

DO SUPERNATURAL POWERS EXIST? THE SIKH PERSPECTIVE

ARTICLE

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There are stories in Sikh religious books where Guru Sahiban and the Bhagats have been described as displaying some supernatural powers. Even though most of such powers have been associated with Guru Nanak, other Guru Sahiban have also been associated with such powers. But, for whatever reason, some scholars reject the possibility of such powers and claim that it is impossible to have such powers. Let us first define these powers and then find out if they exist.

SUPERNATURAL POWERS (Definition)

According to the Britannica Dictionary, these phenomena cannot be explained by science or natural laws. They are the result of some divine intervention.

Waheguru (God) is all Powerful

Guru Nanak Sahib describes Waheguru in the so-called Mool Mantra of *Japji* as follows:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Ekonkar, Satnam(u) Kerta Purakh Nirbhau Nirvair(u) Akal Moorut(I)

Ajoooni Saibhun(g) Gur Persad(I)

There is only one Supreme Being, the creator of the whole universe. He is a living power and is fearless (because He has no superior and is above the natural laws); bears no enmity with anyone (delivers full justice); His persona is such that time has no effect on Him. He never takes any living form and is self-illuminated. He can be realized only by the grace of the Guru.

ABSTRACT

There is a big controversy about whether supernatural powers exist or not. Many sabds about supernatural powers exist in Aad Guru Granth Sahib (AGGS). We will focus on some of them to find out the verdict of AGGS on them. We will define supernatural powers, explore the relationship between Satguru (or Guru) and Waheguru (God); discuss the position of the AGGS on supernatural powers, and quote some historical sabds in which some miracles have been shown to have happened. Finally, we will discuss the contents of a book written by an Iranian Muslim, Tajjudin, who traveled with Guru Nanak from the mountains between Iran and Afghanistan to Mecca and then on to Medina and Baghdad.

He can create or destroy anything.

Let us now focus on some of the sabds related to some of Waheguru's traits as defined by Guru Nanak.

ਆਸਾ ਦੀ ਵਾਰ ਮਹਲਾ 1, ਪਉੜੀ (463)॥

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ॥

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ॥

ਤੂੰ ਜਾਣੇਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ॥ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ॥

Aapineh Aap(u) saajiyo, Aapineh ruchiyo Naaoun.

Dooyi koodrut(I) saajiya, kur(I) aasun dittho chaaou.

Daata, Kerta Aap(I) Tu, oss dayveh(I), kureh(I) pasaaou.

Toon jaanoyi subhsaiy, day, layseh(I) jind(u) kavaaou.

Kur(i) aasun dittho chaaou.

Waheguru illuminated Himself and created His laws (to govern the universe). Next, He created nature (Maya), and sitting carefreely on His throne, He is now watching the universe with zest. He is the creator and the provider and is distributing Your largesse with pleasure. He is the know-all (omniscient), and can take back life and breaths after giving them. He is enjoying His

creation with zest now.

AGGS, M 1, p 463.

ਸਲੋਕ ਮ:1 (144)॥

ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖਵਾਲੇ ਘਾਹ॥

ਘਾਹੁ ਖਾਨਿ ਤਿਨਾ ਮਾਸੁ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ॥

ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਥਲੀ ਕਰੇ ਅਸਗਾਹ॥

ਕੀੜਾ ਥਾਪਿ ਦੇਇ ਪਾਤਸਾਹੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ॥

ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ॥

ਨਾਨਕ ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਤਿਉ ਦੇਹਿ ਗਿਰਾਹ॥

Sheehaan, baajaan, chergaan, koohiyaan, ehna khavaalay ghaah.

Ghaah(u) khaan(i), tinha mass(u) khavaalay, eh chalaayay raah.

Nadiyaan vich(i) tibbay dakhaalay, thaleen kuray usgaah.

Keerra thaap(i) dayay paatshaahi, lushkar kयरay sooah.

Jaytay jea, jeeveh(i) lai saaha, jeevaalay ta k(i) asaah.

Nanak jiyoun, jiyoun, Sachay bhaavaiy, tiyoun, tiyoun dayh(i) girah.

AGGS M:1, p 144

If Waheguru wishes, he can force the carnivores and the birds of prey to eat vegetation, and conversely, He can force the vegetarians to eat meat. And this is how He makes the world go. He can show mounds in rivers and can convert dry land into lakes. He can install a powerless person to be a ruler who can turn the armies into ash (destroy them). All living beings survive by breathing, but if He wishes to keep someone alive, then even breathing is not necessary. He feeds the living beings as He wishes, oh Nanak.

It is perfectly clear from the above sabds that Waheguru (God) is omnipotent and is fully capable of doing anything. We know from experience that some islands have disappeared from the earth. For example, Sandy Island in the South Pacific disappeared in 2012 (India Times), and Isla Bermeja also suddenly disappeared (Mexico Daily News). On the other hand, Wikipedia has listed the creation of 32 new islands since the beginning of the 20th century. These changes might have occurred due to volcanic activities, erosion, water level changes, or other mechanisms. Some lakes have completely dried up, and new lakes have formed. Encyclopedia Britannica lists seven lakes that have either already dried up or are on the verge of drying up. They include lakes, Poopo, Eyre, Mead, Chad, Urmia, Aral, and Dead Seas. So, we see that Waheguru can do anything He wishes.

Satguru a Manifestation of Waheguru

Now, let us explore the relationship between Waheguru and Satguru. Waheguru never takes any life form, but some holy souls are needed who must enlighten the world about the existence of Waheguru and His amazing wonders. So, He sends Satguru into the world who would be a manifestation of His (Waheguru). Countless sabds in the Aad Guru Granth Sahib testify to this fact. A few are given below, which prove without any doubt that Satguru is a manifestation of Waheguru.

ਆਸਾ ਦੀ ਵਾਰ (ਪਉੜੀ 6)॥

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ॥

ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਅਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ॥

Bin(u) Satgur kinaiy na paayo, bin(u) Satgur kinaiy na paaya.

Satgur vich(i) Aap(u) rukhiun(u), kur(i) pergut(u) aakh(i) soonaaya.

ASGGS, M:1 p 466

Nobody has ever got connected with, and nobody will ever get connected with Waheguru without the grace of Satguru. Waheguru has placed Himself in Satguru and has visibly demonstrated this fact.

ਬਿਲਾਵਲੁ ਕੀ ਵਾਰ ਮਹਲਾ 4, ਪਉੜੀ (854)॥

ਜੇ ਬੋਲੇ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੇ ਪਰਮੇਸਰਿ ਸੁਣਿਆ॥

ਸੋਈ ਵਰਤਿਆ ਜਗਤ ਮਹਿ ਘਟਿ ਘਟਿ ਮੁਖਿ ਭਣਿਆ॥

ਬਹੁਤੁ ਵਡਿਆਈਆ ਸਾਹਿਬੈ ਨਹ ਜਾਈ ਗਈਆ॥ ---

ਨਾਨਕ ਸੰਤ ਸਵਾਰੇ ਪਾਰਬ੍ਰਹਮਿ ਸਚੇ ਜਿਉ ਬਣਿਆ॥ 12॥

jo boalay Poora Satguru, so Permayshur(I) sooniya.

