

# Is this World True or False?

## (ਇਹ ਜਗ ਸਚ ਕਿ ਝੂਠ?)

ਲਗਾਂ ਮਾਤ੍ਰਾਂ - Ləgāṁ Māṭṛāṁ in Gurbānē<sup>1</sup> are utilized to differentiate between the nouns, verbs, adjectives and adverbs etc. Knowledge and understanding of these contributes in clarifying the intended meaning and emphasis. For example ਨਾਮ - nām, ਨਾਮੁ - nāmū & ਨਾਮਿ - naamē<sup>i</sup>; ਮਨ - mən, ਮਨੁ - mənū & ਮਨਿ - mənē<sup>ii</sup> are distinct words by virtue of the diacritics used with each. Representing these accurately in the Romanized version is vital, though a challenge. Neglect of these is a misrepresentation leading to mistaken interpretation. Not all of these diacritics are pronounced, a few remain silent. For example: ਹੁਕਮ - hūkām, ਹੁਕਮੁ - hūkāmū, and ਹੁਕਮਿ - hūkāmē<sup>iii</sup> are distinct words; 'ū' at the end of ਹੁਕਮੁ - hūkāmū and 'ē' at the end of ਹੁਕਮਿ - hūkāmē are used for the grammatical depiction and remain silent. These are NOT TO BE PRONOUNCED. This approach is applicable throughout this article. For accurate reading and enjoyment of the Romanized text readers are requested to keep this into consideration.

In Gurbānē the world is defined as True as well as False. This article reviews both these aspects, citing a few verses from the Gurbānē, for enhanced understanding of each.

This extant universe and beyond, is a relentless mystery to the humanity. The marvels of nature are continually being enjoyed and explored, yet there is ample unknown about this universe as well as the ones millions of light years away from the planet earth. The inhabitants of this earth continually enjoy boundless blessings of nature. To name a few - the Sun, the Moon, the seas, the sky, the day and the night, the wind, the rain, the snow, the rivers, the mountains, the dynamic weather, the realized beauty of nature, the visibility, the feel, the touch, the smell along with the utilization of numerous materialistic joys and sorrows of this world. All these are doubtlessly TRUE. This truthful existence of the world is mentioned in multiple ways and verses in the Gurbānē such as:

- Īhū jəgū, səchàì kē hāì kōḍəṛē, səchei kà, vīchē vāsū II<sup>iv</sup> ਇਹੁ ਜਗੁ, ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ, ਸਚੇ ਕਾ, ਵਿਚਿ ਵਾਸੁ ॥

***This universe is True master's (God's) own palace in which He impeccably resides.***

- Səgəlē bəṇəṭ bəṇāē aapei II Aapei kərei, kərayei, thāpei II<sup>v</sup> ਸਗਲੀ ਬਣਤ ਬਣਾਈ ਆਪੇ ॥ ਆਪੇ ਕਰੇ, ਕਰਾਏ, ਥਾਪੇ ॥

***This entire cosmos is His own creation. He is solely instrumental in ensuring its development and existence. He creates, establishes, and ensures that His command is duly executed.***

- Īhū jəgū vāṛē, meirā p,bh maalē II Səḍā səməlei, kō nāhē k'hālē II<sup>vi</sup> ਇਹੁ ਜਗੁ ਵਾੜੀ, ਮੇਰਾ ਪ੍ਰਭੁ ਮਾਲੀ ॥ ਸਦਾ ਸਮਾਲੇ, ਕੋ ਨਾਹੀ ਖਾਲੀ ॥

***This universe is His own garden of which He Himself is the Gardener (custodian). He tends to all (just as the gardener tends to all the plants in the garden) without any preference or prejudice. No one, big or small, rich or poor, good or bad, beautiful or ugly is deprived of being the receiver of His care and attention.***

<sup>1</sup> Gurbānē is the content of S,ee Gūrū G,ḍāṁth Sāhīb, the holy book of the Sikhs.

