

Mystics Magazine

Sikh Mystical Theology

Conversations with Guru Nanak

The Out-of-Body Travel Foundation!

www.outofbodytravel.org



Guru Nanak

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Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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Mystics Magazine

Sikh Mystical Theology
 Conversations with Guru Nanak
 By Marilyn Hughes

Mystics Magazine ventures to take on the issues of Mystical Theology in Different Faiths and World Religions in a new and unique way. It is the purpose of each issue of the magazine to embrace the personal dialogue and teachings of a great Master of the Mystical Path within that religion and allow them to speak of their personal experience and conclusions based on their years of inquiry into the supersensual world.

We've utilized many texts which involve actual dialogue between the Great Mystics and others wherein they explain important aspects and understanding of the mystical theology (and sometimes moral theology) of their own unique religious path.

The Author does not necessarily agree with all views presented, but wishes to present the similarities and differences between some of the Great Mystics the world over. In doing so, we can see better where we agree and where we disagree. We can also pick up points from other paths that may enhance our own.

Look upon this journey into Mystics Magazine as an opportunity to discern for yourself as to how these things may be able to help you in your own spiritual journey.

This is an opportunity to have a conversation with some of the greatest mystical minds in history. So consider listening in . . .

The Sikh Religion

By Max Arthur MacAuliffe 1909

DIVINE SERVICES BY GURU NANAK AND OTHER GURUS

THE JAPJI

THERE is but one God whose name is true, the Creator, devoid of fear and enmity, immortal, unborn, self-existent by the favour of the Guru.

REPEAT HIS NAME

The True One was in the beginning; the True One was in the primal age.

The True One is now also, O Nanak; the True One also shall be.

God was true in the beginning, he was true in the primal age
He is true now also, Nânak, and He also will be true.

I

By thinking I cannot obtain a conception of *Him*, even though I think hundreds of thousands of times.

Even though I be silent and keep my

attention firmly fixed on Him, I cannot preserve silence.

The hunger of the hungry *for God* subsideth not though they obtain the load of the worlds.

If man should have thousands and hundreds of thousands of devices, even one would not assist him in obtaining God.

How shall *man* become true before God?
How shall the veil of falsehood be rent?
By walking, O Nanak, according to the will of the Commander as preordained.

II

By His order bodies are produced; His order cannot be described.

By His order Souls are infused into them; by His order greatness is obtained.

By His order men are high or low; by His order they obtain preordained pain or pleasure.

By His order some obtain their reward; by His order others must ever wander in transmigration.

All are subject to His order; none is exempt from it.

He who understandeth God's order, O Nanak, is never guilty of egoism.

III

Who can sing His power? Who hath
power to *sing it*?
Who can sing His gifts or know His
signs?

Who can sing His attributes, His
greatness, and His deeds?
Who can sing is knowledge whose
study is arduous?
Who can sing Him, who fashioneth the
body and *again* destroyeth it?
Who can sing Him, who taketh away
life and again restoreth it?
Who can sing Him, who appeareth to be
far, *but* is known *to be near*.
Who can sing Him, who is all-seeing
and omnipresent?
In describing Him there would never be
an end.
Millions of men give millions upon
millions of descriptions of Him, *but they
fail to describe Him*.
The Giver giveth; the receiver groweth
weary of receiving.
In every age man subsisteth by *His
bounty*.
The Commander by His order hath laid
out the way *of the world*.
Nanak, God the unconcerned is happy.

IV

True is the Lord, true is His name; it is
uttered with endless love.

People pray and beg, 'Give us, give us
the Giver giveth His gifts;

Then what can we offer Him whereby
His court may be seen?

What words shall we utter with our lips,
on hearing which He may love us?

At the ambrosial hour of *morning*
meditate on the true Name and *God's*
greatness.

Some sing His power according to their
abilities;

Some sing, His gifts according to their
knowledge of His signs;

Some sing His attributes, His greatness,
and His deeds;

Some sin His knowledge whose study is
arduous;

Some sing that He fashioneth tire body
and again destroyeth it;

Sonic that He taketh away the soul and
again restoreth it;

Sonic that He appeareth far from mortal
gaze;

Some that He is all-seeing and
omnipresent.

