion. Serve Naam-imbued saintly persons, for, that is the service to the Saint-Guru. This is how the snare of Yama can be severed. This technique of service to Saint- Guru and Naam-contemplation is learnt in the House of Guru Nanak alone. The rituals of

Yag, pilgrimage, etc. of other faiths are of no use or merit. These rituals boost personal ego and one is caught in web of attachment, ego and self-pride. One has to undergo both hell and heaven and suffer transmigration of rebirths. Regions of gods like Shivpuri, Brahmipuri and Inderpuri have to be visited, that are transitory and so is the stay there. One finds no peace without Godly service, Naam-contemplation. The non-believers, bereft of Naam, are all constantly troubled. Indulging in ritualistic deeds are indeed non-believers and subject to transmigration. In accordance with message-Divine, Guru has given this clarion call. Guru Arjan Dev Ji states, "that the deliverance comes through singing praise-Divine and that is what one must keep at in personal interest."

The Gursikhs can entertain no doubt about Truth of this Divine message. Following are the salient points made:

- (1) Death is impending, like a hanging sword.
- (2) Horrid is the journey to the hereafter.
- (3) Naam-contemplation severs the snares of Yamas.
- (4) Yamas, the couriers of death, are real beings.
- (5) There are regions of hell and heaven, though transitory.
- (6) The regions of gods, Shivpuri, Brahmipuri, Inderpuri, etc. are also there.

The above truths are undeniable. However, the Naam-imbued Gursikhs are not affected by these regions. Hereafter is, of course, the main topic.

The following Gurbani quote bears further evidence of the above truths:

ਹਰਿ ਬਿਨੁ ਅਵਰ ਕ੍ਰਿਆ ਬਿਰਥੇ ॥
ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਕਮਾਣੇ ਇਹਿ ਓਰੈ ਮੂਸੇ ॥੧॥ ਰਹਾਉ ॥
ਬਰਤ ਨੇਮ ਸੰਜਮ ਮਹਿ ਰਹਤਾ ਤਿਨ ਕਾ ਆਛੁ ਨ ਪਾਇਆ ॥
ਆਗੈ ਚਲਣੁ ਅਉਰੁ ਹੈ ਭਾਈ ਊਂਹਾ ਕਾਮਿ ਨ ਆਇਆ ॥੧॥
ਤੀਰਥਿ ਨਾਇ ਅਰੁ ਧਰਨੀ ਭ੍ਰਮਤਾ ਆਗੈ ਠਉਰ ਨ ਪਾਵੈ ॥
ਊਂਹਾ ਕਾਮਿ ਨ ਆਵੈ ਇਹ ਬਿਧਿ ਓਹੁ ਲੋਗਨ ਹੀ ਪਤੀਆਵੈ ॥੨॥
ਚਤੁਰ ਬੇਦ ਮੁਖ ਬਚਨੀ ਉਚਰੈ ਆਗੈ ਮਹਲੁ ਨ ਪਾਈਐ ॥
ਬੂਝੈ ਨਾਹੀ ਏਕੁ ਸੁਧਾਖਰੁ ਓਹੁ ਸਗਲੀ ਝਾਖ ਝਖਾਈਐ ॥੩॥
ਨਾਨਕੁ ਕਹਤੋ ਇਹੁ ਬੀਚਾਰਾ ਜਿ ਕਮਾਵੈ ਸੁ ਪਾਰ ਗਰਾਮੀ ॥
ਗੁਰੁ ਸੇਵਹੁ ਅਰੁ ਨਾਮੁ ਧਿਆਵਹੁ ਤਿਆਗਹੁ ਮਨਹੁ ਗੁਮਾਨੀ ॥੪॥੬॥੧੬੪॥

Useless is all doing other than God-Remembrance. All ritualistic worship of mutterings, penance and austerity is lost on the way to hereafter. 1. Pause.

Performances like fasts, austerity, restraint, etc. have little value. Different is the value system in the hereafter and these are of no use. 1.

Holy bathings and wandering in pilgrimage earn no shelter there. These are of no use in the hereafter, favourably impressed are the worldly mortals only. 2.

One may recite all the four Vedas from memory, yet one finds no shelter in the hereafter. Knowing not the True Word- Naam-Immaculate, rest is all useless blabbing. 3.

Says Nanak, accomplished is the one who lives by this concept. Serve Guru and meditate on Naam selflessly, in utter humility. 4.6.

(Gauri Mala M.5 Ang.216)

This Shabad implies that all strivings other than Naam-meditation are useless. The recommended mutterings, penances, restraints, etc. of other beliefs are looted away on journey to the hereafter and accompany not, to be of help during self-accounting. These sowings bear no fruit in the

hereafter nor does it sprout here. The strivings of rituals are all merit-less and have no relevance, in Court-Divine. There the coinage is different. No amount of holy bathings on pilgrimages is of any consequence. These are useless hereafter. These pretensions of holiness can be impressive only here to influence others. The recitation of four Vedas from memory is also one such pretension that is merit-less hereafter, what to talk of gaining access to Abode-Divine! Without contemplation of Naam-Immaculate, all other talk is mere babbling and useless chatter. Guru Nanak gives the essence of spiritual thought that can lead to highest accomplishment of spirituality. What is this message-Divine? This is a direction to become an ardent follower of Satguru and abide by His Wisdom, Gurmat. Contemplator of Gurmat-Naam, selflessly with complete self-effacement, is the only recognised and Divinely accepted devotee.

Those who have been graced with the wealth of Indescribable Naam by the Guru and devoted ardently to Naam-meditation, truly become the glorified brides of The Lord Bride-groom and live in bliss.

ਮੈ ਪਾਇਓ ਸਰਬ ਨਿਧਾਨੁ ਅਕਥੁ ਕਥਾਰੀਆ ॥
ਹਰਿ ਦਰਗਹ ਸੋਭਾਵੰਤ ਬਾਹ ਲੁਭਾਰੀਆ ॥੭॥ (੧੨॥)

Blessed am I with All-Treasures, Naam. Beyond description. Carefree I live in Abode-Divine in glory. 7. (12.)

(Gaurri Majh M.5 Ang.241)

Abiding by Wisdom of The Satguru and reciting Naam-Divine ceaselessly, those, who got their minds imbued, are shown no disrespect of harsh words in Court-Divine. All are highly respectful and welcome with sweet words. They obtain residence in the High Abode-Divine. No more is there any rebirth for them, for they are redeemed from transmigration. Eternal is the Abode-Divine and eternal become those, who come to abide there.

ਚਾਰਾ ਰੰਗਹੁ ਇਆ ਮਨੁ ਅਪਨਾ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਜਪੁ ਰਸਨਾ ॥
ਰੇ ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਊ ॥
ਆਉ ਬੈਠੁ ਆਦਰੁ ਸੁਭ ਦੇਊ ॥
ਉਆ ਮਹਲੀ ਪਾਵਹਿ ਤੂ ਬਾਸਾ ॥
ਜਨਮ ਮਰਨ ਨਹ ਹੋਇ ਬਿਨਾਸਾ ॥ (੧੦॥)

Imbue thy mind with Love-Divine. Keep reciting Lord's Naam with the tongue. None shall use insulting words in Court-Divine. All shall be respectful and welcome with words sweet. Thou shall obtain residence in Abode-Divine. No more shall be thy destruction nor birth and death. (10.)
(Bavan Akhri Ang.252)

Here is another Truthful description of Court-Divine in Gurbani of Sukhmani Sahib:

ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥
ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥ (੧॥)

Where one faces extreme hardship, there Naam-Divine liberates instantly. (1.)

...

ਜਿਹ ਮਾਰਗਿ ਇਹੁ ਜਾਤ ਇਕੋਲਾ ॥
ਤਹ ਹਰਿ ਨਾਮੁ ਸੰਗਿ ਹੋਤ ਸੁਹੇਲਾ ॥ (੨॥)

The journey, where one treads alone, there Naam-Divine becomes a welcome companion. (2.)

...

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਊਹਾ ਸੰਗਿ ਤੋਸਾ ॥
ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥
ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੁ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੁ ॥
ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥
ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਊਪਰਿ ਛਾਮ ॥
ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝ ਆਕਰਥੈ ॥
ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਥੈ ॥੪॥

The journey, that is torturously long, there Naam-Divine becomes a provision. The journey that is shrouded with haze and darkness, there Naam-Divine illuminates the way. The journey where thou are unknown stranger, there Naam-Divine serves as identification. The journey that is horrid and unbearably hot, there Naam-Divine provides a cover of soothing shade. Where thou suffer unbearable thirst, there, O' Nanak, rains Naam-Nectarian. 4. (Sukhmani Sahib Ang.267-270)

These revelations by Guru in Sukhmani Sahib represent a true picture of the hereafter. Those, who have lived in Naam-devotion, have witnessed the above with their own eyes. In fact death means only discarding the body. The soul never dies. Every being proceeds to the hereafter according to the merit of deeds in human life and reaps what he had sown. Devoid of Naam face disgrace all the way through in the hereafter. There are hazards of extreme hardship in the difficult passage. There the devotees of Naam are known to have been liberated and redeemed instantly from all pain and harassment. Verily there are places in hereafter where one cannot envision the path. The passages are very lonely and one is all by himself. Fearsome is this loneliness, causing shudders of horror. Those, who have devoted to Naam-Contemplation throughout while in human body, have Naam-Divine as their reliable, friendly companion, that helps and guides in the fearsome, horrid and mind-perturbing journey. The journey of the hereafter is torturously long. The being suffers agonizing thirst and hunger during the terrible journey. Devoid of Naam suffer intolerable pangs of hunger. Never are they satiated and face extreme hardship.

Those who have collected Naam-Wealth here find Naam-sproutings in the hereafter too. Every time and everywhere the true Naam-Refreshment is available to them. The succour of Naam, both here and in the hereafter, abides by them as essence of all enjoyment that keeps their inner being refreshed and blissful always. Satiated with Naam, they suffer not pangs of hunger. The commodity of joyful sustenance that accompanies in the hereafter is Naam-Divine. Nothing else endures. Heaps of gathered wealth and worldly possessions are left behind. These provide no solace at all nor have any endurance of lasting value. Naam is surely the reliable mainstay that is available hereafter. All the rituals, of great yags and offerings of food to benefit the dead ancestors, do no good. The offerings for the dead are looted here and never reach the intended beneficiaries.

Truly there are passages shrouded with haze and darkness, where nothing can be envisioned or seen. There Naam-Divine is the only Beckoning-Light, to take one across. The possessors of Naam-

wealth have illuminating Naam with them always, to guide their path. Abandoning the human body, the being passes through regions, where he is unknown and without an identity. There is no friend or close relative but only dreadful loneliness. However Naam-devotees, passing through lonely ways, are met with true friend, Naam-Divine that abides by them throughout, eternally. The being passes through furnace-like places where it is terribly hot and burning sun. Again, Naam-Divine provides the protective shade overhead to the devotees. The abyssal zones are also met, where there is no drinking water and one suffers extreme thirst of great fury. The efficacious Naam-Divine provides for the devout Nectarian- rain that quenches all thirst, like drinking from fountains.

This is a clear vision of the hereafter, that has been evidenced by divinely-graced ones. There is no scope for doubt or disbelief in this. Yet such is the wont of non-believing worldly mortals, engrossed in dark ignorance, that they perceive not the Ever-Present Lord, but think of Him as Distant Being. Serving Lord through Naam- Meditation bestows honour in Court-Divine, but foolish worldly mortals forsake Him. Gurbani, that is revealed Word-Divine, adored by Gursikhs as source of enlightenment, gives repeated calls to engage in Naam-Meditation for honour in Divine-Court and honourable shelter in Abode-Divine. Sikhs only in appearance, proclaiming to be Sikhs, attach no significance to teachings of Gurbani nor do they put faith in Word-Divine.

ਜੋ ਠਾਕੁਰੁ ਸਦ ਸਦਾ ਹਜੂਰੇ ॥
ਤਾ ਕਉ ਅੰਧਾ ਜਾਨਤ ਦੂਰੇ ॥
ਜਾ ਕੀ ਟਹਲ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥
ਤਿਸਹਿ ਬਿਸਾਰੈ ਮੁਗਧੁ ਅਜਾਨੁ ॥ (੩॥) (੪॥)

The Lord, that is ever Present, blind of ignorance know Him to be Distant-Being. Serving Him, one receives honour in Court- Divine, the foolish ignorant forsake Him. (3.) (4.)

...

ਪ੍ਰਭ ਜੀ ਜਪਤ ਦਰਗਹ ਮਾਨੁ ਪਾਵਹਿ ॥
ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹਿ ॥੨॥ (੬॥)

*Through God-contemplation one gets recognition in Court-Divine and, says Nanak, one honourably proceeds to abide in Abode-Divine. 2. (6.)
(Sukhmani Sahib Ang.267-270)*

We recite Sukhmani sahib everyday, but has any Sikh ever pondered over the scene pasteurised by the Guru and truly believed in its reality? After all belief in Gurbani is the acid test of the faith of Gursikhs. Says Gurbani:

ਕਈ ਕੋਟਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰ ॥
ਕਈ ਕੋਟਿ ਦੇਸ ਭੂ ਮੰਡਲ ॥
ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸੂਰ ਨਖੜੁ ॥
ਕਈ ਕੋਟਿ ਦੇਵ ਦਾਨਵ ਇੰਦ੍ਰ ਸਿਰਿ ਛੜੁ ॥ (੩॥) (੧੦॥)

*Countless are types of gases, liquids and flames. Countless are the spheres and galaxies. Countless are the moons, suns and constellations. Countless are the gods, demons and Indras with canopy overhead. (3.) (10.)
(Sukhmani Sahib Ang.275-6)*

This is very true that among vast creations of the Lord, many are such creations that have evaded the discovery of our limited knowledge. It has taken a long time for our scientists to discover, often hard labour of many years, that there are other planets too in space, similar to our earth. There are other suns like our sun. However more than five centuries back, when the scientific discoveries were unknown, our Satguru, with His Spiritual Vision and Supernatural Power had revealed Divine secrets, that there are countless spheres of the five elements. Many are the planets similar to our earth. Scientists have discovered only a few suns, stars and moons and are yet to discover more. Satguru, with His power to envision through all times past, present and future and unlimited supernatural knowledge has proclaimed existence of 'Countless moons, suns and constellations'. The modern scientists with few illustrations hazard a guess about the countless bodies in the constellation in space, that are planets like our earth or distant stars or satellites. There are many suns and moons among these. This is their guess after viewing through telescopes and deductions. However, Satguru with the super telescope of viewing through past, present and future has given evidence of countless suns, moons and stars, the Satguru's is the vision True and Truth He proclaims, "Contemplating Naam brings light of countless suns". The Naam- devotee, Gurmukhs, today bear witness to this proclaimed Truth. The philosophers, delving deep in their knowledge, have come out with three human characteristics of 'Rajas', 'Tamas' and 'Satak'. Guru with His Wisdom-Divine and far-reaching Knowledge-Divine, has stated in Sukhmani Sahib, "Countless are the characteristics like Rajas, Tamas, Satak among mortals". The past present vedis have told, that there are only four Vedas, eighteen Puranas, and a few Simritis as Holy Scriptures". Satguru with access to knowledge Divine has confirmed, "Countless are the Vedas, Purnans, Simritis and Holy Scriptures". The explorers of the world have enumerated only a few oceans and past learned ones of repute from India have listed fourteen most precious commodities. But our Satguru, with His vast comprehension and Wisdom-Divine has described that in the vast creation of the creator Lord 'Countless are the Oceans and precious commodities'. Whereas the count of species is given to be 8,400,00, Satguru has said, 'Countless are the different species of beings'. Discovery of the Divine by Satguru reveals 'countless long-living beings, countless mountains like the mythological golden Sumer Mountain. Generally people do not believe in existence of the invisible beings-Bhoots, Praits (evil spirits and demons) and heavenly beings-Jakh, Kinnar and Pishach. However Satguru has emphasised their existence.

ਕਈ ਕੋਟਿ ਜਖੁ ਕਿੰਨਰ ਪਿਸਾਚ ॥

ਕਈ ਕੋਟਿ ਭੂਤ ਪ੍ਰੇਤ ਸੁਕਰ ਸ੍ਰਿਗਾਚ ॥ (੪॥) (੧੦॥)

Countless are heavenly beings like Jakh, Kinnar, Pasach. Countless are the evil spirits Bhoots and Praits, swines and tigers. (4.) (10.)
(Sukhmani Sahib Ang.276)

By listing swines and tigers along with Bhoots and Praits (evil spirits and demons), Satguru has made a point that their existence as species is equally real. The scriptures of Muslims have given only a low count of skies and underworlds and yet the revealed Gurbani says:-

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ (੨੨॥)

Many are the underworlds and countless skies. (22.)
(Sri Jap Ji Sahib)

In these countless under-worlds "Countless are the inhabitants of the underworld". To the non-believers in existence of hell and heaven not only are the countless hells and heavens confirmed to exist but it is further revealed countless are the beings that live therein. Many wise people have classified living beings into four classes like egg- born, mammals, sprouted from earth and through

perspiration, but Satguru has referred not only to "Countless are classifications of life and countless the regions inhabited" but also "countless are the skies and countless galaxies".

The Gursikhs should have firm faith, that in the Limitless Being, God, there exist different types of invisible creations. Denying their existence is disbelief in revelation by the Guru. This amounts to utter mind-wardness of atheists. Gathering Naam-Wealth, living in the company of Gursikhs, and saintly devotees, one goes with radiant face to Court-Divine.

ਲਾਦਿ ਖੇਪ ਸੰਤਹ ਸੰਗਿ ਚਾਲੁ ॥
ਅਵਰ ਤਿਆਗਿ ਬਿਖਿਆ ਜੰਜਾਲੁ ॥
ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ ॥
ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ ॥ (੫॥) (੧੫)

Gathering Naam-Wealth, abide in holy company. Abandon all other unnecessary worldly attachments. High Praise from all and splendidous shall thy face be in Court-Divine. (5.) (15.) (Sukhmani Sahib Ang.283)

Unique is the house of Guru Nanak that takes care of the Sikh here and in the hereafter. Incarnations of Satguru in this Divinely designated House alone represent True Satguru. According to the present ordained practice, one adopts Satguru during initiation ceremony. Then alone is one of the Guru, reformed from the faithless, (without Guru) non-believer. The five Beloved Ones, while initiating, represent in spirit Satguru Nanak-Dasmesh Ji. The fortunate ones are all to envision this clearly and undergo the spiritual experience of beholding Satguru. This is the most auspicious occasion to touch the resplendent feet of Satguru, Light- Divine. Here is the sight of Sach-Khand, Abode-Divine and beholding of the most splendrous vision of Satguru. The vicious claim of a fake mortal guru, that without adopting a living guru, no disciple can be redeemed, leads merely to a ritual and not the claimed salvation. What salvation can a non-believer pretending as guru, can bestow on any one? One can adopt Guru truly in accordance with true practice of Gurmat, while being initiated. This way alone Satguru ensures well-being of Sikhs here and hereafter, with His own being and enabling vision of His own self, is most purifying. Touching holy feet of Guru as the sanctifying act is revealed during the initiating ceremony. It is the company of such initiated Gursikhs, who had the occasion to touch splendrous feet of the Guru and beheld His vision, that one can truly devote to sinuinn Divine Virtues and thus proceed to Abode-Divine.

ਸਤਿਗੁਰੁ ਸਿਖ ਕਾ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰੈ ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਜੀਅ ਨਾਲਿ ਸਮਾਰੈ ॥੧॥

Satguru takes care of the Sikh here and hereafter O' Nanak, Satguru extends all motherly care to the Sikh. 1.

...

ਸਫਲ ਦਰਸਨੁ ਪੇਖਤੁ ਪੁਨੀਤੁ ॥
ਪਰਸਤ ਚਰਨ ਗਤਿ ਨਿਰਮਲ ਰੀਤਿ ॥
ਭੇਟਤ ਸੰਗਿ ਰਾਮ ਗੁਨ ਰਵੇ ॥
ਪਾਰਬ੍ਰਹਮ ਕੀ ਦਰਗਹ ਗਵੇ ॥ (੪॥) (੧੮॥)

Redeeming is His Sight that II renders the beholder immaculate. Touching Feet of the Satguru is the practice that sanctifies life. One sings Virtues-Divine in holy company of the sanctified one. Thus one proceeds to Blissful Eternal Abode-Divine of Supreme Lord. (4.) (18.)

(Sukhmani Sahib Ang.286-7)

Treasure of all treasures is the Gurmat-Naam. One is accepted in Abode-Divine through Naam-recitation. Guru Nanak confirms:

ਸਰਬ ਨਿਧਾਨ ਮਹਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥
ਜਪਿ ਨਾਨਕ ਦਰਗਹਿ ਪਰਵਾਨੁ ॥੨॥ (੧੯॥)

Naam-Treasure is the Treasure of all treasures. Recite Naam, O'Nanak, to be accepted in Abode-Divine. 2. (19.)

(Sukhmani Sahib Ang.288)

It is gathering of Naam-Wealth, that forms True-commodity for the hereafter and also bestows real peace in this world. One proceeds to Court-Divine and receives warm welcome.

ਹਰਿ ਪੂੰਜੀ ਸੰਚਿ ਕਰਹੁ ਬਿਉਹਾਰੁ ॥
ਈਹਾ ਸੁਖੁ ਦਰਗਹ ਜੈਕਾਰੁ ॥ (੭॥) (੧੯॥)

Delving in Naam, gather Wealth of Naam-Divine. Blissful are they here and receive warm welcome hereafter. (7.) (19.)

(Sukhmani Sahib Ang.288)

Gurmat-Naam that is all prevalent, when practised and imbibed within, leads to bliss here and hereafter.

ਹਲਤੁ ਪਲਤੁ ਦੁਇ ਲੇਹੁ ਸਵਾਰਿ ॥
ਰਾਮ ਨਾਮੁ ਅੰਤਰਿ ਉਰਿ ਧਾਰਿ ॥ (੬॥) (੨੨॥)

Ensure peace both here and hereafter by imbibing Naam-Divine within. (6.) (22.)

(Sukhmani Sahib Ang.293)

Gurmat Naam, bestowed by house of Guru Nanak and practised by the devotee, redeems both here and hereafter.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਹਰਿ ਹਲਤਿ ਪਲਤਿ ਛੋਡਾਇਸੀ ॥੧॥ (੧੮॥)

Says Nanak, O' mortal, contemplate Naam, that shall redeem you both here and hereafter. 1. (18.)
(Gaurri Ki Var Salok M.4 Ang.310)

Those, who proceed to Abode-Divine with splendid faces and honour, have been eulogized here in:

ਹਰਿ ਦਰਗਹ ਤੇ ਮੁਖ ਉਜਲੇ ਬਹੁ ਸੋਭਾ ਪਾਈ ॥
ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਜੋ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਭਾਈ ॥੨॥ (੧੮॥)

Highly honoured and faces splendid in Abode-Divine are my Gursikhs brethren. Says Nanak, I seek dust of their feet. 2. (18.)

(Gaurri Ki Var M.4 Ang.310)

Blest with splendid sight of Spirit-Divine within their minds, are saved by Guru Nanak, Himself, in the hereafter:

ਨਾਨਕ ਦਰਸਨੁ ਜਿਨਾ ਵੇਖਾਲਿਓਨੁ ਤਿਨਾ ਦਰਗਹ ਲਏ ਛੁਡਾਇ ॥੧॥ (੨੬॥)

*O' Nanak! Blest with Sight-Divine, are saved by Lord, Himself, in the hereafter. 1. (26.)
(Var Gaurri Salok M.3 Ang.314)*

Enriched with Naam-wealth are worthy of praise. Devotees of Naam enjoy life in peace here and Glory of Naam ensures bliss even hereafter. Thus is built their eternal Abode with True Faith, supported by unshakeable pillars and deep everlasting foundation, in the hereafter. The Eternal Shelter of Naam-Divine is ever-lasting both here and hereafter. Those, who grasp the mainstay of Naam-Divine firmly here, abandon not Naam-Reliance even in hereafter.

ਤਿਸੈ ਸਰੇਵਹੁ ਪ੍ਰਾਣੀਹੋ ਜਿਸ ਦੈ ਨਾਉ ਪਲੈ ॥
ਐਥੈ ਰਹਹੁ ਸੁਹੇਲਿਆ ਅਗੈ ਨਾਲਿ ਚਲੈ ॥
ਘਰੁ ਬੰਧਹੁ ਸਚ ਧਰਮ ਕਾ ਗਡਿ ਬੰਮੁ ਅਹਲੈ ॥
ਓਟ ਲੈਹੁ ਨਾਰਾਇਣੈ ਦੀਨ ਦੁਨੀਆ ਝਲੈ ॥
ਨਾਨਕ ਪਕੜੇ ਚਰਣ ਹਰਿ ਤਿਸੁ ਦਰਗਹ ਮਲੈ ॥੮॥

*Meditate on Him (Satguru), blest with Naam. Life shall be peaceable here and blissful hereafter. Establish the Abode of Firm Faith, with pillars unshakeable. Seek Shelter-Divine of eternal reliance, both here and hereafter. Says Nanak, grasping the mainstay of Naam-Divine, one lands up in Abode-Divine. 8.
(Gaurri Ki Var M.5 Ang.320)*

Highest being is Satguru Nanak and so is His Lord. True Greatness lies in imparting greatness to the devotees. High is the Court-Divine of The True Lord and He bestows glory on the Divinely recognized, fully evolved ones. Greatness of Guru Nanak, Emissary of Lord True and Tallest among The Emissaries, Satguru, is demonstrated in action. He transforms demoniac beings into angelic beings, converts his Sikhs into godly persons. He redeems all true Sikhs and caters to all their needs. Slanderers of House of the Guru and Gursikhs are hauled up in Court-Divine and disgraced as evil ones, delving in falsehood. True Satguru is True King, who administers true justice. Only truth prevails in Court-Divine.

ਪਰੇਤਹੁ ਕੀਤੇਨੁ ਦੇਵਤਾ ਤਿਨਿ ਕਰਣੈਹਾਰੇ ॥
ਸਭੇ ਸਿਖ ਉਬਾਰਿਅਨੁ ਪ੍ਰਭਿ ਕਾਜ ਸਵਾਰੇ ॥
ਨਿੰਦਕ ਪਕੜਿ ਪਛਾੜਿਅਨੁ ਝੂਠੇ ਦਰਬਾਰੇ ॥
ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਵਡਾ ਹੈ ਆਪਿ ਸਾਜਿ ਸਵਾਰੇ ॥੨॥ (੨੦॥)

*The accomplishing Satguru transforms demonish beings into angelic beings. He redeems all Gursikhs and meets their needs. Hauling up slanderers in Court-Divine, they are disgraced as the false ones. Great is the Lord of Nanak, who bestows all Honour. 2. (20.)
(Var Gaurri M.5 Ang.323)*

The ones who are Divinely graced with humility of Naam-Devotees and freedom from worldly attachments, living every moment as visiting sojourners, receive in the hereafter.

ਗੁਰ ਪਰਸਾਦਿ ਜਾਣੈ ਮਿਹਮਾਨੁ ॥
ਤਾ ਕਿਛੁ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥੪॥੪॥

*Considering oneself as visiting sojourner with Guru 's Grace, One gets some honour and recognition in Court-Divine. 4. 4.
(Aasa M.1 Ang.350)*

The non-believers, who take a different path in defiance of The Guru and Gurmat, never reach destination. They find no place in Court- Divine. They stray about in vain. The ones, bestowed with True Naam, Gurmantar, by merciful Satguru, and have meditated on Naam, are sheltered in Court-Divine.

ਵਾਟ ਨ ਪਾਵਉ ਵੀਗਾ ਜਾਉ ॥
ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਥਾਉ ॥ (੨॥)

Going astray instead of treading the path, I am liable to be sheltered not in Court-Divine. (2.)

...

ਜਾਂ ਤੂੰ ਦੇਹਿ ਜਪੀ ਤੇਰਾ ਨਾਉ ॥
ਦਰਗਹ ਬੈਸਣ ਹੋਵੈ ਥਾਉ ॥ (੪॥) (੧੮)

Bestowed with Thy Grace alone, I can recite Naam-Divine. Thus shall I find place in Court-Divine.(4.) (18.)
(Aasa M.1 Ang.354)

The Gurmukhs, practising Naam-Divine so as to remain imbued with Naam life-long, are freed from strife of rebirth. They realise Abode-Divine effortlessly.

ਜੋ ਮਨਿ ਰਾਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ ॥
ਤਿਨ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਲਾਥਾ ਤੇ ਹਰਿ ਦਰਗਹ ਮਿਲੇ ਸੁਭਾਇ ॥੧॥ ਰਹਾਉ ॥ (੪॥੪੩॥)

Those imbued with Naam in Love-Divine, are freed of strife of rebirths. They abide in Abode-Divine normally. 1. Pause. (4.43.)
(Aasa M.3 Ang.362)

False is the pride of high caste and personal charm, this is of little value, except short-lived worldly recognition. Even such recognition may be lost suddenly. Hereafter caste or looks do not count. One only reaps the fruit of personal deeds there.

Devotion of Naam-Divine is the highest and purest personal deed. The one, who practices this, is recognized as the highest and bestowed with highest honours in Court Divine, merging with Lord, Himself.

ਆਗੈ ਜਾਤਿ ਰੂਪੁ ਨ ਜਾਇ ॥
ਤੇਹਾ ਹੋਵੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥
ਸਬਦੇ ਉਚੇ ਉਚਾ ਹੋਇ ॥
ਨਾਨਕ ਸਾਚਿ ਸਮਾਵੈ ਸੋਇ ॥੪॥੮॥੪੭॥

Count not caste and personal beauty in the hereafter, one only gets the fruit of the deed performed. Practice of Word-Divine is regarded as highest. Says Nanak, such a one merges with Divine. 4. 8. 47.
(Aasa M.3 Ang.363)

Endless pursuit of worldly possessions comes to naught. Nothing goes with the dead nor are these of any value in the hereafter. Personal command, wealth, youth, palaces, fame and beauty, property, possessions of horses and elephants, precious jewellery, neither endure nor have any value in the hereafter. Attached to worldliness, proceed to the hereafter empty-handed. Thus this pursuit and acquisition is all in vain. Naam is the only commodity that accompanies and is reliable

in the hereafter. Pursuit of Naam- Wealth is the only worthy pursuit, that one must devote to, wholeheartedly all the time. This, in fact, is the objective of human life. Naam is the only Saviour in Court-Divine.

ਰਾਜ ਮਿਲਕ ਜੋਬਨ ਗ੍ਰਿਹ ਸੋਭਾ ਰੂਪਵੰਤੁ ਜੁਆਨੀ ॥
ਬਹੁਤੁ ਦਰਬੁ ਹਸਤੀ ਅਰੁ ਘੋੜੇ ਲਾਲ ਲਾਖ ਬੈ ਆਨੀ ॥
ਆਗੈ ਦਰਗਹਿ ਕਾਮਿ ਨ ਆਵੈ ਛੋਡਿ ਚਲੈ ਅਭਿਮਾਨੀ ॥੧॥
ਕਾਹੇ ਏਕ ਬਿਨਾ ਚਿਤੁ ਲਾਈਐ ॥

ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥ (੧॥੩੮॥)

Power to command, property, youth, palatial residence, fame, personal charm and beauty, plentiful wealth, horses and elephants, purchase of precious jewellery, nothing is of avail in the hereafter. The proud beings depart leaving everything behind. 1.

Why yearn for anything other than Lord-Divine! Remain in Naam-contemplation all the time. 1. Pause. (1.38.)

(Aasa M.5 Ang.379)

Next Gurbani quote depicts the plight of slanderers. How they suffer! This is a true depiction of what is evidenced in the hereafter, beyond doubt:

ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਧੋਵੈ ਪਰਾਈ ਆਪਣਾ ਕੀਤਾ ਪਾਵੈ ॥
ਈਹਾ ਸੁਖੁ ਨਹੀ ਦਰਗਹ ਢੋਈ ਜਮ ਪੁਰਿ ਜਾਇ ਪਚਾਵੈ ॥੧॥
ਨਿੰਦਕਿ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥
ਪਹੁਚਿ ਨ ਸਾਕੈ ਕਾਹੂ ਬਾਤੈ ਆਗੈ ਠਉਰ ਨ ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥
ਕਿਰਤੁ ਪਇਆ ਨਿੰਦਕ ਬਪੁਰੇ ਕਾ ਕਿਆ ਓਹੁ ਕਰੈ ਬਿਚਾਰਾ ॥
ਤਹਾ ਬਿਗੁਣਾ ਜਹ ਕੋਇ ਨ ਰਾਖੈ ਓਹੁ ਕਿਸੁ ਪਹਿ ਕਰੇ ਪੁਕਾਰਾ ॥੨॥ (੨॥੪੧॥)

The slanderer washes filth of others, accumulated over many births, and suffers his own misdeeds of slandering. He has no peace here nor shelter in Court-Divine and rots at the place of Yamas, death couriers. 1.

Slanderer wastes away life in vain. Failure everywhere, he is shelter-less in the hereafter. 1. Pause. Such is his destiny! How can the poor fellow help it? He is left to rot, where there is no saviour. Whom can he narrate his woes? 2. (2.41.)

(Aasa M.5 Ang.380-81)

In brief, it implies that a slanderer is engaged in cleansing filth of others unwittingly. Whosoever he slanders, he washes his filth, accumulated over many past lives. He is incapable of doing any harm, but suffers his own misdeeds. He is neither at peace here nor finds refuge in the hereafter. He lands up at the place of Yamas, the punishing death couriers. He has merely wasted human life. Never can he aspire for any evolutionary state. He can never equal the one he slanders. There is no refuge in the hereafter, suffering his own misdeeds of slander. He undergoes what he is destined. He is left to rot at places, where there is no saviour. His woes nobody listens.

This horrid scene is a true version of events to come in the hereafter and not a mere dramatic story to create false scare. All this a slanderer goes through, without escape. It is therefore prudent not to neglect the fact of reaping fruit of personal deeds in the hereafter. It is self-deception to deny this that wears off soon on death. The subject Gurbani quote establishes that slanderers have to reside in the place of Yamas. This is yet another sphere of the invisible world, where the evil are taken to suffer punishment by the Yamas. A separate chapter deals with this in pages to come.

The pretenders, who appear immaculate saints but are glutted with filth of sins within, may deceive the worldly mortals, but they escape not fruit of deceiving. They ruin their own life both here and hereafter and become losers. Full of anger and lust, here in ignorance, they wail in agony in the hereafter. Even here fires of lust and anger scorch them.

ਬਾਹਰੁ ਧੋਇ ਅੰਤਰੁ ਮਨੁ ਮੈਲਾ ਦੁਇ ਠਉਰ ਅਪੁਨੇ ਖੋਏ ॥
ਈਹਾ ਕਾਮਿ ਕ੍ਰੋਧਿ ਮੋਹਿ ਵਿਆਪਿਆ ਆਗੈ ਮੁਸਿ ਮੁਸਿ ਰੋਏ ॥੧॥ (੩॥੪੨॥)

Washing immaculately clean outside, yet impure of mind, the pretenders of holiness lose both here and in the hereafter. Here they indulge in lust, anger and attachment and wail in anguish in the hereafter. 1. (3.42.)
(Aasa M.5 Ang.381)

The true spiritual seekers seeking Shelter-Divine, perform acts of piety without any pretension and with pure hearts, in accordance with Gurmat. They remain devoted to Naam-meditation and do get refuge in Divine. Living peacefully here, they attain eternal bliss in the hereafter.

ਕਹੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਸਰਣਾਈ ॥
ਈਹਾ ਸੁਖੁ ਆਗੈ ਗਤਿ ਪਾਈ ॥੪॥੨੨॥੭੩॥

Says Nanak, the devotees in Shelter-Divine, enjoy peace here and are redeemed in the hereafter. 4. 22. 73.
(Aasa M.5 Ang.388-9)

Serving a fake guru is absolutely useless that fails to achieve Spiritual goal. It is like relying on a boat of stone that drowns itself alongside those on board. The present day pretender fake gurus and their disciples shall suffer this. True Satguru, Divinely appointed and authorised, Guru Nanak alone, is capable of ferrying across the terrible worldly ocean all his devotee Sikhs. He, himself, is liberated One from eternity and is appointed World Guru for redemption of mortals and ferrying them across. True Guru ship is one and only one 'mint', the House of Guru Nanak, where the mortals derive spiritual solace and get eternal salvation. They live truthfully the life of righteousness in light of Gurmat. The Mintage accepted t>y True Guru is genuine seekers that are treasured. The seekers have to surrender their own mind. The imitators are never successful here. The omniscient Satguru, knowing the innermost secrets of all, is able to discern imitation. Only the pretending gurus are taken in by imitation. Satguru meets the spiritual needs of those, who surrender their own mind to him. Self-surrender is the precondition to become a Sikh of the Guru. This includes body and mind. Thus the mortals become initiated and get acquainted with Gurmantar and Gurmat (Guru's word, Naam-Divine and Guru's teachings). Abiding by Gurmat, Gursikhs are able to find the Door of Abode Divine.

ਅਬੇ ਤਬੇ ਕੀ ਚਾਕਰੀ ਕਿਉ ਦਰਗਹ ਪਾਵੈ ॥
ਪਥਰ ਕੀ ਬੇੜੀ ਜੇ ਚੜੈ ਭਰ ਨਾਲਿ ਬੁਡਾਵੈ ॥੪॥
ਆਪਨੜਾ ਮਨੁ ਵੇਚੀਐ ਸਿਰੁ ਦੀਜੈ ਨਾਲੇ ॥
ਗੁਰਮੁਖਿ ਵਸਤੁ ਪਛਾਣੀਐ ਅਪਨਾ ਘਰੁ ਭਾਲੇ ॥੫॥ (੧੭॥)

How can service to fake gurus lead to Abode Divine, Boarding a boat of stone, all get drowned. 4. Surrender your mind along with the head to Satguru. Thus get acquainted with Guru's teachings, that enable you to find Abode-Divine. 5. (17.)
(Aasa M.1 Ang.420)

True service of Guru is rendered by the Gurmukhs, Guru-orientated ones, and lived all the way through. However this is based on Grace of Compassionate Father, Guru. To succeed in Court-Divine self-surrender is a must.

ਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸੁ ਆਪਿ ਕਰਾਏ ॥
ਨਾਨਕ ਸਿਰੁ ਦੇ ਛੁਟੀਐ ਦਰਗਹ ਪਤਿ ਪਾਏ ॥੮॥੧੮॥

*Those alone serve Guru, who are so graced by Him. Says Nanak, salvation calls for complete surrender, and wins glory in Court-Divine, to. 8. 18.
(Aasa M.1. Ang.421)*

Sikhs of the Guru are householders and are devote to practice of Gurmat-Naam, the only true service to Guru. But rare are the ones so blessed as to be renouncers in reality even as householders. These Gurmukhs always abide by the tenets of Naam, Daan, Ishnan, i.e. Godly devotion, sharing with needy and personal purity without any let-up. Such is the True Devotion-Divine! Accepted are such devotees and they do find Abode-Divine with Grace of Guru. Divinely recognised and abiding in Abode-Divine, yet they keep up Naam-Devotion, without slacking. They are beloveds of Lord, Creator!

ਇਕਿ ਗਿਰਹੀ ਸੇਵਕ ਸਾਧਿਕਾ ਗੁਰਮਤੀ ਲਾਗੇ ॥
ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜੁ ਹਰਿ ਭਗਤਿ ਸੁ ਜਾਗੇ ॥੭॥
ਗੁਰ ਤੇ ਦਰੁ ਘਰੁ ਜਾਣੀਐ ਸੋ ਜਾਇ ਸਿਵਾਣੈ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਚੇ ਮਨੁ ਮਾਨੈ ॥੮॥੧੪॥

*Some house-holder devotees follow Guru's teachings. Practising Naam, giving in Guru's Name and observing Purity, they remain awake as true, confirmed devotees of Divine. 7.
Graced by Guru, they proceed to Abode-Divine and are recognised there. O' Nanak! They forget not Naam-Devotion and become beloved ones of The Lord. 8. 14.
(Salok M.1. Ang.419)*

Faithful devotees of The Lord, forget not Naam-devotion. True Sikhs are Divinely accepted at the Door of Lord True. Only Lord knows the yearning of hearts of the devout seekers, as The Omniscient One. True devotion alone can assuage pain of separation from Divine and true devotion valued. Ecstatic devotion is carried on even in Divine Presence, without let-up in Abode-Divine. Gurmukhs of the House of Guru are bestowed with this. Awareness of ambrosial hours, their availing and singing Word-Divine, comes only to Gursikhs.

ਦਰਿ ਸੇਵਕੁ ਦਰਵਾਨੁ ਦਰਦੁ ਤੂੰ ਜਾਣਹੀ ॥
ਭਗਤਿ ਤੇਰੀ ਹੈਰਾਨੁ ਦਰਦੁ ਗਵਾਵਹੀ ॥੩॥
ਦਰਗਹ ਨਾਮੁ ਹਦੂਰਿ ਗੁਰਮੁਖਿ ਜਾਣਸੀ ॥
ਵੇਲਾ ਸਚੁ ਪਰਵਾਣੁ ਸਬਦੁ ਪਛਾਣਸੀ ॥੪॥ (੨੧॥)

*Thou, O' Lord, know the yearning of devotees at Thy Door. Ecstatic is thy Devotion that assuages pangs of separation. 3. The Gurmukh, abiding in Divine Presence in Court-Divine, practice Naam. Accepted is the Ambrosial hour, when one gets imbued with Word-Divine and wins Divine recognition. 4. (21.)
(Aasa M.1 Ang.422)*

Ambrosial and accepted is the hour, when Gurmukh devotees gets imbued with Word-Divine and receive honours-Divine. They receive recognition and fame in this world in their own life. Hereafter, in Court-Divine, they become eternally honoured.

ਸਚੇ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਸਦਾ ਸਚੀ ਸੋਇ ॥

ਐਥੈ ਘਰਿ ਘਰਿ ਜਾਪਦੇ ਆਗੈ ਜੁਗਿ ਜੁਗਿ ਪਰਗਟੁ ਹੋਇ ॥੧॥ (੯॥੩੧॥)

Immaculate are the ones, imbued with Love-Divine and true is their fame that spreads all-over in this world. Eternally honoured are they in the hereafter. 1. (9.31.)

(Aasa M.3. Ang.326-7)

Those, who have sown and reared the crop of Naam-Divine, have harvested Naam commodity that never runs out here and in the hereafter. They remain in peace, equipoise and blissfulness perpetually. In Abode-Divine, Merchant of Naam, Satguru, and trader Sikhs come to stay together. The traders of Naam suffer no taxes or penalty nor any octroi. The Guru has issued to them a waiver certificate that wards off the tax collector yamas. With a load of Naam commodity the Gurmukh traders earn real profit. They proceed to Abode-Divine with resplendent faces. In this eternal Abode of Guru's residence, come to abide Gursikhs, who got initiated in Gurmat in their human life and devoted whole life to Naam-meditation. They reap the fruit of Naam-devotion, as permanent residence in this Abode, established by Guru Nanak as the eternal dwelling place, ever inhabited.

ਨਾਮੁ ਖੇਤੀ ਬੀਜਹੁ ਭਾਈ ਮੀਤ ॥

ਸਉਦਾ ਕਰਹੁ ਗੁਰੁ ਸੇਵਹੁ ਨੀਤ ॥੩॥

ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਕੇ ਸਭਿ ਹਾਟ ॥

ਸਾਹ ਵਾਪਾਰੀ ਏਕੈ ਥਾਟ ॥੪॥

ਜੇਜੀਆ ਡੰਨੁ ਕੇ ਲਏ ਨ ਜਗਾਤਿ ॥

ਸਤਿਗੁਰਿ ਕਰਿ ਦੀਨੀ ਧੁਰ ਕੀ ਛਾਪ ॥੫॥

ਵਖਰੁ ਨਾਮੁ ਲਦਿ ਖੋਪ ਚਲਾਵਹੁ ॥

ਲੈ ਲਾਹਾ ਗੁਰਮੁਖਿ ਘਰਿ ਆਵਹੁ ॥੬॥

ਸਤਿਗੁਰੁ ਸਾਹੁ ਸਿਖ ਵਣਜਾਰੇ ॥

ਪੂੰਜੀ ਨਾਮੁ ਲੇਖਾ ਸਾਚੁ ਸਮਾਰੇ ॥੭॥

ਸੋ ਵਸੈ ਇਤੁ ਘਰਿ ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਸੇਵ ॥

ਅਬਿਚਲ ਨਗਰੀ ਨਾਨਕ ਦੇਵ ॥੮॥੧॥

O' brother dear! Sow the crop of Naam. Trade in Naam and forever serve The Guru. 3.

All trading is in peace, equipoise and bliss. The lord Merchant and trading devotees reside together. 4.

Tax, penalty or octroi is there none, for Satguru has issued the Waiver certificate. 5.

Go trading with cargo of Naam. Making a good profit, proceed Homeward to Abode-Divine. 6.

Stock in trade is Naam and accounting is for Naam- Devotion. Satguru is the Merchant and Sikhs, His traders. 7.

He comes to reside here, who serves Accomplished Guru. This is Abode-Eternal of Guru Nanak Dev. 8. 1.

(Aasa M.5 Ashtpadian Ang.830-31)

Those, who have abided by Will-Divine of Naam-Devotion, practising Naam endlessly, throughout their lives, have been Divinely acknowledged. Thus have they come to reside in Abode of The Lord.

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥

ਖਸਮੈ ਭਾਵੈ ਸੋ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੋ ਫਲੁ ਪਾਇਸੀ ॥ (੧੫॥)

Abiding by Will-Divine is one accepted and comes to reside in Abode of the Lord. Submitting to Will-Divine, one's cherished desires are fulfilled. (15.) (Var Aasa Ang.471)

Thus real is the abode of The Lord! Who can dare to deny this revealed truth? Abode-Divine defies all description. Only seeing is believing! That must await realizing the Destination. Thus, this realization has come to those, who have abided by Will-Divine and lived the life of a righteous being in Naam-devotion. This is the only way to be accepted in Abode-Divine. Following Gurbani quote shows that one receives in the hereafter for what one has truly devoted single-mindedly.

ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥੧॥ (੧੭॥)

O' Nanak, one finds in the hereafter for what He is merited here by sharing fruits of his honest labour. 1. (17)

(Var Aasa Salok M.1 Ang.472)

The above Gurbani leaves no shadow of doubt in reality of hereafter yet if one keeps denying what can be the remedy for the insistent foolhardy?

Herein Guru Sahib reveals that the mouth that recites Lord's Naam is resplendent with Glory of Naam in Court-Divine and unbearable is their beauty of the Glow-Divine.

ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੨॥ (੧੯॥)

Beauteous are the faces with Glow-Divine that always engage in praise-Divine. O' Nanak! Resplendent are they in Court- Divine. 2. (19.)

(Var Aasa M.1 Ang.473)

This confirms reality of Court-Divine that exists in the hereafter. Elegant Grace of this Court is known to those, who have envisioned this. Aware of this, they fail to describe in words this unparalleled beauty nor are they permitted to brag about the spiritual experience, bestowed as Divine-favour.

Gursikhs are clearly refrained from indulging in a life, that may bring disgrace to them in Court-Divine.

ਐਸੀ ਕਲਾ ਨ ਖੇਡੀਐ ਜਿਤੁ ਦਰਗਹ ਗਇਆ ਹਾਰੀਐ ॥

Indulge not in doing, that may disgrace thee in Court-Divine.

(Var Aasa Ang.466)

Yet another evidence is this, that one proceeds to a court in the hereafter, where one is called upon to account for past deeds. This warning restraint from wrong-doing is to avoid disgrace there. Slapped hard are the faces of those, who ignore this warning in intoxication of worldliness and disbelief. Thus slapped are they awakened to reality. Those enjoying worldly power of rule over others and indulging in oppression and exploitation of the weak, intoxicated by their power, should not forget their day of judgement. They shall have to crawl through narrow passages naked, in disgraceful and horrid looking appearance.

ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ ॥

ਨੰਗਾ ਦੇਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥ (੧੪॥)

Indulging in barbaric rule of fantasy, one has to crawl through difficult, narrow passages. Hell-bound and naked such a one is utterly horrid looking. (14.)

(Var Aasa Ang.471)

This revelation by the Guru points out to life in hell (a separate chapter deals with hell and heaven). There can be no more denying that in the hereafter there is accounting of personal deeds. The pain of punishment would be similar to grinding of oil seeds in a mill.

ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ ॥੨॥ (੨੦॥)

Accounting for self-misdeeds in Court-Divine is painful, O' Nanak, like grinding in a oil-mill. 2. (20.)
(Var Aasa M.1 Ang.473)

This is direct evidence of a scene in the hereafter by Guru Nanak revealing Absolute Truth. Those, abiding always in Presence- Divine, contemplating Naam, lose not in the hereafter.

ਤਿਸੁ ਬਾਪ ਕਉ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀ ॥

ਆਗੈ ਗਇਆ ਨ ਬਾਜੀ ਹਾਰੀ ॥੧॥ (੩॥)

Those, who forget not the Lord, Father, lose not in the hereafter. 1. (3.)
(Aasa Sri Kabir Ji Ang.476)

This should suffice to convince, about the reality of hereafter and Court-Divine, all those prone to conviction of truth. Those, who are persistent in their denial, shall never be convinced. Now we proceed to the chapter on hell and heaven.

CHAPTER 9 - HEAVEN AND HELL

The doubting non-believers question the existence of heaven and hell and treat this as mere figment of imagination.

Forsaking Gurmat and fallen from Sikh faith may delve in doubt. When they are completely devoid of spirituality, how does it matter if they entertain doubt about existence of heaven and hell? However there is no scope for such doubt for followers of Gurmat, treading spiritual path. Gurbani has time and again confirmed the reality of heaven and hell. These are separate regions in the unseen, invisible world. The revelation in Gurbani is, in fact, personally envisioned by Satguru. The faithful, devout Sikhs can never deny this. Some pretentious scholars, with no love for faith, have got inducted into Sikhism with ulterior motives. Many have got influenced by brilliance of modern, scientific, anti-religious thought. They pose to be the sagely wise and become self-appointed Panthic leaders. It has become fashionable for all these enemies of faith to question Gurmat belief and mislead common people through scorn and slander of Truth in Gurbani. They are sinners against faith. There are many spheres in the invisible creation that can be envisioned only by supernatural eyesight. The Gurmukhs, ardent followers of faith are not affected by heaven or hell. They have no desire for heavenly-abode and their spiritualism dispels all fear of hell. They are spared from thought of hell or heaven by Love-Divine and yearning for a vision of the Lord. However unconcern with heaven or hell should not lead to disbelief in their existence.

ਕਬੀਰ ਸੁਰਗ ਨਰਕ ਤੇ ਮੈ ਰਹਿਓ ਸਤਿਗੁਰ ਕੇ ਪਰਸਾਦਿ ॥
ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ ਮਹਿ ਰਹਉ ਅੰਤਿ ਅਰੁ ਆਦਿ ॥੧੨੦॥

O' Kabir, Unconcerned I remain with heaven or hell through Grace of the Sat guru. I am ever engrossed in Love-Divine from beginning till the very end. 120.
(Salok Kabir Ji Ang.1370)

The true indication of ideal Gurmukh is that he is unconcerned for heaven or hell. His spirituality is of higher order. However, it is wrong to conclude from this that heaven and hell do not exist as separate regions or are merely imaginary. Many are the relevant Gurbani quotes and their appropriate quotation is essential. It will be worthwhile to keep this divine affirmation in mind. It is absolute truth that those, not imbued with Love-Divine and devoid of Naam- meditation, shall have to suffer in hell. There is no escape from this. Says Gurbani:

ਰੰਗੁ ਨ ਲਗੀ ਪਾਰਬ੍ਰਹਮ ਤਾ ਸਰਪਰ ਨਰਕੇ ਜਾਇ ॥੫॥ (੧॥੨੬॥)
Those not imbued with Love-Divine, shall Have to proceed to hell. 5. (1.26)
(Sri Rag M.5 Ang.70)

This is a forceful indictment of the non-believers that points to their being hell bound. No matter how scholarly they are in Holy Scriptures and how much they recite from memory of the four Vedas, they have no escape from hell. The essence is Love-Divine, true spirituality. Devoid of this, all ascetics and yogis, delving in mere rituals and holy bathing, have to proceed to hell and suffer. Here is a full quote from Gurbani:

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਚਾਰਿ ਮੁਖਾਗਰ ਬਿਚਰੇ ॥
ਤਪੇ ਤਪੀਸਰ ਜੋਗੀਆ ਤੀਰਥਿ ਗਵਨੁ ਕਰੇ ॥
ਖਟੁ ਕਰਮਾ ਤੇ ਦੁਗੁਣੇ ਪੂਜਾ ਕਰਤਾ ਨਾਇ ॥

ਰੰਗੁ ਨ ਲਗੀ ਪਾਰਬ੍ਰਹਮ ਤਾ ਸਰਪਰ ਨਰਕੇ ਜਾਇ ॥੫॥ (੧॥੨੬॥)

All holy scriptures of Hindus may one recite from memory. Ascetic or yogi keeps going to holy-bathing places, performs double of the prescribed six types of rituals for holy bath, yet devoid of Love-Divine one must proceed to hell. 5. (1.26.)

(Sri Rag M.5 Ang.70)

Many non-believers are known for mouthing, "This world is the end and there is no hereafter. Those, who enjoy worldly comforts here, are indeed enjoying heaven. Those, who live a life of poverty and suffering here, are verily undergoing hell."

This kind of make believe does not hold. It is very much a wrong belief. Heavenly is considered life of worldly comforts, free from poverty and suffering!?! This is only an oversimplification and far from the truth. Here is what Satguru Nanak Dev Ji says:

ਬਹੁਤੁ ਧਨਾਢਿ ਅਚਾਰਵੰਤੁ ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈਆ ਸਾਜਨ ਸੰਗਿ ਪਰੀਤਿ ॥
ਲਸਕਰ ਤਰਕਸਬੰਦ ਬੰਦ ਜੀਉ ਜੀਉ ਸਗਲੀ ਕੀਤ ॥
ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਖੜਿ ਰਸਾਤਲਿ ਦੀਤ ॥੭॥ (੧॥੨੬॥)

Highly rich with good social conduct and enjoying worldly fame. Having loving relationship with parents, children, brethren and friends. Commanding well kept army and enjoying popular acclaim, Yet even such a one is led to hell, if he does not devote to the memory of Lord-Divine. 7. (1.26.)

(Sri Rag M.5 Ang.701)

The worldly possessions may include fabulous riches, good social standing, high cast, worldly acclaim and fame, loving and being acknowledged and obeyed by all. Yet a person, with all this luxurious living and riches, escapes not hell if he contemplates not the Supreme Lord. If such living is indeed heavenly, then why should he have to go to hell in the hereafter? However Satguru Nanak Dev Ji affirms that without God-contemplation, even those enjoying comfortable life here, have to proceed to hell. If a life in comfort or suffering here became the determining factor and equated to living in heaven or hell, there remains a pertinent question to be answered. Many are seen enjoying comfortable living throughout, while many others continue to suffer all along their lives. Why so much of disparity? It is wrong to think that life here is end-all. Such a system cannot be Justice-Divine. The joys and suffering result from personal deeds is a truth. This deed-based Justice-Divine is administered both here and in the hereafter. This subject is discussed in detail in the book 'Karam Philosophy'.

The preceding Gurbani points out, that no matter how comfortable is the worldly life here, yet without love for Naam-Divine and Naam-Contemplation, one has to suffer hell in the hereafter. Those who get engrossed in worldly pleasures and forsake the Bestowing Lord, these ungrateful beings are certainly pushed into hell.

Herein described is honor merited by devotion as also the disgrace suffered by the non-believers:

ਹਰਿ ਆਪਣੀ ਭਗਤਿ ਕਰਾਇ ਵਡਿਆਈ ਵੇਖਾਲੀਅਨੁ ॥
ਆਪਣੀ ਆਪਿ ਕਰੇ ਪਰਤੀਤਿ ਆਪੇ ਸੇਵ ਘਾਲੀਅਨੁ ॥
ਹਰਿ ਭਗਤਾ ਨੋ ਦੇਇ ਅਨੰਦੁ ਬਿਰੁ ਘਰੀ ਬਹਾਲਿਅਨੁ ॥
ਪਾਪੀਆ ਨੋ ਨ ਦੇਈ ਬਿਰੁ ਰਹਣਿ ਚੁਣਿ ਨਰਕ ਘੋਰਿ ਚਾਲਿਅਨੁ ॥
ਹਰਿ ਭਗਤਾ ਨੋ ਦੇਇ ਪਿਆਰੁ ਕਰਿ ਅੰਗੁ ਨਿਸਤਾਰਿਅਨੁ ॥੧੯॥

Lord bestows devotion-Divine, Himself, on devotees and then shows its merit. Divine-Grace leads to firm faith and service of Naam-Devotion. Lord makes the devotee blissful, residing eternally at Abode-Divine. He leaves not the sinners in peace, for they are selected to be hell-bound. Lord loves His devotees and Himself liberates them. 19.

(Sri Rag Ki Var Ang.90-91)

This Gurbani quote proves that the counting bead of good deeds leads the devotee to Gurbani, Abode-of the Guru, located in Region of Truth, Sachkhand. The non-believer, devoid of Naam-Meditation are picked up and thrown in darkness of hell. Nowhere else are they sheltered. The mortals enjoying worldly pleasure and indulging in sins shall be punished in hell, treading through difficult dark passages. No sun or moon shines there and it remains utterly dark. Says Gurbani:

ਬਿਖਮ ਘੋਰ ਪੰਥਿ ਚਾਲਣਾ ਪ੍ਰਾਣੀ ਰਵਿ ਸਸਿ ਤਹ ਨ ਪ੍ਰਵੇਸੰ ॥ (੩॥) (੨॥)

O' mortal, thou shall tread frightening dark passage, sun or moon shine not there. (3.) (2.)

(Sri Rag Trilochan Ji Ang.92)

Darkness of hell, where no sun or moon shines, is depicted in this Gurbani quote. Those regions are completely dark. Besides there are other difficulties to be faced, that cannot be explained. Leaving the worldly mortal frame, individual being proceeds in an invisible body all by himself, carrying the load of sins committed. Extremely difficult is the path to be crossed by the sinners.

The spiritually evolved being, with supernatural sight, have personally envisioned the following scene:

ਆਜੁ ਮੇਰੈ ਮਨਿ ਪ੍ਰਗਟੁ ਭਇਆ ਹੈ ਪੇਖੀਅਲੇ ਧਰਮਚਾਓ ॥

ਤਹ ਕਰ ਦਲ ਕਰਨਿ ਮਹਾਬਲੀ ਤਿਨ ਆਗਲਤੈ ਮੈ ਰਹਣੁ ਨ ਜਾਇ ॥੪॥ (੨॥)

Today it dawned on me and I envisioned angel of death. There I saw hosts of his most powerful punishing Yamas, impossible to face. 4. (2.)

(Sri Rag Trilochan Ji Ang.92)

In a state of meditation, envisioned in the spiritual expanse, is the scene described by Divinely Graced great devotee. Unexpectedly the vision appears, from Divinely-Lit expanse, of the region of Dharam Rai and Dharam Rai himself. Present there where hosts of his most powerful Yamas, seen punishing the sinner on the command of Dharam Rai. So powerful are they, that none can face them. Seeing the horrid plight of sinners, one is filled with horror and pity. It is unbearable sight. This is direct evidence of the accomplished devotee, graced by Satguru that describes his spiritual vision of the scene. This cannot be subject to denial. Contemplators of Divine, the Lord True, do not proceed to hell. There is never a decree to that effect. Those, whose minds enshrine The Divine, suffer not the least. Says Gurbani:

ਜੋ ਸਿਮਰੰਦੇ ਸਾਂਈਐ ॥

ਨਰਕਿ ਨ ਸੇਈ ਪਾਈਐ ॥

ਤਤੀ ਵਾਉ ਨ ਲਗਈ ਜਿਨ ਮਨਿ ਵੁਠਾ ਆਇ ਜੀਉ ॥੨॥ (੩੯॥)

Contemplators of Lord are sent not to hell. Suffer not the least, those, whose minds enshrine the Lord. 2. (38.)

(Majh M.5 Ang.132)

Devotees of the Lord, with minds enlightened, Gurmukhs, are blessed with great honour. They always remain in Divine-devotion. They are above heaven and hell. Imbued with Love-Divine, are always engrossed in thought of Divine. The worms of worldliness, bereft of Naam, lost in worldly attachment, deserve hell and are certainly thrown in hell.

ਤੇਰੇ ਦਾਸ ਕਉ ਤੁਹੀ ਵਡਿਆਈ ॥

ਮਾਇਆ ਮਗਨੁ ਨਰਕਿ ਲੈ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥ (੮੨॥੧੫੧॥)

Thou. O' Lord, bestow honour on thy devotee, but enchanted by worldliness are taken to hell. 1.

Pause. (82.151.)

(Gaurri M.5 Ang.196)

Reciting Naam-Divine with tongue, in a moment great afflictions are banished. Naam-engrossed are always under Divine-protection enjoying coolness, peace and bliss of Naam. The raging fire of evil passion of many previous births is quenched by Naam; saves from future fire in mother's womb by ending transmigration and drowning in hell. Naam is the Saviour that ferries one across the dreadful worldly ocean, says Gurbani:

ਮਹਾ ਕਸਟ ਕਾਟੈ ਖਿਨ ਭੀਤਰਿ ਰਸਨਾ ਨਾਮੁ ਚਿਤਾਰੇ ॥

ਸੀਤਲ ਸਾਂਤਿ ਸੂਖ ਹਰਿ ਸਰਣੀ ਜਲਤੀ ਅਗਨਿ ਨਿਵਾਰੇ ॥੧॥

Reciting Naam with tongue banishes instantly horrid afflictions Shelter-Divine bestows coolness, peace and bliss, quenching raging fire of passion. 1.

...

ਗਰਭ ਕੁੰਡ ਨਰਕ ਤੇ ਰਾਖੈ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰੇ ॥ (੨॥) (੧॥੧੩੮॥)

Naam is the savoir from fire of mother's womb and hell ferrying one across dreadful worldly ocean.

(2.) (1. 138.)

(Gaurri Poorbi M.5 Ang.210)

The non-believer, who loves not Naam in thought, word and deed, may perform countless rituals, unapproved in Gurmat, yet he proceeds to hell.

ਨਾਮ ਸੰਗਿ ਮਨਿ ਪ੍ਰੀਤਿ ਨ ਲਾਵੈ ॥

ਕੋਟਿ ਕਰਮ ਕਰਤੋ ਨਰਕਿ ਜਾਵੈ ॥੫॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਿਨਿ ਮਨਿ ਨ ਆਰਾਧਾ ॥

ਚੋਰ ਕੀ ਨਿਆਈ ਜਮ ਪੁਰਿ ਬਾਧਾ ॥੬॥ (੧੦॥)

He, who entertains not love for Naam-Divine in heart, proceeds to hell in spite of his performance of countless rituals. 5.

Contemplating not Naam in mind, One is hauled up and tied like a thief in the region of yamas. 6.

(10.)

(Gaurri M.5 Ang.240)

The last lines of this quote describes, that he who does not contemplate on Naam with true faith in his thought, word and deed, is hauled up to the region of Yamas for punishment. This also infers that a region of Yamas exists in invisible world like other regions. There the sinners are taken, tied up as thieves and handed over to Yamas for punishment.

