

MISCREANT MISSIONARY DISTORTING GURBANI ...GURBANI DOES NOT ACCEPT THE CONCEPT OF REINCARNATION PART 4

by Harnaak Singh

We have so far discussed as follows

- *In Part 1 we discussed a video clip by Baljeet Rajpura claiming the Gurbani rejects the concept of REBIRTH*
- *in Part 2 we showed his misleading expositions of Gurbani were attributed to his knowledgebase which was limited by his ideological alignment AND*
- *in part 3 we reviewed scientific research in the area of reincarnation.*

In this part we will investigate the concept of reincarnation from the Gurbani perspective.

INTRODUCTION

In Part 1, we summed up that Baljeet Rajpura was unable to substantiate his claim that Gurbani rejects REBIRTH.

He talked about KARAM, SANT, demeaning present day SANTS but did not address his claim (i.e. Gurbani rejects REBIRTH). While trying to support this claim his lack of understanding of the Shabads he was quoting was glaringly exposed. This is the reason he expounds MISLEADING and MISGUIDING Gurbani preaching to the Sangat.

In Part 2 we have analysed and explained how Baljeet Rajpura's knowledge level and his alignment with the Kala Afghana Brigade, has resulted in his misleading preaching.

In Part 3 we reviewed two scientific papers and highlighted a number of other references on reincarnation. It was stated that generally it can be concluded that scientific research has found that there is case for reincarnation as a hypothesis or theory to explain many phenomena that cannot be explained, more in the field of Psychiatry and Medicine.

In this part we will review what Gurbani has to say about the “concept of reincarnation”.

WHAT GURBANI SAYS

It is normal methodology that **to prove a claim FALSE**, only **ONE CASE is sufficient**. This means that to prove Baljeet Rajpura's claim that “Gurbani rejects REBIRTH”, one case i.e. **one verse or shabad** which **shows this claim is FALSE is sufficient**. However we will do more.

The approach is to analyse and understand two Shabads and then to pick verses throughout the SGGS Ji whereby GuruJi's teaching supports reincarnation. This will **prove beyond doubt that Baljeet Rajpura claim that “Gurbani rejects REBIRTH” is FALSE.**

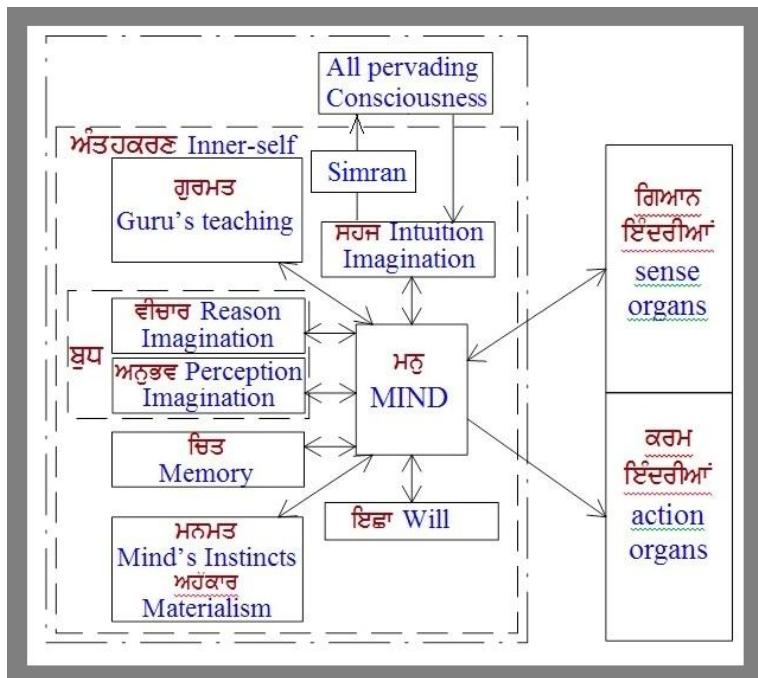
Shabad 1

The first shabad we shall analyse is SGGS 18 Line 18 Siree Raag M:1.

In this shabad Guru Ji is using the wife husband relationship as a metaphor to explain the relationship **WE** should have with our creator and the creation. We have to be explicitly clear of the word “**WE**” that is used to refer to us.

