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THE CONCEPT OF DEATH AND DYING IN SIKHISM

- ਮੁੱਖ
- Donate eyes
 - Cremate quickly
 - No gathering
 - Bhog Gurmat Bhavan
 - No Leader
 - No Shardhanjali
 - No photo
 - No yadgar.
 - Thank to God
 - Thank to every well wisher
 - ਮਦਦ ਕੀ ਯਾਦ ਖਰਾ
ਯਾਦ ਕੀ ਯਾਦ ਨ ਭਰਨਾ
ਠੀਕ
 - ਦਾਇਗੇ, ਜੀ ਕੀ ਖਾਣਾ
ਦਾ ਚਿੰਨ੍ਹ, ਜੀ ਕੀ ਠੀਕ



Dr. Gurmail Singh

Whenever I think or talk about death a face immediately flows before my eyes. A gentle loving face of a loving Gursikh doctor (Dr. Gurmail Singh) who spent his entire life as per His directions. He was suffering from cancer and knew he would meet his Creator soon. This is what he wrote a few hours before his death.

- ❖ *Donate Eyes*
- ❖ *Cremate quickly*
- ❖ *No gathering*
- ❖ *Bhog Gurmat Bhavan*
- ❖ *No leader*
- ❖ *No Shardhanjali*

- ❖ *No Photo*
- ❖ *No Yadgar (Memorial)*
- ❖ *Thanks God*
- ❖ *Thanking every well wisher*

The last few lines when translated would read:

“O Lord, forgive your slave now in this life, so that he does not have to return to this tormented world.”

How this Gursikh was able to face death so bravely is mainly because of Naam Simran. Naam Simran means recitation of the holy word, Naam is infinite so while explaining it, I can commit mistakes and I hope the readers will excuse me for that. Sri Guru Nanak explains this view in Japuji Sahib :

The Master is Great, high is His Abode (our senses cannot reach at Him), and Higher still is His Name. Only He who riseth to that height, knoweth the Exalted one.

Sikhism believes in the Universality of God, Brotherhood & Love among all human beings irrespective of caste, creed and colour. Guru Nanak who was in unison with the Supreme being- expressed in His first Preamble (Vani) which we call ‘**MOOL MANTRA**’ - the definition of God :

<:-	<i>The Absolute cum Sargun being</i>
ਸਤਿਨਾਮ:-	<i>His name is Sat means Eternal Reality.</i>
ਕਰਤਾ-ਪੁਰਖ:-	<i>He is Creator being Personified.</i>
ਨਿਰਭਉ ਨਿਰਵੈਰ:-	<i>He is above fear and above enmity.</i>
ਅਕਾਲ ਮੂਰਤਿ:-	<i>He is image of Undying.</i>
ਅਜੂਨਿ ਸੈਭੰ:-	<i>He is unborn & self existent Lord.</i>
ਗੁਰਪ੍ਰਸਾਦਿ:-	<i>He is realisable through Guru’s grace.</i>

Shaloka with which the **JAP** begins, describes God as the only Abiding Reality, the One that is same, age after age and even before ages began or after these are dissolved in eternity.

He is Creator, Sustainer and Destructor. Actually He is Himself present in the whole Universe, as Guru Arjan Dev ji has expressed in His verse:

ਪ੍ਰਭੁ ਨੇੜੈ ਹਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ ਏਕੁ ਸ੍ਰਿਸਟਿ ਸਬਾਈ ॥
 ਏਕੰਕਾਰ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ਨਾਨਕ ਏਕੁ ਸਮਾਈ ॥ (੯੩੦-੧੦, ਰਾਮਕਲੀ ਦੱਖਣੀ, ਮਃ ੧)

“The Lord is not away, quite near, the one is in whole creation. Remember, Nanak, it is One Ekamkar and no second that permeates all.”

NAAM:

Naam is uttering of the Name lovingly, remembering Him with faith and devotion, dwelling on Him through the Guru’s word, concentrating on His divine attributes and surrendering to Him in His love.

Simran means ‘remembrance’ and the word **Naam** means the One to whom the Naam belong to i.e. God, it may be Ram, Allah, Waheguru, Beethal, Naraian etc.

