

**AN EPISTEMOLOGICAL ANALYSIS OF THE VARIOUS
ASPECTS OF GURU NANAK'S PHILOSOPHY WITH
SPECIAL REFERENCE TO "ALIENATION THEORY"**

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THESIS**

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Chapter – 1 Genesis of the Concept of Alienation Theory

For thousands of years Western civilization has grown on a conceptual foundation which contains a basic schism that separating mind and body. While in the past this seems not have interfered with normal living, it is becoming increasingly obvious that today we pay a high price for its maintenance, a price which has been started as Alienation. ‘Alienation and alienated have become words of everyday language. When someone states: Alienation is a major problem in the society’ or speaks of our alienated society’, one is immediately understood. This sort of common understanding of alienation first developed in recent times, after the term had gained a central position in the social sciences, especially in political science, sociology, psychology philosophy.¹

The word serves both as a descriptive and as critical device; it describes human conditions, and at the same time suggests a radical criticism of the factors contributing to the conditions. As critical concept alienation questions the validity of our assumption of a split between mind and body, and consequently questions the foundations of our self knowledge. In interrogation of these foundations require couple of things: a critical inquiry of our ways of life, our behaviour and an inquiry of our values and heritage, the humanist perspective and its accompanying assumptions about the nature of man.

1.1 Meaning of Alienation in Social Sciences

In social sciences ‘alienation meaning is feeling of estranged or separated from one’s milieu, work, products of work or self’.² Despite its popularity in the analysis of contemporary life, the idea of alienation remains an ambiguous concept with elusive meanings. However, recognition of the concept of alienation in western thought has been similarly elusive. Although until the 1930s alienation did not appear in major

1. The Holy bible, King James Version, Philadelphia, see Ephesians 4, 17-19, Collosians 121, Psalms 58, and Ezekial 14, 506.

2. Encyclopedia of Britannica.

social science reference books, the concept had existed clearly; implicitly or explicitly in classical or sociological works of the 19th and 20th centuries written by Karl Marx, Emil Durkheim, Ferdinand Tonnies, Max Weber and Georg Simmel. 'Alienation' perhaps the famous term used by Marx, who extensively expressed alienated labour under capitalism: work was compelled rather than spontaneous and creative; workers have little control over the work process; the product of labour was expropriated by others to be used against the worker, and the worker himself becomes a commodity in the labour market. Alienation consisted of the fact that workers did not gain the fulfillment from work.

However, we know through our experience and investigation that our behaviour and cultural values are widely contradictory. The contradiction experienced as one between humanist values and practical ones, between the assumed equality of all men and apparent social inequality between the vision of society as self determining beings with freedom, social and religious as well as responsibility and the experience as men confined by ignorance, poverty, enslaved, apathetic rather than accountable and conscious.

Marx's analysis of the changing forms of social relations in different historical periods is certainly concerned with the various forms of domination that prevails at different stages. As Marx characterizes the social relations in the different stages of social developments as; relationship of personal independence founded on objective dependence in capitalism, relations of personal dependence in pre-capitalist society, relations of free social individuality in a communal society of the future. Here I want to further develop the interpretation of these complexities in terms of the institutional and personal modes of domination at each stage and in particular with respect to the class relations. In the course of this discussion I shall also present an analysis of the forms of reciprocal and non reciprocal social relations.

In the pre-capitalist society that Marx describes, the relations of domination take the form of personal relations among individuals. The subordinated individuals in these relations for instance slaves or serfs are bound in their servitude to a particular master or lords coercively or at the cost traditional servile position appear to be the part of the nature of things. The power, that the master or lord exercises over these individuals

may be seen to be derived from his control over both the objective and subjective conditions of their activity. The control over the objective conditions consists in the master or lord having the authority of life and death over his slaves as well as the authority of physical penalty. Moreover, control over the subjective conditions is exercised not only through the threat of force but also through the gamut of system of social, political, cultural and religious obligations, rules and beliefs. Furthermore, the common men are not regarded as agents or persons but rather as an inorganic and natural mode of production.

Alienation is a term that is employed commonly in a number of disciplines to describe and explain the sense of estrangement that organizes the relationship between the subject and the object one hand and it's relationship to history, power and authority on the other hand; estrangement from state in Geog Hegel, from God in Ludwig Feuerbach, from labour in Karl Marx or from essential sexuality in Sigmund Freud. Anthropology, philosophy, economic theory, sociology and political science all refer to the tensions that result from the sense of alienation experienced by the subject. The word alienation however derives from the Latin term *alius*, this means other or another, therefore *alienus*, meaning of another place or person. In this way the meaning of alienation has a spatial and existential significance. In the fifteenth century it came to mean the loss of mental faculties and thus the presence of insanity, and by the mid nineteenth century physicians who concerned themselves with mentally disturbed patients were called alienists.

Alienation is a developmental process in Hegel's 'The Phenomenology of Mind' (1807) and in Karl Marx's writings: *Entfremdung* (estrangement) and *Enttauberung* (externalization) in 1844. The "unhappy consciousness"³ of Hegel is unhappy precisely because it is conscious of its own divisions, of its alienated relationship to its world, and thus cannot attain the unity that it beseech. In the ideality of the state this unhappy consciousness materializes itself as a subject. According to Marx labour itself

3. Hegel, Georg, (1807), *The Phenomenology of Mind*, with an introduction and notes by, J.B. Baillie and with an introduction by George Linchtheim, New York.

is an object from which the worker is alienated, a realization that becomes possible only through the development of class consciousness. This materialization of the subject in young Marx *Das Capital* 1857-58 through the experience of alienation from the labour process acquires a materiality that is expressed in reification, equipping the transformation of Hegel's idealism into Marx's materialism. This particular concept later, as reification, acquires centrality in the work of Geog Lukacs and the Frankfurt school.