The Gûrbânê also states that not only this universe, but numerous universes, away from this one, are also part of His creation. His abundant creation is endless and beyond human beings' comprehension. As stated below:

- Pātālā pātāl lək<sup>h</sup>, aagāsaa aagās II<sup>vii</sup> ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

***There are numerous (countless) earths, netherworlds, and skies.<sup>2</sup>***

This fact is further reinforced by the verse below:

- Keiṭei pəvəṇ, pāṇē, vāisə<sup>n</sup>tər, keiṭei, Kān, Məheis II<sup>viii</sup> ਕੇਤੇ ਪਵਣ, ਪਾਣੀ, ਵੈਸੰਤਰ, ਕੇਤੇ, ਕਾਨ, ਮਹੇਸ ॥  
 Keiṭei Bərmei, ghārəṭṭē ghārēyēh, roop r<sup>n</sup>g kei veis II ਕੇਤੇ ਬਰਮੇ, ਘਾੜਤਿ ਘੜੀਅਹਿ, ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥  
 Keiṭēyā kərəm, bhoomee, meir, keiṭei, keiṭei dhoo ūpḍeis II ਕੇਤੀਆ ਕਰਮ, ਭੂਮੀ, ਮੇਰ ਕੇਤੇ, ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥  
 Keiṭei l<sup>n</sup>d, Ch<sup>n</sup>d, Soor keiṭei, keiṭei m<sup>n</sup>dəl ḍeis II ਕੇਤੇ ਇੰਦ, ਚੰਦ, ਸੂਰ ਕੇਤੇ, ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥  
 Keiṭei sīdh, būdh, nāth keiṭei, keiṭei D̄eivē veis II ਕੇਤੇ ਸਿਧ, ਬੁਧ, ਨਾਥ ਕੇਤੇ, ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥  
 Keiṭei D̄eiv, ḍānūv, mūnē keiṭei, keiṭei rəṭən sāmū<sup>n</sup>d II ਕੇਤੇ ਦੇਵ, ਦਾਨਵ, ਮੁਨਿ ਕੇਤੇ, ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥  
 Keiṭēyā k<sup>h</sup>āṇē, keiṭēyā bāṇē, keiṭei pāt, nārī<sup>n</sup>d II ਕੇਤੀਆ ਖਾਣੀ, ਕੇਤੀਆ ਬਾਣੀ, ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥  
 Keiṭēyā sūrtē, seivək keiṭei, Nāṇək, a<sup>n</sup>tū nā a<sup>n</sup>tū II35II ਕੇਤੀਆ ਸੁਰਤੀ, ਸੇਵਕ ਕੇਤੇ, ਨਾਨਕ, ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

***There are verities and variations of - Air (composition of air varies at different elevations on earth. Air quality and type is of different composition at different planets and universes), Water (soft water, hard water, salt water, sweet water, cold water, hot water are all found on earth itself at varying locations), and Fire (bonfire, wildfire, gas fire, oil fire, wood fire, coal fire, charcoal fire etc. are just a few of multiple types of fire), multiple Lord K,ishna(s), and Lord Mahesh(s) (Shiva). There are numerous Lord Brahma(s) engrossed in creating abundant creatures with distinct colors, complexions and shapes. There are various accomplishments, Earths, soils (composition of soil differs within the Earth, and on Moon, Mars, Saturn etc), mountains, saint Dh,oo and preachings. There are countless l<sup>n</sup>d,a(s), moons, suns, universes, galaxies. There are abundant Sīdhā(s), worshippers, Buddha(s), Nāth(s) and Goddesses in multiple forms. Numerous incarnations, beasts, Mūnees, seas, oceans containing varieties of pearls. Countless sources of production and reproduction, languages, and scripts. So are, endless empires, emperors, meditators, disciples etc. Nanak says, Almighty's creation is countless and endless. There is no end to His endless creation.<sup>3</sup>***

These few examples, cited above, explain beautifully about the TRUE, and endless existence of His bountiful creation. However, alongside this explanation the Gûrbânê also states that:

- Jəg rəchnā səbh jhoodḥ hāi, jaanē leihū rei meet II<sup>ix</sup> ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ, ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥  
 Kəhē Nāṇək, thīrū nā rəhāi, jéú, bāloo kē bhēṭṭē II ਕਹਿ ਨਾਨਕ, ਥਿਰੁ ਨਾ ਰਹੈ, ਜਿਉ, ਬਾਲੂ ਕੀ ਭੀਤਿ ॥੪੯॥

***O' my fellow traveler, realize and understand that this world is ALL FALSE just like the existence of a sand castle. One's existence in this world does not remain extant for long. Neither this world nor its objects are everlasting. Permanency in this world is an illusion.***

Note: In the verse above life span of a human being and/or a creature is compared to the longevity of this world. Stay of a living being in this world is correlated to the existence of a sand castle. The stay of a human being and/or any individual, in this world, is (short) similar to the survival of a sand castle.