One in whose heart the love of Absolute (Naam) dwellth, greed, attachment, lust, wrath and pride, lose their hold over man. Truth, Love and Goodness flow spontaneously and in a natural manner, because these are two ingredients of the soul. It is a natural state, in which awareness of doing anything good is absent and so actions cause no strain or fatigue. To Love and to Serve becomes as natural as to eat and drink. Infinite Power, born of inner strength, flows out of it, and the soul rises above the so called Pain or Pleasure.

Whatever the Name, it is extended as an aid to work up and activate the mind for contact with higher regions, where the soul and the universal soul has to meet: The Name is clothed with Attributes that the personal God possesses. The mind is to be touched made tender and purified through love and thus, awakened to the Realms unknown.

As Guru Nanak says:

ਦੁਖ ਸੁਖ ਤੇ ਗੁਰ ਸਬਦ ਅਤੀਤਾ ॥

“Attuned to the Guru’s word one remains above the pain or pleasure.”

Above described state of mind is known as ‘Sehaj’ which will be described later on in this article.

ਉਰਿਧਾਰੈ ਜੋ ਅੰਤਰਿ ਨਾਮ, ਸਰਬ ਮੈ ਪੇਖੈ ਭਗਵਾਨੁ ॥

“Attuned to Absolute, or in whose heart resideth the Lord Name, He finds presence of Lord in every creature.”

ਬਿਨੁ ਜਿਵਹਾ ਜੋ ਜਪੈ ਹਿਆਇ, ਸੋਈ ਜਾਣੈ ਕੈਸਾ ਨਾਉ ॥

“When a man is able to utter the Name of God with his heart and without the use of tongue, then he knoweth what (power of the) Name is.”

ਪ੍ਰਭੁ ਕੇ ਸਿਮਰਹਿ ਸੇ ਪਰਉਪਕਾਰੀ ॥ਗਾਉੜੀ ਮਹਲਾ ੫॥

“Those who meditate on Him, engage themselves in the service of others.”

Guru Nanak in Dhanasari:

ਵਖਰ ਨਾਮ ਦੇਖਣ ਕੋਈ ਜਾਇ, ਨਾ ਕੇ ਚਾਖੈ ਨਾ ਕੇ ਖਾਇ ॥

ਲੋਕ ਪਤੀਣੈ ਨਾ ਪਤਿ ਹੋਇ, ਤਾ ਪਤਿ ਰਹੈ ਰਾਖੈ ਜਾ ਸੋਇ ॥

“If one goeth to see only the commodity of the Name but neither tasteth it, nor practiseth it, then One pleaseth the crowd only, and it is not honoured in God’s court. One attainth to true glory only if the Lord blesseth (and, mind you, He blesseth only, if one deserveth it).”

It should be remembered, once for all, that the Name concept was never conceived as a mere physical or even on the intellectual plane. These regions are the reservoirs of energy, unequalled by any that has ever known.

The Saint Kabir has also stated similarly in His Shaloka:

ਕਬੀਰ ਰਾਮ ਕਹਨ ਮਹਿ ਭੇਦੁ ਹੈ ਤਾ ਮਹਿ ਏਕੁ ਬਿਚਾਰੁ ॥

ਸੋਈ ਰਾਮੁ ਸਭੈ ਕਹਿਹ ਸੋਈ ਕਉਤਕਹਾਰ ॥ (੧੩੭੪-੧੪, ਸਲੋਕ, ਭਗਤ ਕਬੀਰ ਜੀ)

“All utter the same Name of Rama, it is only in some people that this Name produces a revolution.”

PHYSICAL DEATH

According to the medical profession Death means **cessation** of working of vital organs in the body such as Heart and Lungs and ultimately all the cells of body. All types of mental processes cease to function.

According to Sikhism all the five elements integrate along with the soul to form the body. All the five elements disintegrate at the time death and the soul finds the next embodiment. Life is very transient it is like the residence of a bird on a tree. We come in this world and die according to the Divine ordinance as described in Sri Guru Granth Sahib:

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥ (੪੭੨-੧੮, ਆਸਾ, ਮਃ ੧)

“Birth and Death by Divine Ordinance occur, under the Divine will beings come and go.”

According to Sikhism, only the physical body perishes, the soul is immortal.

To fully grasp the concept of death in Sikhism, one must first understand the true nature of man and the purpose of birth and death in this world.

