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# ROCK AND THE POOL

B. S. GUPTA

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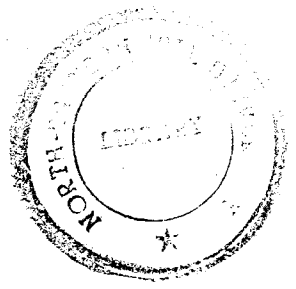


विद्यां प्राविद्यां च यस्तद्विदोभयम्

## ABOUT THE BOOK

This slim volume of poems contains Guru Nanak themes. It is a work of maturity and shows the author's original, a fresh perceptive attempt at discovering and utilizing images and symbols in Guru Nanak's biographical anecdotes for reflections on man's present predicament. The discrimination between the psychic and the spiritual, as it is implicit in Guru Nanak's miracles and teachings, has been elaborated and symbolically applied to the contemporary situation where man, in his craze for organized miracles, has subordinated the eternal to the temporal, forgetting love of the Real that alone imparts truth to existence, transfigures life, and eventually imposes order upon chaos.

In fact, the poet, at grips with the modern predicament, has siezed on the spiritual profundity and intrinsic meaning of Guru Nanak's vision of man and his relation to the Supreme Spirit, Timeless and ever True, and has characteristically shown that the restlessness of man today and the disintegration of his human consciousness is largely due to the loss of this vision, rooted in stainless triumph of love and universal, living heritage of spirit.



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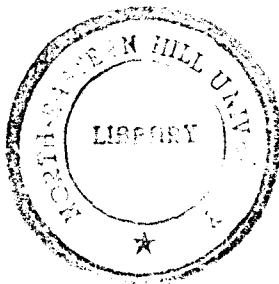


# THE ROCK AND THE POOL

(GURU NANAK THEMES)

*by*

**B. S. GUPTA**



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Love awakens in the human breast first with the mother's milk. Its next manifestation is the awareness of mother and father. The brother, his wife and sister come third. Fourth love is the game played. Fifth is the desire for good food and drink. Sixth love comes as the ardent sexual desire which knows no caste distinction. Seventh love is the collection of household goods. Eighth is the consuming anger. In the ninth stage the hair grow grey and breathing difficult. 'And then friends leave one by one leaving one behind to lament. In the tenth stage the body turns to ashes, the companions and relatives cry and the swan of soul takes flight. People come and go and die like that. Therefore, O Nanak, to love and to follow the desire is sheer blindness. The humankind sinks without the true guru.

## PREFACE

This slim volume of poems contains Guru Nanak themes. I find in Guru Nanak's life-story a treasury of symbols. It is the Guru's miracles which are particularly in my mind. His miracles, apart from the fact that they need a re-valuation in the light of rational thought, are rich in images and symbols. I have selected a few images and symbols and have employed them for describing man's modern predicament and a suggestive cure for it, patterned after the Guru's teachings.

A brief explanation of the spiritual and the magical which, in a sense, forms the central theme of these poems, may not be out of place here. Guru Nanak stood for a living spiritual religion which is concerned directly with Reality or Truth. God is True; Truth is His Name. To win His grace what is required is righteous living, service of man, true devotion to God that involves meditation on the Holy Name, rather than soul-suffocating pursuits of the ritual or esoteric disciplines which promise occult powers. To the *siddhas* and yogis of his age, the Guru gave the perennially fresh message that the psychic is not the spiritual. In fact, the achievement of psychic powers is quite different from spiritual enlightenment and deliverance. *Siddhis* or psychic powers accentuate the ego-self in man and block the path to God. To be spiritual, for Guru Nanak, is to become a selfless channel of the divine Spirit, to become cosmocentric (*Gurmukh*) and not ego-centric (*Manomukh*).

The Guru's miracles spring from the cosmo-centric attitude which is free from even an iota of egoism. In response to a yogi's query: "Have you any real power beyond words?" the Guru said: "None. I can do nothing against the law of

God. It is only He who can perform a miracle." The Guru's spiritual religion shows the possibility of direct contact with God by "dying to self", by transcending the ego-principle in man. For Guru Nanak "the approach to God" as Arnold Toynbee rightly puts it, "lies through self-abnegation". A hymn explicitly states :

Where self exists,  
God is not,  
Where God exists,  
There is no self.

But in the psychic world of the *siddhas*, there is no extinction of the self-regarding ego, but self-assertion which stands in the way of realisation of Truth or the divine Reality.