As I do realize, in contemporary theory, alienation refers mainly to a comparison between cultural values and societal organization and to contradictions between the two. This usage is more closely affiliated with Durkheim's notion of anomie, especially the term has been developed by Robert Merton, than the Marx's alienation. Therefore one has to agree with Kaufman that alienation is used in such manner, which is not fruitful concept for the scientific analysis of society. My argument over here is that the contemporary usage of the term is completely a distortion of Marx's definition, which can be stated in the form of hypotheses, if librated from its parochial humanist value orientation. In the form of rough and incomplete outline Marx himself derided idealistic humanism. I jack up these points as an attempt to justify my dissociation from the certain aspects of general traditional analysis of the Marxian theory and its framework, with the certitude that his theory of alienation in social paradigm can be used as a hypothesis with reference to which empirical data can interpreted significantly.

'Walter Gerson'⁴ constructed a less extensive and parochial detailed view of the concept, consists psychologists and sociologists. He suggested that even though "a sizeable majority of persons living in our advanced industrial society to be alienated."⁵ Melvin Seeman' attempted a logical historical classification of kinds of alienation which he hoped to be of use as a basis for empirical research. On the critical side,

4. Alienation in Mass Society: Some causes and responses, *Sociology and Social Research*. Vol 49 1965, PP. 142-52

5. *Ibid.* P. 144

however is relevant to my research work, Horton⁶ has questioned whether contemporary definitions of alienation are worthless, or are we perceiving a transformation from radical to conformist definitions and values under the guise of disregarded psychology? Stephen Luke⁷ in his unpublished article, entitled “Alienation and Anomie,” he argued that alienation has been abused in favour of the deviating contemporary pre-occupations of the researchers, therefore the common crux of Marx’s concept having been extensively lost. Kaufman⁸ irrevocably has suggested that since alienation is a concept primarily used in moral contexts it should be recognized as such as eliminated from the scientific vocabulary of sociology.

According to the Kaufman, Lukes and Horton’s well founded notions pertaining to alienation suggests that arises series of questions about the significance of contemporary research work being done on the complexities of alienation theory. While agreeing with Lukes that the common core of Marx’s impression has been lost or perhaps not yet found. I would further, with respect this myth originates from the philosophical mind and body and takes the dilemma in different forms and contexts, for instance society as a whole versus isolated individual, consequently individual determined by the society as a whole.

However, the essential instance of the myth remains the assumption between mental fabricates and sensuous existence, without any struggle to consider the origin of the estrangement. The general form in which the myth is expressed and implied by Durkheim and Weber is; with reference to Durkheim, that “society is normative and places moral restrictions on otherwise anarchistic individual men,”⁹ and with reference to Weber, that “society is normative and individual relate to it, motivated by hope and

6. Dehumanization of Anomie and Alienation: A Problem in the Ideology of Sociology, British Journal of Sociology, 15, Dec. 1964, P. 283-300

7. Alienation and Anomie, A Problem in the Ideology of Sociology, P. 283

8. On Alienation, Inquiry, 8, Part 2, 1965, PP. 141-65 to the approaches of social scientists to alienation argue that, the contemporary definitions indicate the presence of Myth of Society.

9. The Division of Labour in the Society, Tr. G. Simpson, The Free Press, New York, 1966, P.3

and fear.”¹⁰ John Clark has rightly remarked that in spite of the multiplication of the definition of “alienation, an isolable feature of all of them is man’s feeling of lack of means (power) to eliminate the discrepancy between his definition of the role he is playing and the one he feels he should be playing in most situations.”¹¹

A couple of others who distinctly agree with Clark are Arnold Kaufman, for whom, “alienation is defined as a feeling which results from certain beliefs together with certain objective social conditions.”¹² The alienated person having a relationship to something else that is avoidable and discontent and lack of satisfaction. In addition Fritz Pappenheim who placed alienation is defined within the historical perspective. This common core definition of alienation as a discrepancy between what one expects and what one finds to be true; a discrepancy which is unnecessary or avoidable and at the same time a potent challenge, subsequently projects the fact that alienation cannot be separated from values as expectations. However, it makes no reference to the expectations, the relation between the expectation and actual given conditions without attempting to explain both applicable to some external standard.

This orientation towards alienation is fundamentally different from that of Marx, who underscored alienation as practical phenomena, in force labour as well as the objective external factor of species characteristic. He disbelieved considerations of actual roles against ideas except this practical context. However, outside the practical contexts the study of alienation can, as he well knew is degenerated into a form of romantic idealism. According to Pappenheim has historical approach towards alienation, as per the American social scientist, that ignores the cultural, and consider alienation only in our social present, and specifically with reference to modern technological world.¹³ “In the course of history alienation has undergone significant qualitative changes therefore, its meaning today is rather different from the erstwhile period. In the present

10. *The Division of Labour in the Society*, Tr. G. Simpson, The Free Press, New York, 1966, P. 5

11. *Op.cit.*, ref. 9, P. 849

12. “On Alienation Inquiry”, 8, Part-2, 1965, P. 143-44.