Sri Guru Arjan Dev ji says that the aim of human life on this earth is:

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨਾ ਕਾਮ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮੁ ॥ (੧੨-੬, ਆਸਾ, ਮਃ ੫)

“O Human man! Thou art blessed with human birth, it is an opportunity given to Thee to meet Thy Lord, through thy Karmas. This is your chance to meet the Lord of the Universe. Other efforts are worse for you. Joining the Sadh Sangat, the company of the Holy, Vibrate and Meditate on the Naam, the Name of the Lord. Make the efforts and cross over the terrifying world ocean. This Human life is passing away in Vain, in the love of Maya.”

According to the vision of Guru Sahib when *a man is born and grows up, he is grappled by Maya. He gathers money and is busy in materialistic development; he is deviated from the path of meeting the Lord. Sikh teachings explain to man that the existence of a human being, rather His whole creation is transient.*

Here are some quotes of Gurus :

ਗੋਇਲਿ ਆਇਆ ਗੋਇਲੀ ਕਿਆ ਤਿਸੁ ਡੰਫੁ ਪਸਾਰ ॥

ਮੁਹਲਤਿ ਪੁੰਨੀ ਚਲਣਾ ਤੂੰ ਸੰਮਲੁ ਘਰ ਬਾਰੁ ॥

ਹਰਿ ਗੁਣ ਗਾਉ ਮਨਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਿਆਰਿ ॥

ਕਿਆ ਬੋੜੜੀ ਬਾਤ ਗੁਮਾਨੁ ॥੧॥ ਰਹਾਉ ॥

ਜੈਸੇ ਰੈਣਿ ਪਰਾਹੁਣੇ ਉਠਿ ਚਲਸਹਿ ਪਰਭਾਤਿ ॥

ਕਿਆ ਤੂੰ ਰਤਾ ਗਿਰਸਤ ਸਿਉ ਸਭ ਫੁਲਾ ਕੀ ਬਾਗਾਤਿ ॥

ਮੇਰੀ ਮੇਰੀ ਕਿਆ ਕਰਹਿ ਜਿਨਿ ਦੀਆ ਸੇ ਪ੍ਰਭ ਲੋੜਿ ॥

ਸਰਪਰ ਉਠੀ ਚਲਣਾ ਛਡਿ ਜਾਸੀ ਲਖ ਕਰੋੜਿ ॥
ਲਖ ਚਉਰਾਸੀਹ ਭ੍ਰਮਤਿਆ ਦੁਲਭ ਜਨਮੁ ਪਾਇਓਇ ॥
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਸੋ ਦਿਨੁ ਨੇੜਾ ਆਇਓਇ ॥

(ਸਿਰੀ ਰਾਗ ਮ: ੪ ਘਰੁ ੨ ਪੰਨਾ ੪੦)

“The Herdsman comes to pasture Land. Of what good are his ostentations being displayed over here? When your allotted time is up you must go, take care of your heart & home, O mind, sing the Glorious Praise of the Lord, and serve the true Guru with love. Why do you take pride in trivial matters?”

Almost everybody learns about the inevitability of death but nobody knows about its time of arrival. It is an important secret. In the love of Maya one forgets this reality

The Ninth Nanak, Sri Guru Teg Bahadur Sahib awakens human beings from **slumber** in His Shalokas:

ਜਿਉ ਸੁਪਨਾ ਅਰ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥
ਇਨ ਮੈ ਕਛੁ ਸਾਚੇ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥ (੧੪੨੭-੧੪, ਸਲੋਕ, ਮ: ੯)

“You must know that this world is like a dream & show, none of this is true, O Nanak without God.”

The Sikh religion believes in the eternity and continuity of life and regards death as a transition from one state of existence to another. Death is really a change of state. One span of life ends, to give place to another. As one life is not enough to achieve perfection, it is God’s great mercy that opportunities, not availed of in one life, are renewed, in other lives, till the soul finds its fulfilment. The process, by which the purity comes, is the inward spiritual development. A high degree of purity within oneself, becomes a power and when acquired one merges in all powerful.

SPIRITUAL DEATH (DEATH OF SPIRIT)

When we are lured by the five enemies of spiritually i.e. lust /anger/ greed/ attachment and pride and act under their influence then we are spiritually dead. This is because we are ignorant about the Divine centre within us. The pity is that we’ve made our orbit having a centre outside it. This is an illusion for which we get engaged in Maya and do actions accordingly and these actions are the reason for moral and spiritual death within the individual.

