

## Nature and Gurbani - The Imperative Lessons

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Nature, a treasure trove of wisdom, is a great teacher of amazingly priceless life lessons to live a happy and worthwhile life. It speaks to us through its various phenomena. *Gurbani* [1-2] helps up to decode Nature's invaluable lessons. *Gurbani* enunciates that Nature helps us to develop compassion and inner balance. It also guides us to help others to lead better lives. The interplay of five classical elements - air, water, fire, earth and akasha is the fundamental cause of all-natural phenomena. Let us reflect on some of the social, ethical and spiritual lessons being provided by these.

### Air - Equality

Air, a mixture of several gases, is the invisible provider of breath. Thus it exerts an invisible force upon our lives. Guru Arjan Dev proclaims in his hymns that we can learn equality and love for all from the air, as it is a provider of breath of life to all beings without any distinction of caste, class, colour or creed [3].

ਸੀਤ ਮੰਦ ਸੁਗੰਧ ਚਲਿਓ ਸਰਬ ਥਾਨ ਸਮਾਨ ॥ ਜਹਾ ਸਾ ਕਿਛੁ ਤਹਾ ਲਾਗਿਓ ਤਿਲੁ ਨ ਸੰਕਾ ਮਾਨ ॥

*Sīt mand sugandh chali°o sarab thān samān. Jahā sā kichh tahā lāgi°o til na sankā mān.*

The calm and fragrant wind gently blows upon all places alike. It touches all the things wherever these are, without even a bit of hesitation. (Mehl 5, SGGS, p 1018)

Guru Arjan Dev articulates that a God-conscious being, like the wind, looks upon all alike.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ ॥ ਜੈਸੇ ਰਾਜ ਰੰਕ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ ॥

*Barahm gi°ānī kai d̄arisat samān. Jaise rāj rank ka°o lāgai tul pavān.*

The God-conscious being looks upon all alike, like the wind, which blows equally upon the king and the poor beggar. (Mehl 5, SGGS, p 272)

### Water - Cleanliness and Self Sacrifice

Life, be it plant, animal or sentient life, depend to a large degree on the water to survive. It represents cleanliness and purity. In Sikh theology, cleanliness is an important virtue, and all Sikhs must have taken a bath before entering gurudwaras to seek blessings. They also clean their feet before entering the gurudwara. Guru Nanak advises us to learn the virtues of cleanliness (of the body) and purity (of mind) from water.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

*Bharī°ai hath pair tan deh. Pānī dhōtai utras khēh.*

When our hands, feet, and body are dirty, water can wash away the dirt. (Mehl 1, SGGS, p 4)

*Seva* (selfless service) is a crucial component of the Sikh way of life. Using the analogy of heating the milk (water, due to its love for milk, does not allow it to burn), Guru Nanak points out a great spiritual lesson: we must serve others with such love as water has for milk.

ਆਵਟਣੁ ਆਪੇ ਖਵੈ ਦੁਧ ਕਉ ਖਪਣਿ ਨ ਦੇਇ ॥

*Āvṭaṅ āpe khavai dūdh kaṁo khapaṅ na deie.*

The water, added to the milk, itself bears the heat and prevents the milk from burning. (Mehl 1, SGGS, p 60)

### Earth - Patience and Selflessness

Earth is the place we live on. We are dependent on earth to obtain sustenance. *Gurbani* places a great deal of spiritual significance on the lessons we can learn directly from the earth [4]. Guru Arjan Dev articulates that a God-conscious man has great patience, and true selflessness, like earth, which is indifferent to the vagaries of human beings.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਧੀਰਜੁ ਏਕ ॥ ਜਿਉ ਬਸੁਧਾ ਕੇਉ ਖੇਦੈ ਕੇਉ ਚੰਦਨ ਲੇਪ ॥

*Barahm giānī kai dhīraj ek. Jiṁo basudhā koṁū khodai koṁū chandan lep.*

The God-conscious being has steady patience, like the earth, which is dug up by one, and anointed with sandal paste by another. (Mehl 5, SGGS, p 272)

### Fire - Warmth and Equality

Fire provides us light and warmth and serves as a heat source to cook. Guru Arjan Dev describing the inherent quality of fire as warmth and equality encourages us to maintain such qualities in our relationships with all other beings.

