

GURU GOBIND SINGH

Tav-Prasad(i) Kabit

Khuk malhari gai gad-ha bibhutdhari,

Gidua masan bas kario i karat hain.

Ghughu mat bast lage dolat uddst mrig,

Tarvar sadiv mon sadhe i marat hain.

Bind ke sadhaya tahe hij ki badaya det,

Bandra sadiv pae nage I phirat hain.

Angna adhin kam krodh mai prabin.

Ek gian ke bihin chin kaise kai tarat hain. (1/71)

Could the Lord be realized:

- (a) by eating filth then the swine would,
- (b) by smearing the body with dust then the ass and the elephant would,
- (c) by haunting the cremation grounds than the jackal would,
- (d) by living in a domed monastery than the owl would,
- (e) by wandering listlessly then the deer would,
- (f) by standing still and silently then the tree would,
- (g) by abstinence from sex then the eunuch would,
- (h) by walking barefoot then the monkey would,

How can a frail being, who is swayed by comely women, is preyed upon by wrath and lust and is bereft of the True One, cross beyond (71)

Bhut banchari chhit chhaund sabhai dudhadhari,

Paun keahari su bhujang janiat hain.

*Trin ke bhachhaya ahan lobh ke tajaya teto,
Gauan ke jaya brikh-bhaya maniat hain.
Nabh ke udaya tahe panchhi ke badaya det,
Bagula biral brik dhiani thantat hain.
Jete bade giani tino jani pai bakhani nahe,
Aise na prapanch man bhul aniat hain. (2/72)*

The Lord cannot be realized by roaming like ghosts, by subsisting on milk alone like kids and the young ones of animals, by living on air like serpents. Those who feed on vegetation and have discarded all attachment can be likened to the oxen. Those who fly in the air (with the help of yogic power) emulate the birds. Those who meditate can be compared to crane, wolves and jungle Cats. But they who have attained enlightenment, keep mum and do not even dream of enacting shows of deceit. (72)

*Bhum ke basaya tahe bhuchri ke jaya kahain,
Nabh ke udaya so charaya kai bakhaniai.
Phat ke bhachhaya tahe bandri ke jaya kahain,
Adis phiraya tete bhut kai pachhaniai.
Jal ke taraya ko gangairi si kahat jag,
Ag ke bhachhaya su chakor sam maniai.
Suraj sivaya tahe kaul ki badai det,
Chandrama sivaya ko kavi kai pahchaniai. (3/73)*

Those who live under earth can be called the issue of termites. Those who soar in the sky can be called the small birds. Those who move in isolated areas can be recognized as ghosts. Those who walk on water are called water spiders by the people. Those who swallow flames can be likened to the Chakor. Those who worship the sun earn the trait of a lotus. Those who worship the moon can be compared to a blue lotus.

*Narain kachh mach tindua kahit sabh,
Kaul nabh kaul jih tal main rahat hain.
Gopi Nath gujar gupal sabhai dhenchari,
Rikhi-kes nam kain mahant lahiat hain.
Madhav bhavar au ateru ko kanahya nam,
Kans ke badhaya jamdut kahiat hain.*

*Murh rurh pitat na gurhta ke bhed pavai,
Pujat na tahe ja ke rakhe rahiat hain. (4/74)*

The octopus, the tortoise, the fish can be called “*Narain*”, which means “water-living”.
If the Lord is called *narain* (living in water) then He is the octopus, the tortoise, the fish.
If the Lord sports a lotus in His neval, then all ponds sport lotuses.
If He is called Gopal, Gopinath (shepherd of cows) then He is *Gujjar* by cast and profession.
If He is called Rikhikesh, then many saints were called by this name.
If He is called Madhav, then He is a black bee.
If He is called Kanahya, it is the name of the spider as well.
If He is called the slayer of Kansa then He is a Yamdoot.