ਸਲੋਕੁ ॥

ਨਾਨਕ ਨਾਮੁ ਨਾਮੁ ਜਪੁ ਜਪਿਆ ਅੰਤਰਿ ਬਾਹਰਿ ਰੰਗਿ ॥
 ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਨਰਕੁ ਨਾਹਿ ਸਾਧਸੰਗਿ ॥੧॥
 ਪਉੜੀ ॥
 ਨੰਨਾ ਨਰਕਿ ਪਰਹਿ ਤੇ ਨਾਹੀ ॥
 ਜਾ ਕੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਬਸਾਹੀ ॥
 ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਜੋ ਜਪਤੇ ॥
 ਬਿਖੁ ਮਾਇਆ ਮਹਿ ਨਾ ਓਇ ਖਪਤੇ ॥
 ਨੰਨਾਕਾਰੁ ਨ ਹੋਤਾ ਤਾ ਕਹੁ ॥
 ਨਾਮੁ ਮੰਤ੍ਰੁ ਗੁਰਿ ਦੀਨੋ ਜਾ ਕਹੁ ॥
 ਨਿਧਿ ਨਿਧਾਨੁ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੂਰੇ ॥
 ਤਹ ਬਾਜੇ ਨਾਨਕ ਅਨਹਦ ਤੂਰੇ ॥੩੬॥

Salok: O' Nanak! True devotees lovingly contemplate Naam ceaselessly In mind and reciting with tongue all the time. The accomplished Guru has taught that never is there hell for those in Holy company. 1.

Paurri: Those are saved from hell, Who are imbued with Naam in body and mind. The Gurmukhs, God-oriented, who meditate On Naam- wealth, are entrapped not in poisonous worldliness. Hindered not are the ones, Who are blest with Naam-Mantar by the Guru. Full are they with the Treasure of Nectarian Naam. And they hear, O' Nanak, The unstruck Ethereal Divine-Music. 36. (Gaurri Bawan Akhri Ang.257-258)

Here is the clarion call of accomplished Satguru to teach, that complete engrossment with Naam all the time, both body and mind imbued with Love-Divine, in holy company of House of the Guru, bestows mark of Divine-acceptance. Thus one proceeds with splendorous face to the hereafter, rid of all fear of hell, banished by devotional life all along. Those who enshrine Naam in mind and body, proceed no more to hell. Imbibing precious Naam, the Gurmukhs delve not in poisonous worldliness. Only the worm of poisonous worldliness, deeply engrossed in it, are thrown in hell. Blest with Gur-Mantar, graced by the Guru come to possess all Virtues-Divine. There is none to hinder them in the hereafter. Fully imbued with precious Nectarian-Naam, through deep Naam meditation, enjoy the Ethereal Music-Divine all the time. These highly evolved spiritualists, with equipoise of mind, treat pain and pleasure alike in thought, word and deed. They remain unconcerned with and above the tumult of heaven and hell.

ਮਮਾ ਜਾਹੂ ਮਰਮੁ ਪਛਾਨਾ ॥
 ਭੇਟਤ ਸਾਧਸੰਗ ਪਤੀਆਨਾ ॥
 ਦੁਖ ਸੁਖ ਉਆ ਕੈ ਸਮਤ ਬੀਚਾਰਾ ॥
 ਨਰਕ ਸੁਰਗ ਰਹਤ ਅਉਤਾਰਾ ॥ (੪੨॥)

Those who have grasped Truth-Divine remain happy in holy company. Pain and pleasure they treat alike, and proceed not to heaven or hell. (42.) (Gaurri Bawan Akhri Ang.259)

Saved are the Gurmukhs both from heaven and hell. Such is the blessing of Sadh sangat, holy company of the House of Guru, inducting holiness in true devotees. These honoured Gursikhs are honoured even by Dharam Raj. They are eulogised by godly beings in higher regions. Destroyed are all their sins, even the most serious, piled up over the past. In unusual course they are saved from hell. Says Gurbani:

ਸਾਧਸੰਗਿ ਧਰਮ ਰਾਇ ਕਰੇ ਸੇਵਾ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਸੋਭਾ ਸੁਰਦੇਵਾ ॥ (੫॥)

Blest with Sadh sangat are served by Dharamrai. Eulogised are they by the angelic beings. (5.)

...

ਸਾਧ ਕੈ ਸੰਗਿ ਕਲੁਖਤ ਹਰੈ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਨਰਕ ਪਰਹਰੈ ॥ (੬॥)

Destroyed are past sins in Sadh sangat. Refuge in Sadh sangat saves from hell. (6.)

(Gaurri Sukhmani Ang.271-72)

The next Gurbani quote describes how the mortals come to deserve and thus proceed to hell:-

ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥

ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥ (੧॥)

Those who are proud of their rule are thrown into hell like despicable dog. (1.)

...

ਕਿਸੈ ਨ ਬਦੈ ਆਪਿ ਅਹੰਕਾਰੀ ॥

ਧਰਮ ਰਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥

ਸੋ ਜਨੁ ਨਾਨਕ ਦਰਗਹ ਪਰਵਾਨੁ ॥੨॥

An arrogant, who considers none to be an equal, is disgraced by Dharamrai. The one who is rid of all self-pride with the Grace of Guru, is honoured in Court-Divine, Says Nanak. 2.

...

ਅਨਿਕ ਤਪਸਿਆ ਕਰੇ ਅਹੰਕਾਰ ॥

ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ ॥

ਅਨਿਕ ਜਤਨ ਕਰਿ ਆਤਮ ਨਹੀ ਦੂਵੈ ॥

ਹਰਿ ਦਰਗਹ ਕਹੁ ਕੈਸੇ ਗਵੈ ॥ (੩॥)

Performing many acts of piety, but becoming self-conceited, one undergoes hell and heaven repeatedly. In spite of many efforts one becomes not tender, hearted; how can then one proceed to Abode-Divine? (3.)

...

ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥

ਤਬ ਲਗੁ ਧਰਮ ਰਾਇ ਦੇਇ ਸਜਾਇ ॥ (੪॥)

As long as one is engrossed in worldly attachment, one continues to get punished by Dharamrai. (4.)

(Sukhmani Sahib Ang.278)

Proud of ruling over lesser beings in ruthlessness, certainly leads to life in hell. Such a one is like a despicable dog that is thrown into hell. 'Piety leads to rule and rule thereafter leads to Hell' is the common saying that applies here. The self-conceited, who undermine others, are disgraced by Dharamrai in hell. However, those graced by the Guru lose all pride of selfhood and get imbued

with Naam and receive honour in Court-Divine. Only worthwhile activity thus is Naam Contemplation that can save one from hell. Many of the ritualistic worships are of no avail. They only fill one with egotistic pride. Acts of piety for the sake of desire-fulfilment lead to repeated rounds of heaven and hell instead of true liberation and shelter in Abode-Divine eternally. Piety with imposition of self-arrogance does not make one tender-hearted spiritualist, which is pre-condition for abiding in Abode-Divine. Generally mortals engage in worshipful activity to meet worldly desires that further enhance worldly attachment. These worldly engrossed mortals suffer punishment in the hereafter. This quote confirms the reality of hell as also the Angel of Justice-Divine Dharamrai. It is the non-believers, who come across both, without escape. This truth is undeniable. The next Gurbani Pauri describes the punishment of hell for those bearing animosity with the saintly devotees.

ਸੰਤ ਕੈ ਦੁਖਨਿ ਸੁਖੁ ਸਭੁ ਜਾਇ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਨਰਕ ਮਹਿ ਪਾਇ ॥ (੧॥)

*Bearing animosity towards the saintly, all peace is lost and such a one is thrown in hell. (1.)
(Sukhmani Sahib Ang.279)*

Thus the slandering atheists have to proceed to hell. Further Gurbani in 'Thiti Gaurri' states:

ਤ੍ਰਿਤੀਆ ਤ੍ਰੈ ਗੁਣ ਬਿਖੈ ਫਲ ਕਬ ਉਤਮ ਕਬ ਨੀਚੁ ॥

ਨਰਕ ਸੁਰਗ ਭ੍ਰਮਤਉ ਘਣੈ ਸਦਾ ਸੰਘਾਰੈ ਮੀਚੁ ॥

The mortals who remain in three states of Rajo, Tamo and Sato have to reap the poisonous fruit of their actions and their minds keep fluctuating between soaring spirits and depression. They make round after round of heaven and hell and death keeps destroying them in life after life.

...

ਮੋਹ ਭਰਮ ਬੁਝਤ ਘਣੈ ਮਹਾ ਨਰਕ ਮਹਿ ਵਾਸ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਤੇਰੀ ਆਸ ॥੩॥

*Drowning ever so often in doubt and worldly attachment they come & reside in hell. Says Nanak, save Thou O' Compassionate Lord for Thine is the only hope. 3.
(Gaurri Thiti M.5 Ang.297)*

Those partaking of the poisonous fruit of these worldly qualities, characteristics of dark ignorance, passion and benefaction, keep going a lot between high and low regions of heaven and hell. Death is always over-taking them. Drowned deep in doubt and worldly attachment they come to reside in hell. The True King, Guru Nanak, prays for these residents of hell in His pity for them to the supreme Lord thus : "O' Lord Supreme ! Save Thou, as compassionate being, the mortals in hell. Thine is the only hope ! None else can be the saviour for these unfortunate ones". Guru Sahib is able to vision the residents of hell, the sinners. That is why he is moved to pray for them. He also relates the true scenes of hell to the sinners so that taking lesson from this they refrain from evil-doings. This is not at all a fake story just to create scare. Such fictional dramatising cannot form part of the Truthful Satguru. Singing Praise Divine devotedly, with complete concentration of mind, saves from hell and hellish sufferings. In fact one is rid of all sorts of afflictions. Thus death and fear of Yamas are also banished.

ਨਰਕ ਨਿਵਾਰੈ ਦੁਖ ਹਰੈ ਤੂਟਹਿ ਅਨਿਕ ਕਲੇਸ ॥

ਮੀਚੁ ਹੁਟੈ ਜਮ ਤੇ ਛੁਟੈ ਹਰਿ ਕੀਰਤਨ ਪਰਵੇਸ ॥

Living a devotional life of singing Praise-Divine, saves from hell and hellish sufferings and many afflictions are rid off. Death bothers no more and one is liberated from Yamas, while engrossed in Praise-Divine.

(Gaurri Thiti M.5 Ang.297)

Those, who forsake the Lord and remain engrossed in worldly pleasures all their lives, have to go round and round in heaven and hell. Thus speaks the Guru:

ਨਾਰਾਇਣੁ ਨਹ ਸਿਮਰਿਓ ਮੋਹਿਓ ਸੁਆਦ ਬਿਕਾਰ ॥

ਨਾਨਕ ਨਾਮਿ ਬਿਸਾਰਿਐ ਨਰਕ ਸੁਰਗ ਅਵਤਾਰ ॥੯॥

Attracted by evil worldly pleasures, one forsakes Lord. Says Nanak, those forgetful of Naam are subjected repeatedly to abide in heaven and hell. 9.

(Gaurri Thiti M.5 Ang.298)

This is what comes to pass in the case of slanderers of Satguru:

ਜੇ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਤਿਸੁ ਕਰਤਾ ਮਾਰ ਦਿਵਾਵੈ ॥

ਫੇਰਿ ਓਹ ਵੇਲਾ ਓਸੁ ਹਥਿ ਨ ਆਵੈ ਓਹੁ ਆਪਣਾ ਬੀਜਿਆ ਆਪੇ ਖਾਵੈ ॥

ਨਰਕਿ ਘੋਰਿ ਮੁਹਿ ਕਾਲੈ ਖੜਿਆ ਜਿਉ ਤਸਕਰੁ ਪਾਇ ਗਲਾਵੈ ॥ (੧॥)

The one slandering against Satguru-Divine, is punished as ordained by the Creator-Lord. The lost opportunity is lost forever and the slanderer reaps the fruit of his misdeeds. He is taken to hell with blackened face like a thief held by the neck. (1.)

(Gaurri Ki Var Salok M.4 Ang.303)

ਜੇ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੁ ਅਉਖਾ ਜਗ ਮਹਿ ਹੋਇਆ ॥

ਨਰਕ ਘੋਰੁ ਦੁਖ ਖੂਹੁ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ ॥

ਕੂਕ ਪੁਕਾਰ ਕੇ ਨ ਸੁਣੇ ਓਹੁ ਅਉਖਾ ਹੋਇ ਹੋਇ ਰੋਇਆ ॥

ਓਨਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਗਵਾਇਆ ਲਾਹਾ ਮੂਲੁ ਸਭੁ ਖੋਇਆ ॥

ਓਹੁ ਤੇਲੀ ਸੰਦਾ ਬਲਦੁ ਕਰਿ ਨਿਤ ਭਲਕੇ ਉਠਿ ਪ੍ਰਭਿ ਜੋਇਆ ॥

ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਤਿਦੁ ਕਿਛੁ ਗੁਣਾ ਨ ਹੋਇਆ ॥

ਜੈਸਾ ਬੀਜੇ ਸੋ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਇਆ ॥

ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਤਿਸੁ ਸਤਿਗੁਰ ਕੇ ਚਰਣ ਧੋਇਆ ॥

ਗੁਰ ਸਤਿਗੁਰ ਪਿਛੈ ਤਰਿ ਗਇਆ ਜਿਉ ਲੋਹਾ ਕਾਠ ਸੰਗੋਇਆ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸੁਖੁ ਹੋਇਆ ॥੧॥ (੧੬॥)

The one slandering against Satguru-Divine, suffers misery in this world. He is transported to the darkness of hell, where there is deep well of sufferings. None is there to listen to his waitings and he laments in his sufferings. All is lost for him both here and hereafter, losing profit earning, merit, and also the Capital, Divine gift of human life. Like the ox of an oilman, he is yoked every morning by the Lord. Lord, Omniscient, sees and listens all the time all that comes to pass and nothing is hidden from him. One reaps as he sows, seeds of deeds in the past. The one graced by Lord, proceeds to serve Satguru in all humility. Thus is one redeemed, like iron that floats with wood. Says Nanak, engage thou in Naam-contemplation, for blissful is the practice of Naam-recitation. 1. (16.)

(Var Gaurri Salok M.4 Ang.309)

The mortal, who engages in slandering Divine-Satguru is punished by the Lord Himself, through Dharamrai, the angel of death. Realisation then is of no avail when it is too late to make amends.

He has to face the consequences of getting punished for slandering. This is the fruit he must reap for the misdeed. He is taken to hell of complete darkness, with blackened face and held by the throat like a thief.

Slanderer of Satguru-Divine suffers in this world too and is taken to the dark well of sufferings in hell in the hereafter. There is none to provide solace to this wailing sufferer and he keeps crying and lamenting. Thus he is a loser both here and in the hereafter. Like an ox of an oilman, he is yoked to the grinding mill every morning. Such is the exacting punishment administered by Dharamrai in accordance with Divine Command. The Omniscient Lord knows about all this in every detail and nothing is ever hidden from Him. Perfect Justice-Divine ensures that all account for past deeds and reap the fruit accordingly. The mortal, graced by the Compassionate Lord, is made to realise quickly after erring. He runs to make amends and seek Satguru's pardon. In penance, he washes the holy feet with tears. The Satguru in His mercy pardons the sinner and even ferries him across like iron floating along with wood. The one, blessed by Satguru and bestowed with the initiation then engages in ceaseless Naam-meditation and enjoys true peace and bliss. This Gurbani not only confirms the reality of hell in the hereafter but also of the most severe punishments meted out in utterly dark hell, being ground like oil-seeds and getting yoked like ox of an oilman. There are terrible wells in hell, where sinners get thrown in. None is there to listen to wails of these sufferers getting roasted in heat. The ignorant non-believers treat these truths as made up falsehoods. They advance frivolous arguments like "The body is left behind after death, then what is there to be punished". This is a silly ignorant belief. These punishments are meted out to the subtle, invisible bodies of the ones bound for cycles of transmigration. The detailed discussion on this topic follows in a separate chapter.

The ungrateful deceits remain engrossed in their misdeeds. Hell is the only place where they come to reside; where they suffer all punishment, according to the Rule of Justice-Divine. They die the Death of the sinful, good-for-nothing.

ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੇ ਅਕਿਰਤਘਣਾ ਕਾ ਥਾਨੁ ॥
ਤਿਨਿ ਪ੍ਰਭਿ ਮਾਰੇ ਨਾਨਕਾ ਹੋਇ ਹੋਇ ਮੁਏ ਹਰਾਮੁ ॥੧॥

*Dark hell of many sufferings is the place for ungrateful ones. O' Nanak! They are thrown there by The Lord after their death of sinful living. 1.
(Var Gauri M.3 Salok M.5 Ang.315)*

Those forsaking Naam-Divine certainly get punished in hell. The ones, always living in Godly presence and Naam-meditation, alone escape these punishments.

ਜੇ ਕਰੁ ਗਹਹਿ ਪਿਆਰਤੇ ਤੁਧੁ ਨ ਛੋਡਾ ਮੂਲਿ ॥
ਹਰਿ ਛੋਡਨਿ ਸੇ ਦੁਰਜਨਾ ਪੜਹਿ ਦੇਜਕ ਕੈ ਸੂਲਿ ॥੨॥

*O' Beloved Lord! If you hold my hand, never shall I forsake Thee. Evil are ones, forsaking Lord and suffer they, thrown in hell of sufferings. 2.
(Gauri Ki Var M.5 Ang.322)*

Holy scriptures of the Hindus delve only in deeds and misdeeds of spiritual merit or sin. These lead not to practice of Naam-meditation. Those engrossed in these scriptures are repeatedly led to heaven and hell through repeated births.

ਸਾਸਤ੍ਰੁ ਬੇਦ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰ ॥

ਨਰਕਿ ਸੁਰਗਿ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰ ॥੨॥ (੭॥੫੮॥)

Holy scriptures, Shaastars and Vedas, delve in benefaction and sin. Their contemplation leads to repeated births in heaven and hell. 2. (7.58.)

(Aasa M.5 Ang.385)

In spite of all advice the mind-ward goes astray.

ਮਨਮੁਖੁ ਜੇ ਸਮਝਾਈਐ ਭੀ ਉਝੜਿ ਜਾਏ ॥

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਛੁਟਸੀ ਮਰਿ ਨਰਕ ਸਮਾਏ ॥੫॥ (੮॥੧੮॥)

In spite of all advice the mind-ward goes astray. One is redeemed not without Naam-Divine and goes to reside in hell after death. 5. (8.18.)

(Aasa M.1 Ang.420)

Thus no amount of advice helps a self-centred person. The sagacious words enter not his mind. Even teachings of Satguru make no impression on him. The hints by the Guru to warn against deeds that lead to hell are treated as mere triflings. Redemption lies only in Naam-Contemplation. Not caring to tread spiritual Path of Naam, he dies as incorrigible being and proceeds to hell after repeated deaths. This Gurbani quote also falsifies the belief, that all hellish and heavenly life is lived here in this world alone. "Accommodation in hell after death" leaves no scope for doubt about the fate of mind-ward non-believers after death.

The contemplation of Shaastars and Vedas alone certainly results in making rounds of heaven and hell. Even originator of the four Vedas, Brahma, delving in these alone has similar fate. Brahma too comprehends not True will of the Lord that ordains Naam-devotion. Such a wisdom dawns only when one seeks shelter of Satguru. Accepting Tutelage of Guru, one becomes of Guru from 'Nigura'.

ਚਾਰੇ ਵੇਦ ਬ੍ਰਹਮੇ ਕਉ ਦੀਏ ਪੜਿ ਪੜਿ ਕਰੇ ਵੀਚਾਰੀ ॥

ਤਾ ਕਾ ਹੁਕਮੁ ਨ ਬੂਝੈ ਬਪੁੜਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੀ ॥੬॥ (੧॥੨੩॥)

Brahma, bestowed with the four Vedas, remains in their contemplation alone.

Comprehending not Will-Divine, poor fellow lands up in heaven and hell time and again. 6. (1.23.)

(Aasa M.3 Ashtpadian Ang.423)

The devotees, contemplating Naam-Divine, never experience hell. Even Dharamrai bows to them and applauds them in welcome. The Yamas, carriers of death, just disappear.

ਨਰਕ ਨ ਡੀਠੜਿਆ ਸਿਮਰਤ ਨਾਰਾਇਣ ॥

ਜੈ ਜੈ ਧਰਮੁ ਕਰੇ ਦੂਤ ਭਏ ਪਲਾਇਣ ॥

Engaged in Godly-devotion, one experiences not hell. Dharamrai applauds in welcome and his Yamas just disappear.

(Aasa M.5 Ang.460)

Envisaging not the presence of Creator Lord, Omniscient and All-Prevalent, Lord-Supreme, the mortals delve in sinful doings and thus proceed to hell. If they visualize His constant presence and abide by His Will of righteous action and Naam-devotion, they never have to experience hell. Ceaseless meditation in life accompanies one in the hereafter as Saviour. The gift bestowed by Sadh sangat keeps one as God-oriented and in God-devotion. Thus are all the past sins erased.

ਸੰਗਿ ਦੇਖੈ ਕਰਣਹਾਰਾ ਕਾਇ ਪਾਪੁ ਕਮਾਈਐ ॥
ਸੁਕ੍ਰਿਤੁ ਕੀਜੈ ਨਾਮੁ ਲੀਜੈ ਨਰਕਿ ਮੂਲਿ ਨ ਜਾਈਐ ॥
ਆਠ ਪਹਰੁ ਹਰਿ ਨਾਮੁ ਸਿਮਰਹੁ ਚਲੈ ਤੇਰੈ ਸਾਥੇ ॥
ਭਜੁ ਸਾਧਸੰਗਤਿ ਸਦਾ ਨਾਨਕ ਮਿਟਹਿ ਦੋਖ ਕਮਾਤੇ ॥੧॥

Envisaging Godly presence, why delve in sin. To live righteously and meditate on Naam is the sure way to escape hell. Meditate ceaselessly, on Naam, that accompanies to the hereafter. Reciting Naam always in Sadh sangat. O' Nanak, erases all past sins. 1.
(Aasa M.5 Ang.461)

The false ones, devoid of Naam-devotion find no place to take shelter. They get thrown in hell with faces blackened.

ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥

The false ones find no shelter and proceed to hell with faces blackened in disgrace.
(Aasa Di Var Ang.463)

Naam is as virtuous as the Lord. That is why Naam-devotees proceed not to hell.

ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ ॥

Thy Naam, O' Lord is as Efficacious as Thee! Reciting Naam, one proceeds not to hell.
(Var Aasa Ang.465)

Those, who are destined to follow Satguru, come under protection of the Lord-Divine and suffer no affliction nor sin, nor the fate of suffering in hell.

ਨਰਕੁ ਰੋਗੁ ਨਹੀ ਹੋਵਤੁ ਜਨ ਸੰਗਿ ਨਾਨਕੁ ਜਿਸੁ ਲੜਿ ਲਾਵੈ ॥੨॥

Protected by the Lord and abiding by the guru, one is saved from hell and afflictions. 2.
(Dev Gandhari M.5 Ang.531)

Forsaking Guru and unmindful of God, the mortals shall have to be thrown in hell.

ਜਿਹੁ ਜਨ ਓਟੁ ਗਹੀ ਪ੍ਰਭ ਤੇਰੀ ਸੇ ਸੁਖੀਏ ਪ੍ਰਭ ਸਰਣੇ ॥

ਜਿਹੁ ਨਰ ਬਿਸਰਿਆ ਪੁਰਖੁ ਬਿਧਾਤਾ ਤੇ ਦੁਖੀਆ ਮਹਿ ਗਨਣੇ ॥੨॥

ਜਿਹੁ ਗੁਰ ਮਾਨਿ ਪ੍ਰਭੁ ਲਿਵ ਲਾਈ ਤਿਹੁ ਮਹਾ ਅਨੰਦੁ ਰਸੁ ਕਰਿਆ ॥

ਜਿਹੁ ਪ੍ਰਭੁ ਬਿਸਾਰਿ ਗੁਰ ਤੇ ਬੇਮੁਖਾਈ ਤੇ ਨਰਕੁ ਘੋਰੁ ਮਹਿ ਪਰਿਆ ॥੩॥

Those, O' Lord, who have taken Thy shelter, are in peace under Thy Protection. Those who remain unmindful of Lord- Creator, are indeed counted as afflicted ones. 2.

Those abiding by teachings of the Guru to remain Imbued with God-love, enjoy the greatest bliss of Nectarian-Naam. Unmindful of Lord and forsaking Guru, The non-believer mortals are thrown in darkness of hell. 3.

(Sorath M.5 Ang.613)

The Gurmukh seekers of Lord's protection and always under Naam- shelter are truly peaceful. All others are afflicted ones. Those unmindful of Lord-creator, are utterly miserable. The ones, who get attached to the Guru through self-surrender and remain imbued with the love of Naam-Divine, after initiation in Guru's Naam-Mantar, enjoy the greatest bliss of Nectarian-Naam. The errant mortals, forsaking Guru and forgetful of Lord, get thrown in dark hell. Such is the fate of those, who give up God in preference to duality of worldliness.

ਪ੍ਰਭੂ ਛੋਡਿ ਅਨ ਲਾਗੈ ਨਰਕਿ ਸਮੰਜੀਐ ॥

Reside those in hell, who give up Lord preferring love for duality of worldliness.

(Var Jaitsri Ang.708)

All the time engrossed in Love-Divine, imbued with Naam, the Guru-oriented Gurmukhs never experience hell. They enjoy Grace- Divine. What to talk of hell, even the angel of death becomes friendly to them. All their sins are washed away. The beloved of Lord remain intoxicated with sight of the Glorious-Divine.

ਖੁਦਿ ਖਸਮ ਖਲਕ ਜਹਾਨ ਅਲਹ ਮਿਹਰਵਾਨ ਖੁਦਾਇ ॥

ਦਿਨਸੁ ਰੈਣਿ ਜਿ ਤੁਧੁ ਅਰਾਧੇ ਸੋ ਕਿਉ ਦੋਜਕਿ ਜਾਇ ॥੨॥

ਅਜਰਾਈਲੁ ਯਾਰੁ ਬੰਦੇ ਜਿਸੁ ਤੇਰਾ ਆਧਾਰੁ ॥

ਗੁਨਹ ਉਸ ਕੇ ਸਗਲ ਆਫੂ ਤੇਰੇ ਜਨ ਦੇਖਹਿ ਦੀਦਾਰੁ ॥੩॥ (੪॥)

Supreme Lord, Creator of all, The Compassionate Being! Those, who contemplate Thee day and night always, how can they experience hell? 2.

Angel of death is his friend, who is under Thy Protection. All his sins are forgiven and Thy beloved remains drunk with Glory of Thy sight. 3. (4.)

(Tilang M.5 Ang.724)

Caught in the web of worldly attachment, who remain engrossed in worldliness, go about in cycles of heaven and hell.

ਮੇਰੀ ਮੇਰੀ ਧਾਰਿ ਬੰਧਨਿ ਬੰਧਿਆ ॥

ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ ਮਾਇਆ ਧੰਧਿਆ ॥੩॥

Enslaved is the one with worldly attachment, And makes repeated rounds of heaven and hell, engrossed in Worldliness. 3.

(Suhi M.5 Ang.761)

The next Gurbani quote is a detailed description of the state of worshippers of worldliness:

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਕੂੜੇ ਕਹਣ ਕਰੰਨਿ ॥

ਪੰਚ ਚੋਰ ਤਿਨਾ ਘਰੁ ਮੁਹੰਨਿ ਹਉਮੈ ਅੰਦਰਿ ਸੰਨਿ ॥

ਸਾਕਤ ਮੁਠੇ ਦੁਰਮਤੀ ਹਰਿ ਰਸੁ ਨ ਜਾਣੰਨਿ ॥

ਜਿਨੀ ਅੰਮ੍ਰਿਤੁ ਭਰਮਿ ਲੁਟਾਇਆ ਬਿਖੁ ਸਿਉ ਰਚਹਿ ਰਚੰਨਿ ॥

ਦੁਸਟਾ ਸੇਤੀ ਪਿਰਹੜੀ ਜਨ ਸਿਉ ਵਾਦੁ ਕਰੰਨਿ ॥

ਨਾਨਕ ਸਾਕਤ ਨਰਕ ਮਹਿ ਜਮਿ ਬਧੇ ਦੁਖ ਸਹੰਨਿ ॥

ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਦੇ ਜਿਵ ਰਾਖਹਿ ਤਿਵੈ ਰਹੰਨਿ ॥੧॥ (੧੨॥)

Those who have forsaken Naam, delve in falsehood. Their heightened ego is like breaking into their being while the five thieves (lust, anger, greed, attachment and conceit) loot all their spirituality. Deceived by evil thought, the non-believers know not the bliss-Divine of Naam. Those, who got foolishly looted of nectarian-Naam, remain engrossed in poisonous evil-doings. They are friendly with the impish ones and indulge in acrimony with Godly devotees. O' Nanak! The non-believers are tied up by the Yamas and meted out punishment in hell. They suffer what they are destined for, as it pleases the Lord. 1. (12.)

(Var Bilawal Salok M.3 Ang.854)

The unmindful of Naam indulge in false utterance. They are under the control of five demons of lust, anger, greed, attachment and self- conceit. All their talk is evil, under the influence of evil. Like breaking in a house, their bloated ego has blasted their inner being and they blab boastfully.

These non-believers, under evil influence, tread not spiritual path nor know peaceful bliss bestowed by spirituality. Losing all their capital of spirituality they remain drunk with poisonous worldliness. Being friendly with impish evildoers, they are hostile to the Naam- devotees. Says Guru Nanak, that such atheists get thrown in hell. There the Yamas tie them up for heavy punishments, as a fruit of their own misdeeds. They have no choice but to live in accordance with the fate determined by Justice-Divine.

There is no escape from hell for them. Those contemplating Naam- Divine and reciting with tongue, proceed not to hell. Truly Godly- devotion bestows all blessings. On hearing Naam-Divine, Yamas bother no more and run away. Naam-Divine breaks the teeth of the hag of worldliness.

ਨਾਰਾਇਣ ਕਹਤੇ ਨਰਕਿ ਨ ਜਾਹਿ ॥
ਨਾਰਾਇਣ ਸੇਵਿ ਸਗਲ ਫਲ ਪਾਹਿ ॥੧॥

Uttering Narain, Naam-Divine, one proceeds not to hell. Serving Lord, one is bestowed with all blessings. 1.

...

ਨਾਰਾਇਣ ਕਹਤ ਜਮੁ ਭਾਗਿ ਪਲਾਇਣ ॥
ਨਾਰਾਇਣ ਦੰਤ ਭਾਨੇ ਡਾਇਣ ॥੨॥ (੧੭॥੧੯॥)

Reciting Naam-Divine, Yama is scared away. Naam-Divine breaks teeth of the hag of worldliness. 2. (17.19.) (Gaund M.5 Ang.868)

Those remaining in thought of Divine are approached not by Yama. That is why the Gursikhs recite Naam, WAHEGURU, with each breath. Liberated are they in True Court-Divine, where as the atheist slanderers are sent away to hell.

ਆਠ ਪਹਰ ਜਨੁ ਏਕੁ ਧਿਆਏ ॥
ਜਮੁਆ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਜਾਏ ॥੫॥

Saintly one remain in Divine contemplation all the time. Yama dares not to approach him. 5.

...

ਗੁਰ ਕੈ ਸਿਖਿ ਸਤਿਗੁਰੂ ਧਿਆਇਆ ॥
ਜਨ ਉਬਰੇ ਨਿੰਦਕ ਨਰਕਿ ਪਾਇਆ ॥੬॥

Sikh of the Guru meditates upon Satguru. The devotee is liberated while slanderer is thrown in hell. 6.

...

ਸੁਣਿ ਸਾਜਨ ਮੇਰੇ ਮੀਤ ਪਿਆਰੇ ॥
ਸਤਿ ਬਚਨ ਵਰਤਹਿ ਹਰਿ ਦੁਆਰੇ ॥ (੭॥)

Hearken, O' dear friend! Only the word True prevails at the Door Divine. (7.)

(Gaund Ashtpadian M.5 Ang.869-70)

The last two lines of this Gurbani quote are in confirmation of the stated truth. These happenings must come to pass as Will-Divine that is always done. These are not mere coaxing words, but absolute truth. O' true friends, dear! Sikhs of the Guru have unshakeable faith in this Truth-Divine.

The soul of non-believers, devoid of Naam, is burnt out in the fire of lust, anger, greed attachment and self-conceit. The lustful beings are always wavering. They pretend to be chaste persons of self-control and true devotees, yet all their pretensions help not to overcome lust. Finally their fickle minds, wavering in faith, lead them to adultery and to reside in hell.

ਜਤਨ ਕਰੈ ਬਿੰਦੁ ਕਿਵੈ ਨ ਰਹਾਈ ॥
ਮਨੁਆ ਡੋਲੈ ਨਰਕੇ ਪਾਈ ॥
ਜਮ ਪੁਰਿ ਬਾਧੋ ਲਹੈ ਸਜਾਈ ॥
ਬਿਨੁ ਨਾਵੈ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਈ ॥੫॥ (੬॥)

No way can a fickle-minded being control over lust. The wavering mind in faith leads to hell. Tied down at the place of Yamas, he receives punishments. Devoid of Naam, the soul gets scalded with evil desires. 5. (6.)

(Ramkali M.1 Ang.906)

Here is a confirmation of the region of Yamas, where the hell-bound get punished on their way to hell. In pursuit of worldly greed, those who forsake Naam completely, suffer all their lives. At the time of their death, Yamas pull them by their hair and give blows. Pushed into death, they are severely punished by Yamas. There is no rescue other than Word of the Guru, Gurmat Naam. Devoid of Naam proceed only to hell.

ਲਾਲਚਿ ਲਾਰੈ ਨਾਮੁ ਬਿਸਾਰਿਓ ਆਵਤ ਜਾਵਤ ਜਨਮੁ ਗਇਆ ॥
ਜਾ ਜਮੁ ਧਾਇ ਕੇਸ ਗਹਿ ਮਾਰੈ ਸੁਰਤਿ ਨਹੀ ਮੁਖਿ ਕਾਲ ਗਇਆ ॥੩॥

Caught in worldly greed, forsake Naam. Wasted is the life, in series of births and deaths, in vain. On-rushing Yama pulls by the hair and gives blows. Senseless becomes the one, dragged into death. 3.

...

ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਗਤਿ ਪਤਿ ਪਾਵਹਿ ਰਾਮ ਨਾਮ ਬਿਨੁ ਨਰਕਿ ਗਇਆ ॥੪॥ (੭॥)

There is no rescue or honour without Word of the Guru. Proceeds one to hell without Naam-Divine. 4. (7.)

(Ramkali M.1 Ang.906)

The Divinely graced with Naam-wealth, says Guru Nanak, proceed not to hell.

ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ ਵਡਭਾਗੀ ਨਾਨਕ ਨਰਕਿ ਨ ਜਾਈ ॥੧੧॥

Blessed with Naam-Treasure, O' Nanak, proceed not to hell. 11.

(Ramkali M.5 Ashtpadian Ang.915)

Ensnared by the worldly web, waste away their live in worldliness. The glamour of worldliness keeps them engrossed in useless pursuit. Falsehood and living in falsehood, provides only fodder for death. These sinner beings neither can escape the blows of Yamas, couriers of death, nor can

they avoid residing in hell. Foregone are these consequent happenings. There is no rescue without Naam. Without Naam, mortals get scalded in sinful pursuits.

ਨਰਕਿ ਪੜੰਤਉ ਕਿਉ ਰਹੈ ਕਿਉ ਬੰਚੈ ਜਮਕਾਲੁ ॥
ਕਿਉ ਆਵਣ ਜਾਣਾ ਵੀਸਰੈ ਝੂਠੁ ਬੁਰਾ ਖੈ ਕਾਲੁ ॥
ਮਨੁ ਜੰਜਾਲੀ ਵੇੜਿਆ ਭੀ ਜੰਜਾਲਾ ਮਾਹਿ ॥
ਵਿਣੁ ਨਾਵੈ ਕਿਉ ਛੁਟੀਐ ਪਾਪੇ ਪਚਹਿ ਪਚਾਹਿ ॥੩੮॥

How can a being escape hell or be saved from courier of death? How to take respite from transmigration for horrible is fear of death in life of falsehood? Mind, ensnared in worldly snares, remains engrossed in worldliness. There is no rescue without Naam from scalding in sins. 38. (Ramkali M.1 Dakhani Onkar Ang.935)

The next shabad discloses that along with rest of the creation of the Lord, heaven and hell were also created. Thus, heaven and hell are the regions of invisible world, created from the very beginning by the Lord. These are real not fake.

ਓਅੰਕਾਰਿ ਉਤਪਾਤੀ ॥
ਕੀਆ ਦਿਨਸੁ ਸਭ ਰਾਤੀ ॥ (੧॥)

Creation came into being with will of the Lord. Created were all day and night. (1.)

...

ਤੈ ਗੁਣ ਕੀਆ ਪਸਾਰਾ ॥
ਨਰਕ ਸੁਰਗ ਅਵਤਾਰਾ ॥(੨॥)

The countless came into being, abiding in three worldly characteristics and making rounds of Heaven and hell. (2.) (Maru M.5 Ang.1003)

Creation of mortals of three characteristics and the regions of Heaven and hell form part of the spatial creations like moon and sun, causing day and night. In view of the irrefutable evidence like this, can there be a Sikh to deny reality of heaven and hell, existing as separate sphere. This is part of Gurmat belief and basic truth that heaven and hell also came into being along with creation of the mortals of three characteristics. None of the Sikh faith can ever deny this. Forsaking the Lord and Naam Divine, every such mortal comes to reside in hell in the hereafter. There, no one provides any solace, neither a close relative or friend nor a sibling, not even mother or father.

ਪ੍ਰਭ ਬਿਸਰਤ ਨਰਕ ਮਹਿ ਪਾਇਆ ॥
ਤਹ ਮਾਤ ਨ ਬੰਧੁ ਨ ਮੀਤ ਨ ਜਾਇਆ ॥ (੩॥) (੩॥੧੯॥)

Forgetful of Lord is thrown in hell. There one finds not mother, relative, friend or sibling. 3. (3.19.) (Maru M.5 Ang.1005)

Further reaffirmed is the above Gurbani:

ਬਿਸਰਤ ਨਾਮ ਐਸੇ ਦੋਖ ਲਾਗਹਿ ਜਮੁ ਮਾਰਿ ਸਮਾਰੇ ਨਰਕਿ ਖਰੇ ॥੮॥ (੮॥)

Forsaking Naam, one undergoes such suffering of severe beatings of yamas and is taken to hell. 8. (8) (Maru M.1 Ang.1014)

Such are the sufferings that forgetful of Naam undergo. These non-believers come under the control of punishing yama and are taken to hell in disgrace. The following Gurbani quote affirms that those abiding with Lord in their minds, suffer not. There is no pain of death for them. They experience neither hell nor hellish sufferings. Even the prison of worldliness leaves them in peace.

ਦੂਖ ਦਰਦ ਕਲੇਸ ਬਿਨਸਹਿ ਜਿਸੁ ਬਸੈ ਮਨ ਮਾਹਿ ॥
ਮਿਰਤੁ ਨਰਕੁ ਅਸਥਾਨ ਬਿਖੜੇ ਬਿਖੁ ਨ ਪੋਹੈ ਤਾਹਿ ॥੪॥ (੨॥)

Where Lord abides in mind, banished are all pain and suffering. Fears of death, hell, hellish horrid places and poisonous worldliness do not affect such a devotee. 4. (2.)
(Maru M.5 Ashtpadian Ang.1017)

Here is yet another evidence that hell and horrid places do exist in the hereafter and are reserved for non-believers of Naam and Lord- Divine.

The sinners surely face disgrace in the hereafter. They are tortured by angel of death and thrown into hell. Business like accounting of personal deeds has to be faced.

ਪਾਪ ਕਰੇਦੜ ਸਰਪਰ ਮੁਠੇ ॥
ਅਜਰਾਈਲਿ ਫੜੇ ਫੜਿ ਕੁਠੇ ॥
ਦੋਜਕਿ ਪਾਏ ਸਿਰਜਣਹਾਰੈ ਲੇਖਾ ਮੰਗੈ ਬਾਣੀਆ ॥੨॥

Deceived are the sinners of sinful living. Tortured are they by angel of death. Thrown in hell are they on Divine command while accounting for deeds in business like way. 2.
(Maru M.5 Ang.1019-20)

This Gurbani quote establishes the reality of angel of death, hell angel of Justice, Dharamrai. Here is yet another detailed evidence of hell:

How can redemption be without Satguru, Who is Friend of Lord- Divine all through the ages from the very beginning?

ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਕਿਨੇਹੀ ॥
ਓਹੁ ਆਦਿ ਜੁਗਾਦੀ ਰਾਮ ਸਨੇਹੀ ॥
ਦਰਗਹ ਮੁਕਤਿ ਕਰੇ ਕਰਿ ਕਿਰਪਾ ਬਖਸੇ ਅਵਗੁਣ ਕੀਨਾ ਹੇ ॥੪॥
ਸਤਿਗੁਰੁ ਦਾਤਾ ਮੁਕਤਿ ਕਰਾਏ ॥
ਸਭਿ ਰੋਗ ਗਵਾਏ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਏ ॥
ਜਮੁ ਜਾਗਾਤਿ ਨਾਹੀ ਕਰੁ ਲਾਗੈ ਜਿਸੁ ਅਗਨਿ ਬੁਝੀ ਠਰੁ ਸੀਨਾ ਹੇ ॥੫॥

How can there be redemption without Satguru, Who is Friend of Lord-Divine all through the ages from the very beginning? He, in His Compassion, redeems in Court-Divine, forgiving all past Sins. 4. Benevolent Satguru redeems, with Sectarian Naam-Panacea. He banishes all afflictions. One who enjoys cool of contentment and whose fire of endless thirst of desires is quenched, is spared by the toll-collecting yamas (for evil doings). 5.

...

ਨਾਮੁ ਵਿਸਾਰਿ ਦੇਖ ਦੁਖ ਸਹੀਐ ॥
ਹੁਕਮੁ ਭਇਆ ਚਲਣਾ ਕਿਉ ਰਹੀਐ ॥
ਨਰਕ ਕੂਪ ਮਹਿ ਗੋਤੇ ਖਾਵੈ ਜਿਉ ਜਲ ਤੇ ਬਾਹਰਿ ਮੀਨਾ ਹੇ ॥੮॥

ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ ॥

ਜੈਸਾ ਕੀਚੈ ਤੈਸੇ ਪਾਈਐ ॥

ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਰਤਿ ਬਾਧਾ ਗ੍ਰੁਸਿ ਦੀਨਾ ਹੇ ॥੯॥

ਖੰਡੇ ਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ ॥

ਲੇਖਾ ਲੀਜੈ ਤਿਲ ਜਿਉ ਪੀੜੀ ॥

ਮਾਤ ਪਿਤਾ ਕਲੜੁ ਸੁਤ ਬੇਲੀ ਨਾਹੀ ਬਿਨੁ ਹਰਿ ਰਸ ਮੁਕਤਿ ਨ ਕੀਨਾ ਹੇ ॥੧੦॥

Forsaking Naam, one suffers sinful life and pain. Who can Stay the Divine-Command of death? The non-believers drowned in hell, suffer agony like fish out of water. 8.

Countless are the types of hellish sufferings for atheists, reaping the fruits of their misdeeds.

Redeemed not without Satguru, one is afflicted with misery as destined. 9.

Like the edge of sword, narrow is the passage to be treaded. Self-accounting of sinners leads loil to grinding like oil-seeds. None can save from this; mother, father, wife nor son. The only saviour is Sectarian Naam-Divine. 10.

...

ਇਕਿ ਦਰਿ ਸੇਵਹਿ ਦਰਦੁ ਵਵਾਏ ॥

ਓਇ ਦਰਗਹ ਪੈਧੇ ਸਤਿਗੁਰੂ ਛੁਡਾਏ ॥

ਹਉਮੈ ਬੰਧਨ ਸਤਿਗੁਰਿ ਤੋੜੇ ਚਿਤੁ ਚੰਚਲੁ ਚਲਣਿ ਨ ਦੀਨਾ ਹੇ ॥੧੬॥ (੨॥੮॥)

Some serve at Door-Divine and get rid of pain. They are saved by Satguru and honoured in Court-Divine. Satguru breaks the shackles of ego and restrains the fickle mind. 16. (2. 8.)

(Maru M.1 Ang.1027-28)

Never is there salvation without Satguru. He is the only saviour. Satguru, Friend of Lord-Divine, alone is helpful, who redeems in Court-Divine in His mercy. He pardons all sins of the past. Benevolent Satguru is the Redeemer. Bestowing Naam-Nectar in the hearts of true devotees. He banishes all their afflictions. Those graced by Satguru are bothered not by the toll-collector with tax. They are at peace with the coolness of Naam self-contentment and all fire of thirst for endless desires quenched. Forgetful of Naam, engrossed in sins of wrongdoings, alone suffer the pain of sinful life. When death call comes, one has to depart. Such is the Will-Divine that cannot be stayed. Delving in sins throughout life, forsaking Naam completely, one is drowned in the well of hellish suffering. There are gasps in pain like fish out of water. Non-believers have to undergo countless hellish sufferings. However all this punishment is not unjust, but only fair adjudication of past deeds. Thus destined, they reside in hell. They have to pass through the narrowest passage, narrow like the sharp edge of a sword. Accounting before Dharamrai, one goes through grinding-mill like oil-seeds for oil extraction. None provides any solace. One struggles to provide for close family through sinful earnings and wrong doings, yet no help comes from anyone in one's hour of trial. In their attachment of love and concern, one even forsakes the redeeming Naam-divine. There are some fortunate ones, who engage in Divine-devotion all their lives. Saved are they from all afflictions. Satguru redeems them in Court-divine. They are even honoured therein.

This also reveals that sinners have to suffer not only one type of hell but countless ones to account for all their sins. Besides, there are also hells of births in countless species of life. Transmigration cycle is verily undergoing yet another hell of births and deaths. However this is not an end in itself. The hell regions in the hereafter are additional to undergoing punishments adjudicated by Dharamrai. To think, all that is denoted by hell is births and deaths of transmigration, is a wrong belief. Such a belief is denial of the hereafter, the regions of heaven and hell, Dharamrai and his yamas. Gurbani quote has revealed all their existence as reality, including the narrow passage to

be crossed like walking on sword-edge. Whoever has seen the likeness of a passage narrower than thickness of hair and path sharper than edge of a sword? This exists only in the hereafter. Then there is a mention of the toll-collecting yamas and accounting of deeds before Dharamrai. One of the prescribed punishments is being ground in a grinding mill like oil-seeds.

In view of evidence, revealed by the Guru, the worldly mortals should get scared and refrain from sinful deeds. Discarding the life of sinful non-believers, they should become God-conscious and spend life in God-devotion. Thus alone there can be a hope for redemption or else the above punishments are in store.

O' Benevolent Lord-Creator! Have compassion for the worldly sinners and engage them in your own service. Save these hell-bound ignorant non-believers. Such is the life for non-believing mortals, described here in:

ਮਨਮੁਖ ਅੰਧੁਲੇ ਸੋਝੀ ਨਾਹੀ ॥
ਆਵਹਿ ਜਾਹਿ ਮਰਹਿ ਮਰਿ ਜਾਹੀ ॥
ਪੂਰਬਿ ਲਿਖਿਆ ਲੇਖੁ ਨ ਮਿਟਈ ਜਮ ਦਰਿ ਅੰਧੁ ਖੁਆਰਾ ਹੇ ॥੩॥
ਇਕਿ ਆਵਹਿ ਜਾਵਹਿ ਘਰਿ ਵਾਸੁ ਨ ਪਾਵਹਿ ॥
ਕਿਰਤ ਕੇ ਬਾਧੇ ਪਾਪ ਕਮਾਵਹਿ ॥
ਅੰਧੁਲੇ ਸੋਝੀ ਬੁਝ ਨ ਕਾਈ ਲੋਭੁ ਬੁਰਾ ਅਹੰਕਾਰਾ ਹੇ ॥੪॥

Mind-wards, blind of ignorance, have no awareness. They are born and die in vain and the cycle continues. There is no escape from destiny and the ignorant blind are disgraced at the place of yamas. 3.

Some are repeatedly born and die without peace in life. They keep sinning, as destined. The blind are aware not; harmful are greed and self-conceit . 4.

...

ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਦੂਖ ਘਨੇਰੇ ॥
ਨਰਕਿ ਪਚਹਿ ਅਗਿਆਨ ਅੰਧੇਰੇ ॥
ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ ਲੀਜੈ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ ॥੬॥

Many are the afflictions in the life as demons and rot in hell in darkness of ignorance. Forgetful of Naam-Divine are accountable to Dharamrai. 6.

...

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਜਗਿ ਹੇਤੁ ਪਿਆਰਾ ॥
ਮਾਇਆ ਮੋਹੁ ਪਸਰਿਆ ਪਾਸਾਰਾ ॥
ਜਮ ਕੇ ਫਾਹੇ ਸਤਿਗੁਰਿ ਤੋੜੇ ਗੁਰਮੁਖਿ ਤਤੁ ਬੀਚਾਰਾ ਹੇ ॥੯॥

Attached is one to children, wife and worldly love. Vast is the snare of worldliness and its attachment. The Gurmukh knows the essence of wisdom, that Satguru alone can cut asunder snares of yama. 9.

...

ਖੇਹੂ ਖੇਹ ਰਲੈ ਤਨੁ ਛੀਜੈ ॥

ਮਨਮੁਖੁ ਪਾਥਰੁ ਸੈਲੁ ਨ ਭੀਜੈ ॥

ਕਰਣੁ ਪਲਾਵ ਕਰੇ ਬਹੁਤੇਰੇ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰਾ ਹੇ ॥੧੨॥ (੩॥੯॥)

Dust shall go unto dust and the body destroyed. Yet the mind-ward, stone-hearted, remains unaware of pending fate. Performance of Countless rituals leads to rounds of heaven and hell. 12.

(3. 9.)

(Maru M.1 Ang.1029)

The blind non-believer is aware not of spirituality or the hereafter. He is born repeatedly and dies in vain. He is disgraced in utter darkness of the region of yamas. Many are such atheists making rounds in cycles of transmigration. There is no shelter for them in Abode of the divine-court. In sinful life, they carry heavy loads of self-conceit and greed, unaware of righteous living. They have endured the life of demons, suffering untold misery and afflictions. Then they proceed to rot in hell, where complete darkness of sight and mind prevails. This is paying back for delving in sinful life, adjudicated by Dharamrai. Such is the fate of non-believers, forsaking Naam. Mortals are mostly affected by attachment to and concern for family, wife and children. This worldly attachment leads to restlessness throughout life. One can enjoy peace only through blessings of Satguru and the blessing is bestowed upon the devotees of Gurmat-Naam, the Gurmukhs - God oriented ones. A non-believer is stone-hearted, that imbibes not the Naam-Nectarian. He undergoes transmigration to lead a life of various species and every time when life comes to an end, the dust goes unto dust, without any worthwhile achievement towards higher spirituality. Many of the false rituals, he engages in, are of no avail except going about time and again through heaven and hell. This Gurbani quote thus establishes the reality of transmigration in addition to heaven and hell. The adjudication of one's deeds is done by Dharamrai in his court as evidenced here.

Leprous are the mind and body of mind-ward atheist and he proceeds to reside in hell.

ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਤਨੁ ਹੈ ਕੁਸਟੀ ਨਰਕੇ ਵਾਸਾ ਪਾਇਦਾ ॥੯॥ (੬॥੨੦॥)

Forsaking Naam-divine, leprous are the mind and body and one goes to reside in hell. 9. (6. 20.)

(Maru M.3 Ang.1064)

Reciting the unpronounced Naam-divine, objective of human life is achieved and thus one proceeds in glory to abide in Divine presence. Singing joyfully, Praise-Divine, the beloveds of God, never experience any of the countless hells, while the non-believers have to suffer all these.

ਹਰਿ ਕਾ ਜਾਪੁ ਜਪਹੁ ਜਪੁ ਜਪਨੇ ॥

ਜੀਤਿ ਆਵਹੁ ਵਸਹੁ ਘਰਿ ਅਪਨੇ ॥

ਲਖ ਚਉਰਾਸੀਹ ਨਰਕ ਨ ਦੇਖਹੁ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਈ ਹੇ ॥੧੦॥ (੧॥)

Recite Naam-divine and keep reciting, So as to achieve Objective True of human life And come to abide with Source- Divine. You shall experience not any of the countless hells of transmigration, while singing joyfully Raises-Divine. 10. (1.)

(Maru Solhe M.5 Ang.1072)

The contrast in experience of mind-ward and Guru oriented is stated here:

ਚੇ ਮਨ ਲੋਭੀ ਸੁਣਿ ਮਨ ਮੇਰੇ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਦਿਨੁ ਰਾਤਿ ਸਦੇਰੇ ॥

ਬਿਨੁ ਸਤਿਗੁਰੁ ਪਚਿ ਮੂਏ ਸਾਕਤ ਨਿਗੁਰੇ ਗਲਿ ਜਮ ਫਾਸਾ ਹੇ ॥੧੧॥

ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥
ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ ॥
ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ ॥੧੨॥ (੧॥੨॥)

O' greedy mind! Hearken this, Serve the Satguru day and night, always. Rot those, forsaking Satguru, to death and noose of Yama is around their necks. 11.

*The mind-ward are repeatedly bom and die and keep suffering punishments. All the hellish sufferings non-believer suffers, While the Gurmukhs are totally unaffected. 12. (1. 12.)
(Maru Solhe M.5 Ang.1073)*

Addressing one's mind, how lovingly Satguru puts forth words of Divine Wisdom, Gurmat! "O' mind! Greedy one! Hear this teaching true. Engage in Naam-devotion, as instructed by Satguru, constantly with all your attention. Thus keep reciting Naam-Divine day and night". First one has to accept initiation in the House of Guru Nanak and get initiated by the Five Beloved ones. Having received Gur-Mantar, one has to practice this to become Gurmukh, the one belonging to Guru, Gursikh. Failing this one remain forsaken, without being attached to House of the Guru. Such a one dies rotten death.

Countless are the ones dying so miserably. They have noose of the yamas around their necks in the hereafter. Repeatedly they die like this and keep suffering severe punishments in all types of hells. The Gurmukhs experience not these hells, even the least. The Gurbani quote reveals the reality of not just one but many types of hells and hellish sufferings that the mind-ward atheists go through.

Here Gurbani reveals how the Gurmukhs are redeemed through Gurmat contemplation and living Gurmat way of life:

ਗੁਰੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ॥
ਗੁਰੁ ਸਿਮਰਤ ਜਮ ਸੰਗਿ ਨ ਫਾਸਹਿ ॥
ਗੁਰੁ ਸਿਮਰਤ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰੁ ਕਾਟੇ ਅਪਮਾਨਾ ਹੇ ॥੨॥
ਗੁਰ ਕਾ ਸੇਵਕੁ ਨਰਕਿ ਨ ਜਾਏ ॥
ਗੁਰ ਕਾ ਸੇਵਕੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ॥
ਗੁਰ ਕਾ ਸੇਵਕੁ ਸਾਧਸੰਗੁ ਪਾਏ ਗੁਰੁ ਕਰਦਾ ਨਿਤ ਜੀਅ ਦਾਨਾ ਹੇ ॥੩॥
ਗੁਰ ਦੁਆਰੈ ਹਰਿ ਕੀਰਤਨੁ ਸੁਣੀਐ ॥
ਸਤਿਗੁਰੁ ਭੇਟਿ ਹਰਿ ਜਸੁ ਮੁਖਿ ਭਣੀਐ ॥
ਕਲਿ ਕਲੇਸ ਮਿਟਾਏ ਸਤਿਗੁਰੁ ਹਰਿ ਦਰਗਹ ਦੇਵੈ ਮਾਨਾਂ ਹੇ ॥੪॥ (੧॥੪॥)

With Guru in mind, banished are all afflictions. With Guru in mind, one is caught not by noose of yamas. Immaculate is the mind remaining in Guru's thought and Guru saves from all disgrace. 2. Devotee of the Guru proceeds not to hell. Devotee of the Guru devotes to Godly-contemplation. Devotee of the Guru abides in Sadhsang. Guru ever rejuvenates a Gursikh. 3.

*Listen to Lord's praise at Door of the Guru. Meeting the Guru, one recites Godly Praises. Banishing all sufferings, Satguru bestows honour in Court Divine. 4. (1. 4.)
(Maru Solhe M.5 Ang.1074-75)*

Reciting Naam-Divine, one is rid of, all most serious sins. One is saved from yamas and their noose. Purified is the mind of Naam-devotee. The one disgraced everywhere suffers no more disgrace after devotion to Naam. Naam recitation erases all fate of destined disgrace and instead wins him recognition and honour in the hereafter and also here in this world. Devotee of the Guru, becoming a righteous being, proceeds not to hell. He is ever reciting Naam- Divine and thus saved.

The mortal, going to Sadh-sangat (holy company) of House of the Guru, truly seeking in humility path of spirituality and Naam-Divine, gets the rejuvenating gift of Gur-Mantar of Naam-Divine. If he then proceeds to meditate ceaselessly on Naam, he is redeemed and saved from hell. Unless bestowed by the Guru, Naam contemplation is not possible. Efforts to meditate on Naam through mere hear-say are not fruitful and one is unable to engage at all in Naam-meditation. His pretensions are a mere show. Only one initiated by the Guru, a Gurmukh, becomes a successful Naam devotee. Envisaging Satguru and reciting Naam-Divine for spiritual upliftment, joins Sadh sangat to listen to Divine-Praises with loving mind. Such a devotee is rid of all afflictions by Satguru Nanak-Dashmesh. He is further bestowed with honour of welcome in Court-Divine by Grace of Satguru, The True King.

The following Gurbani describes those who forsake Naam as ungrateful beings that come to deserve to be thrown in hells:

ਜਾ ਤੇ ਬਿਰਥਾ ਕੋਊ ਨਾਹੀ ॥
 ਆਠ ਪਹਰ ਹਰਿ ਰਖੁ ਮਨ ਮਾਹੀ ॥
 ਸਾਧਸੰਗਿ ਭਜੁ ਅਚੁਤ ਸੁਆਮੀ ਦਰਗਹ ਸੋਭਾ ਪਾਵਣਾ ॥੩॥

None is beyond jurisdiction of the Lord. Keep Him, The Immanent One, in mind all the time. Contemplate of Lord Supreme in Sadh sangat and you shall be honoured in Court Divine. 3.

...

ਜਿਸ ਨੇ ਬਿਸਰੈ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
 ਜਲਤਾ ਫਿਰੈ ਰਹੈ ਨਿਤ ਤਾਤਾ ॥
 ਅਕਿਰਤਘਣੈ ਕਉ ਰਖੈ ਨ ਕੋਈ ਨਰਕ ਘੋਰ ਮਹਿ ਪਾਵਣਾ ॥੭॥ (੧॥੧੪॥)

Forgetful of the Lord-Creator, remain restless and always furious. Such ungrateful person is always unwelcome everywhere and he comes to reside in horrid darkness of hells. 7. (1.14.) (Maru Solhe M.5 Ang.1085-86)

All pervading Lord has jurisdiction over all. Those who contemplate of Lord-supreme in Sadh sangat with each breath are glorified in Court Divine. Forgetful of the Creator-Lord, who never give Him a thought, remain restless and burning with fury. His Burning heart is always aflame and furious. Cool of peace comes with Naam- meditation. Bereft of Naam, all mortals are aflame with fury. Envisioning this pitiable condition of the worldly mortals, Sri Guru Nanak came as Emissary of the Lord to provide the cool-composure of Naam-Divine. The self-condemned, who still do not avail of this Divine opportunity of Guru's teachings and attain not peace of heart, can how find peace at all in the hereafter? Those non-believers, who have restlessness of heartburn here, remain even more so in the hereafter. Forgetful of Naam-Divine are the real ungrateful ones. There is no saviour for them here or in the hereafter to provide any solace. They surely go to reside in terrible hell, as they are welcome not elsewhere.

The following Gurbani affirms the reality of transmigration, hell and yamas:

ਅਨਿਕ ਜਨਮ ਭ੍ਰਮੇ ਜੋਨਿ ਮਾਹਿ ॥
 ਹਰਿ ਸਿਮਰਨ ਬਿਨੁ ਨਰਕਿ ਪਾਹਿ ॥
 ਭਗਤਿ ਬਿਹੂਨਾ ਖੰਡ ਖੰਡ ॥
 ਬਿਨੁ ਬੂਝੇ ਜਮੁ ਦੇਤ ਡੰਡ ॥੧॥ (੨॥)

*Countless have been births in various species of life. Without Naam-contemplation one proceeds to hell. Forsaking devotion-Divine, one is fragmented into pieces. Those, comprehending not truth-Divine, are punished by yamas. 1. (2.)
(Basant M.5 Ang.1192)*

The mortals, abiding not by Gurmat teachings to engage in Naam devotion undergo transmigration of various species of life. They certainly go to reside in hell. Devoid of Godly devotion die miserable death of being cut into pieces. Comprehending not high spirituality that Divine-devotion leads to and engaging not in God- love, such a one shall have to undergo punishment by yamas. Non-believing atheists shall be thrown in utterly dark well in hell.

ਗ੍ਰਿਹਿ ਅੰਧ ਕੂਪ ਪਤਿਤ ਪ੍ਰਾਣੀ ਨਰਕ ਘੋਰ ਗੁਬਾਰ ॥ (੧॥) (੭੬॥੯੯॥)

*Thrown is the disgraced sinner in utterly dark well, in horrid darkness of hell. (1.) (76.99.)
(Sarang M.5 Ang.1223)*

Fear of death and devouring by death is inescapable for the non- believer. However, God himself is saviour of His devotees. A non- believer loses confidence of all. None believes or welcomes him. He suffers pain here and hell in the hereafter. He transmigrates through life of many species.

ਟੁਟੀ ਨਿੰਦਕ ਕੀ ਅਧ ਬੀਚ ॥

ਜਨ ਕਾ ਰਾਖਾ ਆਪਿ ਸੁਆਮੀ ਬੇਮੁਖ ਕਉ ਆਇ ਪਹੂਚੀ ਮੀਚ ॥੧॥ ਰਹਾਉ ॥

ਉਸ ਕਾ ਕਹਿਆ ਕੋਇ ਨ ਸੁਣਈ ਕਹੀ ਨ ਬੈਸਣੁ ਪਾਵੈ ॥

ਈਹਾਂ ਦੁਖੁ ਆਗੈ ਨਰਕੁ ਭੁੰਚੈ ਬਹੁ ਜੋਨੀ ਭਰਮਾਵੈ ॥੧॥ (੮੩॥੧੦੬॥)

A slanderer remains suspended half-way through, in fear and anxiety. Saviour is the Lord, himself of his devotees. Devouring death comes to the non-believer. 1. Pause.

None pays any heed to him nor is he welcome any where. Suffering pain here, hell awaits him in the hereafter And he transmigrates through many lives. 1. (83. 106.)

(Sarang M.5 Ang.1224)

Here again is proved the reality of both hell and transmigration. The following Gurbani is yet another re-affirmation that those forsaking the Gurmat way to delve in ritualistic faiths are bound to reside in hell and undergo countless punishments. They go around transmigrating from one species to another of life.

ਨਾਮੁ ਬਿਸਾਰਿ ਚਲਹਿ ਅਨ ਮਾਰਗਿ ਨਰਕ ਘੋਰ ਮਹਿ ਪਾਹਿ ॥

ਅਨਿਕ ਸਜਾਈ ਗਣਤ ਨ ਆਵੈ ਗਰਭੈ ਗਰਭਿ ਭੁਮਾਹਿ ॥੧॥ (੮੮॥੧੧੧॥)

Forsaking Naam, those, who follow other path of duality, are thrown into horrid dark hell.

Countless are the punishments meted out and they remain transmigrating into different wombs. 1. (88. 111.)

(Sarang M5 Ang.1225)

Doubtlessly, the entanglement of transmigration is treated like dwelling in hell, yet this does not construe that separate hell does not exist in the hereafter. Here is a clarification in Gurbani. It states, that the fortunate mortals, who abandon attachment for worldliness and yearn for Love-Divine are saved from hell in the hereafter by Grace of the Satguru.