ਸੁਭਾਇ ਅਭਾਇ ਜੁ ਨਿਕਟਿ ਆਵੈ ਸੀਤੁ ਤਾ ਕਾ ਜਾਇ ॥ ਆਪ ਪਰ ਕਾ ਕਛੁ ਨ ਜਾਣੈ ਸਦਾ ਸਹਜਿ ਸੁਭਾਇ ॥

*Subhāie abhāie jo nikat āvai sīt tā kā jāie. Āp par kā kachh na jānai sadā sahj subhāie.*

Whenever someone comes close to the fire, their cold is taken away without considering whether they are good or bad. It does not differentiate between friends or strangers. It always has the same nature. (Mehl 5, SGGS, p 1018)

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਇਹੈ ਗੁਣਾਉ ॥ ਨਾਨਕ ਜਿਉ ਪਾਵਕ ਕਾ ਸਹਜ ਸੁਭਾਉ ॥

*Barahm giānī kā ihai gunāo. Nānak jiṁo pāvak kā sahj subhāo.*

Nanak says: The inherent nature of a God-conscious being is like a warming fire. (Mehl 5, SGGS, p 272)

Guru Nanak Dev, citing the example of a metalsmith using fire to weld metal pieces together, advises us to nurture warmth of love in human relationships, thus leading to stronger ties among fellow beings.

ਅਗਨੀ ਗੰਢੁ ਪਾਏ ਲੇਹਾਰੁ ॥

*Agnī gandh pā'e lohār.*

By using fire, a metalsmith welds metal pieces together. Thereby a bond is established. (Mehl 1, SGGS, p 143)

### **Akasha (Sky) - Equality and Broadmindedness**

The akasha (sky) is everything that lies above the earth's surface, including the atmosphere and outer space. In general, the term *sky* is used informally as the view from the earth's surface. Gurbani places a great deal of spiritual significance on the lessons we can learn directly from akasha. According to Guru Arjan, the sky teaches us equality and broadmindedness.

ਉਚ ਨੀਚ ਬਿਕਾਰ ਸੁਕ੍ਰਿਤ ਸੰਲਗਨ ਸਭ ਸੁਖ ਛਤ੍ਰੁ ॥ ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਨ ਕਛੁ ਜਾਨੈ ਸਰਬ ਜੀਅ ਸਮਤ ॥

*Ūch nīch bikār sukriṭ saṅlgan sabh sukḥ chḥaṭar. Mīṭar saṭar na kacḥḥū jānai sarab jī'a samat.*

The comforting canopy of the sky stretches evenly over all without considering their being high or low, good or bad. It does not distinguish between friends and enemies. For it, all beings are alike. (Mehl 5, SGGS, p 1018)

### **Sun - Warmth, Equality and Broadmindedness**

Sun is a life-giving force to all beings. It warms our planet, provides the light by which we see. The rising of the Sun signifies that however dark the night might be, there would be overall brightness to engulf all of the past (darkness) and gift us with our destined present. So if nothing goes well, we always have the following day's Sun to look forward to. Guru Arjan Dev proclaims that we can learn many spiritual lessons from the Sun [4]. He asserts that it teaches us warmth, equality and broadmindedness. It is evident from the following hymns;

ਕਰਿ ਪ੍ਰਗਾਸੁ ਪ੍ਰਚੰਡ ਪ੍ਰਗਟਿਓ ਅੰਧਕਾਰ ਬਿਨਾਸ॥ਪਵਿਤ੍ਰੁ ਅਪਵਿਤ੍ਰੁਰ ਕਿਰਣ ਲਾਗੇ ਮਨਿ ਨ ਭਇਓ ਬਿਖਾਦੁ ॥

*Kar pargās parchand pargati'o andḥkār binās. Pavīṭar apvīṭrēh kiraṇ lāge man na bhā'i'o bikhād.*

Blazing with its dazzling light, the Sun rises and dispels the darkness. Touching both the pure and the impure, it harbours no hatred to any. (Mehl 5, SGGS, p 1018)

Furthermore, Guru Arjan Dev proclaims that a God-conscious being is free from corruption and treats all equally, like the Sun providing comfort to all.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਦੋਖ ॥ ਜੈਸੇ ਸੂਰੁ ਸਰਬ ਕਉ ਸੇਖ ॥

*Barahm giānī sadā nirdokḥ. Jaise sūr sarab ka'o sokḥ.*

The God-conscious being is always impeccable, like the Sun, which gives its comfort and warmth to all. (Mehl 5, SGGS, p 272)

### **Moon - Renunciation and Selflessness**

Moon, a life-enriching force, provides us light at night. It doesn't have the light of its own; whatever light energy it receives from the Sun, it redistributes to all beings on the earth without considering caste, class, colour, or creed. Thus one can learn true selflessness, real renunciation, sacrifice, equality and broadmindedness from it [4]. Sun reminds us that we are given the gift to shine bright at the beginning of every day, but it is up to us to reflect on that gift and continue to shine through the darkness. Gurbani proclaims that as the Moon is unaffected by night, a person should remain immune to the evils of *maya* (worldly desires) by being spiritually enlightened.