The fools chant empty words and do not realize His mystery and they do not worship the True one,
who sustains all. (74)

*Bisv-pal jagat-kal din dae-al bairl sal
Sada pritpal jam jal te rahat hain.
Jogi jatadhari satin sache bade brahmchari,
Dhian kaj bhukh pias deh pai sahat hain.
Nioli karam jal hom pavak hom,
Adho much ek pae thadhe na bahatr hain,
Manav phanind dev danav na paveh bhed,
Bed au kateb net net kai kahat hain. (5/75)*

The Lord who is the Creator of the Cosmos, as well as its Destroyer, the Preserver of poor, the slayer of the vile, is ever the True Sustainer, is Eternal. The Yogis, the Celibate, those with matted hair, the virtuous, contemplate Him And endure thirst and hunger, perform numerous Yogic feats, light sacrificial Fire to air, fire and water, hang upside down, stand on one foot, go without sitting, but can't realize His essence. Men, gods, demons, godlings cannot unfathom His ways, and Scriptures declare Him ineffable. (75)

*Nachat phirat mor badar karat ghor,
Damani anek bhau kario I karat hai.
Chandrama te sital na suraj te tapat tej,
Indra saun na raja bhav bhum ke bharat hai.*

*Siv se tapas ad (i) brahma se na bed-charl,
Sanat kumar si tapasaya na anat hai.
Gian ke bihin kal-phas ke adhin sada,
Jugan ki chaukri phirae i phirat hai.*

(6/76)

The peacock is a peerless dancer, thye could a unique drummer and the lightning an enchanting danseuse. The moon is unrivalled in coolness, the sun in scorching heat and Indra in kingly grandeur. There is no ascetic like shiva, no knower of the Vedas like Brahma and nobody equals Sanat Kumar in leading a life of austerities. And yet bereft of True realization they are all subject to Death and gyrate in the Cycle of Yugas. (76)

*Ek siv bhae ek gae ek pher bhae,
Ram Chandra Krisan ke avtar bhi anek hain.
Brahma ar bisan kete bed au puran keye,
Sinmrit (i) samuhan kai hui hui bitae hain.
Mondi madar kete Ashuni Kumar kete,
Ansa avtar kete kal bas bhae hain.
Pir au pikanbar kete gane na parat ete,
Bhum hi te hui kai phir bhum hi milae hain.*

(7/77)

One Shiva was born, another died still another was reborn. There have been countless avtaras of Krishna and Ramchandra and countless have been vishnus and Brahams and countless kind of countless scriptures like Vedas and Puranas. There have been countless Mondis and Madars and countless Aswin kumars (the twin sons of the sun) and countless Hansa Avtara. All of them were subject to death. Countless have been the Prophets and the pirs who returned to dust from where they had sprung. (77)

*Jogi jati brahm-chari bade bade chhatra-dhari,
Chhatra hi ki chhaia kai kos lau chalat hain.
Bade bade rajan ke dabit phirat (i) des,
Bade bade bhupan ke drup ko dalat hain.
Man se mahip au Dilip jaise chhatra-dhari,
Bado abhiman bhuj dana ko karat hain.
Dara se Dilisar Durjodhan se mandhari,
Bhgo bhgo bhum ant bhum mai milat hain.*

(8/78)

There have been great Yogis, Brahmcharis, Celibates and great kings whose canopies spread over miles, who crushed the pride of other kings and annexed their kingdoms. And great emperors like the famed Man Singh and Dalip who were proud of their prowess. Great emperors like Dara and bigheaded kings like Daryudhan enjoyed all earthly pleasures. All of them in the end turned to dust.

(78)

*Sijde kare anek topachi kapat bhes,
Posti anekda nivavat hain sis kau.
Kaha bhaeo mall jau pai kadhat anek dand,
So to na dandaut astang athtis kau.
Kaha bhaeo rogi jo pai daro rahio urdh much,
Man ten a mund nihuraeo ad(i) is kau.
Kamna adhin sada damana prabin ek,
Bhavna bihin kaise pavai jagdis kau.*

(9/79)

