



# Sikh Society of Michigan

## Putting things in Perspective

**Lesson #12**

**Grade 5**

# Putting things in perspective:

(a point of view or a way of looking at things)

## Questions:

1. Vaheguru has all the qualities (ਸਰਗੁਨ) yet he has no qualities (ਨਿਰਗੁਨ). Explain what is Guru Sahib telling us about Vaheguru.
2. Guru Sahib often found inspiration and spiritual insights by looking towards Creation to understand truth. Yet, the same Creation is described as "false". Is there a contradiction between the two? Please explain.
3. Guru Sahib tells us Vaheguru is our father, our mother, or sibling and our friend. Yet he says we are all his children. He also says that Vaheguru is our husband. How can that be true. Explain.
4. Guru Sahib tells us that everyone is better than us. Yet he tells us that we should stay far away from a 'ਸਾਕਤ'. Explain what is Guru ji telling us.

## Assignment:

Prepare a speech for about 5 minutes which will contain your answers to the above questions. We will review your speech in January and have you give the speech in March. The guidelines will be similar to the ones used in your local speech competition.

# How to judge the speaker

- **Material score** (60 points)
  - 4 questions for each group
  - 15 points for each question
- **Presentation score** (40 points)
  - **Style & Delivery**
    - Speaking with enthusiasm & confident in telling the story
    - Body language should support points through gesture, expressions & body positioning
  - **Eye Contact**
    - Good eye contact helps get the message across effectively
    - When speaker looks at the audience, they listen carefully and understand what is being said
  - **Voice and Diction**
    - Voice
      - Sound that carries the message; it should be flexible and move from 1 pitch to another
      - Speaker should not be too soft or too loud
    - Diction
      - Enunciation: art of speaking clearly so each word is clearly heard and understood
  - **Language**
    - Command over the language
    - Choice of words used
    - Command over grammar
  - **Effectiveness**
    - How effectively the speech was delivered to the audience
    - Were the quotations used effectively
    - Did the speech hold the audience's interest

## **Q1. Vaheguru has all the qualities (ਸਰਗੁਨ) yet he has no qualities (ਨਿਰਗੁਨ). Explain what is Guru Sahib telling us about Vaheguru.**

**ਸਰਗੁਨ:** This refers to God's creation. He created everything. He is present within His creation. What we see around is maya which has the three qualities - ਤਮੋ ਗੁਣ, ਰਜੋ ਗੁਣ and ਸਤੋ ਗੁਣ. Since He created them and is within them, Guru ji says he has all the qualities.

(ਮਾਇਆ ਦੇ ਤਿੰਨ ਗੁਣਾਂ ਦੇ ਰੂਪ ਵਾਲਾ, ਸਾਰਾ ਦ੍ਰਿਸ਼ਟਮਾਨ ਜਗਤ-ਰੂਪ)

**ਨਿਰਗੁਨ:** Since God is not affected by maya he is beyond the influence of the three qualities of maya, Guru ji says he has no qualities.

(ਮਾਇਆ ਦੇ ਤਿੰਨਾਂ ਗੁਣਾਂ ਤੋਂ ਵੱਖਰਾ)

As an example refer to the shabad in Keertan Sohila:

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੁਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥

You have thousands of eyes, and yet You have no eyes. You have thousands of forms, and yet You do not have even one.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥

You have thousands of Lotus Feet, and yet You do not have even one foot. You have no nose, but you have thousands of noses. This Play of Yours entrances me. ||2||

# ਸਰਗੁਨ (all qualities) / ਨਿਰਗੁਨ (beyond [or no] qualities):

The Sargun form, physically, is compromised of satogun, tamogun and rajogun or the tre-gun (the three states of mind). The Nirgun form is the fourth state of mind. The Sargun form can easily be described by using physical dimensions. On the other hand the Nirgun form can never be described. The Sargun form is highly diverse. One can summarize it as being the entire creation. This easily goes hand in hand with Guru Nanak Dev Ji's humanitarian and environmental teachings. Recognize all beings as one, each and every one of them has the Nirgun form of God inside them (the soul) whereas their physical appearance is the Sargun expression of the Nirgun form.

In summary, when God creates his existence and shows it to us, it is the sargun form. His Nirgun form is what we cannot see. That existed before creation and is always there. Our purpose in life is to merge with Him through the Dasam Duar and that is the Nirgun quality.

**Q2. Guru Sahib often found inspiration and spiritual insights by looking towards Creation to understand truth. Yet, the same Creation is described as “false”. Is there a contradiction between the two? Please explain.**

In Japji Sahib, Guru ji tells us that God made His creation from the 5 elements. He made the earth their home and they will be judged based on their action.

(ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥)

In Asa Ki Vaar also, Guru ji says God has made this creation in which we live and we are judged by our action.

(ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥ ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥ ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥ ਏਵ ਭਿ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੇ ਰਾਸਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥੩॥)

It is true that God has made this creation and he has placed all living beings within it and all that takes place is by His Command.