To-day man's craze for organized miracles has led to state-worship, worship of social and economic organizations, and worship of political and regional cults and creeds, Man in contemporary situation is again in the dark grip of self-will. He is living under perpetual excitement of the individualized self collectivised, and as a result of it, he is exposed to temptations which breed disharmony and evil in society. Guru Nanak's call is a call for re-integration of humanity on a higher non-egotistic level. Too much obsession with organized 'psychic powers' has made us insensitive to the delicate touches of the Spirit.

The foundations of stable world peace are laid not in doubt and division, but in faith and vision, the emergence and acceptance of such values as constitute the distinct essence of humanity as well as love of the real. And life is not real unless it opens into the sense of the infinite, the fulness of truth.

Kurukshetra  
28th September, 1969

B. S. GUPTA,  
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PART ONE  
Miracles of Guru Nanak





## BABAR AND GURU NANAK

The sky was haunted with a redness  
Unusual, and the twilight hour  
Woke the prison-camp into a loud-heaving stir.

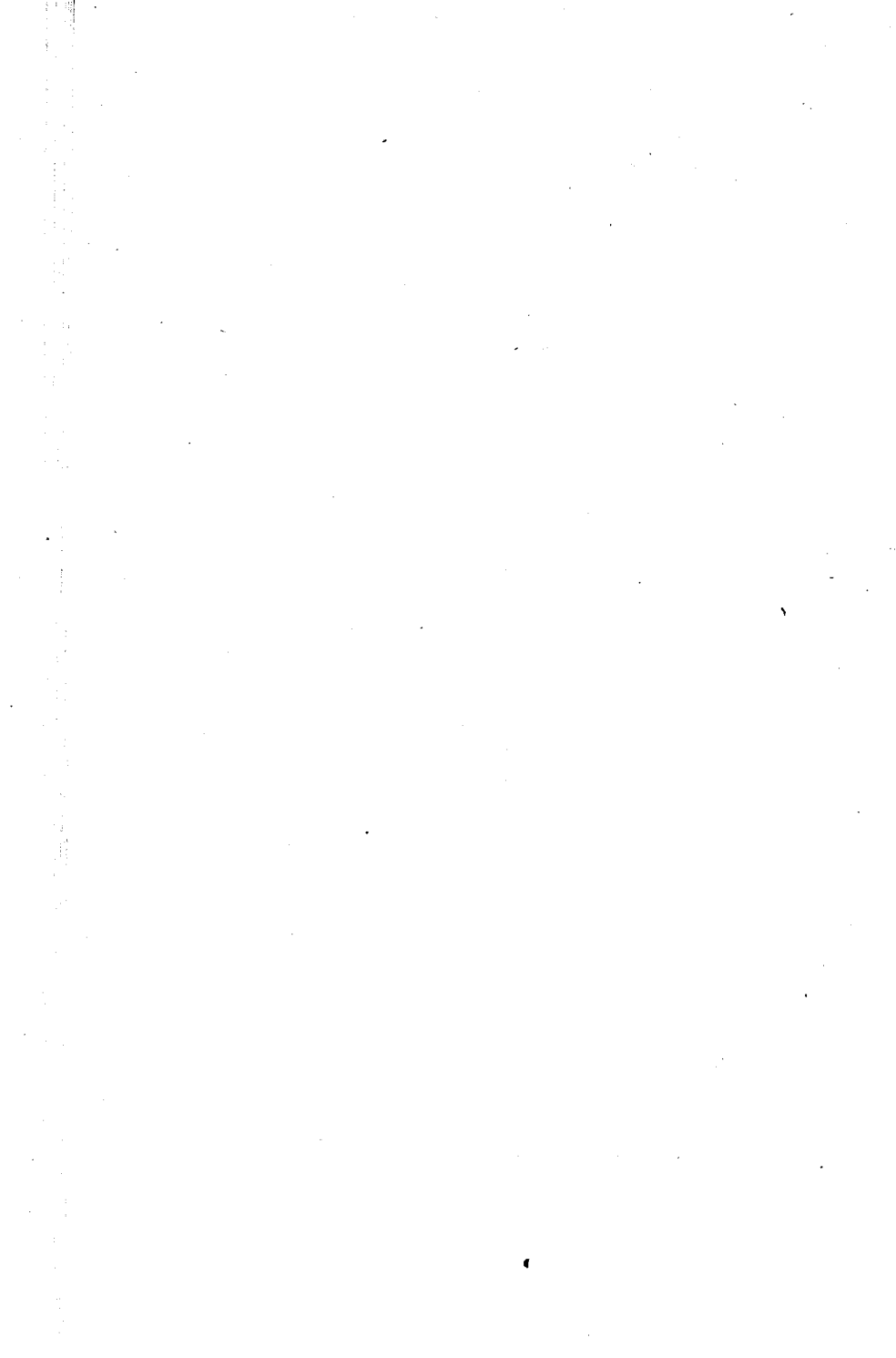
Men and women, smitten with a hurricane,  
Historical, and with their cheeks  
Streaked with helpless tears, resumed  
Plying their hands at the grinding mills,  
Under the shadow of the whip.