13. See Robert Blauner’s, *Alienation and Freedom*, as an example of this tendency.

stage of history man has a mean of self realization at his behest, which was rather unknown to him in the past periods of history. Once this concept of the individual is sovereignty has been stimulated in the minds of individuals develops a state of new consciousness. The consciousness that men's yearning for self realization is thwarted from its existence. Therefore, in such situation alienation is no longer accepted as an inevitable fate, more than ever before in the history, as it is felt as a threat and at the same time as a challenge."¹⁴

Alienation is not a reminiscent of peculiarity of modern problem, but is an age-old conundrum, which takes different complexities at diverse situations. It becomes more complex and challenging under the new context of crushing incident and self destruction encountered to modern man. The major query comes out of an examination of contemporary conditions of alienation is that of the criteria for evaluating both values and conditions of life. Kaufman raised a point that the discontent experience of alienated person is well avoidable, but since both expectations and objective social conditions are to some extent arbitrary. Hence the question remains the same how alienation can be avoided by someone.

This is the query I would like to interpose out here is usually remains question of adjustment. "To what extent can people be expected to adjust to the present conditions of life and to what extent can they change these conditions to suit their expectations?"¹⁵ Which of our values are left over from the conditions that no longer exist, and which aspect of our new environment is undesirable and avoidable?¹⁶ The questions raised by Marx of an objective method of evaluating man's expectations in relation to his experience remains the basic problem in alienation theory and stands unanswered.

However, keeping in mind Marx's definition of alienation as expressed in his practical

14. See Pappenheim, *The Alienation of Modern Man; an interpretation based on Marx and Tonnies*, New York, Monthly Review Press, 1959, and Josephson, P. 16-21

15. See Whyte's *The Organization Man*, Garden City New York, Doubleday, 1957, P. 133.

16. See books by Lewis Mumford and Ashley Montagu, reference to the man's adjustment to his environment.

pursuit, in which he treats himself as a mere particular unction, between man as a whole and his species character. Therefore, I shall turn into more specific consideration of the problem raised by Horton, Lukes and Kaufman. As per my understanding alienation theory is basically being approached in couple of ways. On one hand there are those who are trying to extend and like to improve upon the work done by Marx; on the other hand there are those who attempting to use Horton's phrase to evaluate the alienation theory and its framework of value free sociology. Those who are considered under the latter category are characterized as realists. However, they have attracted criticism, more so recently from many directions.¹⁷ Helen Lynd, for example, characterized this approach as less than full realism.

“In finding conscious identifications with and beyond our own time and society, much turns upon the way we conceive realism, what meaning we give to facing reality. Continually we are urged by therapists, by realist in foreign policy, by practical persons of various kinds to abandon sentimental dreams, idealistic utopias and romanticism to face the reality. Realities when so used almost always means limitations. The reality we should face is the limitation in ourselves in the possibilities of human society. Rarely are we urged to face the reality of the slanting light of early morning and late afternoon, of Berlioz luceat or of Braque's colors of human courage and integrity under stress, of delight in wit and laughter, of a child's expectancy, of the revelation of new human experience in unimagined openness and communication with another person, of the ranges of the possible statement of realism or of the reality principle, as acknowledgement of limitation of adjusting rather than dreaming of the possible, are well known. All of them are some version of Machiavelli's central tenet: how own lives are so far distant from how one ought to live that one who neglects what is done for what ought to be done sooner effects his ruin than his preservation. Realism that excludes the longer, enduring purposes of men and men's unrealized dreams is less than full realism.”¹⁸

17. Edward A. Tiryakian, *Sociology and Existentialism, two perspectives on the individual and society*, Prentice Hall, Englewood Cliffs, New Jersey, 1962

18 On shame and the Search for Identity, Science Editions, New York, 1961, P. 217ff.

Lukes argued that, Marx stressed the rights of individual, Durkheim stressed the moral authority of society. But this does not get the essential difference between their world views with reference to alienation: a difference as relevant today at the time they wrote. If one is to grasp firmly the contradiction between Marx and Durkheim, one must consider that where Marx saw men in social intercourse ‘creating themselves and their world,’ where as Durkheim saw men in social intercourse ‘being created,’ and controlled by the collective consciousness. Therefore without going into a discussion of which view is the more generally adequate for sociological analysis, I would like to emphasize the point that with respect alienation, the Marxian orientation is the necessary one. Alienation is not a meaningful concept when used within a theoretical framework that assumes man to be passive and powerless as an implicitly and explicitly implied assumption, by taking men’s expressions of passivity and incapacity at face value without attempting to explain this expression. In Marx’s theory, passivity and powerlessness indicate alienation. If one now has to assume passivity and powerlessness is natural to men or is given no alternate explanation for the phenomena referred as alienation and has relegated alienation to a feeling state, independent of practical activity.

Blauner’s (*Alienation and Freedom*)¹⁹ most thorough empirical study of alienation conditions explicitly suggested his intention to fuse an empirical, realistic approach with the valuable humanistic tradition of alienation theory that views all human beings are potentially capable of exercising freedom and control. However my criticism of Blauner’s approach to alienation is meant not as an assault on his work, as a general tendency among American sociologists interested in studying alienation. Blauner has very narrow approach in his discussion on alienation in the modern society to the blue collar workers, with the intention of explaining the uneven distribution resources among the factory workers in the American industry as a whole. Blauner, studied four different kinds of industries: printing, textiles, automobiles and chemicals for his assessment of the phenomena. Therefore, each industry typified on the technological parameters. The printing industry is characterized by craft technology, the chemical

19. Blauner, Op. PP. 11-12

industry by continuous process, the textiles by machine tending and the automobile industry by assembly line technique.

Blauner defined as per his study, “alienation is quality of personal experience resulting from specific kinds of social arrangement”²⁰ He used the modified version of Seeman’s ‘dimensions of alienation,’ as a working definition of the conceptual one. The four dimensions or modes of alienation as modified by Blauner, are powerlessness, meaninglessness, social isolation and self-estrangement and his concentration of interest is being upon the mode of powerlessness.