Soyee vertiya jagat meh(I), ghut(I), ghut(I) mookh(I) bhuniya.

Buhout(u) vudiyaaayaan Sahibaiy, neh jaayi guniya....

Nanak, sant savaaray Parbrahm(I), Sachay jiyoun baniya.

AGGS, M:4, p 854

Waheguru listens to (and accepts) whatever the perfect Satguru says. Satguru's words become true in practical form in the world, and the people recite them. The Lord has countless great qualities. Waheguru adorns holy saints with noble qualities who become just like Him.

ਗੋਡ ਮਹਲਾ 5 (864)॥

ਗੁਰੁ ਗੁਰੁ ਕਰਿ ਮਨ ਮੋਰ॥

ਗੁਰੂ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰ ॥ -----

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੈ ਜਾਣੁ॥

ਜੇ ਤਿਸ ਭਾਵੈ ਸੇ ਪਰਵਾਣੁ॥ 1॥ ਰਹਾਉ॥

Guru, Guru, kur(I) mun moar.

Guru binaa mein naahi hoar. -----

Gur(u) Permayshur(u) eko jaan(u).

Jo Tis bhaavaiy, so pervaau(u). Ruhaou.

AGGS, M 5, p 864.

Remember the Guru, as I have nobody else like Him to support me, oh my mind.

Recognize the Guru as being "one" with Waheguru.

But only that individual is recognized by Waheguru who is liked by the Guru. Pause.

ਗੋਡ ਮਹਲਾ 5 (864-65) ॥

ਗੁਰੁ ਮੇਰੀ ਪੂਜਾ ਗੁਰੁ ਗੋਬਿੰਦ॥

ਗੁਰੁ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮ ਗੁਰੁ ਭਗਵੰਤ ॥ ----

ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਮੇਟੈ ਕੋਇ॥

ਗੁਰੁ ਨਾਨਕੁ, ਨਾਨਕੁ ਹਰਿ ਸੋਇ॥

Gur mayri pooja, Gur Gobind.

Gur mayra Parbrahm Bhagwant.

Gur ka Sabd(u) na maytaiy koyay.

Gur(u) Nanak(u), Nanak(u) Hur Soyay.

AGGS, M 5, p 864-65.

The Guru is a form of Waheguru, and I worship Him.

The Guru is God Himself.

Nobody can erase the will of the Guru.

Guru Nanak is Waheguru, and Waheguru is Guru Nanak.

ਰਾਮਕਲੀ ਮਹਲਾ 5 (895) ॥

----- ਹੋਰੁ ਸਾਵਧਾਨ ਅਪਨੇ ਗੁਰ ਸਿਉ॥

ਆਸਾ ਮਨਸਾ ਪੂਰਨ ਹੋਵੈ ਪਾਵਹਿ ਸਗਲ ਨਿਧਾਨ ਗੁਰ ਸਿਉ॥ 1॥

ਰਹਾਉ॥

ਦੂਜਾ ਨਹੀ ਜਾਨੈ ਕੋਇ॥ ਸਤਗੁਰੁ ਨਿਰੰਜਨ ਸੋਇ॥

ਮਾਨੁਖ ਕਾ ਕਰਿ ਰੂਪ ਨ ਜਾਨੁ॥ ਮਿਲੀ ਨਿਮਾਨੇ ਮਾਨੁ॥

Hoh(u) saavddhaan apnay Gur siyoun.

Assamunsa pooran hovaiy paaveh sagul nidhaan Gur siyoun. 1. Ruhaou.

Dooja nuhee jaanaiy koyay. Satgur(u) Nirunjun Soyay.

Manukh ka kur(I) roop na jaan. Mili nimaanay maan (u).

AGGS, M 5, p 895.

Pay full attention to the words of the Guru as a result of which all your wishes will be fulfilled, and you will acquire all the treasures (of satisfaction) from Him. Pause.

Do not consider Satguru as only a human being; do not acknowledge anybody other than Him, as He is the same as Waheguru.

By doing so, even a humble man receives honours (in Waheguru's Court).

ਸਾਰੰਗ ਨਾਮਦੇਉ ਜੀ (1252) ॥

ਦਾਸ ਅਨਿੰਨ ਮੇਰੇ ਨਿਜ ਰੂਪ॥

ਦਰਸਨ ਨਿਮਖ ਤਾਪ ਤ੍ਰੁਈ ਮੇਚਨ ਪਰਸਤ ਮੁਕਤਿ ਕਰਤ

ਗਾ੍ਰਰ ਰੂਪ॥ 1॥ ਰਹਾਉ॥

ਮੇਰੀ ਬਾਧੀ ਭਗਤ ਛੁਡਾਵੈ ਬਾਧੈ ਭਗਤੁ ਨ ਛੁਟੈ ਮੇਰਿ॥ -----

Dass annin mayro nij roop.

Dershun nimaukh taap truyee moachun, persut mookut(i) kert greh(i) koop.1. Ruhaou.

Mayri baandhi bhagat chhoodaavaiy, baandhay bhagat, na chootaiy moh(i).

AGGS, Nam dev Ji, p 1252

(God says) my dedicated devotees are my own manifestation, and even a glimpse of them (with full faith) destroys the three types of suffering – mental, physical, and the worldly aggressions – and surrendering to them frees one from worldly attractions. Pause.

My devotees can free themselves from the worldly bonds created by me, but I cannot break the bond of his love, says God.

ਸਵਯੇ ਸ੍ਰੀ ਮੁਖ ਬਾਕੁ ਮਹਲਾ 5 (1385-87) ॥

---- ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕ ਜੀਹ ਕਿਆ ਬਖਾਨੈ॥

ਹਾ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰ॥ 1॥

----- Jun Nanak(u) bhagat(u) Dur(i), tool(i) Braham sumsur(i) ek jeah kiyya bukhaanaiy.

Haan, k(i) bul(i), bul(i), bul(i), bul(i), sud bulihaar. 1.

AGGS, M. 5, p 1385-87.

(Guru) Nanak is such a devotee of Waheguru that He has become equal to Him (Waheguru).

What praise of Him can I sing with a single tongue? I can only sacrifice my life for Him all the time. 1.

ਬਲਿਓ ਚਰਾਗੁ ਅੰਧਾਰ ਮਹਿ ਸਭ ਕਲਿ ਉਧਰੀ ਇਕ ਨਾਮ ਧਰਮ॥

ਪ੍ਰਗਟੁ ਸਗਲ ਹਰਿ ਭਵਨ ਮਹਿ ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ॥ 9॥

Buliyo charaag(u) undhaar meh, subh kul(i) oodhri ikk Naam dharam.

Pergut(u) sugul Hur(i) bhuvan meh(i). jun(u) Nanak(u) Gur (u) Parbrahm.9.

AGGS, M. 5, p 1387.

Guru Nanak was a lamp in the darkness of ignorance because of whom the whole world was salvaged with the Naam of the single religion (of Waheguru).

A manifestation of Waheguru, Guru Nanak came to be known in every layer of the universe (He enlightened the whole world).

ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ (1395)॥

ਆਪਿ ਨਾਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ॥

ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੇਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ॥ -----

ਨਾਨਕ ਕੁਲਿ ਨਿੰਮਲੁ ਅਵਤਰਿਯਉ ਅੰਗਦ ਲਹਣੇ ਸੰਗਿ ਹੁਅ

ਗੁਰ ਅਮਰਦਾਸ ਤਾਰਣ ਤਰਣ ਜਨਮ ਜਨਮ ਪਾ ਸਰਣ ਤੁਅ॥ 2॥16॥

Aap(i)_ Narayin kaladhaar(i) jug meh(i) perveriyo

Nirunkar(i) akaar(u) Jot(i) jug mundul(i) kuriyo. -----

Nanak kool(i) nimmal(u) avturiyo, Angad, Lehne sung(i) hou

Gur Amar Dass, taarun tern, junam, junum, paa shern Tou.

AGGS, Bhatt Keerat, p 1395.

With His power, the formless Waheguru came to the earth in the form of Guru Nanak and enlightened the world. ----- In the shelter of Guru Angad Dev, Guru Amar Dass was born in the holy clan of Guru Nanak. Guru Amar Dass is a ship in the world ocean to ferry the world across the sea of Maya.

I pray to Waheguru that He keeps me in the shelter of Guru Amar Dass Ji in my every life.

ਸਵਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ (ਗਯੰਦ ਜੀ) (1401)॥

----- ਪਰਤਖਿ ਦੇਹ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ਆਦਿ ਰੂਪਿ ਪੇਖਣ ਭਰਣੰ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ ਰਾਮਦਾਸ ਤਾਰਣ ਤਰਣੰ॥ 1॥

Pertukh dayh, Parbrahm Soami, Aad(i) roop pokhun bhernun(g).

Satgur(u) sayv(i) alukh gut(i) Ja kee, Sri Ram Dass, taarun, ternun(g).

AGGS, Gayund, p 1401.

Guru Ram Dass is a ship ferrying people across the Maya Sea.

One should serve the Guru, whose high spiritual state cannot comprehended.

Guru Ram Dass Ji is clearly a manifestation of Waheguru

and He nourishes His devotees with Waheguru's Naam, which is their source of bliss.

ਸਵਈਏ ਮਹਲੇ ਪੰਜਵੇ ਕੇ (ਮਥੁਰਾ ਜੀ) (1408)॥

----- ਧਰਨਿ ਗਗਨ ਨਵ ਖੰਡ ਮਹਿ ਜੇਤਿ ਸਵਰੂਪੀ ਰਹਿਓ ਭਰਿ॥

ਭਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀ ਗੁਰੁ ਅਰਜਨ ਪਰਤਖੁ ਰਹਿ ॥

7॥19॥

Dhern, guggan, nuv khund meh(i) Jot(i) Suvroopi ruhhiyo bhur(i)

Bhun(i) Mathura, kuchh(u) bhayd nuhi, Gur(u) Arjun (u) pertukh(u) Hur(i).

AGGS, Mathura, p 1408.

Poet Mathura proclaims that Guru Arjun is clearly a manifestation of the Light of the Universe (Waheguru) which is filling (enlightening) the whole world.

Since Waheguru is omnipotent, His manifestation - the Satguru - must also be omnipotent and should be capable of performing feats, which we call supernatural happenings. But Satguru performs such feats only when every other approach to enlighten people fails, and the audience is extremely hostile and are not willing to listen to any logic.

SUPERNATURAL POWERS AND THE AGGS

Numerous sabds in Aad Guru Granth Sahib unequivocally support the existence of supernatural powers. Quite a few are given below.

ਜਪੁਜੀ (ਪਉੜੀ 29)॥

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ॥

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ॥ -----

Bhoogat(i) Gyan, duyya bhundaarun(i), ghut(i), ghut(i) vaajeh(i) naad.

Aap(i) Nath, naathi subh Ja kee, ridh(i), sidh(i) uvra saad.

(The sole purpose of Yogism is to acquire supernatural powers. Advising them, Guru Nanak says):

Make compassion your food preparation, and serve Waheguru's Naam to you followers as the sweet dish that will produce blissful music in everybody's heart.

You call your guru, Nath; but Waheguru is the real Nath, and everybody is under His control.

This will lead to true bliss; supernatural powers provide a very low-quality enjoyment (do not provide any spiritual satisfaction).

AGGS M:1, p 6

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3 (26-27)॥

----- ਹਰਿ ਰਾਹੁ ਕੰਠਿ ਜਿਨੀ ਪਹਿਰਿਆ ਗੁਰਚਰਣੀ ਚਿਤੁ ਲਾਇ॥

ਤਿਨਾ ਪਿਛੈ ਰਿਧਿ ਸਿਧਿ ਫਿਰੈ ਓਨਾ ਤਿਲੁ ਨ ਤਮਾਇ॥4 -----

5॥2॥35॥

Hur(i) haar(u) jinhi kuntth(i) pehriya, Gur Churnee chit(u) laayay.

Tinha pichhaiy ridh(i) sidh(i) phiraiy, ohna til(u) na tmaayay. 4.

AGGS Mehla 1, p 26-27.

Supernatural powers beg to be accepted by the devotees of Waheguru who wear the necklace of Waheguru's Naam around their neck (recite His Naam with their tongue), focusing on Guru's Feet (His holy Sabd). But such devotees do not care even a bit for them.

ਸੋਰਠਿ ਅਸਟਪਦੀਆ ਮਹਲਾ 3 (637)॥

ਭਗਤਾ ਦੀ ਸਦਾ ਤੂ ਰਖਦਾ ਹਰਿ ਜੀਉ ਧੁਰਿ ਤੂ ਰਖਦਾ ਆਇਆ॥

--- ਭਗਤਾ ਨੇ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਕਾਲੁ ਨ ਨੇੜੈ ਜਾਈ॥

ਕੇਵਲ ਰਾਮ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਨਾਮੇ ਹੀ ਮੁਕਤਿ ਪਾਈ॥

ਰਿਧਿ ਸਿਧਿ ਸਭ ਭਗਤਾ ਚਰਣੀ ਲਾਗੀ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਈ॥

2॥

Bhagataa dee suda Tu rukhda Hur(i) Jeeou, dhoor (i) Tu rukhda aaya. -----

Bhagataa nu Jum joh(i) na saakaiy, kaal na nayrraiy jaayi.

Kayvul Ram Naam(u) mun(i) vussiya, Naamay hee mookut(i) paayi.

Ridh(i), sidh(i) bubh bhagataa churnee laageen, Gur kaiy sehj(i) soobhaayi. 2.

AGGS Mehla 3, p 637

You have been protecting the dignity of Your devotees ever since, oh Waheguru.

The Angel of Death cannot cast an evil eye on Your devotees, and spiritual death does not even go near them.

They have only Waheguru's Naam enshrined in their heart and find salvation because of that.

Supernatural powers drop on the feet (are slaves) of the Bhagats and the Guru without any special effort on their part.

ਸਾਰੰਗ ਕੀ ਵਾਰ ਮਹਲਾ 4, ਪਉੜੀ (1240)॥

ਨਾਇ ਸੁਣਿਐ ਸਭ ਸਿਧਿ ਹੈ ਰਿਧਿ ਪਿਛੈ ਆਵੈ॥

ਨਾਇ ਸੁਣਿਐ ਨਉ ਨਿਧਿ ਮਿਲੈ ਮਨ ਚਿੰਦਿਆ ਪਾਵੈ॥

ਨਾਇ ਸੁਣਿਐ ਸੰਤੋਖ ਹੋਇ ਕਵਲਾ ਚਰਨ ਧਿਆਵੈ॥ ----

Naayay sooniyaiy subh sidh(i) haiy, ridh(i) pichhaiy aavaiy.