The gunner, the disguised hunter bow down countless times. The opium-eaters nod their heads countless times. The wrestler while performing his exercises lies on the ground and stands up countless times. But all these cannot be termed prostration before Him. A sick person lies with his face downward many times on the bed. But it is not obeisance to the lord as no desires, skilled in the deceptive ways and without realizing Truth, one can't attain Him. (79)

*Sis patkat ja ke kan mai khajura dhasai,
Mund chhatkar mitra putra hun ke sok son.
Ak ko charraya phal phul ko bhachhaya sada,
Ban ko bhramaya aur dusro na bok son.
Kaha bhayo bhed jo ghasat sis brichhan son,
Mati ke bhachhaya bol puchh lijai jok son.
Kamna adhin kam krodh main prabin,
Ek bhavna bihin kaise bhetai parlok son.*

(10/80)

A person shake his head vehemently when an ear-wig enters his ear or when some dear one dies he beats his head. One who grazes on celandine flower and fruit and roams in the jungle can be none other than the billy-goat. What does it avail if a person rubs his head like a sheep rubbing against trees or eats dust like a leech. Beset by desires, by lust and anger, how can one go to heaven without True realization

(80)

*Nacheo I karat mor dadar karat sor,
Sada ghanghor ghan kario i karat nain.
Ek pae thadhe sada ban main rahat brichh ,
Phuk phuk pav bhum(i) svag dharat hain.
Pdhan anek jug ek thaur bas karai,
Kag aur chil des bicharat hain.
Gian kai bihin mahan dan mai na hujai lin,
Bhavna bihin din kaise kai tarat hain.*

(11/81)

Peacocks dance, frogs croak and the clouds ever chant their roaring. The trees ever on one foot stand. The *Sarvagi* clears the passage in front before stepping, the stones ever squat in the same place. The crow and the kite fly thorough many lands. One without true knowleged, loving devotion, and faith in the Bounteous Lord cannot cross Beyond. (71)

*Jaise ek svangi kahun jogia bairagi banai,
Kab- hun sannias bhes ban kai dikhavat.
Kahun paunhari kahua baithe lae tari,
Kahun lobh ki khumari sonanek gun gavai.
Kahun brahmchari kahun hath pai lagavai bari,
Kahun dand- dari hue kai logan bhramavai.
Kamna adhin pario nachat hai nachan son,
Gian ke bihin kaise brahm lok pavai.*

(12/82)

Like an impersonator, a man enacts many roles in his quest for the Lord. Somewhere he is a Yogi or a Bairagi, somewhere he shows up in the guise of sanyasi, somewhere he subsists on air alone, somewhere he sits in a trance. Somewhere impelled by the love of wealth he sings the praises of other. Somewhere he is a Brahmchari, somewere he displays marvelous yogic feats. Somewhere he moves with a staff in his hand (as a follower of a certain religious sect). In all his roles he is trying to attract and impress the people. Thus swayed by desires, he prances like a puppet but bereft of True knowledge he cannot attain salvation. (83)

*Panch bar gidar pukare pare sit kal,
Kunchar au gad-ha anekda pukar hin.*

*Kaha bhayo jo pai kalvatra lio kasi bich,
Chir chir chorta kutharan so mar hin.
Kaha bhayo phansi dar(i) budio jar gangdhar,
Dar (i) dar(i) phans thag mar(i) mar(i) darhin.
Dube narak dhar murh gian ke bina bichar,
Bhavan bihin kaise gian ko bichar hin.*

(13/83)

The jackal howls five times in winter, the elephant trumpets and the donkey brays many times. It avails a man nothing to be sawn in two by a saw at Kashi, thieves and robbers are sometimes axed. What if the fool does choke himself to death in the Ganges by putting a noose around his neck? Many robbers have been hanged to death. The nesient fools are drowned in the currents of Hell beause sans loving devotion one can't dwell on Him.