ਦਰਸ ਪਿਆਸ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਕਾਢੀ ਨਰਕ ਤੇ ਧੂਹ ॥੧॥ (੯੫॥੧੧੮॥)

My mind yearns for glimpse of the Lord in Love-Divine. Saved I am and pulled out of the hell by his grace. 1. (95.118.)

(Sarang M.5 Ang.1227)

If a mortal being dies yearning in Love-Divine for a glimpse of the Lord; he is saved from hell by Satguru, pulling him away.

The unfortunate being who forsakes Guru's teachings, throwing care for the ordained instructions to the winds, pays no heed to the Guru, but proceeds to become worldly elite; He wins worldly recognition and collects lot of wealth, yet such a one comes to reside in hell.

ਗੁਰ ਤੇ ਮੁਹੁ ਫੇਰੇ ਜੇ ਕੋਈ ਗੁਰ ਕਾ ਕਹਿਆ ਨ ਚਿਤਿ ਧਰੈ ॥

ਕਰਿ ਆਚਾਰ ਬਹੁ ਸੰਪਉ ਸੰਚੈ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਨਰਕਿ ਪਰੈ ॥੪॥ (੬॥)

Forsaking Guru, mortal ignores teachings of Gurmat. Even if he gains worldly recognition and collects lots of wealth, yet all his doings lead only to residence in hell. 4. (6.)

(Parbhati M.1 Ang.1334)

The worldly elite, highly recognised and wealthy people are headed for hell. All the worldly recognition and social acceptance come to naught in the hereafter. They are surely hell bound. Here they pay no heed to spiritual instructions by the Guru. They are only outwardly Sikhs, following their own wishes and desires. They care the least for Guru -ordained instructions. Such mind-ward beings, forsaking Guru, are counted as non-believers. They find no shelter anywhere. All they enjoy is fleeting glitter of worldliness briefly, that is fake and mere show. In fact, in their hearts they are miserable, though they disclose not their misery. However, omniscient Lord knows all such secrets. Of the five demons, responsible for sending one to hell, the demon of lust is the worst. Just being under the influence of lust, a person goes to reside in hell. Transmigration is also "gift" of lustfulness. A lustful being is taken-in very soon by a beautiful woman. All acts of piety and good conduct are fullified by the powerful lust. Harassed by lust, the lustful being is disgraced all over and made to go round cycles of transmigration. He is born and dies repeatedly delving in lustfulness. Lastly he comes to reside in hell. None of his efforts are of any avail. Only those are saved, whose spiritual merit of past deeds helps them to seek shelter of Sadh sangat. They should then truly repent past misdeeds and refrain from them in future. Seeking shelter-Divine, they should engage in Gurmat way of life and ceaseless Naam-devotion for rest of their lives. This is the only way to escape hell. Just for monetary pleasure under the influence of fickle minds do they indulge in adultery and come to deserve dwelling in hell. The relevant 'Sehskriti Salok' is as follows:

ਹੇ ਕਾਮੰ ਨਰਕ ਬਿਸੁਆਸੰ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਾਵਣਹ ॥

ਚਿਤ ਹਰਣੰ ਤ੍ਰੈ ਲੋਕ ਗੰਮੰ ਜਪ ਤਪ ਸੀਲ ਬਿਦਾਰਣਹ ॥

ਅਲਪ ਸੁਖ ਅਵਿਤ ਚੰਚਲ ਉਚ ਨੀਚ ਸਮਾਵਣਹ ॥

ਤਵ ਭੈ ਬਿਮੁਚਿਤ ਸਾਧ ਸੰਗਮ ਓਟ ਨਾਨਕ ਨਾਰਾਇਣਹ ॥੪੬॥

O' lust! You lead to dwelling in hell and endless transmigration. You are stealer of minds; with access to all three worlds everywhere and you destroy all piety and gentleness. Fickle is the short pleasure, that discriminates not between high and the low. Lost is thy fear in Sadh sangat and seeking shelter-Divine, says Nanak. 46.

(Salok Sehskriti M.5 Ang.1358)

To escape hell, it is essential to control lustful feelings. This can be achieved only in Sadh sangat and remaining engrossed in Naam-Divine. Holy ones give true advice and clarion warning call that

forsaking precious Naam, those who adopt other means and seek support of duality shall proceed to hell.

ਹਰਿ ਸੋ ਹੀਰਾ ਛਾਡਿ ਕੈ ਕਰਹਿ ਆਨ ਕੀ ਆਸ ॥
ਤੇ ਨਰ ਦੇਜਕ ਜਾਹਿਗੇ ਸਤਿ ਭਾਖੈ ਰਵਿਦਾਸ ॥੨੪੨॥

Forsaking Jewel-like-Naam, most precious, and seeking other support; Such mortals shall proceed to hell, proclaims Ravidas this truth. 242.
(*Salok Bhagat Kabir Ji Ang.1377*)

This is a Gurbani description of burning hot hell:-

ਫਰੀਦਾ ਮਉਤੈ ਦਾ ਬੰਨਾ ਏਵੈ ਦਿਸੈ ਜਿਉ ਦਰੀਆਵੈ ਢਾਹਾ ॥
ਅਗੈ ਦੇਜਕੁ ਤਪਿਆ ਸੁਣੀਐ ਹੂਲ ਪਵੈ ਕਾਹਾਹਾ ॥ (੯੮॥)

Farida, such is the vision of the hereafter, the region after death, as the crumbling bank of a river. There exists burning hot hell and heard are the wailing cries. (98.)
(*Salok Farid Ji Ang.1383*)

The roasted beings in burning hot hell wail and cry. Envisioning and hearing all this, the holy ones with Divine powers bear true witness. Those, who refrain not from evil sins in carelessness, shall face the witness of their own deeds while accounting. However, the ones on whom reality has dawned, have refrained from evil doing and engaged themselves in Godly-devotion. They will be saved from the fire of hell.

ਇਕਨਾ ਨੋ ਸਭ ਸੋਝੀ ਆਈ ਇਕਿ ਫਿਰਦੇ ਵੇਪਰਵਾਹਾ ॥
ਅਮਲ ਜਿ ਕੀਤਿਆ ਦੁਨੀ ਵਿਚਿ ਸੇ ਦਰਗਹ ਓਗਾਹਾ ॥੯੮॥

Some have come to realise all truth, while others go about in carelessness. Deeds performed in this world, shall bear witness in Court-Divine. 98.
(*Salok Farid Ji. Ang.1383*)

The beings, who choose not to tread path of Love-Divine of Gurmat, but delve in stray paths of ritualism, are ignorant fools. Forsaking Naam-Divine, they have no escape from hell, without shadow of a doubt.

ਪੰਥਾ ਪ੍ਰੇਮ ਨ ਜਾਣਈ ਭੂਲੀ ਫਿਰੈ ਗਵਾਰਿ ॥
ਨਾਨਕ ਹਰਿ ਬਿਸਰਾਇ ਕੈ ਪਉਦੇ ਨਰਕਿ ਅੰਧਾਰ ॥੧੮॥

The ignorant, going astray, knows not the Path of Love- Divine. O' Nanak! Forgetful of Naam are thrown in darkness of hell. 18.
(*Salok M.5 Ang.1425*)

This should suffice for the topic of hell and heaven. Enough has been quoted from Gurbani along with detailed discussion of the source. There cannot be a faithful Sikh, who can deny reality of existence of heaven and hell. Following chapter is on the topic of reality of yamas. Gurbani provides so much evidence, that a Gursikh has no scope for their denial. However, except for the seekers of truth, no one pays any attention to the topic of Yamas. General recitation of Gurbani overlooks this. The necessary Gurbani quotations and detailed discussion shall, therefore, follow to establish reality of the existence of Yamas and the region of their residence. Conciseness shall of course be an important factor. The most relevant quotations alone shall be discussed in detail and rest shall be briefly interpreted. Some quotations shall only be given in original.

CHAPTER 10 - YAMAS AND REGION OF THEIR ABODE

Let us commence with a quotation from Jap Ji Sahib. Guru Nanak states, that believing in Naam and imbibing Naam in mind, one is saved from attachment of worldliness and the punishment by Yama. One is also thus saved from proceeding under arrest of the Yama.

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ (੧੩॥)

Believing in Naam-Divine, one is saved from blows to the face and attachment of worldliness. Such a one does not go with Yama (under arrest). (13.)

(Sri Jap Ji Sahib Ang.3)

Fountainhead of Truth and Truthful living, Guru Nanak Sahib, with all His all-knowing and supervision, has visioned the existence of Yamas in invisible world. That is how He has come to mention this. However, He has confirmed, that the Naam-devotees have no fear of Yamas and are not even approached by Yamas. Exist they do and come to arrest non-believers in Gurmat, to take them to the hereafter. We also recite daily in 'Rehras Sahib':

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥ (੩॥) (੧॥)

Liberated are those, meditating on Naam, cut asunder is their noose of Yama. (3.) (1.)

(Aasa M.4 So Purakh Ang.11)

We pay not attention to the meaning. It is clearly stated, that liberated are the Naam-devotees and cut asunder is the noose of Yama from their necks. They are saved.

The non-believers, who taste not Naam-Nectarian, suffer from pain of egotistic thorn in their heart. Their egoism does not allow them to pursue spiritualism and Naam-devotion. Thus, how can they ever taste Nectar of Naam? While treading long and torturous journey in the hereafter, the thorn of egotism pricks painfully.

ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥ (੪॥)

As one treads the long journey, thorn of egotism pricks painfully. Additionally Yama hits on the head with punishing rod. 2. (4.)

(Sohila Gaurri Poorbi M.4 Ang.13)

Painful, thus, is the thorn of egotism pricking and added to that is the agony of punishment by rod of the Yamas. Escape there is none! Can a Sikh believer deny existence of Yama and the punishment of his rod? In fact as a Gurmukh, Guru-oriented, in Divine fear he realises his self. Fearful of the suffering that unbelievers have to undergo, he engages in efforts to save himself and help others. He follows the righteous path and makes others aware of this. Here is another evidence of existence of terrible Yamas:

ਕੂਕਰ ਕੂੜੁ ਕਮਾਈਐ ਗੁਰ ਨਿੰਦਾ ਪਚੈ ਪਚਾਨੁ ॥

ਭਰਮੇ ਭੁਲਾ ਦੁਖੁ ਘਣੈ ਜਮੁ ਮਾਰਿ ਕਰੈ ਖੁਲਹਾਨੁ ॥

ਮਨਮੁਖਿ ਸੁਖੁ ਨ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸੁਖੁ ਸੁਭਾਨੁ ॥੩॥

ਐਥੈ ਧੰਧੁ ਪਿਟਾਈਐ ਸਚੁ ਲਿਖਤੁ ਪਰਵਾਨੁ ॥ (੪॥) (੧੯॥)

Doggish slanderer delves in falsehood of slandering against the Guru, leading rotten life. Gone astray, he suffers severe pain of crushing blows of Yama. Mind-ward, non-believers wail due to wrong doings. Gurmukhs, faithful devouts.find ecstatic bliss. 3. Worldly non-believers wail due to wrong doings. Accepted is this Truthful description of Will-Divine. (4.) (19.) (Sri Rag M.1 Ang.21)

Slandering is like barking of a dog that leads to rotten life of the slanderer. Gone astray, he is severely punished in the hereafter. The Yama gives crushing blows. Never is there any peace for a non-believer. The Gurmukh devotees are graced with all bliss. Here the atheists delve in wasteful, wrongdoings and suffer their consequences. The described fate awaits them in the hereafter. The Gurbani quote is Truth-Eternal and thus accepted. This includes 'crushing blows by Yama'. So, confirmed is the existence of Yamas who punish with crushing blows slanderers of the Guru. There is no scope for doubt in this.

The next quote from Gurbani depicts that those who forsake Guru get their faces blackened with markings of dark destiny on their foreheads. They remain in restlessness of pain day and night, all the time. They also carry heavy load of sufferings to the hereafter. They are constantly under the surveillance of Yama.

ਸਤਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰਹਿ ਮਥੇ ਤਿਨ ਕਾਲੇ ॥

ਅਨਦਿਨੁ ਦੁਖ ਕਮਾਵਦੇ ਨਿਤ ਜੋਹੇ ਜਮ ਜਾਲੇ ॥ (੩॥) (੯॥੪੨॥)

Forsaking Guru, the beings get their foreheads marked with dark destiny. Suffering day and night, they remain under surveillance of Yama always. (3.) (9.42.)

(Sri Rag M.3 Ang.30)

They shall be entrapped by Yama. The ignorant atheists, engrossed in egotism, carry heavy burden of their ego. Restlessness of ego leaves them not in peace. They delve in wrongdoings and remain under their poisonous effect. Divergent are the ways of worldly evil and God-oriented ones those never meet. Unaware remain the non-believers of Naam-Divine and are thus always unsheltered here and in the hereafter. Yamas take them under control in the hereafter and lead them to their own region, place of the Yamas. There several punishments are meted out to them.

ਹਉਮੈ ਸਭਾ ਗਣਤ ਹੈ ਗਣਤੈ ਨਉ ਸੁਖੁ ਨਾਹਿ ॥

ਬਿਖੁ ਕੀ ਕਾਰ ਕਮਾਵਣੀ ਬਿਖੁ ਹੀ ਮਾਹਿ ਸਮਾਹਿ ॥

ਬਿਨੁ ਨਾਵੈ ਠਉਰੁ ਨ ਪਾਇਨੀ ਜਮਪੁਰਿ ਦੁਖ ਸਹਾਹਿ ॥੩॥ (੨੪॥੫੭॥)

Delving in egoism is all accountable, and one finds not peace while accounting. Performing evil deeds, one remains immersed in their poison. There is no shelter without Naam and forsaking Naam, they proceed to suffer in the place of Yama. 3. (24.57.)

(Sri Rag M.3 Ang.36)

This establishes existence of region of the Yamas, that forms part of the invisible world. Yamas reside there and those who come under their control are taken there for punishment. This is reaffirmed in the following quote:

ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਮਡੰਡੁ ਲਗੈ ਤਿਨ ਆਇ ॥ (੧॥) (੨॥੧੯॥)

Sinning under egotistic influence, they suffer punishment by the rod of Yamas. (1.) (2.19.)

(Sri Rag M.3 Ang.65)

Other than Naam-devotion, all other activity is egotistic, guided by egotism. Such activity is conducive to punishment through Yamas. Guru Sahib reveals The Truth that Godly devotees remain in a spirit of detachment from all worldly activity.

The mind-ward, under the influence of ego, delving in worldliness, shall be punished by Yamas. Saved are those alone and redeemed, who become true devotees of Satguru and imbibe Naam-Divine.

ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਮਡੰਡੁ ਲਗੈ ਤਿਨ ਆਇ ॥
ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਉਬਰੇ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥੧॥ (੨॥੧੯॥)

Delving in egotistic worldliness are punished by Yamas. Those who become true devotees of Satguru and imbibe Naam, are redeemed. 1. (2.19.)

(Sri Rag M.3 Ag.65)

The worldly mortals, who appear to be enjoying physical comforts, good health, freedom from worries, plentiful of worldly wealth and sources of pleasure gathered through fair and foul means, escape not the punishing Yamas if they forsake Lord of all such gifts. Says Gurbani:

ਕਾਇਆ ਰੋਗੁ ਨ ਛਿਦੁ ਕਿਛੁ ਨਾ ਕਿਛੁ ਕਾੜਾ ਸੋਗੁ ॥
ਮਿਰਤੁ ਨ ਆਵੀ ਚਿਤਿ ਤਿਸੁ ਅਹਿਨਿਸਿ ਭੋਗੈ ਭੋਗੁ ॥
ਸਭ ਕਿਛੁ ਕੀਤੇਨੁ ਆਪਣਾ ਜੀਇ ਨ ਸੰਕ ਧਰਿਆ ॥
ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਜਮਕੰਕਰ ਵਸਿ ਪਰਿਆ ॥੮॥ (੧॥੨੬॥)

Enjoying healthy body, with nothing amiss and no worldly care or worry, Engaged in worldly pleasures and never thinking of death, accumulating all wealth without restraint, But forsaking Lord Supreme, such a one is dealt with by Yamas. 8. (1.26.)

(Sri Rag M.5 Ang.71)

The one who is forgetful of the impending death and busies himself in worldly pleasures without restraint, yet contemplates not of Lord- Supreme, Provider of all these gifts. Such a one is taken care of by Yamas in the hereafter, without fail. This Truth is reaffirmed here:

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲਾਵੀ ਆਇਆ ਖੇਤੁ ॥
ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਿਸੈ ਨ ਮਿਲਿਆ ਭੇਤੁ ॥
ਭੇਤੁ ਚੇਤੁ ਹਰਿ ਕਿਸੈ ਨ ਮਿਲਿਓ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ॥ (੪॥੧॥)

During fourth phase of human life, one comes to ripeness of old age. Taking hold the Yama proceeds to the hereafter along with the mortal being to destiny, unknown to all others. Forewarning and knowledge of whereabouts there is none, when Yama proceeds along with the being. (4.1.)

(Sri Rag M.1 Ang.75)

ਅੰਤਿ ਕਾਲਿ ਪਛੁਤਾਸੀ ਅੰਧੁਲੇ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ॥
ਸਭੁ ਕਿਛੁ ਅਪੁਨਾ ਕਰਿ ਕਰਿ ਰਾਖਿਆ ਖਿਨ ਮਹਿ ਭਇਆ ਪਰਾਇਆ ॥ (੩॥) (੨॥)

O' ignorant blind! You shall repent when the end comes and taking hold Yama drives you onward. All, that you gather in greed to own, shall become property of others in no time! (3.) (2.)

(Sri Rag M.1. Ang.76)

Herein Satguru addresses the mortal being who was sent for trading in Naam True and collect Naam-Wealth, yet he proceeds empty-handed. He remained engrossed in collecting poisonous

worldly- wealth. Suddenly comes the death-call and Yamas take hold of him. All this impending fate was farthest from his mind. What to talk of Divine-Contemplation, the worldly being ignores even death. Now the Yamas lead him on to the unknown hereafter.

O' mortal! You have wasted whole of the precious human life! O' ignorant fool! You shall repent in the end, when the Yama drives you on to the hereafter. All the accumulated wealth that you thought to be your own, shall change hands instantly. Nothing shall accompany you and your life-long toil just goes in vain.

In the age of youthfulness, one is brimming with all kinds of desires. Full of egotistic pride, one loses all power to discriminate between good and bad. Guru Sahib herein warns such indiscriminating mortal. "O' mortal! Path you have to tread in the hereafter is extremely torturous. You seek not the shelter of True Satguru. The terrible Yama awaits you and you shall have to undergo his punishment."

ਦੂਜੇ ਪਹਰੇ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੁਆਨੀ ਲਹਰੀ ਦੇਇ ॥
ਬੁਰਾ ਭਲਾ ਨ ਪਛਾਣਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਮਤਾ ਅਹੰਮੇਇ ॥
ਬੁਰਾ ਭਲਾ ਨ ਪਛਾਣੈ ਪ੍ਰਾਣੀ ਆਗੈ ਪੰਥੁ ਕਰਾਰਾ ॥
ਪੂਰਾ ਸਤਿਗੁਰੁ ਕਬਹੂੰ ਨ ਸੇਵਿਆ ਸਿਰਿ ਠਾਢੇ ਜਮ ਜੰਦਾਰਾ ॥ (੨॥) (੧॥੪॥)

During second phase of life, O' trader friend, You are swayed by desire of brimming youthfulness. Drunk with vanity, you discriminate not between good and bad. Journey of torturous path awaits you in the hereafter. You have never sought to serve True Satguru. and now awaits you, impending death and terrible Yama. (2.) (1.4.)
(Sri Rag M.5 Ang.77)

As soon as, Divine-call of death is received, mortal has to proceed without delay. He has to accompany carriers of death, Yamas. I have seen many such departing ones. Strong is the hold of Yamas, who allow no respite or delay and lead the mortal on to the journey to the hereafter.

ਲਿਖਿਆ ਆਇਆ ਗੋਵਿੰਦ ਕਾ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਉਠਿ ਚਲੇ ਕਮਾਣਾ ਸਾਥਿ ॥
ਇਕ ਰਤੀ ਬਿਲਮ ਨ ਦੇਵਨੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਓਨੀ ਤਕੜੇ ਪਾਏ ਹਾਥ ॥ (੫॥) (੧॥੪॥)

Lord has ordained your death, O' trader friend! You shall proceed now along with account of your deeds. With firmness of their grip on you, carriers of death shall allow no respite or delay. (5.) (1.4.)
(Sri Rag M.5 Ang.78)

The trader friends, who have gathered the load of profitable commodity of Naam-Wealth, receive welcome in Court-Divine and find shelter in Eternal Abode. They abide there forever. While residing at the Door of Abode Divine, they remain imbued with Naam-devotion of the Incomprehensible Lord. There they fear not Yamas nor is there transmigration any more. This is the very end of all doubt and pain; such is the reward of Naam-Wealth, bestowed by The Benevolent Lord-Creator. Carrying the load of Naam- Wealth, the successful traders are welcomed with honour. Harassment there is none for them whether of the toll-collecting Yamas or of the account-keeping Chittar-Gupt. Yamas feel lowly and helpless, while the account rendering by the Chittar-Gupt gets torn and thrown away. That is why Guru Sahib advises lovingly to collect load of Naam-Wealth in human life. Says Gurbani:

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਲਦੇ ਖੇਪ ਸਵਲੀ ॥
ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਦਰੁ ਨਿਹਚਲੁ ਮਲੀ ॥

ਹਰਿ ਦਰੁ ਸੇਵੇ ਅਲਖ ਅਭੇਵੇ ਨਿਹਚਲੁ ਆਸਣੁ ਪਾਇਆ ॥
ਤਹ ਜਨਮ ਨ ਮਰਣੁ ਨ ਆਵਣ ਜਾਣਾ ਸੰਸਾ ਦੂਖੁ ਮਿਟਾਇਆ ॥
ਚਿਤ੍ਰੁ ਗੁਪਤ ਕਾ ਕਾਗਦੁ ਫਾਰਿਆ ਜਮਦੂਤਾ ਕਛੁ ਨ ਚਲੀ ॥
ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਹਰਿ ਲਦੇ ਖੋਪ ਸਵਲੀ ॥੩॥ (੧॥੨॥)

*O' my mind, friend dear! Collect profitable commodity of Naam. Thus, O' mind, you shall surely gain shelter at Door-Divine. There you shall serve Incomprehensible Lord, abiding at Eternal Abode-Divine. No more shall there be transmigration nor doubt nor pain. Torn away is the account paper by Chittar-Gupt and Yamas rendered helpless. O' Nanak! Beloved Satguru advises lovingly to collect load of Profitable Naam-Wealth commodity.3. (1.2.)
(Sri Rag Channt M.5 Ang.79)*

Here is the most loving and sympathetic teaching, without any scare. Yamas can do nothing to those carrying Naam-Wealth to the hereafter. Chittar-Gupt is not called upon to produce any account of deeds kept by him. Nothing goes amiss in the account kept by the invisible being of all personal deeds of all mortals. Undeniably Yamas and Chittar-Gupt do exist, yet they affect, not the least, Naam-devotees. Torn away is the account of Chittar-Gupt and Yamas become powerless. Unrestricted are the carriers of Naam- Wealth and are certainly most welcome!

Thus, the Gurmukhs, who devote to Naam with all their being, in thought, word and deed, cross the horrible ocean without any difficulty. But non-believers must suffer punishment by the Yamas, as they ignored the Divine-Ordinance of Naam-devotion all their lives. The following Gurbani issues a strict warning, "O' fool! Mind-ward mortal! You shall come to repent, as you engage in foolish doings. Instead heed this warning call and devote to Naam- contemplation or else you shall head for region of Yamas".

ਫਿਰਿ ਪਛੁਤਾਵਹਿਗਾ ਮੁੜਿਆ ਤੂੰ ਕਵਨ ਕੁਮਤਿ ਭ੍ਰਮਿ ਲਾਗਾ ॥
ਚੇਤਿ ਰਾਮੁ ਨਾਹੀ ਜਮ ਪੁਰਿ ਜਾਹਿਗਾ ਜਨੁ ਬਿਚਰੈ ਅਨਰਾਧਾ ॥੧॥ ਰਹਾਉ ॥

*You shall come to grief, O 'fool, engaging in foolish doings of wrong belief (Here comes the warning call:) Engage in Naam-contemplation or else you shall head for place of Yamas, after a life of apostasy. 1. Pause.
(Sri Rag Beni Ji Ang.93)*

True devotees, who devote to Naam-contemplation and sing Divine Virtues all their lives, are true lovers of Divine. Their Love-Divine is Ever-lasting. They always live in Divine-Presence. Cut asunder is their noose of Yama. In fact they are not ensnared at all and even their past sins are pardoned.

ਲਾਗੀ ਪ੍ਰੀਤਿ ਨ ਤੂਟੈ ਮੂਲੇ ॥
ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਣ ਗਾਵਾ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸਾ ਜੀਉ ॥੨॥ (੩੧॥੩੮॥)

*Deep Love-Divine is everlasting, abiding always in Presence-Divine. Naam-contemplation and singing ceaselessly. Virtues-Divine, cut asunder is the noose of Yamas. 2. (31.38.)
(Majh M.5 Ang.105)*

The ignorant fools, straying into blind ignorance, seek not initiation by Satguru to become Gursikhs and devotees of Naam. How can they find Door to Liberation? They are destined to repeated births and deaths of transmigration and suffer punishment at the place of Yamas.

ਸਤਿਗੁਰੁ ਨ ਸੇਵਹਿ ਮੁਰਖ ਅੰਧ ਗਵਾਰਾ ॥

ਫਿਰਿ ਓਇ ਕਿਥਹੁ ਪਾਇਨਿ ਮੋਖ ਦੁਆਰਾ ॥

ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਫਿਰਿ ਫਿਰਿ ਆਵਹਿ ਜਮ ਦਰਿ ਚੋਟਾ ਖਾਵਣਿਆ ॥੪॥ (੧੦॥੧੧॥)

The fools, blind ignorants, seek not refuge of Satguru. Then how can they find Door of Liberation? They keep transmigrating through repeated births and deaths. Suffer they blows at door of the Yamas. 4. (10.11.)

(Majh M.3 Ang.115)

Forgetful of Naam are certainly in for Yama's punishment. Dwelling in duality, toll of Yama's punishing rod is a must. They must account for every bit of their sins.

ਜਮੁ ਜਾਗਾਤੀ ਦੂਜੈ ਭਾਇ ਕਰੁ ਲਾਏ ॥

ਨਾਵਹੁ ਭੂਲੇ ਦੇਇ ਸਜਾਏ ॥

ਘੜੀ ਮੁਹਤ ਕਾ ਲੇਖਾ ਲੇਵੈ ਰਤੀਅਹੁ ਮਾਸਾ ਤੋਲ ਕਢਾਵਣਿਆ ॥੫॥ (੨੮॥੨੯॥)

Toll-collecting Yama taxes those dwelling in duality. Yama punishes the forgetful of Naam. Accounting is done forevery bit of sins and nothing is pardoned. 5. (28.29.)

(Majh M.3 Ang.127)

See! Every bit of sinful living is taken into account in the hereafter. No one escapes this except the Naam-devotees. They are above board and not subjected to accounting. The terrible Yama does not even approach them. This is picturized here in:

ਨਿਤ ਨਿਤ ਦਯੁ ਸਮਾਲੀਐ ॥

ਮੂਲਿ ਨ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥ ਰਹਾਉ ॥

ਸੰਤਾ ਸੰਗਤਿ ਪਾਈਐ ॥

ਜਿਤੁ ਜਮ ਕੈ ਪੰਥਿ ਨ ਜਾਈਐ ॥

ਤੋਸਾ ਹਰਿ ਕਾ ਨਾਮੁ ਲੈ ਤੇਰੇ ਕੁਲਹਿ ਨ ਲਾਗੈ ਗਾਲਿ ਜੀਉ ॥੧॥

ਜੋ ਸਿਮਰੰਦੇ ਸਾਂਈਐ ॥

ਨਰਕਿ ਨ ਸੇਈ ਪਾਈਐ ॥

ਤਤੀ ਵਾਉ ਨ ਲਗਈ ਜਿਨ ਮਨਿ ਵੁਠਾ ਆਇ ਜੀਉ ॥੨॥ (੩੯॥)

Abide always in Godly-Presence, ever contemplating of Naam. Pause.

Remain in holy company of saints, so that you escape Yama. Take nourishment of Naam-Divine and thus remain unblemished. 1.

Contemplators of Naam are thrown not in hell. Where the Lord abides in heart, suffering there is none. 2. (39.)

(Majh M.5 Ang.132)

The devotees, meditating on Naam with each breath, without respite, living in saintly company and taking Naam-Nourishment all their lives, proceed not with Yamas. They remain immaculately unblemished. They go not to reside in hell and face not any suffering. Lord abides in their hearts and graces them. Fifth Nanak, Guru Arjan, states thus in 'Baramah Gurbani':

ਦੁਯੈ ਭਾਇ ਵਿਗੁਚੀਐ ਗਲਿ ਪਈਸੁ ਜਮ ਕੀ ਫਾਸ ॥

ਜੇਹਾ ਬੀਜੈ ਸੇ ਲੁਣੈ ਮਥੈ ਜੇ ਲਿਖਿਆਸੁ ॥

ਰੈਣਿ ਵਿਹਾਣੀ ਪਛੁਤਾਣੀ ਉਠਿ ਚਲੀ ਗਈ ਨਿਰਾਸ ॥

ਜਿਨ ਕੋ ਸਾਧੂ ਭੇਟੀਐ ਸੇ ਦਰਗਹ ਹੋਇ ਖਲਾਸੁ ॥ (੫॥)

Forsaking Love-Divine, noose of Yama is put around the neck. One reaps as he sows, as destined. One departs grieving and sorrowful, when life opportunity is lost at the end. Those who seek and find saintly Guru, are redeemed in the hereafter. (5.)
(Baramah Majh Ang.134)

Forsaking Naam, dwellers in duality always suffer loss. Love of duality leads to ensnarement by the Yamas, reaping the fruit of one's own deeds. After spending whole life in vain, one is left only with grief and departs in sorrow of desperation. Only those are redeemed in the hereafter who avail of the teachings of Saintly Guru Nanak in human life. The ones initiated into the House of Guru and abiding by His teachings, only devote to Naam-Divine. In the sixth month of 'Bhadon', Gurbani in Baramah speaks thus:

ਜਿਤੁ ਦਿਨਿ ਦੇਹ ਬਿਨਸਸੀ ਤਿਤੁ ਵੇਲੈ ਕਹਸਨਿ ਪ੍ਰੇਤੁ ॥
ਪਕੜਿ ਚਲਾਇਨਿ ਦੂਤ ਜਮ ਕਿਸੈ ਨ ਦੇਨੀ ਭੇਤੁ ॥
ਛੱਡਿ ਖੜੋਤੇ ਖਿਨੈ ਮਾਹਿ ਜਿਨ ਸਿਉ ਲਗਾ ਹੇਤੁ ॥
ਹਥ ਮਰੋੜੈ ਤਨੁ ਕਪੇ ਸਿਆਹਹੁ ਹੋਆ ਸੇਤੁ ॥
ਜੇਹਾ ਬੀਜੈ ਸੇ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਚਰਣ ਬੋਹਿਥ ਪ੍ਰਭ ਦੇਤੁ ॥
ਸੇ ਭਾਦੁਇ ਨਰਕਿ ਨ ਪਾਈਅਹਿ ਗੁਰੁ ਰਖਣ ਵਾਲਾ ਹੇਤੁ ॥੭॥

The day body is shed, the dead is termed ghost. Taking hold of the being, Yamas set on a march to the hereafter, unknown destination. All the beloved ones abandon the dead instantly. Death brings deshaping of hands, shaking of body and the dying body changes into black and then white. One reaps what he sows in the field of deed-performance. O' Nanak! Those, who are under refuge of the Lord, are taken aboard the ship of Naam-Divine. Saved are they from hell by the Saviour and caring Guru. 7.

(Baramah Majh M.5 Ang.134)

As soon as one sheds body after death, he comes under control of the Yamas. Taking hold of him, Yamas set on march to the unknown. Fearsome becomes a dead body and scares the beholders. The once lovely looking body appears demonised. Not even the dearest ones know about state of the being. None knows about the Yamas taking him away. Even if one could vision this, what could one do about it? This is for sure that the dead one goes under the control of Yamas. The shed body is instantly abandoned by the worldly relatives, who had loving relationship during lifetime. The dying bodies first turn black, but when breath is gone it becomes white. The departed being comes to reap in the hereafter what he had sown in life. Adjudication of deeds is done in the hereafter. The above relates to those, who forsake Lord Supreme all their lives and devote not to Naam-Divine. However, the devout, with Grace Divine, are taken aboard the Naam-ship by Satguru. In fact the devout reside in Godly Presence both here and in the hereafter. Satguru bestows honour on them in Court-Divine. They are saved from hell.

Without holy company of the Saintly Gurmukhs in human life, the mortals stray around alone in the hereafter. None provides them any solace or company there. Only Yamas control them. No amount of struggle can save them from crushing blows of the Yamas, that they suffer constantly.

ਸਾਧ ਜਨਾ ਤੇ ਬਾਹਰੀ ਸੇ ਰਹਨਿ ਇਕੋਲੜੀਆਹ ॥
ਤਿਨ ਦੁਖੁ ਨ ਕਬਹੂ ਉਤਰੈ ਸੇ ਜਮ ਕੈ ਵਸਿ ਪੜੀਆਹ ॥ (੧੦॥)

Forsaking holy company of Saints, they dwell in loneliness. Under the control of Yamas, pain of suffering punishments is perpetual. (10.)

(Baramah Majh Ang.135)

The mortals, that live in evil company and get polluted in mind, surely come under the control of Yamas and suffer their crushing blows. In view of this Truth, one must waste no time to engage in Naam-recitation of All-Prevalent Lord. Naam devotion must be throughout life or else Yamas and their punishment awaits in the hereafter. There is a huge army of Yamas with the horrid looks. They give different kinds of torturous punishment. When human body is reduced just to a heap of earth, looting the inner being Yamas take away life-breath. The shed body is left hollow, that used to be enticed and robbed of spiritual-wealth by the five demons of lust, anger, greed, attachment of worldliness and self-conceit. Only the being, individual soul, comes under the grip of Yamas, while the demons escape. All the blows of Yamas are dealt to the being and the demons make good their escape with the very onset of punishment. The being is driven away with a heavy chain of Yamas around the neck.

Those, for whose sake the mortal being delved in sinful deeds all his life, do not even come near his dead body. The beneficiaries of his ill-gotten wealth too can render no help, not even the enchanting wife, whose heavy demands of ornaments and wealth one met through all fair and foul means. Self-seeking and opportunist friends become complete strangers. Thus evil-doing to appease all the worldly people is of no avail at all. While they all stand aside, one proceeds empty-handed, alone and under arrest to the place of Yamas. There he is a prisoner to the Yamas. Says Gurbani:

ਸ੍ਰੀ ਰਾਮ ਨਾਮਾ ਉਚਰੁ ਮਨਾ ॥

ਆਗੈ ਜਮ ਦਲੁ ਬਿਖਮੁ ਘਨਾ ॥੧॥ ਰਹਾਉ ॥

Recite Naam-Divine, O' mind! Terrible is the huge army of Yamas in the hereafter. 1. Pause.

...

ਢਾਹਿ ਮੜੋਲੀ ਲੂਟਿਆ ਦੇਹੁਰਾ ਸਾ ਧਨ ਪਕੜੀ ਏਕ ਜਨਾ ॥

ਜਮ ਡੰਡਾ ਗਲਿ ਸੰਗਲੁ ਪੜਿਆ ਭਾਗਿ ਗਏ ਸੇ ਪੰਚ ਜਨਾ ॥੩॥

ਕਾਮਣਿ ਲੋੜੈ ਸੁਇਨਾ ਰੁਪਾ ਮਿਤ੍ਰੁ ਲੁੜੋਨਿ ਸੁ ਖਾਧਾਤਾ ॥

ਨਾਨਕ ਪਾਪ ਕਰੇ ਤਿਨ ਕਾਰਣਿ ਜਾਸੀ ਜਮਪੁਰਿ ਬਾਧਾਤਾ ॥੪॥੨॥੧੪॥

Reducing body to a heap and looting the inner shrine, seat of the being, Yamas take hold of being alone. When being was caught with chain around the neck and given blows of rod by Yamas, five demons made good their escape. 3.

Enchanting wife keeps demanding wealth of gold and silver and worldly friends are selfish exploiters. Says Nanak, one delves in sins for such worldly demanding persons and proceeds under arrest to the place of Yamas in the hereafter. 4.2.24.

(Gaurri Cheti M.1 Ang.155)

This is a clear statement by Guru Nanak Sahib, that like other invisible regions, part of the Lord's creation is the region of Yamas, existing separately. The souls of the sinners are led there and dealt different types of torturous punishments.

Torturing punishment by the Yamas is particularly reserved for the non-believers, who waste human life in duality of worship, other than Naam-Divine. Yama arrests them on shedding of human body after death. The being is throttled and strangled by the punishing Yama. One should scrupulously avoid the non-believer thieves, who forsake Naam in preference to worldliness. All

non-believers are verily the thieves. They are punished in the hereafter, just as a thief caught at site in house-breaking.

ਮੇਰੇ ਮਨ ਨਾਮ ਬਿਨਾ ਜੋ ਦੂਜੇ ਲਾਗੇ ਤੇ ਸਾਕਤ ਨਰ ਜਮਿ ਘੁਟੀਐ ॥

ਤੇ ਸਾਕਤ ਚੋਰ ਜਿਨਾ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਤਿਨ ਕੈ ਨਿਕਟਿ ਨ ਭਿਟੀਐ ॥੪॥ (੫॥੧੯॥੫੭॥)

*O' mind! Forsaking Naam, who engage in duality, are thieves that get strangled by Yama. Forgetful of Naam are the non-believer thieves. O' mind avoid these evil ones scrupulously. 4. (5.19.57)
(Gaurri Poorbi M.4 Ang.170)*

Redemption from Yamas lies only in getting initiated by Satguru in Gur-mantar and engaging in ceaseless practice of Naam-devotion. Immortal is the Gur-mantar of the Immortal Guru and efficacious to save from noose of the Yamas.

ਗੁਰ ਕਾ ਬਚਨੁ ਸਦਾ ਅਬਿਨਾਸੀ ॥

ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੀ ਜਮ ਫਾਸੀ ॥ (੧॥) (੫॥੭੪॥)

*Immortal is the Word of Guru. Word of the Guru cuts asunder noose of Yama. (1.) (5.74.)
(Gaurri Guareri M.5 Ang.177)*

CHAPTER 11 - HORRID VISION OF YAMAS BY THE DYING

Noose of death and fear of death are banished in lifetime of the Naam devotees. Reciting Naam breath by breath, they pass away in peace. The fear of death that held no terror for them while dying holds none in the hereafter either. Thus they proceed carefree to The Abode-Divine. Fear of death is mainly of the death couriers, Yamas. Some of the evil ones envision yamas even well before death, that shakes them with terror and they start wailing. I, too, have personally witnessed few such cases. It will be interesting to narrate here couple of such instances, for their educative value.

FIRST EXAMPLE:

I had a cousin, named Tek Singh. He delved in evil company and was known for his drinking and evil-doings. He suffered from tuberculosis in prime of his youth that proved fatal. He suffered greatly while dying. He would stare toward rooftop and give out shrieks in terror. He would point and describe that, "Those terrible yamas are scaring me by baring their teeth, as if they would make a meal out of me. Seeing this, my body shakes uncontrollably and I am scared to death."

Those days I was newly initiated. In my spiritual eagerness, I was devoting constantly to Naam-recitations and as many recitations of Sukhmani Sahib as I could perform. Naam-contemplation and pathh recitation of Sukhmani Sahib proceeded simultaneously. While thus engaged, my mother informed me of the worsening condition of Tek Singh. She described that he was wailing a lot and all his body was shaking in fear. She further told me, "It is very strange and he is pointing towards invisible yamas as they terrorize him. She wanted me to go and see him.

Following my mother's instructions, I went to see him. No sooner I entered the room, he gave sigh of relief, saying, " Ah! What a relief! Come, sit near me. The scaring yamas have taken to their heels at your arrival. You must not leave, but remain with me." Everybody sitting around us was taken by surprise at his sudden composure from wailing and shaking in terror.

This happening reinforced my Faith in Satguru, and I was inwardly praying to Him gratefully in joy. My prayer was, that "O' Lord True! This is a miracle of Gurbani, Sukhmani Sahib, that has brought about sudden change. How else can a lowly person like me be worthy of this?" My faith in efficacy of Gurbani, and in particular Sri Sukhmani Sahib, increased ten-fold. I was left in no doubt, that it was pathh of Sri Sukhmani Sahib that scared away the yamas.

As long as I stayed with him, I kept reciting Sri Sukhmani Sahib. My cousin remained peaceful. He held on to my arm to make sure that I did not leave.

In the evening, it was time for me to go back home for closing ceremony of Sri Guru Granth Sahib for the day. So, I had to leave. It was just my stepping out of the room, that my cousin started wailing again. I returned immediately and asked my sister and cousins (sisters of Tek Singh) to recite Sukhmani Sahib pathh from the prayer books. When they started recitation, I left. With this Tek Singh felt lot of relief. I prayed in presence of Sri Guru Granth Sahib for his peaceful death, free from terror. After the prayer, I read Divine Commandment from Sri Guru Granth Sahib. As though in answer to my prayer, the Gurbani clearly portrayed his past-life. I became convinced that his end was near and that there was urgent need to recite Gurbani to him for his peaceful end.

This Gurbani recitation was continued near him. Toward the end, I requested all the gathered relatives to recite five patths each of Jap Ji Sahib. Those who could not recite from memory used the prayer books. As we came to close the fifth recitation of Jap Ji Sahib, he stopped breathing and departed peacefully before our very eyes. With start of the recitation itself, his breathing became normal from hard breathing sound and flow of tears from his eyes stopped. In response to his sisters' query, he confirmed that he saw no more the terrible yamas that had been scaring him. This is my first-hand witness of events.

None of us could vision the coming or going of yamas nor we had any such desire. Our cherished desire was that the one being terrorized by the yamas should be rid of his agony. That peaceful change we could see was made clear by change of his condition. Moreover, the yamas appear before the dying person only or may be to the persons who delve in specialized knowledge about such spirits. The lesson learnt was that yamas dare not approach the person reciting or listening to Gurbani patth. They just flee away from a distance. Truly words of the Guru are efficacious to cut asunder noose of the yamas.

ਗੁਰ ਕਾ ਬਚਨੁ ਸਦਾ ਅਬਿਨਾਸੀ ॥

ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੀ ਜਮ ਫਾਸੀ ॥ (੧॥) (੫॥੭੪॥)

Immortal is the Word of Guru. The Word of Guru Cuts asunder noose of Yama. (1.) (5.74.)
(Gaurri Guareri M.5 Ang.177)

Here is the second instance of first-hand knowledge about fear of the yamas. It was during my jail-term in Hazari Bag Jail. One of the forty Sikh prisoners among us was one Kehar Singh. He belonged to village Sahnewal in district Ludhiana. Though from a Sikh agriculturalist family, he had cut his hair under influence of evil company in school days at Arya School, Ludhiana. He was a non-believer in Faith. He absconded during the first case of Lahore Conspiracy. He was arrested later on and in third case awarded the punishment of life imprisonment. He had thus come to join us in Hazari Bag Jail. However, he was kept separately in Jail-hospital because of his infectious disease, scrofula of the throat. In fact all of us were locked up in separate cells and nobody was allowed to approach us.

Kehar Singh remained seriously ill for many months in jail, suffering severely for last six months. None of his relatives came to look him up. When the jail authorities felt that his end was near, they asked him if he wished to see any body in particular. Kehar Singh replied with tearful eyes, "I have none to care for me in this world."

On repeated insistence Kehar Singh said, "Only if I am given a word of honour, I can tell whom I would like to meet and such a meeting is assured." The English, Superintendent Jail, who was also Medical officer and had been treating him with great care, gave his word. Kehar Singh then asked, "There is one Bhai Randhir Singh among the fellow political prisoners and four others, that I like to meet. I can name Bhai Kartar Singh and Bhai Munsha Singh and two any of the other. That is all. This meeting is essential, because I want to confess my sins before them for penance, like it is done in Christian Faith to confess before a holy preacher. This is my purpose of meeting and it shall have to be strictly private."

The superintendent expressed, that there is no problem to meet and privacy requirement. However he explained, "The difficulty is about arranging meeting with Bhai Randhir Singh. The state governments of Bihar, Orissa and particularly Punjab have issued strict instructions, that political prisoners are not allowed to meet each other. All are to be housed in separate cells. There

are most strict instructions that none of the prisoners is allowed to go near Bhai Randhir Singh. Sikh Political prisoner from Punjab! How can anyone of them be taken to him or he allowed to visit any?"

Kehar Singh taunted him to take back his word of promise. Superintendent however said, that he had even intention to keep his word. He put a condition, that " This meeting must remain a closely guarded secret. I shall bring him to you without anybody's knowledge. This will be done after this evening prayer (Rehras). That is the time when none of the jail employees is around. Bhai Randhir Singh must also agree to keep the secret. Without this being kept secret, I am helpless." Saying this he went away.

After the prayer of Rehras Sahib, the Superintendent quietly approached fencing of my cell. He wished me and asked whether I was inclined to meet fellow prisoner, Kehar Singh, who was a patient in jail hospital. I replied, "What could be a better boon! I very much want to meet him and I am receiving his wireless message for the past three days. He is dying to meet me. Such a meeting if allowed will indeed be of great help."

The Superintendent said that this 'wireless message' is his second surprise. I asked him what was so surprising. He explained that it was a surprise to him that the Sikhs operate their hearts like wireless sets. "I am convinced of this, because he remembers you a lot for past three days. Last night we talked about you in particular. That is why I have come to fetch you. However the condition is that you give a word for keeping this meeting a secret." Saying this he explained his problem and agreed to depend upon me to guard his awkward position. I assured him fully about keeping the secret. Gursikhs are quite used to 'Keep their own secrets while carrying on their ordained hard duty'. I agreed to accompany but was eager to know about his first surprise.

The Superintendent narrated in detail in the following words: - "Kehar Singh has been seriously ill for the last six months. His present condition is most serious. It is rather scaring to go near him. His eyes are watering since few days and his body shakes in terror. One day when I approached him, he was shaking uncontrollably. He looked up towards the ceiling with terror in his eyes. It was quite apparent that he was beholding a terrible vision. In reply to my question, he said, "A horrid being has been scaring me for many days. I never believed in evil spirits all my life, yet my present experience has changed my old belief. Look, up there! A terrible demon is scaring me. Such is the daily practice." Seeing him in terror, I could not help believing his words. Meanwhile there was a loud noise from the ceiling. I did not see anything, but noise was loud. I looked towards Kehar Singh. He guessed my question and quarried, "You heard a noise?" I confirmed but replied, that I did not see any thing. He said that this kind of noise was everyday occurrence while the demon departed. He had just left and Kehar Singh saw him going, just as he was seeing him everyday coming and going. Though I did not see the demon myself, but I firmly believe that Kehar Singh does see the terrorizing demon. This was my first great surprise, that I mentioned, "You have given me the second one."

While narrating all this. Superintendent brought me to the hospital room by the side of Kehar Singh. As soon as we entered, Kehar Singh took a breath of relief and uttered, "Ha! What a relief!" The Superintendent asked him, what had caused relief? Kehar Singh replied, "As soon as Bhai Sahib entered the room, the demon fled away in terror. I am now relieved of my shaking in terror and I feel alleviated. That is how I automatically uttered the words of relief." Now the Superintendent left me alone with Kehar Singh and said, "You may talk to your hearts' content for half-an-hour. I shall then return to fetch you. You are allowed meeting for half- an-hour."

As the Superintendent stepped out of the room, Kehar Singh started lamenting woefully. He had turned considerably weak and his body was reduced to mere skeleton, with eyes popping out. He could not get out of bed. I sat on a chair near him. I tried to console him and encouraged to unburden his heart with talk. Crying only increased his suffering. Even speaking was difficult for him with a very feeble voice. To hear him I had my ear close to him. He started with choking emotional voice, "Forgive me, the sinner and get me the pardon of the Guru. I have sinned greatly. I shall unburden the heavy load of my sins before you and do penance."

I encouraged him to narrate without any hesitation, as it was not the time to restrain and hold back anything. This was necessary to ease his mind and soul.

Thus encouraged, he started with his halting and stuttering words, the narration of his sins. He admitted his first sin as forsaking the SIKH FAITH, the influence of evil company. He continued, "After my coming to Hazari Bag Jail, I have started growing hair, yet I have little hope of redemption of my sin through penance by presenting myself again for re-baptism. I am almost on my last breath. Only you can help me and give me ray of hope. I have no power of my own. Secondly I want to recount all my sins before you and unburden myself. Of all my sins, there is a horrible sin that I committed and is the source of my afflictions and misery. Kindly listen to this carefully. You must have heard about the occurrence of a political robbery at Sahnewal."

I recollected and confirmed, "Yes, I heard about this." He resumed saying, "Bhai Sahib! I was the man behind the robbery. It was planned by me. There lived a wealthy Khatri moneylender in our village, Sahnewal. He was killed in this robbery. Did you hear of this before your imprisonment?"

I again told him, "Yes, it was reported that a money-lender was killed in the robbery." Kehar Singh proceeded with his admission, "I am the murderer of the money-lender. We, the political robbers, surrounded his house and posted gunmen to keep watch. To block the out-going passages, our men stood with bombs to barricade. Taking hold of the moneylender, we tied his hands at his back and started torturing him. The purpose of torturing was to get information about his wealth and treasure.

However he resisted all our efforts, stubbornly taking all the punishment. He was very rich and had lot of money, but he kept denying all information. I suggested to my fellow robbers to put a knife to his throat, but this too made no difference. I went on to suggest to start cutting his throat. Even with his throat being cut, he did not yield any information. During this process of cutting deeper and deeper, he still maintained his silence and died without parting with his wealth. Thus came his end, for which I was responsible. We were charged with murder and robbery, but got nothing."

"Here, I want to express myself as to why we failed in our mission, even though it was a very good, noble cause to free our country. This would never have failed but for inducting of sinners like me into the movement. There would be many like me and many would have been unpardonable sins like this in the political robberies. Thus unholy means vitiated the end result."

"However I am not concerned with doings of others now but the present mortal suffering of my own misdeed. The knife that cut the moneylender's throat shall be used on my own throat. One cannot escape accounting for personal deeds, but has to pay the price sooner than later. Some pay the price here itself and some pay in the hereafter, but some others pay both here and in the hereafter. My incurable disease of throat, scrofula, is such that the pain experienced is like countless knives cutting my throat. This unendurable pain is the price I am now paying. I keep

writhing in pain day and night. Neither do I die of this nor is there any respite from agony. Additionally for the past sometime one more severe affliction is that the same moneylender appears before me as the terrible demon to scare the hell out of me and I shriek in terror. He has run away just because of your visit and not returned so far. Normally he keeps appearing after every five minutes to scare me. I am certain that it is your holiness of Godly-devotion that scared the demon away. I had faith in you earlier, but I now firmly believe that you shall be helpful in my redemption."

I felt great pity for Kehar Singh after seeing misery of his afflictions. I was tempted to disclose Gur-Mantar to him, yet I feared to violate the tenet of Gurmat teaching. I had refrained thus far from doing anything against Gurmat. I had no doubt that Naam-Divine could be his Saviour. The problem was how he could be bestowed with Naam, Gur-Mantar. No one can singly administer Naam. After deep thought, I asked him that during his conversion to Arya Faith, there must have been some holy word told to him for recitation. May be he could derive some solace by repeating it.

Hearing this, he was lost for some time with his eyes closed, trying to recollect. Opening his eyes and in affirmation uttered, "Hei Ishwar, with great difficulty. Tearfully he explained, "I tried with all my concentration of mind to utter holy word, that was administered to me or I had been reciting on my own. I now feel completely exhausted. Bhai Sahib! I am utterly helpless to recite Naam. It is perfectly true, that the worst punishment for a life-long sinner is his inability to recite Naam. Thus, I am totally incapable of Naam-meditation of any holy Name. I am being clubbed all around. The only saving grace now available is, that you pray for my redemption from sins. This will be the greatest favour to me. Pray for my peaceful death, so that I am rid of my agony. Without this my torturous dying may be a prolonged affair. Your prayer of House of The Guru alone can help in my rescue, otherwise I have no hope. I have narrated my story of sins to you in detail and I am truly repenting. To express my repentance, I had asked for this meeting. I have full faith, that you are my saviour now. It is due to your presence, that the demon has not returned for past half-an- hour and I have enjoyed peace. Your prayer for me will surely banish all my sins."

Thus requesting, his choking voice was completely choked and he fainted. Meanwhile the Superintendent came to take me back to my cell. In his presence, I asked my nearby fellow prisoners to recite as many Patths of Sri Sukhmani Sahib during the night as possible, at least one as minimum, to alleviate Kehar Singh's sufferings. They all obliged immediately. Next day all the Sikhs were allowed to meet Kehar Singh, with his death imminent. The day after Kehar Singh died. With sunrise the Superintendent came running to me, saying that my meeting with Kehar Singh proved to be miraculous. Ever since he remained peaceful, without showing any sign of pain or suffering. The demon too, never returned. This was also confirmed by the duty-guards. The death occurred with sunrise. Informing about the peaceful death, the Superintendent departed. We, the fellow-prisoners, again performed prayer on Kehar Singh's death.

This ends the story of Kehar Singh, personal, first-hand, witness of terrorizing by yamas of the dying.

This is completely true, that yamas do not go near nor scare those, who sing Virtues-Divine and devote to Gurbani.

ਦੁਖੁ ਦਰਦੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥
ਕਹੁ ਨਾਨਕ ਜੋ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥੪॥

*Pain, suffering or yama approach not those, Who sing Virtues-Divine, says Nanak. 4.
(Gaurri M.5 Ang.191)*

It is forsaking the Lord that invites all afflictions. Yama comes not near the devotees of Divine.

ਹਰਿ ਬਿਸਰਿਐ ਦੁਖ ਰੋਗ ਘਨੇਰੇ ॥
ਪ੍ਰਭ ਸੇਵਾ ਜਮੁ ਲਗੈ ਨ ਨੇਰੇ ॥੨॥

*Forsaking Lord, ingress all the maladies. Yama approaches not devotees of the Divine. 2.
(Gaurri M.5 Ang.197)*

Those, enjoying shelter of Naam, fear not Yama-Delving in all doings other than Naam-devotion are pestered with scare of yamas.

ਜੀਅਰੇ ਓਲ੍ਹਾ ਨਾਮ ਕਾ ॥

ਅਵਰੁ ਜਿ ਕਰਨ ਕਰਾਵਨੋ ਤਿਨ ਮਹਿ ਭਉ ਹੈ ਜਾਮ ਕਾ ॥੧॥ ਰਹਾਉ ॥ (੪॥੧੪੨॥)

O my being! Reliable is the shelter of Naam. All doings other than Naam-devotion are ingrained with fear of yama. 1. Pause. (4.142.)

(Gaurri M.5 Ang.211)

Only the beings, that embody Lord's presence, are beautiful. Yama dare not approach those, reciting Virtues-Divine.

ਜਿਤੁ ਘਟਿ ਵਸੈ ਪਾਰਬ੍ਰਹਮੁ ਸੋਈ ਸੁਹਾਵਾ ਥਾਉ ॥

ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥੧॥ (੨॥੧੭੦॥)

Beautiful is the being, where the Lord abides. Singing Virtues- Divine with tongue, horrid yama approaches not. 1. (2.170.)

(Gaurri M.5 Majh Ang.218)

All the worldly high, kings and nobles, are subjects of Yamas, ingressed by death as a morsel. Such is the fate of all those, forgetful of Naam. They have to undergo the sufferings inflicted by Yamas.

ਸੁਲਤਾਨ ਖਾਨ ਬਾਦਿਸਾਹ ਨਹੀ ਰਹਨਾ ॥

ਨਾਮਹੁ ਭੂਲੈ ਜਮ ਕਾ ਦੁਖੁ ਸਹਨਾ ॥ (੩॥) (੧੪॥)

*Nobles, Kings and emperors all shall depart. Forgetful of Naam, they shall suffer the yama. (3.)
(14.)*

(Gaurri M.1 Ang.227)

All the world and the worldly mortals are polluted with the filth of egoism. All their holy bathing rid them not of self-conceit. Without coming under shelter of Satguru, they are disgraced by the yamas. Even the holy Brahmans, worshiped by the worldly mortals are hankering for worldliness. What kind of Brahman is the one seeking worldliness? No matter how high or adored, any one engrossed in worldly poison is, shall suffer greatly. He shall be ensnared with noose by the yama and fear of death will always harass him.

ਹਉਮੈ ਮੈਲਾ ਇਹੁ ਸੰਸਾਰਾ ॥

ਨਿਤ ਤੀਰਥਿ ਨਾਵੈ ਨ ਜਾਇ ਅਹੰਕਾਰਾ ॥

ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਜਮੁ ਕਰੇ ਖੁਆਰਾ ॥੩॥ (੩॥)

Polluted is worldliness with egoism. Daily bathings at holy places rid not one of self-pride. Without shelter of the Guru, yama shall disgrace thee worldly mortal. 3. (3.)

(Gaurri M.3 Ang.230)

The one, yearning for worldliness, is called the learned Pandit. Engrossed in worldly poison, such a one is in for lot of trouble.

ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ ਪੰਡਿਤੁ ਕਹਾਵੈ ॥

ਬਿਖਿਆ ਰਾਤਾ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵੈ ॥

ਜਮ ਕਾ ਗਲਿ ਜੇਵੜਾ ਨਿਤ ਕਾਲੁ ਸੰਤਾਵੈ ॥੪॥ (੪॥)

Seeker of worldliness, even if known a worldly learned one; Imbued in poison, such a one suffers a lot. Harassed with fear of death always, he shall have noose of yama around his neck when death comes. 4. (4.)

(Gaurri M.3 Ang.231)

The greedy, with pretension of holiness suffer severe punishments in the hereafter.

ਮਨ ਕਰਹਲਾ ਤੂੰ ਮੀਤੁ ਮੇਰਾ ਪਾਖੰਡੁ ਲੋਭੁ ਤਜਾਇ ॥

ਪਾਖੰਡਿ ਲੋਭੀ ਮਾਰੀਐ ਜਮ ਡੰਡੁ ਦੇਇ ਸਜਾਇ ॥੬॥ (੧॥)

O' my mind, friend dear! Get rid of greed and pretension. The, pretending greedy is punished with rod of yama. 6. (1.)

(Gaurri Poorbi M.4 Karhle Ang.234)

Those, reciting Naam breath by breath, have crushed yama to death.

ਮਨ ਕਰਹਲਾ ਵਡਭਾਗੀਆ ਤੂੰ ਗਿਆਨੁ ਰਤਨੁ ਸਮਾਲਿ ॥

ਗੁਰ ਗਿਆਨੁ ਖੜਗੁ ਹਥਿ ਧਾਰਿਆ ਜਮੁ ਮਾਰਿਅੜਾ ਜਮਕਾਲਿ ॥੭॥ (੨॥੨੯॥)

O' my blest mind! Gather thou the precious jewel of Knowledge-Divine. With the Sword of Knowledge, bestowed by Guru, in hand, one kills the yama and fear of death. 7. (2.29.)

(Gaurri M.4 Ang.235)

The humble one, surrendering to Satguru and seeking Naam-Shelter, is saved by Naam-Saviour of all pains and sufferings. Meditating on Satguru's Word and Naam-Contemplation in thought, word and deed, one overcomes the yama instantly and does not have to proceed with yama to the hereafter.

ਦੁਖਹਰਣ ਦੀਨ ਸਰਣ ਸ੍ਰੀਧਰ ਚਰਨ ਕਮਲ ਅਰਾਧੀਐ ॥

ਜਮ ਪੰਥੁ ਬਿਖੜਾ ਅਗਨਿ ਸਾਗਰੁ ਨਿਮਖ ਸਿਮਰਤ ਸਾਧੀਐ ॥ (੧॥) (੩॥)

The humble seeker of Lord's refuge, contemplating Naam- Divine is saved from all pain of sufferings. Naam meditation instantly overcomes the horrible journey led by Yamas and terrible ocean of the fire of worldliness. (1.) (3.)

(Gaurri M.5 Chhant Ang.248)

Abiding in the holy company of Naam-Contemplators, Gurniukhs, yamas dare not even approach them.

ਟੋਹੇ ਟਾਹੇ ਬਹੁ ਭਵਨ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨਾਹਿ ॥

ਟਲਹਿ ਜਮ ਕੇ ਦੂਤ ਤਿਹ ਜੁ ਸਾਧੂ ਸੰਗਿ ਸਮਾਹਿ ॥ (੨੭॥)

Many holy pilgrimages I have undertaken, yet there is no peace without Naam-devotion. The couriers of death spare the one, who conies to abide in Saintly company. (27.)
(Bawan Akhri M.5 Ang.255)

Where The Gurmukh Saints of The Guru come together and engage in singing Divine-Praise ceaselessly, there the yamas dare not approach. Even Dharamrai issues a warning to yamas to strictly avoid going near the holy Sadhsangats, engaged in Naam-devotion. Trespassing this shall lead to yama's destruction. There neither the yama nor even Dharamrai can escape, whether approaching singly or together.

ਜਹ ਸਾਧੂ ਗੋਬਿੰਦ ਭਜਨੁ ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ ॥

ਣਾ ਹਉ ਣਾ ਤੂੰ ਣਹ ਛੁਟਹਿ ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਦੂਤ ॥੧॥੩੧॥

Where Saint Sings Praise-Divine, always, O' Nanak! Dharamrai warn his yamas against going near or else they will be destroyed as well. 1. 31.
(Gaurri Bawan Akhri Salok Ang.256)

The heart, where Naam abides, fears not yama. There is no fear of being led by yama to the hereafter. Enlightened is the mind of Naam-Contemplator, Gurmukh, with Light-Divine. The mind abiding in Naam has no fear of the journey led by yama.

ਤ੍ਰਾਸ ਮਿਟੈ ਜਮ ਪੰਥ ਕੀ ਜਾਸੁ ਬਸੈ ਮਨਿ ਨਾਉ ॥

ਗਤਿ ਪਾਵਹਿ ਮਤਿ ਹੋਇ ਪ੍ਰਗਾਸ ਮਹਲੀ ਪਾਵਹਿ ਠਾਉ ॥ (੩੨॥)

The mind enshrining Naam has no fear of the journey led by yama. They get fully liberated with mind enlightened and come to abide in Abode- Divine. (32.)
(Gaurri Bawan Akhri Ang.257)

One is saved from births of transmigration with Naam meditation and gone is the fear of yama. Divine-Contemplation banishes yama and all the suffering he inflicts.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੂਖੁ ਜਮੁ ਨਸੈ ॥ (੨॥)

Lord-contemplation saves one from transmigration. Banished are the Yama and suffering he inflicts. (2.)

...

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਾਹੀ ਜਮ ਤ੍ਰਾਸਾ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ ॥ (੪॥)

Contemplating the Lord, gone is fear of death-devil, contemplating the Lord, all the desires are fulfilled. (4.)
(Sukhmani Sahib Ashtpadi 1 Ang.262-3)

Fifth Nanak states in second "Ashtpadi" of Sri Sukhmani Sahib, that in the loneliness of hereafter, where no close relative mother, father, brother, son, or friend show up, there Naam provides solace and reliable company. Naam comes as the saviour. The Omniscient Satguru describes places in the hereafter where armies of yamas most horrid, are just waiting to crush a being with blows. There, too, Naam proves to be the Redeemer. Thus, Naam-devotion and wealth of Naam is the True Succour. None else has any access there. Naam-Wealth is the only commodity that one can

take to the hereafter for rescue from yamas. The torturous journey of the hereafter is crossed instantly with ease due to blessings of Naam-devotion of precious human life.

