

The End of Life

Gurnam Singh Daffu
Gurnamdaffu1108@gmail.com

From the beginning to the end of life, the journey of life for all life-forms happens according to Akaal Purakh's *Hukam*. After the end of life, the *Aatma* and the fundamental elements which the body is composed of returns to the *One* source. The following Shabad within SGGS p.885 is an explanation,

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

Raamkalee Mahalaa Panjavaa II

Raamkalee, Fifth Mahalaa.

ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥

Pavnai Meh Pavan Samaaiaa II

Into the air the breath merges.

ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਰਲਿ ਜਾਇਆ ॥

Jotee Meh Jot Ral Jaaiaa II

Into the Jotee (Parmaatma) the Jot (Aatma) blends.

ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ ॥

Maatee Maatee Hoe Ek II

Dust (earth) and dust (body) become one.

ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ ॥੧॥

Rovanhaare Kee Kavan Tek II1II

Where is the refuge for the grieving (who are in doubt)?

ਕਉਨੁ ਮੁਆ ਰੇ ਕਉਨੁ ਮੁਆ ॥

Kaun Muaa Re Kaun Muaa II

Who has died, friends, who has died?

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ ॥੧॥ ਰਹਾਉ ॥

Braham Giaanee Mil Karahu Bichaaraa Eh Tao Chalat Bhaiaa II1II Rahaaoo II

Wise knowers of Braham (Parmaatma), gather and discourse the wonder that has happened!

ਅਗਲੀ ਕਿਛੁ ਖਬਰਿ ਨ ਪਾਈ ॥

Aglee Kichh Khabar Na Paaee II

Not having any knowledge of what happens next (being in doubt).

ਰੋਵਨਹਾਰੁ ਭਿ ਉਠਿ ਸਿਧਾਈ ॥

Rovanhaar Bhi Uth Sidhaaee II

The grievers will also arise and depart.

ਭਰਮ ਮੋਹ ਕੇ ਬਾਂਧੇ ਬੰਧ ॥

Bharam Moh Ke Baa(n)dhe Bandh II

Bound by the bonds of illusion of attachment.

ਸੁਪਨੁ ਭਇਆ ਭਖਲਾਏ ਅੰਧ ॥੨॥

Supan Bhaiaa Bhakhlaae Andh II2II

Becoming a dream, the blind (ignorant due to attachments) grieves.

ਇਹੁ ਤਉ ਰਚਨੁ ਰਚਿਆ ਕਰਤਾਰਿ ॥

Eh Tao Rachan Rachiaa Kartaar II

This play is Kartaa Purakh's doing.

ਆਵਤ ਜਾਵਤ ਹੁਕਮਿ ਅਪਾਰਿ ॥

Aavat Jaavat Hukam Apaar II

Countless comings and goings (of Aatma and body) are according to the infinite Hukam.

ਨਹ ਕੇ ਮੂਆ ਨ ਮਰਣੈ ਜੋਗੁ ॥

Nah Ko Muua Na Marnnai Jog II

No one dies, no one is capable of dying.

ਨਹ ਬਿਨਸੈ ਅਬਿਨਾਸੀ ਹੋਗੁ ॥੩॥

Nah Binsai Abhinaasee Hog II ॥3॥

The perishing of the imperishable (body and Aatma) does not happen.

ਜੇ ਇਹੁ ਜਾਣਹੁ ਸੇ ਇਹੁ ਨਾਹਿ ॥

Jo Eh Jaannhu So Eh Naahi II

That which they think they know, is not.

ਜਾਨਣਹਾਰੇ ਕਉ ਬਲਿ ਜਾਉ ॥

Jaanannhaare Kao Bal Jaao II

Those who know I am a sacrifice to them.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥

Kaho Naanak Gur Bharam Chukaaiaa II

Says Naanak, the Guru (Shabad-Guru) has dispelled my doubt.

ਨਾ ਕੋਈ ਮਰੈ ਨ ਆਵੈ ਜਾਇਆ ॥੪॥੧੦॥

Naa Koe Marai Na Aavai Jaaiaa ॥4॥10॥

No one dies neither comes nor goes (birth and death, re-incarnation).