- Jéuō sūpənā, ṛū peik<sup>h</sup>ənā, àisei, jəg kəṇ jaanē II<sup>x</sup> ਜਿਉ ਸੁਪਨਾ, ਅਰੁ ਪੇਖਨਾ, ਐਸੇ, ਜਗ ਕਉ ਜਾਨਿ ॥

<sup>2</sup> Existence of multiple Galaxies was stated by Guru Nāṇək over 500+ years ago. This intricacy is baffling the most modern scientists even today.

<sup>3</sup> Years ago Guru Nāṇək explanation of endless creation and modern science continues to learn about more and more new galaxies in continued amazement.

Īn mài, kŭchhŭ sàchō nāhē, Nāṇak, bīnŭ, bhāgvān ॥23॥ ਇਨ ਮੈ, ਕਛੁ ਸਾਚੋ ਨਹੀ, ਨਾਨਕ, ਬਿਨੁ, ਭਗਵਾਨ ॥੨੩॥

***In this verse one's existence is compared to a dream. The fascination of every object is akin to the illusions in a dream. Activities experienced in dreams are untrue on awakening. Similar is the subsistence of visible objects of this world. Nāṇak says, nothing in this world is everlasting except for that almighty God. All materialistic items are subject to destruction. God is the only indestructible entity.***

The mind set of entire humanity is engrossed in this illusionary world. This is stated in the Gŭrbānē as follows:

➤ Jhooḍā éhŭ s'ārŭ, kīnē sāmjhāeēai ॥<sup>xi</sup> ਝੂਠਾ ਇਹੁ ਸੰਸਾਰੁ, ਕਿਨਿ ਸਮਝਾਈਐ ॥

Sāchē nā dhārei pīaarŭ, dh'n'dhāi dhāeēai ॥ ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ, ਧੰਧੈ ਧਾਈਐ ॥

***This world, or one's stay in this world, is FALSE; but to whom to counsel! Everyone is so engrossed in their affairs and activities that no one has the time, the inclination, or the willingness to even think about differentiating between the TRUE and the FALSE; forget about the realization!! No one is willing or interested in listening to this valuable counsel that this world, in fact, is all FALSE. It is an illusion!***

These verses illustrate that the entire creation of this world is FALSE. Well, which part of the Gŭrbānē is being informative?

Do the statements about the world being TRUE hold good, or is the directive to consider the whole existence FALSE an accurate message?

So, what is the bottom line? Let us face the fact - life is short and death is imminent. Thus these preachings of the Gŭrbānē are not a contradiction. These are a clear awakening that the trueness of the world is similar to the existence of a sand castle. However good looking and large the sand castle may be, it is not suitable for habitation and does not carry any permanency. Similarly, the world, though very attractive, fascinating, enjoyable, and appealing is not a place of permanent residence.

Consider the example of an object in front of a mirror; the reflection is visible only for the duration of the stay of the object. Reflection changes with replacement of objects and vanishes if there is no object. The mirror has not changed, moved, or being modified in any manner but the replacement of objects changes the image. Similarly, a dream in sleep is existent but becomes non-existent on awakening. Likewise, existence of clouds in the sky, though true, is transient. Similar is the permanency of this world to an individual. Once the occupant is gone, the existence of the world does not matter for the departed soul. Therefore, the whole cycle is just like the replaced objects in front of the mirror.

The TEMPORARY stay in this (so called) PERMANENT world is THE FALSE component of the imagined TRUE existence. This is the message, the Gŭrbānē is conveying, to awaken the conscience of a human being. Every visible object that comes into this world will perish and vanish. There is no permanency of anything in this world. Everything that is visible and invisible to the eye, is subject to destruction. Even the Sun, the Moon, the vegetation will all vanish one day, it's just a matter of time. Some objects will go sooner, others later.