As per the narration, powerlessness occurs when a person is treated as an object and is unable to act as a subject to change or control the conditions in which he exists. The polar opposite of powerlessness is freedom, as the ability to control these conditions. Deficient of freedom only exists when the person has no real choices, while lack of control refers to the person being unwillingly dominated by others. Blauner over here distinguished four modes of powerlessness: the separation from ownership of the means of production and the finished product. The inability to influence the general managerial policies are the direct result of lack of control over the conditions of employment, and lack of control over the immediate work process. Further he suggested that third and fourth modes are most significant for the blue collar workers. He devoted the major part of his study to a consideration of the variations in control over the immediate activity over the work within the different kinds of industries. The form of control he thought to be the central importance to control over pace of work, which is related to other important factors such as freedom of physical movements, freedom to control the quantity of production, and control over the quality of work.

Meaninglessness, according to Blauner does exist only when the worker lacks an understanding of the purpose of his work and its coordination with the other aspects of the industry. Under such conditions the worker’s ability to act intelligently in the given situations starts to decline. He has little insight into the interrelations of events and consequently, little ideas of what his work is for. As per the understanding of this

20. Ibid. P. 15

concept, social isolation refers to the feeling of the he does not belong. He is inadequate, uninterested in identifying with the organization and its goals. Self estrangement or alienation from the inner self is an absent under two condition: when the work is satisfying in itself or when the work is integrated with the total life of the individual. Self estrangement is experienced as an elaborate awareness of time with a split between present activity and future considerations. However, Bauner stressed that there is no necessary link between social isolation and self estrangement, therefore an individual might be both a elf estranged and satisfied at the same time.

Seeman argued that “his uses of alienation are logically distinguishable, but one can question the value of such a distinction since the four modes of alienation as defined by him are interrelated and not separable in reality. Therefore, with reference to his definition of powerlessness and meaninglessness: powerless is the expectation or probability retained by the individual and his own conduct cannot determine the occurrence of the outcomes. According to him meaninglessness is occurred when the individual is indefinite as to what he ought to believe, when the individuals minimal standards for the clarity in decision making are not met. If anyone encounters the meaninglessness, he must also experience the powerlessness that signifies both of these modes a inseparable or depending on each other. It might also be debated whether a person feels powerless in the situations which are meaningful for him.”²¹

Marx considered these four concepts as aspects of alienation, these aspects are inseparable practically but separable conceptually for the purpose of analysis. However, this concept is simply questionable in the common sense that these four concepts can be usually assessed in the way that Blauner and Seeman chosen. With reference to the dimensions of meaninglessness, one might inquired how a person can be expected to have a sense of purpose in his work if he is subject to all four of the modes of powerlessness or even to some of them. If the product he makes does not belong to him, if he has no influence over the managerial policies, if he cannot control or influence the conditions of his employment, if he has no control on the pace of

21. Melvin Seeman, On the Meaning of Alienation, P. 784

work, how can he possibly have a sense of purpose in his work? The same stands more clarity with reference to social isolation. Which are the possible rationale could a person have for being interested in identifying with the organization and its goals, when the organization and its goals are irrelevant to him personally, and he is personally irrelevant to them? As Blauner defined self estrangement, the only way in which work under conditions of powerlessness could be non alienating be integrated with the total life of the individual, would be if this powerlessness were to be extended into the whole life situation of the worker.

1.2 Key Elements of the Theory

Alienation, in social science, “the state of feeling estranged or separated from one’s milieu, or work products of work or self. Despites its popularity in the analysis of contemporary life, the idea of alienation remains an ambiguous concept with elusive meanings.”²²

.The following key elements are most common: (1) “Powerlessness, the feeling that one’s destiny is not under one’s control but is determined by external agents, fate, luck, or institutional arrangements. (2) Meaninglessness, referring either to the lack of comprehensibility or consistent meaning in any domain of action such as world affair or international relations or to a generalized sense of purposelessness in life. (3) Normlessness, the lack of commitment to share social convention of behaviour, hence without deviance, distrust, unrestrained individual competition. (4) Cultural estrangement, the sense of removal from established values in the society for instance intellectual rebellions against the conventional institutions. (5) Social Isolation, the sense of loneliness or exclusion in social relations especially from the minorities. And (6) self estrangement, perhaps the most difficult to define and in a sense the master theme, the understanding that in one way or another the individual is out of touch with himself.”²³

22. URL: <https://www.britannica.com/topic/alienation-society>

23. URL: <https://www.britannica.com/topic/alienation-society>

Recognition of the concept of the alienation in Western thought has been equally elusive. Although entries on alienation did not appear in major social sciences reference books until the 1930s, the concept had existed implicitly or explicitly in classical sociological works of the 19th and 20th centuries written by Karl Marx, Emile Durkheim, Ferdinand Tonnies, Max Weber and Geog Simmel. Probably the most famous use of the term was by Marx, who spoke of alienation labour under capitalism: work was forced rather than spontaneous and creative; workers had little control over the work process; the product of labour was expropriated by others to be used against the worker; and the worker himself became a commodity in the labour market. Alienation consisted of the fact that workers did not gain fulfillment from work. Marxism, however, represents only one stream of thought concerning alienation in modern society. A second stream, which is considerably less sanguine about the prospects of de-alienation, is embodied in the theory of “mass society”. Observing the dislocations brought about by industrialization in the nineteenth and early 20th centuries. Durkheim and Tonnies and eventually Weber and Simmel as well each, in his own way, documented the passing of traditional society and the consequent loss of the sense of community. Modern man was isolated as he had never been before anonymous and impersonal in an urbanizing society, uprooted from old values, yet without faith in the new rational and bureaucratic order. Perhaps the distinct expression of this theme is contained in Durkheim’s notion of “anomie” (from Greek anomia, “lawlessness”), a social condition characterized by rampant individualism and the disintegration of binding social norms. Both Weber and Simmel carried further the Durkheim’s theme. Weber emphasized the fundamental drift toward rationalization and formalization in social organization; personal relations became narrower, and impersonal bureaucracy became gigantic. Simmel emphasized, “the tension in social life between the subjective and personal, on the one hand, and the increasingly objective and anonymous, on the other.”²⁴ The definitions of alienation taken on account above powerlessness, meaninglessness, normlessness, cultural estrangement, social isolation and self estrangement, can serve only as crude navigator because there can be radically different conceptions of the idea within any one of the categories.