(83)

*Tap ke sahal te jo pai paial atap nath,
Tapna anek tan ghael sahat hain.
Jap ke kie te jo pai payat ajap dev,
Pudna sadiv tuhin tuhin ucharat hain.
Nabh ke ude te jo pai narain payat,
Anal akas panchhi dolbo karat hain.
Ag mai jare te gat(i) rand ki parat kar,
Patal ke basi kion bhujang na tarat hain.*

(14/84)

By torturing one's body, one can't find the Lord of Biss, for the wounded undergoes great physical torture without finding Him. By mere chanting of some names one can't find Him, otherwise the *poodna* bird who ever chants *Tu-hi* (thou) would have found Him. One can't find the Lord by soaring in the sky, otherwise the "Anil" who ever soars in the sky would have found Him. If by self-immolation, once could find salvation, than the woman who commits *Sati*, would have been emancipated as also the snake, which dwell inside the hot earth.

(84)

*Kou bhaeo mundia sanniaast kou jogi bhaeo,
Kou brahmchari kou jati anumanbo.
Hindu Turk kou Rafzi Imam Saft,
Manas ki jat sabai ekai paihchanbo.
Karta karim soi razak rahim of,*

Dusro na bhed koi bhul bhram manbo.

Ek hi ki sev sabh hi ko gurdev ek,

Ek hi sarup sabai ekai jot janbo.

(15/85)

Though someone has shaved his head, someone has become a sanyasi, someone has become a yogi, someone a Brahmchari, someone is a Turk, someone called Rafzi, and someone is Imam Shaffi. But regard all human beings of different castes, creeds, clans, countries and continents as one and the same. The Lord is One and the same, though we call Him by different names like Karta (Creator), Karim (Gracious), Razik (the Sustainer), Rahim (the Merciful). One should not be deluded into believing them to be separate entities. We are the devotees of One God and He is the Enlightener of all. All human beings have the same physical appearance and the same soul animates their bodies. We should recognize them as one.

(85)

Dehra masit soi puja au nivaj oi,

Manas sabai ek pai anek ko bhramao hai.

Devta adev jachh gandharb Turk Hindu,

Niare niare desan ke bhes ko prabhao hai.

Ekai nain ekai kan ekai deh ekai ban,

Khak bad atash au ab ko ralao hai.

Alah abhekh soi Puran au kuran oi,

Ek hi sarup sabai ek hi banao hai.

(16/86)

The temple and the mosque are the same. The Hindu way of worship and the Muslim prayer, Nimaz are the same. The worshippers are the same, though we may get the deluded impression that they are different. Under the influence of different countries, the gods, demons, the angels, the celestial singers appear in different guises. But the human beings have the same eyes, the same ears, the same limbs, the same body and the same elements mixed in them. The Allah scriptures, Quran and Puran are the same. All human beings are the same and have been fashioned in the same mould by the same Creator.

(86)

Jaise ek ag te kanuka kot ag uthe,

Niare niare hui kai pher(i) ag mai milahenge.

Jaise ek dhur te anek dhur purat hai,

Dhur ke kanuka pherdhur hi samahenge.

Jaise ek nad te tarang kot upjat hain,

*Pan ke tarang sabai pah hi kahahenge.
Taise bisv rup te abhut bhut pragat hui,
Tahin te upaj sabai tahin mai samahenge.*

(17/87)

By giving a few graphic examples, the Guru brings home the sameness that pervades all.

1. Countless sparks fly off from a big fire, for a time being they appear different having an ephemeral identity of their own, but in the end they fall back into and merge with the parent fire.
2. Millions of microns of dust rise out of a dust heap and are pulled back by it and merge into it.
3. Countless sprays of water that shoot out of and fall back into the ocean are nothing but water.
4. Likewise all corporeal and incorporeal beings spring from Him and in the end merge into Him.

(87)

*Kete kachh Machh kete un kau karat bhachh,
Kete achh vachh hui sapachh ud jahenge.
Kete nabh bich achh pachh kau karainge bhachh,
Ketak pratachh hue pachae khae jahenge.
Jal kaha thal kaha gagan ke gaun kaha,
Kal ke bande sabai kal hi chabahenge.
Tej jio atej mai atej jaise tej lin,
Tahin te upaj sabai tahin main samahenge.*

(18/88)

There are countless fish and tortoises and countless are those who eat them. Countless fledglings growing strong shall fly off and countless are the birds of prey who shall devour them. And countless after taking birth shall be finished off. All denizens of earth, all beings living in water, and all winged ones that fly in the sky, are the creatures of the Akal and all of them shall be mowed down by Death. As light merges into darkness and as darkness mingles with light, all creatures spring from Him and shall be resorbed by Him.