ਚੰਦ ਅਨੇਰਾ ਕਿ ਕਰੇ ਪਉਣ ਪਾਣੀ ਕਿਆ ਜਾਤਿ ॥

*Chand anerā kē kare paṁuṅ pāṇī kiā jāṭi.*

What can the darkness do to the Moon ? What can social status do to air and water?

(Mehl 2, SGGS, p 150)

Using the analogy of the Moon reflecting the sunlight to lighten up the Earth, Guru Nanak reminds us of a great spiritual lesson to be learnt from this wondrous natural phenomenon. He articulates that when the divine essence (Sun) pervades the mind (Moon), one attains the state of spiritual enlightenment.

ਸਸਿ ਘਰਿ ਸੂਰੁ ਵਸੈ ਮਿਟੈ ਅੰਧਿਆਰਾ ॥

*Sas ghar sūr vasai mitai andhiārā.*

When the Sun dwells in the house of the Moon, the darkness is dispelled. (Mehl 1, SGGS, p 943)

### **Rivers - Courage and Endurance**

Talking about nature, one cannot forget the gushing rivers, constantly heading towards the sea for its awaited union [5]. A river continues to flow ahead on its intricate path in a long way. In the words of Emma Smith [6], "Life is like the river, sometimes it sweeps you gently along, and sometimes the rapids come out of nowhere." The playful rivers teach us to face every difficulty with equal energy and flow with whatever the outcome is towards the primary goal of our life. Ming-Dao Deng [7] likened the path and character of a river to the journey to enlightenment, "*If Tao is like a river, it is certainly good to know where the rocks are.*" Using an analogy of an overflowing river and an alert boatman, Shaikh Farid articulates that if a person is aware of the causes and perils of the crisis in their life and can take apt measures to contain it, they shall be able to tide over the situation brilliantly.

ਲੰਮੀ ਲੰਮੀ ਨਦੀ ਵਹੈ ਕੰਧੀ ਕੇਰੈ ਹੇਤਿ ॥ ਬੇੜੇ ਨੇ ਕਪਰੁ ਕਿਆ ਕਰੇ ਜੇ ਪਾਤਣ ਰਹੈ ਸੁਚੇਤਿ ॥

*Lammī lammī naḍī vahai kandhī kerai heṭ. Beṛe no kapar kiā kare je pāṭaṅ rahai suchēṭ.*

The overflowing river loves to erode its banks. But, what can a whirlpool do to the boat if the boatman remains alert? (Shaikh Farid, SGGS, p 1382)

Thus, we can learn the lesson of facing life's difficulties with courage and endurance from a river.

### Seasons - Change is the way of Life

The regular changes in the weather on our planet during a year are called seasons [8]. The change of seasons guides us to learn acceptance of transition in our life. Just look, how gently a green leaf turns red when autumn approaches; how gracefully trees accept the falling of leaves when autumn arrives. They stand firmly rooted in the ground, with their vulnerability out in the open and branches widespread, surrendering to the universe. Please do what you will with me; I trust it is for my highest good. Shaikh Farid has described such a seasonal change as;

ਫਰੀਦਾ ਰੁਤਿ ਫਿਰੀ ਵਣੁ ਕੰਬਿਆ ਪਤ ਝੜੇ ਝੜਿ ਪਾਹਿ ॥ਚਾਰੇ ਰੁੰਡਾ ਢੂੰਢੀਆਂ ਰਹਣੁ ਕਿਥਾਉ ਨਾਹਿ ॥

*Farīdā ruṭ firī vaṇ kambīā paṭ ḡḡare ḡḡar pāhi. Chāre kundā ḡḡūḡḡḡīāḡḡḡ rahanḡ kithāū nāhi.*

Fareed says the seasons change, the woods shake, and the leaves drop from the trees. I have searched in all directions, but I have not found any resting place anywhere. (Shaikh Farid, SGGS, p 1383)

Change is unavoidable. Our bodies and ideas constantly change. Every day our body loses millions of dead cells, and new ones replace them. Bhagat Kabir articulates that change is a law of nature for inanimate things and all living beings.

