੦੨੬

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ

THE ABODE OF GOD

(Writer: Dr. Kala Singh)

Many conceptualize Sach Khand as a “Heavenly Abode”, a place where one’s spirit goes after death, Dera Babas after death are named Sachkhand Vasi. Historical Gurdwaras are also mentioned as Sachkhand Hazur Sahib, Sachkhand Damdama Sahib, Sachkhand Angitha Sahib etc.

Guru Nanak in Bani Jap describes five spiritual realms to merge with the God. The highest realm is the Sach Khand where the individual attains union with God. Before reaching the realm of Sach Khand, the individual must spiritually ascend progressively through four realms starting from Dharam Khand, Giyan Khand, Saram Khand and Karam Khand.

– 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॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥
ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ॥ (੭)

God created nights, days, weeks, seasons, air, water, fire and nether regions for maintaining light and darkness, varying seasons on accurate lunar scale. In the midst of moist atmospheric pressure, Solar temperatures and equilibrium in the gravity controlled space, God established earth as a home to live a life of Righteousness (Dharma). In this sanctuary, coexist uncounted and endless species of different colours, creed and habits, who have very diversified methods and principles for their survival, living styles, desires and ambitions of life. Their deeds are evaluated upon the touchstone of Creator’s Cosmic Law (Hukam). The seat of impartial and ultimate justice of the Universal Judge, the Creator God, is in the conscious (mann) of everyone. Those who have controlled five senses and realized creator God within their mind (mann) by living life according to the spiritual teachings of the Guru, stand accepted in spiritual splendour. Nanak says who have lived life according to spiritual teachings of the Guru and, who have not, are known according to their state of mind (mann). This is the first realm named Dharam Khand in which one realizes their responsibility and purpose of human life-to live a life of Righteousness (Dharam).

– ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ॥
ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ॥
ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ॥
ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ॥ ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ॥
ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ॥ ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ॥(੭)

As a continuance of the previous shabad, one realizes in the realm of Dharam Khand that every living being is fulfilling their précised responsibility on this earth. Guru says now I'll narrate the second realm of Enlightenment of spiritual knowledge and wisdom, the Giyan Khand. In this realm one comes to know that there are many perspectives and concepts of creation. There are innumerable of air, water, fire, gods of love Krishna, destruction Shiva, and creation Brahma in different forms, shapes, colour, costumes and outlook. There are many assertions, commandments (Dhu, Directional star signifying directional commandments) and rituals based on lowly (Bhumi) and high ideal (Mer Mountain Signifying high) deeds. Many believe in different gods like rain god Indra, moon, sun and other heavenly bodies (Plants). Many believe in different mystics, enlightened mentors. Messengers and sons of God, Sages, goddesses and fairies. Many have various Avtars, deities, Satan and devils, as also revered scriptures and spiritual hypotheses. There are different civilizations, languages, distinct ways of living and histories of their imposing pharaohs. Nanak says there are countless sects of faiths, philosophies with infinite followers. In the realm of spiritual knowledge and wisdom Giyan Khand one comes to know of countless various concepts and philosophies accepted by people of various countless civilizations in countless various languages.

– ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ॥
ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ॥
ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥
ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ॥ (੭)

As a continuance of the previous Shabd, in the realm of knowledge and wisdom, spiritual knowledge and wisdom reigns supreme. In that State one is ecstatic as mind (mann) is fully enlightened with the knowledge and wisdom. In the realm of spiritual Endeavour Saram Khand the word (Shabd) is Beauty of the mind (mann) where spiritual perfection is shaped. The ultimate aim is to carve out perfect noble mind (mann) according to spiritual knowledge and wisdom of Gurmat. This modus operandi of the transformation cannot be described. Any attempt to illustrate or enumerate it will be inadequate. If anyone shows the audacity to attempt will regret. In the realm of spiritual Endeavour one's conscience is designed, which in turn frames the intellect of the person. This newly designed intellect in turn carves out mind (mann). Actions and deeds of such a person and ability to solve problems with newly developed ethical moral values are from the wisdom of this spiritually carved mind (mann). In this realm conscious (Surat), intellect (matt), mind (mann) and then wisdom (Budh) are fashioned one after the other as one spiritually ascend progressively. Moral Values and ethics are thus transformed refined and aligned to the virtues of the God. As individual of ardent worldly desires will never be able to reach this level. The desire to renounce ardent worldly temptations is also a desire, though of a higher kind. So long ardent worldly desires exist, one cannot spiritually evolve. The endeavour to control those ardent worldly desires is Saram Khand.

– ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ॥
ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ॥
ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ॥
ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ॥
ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ॥ (੮)

In the Realm of Grace Karam Khand the word (Bani, Shabd) is Divine Empowerment. When one attains this realm, there is no superstitions, rituals and blind faith other than Virtues of the Creator God. After winning war within, of calming and controlling all ardent worldly desires and ego, one radiates courage and resolute strength. The omnipresent Creator God is fully realized in such a mind (mann). In this realm the mind (mann) is completely interwoven and amalgamated (Sito Sita) with the virtues of the creator God. Guru double stamped it by using word Sito Sita that the mind (mann) is completely interwoven and amalgamated (Sito Sita) with the Virtues of the Creator God. The metamorphosis of such a mind (mann) to radiant blissful state is beyond description. Such a mind (mann) which has realized Virtues of the Creator God within, is beyond spiritual death and deception by ardent worldly temptations. In this realm, only those spiritually enlightened individuals with unflinching integrity prevail. Such a mind (mann) with virtues of the creator God within is always in a blissful state.

– ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥
ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ॥
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ॥
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥ (੮)

The ultimate realm of the mind (mann) is the realization of the creator God within, the Realm of Truth Sach Khand. The Exalted Grace, experienced through undertaking previous realms, is as vast and beyond description as the cosmos (Khand Mandal Varbhand). This Exalted Grace of Truthfulness is beyond description. In this realm the mind (mann) is completely engrossed (Loa Loa) in the magnitude (Akar Virtues) of the Creator God. All that transpires in such a mind (mann) is within and accordance of the Cosmic Law (Hukam) of the Creator Pondering (Kar Vichar) carefully (Vaekhai) on all previous realms, such a mind (mann) is in a blissful (Vigsai) state. To narrate the final stage of spiritual ascent Sach Khand (the realm of the truth), defies description. Hard as steel, is the story of this state to narrate. Described as the abode of the Creator God, Sach Khand in not a geographical place, but the final state of the spiritual evolution of human consciousness.

To reach this state Guru Nanak explain in next Paurri by giving example of the goldsmith.

– ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ॥
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ॥
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥ (੮)

In minting Shabd let self-control (Jatt) the shop of the goldsmith, and patience (Dhiraj) the goldsmith. Apply tool of spiritual wisdom (Mat) on your understanding the anvil (Ahran Place to beat gold). Command (Hukam) of God as the bellows (Khla), hard labour of living life according to Guru's teachings, the fire. In Kuthali of love, melt (mould) the eternal essence of spirituality. In such a True Mint Guru's Shabd in minted. Those who understand it and work on it, Nanak says they are always in a blissful state. To mint the Shabd one needs self-control, Patience, Guru's Spiritual Wisdom (in place of your wisdom), understanding command (Hukam) of God, Love of Creation of God and Hard Labour of living life according to Guru's teachings. Some believe that Sach Khand is a geographical locations

where Guru Nanak was taken when he disappeared in river Bein. They claim that Guru Nanak himself narrated in this Shabd about him being summoned by God at Sach Khand.

– ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ॥ ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ॥
ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ॥ ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ॥
ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ॥ ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ॥
ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ॥ ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ॥ (੧੫੦)

I was not doing any service to the God and not living life as per God's Commandments. God took mercy on me and made me a minstrel to spread its message. Through mercy of the God, now I live every moment (Raat Dihai) of my life according to Commandments of the God. My master than Summoned me, its minstrel, to the True Mansion of its Presence, which is in the mind (mann) (ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ॥੧੪੨੭) and give me spiritual knowledge and wisdom of its virtues (Dressed me in the robes of its True Praise and Glory). The Ambrosial Nectar of the True Name (Virtues) has become my food. Those who follow the Guru's Teachings, eat this food (of virtues), are satisfied of worldly ardent desires and find peace. I, minstrel of the God, eat this food of virtues and live life according (Vajaya) to the teachings (Shabd) of the Guru. O Nanak, imbibing the virtues of the True God, I have merged with the Perfect God.

Those who interpret above Shabd that Guru Nanak was summoned to a geographical location of sach khand, the abode of the God, have never interpreted that 4th Guru Ramdas and 5th Guru Arjan were also summoned to Sach Khand, though all three shabads are same.

– ਹਉ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕਾ ਹਰਿ ਕੈ ਦਰਿ ਆਇਆ॥
ਹਰਿ ਅੰਦਰਿ ਸੁਣੀ ਪੂਕਾਰ ਢਾਢੀ ਮੁਖਿ ਲਾਇਆ॥
ਹਰਿ ਪੁਛਿਆ ਢਾਢੀ ਸਦਿ ਕੈ ਕਿਤੁ ਅਰਥਿ ਤੂੰ ਆਇਆ॥
ਨਿਤ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥
ਹਰਿ ਦਾਤੈ ਹਰਿ ਨਾਮੁ ਜਪਾਇਆ ਨਾਨਕੁ ਪੈਨਾਇਆ॥ (੯੧)

I, minstrel of my Master God, came to the God's Door (mann). The God heard my prayer from within called me into its presence. The God called its minstrel in, and asked, "Why have you come here?" I said, "O Merciful God, please grant me the gift of continual remembrance of your name (Virtues)". And so the God, the Great Giver, inspired Nanak to remember the name (Virtues) and blessed me with robes of honour of its True praise and glory.