Naayay sooniyaiy nuou nidh(i) milaiy, mun chindya pavaiy.

Naayaiy sooniyai santokh hoyay, Kuvla churn dhiyavaiy. -----

AGGS Mehla 4, p 1240

One acquires all success and supernatural powers when he listens to Waheguru's Naam with full faith and believes in it.

One gets all his wishes fulfilled and acquires all the nine treasures of the world by listening to Waheguru's Naam.

Maya worships the feet of such a devotee (becomes his slave) and he attains full satisfaction.

ਸੁਖਮਨੀ ਸਾਹਿਬ (ਅਸਟਪਦੀ 1)॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ॥ -----

Prubh kaiy simrun(i) ridh(i), sidh(i) nuou nidh(i).

Prubh kaiy simrun(i) gyan, dhiyan, tut(u) boodh(i).

AGGS Mehla 5, p 262-63.

One acquires all the supernatural powers and the nine treasures of the world, as well as the wisdom and the mental concentration, to get connected with Waheguru by reciting His Naam.

ਗਉੜੀ ਮਹਲਾ 5 (212) ॥

ਜਾ ਕਉ ਬਿਸਰੈ ਰਾਮ ਨਾਮੁ ਤਾਹੂ ਕਉ ਪੀਰ॥

ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਰਵਹਿ ਸੇ ਗੁਣੀ ਗਰੀਰ॥ 1॥ ਰਹਾਉ॥

ਜਾ ਕਉ ਗੁਰਮੁਖਿ ਰਿਦੈ ਬੁਧਿ॥

ਤਾ ਕੈ ਕਰ ਤਲ ਨਵ ਨਿਧਿ ਸਿਧਿ॥ 1॥

Ja kuou bisrai Ram Naam(u), taahoo kuou peer.

Sadh sungat(i) mil(i) Hur ruveh(i), say gooni gaheer. 1. Ruhaou.

Ja kuou Gurmukh(i) ridaiy boodh(i).

Ta kaiy ker tul nuv nidh(i) sidh(i).

AGGS Mehla 5, p 212

The individual who forgets Waheguru's Naam suffers in life, but those who recite Waheguru's Naam in the company of the holy saints are rich in noble qualities (and feel blissful). Pause.

Also, supernatural powers reside on the palms of those who acquire divine wisdom in the shelter of the Guru.

ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ (1393)॥

---ਬਾਰਿਜੁ ਕਰਿ ਦਾਹਿਣੈ ਸਿਧਿ ਸਨਮੁਖੁ ਜੇਵੈ॥

ਰਿਧਿ ਬਸੈ ਬਾਵਾਗਿ ਜੁ ਤੀਨ ਲੋਕਾਤਰ ਮੋਹੈ॥

ਰਿਦੈ ਬਸੈ ਅਕਹੀਉ ਸੇਇ ਰਸ ਤਿਨ ਹੀ ਜਾਤਉ॥

ਮੁਖਹੁ ਭਗਤਿ ਉਚਰੈ ਅਮਰੁ ਗੁਰ ਇਤੁ ਰੰਗਿ ਰਾਤਉ॥

----- Baarij kur(i) daahinaiy, sidh(i) sunmookh jovaiy.

Ridh(i) bussaiy bavaang(i), ju teen lokaantar mohaiy.

Ridaiy bussaiy Akuhhiou, soyay rus tinh hee jaatou

Mookhoun bhugut(i) oochrai, Amar Gur it(u) rung raatou.

SGGS Bhatt Kal Sahaar, p 1393

Imbued in His love, Guru Amar Dass recites Waheguru's Naam with His tongue and enjoys the sweet taste of the presence of the indescribable Waheguru in His heart.

The lotus flower (a sign of a high spiritual state) is present on His right side; all success waits in front of Him to obey Him, and all supernatural powers, which mesmerise the universe, are to His left.

The above holy sabds leave no doubt about the existence of supernatural powers.

Historical Sabds in Support of Supernatural Powers

Guru Nanak has written a sabd in which He says that Waheguru's Bhagats and the common man cannot be on friendly terms. The holy sabd is given below:

ਪਉੜੀ ਮਹਲਾ 1 (145) ॥

ਭਗਤਾ ਤੈ ਸੰਸਾਰੀਆ ਜੇਤੁ ਕਦੇ ਨ ਆਇਆ॥ -----

ਭਗਤ ਆਪੇ ਮੇਲਿਅਨੁ ਜਿਨੀ ਸਚੇ ਸਚੁ ਕਮਾਇਆ॥

ਸੰਸਾਰੀ ਆਪਿ ਖੁਆਇਅਨ ਜਿਨੀ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ॥----

16॥

Bhagataan taiy sunsaariyaan joarr(u) kuday na aaya. -----

Bhagat aapay mayliun(u), jinhi Sacho Sach(u) kmaaya.

Sunsaari Aap(i) khooyiun jinhi koorr(u) boal(i), boal(i) bikh(u) khaaya. ----- 16.

AGGS Mehla 1, p 145

The bhagats (staunch devotees of Waheguru) and the common man cannot be real friends with one another.

Waheguru connects His devotees who spend their lives based on pure truth and who recite His Naam with Him, while He misleads the worldly people who tell lies and deceive others to earn their poisonous wealth. -----

This is so true in real life, and there are many examples where Guru Sahiban and the Bhagats had to face some

highly challenging and life-threatening situations.

When it was time for the Fourth Guru, Guru Ram Dass, to leave this mortal world and to pass on the Guruship to some fully deserving person, He bypassed His eldest son, Pirthi Chand, who was a money-minded and power-hungry, and appointed His youngest son, Arjun Dev, the Fifth Guru. Pirthi Chand, who was very hopeful of becoming the next Guru, could not accept this "injustice" and lodged strong protests. He also tried very hard to win the favour of the prominent Sikhs, but nobody supported him. He spent a few years struggling to win Guruship, but his dreams never turned into reality. When a son, Hargobind, was born to Guru Arjun Dev, Pirthi Chand tried to have the child killed and made several unsuccessful attempts to do so. Finally, he bribed the male Brahman nanny of Hargobind to feed poisonous yogurt to the infant child. When the Brahman tried to feed the poison-laced yogurt to the child, the latter refused to accept. When the Brahman forced the yogurt down the throat of the child, he suddenly suffered severe stomach pain, and died then and there. When a dog ate the spilled yogurt, he died right away. Guru Arjun Dev put all the pieces of the puzzle together and found the reality. He wrote the following sabd for us to have faith in Waheguru and to always pray to Him.

