

Conviction through Logic in Gurbani

*Tarsem Singh**

* 196, 1st Main, ISRO Lay Out, Vikram nagar, Bangalore. 560078.

Logic is a great tool in the hands of man. Many great scientific theories are products of logic. Logic is very handy to prove a point, and by employing this a person can be convinced so thoroughly that mind may not be left with any doubt. Two Sakhis - parables - connected with the travelogues of Guru Nanak Dev Ji bring out the power of logic. At Haridwar, Guru started throwing water in the opposite direction to the customary way of throwing water by the people to the sun. When asked by the people about this unusual practice, the Guru simply replied that he was throwing it to his fields in Kartarpur, and if their water can reach to the sun, millions and millions miles away, why can the water thrown by him not reach his fields?

A second illustration is concerned with Guru Nanak's going to sleep spreading his feet towards the holy Ka'aba. When questioned by the Kazi, he simply pleaded that his feet be turned towards the direction in which God is not present, leaving the Kazi speechless.

It is said that the modern education develops the mind of the students so that it demands only logic for their conviction on any point. Gurbani has also employed logic in many hymns to convince seekers about the content there in. There are quite a few illustrations in Sri Guru Granth Sahib and some of them are discussed here.

Through logic Guru Nanak demolishes the belief that a 'mythical bull supports earth on its horn.' He points out that Dharma - righteous action of of human race - is the bull sustaining the earth for contentment or harmony to prevail over it. The mythical bull is Dharma, with Compassion as its 'mother'; It only sustains the contentment or harmony over it. One who understands this gets the true insight, otherwise, What a great load there is on the bull? You need earth after earth (for the support of the bull there has to be earth and for the support of the earth, there has to be a bull)—so very many! What is going to support the last bull from below? (16-4)

In *Asa di Var*, logic has been employed for proving the ineffectiveness of sacred thread in keeping a man pure and pious and also not going with him after death. It is also indicated what sort of thread one has to be wear for the purpose.

'You buy the thread for a few shells, and seated in the enclosure, you put it on. Whispering instructions into others' ears, the Brahmin becomes the guru. But he too dies, and the sacred thread falls away, and the soul departs without it.' "The thread is spun from cotton, and the Brahmin comes and twists it. The goat is slaughtered, cooked and eaten, and everyone then says, that a sacred thread has been put on. When it wears out, it is thrown away, and another one is put on. O Nanak, the thread would not break, if it had any real strength." || 2 || There is no control by sacred thread for the sexual urge? nor a thread prescribed for woman!

"Twisting the threads, he puts them on others. He takes payment for performing marriages; reading their horoscopes, he shows them the way. Hear, and see, O people, this wondrous thing. He is mentally blind, and yet his name is wise." || 4 /15||

Here, Guru Nanak brings out that even one has a thread around his neck, inspite of having it, one indulges in adultery, his feet take him for the immoral acts, hands exploit others, tongue does not stop from slandering others and eyes indulge in viewing others women. He states that in the end, one goes from this world without a thread.

He explains what sort of a thread one should have?

SHLOKA Guru Nanak: "Make compassion the cotton, contentment the thread, celibacy

the knot and the righteous character the twist. This is the *sacred thread* of the soul; if you have it, then go ahead and put it on me. It does not break, it cannot be soiled by filth, it cannot be burnt, or lost. Blessed are those mortal beings, O Nanak, who wear such a thread around their necks.”

An other point pregnant with logic is that if one has to donate charity, it is to be from the hard earned money.