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥
ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥
ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥
ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥ (੧॥)

Where the most horrid yama crushes a being, There Naam accompanies you as the Saviour. Where one faces the extreme hardship, There Naam rescues instantly. (1.)

...

ਜਿਹ ਮਾਰਗਿ ਇਹੁ ਜਾਤ ਇਕੋਲਾ ॥
ਤਹ ਹਰਿ ਨਾਮੁ ਸੰਗਿ ਹੋਤ ਸੁਹੇਲਾ ॥ (੨॥)

Where one proceeds as the forlorn lonely in the hereafter. There Naam-Divine gives company and solace. (2.)

(Sukhmani Sahib Ashtpadi 2 Ang.264)

Knowledge of Holy Scriptures and wisdom derived there from provide no help, but cause more scare of the yamas. All efforts based on this help not in meeting frivolous desires.

ਬਹੁਤੁ ਸਿਆਣਪ ਜਮ ਕਾ ਭਉ ਬਿਆਪੈ ॥
ਅਨਿਕ ਜਤਨ ਕਰਿ ਤ੍ਰਿਸਨ ਨਾ ਪ੍ਰਾਪੈ ॥ (੪॥)

Too much scriptural wisdom creates more scare of yama. All the efforts of this wisdom satiate not worldly desires. (4.)

(Sukhmani Sahib Ashtpadi 3 Ang.265-66)

All doings of countless rituals are subject to punishment by yama, without an alterative. Only the righteousness of Naam-devotion is the saving grace. The merits of all rituals come to nought in rescue from yama.

ਅਵਰ ਕਰਤੂਤਿ ਸਗਲੀ ਜਮੁ ਡਾਨੈ ॥
ਗੋਵਿੰਦ ਭਜਨ ਬਿਨੁ ਤਿਲੁ ਨਹੀ ਮਾਨੈ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਦੁਖੁ ਜਾਇ ॥
ਨਾਨਕ ਬੋਲੈ ਸਹਜਿ ਸੁਭਾਇ ॥੪॥

All other doings are punished by yama. He recognizes nothing without Naam-wealth. Meditating Naam, all pain is gone. As a matter of fact Nanak speaks this truth. 4.

(Sukhmani Sahib Ashtpadi 3 Ang.265-6)

Naam-Contemplation, as part of daily life, saves from pain inflicted by yama. One is redeemed from this. Solely devoting to Naam- Divine, the Gurmukhs are ensnared not by yama.

ਏਕ ਉਪਰਿ ਜਿਸੁ ਜਨ ਕੀ ਆਸਾ ॥
ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥ (੪॥)

The one with full Faith in One-Lord, is ensnared not by Yama. (4.)

(Sukhmani Sahib Ashtpadi 14 Ang.281)

This establishes the noose of yama that is cut-asunder. The ensnaring yama, too, is established as reality. Ensnarement of being is the duty assigned to yama by the Divine and this is not mere fiction but occurring in reality in the hereafter. The righteous beings, graced Gurmukhs, who put Faith in Lord-True and engage in Divine Contemplation, are approached not by yama. Those imbued with Love-Divine are glorified in the hereafter.

ਜੋ ਤੁਧੁ ਸਚੁ ਸਲਾਹਦੇ ਤਿਨ ਜਮ ਕੰਕਰੁ ਨੋੜਿ ਨ ਆਵੈ ॥
ਤਿਨ ਕੇ ਮੁਖ ਦਰਿ ਉਜਲੇ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਸਚਾ ਭਾਵੈ ॥ (੬॥)

Those O' Lord-True! Who praise Thee, are approached not by Yama. Glorified are those, who enshrine within Love-Divine. (6.)
(Gaurri Ki Var M.4 Ang.302)

Rid of all doubt and fears are those, graced with inexhaustible Naam-Wealth. Banished is their fear of yama.

ਤੁਸਿ ਦਿਤਾ ਪੂਰੈ ਸਤਿਗੁਰੁ ਹਰਿ ਧਨੁ ਸਚੁ ਅਖੁਟੁ ॥
ਸਭਿ ਅੰਦੇਸੇ ਮਿਟਿ ਗਏ ਜਮ ਕਾ ਭਉ ਛੁਟੁ ॥ (੨੯॥)

Bestowed is the inexhaustible Naam- Wealth by Satguru in His Benevolence. Rid of all fear, they fear not Yama any more. (29.)
(Gaurri Ki Var M.4 Ang.315)

In the Court-True of True Satguru, there showers Naam-Nectar in gatherings of Sadhsangat. Blessed are those, who obtain Amrit of initiation and they are blissful both here and in the hereafter. They are never led by yama nor are reborn in transmigration.

ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਸੁਖੀਆ ਹਰਿ ਕਰਣੇ ॥
ਜਮ ਕੈ ਪੰਥਿ ਨ ਪਾਈਅਹਿ ਫਿਰਿ ਨਾਹੀ ਮਰਣੇ ॥ (੯॥)

Naam-Nectar is bestowed there, that produces ecstasy. Bestowed with Naam tread not path of Yama nor do they transmigrate. (9.)
(Gaurri Ki Var M.5 Ang.320)

The true work of Guru-Saint is that meeting Him, one is ferried across the terrible ocean of worldliness and yama approaches not. One is also redeemed from transmigration.

ਇਹ ਨੀਸਾਣੀ ਸਾਧ ਕੀ ਜਿਸੁ ਭੇਟਤ ਤਰੀਐ ॥
ਜਮਕੰਕਰੁ ਨੋੜਿ ਨ ਆਵਈ ਫਿਰਿ ਬਹੁੜਿ ਨ ਮਰੀਐ ॥ (੧੧॥)

This is verily the marking of Guru-Saint that meeting Him, one is ferried across worldliness. Horrid yama approaches not, nor is there transmigration any more. (11.)
(Gaurri Ki Var M.5 Ang.320)

None of the sins committed by those, engrossed in sinful life of greed and worldly attachment, are hidden from the Omniscient Lord. He is All-Knowing! None can deceive Him, ever! Outwardly such deeds may appear to be of the nature of general welfare, but The Lord can see through the cunningness of worldly beings engrossed in greed and attachment. Such mortals go round in cycles of transmigration through Will-Divine and led away by yama for punishment.

ਧੋਹੁ ਨ ਚਲੀ ਖਸਮ ਨਾਲਿ ਲਬਿ ਮੋਹਿ ਵਿਗੁਤੇ ॥
ਕਰਤਬ ਕਰਨਿ ਭਲੇਰਿਆ ਮਦਿ ਮਾਇਆ ਸੁਤੇ ॥

ਫਿਰਿ ਫਿਰਿ ਜੂਨਿ ਭਵਾਈਅਨਿ ਜਮ ਮਾਰਗਿ ਮੁਤੇ ॥ (੧੨॥)

Deception works not with the Lord; Mortals engrossed in greed and worldly attachment come to grief. Drunk with worldliness make pretensions of working for general welfare. Such deceits go round in transmigration and led on path of yamas for punishment. (12.)
(Gaurri Ki Var M.5 Ang.321)

Naam-devotees, imbibing Naam in all thought, word and deed, are not caught by noose of the yama.

ਮਨਿ ਮੁਕੰਦੁ ਜਿਹਬਾ ਨਾਰਾਇਨੁ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸੀ ॥੨॥ (੧॥੭॥੫੮॥)

Lord abiding in heart and tongue reciting Naam, such devotees are ensnared not by yama. 2. (1.7.58.)
(Gaurri Kabir Ji Ang.336)

Naam-Fearless of The Fearless Lord is bestowed only through initiation by Satguru. Thus graced by the Satguru, the Gurmukhs only attain salvation and are rid of fear of yama. All other, worldly mortals, delving in spiritual ignorance, are non-believers and come to be ensnared by yama.

ਇਸੁ ਜੁਗ ਮਹਿ ਨਿਰਭਉ ਹਰਿ ਨਾਮੁ ਹੈ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥
ਬਿਨੁ ਨਾਵੈ ਜਮ ਕੈ ਵਸਿ ਹੈ ਮਨਮੁਖਿ ਅੰਧ ਗਵਾਰਿ ॥੨॥ (੩੯॥੧੩॥੫੨॥)

Fearless is Naam-Divine in this World that is obtained by contemplation of Guru's teaching. Devoid of Naam, the ignorant blind, non-believers, suffer Yama. 2. (39.13.52.)
(Aasa M.3 Ang.365)

Ever Vibrant Naam-Divine, contemplated and sung in the light of Gurmat, is capable of banishing horrible yama and death.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ ਅਨਤ ਤਰੰਗਾ ॥
ਜਪਿ ਜਪਿ ਨਾਮੁ ਗੁਰਮਤਿ ਸਾਲਾਹੀ ਮਾਰਿਆ ਕਾਲੁ ਜਮਕੰਕਰ ਭੁਇਅੰਗਾ ॥੧॥ ਰਹਾਉ ॥ (੭॥੫੯॥)

Meditate thou on the Vibrant Naam-Divine. Contemplating Naam and singing Praise in light of Guru's Wisdom, All Powerful Naam, banishes the snake-like death and terrible Yama. 1. Pause. (7.59.)
(Aasa M.4 Ang.367)

It does not pay to feign ignorance of the reality of yama, nor it helps to call it imaginary creation. To delve in sinning and enjoying immorally, under the illusion that neither is there a yama nor punishment in the hereafter, shall lead to late awakening to the horror of reality after death.

Shall we believe the wishful imagining of the non-believers or put faith in Eternal truth of Satguru? Truth of the Satguru's revelations shall be proved by coming events in the hereafter. Non-believers shall have to face the music of revealed events of suffering the terrible yama. None should remain under any illusion about the impending inescapable fate.

Naam and Lord-Divine are One, merged with each other. Thus Lord abides by the Naam-Contemplating Gurmukh, bestowing His Eternal-Friendship. Thus a Gurmukh is never alone! He has company of The Lord even in deep forests or in barren desert. In pain and luxury, the devout Gurmukh always abides in Divine-Presence, contemplating Naam, ever imbued with Naam in happiness and sorrow. Ever present, too, is The Lord-Friend! How then can a poor yama scare

Naam-devotee? Both here and in the hereafter, what to talk of scaring, yama cannot even come near!

ਹਰਿ ਮੇਰਾ ਸਾਥੀ ਸੰਗਿ ਸਖਾਈ ॥

ਦੁਖਿ ਸੁਖਿ ਸਿਮਰੀ ਤਹ ਮਉਜੂਦੁ ਜਮੁ ਬਪੁਰਾ ਮੋ ਕਉ ਕਹਾ ਡਰਾਈ ॥੧॥ ਰਹਾਉ ॥ (੧੬॥)

Lord is my Friend-Companion! Ever Present, when I am immersed in His thought, through pain and luxury. How can poor yama cause a scare to me? 1. Pause. (16.)

(Aasa M.5 Ang.375)

Yama is very much a real being, but comes not near Gurmukhs contemplating Naam. He holds terror for the mind-ward non-believers, causing much harassment. He spares none except Naam-devotees. Great are the blessings of Naam. Naam that redeems from yama and is blissful both here and in the hereafter, must be recited with each breath all the time and praises must be sung everyday without fail.

ਜਾ ਕੈ ਸਿਮਰਣਿ ਜਮ ਤੇ ਛੁਟੀਐ ਹਲਤਿ ਪਲਤਿ ਸੁਖੁ ਪਾਈਐ ॥

ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਹੁ ਜਪੁ ਰਸਨਾ ਨੀਤ ਨੀਤ ਗੁਣ ਗਾਈਐ ॥੨॥ (੬॥੪੫॥)

Naam-meditation that redeems from yama and is blissful both here and hereafter, Recite, therefore, Naam with each breath and sing Virtues-Divine everyday. 2. (6.45.)

(Aasa M.5 Ang.382)

The devotees, who remain occupied with nourishing-Kirtan, singing Divine-Virtues, tread not path of yama.

ਦਿਨਸੁ ਰੈਨਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥

ਸੋ ਜਨੁ ਜਮ ਕੀ ਵਾਟ ਨ ਪਾਈਐ ॥੩॥

Singing praises Divine day and night, a devotee treads not path of yama. 3.

(Aasa M.5 Ang.386)

Short of such Love-Divine, all must proceed with yama into the hereafter. Here is confirmation of reality of yama! Thus alone is there mention of path led by him. Only the loving devotees of Naam ferry across the horrible ocean, without any scare of yama.

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਇਹੁ ਭਵਜਲੁ ਤਰੈ ॥

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਜਮ ਤੇ ਨਹੀ ਡਰੈ ॥ (੩॥) (੩੪॥੮੫॥)

Love-Divine ferries across the terrible worldly ocean. Love-Divine banishes fear of Yama. (3.)

(34.85.)

(Aasa M.5 Ang.391)

Devoid of Love-Divine, non-believers are scared by yama. Gurmukhs have no such fear. Yama, however, is a real being! Scare of yama depends upon one's being God-oriented or mind-ward.

The following Gurbani quoted clearly delineates a 'Gurmukh' and 'Manmukh':

ਜਿਹ ਪੈਡੈ ਲੂਟੀ ਪਨਿਹਾਰੀ ॥

ਸੋ ਮਾਰਗੁ ਸੰਤਨ ਦੁਰਾਰੀ ॥੧॥

ਸਤਿਗੁਰ ਪੂਰੈ ਸਾਚੁ ਕਹਿਆ ॥

ਨਾਮ ਤੇਰੇ ਕੀ ਮੁਕਤੇ ਬੀਥੀ ਜਮ ਕਾ ਮਾਰਗੁ ਦੂਰਿ ਰਹਿਆ ॥੧॥ ਰਹਾਉ ॥ (੪੦॥੯੧॥)

The Worldly mortals led on the path of yamas are robbed and disgraced. Devout saints keep away from that path. 1.

*Truth speaks the True Satguru, Broad and safe is the high way tread by Naam-devotees, Far removed from the torturous path of yama. 1. Pause. (40.91.)
(Aasa M.5 Ang.393)*

Pushed on to the path of yamas, the worldly astray beings are looted, disgraced and punished by yamas in the hereafter. Keep far away from that path the saintly Gurmukhs, belonging to House of the Guru. The yamas go not near the path tread by devotees of Divine. True Satguru has described truly, that peaceful and broad is the high-way of Naam-devotees, divergent and opposite to the path of yamas. Never are The Naam-devotees led on Yama-path, narrow and torturous. This is Absolute-Truth. Let no one mistake this to be imaginary falsehood. The righteous beings, Gurmukhs, have full faith in Guru's Word, but not the non-believers. Well! This is their misfortune and they have none to blame but themselves for this. Beloved and Divinely accepted Gurmukhs are approached not by yama. The good and bad omens affect only the mind-ward mortals, forgetful of Naam-Divine.

ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ ॥
ਤਿਸੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਜੋ ਹਰਿ ਪ੍ਰਭਿ ਭਾਵੈ ॥੨॥ (੧੮॥੧੨੦॥)

*Good and bad omens are for those, who forsake Naam. Beloved of Divine are approached not by Yama. 2. (18.120.)
(Aasa M.5 Ang.401)*

Gurbani further states that portents are averted in the case of those, blessed with Naam. Singing Praise-Divine is ecstatic and blissful.

ਸੁਖ ਸਹਜ ਆਨਦੁ ਘਣਾ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥
ਗਰਹ ਨਿਵਾਰੇ ਸਤਿਗੁਰੂ ਦੇ ਅਪਣਾ ਨਾਉ ॥੧॥ (੧੮॥੧੨੦॥)

*Sing Praise-Divine, that bestows peace and bliss in abundance. Satguru banishes all portents with Grace of His Word. 1. (18.120.)
(Aasa M.5 Ang.400)*

Blest is Gursikhi! The portents harass only those belonging to other faiths. They are affected by good or bad omens, but not the Gursikhs.

Rare are the ones, who strictly abide by Gurmat, Guru's wisdom. Their entire beings get imbued with Naam-Nectar and their inner beings blossom forth. Such Naam-imbued ones have nothing to fear from yama. All others, except the Gurmukh enlightened by Naam, are under the control of yamas.

ਗੁਰਮਤੀ ਇਕਿ ਭਏ ਉਦਾਸਾ ॥
ਅੰਤਰਿ ਨਾਮੁ ਕਮਲੁ ਪਰਗਾਸਾ ॥
ਤਿਨੁ ਕਉ ਨਾਹੀ ਜਮ ਕੀ ਤ੍ਰਾਸਾ ॥੨॥ (੨॥)

*Rare ones get disenchanted of worldliness, blest with Gurmat. Imbibing Naam, they get enlightened. They are rid of all fear of yama. 2. (2.)
(Aasa M.1 Ashtpadian Ang.412)*

The beloved Gurmukhs, enraptured in Naam, get blossomed in their inner being and remain always awake in Naam-devotion. Yama goes not near them nor harasses them in any way. They are always being protected by their Beloved Lord-Saviour. Rapt in Love- Divine, they are fully redeemed during their lifetime, 'Jiwan-Mukt' How can yama ever bother such Divine-oriented? Even though reality of yama is true, yet he fears to approach these devotees.

ਨਾ ਜਮਦੂਤ ਦੂਖੁ ਤਿਸੁ ਲਾਗੈ ॥
ਜੋ ਜਨੁ ਰਾਮ ਨਾਮਿ ਲਿਵ ਜਾਗੈ ॥
ਭਗਤਿ ਵਛਲੁ ਭਗਤਾ ਹਰਿ ਸੰਗਿ ॥
ਨਾਨਕ ਮੁਕਤਿ ਭਏ ਹਰਿ ਰੰਗਿ ॥੮॥੯॥

Enraptured with Naam, one suffers not pain of yama. Lord, Friend of His devotees, always protects them. O' Nanak! Liberated are the ones imbued with Love-Divine. 8. 9.

(Aasa M.1 Ang.416)

Mind-Ward non-believers are not cared for in the hereafter nor are they welcome anywhere. They are thoroughly disgraced. They are tied-down for punishment at the place of yamas, for having wasted the precious human-life. They richly deserve to be punished by the yamas. Here is a depiction of these events:

ਮਰਣਾ ਮਨਹੁ ਵਿਸਾਰਿਆ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥
ਮਨਮੁਖ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਭੀ ਮਰਹਿ ਜਮ ਦਰਿ ਹੋਹਿ ਖੁਆਰੁ ॥੭॥ (੨੨॥੧੫॥੩੭॥)

Unmindful of impending death and engulfed with worldly attachment, The mind-oriented go on transmigrating and suffer disgrace in the region of yamas. 7. (22.15.37.)

(Aasa M.3 Ang.430)

The mind-oriented non-believers, engrossed in worldly attachment, are lulled from the fear of impending death and hereafter. They take this world and their lifetime to be eternal. Under this illusion, they commit sins fearlessly. Naam-devotion never occurs to them, as non-believers in God. How can these atheists devote to Godly Naam? They are awakened by blow of yama's rod to their head, while being led to hereafter, after death. Miserable is the death of these wailing non-believers. Death is followed by another death in transmigration cycle of countless births and deaths. All through they suffer, wail and lament in sorrow and grief that defy description, while being disgraced in the region of yamas. All-Knowing, Omniscient Satguru reveals thus. Extremely unfortunate is the one, known to be Sikh of the Guru and yet denying existence of yama. Their suffering at the hands of yamas in the hereafter, though well deserved is yet highly pitiable.

Those, who arise above the ignorance of faithlessness, alone come to seek refuge of the Guru and are saved from yama and his noose. All others are ensnared by yamas and get punished by them, wailing and lamenting.

ਫਠੈ ਫਾਹੀ ਸਭੁ ਜਗੁ ਫਾਸਾ ਜਮ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸੇ ਨਰ ਉਬਰੇ ਜਿ ਹਰਿ ਸਰਣਾਗਤਿ ਭਜਿ ਪਇਆ ॥੨੫॥

Ensnared are all worldly beings and tied with chain by yama. Saved are the ones graced by the Guru, who seek shelter-Divine. 25.

(Aasa M.1 Patti Ang.433)

Worldly engrossed, ensnared by attachment to worldliness, waste away better part of their lives. Their black hair turn white and their whiting requires no soap. This is a warning signal of the

impending death, sooner than later, yet they are unmindful of God and Naam- devotion. They suffer from a feeling of want all along and remain unaware of death. Meanwhile death approaches and so do the couriers of death yamas, that surround the dying. Most painful for the dying is their collected wealth and attachment towards it, that takes the form of yama's chain to bind them for onward journey to the region of yamas.

ਕਕੈ ਕੇਸ ਪੁੰਡਰ ਜਬ ਹੂਏ ਵਿਣੁ ਸਾਬੁਣੈ ਉਜਲਿਆ ॥

ਜਮ ਰਾਜੇ ਕੇ ਹੇਰੁ ਆਏ ਮਾਇਆ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ ॥੫॥

The black hair turn into white and their whiting needs no Soap. King of yamas, Dharamraj, sends his Couriers of death, who bind the dying with the chain of Worldly-attachment. 5.

(Aasa M.1 Patti Ang.432)

Third Nanak in his Gurbani of 'Patti', too, confirms that, the ones, who waste away their human life without Naam-devotion suffer yamas in the hereafter. They shall be helpless prisoners of the Yamas.

ਸਿਧੰਛਾਇਐ ਸਿਮਰਹਿ ਨਾਹੀ ਨੰਨੈ ਨਾ ਤੁਧੁ ਨਾਮੁ ਲਇਆ ॥

ਛਛੈ ਛੀਜਹਿ ਅਹਿਨਿਸਿ ਮੂੜੇ ਕਿਉ ਛੁਟਹਿ ਜਮਿ ਪਾਕੜਿਆ ॥੨॥

Singing not Praise-Divine in holy company nor contemplating Divine nor reciting Naam, Waste away thou life everyday in vain, How will you then escape from arrest by yamas. 2.

(Aasa M.3 Patti Ang.434)

Thus it is for sure, that neglecting Naam-Divine one is arrested by the yamas. This is the destined and inescapable fate. Truly devoting to Naam-Divine during their life sojourn can only escape yama.

ਵਵੈ ਵਾਰੀ ਆਈਆ ਮੂੜੇ ਵਾਸੁਦੇਉ ਤੁਧੁ ਵੀਸਰਿਆ ॥

ਏਹ ਵੇਲਾ ਨ ਲਹਸਹਿ ਮੂੜੇ ਫਿਰਿ ਤੂੰ ਜਮ ਕੈ ਵਸਿ ਪਇਆ ॥੧੨॥

O' foolish mortal! This is your rare opportunity of God- Realization and yet you forsake Him. You shall regain not this lost opportunity and thus pass into the control by Yama. 12.

(Aasa M.3 Patti Ang.435)

Offered not is the opportunity of human life again and again. Now is the chance! The foolish mind-oriented being wastes away the precious and rare opportunity and forsakes the Ever-Present Lord. The chance of Naam-devotion, if lost now, is lost forever. The fate of coming under control of yamas then shall await and redemption may take a long time!

It is wrong to interpret 'yama' as 'death'. However this interpretation is due to the common occurrence of death, while no one sees the arrival of yama and conveniently denies his existence. This denial is taken as realism of invariable experience and rationality of knowledge, yet this is oversimplification of one's own mind. One can only wish that rationality of True wisdom might be based on unshakeable Faith in True Word of Satguru. This could save the interpreter himself and all those misled by his interpretation. Repeated reference in Gurbani to 'yama' cannot be imaginative description of death, but indicative of real existence of yama as a being. Wrong interpretation of 'yama' as imaginary will vitiate the Truth enshrined in Gurbani. It is not only exhibition of foolish mind, of mind-warded ignorance, but also prove their utter lack of Faith in the Revealed Word, Gurbani.

The following Gurbani has reference to 'yama' twice. Could this be devoid of the real import? Accursed be the one, who thinks like this! In fact senseless are those, who undermine Truth in Gurbani and interpret terms in Gurbani as figment of imagination.

ਜਿਨ੍ਹ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨ੍ਹ ਸੁਖੁ ਪਾਇਆ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ਜੀਉ ॥
ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਗੁਰ ਸਬਦੁ ਕਮਾਵੈ ਕਬਹੁ ਨ ਆਵਹਿ ਹਾਰਿ ਜੀਉ ॥
ਤੇ ਕਬਹੁ ਨ ਹਾਰਹਿ ਹਰਿ ਹਰਿ ਗੁਣ ਸਾਰਹਿ ਤਿਨ੍ਹ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥
ਜੰਮਣੁ ਮਰਣੁ ਤਿਨ੍ਹਾ ਕਾ ਚੂਕਾ ਜੋ ਹਰਿ ਲਾਗੇ ਪਾਵੈ ॥
ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਹਰਿ ਫਲੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਰ ਧਾਰਿ ਜੀਉ ॥
ਜਿਨ੍ਹ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨ੍ਹ ਸੁਖੁ ਪਾਇਆ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ਜੀਉ ॥੨॥ (੧॥੪॥)

Blissful are those, who engage in single-minded Divine-Contemplation and rare are those meditating on Guru's Word. Yama approaches them not and never are they losers, practicing Guru's Word, Gurmantar. Singing Virtues-Divine, never do they lose and yama comes not near them. Rare are they of transmigration, enjoying shelter-Divine. Blessed with Gurmat obtain Divine gift of Naam-Nectarian, imbibing Naam-Divine in their hearts. Blissful are those, who engage in Single-minded Divine-Contemplation and rare are those few. 2. (1.4.)
(Aasa M.1 Chhant Ang.438)

Rare are the devout of single-minded Godly-devotion. Such ones of single-mindedness and wakeful of mind in their Divine-devotion, attain true and eternal spiritual bliss. They are the ones never approached by yama, who dares not! They never lose in game of life here or in the hereafter. Reciting Naam with tongue and imbibing Naam in heart and contemplating in thought all the time Gurmat Naam, Gur-Mantar, they can never lose in life. Yama comes not near them and ended is transmigration of these enraptured ones, engrossed in Naam and Love-Divine. Such Gift-Divine of God-Realization is attained only through Gurmat and imbibing Gurmat-Naam. Rarer are these Gurmukhs, completely devoted to Divine and Divinely protected from yama's punishment. All the rest must get subjected to control of yamas. This is the import of the foregoing Gurbani.

Think deeply, is ignoring the reality of yama not to undermine the truth and meaning of this quote of Gurbani? To believe and accept Gurbani in parts and reject some other parts and their implied Truth, is strange Faith in Guru and the Revealed Gurbani! In fact, lingers one still in doubt, and lack of Faith, who does not believe every single word as Absolute Truth. He has still to put his entire Faith in Gurbani through thought, word and deed. It does not behove a faithful Gurmukh, well drilled in Gurmat teachings and wisdom to accept or reject Gurbani in waywardness of his own mind. This could only be termed as a confusion of the mind of self-proclaimed high scholarship. Individualistic interpretation to suit one's own purpose will lead to total loss of real message and Truth Stated in Gurbani. For example in the above quote if some were to deny real existence of yama, some others do not accept the law of transmigration and yet others refuse to believe in efficacy of Naam-Contemplation and bestowing of consequent inner Bliss of Amrit of Dasam Dwar, what would be left of the Divine-message? It is therefore mind-wardness instead of Gurmat to give a coloured interpretation, that leads astray. Never call a repeated reference in Gurbani to a particular topic as figment or else you shall lose the true meaning of the Gurbani quote and delve only in useless argumentation. Lost will be the essence of true knowledge, blessedness of Gurmat! One is left hollow and ignorant, non-believing thief that has stolen away true meaning. Can such a one ever imbibe True essence of Gurmat?

It is just not feasible. Interpreting wrongly, one commits sin against Guru and comes to earn punishment and disgrace. The one, who remains uninitiated by The Guru in His Word, Gur-Mantar,

is verily an evil spirit in the body of a human being. His life goes mere waste and he shall be disgraced by yama by giving blows to his face while being led to region of yamas.

ਜਮ ਮਗਿ ਬਾਧਾ ਖਾਹਿ ਚੋਟਾ ਸਬਦ ਬਿਨੁ ਬੇਤਾਲਿਆ ॥ (੨॥) (੧॥੫॥)

One devoid of Shabad, Guru's Word, is evil in spirit, led away as prisoner by yama and receiving punishment of blows. (2.) (1.5.)

(Aasa M.1 Chhant Ang.439)

This quote of Gurbani also establishes reality of yama and the path led by yama. Prisoners of yama and led on his path, while receiving punishment, are those, evil spirited without Shabad, Word of the Guru. However this does not imply that the human beings, not given to Naam-devotion, are the only evil spirits, ghosts. No, ghosts and demons, the evil-spirits, are different specie of life. Here what is implied is 'ghost-like'. A separate chapter deals with evil spirits. The devotees, imbibing Divine-Memory in their hearts always, are not ensnared by yama.

ਸਾਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਕੀ ਫਾਸਹਿ ਜਮ ਜਾਲੇ ਰਾਮ ॥ (੩॥) (੧॥੫॥)

Those, imbibing Memory always of the Lord in mind, are ensnared not by yama. (3.) (1.5.)

(Aasa M.1 Chhant Ang.439)

'Jam-Jaal', net of yama, is interpreted as 'noose of death' by some well-known Gurbani-interprets, in the belief that there is no separate existence of 'yama' and it implies death only. This is a mistaken belief. Gurbani establishes a separate existence of yama, that exists in the hereafter and invisible to the living-beings. However, the yamas come to a dying person and lead him to region of yamas and Dharamrai. The dying can vision them, but not the others. To imply death as yama is against Gurmat belief. Those drilled in Gurmat can truly interpret and comprehend the essence of Gurbani. They know what 'yama' implies. Gurbani quotes clearly delineate 'yama' and the path tread by him.

ਮਹਾ ਬਿਖਮੁ ਜਮ ਪੰਥੁ ਦੁਹੇਲਾ ਕਾਲੁਖਤ ਮੋਹ ਅੰਧਿਆਰਾ ॥ (੪॥) (੨॥੯॥)

Extremely torturous is path of yama. Utterly dark with darkness of worldly attachment. (4.) (2.9.)

(Aasa M.4 Ang.443)

If 'yama' is interpreted as death, then what is the path of death? It is after the death that a being has to tread this path while proceeding to the hereafter. That is what path of yama means. This is very difficult and torturous to tread, engulfed with utter darkness.

In the following Gurbani quote the terms 'death' and 'yama' are referenced separately in a single line, thus establishing their independent nature.

ਜਗਿ ਮਰਣੁ ਨ ਭਾਇਆ ਨਿਤ ਆਪੁ ਲੁਕਾਇਆ ਮਤ ਜਮੁ ਪਕਰੈ ਲੈ ਜਾਇ ਜੀਉ ॥੨॥ (੬॥੧੩॥)

The worldly beings do not like death and hide themselves, so as to escape being taken away by yama. 2. (6.13.)

(Aasa M.4 Ang.447)

The worldly beings do not like death, as they are highly frightened of the yama, who lead them away after death. Thus 'yama' and 'death' mean differently. It is after death, that yama proceeds with the being as prisoner. It is, therefore, ignorance to identify 'death' as 'yama'. How far can one delve in such misinterpretation?

ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ੍ਹ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥

Those, who meditate on Naam, are approached not by yama.

(Aasa M.4 Chhant Ang.451)

Bodily all have to die, including Naam-devotees, yet yama cannot come near Naam-devotees. Is it not misinterpretation that Naam- devotees are not approached by death? While all are subject to death, yet yama harasses not Naam-devotees and not even goes near them! Juggling with words, the non-believers in reality of yama, now misinterpret 'yama' as 'pain of death', that Naam-devotees do not suffer. They cannot afford to deny 'death', that comes to all. But how can they stretch the meaning and go on stretching ridiculously? Examine this quote:

ਨਿਤ ਜੋਬਨੁ ਜਾਵੈ ਮੇਰੇ ਧਿਆਰੇ ਜਮੁ ਸਾਸ ਹਿਰੇ ॥ (੨॥) (੧੪॥੨੧॥)

Youth is passing away day by day, O' my dear! And yama keeps count of breaths. (2.) (14.21.)

(Aasa M.4 Ang.452)

Here again it is impossible to derive 'yama' meaning as 'death', because death is not a physical being. It can only be the courier of death or yama.

ਨਾਮੁ ਜਪਤ ਗੋਬਿੰਦ ਨਹ ਅਲਸਾਈਐ ॥

ਭੇਟਤ ਸਾਧੂ ਸੰਗ ਜਮ ਪੁਰਿ ਨਹ ਜਾਈਐ ॥ (੧॥)

Slacken not in Naam-recitation of the Lord. Abiding by holy company of Naam-reciters, one goes not to the region of yama. (1.)

(Aasa M.5 Chhant Ang.456)

Can the meaning of 'Jam-pur', region of yama, be stretched to region of death? Is there a region of death' in the hereafter? What a logic in misinterpreting 'region of yamas' into 'region of death'! It is mere stubborn-ness of ill advice. The following quote refers to 'Jam' and 'Kal' and hold different meanings:

ਤਨੁ ਭਸਮ ਢੇਰੀ ਜਮਹਿ ਹੇਰੀ ਕਾਲਿ ਬਪੁੜੈ ਜਿਤਿਆ ॥ (੧॥)

Rendering poor human body into a heap by victorious death is visioned by the yama. (1.)

(Aasa M.5 Ang.459-60)

Here yama is the beholder and death reduces body to a heap. Thus the two are different and 'yama' cannot be construed to mean 'death'.

ਪਾਪਾ ਕਮਾਣੇ ਛਡਹਿ ਨਾਹੀ ਲੈ ਚਲੇ ਘਤਿ ਗਲਾਵਿਆ ॥ (੨॥) (੨॥੧੧॥)

Yama spares not the sinners and leads them away by the throat. (2.) (2.11.)

(Aasa M.5 Ang.460)

Sinners are not spared by yamas who lead them away catching by throat. Many are the Gurbani quotes that delineate separate existence of yama, distinct from death.

ਸਤਸੰਗਤਿ ਗੁਰ ਕੀ ਹਰਿ ਧਿਆਰੀ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੀਠਾ ਮਨਿ ਭਾਇਆ ॥

ਜਿਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਸੰਗੁ ਨ ਪਾਇਆ ਸੇ ਭਾਗਹੀਣ ਪਾਪੀ ਜਮਿ ਖਾਇਆ ॥੩॥ (੫॥)

Beloved of the Lord is holy Congregation, Satsangat, at the House of Guru, that loves sweet, Nectarian-Naam-Divine. Those, who enjoy not company of this holy congregation, are the unfortunate sinners and yama makes morsels of them. 3. (5.)

(Gujri M.4 Ang.494)

The yama makes meal of the non-believers, who avail not of the company of holy ones, Gurmukhs. He nears not the Naam-devotees abiding by holy company.

ਦੇਸੁ ਕਮਾਵਨ ਧਨ ਜੋਰਨ ਕੀ ਮਨਸਾ ਬੀਚੇ ਨਿਕਸੇ ਸਾਸ ॥
ਲਸਕਰ ਨੇਬ ਖਵਾਸ ਸਭ ਤਿਆਗੇ ਜਮ ਪੁਰਿ ਉਠਿ ਸਿਧਾਸ ॥੨॥

To add to one's territories and gather more and more wealth is the persistent longing of the worldly mortal, when suddenly comes death. Leaving behind his army and attendants, he proceeds to the region of yamas. 2.

...

ਸਹਜ ਸੁਭਾਇ ਭਏ ਕਿਰਪਾਲਾ ਤਿਸੁ ਜਨ ਕੀ ਕਾਟੀ ਫਾਸ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਆ ਪਰਵਾਣੁ ਗਿਰਸਤ ਉਦਾਸ ॥੪॥੪॥੫॥

The Benevolent Lord, Merciful always, bestowing His Grace on devotee, cuts asunder noose of yama. Says Nanak, blest by True Guru, one is Divinely accepted, being a true renouncing householder. 4. 4. 5.

(Gujri M.4 Ang.496)

Engrossed in greed of territories and wealth, the worldly mortal ends his life sojourn. He leaves behind his armies and attendants. All that he prided in, is of no avail and comes to nought. He proceeds all alone to the region of yamas as a tied prisoner. Worldliness is such that more one gets, the more he desires, with a persistent longing for even more. He wishes for more and more territory, till death over-takes him. His false desires remain unfulfilled. What does he gain out of gathering all the possessions? He still proceeds to region of yamas alone and empty handed. There he suffers pain and disgrace for a long time. The blessed ones, who find true Guru, get initiated by Him and following His teaching engage in Love- Divine and Naam-devotion, attain the high state of renunciators even as householders. The Merciful Lord bestows His Grace and erases their fate of ensnarement by yama. All other, worldly mortals suffer yama and get ensnared.

ਮਨ ਚਰਣਾਰਬਿੰਦ ਉਪਾਸ ॥
ਕਲਿ ਕਲੇਸ ਮਿਟੰਤ ਸਿਮਰਣਿ ਕਾਟਿ ਜਮਦੂਤ ਫਾਸ ॥੧॥ ਰਹਾਉ ॥ (੧॥੩੧॥)

O' mind! Worship thou Lotus feet of the Lord. Meditating on Him, afflictions are banished. And noose of the yama cut asunder. 1. Pause. (1.31.)

(Gujri M.5 Ang.502)

Worshiping the Lotus-feet of The Lord and getting engrossed in Naam-meditation, one is rid of all afflictions and noose of the yamas is cut.

ਤਾ ਕਉ ਕਾਲੁ ਨਾਹੀ ਜਮੁ ਜੋਹੈ ਬੁਝਹਿ ਅੰਤਰਿ ਸਬਦੁ ਬੀਚਾਰ ॥੭॥ (੨॥)

Scares not fear of death nor does yama watch over those, who contemplate of Word-Divine in mind. 7. (2.)

(Gujri M.1 Ang.504)

Such a being is neither scared of death nor is under the watch of yama. He is always abiding in Naam-devotion.

ਭਾਈ ਰੇ ਗੁਰ ਕਿਰਪਾ ਤੇ ਭਗਤਿ ਠਾਕੁਰ ਕੀ ॥

ਸਤਿਗੁਰ ਵਾਕਿ ਹਿਰਦੈ ਹਰਿ ਨਿਰਮਲੁ ਨਾ ਜਮ ਕਾਣਿ ਨ ਜਮ ਕੀ ਬਾਕੀ ॥੧॥ ਰਹਾਉ ॥ (੪॥)

O' brother! Blessed by Guru with Divine-Devotion, Rendered pure, abiding by Naam, Satguru's Word, neither is there a fear of yama nor debit of misdeeds, punishable by yama. 1. Pause.

(4.)

(Gujri M.1 Ang.50)

Grace of the Guru has bestowed such a love of Divine-devotion, that engrossed in practice of Gurmat Naam, 'Gurmantar', Light- Divine of Splendorous Lord abides in heart, rendering one immaculately pure. Thus, neither is there a fear of yama any more nor any debit of misdeeds owing to yama. All the account of Dharamrai is settled once for all.

ਨਾਚੁ ਰੇ ਮਨ ਗੁਰ ਕੈ ਆਗੈ ॥

ਗੁਰ ਕੈ ਭਾਣੈ ਨਾਚਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ ਅੰਤੇ ਜਮ ਭਉ ਭਾਗੈ ॥ ਰਹਾਉ ॥ (੨॥) (੧॥੬॥)

Dance with spiritual joy O' mind! In gratitude to Guru. Dancing in tune with Will of Guru thou shall be Blissful and banished shall be the fear of yama on death. Pause. (2.) (1.6.)

(Gujri M.3 Ang.506)

ਹਰਿ ਨਾਮੁ ਨ ਪਾਇਆ ਜਨਮੁ ਬਿਰਥਾ ਗਵਾਇਆ ਨਾਨਕ ਜਮੁ ਮਾਰਿ ਕਰੇ ਖੁਆਰ ॥੨॥

Graced not with Naam-Divine, life goes waste and O' Nanak, Yama disgraces one with punishment. 2.

(Var Gujri M.3 Ang.509)

First Gurbani quote assures that the one, who surrenders his mind to the Guru, always abiding by His commandments and Gurmat, thus devoting fully to practice of Naam, is blest with spiritual bliss both here and hereafter. He enjoys play fully with Lord, like a child. Banished is all his fear of yama. In contrast, second quote is described happening in the case of a non-believer. Those, not blest with Naam through Grace of Guru, just waste away their precious lives. They are disgraced and punished by yama in the hereafter. Believe this truth firmly. Here is an elaborate Gurbani quote on the topic of yamas:

ਮਾਇਆ ਮੋਹੁ ਪਰੇਤੁ ਹੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰਾ ॥

ਏਹ ਜਮ ਕੀ ਸਿਰਕਾਰ ਹੈ ਏਨ੍ਹਾ ਉਪਰਿ ਜਮ ਕਾ ਡੰਡੁ ਕਰਾਰਾ ॥

ਮਨਮੁਖ ਜਮ ਮਗਿ ਪਾਈਅਨਿ ਜਿਨ੍ਹ ਦੂਜਾ ਭਾਉ ਪਿਆਰਾ ॥

ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਨਿ ਕੇ ਸੁਣੈ ਨ ਪੂਕਾਰਾ ॥

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥੧੨॥

Verily demons are worldly attachment, lust, anger and conceit. Yama rules over these with a punishing hard-rod. Mind-oriented ones are put on path of the yama, As they delve in duality of love for worldliness. In the region of yamas, they are tied down and punished, None I hears their wailing and lamentings. Those, bestowed with Grace-Divine, find the Guru and Words of Guru bring about Liberation. 12.

(Var Gujri M.3 Ang.513)

Demonish is the love for worldliness, of evil spirit, so is the engrossment in lust, anger and self-conceit. Thus, all those under their influence form the subjects ruled by yama. Yama holds a strong rod over them. Vitiating the mind, the five demons of worldly greed, attachment, lust, and anger, and self-conceit, verily make demons of the human beings. The evil of spirit, living sinful lives, are punished by yama in the hereafter. They serve yama as his agents, subjecting other beings to their

own influence, they drive them away from spiritualism, Naam-Divine and righteousness. They convert them into evil-doing sinners and non-believers. All those ensnared by them suffer yama in the hereafter. Thus purpose of the five demons is to mislead the beings. Failing in their assignment, even they are liable for yama's punishment, as his slaves. They perform their duty as best as they can under compulsion of yama. Individual mind is only an embodiment of these five demons. The mind-oriented, way-ward beings are therefore under their rule. Such are the 'Manmukhs', subjected to and ensnared by the five demons. They are led on to the path of yama and driven to region of yamas. Delving in duality of worldliness and forsaking Love-Divine, all such beings are 'Manmukhs' and proceed to region of yamas. With tied up hands and feet, these beings are severely punished there. They cry out wailing and lamenting in pain, but their shrieks go unheard and unresponded. The Divinely graced human beings come to abide in House of Guru. There they achieve objective of God-Realization under tutelage and support of the Guru. Graced by the Guru and initiated by Him with Gur-Mantar, they become 'Gurmukhs'. Thus, they come to belong to Guru, rather than a rudderless boat-like, under Guru's guidance. They become Guru-oriented Gurmukhs rather than mind-ward 'Manmukhs' and abide always by Guru's teachings. They lead righteous lives and practice constantly Gurmat-Naam, bestowed by Guru, to become highly evolved Divine-devotees. They become 'Liberated Ones'. This Truth is borne out by the following Gurbani quote and reaffirms the earlier quote:

ਜਿਨ੍ਹਾ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੁ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ॥
 ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਈ ਨਾ ਓਇ ਦੁਖ ਸਹਾਹਿ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥੨॥

Those, who devote to Guru with all their being, Never suffer want. They are not sought after by yama nor do they suffer him. O' Nanak! The Guru-oriented are liberated ones and merge with Word-Divine. 2.
 (Var Gujri M.3 Ang.516)

Those, who surrender their all to Guru and abide by Gurmat teachings to remain immersed in Naam with single-minded devotion, never suffer any want. They are fully satiated and gratified with Naam-Nectar. Yama seeks them not nor do they suffer him, like the ill-fated 'Manmukhs'. These Gurmukhs are fully liberated by the Redeemer Gurmat-Naam.

ਬਾਰਿ ਵਿਡਾਨੜੈ ਹੁੰਮਸ ਧੁੰਮਸ ਕੂਕਾ ਪਈਆ ਰਾਹੀ ॥
 ਤਉ ਸਹ ਸੇਤੀ ਲਗੜੀ ਡੋਰੀ ਨਾਨਕ ਅਨਦ ਸੇਤੀ ਬਨੁ ਗਾਹੀ ॥੧॥ (੧੦॥)

Treading unknown desolate path are heard wailing and shrieking of pain. Those enjoying Thy Love, O' Lord! Journey through the forlorn jungle in comfort and peace. 1. (10.)
 (Var Gujri Salok M.5 Ang.520)

A being, mind-ward, has to pass through horrible and unknown path on way to region of yamas. In this forlorn and desolate, fearful path the confused alien being gets shivers of terror. The wailing shrieks originating from region of yamas are heard by this prisoner, being led by yamas. The punishment with heavy rods can also be discerned that causes shrieks of pain. This fate awaits all those being led to region of yamas. None is there to provide any succour or solace to the wailing sufferers. Those enshrining Naam in their hearts and imbued with Love-Divine, travel fearlessly through the horrid jungle in comfort and head straight to Court-Divine.

ਨਿੰਦਕ ਮਾਰੇ ਤਤਕਾਲਿ ਖਿਨੁ ਟਿਕਣ ਨ ਦਿਤੇ ॥
 ਪ੍ਰਭ ਦਾਸ ਕਾ ਦੁਖੁ ਨ ਖਵਿ ਸਕਹਿ ਫੜਿ ਜੋਨੀ ਜੁਤੇ ॥

ਮਥੇ ਵਾਲਿ ਪਛਾੜਿਅਨੁ ਜਮ ਮਾਰਗਿ ਮੁਤੇ ॥
ਦੁਖਿ ਲਗੈ ਬਿਲਲਾਣਿਆ ਨਰਕਿ ਘੋਰਿ ਸੁਤੇ ॥
ਕੰਠਿ ਲਾਇ ਦਾਸ ਰਖਿਅਨੁ ਨਾਨਕ ਹਰਿ ਸਤੇ ॥੨੦॥

*Punished are the slanderers of Divine-Devotee instantly without respite. Lord can bear not suffering of His devotee and sends the offending sinners through cycles of transmigration. Being led on path of yamas, they are dashed down by the hair. Residing in hell of utter darkness, they wail in pain. True Lord Keeps His devotee in close embrace, under Divine-Protection. 20.
(Gujri Ki Var Ang.523-24)*

This is a real picture of suffering undergone by slanderers, led by yamas in the hereafter. What a depiction! Slanderers of Guru are pushed and pulled, being dashed down by the hair on their way to region of yamas. They shriek in pain. Wailing and lamenting they are further thrown into darkness of hells.

The disparaging detractors think of this Truthful depiction of the hereafter as mere figment of imagination. Their mind is shrouded with disbelief. Their lack of faith is without limit. They disparage Truth revealed by the Guru and thus become slanderers of Gurbani. There is a serious danger that they may suffer the fate of slanderers of Guru, described above. The Word of Guru is verily The Guru! Defiants of Gurbani shall be labelled as those forsaking the Guru. There is no distinction between those forsaking the Guru or His slanderers. May the Divine-Guru Bestow good sense on such 'Manmukhs' and save them from their way-wardness of mind by putting full Faith in Absolute Truth-Eternal of Gurbani, the Revealed Word-Divine! May they desist from disparaging Gurbani!

ਹਰਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਲਾਹਾ ॥
ਗਤਿ ਪਾਵਹਿ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ਕਾਟੇ ਜਮ ਕੇ ਫਾਹਾ ॥੧॥ ਰਹਾਉ ॥ (੧੦॥)
*Engage in profitable recitation of Naam-Divine. Thou shall obtain Salvation and blissful equipoise of mind; ended shall be the ensnarement by Yama. 1. Pause. (10.)
(Dev Gandhari M.5 Ang.530)*

The faithful Gursikhs, who have dutifully engaged in Naam- recitation all their lives to earn rich profit, attain the honour of true liberation. They enjoy bliss of equipoise and remain in peace in the hereafter. Unknown to them are cut their snares of yama. They tread not path of yama. Yamas dare not approach them. They are scared away from a distance.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵੈ ਰਾਮ ॥੨॥ (੫॥)
*Devotee of Divine devote to Naam-devotion, O' my being'! The horrid yama nears him not. 2. (5.)
(Bihagra M.4 Ang.540)*

The terrible yama dare not approach Naam-Contemplators, but is scared away from afar. He shivers in fear of them. This Divine dispensation of Justice is Eternal that Divine-devotees have always been salvaged and saved from yama. These Divinely graced devotees reside in Abode-Divine, singing Divine Praises and engaging in Naam-devotion. All their devotion is to One Supreme Lord.

ਜੁਗਹ ਜੁਗੰਤਰਿ ਭਗਤ ਤੁਮਾਰੇ ॥
ਕੀਰਤਿ ਕਰਹਿ ਸੁਆਮੀ ਤੇਰੇ ਦੁਆਰੇ ॥
ਜਪਹਿ ਤ ਸਾਚਾ ਏਕੁ ਮੁਰਾਰੇ ॥ (੫॥)

Eternally devotees-Divine sing Thy Praises, O' Lord! at Thy Door. Contemplating only One Lord Supreme. (5.)

...

ਗੁਰ ਪਰਸਾਦੀ ਕਰਹੁ ਕਿਰਪਾ ਲੇਹੁ ਜਮਹੁ ਉਬਾਰੇ ॥
ਜੁਗਹ ਜੁਗੰਤਰਿ ਭਗਤ ਤੁਮਾਰੇ ॥੫॥ (੨॥)

*Bestowing Grace of the Guru, save them from Yama in Divine- Mercy, Thy eternal devotees. 5. (2.)
(Vadhans M.1 Ang.567)*

The Compassionate Guru prays on behalf of mortals of Kalyuga, that "O, Lord! Save mortals of Kalyuga also from the yamas. In Your Divine-Mercy include them among Divine-devotees, who are blest with the Eternal dispensation, to remain singing Divine Praises at Abode-Divine."

Here is a depiction of Divinely graced devotees, that can also serve as a recipe for aspirants:-

ਖਿਨੁ ਨਾਹਿ ਟਰੀਐ ਪ੍ਰੀਤਿ ਹਰੀਐ ਸੀਗਾਰ ਹਭਿ ਰਸ ਅਰਪੀਐ ॥
ਜਹ ਦੁਖੁ ਸੁਣੀਐ ਜਮ ਪੰਥੁ ਭਣੀਐ ਤਹ ਸਾਧਸੰਗਿ ਨ ਡਰਪੀਐ ॥ (੧॥) (੧॥੪॥)

*Slacken not even for a moment in Love-Divine And give up all other pleasures and ornamentation. Where one is said to suffer pain, treading path of yama, there one is rid of all fear, abiding in Sadhsang, Holy company. (1.) (1.4.)
(Aasa M.5 Chhant Ang.454)*

Keep engrossed in Love-Divine, without respite. Slacken not in Naam-recitation even for a moment. False ornamentation should be given up to engage in selfless and ceaseless Naam-practice. Such mortals face not pain nor tread path of yamas in the hereafter.

ਨਾਮੁ ਜਪਤ ਗੋਬਿੰਦ ਨਹ ਅਲਸਾਈਐ ॥
ਭੇਟਤ ਸਾਧੂ ਸੰਗ ਜਮ ਪੁਰਿ ਨਹ ਜਾਈਐ ॥ (੧॥) (੩॥੩੬॥)

*Relax not in recitation of Naam-Divine. Abiding by Saintly company, one goes not to region of Yama. (1.) (36.)
(Aasa M.5 Chant Ang.456)*

Naam-recitation must continue without a let-up! Alert of mind and single-mindedly one should engage in ceaseless practice of Naam. Following this, those, who become Naam-devotees abiding in holy company, proceed not to region of yamas. This is a certified testimonial. All others are bound for the region of yamas and repent. Thus, one must not slacken even for a moment in Naam-recitation. Loving Guru prescribes the following formula for escapement from yama :

ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥
ਆਪਣੈ ਘਰਿ ਤੂ ਸੁਖਿ ਵਸਹਿ ਪੋਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ ਜੀਉ ॥
ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੈ ਸਬਦਿ ਲਿਵ ਲਾਏ ॥
ਸਦਾ ਸਚਿ ਰਤਾ ਮਨੁ ਨਿਰਮਲੁ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥
ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਵਿਗੁਤੀ ਮਨਮੁਖਿ ਮੋਹੀ ਜਮਕਾਲਿ ॥
ਕਹੈ ਨਾਨਕੁ ਸੁਣਿ ਮਨ ਮੇਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ ॥੧॥

O' my mind! Devote always to Naam-True. You will thus ensure peaceful living here and yama shall near not in the hereafter. Death, yama and his snare, hovering overhead shall end, while engrossed in love of Word- Divine. Mind, that is always imbued with Naam-True, is rendered pure and rid of

transmigration. Love of duality is drabbling in illusion and the mind-ward, Manmukhsare ensnared by Yama. Says Nanak, O my mind! Devote always to Naam-True. 1

...

ਬਿਨੁ ਨਾਵੈ ਕੋ ਛੁਟੈ ਨਾਹੀ ਸਭ ਬਾਧੀ ਜਮਕਾਲਿ ॥
ਨਾਨਕ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਤੂ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ ॥੨॥ (੩॥)

*None is saved without Naam- Wealth; all others get enmeshed by yama. O' Nanak! All the treasure of Naam-Wealth is within, search not outside in vain. 2. (3.)
(Vadhans M.3 Ang.569)*

Meditation of Naam-True and imbibing Naam with every breath is such a constant practice, that makes life blissful here and leads to Abode-Divine of eternal bliss in the hereafter. Ecstatic is the residence in Abode-Divine of the Guru. Yama cannot even come near. Neither is there constant fear of death nor does the horrible yama hovers over-head in eagerness to grab, if one imbibes Naam in mind ceaselessly. The Naam-imbued and enlightened of mind is no more subject to transmigration nor entangled by yama. Those, bereft of such spirituality, uninitiated in Naam, non-believers, engrossed in duality and love of worldliness, are ruled by yama as his subjects. Guru Nanak, therefore is bringing this awareness to His beloved Sikhs, to keep practicing Naam with each breath. Yama spares not others, without shelter of Naam. Naam-devotion is not only chief occupation of Gursikhs, but gathering Naam-wealth is the only life-objective. One does not have to seek Treasure-House of Naam outside, but all is contained within the Gursikhs, the true seekers. Tenth Nanak, Sri Guru Gobind Singh Ji bestowed this Treasure on The Five Beloved-Ones, who pass on this Inexhaustible Treasure to all true seekers at Door of The Guru.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਆਰਾਧਿਆ ਤਿਨ ਕੇ ਦੁਖ ਪਾਪ ਨਿਵਾਰੇ ॥
ਸਤਿਗੁਰਿ ਗਿਆਨ ਖੜਗੁ ਹਥਿ ਦੀਨਾ ਜਮਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ ॥ (੨॥) (੪॥)

*All Naam-contemplators are rid of their afflictions. With the Sword of Knowledge, bestowed by Satguru, the Horrid Yamas are conquered. (2.) (4.)
(Vadhans M.4 Ang.574)*

The devotees of Gurmat-Naam are rid of all their afflictions. Satguru has bestowed Sword of Knowledge-Divine, Naam, that helps them to overcome all their tribulations. Reciting Naam with each breath vanishes all pain, sufferings and sins of the past. Cut asunder is also the noose of yamas that ensnares and disgraces in the hereafter. All those delving in ritualistic worship are subject to the yamas.

ਨਿਰਭਉ ਭਏ ਖਸਮ ਰੰਗਿ ਰਾਤੇ ਜਮ ਕੀ ਤ੍ਰਾਸ ਬੁਝਾਏ ॥
ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਸੰਗਿ ਸੇਵਕੁ ਤੇਰੀ ਭਗਤਿ ਕਰੰਉ ਲਿਵ ਲਾਏ ॥੩॥ (੧॥)

*Fearless are those engrossed in Love-Divine, and rid of terror of yama. Says Nanak, the Lord always abides by His devotee, always devoted and imbued with Love Divine. 3. (1.)
(Vadhans M.5 Chant Ang.577)*

The Divine-devotees, who remain engrossed in Love-Divine and get imbued in Naam, attain fearlessness. They have no more harassment of yama. Says Guru Nanak, the Lord abides with such devotees and protects them in every way at all times. He saves them from yamas.

ਮਨ ਇਛੁ ਪਾਈਐ ਪ੍ਰਭੁ ਧਿਆਈਐ ਮਿਟਹਿ ਜਮ ਕੇ ਤ੍ਰਾਸਾ ॥

ਗੋਬਿੰਦੁ ਗਾਇਆ ਸਾਧ ਸੰਗਾਇਆ ਭਈ ਪੂਰਨ ਆਸਾ ॥ (੩॥) (੩॥)

One gets fulfilled desires of mind, meditating on Lord and banished is all fear of yama. Abiding in holy company and singing Praise-Divine, all hopes materialize. (3.) (3.)
(Vadhans M.5 Ang.578)

Singing Virtues-Divine in holy Sadhsang and contemplating Naam, the Gurmukhs realize all their desires. Their hopes for their well being both here and hereafter materialize and gone is the fear of yama.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭੁਖ ਗਈ ਭੇਖੀ ਭੁਖ ਨ ਜਾਇ ॥
ਦੁਖਿ ਲਗੈ ਘਰਿ ਘਰਿ ਫਿਰੈ ਅਗੈ ਦੂਣੀ ਮਿਲੈ ਸਜਾਇ ॥ (੧॥)

One is fully satiated when Satguru is found, but one is satiated not through pretensions of garb. Suffering pain and begging from door to door, the pretender is punished severely in the hereafter. (1.)

...

ਪਾਖੰਡਿ ਜਮਕਾਲੁ ਨ ਛੋਡਈ ਲੈ ਜਾਸੀ ਪਤਿ ਗਵਾਇ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਉਬਰੇ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥੨॥ (੪॥)

Yama is not taken in by mere pretension, but takes the pretender away showering punishment and disgrace. O' Nanak! Redeemed are the Naam- imbued, engrossed in Love-Divine. 2. (4.)
(Vadhans Ki Var Salok M.3 Ang.586-87)

Hunger for worldliness is banished in the case of those blessed by Satguru, due to their spiritual merit of previous births. Such is the House of Guru Nanak. Those bereft of Guru-realization or still waiting, but engaged in false rituals and garb, are never satiated. Troubled by their hunger, they go begging door to door. They get punishment doubly, here and in the hereafter also.

ਜੋਗੀ ਹੋਵਾ ਜਗਿ ਭਵਾ ਘਰਿ ਘਰਿ ਭੀਖਿਆ ਲੇਉ ॥
ਦਰਗਹ ਲੇਖਾ ਮੰਗੀਐ ਕਿਸੁ ਕਿਸੁ ਉਤਰੁ ਦੇਉ ॥ (੧॥)

Becoming a Yogi, one wanders all over, begging door to door. Accounting in the hereafter, he shall have a lot to answer. (1.)
(Maru Var M.3 Ang.1089)

A beggar going from door to door is held accountable in the hereafter. False pretenders in holy garb specially attract severe punishment of yama, without fail. He takes them away to the region of yamas, dragging and disgracing. This is the fate that awaits those hiding behind their pretensions. Saved are the true seekers at the Door of Guru, who get initiated by True-Satguru in Gur-Mantar in accordance with Gurmat. Their Constant practice of Naam-Mantar gets them imbued with Love-Divine and thus engrossed they remain. Satguru redeems them from yama. All types of fake pretensions attract severe punishment inflicted by yama. Some fake holy ones utter other than what is in their minds, glossing over their purpose of deceit with external and exhibited holiness. These impious false ones live on their deceitful earning as religious pretenders. They win over ignorant masses, even though they are hollow and devoid of any spirituality. Their show of sagacious saintliness can easily impress the gullible masses. However, most horrible fate awaits them in the hereafter.

The cunning worldly beings of Kalyug cheat at every step. Some of the so-called Sikhs too put up a false show of piety to win wide recognition. Differing in practice and precept, they lead the life of false pretenders. They shall be given no quarter in the hereafter and shall suffer their well-deserved fate! Thus, it is most important for every righteous Gursikh to have sameness of practice and precept at all times. Delve not in the fallacy that mere garb of a Gursikh can save. The Gurbani quote: "Deception works not with The Lord", shall always prevail. The true Gursikhs, abiding by the wisdom of Satguru, never dream of pretension! Such pretentious delvings are undertaken by fake ones, discarded by Guru, the ill fated. Here is another similar quote:

ਕਲਿ ਮਹਿ ਜਮੁ ਜੰਦਾਰੁ ਹੈ ਹੁਕਮੇ ਕਾਰ ਕਮਾਇ ॥
 ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਮਨਮੁਖਾ ਦੇਇ ਸਜਾਇ ॥
 ਜਮਕਾਲੈ ਵਸਿ ਜਗੁ ਬਾਂਧਿਆ ਤਿਸ ਦਾ ਫਰੂ ਨ ਕੋਇ ॥
 ਜਿਨਿ ਜਮੁ ਕੀਤਾ ਸੇ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਦੁਖੁ ਨ ਹੋਇ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਮੁ ਸੇਵਾ ਕਰੇ ਜਿਨ ਮਨਿ ਸਚਾ ਹੋਇ ॥੧॥ (੭॥)

Horrid is the Yama in Kalyug, performing under Will-Divine Sheltered by the Guru are Saved and punished are the mind-oriented. All the worldly are ruled by horrid yama. without any saviour. Contemplate of the Lord. Creator of Yama! God-oriented ones suffer not. O' Nanak! Yama serves those Gurmukhs imbued with Naam- Divine. 1. (7)
(Vadhans Ki Var Salok M.3 Ang.588)

In Kalyuga yama is very severe and hostile. Yama has existed all along with rest of the creation, through the ages. However in Kalyuga yama is most horrid and harasses like a demon, yet the harassment is only for defiant non-believers of The Divine. The performance of yama is under the control of Will-Divine. Punished are those in disharmony with Lord's Will. Saved are Gursikhs, sheltered by Satguru and abiding by his teachings. Thus the righteous ones are redeemed. Yama is Divinely ordained not to go near them. However yama's rule extends over all the worldly non-believers. Yama shall control them in the hereafter. There is no saviour of those worldly engrossed mortals, bound to be inflicted punishment by yama. There is no chance of redemption for those unsheltered by the Guru. Guru alone can make journey bearable in the hereafter. Naam-Contemplator Gursikhs suffer, not the least from yama. Serving The Lord, Creator of yama, Divine-devotees are completely saved from yama, who does not even approach them. Thus complete devotion of The Lord-Creator is chief objective of the Gurmukh devotees. Yama, contrarily, serves the Divine-devotees. The existence of yama is rendered doubtless by the above Gurbani quote and verily established as part of Divine-creation.

ਅਗਿਆਨੀ ਅੰਧੁ ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥
 ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ਜਮੁ ਮਾਰਿ ਕਰੇ ਤਿਨ ਖੁਆਰੁ ॥ (੨॥)

Blind of ignorance delve in much wrong-doings and suffer disgrace in duality. Making false pretensions, they suffer disgraceful punishments inflicted by yama. (2.)
(Vadhans Ki Var M.3 Ang.589)

Devoid of Knowledge-Divine, Gurmat, the Essence of Naam, all are ignorant. These ignorant blind, delving in duality, perform many ritualistic worships but all in vain. These are merit-less acts of fake piety and only enhance self-pride and conceit. They very much remain liable and in fact are inflicted disgraceful punishment by yama.