The Kind One will give us a robe of
honour, and by His favour we shall

reach the gate of salvation.
 Nanak, we shall thus know that God is
 altogether true.

V

He is not established, nor is He created.
 The pure one existeth by Himself.
 They who worshipped Him have
 obtained honour.

Nanak, sing His *praises* who is the
 Treasury of excellences.

Sing and hear and put His love into
 your hearts.

Thus shall your sorrows be removed,
 and you shall be absorbed in Him who
 is the abode of happiness.

Under the Guru's instruction God's
 word is heard; under the Guru's
 instruction its knowledge is acquired;
 under the Guru's instruction man learns
 that God is everywhere contained.

The Guru is Shiv; the Guru is Vishnu
 and Brahma; the Guru is Parbati,
 Lakhshmi, and Saraswati.

Under the Guru's instruction God's
 word *is heard*; under the Guru's
 instruction the knowledge of it *is*
acquired; it is contained in the Guru's
 instruction.

The voice of God is found as well in other compositions as in the Veds; the voice of God is all-pervading.

The pious; know the Gum's instruction, *that* God is everywhere contained.

The voice of the Guru is as the Veds for the holy; they are absorbed in it.

If I knew Him, should I not describe Him? He cannot be described by words. My Guru hath explained one thing to me--

That there is *but* one Bestower on all living beings; may I not forget Him!

VI

If I please Him, that is my place of pilgrimage to bathe in; If I please Him not, what ablutions shall I make? What can all the created beings I behold obtain without *previous* good acts? Precious stones, jewels, and gems *shall be treasured up* in thy heart if thou hearken to even one word of the Guru. The Guru hath explained one thing to me--

That there is but one Bestower on all living beings; may I not forget Him!

VII

Were man to live through the four ages,
yea ten times longer;
 Were he to be known on the nine
 continents, and were everybody to
 follow in his train;
 Were he to obtain a great name and
 praise and renown in the world;
 If God's look of favour fell not on him,
 no one would notice him.
 He would be accounted a worm among
 worms, and even sinners would impute
 sin to him.

Nanak, God may bestow virtue on those
 who are devoid
 of it, as well as on those who *already*
 possess it;
 But no such person is seen as can
 bestow virtue upon Him.

VIII

By hearing *the name of* God men *become*
 Sidhs, Pirs, Surs, and Naths;
 By hearing *the Name* man *understandeth*
the real nature of the earth, its supporting
 bull, and Heaven;
 By hearing *the Name* man *obtaineth a*
knowledge of the Continents, the worlds,
 and the nether regions.
 By hearing *the Name* death doth not

affect one.

Nanak, the saints are ever happy.

By hearing *the Name* sorrow and sin are no more.

IX

By hearing *the Name* man become as Shiv, Brahma, and Indar.

By hearing the Name *even* the low become highly lauded.

By hearing the Name the way of Jog and the secrets of the body *are obtained*.

By hearing the Name man *understandeth the real nature* of the Shastars, the Simtritis, and the Veds.

Nanak, the saints, are ever happy.

By hearing the Name sorrow and sin are no more.

X

By hearing the Name truth, contentment, and divine knowledge *are obtained*.

Hearing the. Name. is equal to bathing at the sixty-eight *places of pilgrimage*.

By hearing the Name and reading it man obtaineth honour.

By hearing the Name the mind is composed and fixed on God.

Nanak, the saints are ever happy.

By hearing the Name sorrow and sin are
no more.

XI

By hearing the Name, the depth of the
sea of virtue is sounded.

By hearing the Name *men become*
Shaikhs, Pirs, and Emperors.

By hearing the Name a blind man
findeth his way.

By hearing the Name the unfathomable
becometh fathomable.

Nanak, the saints are ever happy.

By hearing the Name sorrow and sin are
no more.

XII

The condition of him who obeyeth God
cannot be described.

Whoever trieth to describe it, shall
afterward repent.

There is no paper, or pen, or writer
To describe *the condition* of him who
obeyeth God.