To understand this refer to the section “What is logic and reason” in our article “Logic and reasoning in Gurbani” at [LINK A](#). The useful picture from that article is shown in Figure 1.

Figure 1: Functional diagram of relationship between, the All-pervading consciousness, ਅੰਤਹਕਰਣ antahkaran and ਇੰਦਰੀਆਂ action and sense organs showing the internal functional blocks in antahkaran



The word **WE** can refer to

- our internal-self ਅੰਤਹਕਰਣ AND/OR
- our link to the higher All-pervading consciousness AND/OR
- our material body through which activities related to our sense and action organs ਇੰਦਰੀਆਂ operate.

The same meaning applies for the words “**US**” or “**OUR**”.

The shabad is shown below. The key verses are highlighted.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਦੋਹਾਗਣੀ ਮੁਠੀ ਦੂਜੈ ਭਾਇ ॥ ਕਲਰ ਕੇਰੀ ਕੰਧ ਜਿਉ ਅਹਿਨਿਸਿ ਕਿਰਿ ਢਹਿ ਪਾਇ ॥ ਬਿਨੁ ਸਬਦੈ ਸੁਖ ਨਾ ਥਾਏ ਪਿਰ ਬਿਨੁ ਦੂਖੁ ਨ ਜਾਇ ॥੧॥

The life of the discarded bride is cursed. She is deceived by the love of duality. Like a wall of sand, day and night, she crumbles, and eventually, she breaks down altogether. Without the Word of the Shabad, peace does not come. Without her Husband Lord, her suffering does not end. //1//

ਮੁੰਧੇ ਪਿਰ ਬਿਨੁ ਕਿਆ ਸੀਗਾਰੁ ॥ ਦਰਿ ਘਰਿ ਢੋਈ ਨ ਲਹੈ ਦਰਗਹ ਝੂਠ ਖਾਰੁ ॥੧॥ ਰਹਾਉ ॥

O soul-bride, without your Husband Lord, what good are your decorations? In this world, you shall not find any shelter; in the world hereafter, being false, you shall suffer. //1//Pause//

ਆਪਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਸਚਾ ਵਡ ਕਿਰਸਾਣੁ ॥ ਪਹਿਲਾ ਧਰਤੀ ਸਾਧਿ ਕੈ ਸਚੁ ਨਾਮੁ ਦੇ ਦਾਣੁ ॥ ਨਉ ਨਿਧਿ ਉਪਜੈ ਨਾਮੁ ਏਕੁ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥੨॥

The True Lord Himself knows all; He makes no mistakes. He is the Great Farmer of the Universe. First, He prepares the ground, and then He plants the Seed of the True Name. The nine treasures are produced from Name of the One Lord. By His Grace, we obtain His Banner and Insignia. //2//

ਗੁਰ ਕਉ ਜਾਣਿ ਨ ਜਾਣੈ ਕਿਆ ਤਿਸੁ ਚਜੁ ਅਚਾਰੁ ॥ ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖਿ ਅੰਧ ਗੁਬਾਰੁ ॥ ਅਵਣੁ ਜਾਣੁ ਨ ਚੁਕਈ ਮਰਿ ਜਨਮੈ ਹੋਇ ਖੁਆਰੁ ॥੩॥

Some are very knowledgeable, but if they do not know the Guru, then what is the use of their lives? The blind have forgotten the Naam, the Name of the Lord. The self-willed manmukhs are in utter darkness. Their comings and goings in reincarnation do not end; through death and rebirth, they are wasting away. //3//

ਚੰਦਨੁ ਮੋਲਿ ਅਣਾਇਆ ਕੁੰਗੁ ਮਾਂਗ ਸੰਧੂਰੁ ॥ ਚੋਆ ਚੰਦਨੁ ਬਹੁ ਘਣਾ ਪਾਨਾ ਨਾਲਿ ਕਪੂਰੁ ॥ ਜੇ ਧਨ ਕੰਤਿ ਨ ਭਾਵਈ ਤ ਸਭਿ ਅੰਦਰ ਕੂੜੁ ॥੪॥

The bride may buy sandalwood oil and perfumes, and apply them in great quantities to her hair; she may sweeten her breath with betel leaf and camphor, but if this bride is not pleasing to her Husband Lord, then all these trappings are false. //4//