ਜਿਉ ਜੋਗੀ ਜਤ ਬਾਹਰਾ ਤਪੁ ਨਾਹੀ ਸਤੁ ਸੰਤੋਖੁ ॥
 ਤਿਉ ਨਾਮੈ ਬਿਨੁ ਦੇਹਰੀ ਜਮੁ ਮਾਰੈ ਅੰਤਰਿ ਦੋਖੁ ॥੩॥ (੭॥)

Just as Yogi without Self-restraint performs acts of self torture and false piety in vain, without gaining virtue and contentment. Similar is mortal being without Naam-Divine, full of sins and punished by Yama. 3. (7.)
(Sorath M.1 Ang.597)

Just as useless is all show of piety and self-torture of a yogi without the virtue of self-restraint, similar is the human-body that does not enshrine Naam. Such a body is full of sins. The being, that leaves this body devoid of Naam, shall be punished by yama without any chance of escapement.

ਸਾਧਸੰਗਤਿ ਮਹਿ ਹਰਿ ਰਸੁ ਪਾਈਐ ਗੁਰਿ ਮਿਲਿਐ ਜਮ ਭਉ ਭਾਗਾ ॥ (੫॥) (੧੦॥)

One obtains Naam-Nectarian in Sadhsangat, Company of Saint-Guru and thus blessed by Him, fear of yama is banished. (5.) (10.)
(Sorath M.1 Ang.598)

Scare of yama harasses all the mortal beings. Fearless of yama are those alone, who seek 'Amrit' (Baptism) at the Door of Guru and seek His shelter. Initiated by the Guru and bestowed with 'Guru-Mantar' they practice Naam in holy congregations ceaselessly and get imbued with Naam-Divine. Thus evolved Divine-devotees only fear not yama, not others.

ਗੁਰ ਚਰਨੀ ਮਨੁ ਲਾਗਾ ॥

ਤਾ ਜਮ ਕਾ ਮਾਰਗੁ ਭਾਗਾ ॥ (੩॥) (੧॥੧੨॥)

Those with mind engrossed in devotion to Guru, Get rid of fear of having to proceed with yama. (3.) (1.12.)
(Sorath M.1 Ang.599)

Practicing Naam Ceaselessly, when one gets engrossed with devotion to Guru, such highly evolved devotees are saved from proceeding in the hereafter under the control of yama. All others are led by yama in the hereafter and none is saved.

ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਦੁਖ ਸਗਲੇ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸਾ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਮਨ ਤਨ ਭਏ ਬਿਗਾਸਾ ॥੪॥੧੨॥੨੩॥

All afflictions and pain are gone and cut asunder is the noose of yama. Says Nanak, with Grace Divine, mind and body get flourished. 4.12.23.
(Sorath M.5 Ang.615)

Bestowed with Grace Divine, due to constant practice of Naam- Divine, when the devotees get enlightenment of mind and body with Light-Divine, then all misery and sorrows end. Noose of the yama, that hovers over the heads of all beings, is cut asunder. All other rituals cannot save from this noose that is put around one's throat by yama.

ਮੇਰਾ ਬੈਦੁ ਗੁਰੂ ਗੋਵਿੰਦਾ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਉਖਧੁ ਮੁਖਿ ਦੇਵੈ ਕਾਟੈ ਜਮ ਕੀ ਫੰਧਾ ॥੧॥ ਰਹਾਉ ॥ (੬॥੩੪॥)

My physician is Lord-Guru. He administers the Panacea of Naam-Divine, and cuts asunder noose of yama. 1. Pause. (6.34.)
(Sorath M.5 Ang.618)

Emissary of The Lord, designated by Him as The Enlightener, Guru, and in the likeness of Lord, Himself, is the True Guru. Such a Divinely appointed Guru-Divine alone can administer Naam-

Nectar Panacea to true seekers. No half-baked, self-appointed fake guru is empowered or fit to initiate others with baptism. Those alone, who got initiated and bestowed with Naam-Nectar panacea by God- Like, Godly emissary and Divinely designated Guru, are saved from noose of yama in the hereafter. Blessed is God-like, Guru Nanak Sahib Ji! Blessed is God-like Tenth Nanak, Sri Guru Gobind Singh Ji! Who set up the tradition of Amrit of Eternal-life for all times to come! Thus Baptized mortal beings become immortal-beings. Their harassing fear of yama's noose is banished. How else could one ever dream of Nectar of Eternal-life, The Panacea?

ਪ੍ਰਭ ਕਾਟਿਆ ਜਮ ਕਾ ਫਾਸਾ ॥

ਮਨ ਪੂਰਨ ਹੋਈ ਆਸਾ ॥

ਜਹ ਪੇਖਾ ਤਹ ਸੋਈ ॥

ਹਰਿ ਪ੍ਰਭ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥੩॥ (੫॥੫੫॥)

Lord has cut asunder noose of yama, Fulfilled is the mind's desire. I envision Him everywhere and There is none other besides. 3. (5.55.)

(Sorath M.5 Ang.622)

When ceaseless practice of Naam bestowed by Guru leads to the state of highly evolved spirituality, devotee sees Divine-Light all around in fact, not just imagined, everywhere and seeing God in all Alone and nothing besides, then above all the desire of the spiritual seeker is fulfilled! All his hunger is satiated. Gone is his fear of the noose of yama. This blessing comes as an appendage to the high status of spiritual evolvment.

ਅਪਣੇ ਜੀਅ ਜੰਤ ਆਪੇ ਰਾਖੇ ਜਮਹਿ ਕੀਓ ਹਟਤਾਰਿ ॥੧॥ (੧੯॥੪੭॥)

The Lord protects all His beings and yamas strike their work of execution. 1. (19.47.)

(Sorath M.5 Ang.620)

The being sheltered by Lord with His Grace-Divine and enjoying His protection, are saved from yama, as if the yamas have proceeded on strike. They go not near the saved ones and cause no harassment. The problem of yama is killed once for all. All others, however, are subjected to punishing rod of yama.

ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥

ਜਿਨਿ ਜਮ ਕਾ ਪੰਥੁ ਮਿਟਾਇਆ ॥

ਹਰਿ ਭਗਤਿ ਭਾਇ ਚਿਤੁ ਲਾਗਾ ॥

ਜਪਿ ਜੀਵਹਿ ਸੇ ਵਡਭਾਗਾ ॥੨॥ (੮॥੫੮॥)

Blessed are the fortunate ones sheltered by Satguru. They are saved from Control of Yamas in the hereafter. Engrossed in loving devotion of the Lord,

Blest is the life of highlyfortunate Naam devotees. 2. (8.58.)

(Sorath M.5 Ang.623)

Blessed are the ones, who find Satguru, The King-True! Enjoying His tutelage of Gursikhi, they are saved from being led on path of yamas in the hereafter with Grace of the Guru. These Gursikh devotees have remained engrossed all their lives in loving Naam- devotion to become immortal.

ਨਾਲਿ ਨਰਾਇਣੁ ਮੇਰੈ ॥

ਜਮਦੂਤੁ ਨ ਆਵੈ ਨੇਰੈ ॥ (੧॥) (੨੪॥੮੮॥)

Lord abides with me and Yama dare not come near. (1.) (24.88.)

(Sorath M.5 Ang.630)

Reciting Naam with each breath is akin to living in Godly Presence and such devotees enjoy Divine-Protection. Thus the scaring messenger yama does not visit them.

CHAPTER 12 - GUARD AROUND GODLY-PIOUS

ਗੁਰ ਕਾ ਸਬਦੁ ਰਖਵਾਰੇ ॥
ਚਉਕੀ ਚਉਗਿਰਦ ਹਮਾਰੇ ॥
ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਗਾ ॥

ਜਮੁ ਲਜਾਇ ਕਰਿ ਭਾਗਾ ॥੧॥ (੪॥੬੮॥)

*Protected by Word of the Guru feel protected by guard around. Yama is scared away from those engrossed in Naam-Divine. 1. (4.68.)
(Sorath M.5 Ang.626)*

Gurmat Naam WAHEGURU, bestowed by the Guru, that the Gurmukh devotees, Godly-pious, keep reciting with each breath, protects them in every way. It is like the protection of guard mounted around them, all the time. Those engrossed in Naam, WAHEGURU, are verily being guarded by Naam-Guard all the time. Yama dares not near them and runs away feeling scared. Such wondrous Guard around saintly meditators of Naam in lonely wilderness has been known to many Naam-imbued Gursikhs. Assured with this Divine- Protection, the true- devotees sit carefree in Naam-meditation in forlorn jungles and caves. They fear not in utter darkness of night from any kind of danger. Even while departing from this world, this Protective-Guard of spiritual glory accompanies the holy being. Thus, those, who keep imbibing Naam WAHEGURU, while their earthly sojourn is ending with approaching death, depart with Guard-Divine. Poor yama keeps away at a distance in holy fear. Here is the Gurbani quote given above, based on personal and tried experience of Fifth Nanak. This is a verified Absolute-Truth, that Naam-meditators are under strict Guard and Protection-Divine against any danger. They have nothing at all to fear. Such is the Truth-Divine!

ਹਰਿ ਦਿਨੁ ਰੈਨਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥
ਬਹੁੜਿ ਨ ਜੋਨੀ ਪਾਈਐ ॥੩॥
ਜਿਸੁ ਦੇਵੈ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
ਹਰਿ ਰਸੁ ਤਿਨ ਹੀ ਜਾਤਾ ॥
ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਇਆ ॥
ਸੁਖੁ ਨਾਨਕ ਸਰਣੀ ਪਾਇਆ ॥੪॥੯॥੫੯॥

*Singing Praise-Divine day and night, no more is there transmigration. 3.
Blessed by the Creator Lord, such devotees imbibe Sectarian Naam-Divine. Horrid Yama nears them not. O', Nanak! Blissful is Protection-Divine. 4. 9. 59.
(Sorath M.5 Ang.624)*

Engaging in singing all day and night Praise-Divine, the Kirtan Singers are rid of the cycle of transmigration. Delicious is the taste of Nectar beyond description that keeps the devotees ceaselessly engrossed and attentive in Gurbani Kirtan. They truly enjoy Ammrit-Naam, WAHEGURU, as Divine- Blessing. The Gurmukhs thus blest and wrapped with sheath of Naam-Ammrit merge with Divine and eternal bliss. The horrid yama nears them not during their journey to the hereafter. The scare and grabbing by yamas is only for the worldly mortals, subject to transmigration. Repeated reference to the terrible yama in Gurbani underlines the reality of his existence. Yet if the mind-ward, non-believers choose to ignore this warning, it only points to their fool hardy working of indiscreet minds. There is no more scope for doubt in reality of Yama.

ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ ॥
ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥੩॥੭॥

All indiscretion of mind was lost when I came under protection of the Saint Guru. O' Nanak! I then started dwelling on the Lord and cut asunder was the noose of Yama with Holy remembrance. 3.7. (Sorath M.9 Ang.933)

Abiding in Holy company of the Saint Guru alone purifies the mind and rids one of mind's indiscretion. There the devotee is ushered into Divine Wisdom, Gurmat and magical transformation takes place under Divine influence. One gets immaculately purified and all dross of the mind is removed. Such is the instantaneous effect of meeting Saintly Guru! The Naam-illumination runs through the body like electric current in every pore of the devotee. Automatic becomes the Naam-recitation that is ceaseless, whether in sleep or awake, sitting or standing. The blessed devotee is there and then rid of noose of yama. Benedictions of the Naam-Jewel fulfill all the mind's desires and all the fears are banished. Just as ushering the light of electric lamp dispels darkness, similarly the horrid yama runs away from the devotees of Divinely-illuminated minds.

ਭਗਤਾ ਨੋ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਕਾਲੁ ਨ ਨੇੜੈ ਜਾਈ ॥
ਕੇਵਲ ਰਾਮ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਨਾਮੇ ਹੀ ਮੁਕਤਿ ਪਾਈ ॥ (੨॥) (੧॥)

Yama can stare not at Divine-devotees nor death scares them. Naam-Divine alone dwells in their hearts and Naam is their Saviour. (2.) (1.) (Sorath M.3 Ang.637)

Devotees of the House of Guru enshrine Naam, WAHEGURU, constantly and ardently in their hearts. This in fact is their sole occupation. Thus Yama dare not even stare at them nor are they troubled by fear of death. They are redeemed while still alive! The worldly mortals are ofcourse subject to the rule of Yama.

ਮਨੁ ਰੇ ਸੰਸਾਰੁ ਅੰਧੁ ਗਹੇਰਾ ॥
ਚਹੁ ਦਿਸੁ ਪਸਰਿਓ ਹੈ ਜਮੁ ਜੇਵਰਾ ॥੧॥ ਰਹਾਉ ॥

O' my mind! Worldliness is like dwelling in pitch darkness. The snare of yama is spread all around. 1. Pause. (Sorath Kabir Ang.654)

The world and worldly mortals are completely surrounded by the yama's snare all around. Yama rules everywhere, as all the worldly mortals are non-believing apostates fallen into depths of dark ignorance. There is no Saviour except the Satguru, yet non-believers accept not the shelter of Satguru. Thus worldly engrossed are bound for self-ruination. Such is the hold of yama' rule that ensnares them all. One must therefore take care to avoid the pitfalls of worldliness.

ਤੇਰੇ ਗਲਹਿ ਤਉਕੁ ਪਗ ਬੇਰੀ ॥
ਤੂ ਘਰ ਘਰ ਰਮਈਐ ਫੇਰੀ ॥
ਤੂ ਅਜਹੁ ਨ ਚੇਤਸਿ ਚੇਰੀ ॥
ਤੂ ਜਮਿ ਬਪੁਰੀ ਹੈ ਹੇਰੀ ॥੨॥ (੫॥)

Thou have fetters around neck and feet and thus shackled thou are taken from place to place in disgrace, while undergoing transmigration cycles. Yet, O' poor being, thou remember not the Lord, Saviour. Thou remain ensnared by yama. 2. (5.) (Sorath Kabir Ji Ang.655)

Bhagat Kabir Ji also confirms the reality of yama in the above Gurbani quote. All the worldly beings are subject to the rule of yama and ensnarement by him with fetters and shackles. All keep going

through cycles of transmigration under the watchful eye of yama. Yama is ever ready to grab the beings. Yet delving in doubt and engrossed in worldliness, the worldly beings awaken not to their spiritual heritage but keep on going on the track of self-ruination. They remain unaware of the need to dwell on their Lord, Creator.

ਤੁਮਰੇ ਭਜਨ ਕਟਹਿ ਜਮ ਫਾਂਸਾ ॥
ਭਗਤਿ ਹੇਤ ਗਾਵੈ ਰਵਿਦਾਸਾ ॥੫॥੫॥

Dwelling on Thee, O Lord! Cut asunder is the noose of yama. In thy loving devotion, Ravidasa sings of Thee. 5. 5.
(Ravidas Ji Ang.659)

Bhagat Ravidas Ji herein states that snare of yama awaits all. The only escape is Divine-meditation, not otherwise. It therefore behoves to engage ardently in spirituality and Divine thought. One must dwell on Divine Virtues and sing praises of the Lord, so that yama's noose may be cut. That is why in the next Gurbani quote Bhagat Ravidas Ji states that his main occupation is Naam-meditation and dwelling on Divine thoughts. Thereby Ravidas Ji shall have nothing to fear from Yama.

ਰਵਿਦਾਸੁ ਜਪੈ ਰਾਮ ਨਾਮਾ ॥
ਮੋਹਿ ਜਮ ਸਿਉ ਨਾਹੀ ਕਾਮਾ ॥੩॥੭॥

Ravidas recites Naam-Divine. Thus Yama has nothing to do with me and keeps away. 3.7.
(Sorath Ravidas Ji Ang.659)

Here is a quote from Guru Nanak:

ਨਾਮੁ ਖਸਮ ਕਾ ਚਿਤਿ ਨ ਕੀਆ ਕਪਟੀ ਕਪਟੁ ਕਮਾਣਾ ॥
ਜਮ ਦੁਆਰਿ ਜਾ ਪਕੜਿ ਚਲਾਇਆ ਤਾ ਚਲਦਾ ਪਛੁਤਾਣਾ ॥੪॥ (੨॥)

Delving in deceit, the deceitful dwell not on Lord's Naam. Bound for yama's place, the departing one to the hereafter is filled with remorse. 4. (2.)
(Dhanasri M.1 (660-61)

The Omniscient, Sri Guru Nanak Sahib, offers comment on the mental state of worldly beings, that they are full of deceitfulness. They keep delving in deceit all their lives. They never awaken to the spiritual reality nor are they conscious of the impending horror in the hereafter.

Suddenly they find themselves bound for yama's region in the hereafter, after death. What is the use of remorse and fretting when one is being led by the yama in shackles? This is a direct evidence of Guru Nanak Dev Ji of countless beings thus led by the yama in the hereafter. This is to serve as a warning to the worldly beings to engage in devotion to the Lord, Creator. Without this Saving Grace one comes under control of yama and repenting too late and in vain. Many engage in reciting or listening to the recitation of Sri Guru Granth Sahib but most fail to take cognisance of the reality of being led in fetters in the hereafter. They pay not heed to the implied meaning and essence of Gurbani. Repeatedly there is a reference to yama and warning instructions to escape him, yet the clarion call is missed. It is assumed that this is all superfluous. However, if one was to believe faithfully in authenticity of Gurbani, is it then possible that one would fail to engage in improving life in the hereafter by complying with Gurbani instructions? It is a pity that the worldly beings, engrossed in worldliness, have neither loving faith in Gurbani nor do they care for the

hereafter. They lack faith in authenticity of Gurbani. That is why one cannot help pitying their pending disgrace and humiliation.

ਹਰਿ ਕੇ ਸੇਵਕ ਸੇ ਹਰਿ ਪਿਆਰੇ ਜਿਨ ਜਪਿਓ ਹਰਿ ਬਚਨਾਕੀ ॥
ਲੇਖਾ ਚਿਤ੍ਰ ਗੁਪਤਿ ਜੋ ਲਿਖਿਆ ਸਭ ਛੁਟੀ ਜਮ ਕੀ ਬਾਕੀ ॥੨॥ (੬॥)

Devotees of Divine are beloved ones of the Lord and they dwell on Him in accordance with revealed Word-Divine. All their accounting of deeds settled, they owe nothing to the yama. 2. (6.)
(Dhanasri M.4 Ang.668)

The Guru-oriented, Gurmukhs, have contemplated WAHEGURU Naam in the light of Gurbani, Word-Divine. They have favourably acquitted themselves in accounting for personal deeds and owe nothing to the yama. This Gurbani quote not only establishes reality of yama but also the existence of record-keeper Chittar Gupt. The subject of Chittar Gupt will receive special mention later.

ਗੁਣ ਨਿਧਾਨੁ ਰਿਦ ਭੀਤਰਿ ਵਸਿਆ ਤਾ ਦੂਖੁ ਭਰਮ ਭਉ ਭਾਗਾ ॥
ਭਈ ਪਰਾਪਤਿ ਵਸਤੁ ਅਗੋਚਰ ਰਾਮ ਨਾਮਿ ਰੰਗੁ ਲਾਗਾ ॥੨॥
ਚਿੰਤ ਅਚਿੰਤਾ ਸੋਚ ਅਸੋਚਾ ਸੋਗੁ ਲੋਭੁ ਮੋਹੁ ਬਾਕਾ ॥
ਹਉਮੈ ਰੋਗੁ ਮਿਟੇ ਕਿਰਪਾ ਤੇ ਜਮ ਤੇ ਭਏ ਬਿਬਾਕਾ ॥੩॥
ਗੁਰ ਕੀ ਟਹਲ ਗੁਰੂ ਕੀ ਸੇਵਾ ਗੁਰ ਕੀ ਆਗਿਆ ਭਾਣੀ ॥
ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਜਮ ਤੇ ਕਾਢੇ ਤਿਸੁ ਗੁਰ ਕੈ ਕੁਰਬਾਣੀ ॥੪॥੪॥

The Lord of all treasures of virtues comes to abide within and banished are all doubts and afflictions of devotees. Attained is the unattainable commodity and mind is engrossed in love of Naam-Divine. 2 .

They have no more care to worry about nor a thought to bother and rid are they of all grief greed and attachment. The malady of self-conceit is completely cured with Grace Divine and they have become fearless of yama. 3.

The focus is now to render service to the Guru and Guru's commands are received with eagerness and love. Says Nanak, I am sacrifice unto the Guru, who has saved from the horrid yama. 4. 4.
(Dhanasri M.5 Ang.671)

The Gurmukhs, who engage in ceaseless Naam-meditation so much so that Lord comes to abide in their hearts, are rid of transmigration, fear and doubt completely. This became feasible only after they obtained Gurmat Naam, the most precious and unattainable commodity, from the Guru. Their untiring devotion and practice of Naam led to the Grace Divine and dwelling of Naam within in the form of Divine-Light, most blissful. Such devotees get rid of all worries and bothering thoughts. All their grief, greed and attachments are ended and so also all traces of ego and self-conceit. They fear Yama no more. These chosen and graced Gursikhs eagerly look forward to commands of the Guru and abide by these in complete surrender to the Guru. They are redeemed and saved from Yama by the Satguru. Guru Nanak states that one should offer himself in sacrifice to the redeemer Guru. This quote reveals that one of the high objectives of the Guru is to redeem the beings from yama. Twice reference is made to yama in this Gurbani. Could this be superfluous and in vain? Never! In fact, it stresses existence of yama.

ਸਾਗਰੁ ਤਰਿਆ ਸਾਧੂ ਸੰਗੇ ॥
ਨਿਰਭਉ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਰੰਗੇ ॥੩॥
ਪਰ ਧਨ ਦੋਖ ਕਿਛੁ ਪਾਪ ਨ ਫੇੜੇ ॥
ਜਮ ਜੰਦਾਰੁ ਨ ਆਵੈ ਨੇੜੇ ॥੪॥ (੧॥੫੫॥)

Crossed is the horrid ocean with Grace of Saint Guru. Contemplate Naam-fearless in loving devotion of Divine. 3.

Saved is one from past sins, greed and afflictions. The horrid Yama goes not Near him. 4. (1.55.) (Dhanasri M.5 Ang.684)

The beloved Gursikhs, who meditate on Fearless-Naam, WAHEGURU, in spiritual glory and abide in holy company, cross the horrid worldly ocean. Their past sins of lust and greed are destroyed. All their afflictions and shortcomings are banished and they are rendered immaculately pure. The yama nears them not in the hereafter.

ਭਜੁ ਸੰਗਿ ਸਾਧੂ ਇਕੁ ਅਰਾਧੂ ਜਨਮ ਮਰਨ ਦੁਖ ਨਾਸਏ ॥
ਧੁਰਿ ਕਰਮੁ ਲਿਖਿਆ ਸਾਚੁ ਸਿਖਿਆ ਕਟੀ ਜਮ ਕੀ ਫਾਸਏ ॥
ਭੈ ਭਰਮ ਨਾਠੇ ਛੁਟੀ ਗਾਠੇ ਜਮ ਪੰਥਿ ਮੂਲਿ ਨ ਆਵੀਐ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਵੀਐ ॥੧॥ (੧॥)

Meditating on the Supreme Lord in Saintly company, one is rid of transmigration cycles. Divinely destined gets initiated in Naam-True and cut asunder is noose of yama Banished are all fears and doubts and one is redeemed, saved from the path of yama in the hereafter. Says Nanak, grant the boon. O' Lord! that I may ever sing Thy Virtues. 1. (1.) (Dhanasri Chhant M.5 Ang.691)

The ones Divinely destined, alone get initiated by Satguru in True Baptism and receive Priceless Gur-Mantar. They then proceed to devote to Godly Worship in holy company whole-heartedly through thought, word and deed. Rid are they of transmigration cycles and never led on path of Yamas in the hereafter. They are taught by Guru Nanak to pray always to the Lord for the boon of singing Praise- Divine. They are so much in love to sing Divine Virtues, that they are always engrossed in it tirelessly. They cannot leave this spiritual nourishment. As they rise more and more spiritually, they devote still more ardently to singing Divine Virtues. They progress along the Spiritual highway that yamas fear to tread.

ਕਰਿ ਕਿਰਪਾ ਟਹਲ ਹਰਿ ਲਾਇਓ ਤਉ ਜਮਿ ਛੋਡੀ ਮੋਰੀ ਲਾਗਿ ॥੧॥ (੧॥੫॥)

With Grace Divine I engaged in Service of the Lord and the Yama stopped pursuing me. 1. (1. 5.) (Jaitsri M.5 Ang.701)

The service of Naam-devotion is bestowed with Grace Divine. Those who are thus engaged are pursued not by yama in the hereafter. He leaves the devotee alone once for all.

ਮਨ ਮਹਿ ਸਤਿਗੁਰ ਧਿਆਨੁ ਧਰਾ ॥
ਦ੍ਰਿੜਿਓ ਗਿਆਨੁ ਮੰਤ੍ਰੁ ਹਰਿ ਨਾਮਾ ਪ੍ਰਭ ਜੀਉ ਮਇਆ ਕਰਾ ॥੧॥ ਰਹਾਉ ॥
ਕਾਲ ਜਾਲ ਅਰੁ ਮਹਾ ਜੰਜਾਲਾ ਛੁਟਕੇ ਜਮਹਿ ਡਰਾ ॥
ਆਇਓ ਦੁਖ ਹਰਣ ਸਰਣ ਕਰੁਣਾਪਤਿ ਗਹਿਓ ਚਰਣ ਆਸਰਾ ॥੧॥ (੨॥੬॥)

Keeping Satguru in mind, I practiced Mantar of Naam-Divine, the Essence of Divine-knowledge. Lord in His Mercy bestowed this boon. 1. Pause.

Thus engaged, I was rid of worldly snare, death trap and fear of yama. I have come under the shelter of compassionate Lord, Dissipater of pain, holding on to support of Holy Feet. 1. (2.6.) (Jaitsri M.5 Ang.701)

Satguru benevolently initiated the devotees and bestowed the essence of knowledge-Divine, Gurmat Naam, Gur-Mantar. Ceaseless practice of Gur-Mantar imbibed Naam in the heart forever.

Word became Guru and individual consciousness an ardent follower of the Word-recitation. The snares of worldliness disappeared. Trap of death and fear of Yama were no more. This high state is reached after coming under the protection of most compassionate, Dispeller of all pain, WAHEGURU and holding on to the Support of Holy Feet.

ਕੋਟਿ ਬਿਘਨ ਬਿਨਸਹਿ ਹਰਿ ਸੇਵਾ ਨਿਹਚਲੁ ਗੋਵਿੰਦ ਧਾਮ ॥

ਭਗਵੰਤ ਭਗਤ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਆਦਰੁ ਦੇਵਤ ਜਾਮ ॥੧॥ (੯॥੧੩॥)

Countless hindrances disappear while serving Divine and one comes to abide in Eternal Abode-Divine. Devotee of the Lord has nothing to fear and even terrible yama becomes respectful. 1. (9.13.)

(Jaitsri M.5 Ang.702)

Godly devotion bestows residence in Abode-Divine eternally. All obstacles disappear from path of the devotee. He has nothing to fear in the hereafter and even the horrid yama shows respect from a distance and keeps away in holy fear.

ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥

ਜਮ ਕੇ ਤ੍ਰਾਸ ਭਇਓ ਉਰ ਅੰਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥੧॥ ਰਹਾਉ ॥ (੨॥)

O' Lord! Save my honour. Fearing Yama in my heart, I have sought Thy Shelter, O' Compassionate One! 1. Pause. (2.)

(Jaitsri M.9 Ang.703)

The Ninth Nanak, in order to save worldly mortals from snare of Yama and scorching worldliness, prays to the Lord thus, "O' Lord! Save the honour of the worldly mortals, engrossed in self-conceit and attachment of worldliness. Dispel their fear of Yama from their hearts. They have come to seek Thy Shelter. O' Compassionate WAHEGURU! They rely on Thy Support." Satguru, the True King, felt moved by the pitiable fate awaiting the mortals to serve as morsel of yama. To save from yama and to eradicate his fear the Compassionate Satguru has ensued this prayer. All-Powerful and All-Knowing Satguru can envision all, present, past and future and thus knows what lies ahead for the worldly mortals. His Words, therefore, bear the stamp of full authenticity and prove the reality of yama. To ignore this Divine Truth is sheer madness. The only protection against this impending peril is to seek Divine-Protection and prayer to the Lord.

ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਚ ਕਾ ਪੰਥਾ ਬਾਟਿਓ ॥

ਖਾਤ ਖਰਚਤ ਕਿਛੁ ਨਿਖੁਟਤ ਨਾਹੀ ਰਾਮ ਰਤਨੁ ਧਨੁ ਖਾਟਿਓ ॥੧॥ (੬॥੧੧॥)

Established is the path of truth in the hereafter for Divine-devotees that is bereft of death-Trap and horrid yama. Established is the path of truth in. Such is the inexhaustible Naam-Wealth earned by devotees that never is there a shortage while freely spending to live in luxury. 1. (6.11.)

(Todi M.5 Ang.714)

The devotees, who earn the wealth of Naam-Jewel, have the straight Highway of Truth laid for themselves in the hereafter. They are undisturbed by death, snare or Yama. Inexhaustible is their Naam wealth, however much they may spend out of it.

ਪਾਨ ਸੁਪਾਰੀ ਖਾਤੀਆ ਮੁਖਿ ਬੀੜੀਆ ਲਾਈਆ ॥

ਹਰਿ ਹਰਿ ਕਦੇ ਨ ਚੇਤਿਓ ਜਮਿ ਪਕੜਿ ਚਲਾਈਆ ॥੧੩॥ (੨॥)

Indulgence in fashionable and intoxicating chewing of betel leaf and smoking, but forsaking God-remembrance. Such mortals are grabbed and led away by yama in the hereafter. 13. (2.)

(Tilang M.4 Ang.726)

Forsaking Naam and indulging in harmful enjoyment like chewing betel leaf and smoking, the mortals are grabbed by yama in the hereafter. The habit-forming indulgence keeps one away from Spiritual path. Naam-recitation does not occur to them. They are bound to suffer their own wrongdoings. This Gurbani quote also warns the Gursikh to refrain from similar indulgence in chewing betel leaf or smoking. The Sikh tenets forbid this strictly and consider it one of the sins that lead to apostasy.

ਜਿਨ ਹਰਿ ਨਾਮਾ ਹਰਿ ਚੇਤਿਆ ਹਿਰਦੈ ਉਰਿ ਧਾਰੇ ॥
ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਸਿਖ ਗੁਰ ਪਿਆਰੇ ॥੧੪॥ (੨॥)

Keeping Naam-Divine with loving devotion in one's heart, One is saved from yama, O' Gursikh beloved of Guru. 14. (2.)
(Tilang M.4 Ang.726)

The Gursikhs, who imbibe the Gurmat Naam in their hearts and dwell on it are neared not by yama.

ਹਰਿ ਧਨ ਕਉ ਉਚਕਾ ਨੇੜਿ ਨ ਆਵਈ ਜਮੁ ਜਾਗਾਤੀ ਡੰਡੁ ਨ ਲਗਾਈ ॥੪॥ (੩॥੧੦॥)
Wealth of Naam-Divine is robbed not nor the toll-collecting yama can tax it. 4. (3.10.)
(Suhi M.4 Ang.734)

Such is the wealth of Naam that it cannot be stolen or robbed from a devotee in this life nor can the toll-collector Yama tax it in hereafter.

ਕੋਟਿ ਅਪ੍ਰਾਧੀ ਸੰਤਸੰਗਿ ਉਧਰੈ ਜਮੁ ਤਾ ਕੈ ਨੇੜਿ ਨ ਆਵੈ ॥
ਜਨਮ ਜਨਮ ਕਾ ਬਿਛੁੜਿਆ ਹੋਵੈ ਤਿਨੁ ਹਰਿ ਸਿਉ ਆਣਿ ਮਿਲਾਵੈ ॥੨॥ (੪॥੫੧॥)
Countless sinners are redeemed in holy company of Saints and Yama goes not near them. The separated one from Divine Source since many births is reunited with Lord. 2. (4.51.)
(Suhi M.5 Ang.748)

Countless sinners have been redeemed with the support of Saintly company of Guru's House. Yama dares not approach them. Separated since many births, the mortal is reunited with Divine-Source, WAHEGURU, with grace of the holy Saints.

ਮੇਰੇ ਰਾਮ ਰਾਇ ਤੂੰ ਸੰਤਾ ਕਾ ਸੰਤ ਤੇਰੇ ॥
ਤੇਰੇ ਸੇਵਕ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਜਮੁ ਨਹੀ ਆਵੈ ਨੇਰੇ ॥੧॥ ਰਹਾਉ ॥ (੧੦॥੫੭॥)
O' my Lord! Thou belong to holy Saints and they belong to Thee. Thy devotee has nothing to fear and Yama nears him not. 1. Pause. (10.57.)
(Suhi M.5 Ang.749)

Saintly devotees of the Lord, who dwell on Naam, are neared not by Yama. They fear nothing, as Naam-contemplating Saints belong to WAHEGURU and WAHEGURU belongs to them. How can yama ever dare to approach them?

ਬਾਕੀ ਵਾਲਾ ਤਲਬੀਐ ਸਿਰਿ ਮਾਰੇ ਜੰਦਾਰੁ ਜੀਉ ॥
ਲੇਖਾ ਮੰਗੈ ਦੇਵਣਾ ਪੁਛੈ ਕਰਿ ਬੀਚਾਰੁ ਜੀਉ ॥ (੫॥) (੧॥੨॥)

The one with arrears of wrongdoings is sought and hit on the head by Yama, the terrible. Led to the Court of Dharamrai, one is called to account for the recorded misdeeds. (5.) (1.2.)
(Suhi M.1 Ang.751)

All mortals are accountable for their deeds in the hereafter, who fall in arrears of misdeeds. The guilty one receives blows to the head from horrid yama and is led into the presence of Dharamrai in disgrace. Dharamrai calls him to account for the misdeeds and he has to suffer in default.

ਬਿਨੁ ਸਬਦੈ ਭੈ ਰਤਿਆ ਸਭ ਜੋਹੀ ਜਮਕਾਲਿ ਜੀਉ ॥੭॥ (੧॥੨॥)

Bereft of Word-Divine and holy) fear, all are subject to the rule of Yama and his shadow of death. 7. (1.2.)

(Suhi M.1 Ang.751)

Divine-love and holy fear lead to true devotion of Guru's Word. Thus imbued devotees are saved, while all other mortals are under the control of yama and suffer his punishment. Naam is the only Saviour of the Naam-imbued devotees.

ਵਿਣੁ ਨਾਵੈ ਦਰਿ ਢੋਈ ਨਾਹੀ ਤਾ ਜਮੁ ਕਰੇ ਖੁਆਰੀ ॥

ਨਾਨਕ ਸਚੁ ਵਡਿਆਈ ਪਾਏ ਜਿਸ ਨੋ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ॥੮॥੨॥

There is no shelter without Naam and yama disgraces the unsheltered ones. O' Nanak! The Divinely graced are truly glorified. 8. 2.

(Suhi M.3 Ang.754)

Those, who contemplate not Naam are without a shelter in the Court-Divine. They are disgraced and punished by yama. The ones, under Grace Divine, abide by Satguru's commands. They seek Baptism from the Guru and engage in Naam-devotion all their lives. They receive honour at the Door of the Lord.

ਦੁਨੀਆ ਕੇਰੀ ਦੋਸਤੀ ਮਨਮੁਖ ਦਝਿ ਮਰੰਨਿ ॥

ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਵੇਲਾ ਨ ਲਾਹੰਨਿ ॥੨॥

The mind-oriented get scorched to death in worldly relationships. They are punished at the place of Yama, having lost the opportunity of human life in vain, without Divine-remembrance. 2.

...

ਸੁਇਨਾ ਰੁਪਾ ਪਾਪ ਕਰਿ ਕਰਿ ਸੰਚੀਐ ਚਲੈ ਨ ਚਲਦਿਆ ਨਾਲਿ ॥

ਵਿਣੁ ਨਾਵੈ ਨਾਲਿ ਨ ਚਲਸੀ ਸਭ ਮੁਠੀ ਜਮਕਾਲਿ ॥੨੭॥ (੧॥੩॥)

The worldly wealth of gold and silver is gathered by foul, sinful means and accompanies not to the hereafter. Nothing except Naam-wealth endures and the beings get ensnared by yama. 27. (1.3.)

(Suhi M.3 Ang.755-56)

The mind-ward, worldly mortals, non-believers, remain engrossed in worldliness till death and die in worldly attachment. Their insatiable desires never end and instead the fire of desires becomes more and more fierce. Says Gurbani, "Worldliness is fire and Blissfully cool is Naam-Divine." To escape scorching of the fire of worldliness, Naam is the only cooling panacea. Without Naam and its coolness the mortals die a scorching death of worldliness. In the hereafter again they are tied down to be punished at Yamas' place. There they repent a lot for having wasted the opportunity of human life in vain, without Naam-devotion. However it is too late! The Divine gift of human life is

lost once for all. The mortals accumulate wealth of gold, silver, etc., by sinful means, yet nothing endures. When it is time to depart for the hereafter, all wealth is left behind. Only Naam-Commodity can go with the dead. Without Naam-wealth the being will be subject to the rule of yama, receive disgraceful punishments and repent a lot.

ਅਨਾਥਾ ਨਾਥ ਭਗਤ ਭੈ ਮੇਟਨ ॥
ਸਾਧਸੰਗਿ ਜਮਦੂਤ ਨ ਭੇਟਨ ॥੨॥
ਜੀਵਨ ਰੂਪ ਅਨੂਪ ਦਇਆਲਾ ॥
ਰਵਣ ਗੁਣਾ ਕਟੀਐ ਜਮ ਜਾਲਾ ॥੩॥ (੧॥੨॥)

O' Lord of the helpless beings and Dissipater of fear of Thy devotees! The horrid Yama is met not by those abiding in company of Thy Saints. 2. O' Unique, Compassionate One and Support of all life! Singing Thy Praise, cut asunder is the snare of Yama. 3. (1.2.)
(Suhi M.5 Ang.760)

Lord, WAHEGURU, looks after the helpless and desolate beings. Those, who have none else to look after are taken care of by the Lord. Those, who surrender completely to Him in thought, word and deed and seek shelter Divine alone, are particularly looked after by Divine Father. He banishes all fears of such devotees. Singing Virtues-Divine in holy Company of the Guru's House, Yama nears not in the hereafter. Those, who sing of the Lord of hapless and Dispeller of the fears of His devotees, under the solicitation of holy company of Guru's House, are fully saved from Yama in the hereafter. Lord's Compassion is unparalleled. He is the very life- support of His devotees. Singing Virtues of Such Lord, one gets induced with His Virtues and all afflictions are banished.

ਇਹੁ ਜਗੋ ਦੁਤਰੁ ਮਨਮੁਖੁ ਪਾਰਿ ਨ ਪਾਈ ਰਾਮ ॥
ਅੰਤਰੇ ਹਉਮੈ ਮਮਤਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਚਤੁਰਾਈ ਰਾਮ ॥
ਅੰਤਰਿ ਚਤੁਰਾਈ ਥਾਇ ਨ ਪਾਈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥
ਜਮ ਮਗਿ ਦੁਖੁ ਪਾਵੈ ਚੋਟਾ ਖਾਵੈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇਆ ॥
ਬਿਨੁ ਨਾਵੈ ਕੇ ਬੋਲੀ ਨਾਰੀ ਪੁਤੁ ਕੁਟੰਬੁ ਸੁਤੁ ਭਾਈ ॥
ਨਾਨਕ ਮਾਇਆ ਮੋਹੁ ਪਸਾਰਾ ਆਗੈ ਸਾਥਿ ਨ ਜਾਈ ॥੩॥ (੧॥੪॥)

O' Lord! The horrid worldly ocean is crossed not by the mind- oriented. They are filled inside with self-conceit, attachment, lust, anger and cunning deceitfulness. Cunningness of heart makes one rootless and waste goes human life. Being led along path of Yama one suffers humiliation and pain of punishment thus departing with remorse in the end. Except Naam-Divine there is no friend in the hereafter not even a son, brother or one's close family. O' Nanak! The manifold worldly attachments endure not in the hereafter and all these end with death. 3. (1.4.)
(Rag Suhi Chhant M.4 Ang.775)

To ferry across the worldly ocean is indeed very difficult. A non- believing mind-word being, without guidance of the Guru, can never cross this turbulent ocean. He is hindered by his self-conceit, lust, anger and cunningness of mind. His cunning deceitfulness is his worst obstacle. All his life goes mere waste. After death he suffers lot of pain along the path of Yama, inflicted by heavy punishment. He is full of remorse while departing from the world and yet more so in the hereafter, where he is friendless. None of the close family of sons, wife, brothers and other relatives are of any help. Naam is the only Saviour in the hereafter, that he had forsaken all his life. The ones for whose sake he indulged in sinful life, forsaking Naam, endure not nor the gathered wealth is of any use in the hereafter. He had been saying arrogantly, "Ah! Whoever has seen the hereafter?" Finding the worldliness pleasurable he gets stuck on to it like the poor fly that dies in jaggary with great affliction. Had he any fear of the hereafter and the impending snare of Yama, he would have

restrained from sinning and instead devoted to Naam to facilitate his journey to the hereafter. His misery is caused by his arrogant neglect of spirituality and ignorance. Those graced by The Lord Creator and Guru develop holy fear of hereafter and refrain from ruthless indulgence in sinful life. They are saved from getting enmeshed in worldliness and its misery. The spiritually conscious pray thus in humility:

ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਪ੍ਰੀਤਮ ਸੁਆਮੀ ਨੇਤ੍ਰੁ ਦੇਖਹਿ ਦਰਸੁ ਤੇਰਾ ਰਾਮ ॥
ਲਾਖ ਜਿਹਵਾ ਦੇਹੁ ਮੇਰੇ ਪਿਆਰੇ ਮੁਖੁ ਹਰਿ ਆਰਾਧੇ ਮੇਰਾ ਰਾਮ ॥
ਹਰਿ ਆਰਾਧੇ ਜਮ ਪੰਥੁ ਸਾਧੇ ਦੂਖੁ ਨ ਵਿਆਪੈ ਕੋਈ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਸੁਆਮੀ ਜਤ ਦੇਖਾ ਤਤ ਸੋਈ ॥ (੧॥)

Bestow this boon on me, O' Lord, that I may behold Thee. Give me a hundred thousand tongues, so that I keep reciting Thy Naam ceaselessly. Keeping Thee in mind, I shall facilitate my journey in the hereafter, and render I free of pain. O' All-Prevalent Lord, I find Thee everywhere I look. (1.)

...

ਕੋਟਿ ਕਰਨ ਦੀਜਹਿ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਹਰਿ ਗੁਣ ਸੁਣੀਅਹਿ ਅਭਿਨਾਸੀ ਰਾਮ ॥
ਸੁਣਿ ਸੁਣਿ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਕਟੀਐ ਕਾਲ ਕੀ ਫਾਸੀ ਰਾਮ ॥
ਕਟੀਐ ਜਮ ਫਾਸੀ ਸਿਮਰਿ ਅਭਿਨਾਸੀ ਸਗਲ ਮੰਗਲ ਸੁਗਿਆਨਾ ॥
ਹਰਿ ਹਰਿ ਜਪੁ ਜਪੀਐ ਦਿਨੁ ਰਾਤੀ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨਾ ॥ (੨॥) (੩॥੬॥)

Dear Lord! Grant me countless ears, so as to listen to Virtues of Eternal Divine all the time. This listening continuously shall purify my mind immaculately and thus rid me of the snare of death in the form of transmigration. Cut) asunder is the noose of yama by contemplating Lord Eternal and attained is bliss-Divine and Essence of spiritual knowledge. Remaining in thought of Divine day and night ushers one into the highest spiritual State of Equipose and merging with Lord. (2.) (3.6.) (Suhī Chhant M.5 Ang.780-81)

The All knowing and All-Envisioning Satguru, Fifth Nanak, has prayed for the worldly mortals to save and redeem them. He has ardently solicited for liberation of mortals of Dark Age thus:-

O' Lord WAHEGURU, my True, Dear Father! Bestow the boon that I shall behold forever Thee, so as to refrain from wrongdoing in Thy Presence. Grant me, My Beloved, countless tongues that I may ever recite Thy Naam all my life. Thus alone can I improve my life in the hereafter and facilitate journey to the hereafter, making it painless. This loving devotion shall bestow Spiritual bliss and Thy vision everywhere in water, land and sky. May I see You Alone, everywhere that I may look! Ardent devotion of this kind does lead to such a State. O' my Beloved Lord! Bless me with countless ears, so that I ever keep listening to Thy Eternal Virtues. This shall render my filthy mind immaculately pure. Also cut asunder is the noose of Yama. Naam devotion thus is the only Saviour from noose of the Yama and bestows Essence of Knowledge-Divine. Era of Divine-bliss is ushered in enjoying spiritual enlightenment, beholding vision of the Lord all the time, the devotee is ever engrossed in Naam-contemplation. He rises above the three qualities of life to enjoy the highest state of Spiritual Equipose. It is here in this state that the contemplated Lord, and the Contemplator get merged. Here is yet another Quote to describe this high state:

ਘਰ ਮੰਦਰ ਹਟਨਾਲੇ ਸੋਹੇ ਜਿਸੁ ਵਿਚਿ ਨਾਮੁ ਨਿਵਾਸੀ ਰਾਮ ॥
ਸੰਤ ਭਗਤ ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸੀ ਰਾਮ ॥
ਕਾਟੀ ਜਮ ਫਾਸੀ ਪ੍ਰਭਿ ਅਭਿਨਾਸੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਪੂਰਨ ਹੋਈ ਮਨ ਇਛੇ ਫਲ ਪਾਏ ॥ (੨॥) (੬॥੯॥)

Where Naam abides, pleasing is that residence, place of worship and the market place. Sainly devotees Contemplate Naam-Divine and are rid of yama's snare. Eternal Lord Himself cuts noose of the yama of those contemplating Divine-Naam. All provisions are made and all desires of devotees fully satisfied. (2.) (6.9.) (Suhi M.5 Ang.783)

Wherever the Sainly devotees of Guru's House abide, contemplating Naam-Divine, their residence, place of worship and nearby market places appear pleasing and beautiful. Not only body and inner being of such devotees are charming but also everything associated with them becomes pleasant. Their residences, neighbour-hood, all are beautiful. Severed is their noose of yama in the hereafter. Gurbani repeats to reaffirm that noose of Yama is definitely cut. The very efficacy of Naam-Divine cuts the noose. The Lord Himself ensures this. Contemplators of Naam with each breath get all their mind's desires fulfilled automatically. They enjoy both physical and spiritual bliss and nothing is left to want.

Forsaking Naam of such glory and efficacy, the foolish mind- oriented, non-believers denying Guru, remain engrossed in the false attachment of family and worldliness. They gain nothing except self-conceit and bloated ego. Not only they have no real asset in this life, but also depart empty handed remorsefully. They leave all wealth and loved ones behind and die with false self-ego. The impending perils of death and yama do not occur to them. Delving in duality of worldliness, they think not about improving their life in hereafter and remain oblivious to this. In fact they deny the very existence of hereafter to remain engrossed in worldly enjoyment. They think the world and worldliness as the end of all. Deceived by their wrong notion they choose to ignore the hereafter. Such is the overpowering influence of worldliness, that it shuts out the so obvious death and care about the hereafter. The lost opportunity of human life is lost once for all! When yama grabs the being and drags along under harsh control, one awakens to the reality and filled with repentance, but too late. One is utterly helpless now. He has only to reap the fruit of his misdeeds that are all recorded.

ਮੋਹੁ ਕੂੜੁ ਕੁਟੰਬੁ ਹੈ ਮਨਮੁਖੁ ਮੁਗਧੁ ਰਤਾ ॥
ਹਉਮੈ ਮੇਰਾ ਕਰਿ ਮੁਏ ਕਿਛੁ ਸਾਥਿ ਨ ਲਿਤਾ ॥
ਸਿਰ ਉਪਰਿ ਜਮਕਾਲੁ ਨ ਸੁਝਈ ਦੂਜੈ ਭਰਮਿਤਾ ॥
ਫਿਰਿ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਜਮਕਾਲਿ ਵਸਿ ਕਿਤਾ ॥
ਜੇਹਾ ਧੁਰਿ ਲਿਖਿ ਪਾਇਓਨੁ ਸੇ ਕਰਮ ਕਮਿਤਾ ॥੫॥

False is the family attachment that engross the foolish mind-ward. Delving in self-conceit of ego, one departs from the world empty handed. Deluded by worldliness one remains unaware of the impending death and the horrid yama. Once Yama takes control, then lost is the opportunity of human life that could save from yama. One cannot escape the Divinely destined fate. 5. (Var Suhi Ki Ang.787)

Generally people do not believe this, particularly those under the influence of Western education, and treat this as figment of imagination. However, this is the revealed Truth of Gurmat, that Yamas visit the dying as Couriers of death. Here is another evidence from Sri Kabir Sahib:

ਅਮਲੁ ਸਿਰਾਨੋ ਲੇਖਾ ਦੇਨਾ ॥
ਆਏ ਕਠਿਨ ਦੂਤ ਜਮ ਲੇਨਾ ॥
ਕਿਆ ਤੈ ਖਟਿਆ ਕਹਾ ਗਵਾਇਆ ॥
ਚਲਹੁ ਸਿਤਾਬ ਦੀਬਾਨਿ ਬੁਲਾਇਆ ॥੧॥

ਚਲੁ ਦਰਹਾਲੁ ਦੀਵਾਨਿ ਬੁਲਾਇਆ ॥

ਹਰਿ ਫੁਰਮਾਨੁ ਦਰਗਹ ਕਾ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥ (੩॥)

One must account for past deeds, when the powerful couriers of death come to take away the dead. All the debit and credit is taken into account, when one is ushered in the Court of Dharamrai.

1.

No delay is brooked once death command is issued. Such is the implicit Divine-Command. 1. Pause.

(3.)

(Suhi Kabir Ji Ang.792)

When the worldly sojourn and opportunity for performing deeds ends with Divine sanction, then couriers of death visit the dying. They are powerful and severe to carry out the implicit Divine Command for taking the being to hereafter without any delay. Their purpose is to present one in the Court of Dharamrai for accounting of past deeds at the earliest. The Divine Justice proceeds with precise regularity and is un-brooked. The above quote suggests that Kabir Ji envisioned a dying scene and gave exact expression to the events. The Shabad hardly needs any elaboration. The main inference is that the dead proceed to the Court of Dharamrai under the control of the death courier, Yama. Though ignored, such is the absolute Truth, even if harsh.

Similar is the evidence rendered by Bhagat Ravidas Ji, that the dead have to tread along the difficult path of yama. Forlorn is the journey without a solace of companion or friend. One is left to his own resources, all alone.

ਪੁਰ ਸਲਾਤ ਕਾ ਪੰਥੁ ਦੁਹੇਲਾ ॥

ਸੰਗਿ ਨ ਸਾਥੀ ਗਵਨੁ ਇਕੇਲਾ ॥੨॥ (੧॥)

Narrowest path to the hereafter is difficult. There is no friendly company, but forlorn is the journey.

2. (1.)

(Suhi Ravidas Ji Ang.793)

'Pursalat' is the narrowest path to the hereafter, equal to the thickness of hair over the blazing fire of hell. A mortal must cross this difficult path after a sinful life, devoid of God-contemplation.

ਜੀਵਣ ਮਰਣੁ ਕੇ ਸਮਸਰਿ ਵੇਖੈ ॥

ਬਹੁੜਿ ਨ ਮਰੈ ਨਾ ਜਮੁ ਪੇਖੈ ॥੨॥ (੬॥੪॥)

A person enjoying Spiritual equipoise, who visions life and death alike, is subject not to death again nor control of yama. 2. (6.4.)

(Bilawal M.3 Ang.798)

If God-oriented, Gurmukh, attains liberation through intense Naam- devotion, he visions life and death alike. He is then no more subject to death nor yama approaches him.

ਅਨਦ ਮੂਲੁ ਧਿਆਇਓ ਪੁਰਖੋਤਮੁ ਅਨਦਿਨੁ ਅਨਦ ਅਨੰਦੇ ॥

ਧਰਮ ਰਾਇ ਕੀ ਕਾਣਿ ਚੁਕਾਈ ਸਭਿ ਚੁਕੇ ਜਮ ਕੇ ਛੰਦੇ ॥੧॥ (੬॥)

Contemplating the source of Bliss, Lord Supreme, the devotee lives in perpetual bliss. Such a one is not accountable to Dharamrai and rid of all Fear of yama. 1. (6.)

(Bilawal M.4 Ang.800)

The Gurmukh devotees, who dwell on Source of All Bliss, Supreme Lord, enjoy permanent bliss all their lives. They do not form subjects of Dharamrai and are rid of all snares of yama.

ਪ੍ਰਭੂ ਚਿਤਿ ਆਵੈ ਤਾ ਕੈਸੀ ਭੀੜ ॥
ਹਰਿ ਸੇਵਕ ਨਾਹੀ ਜਮ ਪੀੜ ॥
ਸਰਬ ਦੁਖ ਹਰਿ ਸਿਮਰਤ ਨਸੇ ॥
ਜਾ ਕੈ ਸੰਗਿ ਸਦਾ ਪ੍ਰਭੂ ਬਸੈ ॥੨॥ (੩॥)

With Lord abiding in mind, how can one suffer at all? Divine- devotees suffer not yama. All afflictions are banished with Godly contemplation, when Lord comes to abide within. 2. (3.) (Bilawal M.5 Ang.802)

Contemplating WAHEGURU, Naam, one is rid of all pain, as the Lord comes to abide within. Living in Godly Presence, one experiences neither difficulty nor can yama ever bother him.

ਵਡਭਾਗੀ ਸੇ ਕਾਵੀਅਹਿ ਪਿਆਰੇ ਸੰਤਸੰਗਤਿ ਜਿਨਾ ਵਾਸੋ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਰਾਧੀਐ ਨਿਰਮਲੁ ਮਨੈ ਹੋਵੈ ਪਰਗਾਸੋ ॥
ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਾਟੀਐ ਪਿਆਰੇ ਚੂਕੈ ਜਮ ਕੀ ਕਾਣੇ ॥
ਤਿਨਾ ਪਰਾਪਤਿ ਦਰਸਨੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭੁ ਅਪਣੇ ਭਾਣੇ ॥੩॥ (੧॥੪॥)

Consider those, blessed, O' dear, who abide in holy company. Contemplating Naam- Nectarian, Immaculate, mind is enlightened. Banished is the pain of repeated births and deaths and one ceases to be subject to yama. Only blessed with vision Divine, are beloved of the Lord. 3. (1.4.) (Bilawal M.5 Ang.802)

Only those are the chosen, blessed few, who come to abide in holy congregation of the Guru's permanently. There they remain in devotion of Gurmat Naam Nectarian. Their inner being is engulfed with Divine- Light. Transmigration is ended for them. They are no more subject to yama. The rare inner enlightenment is reserved for those blessed ones, who are beloved of the Enlightener Lord. They have surrendered their all to the Lord.

ਭਜੁ ਗੋਬਿੰਦ ਸਭ ਛੋਡਿ ਜੰਜਾਲ ॥
ਜਬ ਜਮੁ ਆਇ ਸੰਘਾਰੈ ਮੂੜੇ ਤਬ ਤਨੁ ਬਿਨਸਿ ਜਾਇ ਬੇਹਾਲ ॥੧॥ ਰਹਾਉ ॥ (੧੧॥੧੬॥)

Remain in prayer to the Lord, leaving aside all entanglements. O' fool! When yama comes to take away life, then your body shall be destroyed and become weird. 1. Pause. (11.16.) (Bilawal M.5 Ang.805)

What a warning note by the Compassionate True Guru, that one must engage in prayer to the Divine all the time, leaving aside other entanglements. O' foolish mortal being, without this you shall suffer untold misery. While dying, yama shall come to inflict severe punishment. The punishment shall continue even after death that would give you a weird look. Without Naam- contemplation, one is bound to suffer this, even if he keeps denying existence of yama.

ਕਹੁ ਨਾਨਕ ਜਪਹਿ ਜਨ ਨਾਮ ॥
ਤਾ ਕੇ ਨਿਕਟਿ ਨ ਆਵੈ ਜਮ ॥੪॥੧੩॥੧੮॥

Says Nanak, Yama approaches not the devotees, contemplators of Naam. 4. 13. 18. (Bilawal M.5 Ang.806)

Those, who dwell on Naam, yama goes not near them.

ਮਮਤਾ ਮੋਹ ਧ੍ਰੋਹ ਮਦਿ ਮਾਤਾ ਬੰਧਨਿ ਬਾਧਿਆ ਅਤਿ ਬਿਕਰਾਲ ॥
ਦਿਨੁ ਦਿਨੁ ਛਿਜਤ ਬਿਕਾਰ ਕਰਤ ਅਉਧ ਫਾਹੀ ਫਾਥਾ ਜਮ ਕੈ ਜਾਲ ॥੧॥ (੪॥੨੨॥)

Engrossed in worldly attachment and delving in deceitfulness, one is horribly ensnared. Life is pined away with every passing day in evil doing and one is caught in snare of the yama. 1. (4.22.)
(Bilawal M.5 Ang.806)

Egotism and worldly attachment have such a strong hold on mortals, that they delve in deceitfulness under their influence. The ensnarement is so complete, that one's entire life is spent in evil-doing. The awareness of hereafter never dawns on him. Thus with passing day, entire life is wasted away. On death such a one is caught by the noose of yama and suffers punishment. Guru Sahib has given so much advice to the mortals engrossed in sinning. He has tried through various illustrations and warnings to save mortals from noose of yama. It is a pity that blind of ignorance remain unaffected. Like blowing into a bamboo, all Divine teachings have gone in vain. Never do the non-believers wake up to Godly devotion!

ਸਾਧਸੰਗਿ ਭਜੀਐ ਗੋਪਾਲੁ ॥

ਗੁਨ ਗਾਵਤ ਤੂਟੈ ਜਮ ਜਾਲੁ ॥੧॥ (੬॥੨੪॥)

Contemplating Lord in holy company of saints, noose of yama is cut, while singing Divine-Virtues. 1. (6.24.)

(Bilawal M.5 Ang.807)

Abiding in holy congregation of the Guru's House, one should engage in Godly devotion. Lot of Spiritual gain is thus made. Singing of Divine-Virtues also should be in holy Company. This helps to free one from snare of yama surely.

The Guru, King-True, stresses so much on existence of yama, that he teaches the Gursikhs, treading spiritual path, to include in their prayer to the Lord for severing noose of Yama.

ਭ੍ਰਮ ਭੈ ਰਾਖਹੁ ਮੋਹ ਤੇ ਕਾਟਹੁ ਜਮ ਜਾਲ ॥੩॥ (੧੧॥੪੧॥)

O' Lord! Save me from illusion, fear and worldly attachment. Cut also my noose of yama. 3. (11.41.)
(Bilawal M.5 Ang.811)

O' Lord, Deathless Being! Cut my web of illusion and save me from noose of worldly attachment. Let noose of yama be cut forever with Thy Grace! May I be rid of fear of yama in the hereafter. Slanderers are surely going to form morsel for Yama.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਅਪਨੇ ਦਾਸ ਰਖਿ ਲੀਏ ॥

ਨਿੰਦਕ ਨਿੰਦਾ ਕਰਿ ਪਚੇ ਜਮਕਾਲਿ ਗ੍ਰਸੀਏ ॥੧॥ ਰਹਾਉ ॥

Lord with His Grace Saves His devotees. However slanderers are self-destroyed by slandering and form food for Yama. 1. Pause.

(Bilawal M.5 Ang.815)

The Benevolent Lord, in His Mercy protects His devotees in every way. However, the slanderers suffer self-inflicted ruination. They form food for death in the form of yama. Such is the efficacy of Divine-singing, Kirtan, that those singing Divine Virtues are able to scare away yama from a distance.

ਮਨਿ ਤਨਿ ਪ੍ਰਭੁ ਆਰਾਧੀਐ ਮਿਲਿ ਸਾਧ ਸਮਾਰੈ ॥

ਉਚਰਤ ਗੁਨ ਗੋਪਾਲ ਜਸੁ ਦੂਰ ਤੇ ਜਮੁ ਭਾਰੈ ॥੧॥ (੪॥੬੮॥)

Contemplate Lord in holy company with single-minded devotion of body and mind. Singing Divine Virtues and Praise, Yama is scared away. 1. (4.68.)

(Bilawal M.5 Ang.817)

Joining the holy congregation at the House of Guru. Gurdwara, one should meditate on God with complete concentration of mind. Thus engaged in Singing Divine Virtues, yama runs away from the devotees out of fear. Yama dare not approach Gursikhs, beloved of the Guru, Naam-contemplators. They are saved from pain inflicted by yama in the hereafter.

ਦੁਖੁ ਨ ਲਾਗੈ ਕਦੇ ਤੁਧੁ ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਾਰੇ ॥

ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਸਿਖ ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥ (੫॥੬੯॥)

Never shall you suffer any pain, in contemplation of Lord Supreme. Horrid yama dares not approach beloved Sikhs of the Guru. 1. Pause. (5.69.)

(Bilawal M.5 Ang.818)

Such is the love of Guru for His beloved Sikhs, that yama cannot even cast his shadow on them. One must therefore seek shelter of the Guru Saviour to escape from yama. All worries will end.

ਜਹ ਮਹਾ ਭਇਆਨ ਦੁਖੁ ਜਮ ਸੁਨੀਐ ਤਹ ਮੇਰੇ ਪ੍ਰਭ ਤੂਹੈ ਸਹਾਈ ॥

ਸਰਨਿ ਪਰਿਓ ਹਰਿ ਚਰਨ ਗਹੇ ਪ੍ਰਭ ਗੁਰਿ ਨਾਨਕ ਕਉ ਬੁਝ ਬੁਝਾਈ ॥੨॥੫॥੯੧॥

Where pain inflicting, most horrid yama is rampant, there. O' Lord! Only Thou are the Saviour. The Guru inspired Nanak to seek shelter Divine and hold on to Godly Presence and God-contemplation.2. 5. 91.

(Bilawal M.5 Ang.822)

The Guru has inspired His Sikhs with the thought that one is saved from the rampant horrid Yama's punishment during journey to the hereafter by remaining under the protective shield of Lord, of Naam-Divine. Obviously the Satguru has envisioned all this to be able to render the evidence.

ਸਿਮਰਤ ਨਾਮੁ ਕੋਟਿ ਜਤਨ ਭਏ ॥

ਸਾਧਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਨ ਗਾਏ ਜਮਦੂਤਨ ਕਉ ਤ੍ਰਾਸ ਅਹੇ ॥੧॥ ਰਹਾਉ ॥ (੧੭॥੧੦੩॥)

Naam contemplation is like countless protective efforts and I thus singing Virtues Divine, the horrid yama gets scared away. 1. Pause. (17.103.)

(Bilawal M.5 Ang.824)

Countless protective efforts are made with Naam-contemplation, particularly singing Virtues-Divine in holy company, performing Kirtan of Godly Praises through Gurbani. This is equivalent to the protection of countless protective shields. Yama is truly scared of Naam-contemplators.

ਭ੍ਰਮ ਭੈ ਤਰੇ ਛੁਟੇ ਭੈ ਜਮ ਕੇ ਘਟਿ ਘਟਿ ਏਕੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥

ਨਾਨਕ ਸਰਣਿ ਪਰਿਓ ਦੁਖ ਭੰਜਨ ਅੰਤਰਿ ਬਾਹਰਿ ਪੇਖਿ ਹਜੂਰੇ ॥੨॥੨੨॥੧੦੮॥

Saved is one from all fear and illusion and rid of fear of yama in the hereafter When God is envisioned in every being Says Nanak, I have taken shelter-Divine of the Dispeller of all pain, envisioning Him everywhere, within and without. 2. 22. 108.

(Bilawal M.5 Ang.825-26)

The Gurmukhs, who attain high spiritual state and feel Godly Presence everywhere and in all, Live in Divine Presence and Protection. They easily ferry across the terrible worldly ocean, full of

illusionary snares. They are rid of illusionary fears and scare of yama in the hereafter, rather. Yama feels scared of them.

