

## SEWA

*Sewa* means service. This pertains to the life we should lead in this world. This has to be a life of usefulness, of service, and assistance to others who need it.

Guru Nanak Dev says in *Sri Rag* :

Dedicate thyself to service in the world, it is then you get a seat in the Lord's Court.

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵਾ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

Bhai Gurdas also says :

Fie be upon the hands and feet that do no service; other actions are fruitless.

ਵਿਣੁ ਸੇਵਾ ਧ੍ਰਿਗੁ ਹਥ ਪੈਰ ਹੋਰ ਨਿਹਫਲ ਕਰਣੀ ।

*Sewa* can be physical, social, intellectual, mental, as well as spiritual. Service to humanity is a way to win the Creator's pleasure because the Master resides in His creation. In *Rag Parbhati*, it is said :

The Creator is in the Created and the Created in the Creator Who is All-pervading.

ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸੁਬ ਠਾਂਈ ॥

But to do service, we must have the capability and capacity to do it. We must, therefore, first be 'learners' and good 'earners'. If we have enough to spare, it is only then that we can give to others. *Sewa* in Sikh parlance is described under a triple head. Firstly, (ਨਾਮ ਜਪਣਾ, ਸਿਮਰਣ) remembering the Name, the Master. This includes also to bring around others to do the same and realise the "Presence of God" everywhere. The fourth Nanak in *Rag Gauri* says :

Nanak craves the dust of that Sikh of the Guru who himself remembers and makes others remember the Name.

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੇ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥

*Kirtan* in congregation, is another way to make everyone remember God. Offering prayers, *Ardas*, at every important step we take and before anything we do, morning and evening while eating, is also another way to remember the Master and invoke and realise His Presence. To render help to establish places of worship and keep the *maryada* going therein, is also a step in this direction. Secondly, (ਕਿਰਤ ਕਰਨਾ) to earn by hard, diligent and honest work. If we have enough, we do not look to others for help, but are in a position to help others. Under this, come both 'earning' and 'learning'. Thirdly, (ਵੰਡ ਛਕਣਾ) to share with others what we have earned and learned. We can share our learning, food, riches, comforts and other goods that we can spare. Sharing of power, under this head will be another important item. This can definitely not be done through renunciation, but is practicable only by living a successful worldly and family life.