SHLOKA FIRST MEHLA: ‘If a thief robs a house, and offers the proceeds of his theft (as charity) to his departed ancestors, in the next world, this will be recognized, and his ancestors will be considered thieves as well. The hands of the intermediary are to be cut off; this is the Lord’s justice. O Nanak, in the world hereafter, that alone is received, which one gives to the needy from his own hard earnings.’ || 1/16||

Here the logic presented is that if a thief robs a house and donates the proceeds to the pious Brahmin for the sake of his departed ancestors, the goods are destined to be recognized as stolen property. There, since only truth prevails his ancestors shall be branded as thieves. Not only this, the intermediary also has to suffer the consequence of being part of the deal, and hence his hands may be chopped off, since there the perfect justice of the true Lord is effected. **From this Guru concludes that in the world hereafter, that alone earns reward which one gives to the needy from his own hard earnings.**

Yet another point which is presented on the basis of logic is that Humility is the essence of entire goodness. Logic is provided thus:

“The ‘simmal’ (eucalyptus) tree stands straight as an arrow; it is tall, with thick trunk. But those birds, which visit it hopefully, depart disappointed. Its fruits are tasteless, its flowers are noxious and its leaves useless. **O Nanak, humility is full of Sweetness and is the essence of virtue and goodness.** Everyone bows down for his own sake; no one bows down to another. When something is placed on the balancing scale and weighed, the side, which descends, is weighty. The culprit, the deer hunter, bows down double fold. But what can be achieved by bowing the head, when the heart is impure?” ||1/14 ||

Guru Nanak declares: “Humility is full of sweetness and is the essence of virtue and goodness” For qualifying it, he presents the logic with the illustration of a eucalyptus tree, which is lacking the humility because of its pride for the size and height. It does not provide any benefits to the birds who flock to it with great hopes, since its fruits are tasteless and flowers are nauseating and leaves do not provide shades.

But Guru Nanak further qualifies his statement that Humility should not be used up for achieving selfish ends and the virtue should come out of a pure heart. Here the logic about a balance and a hunter who intends to kill a deer with his arrow is used as illustrations. In the case of a balance, the side, which is weighty, descends down, i.e. the virtuous one bows. In the case of a hunter, for aiming his arrow at a deer, a hunter has to bow in a double fold. Hence Guru concludes that there is no use for practicing humility by bowing one’s head but with an impure heart.

Yet another illustration brings out that when God is a vital entity, what is the use of worshipping an inert idol?

patl t]r{ mailnl patl patl jlxu .

ijsu pahn kxu patl t]r{ s] pahn inrjlxu .1.

BUII malnl h{ e[xu . sitguru jagta h{ w[xu .1. rhaxu .

bRhmu patl ibsnu darl PUI s;krw[xu .

tlin w[v pRtiK t]rih krih iks kl s[xu .2. paKan giD k{ mUrit kln\l w[
k{ Catl paxu . j[e[h mUrit sacl h{ txu gzHNhar[Kaxu .3. Bat
pihit Aru lapsl krkra kasar . B]gnhar[B]igAa iesu mUrit k[
muK Caru .4. mailin BUll jgu Bulana hm Bulan[naih . khu kblr
hm ram raK[ikRpa kir hir raie .5.1.14. [SGGS: 479]

The devotee is plucking the leaves in piety, but in each and every leaf there is life. The leaves have been plucked for the sake of a lifeless idol carved in stone. Gone astray is that devotee, the true Guru is ever vitally alive. Brahma (God) lives in every leaf; Vishnu is in every branch, and Siva is in every flower. When you pluck these senselessly, whose worship are you performing? The sculptor carves the stone and fashions it into an idol, placing his foot upon its breast. If the stone idol were real, it would have devoured the sculptor for this! The offerings such as rice, lentil, thin pudding and crisp cookies for the idol are enjoyed by the priest and nothing goes into the mouth of the idol. || 4 || The gardener is in error, the world is gone astray but I am not mistaken, says Kabeer, since Lord God has saved me from this delusion by His grace.

The point made here is that one should not err by worshipping a lifeless idol by forsaking Lord who is fully alive and powerful.

Here the point made is that one may try to emancipate a fool, it may result in failure and by his words he will cause only a loss.