24. Loneliness | Psychology | Britannica

Thus, with respect to self estrangement, one can be out of touch with oneself in several rather different ways. Furthermore, writers have conflicted not only in their definitions but also in the assumptions that underlie these definitions. However, two such contrasting assumptions are the normative and subjective. Those who held most closely to the Marxian traditions as Herbert Marcuse, Erich Fromm, Georges Friedmann and Henri Lefebvre treated Alienation as a normative concept, as an instrument for criticizing the established state of affairs in the light of few benchmark based on human nature, or moral principles. Furthermore Marxian theory of alienation as an objective condition rather independent of individual consciousness, hence, one can be alienated at work irrespective of one's feelings about the work experience. Unconventionally, many theorists emphasized that alienation is social psychological component: it is the experience of powerlessness, the sense of estrangement. Such assumptions generally found in analysis and descriptions of deviant behaviour and in the work of such theorists as Robert K. Merton and Talcott Parsons. Many attempts to measure the and test the incident of alienation in various populations such as urban dwellers or assembly line workers have yielded ambiguous results that challenges the usefulness of alienation as a conceptual tool for social science research. "Some social scientists have concluded that the concept is essentially philosophical."²⁵ As per my analysis, Blauner tried to relate these elements of alienation to an underlying fragmentation, with each mode representing a different kind of dissociation. Powerlessness is a part between the person as a subject and object, meaningless, is a division between the part and the whole, isolation considerably is a void between the individual and social components of human behaviour and motivation, and self estrangement between the material continuity of experience with an activity as a mean to an end rather than being an end in itself.

In this fashion of analysis, I like to enquire the relevance of such classification. In relation to Marx's theory, this classification of these elements is a reification of alienation, the supreme irony. There is no reference to the man who treats himself in this fragmentary fashion, or to the association of these elements of alienation in

25. Herbert Marcuse, 1968, Everett Collection Historical Alamy

reality. For example, is there not any connection, in reality between self estrangement and subject object fragmentation, between isolation and being unable to see a connection between one's activity and the whole.

The most significant points elevated by Blauner are that, each of the dimensions of alienation varies in forms and intensity according to the industrial setting; that alienation is disseminated unevenly in the industrial society, a blue collar artisan or assembly line worker, including the small proportion of the total work force. He further even emphasized that in terms of history, the industrial world is shifting from craft technology to continuous processing technology. Whatever being experienced in the assembly lines and in machine tending job is a passing phase in this sector. Therefore with this continuous development process technology, many of the problems originated owing to the technological penetration in the society. But his assumption of workers in the continuous process technology are becoming lesser alienated than in the other kinds of technologies, giving as evidence the fact that they are becoming more like white collar organization men.

Here Blauner's assertion that "technological organization such as such is the cause of and solution to alienation disregard the contribution of Weber to alienation theory is a best vulgar interpretation of Marx's notion of economic determination."²⁶ By ignoring the first and second elements of powerlessness, separation from ownership of the means of production and the finished product, and the inability to influence general managerial policies, and concentrating on the third and fourth elements; lack of control over the employment conditions and lack of control over the immediate work process. However, Blauner refrained from questioning the essential power relations, ownership and control over the means of productions. According to his own definition, workers remain passive object, and his point of view that employers have always been looking forward to see the workers as a human being rather than as a part of machinery is irrelevant. Firstly, he has not demonstrated that employers ever did see

26. See David Riesman, *The Lonely Crowd, A study of the changing American character*, with R. Denney & N Glazer, New Haven, Yale University Press 1950.

the worker as a part of machine. Marx's persuasion was that workers are treated or treat themselves as an object. In addition Weber's study of bureaucracy showed with reference to human considerations that the bureaucrat is equally helpless perhaps more as the worker to make radical changes in the structure of societal organization.

1.2.1 The Product of Labour Process

Before examining the occurrence of alienation, alienated labour and its effects, therefore we need to examine Marx's understanding of human existence. Marx defines "man as a species being. Man is a species being, who possesses universal essence inherent to all his species. Freedom is also inherent in his essence. Man as species being is a universal being, therefore every being can become objective in its species character, and his existence is a universal relationship to objectivity. Man has to include his theoretical objective things in his praxis. He must make them the object of his life activity and work on them. The whole of nature is the medium of his human life, it is his means of life and therefore his inorganic body, which he must take up and reintroduce into his praxis."²⁷

However, Marx derived alienation from the process of production from his belief that the labour was estranged from him when work became only a means of perpetuates his existence. This left him with only his "animal functions to aid the satisfaction of his potentiality and allow him to feel freely active."²⁸ This constraint sacrificed the worker for the sake of production from which he barely benefited and dissociated him from the act of labour. There are problem with these conclusions. Labour cannot be conceptually or physically separated from the act of labour just because this is the essence of Marx's theory.