ਹਰਿ ਨਾਮ ਰਸਨਾ ਕਹਨ ॥

ਮਲ ਪਾਪ ਕਲਮਲ ਦਹਨ ॥ (੨॥)

Reciting Word-Divine, filth of sinfulness is combusted away. (2.)

...

ਤੇ ਜਮੁ ਨ ਪੇਖਹਿ ਨੈਨ ॥

ਸੁਨਿ ਮੋਹੇ ਅਨਹਤ ਬੈਨ ॥੫॥ (੧॥)

They vision not Yama and they enjoy ecstatic ethereal music. 5. (1.)

(Bilawal M.5 Ang.837)

Reciting The Word, WAHEGURU, with tongue, behold not yama, as all their filth of sinfulness is combusted away and removed. Ceaseless Naam-devotion opens the access to Tenth Door, Dasam Dwar, where they listen to the ecstatic celestial music. They by-pass yama and place of yamas. They lend no thought to this nor envision it. The Worldly mortals, the unfortunate ones, spare no thought for their Creator Lord but remain engrossed in worldliness. They are full of remorseful repentance in the hereafter, as they make rounds of yama's place and are tied down for severe punishment. They go about empty-handed here and hereafter during cycles of birth and death. They are always subject to control of yama, the courier of death and his punishment.

ਦੂਜੈ ਭਾਇ ਲਗੇ ਪਛੁਤਾਣੇ ॥

ਜਮ ਦਰਿ ਬਾਧੇ ਆਵਣ ਜਾਣੇ ॥

ਕਿਆ ਲੈ ਆਵਹਿ ਕਿਆ ਲੇ ਜਾਹਿ ॥

ਸਿਰਿ ਜਮਕਾਲੁ ਸਿ ਚੋਟਾ ਖਾਹਿ ॥ (੨॥) (੧॥)

Duality of worldliness leads to remorse, bound to make rounds of Yamas' place. What Do they earn here or in the hereafter? They receive disgraceful blows to head from yama. (2.) (1.)

(Bilawal M.1 Thiti Ang.839)

The following Gurbani further describes the pitiable condition of non-believers, devoid of Naam-wealth:

ਲੋਭਿ ਮੋਹਿ ਬਾਧੀ ਦੇਹ ॥

ਬਿਨੁ ਭਜਨ ਹੋਵਤ ਖੇਹ ॥

ਜਮਦੂਤ ਮਹਾ ਭਇਆਨ ॥

ਚਿਤ ਗੁਪਤ ਕਰਮਹਿ ਜਾਨ ॥

ਦਿਨੁ ਰੈਨਿ ਸਾਖਿ ਸੁਨਾਇ ॥

ਨਾਨਕਾ ਹਰਿ ਸਰਨਾਇ ॥੩॥ (੨॥)

Enmeshed with worldly greed and attachment, human body devoid of Naam is reduced to ashes. Horrid is the awaiting yama and Chittar-Gupt has all the record of sinful deeds performed. Giving clarion call of this evidence, says Nanak, seek shelter of Lord, The Saviour. 3. (2.)

(Bilawal M.5 Ang.838)

The worldly mortal gets badly enmeshed with worldly attachment and greed till death. Waste goes the gift-Divine of human body without Naam-devotion and is reduced finally to ashes. Leaving the

destroyed body, the being comes under the control of horrid yama. Yama takes him to the court of Dharamrai to account for his past deeds. The being is unable to deny his wrong-doings in the face of recorded evidence of Dharamrai's clerk. He has no escape, but reap the fruit of his own actions. O' Lord, Saviour! Only Your refuge can save! Thus Naam-devotion is the only way to escape from Yama by keeping one under shelter-Divine. But the mind-ward, non-believers are blinded by their duality of worldliness and keep delving in wrongdoing. Thus they earn their punishment as prisoners of yama.

ਮਨਮੁਖੁ ਅੰਧਾ ਦੂਜੈ ਭਾਇ ॥

ਜਮ ਦਰਿ ਬਾਧਾ ਚੋਟਾ ਖਾਇ ॥ (੮॥)

Worldly mind-oriented mortal, blinded by duality, suffers punishment as prisoner at yama's place. (8.)

(Bilawal M.3 Var Sat Ang.841)

This is how the Gurmukhs, singing Virtues-Divine, are rid of yama's snare:-

ਬਿਸਮਨ ਬਿਸਮ ਭਈ ਪੇਖਿ ਗੁਣ ਅਬਿਨਾਸੀ ਰਾਮ ॥

ਕਰੁ ਗਹਿ ਭੁਜਾ ਗਹੀ ਕਟਿ ਜਮ ਕੀ ਫਾਸੀ ਰਾਮ ॥ (੩॥) (੨॥)

Ecstatic is the spiritual State of singers of virtues- Divine. Lord saves them with Hand- Divine and cuts asunder yama's noose. (3.) (2.)

(Bilawal M.5 Chhant Ang.846)

The Gurmukh devotees, Singing Virtues- Divine, enjoy Spiritual ecstasy, envisioning Lord in full Glory of His Virtues. The self-inducing virtues are truly ecstatic! The Guru States this evidence of self-experience in Gurbani and these Words-Divine infuse devotee, rendering him immaculately pure. Thus is one led into spiritual ecstasy, just as the envisioning Guru, who revealed Divine Glory and remained ever imbibed with the Nectarian effect, states Fifth Nanak, bubbling with joy of spiritual Bliss:-

ਬਿਸਮਨ ਬਿਸਮ ਭਈ ਪੇਖਿ ਗੁਣ ਅਬਿਨਾਸੀ ਰਾਮ ॥ (੩॥) (੨॥)

Ecstatic I remained, envisioning Virtues-Divine. (3.) (2.)

(Bilawal M.5 Ang.846)

Such Divinely accepted soul-bride, who has merged with Lord, is taken by hand and then embraced into spiritual-union.

ਬਾਹ ਪਕਰਿ ਪ੍ਰਿਅ ਸੇਜੈ ਆਨੀ ॥੧॥ (੭॥)

Taking by hand. Lord merged me into Spiritual union with Him. 1. (7.)

(Aasa M.5 Ang.372)

Such soul-bride, taken by Hand-Divine, is rid of yama's noose ever since. Thereafter ensues spiritual Ecstasy. Severing of yama's noose is just an initial stage of spirituality that is crossed unnoticed. Vision of the Virtues of Eternal Lord is in fact His True and complete Vision. In the Being of Deathless, All Pervading Lord, all His Virtues are Apparent Depiction of His self and do not exist separately. Gurbani is their faithful exact description, that became revealed through Gurus' personal experience and Divinely bestowed knowledge of Treasure-House of Godly Virtues. The Gurus descended into this world envisioning this Godly sight and lived through-out in Godly Presence and related their first hand experience in the form of Gurbani. They never abandoned

this Divine-Vision even for a moment. The blessed mortals, who shared this Divine Vision with Grace of the Guru, those Gurmukhs, also beheld the same Glory of Divine Virtues in spiritual ecstasy, as sudden experience. This high state of ecstatic Bliss-Divine is much beyond the reach of Dharam Rai and far below is the region of yamas. Next Gurbani quote shows that the worldly self-conceited mortals, engrossed in attachment of fickle mind's desires are mostly troubled by yama.

ਆਸਾ ਮਨਸਾ ਜਗਿ ਮੋਹਣੀ ਜਿਨਿ ਮੋਹਿਆ ਸੰਸਾਰੁ ॥
ਸਭੁ ਕੋ ਜਮ ਕੇ ਚੀਰੇ ਵਿਚਿ ਹੈ ਜੇਤਾ ਸਭੁ ਆਕਾਰੁ ॥
ਹੁਕਮੀ ਹੀ ਜਮੁ ਲਗਦਾ ਸੋ ਉਬਰੈ ਜਿਸੁ ਬਖਸੈ ਕਰਤਾਰੁ ॥
ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਏਹੁ ਮਨੁ ਤਾਂ ਤਰੈ ਜਾ ਛੋਡੈ ਅਹੰਕਾਰੁ ॥
ਆਸਾ ਮਨਸਾ ਮਾਰੇ ਨਿਰਾਸੁ ਹੋਇ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ ॥੨॥

Irresistible worldly desires of mind engross the mortals and thus all form subjects of yama in their various forms. Yama's control is Divinely ordained and saved are those, who are thus Graced by The Lord, Creator. O' Nanak! Saved is the mortal with Guru's Grace, if he abandons self-conceit. Ridding oneself of all worldly desires, one should engage in Naam-contemplation with Complete self-effacement. 2.

(Bilawal Ki Var Ang.851)

Worldly desires pursue mortal beings like fury. Their hold on minds is complete and most absorbing. Thus all the living beings, engrossed in desires of worldliness are subject to control of Yama. Yama too is appointed as a functionary of Divine system by Lord, Himself. Thus the Saviour from Yama is also the Lord, Creator. Saved are those, who are so graced by Divine. All absorbing worldly desires destroy completely those under their influence and sway, drowning them in the turbulent worldly ocean. Saved are the rare few, who receive Grace of the Guru to give up self-conceit. Complete self-effacement and humility indicate riddance from worldliness and the insatiable desires. This is born out of contemplation of Guru's teaching and living in their light. One's own fickle mind is incapable of generating these virtues-Divine, except short-lived and fake holiness that gets exposed soon. Naam and Gurbani alone lead to permanent spiritual transformation that saves from endless worldly desires. Oh! How difficult is the worldly struggle, that invokes pity. The mortal in pursuit of worldly desires is going to form food for the horrid Yama. All those given to love of worldliness are bound for Yamas' place. Worldliness is the dreadful and fatal disease worse than tuberculosis. The only remedy against this is taking refuge of the Guru and thence contemplating His teachings. Fearsome is the thought that countless mortals shall follow into the yama's region. What a terrible thought! Come, O' dear ones! Let us find an escape route from this dreadful fate. Here is the tried and successful recipe. Seek shelter of the Guru and get initiated to Gur-Mantar at the Guru's House. Thereafter should follow ceaseless devotion to Gurbani and Gurmat-Naam. Remain submerged in Divine thought. If we lose the golden opportunity during human life to attain God-Realization, we shall be hell bound for endless sufferings. Riddance of worldly desires involves engrossment in the invisible world of spirituality rather than the visible ensnarement of worldliness. There is no other escape except to follow the highway of spirituality.

What a pity! Self-conceit and ignorance of mortals blind them to spiritual urgency. They treat all revelation in Gurbani about the horrid yama as mere figments of mind instead of putting complete faith in Word-Divine. Only a strong Faith in Truth of Gurbani can take one along spiritual path and godliness. Thus alone can one follow Gurmat, Divine-Wisdom and live its postulates in preference to other worldly pursuits. They can be saved thus from the fate of falling in darkness of deep hell and transmigration. What is the use of reciting or listening to Gurbani, if one does not live according to its teachings.

ਹਰਿ ਨਾਮੁ ਨ ਭਾਇਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਨਾਨਕ ਜਮੁ ਮਾਰਿ ਕਰੇ ਖੁਆਰ ॥੩॥

Without love for Naam-Divine, wasted is the human life, says Nanak, Yama shall give disgraceful punishment to such mortals. 3.

(Bilawal Ki Var M.3 Ang.852)

Those, who fail to develop deep love for Naam-contemplation, have wasted away their human life. What awaits this indifference for Divine, is the disgraceful punishment meted out by horrid yama for long time. Who can say how long it may take for another opportunity of human life to come one's way again? Against this, Yama dare not even approach Divine-devotees.

ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਵਾਪਾਰੀ ਹਰਿ ਭਗਤ ਹਰਿ ਜਮੁ ਜਾਗਾਤੀ ਤਿਨਾ ਨੇੜਿ ਨ ਜਾਹੁ ॥

ਜਨ ਨਾਨਕਿ ਹਰਿ ਨਾਮ ਧਨੁ ਲਇਆ ਸਦਾ ਵੇਪਰਵਾਹੁ ॥੭॥

Delving in Naam are the Divine-devotees, O' yama, toll-collector, go not near them. Says Nanak, having gathered Naam-wealth, carefree are devotees thereafter. 7.

(Bilawal Ki Var Ang.852)

Delving in Gurmat-Naam of God, through Naam-Contemplation, the devotees are approached not by yama, but he spares not other worldly mortals from toll-collecting punishment. Those who abide by teachings of Guru Nanak, the Gursikhs, gather Naam-Wealth and remain fearless and carefree in the hereafter. They are unconcerned and independent of Yama and his taxing. They remain ever imbued with love of Naam-Divine and carefree while journeying to the hereafter. Bhagat Sri Kabir Ji teaches a prayer to the mortals traversing along spiritual path:-

ਕਹਿ ਕਬੀਰ ਇਹ ਬਿਨਤੀ ਸੁਨੀਅਹੁ ਮਤ ਘਾਲਹੁ ਜਮ ਕੀ ਖਬਰੀ ॥੨॥੬॥

Says Kabir, grant my this prayer, O' Lord! That sends Me not on the path of yama. 2. 6.

(Bilawal Kabir Ji Ang.856)

It is important to be aware of the reality and existence of punishing Yama in the hereafter beforehand and make arrangements for escape through prayer to the Lord Creator. Thus one may not even hear of yama in the hereafter. The all-knowing, great devotee and beloved of the Lord, attaches so much importance to ensure safety against yama, yet the foolish worldly mortals deny the very existence of yama. What a travesty of attitude!

ਜੋ ਜਨੁ ਕਰੈ ਕੀਰਤਨੁ ਗੋਪਾਲ ॥

ਤਿਸ ਕਉ ਪੋਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ ॥ (੨॥) (੧੪॥੧੬॥)

Those singing Divine praises are not even approached by yama. The devotee singing Praises of the Lord is beyond the reach of terrible yama. (2.) (14.16.)

(Gaund M.5 Ang.867)

Here is yet another confirmation of the above Gurbani quote:

ਹਰਿ ਗੁਣ ਰਮਤ ਨਾਹੀ ਜਮ ਪੰਥ ॥

ਮਹਾ ਬੀਚਾਰ ਪੰਚ ਦੂਤਰ ਮੰਥ ॥੧॥ (੧੫॥੧੭॥)

Reciting Virtues-Divine, one treads not yama's path. High spiritual thought destroys the five worldly evils. 1. (15.17.)

(Gaund M.5 Ang.867)

Those delving in spirituality, the Gurmukhs, remain imbued with singing of Divine Virtues. They do not have to tread along yama's path. The intense Naam-devotion raises their spiritual thought so high that lowly evil thoughts of lust, anger, etc. known as the five worldly snares, are completely destroyed. The negligent of yama's existence, mind-ward non-believers wake up to the reality of being hit on head by the yama's rod.

ਕਹੁ ਕਬੀਰ ਤਬ ਹੀ ਨਰੁ ਜਾਗੈ ॥
ਜਮ ਕਾ ਡੰਡੁ ਮੂੰਡ ਮਹਿ ਲਾਗੈ ॥੩॥੨॥

Says Kabir, the worldly mortal awakens from slumber of ignorance, when Yama's rod hits his head.
3. 2.

(Gaund Kabir Ji Ang.870)

One attains salvation from worldliness only when mind is thoroughly drilled in Naam. All mind-wardness should be lost through severe drilling and grilling of mind in Naam-devotion.

ਕੂਟਨੁ ਸੋਇ ਜੁ ਮਨ ਕਉ ਕੂਟੈ ॥
ਮਨ ਕੂਟੈ ਤਉ ਜਮ ਤੇ ਛੂਟੈ ॥ (੧॥) (੭॥੧੦॥)

Beater is the one, who beats one's own mind into total submission. Such meekness of mind liberates one from yama. (1.) (7.10.)

(Gaund Kabir Ji Ang.872)

Contemplators of Naam with single-minded devotion suffer not pain, inflicted by yama. They live in Godly-Presence through reverent devotion.

ਹਰਏ ਨਮਸਤੇ ਹਰਏ ਨਮਹ ॥
ਹਰਿ ਹਰਿ ਕਰਤ ਨਹੀ ਦੁਖੁ ਜਮਹ ॥੧॥ ਰਹਾਉ ॥ (੧॥੫॥)

Contemplating of Lord in reverence, The devotee thus engrossed suffers not pain of yama. 1. Pause. (1.5.)

(Gaund Namdev Ji Ang.874)

Says another Gurbani quote:

ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਇ ਲੇ ਮੀਤਾ ਹਰਿ ਸਿਮਰਤ ਤੇਰੀ ਲਾਜ ਰਹੈ ॥
ਹਰਿ ਸਿਮਰਤ ਜਮੁ ਕਛੁ ਨ ਕਹੈ ॥੧॥ ਰਹਾਉ ॥ (੧੧॥੨੨॥)

Sing Virtues-Divine, O' friend, that save your honour. God- If contemplation saves from disgrace by the yama. 1. Pause. (11.22)

(Ramkali M.5 Ang.889)

Devoid of Naam, blinded with self-conceit and engaged in deeds of sinful ignorance, the mortals are caught in yama's snares.

ਕਰਿ ਅਹੰਕਾਰੁ ਹੋਇ ਵਰਤਹਿ ਅੰਧ ॥
ਜਮ ਕੀ ਜੇਵੜੀ ਤੂ ਆਗੈ ਬੰਧ ॥੧॥ (੧੨॥੨੩॥)

Led by self-conceited mind, mortal in sins, in ignorance. O' fool, thou shall be shackled by yama in the hereafter. (1.) (12.23.)

(Ramkali M.5 Ang.889)

The devotees, who abide in holy company of the House of Guru and remain engrossed in blissful Naam, do not come across yama in the hereafter. Their path does not cross with yama's.

ਸੰਤ ਕੈ ਸੰਗਿ ਰਾਮ ਰੰਗ ਕੇਲ ॥

ਆਗੈ ਜਮ ਸਿਉ ਹੋਇ ਨ ਮੇਲ ॥ (੧॥) (੧੭॥੨੮॥)

Enjoy bliss of Naam in Sainly company and you shall never have to meet yama in the hereafter. (1.) (17.28.)

(Ramkali M.5 Ang.891)

Lord is abiding with His devotees, intermingled like warp and woof. He understands all their innermost thoughts. The devotees also vision the Invisible Lord and are fully enlightened spiritually. They remain absorbed in His thoughts, singing Godly virtues. Says Guru Nanak, Yama is scared to approach them.

ਜਾਨਣਹਾਰੁ ਰਹਿਆ ਪ੍ਰਭੁ ਜਾਨਿ ॥

ਓਤਿ ਪੋਤਿ ਭਗਤਨ ਸੰਗਾਨਿ ॥

ਬਿਗਸਿ ਬਿਗਸਿ ਅਪੁਨਾ ਪ੍ਰਭੁ ਗਾਵਹਿ ॥

ਨਾਨਕ ਤਿਨ ਜਮ ਨੇੜਿ ਨ ਆਵਹਿ ॥੩॥੧੯॥੩੦॥

Knowing all inner thoughts of His devotees, He is intermingled with them like warp and woof in it Oneness of Spirit. In bloom of their spiritual ecstasy, devotees sing of their Lord. Says Nanak, Yama is scared of them and approaches them not. 3. 19. 30.

(Ramkali M.5 Ang.892)

Here is the description of the fate of a slanderer:

ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਬਹੁਤੁ ਵਿਗੂਤਾ ਗਰਭ ਜੋਨਿ ਮਹਿ ਕਿਰਤਿ ਪਇਆ ॥

ਪੁਰਬ ਕਮਾਣੇ ਛੋਡਹਿ ਨਾਰੀ ਜਮਦੂਤਿ ਗ੍ਰਾਸਿਓ ਮਹਾ ਭਇਆ ॥੨॥ (੪੪॥੫੫॥)

Lost beyond redemption is a slanderer, delving in slander, and undergoes endless transmigration of repeated births. Slandering, indulged in the past, as unpardonable sin, is punished by Yama in most torturous ways. 2. (44.55.)

(Ramkali M.5 Ang.900)

The slanderer brings lot of harm to himself through slandering. Miserable is the fate of a slanderer. Slandering leads him to endless births of transmigration and severe punishment by the yamas. The past deeds of slandering attract yama's wrath and horrible tortures. Their punishment in region of yamas is most scaring. Such is reaping the fruit of slandering;

ਰਾਮ ਨਾਮੁ ਨਰੁ ਨਿਸਿ ਬਾਸੁਰ ਮਹਿ ਨਿਮਖ ਏਕ ਉਰਿ ਧਾਰੈ ॥

ਜਮ ਕੋ ਤ੍ਰਾਸੁ ਮਿਟੈ ਨਾਨਕ ਤਿਹ ਅਪੁਨੋ ਜਨਮੁ ਸਵਾਰੈ ॥੩॥੨॥

Even if one was to imbibe Naam within for a moment with complete concentration. O' Nanak! He would be rid of scare of yama and accomplish objective of human life. 3. 2.

(Ramkali M.9 Ang.902)

While reciting Naam mechanically day and night, ceaselessly, if one were to imbibe Naam within even for a moment with full concentration of thought, word and deed, he accomplishes the chief objective of human life and is also rid of fear of yama.

ਏਕ ਚਿੱਤ ਜਿਹ ਇਕ ਛਿਨ ਧਿਆਇਓ ॥

ਕਾਲ ਫਾਸ ਕੇ ਬੀਚ ਨ ਆਇਓ ॥

Naam-contemplation with single mindedness even for an instant, leads the devotee to liberation from noose of rebirth.

Tenth Nanak

Sri Dashmesh Ji reaffirms the earlier Gurbani quotation.

ਹਉਮੈ ਮਮਤਾ ਰੋਗੁ ਨ ਲਾਗੈ ॥

ਰਾਮ ਭਗਤਿ ਜਮ ਕਾ ਭਉ ਭਾਗੈ ॥

ਜਮੁ ਜੰਦਾਰੁ ਨ ਲਾਗੈ ਮੋਹਿ ॥

ਨਿਰਮਲ ਨਾਮੁ ਰਿਦੈ ਹਰਿ ਸੋਹਿ ॥੩॥

One is spared from the affliction of self-conceit and attachment and also rid of scare of yama through Godly devotion. With Naam-immaculate abiding in my mind, the horrid yama dare not harass me. 3.

(Ramkali M.1 Ashtpadian Ang.904)

Zealous Godly-devotion is not only a remedy against afflictions of self-conceit and worldly attachment but also rids a devotee of scare of yama. The heart, where Naam-immaculate abides, can boldly declare that yama dare not harass him.

ਗੁਰ ਸਰਣਿ ਨ ਆਈਐ ਬ੍ਰਹਮੁ ਨ ਪਾਈਐ ॥

ਭਰਮਿ ਭੁਲਾਈਐ ਜਨਮਿ ਮਰਿ ਆਈਐ ॥

ਜਮ ਦਰਿ ਬਾਧਉ ਮਰੈ ਬਿਕਾਰੁ ॥

ਨਾ ਰਿਦੈ ਨਾਮੁ ਨ ਸਬਦੁ ਅਚਾਰੁ ॥੬॥ (੪॥)

Without taking refuge of Guru, one cannot realize God Supreme. Delving in doubt one is reborn again and again in transmigration. Death after sinful life gets one shackled at yama's place, because he is devoid of Naam and righteous living of Gurmat, Word-Divine. 6. (4.)

(Ramkali M.1 Ang.904)

Without taking shelter of the Guru and getting initiated according to Gurmat to become a Gursikh, one cannot realize Lord Supreme. Such a life is lost in worldly illusion and one is subjected to endless rounds of transmigration. The heart, where Naam abides not, nor is the life lived in accordance with Guru-teachings of righteous living, such a person is an evil being, the very embodiment of evil. He is tied down in shackles at the place of Yama for most disgraceful, severe punishment.

ਗੁਰੁ ਸੇਵਿ ਮਨਾ ਹਰਿ ਜਨ ਸੰਗੁ ਕੀਜੈ ॥

ਜਮੁ ਜੰਦਾਰੁ ਜੋਹਿ ਨਹੀ ਸਾਕੈ ਸਰਪਨਿ ਡਸਿ ਨ ਸਕੈ ਹਰਿ ਕਾ ਰਸੁ ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥ (੫॥)

O' my mind! Engage in service to the Guru of Godly-devotion. Thus engaged, yama cannot scare thee nor can the snake of worldliness bite, while drinking Naam-Nectar. 1. Pause. (5.)

(Ramkali M.1 Ang.905)

The blessed ones, who engage in godly devotion, are truly serving the Guru. Says Gurbani:

ਗੁਰ ਕੀ ਸੇਵਾ ਗੁਰ ਭਗਤਿ ਹੈ ਵਿਚਲਾ ਪਾਏ ਕੋਇ ॥

Service to Guru is devotion-Divine and a rare one engages in this.

(Sri Rag M.3 Ang.66)

The Sikhs of the Guru, His true devotees, engage in such loving devotion of Guru in holy company, contemplating Naam-Divine that the horrid yama dare not harass them. Those drinking Naam-Ammrit with every-breath cannot be bitten by the snake of worldliness and are immune to poison of worldliness. Such is the Glory of Naam-Divine and Naam-contemplation.

ਐਸਾ ਮੇਰਾ ਠਾਕੁਰੁ ਗਹਿਰ ਗੰਭੀਰੁ ॥

ਜਿਨਿ ਜਪਿਆ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਕੈ ਨਾਮਿ ਨ ਲਗੈ ਜਮ ਤੀਰੁ ॥੧॥ ਰਹਾਉ ॥

Such is my Lord of deep Serenity that whosoever Contemplates of Him, is blessed with peace. One is saved from yama 's punishment through Naam-Devotion. 1. Pause.

...

ਜਤਨ ਕਰੈ ਬਿੰਦੁ ਕਿਵੈ ਨ ਰਹਾਈ ॥

ਮਨੁਆ ਡੋਲੈ ਨਰਕੇ ਪਾਈ ॥

ਜਮ ਪੁਰਿ ਬਾਧੋ ਲਹੈ ਸਜਾਈ ॥

ਬਿਨੁ ਨਾਵੈ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਈ ॥੫॥ (੬॥)

All efforts to preserve semen remain unsuccessful. Vacillating mind with lust leads one to hell. One is tied down in region of yama in the hereafter for heavy punishments. Devoid of Naam one is scorched with worldliness. 5. (6.)

(Ramkali M.1 Ang.905)

Such is my Lord Guru, deeply serene, that whosoever contemplates of Him attains abiding peace. In the face of efficacious Naam, Yama dare not inflict punishment on the devotee, Naam-contemplator. The fake renouncers of family life cannot control their lustful minds. They indulge in adultery to satisfy their lustful desires. Such is their vacillating mind, that leads them to sinful life and consequent punishment in hell. Shackled as prisoners of yama, they receive disgraceful blows and severe punishments. Without Naam-devotion, one is harassed by feelings of lust. Under the influence of burning sexual desires, the fake renouncers of family life, are ensnared in adultery. It is only the true Yogis, the real renouncers, who abide by the Gurmat teaching of celibacy, of restricting to one's wife only, that have control over their minds. They glance not towards another woman but confine their love to their own wife. All other fake holies are subject to waver under lustful feelings.

ਐਸਾ ਪੂਰਾ ਗੁਰਦੇਉ ਸਹਾਈ ॥

ਜਾ ਕਾ ਸਿਮਰਨੁ ਬਿਰਥਾ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

ਦਰਸਨੁ ਪੇਖਤ ਹੋਇ ਨਿਹਾਲੁ ॥

ਜਾ ਕੀ ਧੂਰਿ ਕਾਟੈ ਜਮ ਜਾਲੁ ॥

ਚਰਨ ਕਮਲ ਬਸੇ ਮੇਰੇ ਮਨ ਕੇ ॥

ਕਾਰਜ ਸਵਾਰੇ ਸਗਲੇ ਤਨ ਕੇ ॥੧॥ (੪੫॥੫੬॥)

Such is the protection of my True Guru, That devotion to Him goes not un-rewarded. 1. Pause. His very sight is blissful and the dust of His holy feet efficacious to rid of horrid Yama. Keeping His memory in heart always, one can accomplish control over all bodily functions. 1. (45.56.)

(Ramkali M.5 Ang.900)

True Guru always protects His Sikhs. Devotion of Naam, Gur- Mantar, bestowed by Him during initiation of His Sikhs, is ever so efficacious. Naam, Gur-Mantar, can even usher the devotee into the Presence of True Guru and Lord Supreme. One can behold all the ten Forms of Guru Nanak. Divine-Vision, bestowed by Naam, provides all the Divine-Visioning within one-self, including the

sight of Lord-Supreme. Such is the blissful effect of this visioning that one is filled with ecstasy. The beholders of such vision are so blessed that even the dust of their feet scares away yama. The Invisible Lord always abides within but His Vision through enlightenment of mind renders the body immaculately pure and invested with spiritual efficacy. Such a body is then like the mythological tree, Parjat, that fulfils all desires and thereby accomplishes all desired goals. There is nothing beyond the reach of such a blessed being.

ਪੈਜ ਰਾਖਹੁ ਹਰਿ ਜਨਹ ਕੇਰੀ ਹਰਿ ਦੇਹੁ ਨਾਮੁ ਨਿਰੰਜਨੋ ॥
ਅੰਤਿ ਚਲਦਿਆ ਹੋਇ ਬੋਲੀ ਜਮਦੂਤ ਕਾਲੁ ਨਿਖੰਜਨੋ ॥ (੨॥)

Save honour of Thy devotees and bestow Thy Immaculate Naam, O' Lord! Naam shall be the accompanying friend in the hereafter, that renders the fearsome courier death, yama, ineffective.
(2.)

(Ramkali Sad Ang.923)

Such is the Immaculate Naam-Saviour, that Naam is the only friend to accompany and provide solace in the hereafter. Naam renders fearsome death and its courier, yama, ineffective. Thus the honour of Naam-Contemplators is saved both here and in the hereafter. Lord, Himself, bestows this Grace.

ਕਰਿ ਪਾਪ ਜੋਨੀ ਭੈ ਭੀਤ ਹੋਈ ਦੇਇ ਸਾਸਨ ਜਾਮ ਜੀਉ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਓਟ ਤੇਰੀ ਰਾਖੁ ਪੂਰਨ ਕਾਮ ਜੀਉ ॥੩॥

Delving in sin, the dying mortal is filled with fear when fearsome yama holds threat. Says Nanak, I seek Thy shelter, O' Lord, All- Powerful! 3.

(Ramkali M.5 Ruti Ang.928)

This Gurbani quote brings out clearly, that sinner beings are filled with fear in hereafter, when the punishing Yama takes control. Thus Yama and his punishment both are established realities.

ਭਾਉ ਭਗਤਿ ਗੋਵਿੰਦ ਬਾਂਛਤ ਜਮੁ ਨ ਸਾਕੈ ਜੋਹਿ ਜੀਉ ॥

Seekers of loving devotion to the Lord are harassed not by yama. 6.

(Ramkali M.5 Ruti Ang.929)

The devotees, who engage in ardent love and devotion of the Lord, are never approached by yama.

ਧੰਧਾ ਧਾਵਤ ਦਿਨੁ ਗਇਆ ਰੈਣਿ ਗਵਾਈ ਸੋਇ ॥
ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ ਮਨਮੁਖਿ ਚਲਿਆ ਰੋਇ ॥
ਸਿਰੈ ਉਪਰਿ ਜਮ ਡੰਡੁ ਹੈ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਇ ॥
ਹਰਿ ਨਾਮੁ ਕਦੇ ਨ ਚੇਤਿਓ ਫਿਰਿ ਆਵਣੁ ਜਾਣਾ ਹੋਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਜਮ ਡੰਡੁ ਨ ਲਾਗੈ ਕੋਇ ॥
ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੨॥ (੩॥)

Day is lost delving in worldliness and night passes away in sleep. Mousing falsehood, one eats poison thereby and such a mind-ward departs to the hereafter in grief and remorse. There is impending punishment by Yama and mortal suffers disgrace, engrossed in duality of worldliness. Forsaking Naam, one is subjected to cycles of transmigration. With Grace of Guru. Naam-Divine abides in mind and never is the devotee punished with rod of yama. Says Nanak, with Godly devotion one attains high spirituality of equipoise and merges with Lord. 2. (3.)

(Ramkali Ki Var M.3 Ang.948)

The worldly mortals waste away their lives as non-believers. Their days are spent in worldly pursuits and night passes away in slumber of ignorance. They delve in falsehood to collect the poison of worldly wealth and thus live on food of poison. Mind-oriented ones depart empty-handed, filled with remorse and grief of repentance. Engrossed in duality of worldliness, they live a life of disgrace and fickleness. In the hereafter, horrid yama awaits them with a punishing rod, administering blows to their heads to their bewilderment. They have never cared for Naam-devotion during their human lives. The cycles of transmigration follow punishment at the region of yamas. God-oriented, Gurmukhs, blessed with Naam, abiding in their hearts, are spared from yama's punishing rod. Their life of righteousness and Naam-devotion bestows on them high spiritual state of equipoise and Oneness with Lord.

ਜਿਨੀ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੋ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ॥
ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਈ ਨਾ ਓਇ ਦੁਖ ਸਹਾਹਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥੩॥

Those who enshrine Love-Divine in their hearts are not disappointed. They suffer no pain nor are sought after by the horrid yama. Says Nanak, liberated are the Gurmukhs, remaining submerged in contemplation of Word-Divine. 3.
(Ramkali Ki Var M.3 Ang.950)

Devotees, who have put loving Faith in Satguru, have been truly rewarded. They achieve their spiritual objective. Abiding in ardent Faith devotion to Satguru, they live in the light of Gurmat. As baptised Sikhs, they are bestowed with Amrit Naam, that they imbibe to the full through ceaseless Naam-devotion. Yama does not pursue them in the hereafter and they are saved from his punishment. Yama dare not even approach them.

ਜਾ ਕਉ ਭਈ ਤੁਮਾਰੀ ਧੀਰ ॥
ਜਮ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਸੁਖੁ ਪਾਇਆ ਨਿਕਸੀ ਹਉਮੈ ਧੀਰ ॥੧॥ ਰਹਾਉ ॥ (੨॥੩॥)

Those enjoying Thy shelter, O' Lord! Fear not yama and live in peace after being rid of self-conceit. 1. Pause. (2.3.)
(Natt. M.5 Ang.978)

The devotees, blessed with Divine-Shelter, are rid of yama's scare and affliction of self-conceit:-

ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸ ਨੋ ਸਦਾ ਸੁਖ ॥
ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸੁ ਜਮ ਨਾਹਿ ਦੁਖ ॥ (੬॥)

Those, who live in Thy Thought-Divine are ever at peace. With Thee in mind, they are rid of pain inflicted by yama. (6.)
(Ramkali Ki Var M.5 Ang.960)

Those, who always remember God, remain ever in bliss, saved from yama's torture and imbibe Amrit Naam.

ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ ॥ (੯॥)
Hearing Divine-Naam, Yama leaves in mortal fear. (9.)
(Ramkali Ki Var Ang.962)

O' Lord! Hearing Thy Efficacious Naam, Yama leaves in panic and mortal fear.

ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਤਿਸੁ ਜਮੁ ਡੰਡੁ ਦੇ ॥
ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਰੋਗੀ ਸੇ ਗਣੇ ॥
ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਸੁ ਖਰੇ ਅਹੰਕਾਰੀਆ ॥
ਸੋਈ ਦੁਹੇਲਾ ਜਗਿ ਜਿਨਿ ਨਾਉ ਵਿਸਾਰੀਆ ॥੧੪॥

Those, who remember not the Lord, are punished by yama. Afflicted are the ones, who enshrine not memory-Divine. Full of self-conceit are the ones devoid of Godly-contemplation. Forsaking Naam, one is truly troubled. 14.
(Ramkali Ki Var M.5 Ang.964)

Those, who are oblivious of Lord True and enshrine not Divine- Naam, are certainly in for yama's wrath. They remain inflicted with physical and spiritual afflictions. Such a one is an embodiment of self-conceit, who never pays heed to his creator Lord. Forsaking Naam totally, one is truly troubled in this world.

ਦੁਨੀਆ ਹੁਸੀਆਰ ਬੇਦਾਰ ਜਾਗਤ ਮੁਸੀਅਤ ਹਉ ਰੇ ਭਾਈ ॥
ਨਿਗਮ ਹੁਸੀਆਰ ਪਹਰੂਆ ਦੇਖਤ ਜਮੁ ਲੇ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥ (੩॥੧੨॥)

Robbed are the worldly mortals of their spirituality, even while they claim to be wide-awake and clever. Despite the guard and wisdom of religious scriptures, Yet yama takes away the beings for their sinful living. 1. Pause. (3.12.)
(Ramkali Kabir Ji Ang.972)

Worldly mortals are clever beings and widely awake in wisdom. Of what use is this prudent alertness, when they are still being robbed of their spirituality? In spite of being guarded by their scriptural knowledge, Yama leads them away to the hereafter. There is no saving from yama for them.

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਧਨੁ ਪਾਇਆ ਸੁਣਿ ਕਹਤਿਆ ਪਾਪ ਨਿਵਾਰੇ ॥
ਧਰਮ ਰਾਇ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਜਨ ਪਿਆਰੇ ॥੬॥ (੧॥)

Having gathered wealth of Gurmat Naam-Divine, all those listening and reciting Naam get redemption from sins. Dharamrai or yama approach not the beloved devotees of Lord. 6. (1.)
(Natt Ashtpadian M.4 Ang.980-81)

Such is the wealth of Gurmat Naam-Divine, bestowed on Gurmukh devotees, that possessors of this wealth are redeemed of all their sins. Lord loves His devotees so much that neither Dharamrai nor his couriers of death Yamas are allowed to approach them. They are under Divine protection.

How far one can go on quoting and explaining Gurmat? There is plenty left in Gurbani that supports existence of yama. Fearing too much elaboration, following Gurbani quotes are given without explanation, except where considered necessary.

੧. ਜਿਨ੍ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ੍ ਚੂਕੇ ਸਰਬ ਜੰਜਾਲਾ ॥
ਤਿਨ੍ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਿ ਰਾਖੇ ਹਰਿ ਰਖਵਾਲਾ ॥੨॥ (੫॥)

1. Rid are they of all ensnarement, who devote to Naam Divine. Yama dare not approach those under protection-Divine. 2. (5.)
(Mali Gaurra M.4 Ang.985)

੨. ਰੇ ਮਨ ਟਹਲ ਹਰਿ ਸੁਖ ਸਾਰ ॥
ਅਵਰ ਟਹਲਾ ਝੂਠੀਆ ਨਿਤ ਕਰੈ ਜਮੁ ਸਿਰਿ ਮਾਰ ॥੧॥ ਰਹਾਉ ॥

2. *O' my mind blissful is service to the Lord, Saviour. Useless is all other service and yama still keeps giving blows to the head. 1. Pause.*

(Mali Gaurra M.5 Ang.986)

੩. ਹਉਮੈ ਜਲਿਆ ਮਨਹੁ ਵਿਸਾਰੇ ॥

ਜਮ ਪੁਰਿ ਵਜਹਿ ਖੜਗ ਕਰਾਰੇ ॥

ਅਬ ਕੈ ਕਹਿਐ ਨਾਮੁ ਨ ਮਿਲਈ ਤੂ ਸਹੁ ਜੀਅੜੇ ਭਾਰੀ ਜੀਉ ॥੪॥ (੧॥੧੨॥)

3. *Forsaking Naam, one gets scorched with self-conceit. He suffers severe blows in region of yamas in the hereafter. It is too late now to engage in Naam and you shall, O' mortal being! suffer heavy punishment. 4. (1.12.)*

(Maru M.1 Ang.993)

੪. ਮਾਇਆ ਮਮਤਾ ਪਵਹਿ ਖਿਆਲੀ ॥

ਜਮ ਪੁਰਿ ਫਾਸਹਿਗਾ ਜਮ ਜਾਲੀ ॥

ਹੇਤ ਕੇ ਬੰਧਨ ਤੋੜਿ ਨ ਸਾਕਹਿ ਤਾ ਜਮੁ ਕਰੇ ਖੁਆਰੀ ਜੀਉ ॥੫॥ (੧॥੧੨॥)

4. *Engrossed in love of worldliness, one is bound to be ensnared in the region of yamas. Unable to wriggle out of the web of a attachment, one is disgraced by yama. 5. (1.12.)*

(Maru M.1 Ang.993)

੫. ਗੁਰ ਪਰਸਾਦੀ ਏਕ ਲਿਵ ਲਾਗੀ ਦੁਬਿਧਾ ਤਦੇ ਬਿਨਾਸੀ ॥

ਜੇ ਤਿਸੁ ਭਾਣਾ ਸੋ ਸਤਿ ਕਰਿ ਮਾਨਿਆ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥੬॥ (੧॥)

5. *With Grace of the Guru, if one is blessed with intense Godly- Love. he is rid of duality of worldliness there and then. Abiding by Will-Divine as the ultimate Truth, Yama's noose is cut. 4. (1.)*

(Maru M.3 Ang.994)

੬. ਇਹੁ ਮਨੁ ਲਾਲਚ ਕਰਦਾ ਫਿਰੈ ਲਾਲਚਿ ਲਾਗਾ ਜਾਇ ॥

ਧੰਧੈ ਕੂੜਿ ਵਿਆਪਿਆ ਜਮ ਪੁਰਿ ਚੋਟਾ ਖਾਇ ॥੭॥ (੩॥)

6. *This mind is engulfed in greed and keeps delving in greed. Engaged in business of falsehood, one shall receive blows in yama's place. 3. (3.)*

(Maru M.3 Ang.994)

੭. ਸਤਿਗੁਰੁ ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਕਿਆ ਕਰਨਿ ਅਗੈ ਜਾਇ ॥

ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ ॥੮॥ (੫॥)

7. *Forsaking Satguru, those who dwell in duality, what shall come of them in the hereafter? Fettered down in yamas ' region, they are punished severely. 3. (5.)*

(Maru M.3 Ang.994)

੮. ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਲੈ ਗੁਰਮਤਿ ਹਰਿ ਪਤਿ ਪਾਇ ॥

ਹਲਤਿ ਪਲਤਿ ਨਾਲਿ ਚਲਦਾ ਹਰਿ ਅੰਤੋ ਲਏ ਛੁਡਾਇ ॥

ਜਿਥੈ ਅਵਘਟ ਗਲੀਆ ਭੀੜੀਆ ਤਿਥੈ ਹਰਿ ਹਰਿ ਮੁਕਤਿ ਕਰਾਇ ॥੯॥

ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਭਾਗਹੀਣ ਮਰਿ ਜਾਇ ॥

ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਮਰਿ ਜੰਮਹਿ ਆਵੈ ਜਾਇ ॥

ਓਇ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਹਰਿ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥੧੦॥ (੧॥੩॥)

8. *Bestowed with Naam-wealth, enshrining Gurmat, one receives honour-Divine. Naam-wealth always provides succour both here and hereafter and is ultimate Saviour. Where treading becomes difficult through narrow passages, there too Naam-Divine gets me liberated. Those, who contemplate not Naam, death overtakes those unfortunate ones. They are born and die again and*

again, making rounds of transmigration. Shackled in yama's region, they receive horrible punishment. 3. (1.3.)
(Maru M.4 Ang.996)

This Gurbani quote establishes hereafter, Court-Divine, region of yamas and treading through narrow passages in the hereafter. The evidence of severe punishment to non-believers, forsaking Naam is also provided. Thus readers! Please be sure to put faith in Truth of this Divine-revelation.

੯. ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਤਿ ਨਾਮੁ ॥
ਜਗ ਮਹਿ ਸ੍ਰੇਸਟ ਊਤਮ ਕਾਮੁ ॥
ਦੁਸਮਨ ਦੂਤ ਜਮਕਾਲੁ ਠੇਹ ਮਾਰਉ ਹਰਿ ਸੇਵਕ ਨੇੜਿ ਨ ਜਾਈ ਜੀਉ ॥੨॥
ਜਿਸੁ ਉਪਰਿ ਹਰਿ ਕਾ ਮਨੁ ਮਾਨਿਆ ॥
ਸੋ ਸੇਵਕੁ ਚਹੁ ਜੁਗ ਚਹੁ ਕੁੰਟ ਜਾਨਿਆ ॥
ਜੇ ਉਸ ਕਾ ਬੁਰਾ ਕਹੈ ਕੋਈ ਪਾਪੀ ਤਿਸੁ ਜਮਕੰਕਰੁ ਖਾਈ ਜੀਉ ॥੩॥ (੨॥੮॥)

9. True is the Naam of Fearless and Formless-Lord and best profession is to engage in Naam-contemplation of Divine in this world. The power of Naam eliminates evil enemies and the horrid yama and they dare not approach Divine-devotee. 2.
He, who is graced with Divine-recognition, is also honoured everywhere at all times. If a sinful being tries to harm such Divine-Devotee, he forms food for the horrid yama. 3. (2.8.)
(Maru M.5 Ang.998)

੧੦. ਜਾ ਕੈ ਨਾਮਿ ਸੁਨਿਐ ਜਮੁ ਛੋਡੈ ਤਾ ਕੀ ਸਰਣਿ ਨ ਪਾਵਸਿ ਰੇ ॥ (੨॥) (੭॥)
10. Thou, O' foolish mortal take not Divine-Shelter. Naam Efficacious scares away yama. (2.) (7.)
(Maru M.5 Ang.1000)

੧੧. ਮੇਰੇ ਮਨ ਕਰਨ ਸੁਣਿ ਹਰਿ ਨਾਮੁ ॥
ਮਿਟਹਿ ਅਘ ਤੇਰੇ ਜਨਮ ਜਨਮ ਕੇ ਕਵਨੁ ਬਪੁਰੇ ਜਾਮੁ ॥੧॥ ਰਹਾਉ ॥ (੧॥੨੪॥)
11. O ' my mind! Harken thou Naam-Divine. Thus shall all your sins of the past be banished, what to talk of poor yama. 1. Pause. (1.24)
(Maru M.5 Ang.1006)

੧੨. ਜਮ ਕੇ ਡੰਡੁ ਪਰਿਓ ਸਿਰ ਉਪਰਿ ਤਬ ਸੋਵਤ ਤੈ ਜਾਗਿਓ ॥
ਕਹਾ ਹੋਤ ਅਬ ਕੈ ਪਛੁਤਾਏ ਛੁਟਤ ਨਾਹਿਨ ਭਾਗਿਓ ॥੧॥ (੩॥)
12. Only when hit by rod of yama on the head, you awaken from slumber. What use is the repentance too late? There is no getting away now. 1. (3.)
(Maru M.9 Ang.1008)

੧੩. ਗੁਰ ਪ੍ਰਸਾਦੀ ਪ੍ਰਭੁ ਅਰਾਧੇ ਜਮਕੰਕਰੁ ਕਿਛੁ ਨ ਕਹੀ ॥੨॥ (੨॥)
13. Blessed by the Lord, one engages in His Naam- contemplation, and then horrid Yama gets tamed to become harmless. 2. (2.)
(Maru M.5 Ang.1017)

੧੪. ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੇ ਸਿਉ ਲਿਵ ਲਾਈ ਹੇ ॥੪॥
14. I am intensely in love with True Lord and thus beyond harm and scare of death or Yama's harassment. 4.
(Maru Solhe M.1 Ang.1020)

੧੫. ਗੁਰ ਬਿਨੁ ਉਰਝਿ ਮਰਹਿ ਬੇਕਾਰਾ ॥
ਜਮੁ ਸਿਰਿ ਮਾਰੇ ਕਰੇ ਖੁਆਰਾ ॥
ਬਾਧੇ ਮੁਕਤਿ ਨਾਹੀ ਨਰ ਨਿੰਦਕ ਡੂਬਹਿ ਨਿੰਦ ਪਰਾਈ ਹੇ ॥੧੧॥

15. Unguided by wisdom of Guru, one dies in entanglement of sins. Yama then gives disgraceful blows to the head. There is no liberation for the slanderer and one drowns in slander of others. 11. (Maru M.1 Ang.1026)

੧੬. ਖਾਜੈ ਪੈਝੈ ਰਲੀ ਕਰੀਜੈ ॥
ਬਿਨੁ ਅਭ ਭਗਤੀ ਬਾਦਿ ਮਰੀਜੈ ॥
ਸਰ ਅਪਸਰ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਜਮੁ ਮਾਰੇ ਕਿਆ ਚਾਰਾ ਹੇ ॥੧੩॥

16. Enjoying worldly pleasures of good eating and attirement, one dies in vain without enshrining loving devotion of Divine. Not discerning between good and evil, one escapes not Yama's punishment. 13. (Maru M.1 Ang.1027)

੧੭. ਜਿਸੁ ਬਿਸਰਿਐ ਜਮੁ ਜੋਹਣਿ ਲਾਗੈ ॥
ਸਭਿ ਸੁਖ ਜਾਹਿ ਦੁਖਾ ਫੁਨਿ ਆਗੈ ॥
ਰਾਮ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਜੀਅੜੇ ਏਹੁ ਪਰਮ ਤਤੁ ਵੀਚਾਰਾ ਹੇ ॥੨॥

17. Forsaking Lord, one is bound to be harassed by yama. Deprived of all peace, one suffers pain in the hereafter. O' Gurmukh being! contemplate Divine-Naam that is the essence of all wisdom. 2.

...

ਅੰਤ ਕਾਲਿ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਹਰਿ ਬੋਲਹੁ ਰਾਮੁ ਪਿਆਰਾ ਹੇ ॥੫॥
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਾਤਾ ਵਡ ਦਾਣਾ ॥
ਜਿਸੁ ਅੰਤਰਿ ਸਾਚੁ ਸੁ ਸਬਦਿ ਸਮਾਣਾ ॥
ਜਿਸ ਕਉ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ ਤਿਸੁ ਚੂਕਾ ਜਮ ਭੈ ਭਾਰਾ ਹੇ ॥੬॥

Reciting Naam of Beloved Lord, Yama dare not approach you on death. 5. Benevolent is Satguru of Great Wisdom and All-pervading. Those blest with Naam-True, merge with Word-Divine. Those, who are graced to meet Satguru, are rid of terrible fear of yama. 6.

...

ਸਾਕਤ ਜਮ ਕੀ ਕਾਣਿ ਨ ਚੂਕੈ ॥
ਜਮ ਕਾ ਡੰਢੁ ਨ ਕਬਹੂ ਮੂਕੈ ॥
ਬਾਕੀ ਧਰਮ ਰਾਇ ਕੀ ਲੀਜੈ ਸਿਰਿ ਅਫਰਿਓ ਭਾਰੁ ਅਫਾਰਾ ਹੇ ॥੧੦॥

Non-believer escapes not yama 's control nor is there an end to punishment. By the Yama, Dharamrai's account has to be settled and one carries on his head a heavy load of his past sins. 10. (Maru M.1 Ang.1030)

੧੮. ਕੂੜੁ ਕਲਰੁ ਤਨੁ ਭਸਮੈ ਢੇਰੀ ॥
ਬਿਨੁ ਨਾਵੈ ਕੈਸੀ ਪਤਿ ਤੇਰੀ ॥
ਬਾਧੇ ਮੁਕਤਿ ਨਾਹੀ ਜੁਗ ਚਾਰੇ ਜਮਕੰਕਰਿ ਕਾਲਿ ਪਰਾਤਾ ਹੇ ॥੯॥
ਜਮ ਦਰਿ ਬਾਧੇ ਮਿਲਹਿ ਸਜਾਈ ॥
ਤਿਸੁ ਅਪਰਾਧੀ ਗਤਿ ਨਹੀ ਕਾਈ ॥
ਕਰਣ ਪਲਾਵ ਕਰੇ ਬਿਲਲਾਵੈ ਜਿਉ ਕੁੰਡੀ ਮੀਨੁ ਪਰਾਤਾ ਹੇ ॥੧੦॥

ਸਾਕਤੁ ਫਾਸੀ ਪੜੈ ਇਕੋਲਾ ॥
ਜਮ ਵਸਿ ਕੀਆ ਅੰਧੁ ਦੁਹੋਲਾ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਸੂਝੈ ਆਜੁ ਕਾਲਿ ਪਚਿ ਜਾਤਾ ਹੇ ॥੧੧॥

18. Barren is all delving in falsehood and human body is reduced to mere heap of dust. One receives no recognition without Naam-Divine. Horrid yama takes control of such a being on death and there is no escape from endless shackling. 9.

Shackled at yama 's place one is inflicted with punishment. There is no redemption for yama's prisoner. He wails and shrieks a lot in repentance, like the hooked fish. 10.

Forlorn and lonely is the ensnared non-believer and yama controls the miserable and Troubled blind. Devoid of Naam- Divine, he cannot get liberation and is subject to annihilation. 11.

(Maru M.1 Ang.1031)

੧੯. ਹਰਿ ਕੇ ਲੋਗ ਨਹੀ ਜਮੁ ਮਾਰੈ ॥
ਨਾ ਦੁਖੁ ਦੇਖਹਿ ਪੰਥਿ ਕਰਾਰੈ ॥
ਰਾਮ ਨਾਮੁ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਅਵਰੁ ਨ ਦੂਜਾ ਕਾਹਾ ਹੇ ॥੧੪॥

19. Devotees of Divine are not harmed by yama nor do they experience pain of horrid journey to the hereafter. Enshrining and worshipping Naam-Divine within, they are free from any other thought. 14.

(Maru M.1 Ang.1033)

੨੦. ਨਦਰਿ ਕਰੇ ਪੂਰਾ ਗੁਰੁ ਭੋਟੈ ॥
ਜਮ ਜੰਦਾਰੁ ਨ ਮਾਰੈ ਫੋਟੈ ॥
ਜਿਉ ਜਲ ਅੰਤਰਿ ਕਮਲੁ ਬਿਗਾਸੀ ਆਪੇ ਬਿਗਸਿ ਧਿਆਇਦਾ ॥੬॥

20. With Grace Divine is met True Guru and horrid yama inflicts not any blows. Just as the blooming lotus in water, one is blissful in God-contemplation. 6.

(Maru M.1 Ang.1036)

੨੧. ਦੁਖ ਭੈ ਭੰਜਨੁ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥
ਰੋਗ ਕਟੇ ਕਾਟੀ ਜਮ ਫਾਸੀ ॥
ਨਾਨਕ ਹਰਿ ਪ੍ਰਭੁ ਸੋ ਭਉ ਭੰਜਨੁ ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ॥੧੦॥

21. Lord, Eternal, is the Destroyer of all pain and fear. He banishes all afflictions and cuts noose of yama. Says Nanak, that the Destroyer of all pain and fear, the Lord is realized on meeting Guru, the Enlightener. 10.

(Maru M.1 Ang.1040)

੨੨. ਗੁਰਮਤਿ ਲੇਵਹੁ ਹਰਿ ਲਿਵ ਤਰੀਐ ॥
ਅਕਲੁ ਗਾਇ ਜਮ ਤੇ ਕਿਆ ਡਰੀਐ ॥
ਜਤ ਜਤ ਦੇਖਉ ਤਤ ਤਤ ਤੁਮ ਹੀ ਅਵਰੁ ਨ ਦੁਤੀਆ ਗਾਇਆ ॥੩॥

22. Imbibe Gurnat and overcome worldliness with ardent Love-Divine. Singing of Divine, no more is there scare of yama. Envisioning Lord everywhere, one pays no heed to another. 3.

...

ਉਪਜਹਿ ਬਿਨਸਹਿ ਬੰਧਨ ਬੰਧੇ ॥
ਹਉਮੈ ਮਾਇਆ ਕੇ ਗਲਿ ਫੰਧੇ ॥
ਜਿਸੁ ਰਾਮ ਨਾਮੁ ਨਾਹੀ ਮਤਿ ਗੁਰਮਤਿ ਸੋ ਜਮ ਪੁਰਿ ਬੰਧਿ ਚਲਾਇਆ ॥੮॥

One is born and dies in worldly attachment, ensnared by self- conceit of worldliness.

Devoid of Naam-Divine and guidance of Guru's Wisdom, one is bound in shackles and led to region of yamas. 8.

...

ਗੁਰਮਤਿ ਲੇਹੁ ਤਰਹੁ ਸਚੁ ਤਾਰੀ ॥

ਆਤਮ ਚੀਨਹੁ ਰਿਦੈ ਮੁਰਾਰੀ ॥

ਜਮ ਕੇ ਫਾਹੇ ਕਾਟਹਿ ਹਰਿ ਜਪਿ ਅਕੁਲ ਨਿਰੰਜਨੁ ਪਾਇਆ ॥੧੧॥

Take shelter of Gurmat, Wisdom-Divine and get truly liberated. Know thyself and envision Lord within. Naam-contemplation cuts Yama's noose and Immaculate Lord is realized. 11.

(Maru M.1 Ang.1040-41)

੨੩. ਜਿਨਿ ਜਪੁ ਜਪਿਓ ਸਤਿਗੁਰ ਮਤਿ ਵਾ ਕੇ ॥

ਜਮਕੰਕਰ ਕਾਲੁ ਸੇਵਕ ਪਗ ਤਾ ਕੇ ॥

ਉਤਮ ਸੰਗਤਿ ਗਤਿ ਮਿਤਿ ਉਤਮ ਜਗੁ ਭਉਜਲੁ ਪਾਰਿ ਤਰਾਇਆ ॥੮॥

23. The devotee, who dwells on Naam, enshrines wisdom of Satguru. The horrid yama and death becomes servant to him, at his beck and call. Abiding in holy company, one is blessed with high spirituality and led across turbulent worldly ocean. 8.

(Maru M.1 Ang.1042)

੨੪. ਜੋ ਆਇਆ ਸੋ ਸਭੁ ਕੋ ਜਾਸੀ ॥

ਦੂਜੈ ਭਾਇ ਬਾਧਾ ਜਮ ਫਾਸੀ ॥

ਸਤਿਗੁਰਿ ਰਾਖੇ ਸੇ ਜਨ ਉਬਰੇ ਸਾਚੇ ਸਾਚਿ ਸਮਾਈ ਹੇ ॥੧॥

24. He, who is born, shall die. Delving in duality of worldliness, on is ensnared by Yama. Saved are those under refuge of the Satguru, merging with Lord True as His true devotees. 1.

(Maru M.3 Ang.1047)

The worldly mortals, subject to birth and death, engage in worship of duality of worldliness. They are bound to be ensnared by yama. Saved are those, who are under protection of the Satguru. He is the Saviour of His faithful Sikhs, under His refuge.

੨੫. ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਵਿਹਾਣੀ ॥

ਮਨਮੁਖਿ ਨ ਬੂਝੈ ਫਿਰੈ ਇਆਣੀ ॥

ਜਮਕਾਲੁ ਘੜੀ ਮੁਹਤੁ ਨਿਹਾਲੇ ਅਨਦਿਨੁ ਆਰਜਾ ਛੀਜੈ ਹੇ ॥੪॥

ਅੰਤਰਿ ਲੋਭੁ ਕਰੈ ਨਹੀ ਬੂਝੈ ॥

ਸਿਰ ਉਪਰਿ ਜਮਕਾਲੁ ਨ ਸੂਝੈ ॥

ਐਥੈ ਕਮਾਣਾ ਸੁ ਅਗੈ ਆਇਆ ਅੰਤਕਾਲਿ ਕਿਆ ਕੀਜੈ ਹੇ ॥੫॥

25. Mind-oriented delves in worldly attachment all his life, without comprehending the real.

Courier of death, yama, keeps constant watch on the approaching end with each passing day. 4.

Unaware of the impending death, the fool is filled with greed in ignorance. One reaps the fruit of one's deeds in the hereafter. Nothing one can do after death. 5.

(Maru M.3 Ang.1049)

੨੬. ਇੰਦ੍ਰੁ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਜਮ ਕਾ ਭਉ ਪਾਵਹਿ ॥

ਜਮੁ ਨ ਛੋਡੈ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ॥

ਸਤਿਗੁਰੁ ਭੋਟੈ ਤਾ ਮੁਕਤਿ ਪਾਈਐ ਹਰਿ ਹਰਿ ਰਸਨਾ ਪੀਜੈ ਹੇ ॥੧੧॥

26. Indra, sitting on his throne, fears yama. Yama spares not in spite of all ritualistic deeds. Redemption lies in meeting Sat guru and drinking Naam-Nectar Through recitation. 11.
(Maru M.3 Ang.1049)

Indra and other angelic beings, enjoying high status, also fear yama. Whatever deeds they may perform, yet yama shall spare them not but perform his assigned duty. Without the shelter of Satguru even the angelic beings are subject to yama's control.

੨੭. ਆਪੇ ਸਾਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ॥
ਵਿਰਲੇ ਕਉ ਗੁਰ ਸਬਦੁ ਬੁਝਾਏ ॥
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ ਸਾਚੇ ਕਾਟੇ ਜਮ ਕਾ ਫਾਹਾ ਹੇ ॥੫॥
ਭੰਨੈ ਘੜੇ ਸਵਾਰੇ ਸਾਜੇ ॥
ਮਾਇਆ ਮੋਹਿ ਦੂਜੈ ਜੰਤ ਪਾਜੇ ॥
ਮਨਮੁਖ ਫਿਰਹਿ ਸਦਾ ਅੰਧੁ ਕਮਾਵਹਿ ਜਮ ਕਾ ਜੇਵੜਾ ਗਲਿ ਫਾਹਾ ਹੇ ॥੬॥

27. Lord, Himself, creates and brings His creation into being. Rare one is given awareness of Word-Divine. Devotees of Satguru are the righteous beings and their noose of yama is cut. 5.
Lord, Himself, destroys and recreates. Mortals perish in duality and love for worldliness. The mind-oriented go on delving in sins and thus are ensnared by noose of yama around their necks. 6.
(Maru M.3 Ang.1053)

੨੮. ਸੇ ਮਨਮੁਖ ਜੋ ਸਬਦੁ ਨ ਪਛਾਣਹਿ ॥
ਗੁਰ ਕੇ ਭੈ ਕੀ ਸਾਰ ਨ ਜਾਣਹਿ ॥
ਭੈ ਬਿਨੁ ਕਿਉ ਨਿਰਭਉ ਸਚੁ ਪਾਈਐ ਜਮੁ ਕਾਢਿ ਲਏਗਾ ਸਾਹਾ ਹੇ ॥੬॥
ਅਫਰਿਓ ਜਮੁ ਮਾਰਿਆ ਨ ਜਾਈ ॥
ਗੁਰ ਕੈ ਸਬਦੇ ਨੇੜਿ ਨ ਆਈ ॥
ਸਬਦੁ ਸੁਣੇ ਤਾ ਦੂਰਹੁ ਭਾਗੈ ਮਤੁ ਮਾਰੇ ਹਰਿ ਜੀਉ ਵੇਪਰਵਾਹਾ ਹੇ ॥੭॥
ਹਰਿ ਜੀਉ ਕੀ ਹੈ ਸਭ ਸਿਰਕਾਰਾ ॥
ਏਹੁ ਜਮੁ ਕਿਆ ਕਰੇ ਵਿਚਾਰਾ ॥
ਹੁਕਮੀ ਬੰਦਾ ਹੁਕਮੁ ਕਮਾਵੈ ਹੁਕਮੇ ਕਢਦਾ ਸਾਹਾ ਹੇ ॥੮॥

28. Mind-ward, non-believer, is the one who is not acquainted with Word-Divine. He is unmindful of the holy fear of Guru. How can one realize the Fearless Lord True without enshrining His respectful holy fear? Yama takes away life breath of non-believers. 6.
The relentless yama is banished not, but approaches not those under the shelter of Guru's word. Hearing Word-Divine, he is scared away from a distance, lest he invites wrath of the Carefree Lord. 7.
All are subjects of Lord Supreme. What can poor yama do on his own? Yama is only a obedient being. Taking away breath of mortals is part of his assigned duty. 8.
(Maru M.3 Ang.1054)

This Shabad defines the Manmukh, non-believer, as those who are not acquainted with Divine-Word nor do they care for respectful fear of Guru. Thus they have no faith or love for Guru or His Divine- Word. Without unwavering faith in Guru, The Fearless Lord True cannot be realized. Yama is ever ready to take away life breaths of all non-believers and that he must do! None can escape. However, where Word-Divine abides, there yama dare not approach and is scared away from distance fearing wrath of the Carefree Lord. All, including yama, form subjects of Lord Supreme. Yama is never on his own, but serves as obedient servant of The Lord, performing his assigned

duties. Taking away life-breath is part of his duty. Lord and His Naam are identical and both abide together in complete mergence. Yama is helpless where Naam-Divine abides.