Meaning: When the body reaches the end of life, it (fundamental elements) and the *Pure Consciousness* (Aatma, soul) merge back into the *One* source. This whole *play* of wonder is Kartaa Purakh's doing. The body and *Pure Consciousness* are not capable of perishing. Those who are left behind are grieving due to their emotional attachment with the deceased and the misunderstanding (due to doubt) of the merging of the body and *Aatma* (*Pure Consciousness*) into the *One* source. Since the body (imperishable elements) and *Aatma* (imperishable *Pure Consciousness*) are both Kartaa Purakh, nothing takes *birth*, and nothing dies.

It should be here noted that the merging of the *Aatma* back into the *One* source does not mean that at the end of life the *Aatma* *flies* out of the body to go to a place somewhere external (heaven). The *Aatma* and Parmaatma are the *One* and the same; Parmaatma is *Itself* infused into the fundamental elements within the *Sargun* and is *Itself* everything. The cause of the end of life is due to the cells of the brain becoming dysfunctional and *dying* due to lack of air.

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ॥

Pa(n)ch Tat Mil Kaaiaa Keenee II

With five elements merged the body is formed.

ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨੁ ਲੈ ਚੀਨੀ ॥

Tis Meh Raam Ratan Lai Cheenee II

Within it (the body), through understanding of Akaal Purakh's jewel (Naam, Gunn, Giaan),
that,

ਆਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ ਆਤਮ ਹਰਿ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰਾ ਹੇ ॥

Aatam Raam Raam Hai Aatam Har Paaieeai Sabad Veechaaraa He II SSGS p.1030

Aatma is Akaal Purakh, Akaal Purakh is Aatma, through the discourse of the Shabad Akaal
Purakh is realised.

The above verse is an explanation that the Aatma (soul) is not a separate entity but is Akaal
Purakh *Itself* and is infused within the body (within the fundamental elements) and this is
realised by understanding the Giaan within the Shabads.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Gaurree Mahalaa Pehilaa II

Gaurree First Mahalaa.

ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ ॥

Paunnai Paannee Aganee Kaa Mel II

*Air, water and fire are united (air, water, fire, earth and space are the five fundamental
elements that forms the body).*

ਚੰਚਲ ਚਪਲ ਬੁਧਿ ਕਾ ਖੇਲੁ ॥

Cha(n)chal Chapal Budh Kaa Khel II

*The wavering of the unsteady intellect (illusions of the mind - haumai) is the play (the Hukam
for the beginning of the journey of life).*

ਖੇਲੁ (Khel – lit. play) is a metaphor for the start of the journey of life through the *Hukam* (the
play). The *Hukam* is *infused* within by the formation of the biological makeup of the life-form.
The *infusion* of the *Hukam* governs the journey until the end of life.

ਬੁਧਿ (Budh) is usually translated as intellect or understanding of the mind, so within the
context of the Shabad (the formation and the end of life-form) the correct translation would
be the mind or the consciousness; it is the consciousness that begins to be biologically formed
during the development of the foetus. It is the consciousness that will become wavering and
unsteady caused by the entanglement of illusions (*maaiiaa haumai*).

ਚੰਚਲ (Cha(n)chal) is translated as wavering.

ਚਪਲ (Chapal) is translated as unsteady.

Both these terms are referencing to a consciousness that becomes entangled in illusions,
duality (*haumai*).

ਨਉ ਦਰਵਾਜੇ ਦਸਵਾ ਦੁਆਰੁ ॥

Nau Dharavaaje Dhasavaa Dhuaar II

There are nine doors (the openings of the body, which it functions through in the physical world), tenth is the court (the mind – the spiritual door).

ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਏਹੁ ਬੀਚਾਰੁ ॥੧॥

Bujh Re Giaanee Eh Beechaar ॥1॥

Hey knowledgeable person contemplate this discourse.

ਕਥਤਾ ਬਕਤਾ ਸੁਨਤਾ ਸੋਈ ॥

Kathataa Bakataa Sunataa Soiee ॥

Narrator, talker, listener is itself (the body).