ਭੈਰਉ ਮਹਲਾ 5 (1137) ॥

ਲੇਪੁ ਨ ਲਾਗੋ ਤਿਲ ਕਾ ਮੂਲਿ॥

ਦੁਸਟ ਬ੍ਰਾਹਮਣੁ ਮੂਆ ਹੋਇ ਕੈ ਸੂਲਿ॥

ਹਰਿ ਜਨ ਰਾਖੇ ਪਾਰਬ੍ਰਹਮਿ ਆਪਿ॥

ਪਾਪੀ ਮੂਆ ਗੁਰ ਪਰਤਾਪਿ॥ 1॥ ਰਹਾਉ॥

ਜਨ ਨਾਨਕ ਕੀ ਪਰਮੇਸਰਿ ਸੁਣੀ ਅਰਦਾਸਿ॥

ਮਲੇਛੁ ਪਾਪੀ ਪਚਿਆ ਭਇਆ ਨਿਰਾਸੁ॥ 4॥9॥

Layp(u) na laago til ka mool(i).

Doosht Brahman mooaa hoyay kaiy sool.

Hur(i) jun raakhay Parbrahm(i) Aap(i).

Paapi mooaa Gur pertaap(i). 1. Ruhaou.

Jun Nanak kee Pemayshur(i) sooni ardass(i).

Malaychh(u) paapi puchiya, bhuyya niraas(u). 4.9.

AGGS Mehla 5, p 1137

The child (Hargobind) did not suffer at all, but the evil Brahman died of stomach pain on the spot.

Waheguru protects His devotees, and the sinner died as a result of the majesty of the Guru. Pause. Waheguru listened to the prayer of His devotee, and the ignoble

sinner suffered huge disappointment.

According to Bhai Vir Singh, when Pirthi Chand failed in his sinister plans to kill Hargobind, he made contact with a Muslim army officer, Sulhi Khan, in Lahore and suggested him to ask for bricks to build a mosque in Lahore from Guru Arjun Dev Ji who had a brickkiln to bake bricks to build Harmandir Sahib (a historic Gurdwara in Amritsar. Pirthi Chand knew fully well that his younger brother, Guru Arjun Dev Ji, would not accept the demand, thereby badly offending Sulhi Khan, who in turn would punish the Guru in some way. Sulhi Khan quickly wrote a letter to Guru Arjun Sahib demanding bricks. There was a panic among the Sikhs in Amritsar. They suggested to

Guru Sahib to settle the matter amicably if possible. But Guru Sahib knew the source of the trouble, and knew that no logic would work in this situation. So, He calmed down the Sikhs advising them to have faith in Waheguru who would protect Him from any calamity. He wrote the following Sabd on this matter to advise us to have faith in Waheguru where our efforts fail to work.

ਆਸਾ ਮਹਲਾ 5 (371) ॥

ਪ੍ਰਥਮੇ ਮਤਾ ਜਿ ਪਤ੍ਰੀ ਚਲਾਵਉ ॥

ਦੁਤੀਏ ਮਤਾ ਦੁਇ ਮਾਨੁਖ ਪਹੁਚਾਵਉ ॥

ਤ੍ਰਿਤੀਏ ਮਤਾ ਕਿਛੁ ਕਰਉ ਉਪਾਇਆ ॥

ਮੈ ਸਭੁ ਕਿਛੁ ਛੇਡਿ ਪ੍ਰਭ ਤੁਗੀ ਧਿਆਇਆ ॥

----- ਤੇਰੀ ਵਡਿਆਈ ਕਰੀ ਨ ਜਾਇ ॥

ਜਹ ਕਹ ਰਾਖਿ ਲੈਹਿ ਗਲਿ ਲਾਇ ॥

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ॥

ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਵਜੀ ਵਾਧਾਈ ॥

Pruthmay muta j(i) puttri chalaavoun.

Dootiyay muta dooyay manukh puhucaavoun.

Tritiyay muta kichh(u) kuroun oopaaya'

Mein subh kichh(u) chhoad, Prubh Toohi dhiyaaya.

----- Tayri vudiyaayi kuhhi na jaayay.

Jeh keh raakh(i) laiheh gul(i) laayay.

Nanak dass Tayri shernaayi. Prubh(i) raakh paiyj vujji vadhaayi.

AGGS, Mahla 5, p 371

The first suggestion was to write a letter (of compromise) to Sulhi Khan.

The second suggestion was to send a couple of Sikhs (to compromise).

The third suggestion was to do something (in case Guru Sahib did not want to act on any of the first two suggestions).

However, I (Guru Sahib) had faith only in Waheguru, and prayed to Him for protection.

Waheguru's majesty cannot be described; He protects His devotees everywhere with affection.

Nanak is His slave and has taken His shelter.

Waheguru protected my dignity, and there was ecstasy among the Sikhs.

When Sulhi Khan did not get any response from Guru Sahib, he decided to get the bricks forcefully. So, he took an army of soldiers with him and left for Amritsar. The brick kiln was on the way to Amritsar, so he decided to check that out. Riding his horse, he ascended the wall of the brick kiln. Suddenly, a huge flame of fire advanced toward him, which startled the horse, and involuntarily, it jumped into the fire, killing Sulhi Khan with it. Watching this, Sulhi Khan's army fled back to Lahore. When the news reached Guru Sahib, he was saddened by the way Sulhi Khan was burned alive but was thankful to Waheguru for protecting Him. He again wrote the following sabd to reinforce faith in Waheguru among His Sikhs.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5 (825) ॥

ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣੁ ਰਾਖੁ ॥

ਸੁਲਹੀ ਕਾ ਰਾਬੁ ਕਰੀ ਨ ਪਹੁਚੈ ਸੁਲਹੀ ਮੂਆ ਹੋਇ ਨਾਪਾਕੁ ॥ ਰਹਾਉ ॥ -

ਪੁਤ੍ਰੁ ਮੀਤ ਧਨੁ ਕਿਛੁ ਨ ਰਹਿਓਸੁ ਛੇਡਿ ਗਇਆ ਸਭ ਭਾਈ ਸਾਕੁ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਪ੍ਰਭ ਬਲਿਹਾਰੀ ਜਿਨਿ ਜਨ ਕਾ ਕੀਨੇ ਪੂਰਨ ਵਾਕੁ ॥

2 ॥ 18 ॥ 104 ॥

Sulhi tay Narayin(u) raakh(u).

Sulhi ka haath kuhhi na puhounchay, sulhi mooaa hoyay napaak(u). Ruhaou.

Pottar, meet, dhun(u) kichhoo na ruhhiyos(u) chhoad guyya subh bhaayi saak(u).

Kuhhou Nanak, tis(u) Prubh bulihaari, Jinh(i) jun ka keeno poorun vaak(u).

AGGS, Mahla 5, p 825.

I had only prayed to Waheguru to protect me from the wrath of Sulhi Khan.

However, He died an unholy death and could not get any access to fulfil his wishes.

He left behind all his relatives including his sons, friends, and even his wealth.

I, Nanak, am a sacrifice for my Satguru, who listened to my

prayer.

The above two incidents are clear examples of supernatural powers at work.