According to Hegel, he characterizes human conditions as a state of alienation in which subject and object initially formed a unity in the absolute spirit, or separated

27. Marx 1844, P. 31, Marcuse 1972, P. 6.

28. Karl Marx, The Economic & Philosophic Manuscript of 1844, Internation Publisher, New York, 1993

from each other. This situation can be overcome by increasing the self-consciousness Hegel says. Therefore Hegelian system is culmination of this process. However, alienation does not come from ideas; it is the direct outcome of the material conditions of nature of capitalist economy. It comes out from the commodity producing commercial society. One can overcome the problem only if one can fix the problem of commodity producing society. Marx identifies four characteristics of society:

- i. Alienation from the object of production
- ii. Alienation from the act of production
- iii. Alienation from the species being
- iv. Alienation from fellow men

Hegel says alienation is a problem of inadequacy of consciousness. Hegel also mentions the actuality of self-consciousness and the separation between the individual and substance when “the consciousness that is driven back into itself out of this actuality, think this its insubstantiality, make it an object of thought.”²⁹ This is dispassionate form of thought, which claims that human is independent and free in thinking even if he is tied with chains or on a throne. Hegel explains that stoical pure thought goes through cynicism to find its true reality in the depressed consciousness, where the consciousness feels estrangement from the world and God too. By the same token, in the stage of unhappy consciousness feels an equal position in the presence of god even if it is worker or producer. Here, the consciousness is unhappy because there is a separation between the world and God. Therefore, there is conflict between the world and the universe because self returns back into itself. This universality is found through actuality in social substance.

Marx says that, “Political economy conceal the direct relationship between the worker and production.”³⁰ He also believed that labour should own the means of production so

29. Ibid. P. 506.

30. Marx Karl and Frederick Engels, ‘The German Ideology’, International Publisher, New York, 1993. P. 109

not to be alienated. The process of production for survival does not change just because of communal ownership, since the same repetitive task must be performed to produce the same product, unless a different mode of production is engineered. Therefore, the productive life of the species and its relation to nature would not change dramatically as a result of such ownership. Repetition of labour is a necessary attribute of most survival tasks; someone prepares meals everyday in every family, every month, every year, someone plants weeds, and harvest the rice, wheat and oats, we eat every year. Repetition is nothing new to the capitalism. Indeed it is a necessary characteristic of labour for survival.

Marx derived the basis of alienation from species life of humans from the prior two aspects of alienation. The man who creates objects from nature, participating in the productive life of the species while free from need, fulfills his definition of the conscious species being. Subsequently, a relationship to labour determines consciousness and for the fullest expression of the species life, or free conscious activity, labour should engage directly with nature for its own benefit, not the capitalist's. Marx culminated that "under capitalism man became separate from his body, the species, and the purpose of species life. Instead man should have treated himself as a universal, free being living on inorganic nature, participating in objectification of the species life which is the whole point of species existence."³¹

According to Marx, "In creating the world of objects through his practical activity as in his work upon inorganic nature, man proves himself a conscious species being."³² A meticulous analysis of this statement clearly shows Marx attempting to use the activities of creating and producing. However, these are very different activities and this argument of Marx's cannot be used to support appropriation of the means of productions, because the producer and the creator are rarely the same. Marx did not address the discrepancy between the creation and production in his theory. He did not

31. Karl and Frederick Engels, 'The German Ideology', International Publisher, New York, 1993. P. 112-14.

32. Karl and Frederick Engels, 'The German Ideology', International Publisher, New York, 1993. P. 113

define man and thus could not state who owned man's mind and the product of man's mind. Does the labour own, what it produces merely because it participates in production? Deciding who will benefit the most by being a creator, producer, or owner has often been a matter decided by convention of power. What changes the equation for the individual is the option to be a creator or producer independently, an option protected by convention or power but reducible to the principle that in order to survive man must secure the means to do so.

From this principle of survival, the means must then be determined. Since man is rational creature, he probably knows by what means he wants to or can survive and whether or not he wants to share the output of his mind. From this point forward power external to him may decide what his options are. In the world of the nineteenth century, man was still primarily an agriculturist. Agriculture labour was still the predominant survival option available to him, except in England. The primary means by which, nineteenth century civilians were allowed to secure their survival was wage labour. The two major means by which the nineteenth century French civilians were allowed to secure their survival were land ownership and wage labour. The The problem was not that separated from species life since he was separated from the object he produced, indeed, production of objects for sale or trade has been one of man's primary activities throughout history. However this is not new to capitalism. The problem was that survival options were limited as a result of land enclosure and expulsions for the vital purpose of large scale agricultural production which in fact led more often to personal enhancement of property by the aristocracy for whom land ownership was tied to voting rights. To return to the creator producer discrepancy, because Marx was ambiguous about this matter he left the non creative laborer between a rock and a hard place. How the non creative labour is managed to get involved in this theory is a mystery.

Marx use the concept of species to explain why the act of making nature the direct of life, and the object and instrument of his activities, makes man a member of the species. Thus, divorcing man from nature, (from the objects he produced) is to deny man his humanness, making him an individual, a particular. The productive life of the species, and not that of the individual is non estranging and engaging in "free

conscious activity”³³ is man’s species character. For Marx, since the laboring man was the force of history, any activity that did not transform nature was not truly human activity. A man alienated from his product is necessarily alienated from the act of production.