So pure is His Name--

Whoever obeyeth God knoweth *the*
pleasure of it in his own heart.

XIII

By obeying Him wisdom and
 understanding *enter* the mind;
 By obeying Him man knoweth all
 worlds
 By obeying Him man suffereth not
 punishment;
 By obeying Him man shall not depart
 with Jam
 So pure is God's name--
 Whoever obeyeth God knoweth the
 pleasure of it in his own heart.

XIV

By obeying Him man's path is not
 obstructed;
 By obeying Him man departeth with
 honour and distinction;
 By obeying Him man proceedeth in
 ecstasy on his way;
 By obeying Him man formeth an
 alliance with virtue--
 So pure is God's name--
 Whoever obeyeth God knoweth the
 pleasure of it in his own heart.

XV

By obeying Him man attaineth the gate
 of salvation
 By obeying Him man is saved with his

family;
 By obeying Him the Guru is saved, and
 saveth his disciples;
 By obeying Him, O Nanak, man
 wandereth not *in quest* of alms--
 So pure is God's name--
 Whoever obeyeth God knoweth the
 pleasure of it in his own heart.

XVI

The elect are acceptable, the elect are
 distinguished
 The elect obtain honour in God's court;
 The elect shed lustre on the courts of
 kings.
 The attention of the elect is bestowed on
 the one Guru.
 If any one say he can form an idea of
 God, *he way say so,*

By obeying Him man proceedeth not by
 the path of destruction.

Man proceedeth by the broad, not the
 narrow way.

But the Creator's works cannot be
 numbered.
 The bull *that is spoken of* is righteousness,
 the offspring of mercy,
 Which supported by patience
 maintaineth the order of nature.

Whoever understandeth this is a true
 man.
 What a load there is upon the bull!
 Beyond this earth there are more
 worlds, more and more.
 What power can support their weight?
 The names of living things, their species,
 and colours
 Have all been written with a flowing
 pen.
 Doth any one know how to write an
 account of them?
 If the account were written, how great it
 would be
 What power and beautiful form are
 Thine, O God!
 Who hath power to know how great
 Thy gifts are?
 By one word Thou didst effect the
 expansion *of the world*,
 Whereby hundreds of thousands of
 rivers were produced.
 What power have I to describe Thee?
So powerless am I, that I cannot even once
 be a sacrifice unto Thee.
 Whatever pleaseth Thee is good.
 Thou, O Formless One, art ever secure.

XVII

Numberless thy worshippers, and
 numberless Thy lovers
 Numberless Thine adorers, and

numberless they who perform
 austerities for Thee
 Numberless the reciters of *sacred* books
 and Veds

Numberless Thy Jogis whose hearts are
 indifferent *to the world*;
 Numberless the saints who ponder on
 Thine attributes and divine knowledge;
 Numberless Thy true men; numberless
 Thine almsgivers
 Numberless Thy heroes who face the
 steel of their enemies;
 Numberless Thy silent *worshippers* who
 lovingly fix their thoughts upon Thee.
 What power have I to describe Thee?
So lowly am I, that I cannot even once be
 a sacrifice unto Thee.
 Whatever pleaseth Thee is good.
 O Formless One, Thou art ever secure.

XVIII

Numberless are the fools appallingly
 blind
 Numberless are the thieves and
 devourers of others' property;
 Numberless those who establish their
 sovereignty by force;
 Numberless the cut-throats and
 murderers
 Numberless the sinners *who pride*
themselves on committing sin;

Numberless the liars who roam about
 lying;
 Numberless the filthy who enjoy filthy
 gain
 Numberless the slanderers who carry
 loads of *calumny*, on their heads
 Nanak thus describeth the degraded.
So lowly am I, I cannot even once be a
 sacrifice unto Thee.
 Whatever pleaseth Thee is good.
 O Formless One, Thou art ever Secure.