ਆਪੁ ਬੀਚਾਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

Aap Beechaare Su Giaanee Hoiee ॥1॥ Rahaau ॥

The one who discourses (is the one who) becomes knowledgeable of the Giaan.

ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ ॥

Dhehee Maatee Bolai Paunn ॥

The body made of dust (composed of the five fundamental elements) speaks (this is a metaphor for the body being alive) with air.

ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ ਕਉਣੁ ॥

Bujh Re Giaanee Mooaa Hai Kaunn ॥

Hey knowledgeable person contemplate who has died.

ਮੂਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ ॥

Mooiee Surat Baadh Aha(n)kaar ॥

What dies is consciousness, quarrelling and ego (within the mind).

ਓਹੁ ਨ ਮੂਆ ਜੇ ਦੇਖਣਹਾਰੁ ॥੨॥

Oh Na Mooaa Jo Dhekhannahaar ॥2॥

That (Aatma) does not die which takes care (of the body).

ਸੁਰਤਿ (Surat) is consciousness, which exists due to the biological makeup of the life-form and will cease to exist at the end of life.

ਬਾਦੁ (Baadh) is quarrels and **ਅਹੰਕਾਰੁ** (aha(n)kaar) is ego. These only exist within the mind and will cease to exist at the end of life.

ਦੇਖਣਹਾਰੁ (Dhekhannahaar) is being referenced to the *Aatma* that is within and is *Parmaatma Itself* (imperishable) infused within the body, and which governs (takes care of) the life-form through *Hukam*.

ਜੈ ਕਾਰਣਿ ਤਟਿ ਤੀਰਥ ਜਾਹੀ ॥

Jai Kaarann Tat Teerath Jaahee ॥

The reason for pilgrimage to the bank of rivers (for absolute bliss).

ਰਤਨ ਪਦਾਰਥ ਘਟ ਹੀ ਮਾਹੀ ॥

Ratan Padhaarath Ghat Hee Maahee ॥

That treasure of jewels (for absolute bliss - Aatma) is within the mind.

ਪੜਿ ਪੜਿ ਪੰਡਿਤੁ ਬਾਦੁ ਵਖਾਣੈ ॥

Parr Parr Pa(n)ddit Baadh Vakhaannai ॥

Reading, reading the Pandit (Hindu priest) contrives and misleads (the people with superstitions).

ਭੀਤਰਿ ਹੋਈ ਵਸਤੁ ਨ ਜਾਣੈ ॥੩॥

Bheetar Hodhee Vasat Na Jaannai ||3||

That which is within (the Aatma) they do not know.

ਹਉ ਨ ਮੂਆ ਮੇਰੀ ਮੁਈ ਬਲਾਇ ॥

Hau Na Mooaa Mere Muiee Balaai ||

I (the body) does not die, the evil thoughts within me dies.

ਓਹੁ ਨ ਮੂਆ ਜੇ ਰਹਿਆ ਸਮਾਇ ॥

Oh Na Mooaa Jo Rahiaa Samaai ||

That (Aatma) does not die which is infused (within).

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥

Kahu Naanak Gur Brahm Dhikhaaiaa ||

Says Naanak those who the Guru has shown (enlightenment) of Brahm (Parmaatma).

ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨ ਆਇਆ ॥੪॥੪॥

Marataa Jaataa Nadhar Na Aaiaa ||4||4||

Become enlightened of that nothing dies or is born.

The above Shabad is a narrative on the formation of the human life-form and the eventual death of the consciousness and the illusions. The body which is composed of the fundamental elements infused with the *Aatma* does not *die*. The consciousness ceases to exist when the biological cells become dysfunctional with the cessation of the body's breath (lack of oxygen). With the death of the consciousness the illusions (*maaiiaa* – negativity, duality and evil thoughts) of the individual cease to exist. Nothing dies and nothing is born (Akaal Purakh *Itself* is the *Aatma* and the fundamental elements, *Itself* is everything), this enlightenment is received with Grace from the Guru.