Here as a mathematician does not consume his equations, but he may publish them and allow everyone to use them, voluntarily separating himself from his intellectual work. However, he is not an industrial worker and one may say Marx never intended to discuss non industrial labour activities. Regardless, he generalized about man and the purpose of labour, and privileged one form of labour over another, it is important to remember that his generalizations were intended to touch all human activities. Those who do not interact with nature by transforming it, yet find satisfactory ways of living, do not meet his standard of leading a species life. This privileging of one form of labour over another is to suggest human beings are not creatures of preference and differing abilities. Marx defined the species life of man as if all of mankind was one industrial unit operating for one purpose and privileged his understanding of purpose over that of other particular understandings. Therefore, all men did not then and do not now treat themselves as universals and to connect the term universal with the term “free being” is contradictory. He forged a theory of a social purpose of labour using inaccurate definitions of man and labour.

Thus “a man divorced from his labour performs labour under condition of coercion and his labour is not then for the satisfaction of his needs but for the maintenance of his functional needs of food, drink and sex, which, when they become ultimate ends, are, animalistic”³⁴ This analysis does not have a physically accurate basis: objects are independent and external to the person producing them, however they are produced. Possibly, if we grew things on or in our bodies then we would say that objects are

33. Karl and Frederick Engels, ‘The German Ideology’, International Publisher, New York, 1993. P. 113

34. Karl and Frederick Engels, ‘The German Ideology’, International Publisher, New York, 1993. P. 108-110.

truly dependent and internal to humans. Also, labour cannot instill in objects human characteristics, as objects cannot be classified as hostile. We may call an object human-like and it may have characteristic that make it act as if it has volition, and we may create objects that have the capacity to be destructive, but they are not destructive without our command and instructions. Obviously, objects do not act freely.

Man denies man life and man's labour can only be coerced if there are no other survival options available. It can be said that in the nineteenth century a man was often coerced to perform wage labour because land was inaccessible in Europe. Ultimately, if a person decides that food, drink, and sex are all desire, then who is so brave to say in the light of man's volitional nature, and of the fact that man has preferences, that such desires are wrong?

Marx's attempt to create a duality within the concept of labour was not successful. He posited wage labour as alienation without promoting actual change in the method of production. He saw wage labour as forced, boring and mere for the sake of putting enough food in one's belly until the next working day but, in fact labour for survival often has these characteristics. Actually, a question to answer is who is accountable securing our survival. If it is the individual's responsibility, then options for doing so should remain open. Since survival cannot be adequately accomplished arbitrarily, it is not surprising that humans and animals have applied structure, routine and redundancy to their labour. But this is not an attribute peculiar to western culture; it is in attribute of any culture of individual securing its survival in a systematic manner.

Finally, food drink and sex are not superfluous to our existence and their making normally requiring intense social interaction which are not easy to be replaced by activities like the forced political re-education sessions. Who needs to be told through re-education or the political propagandas that a lack of power makes one's life miserable when the same thing can be accomplished with a kilo Atta-Dal (Flour and Pulses) in India, a few shot of a rice whisky and a great friend in China?

1.2.2 Division of Labour

Theory of alienation arose from and revolved around the reason of holding private property and private property refers to a system "that allocates particular objects like

pieces of land to particular individual's use and to manage as they please to the exclusion of others and to the exclusion also of any detailed control by society"³⁵ However, classical political economies not including this subject has been missing the point according to Marx and he enquired the "relationship between private property, greed, separation of labour, capital and landed property, value and devaluation of man, and the relation of this whole estrangement and the money system"³⁶

Marx thus considers private property not only to be a reason for alienation, but also a state of being social. Private property has been a means for man to interact with other people and the world. On the other hand, Marx points out that this process made humans foolish since humans want to possess the objects. The sense of having in an external world is realized in the sense of conversion of inner to external wealth. That is to say, the inner world of man has become poorer in parallel to an increase in human productions in the material world. Marx depicts modern society in an analysis of private property being what man has to identify himself by what he has possesses.³⁷ Marx theory of alienation has many positive aspects also to his thinking. Man's general abilities and potential have been proven through industrialization and productive activities. He says also socializes and forms relationship of man to man. He also advocates socialism emphasizes the power of man and rejects an alien being or god in this sense. In contrary, Eric Fromm interprets, Marx in that as long as man is productive, he is alive and proving his powers in external world, he returns to his essence, to God.³⁸

The concepts of political economy, division of labour and exchange are two other conclusions of alienation which comprises a social character of it. While man realizes

35. Waldron, J. (2010 winter).Property. "Property and Ownership", The Stanford Encyclopedia of Philosophy Edward N. Zalta (ed.).

36. Marx, (1844).Economic and Philosophical Manuscripts of 1844. Moscow: Progress Publishers. P. 28

37. Ibid. P. 47

38. Fromm, E. (2004).The Concept of Man. London: Continuum Publishing Company.

himself through social life, he sells his labour power in return for something else. Therefore, becoming social is a positive effect of alienation while exchange is considered negative since the control of labour power is lost, and in losing, humanity restores man in the form of money and wealth instead of way of life.”The divine power of money lies in its character as men’s estranged, alienating and self disposing species nature. Money is the alienated ability of mankind”³⁹

This is exchange for something and money is so alienating that it can convert inability to ability. It has distortive character of lying and changing reality. It makes contradictions and impossibilities possible, “the world upside down.”⁴⁰