Guru Nanak has rightly said in the following quote about true living:

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥
ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥
ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥
ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥ (੧੪੨-੧੦, ਮਾਝ, ਮ: ੧)

“Nanak in whose heart the love of Lord dwellth, liveth truly others do not live. If they live at all, it is a dishonoured existence and all that they enjoy in life is impure.”

LIFE AFTER DEATH

When man takes refuge in Him, he frees his soul from the desires, which have created a body for him. When desires are killed, the soul has no need for the body and then the cycle of transmigration ends and the soul is happy and free from bondages.

Guru Nanak in Aasa explains:

ਪੀਵਹੁ ਅਪਿਉ ਪਰਮ ਸੁਖੁ ਪਾਈਐ
ਨਿਜ ਘਰ ਵਾਸਾ ਹੋਈ ਜੀਓ ॥
ਜਨਮ ਮਰਨ ਭਵ ਭੰਜਨ ਗਾਈਐ
ਪੁਨਰਪਿ ਜਨਮ ਨ ਹੋਈ ਜੀਓ ॥

“Drink thou the lords nectar to gather the supreme bliss, then thou abidest with in thyself sing thou him, who destroyeth the fear of the world, and the gale of birth and death in this way.”

Bhagat Kabir explains the healthy life after death in the following verse.

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦ ॥
ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੁਰਨੁ ਪਰਮਾਨੰਦ ॥ (੧੩੬੫-੧੨, ਸਲੋਕ, ਭਗਤ ਕਬੀਰ ਜੀ)

“ O Kabir, death which the whole world is afraid of so much hath a joy for me. It is by dying (death to the self) springs life of Perfect bliss.”

Thus out of the certain death (death to the self) springs life and out of this life may spring the holy urge to suffer and even die for truth and righteousness. In any case, one must know the art of true living which is no more than dying to the self. Before one is able to suffer truly or even die truly i.e. cheerfully for God’s causes then one is a living martyr, even if the world does not actually kill him.

This is the spirit and energy with which Guru Nanak faced untruth so bravely anywhere in the world. The same spirit descended in Guru Gobind Singh and His Sikhs which made them fearless, they felt that they are fortunate for they are dying for God’s cause and thus live eternally. This path is full of difficulties and this is the path that leads to deathlessness and a state of permanent bliss.

Guru Nanak in Sri Raga says:

ਸਬਦਿ ਮਰੈ ਸੋ ਮਰਿ ਰਹੈ ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ ॥ (੫੮-੯, ਸਿਰੀਰਾਗੁ, ਮਃ ੧)

“One who by means of the Guru’s word dies to the self becomes deathless.”

Like Bhagat Puran Singh who founded Pingalwara in Amritsar and became deathless through the Guru’s word. He spent his entire life for serving destitutes who were not even known to him with devotion, love and tenderness that even the mother cannot bestow. He lived the life of self-denial & self sacrifice till the end of his life. Even he didn’t have his own personal room and suitcase or almirah.



(BHAGAT PURAN SINGH (FOUNDER PINGALWARA AMRITSAR))

TO THE DYING :

When the patient is suffering from terminal illness like Cancer, Aids and other diseases etc. he needs;

- *Palliative Care and treatment.*
- *Emotional & Spiritual support for the upliftment of the soul. So, the person who is in the care of such patients, he himself must be spiritually high and must have the knowledge of nursing care.*
Emotional, Spiritual and Physical state of each patient would be different. Only the patient would know what is best for him, therefore the care-givers have to listen to him and offer him the best possible help.

As for my experience of dealing with such patients, I feel the following ideas haunt the patients:

- a. *Worsening symptoms and pain.*
- b. *losing control over bodily functions and thus become dependent on others.*
- c. *Separation from loved ones and friends.*
- d. *Becoming a burden to the family members.*
- e. *Being unable to complete life tasks or responsibilities.*
- f. *Fear of Karma.*
- g. *Fear of Death.*

I will deal with the above problems of the patients one by one.