**Therefore, O' human being! do not develop any attachment to these worldly objects. Treat all these like an air travel, a lounge stay, use of a guest house, participation in a conference, taking a train (rail road) trip, meeting passengers at an airport, a bus stop, a train and the alike. Every individual will depart from this world, alone and empty-handed, leaving behind all those beloved possessions, relatives, companions and comforts. Therefore, refrain from indulging in treachery, atrocities, crime, cheating, conspiracies, greed, lust, jealousy, joys and sorrows of this TEMPORARY world. Because, in the end, all these belongings will become FALSE. Avail this golden opportunity to thank and remember the almighty who is THE SOLE giver and the creator.**

Note: The Gûrbânê mandates hard work and honest earnings to run the family. Preaching of the Gûrbânê advise against getting engrossed, involved and lost in amassing the worldly possessions and the greed thereof. It does not forbid being rich. It reinforces remembering the Giver, the Creator and mandates refraining from performing sins, atrocities, injustice, to amass the worldly possessions. The Gûrbânê teaches awareness to distinguish between the TRUE and the FALSE and vice-versa.

<sup>i</sup> Prevailing English transliterations have written all three versions of ਨਾਮ - nām as naam.

<sup>ii</sup> Prevailing English transliterations have written all three versions of ਮਨ - mən as man and men - a plural of man. Very difficult for an a person unfamiliar with Gûrmûk<sup>h</sup>ê to figure out that either 'man' or 'men' in fact represent mən - ਮਨ.

<sup>iii</sup> Prevailing English transliterations have written all three versions of ਹੁਕਮਿ - hûkəmə as hukam.

<sup>iv</sup> ਇਹੁ - ĩhũ = this, ਜਗੁ - jəgũ = world (entire creation inclusive of this universe and beyond), ਸਚੈ ਕੀ - səc̥həi kē = God's own, ਹੈ - həi = is, ਕੋਠੜੀ - kōṭṭṛī = residence, palace, ਸਚੇ ਕਾ - səc̥həi kà = Almighty's, ਵਿਚਿ - vīc̥hī = within (this universe), ਵਾਸੁ - vāsũ = reside, existence.

<sup>v</sup> ਸਗਲੀ - səgālē = entire, ਬਣਤ - bəṇəṭ = creation, ਬਣਾਈ - bəṇāē = created (by), ਆਪੇ - aapei = God himself, ਕਰੇ - kərei = does, ਕਰਾਏ - kərayei = (instrumental in) getting it done, ਥਾਪੇ - thāpei = create, place, institute.

<sup>vi</sup> ਇਹੁ - ĩhũ = this, ਜਗੁ - jəgũ = entire universe, ਵਾੜੀ - vārē = garden, ਮੇਰਾ - meirā = my, ਪ੍ਰਭੁ - pṛbh = God, ਮਾਲੀ - maalē = Gardener, ਸਦਾ - səḍā = always, ਸਮਾਲੇ - səməlē = tends (takes care), ਕੋ ਨਾਹੀ - kō nāhē = none (whatsoever), ਖਾਲੀ - khālē = overlooked (note: literal meaning of “khālē” is empty or unfilled). In this case, the word is for poetic flow to state that None is deprived of His care and attention.

<sup>vii</sup> ਪਾਤਾਲਾ ਪਾਤਾਲ - pātālā pātāl = multiple netherworlds, ਲਖ - lak<sup>h</sup> = one hundred thousand equals to one Lak<sup>h</sup>. However, here the reference is to signify “numerous”, ਆਗਾਸਾ ਆਗਾਸ - aagāsaa aagās = multiple skies.