੨੯. ਦਿਸੰਤਰੁ ਭਵੈ ਅੰਤਰੁ ਨਹੀ ਭਾਲੇ ॥

ਮਾਇਆ ਮੋਹਿ ਬਧਾ ਜਮਕਾਲੇ ॥

ਜਮ ਕੀ ਫਾਸੀ ਕਬਹੂ ਨ ਤੂਟੈ ਦੂਜੈ ਭਾਇ ਭਰਮਾਇਦਾ ॥੧੧॥

29. Searching outside all over is in vain while Lord dwells within. Ensnared by worldly attachment, one is subject to control of yama. Noose of Yama is ever there for those illusioned by love for worldliness. 11.

...

ਇਕਿ ਮਾਇਆ ਮੋਹਿ ਗਰਬਿ ਵਿਆਪੇ ॥

ਹਉਮੈ ਹੋਇ ਰਹੇ ਹੈ ਆਪੇ ॥

ਜਮਕਾਲੈ ਕੀ ਖਬਰਿ ਨ ਪਾਈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇਦਾ ॥੧੫॥

Some engrossed with love of worldliness, delve in self-conceit, considering themselves to be master of all. They are aware not of impending yama and death and depart in repentance at the end. 15. (Maru M.3 Ang.1060)

੩੦. ਹਉਮੈ ਕਰਦਿਆ ਜਨਮੁ ਗਵਾਇਆ ॥

ਆਗੈ ਮੋਹੁ ਨ ਚੂਕੈ ਮਾਇਆ ॥

ਅਗੈ ਜਮਕਾਲੁ ਲੇਖਾ ਲੇਵੈ ਜਿਉ ਤਿਲ ਘਾਣੀ ਪੀੜਾਇਦਾ ॥੯॥

ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਈ ॥

ਨਦਰਿ ਕਰੇ ਤਾ ਸੇਵੇ ਕੋਈ ॥

ਜਮਕਾਲੁ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ਮਹਲਿ ਸਚੈ ਸੁਖੁ ਪਾਇਦਾ ॥੧੦॥

30. Life is lost in self-conceit and worldly attachment persists even in the hereafter. Yama calls for accounting of past deeds in the hereafter and punishes like extracting oil from oilseeds in an oil-mill. 9.

Truly fortunate engage in service to the Guru with Grace-Divine. Yama approaches not such a one and he enjoys bliss in Abode- Divine. 10.

...

ਅਗਿਆਨੀ ਅੰਧੇ ਦੂਜੈ ਲਾਗੇ ॥

ਬਿਨੁ ਪਾਣੀ ਡੁਬਿ ਮੂਏ ਅਭਾਗੇ ॥

ਚਲਦਿਆ ਘਰੁ ਦਰੁ ਨਦਰਿ ਨ ਆਵੈ ਜਮ ਦਰਿ ਬਾਧਾ ਦੁਖੁ ਪਾਇਦਾ ॥੧੩॥

Blind with ignorance delve in duality of worldliness and the unfortunate fools die of drowning without water, suffering uncalled for misery. Departing for the hereafter one sees no more of his palatial residence but goes to suffer pain at the hands of yama, shackled down at his door. 13. (Maru M.3 Ang.1063)

The Sikhs, devotees of Guru, are never approached by yama, but he certainly punishes the mindward non-believers. Horrible is this punishment, like oil seeds being crushed in oil-mill.

੩੧. ਜਾ ਕੀ ਸੋਇ ਸੁਣੀ ਮਨੁ ਜੀਵੈ ॥

ਰਿਦੈ ਵਸੈ ਤਾ ਠੰਢਾ ਥੀਵੈ ॥

ਗੁਰੁ ਮੁਖਹੁ ਅਲਾਏ ਤਾ ਸੋਭਾ ਪਾਏ ਤਿਸੁ ਜਮ ਕੈ ਪੰਥਿ ਨ ਪਾਇਣਾ ॥੧੧॥

31. *Hearing of Him, mind becomes steady, while enshrining Him within is blissful. Reciting Word with tongue, one gets recognition-Divine and is saved from treading path of yama in the hereafter.*

11.
(Maru M.5 Ang.1078)

Reciting WAHEGURU, WAHEGURU, GURU, GURU, one does not have to tread path of yama in the hereafter.

੩੨. ਜਮਦੂਤੁ ਤਿਸੁ ਨਿਕਟਿ ਨ ਆਵੈ ॥

ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵੈ ॥

ਸਗਲ ਮਨੋਰਥ ਤਾ ਕੇ ਪੂਰਨ ਜੋ ਸ੍ਰਵਣੀ ਪ੍ਰਭ ਕਾ ਜਸੁ ਸੁਨਾ ॥੧੫॥

32. *He, who sings Praise-Divine in holy company, is approached not by Yama. All his objectives are realized, who listens to Divine-Praise. 15.*

(Maru Solhe M.5 Ang.1079)

Joining holy congregation and singing Praise-Divine, Yama dare not come near.

੩੩. ਸਾਗਰੁ ਕੀਨਾ ਅਤਿ ਤੁਮ ਭਾਰਾ ॥

ਇਕਿ ਖੜੇ ਰਸਾਤਲਿ ਕਰਿ ਮਨਮੁਖ ਗਾਵਾਰਾ ॥

ਇਕਨਾ ਪਾਰਿ ਲੰਘਾਵਹਿ ਆਪੇ ਸਤਿਗੁਰੁ ਜਿਨ ਕਾ ਸਚੁ ਬੋਝਾ ॥੮॥

33. *O' Lord! Fearsome is the vast worldly ocean of Thy creation. Some are led to hell as mind-ward ignorants. Some are ferried across, who board the ship, Satguru, (taking refuge in Satguru). 8.*

...

ਜਿਸਹਿ ਨਿਵਾਜੇ ਗੁਰਮੁਖਿ ਸਾਜੇ ॥

ਨਾਮੁ ਵਸੈ ਤਿਸੁ ਅਨਹਦ ਵਾਜੇ ॥

ਤਿਸ ਹੀ ਸੁਖੁ ਤਿਸ ਹੀ ਠਕੁਰਾਈ ਤਿਸਹਿ ਨ ਆਵੈ ਜਮੁ ਨੇੜਾ ॥੧੪॥

Those, who are Divinely graced, are inspired to become God-oriented, Gurmukhs. They enshrine Naam-Divine and hear ethereal un-struck music. Such a one is ever blissful, receiving honour-Divine and saved from Yama. 14.

(Maru M.5 Ang.1081-82)

੩੪. ਮਾਇਆ ਵੇਖਿ ਨ ਭੁਲੁ ਤੂ ਮਨਮੁਖ ਮੂਰਖਾ ॥

ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲਈ ਸਭੁ ਬੂਠੁ ਦਰਬੁ ਲਖਾ ॥

ਅਗਿਆਨੀ ਅੰਧੁ ਨ ਬੂਝਈ ਸਿਰ ਉਪਰਿ ਜਮ ਖੜਗੁ ਕਲਖਾ ॥

ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਜਿਨ ਹਰਿ ਰਸੁ ਚਖਾ ॥

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਆਪੇ ਹਰਿ ਰਖਾ ॥੩॥

34. *Do not get deluded with worldliness, O' mind-ward fool. All this countless false wealth accompanies not to the hereafter. Blind of ignorance is aware not of the impending punishment by the horrid Yama, courier of death. Saved are those with Grace of Guru, who imbibe Naam-Amrit. Lord, Himself is the Doer or causes to be done and He, Himself is the Saviour. 3.*

(Pauri Var Maru M.3 Ang.1087-88)

੩੫. ਮਨਮੁਖ ਕਾਲੁ ਵਿਆਪਦਾ ਮੋਹਿ ਮਾਇਆ ਲਾਗੇ ॥

ਖਿਨ ਮਹਿ ਮਾਰਿ ਪਛਾੜਸੀ ਭਾਇ ਦੂਜੈ ਠਾਗੇ ॥

ਫਿਰਿ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਜਮ ਕਾ ਡੰਡੁ ਲਾਗੇ ॥

ਤਿਨ ਜਮ ਡੰਡੁ ਨ ਲਗਈ ਜੋ ਹਰਿ ਲਿਵ ਜਾਗੇ ॥ (੧੨॥)

35. *Mind-ward, delving in worldly attachment, is grabbed by death. Engrossed in love of worldliness, mortals are suddenly overtaken by death. The lost opportunity of Naam-devotion is regained not, when one is hit by rod of punishing yama. Saved are those from Yama, who are in intense love with Divine. (12.)*

(Var Maru M.3 Ang.1090)

੩੬. ਪੂਰਬ ਪ੍ਰੀਤਿ ਪਿਰਾਣਿ ਲੈ ਮੋਟਉ ਠਾਕੁਰੁ ਮਾਣਿ ॥

ਮਾਥੈ ਉਭੈ ਜਮੁ ਮਾਰਸੀ ਨਾਨਕ ਮੇਲਣੁ ਨਾਮਿ ॥੩॥

36. *Devote to Lord Supreme to revive Love-Divine of the past. Without Divine-devotion, Yama shall give fierce blows to the head in the hereafter, but, O! Nanak Divine-Naam can reunite with the Lord. 3.*

(Var Maru M.1 Ang.1090)

੩੭. ਹਰਿ ਜਨ ਨੇੜਿ ਨ ਆਵਈ ਜਮਕੰਕਰੁ ਜਮਕਲੈ ॥ (੧੫॥)

37. *Horrid Yama, courier of death, approaches not a Divine- devotee. (15.)*

(Var Maru M.3 Ang.109)

੩੮. ਜਿਸੁ ਮਨਿ ਵਸੈ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਨ ਆਵੈ ਪੀਰ ॥

ਭੁਖ ਤਿਖ ਤਿਸੁ ਨ ਵਿਆਪਈ ਜਮੁ ਨਹੀ ਆਵੈ ਨੀਰ ॥੩॥

38. *The devotee, who enshrines memory of Lord Supreme, suffers not any affliction. He experiences not thirst or pangs of hunger nor yama nears him. 3.*

(Dakhne Maru Var M.5 Ang.1102)

੩੯. ਜਬ ਜਮੁ ਆਇ ਕੇਸ ਤੇ ਪਕਰੈ ਤਹ ਹਰਿ ਕੇ ਨਾਮੁ ਛਡਾਵਨ ॥੧॥ ਰਹਾਉ ॥ (੬॥)

39. *When terrible yama grabs by hair the dying mortal, then Naam- Divine is the only Saviour. 1. Pause. (6.)*

(Maru Kabir Ji Ang.1104)

੪੦. ਜਉ ਜਮੁ ਆਇ ਕੇਸ ਗਹਿ ਪਟਕੈ ਤਾ ਦਿਨ ਕਿਛੁ ਨ ਬਸਾਹਿਗਾ ॥

ਸਿਮਰਨੁ ਭਜਨੁ ਦਇਆ ਨਹੀ ਕੀਨੀ ਤਉ ਮੁਖਿ ਚੋਟਾ ਖਾਹਿਗਾ ॥੨॥ (੧॥)

40. *Nothing will be of avail the day yama seizes one by the hair and dashes to ground.*

Without the merit of Naam- devotion or showing compassion to others, one suffers blows to the face in the hereafter. 2. (1.)

(Maru Kabir Ji Ang.1106)

੪੧. ਦੂਜਾ ਪਹਰੁ ਭਇਆ ਜਾਗੁ ਅਚੇਤੀ ਰਾਮ ॥

ਵਖਰੁ ਰਾਖੁ ਮੁਈਏ ਖਾਜੈ ਖੇਤੀ ਰਾਮ ॥

ਰਾਖਹੁ ਖੇਤੀ ਹਰਿ ਗੁਰ ਹੇਤੀ ਜਾਗਤ ਚੋਰੁ ਨ ਲਾਗੈ ॥

ਜਮ ਮਗਿ ਨ ਜਾਵਹੁ ਨਾ ਦੁਖੁ ਪਾਵਹੁ ਜਮ ਕਾ ਡਰੁ ਭਉ ਭਾਗੈ ॥ (੨॥) (੨॥)

41. *It is late after daybreak; awaken from your slumber of neglect. Save your Naam- commodity, that is being robbed by worldly evils. Engage in love of Divine-Guru so that, awake in Divine-devotion, you are robbed no more by evil thieves. Thus saved by love-Divine, you shall not have to tread path of yama nor suffer pain and banished shall be the scare of yama. (2.) (2.)*

(Tukhari M.1 Ang.1110)

੪੨. ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਮਝੁ ਅਚੇਤ ਇਆਣਿਆ ਰਾਮ ॥

ਏ ਮਨ ਮੇਰਿਆ ਛਡਿ ਅਵਗਣ ਗੁਣੀ ਸਮਾਣਿਆ ਰਾਮ ॥
ਬਹੁ ਸਾਦ ਲੁਭਾਣੇ ਕਿਰਤ ਕਮਾਣੇ ਵਿਛੁੜਿਆ ਨਹੀ ਮੇਲਾ ॥
ਕਿਉ ਦੁਤਰੁ ਤਰੀਐ ਜਮ ਡਰਿ ਮਰੀਐ ਜਮ ਕਾ ਪੰਥੁ ਦੁਹੇਲਾ ॥ (੧॥)

42. *O' my inapt and unaware mind! Awaken in Divine-Wisdom. Abandon evil ways and imbibe Virtues-Divine. Enticed by worldliness due to associations of past, you shall be separated from Divine and lose opportunity of God-realization. How to cross-turbulent worldly ocean and get rid of deathly scare of yama for fearsome, is the path of yama in the hereafter? (1.)*
(Tukhari M.1 Ang.1112)

੪੩. ਗੁਰ ਬਚਨਿ ਮਾਰਗਿ ਜੋ ਪੰਥਿ ਚਾਲੇ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਇਆ ॥

43. *Abiding in life by Guru's teachings, one is saved from the punishing Yama in hereafter.*
(Tukhari M.4 Ang.1116)

੪੪. ਬਿਨੁ ਨਾਵੈ ਮਨਮੁਖ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥

ਅਉਖੇ ਹੋਵਹਿ ਚੋਟਾ ਖਾਹਿ ॥੩॥ (੭॥)

44. *Devoid of Naam-Divine, the non-believers proceed to region of Yama in the hereafter. They suffer intolerable pain of yama 's blows. 3. (7.)*
(Bhairon M.3 Ang.1129)

੪੫. ਮਮਤਾ ਕਾਲਿ ਸਭਿ ਰੋਗਿ ਵਿਆਪੇ ਤਿਨ ਜਮ ਕੀ ਹੈ ਸਿਰਿ ਕਾਰਾ ॥

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਜਿਨ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਾ ॥੨॥ (੨॥੧੨॥)

45. *Those subject to yama, suffer worldly attachment, fear of death and afflictions. Saved are the Gurmukh beings, who imbibe Naam-Divine in their hearts, and Yama dare not approach them. 2.(2.12.)*
(Bhairon M.3 Ang.1130)

੪੬. ਨਾਮੁ ਲੈਤ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥

ਨਾਮੁ ਲੈਤ ਦਰਗਹ ਸੁਖੁ ਪਾਵੈ ॥ (੩॥) (੧੨॥੨੫॥)

46. *Reciting Naam, Yama dare not approach the devotee. Reciting Naam, one is blissful in the hereafter. (3.) (12.25.)*
(Bhairon M.5 Ang.1142)

੪੭. ਸੰਤ ਮੰਡਲ ਮਹਿ ਜਨਮ ਮਰਣੁ ਰਹੈ ॥

ਸੰਤ ਮੰਡਲ ਮਹਿ ਜਮੁ ਕਿਛੁ ਨ ਕਹੈ ॥ (੨॥) (੨੪॥੩੭॥)

47. *Abiding in Saintly company, one is saved from transmigration and yama scares no more. (2.) (24.37.)*
(Bhairon M.5 Ang.1146)

੪੮. ਸਦਾ ਸਖਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ॥

ਜਿਸੁ ਚੀਤਿ ਆਵੈ ਤਿਸੁ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਨਿਕਟਿ ਨ ਆਵੈ ਤਾ ਕੈ ਜਾਮੁ ॥੧॥ ਰਹਾਉ ॥ (੨੫॥੩੮॥)

48. *Ever protective is Naam- Divine. Those, who contemplate Naam, are ever blissful and Yama approaches them not. 1. Pause. (25.38.)*
(Bhairon M.5 Ang.1146)

੪੯. ਜਨਮ ਮਰਣ ਕੀ ਮਿਟੀ ਜਮ ਤ੍ਰਾਸ ॥

ਸਾਧਸੰਗਤਿ ਉੱਧ ਕਮਲ ਬਿਗਾਸ ॥ (੩॥) (੨੯॥੪੨॥)

49. *Banished is the fear of birth and death of transmigration as*

I also the scare of Yama. Blossoms forth the inverted lotus within with inner enlightenment in holy company. (3.) (29.42.)
(Bhairon M.5 Ang.1148)

੫੦. ਅਪਨੇ ਸੇਵਕ ਕਉ ਸਦਾ ਪ੍ਰਤਿਪਾਰੈ ॥
ਭਗਤ ਜਨਾ ਕੇ ਸਾਸ ਨਿਹਾਰੈ ॥
ਮਾਨਸ ਕੀ ਕਹੁ ਕੇਤਕ ਬਾਤ ॥
ਜਮ ਤੇ ਰਾਖੈ ਦੇ ਕਰਿ ਹਾਥ ॥੩॥ (੩੩॥੪੬॥)

50. Lord always sustains His devotees, caring for them with every breath. What to talk of saving from human enemies, Lord protects His devotees from Yama with His Own Hand! 3. (33.46.)
(Bhairon M.5 Ang.1149)

੫੧. ਨਾਮੁ ਲੈਤ ਕਿਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥
ਨਾਮੁ ਸੁਣਤ ਜਮੁ ਦੂਰਹੁ ਭਾਗੈ ॥ (੧॥)

51. No harm comes to those reciting Naam-Divine. Listening to Naam, Yama is scared away from distance. (1.)

...

ਹਰਿ ਸਿਮਰਤ ਕਿਛੁ ਚਾਖੁ ਨ ਜੋਹੈ ॥
ਹਰਿ ਸਿਮਰਤ ਦੈਤ ਦੇਉ ਨ ਪੋਹੈ ॥ (੨॥) (੩੬॥੪੯॥)

Contemplating Naam, one is rid of all afflictions. Contemplating Naam, demon or evil spirit nears not. (2.) (36.49.)
(Bhairon M.5 Ang.1150)

੫੨. ਹਰਿ ਕੇ ਲੋਕ ਸਦਾ ਗੁਣ ਗਾਵਹਿ ਤਿਨ ਕਉ ਮਿਲਿਆ ਪੂਰਨ ਧਾਮ ॥
ਜਨ ਕਾ ਦਰਸੁ ਬਾਛੈ ਦਿਨ ਰਾਤੀ ਹੋਇ ਪੁਨੀਤ ਧਰਮ ਰਾਇ ਜਾਮ ॥੧॥ (੩੯॥੫੨॥)

52. Devotees of Divine, ever singing Virtues-Divine, come to abide in Abode-Divine. Dharamrai and his yama seek always vision of such devotees, to attain their self-purification. 1. (39.52.)
(Bhairon M.5 Ang.1151)

੫੩. ਸੰਤ ਜਨਾ ਕਉ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਰਤੀ ਅੰਚ ਦੁਖ ਨ ਲਾਈ ॥ (੨॥) (੨॥੩॥)

53. Sainly beings are stared not by yama nor can he inflict even the slightest pain upon them. (2.) (2.3.)
(Bhairon M.3 Ang.1155)

੫੪. ਇਹੁ ਮਨੁ ਛੂਟੈ ਜਾਂ ਸਤਿਗੁਰੁ ਭੇਟੈ ॥
ਜਮਕਾਲ ਕੀ ਫਿਰਿ ਆਵੈ ਨ ਫੇਟੈ ॥੩॥ (੪॥੧੬॥)

54. Redeemed shall be this mind, if Satguru is met. Thereafter yama dare not inflict a blow. 3. (4.16.)
(Basant M.3 Ang.1176-77)

੫੫. ਭਗਤਿ ਬਿਹੁਨਾ ਖੰਡ ਖੰਡ ॥
ਬਿਨੁ ਬੁਝੈ ਜਮੁ ਦੇਤ ਡੰਡ ॥੧॥ (੨॥)

55. Devoid of devotion-Divine, one is fragmented. Without awareness of the Lord Creator, yama administers severe punishments. 1. (2.)
(Basant M.5 Ang.1192)

੫੬. ਦੁਲਭ ਦੇਹ ਜਪਿ ਹੋਤ ਪੁਨੀਤਾ ਜਮ ਕੀ ਤ੍ਰਾਸ ਨਿਵਾਰੈ ॥

ਮਹਾ ਪਤਿਤ ਕੇ ਪਾਤਿਕ ਉਤਰਹਿ ਹਰਿ ਨਾਮਾ ਉਰਿ ਧਾਰੈ ॥੧॥ (੪॥੨੩॥)

56. Precious human body is rendered immaculately clean with Naam recitation and one is rid of Yama's scare. Naam abiding within rids greatest of sinners of all his sins. 1. (4.23.)
(Sarang M.5 Ang.1208-09)

੫੭. ਜਉ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨ ਜਮ ਤੇ ਹੋਵੈ ਧਰਮ ਰਾਇ ॥੧॥ (੨॥੨੧॥)

57. Bestowed with Grace-Divine of Compassionate Lord, Friend of the hapless, Horrid yama behaves like gentle angelic Dharamrai. 1. (2.21.)
(Sarang M.5 Ang.1222)

੫੮. ਜਬ ਜਮੁ ਆਇ ਸੰਘਾਰੈ ਪ੍ਰਾਨੀ ਤਬ ਤੁਮਰੋ ਕਉਨੁ ਹਵਾਲ ॥੧॥ (੬੯॥੯੨॥)

58. When yama comes to destroy you, O' mortal, then what shall become of You? 1. (69.92.)
(Sarang M.5 Ang.1222)

੫੯. ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਨਿਮਖ ਨ ਸਿਮਰਿਓ ਜਮਕੰਕਰ ਕਰਤ ਖੁਆਰ ॥੧॥ (੭੮॥੧੦੧॥)

59. Devoting not to Naam- contemplation even for a while, yama the terrible disgraces the mortal being. 1. (78.101.)
(Sarang M.5 Ang.1223)

੬੦. ਮਹਾ ਬਜਰ ਬਿਖ ਬਿਆਪੀ ਸਿਰਿ ਉਠਾਈ ਪੋਟ ॥

ਉਘਰਿ ਗਈਆਂ ਖਿਨਹਿ ਭੀਤਰਿ ਜਮਹਿ ਗ੍ਰਾਸੇ ਝੋਟ ॥੧॥ (੮੧॥੧੦੪॥)

60. Carrying bundle of heavy, most serious sins over one's head, all the misdeeds come to revelation and yama seizes by the hair. 1. (81.104.)
(Sarang M.5 Ang.1224)

੬੧. ਨਿੰਦਕੁ ਜਮਦੂਤੀ ਆਇ ਸੰਘਾਰਿਓ ਦੇਵਹਿ ਮੂੰਡ ਉਪਰਿ ਮਟਾਕ ॥ (੨॥) (੮੨॥੧੦੫॥)

61. Slanderer is destroyed by yama by giving a heavy blow over the head. (2.) (82.105.)
(Sarang M.5 Ang.1224)

੬੨. ਮਾਈ ਰੀ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸ ॥

ਹਰਿ ਹਰਿ ਜਪਤ ਸਰਬ ਸੁਖ ਪਾਏ ਬੀਚੇ ਗ੍ਰਾਸਤ ਉਦਾਸ ॥੧॥ ਰਹਾਉ ॥ (੧੦੦॥੧੨੩॥)

62. O' mother! Cut is the noose of yama. Reciting Naam I attained all bliss even as householder while a renouncer in spirit. 1. Pause. (100.123.)
(Sarang M.5 Ang.1227-28)

੬੩. ਖਾਤ ਪੀਵਤ ਹਸਤ ਸੋਵਤ ਅਉਧ ਬਿਤੀ ਅਸਾਰ ॥

ਨਰਕ ਉਦਰਿ ਭ੍ਰਮੰਤ ਜਲਤੋ ਜਮਹਿ ਕੀਨੀ ਸਾਰ ॥੧॥ (੧॥੧੨੯॥)

63. Life is wasted in eating, drinking and worldly pleasures. The non-believer goes round in transmigration and getting scalded in the heat of mother's womb. Such a one also receives attention of the punishing. 1. (1.129.)
(Sarang M.5 Ang.1229)

੬੪. ਸਰਬ ਕੁਸਲ ਸੁਖ ਬਿਸ੍ਰਾਮ ਆਨੰਦ ਆਨੰਦ ਨਾਮ ਜਮ ਕੀ ਕਛੁ ਨਾਹਿ ਤ੍ਰਾਸ ਸਿਮਰਿ ਅੰਤਰਜਾਮੀ ॥ (੨॥) (੫॥੧੩੪॥)

64. All goes well in peace and comfort, Blissful is Naam, without scare of yama in Divine-contemplation. (2.) (5.134.)

(Sarang M.5 Ang.1230)

੬੫. ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਮੋਹੁ ਹੇਤੁ ਹੈ ਸਭੁ ਦੁਖੁ ਸਬਾਇਆ ॥
ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਭਰਮਹਿ ਭਰਮਾਇਆ ॥
ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ ਨਾਨਕ ਹਰਿ ਭਾਇਆ ॥੩॥

65. Delving in attachment of love to one's son and wife, all end in pain. Such a being goes astray in delusion. The mind-oriented wastes away human life, O' Nanak, as Divine-Will. 3.
(Sarang Ki Var M.4 Ang.1238)

੬੬. ਨਾਇ ਸੁਣਿਐ ਸੁਚਿ ਸੰਜਮੋ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥ (੮॥)

66. Listening to Naam-Divine with purity and piety of mind, Yama cannot approach. (8.)
(Sarang Ki Var M.4 Ang.1240)

੬੭. ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਹਰਿ ਸੇਤੀ ਰਲਿਆ ॥
ਜਮਕਾਲੁ ਜੋਹਿ ਨ ਸਕਈ ਘਟਿ ਚਾਨਣੁ ਬਲਿਆ ॥
ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਫਿਰਿ ਗਰਭਿ ਨ ਗਲਿਆ ॥੨੦॥

67. Abiding by Will of the Guru, one merges with Lord-Divine. Horrid yama harasses not and one is enlightened by Divine- Light within. (20.)
(Sarang Ki Var M.4 Ang.1245)

੬੮. ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਹੋਰਿ ॥
ਨਾਨਕ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਜਿਉ ਸੰਨੀ ਉਪਰਿ ਚੋਰ ॥੧॥ (੨੬)

68. Forsaking Naam, those who engage in all other worship, Says Nanak, they are shackled down in Yama's region for punishment, like a thief caught in housebreaking. 1. (26.)
(Salok M.3 Var Sarang Ang.1247)

੬੯. ਸਭੁ ਕੋ ਲੇਖੇ ਵਿਚਿ ਹੈ ਮਨਮੁਖੁ ਅਹੰਕਾਰੀ ॥
ਹਰਿ ਨਾਮੁ ਕਦੇ ਨ ਚੇਤਈ ਜਮਕਾਲੁ ਸਿਰਿ ਮਾਰੀ ॥ (੨੭॥)

69. All mind-ward, self-conceited, beings are held accountable. Never contemplating Naam- Divine, they get blows to their heads by yama. (27.)
(Salok M.3 Var Sarang Ang.1247)

੭੦. ਆਸ ਕਰੇ ਸਭੁ ਲੋਕੁ ਬਹੁ ਜੀਵਣੁ ਜਾਣਿਆ ॥
ਨਿਤ ਜੀਵਣੁ ਕਉ ਚਿਤੁ ਗੜ੍ਹ ਮੰਡਪੁ ਸਵਾਰਿਆ ॥
ਵਲਵੰਚੁ ਕਰਿ ਉਪਾਵੁ ਮਾਇਆ ਹਿਰਿ ਆਣਿਆ ॥
ਜਮਕਾਲੁ ਨਿਹਾਲੇ ਸਾਸ ਆਵੁ ਘਟੈ ਬੇਤਾਲਿਆ ॥
ਨਾਨਕ ਗੁਰੁ ਸਰਣਾਈ ਉਬਰੇ ਹਰਿ ਗੁਰੁ ਰਖਵਾਲਿਆ ॥੩੦॥

70. Mortals are full of worldly desires, hoping to live for long. Thinking of life as ever lasting, they raise palatial residences. They gather wealth through deceitful and foul means. O' demonic being! Your life is slipping away and Yama is keeping a count of your remaining breaths. O' Nanak! Saved are those, who take refuge of the Saviour Guru. 30.
(Sarang Ki Var Ang.1248)

੭੧. ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਵਾਦੁ ਵਖਾਣਦੇ ਮਾਇਆ ਮੋਹੁ ਸੁਆਇ ॥
ਦੂਜੈ ਭਾਇ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਮੂਰਖੁ ਮਿਲੈ ਸਜਾਇ ॥

ਜਿਨ੍ਹਿ ਕੀਤੇ ਤਿਸੈ ਨ ਸੇਵਨੀ ਦੇਦਾ ਰਿਜਕੁ ਸਮਾਇ ॥
ਜਮ ਕਾ ਫਾਹਾ ਗਲਹੁ ਨ ਕਟੀਐ ਫਿਰਿ ਫਿਰਿ ਆਵਹਿ ਜਾਇ ॥ (੧॥)

71. *Delving in attachment of worldliness, worldly scholars engage in disputed discussions. They forsake Naam for love of duality of worldliness and the foolish of mind head for severe punishment. They serve not their Creator Lord, Who sustains them. Yama's snare always ensnares them around their necks and they go round in transmigration. (1.)*
(Salok M.3 Var Sarang Ang.1249)

੭੨. ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖ ॥
ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ ॥
ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥
ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥੧॥ (੨॥੭॥)

72. *One suffers pain of Divine- separation and pangs of hunger. There is also scare of the mighty yama. Afflictions of body too attack the mortal being. The ignorant physician knows not medicine for all these melodies. 1. (2.7.)*
(Malar M.1 Ang.1256)

੭੩. ਮਨਮੁਖ ਸਦਾ ਵਿਛੁੜੇ ਫਿਰਹਿ ਕੋਇ ਨ ਕਿਸ ਹੀ ਨਾਲਿ ॥
ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਸਿਰਿ ਮਾਰੇ ਜਮਕਾਲਿ ॥ (੨॥) (੩॥)

73. *The mind-oriented are forlorn and lonely always, as company of mortals is unreliable. Great affliction is one's self-conceit, punished by yama with blows to the head. (2.) (3.)*
(Malar M.3 Ang.1258)

੭੪. ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਜੋਨਿ ਮਨਮੁਖ ਭਰਮਾਈ ॥
ਜਮਕਾਲੁ ਮਾਰੇ ਨਿਤ ਪਤਿ ਗਵਾਈ ॥
ਸਤਿਗੁਰ ਸੇਵਾ ਜਮ ਕੀ ਕਾਣਿ ਚੁਕਾਈ ॥ (੧॥) (੨॥੧੧॥)

74. *Deluded mind-ward mortals make rounds of transmigration. They are punished by yama and disgraced always. Devotion to Sat guru frees from control of yama. (1.) (2. 11.)*
(Malar M.3 Ang.1261)

੭੫. ਹਰਿ ਕੇ ਚਰਨ ਅਰਾਧੀਅਹਿ ਗੁਰ ਸਬਦਿ ਰਤਨਾਗਰੁ ॥
ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ ਹੋਇ ਫਾਟੈ ਜਮ ਕਾਗਰੁ ॥ (੧੪॥)

75. *Devotion to Satguru frees from control of yama. Contemplate Divine-Naam, as Divine- Word is a mine of precious Jewels, of countless blessings. Abide in holy company, so that you are redeemed and the accounting of deeds to Yama is ended. (14.)*
(Kanrre Ki Var Ang.1318)

The Reward of Being Respectful to the Gurmukhs:

੭੬. ਤੁਧੁ ਸਾਲਾਹਨਿ ਤਿਨ ਧਨੁ ਪਲੈ ਨਾਨਕ ਕਾ ਧਨੁ ਸੋਈ ॥
ਜੇ ਕੇ ਜੀਉ ਕਹੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ ॥੪॥੩॥

76. *Praising Thee, O' Lord, are blessed with Naam-wealth, that is real wealth for Nanak. Whosoever shows respect to Divine devotees is sought not by punishing yama. 4. 3.*
(Parbhati M.1 Ang.1328)

Here is the wonder of all wonders! Even if some one addresses respectfully the merchants of Naam- Wealth, singers of Divine Virtues, such a one is saved from yama while dying. This is the

real life experience in the case of one personally known individual. It is only about seven years back, that a very simpleton and illiterate person from my village was in very high spirits while dying. Never did he utter a sigh of pain, but remained cheerful. He was absolutely illiterate, unfamiliar with Gurmukhi letters. He was ignorant of Naam and Gurbani. Such was Inder Singh, my childhood playmate. He mostly spent his time in adjoining village, Raipur, in a Gurdwara with a godly person, Bhai Sajjan Singh. There he engaged himself in loving service of all visitors. He enjoyed doing this voluntary service and it came to him as his nature. He would address all particularly devoted Gursikhs, as 'Sir' respectfully. It was his normal attitude and habit. Never did he utter an un-savoury word. Normally going about his self-assigned duty of voluntary service, he fell sick. He was hardly confined to bed for couple of days. Bhai Sajjan Singh, beloved of Guru, a Gurmukh, served Inder Singh to his best during his sickness. Bhai Sahib described, that never did he hear a word in pain from Inder Singh. Whenever asked, "Inder Singh, how do you feel?" He always replied, "I am in high spirits." Conversing respectfully with Sikhs around him, he departed most peacefully. He never suffered any pain. Himself an ardent Gursikh of high Spirituality, Bhai Sajjan Singh, who is still living, describes that Bhai Inder Singh was redeemed by his sweet words from the horrid yama.

੭੭. ਸੰਤਾ ਕੀ ਰੇਣੁ ਸਾਧ ਜਨ ਸੰਗਤਿ ਹਰਿ ਕੀਰਤਿ ਤਰੁ ਤਾਰੀ ॥
ਕਹਾ ਕਰੈ ਬਪੁਰਾ ਜਮੁ ਡਰਪੈ ਗੁਰਮੁਖਿ ਰਿਦੈ ਮੁਰਾਰੀ ॥੧॥ (੧੭॥)

77. *With dust of holy feet, abiding in saintly company and singing Divine-Virtues, swim across worldly ocean. What can the scared yama do, when Lord abides in the heart of a Gurmukh? 1. (17.) (Parbhati M.1 Ang.1332)*

੭੮. ਨਾਮਿ ਲਾਗੈ ਦੂਖੁ ਭਾਗੈ ਸਰਨਿ ਪਾਲਨ ਜੋਗੁ ॥
ਸਤਿਗੁਰੁ ਭੇਟੈ ਜਮੁ ਨ ਤੇਟੈ ਜਿਸੁ ਧੁਰਿ ਹੋਵੈ ਸੰਜੋਗੁ ॥੨॥ (੧॥੧੩॥)

78. *Engaged in Naam-devotion, pain flees away from those under the shelter of Saviour, Lord. Meeting Satguru, the Divinely destined are harassed not by Yama. 2. (1.13.) (Parbhati M.5 Ang.1341)*

੭੯. ਕਬੀਰ ਉਜਲ ਪਹਿਰਹਿ ਕਾਪਰੇ ਪਾਨ ਸੁਪਾਰੀ ਖਾਹਿ ॥
ਏਕਸ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਬਾਧੇ ਜਮ ਪੁਰਿ ਜਾਂਹਿ ॥੩੪॥

79. *O' Kabir! Adorning whites and chewing betel leaf, Mortals are bound for region of yamas without Naam-devotion. 34. (Salok Kabir Ji Ang.1366)*

੮੦. ਕਬੀਰ ਮੇਰੀ ਬੁਧਿ ਕਉ ਜਮੁ ਨ ਕਰੈ ਤਿਸਕਾਰ ॥
ਜਿਨਿ ਇਹੁ ਜਮੁਆ ਸਿਰਜਿਆ ਸੁ ਜਪਿਆ ਪਰਵਿਦਗਾਰ ॥੧੪੦॥

80. *O' Kabir! Yama dare not insult my intellect, as I chose to engage in Divine-Contemplation of Lord, Creator of this yama. 140. (Salok Kabir Ji Ang.1371)*

This quote also establishes that Yama is also part of Divine-creation and not merely figment of imagination.

੮੧. ਕਬੀਰ ਗਹਗਚਿ ਪਰਿਓ ਕੁਟੰਬ ਕੈ ਕਾਂਠੈ ਰਹਿ ਗਇਓ ਰਾਮੁ ॥
ਆਇ ਪਰੇ ਧਰਮ ਰਾਇ ਕੇ ਬੀਚਹਿ ਧੂਮਾ ਧਾਮ ॥੧੪੨॥

81. *O' Kabir Deeply involved in family love, left aside is Divine- contemplation. Delving in worldly illusion, suddenly I am faced with yama of Dharamrai. 142.*

(Salok Kabir Ji Ang.1372)

੮੨. ਕਬੀਰ ਪਾਟਨ ਤੇ ਉਜਰੁ ਭਲਾ ਰਾਮ ਭਗਤ ਜਿਹ ਠਾਇ ॥
ਰਾਮ ਸਨੇਹੀ ਬਾਹਰਾ ਜਮ ਪੁਰੁ ਮੇਰੇ ਭਾਂਇ ॥੧੫੧॥

82. O' Kabir! Better than a beautiful city is wilderness of a forest, where there is Godly- Saint (engaged in Divine- Devotion). Without a beloved of God, a place is like yama's region for me. 151. (Salok Kabir Ji Ang.1372)

੮੩. ਕਬੀਰ ਜਮ ਕਾ ਠੇਂਗਾ ਬੁਰਾ ਹੈ ਓਹੁ ਨਹੀ ਸਹਿਆ ਜਾਇ ॥
ਏਕੁ ਜੁ ਸਾਧੁ ਮੋਹਿ ਮਿਲਿਓ ਤਿਨਿ ਲੀਆ ਅੰਚਲਿ ਲਾਇ ॥੭੮॥

83. O' Kabir! Most scaring are the blows by yama in the hereafter, that are unbearable. I was blessed with meeting the Saintly Guru, who took me under His shelter. Thus, I got redeemed from yama. 78.

(Salok Kabir Ji Ang.1368)

੮੪. ਫਰੀਦਾ ਦੁਹੁ ਦੀਵੀ ਬਲੰਦਿਆ ਮਲਕੁ ਬਹਿਠਾ ਆਇ ॥
ਗੜੁ ਲੀਤਾ ਘਟੁ ਲੁਟਿਆ ਦੀਵੜੇ ਗਇਆ ਬੁਝਾਇ ॥੪੮॥

84. O' Farida! I visioned with my own two eyes arrival of yama. Yama took control of body of the dying mortal, robbing away the soul being and departed to the hereafter, leaving behind the unseeing eyes and body as mere heap of ash. 48.

(Salok Farid Ang.1380)

In Islamic terminology "Malik" or angel of death means Yama, the courier of death who visits the dying.

੮੫. ਫਰੀਦਾ ਭੰਨੀ ਘੜੀ ਸਵੰਨਵੀ ਟੁਟੀ ਨਾਗਰ ਲਜੁ ॥
ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਕੈ ਘਰਿ ਨਾਠੀ ਅਜੁ ॥੬੮॥

85. O' Farid! Destroyed is the mortal frame when life ends. Who is being visited today by the courier of death? 68.

(Salok Farid Ji Ang.1381)

੮੬. ਸਾਢੇ ਤ੍ਰੈ ਮਣ ਦੇਹੁਰੀ ਚਲੈ ਪਾਣੀ ਅੰਨਿ ॥
ਆਇਓ ਬੰਦਾ ਦੁਨੀ ਵਿਚਿ ਵਤਿ ਆਸੂਣੀ ਬੰਨਿ ॥
ਮਲਕਲ ਮਉਤ ਜਾਂ ਆਵਸੀ ਸਭ ਦਰਵਾਜੇ ਭੰਨਿ ॥
ਤਿਨ੍ਹਾ ਪਿਆਰਿਆ ਭਾਈਆਂ ਅਗੈ ਦਿਤਾ ਬੰਨਿ ॥
ਵੇਖਹੁ ਬੰਦਾ ਚਲਿਆ ਚਹੁ ਜਣਿਆ ਦੈ ਕੰਨਿ ॥
ਫਰੀਦਾ ਅਮਲ ਜਿ ਕੀਤੇ ਦੁਨੀ ਵਿਚਿ ਦਰਗਹ ਆਏ ਕੰਮਿ ॥੧੦੦॥

86. Working through human body of three and a half mounds is water and food for sustaining it. Mortal beings come to the world entertaining lot of hopes and desires. When death call comes with visiting yama, he shatters all. The loving brothers tie the dead-body in coffin to the bier for final departure. Lo and behold! A mortal departs being carried away by the four pallbearers. The deeds performed in life shall bear their fruit in the hereafter. 100.

(Salok Farid Ji Ang.1383)

੮੭. ਗੁਰਮਤੀ ਜਮੁ ਜੋਹਿ ਨ ਸਕੈ ਸਚੈ ਨਾਇ ਸਮਾਇਆ ॥ (੨੮॥)

87. Abiding in Gurmat, Divine- Wisdom, yama cannot harass and one merges with Divine-Naam. (28.)

(Salok M.4 Ang.1424)

Enough Gurbani quotations have been given to establish the real existence of Yama. If still the Sikhs, proclaiming faith in Gurbani, entertain doubt, then it is their great misfortune. Their non-belief cannot bring escape from Yama in the end. Yama's punishing rod shall certainly give blow to the head, that is unbearable. Unfortunate are the non-believers in existence of yama, as they go on delving in sinful living fearlessly, forsaking teachings of Gurbani and Naam-devotion. Naam and revealed Gurbani alone can be the Saviour from the fearsome yama. All the Worldly mortals are straying towards self-ruination in absence of fear-Divine. None else can provide shelter except Lord-Creator. The Sikhs, faithful to the Guru, must have ardent Faith in Truth of Gurbani. If their faith wavers, it is only an indication of their impending ruin. They fail to engage in escapement from yama.

The following chapter on Dharamrai, Chittar Gupt, etc., calls for special attention. To restrict size of book, I shall now confine to minimum description.

CHAPTER 13 - DHARAMRAI, CHITTAR GUPT AND TRANSMIGRATION

Among the vast creative Virtues of the Creative Lord, there are many such Virtues that defy description. Gurbani reveals that Divine-Creation has not just one Vishnu, but countless of them, not only our earth but countless galaxies, Countless Shivas are being created and destroyed and countless Brahmas are engaged in creating. At the Door of the Ail-Powerful Lord, Creator and Sustainer, are waiting countless Indras in service, countless couples of the male and female creative forces, 'Siv-Sakti', remain subordinate to His Will. Gurbani also refers to the reality that Dharamrai is a creation of Lord! The Fifth Nanak with His Vast Vision-Divine supplies evidence of inaccessible and incomprehensible, limitless creation under the authority of following Gurbani:-

ਕੋਟਿ ਬਿਸਨ ਕੀਨੇ ਅਵਤਾਰ ॥
ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਜਾ ਕੇ ਧ੍ਰਮਸਾਲ ॥
ਕੋਟਿ ਮਹੇਸ ਉਪਾਇ ਸਮਾਏ ॥
ਕੋਟਿ ਬ੍ਰਹਮੇ ਜਗੁ ਸਾਜਣ ਲਾਏ ॥੧॥
ਐਸੋ ਧਣੀ ਗੁਵਿੰਦੁ ਹਮਾਰਾ ॥
ਬਰਨਿ ਨ ਸਾਕਉ ਗੁਣ ਬਿਸਥਾਰਾ ॥੧॥ ਰਹਾਉ ॥
ਕੋਟਿ ਮਾਇਆ ਜਾ ਕੈ ਸੇਵਕਾਇ ॥
ਕੋਟਿ ਜੀਅ ਜਾ ਕੀ ਸਿਹਜਾਇ ॥
ਕੋਟਿ ਉਪਾਰਜਨਾ ਤੇਰੈ ਅੰਗਿ ॥
ਕੋਟਿ ਭਗਤ ਬਸਤ ਹਰਿ ਸੰਗਿ ॥੨॥
ਕੋਟਿ ਛਤ੍ਰਪਤਿ ਕਰਤ ਨਮਸਕਾਰ ॥
ਕੋਟਿ ਇੰਦ੍ਰ ਠਾਢੇ ਹੈ ਦੁਆਰ ॥
ਕੋਟਿ ਬੈਕੁੰਠ ਜਾ ਕੀ ਦ੍ਰਿਸਟੀ ਮਾਹਿ ॥
ਕੋਟਿ ਨਾਮ ਜਾ ਕੀ ਕੀਮਤਿ ਨਾਹਿ ॥੩॥
ਕੋਟਿ ਪੂਰੀਅਤ ਹੈ ਜਾ ਕੈ ਨਾਦ ॥
ਕੋਟਿ ਅਖਾਰੇ ਚਲਿਤ ਬਿਸਮਾਦ ॥
ਕੋਟਿ ਸਕਤਿ ਸਿਵ ਆਗਿਆਕਾਰ ॥
ਕੋਟਿ ਜੀਅ ਦੇਵੈ ਆਧਾਰ ॥੪॥
ਕੋਟਿ ਤੀਰਥ ਜਾ ਕੇ ਚਰਨ ਮਝਾਰ ॥
ਕੋਟਿ ਪਵਿਤ੍ਰ ਜਪਤ ਨਾਮ ਚਾਰ ॥
ਕੋਟਿ ਪੂਜਾਰੀ ਕਰਤੇ ਪੂਜਾ ॥
ਕੋਟਿ ਬਿਸਥਾਰਨੁ ਅਵਰੁ ਨ ਦੂਜਾ ॥੫॥
ਕੋਟਿ ਮਹਿਮਾ ਜਾ ਕੀ ਨਿਰਮਲ ਹੰਸ ॥
ਕੋਟਿ ਉਸਤਤਿ ਜਾ ਕੀ ਕਰਤ ਬ੍ਰਹਮੰਸ ॥
ਕੋਟਿ ਪਰਲਉ ਓਪਤਿ ਨਿਮਖ ਮਾਹਿ ॥
ਕੋਟਿ ਗੁਣਾ ਤੇਰੇ ਗਣੇ ਨ ਜਾਹਿ ॥੬॥
ਕੋਟਿ ਗਿਆਨੀ ਕਬਹਿ ਗਿਆਨੁ ॥
ਕੋਟਿ ਧਿਆਨੀ ਧਰਤ ਧਿਆਨੁ ॥
ਕੋਟਿ ਤਪੀਸਰ ਤਪ ਹੀ ਕਰਤੇ ॥
ਕੋਟਿ ਮੁਨੀਸਰ ਮੁੰਨਿ ਮਹਿ ਰਹਤੇ ॥੭॥
ਅਵਿਗਤ ਨਾਥੁ ਅਗੋਚਰ ਸੁਆਮੀ ॥ ਪੂਰਿ ਰਹਿਆ ਘਟ ਅੰਤਰਜਾਮੀ ॥
ਜਤ ਕਤ ਦੇਖਉ ਤੇਰਾ ਵਾਸਾ ॥
ਨਾਨਕ ਕਉ ਗੁਰਿ ਕੀਓ ਪ੍ਰਗਾਸਾ ॥੮॥੨॥੫॥

Countless are incarnations of Vishnu. Countless galaxies serve as His places to practice righteousness. Countless are Shiva's Created and destroyed. Countless Brahmas are engaged in the work of creation. 1.

Such is my All-Powerful Lord Supreme, that I cannot explain His innumerable Virtues. 1. Pause Countless mammons serve as His maids. Countless beings serve as His bed. Countless created beings serve as His limbs. Countless devotees abide by Thee. 2.

Countless emperors salute Thee. Countless Indras wait at the Door. Bliss of Countless heavens lies in Thy Glance of Grace. Countless are Thy Priceless Names. 3.

Countless are blowing conch at His Door. Countless are Thy arenas of wondrous plays. Countless couples of Siv-Sakti wait for Divine-Command. Countless are beings sustained by Thee. 4.

Countless holy shrines are represented in Thy Lotus Feet. Countless holy beings recite Thy Charming Naam. Countless are worshippers engaged in Thy Worship. Thou Alone pervade in All Thy Creation and there is none other besides. 5.

Countless is Thy Praise, Pure and Immaculate. Countless Brahmas sing Thy Glories. Countless are the dooms and recreations in a twinkle. Countless are Thy Virtues, beyond count. 6.

Countless sages deliberate on Knowledge-Divine. Countless contemplators Contemplate Thee. Countless ascetics perform penances. Countless silent ascetics remain in silence. 7.

O' Lord, Eternal and Inaccessible, Thou pervade all beings, Knowing the innermost thoughts.

Wherever I look. Thou abide. Nanak is blessed with enlightenment with Thy Grace. 8.2.5.

(Bhairon M.5 Ang.1156-57)

The last line above reveals, that invisible Divine play has been envisioned by Fifth Nanak Guru with the Grace of Creator Lord Guru. Though ordinary people cannot experience this Vast Creation of All-Powerful, Lord Supreme yet Sikhs of the Guru have unwavering Faith in the Truth of this revelation by the Guru. Some beloved Gurmukh devotees are bestowed by the Guru with Vision-Divine. They too have direct experience of the vision of limitless Godly-creation. All the doubts of Faithful Gursikhs, believing Gurbani to be the Eternal Truth, are banished, when they recite daily the Essence of Spiritual Wealth, Jap Ji Sahib, the Key to Immense knowledge revealed in Sri Guru Granth Sahib. There it is stated in the last Salok, when the devotee bows in loving devotion towards the end of recitation, that:

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

All the good and bad deeds of mortals are reviewed in presence of Dharamrai. It is all one's own doing, that either he attains nearness to the Lord or becomes a distant one. Those who engage in Naam-contemplation, have vindicated their labour of love, Devotion-Divine. O' Nanak! Shine their faces in Divine Splendour and many others too are redeemed along with them. 1.

(Salok Sri Jap Ji Sahib Ang.8)

This clearly implies, that Lordly-created King, Dharamrai, surveys deeds of the mortals in his presence, when they are ushered into his presence after death. However the Naam-contemplators, devoting to the labour of Love-Divine, do not have to face Dharamrai. In fact they receive honour from him. Those lacking faith in Gurmat, engaged in other types of worship, do go to the court of Dharamrai. This is for certain and affirmed in the above Gurbani Salok. In the light of foregoing, no Gursikh can disbelieve the real existence of Dharamrai.

It is according to Will-Divine, that the Gurmukhs are graced with Divine-Splendour and proceed honourably to Abode-Divine and receive Robe of Honour. Those enjoying their nearness are also redeemed, escaping Dharamrai's court and transmigration. All those, who are not so blessed, go round in cycles of births and death of transmigration. This is depicted in Jap Ji Sahib thus, "Some go round in transmigration always". Such is the Gurmat law of Divine dispensing.

One crosses the terrible, turbulent worldly ocean through constant devotion to Guru's Word, Gurmantar, received during initiation, Gurmat Naam. Thus saved, one is rid of transmigration, exempted from Dharamrai's Court and instead is led directly to the Abode of Guru. Those, who have remained unaware of the Gurmat Naam, WAHEGURU, have got to suffer transmigration.

ਮਨ ਰੇ ਸਬਦਿ ਤਰਹੁ ਚਿਤੁ ਲਾਇ ॥

ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥ (੧੫॥)

O' my mind! Swim across worldliness with love of Guru's Word. Those, who remained unaware of Naam, revealed by Guru, keep dying and getting reborn in transmigration. 1. Pause. (15.)

(Sri Rag M.1 Ang.19)

This proves, that mortals, devoid of Naam, non-believers, have to suffer transmigration. The liberation lies in boarding the True Ship of the Guru, of contemplating teachings of the Guru and thus crossing the turbulent Worldly Ocean. Others, innumerable non-believing mortals, bloated with self-conceit get drowned in the whirlpool of transmigration. Countless are born into different species of life and die to be reborn again and again.

ਨਾਨਕ ਬੇੜੀ ਸਚ ਕੀ ਤਰੀਐ ਗੁਰ ਵੀਚਾਰਿ ॥

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹੀ ਪੂਰਿ ਭਰੇ ਅਹੰਕਾਰਿ ॥ (੧॥) (੧੬॥)

O Nanak! The ship of Divine Truth ferries one across while contemplating Guru's teachings. Countless others, full of self-conceit, keep going in cycles of death and rebirth. (1.) (16.)

(Sri Rag M.1 Ang.20)

The countless self-conceited mortals, mind-ward, keep dying and getting reborn over and over again. The following Gurbani reaffirms the principle of transmigration according to Gurmat as also of the real existence of Dharamrai.

ਹਰਿ ਜੀ ਸਚਾ ਸਚੁ ਤੂ ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਚੀਰੈ ॥

ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਫਿਰੇ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਪੀਰੈ ॥

ਹਰਿ ਜੀਉ ਬਖਸੇ ਬਖਸਿ ਲਏ ਸੂਖ ਸਦਾ ਸਰੀਰੈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰੀ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰੈ ॥੧॥

ਮਨ ਮੇਰੇ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥

ਗੁਰਮਤੀ ਨਾਮੁ ਸਲਾਹੀਐ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

ਧਰਮ ਰਾਇ ਨੇ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥

ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥

ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ ॥

ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥੨॥ (੩੦॥੬੩॥)

O' Lord, Eternal and True! All lies within Thy control. In numerous ones yearn for Thee in vain, without meeting the Enlightening Guru. It is Thy Grace-Divine that one becomes ever blissful and is blessed with Divine-devotion of Unfathomable Lord by the Merciful Guru. 1.

O' my mind! Peace comes to the Naam imbued. Sing Praises of Naam-Divine through teachings of Guru, as there is none else besides Lord True. 1. Pause.

Dharamrai is under Divine instruction to dispense True Justice. All those sinners, delving in duality of worldliness form his subjects. Divine-devotees, engrossed in Love-Divine of Lord, Treasure-House of Virtues, enshrine Him always in their hearts. They are served by Dharamrai. Glory to Their Maker, Lord-Creator! 2. (30.63.)

(Sri Rag M.3 Ang.38-39)

O' Lord! Thou are Eternal Being and Embodiment of Truth! Nothing else is real besides Thee, O' Truth-Incarnate! All are under Thy Will Supreme and are administered by Thee. Such is thy Will-Divine, that without meeting True Satguru and being blessed by Him, all mortals keep, making rounds of transmigration. There is no other Enlightener, but Satguru Alone, who can save mortals from the whirlpool of transmigration. Through the mediation of Satguru, whom so ever, O' Compassionate Lord! Thou Grace, is Saved and remains ever blissful. O' Unfathomable Lord! Those, blessed by Satguru engage in Thy devotional Service of Naam-Contemplation and remain ever imbued in Naam-devotion in the light of Gurmat, never paying any heed to duality of worldliness. They are ultimately redeemed and honoured in Court-Divine. Dharamrai is Divinely ordained to administer True Justice. Only the mortals engaged in worship of duality form subjects of Dharamrai. Those, who enshrine Divine-Love in their hearts at all times are directly controlled by Lord Supreme. Dharamrai's jurisdiction does not include Divine- devotees and instead he serves these Divinely glorified and beloveds of Lord. What to talk of staring at them in anger, he becomes most pliant servant to them. This is all Will-Divine! Dharamrai is creation of the Creator Lord and abides always by His Will. Lord Creator has ordained the principle of transmigration and mortals go through it in accordance with Will-Divine.

ਇਕਨਾ ਮਨਮੁਖਿ ਸਬਦੁ ਨ ਭਾਵੈ ਬੰਧਨਿ ਬੰਧਿ ਭਵਾਇਆ ॥

ਲਖ ਚਉਰਾਸੀਹ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥੪॥ (੭॥੨੪॥)

Some mind-ward mortals love not Word-Divine and are tied down in cycle of transmigration. Going round countless births in transmigration are those who waste away their human life in vain. 4.

(7.24.)

(Sri Rag M.3 Ang.69)

Many are the non-believing mortals, who have no love for Word- Divine. They care not to seek Guru's Baptism to get initiated in Gur-Mantar. They remain bloated with their own self-conceit. So engrossed are they in egotism, that all their life is lost in thoughts of perceived personal grandeur. Thus they waste away human life and go round in repeated cycles of transmigration. The following Gurbani illustrates how the worldly great undergo rebirth and life of special species.

ਰਾਜ ਮਿਲਕ ਸਿਕਦਾਰੀਆ ਰਸ ਭੋਗਣ ਬਿਸਥਾਰ ॥

ਬਾਗ ਸੁਹਾਵੇ ਸੋਹਣੇ ਚਲੈ ਹੁਕਮੁ ਅਫਾਰ ॥

ਰੰਗ ਤਮਾਸੇ ਬਹੁ ਬਿਧੀ ਚਾਇ ਲਗਿ ਰਹਿਆ ॥

ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਸਰਪ ਕੀ ਜੂਨਿ ਗਇਆ ॥੬॥ (੧॥੨੬॥)

Enjoying vast rule over others, landed property and high position; Beautiful well laid gardens and commanding implicit obedience; Engrossed in pleasurable pursuits of various types, if one forsakes Lord Supreme then he is led into the life of a snake on rebirth. 6. (1.26.)

(Sri Rag M.5 Ang.70)

The mind-ward mortal, negligent of Spirituality, remains engrossed in enjoyment of personal rule, landed property and high official status. He is drunk with various thoughts of self-conceit and self-centeredness, that always keeps him intoxicated and oblivious of reality. He is enticed by beautiful gardens or drunk with power of rule over others. His bloated self-conceit leads him to total disregard of all others. At times he engages in fickle pleasurable pursuits. Never does he remember Lord Supreme even for an instant. His variety of interest leaves no scope for spirituality. How can such a one detach from sweet worldliness, to think of God? Says Guru Nanak, that such a mortal is led to the life of a snake. What a pitiable and horrid state is this! Not just one but countless beings are destined to suffer this fate. Living the life of snakes, they suffer for long time. Snakes abound in numbers, as numerous are the worldly mortals, who remain engrossed in above worldly pleasurable pursuits, that are sinful in nature. Be assured, that delving in self-conceit of worldliness like worldly power, property, influence, beautiful gardens, etc. and pleasurable pursuits of shows, theatre and other modern entertainments shall without fail lead one to life of a snake. The worldliness is only transitory and passing phase but consequent suffering is for very long. What can be worse than a long and miserable existence in snake life? At the end of this long-suffering life, awaits hell of forlorn darkness in the hereafter, without any escape.

ਬਹੁਤੁ ਧਨਾਢਿ ਅਚਾਰਵੰਤੁ ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ ॥
 ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈਆ ਸਾਜਨ ਸੰਗਿ ਪਰੀਤਿ ॥
 ਲਸਕਰ ਤਰਕਸਬੰਦ ਬੰਦ ਜੀਉ ਜੀਉ ਸਗਲੀ ਕੀਤ ॥
 ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਖੜਿ ਰਸਾਤਲਿ ਦੀਤ ॥੭॥

Highly rich, unblemished, enjoying fame and following well acknowledged traditions; In loving relationship with parents, children, family and friends; Guarded by personal army of well armed soldiers, and a band of implicitly obedient followers, yet if one forsakes Lord Supreme, he is bound for hell in the hereafter. 7.
 (Sri Rag M.5 Ang.70-71)

What a dreary and miserable fate! The worldly rich and well-acknowledged mortals are hell-bound. Without the Grace of Naam-Saviour, the worldly riches are of no avail. Their worldly fame and goodness are of no consequence in the hereafter. None of worldly mortals howsoever close and well meaning cannot provide any solace. All the hankering of sinful life to provide comfort and well being of friends and family with an eye on return of favour in future of hereafter comes to nought. All the army of well-armed personal guards cannot save, though one prided in them with self-assurance and self-conceit. The praising flatterers just turn away their eyes, when favour can be gained no more. In short there is no redemption for the hell-bound. The Lord Supreme and His Naam-Saviour had never been thought of and Divine-Support forsaken. Thus one must suffer hell! Reading or listening to the above quoted Gurbani, if one still persists in doubt and unconcern, then he is inviting all the affliction of the warning notes. The sweet worldly pleasures put one in slumber of ignorance, but awaken he must, even if too late, when one is rudely shaken up in horror of death and onset of new life in hereafter. Who knows when the opportunity of human life will reappear in the torturous rounds of transmigration of lower species? There is certainly a long periods of rebirths and deaths.

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ ਵੀਚਾਰੁ ॥
 ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਮਿਰਤਕੁ ਹੈ ਸੰਸਾਰਿ ॥
 ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਮਰਿ ਜੰਮੈ ਹੋਇ ਖੁਆਰੁ ॥ (੧॥)

Those who serve not Satguru, contemplating not His Word, are devoid of enlightening spiritual knowledge and these mortals are spiritually dead. Destined are they to make rounds of transmigration and suffer disgracefully repeated births and deaths. (1.)
(Sri Rag Ki Var Salok M.3 Ang.88)

Those, who do not get initiated by Satguru in human life and adopt not Gursikhi, to become followers of His teachings and engage not in Naam-devotion, waste away their lives in blind ignorance. The only Source of Spiritual Knowledge is Naam-Devotion and devoid of this all worldly mortals are spiritually dead. They are verily the walking dead! To help them out of this slumber of ignorance and spiritual suicide, they must suffer transmigration. This is indeed a long and disgraceful suffering. The deep self-love and pleasurable worldly pursuits of youth completely exclude all thought of the hereafter and accounting for personal deeds. However the Divine Law must prevail.

ਧਰਮ ਰਾਇ ਜਬ ਪਕਰਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਜਬਾਬੁ ਕਰੇਇ ॥
ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਭਰਿ ਜੋਬਨੁ ਲਹਰੀ ਦੇਇ ॥੨॥ (੧॥੪॥)

Confronted with Dharamrai, how will you fare O 'fool! Says Nanak, in second phase of youthful life, mortal is under the sway of worldliness of youthful pleasures. 2. (1.4.)
(Sri Rag M.5 Ang.77)

Here Guru makes it loud and clear that Dharamrai has to be confronted in the hereafter for personal accounting of past deeds. How badly shall a sinful fare then in the hereafter in the court of Dharamrai! Ensnared by his Yamas, he shall suffer blows. Living in fool's paradise, one goes on saying, "There is neither hereafter nor any Dharamrai. These are merely scaring illusions of mind." However, Truth shall be revealed in time to come and one shall have plenty to repent for. The opportunity to accept Gurmat Teachings as Truth-Divine and to live according to Wisdom-Divine would have been lost, leaving one full of remorse and repentance. The faithful believers do not have to face Dharamrai's Court. It is non-belief that leads one to engage in sinful doings with a mistaken feeling of impunity. Worldly youthful interests and pleasure seeking are not amenable to Gurmat of spiritual discipline. Those who develop early interest in Naam-devotion and remain engrossed in True Love-Divine, they become true followers of Gurmat, to become highly evolved beings, Gurmukhs. Gurmukhs are those, who engage in ardent love for Naam-devotion after being initiated by the Guru. They come to realize God even in their early youth. Dharamrai dare not question such realized beings in the hereafter. The account of their deeds shows a heavy credit balance and nothing at all is owing.

