

## The End of Life

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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 ||  
Raamkalee, Fifth Mahalaa.  
ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥  
Pavnai Meh Pavan Samaaiaa ||  
Into the air the breath merges.  
ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਰਲਿ ਜਾਇਆ ॥  
Jotee Meh Jot Ral Jaaiaa ||  
Into the Jotee (Parmaatma) the Jot (Aatma) blends.  
ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ ॥  
Maatee Maatee Hoee Ek ||  
Dust (earth) and dust (body) become one.  
ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ ॥੧॥  
Rovanhaare Kee Kavan Tek ||1||  
Where is the refuge for the grieving (who are in doubt)?  
ਕਉਨੁ ਮੂਆ ਰੇ ਕਉਨੁ ਮੂਆ ॥  
Kaun Muua Re Kaun Muua ||  
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 ||1|| Rahaao ||  
Wise knowers of Braham (Parmaatma), gather and discourse the wonder that has  
happened!  
ਅਗਲੀ ਕਿਛੁ ਖਬਰਿ ਨ ਪਾਈ ॥  
Aglee Kichh Khabar Na Paaee ||  
Not having any knowledge of what happens next (being in doubt).  
ਰੋਵਨਹਾਰੁ ਭਿ ਉਠਿ ਸਿਧਾਈ ॥  
Rovanhaar Bhi Uth Sidhaaee ||  
The grievers will also arise and depart.  
ਭਰਮ ਮੋਹ ਕੇ ਬਾਂਧੇ ਬੰਧ ॥  
Bharam Moh Ke Baa(n)dhe Bandh ||  
Bound by the bonds of illusion of attachment.  
ਸੁਪਨੁ ਭਇਆ ਭਖਲਾਏ ਅੰਧ ॥੨॥  
Supan Bhaiaa Bhakhlaae Andh ||2||  
Becoming a dream, the blind (ignorant due to attachments) grieves.  
ਇਹੁ ਤਉ ਰਚਨੁ ਰਚਿਆ ਕਰਤਾਰਿ ॥

Eh Tao Rachan Rachiaa Kartaar ||  
*This play is Kartaa Purakh's doing.*

ਆਵਤ ਜਾਵਤ ਹੁਕਮਿ ਅਪਾਰਿ ॥

Aavat Jaavat Hukam Apaar ||

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

ਨਹ ਕੇ ਮੂਆ ਨ ਮਰਣੈ ਜੋਗੁ ॥

Nah Ko Muaa Na Marnhai Jog ||

*No one dies, no one is capable of dying.*

ਨਹ ਬਿਨਸੈ ਅਬਿਨਾਸੀ ਹੋਗੁ ॥੩॥

Nah Binsai Abhinaasee Hog || ||3||

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

ਜੋ ਇਹੁ ਜਾਣਹੁ ਸੇ ਇਹੁ ਨਾਹਿ ॥

Jo Eh Jaannhu So Eh Naahi ||

*That which they think they know, is not.*

ਜਾਨਣਹਾਰੇ ਕਉ ਬਲਿ ਜਾਉ ॥

Jaanannhaare Kao Bal Jaaao ||

*Those who know I am a sacrifice to them.*

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥

Kaho Naanak Gur Bharam Chukaaiaa ||

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

ਨਾ ਕੋਈ ਮਰੈ ਨ ਆਵੈ ਜਾਇਆ ॥੪॥੧੦॥

Naa Kooe 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 ਤਤ੍ਤ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ॥

Pa(n)ch Tat Mil Kaaiaa Keenee ||

*With five elements merged the body is formed.*

ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨ ਲੈ ਚੀਨੀ ॥

Tis Meh Raam Ratan Lai Cheenee ||

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 Paaieeaai Sabad Veechaaraa He || 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.

ਗਊੜੀ ਮਹਲਾ ੧ ॥

Gaurree Mahalaa Pehilaa ||

Gaurree First Mahalaa.

ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ ॥

Paunnai Paanee Aganee Kaa Mel ||

*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 ||

*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 (*maaiaa 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*).

ਨਾਉ ਦਰਵਾਜੇ ਦਸਵਾ ਦੁਆਰੁ ॥

Nau Dharavaaje Dhasavaa Dhuaar ||

*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).*

**ਬੁੜ ਰੇ ਗਿਆਨੀ ਏਹੁ ਬੀਚਾਰੁ ॥੧॥**

Bujh Re Giaanee Eh Beechaar ||1||

*Hey knowledgeable person contemplate this discourse.*

**ਕਥਤਾ ਬਕਤਾ ਸੁਨਤਾ ਸੋਈ ॥**

Kathataa Bakataa Sunataa Soee ||

*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 ਬੇਲੈ 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.*

**ਬੁੜ 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 ਜੋ ਦੇਖਣਹਾਰੁ ॥੨॥**

Oh Na Mooaa Jo Dhekhanhaar ||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** (Dhekhanhaar) 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 ਪੰਡਿਤ ਬਾਦੁ ਵਖਾਣੈ ॥**

Parr Parr Pa(n)ddit Baadh Vakhaannai ||

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

**ਭੀਤਰਿ ਹੋਈ ਵਸਤੂ 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 Meree 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 (Atma) does not die which is infused (within).*

**ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥**

Kahu Naanak Gur Braham 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 (*maaiaa* – 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.