Guru Nanak's Shalok: What way can deep water affect a fish? What way can the vast sky affect a bird? What can cold do to a stone? What is married life to an eunuch? You may apply sandalwood oil to a dog, but he will still have the pedigree of dogs. You may try to teach a deaf person by reading the Simritees to him, but how will he learn? You may expose a blind man to light by burning fifty lamps, but how will he see? You may place gold before a herd of cattle, but they will pick only the grass to eat. You may add flux to iron and melt it, but it will not become soft like cotton. O Nanak, this is the nature of a fool—whatever he speaks is a cause for loss. || 1 ||

Here the point is made that for joining two things or beings together some sort of a binding or a glue is needed between the two. On the basis of logic, the point is made that by rendering the Praises of God one establishes links in His heavenly court.

m> 1 . k{ha k;cnu tuo{ saru .
Agnl g;Du pae[l]haru .
g]rl s[tl tuo{ Btaru .
put:l g;Du pv{ s;sair .
raja m;g{ iwt{ g;Du paie .
BuiKAa g;Du pv{ ja Kaie .
kala g;Du nwlAa mlh J]l .
g;Du prltl imO[b]l .
b[wa g;Du b]l[scu k]ie .
muieAa g;Du n[kl stu h]ie .
e[tu g;iD vrt{ s;saru .

mUrK g;Du pv{ muih mar .
nanku AaK{ e[hu blcaru .
isPtl g;Du pv{ wrbair .2.

[SGGS: 143]

Says Guru Nanak: When pieces of bronze or gold or iron break, the metal-smith establishes the bonds by welding them together in the fire. If a husband is broken with his wife, they are made to come together through the bonds of their children. In the world by meeting the demand of a King, the bond with him remains intact. Hunger of a man gets bonded when he eats. Famines get bonded (ended) when the rain fills the streams to overflowing.. The bond of love is established by the words of sweetness. When one speaks the Truth, a bond is established with the Holy Scriptures. A dead man remains bonded with the world through his goodness and charity (carried out while alive). Due to such bonds the dealings of world go. The bonds of foolishness of a fool go when he gets blows on his face. Nanak says this way, links are established in the court of Lord through the Lord's Praise,. || 2 /12||143

Aasa . Aanll[ku;B BraelAl[xUwk Oakur kxu iesnanu krxu .

bieAalls IK jl jl mih h]t[bIOlu B{la kaie krxu .1.

jtR jaxu tt bIOlu B{la .

mha An;w kr[sw k[la .1. rhaxu .

Aanll[PUI pr]ell[mala Oakur kl hxu pUj krxu .

pihl[basu lel h{ Bvrh bIOI B{la kaie krxu .2.

Aanll[wUWu rIWaell[Klr; Oakur kxu n{v[wu krxu .

pihl[wUWu iboairX bCr{ bIOlu B{la kaie krxu .3.

eIB{ bIOlu xUB{ bIOlu bIOI ibnu s;saru nhl .

Tan Tn;tir nama pRNv{ pUir rihX tU; srb mhl .4.2.

[SGGS: 485]

Here, the point made through the logic is that there is no need for ritual purity for worship of the Lord. The idol worship is meaningless since the Lord is present every where? Bringing the pitcher, I fill it with water, to bathe the idol. But 4.2 million species of creatures live in the water — Lord permeates all (hence bathing in water) then, where is the necessity for bathing the idol? Wherever I go, the Lord is there. He continually plays in supreme bliss.

|| 1 || Pause ||

I bring flowers to weave a garland, in worshipful adoration of the idol But the bumble bee has already sucked out the fragrance — Lord being polluted with the bumble bee, then where is the requirement of worshiping the idol? I carry milk and cook it to make pudding to offer to the idol. But the calf has already tasted the milk — Lord being profaned (with calf already tasted it), then where is the necessity to offer it to the idol? The Lord is here, the Lord is there; without the Lord, there is no life at all.

Prays Naam Dev, O Lord, You are totally permeating and pervading all places and interspaces.

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