ਸਭਿ ਰਸ ਭੋਗਣ ਬਾਦਿ ਹਹਿ ਸਭਿ ਸੀਗਾਰ ਵਿਕਾਰ ॥ ਜਬ ਲਗੁ ਸਬਦਿ ਨ ਭੇਦੀਐ ਕਿਉ ਸੋਹੈ ਗੁਰਦੁਆਰਿ ॥ ਨਾਨਕ ਧੰਨੁ ਸੁਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥੫॥੧੩॥

Her enjoyment of all pleasures is futile, and all her decorations are corrupt. Until she has been pierced through with the Shabad, how can she look beautiful at Guru's Gate? O Nanak, blessed is that fortunate bride, who is in love with her Husband Lord. //5//13//

Meaning of the shabad.

Guru Ji says the unfortunate wife (widow, divorced, ignored by husband) who loves MAYA is “cursed”. The purpose is to address our inner-self which, in control of our 5 evils, gets engrossed in material world MAYA inappropriately. Cursed here, means that the inner-self, does not get peace, satisfaction and happiness.

In this shabad, Guru Ji uses a **husband-wife relationship** (verses 1, 4, 5). Guru Ji elucidates how the wife, though without a husband, is totally engrossed in decorating, beautifying and performing other actions to make herself more appealing (verses Rahao, 4, 5). However she has no husband to go to. So essentially all her actions are useless since there is no husband to appreciate what she has done. *This is metaphorically used to illustrate we should not perform actions which are not beneficial to a relationship with God.* Without the relationship with God we are like a cursed adorned wife without a husband (Rahao verse).

Another metaphor Guru Ji uses is a **farmer-earth relationship** (verse 2). This verse is the answer to what we should do. In this verse a farmer tills the land, plants the seed which then would bear the fruits; *this is used metaphorically to describe what our relationship with God should be where the ground is our inner-self and the seed is NAAM.*

The **characteristic being discussed** by Guru Ji is the **state of a WIFE** who has no **HUSBAND**. Guru Ji also identifies what happens to such a wife (verses 1, Rahao, 3). Bedevilled by **MAYA**, she is unhappy and falling apart like a crumbling wall (verse 1). She is like a cursed person, without shelter here and in the house of God and will suffer being reborn (verse 3). All her knowhow is useless (verse 3).

Our **inner-self** should not be performing activities that are mooted by **ਮਨਮਤ** mind's instincts or intellect and materialism (these are related to the 5 evils) but to follow the **ਗੁਰਮਤ** Guru's teachings (verses Rahao, 4, 5). We need the **SHABAD** and to focus on God to attain peace (verse 1). How do we do this? The answer lies in verse 2. Our inner-self is the "ground" and **NAAM** is the "seed" (verse 2). This means we recite **NAAM** from our **inner-self (simran)**, and connect to the Higher All-pervading consciousness **GOD**. Failing this we, **our inner-self**, will be subject to suffering (verses 1, 3). Guru Ji also warns us that all our knowhow is useless (verse 3) ^{Note 1}.

Note 1: Note that Guru Ji makes it clear that as far as our relationship with **GOD** is concerned, our **KNOWHOW** is not going to help. What **will help is NAAM simran from our inner-self** (verse 3). So **logic, reason and critical thinking alone will not help**.

Now that we have understood the shabad, let us focus on the highlighted verses (verses Rahao and 3).

As explained above, the **Rahao verse and verse 3** describe **consequences** if we **do not create the link with GOD**. Let us analyse these two verses in detail. The Rahao verse states

O wife (**ਮੁੱਧੇ**) what is the use of adorning yourself (**ਕੀਆ ਸੀਗਾਰ**) without a husband (**ਪਿਰ ਚਿਨੁ**). In your house (**ਦਰਿ ਘਰਿ**) you will have no support (**ਛੋਈ ਨ ਲਹੈ**), in the house of God (**ਦਰਗਹ**) this falsehood (**ਝੂਲੁ**) is dishonoured (**ਖੁਆਰੁ**).