First two, a & b problems need physical care and treatment;

- 1) **Painkillers with the advice of the doctors.**
- 2) **Care of the wound if any.**
- 3) **Hygienic care of the patient like giving him a bath, sponging, oral care.**
- 4) **Feeding of the patient**
- 5) **If the patient has lost control over body movements, then helping the patients in performing various movements we can use various devices also.**

All these functions of serving the patients must be performed cheerfully so that the patient does not feel any obligation. The Sikh tradition advises the individual to face such a situation of inevitable suffering and to accept it with a sense of resignation to the Divine Will. The only alternate is to engage oneself in prayer for alleviation of suffering not only from his own life that from the life of humanity at large or one should pray to God to bestow power to tolerate it.

According to Guru Nanak in Japji Sahib:

ਕੋਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ, ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ] (੫-੧੩, ਜਪੁ, ਮਃ ੧)

“Many people ever suffer from pain and hunger. Yet, O Benefactor this also is Thy grace.”

But how is it His grace? It is because of the suffering that Love, Courage, Patience and Sympathy are called forth in men. Thus it is God, who knows what is best for men in a particular context.

SEPARATION FROM LOVED ONES:

One must realize that the separation is of the physical body. We people meet in this world because of our Karmas in our previous births, and until we merge in Him (after purification of soul) will meeting physically again in our next birth.

It is difficult to tolerate the pangs of separation of the loved ones because of attachment and possessiveness with the body. We do not believe that the soul is immortal. According to Sikhism one does not know the right way of life so one suffers.

As Guru Amardas ji explains:

ਇਹੁ ਜਗਤੁ ਮਮਤਾ ਮੁਆ ਜੀਵਣ ਕੀ ਬਿਧਿ ਨਾਹਿ ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਾਂ ਜੀਵਣ ਪਦਵੀ ਪਾਹਿ ॥ (੫੦੮-੧੫, ਗੁਜਰੀ ਕੀ ਵਾਰ, ਮਃ ੩)

“This world is perishing in attachment and possessiveness; no one knows the right way of life. One who walks in harmony with the Guru's Will, obtains the supreme status of life.”

BECOME A BURDEN TO THE FAMILY:

The person who had been active throughout in his life and if he has to lie down on the bed without earning, feels disturbed emotionally. Instead one must relax and accept the ordinance of the Divine Will. We should thank God because He has given us family and friends to look after us in disease and distress.

As Guru Arjan Dev ji expressed in Sukhmani Sahib:

ਬਿਰਧਿ ਭਇਆ ਉਪਰਿ ਸਾਕ ਸੈਨ ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ] (੨੬੬-੧੯, ਗਉੜੀ ਸੁਖਮਨੀ, ਮਃ ੫)

“As you grow old, family and friends are there to feed you as you rest.”

BEING UNABLE TO COMPLETE LIFE'S TASKS OR RESPONSIBILITIES:

Parents are worried about their children specially the mothers. But one must have full faith in God that He is the creator and sustainers also.

As Guru Arjan Dev ji has expressed in Raag Gujri:

ਕਾਰੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥
ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥੧॥ (੪੯੫-੨, ਗੁਜਰੀ, ਮਃ ੫)

“Why, O mind, do you contrive your schemes, when the Dear Lord Himself provides for your care? From rocks and stones, He created the living beings, and He places before them their sustenance.”

FEAR OF KARMA:

When the person feels that death is approaching fast the fear of one's Karmas haunt him. It is true that **'As you sow so shall you reap'**. The law cannot stop operating at any time, not even after death, for death causes only the body to break up, the soul being indestructible. The congenital qualities, with which man starts his next life journey, become the determining factor for what he will do then?

Guru Nanak puts it thus:

ਲੇਖੁ ਨਾ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥ (੯੩੭-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

“O dear friend, the record of your deeds cannot be effaced, remember these deeds are recorded by the Lord i.e. by His will or by the law of the Lord.”

But the law of karma does not deny human freedom entirely. There is another part which is under one's control if only one exercises it. It is one's moral values or one's moral sense, which require moral effort to assert itself. Prayer, sincere repentance, constant association of good men and above all the love of Name are the efforts that can purify the soul, invite His grace and divert life's course entirely. God is not to be thought as law only but also love.

Saint Sadna has rightly said:

ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ਜਉ ਕਰਮ ਨ ਨਾਸੈ,
ਸਿੰਘ ਸਰਨਿ ਕਤ ਜਾਈਐ ਜੋ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ ॥ ੧੧॥ ਰਹਾਉ ॥ (੮੫੮-੧੫, ਬਿਲਾਵਲੁ, ਭਗਤ ਸਾਧਨਾ ਜੀ)

“O Lord Guru of the world, what merit be Thy greatness, if my Karmas are not destroyed. What good is seeking shelter of the lion, if still the Jackals devour.”