ਕਬੀਰ ਪਰਭਾਤੇ ਤਾਰੇ ਖਿਸਹਿ ਤਿਉ ਇਹੁ ਖਿਸੈ ਸਰੀਰੁ ॥

*Kabīr parbhāṭe tāre khisēh ti'o ih khisai sarīr.*

Kabeer, just as the stars disappear at dawn, so shall this body disappear. (Bhagat Kabir, SGGS, p 1373)

Every day, or sometimes little by little, our ideas about everything in the world are changing. One shouldn't get stuck; instead, allow change to happen in one's life and ideas. Make your life a passion for seasons, transitions and transformations. Be dynamic! - is the message conveyed by seasons in nature.

### Tree - Self-Offering, Sharing of Virtues, Endurance

The quality of self-offering is one of the most critical social virtues. Look at a mature tree; it stands straight and erect, with its countless leaves providing shelter for anyone who pauses beneath its branches – whether the homeless beggar or playing children. At the right time and season, the tree becomes laden with fruit. Its branches bend down to offer its fruit to all. A tree embodies the quality of self-offering. After serving us for years, it dies, leaving its body to be used for various purposes [9]. The decaying leaves provide minerals to other trees. The wood is utilized to make furniture and shelters. It tells us to leave our virtue behind so that others use it to

enrich their lives. Through its life cycle, trees teach us the sacred art of self-offering. Guru Arjan Dev depicts the self-offering nature of trees as;

ਸਸਤ੍ਰਿ ਤੀਖਣਿ ਕਾਟਿ ਡਾਰਿਓ ਮਨਿ ਨ ਕੀਨੇ ਰੋਸੁ ॥ ਕਾਜੁ ਉਆ ਕੇ ਲੇ ਸਵਾਰਿਓ ਤਿਲੁ ਨ ਦੀਨੇ ਦੇਸੁ ॥

*Sastar tīkḥaṇ kāt dāriyo man na kīno ros. Kāj uā ko le savāriyo til na dīno dos.*

The sharp tool cuts down the tree, but it does not feel anger. It serves the purpose of the cutter and does not blame him at all. (Mehl 5, SGGS, p 1017)

When a person dies, he is just transforming, and his life is the beautiful images he has left behind for others and what he shared with all beings around him. So work hard to make sure you leave behind beautiful pictures and ideas for your loved ones and others to cherish despite your ups and downs. Live life wisely and leave the wisdom and virtue so that others can make the best use of these.

Shaikh Farid, appreciating the patient endurance of trees to all vagaries of life and seasons, advises us that we must imbibe this virtue in our conduct for the love and service to the divine.

ਫਰੀਦਾ ਸਾਹਿਬ ਦੀ ਕਰਿ ਚਾਕਰੀ ਦਿਲ ਦੀ ਲਾਹਿ ਭਰਾਂਦਿ ॥ ਦਰਵੇਸਾਂ ਨੇ ਲੋੜੀਐ ਰੁਖਾਂ ਦੀ ਜੀਰਾਂਦਿ ॥

*Farīdā sāhib dī kar chākrī dil dī lāhi bharāṅd. Darvesān ne loṛīai rukḥān dī jīrāṅd.*

Farid says work for your Lord and Master; dispel the dubiety of mind. The humble devotees have the patient endurance of trees. (Shaikh Farid, SGGS, p 1381)

### **Flowers - Renunciation and Detachment**

Flowers are nature's lovely gifts. With their diverse colours and beautiful fragrances, they enhance the beauty of our earth. We can learn precious lessons from flowers about living a happy and well-balanced life. Flowers don't discriminate against those to whom they share their beauty and fragrance. Perceiving the characteristics of flowers helps us develop a stronger sense of compassion, inner balance and altruism. Guru Arjan Dev proclaimed that by imbibing the qualities of flowers, a state of profound satisfaction, happiness and joy is obtained [4]. Furthermore, he asserted that we should renounce egotism and remain appreciative and conscious of this beautiful world's Creator (God).