ਲੇਖਾ ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਿਰਖੈ ॥
ਮੁੰਧ ਇਆਣੀ ਪੇਈਅੜੈ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਸਨੁ ਦਿਖੈ ॥੧॥ (੧॥)

The accounting before Dharamrai and any dues owing to him are ended with Naam-meditation. The young bride, soul of a Gurmukh, comes to realize Lord in this life itself 1. (1.)
(Sri Rag M.4 Chhant Ang.78)

The lovers of Word-Divine, Naam-devotees, enlightened Gurmukhs have neither to go for self-accounting to court of Dharamrai nor do they suffer transmigration. Ended is their repeated rebirth in various species of life, while the worldly non-believers are headed for this.

ਤਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ ॥
ਲੋਭੁ ਅਭਿਮਾਨੁ ਬਹੁਤੁ ਅਹੰਕਾਰਾ ॥

ਮਰਿ ਮਰਿ ਜਨਮੈ ਪਤਿ ਗਵਾਏ ਅਪਣੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਣਿਆ ॥੩॥
ਗੁਰ ਕਾ ਸਬਦੁ ਕੇ ਵਿਰਲਾ ਬੂਝੈ ॥
ਆਪੁ ਮਾਰੇ ਤਾ ਤ੍ਰਿਭਵਣੁ ਸੂਝੈ ॥
ਫਿਰਿ ਓਹੁ ਮਰੈ ਨ ਮਰਣਾ ਹੋਵੈ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੪॥ (੧੮॥੧੯॥)

The worldly mortals burn with fire of unquenchable desires. They suffer lot of greed, pride and self-conceit. Losing opportunity of human life in vain, they are disgraced in repeated deaths and births of transmigration. 3.

Rare few devote to Guru's Word with spiritual awareness. The awareness of Spiritual wisdom dawns only through self-effacement. Then one dies not again and again and merges in Divine through Spiritual Equipoise. 4. (18.19.)

(Majh M.3 Ang.120)

All the worldly mortals are getting scorched in the fire of unquenchable thirst for worldliness. The worldly greed, self-conceit and pride have full sway on their minds, leaving no scope or thought for spirituality. Forsaken totally is Naam-devotion. The obvious consequence is transmigration of repeated births and deaths. The mortals have lost all sense of human dignity and dependability of character. Waste goes the gift-Divine of human life!

Rare is the one acquainted with Word of the Guru, Gur-Mantar. Such a one practices Naam-devotion and is blessed with Divine knowledge. He lives a life of complete self-effacement and absolute humility. Self-conceit of self-hood is the root-cause of all malady, of endless desires and burning in worldliness. Pursuit of worldliness gives birth to vitiated character with evils of worldly attachment, pride and greed, etc. The one, who is able to kill self-hood with practice of Guru's Word, gets well-organised in life and gets enlightenment of mind. In high spirituality of equipoise, such a one easily merges into Divine. No more does he suffers transmigration that all others engrossed in worldliness are destined to suffer.

The worldly scriptural knowledge is of no consequence, as the scholarship of worldly duality cannot save from transmigration nor lead to redemption. Rather one is enmeshed more and more in worldliness and consequent transmigration with more and more fickle cunningness learnt through diplomacy and worldly cleverness.

ਮਨਮੁਖ ਪੜ੍ਹਹਿ ਪੰਡਿਤ ਕਹਾਵਹਿ ॥
ਦੂਜੈ ਭਾਇ ਮਹਾ ਦੁਖੁ ਪਾਵਹਿ ॥
ਬਿਖਿਆ ਮਾਤੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਆਵਣਿਆ ॥੧॥

The mind-ward mortals acquire learning and are called scholars, Pandits. They suffer lot of pain, delving in duality. Engrossed in poisonous worldliness, they lose all other awareness and go round in transmigration! 1.

(Majh M.3 Ang.127-28)

Here is another piece of Gurbani that describes series of rebirths in transmigration and calls for deep thought.

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥
ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥
ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥
ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥੧॥
ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥

ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥ ਰਹਾਉ ॥
 ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥
 ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥
 ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ ॥
 ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ ॥੨॥
 ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ ॥
 ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ ॥
 ਤਿਆਗਿ ਮਾਨੁ ਬੁਠੁ ਅਭਿਮਾਨੁ ॥
 ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥੩॥ (੩॥੭੨॥)

Countless births are spent in life of insects and moths. Many more are the births as elephants, fish and deer. Many are the lives spent as birds and snakes. Many times is one born as the four- legged animal, of yoked bulls. 1.

It is after a long times, that you are blessed with human life. This is the rare opportunity to meet The Lord, avail of it! 1. Pause.

Many are the lives spent as stones and hills. Many a time was one aborted in pregnancy and suffer miscarriage. Many times one undergoes life as vegetation and grown branches. Thus goes on the transmigration of innumerable births. 2.

Now you are blessed with human life and holy Sainly company. Engage in ardent Service of Gurmat Naam-devotion. Renounce pride and falsehood of self-conceit. Divinely accepted are those rid of filth of self-hood and self-conceit to become immaculately clean. 3. (3.72.)

(Gaurri Guareri M.5 Ang.176)

The above quoted Gurbani is a vivid description of life in transmigration and full of warning advice. Many lives are passed as insects and moths, yet more are spent as elephants, fishes and deer. The cycles of rebirths include life as birds and variety of snakes; four-legged animals like horses and yoked oxen. It is only after a long time that one is blessed with human life. O' mortal being, this is your rare opportunity of God-realization. If this is lost, what lies ahead is resumption of life of all sorts of weird species of never ending transmigration. Who knows when the opportunity of human life will be offered again, if at all? It is absolutely essential to remain engrossed in Naam-devotion to achieve objective of human life of God-realization. Lose not this opportunity, rare and Gift-Divine!

Horrid is the fate, after missing this great chance, of perpetual suffering in repeated births and deaths. Very long is this torturous period of transmigration. Many lives are just aborted pregnancies, not even getting reborn but suffer hellish confinement from womb to womb. Imagine this horror! Then there is life of vegetation growth of various plants and trees, of stones and hills. Countless is the variety of life under transmigration and never ending, too. O' mortal! Blessed is the life as human being. Over and above is the chance offered to you to abide in holy, Sainly company of Guru's House. Highly precious is this chance that holds the greatest possibility. Serve the holy congregation as much as possible and remain ever engrossed in Divine-contemplation. Renounce completely false worldly pride and self-conceit. Thus shall you be Divinely accepted here in this life and hereafter in Court-Divine.

Without redemption through Grace-Divine, there is no escape from transmigration. Does the Contemplation of this Shabad, Divine revelation, leave any scope for doubt in the principle of transmigration in Divine-dispensation? Highly unfortunate are the non-believers, ungrateful to Lord Supreme and His Naam-Efficacious. Their disbelief cannot shut away the reality of Dharamrai and they will have to bear the blows of, his yamas in the hereafter. Evidence from Gurbani:

ਖਾਦਾ ਪੈਨਦਾ ਮੂਕਰਿ ਪਾਇ ॥

ਤਿਸ ਨੋ ਜੋਹਹਿ ਦੂਤ ਧਰਮਰਾਇ ॥੧॥ (੭੮॥੧੪੭॥)

Eating and drinking of Divine bounty, yet one denies Lord. He is verily under the gaze of yama of Dharamrai. 1. (78.147.)

(Gaurri M.5 Ang.195)

Bloated with self-conceit, the mortal, who does not give a damn to all others, is disgraced by Dharamrai in the hereafter.

ਕਿਸੈ ਨ ਬਦੈ ਆਪਿ ਅਹੰਕਾਰੀ ॥

ਧਰਮ ਰਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ ॥ (੨॥)

Uncaring of others is the self-conceited one. Dharamrai disgraces him in the hereafter. (2.)

(Gaurri Sukhmani M.5 Ang.278)

Could this saying in Sukhmani Sahib be in vain? Dharamrai's existence is established in this. How far can one deny? The egoist must suffer disgrace dispensed by Dharamrai in his Court. It is further revealed thus:

ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥

ਤਬ ਲਗੁ ਧਰਮ ਰਾਇ ਦੇਇ ਸਜਾਇ ॥ (੪॥)

As long as one is embroiled in love for worldliness. He is punished by Dharamrai. (4.)

(Gaurri Sukhmani M.5 Ang.278)

It is evident, that those muddled up with worldly attachment are certainly punished by Dharamrai in the hereafter. That is his assigned duty. He is to administer True Justice after deliberation, to punish the guilty sinners and uphold righteous ones. Even the righteous faithful ones are adjudged very carefully, but they are pronounced to have acquitted well here itself, while still living. They do not ever face Dharamrai for accounting. Chittar Gupt also does not bother them.

ਜਹ ਲਾਲਚ ਜਾਗਾਤੀ ਘਾਟ ॥

ਦੂਰਿ ਰਹੀ ਉਹ ਜਨ ਤੇ ਬਾਟ ॥੨॥

ਜਹ ਆਵਟੇ ਬਹੁਤ ਘਨ ਸਾਥ ॥

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸਾਧ ॥੩॥

ਚਿਤ੍ਰ ਗੁਪਤੁ ਸਭ ਲਿਖਤੇ ਲੇਖਾ ॥

ਭਗਤ ਜਨਾ ਕਉ ਦ੍ਰਿਸਟਿ ਨ ਪੇਖਾ ॥੪॥ (੪੦॥੯੧॥)

The dockage, where the greedy are imposed with tax, is far away from devotees of Divine. 2.

Where lot of groups of mortals suffer untold misery, The Saintly ones, enshrining Lord within, have no worry. 3.

When the record-keepers, Chittar Gupt, write personal account, they overlook devotees of the Lord. 4. (40.91.)

(Aasa M.5 Ang.393)

There is a dockage for collecting toll from the worldly greedy in the hereafter that does not fall on the path tread by Saintly devotees. Where group after group of travelling mortals in the hereafter are milled and tortured, there the saintly persons have no fear as they are residents of Abode-Divine and Lord abides with them. All others, devoid of Naam-devotion, have their personal record of deeds recorded by Chittar Gupt, clerk of Dharamrai, yet the devotees of Divine are exempt.

This Gurbani bears evidence to the existence of dockage and toll- collection in the unseen creation of hereafter. A separate department for record-keepers of Dharamrai is established, where all the records of personal doings of mortals are kept. The sinful beings, wave after wave, pass over in the narrow bridge in the hereafter one after another.

Narrowest passages of hair width have also to be treaded, that are sharper than an edge of a Sword. Such places have been witnessed by persons, who temporarily died and came back to life. Not one, but many are such instances.

During the first epidemic of plague in Punjab, I was on plague-duty as Deputy Tehsildar. I came across many cases where persons died and then returned to life and some other namesakes died instantly after their revival. They narrated their experience of the hereafter, wherever they were led to by their captors and their return voyage. They described Dharamrai, his court and his staff, Chittar Gupt. They saw files, containing personal record of mortals. They shivered while narrating their fearsome experience. Some Saintly Gurmukhs and Sages have also envisioned horrid sights of the hereafter in their life times. All these bear out the Truth revealed in Gurbani. One farmer's wife of our village, named Jeeuni, died of plague in our very presence in 1903. She was carried to burning place for the dead on a bier. However, she returned to life just before being set aflame. She immediately announced that she was mistaken for a low-caste, Jeeuni. She described the vision of yamas, as she had seen them. In addition to yamas, couriers of death, she described the terrible sight of beholding Dharamrai and Chittar Gupt. At the exact time of her revival, the other Jeeuni of low-caste died. There are many such instances, not just one odd but in scores.

Those blessed devotees, who have held the vision of Incomprehensible Lord, also win adoration from Dharmrai. He bows at their feet. Such is the spiritual upliftment of the mortals of this Dark Age by Satguru, that he has redeemed countless ordinary ignorant, simpleton, leading filthy lives, by engaging them in Divine-Devotion. Seeing them enlightened with Light-Divine of Lord Supreme, Creator and All- Pervading, Dharamrai is totally amazed. Countless are the ones, who took shelter of Satguru and got redeemed. So shall they be in times ahead by boarding the ship of Saviour Satguru. The present Dark Age is superior to the earlier Ages of Satyuga, Treta and Duapar. In this Age, Naam Efficacy has saved many mortals and shall save in future in quick succession. The suffering in the hereafter by individuals shall be for their own deeds and none shall have to pay for misdeeds of another. It is Divine characteristic that whatever His devotees ask of Him, Lords gives His sanction, thus fulfilling their prayer. This way many others are liberated through prayers of Divine-devotees, generations after generations, irrespective of individual merits. Hail to Thee, O' Lord True! Boundless is Thy Compassion, O' Love-Incarnate!

ਅਗਮ ਅਗੋਚਰੁ ਦਰਸੁ ਤੇਰਾ ਸੋ ਪਾਏ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ॥
ਆਪਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਸਤਿਗੁਰਿ ਬਖਸਿਆ ਹਰਿ ਨਾਮੁ ॥੧॥
ਕਲਿਜੁਗੁ ਉਧਾਰਿਆ ਗੁਰਦੇਵ ॥
ਮਲ ਮੂਤ ਮੂੜ ਜਿ ਮੁਖਦ ਹੋਤੇ ਸਭਿ ਲਗੇ ਤੇਰੀ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥
ਤੂ ਆਪਿ ਕਰਤਾ ਸਭ ਸ੍ਰਿਸਟਿ ਧਰਤਾ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥
ਧਰਮ ਰਾਜਾ ਬਿਸਮਾਦੁ ਹੋਆ ਸਭ ਪਈ ਪੈਰੀ ਆਇ ॥੨॥
ਸਤਜੁਗੁ ਤ੍ਰੇਤਾ ਦੁਆਪਰੁ ਭਣੀਐ ਕਲਿਜੁਗੁ ਉਤਮੇ ਜੁਗਾ ਮਾਹਿ ॥
ਅਹਿ ਕਰੁ ਕਰੇ ਸੁ ਅਹਿ ਕਰੁ ਪਾਏ ਕੋਈ ਨ ਪਕੜੀਐ ਕਿਸੈ ਥਾਇ ॥੩॥
ਹਰਿ ਜੀਉ ਸੋਈ ਕਰਹਿ ਜਿ ਭਗਤ ਤੇਰੇ ਜਾਚਹਿ ਏਹੁ ਤੇਰਾ ਬਿਰਦੁ ॥
ਕਰ ਜੋੜਿ ਨਾਨਕ ਦਾਨੁ ਮਾਗੈ ਅਪਣਿਆ ਸੰਤਾ ਦੇਹਿ ਹਰਿ ਦਰਸੁ ॥੪॥੫॥੧੪੦॥

Inaccessible and Unknowable is Thy Glimpse. O' Lord! Only Divinely destined vision Thee. The Compassionate Lord bestowed His Grace and boon of Naam-Divine. 1. The Divine-Guru Saved mortals of Dark Age. The ignorant, simpletons and living in filth, all engage in Thy Service of Naam- devotion. 1. Pause. Thou are Lord-Creator and Sustainer of all Thy creation and pervade in all beings. The angel of Justice-Divine was amazed to see all mortals Divinely Sheltered. 2. Of all the four Ages Satyuga Treta, Doapar and Kalyuga. Kalyuga, the dark age is the best. Quick and True Justice is being administered and the one performing a deed surely reaps its fruit. None pays for others' deeds. 3. Lord grants all the prayers of His beloved devotees, such is the Divine-Characteristic! Nanak seeks boon with folded hands, O', Lord! Grant me the view of Thy Saints. 4. 5. 140. (Aasa M.5 Ang.406)

Dharamrai, appointed King to administer Justice-Divine, was astonished, as against his expectation, that mortals of Dark Age would be non-believers deserving of punishment in hell, he noticed that, under the Divine benevolence of Guru Sahib, all the mortals are seekers of Divine Shelter. This Gurbani picturizes the open-mouthed, with amazement, Dharamrai and of course underlines his real existence. Every time we recite in Aasa Ji Di Var:

ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥

ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ ॥ (੧॥)

In fear-Divine, Indra goes about on his head. In fear-Divine, Raja Dharamrai holds his Court of Justice. (1.)

(Aasa Di Var Salok M.1 Ang.464)

Where then is scope for any denial of real existence of Dharamrai? It behoves to accept the reality of Dharamrai, Indra and others, receiving mention in Gurbani as functionaries of Divine in the hereafter.

Delving in doubt about the Truth of revealed Gurbani also leads to punishment through Dharamrai's Court.

ਜਿਸੁ ਨਰ ਕੀ ਦੁਬਿਧਾ ਨ ਜਾਇ ਧਰਮ ਰਾਇ ਤਿਸੁ ਦੇਇ ਸਜਾਇ ॥੩॥ (੪॥੬॥)

The mortal, who keeps dwelling in doubt, receives punishment from Dharamrai. (3.) (4.6.)

(Gujri M.3 Ang.491)

Without Naam-Divine and power of Naam-Efficacy, all mortals dwell in doubt and suffer affliction of duality of worldliness with consequent transmigration. How can doubt leave a mortal suffering from lack of faith in Satguru's teachings? What better assurance can one get against spiritual dilemma than Eternal Truth of Revealed Gurbani? Non-believers invite wrath of Dharamrai by denying Divine-guidance. Like region of Dharamrai, there are other region too, like region of Brahma, Brahm-lok Shiva's region, Rudar-lok, etc.

ਬ੍ਰਹਮ ਲੋਕ ਅਰੁ ਰੁਦ੍ਰ ਲੋਕ ਆਈ ਇੰਦੁ ਲੋਕ ਤੇ ਧਾਇ ॥

ਸਾਧਸੰਗਤਿ ਕਉ ਜੋਹਿ ਨ ਸਾਕੈ ਮਲਿ ਮਲਿ ਧੋਵੈ ਧਾਇ ॥੧॥

ਅਬ ਮੋਹਿ ਆਇ ਪਰਿਓ ਸਰਨਾਇ ॥

ਗੁਹਜ ਪਾਵਕੋ ਬਹੁਤੁ ਪ੍ਰਜਾਰੈ ਮੋ ਕਉ ਸਤਿਗੁਰਿ ਦੀਓ ਹੈ ਬਤਾਇ ॥੧॥ ਰਹਾਉ ॥

ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਜਖੁ ਕਿੰਨਰ ਨਰ ਰਹੀ ਕੰਠਿ ਉਰਝਾਇ ॥
ਜਨ ਨਾਨਕ ਅੰਗੁ ਕੀਆ ਪ੍ਰਭਿ ਕਰਤੈ ਜਾ ਕੈ ਕੋਟਿ ਐਸੀ ਦਾਸਾਇ ॥੨॥੧੨॥੨੧॥

Illusory mammonism of worldliness has come to prevail over the angelic regions of Brahma, Shiva and Indra. However its evil glance is cast not over congregation of holy Saints, but serves them most pliantly. 1.

I am now under protection of Satguru. The mysterious fire of worldliness has scalded many, so has Satguru taught me. 1. Pause.

It engulfs sages and angelic beings. However, a devotee abiding with Lord Creator is saved, as there are many such maids serving at His Door. 2. (13.21.)

(Gujri M.5 Ang.500)

The Gurbani Shabad reveals existence of separate regions of Brahma, Shiva and Indra, etc., in the unknown Divine-Creation. The illusory worldliness, mammonism, spares not but subjugates the beings there. However its winning spree is checked at the Door of the Guru, where there is congregation of saintly devotees, engaged in Naam-devotion. The evil glance cannot be cast there, instead the mysterious power becomes the most pliant maid. Those under Divine protection of the Lord and Divine-Guru are protected. Those who come under deceptive sway of worldliness, get dealt severely by Dharamrai and his punishing yamas. The hidden fire of thirst for worldliness goes about scalding many mortals. This secret is known to Satguru. It engulfs the unwary sages and possessors of magical powers and angelic beings. However, those under the protection of Satguru are totally saved. There are many such mysterious maids serving Lord-Creator. They serve Divine-devotees, too.

Thus worldliness is maid to the Divine-devotees and truly serves them, yet the devotees remain aloof from its influence. They keep away from its poisonous sting. The worldly mortals are infatuated by its glamour and become slaves to worldliness. Life long slavery of the snake-like worldliness leaves poisonous effect of its sting on minds of the mortals. The persistent worldliness leads the dying mortals to their next birth in accordance with their dying desire. Such is the onset of transmigration of repeated births and deaths.

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੧॥
ਅਰੀ ਬਾਈ ਗੋਬਿਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ ॥ ਰਹਾਉ ॥
ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੨॥
ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਿਕੇ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਸੂਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੩॥
ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੪॥
ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ ॥੫॥੨॥

Those contemplating of worldly wealth while dying, with their last desire of its possession, are reborn as snakes again and again. 1.

O' mother! May I never forget the Naam-Divine. Pause.

Those, who remain enamoured of a woman till death, and die with lustful desire, they are reborn to live as prostitutes again and again. 2.

Those, who yearn for progeny and die with such a desire, are reborn in the life of a sow again and again. 3.

Those, who are engrossed with love of their palatial residence and die with such a wistfulness, take to the life of a demon again and again. 4.

Those, who remain imbued with thought of Divine and die in Naam-contemplation, Says Trilochan, liberated are they and Lord abides in their hearts. 5. 2.

(Gujri Trilochan Ji Ang.526)

Those, who die yearning for wealth, are reborn as snakes. It is experienced, that snakes stand guard over treasurers of wealth. A person possessed by a thought all the while, as most dominant, this thought while dying, goes to determine the next life of a mortal being, repeated again and again. All contemplation except Naam-contemplation, lead a being into rebirths of different species, that are disgraceful. The only remedy against life of disgrace of lower species is that one must remain in Naam- contemplation. This should be practiced right from the earliest stage by engaging in Naam-recitation breath by breath. It is thus that no other thought will assail the mind of a dying person. Without the background of a prolonged and dedicated Naam-devotion, Gurbani says Naam- recitation is not possible just for the dying moments. Such a sudden diversion of mind at the time of death and taking it out of its groove is just not possible. It is rare that merit of past good deeds shows up for such sudden and unpractised Naam-contemplation. It is more probable that the dominant interest of life-long engage the thought of a dying person. Next birth is also influenced by this thought. It is not that one is set for rebirth soon after death. There is long and arduous journey to be treaded along path of yama followed by punishments of hell. Then alone is one set for rebirth in accordance with his dominant worldly interests and dying thought. The only escape from fearsome fate is to engage in ceaseless Naam-devotion and abiding in Divine-Presence.

The mortal, who dies enamoured with lustful desires for a woman, is made to live the life a prostitute time and again. The one, who dies yearning for progeny, is reborn into the life of sow repeatedly. Sow is known for a large progeny. Unless one is deeply engrossed in Naam-devotion mere performance of good deeds cannot prevent mind from unwholesome thoughts that lead to suffering in hell. No matter how good one was in life, yet the dominant last thought determines ones life in the hereafter.

Here is a story of a sage, who engaged in hard penance all his life. However, it so happened with divine-intervention, that while dying he aspired yearningly for progeny. The couriers of death included both yamas and angels on his death. He was thus escorted to the presence of Dharamrai. He had heavy credit balance of pious deeds, while the evil thoughts had assailed him only at the time of death. It was left for him to decide whether he preferred to go to heaven first to enjoy fruit of his good deeds or be done with punishment for his evil dying thought. It was made clear that punishment has to be gone through sooner or later. The sage preferred to dwell in heaven later on rather than earlier. He was reborn in the life of a sow. As sow, there was lot of progeny. On the expiry of this life of punishment, the yamas and angels re-appeared to take the being to the hereafter. The angels enquired whether he was ready to be taken to heaven, now that he had seen a long life as a sow. The orders from Dharamrai are that you should now dwell in heaven. The astonishing reply came, that life as sow is preferable to enjoyment in heaven. The loving attachment to progeny did not permit a separation and appeared painful. The heavenly life was rejected as of no consequence. He pleaded in the name of Dharamrai to be left alone as sow to remain with beloved progeny. Seeing his depravity of mind, the angels reminded him of his life of penance and spiritual knowledge. When he was fully reawakened to his past memory, he felt

highly ashamed. He then realized the hellish and hateful life that he had led as sow and repented much. He then readily accepted to be taken to heaven. Earlier he had gladly accepted the depraved life as sow. That is how last dying thought can undermine all meritorious deeds. It is only Gurmat Naam-devotion, that allows not mind to waver from Divine- contemplation. Efficacious Naam with Effulgent-Power reduces to ashes the past sins.

The foregoing Shabad also reveals that the mortals dying in contemplation of their palatial buildings, to remain in love of their possession, take to the life of a demon for long time. There are lives as ghosts and demons, etc., of evil spirits, as stated in Gurbani, "Countless are the ghosts, demons, pigs and deer." Here is a narration of personal experience of dealing with a demon for the interests of the readers and to serve as an example.

REDEMPTION OF A DEMON

The well known group of Gurbani singers, Kirtani Jatha, also well-versed in Gurbani recitation of Akhand Patth (cover to cover recitation of Sri Guru Granth Sahib in 48 hours), decided to proceed on pilgrimage of Gurdwaras on foot. It was firmly resolved to follow the route taken by Tenth Nanak, Sri Guru Gobind Singh Ji, while proceeding to Sri Hazoor Sahib, halting at the same halting places. This was a long pilgrimage by walk in deep reverence and blissful for the devout pilgrims. During our journey we reached an old town at the time of night-fall. We thought of spending the night in the town and enquired from local people, who were all non-Sikhs, about a suitable accommodation. Mischievously they pointed to a house, where no traveller or tenant dared to stay even for a single night. It was known that the house was haunted by a demon, where lives of many occupants were periled. The wicked knowingly arranged our stay in the house. It was large house of kilned bricks of olden times. It consisted of many bedrooms that were not used for long. It was dirty. The Jatha of about thirty-five Singhs had to spend the night. We quickly cleaned up enough place for our stay. Sri Guru Granth Sahib was enshrined in one room after good cleaning and spreading. The humble devotee. Jathedar Singh Ji, also made his bed on the floor of same room. The evening prayer, So-Dar, was performed in the Presence of Sri Guru Granth Sahib and we had a good measure of our spiritual diet of Gurbani singing and Naam- recitation. Thereafter, all went to rest in their rooms. The Jathedar remained alone in Sri Guru Granth Sahib's room, in attendance. It was winter season and the door was bolted from inside. The Jathedar, all by himself, engaged in blissful Naam-meditation after reciting Sohila.

It was late in the night and all others were sleeping. Only Jathedar in attendance of the Guru was lying awake on his bed on the floor. He was half asleep in wakefulness and Naam-devotion and mental alertness. Suddenly there was repeated knocking at the door. The Singh got up and opened the door. What he saw in the moonlight was very ugly and fearful figure, shaking from head to toe. The Naam-devotee and Naam imbued Singh remained absolutely fearless and asked about identity of the visitor with a challenging voice. In a feeble and lamenting voice, the figure replied, that he was the owner of the house. He had been dead for centuries. However the unfortunate being got enmeshed in love of the Pucka- house and the worldliness of this attachment bogged him down to this life of a demon. For centuries he had been undergoing untold sufferings. He was suffering all the misery as prisoner in the house. He caused pain to many, who came to dwell in the house and sucked their blood. This further aggravated his personal misery. He said, "Now that the Jatha of Guru's beloved Sikhs has come to the house along with Sri Guru Granth Sahib, it is my good fortune and Divine- Blessing. I therefore tearfully pray to you as benevolent Sikhs of the Guru, please work for my redemption and get me released from the demonic life. There is no other way in this Dark Age of Kalyuga. Have compassion and get me eternally liberated. Arrange Akhand

Patth in the house and serve Karah Prasad, and free food to all, Guru-ka-Langar. I am confident that I shall thus get rid of this life and be liberated eternally."

Compassionate Singh Ji was very much moved by his pitiable condition. Most sympathetically he replied, "O' troubled one! I am full of sympathy for you. We readily agree to do all possible for your well-being. The difficulty is that our group consists of devout renouncers. We do not have ready cash to meet expenditure involved for Deg, Karah Prasad, and free food, Guru ka Langar, as you desire."

Hearing this, the demon said, "I am well aware of this problem of the Jatha of renouncers, but worldly wealth is like your maid. Within the compound of this house, you can dig out as much money as you want, but you are above any desire for money. Just to meet the proposed expenditure for my redemption and this ceremony, you may dig out five hundred rupees lying buried in a kettle at the indicated spot. Please commence the blessed ceremony of Akhand Patth and Langar for my sake. I pray to you in the Name of Guru."

The Jathedar assured him to comply with his request. However he asked for the indication to show that he had secured liberation. He pointed towards a recess in the wall, where bowl of Karah Prasad could be kept locked up. During distribution of Karah Prasad after the Akhand- Patth recitation, his share could be kept in the recess under lock. "After Akhand Kirtan and when all would have partaken of Langar, the bowl may be checked. If the bowl is found empty, then it shall indicate that I have received the Prasad and thus got liberated. If, however, it remained unconsumed, it would show that I could not be liberated." Explaining this, the figure disappeared.

This incident was narrated to all members of Jatha. It was unanimously resolved to commence Akhand Patth in the name of the demon, following the tradition of Deg and Langar for all. The indicated amount of money was indeed found after digging out the kettle. The required provisions were purchased for a large-scale function with adequacy of funds. Lot of town-people gathered. They were most surprised with the ceremony at a place where none could stay even for an hour all these long years. What a miracle performed by Guru's Sikhs!

The preparations were made in full compliance of Gurmat principles for selecting Akhand Patthis, reciters of Jap Ji Sahib, following tradition for the Khalsa and they took full bath thereafter, dressing in clean clothes. The Patth recitation started and was completed. The Prayer was said to pray for liberation in the name of the demon. Karah Prasad was distributed in liberal quantity and so also Guru- ka-Langar. The Order of Divine-Sanction was read from Sri Guru Granth Sahib after the prayer of Akhand-Patth Bhog, end of recitation. It conveyed that some minor flaw had withheld full redemption of the demon. However, none other than the Jathedar perceived this implication of the Divine-Order. On checking the bowl of Karah Prasad, it was found that Karah Prasad remained unconsumed. This confirmed that there had cropped some unknown flaw or else nothing could stop complete redemption. This secret remained with a few select, unknown to others. It was decided to postpone departure to recommence the pilgrimage. The Jatha therefore stayed on for another night. Jathedar firmly believed that though the demon could not be fully liberated, he would show up again. Thus he lay in wait.

It happened as expected. The door was knocked at as before at the same time. Opening the door, Jathedar found the same demon outside. However neither his figure was as ugly nor fearsome as earlier, nor was he shivering. When asked how this change come about and why he failed to take Karah Prasad. He replied with utter humility, "Please arrange one more Akhand Patth for my sake.

There was a minor flaw due to my ill luck. However I am sure that I will be lucky with one more act of benevolence."

Jathedar wanted to know the specific shortcoming. He explained very reverently, "One of the Akhand Patthis of such and such name had gone for rest after his duty of recitation. At night time, he was woken up again for duty earlier than the schedule. He felt that he did not need full bath and in a hurry he just washed his face, hands and feet. He started recitation without the ordained full bath, in a polluted state unknown to him.

"While resting for some time, he had discharged semen without awareness. That was the cause of his polluted 'Kachhera', underwear. This was the unintentional and unknown incident. I am very certain that one more Patth in my name will redeem me fully." He indicated another spot to be dug for more money for expenditure during second Akhand Patth.

After pointing the next place for digging out money, the demon disappeared. The incident of revisit by the demon was narrated to arrive at our next decision in the light of Gurmat, Gurmata. Without being pointed out for his lapse, the particular Akhand-Patthi came out with the admission of his unintended and unknown compromising of piety of ceremonious Gurbani-recitation. He discovered his underwear being polluted during his bath after the duty to his great repentance.

The concerned Patthi Singh was administered suitable punishment and all others too were warned for strict compliance of the traditional discipline. Money was dug out from the second indicated spot and the second Akhand-Patth started under watchful, strict supervision. Following the earlier arrangement, Kraha Prasad was kept in bowl for demon under lock and found consumed on check at the appropriate time. The objective was thus achieved. We were all convinced in our minds the demon was redeemed from his demonic life. After this act of benevolence under Divine-guidance, Jatha restarted on the pilgrimage towards Hazoor Sahib.

CONCLUSION

This true life-related example is a powerful evidence to underline The Eternal Truth of the quoted Shabad. Dying with a yearning love of a building shall lead the dead to the next life of a demon that is very long and full of misery. Secondly a demon was seen face to face in all the horrid ugliness. This leaves no doubt about the reality of existence of demons. Lastly that the redemption from demonic life is through Panacea of Naam and Gurbani of Divine- Revelation!

The last part of the quoted Shabad reveals, that those, who die in Naam-contemplation, proceed to Abode-Divine without a Shadow of doubt. Their passage remains unhindered. The principle of transmigration is Eternal-Truth. Birth and death follow each other endlessly. The being is passed through various lives of different species. Only the devout, enshrining Naam-Divine in their hearts all the while and remaining under protection of Lord-Creator, are saved from repeated births and deaths of transmigration.

ਹਰਿ ਚਰਣ ਸਰੋਵਰ ਤਹ ਕਰਹੁ ਨਿਵਾਸੁ ਮਨਾ ॥
ਕਰਿ ਮਜਨੁ ਹਰਿ ਸਚੇ ਸਭਿ ਕਿਲਬਿਖ ਨਾਸੁ ਮਨਾ ॥
ਕਰਿ ਸਦਾ ਮਜਨੁ ਗੋਬਿੰਦ ਸਜਨੁ ਦੁਖ ਅੰਧੇਰਾ ਨਾਸੇ ॥
ਜਨਮ ਮਰਣੁ ਨ ਹੋਇ ਤਿਸ ਕਉ ਕਟੈ ਜਮ ਕੇ ਫਾਸੇ ॥ (੧॥) (੨॥੫॥)

O' my mind! Dwell in Presence-Divine, immersed always in thought-Divine. Bathing in Divine Tank of Naam-Nectar, all your afflictions shall be banished. Remain imbued with Friendly Naam-

Divine, that shall rid you of all pain and dark ignorance. No more is there transmigration and cut away is yama's noose of the devotee. (1.) (2.5.)

(Bihagra M.5 Ang.545)

Births and deaths are for those, other than the ones ever immersed in Naam-Nectarian and under Divine-Protection. The devout are rid of all afflictions, who abide in Presence of Lord, contemplating Naam always. They are ferried across turbulence of worldliness, with no more transmigration for them. Ended are all rebirths again and again in various species of life.

The sinners are aware that the fruit that they shall reap of the sown evil deeds is going to be bitter, yet they delve in all sorts of deceit to hide their fool-hardiness. However, the sinful deeds do get revealed in the open.

ਤੂੰ ਵਲਵੰਚ ਲੂਕਿ ਕਰਹਿ ਸਭ ਜਾਣੈ ਜਾਣੀ ਰਾਮ ॥
ਲੇਖਾ ਧਰਮ ਭਇਆ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ਰਾਮ ॥
ਕਿਰਤ ਕਮਾਣੇ ਦੁਖ ਸਹੁ ਪਰਾਣੀ ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮਾਇਆ ॥
ਮਹਾ ਮੋਹਨੀ ਸੰਗਿ ਰਾਤਾ ਰਤਨ ਜਨਮੁ ਗਵਾਇਆ ॥
ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਬਾਝਹੁ ਆਨ ਕਾਜ ਸਿਆਣੀ ॥
ਬਿਨਵੰਤ ਨਾਨਕ ਲੇਖੁ ਲਿਖਿਆ ਭਰਮਿ ਮੋਹਿ ਲੁਭਾਣੀ ॥੨॥
ਬੀਚੁ ਨ ਕੋਇ ਕਰੇ ਅਕ੍ਰਿਤਘਣੁ ਵਿਛੁੜਿ ਪਇਆ ॥
ਆਏ ਖਰੇ ਕਠਿਨ ਜਮਕੰਕਰਿ ਪਕੜਿ ਲਇਆ ॥
ਪਕੜੇ ਚਲਾਇਆ ਅਪਣਾ ਕਮਾਇਆ ਮਹਾ ਮੋਹਨੀ ਰਾਤਿਆ ॥
ਗੁਨ ਗੋਵਿੰਦ ਗੁਰਮੁਖਿ ਨ ਜਪਿਆ ਤਪਤ ਥੰਮ੍ਹ ਗਲਿ ਲਾਤਿਆ ॥
ਕਾਮ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮੂਠਾ ਖੋਇ ਗਿਆਨੁ ਪਛੁਤਾਪਿਆ ॥
ਬਿਨਵੰਤ ਨਾਨਕ ਸੰਜੋਗਿ ਭੂਲਾ ਹਰਿ ਜਾਪੁ ਰਸਨ ਨ ਜਾਪਿਆ ॥੩॥ (੪॥੭॥)

O' mortal! You engage in hideous sins in secret and deceit, yet the Omniscient-Lords knows all. Accounting before Dharamrai, you will be punished like oilseeds in oil-mill. Suffer the pain of your past-deeds, O' mortal, going round in countless lives of different species. Enchanted by great temptress, worldliness, you have wasted precious human life. You are wise and astute in all doings other than Naam-devotion. Says Nanak, such is the destiny that one dwells in doubt, worldly attachment and greed. 2.

None can save the departing ungrateful mortal, forsaking Lord. Horrid and powerful yamas come and grab the dying sinner. Being led as prisoner of yama. he suffers his misdoings in enchantment of worldliness. Never devoting to Virtues-Divine in Contemplation of Gurmat-Naam, he is made to embrace smouldering pillar. The mortal lost to enlightenment of spirituality and entrapped by lust, anger and conceit come to grief and repentance. Says Nanak, led astray by past deeds, one recites not Naam-Divine. 3. (4.7.)

(Bihagra M.5 Chhant Ang.546)

How horrifying and yet highly educative scene is depicted through Gurbani! The sinner mortals secretly engage in deceitful, hideous actions, yet their sins never remain hidden from the Omniscient- Lord. All-Pervading Lord has access to the remotest and hidden places. He is a Witness to all hidden sins. All such sins shall have to be accounted for in the court of Dharamrai. Nothing is hidden anymore in the hereafter. The clerks for record keeping, Chittar Gupt, go on recording all action and bear witness in the Court. There the deceitful are punished like oil seeds in oil-mill, being crushed for oil. There is no escape from the fate of suffering for one's own actions. After being crushed in hell, the sinners go round in transmigration. What a pitiable state after losing the most precious human life in vain! Worldliness remained the upper most concern all

along. Never was a thought spared for Lord-Creator, while engrossed with astute wisdom of worldliness and cunningness of mind.

Other than Naam-Divine, nothing else is of any avail. While accounting for personal deeds, it is found that, delving in doubt and worldly attachment the non-believers remained unaware of Naam-Divine. They are surely destined to suffer in the hereafter. The ungrateful beings, who forsake Naam-Divine, have none to comfort them nor intervene for their redemption. There is no Saviour, when the horrid and powerful yama of Dharamrai seize the being. He is led as a prisoner to the court of Dharamrai. All his wailing, lamenting and repentance go unheeded after the opportunity is lost. Never did he devote to Gurmat Naam-recitation and remained enamoured in the love of worldliness and life of sin. The momentary worldly enjoyment led to clinging with smouldering pillars. This type of punishments is reserved for those, intoxicated with lust, anger and conceit etc. Human life was the time for gaining spiritual knowledge and Divine-contemplation, but lost in vain. Later repentance can be of no solace. Led astray by sins, one remained enchanted with sinful doings. The Gurmat Naam-recitation could have saved, but never was a thought spared for this.

If one is still not seized of the urgency to work for one's own redemption from the impending ill-fated condition and refrain from sinful doings, then it shows one's utter debasement. The above Gurbani quoted is faithful and true depiction of the impending punishments for sinful doings. This Eternal Truth is Absolute and beyond doubt. Lured by enchanting beauties and indulging in wretchedness of adultery are bound to suffer punishment and disgrace. They shall verily embrace the substitute of worldly enticing lovelies, the smouldering hot pillars in the hereafter. Such is the punishment for indulging in orgies with wives of others in privacy. The Truth of revelation shall manifest itself to uphold Justice-Divine. What can save those unfortunate ones, who remain heedless to the warning of Guru? In preference to Most Precious Naam-Ammrit, those who run after poisonous momentary enjoyments of sin, richly deserve their impending severe punishment. Entertain not the illusion, that these are merely hallucinations of mind to create scare. Gurbani of Divine-Revelation is Truth-Absolute, that shall brook no compromise.

Says Gurbani again:

ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗਿ ਫਾਕੈ ॥

ਚਿਤ੍ਰ ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਣੁ ਪੜਦਾ ਤੇਰਾ ਢਾਕੈ ॥੩॥ (੧੫॥੨੬॥)

In the privacy, behind locked doors, worldly mortals engage in orgy of sexual enjoyment with another's wife. In face of the evidence of Chittar Gupt while accounting for past deeds, how shall the secret be maintained in the hereafter? 3.(15.26.)

(Sorath M.5 Ang.616)

An adulterer or adulteress, in order to hide their sinful doing, lock the doors and ensure privacy with all means. However, in the court of Dharamrai, Chittar Gupt shall render first-hand evidence of the hideous act. There it will no more remain a secret. All the efforts to maintain secrecy would fail, such is the watch kept by Chittar Gupt at all times. All Pervading and Omniscient Lord is witness of all doings and knows even the thoughts of all. Not even the depths of under-worlds are inaccessible to Lord. If the adulterers and adulteresses put faith in the above quoted Gurbani in thought, word and deed, they would refrain from the sin of adultery. Faithful Sikhs of the Guru shall never get polluted with this sin, firmly believing in Truth of Gurbani. Let all the Gursikhs take special note, that in the light of foregoing Gurbani, the existence of Chittar Gupt is a reality. The polluted sinners can eradicate their sinful deeds only if they obtain Naam-wealth through initiation

by the Five Beloved ones, Sainly Gurmukhs in Holy Presence of Sri Guru Granth Sahib and refrain completely from repeating their sins:

ਸੰਤਨ ਮੋ ਕਉ ਪੁੰਜੀ ਸਉਪੀ ਤਉ ਉਤਰਿਆ ਮਨ ਕਾ ਧੋਖਾ ॥

ਧਰਮ ਰਾਇ ਅਬ ਕਹਾ ਕਰੈਗੋ ਜਉ ਫਾਟਿਓ ਸਗਲੇ ਲੇਖਾ ॥੩॥ (੮॥੧੯॥)

The saints handed me Naam- wealth and thus delusion of mind was gone. What can Dharamrai do, now that all personal account of deeds is redeemed with Sainly intervention? 3. (8.19.)
(Soratth M.5 Ang.614)

This is beyond doubt that through rebirth in Guru's House, one is rid of transmigration. With baptism to become a Khalsa, one is bestowed with Gur-Mantar and passing of Amrit down the throat along with recitation of Naam-Amrit, destroys all the past sins. However it is essential to keep practicing Naam all the time to guard against sinning in future, without a let-up. Any laxity in breath-by-breath Naam-recitation, the five evils of lust, anger, greed, worldly attachment and conceit come to assail the mind. After all mind is only sum total of human desires, governed by these evils. It is most incorrigible and defiant, like the drunken elephant. It is controlled only by constant goading of Naam-Divine. Those, who are able to reach spiritual climax with Naam-devotion, get enlightened with Light-Divine within. Abiding always in Divine Presence, they can never sin. Their minds become free of all desire. They are rid of all sexual desire and all worldliness is banished. However, till one reaches such spiritual height, the above Gurmat teachings and abiding by these can shelter Sikhs from the onslaughts of the five evils.

This is reaffirmed by Gurbani:

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਜੀਵਨਿ ਹਰਿ ਉਰਿ ਧਾਰਿਓ ਮਨ ਮਾਝਾ ॥

ਧਰਮ ਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ ਜਨ ਨਾਨਕ ਲੇਖਾ ਸਮਝਾ ॥੪॥੫॥

Those who are bestowed with Grace-Divine, imbibe Naam- Divine in their hearts. Says Nanak, the devotees are redeemed while accounting for personal deeds before Dharamrai. 4. 5.
(Jaitsri M.4 Ang.698)

All those, graced by the Sustainer-Lord of all mortals, imbibe Naam-Divine and abide in Presence-Divine. They are continuously reciting Naam with each breath, engrossed in Love-Divine. All the accounts of their past deeds are destroyed with Godly intervention and Dharamrai is left with nothing to settle. All the worldly rich or poor, faceless or ruling elite, of any denomination, that are devoid of Naam-wealth, shall be produced before Dharamrai as guilty ones and suitably punished. Only Naam-devotees shall be spared.

ਨਰਪਤਿ ਰਾਜੇ ਰੰਗ ਰਸ ਮਾਣਹਿ ਬਿਨੁ ਨਾਵੈ ਪਕੜਿ ਖੜੇ ਸਭਿ ਕਲਘਾ ॥

ਧਰਮ ਰਾਇ ਸਿਰਿ ਡੰਡੁ ਲਗਾਨਾ ਫਿਰਿ ਪਛੁਤਾਨੇ ਹਥ ਫਲਘਾ ॥੨॥ (੨॥੧੧॥)

The worldly kings make merry. Devoid of Naam-Divine, they are seized and taken away by yama. When hit by the punishing rod of yama on head, they repent and raise their hands in remorse. 2. (2.11.)
(Suhi M.4 Ang.731)

The kings, lording over others, remain entangled in merry-making. They spare no thought for Divine-devotion in their attitude of worldly drunkenness of power. Devoid of Naam, they are dragged by the hair by yamas to the court of Dharamrai who shall then order punishment with yama's rod, giving blows to the heads. They shall repent then. Their hands will be pierced with red-

hot blades, leaving permanent marks. These are the very hands passing cruel orders as rulers. How oppressive are the deeds of the power-drunk rulers! Their hands pass unjust orders. They appear to be enjoying the fleeting worldly pleasures, yet horrid fate awaits them in the hereafter.

Those blessed with Naam-wealth by the Grace of Guru-Divine, are fully acquitted of all accounting before Dharamrai.

ਬਹਤਰਿ ਘਰ ਇਕੁ ਪੁਰਖੁ ਸਮਾਇਆ ਉਨਿ ਦੀਆ ਨਾਮੁ ਲਿਖਾਈ ॥

ਧਰਮ ਰਾਇ ਕਾ ਦਫਤਰੁ ਸੋਧਿਆ ਬਾਕੀ ਰਿਜਮ ਨ ਕਾਈ ॥੩॥ (੫॥)

The being of a devotee, dwelling in human body is fully engulfed with Light of Divine-Presence and is thus issued with warrant of Divine-recognition. On verification, he is found to have been fully acquitted of Dharamrai's Court-accounting, with no debit at all. 3. (5.)

(Suhi Bhagat Kabir Ji Ang.793)

The efficacious practice of WAHEGURU Naam-devotion blesses the devout, who is then engulfed with Light-Divine throughout his being within. Thus enlightened and imbued with Naam one is lured not by sinful doings or thoughts any more. Departing for the hereafter, with a life pure and immaculate in body and mind, glorified by the abiding Naam-Wealth, the devotee carries the High Mark of Divine-Recognition. In the Light of Grace Divine, he is honourably acquitted by the Court of Dharamrai with regard to past deeds. Consider the following Shabad:

ਗੁਪਤੁ ਕਰਤਾ ਸੰਗਿ ਸੋ ਪ੍ਰਭੁ ਡਹਕਾਵਏ ਮਨੁਖਾਇ ॥

ਬਿਸਾਰਿ ਹਰਿ ਜੀਉ ਬਿਖੈ ਭੋਗਹਿ ਤਪਤ ਥੰਮ ਗਲਿ ਲਾਇ ॥੧॥

ਰੇ ਨਰ ਕਾਇ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ ॥

ਕੁਚਲ ਕਠੋਰ ਕਾਮਿ ਗਰਧਭ ਤੁਮ ਨਹੀ ਸੁਨਿਓ ਧਰਮ ਰਾਇ ॥੧॥ ਰਹਾਉ ॥ (੨॥੧੧॥)

Sinning in all privacy is watched by All-Pervading Lord and only the humans can be deceived.

Unmindful of Lord Supreme, one delves in hideous pleasures like adultery, that lead to terrible punishment of embracing smouldering hot pillars in the hereafter. 1.

O' mortal! Why seek illicit gratification with another's wife? Delving in despicable lustfulness, O' donkey! Have you not heard of severely punishing Dharamrai? 1. Pause. (2.11.)

(Maru M.5 Ang.1001)

One, indulging in adultery, has been brought to awareness with this hard slap of Gurbani. He has been severely warned, That O' incorrigible worldly mortal! Delve not in hideous act of adultery thinking it to be a hidden Secret.' The Guru Sahib shatters this mistaken belief. Says Gurbani that: 'Hidden secrets can befool only the humans with their limited vision and knowledge. However, Lord Supreme is All-Pervasive and All-knowing. How can anything be hidden from Him? Lord has access to the remotest corners and knows one's most secret thoughts. He is very much a Witness of all the Sinful doings, even if Invisible. Forsaking Omni-Present Lord, lustfulness drives you to commit adultery in perceived privacy. You even prefer to ignore the impending misery of most terrible punishments. The Guru warns that the guilty mortals shall have to embrace burning hot pillars, just as he had held another's wife. This is dispensation of Justice-Divine through Dharamrai, who is provided first-hand evidence of his recording clerk, Chittar Gupt. Such evidence will be undeniable. Says Guru, O' filthy lustful being! You are truly incorrigible and unfortunate, like an ass. Have you never heard of Dharamrai? Here is the Truth about him, that he really exists and dispenses Justice-True instantaneously to all the sinners for their wrong-doings. His duty is assigned by Lord, Himself. All the well-deserved punishments shall be meted out for sure in the hereafter. You are warned to refrain from adultery, that holds dreadful consequences.'

The following Shabad reveals, that Dharamrai is very friendly and receptive to devotees, who always remain Naam-imbued in ceaseless Naam-devotion:

ਜਿਨੀ ਅੰਦਰੁ ਭਾਲਿਆ ਗੁਰ ਸਬਦਿ ਸੁਹਾਵੈ ॥
ਜੋ ਇਛਨਿ ਸੋ ਪਾਇਦੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
ਧਰਮ ਰਾਇ ਤਿਨ ਕਾ ਮਿਤੁ ਹੈ ਜਮ ਮਗਿ ਨ ਪਾਵੈ ॥
ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ॥੧੪॥

Those, who search Lord within, through constant practice of Guru's Enchanting Word, get all their desires full filled, contemplating Naam-Divine. Divinely graced, find the Guru and get initiated in True Love-divine and Sing Virtues-Divine. Dharamrai becomes their friend and saves them from Yama's path in the hereafter. Contemplating Naam-Divine all the time the devotees merge with Naam. 14.

(Var Maru M.3 Ang.1091)

The beloved Gurmukh devotees, with the search-light of Benevolent Naam-Divine, seek Lord within their beings and indeed achieve the objective of their human lives. The Lord reveals Himself in all His Effulgent Glory within. This experience of Divine makes the devout blissful and desireless in Equipose. The mind comes to peaceful rest. It is Grace-Divine, that one is blessed with Spiritual contact with True Satguru, Guru Nanak Dev Ji, to get initiated into contemplation of Naam-Divine. Thus blessed only are able to engage in Love-Divine and constant Singing of His Praise. True Worship-Divine bears fruit. Dharamrai too becomes very respectful and friendly receptive to those, imbued with Love-Divine. Of course he remain a fearsome foe of the sinning mortals. Dharamrai keeps his yamas away from path of the devotees, who proceed unhindered and peacefully in the hereafter to Abode-Divine.

It is truly said, those who are recognised by Divine find friendly acceptance by all. The beloved Gurmukh devotee, who forsakes all for the sake of Love-Divine alone, has all his past sins and transmigration banished. With the support of Naam- Saviour, he is rid of rebirth and is never entrapped by worldly grief or attachment. The fire of worldliness cannot scorch him any more. The blissful cool of Naam-wealth provides the protective sheath within that is All-Protective.

ਸਭੇ ਥੋਕ ਵਿਸਾਰਿ ਇਕੋ ਮਿਤੁ ਕਰਿ ॥
ਮਨੁ ਤਨੁ ਹੋਇ ਨਿਹਾਲੁ ਪਾਪਾ ਦਹੈ ਹਰਿ ॥
ਆਵਣ ਜਾਣਾ ਚੁਕੈ ਜਨਮਿ ਨ ਜਾਹਿ ਮਰਿ ॥
ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ਸੋਗਿ ਨ ਮੋਹਿ ਜਰਿ ॥
ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਮਨ ਮਹਿ ਸੰਜਿ ਧਰਿ ॥੨੦॥

Unmindful of all other concerns, engage in Love Divine alone. Peace will descend on your body and mind and all your past sins will be put to fire by Divine. Ended will be transmigration and no more shall you be subject to rebirth and death. Saved you will be from grief and scorching of worldly attachment by True Naam-Saviour. Says Nanak, gather Naam-Wealth in your heart. 20.

(Maru M.3 Ang.1093)

The mind that dwell not on Naam, gets occupied with evil thoughts, as the thieving evils of lust, anger, greed, attachment and conceit are inborn and always lurking for an opportunity. A being suffers under the control of evil, to be punished further by yama and remains under the watchful eye of Chittar Gupt.

ਦੇਹੀ ਗਾਵਾ ਜੀਉ ਧਰ ਮਹਤਉ ਬਸਹਿ ਪੰਚ ਕਿਰਸਾਨਾ ॥
 ਨੈਨੂ ਨਕਟੂ ਸੁਵਨੂ ਰਸਪਤਿ ਇੰਦ੍ਰੀ ਕਹਿਆ ਨ ਮਾਨਾ ॥੧॥
 ਬਾਬਾ ਅਬ ਨ ਬਸਉ ਇਹ ਗਾਉ ॥
 ਘਰੀ ਘਰੀ ਕਾ ਲੇਖਾ ਮਾਗੈ ਕਾਇਬੁ ਚੇਤੂ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥
 ਧਰਮ ਰਾਇ ਜਬ ਲੇਖਾ ਮਾਗੈ ਬਾਕੀ ਨਿਕਸੀ ਭਾਰੀ ॥
 ਪੰਚ ਕ੍ਰਿਸਾਨਵਾ ਭਾਗਿ ਗਏ ਲੈ ਬਾਧਿਓ ਜੀਉ ਦਰਬਾਰੀ ॥੨॥
 ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਖੇਤ ਹੀ ਕਰਹੁ ਨਿਬੇਰਾ ॥
 ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ ਭਉਜਲਿ ਫੇਰਾ ॥੩॥੭॥

In village-like human body one's being is the headman and also reside therein the five tillers of land; lust, anger, greed, attachment and conceit. The menial workers, body organs like eyes, nose, ears, tongue, etc., pay no heed to the being and pass under the control of unruly mind in pursuit of worldliness. 1.

O' dear! I wish no more to reside in this body. The recording of deeds by Chittar Gupt holds me accountable for all doings from time to time. 1. Pause.

While accounting before Dharamrai there shall be heavy debit balance of sinful doings. The tilling evils shall make off and caught shall be the being as a prisoner in Dharamrai's Court. 2.

Says Kabir, listen O' Saint-Guru! Save me in this very life and bestow Your Grace on me to settle my account of personal deeds. Thus saved alone I can escape rebirth in horrid and turbulent worldliness. 3. 7.

(Maru Kabir Ji Ang.1104)

A being is responsible headmen of village-like human body. The five tillers, sowing sinful deeds, are also in-born residents of this village. These are thieves of lust, anger, greed, worldly attachment and conceit, sowing poisonous seeds that the being shall have to reap in the hereafter. The body organs, eyes, nose, ears tongue, etc. serve the villainous tillers as their menial servants. They pay no heed to the spiritual commands of the being but get along fickle mind in pursuit of worldly pleasures. Seeing this, it can reasonably be inferred, that a human body cannot thrive spiritually and is prone to self-destruction. At the top of this is the impending horror of self-accounting, in accordance with record maintained by Chittar Gupt, before Dharamrai. There is expected to be a heavy debit-balance of wrong-doings. The tillers of evil and the helping body organs, all shall then abandon the being, who shall be taken as prisoner by yamas to Dharamrai's Court. Being alone is held to account for all deeds, while tillers of evil and body organs make good their escape. Possible redemption of the being can only be sought while human body still exists. This can come only through ceaseless Naam- devotion, and the opportunity of human life holds this possibility. Those, who avail this, are saved from transmigration and cycle of rebirth into the horrid and turbulent worldly ocean. It therefore most essential to put in one's all and concentrated energy to avail of the opportunity of liberation from worldliness and swim across its turbulent ocean. Who knows when the next opportunity comes one's way, if at all! Losing this opportunity of God-realization and ensuring peace in the hereafter, shall put one again under the control of Dharamrai's yamas. Yet another Shabad reaffirms the above:-

ਜਉ ਜਮੁ ਆਇ ਕੇਸ ਗਹਿ ਪਟਕੈ ਤਾ ਦਿਨ ਕਿਛੁ ਨ ਬਸਾਹਿਗਾ ॥
 ਸਿਮਰਨੁ ਭਜਨੁ ਦਇਆ ਨਹੀ ਕੀਨੀ ਤਉ ਮੁਖਿ ਚੋਟਾ ਖਾਹਿਗਾ ॥੨॥
 ਧਰਮ ਰਾਇ ਜਬ ਲੇਖਾ ਮਾਗੈ ਕਿਆ ਮੁਖੁ ਲੈ ਕੈ ਜਾਹਿਗਾ ॥ (੩॥) (੧॥)

When the yama comes and seizing by the hair dash on to the ground the dying mortal, then nothing shall be of any avail. Forsaking Godly-contemplation, Naam-recitation and Compassion for fellow being, a being is punished with blows to the face. 2.

When accounting before Dharamrai for self-deeds how shall you face him. (3.) (1.)

(Maru Kabir Ji Ang.1106)

The mortal blessed with human life and yet bereft of Godly-devotion, Naam-recitation and compassion for others, is seized after death instantly by yama. He is dashed to the ground caught by the hair. This will be a state of utter helplessness and beyond his control. Thus to be saved in the hereafter from severe punishments, a mortal must abide by the Gurmat principles of Naam-meditation, Godly-love and compassion for fellow-beings. Without righteous life, one has to face Dharamrai. It becomes very difficult to explain one's sinful doings in utter disregard of godliness and spirituality. One suffers disgraceful blows to the face as inescapable punishment. Here is honour that Dharamrai bestows on the Naam-devotees:

ਭੈ ਕਉ ਭਉ ਪੜਿਆ ਸਿਮਰਤ ਹਰਿ ਨਾਮ ॥

ਸਗਲ ਬਿਆਧਿ ਮਿਟੀ ਤ੍ਰਿਹੁ ਗੁਣ ਕੀ ਦਾਸ ਕੇ ਹੋਏ ਪੂਰਨ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਕੇ ਲੋਕ ਸਦਾ ਗੁਣ ਗਾਵਹਿ ਤਿਨ ਕਉ ਮਿਲਿਆ ਪੂਰਨ ਧਾਮ ॥

ਜਨ ਕਾ ਦਰਸੁ ਬਾਛੈ ਦਿਨ ਰਾਤੀ ਹੋਇ ਪੁਨੀਤ ਧਰਮ ਰਾਇ ਜਾਮ ॥੧॥ (੩੯॥੫੨॥)

Contemplating Naam-Divine, all fears are scared away. The devotee succeeds in all goals of human life and is rid of all types of afflictions of Rajo. Tamo and Sato. 1. Pause.

Devotees of Divine ever singing Lord's virtues, come to abide in Abode-Divine. Vision of the accomplished devotee is sought all the while, that is efficacious to purify Dharamrai and yama. 1. (39.52.)

(Bhairon M.5 Ang.1151)

The glory of Naam-contemplators drives away all their fears. They are also rid of all afflictions of all types of the worldly three qualities of Rajo (anger), Tamo (ignorance) and Sato (purity). All the objectives of their human lives are accomplished fully. Singing Virtues of the Lord all the while, they come to abide at the Abode-Divine in the hereafter. Even Dharamrai and his Yamas are constantly on the lookout for a vision of such Divinely-recognised devotees, for their own self-purification. Such is the efficacious sight of the accomplished devout! The imprisonment and punishment by Dharamrai and yamas is for the sinful non-believers, who forsake Naam and Lord-Creator. Such mortals, who waste away Gift-Divine of human life, get their faces blackened and imprisoned in disgrace. They undergo severe punishments.

ਧਰਮ ਰਾਇ ਜਬ ਪਕਰਸਿ ਬਵਰੇ ਤਉ ਕਾਲ ਮੁਖਾ ਉਠਿ ਜਾਹੀ ॥੩॥ (੨॥੧੬॥)

O 'foolish mortal! Under grip of Dharamrai, you shall depart with disgraceful blackened face. (3.) (2.16.)

(Sarang M.5 Ang.1207)

Putting aside worldly shyness, pride, reservations and doubt, to dwell in holy company for Naam-devotion all the time, self-effaced devotees have no fear of Dharamrai and get liberated from drowning in poisonous worldliness.

ਤਜਿ ਲਾਜ ਅਹੰਕਾਰੁ ਸਭੁ ਤਜੀਐ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਰਹੀਜੈ ॥

ਧਰਮ ਰਾਇ ਕੀ ਕਾਨਿ ਚੁਕਾਵੈ ਬਿਖੁ ਡੁਬਦਾ ਕਾਢਿ ਕਢੀਜੈ ॥੨॥ (੬॥)

Put aside worldly shyness and pride and abide in Sainly Company. Thereby, all fear of Dharamrai is banished and one is saved from drowning in the poisonous worldly ocean. 2. (6.)

(Kalyan M.4 Ang.1326)

The Glory of Naam-devotion and Naam-Efficacy banishes all afflictions of past sins and torn is their record in Dharamrai's Court.

ਸਿਮਰਤ ਨਾਮੁ ਕਿਲਬਿਖ ਸਭਿ ਕਾਟੇ ॥

ਧਰਮ ਰਾਇ ਕੇ ਕਾਗਰ ਫਾਟੇ ॥ (੧॥) (੩॥੨॥੭॥੧੨॥)

Contemplating Naam, all afflictions of past sins are banished, and torn is the record in Dharamrai's Court. (1.) (3.2.7.12.)

(Parbhati M.5 Ang.1348)

Contemplation of Holiness of Satguru, Guru Ramdas, rids one of all fears of Dharamrai.

ਰਵਿ ਕੇ ਸੁਤ ਕੇ ਤਿਨ੍ ਤ੍ਰਾਸੁ ਕਹਾ ਜੁ ਚਰੰਨ ਗੁਰੂ ਚਿਤੁ ਲਾਵਤ ਹੈ ॥੩॥

What has the devotee to fear from Dharamrai, While contemplating devotional love for the Guru.

3.

(Svaiye M.4 Ang.1404)

The sinning mortals wail and whine in the hereafter. They are crushed like oil seeds in an oil mill by Dharamrai and churned in a churn.

ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ ॥

ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧ੍ਰਮ ਰਾਇ ॥੯॥

Sinners of sinful deeds wail and whine in the hereafter. O' Nanak like churning in a churn is the punishment administered by Dharamrai to these sinners. 9.

(Salok M.5 Ang.1425)

Enough has been quoted from Revealed Truth-Divine, Gurbani, to convince, beyond any shadow of doubt, all faithful believers of the existence and reality of Dharamrai and his recording clerks Chittar Gupt. The Gurmat principle of transmigration is also firmly established. In view of the increased size of this book, we come to close this topic here. Discussion of personal deeds is a lengthy subject, proposed to be taken up in a separate book, 'Karam Philosophy'. God willing, it shall soon be completed.

ਕਾਠ ਕੀ ਪੁਤਰੀ ਕਹਾ ਕਰੈ ਬਪੁਰੀ ਖਿਲਾਵਨਹਾਰੋ ਜਾਨੈ ॥ (੩॥) (੫॥੧੨੬॥)

What can a wooden puppet do by itself? All is upto the Puppeteer, Lord! (3.) (5.126.)

(Gaurri M.5 Ang.206)