Guru Nanak expresses the blessings of the Lord in nullifying the Karmas as:

ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੇ ਜੋ ਖਟੈ ਸੋ ਖਾਇ ॥
ਆਗੈ ਪੁਛ ਨ ਹੋਵਈ ਜੇ ਸਣੁ ਨਿਸਾਣੈ ਜਾਇ ॥ ੨॥ (੭੩੦-੭, ਸੁਗੀ, ਮਃ ੧)

“Whatever one sows, that one reaps, whatever one earns, that one eats. Yet no accounts are asked if one goes there with the passport of the Name.”

So, one should engage oneself in Simran so that one can get the passport to the Heaven.

FEAR OF DEATH:

ਹੁਕਮੀ ਸਭੇ ਉਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ ॥
ਹੁਕਮੀ ਕਾਲੈ ਵਸਿ ਹੈ ਹੁਕਮੀ ਸਾਚਿ ਸਮਾਹਿ ॥
ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਬੀਐ ਇਨਾ ਜੰਤਾ ਵਸਿ ਕਿਛੁ ਨਾਹਿ ॥ ੧੮॥੪॥ (੫੫-੧੮, ਸਿਰੀਰਾਗੁ, ਮਃ ੧)

“All beings by Divine Ordinance are created, And by the Ordinance in action engage. Some by the Ordinance to death submit; Some by the Ordinance in truth are absorbed. Saint Nanak; this happens as the Lord wills; Nothing in the hands of human being lies.

We must accept His Divine Will cheerfully because life and death is not in our hands. Death is the door way to meet the Supreme Bliss where there is ever joy, So Death is not dreadful. To meet the Supreme Bliss we're to engage ourselves in Simran (meditating on Naam).

HOW TO ATTAIN NAAM?

ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥ ॥੧॥ (੧੧੦-੧੩, ਮਾਝ, ਮਃ ੩)

“By praising His virtues one gets merged in the Virtuous”

ਸੁਚਿ ਹੋਵੇ ਤਾ ਸਚਿ ਪਾਈਐ ॥ ॥੨॥ (੪੭੨-੪, ਆਸਾ, ਮਃ ੧)

“The true Lord can be realised through the purity of one’s soul.”

Listening to Gurbani Kirtan will enable the patient to rise above the physical environment and get closer to Naam.

As Simran elevate the fear of death. Simran ultimately meets to a wonderful state of mind that is known as Sehaj (equipoise);

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਹਿਜ ਸਮਾਨੀ] (੨੬੩-੧੩, ਗਉੜੀ ਸੁਖਮਨੀ, ਮਃ ੫)

“Simran of the Lord makes one rest in sehaj.”

What is Sehaj? It is the state of mind where there is no more lust, no more lure, no more pain, no more pleasure, no more fear, no more attachment no more greed and pride, and one is ever happy and joyous.

Guru Teg Bahadur, the nineth Nanak described in His Vani:

ਜੇ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥ ਸੁਖੁ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥ ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਿਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥ (੬੩੩-੧੭, ਸੋਰਠਿ, ਮਃ ੯)

“One whom pain is unable to cause trouble who is unaffected by pleasure, attachment or fear, for whom gold is as much worth as dust, who is swayed neither by praise nor dispraise, nor by greed, attchment and pride, nor by honour or dishonour, who remains above joys and sorrows, who forsakeseth and remains detached from the world and whom lust and wrath donot influence, such a one enshrineth God in his heart. The man to whom God is merciful knows this way; Nanak such a one merges in God as water merges in water.”

CONCLUSION:

1. Life is transient, understand it and hence not to get attached to the worldly things.
2. Have faith in God. He is like a mother -As a mother punishes her child to make him/her a better person and when she slaps the child, the child cries and wails but he still clings to her. Similarly, when in pain, cry by all means but cling to Him by Simran or Meditate on Him.
3. Meditate & Vibrate through Sikh Gurmat Sangeet (Kirtan).
4. Company of the sacred people.
5. Saloka of Guru Teg Bahadur, Sheikh Farid, Bhagat Kabir, Alahnia (in Guru Granth Sahib) will help the patient.

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