Guru Ji is using **metaphors** to teach us. The **discussion is about the wife**. Guru Ji says that it is useless for the wife to adorn herself when she does not have a husband to go to. In her house she had no support, i.e. there is no husband. Similarly in the house of God (court

ਦਰਬਾਰ) too she will have no support. This means she also has no place in the house of God because what she has earned is falsehood which is not valid there. Where will she go then? The answer comes in verse 3.

You did not recognise (ਨ ਜਾਣੀ) the Guru (ਗੁਰ ਕਉ ਜਾਣ). What use (ਕਿਆ ਤਿਸੁ) is your knowhow on ethical conduct and mannerism or ethos (ਚਜੁ ਅਚਾਰ)? You blind one (ਅੰਧੁਲੈ), in utter darkness (ਅੰਧ ਗੁਬਾਰ), controlled by your 5 evils (ਮਨਮੁਖਿ), you did not remember NAAM (ਨਾਮੁ ਵਿਸਾਰਿਆ).

What is the result?

Your **coming and going** (ਆਵਣੁ ਜਾਣੁ) will not end (ਨ ਚੁਕਈ). You will **die** (ਮਰਿ) and be **born** (ਜਨਮੈ) **disgraced and wondering fruitlessly** (ਹੋਇ ਖੁਆਰੁ).

Note that in these two verses Guru Ji is talking to the wife. Guru Ji is saying that you do not have support in this life and not at the house of God. Therefore, being blind to virtues, you were engrossed in the 5 evils, **you will die and be born in the state of destitution**.

Notice Guru Ji says you will **DIE and THEN be BORN**. **Be aware of the sequence**. It is die first and then be born. Since Guru Ji is talking to the wife, she is already born (otherwise she could not be existing as a wife) and the next stage is death DIE. Then Guru Ji says she will be BORN. Now this clearly states at least one stage of rebirth. The first part of the verse cements in the concept that **there will be COMING and GOING** which means the **process of DEATH and BIRTH will keep occurring UNTIL the RIGHT steps are taken** whence she will be accepted in the house of GOD as stated in the RAHAO verse.

The instruction to the inner-self is clear. **The material body will undergo suffering and rebirth which is due to the actions of the inner-self. The suffering of the material body is also experienced by the inner-self.** For this discussion we take that the inner-self is linked to the soul (the understanding of this will be taken up separately at another time). The soul is sort of the carrier of the inner-self. It is an accepted concept that the soul does not perish. It carries the inner-self after death into the next life or back to the creator. The responsibility of the inner-self is to do the right things so the soul can return to the creator GOD.

Conclusion

The first shabad clearly shows that Gurbani SUPPORTS the concept of REINCARNATION.

Now consider **Baljeet Rajpura and the Kala Afghana Brigade** claim that **Gurbani rejects rebirth**.

They try to explain this concept of REBIRTH being that of the soul; that is it **is the soul is dying and being reborn (many times) during one's lifetime** depending on one's actions.

They also say that **Guru Nanak did not use Sanskrit** because the ordinary people did not understand it. Essentially **Guru Ji wanted to bring his message so it was easy and simple to understand** and hence used the language of the masses to impart his message.

Let us put some thought to this. The accepted concept then, more than 500 years ago (and even now) was that the soul does not perish. **The concept of soul dying and being reborn while we are still alive is difficult to accept even today.** What makes one think that Guru Ji would try to, pardon my words, **FLOG A MORE DIFFICULT CONCEPT to the masses.** I have my doubts.

Then there is the question what happens of your SINGLE SHOT AT LIFE? Where do you go? They have not elucidated this. They should quote what Gurbani says about this.

Don't you think these Kala Afghana people, who on ONE HAND say Guru Ji wanted to make the **faith easier** for the masses and ON THE OTHER HAND wants to make **CONCEPTS MORE DIFFICULT TO UNDERSTAND, are a bunch of CONFUSED PEOPLE who THEMSELVES DO NOT UNDERSTAND GURBANI?**

Don't they seem to have a **WARPED MIND** because of their agenda of extreme **PREJUDICE** against anything Vedantic.

THINK ABOUT this SANGAT JI. Aren't these **Kala Afghana Brigade people a MISGUIDED LOT** making stories to suit their agenda?

We will continue with the second shabad in the next article.

Thank You. ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ

... to be continued