As per Guru Nanak Sahib's sabd at the beginning of this section in which He says that Waheguru's devotees and the common man cannot be friendly, even Bhagat Kabir Ji could not escape the wrath of the authorities, and had to face some life-threatening consequences. Some jealous people must have complained to the Muslim authorities that Kabir Sahib was preaching against the teachings of Islam. So, the local Qazi ordered Kabir Sahib to be trampled over by an elephant. Kabir Sahib was tied like a bale, and thrown before an elephant controlled by a mahout. But the elephant refused to trample him over. Kabir Sahib has described the heart-wrenching tale in the following Sabd:

ਗੋਡ ਕਬੀਰ ਜੀ (870-71) ॥
 ਭੁਜਾ ਬਾਧਿ ਭਿਲਾ ਕਰਿ ਡਾਰਿਓ ॥
 ਹਸਤੀ ਕ੍ਰੋਧ ਮੂੰਡ ਮਹਿ ਮਾਰਿਓ ॥
 ਹਸਤਿ ਭਾਗਿ ਕੈ ਚੀਕਾ ਮਾਰੈ ॥
 ਇਆ ਮੂਰਤਿ ਕੈ ਹਉ ਬਲਿਹਾਰੈ ॥ 1 ॥
 ਆਹਿ ਮੇਰੇ ਠਾਕੁਰ ਤੁਮਰਾ ਜੋਰੁ ॥
 ਕਾਜੀ ਬਕਿਬੇ ਹਸਤੀ ਤੇਰੁ ॥ 1 ॥ ਰਹਾਉ ॥
 ਰੇ ਮਹਾਵਤ ਤੁਝੁ ਡਾਰਉ ਕਾਟਿ ॥
 ਇਸਹਿ ਤਰਾਵਹੁ ਘਾਲਹੁ ਸਾਟਿ ॥
 ਹਸਤਿ ਨ ਤੇਰੈ ਧਰੈ ਧਿਆਨੁ ॥
 ਵਾ ਕੈ ਰਿਦੈ ਬਸੈ ਭਗਵਾਨੁ ॥ 2 ॥
 ਕਿਆ ਅਪਰਾਧੁ ਸੰਤ ਹੈ ਕੀਨਾ ॥
 ਬਾਧਿ ਪੇਟ ਕੁੰਚਰ ਕਉ ਦੀਨਾ ॥
 ਕੁੰਚਰੁ ਪੇਟ ਲੈ ਲੈ ਨਮਸਕਾਰੈ ॥
 ਬੂਝੀ ਨਹੀ ਕਾਜੀ ਅੰਧਿਆਰੈ ॥ 3 ॥
 ਤੀਨਿ ਬਾਰ ਪਤੀਆ ਭਰਿ ਲੀਨਾ ॥
 ਮਨ ਕਠੇਰ ਅਜਹੂ ਨ ਪਤੀਨਾ ॥
 ਕਰਿ ਕਬੀਰ ਹਮਰਾ ਗੋਬਿੰਦੁ ॥
 ਚਉਥੇ ਪਦ ਮਹਿ ਜਨ ਕੀ ਜਿੰਦੁ ॥ 4 ॥ 1 ॥

**Bhooja bandh(i), bhilaa kur(i) daariyo.
 Hustee koap, moond meh(i) maariyo.**

Hust(i) bhaag kaiy cheekaan maaraiy.
 Iyya moorut(i) kaiy huoun bulihaariy. 1.
 Aah(i) mayray Tthaakur, Toomra joar(u).
 Qazi bukibo hustee toar(u). Ruhaou.
 Re mahout toojh daaroun kaat(i).
 Iseh(i) traavhou, ghaalou saat(i).
 Hust(i) na toaraiy, dhuraiy dhiyan(u).
 Va kaiy ridaiy bussaiy Bhagwan(u). 2.
 Kiyya upraadh(u) sant haiy keena.
 Baandh(i) poat koonchur kuou deena.
 Koonchur poat laiy, laiy numuskaaraiy.
 Boojhi nuhhi qazi undhiyaaraiy. 3.
 Teen(i) baar putiya bhur(i) leena.
 Mun katthoar ujhoon na puteena.
 Keh(i) Kabir humra Gobind(u).
 Chauthaiy pud meh(i) jun kee jind(u). 4.1.
 AGGS Kabir Ji, p 870-71

Tied like a bale, I (Kabir) was thrown before the elephant, and the mahout hit the elephant hard on the head to trample me over.

But the elephant ran to a side screaming as if he was saying that he was a sacrifice for me. 1.

It was Your force working inside the elephant, oh my wonderful Lord.

The Qazi was yelling at the mahout asking him to control the elephant. Pause.

"Hit the elephant hard so as to trample over Kabir, otherwise I will cut you into pieces." shouted the Qazi. But the elephant was not moving as if he was focusing on God present in his mind. 2.

What crime had the saint (Kabir Sahib) committed for which he was being thrown before the elephant?

The elephant was bowing to the bale (Kabir Sahib), but the Qazi, blinded by his bigotry, did not realize the fact. 3.

He tried three times, but the stone-hearted Qazi was not convinced.

God is my saviour, and my soul resides above the three effects of Maya, oh Kabir.

When the elephant refused to kill Kabir Ji, the Qazi ordered him to be tied in chains and be thrown in the holy Ganga (Ganges). Kabir Sahib survived again, and he summed up his tough experience in the following Sabd.

ਭੈਰਉ ਕਬੀਰ ਜੀਉ (1162) ॥

ਗੰਗ ਗੁਸਾਇਨਿ ਗਹਿਰ ਗੰਭੀਰ ॥

ਜੰਜੀਰ ਬਾਧਿ ਕਰਿ ਖਰੇ ਕਬੀਰ॥ 1॥
ਮਨੁ ਨ ਡਿਗੈ ਤਨੁ ਕਾਰੇ ਕਉ ਡਰਾਇ॥
ਚਰਨ ਕਮਲ ਚਿਤੁ ਰਹਿਓ ਸਮਾਇ॥ ਰਹਾਉ॥
ਗੰਗਾ ਕੀ ਲਹਰਿ ਮੇਰੀ ਟੂਟੀ ਜੰਜੀਰ॥
ਮ੍ਰਿਗਛਾਲਾ ਪਰ ਬੈਠੇ ਕਬੀਰ॥ 2॥
ਕਹਿ ਕਬੀਰ ਕੋਊ ਸੰਗ ਨ ਸਾਥ॥
ਜਲ ਥਲ ਰਾਖਨ ਹੈ ਰਘੁਨਾਥ॥3॥

Gung goosaayin(i) gehr gumbheer.
Junzeer bandh(i) kur(i) khuray Kabir.1.
Mun(u) na digaiy, tun(u) kaahay kuou draayay.
Churn kumal chit(u) rihhiyo smaayay. Ruhaou.
Ganga kee lehr(i) mayri tootti junzeer.

Mirgchhaala pur baiythay Kabir. 2.
Keh Kabir koyoo sung na saath.
Jul thul raakhun haiy Raghunath. 3.
AGGS. Kabir, p 1162.

Tied in chains, Kabir was taken to be drowned in the "holy" Ganga, which was deep and calm. 1.

Nobody can frighten one's body if his mind is strongly connected to the lotus-like soft Feet of Waheguru (His Naam), oh Kabir. Pause.

The huge waves in Ganga broke my chains, and I (Kabir) was floating on the water as if I was sitting on a deerskin (reciting God's Naam). 2.

When nobody is there to support you, Waheguru is there to protect you in the waters and on the land, oh Kabir.

These two incidents clearly demonstrate miracles where Waheguru's devotees are protected by Waheguru with honour.