*Kukat phirat kete rovat marat kete,
Jal mai dubat kete ag mai jar hat.
Kete Gang-basi kete Madina Maka nivasi,
Ketak udasi ke bhramae i phirat hain.
Karvat sahat kete bhum(i) mai gadat kete,*

Sua pai charhat kete dukh kau bharat hain.

Gain mai udat kete jal mai rahat kete,

Gayan ke bihin jak jare i marat hain.

(19/89)

Many howling roam about, many wailing die, many drown themselves in holy waters, many burn themselves alive in fire, many live on the banks of Ganges, many live in Mecca and Medina, many deluded by a life of detachment forsake their homes and wander about. Many bear being sawn alive, many get themselves buried alive, many lie on planks studded with nails and bear torture. Many fly in the air with yogic powers, many live in water. Steeped in nescience they all burn in Hell-fires.

(89)

Sodh hare devta birodh hare dano bade,

Bodh hare bodhk prabodh hare japsi.

Ghas hare chandan lagae hare choa-char,

Puj hare pahan chandan hare lapsi.

Gahe hare goran manae hare marhi matt,

Lip hare bhitan lagae hare chhapsi.

Gae hare gandhrab bajaee hare kinnar sabh,

Pach hare pandat tapant hare tapsi.

(20/90)

All the gods and godlings wearied searching for liberation and Him. All the demons wearied defying Him. All the wise ones failed to find Him through their reasoning. The reciters failed to find any knowledge of Him. Many cried off after rubbing their foreheads with chandan, many got tired of sprinkling fine scents and aromas. Many wearied of worshipping the stones, many got tired of offering Prasad to their gods. Many tired of worshipping the tombs and haunting the graveyards. Many got tired of branding themselves with the various symbols of the different gods. The singers and musicians failed to find Him through their efforts. The pundits failed in their mentations and the ascetics failed to find Him through penance.

The guru did not mince his words. His crystal clear message needs no clarification. He gave a much-needed and timely turn to the religious affairs of the Hindus. As for religious instruction, it was well nigh impossible for the concept of nationalism to take birth and strike roots among the Hindus.

Guru Gobind Singh writes in his autobiography-All gods, prophets, pirs were sent to the earth to admonish the people for their sinful ways. But they instituted their won worship quite forgetting their Lord. The Brahmins had assumed the ways of the shudras and the kashatris had said good-bye to

their duties. Hundreds of religious leaders, preceptors, pirs had sprung up to create countless sets. Gorakhnath, Ramanuj, Shankaracharya, etc. had set up their own religions. Mohammed had enjoined upon his followers to repeat his name along with Allah's. Thus every guru, pir or prophet misled the people by instituting their separate religions with diverse ways of worship and rituals. Consequently the sins of selfishness, bigotry, cruelty, jealousy, hatred, wrong doing were rife among the people. The prophets had weaned the people away from Truth and filled them with hatred and haughtiness.

Those who were sent for showing the Highway, misled the people by making their own bye-ways. So, thou O Gobind, have been sent by Lord Akal to bring people onto the True path of Loving Devotion to Him who is Truth, Consciousness and bliss. Guru Gobind Singh while declaring himself a humble servant of the Almighty Lord declared: "He, who considers me as a god or avtar shall burn in hell. I am a human being like all others and have come to witness the world –drama. The Hindu and Muslim religions have degenerated. The yogis and the followers of the Quran and Puranas are all deceitful. All the religions have gathered dust. The Bairagis and the Sanyasis have led the people astray. Their ways of worship are misleading. The Lord is not in the pages of certain books. He embodies Humility and Truth. I see his glorious splendor on all sides. I shall reveal his immanence, His grace direct all my action. He is my True friend The Lord- AllSteel is my Anchor and provides all power to me."