XIX

Numberless *Thy* names, and numberless
Thy places.
 Completely beyond reach are *Thy*
 numberless worlds.
 Numberless they who repeat *Thy name*
 with *all* the strength of their intellects.
 By letters *we repeat* *Thy name*, by letters
 we praise Thee
 By letters *we acquire* divine knowledge,
 and sing *Thy praises* and *Thine*
 attributes,
 By letters we write and utter the word of
God;
 By the letters *recorded* on man's head his
 destiny is declared.
 He who inscribeth them on others,
 beareth them not on His own head.
 As He ordaineth, so shall man obtain.
 As great *Thy creation*, O God, so great is

Thy fame
 There is no place without *Thy* name.
 What power have I to describe Thee
So lowly am I, that I cannot even once be
 a sacrifice unto Thee.
 Whatever pleaseth Thee is good.
 O Formless One, Thou art ever secure.

XX

When the hands, feet, and *other members*
 of the body are covered with filth,
 It is removed by washing with water.
 When thy clothes are polluted,
 Apply soap, and the impurity shall be
 washed away.
 So when the mind is defiled by sin,
 It is cleansed by the love of the Name.
 Men do not become saints or sinners by
 merely calling themselves so.

The recording angels take with them a
 record of man's acts.
 It is he himself soweth, and he himself
 eateth.
 Nanak, man suffereth transmigration by
 God's order.

XXI.

Pilgrimage, austerities, mercy, and
 almsgiving on general and special
 occasions

Whosoever performeth, *may obtain* some little honour;

But he who heareth and obeyeth and loveth *God* in his heart,

Shall wash off his *impurity* in the place of pilgrimage, within him.

All virtues are Thine, O Lord; none are mine.

There is no devotion without virtue.

From the Self-existent *proceeded* Maya (athi), whence issued a word which produced Brahma and the rest--

'Thou art true, Thou art beautiful, there is ever pleasure in Thy heart!'

What the time, what the epoch, what the lunar day, and what the week-day,

What the season, and what the month when the world was created,

The Pandits did not discover; had they done so, they would have recorded it in the Purans.

Nor did the Qazis discover it; had they done so, they would have recorded it in the Quran:

Neither the Jogi nor any other *mortal* knows the lunar day, or the week-day, or the season, or the month.

Only the Creator who fashioned the world knoweth *when He did so*.

How shall I address Thee, O God? how shall I praise Thee? how shall I describe Thee? and how shall I know Thee?

Saith Nanak, everybody speaketh of
Thee, one wiser than another.
Great is the Lord, great is His name;
what He doeth cometh to pass.
Nanak, he who is proud shall not be
honoured on his arrival in the next
world.

XXII

There are hundreds of thousands of
nether and upper regions.
Men have grown weary at last of
searching *for God's limits*; the Veds say
one thing, *that God has no limit*.
The thousands of Purans and
Muhammadan books tell that in reality
there is but one principle.
If God can be described by writing, then
describe Him; *but* such description is
impossible.
O Nanak, call Him great; only He
Himself knoweth how great He is.

XXIII

Praisers praise God, but have not
acquired a knowledge of Him,
As rivers and streams fall into the sea,
but know not *its extent*.
Kings and emperors who possess oceans
and mountains of property and wealth,

Are not equal to the worm which
 forgetteth not God in its heart.

XXIV

There is no limit to God's praises; to
 those who repeat *them* there is no limit.

There is no limit to His mercy, and to
 His gifts there. is no limit.

There is no limit to what God seeth, no
 limit to what He heareth.

The limit of the secret of His heart
 cannot be known.

The limit of His creation cannot be
 known; neither His near nor His far side
 can be discovered.

To know His limits how many vex their
 hearts.

His limits cannot be ascertained

Nobody knoweth His limits.

The more we say, the more *there remains*
 to be said.

Great is the Lord, and exalted is His
 seat.

His exalted name is higher than the
 most exalted.

Were any one else ever so exalted,

Then he would know that exalted Being

How great He is He knoweth Himself.

Nanak, God bestoweth gifts *on whom He*
looketh with favour and mercy.

XXV

His many bounties cannot be recorded,
 He is a great giver and hath not it
 particle of covetousness.
 How many, *yea* countless heroes beg of
 Him!
 How many *others* whose number cannot
 be conceived
 How many pine away in sin!
 How many persons receive yet deny
 God's gifts
 How many fools there are who *merely*
 eat!
 How many are ever dying in distress
 and hunger
 O Giver, these are also Thy gifts.