Another devout bhagat, Nam Dev Ji, was born in a low-caste family of washermen. He was not allowed to visit any temple. Lost in Waheguru's worship and oblivious of the surroundings, once Nam Dev Ji entered a temple where only the high-caste Brahmans and the Khatris worshipped. Nam Dev Ji was spiritually connected with God and was singing His praise when the high-caste Brahmans pulled him up, and threw him outside the Temple while calling him names. Nam Dev Ji wrapped him in his blanket and went to the backside of the Temple to pray while all the other men were watching him. It is well known that as Nam Dev Ji was singing Waheguru's praise, the Temple rotated to face Nam Dev Ji with its back to the Brahmans and the Khatris. Nam Dev Ji has

summed up his bitter experience in the following Sabd which is enshrined in SGGS.

ਭੈਰਉ ਨਾਮਦੇਉ ਜੀ (1163-4)॥

ਹਸਤ ਖੇਲਤ ਤੇਰੇ ਦੇਹੁਰੇ ਆਇਆ॥

ਭਗਤਿ ਕਰਤ ਨਾਮਾ ਪਕਰਿ ਉਠਾਇਆ॥ 1॥

ਹੀਨੜੀ ਜਾਤਿ ਮੇਰੀ ਜਾਦਮ ਰਾਇਆ॥

ਛੀਪੇ ਕੇ ਜਨਮ ਕਾਰੇ ਕਉ ਆਇਆ॥ 1॥ ਰਹਾਉ॥

ਲੈ ਕਮਲੀ ਚਲਿਓ ਪਲਟਾਇ॥

ਦੇਹੁਰੈ ਪਾਛੈ ਬੈਠਾ ਜਾਇ॥ 2॥

ਜਿਉ ਜਿਉ ਨਾਮਾ ਹਰਿ ਗੁਣ ਉਚਰੈ॥

ਭਗਤ ਜਨਾ ਕਉ ਦੇਹੁਰਾ ਫਿਰੈ

Hust khaylat Tayray Dayhouray aaya.

Bhagat(i) kert Nama pakar(i) ootthaaya.1.

Heenrri jaat(i), mayri Jaadam Raaya.

Chheepay kay Janam kaahay kuou aaya. 1. Ruhaou.

Laiy kamli chulliyo pultaayay.

Dayhouray paachhaiy baittha jaayay. 2.

Jiyoun, jiyoun Nama Hur(i) goon oochrai.

Bhagat janaa kuou Dayhaura phirai.

AGGS, Nam Dev, p 1163-64.

I went to Your Temple happily (singing Your praise) when I was pulled up (by the Brahmans and the Kharis) (and was thrown out), oh God. 1.

Why was I born in the low-caste of washermen's clan, oh my Royal God? Pause.

I went to the back of the Temple with my blanket and sat down there to sing Your praise.

As I was singing Your praise, the Temple rotated for Your devotee (Nam Dev Ji).

This incident has been certified by the Fourth Guru, Ram Dass Ji in the following sabd.

ਆਸਾ ਮਹਲਾ 4 ਛੰਤ (451)॥

ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ ਰਾਜੇ॥

ਹਰਣਾਖਸੁ ਦੁਸਟ ਹਰਿ ਮਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ॥

ਅਹੰਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ਨਾਮਦੇਉ ਮੁਖਿ ਲਾਇਆ॥

ਜਨ ਨਾਨਕ ਐਸਾ ਹਰਿ ਸੇਵਿਆ ਅੰਤਿ ਲਏ ਛਡਾਇਆ॥ 4॥13॥20॥

Hur(i) joog, joog bhagat oopaaya, paiyj rakhda aaya, Ram Raajay.

Hernaakhsh doosht Hur(i) maarya, Prehlah traaya.

Ahunkaariyaan, nindkaan pith(i) day, Namdeo mookh(i) laaya.

Jun Nanak, aiyasa Hur(i) sayviya, unt(i) luyyay chhadaaya.

AGGS, M 4, p 451.

The Royal Waheguru has created His supreme devotees (bhagats) in every eon and has protected their dignity.

He killed the evil Hernaksh, the father of Prehlah, and salvaged him (Prehlah).

Similarly, He honoured Nam Dev Ji by facing him, and showing His back to the egoist and the jealous. I have also served the Lord who protects and salvages you at the end, oh Nanak.

There were quite a few incidents involving supernatural powers in Nam Dev Ji's life, but one of them is very significant to be described here. Once, Nam Dev Ji was visiting in Delhi when a favorite cow of the King, Mohammad Tughluk, suddenly died. The king was greatly saddened which gave the people, jealous of Nam Dev Ji, an opportunity to humiliate him. They suggested to the King that Nam Dev Ji, a well-known Bhagat, could revive his dead cow. They knew full well that Nam Dev Ji could not so, and consequently, either he would suffer great humiliation or would be punished.

The King called Nam Dev Ji in and asked him to revive his dead cow. Nam Dev Ji expressed his inability. The King got mad and imprisoned Nam Dev Ji, giving him three choices – revive the dead cow, embrace Islam; or get ready to die. The cow came back to life as a result of which, Nam Dev Ji's fame spread far and near. Nam Dev Ji has described the whole incident in the following long Sabd:

ਭੈਰਉ ਨਾਮਦੇਉ ਜੀ (1166)॥
 ਸੁਲਤਾਨ ਪੂਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ॥
 ਦੇਖਉ ਰਾਮ ਤੁਮਾਰੇ ਕਾਮਾ॥
 ਨਾਮਾ ਸੁਲਤਾਨੇ ਬਾਧਿਲਾ॥
 ਦੇਖਉ ਤੇਰਾ ਹਰਿ ਬੀਠੁਲਾ॥ 1॥ ਰਹਾਉ॥
 ਬਿਸਮਿਲ ਗਉ ਦੇਹੁ ਜੀਵਾਇ॥
 ਨਾਤੁਰ ਗਰਦਨਿ ਮਾਰਉ ਠਾਇ॥ 2॥
 ਬਾਦਿਸਾਹ ਐਸੀ ਕਿਉ ਹੋਇ॥
 ਬਿਸਮਿਲਿ ਕੀਆ ਨ ਜੀਵੈ ਕੋਇ॥ 3॥
 ਮੇਰਾ ਕੀਆ ਕਛੂ ਨ ਹੋਇ॥
 ਕਰਿਰੈ ਰਾਮੁ ਹੋਇ ਹੈ ਸੋਇ॥ 4॥
 ਬਾਦਿਸਾਹੁ ਚੜ੍ਹਿਓ ਅਹੰਕਾਰਿ॥
 ਗਜ ਹਸਤੀ ਦੀਨੇ ਚਮਕਾਰਿ॥ 5॥ -----