ਦੇਖੁ ਫੂਲ ਫੂਲ ਫੂਲੇ ॥ ਅਹੰ ਤਿਆਗਿ ਤਿਆਗੇ ॥.....ਹਰਿ ਚੇਤਿ ਮਨ ਮੇਰੇ ॥

*Dekh fūl fūl fūle. Ahaṅ tiāg tiāge..... Har chet man mere.*

Behold the flowers flowering, and the blossoms blossoming forth! Renounce and abandon your egotism. ....O my mind, reflect on the Creator. (Mehl 5, SGGS, p 1185)

Using the analogy of lotus, duck and water, Guru Nanak Dev describes the way to live an unblemished life free from worldly desires and attachments as;

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥ ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥

Singh, D.P. (20 August 2021). *Nature and Gurbani- The Imperative Lessons*, Asia Samachar, Malaysia. <https://asiasamachar.com/2021/08/20/40058b/>

*Jaise jal mēh kamal nirālam murgā᳚ī nai sā᳚e. Suraṭ saba᳚ bhav sāgar tarī᳚ai Nānak nām vak᳚hā᳚e.*

Nanak says; As a lotus floats untouched upon the surface of the water and the duck swims through the stream, one's consciousness must remain focused on *Shabd* to cross over the terrifying world-ocean. (Mehl 1, SGGS, p 938)

### **Nature - Wonder and Joy**

Nature serves as the most common source of awe and wonder. An incredible display of its dazzling beauty is all around us. The cosmos is pulsing with creative energies from the galaxies of stars to the tiny snowflakes and from the thunderous Niagara Falls to the whispering streams. The immensity of nature's majestic beauty instills in us a state of wonder and joy (*wismad*). Such an emotion is expressed by Guru Amar Das as;

ਪਰਪੰਚ ਵੇਖਿ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥

*Parpanch vek᳚ rahi᳚ā vismā᳚.*

Gazing upon the wonder of God's Creation, I am wonder-struck and amazed. (Mehl 3, SGGS, p 1174)

Paul T. P. Wong [10] articulates, "The ultimate source of wonder and awe belongs to the ineffable, unexplainable, incomprehensible, mysterious, and sublime Holy One -- Creator of all things." Guru Amar Das expressed similar views about the oneness of Nature and God.

ਨਾਨਕ ਸੁਣਿ ਵੇਖਿ ਰਹਿਆ ਵਿਸਮਾਦੁ ਮੇਰਾ ਪ੍ਰਭੁ ਰਵਿਆ ਸ੍ਰਬ ਥਾਈ ॥

*Nānak su᳚ vek᳚ rahi᳚ā vismā᳚ merā parabh᳚ ravi᳚ā sarab thā᳚ī.*

Nanak is wonderstruck, hearing and seeing His Lord. My God is all-pervading. (Mehl 3, SGGS, p 912)

Sikh doctrines encourage their devotees to rejoice in Nature.

### **Interdependence - Need of the Hour**

All things in nature are interdependent. The web of nature is so tightly woven that each phenomenon in the universe is both effect and cause of all other phenomena [4]. Gurbani also emphasizes such an interdependent relationship among all beings and things. In Gurbani, man and the material world are perceived as having an inter-dependent relationship, reciprocally conditioning the life of one another. Guru Nanak proclaims this relationship as:

ਪਵਣੁ ਗੁਰੂ ਪਾਈ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

*Pavan᳚ gurū pā᳚ī pi᳚tā mā᳚tā ᳚haraṭ mahaṭ. Divas rāṭ du᳚e ᳚ā᳚ī ᳚ā᳚ī᳚ā khelai sagal jagaṭ.*

Air is the vital force, Water the progenitor, the vast Earth is the mother of all, Days and Nights are nurses, fondling all creation in their lap. (Mehl 1, SGGS, p 8)

Sikh doctrines recommend their devotees to appreciate and nurture interdependence.