Rebirth and deliverance depend on Thy
 will:
 Nobody can interfere with it.
 If any fool try to interfere with it
 He shall himself know the punishment
 he shall suffer.
 God himself knoweth *to whom He may*
give, and He Himself giveth:
 Very few acknowledge this.
 He to whom God hath given the *boon* of
 praising and lauding Him,
 O Nanak, is the King of kings.

XXVI

Priceless are Thine attributes, O God,
 and priceless Thy dealings;
 Priceless Thy dealers, priceless Thy
 storehouses
 Priceless what cometh from Thee, and
 priceless what is taken away;
 Priceless Thy rate and priceless the time
for dealing;
 Priceless Thy justice and priceless Thy
 court;
 Priceless Thy weights and priceless Thy
 measures;
 Priceless Thy gifts and priceless Thy
 marks;
 Priceless Thy mercy and priceless Thine
 ordinances.
 How beyond all price *Thou art* cannot be
 stated.
 Ever speaking of Thee men continue to
 fix their thoughts on Thee.

That God is ever true, He is the true
 Lord, and the true Name.
 He who made this world is and shall be;
 He shall neither depart, nor be made to
 depart.
 He who created things of different
 colours, descriptions, and species,
 Beholdeth His handiwork which
 attesteth His greatness.
 He will do what pleaseth Himself; no

order may be issued to Him.
 He is King, the King of kings, O Nanak;
all remain subject to His will.

XXVIII

Make contentment and modesty thine
 earrings, self-respect thy wallet,
 meditation the ashes to *smear on thy*
body;
 Make thy body, which is only a morsel
 for death, thy beggar's coat, and faith
 thy rule of life and thy staff.
 Make association with men thine Ai
 Panth, and the conquest of thy heart the
 conquest of the world.

To Thee sing chaste and
 patient of mankind,
 Unyielding heroes of true
 faith approved.
 To Thee sing pandits and
 the chiefs of saints
 The ages four and Veds to
 them assigned.
 To Thee sing maidens who
 delight the sense,
 This world of ours, high
 heaven, and hell below.
 To Thee sing gems from
 Vishnu's sea that rose,
 And eight and sixty spots
 of pilgrims' haunt.

To Thee sing heroes and
 the men of might;
 The sources four from
 which all life doth spring.
 To Thee sing regions, orbs,
 and universe,
 Created, cherish'd, and
 upheld by Thee!
 To Thee sing those whose
 deeds delight Thine eye,
 The hosts who wear the
 colours of Thy faith.
 All things beside which
 sing Thy glorious name,
 Could ne'er be told by
 Nanak's lowly song.

HAIL! HAIL TO HIM,

The primal, the pure, without
 beginning, the indestructible, the same
 in every age!

XXIX

Make divine knowledge thy food,
 compassion thy store
 keeper, and the voice which is in every
 heart the pipe *to call to repast*.
 Make Him who hath strung the whole
 world *on His string* thy spiritual Lord;
 let wealth and supernatural power be
 relishes for others.

Union and separation is the law which
regulateth the world. By destiny we
receive our portion.

HAIL! HAIL TO HIM,

The primal, the pure, without
beginning, the indestructible, the same
in every age!

XXX

One Maya in union *with* God gave birth
to three acceptable children.

One of them is the creator, the second
the provider, the third performeth the
function of destroyer.

As it pleaseth God, He directeth them
by His orders.

He beholdeth them, but is not seen by
them. This is very marvellous.

HAIL! HAIL TO HIM,

The primal, the pure, without
beginning, the indestructible, the same
in every age!

XXXI

His seat and His storehouses are in
every world.

What was to be put into them was put

in at one time.
 The Creator beholdeth His creation.
 Nanak, true is the work of the True One.

HAIL! HAIL TO HIM,

The primal, the pure, without
 beginning, the indestructible, the same
 in every age!