ਕਰੈ ਗਜਿੰਦੁ ਸੁੰਡ ਕੀ ਚੇਟ॥
 ਨਾਮਾ ਉਬਰੈ ਹਰਿ ਕੀ ਓਟ॥ 8॥
 ਕਾਜੀ ਮੁਲਾ ਕਰਹਿ ਸਲਾਮੁ॥
 ਇਨਿ ਹਿੰਦੂ ਮੇਰਾ ਮਲਿਆ ਮਾਨੁ॥ 9॥ -----
 ਪਾਵਹੁ ਬੋੜੀ ਹਾਥਹੁ ਤਾਲ॥
 ਨਾਮਾ ਗਾਵੈ ਗੁਨ ਗੋਪਾਲ॥ -----
 ਅਪਨੇ ਭਗਤਿ ਪਰਿ ਕੀ ਪ੍ਰਤਿਪਾਲ॥
 ਗਰੁੜ ਚੜ੍ਹੇ ਆਏ ਗੋਪਾਲ॥ 16॥
 ਕਹਹਿ ਤ ਧਰਣਿ ਇਕੋਡੀ ਕਰਉ॥
 ਕਹਹਿ ਤ ਲੇ ਕਰਿ ਉਪਰਿ ਧਰਉ॥ 17॥
 ਕਹਹਿ ਤ ਮੁਈ ਗਉ ਦੇਉ ਜੀਆਇ॥
 ਸਭੁ ਕੋਈ ਦੇਖੈ ਪਤੀਆਇ॥ 18॥
 ਨਾਮਾ ਪ੍ਰਣਵੈ ਸੇਲ ਮਸੇਲ॥
 ਗਉ ਦੁਹਾਈ ਬਛਰਾ ਮੇਲਿ॥ 19॥
 ਦੂਧਹਿ ਦੁਇ ਜਬ ਮਟਕੀ ਭਰੀ॥
 ਲੇ ਬਾਦਿਸਾਹ ਕੇ ਆਗੈ ਧਰੀ॥ 20॥ -----
 ਨਾਮੇ ਕੀ ਕੀਰਤਿ ਰਹੀ ਸੰਸਾਰਿ॥
 ਭਗਤ ਜਨਾ ਲੇ ਉਧਰਿਆ ਪਾਰਿ॥
 ਸਗਲ ਕਲੇਸ ਨਿੰਦਕ ਭਇਆ ਖੇਦ॥
 ਨਾਮੇ ਨਾਰਾਇਨ ਨਾਰੀ ਭੇਦੁ॥ 28॥1॥

Sultan poochhai sun bae Nama.
 Daykhoun Ram toomhaaray kaama.1.
 Nama Sultay baandhla.
 Daykhoun tayra Hur(i) Beetthula. 1. Ruhaou.
 Bismil(i) guou dayho jeevaayay.
 Naatur gerdan(i) maaroun tthaayay. 2.
 Badshah, aiyi kiyouy hoyay.
 Bismil(i) keeya na jeevaiy koyay. 3.
 Mayra keeya kachhoo na hoyay.
 Kur(i) haiy Ram(u) hoyay haiy soyay. 4.
 Badshah(u) churrhiyo ahunkaar(i).
 Guj hustee deeno chumkaar(i). 5. -----
 Kuraiy gujind(u) soond kee choat.
 Nama oobraiy Hur(i) kee oat. 8.
 Kazi Moolah kuray slaam(u).
 Inn(i) Hindu mayra muliya maan(u). 9.-----
 Paanvoun bayrri haathoun taal.
 Nama gaavaiy goon Gopal. 12. -----
 Apnay bhagat pur kee pritpal.
 Groorr churrhay aayay Gopal. 16.

Kuheh(i) ta dhern(i) ikodi kuroun.
Kuheh(i) ta lay kur(i) oopur dhuroun. 17. -----
Kuheh(i) ta mooyi guou dayoun jeevaayay.
Subh(u) koyi daykhaiy putiyaayay. 18.
Naa pernvaiy sayl masayl.
Guou doohayi buchhra mayl. 19.
Doodheh(i) dooyay jub matuki bhuri.
Lay Badshah kay aagay dhuri. 20. -----
Namay kee keerut(i) ruhhi sunsaar(i).
Bhagat janaa lay ootriya paar(i). 27
Sugal klaysh ninduk bhuyya khayd(u).
Naamay Narayin naahi bhayd(u). 28.
AGGS, Nam Dev, p 1166.
The King arrested Nam Dev Ji and challenged him to show the powers of his God. Pause.
Revive the dead cow otherwise, I will cut your throat. 2.
Nam Dev Ji replied, "How could that be possible, oh King? Nobody can revive a dead body. Only the Supreme Being can do that." 3 - 4.
The King felt insulted and incited an elephant to kill Nam Dev Ji. 5.
The elephant hit Nam Dev Ji with his powerful trunk, but Nam Dev ji escaped unhurt. 8. The Muslim King felt belittled by the Hindu Nam Dev Ji, while the Qazi and the Mullah bowed to Nam Dev Ji. 9.
Handcuffed and with his feet chained in the prison, Nam Dev began to sing Waheguru's praise.
Finally, God appeared before Nam Dev Ji, and asked him what he wanted God to do for him. "If you want, I could tilt the earth, or place it higher (in other words, perform any miracle); or revive the dead cow so that everybody would be convinced." 16-17. (Nam Dev Ji simply begged to revive the dead cow).
He tied the hind legs of the revived cow and let the calf suck her udder. He then, milked the cow, and placed the filled bucket before the King. 19-20.
Nam Dev Ji's holy fame spread all over the world, and he salvaged all his associates with him. The jealous suffered humiliation as there is no difference between Nam Dev Ji and God. 28.1.

All these stories described in Guru Granth Sahib leave no doubt at all that miracles happen and supernatural powers do exist.

Rotation of Kaaba and Guru Nanak
Even though Janam *Sakhis*, and Bhai Gurdas Ji (1551-1636) a Sikh scholar and contemporary of the Third to the Sixth Gurus, has written about Guru Nanak Sahib

rotating the Kaaba during His Mecca visit, some scholars question such a miracle. But recently, a book titled *Taajudin's Diary*, written by Sant Syed Pirthi Pal Singh (ne' Mushtaq Hussain Shah, a Muslim of Kashmir who embraced Sikhism) has come into the market in which he describes Guru Nanak Sahib's Mecca visit. Sant Pirthi Pal Singh went on a Hajj to Mecca with his father in 1927. He then went on to Medina, where he found a book titled "*Sihayto Baba Nanak Faki*" in Arabic. The title means "Travels of Guru Nanak. Even though Mushtaq Hussain did not know Arabic, he could read the word Baba Nanak, which was well-known all over India and in some other countries. Mushtaq Hussain returned to India and consulted some Arabic and Persian scholars to explain the contents of the Book. It was a diary that Tajuddin, an Iranian Muslim, had written about the travels of Guru Nanak Sahib. Tajuddin writes that he saw Kaaba rotating with Guru Nanak Sahib's feet three times with his own eyes. He traveled with Guru Nanak to Medina and then to Baghdad over a period of two years. He recorded all the important events of Guru Nanak Sahib's travels in his book. In 1935, Mushtaq Hussain embraced Sikhism and changed his name to Pirthi Pal Singh. The book is worth reading and removes all the doubts about Guru Nanak Sahib's Mecca visit and the miracles that are associated with Him.

CONCLUSION

Citing many holy sabds from the Aad Guru Granth Sahib about Guru Sahiban and some Bhagats, and the solid evidence provided by the diary of Sant Syed Pirthi Pal Singh about the Mecca visit of Guru Nanak Sahib, it is proved beyond any doubt that miracles or supernatural powers do exist. However, the holy men do not perform miracles for any personal gain or to boost their ego.

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