## Nature - Impermanence

Impermanence is an essential attribute of all phenomenal existence. All is fleeting; the beauty of flowers, the bird's melody, the bee's hum, and a sunset's glory. Gazing on a gorgeous sunset, we observe [11] the whole western heavens glowing with roseate hues, but we are aware that all these glorious tints will fade away into a dull ashen gray within half an hour. We see them slowly melting away before our eyes. Within a microsecond, the whole glory of the painted heavens undergoes numerous changes. One colour is replaced by another with a rapidity that sets all measurements at defiance. It is a series of fleeting colours because each of them continually vanishes in another. Thus, nature and all its phenomena are dynamic, continuously changing and thereby impermanent. Guru Arjan Dev proclaims such an idea in his hymns as;

ਗਿਰਿ ਤਰ ਧਰਣਿ ਗਗਨ ਅਰੁ ਤਾਰੇ ॥ ਰਵਿ ਸਸਿ ਪਵਣੁ ਪਾਵਕੁ ਨੀਰਾਰੇ ॥ ਦਿਨਸੁ ਰੈਣਿ ਬਰਤ ਅਰੁ ਭੇਦਾ ॥ ਸਾਸਤ ਸਿੰਮ੍ਰਿ  
ਤਿ ਬਿਨਸਹਿਗੇ ਬੇਦਾ ॥

*Gir tar dharaṇ gagan ar tāre. Rav sas pavaṇ pāvak nīrāre. Dinas raṇ barat ar bhēdā. Sāsaṭ simriṭ binashige bedā.*

The mountains, trees, Earth, sky and the stars; Sun, Moon, wind, water and fire; day and night, fasting days and their determination; the Shastras, the Simritees and the Vedas shall pass away. (Mehl 5, SGGS, p 237)

"Decay is inherent in all component things," declared the Buddha [12]. So is the human body. It changes continuously. It becomes something or the other from moment to moment. It is also true scientifically. In our bodies, old cells die and yield place to the new ones continually. Like the rising waves in a sea, many thoughts take birth and die in our minds every moment. Physically and psychologically, we are never the same all the time. Thus, all beings are subject to change, and the transition is a continuous movement. Using the analogy of stars' motion in the sky, Bhagat Kabir enunciates that even the human body slowly changes with time and is thus impermanent.

ਕਬੀਰ ਪਰਭਾਤੇ ਤਾਰੇ ਖਿਸਹਿ ਤਿਉ ਇਹੁ ਖਿਸੈ ਸਰੀਰੁ ॥

*Kabīr parbhāṭe tāre khisēh ti'o ih khisai sarīr.*

Kabeer says just as the stars disappear at dawn, so shall this body disappear. (Bhagat Kabir, SGGS, p 1373)

The impermanence of nature and its phenomena is described by Guru Nanak Dev as;

ਧਨੁ ਜੋਬਨੁ ਅਰੁ ਫੁਲੜਾ ਨਾਠੀਅੜੇ ਦਿਨ ਚਾਰਿ ॥ ਪਬਣਿ ਕੇਰੇ ਪਤ ਜਿਉ ਢਲਿ ਢਲਿ ਜੁੰਮਣਹਾਰ ॥

*Dhan joban ar fulṛā nāṭhīaṛe din chār. Pabaṇ kere paṭ ji'o dhal dhul jummanhār.*

Wealth, the beauty of youth and flowers are guests for only a few days. Like the leaves of the water-lily, they wither and fade and finally die. (Mehl 1, SGGS, p 23)

Thus impermanence is the undeniable truth of our existence. What is real is the current moment. The present moment is a product of the past, a result of the previous causes and actions. Due to ignorance, an ordinary mind conceives them all to be part of one continuous reality. But in truth, they are not. The notion of impermanence is one of the crucial teachings of Sikhism. The lesson to learn here is that nothing lasts. All things pass away. By becoming aware of impermanence, observing and comprehending it, a person can find a suitable cure for the sorrow of their life and achieve liberation from worldly passions and temptations.

## Conclusion

Nature is a potent entity [13] that teaches us how to live a happier, healthier, and more meaningful life. Thus the best teaching that we can learn from nature is equality and loving unconditionally. Gurbani encourages us to rejoice in nature with a sense of appreciation for all we've been blessed with. By taking the time to appreciate nature, we can learn to love the world around us. When we feel love for nature, it opens up our hearts to love ourselves and others. By paying attention to the natural world, a sense of peace arises from realizing that we are a part of existence much larger than us, something divine. We see the "impossible" repeatedly occur in nature, but we often fail to appreciate it properly. For instance, a leaf converts the Sun's invisible energy into nutrients. Go outside and observe the "impossible." Then use these simple yet profound occurrences happening every moment of the day as a model to transform your life. Watching nature can spark fantastic, creative work from philosophers, scientists, and artists. It can also offer crucial lessons for how to be healthy, calm, and well-balanced. The underlying principle is that we being an integral part of nature, need to be in synch and total harmony with nature's way of expressing itself.

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