XXXII

Were one tongue to become a hundred
 thousand, and a hundred thousand to
 become twentyfold more,
 I would utter the name of the one Lord
 of the world hundreds of thousands of
 times *with all my tongues*.
 In this way I should ascend the stairs of
 the Lord, and become one with Him.
 On hearing of the exaltation of the
 religious the vile become jealous.
 Nanak, *the former* have found the Kind
 One, while false is the boasting of the
 false.

XXXIII

I have no strength to speak and no
 strength to be silent.
 I have no strength to ask and no
 strength to give
 I have no strength to live, and no

strength to die,
 I have no strength to acquire empire or
 wealth which produce a commotion in
 the heart.
 I have no strength to meditate on Thee
 or ponder on divine knowledge;
 I have no strength *to find* the way to
 escape from the world.
 He in whose arm there is strength, may
 see what he can do.
 Nanak, no one is of superior or inferior
strength before God.

XXXIV

God created nights, seasons, lunar days,
 and week days,
 Wind, water, fire, and the nether
 regions.
 In the midst of these He established the
 earth as a temple.
 In it *He placed* living beings of different
 habits and kinds.
 Their names are various and endless,
 And they are judged according to their
 acts.
 True is God, and true is His court.
 There the elect are accepted and
 honoured.
 The Merciful One marketh them
 according to their acts.
 The bad and the good shall there be
 distinguished.

Nanak, on arrival there, this shall be seen.

XXXV

Such is the practice in the realm of righteousness.

I now describe the condition of the realm of knowledge.

How many winds, waters, and fires!
how many Krishans and Shivs!

How many Brahmas who fashioned worlds! *how many* forms, colours, and garbs!

How many lands of grace *like this!*
now many mountains!

how many Dhurus and instructors such as his.

How many Indars, how many moons and suns, how many regions and countries!

How many Sidhs, Budhs, how many Naths! now many goddesses and representations *of them!*

How many demigods and demons! how many saints, how many jewels and seas!

How many sources of life! how many languages! and how many lines of kings!

How many possessors of divine knowledge! now many worshippers!
Nanak, there is no end of them.

XXXVI

In the realm of knowledge the light of
 divine knowledge is resplendent.
 There are heard songs from which
 millions of joys and pleasures *proceed*.
 Beauty is the attribute of the realm of
 happiness.
 There things are fashioned in an
 incomparable manner.
 What is done there cannot be described.
 Whoever endeavoureth to describe it
 shall afterwards repent.
 There are fashioned knowledge,
 wisdom, intellect, and understanding;
 And there too is fashioned the skill of
 demigods and men of supernatural
 power.

XXXVII

Force is the attribute of the realm of
 action.
 Incomparable are they who dwell
 therein.
 There are very powerful warriors and
 heroes
 They are filled with the might of Ram.-
 There are many Sitas in the midst of
 greatness,
 Their beauty cannot be described
 They die not, neither are they led astray
 In whose hearts God dwelleth.

There dwell congregations of saints
They rejoice; the True One is in their
hearts.

God dwelleth in the true realm.
He looketh on its denizens with an eye
of favour, and rendereth them happy.
There are continents, worlds, and
universes.
Whoever trieth to describe them shall
never arrive at an end.

There are worlds upon worlds and
forms *upon forms*.
They *fulfil* their functions according to
God's orders:
God beholding and contemplating them
is pleased.
Nanak, to describe *them* would be
impossible.

XXXVIII

Make continence thy furnace,
resignation thy goldsmith,
Understanding thine anvil, divine
knowledge thy tools,
The fear of *God* thy bellows, austerities
thy fire,
Divine love thy crucible, and melt God's
name therein.
In such a true mint the Word shall be
coined.
This is the practice of those on whom

God looketh with an eye of favour.
Nanak, the Kind One by a glance
maketh them happy.

The air is the guru, water our father,
and the great earth our mother;
Day and night are our two nurses, male
and female, who set the whole world a-
playing.

Merits and demerits shall be read out in
the presence of the Judge.

According to men's acts, some shall be
near, and others distant *from God*.

They who have pondered on the Name
and departed after the completion of
their toil,

Shall have their countenances made
bright, O Nanak; how many shall be
emancipated in company with them!

Mystics Magazine

Sikh Mystical Theology

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