– ਹਉ ਢਾਢੀ ਦਰਿ ਗੁਣ ਗਾਵਦਾ ਜੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ॥ ਪ੍ਰਭੁ ਮੇਰਾ ਥਿਰ ਥਾਵਰੀ ਹੋਰ ਆਵੈ ਜਾਵੈ॥
ਸੋ ਮੰਗਾ ਦਾਨੁ ਗੋਸਾਈਆ ਜਿਤੁ ਭੁਖ ਲਹਿ ਜਾਵੈ॥
ਪ੍ਰਭ ਜੀਉ ਦੇਵਹੁ ਦਰਸਨੁ ਆਪਣਾ ਜਿਤੁ ਢਾਢੀ ਤ੍ਰਿਪਤਾਵੈ॥
ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਪ੍ਰਭਿ ਢਾਢੀ ਕਉ ਮਹਲਿ ਬੁਲਾਵੈ॥
ਪ੍ਰਭ ਦੇਖਦਿਆ ਦੁਖ ਭੁਖ ਗਈ ਢਾਢੀ ਕਉ ਮੰਗਨੁ ਚਿਤਿ ਨ ਆਵੈ॥
ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਲਗਿ ਪ੍ਰਭ ਕੈ ਪਾਵੈ॥
ਹਉ ਨਿਰਗੁਣੁ ਢਾਢੀ ਬਖਸਿਓਨੁ ਪ੍ਰਭਿ ਪੁਰਖਿ ਵੇਦਾਵੈ॥ (੧੦੯੭)

I, a minstrel at God's Door (mann), only sing its glorious Praises, if it pleases my master God. My God is permanent and stable others in the universe come and go (Die). I beg for that gift from the God of the world, which will satisfy my hunger of ardent worldly

temptations (Maya). O Dear God, please bless your minstrel with the blessed vision of your Darshan (Virtues), that I might be satisfied and fulfilled from my hunger of ardent worldly temptations (Maya). God, the great giver, heard my prayer and summoned the minstrel to the Mansion of its presence (mann). Gazing upon God (Imbibing Virtues of the God) the minstrel is rid of pain and hunger of ardent worldly temptations (Maya). I do not think to ask for anything else now. All desires are fulfilled after imbibing the virtues of the God. The Primal God has blessed me, a humble unworthy minstrel with virtues.

In above Shabads Guru has mentioned being summoned to the God's Mansion, but no one has ever interpreted that 4th and 5th Guru were summoned in Sach Khand. God's mansion is:

- ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ॥ (੪੬੩)

This world is the dwelling of the God.

- ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ॥
ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥ਰਹਾਉ॥
ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥
ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ॥
ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ॥
ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ॥ (੬੮੪)

Although God is unattached and dwells everywhere, is always with you as your companion, why looking for God in the forest. Like the fragrance which remains in the flower, and like the reflection in the mirror, the God dwells deep within, search within yourself. Outside and inside (Everywhere) there is only one God, the guru has imparted this wisdom to me. Nanak says, without knowing one's own self, the moss of doubt is not removed.

- ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ॥ ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ॥
ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ॥
ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ॥ ਊਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ॥ਰਹਾਉ॥
ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ॥ ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ॥
ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ॥ ਊਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ॥
ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ॥
ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ॥ ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ॥ (੩੪੫)

Bhagat Ravidas is describing the spiritual state of his mind (mann) when he is saying, O my brother, I have found this most excellent city, where there is lasting peace and safety. In the spiritual state I am now, Begumpura, "the city without sorrow", is the name of the town. There are no troubles or anxiety there. There are no materialistic temptations and no sufferings because of them. There is not fear, blemish or downfall because of worldly temptations is that state of mind (mann). That state of mind (mann), the God's Kingdom is steady, stable and eternal. There is no second or third status, all are equal there. That city is populous and eternally famous. Those who live there are spiritually wealthy and contented. That means those who reach that state of mind (mann) do not discriminate with others as they see God in all and they have no hunger for worldly materialistic temptations. In that state of

mind (mann) everyone is in blissful state. No ardent worldly temptations can be hurdle for them, as they are knowledgeable of virtues of the God. Says Ravidas, the emancipated shoe-maker, whoever is a citizen there, is a friend of mine.

Begumpura city of Bhagat Ravidas and Sach Khand have no geographical location, but state of mind (mann) when one is in a blissful state (Anand).

Conclusion

Many take "Sach Khand Vasey Nirankar" literally without understanding its true meaning, and assume that Sach Khand is a place where God lives, whereas in Gurbani it is repeated and clearly stated that God is present in every molecule and resides in its creation. It is important point to note that in Jap Bani Guru Nanak before describing Sach Khand describes giyan khand, Dharm khand, saram khand and Karam Khand which are not geographical places and so is also Sach Khand. Sach Khand is the spiritual state of mind (mann) when the mind (mann) becomes one with virtues of the God and there remains no difference between God and the devotee. In a way it is true that Sach Khand is a place where God resides, which is everywhere including (mann) **ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥ (੪੪੧).** So neither the historical Gurudwaras be called Sach Khand nor dead Dera Babas be called "Sach Khand Vasi".