It is evident that the Guru was sent to preach Truth, Piety, Love and Justice. He had come to resume and propagate the True Religion of Akal. He proclaimed that both the Hindus and the Muslims had strayed from the True Path. The Hindus having forsaken the Formless One were destitute. He declared that the Quran and the Puranas do not reveal the Lord. The worship of idols and tombs can never give peace. The greatest asset of the Guru was that he never claimed to be the avtar or prophet or descendent of Akal. But in all humility and earnestness he declared that he was a lowly servant of the Lord, not above ordinary human beings, sent to multiply goodness and dwell on the glorious Truth and point to the True Way leading to the Peerless One. Whosoever worships him as a god shall forever burn in Hell-fires. Were one to view impartially, rising above narrow sectarian considerations, the Guru is head and shoulders above all other religious preceptors and founders of religions. They all incorporated their ego in their religious systems and provided amply for their self-reverence and self-glory, declared themselves God's beloveds, His sons or his prophets or regents and considered themselves a cut above the common man. But the Guru, disregarding his personal pre-eminence proclaimed himself an ordinary servitor of the Lord commissioned to preach Love and Truth. This is the finest example of humility and selfless service set by any religious preceptor.

His status is the highest among religious preceptors of all times. If humility par excellence was in evidence anywhere it was in Guru Gobind Singh. It is not my intention to denigrate the founders of religious sects of any country or time. We in India venerate all such persons, because in their own way they all exerted to induce people to goodness. But I assert unhesitatingly that all other teachers of True Way were impelled by the desire of self-edification and gave themselves a status higher than a mere man's-that of a near one or dear one or the beloved or an adviser or a co-equal or the son or the Lord Himself. They all reduced Him to dependence on others. They never preached Oneness and omnipotence of Akal. Guru Gobind Singh never claimed any kinship with Him or a special status for himself. He never incorporated himself in his actions which he proclaimed as directed by Akal. He described himself as a mere man though he did what no other religious great had done before. Hence I have reasons to consider him more worthy of respect and reverence than all others.

Guru Gobind Singh taught truth and piety to his Sikhs, stressed why Akal who is m not to insult the Creator by worshipping His creatures. Thus he gave the people in general and the Hindus in particular the lesson of unity and nationalism. He pulled the Hindus out of the mire of superstition, turned them from the worship of His creatures to the contemplation of One Akal, sowed in their minds the thought of a common cause. He weaned the minds of the Hindus from the enervating thought of renouncing the world as unreal and inspired them to a life of action. He taught the people who had hitherto considered the killing of a cat as a sin, that shedding of blood for the defence of one's Dharma and country was not sinful. He stemmed the downward slide of Hindu Dharma towards cowardice, helplessness and finally extinction. The Hindu Dharma had almost reached the final stage of a baneful close. He infused a new spirit, vital and virile, in the Hindus. Those who were seeking reasons to change their religion were so inspired by him as to lay down their lives for it. He filled the people with the thoughts of selfless service and self-sacrifice for others, their country and Dharma, to such an extent that these actions seemed a common occurrence. He turned the common men of clay into doers of dazzling deeds of daring. Their feats of valour astounded the world and are still remembered.

A nation cannot progress as long as its people do not love one another and unite for a common cause. The Hindus had become helpless owing to not supplicating an All-powerful providence. The Guru knit the people together in a bond of brotherhood. His message went home because he taught the people in the language of the common man. He deemed it improper, rather deadly, to preach his gospel and deliver his instruction in a language other than that of the land. He had seen the evil effects of education being denied to the Hindus by the Brahmins. The common people could not have access to it since it was imparted in Sanskrit which was a preserve of the Brahmins. Had the Guru retained Sanskrit as the medium of his

message he would have veritably failed, for the common man would have failed to grasp it. He felt that pulse of the people and like the first Guru, Guru Nanak expressed his thoughts in the lingua of the people. Consequently he was able to effect sweeping changes in the religious sphere.