The false that Guru ji is referring to is the actions of living beings under the influence of maya. In Asa Ki Vaar, Guru ji says,

(ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰੁ ॥ ਕੂੜੁ ਮੰਡਪੁ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ ॥ ਕੂੜੁ ਸੁਇਨਾ ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ ਪੈਨੁਣਹਾਰੁ ॥ ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ ॥ ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥ ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥ ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥ ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੱਬੇ ਪੂਰੁ ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੈ ਕੂੜੁ ॥੧॥)

In summary, Guru ji is telling us that the truth is God has created everything we see around us but we all under the influence of **the three qualities of maya** and have forgotten our creator. We have not realized that our aim in life is to merge with God.

Also, remember that **ਸਚੁ** is sometimes referred to as that which is permanent. **ਕੂੜੁ** is referred to as that which will not last for long.

**Q3. Guru Sahib tells us Vaheguru is our father, our mother, or sibling and our friend. Yet he says we are all his children. He also says that Vaheguru is our husband. How can that be true. Explain.**

Guru ji tells us that Vaheguru is always there to help us. Just like our parents take care of all our needs when we are young, Vaheguru provides us all the things we need. He never runs out of gifts. Also, just as we ask our parents for gifts and they give us, we ask Vaheguru for gifts and he always give us.

(ਬਾਰਿਕ ਵਾਂਗੀ ਹਉ ਸਭ ਕਿਛੁ ਮੰਗਾ ॥ ਦੇਦੇ ਤੋਟਿ ਨਾਹੀ ਪ੍ਰਭ ਰੰਗਾ ॥)

(ਮਾਗੈ ਦਾਨੁ ਨਾਮੁ ਤੇਰੋ ਨਾਨਕੁ ਜਿਉ ਮਾਤਾ ਬਾਲ ਗੁਪਾਲਾ ॥)

(ਅਪਣੇ ਬਾਲਕ ਆਪਿ ਰਖਿਅਨੁ ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ॥ ਸੁਖ ਸਾਂਤਿ ਸਹਜ ਆਨਦ ਭਏ ਪੂਰਨ ਭਈ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥)

Guru ji also says Vaheguru is our friend since he comes to our help when we need it. He really comes to our rescue whenever we are in trouble just like a real friend. In fact, He is the only one who can rescue us.

(ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਦੋਸਤੀ ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਰੰਗੁ ॥ ਹਰਿ ਇਕੋ ਮੇਰਾ ਸਜਣੋ ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਸੰਗੁ ॥)

(ਤੂੰ ਮੇਰਾ ਸਖਾ ਤੂੰਹੀ ਮੇਰਾ ਮੀਤੁ ॥ ਤੂੰ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਤੁਮ ਸੰਗਿ ਹੀਤੁ ॥ ਤੂੰ ਮੇਰੀ ਪਤਿ ਤੂੰਹੈ ਮੇਰਾ ਗਹਣਾ ॥ ਤੁਝ ਬਿਨੁ ਨਿਮਖੁ ਨ ਜਾਈ ਰਹਣਾ ॥੧॥)

Guru ji further says that we are all children of God.

(ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥)

He treats us all equally just like parents do not give biased treatment to their children.

(ਤੇਰੈ ਘਰਿ ਸਦਾ ਸਦਾ ਹੈ ਨਿਆਉ ॥)

(ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਹਰਿ ਵਰਤੈ ਧਰਮ ਨਿਆਏ ॥)

Guru ji tells us that we are the soul brides of Vaheguru. Just as the bride finds comfort in the company of her husband, the soul-bride (human beings) finds comfort when she know Vaheguru (our husband) is around her and taking care of her.

(ਨਵ ਰੰਗ ਲਾਲੁ ਸੇਜ ਰਾਵਣ ਆਇਆ ॥ ਜਨ ਨਾਨਕ ਪਿਰ ਧਨ ਮਿਲਿ ਸੁਖੁ ਪਾਇਆ ॥)

**Q4. Guru Sahib tells us that everyone is better than us. Yet he tells us that we should stay far away from a 'ਸਾਕਤ'. Explain what is Guru ji telling us.**

Guru ji says that we should think that everyone is better than us as this brings humility in us. Being humble is a very important quality we should have in order to fight ego.

(ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥ ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥ ਇਸੁ ਆਗੈ ਕੋ ਨ ਟਿਕੈ ਵੇਕਾਰੀ ॥ ਗੁਰ ਪੂਰੇ ਏਹ ਗਲ ਸਾਰੀ ॥੧॥)

However, if there is an evil person who is called a 'ਸਾਕਤ', we must stay away from him as we could be contaminated.

(ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਦੂਰਹਿ ਜਾਈਐ ਭਾਗਿ ॥ ਬਾਸਨੁ ਕਾਰੋ ਪਰਸੀਐ ਤਉ ਕਛੁ ਲਾਗੈ ਦਾਗੁ ॥)