In a corner the Guru sat entranced;  
The halo around his head  
Beaconed the breathless gloom.  
Before him lay the grinding mill,  
Working mysteriously,  
Unhelped by human hands.

On the spot came Babar, the Emperor,  
Intent on witnessing the reported wonder  
Of the mill whirling without the prisoner's touch.  
The miracle was working still, and the Emperor  
Stood rooted to the ground, bewitched  
By the Guru's soul-power.  
"What a saint, so true, so wonder-working!"  
Said the conqueror to himself, and with faith

PART TWO

Guru Nanak and Modern  
Predicament



## THE WORLD CRISIS

If a thought can make us as a thought can mar,  
With a turn for science and cultural ties,  
What peace can we own when Adam's at war ?  
What smiles can we wear when Eve's soul sighs ?

What glory or music, what prosperous tones,  
When mankind starves and suffers and moans ?

Must not our culture be robbed of its gown ?  
Must not our faith decree our great fall  
While the hell-mouth'd giants are trained to drown  
The Voice of Peace in the Earth's torture-hall,

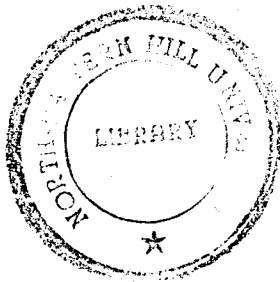
While the clouds of dirge-like, domineering fears  
Still puzzle our eyes with a motto of tears ?

In this stricken steel Age of clashes and yearning  
Who'll play the right man and plan for the morrow ?  
Who'll kindle and keep the divine flame burning  
While the song of the Atom completes our sorrow,

While the powers of Dawn and Gloom are at grips  
And from our greased hands the Guru's gold slips ?

In a world made one by travel and trade  
What graces of attunement beckon us to win  
The torch-like triumphs of the Cosmic Aid,  
The undying lustre of the stars within :

For the great world crisis, we fail to scan,  
Is a sweet-sour crisis in the soul of man.



## ABOUT THE AUTHOR

A teacher, poet, mystic, writer and a keen student of Indian thought and comparative religion. Mr. B.S. Gupta is at present on the staff of the Department of English, Kurukshetra University. He possesses a penetrating insight into the psychological, the spiritual and the metaphysical. His work, *The Genius of Rabindranath Tagore*, with a foreword by Dr. S. Radhakrishnan, the Ex-President of India, was viewed by the eminent philosopher as "an earnest endeavour to relate Tagore's thought to the spirit of India and the problems of the modern age."

His earlier book of verse, *The Voice of Swaraj*, buning with patriotic passion, reflecting India's struggle for freedom and unfolding a vision of national integration and cultural cohesion has already earned him a good name. In this respect, it may be mentioned that he took active part in India's fight for freedom during the years 1940-42, when he was a student at D.A.V. College, Lahore, and sacrificed the alluring, immediate prospects of a bright career at the alter of the clarion call of the Motherland.

Mr. Gupta has, to his credit, some original literary research papers published in European journals of repute, and has made contributions on literary, religious, philosophical and astrological themes to Indian journals and magazines of international statute. It may be mentioned that he is a recognised scholar in the field of astrology and pleads for a serious, research-oriented and rational approach to this ancient science, and his own contributions illustrate this approach.

He is currently engaged in research on Modern English Fiction in relation to Indian thought. Despite his heavy engagement with his literary research, his deep devotion to Guru Nanak and his love of mysticism and cultural values has manifested itself into the form of the present volume, *The Rock and the Pool*.