<sup>viii</sup> ਕੇਤੇ - keṭei = numerous, ਪਵਣ - pəvəṇ = wind, air, ਪਾਣੀ - pāṇē = water, ਵੈਸੰਤਰ - vəisəṇṭar = fire, ਕਾਨ - Kān = one of the names of Lord Kṛishna, ਮਹੇਸ - Məheis = one of the names of Lord Shiva, ਬਰਮੇ - Bərmei = Lord Brāhmā (according to Hindu mythology, Lord Brāhmā is the authority, assigned by God, to look after the creation of the world), ਘਾੜਤਿ - ghāṛəṭṭē = creation, ਘੜੀਅਹਿ - ghāṛēyéh = engrossed in creating, ਰੂਪ - roop = forms (formation), ਰੰਗ - rṅg = colors, ਕੇ - kei = of, ਵੇਸ - veis = shapes, ਕੇਤੀਆ - keṭīyā = numerous, ਕਰਮ - kəram = deeds, ਭੂਮੀ - bhoomē = earths, ਮੇਰ - meir = mountains, ਧੂ - dhoo = bhāgəṭṭ Dh,oo or Dh,uv, ਉਪਦੇਸ - ūpḍeis = preaching(s), ਇੰਦ - īṇḍ = Lord īṇdra (according to Hindu mythology, Lord īṇdra is the lord of heaven as well as the creator of rain and thunderstorms), ਚੰਦ - Chṇḍ = moon, ਸੂਰ - Soor = Sun, ਮੰਡਲ - mṇḍal = universe (galaxies), ਦੇਸ - ḍeis = countries, (Note: ਮੰਡਲ ਦੇਸ - mṇḍal ḍeis read together would mean galaxies), ਸਿਧ - sīdh = particular class of worshippers who claim to denounce the world in search of salvation, ਬੁਧ - būdh = Buddhists (followers of Buddhism), ਨਾਥ - nāth = a particular sect of the yogis (yogis) who apply ash on the body, and/or a title assigned to the head of the yogi's, ਦੇਵੀ - ḍeivē = Hindu goddesses and/or incarnations, ਵੇਸ - veis = shapes and/or forms, ਦੇਵ - ḍeiv = heavenly, divine, anything of excellence, and is also one of the terms for a deity in Hinduism, ਦਾਨਵ - ḍānəv = beasts, ਮੁਨਿ - mūṇē = saints and/or pious persons, ਰਤਨ - rəṭən = pearls, ਸਮੁੰਦ - səmūṇḍ = oceans, ਖਾਣੀ - khāṇē = mines i.e. sources of production, ਬਾਣੀ - bāṇē = creations, ਪਾਤ - pāt = empires, ਨਰਿੰਦ - nəriṇḍ = emperors (nəriṇḍ a version of nəriṇḍrā i.e. nəṛ + īṇḍrā = he caretaker of humanity. In this case,

the reference is to empires and emperors), ਸੁਰਤੀ – sūrtē = ones who meditate (word “sūrtē” has multiple meanings depending upon the usage. Here, the word is used in combination with “sévak”, therefore, meditators appears to be the appropriate meaning), ਸੇਵਕ – seivək = disciples, ਅੰਤੁ - ʔᵐᵗᵘ = end, ਨ - nə = not, none, ਅੰਤੁ ਨ ਅੰਤੁ - ʔᵐᵗᵘ nə ʔᵐᵗᵘ = no end to the END i.e. endless.

<sup>ix</sup> ਜਗ - jəg = world, ਰਚਨਾ - rəchnā = creation, ਸਭ - səbh = entirely, ਝੂਠ - jhooḏ = false, ਹੈ - hai = is, ਜਾਨਿ - jaaně = realize, ਲੇਹੁ - leihū = accept, ਰੇ - rei = O', ਮੀਤ - meet = fellow traveler, ਕਹਿ - kəhě = says, ਨਾਨਕ - Nāṇak = Guru Nāṇak, ਬਿਰੁ - thīrū = existent, ਨਾ - nā = not, ਰਹੈ - rəhəi = remain, ਜਿਉ - jéu = similar to, ਬਾਲੂ - bāloo = sand, ਕੀ - kē = of, ਭੀਤਿ - bhētē = castle, building.

<sup>x</sup> ਜਿਉ - jéuō = similar to (just like), ਸੁਪਨਾ - sūpənā = dream, ਅਰੁ - arū = and, ਪੇਖਨਾ - peikᵐnā = seeing, visualizing, ਐਸੇ - àisei = likewise, ਜਗ - jəg = world, ਕਉ - kəu = (belonging) to, ਜਾਨਿ - jaaně = realize, consider, ਇਨ ਮੈ - in mài = within, ਕਛੁ - kūchhū = nothing, ਸਾਚੇ - sáčhō = true, ਨਹੀ - nəhē = not, ਨਾਨਕ - Nāṇak = says Nāṇak, ਬਿਨੁ - bīnū = except, ਭਗਵਾਨ - bhəgvān = God.

<sup>xi</sup> ਝੂਠਾ - jhooḏā = false, ਇਹੁ - éhū = this very, ਸੰਸਾਰੁ - sᵐsārū = world, ਕਿਨਿ - kīně = to whom, ਸਮਝਾਈਐ - səmjhāēēai = counsel or guide, ਸਚਿ - səchě = with truth, ਨ - nə = not, ਧਰੇ - dhərei = considers, ਪਿਆਰੁ - pīaarū = attachment, ਧੰਧੈ ਧਾਈਐ = dhᵐdhəi dhāēēai = engrossed in (futile) individual business.

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