“Assume man to be man and his relationship to the world to be a human one: then you can exchange love only for love, trust for trust, etc. If you want to enjoy art, you must be an artistically cultivated person; if you want to exercise influence over other people, you must be a person with a stimulating and encouraging effect on other people. Every one of your relations to man and to nature must be a specific expression, corresponding to the object of your will, of your real individual life. If you love without evoking love in return, if your loving as loving does not produce reciprocal love; if through a living expression of yourself as a loving person you do not make yourself a beloved one, then your love is impotent a misfortune”⁴¹ Here, Marx points out that the exchange between people is settled in a common base after the invention of money but, indeed, this base is not equal. If money had not been invented, one would have to give a real attitude for accepting a real feeling. Marx, affirms the need for a society in which man is related to his fellow men as an individual human being, in which love cannot be bought, but can only exchanged for love.⁴²

39. Marx, K.(1844).Economic and Philosophical Manuscripts of 1844. Moscow :Progress Publishers, P. 61

40. Ibid., P. 61

41. Marx, K., Economic and Philosophical Manuscripts of 1844. Moscow: Progress Publishers, P. 62

42. Ebenstein, W.(2000). Great Political Thinkers. Newyork, London; Sydney; Tokyo: Harcourt College Publishers. P. 644

According to the theory, labour is alienated within the production process and generating products or commodities that satiate a need. In aligned to the increase in production, that growth of a capitalist economy, an accumulation has occurred in terms of capital and commodities. The accumulation has been created by alienated labour. Participating labour as a commodity component like any other material creates a value. Marx defines two aspects of this created values; use and exchange. Use value is defined as a practical or physical usage of a commodity and measured by time spent for the production of a specific commodity. After measurement it is defined as exchange value.

“A commodity is anything necessary, useful or pleasant in life, an object of human needs, a means of existence in the widest sense of the term. Use value as an aspect of the commodity coincides with the physical palpable existence of the commodity.”⁴³

If commodities are considered as an objectification of labour, exchange value is materialized or comes into existence when it is used. However, from another point of view, it is the socialization of human with intermediation of commodities. Marx calls this a social labour. Labour before equalizing within such system is called abstract universal labour that may be understood as a uniform totality of all labour in the world and attributes equal quality from one labour to another. The labour of different individuals is equated and treated as universal labour only by bringing one use value into relation with another one in the form of exchange value. It is thus correct to say that exchange value is a relationship between persons. Exchange value is economically equivalent to a commodity to be used. Therefore, exchange value is only possible if it has a use value. In the other words, the products of man, has value if it satisfies a need. If this need is valued as an exchange with another product or money then exchange value arises.

“So far therefore as labour is a creator of use value, is useful labour, it is a necessary condition, independent of all forms of society, for the existence of the human race; it is

43. Marx, K.(1859).A Contribution to the Critique of Political Economy. Moscow: Progress Publishers. P. 6

an internal nature imposed necessity, without which there can be no material exchanges between man and nature, and therefore no life”⁴⁴

It can be deduced that one must work produce and realize his labour power as a necessity. It is a fundamental aim of life, a nature imposed necessity. Therefore, labour is a mediator between nature and men and becomes a necessary value. But value can be disadvantageous for men in the base of measurement of labour power. Moreover, the alienation concept of Marx can be considered as a reason behind why Marx argued a surplus value theory of capitalism and proposed a new society model aiming to distribute this surplus more equality. On the other hand, because of its economic, philosophical and social implications it still is of vital importance today.

The political economists often emphasize that there is a mutual interaction between the division of labour and the accumulation of capital. However, since they are not interested in the worker as a human being, they are unable to grab this interrelation in its complexity. Instead of considering all of its main aspects, they confine their attention to the division of labour, accumulation of capital relationship. Similarly, they do not consider that labour does not simply produce commodity and value, but also produces itself as a commodity.⁴⁵

This generalization from the human side of these interrelations follows from the basic conception of political economy that assumes private property as an essential attribute of human nature. Consequently, political economy cannot grasp the essential connection between private property and separation of labour, capital and landed property, between exchange and competition, value and devaluation of men, monopoly and competition. Marx indicates alienated labour as the necessary connection between the whole estrangement and the money system. Private property only is considered the product Marx’s principal objection to liberal political economy

44. Marx, K. (1887). Capital Volume-I, The Process of Production of Capital. Moscow :Progress Publishers. P.30

45. Rousseau, A Discourse on Political Economy. P. 254

is that it is unable to prove the assertion that the essence of private property is labour.⁴⁶ This very question is inseparably connected with the assessment of the nature of the division of labour. The correct assessment is important to the whole issue of alienation. Hence, Marx devoted too much time to the analysis of the division of labour.

According to Marx, the political economists are all in agreement not only in asserting the mutual interrelation between division of labour and accumulation of capital, but also in pointing out that only liberated private property could accomplish a real comprehensive and economically rewarding division of labour. The weakness, however, lies in their attempts at founding the division of labour in human nature, therefore at this point they contradicts each other.⁴⁷ However, in the conclusion all of them maintain that division of labour, based on exchange, is absolutely inevitable to a civilized society. Marx cannot accept this kind of assessment of the relationship of private property, exchange, division of labour, for an acceptance would amount to admitting that alienation cannot be superseded in reality. He defines division of labour as an economic expression that only applies to the conditions of alienation. In Marx's views the political economists confuse "the social character of labour is an absolute condition of society, with the division of labour."⁴⁸ One can consider of replacing alienation precisely because it is possible to oppose the social character of labour to the alienating historical conditions of the division of labour.

According to Marx, "once life activity ceases to be regulated on the basis of private property and exchange, it will acquire the character of activity of man as a species being. In other words: the social character of labour will manifest itself directly, without the alienating mediation of the division of labour. As things stand, however, division of labour makes the conditions and powers of life become independent of man and rule over him."⁴⁹ However Marx enthusiastically opposed the attitude of

46. Lenin, Collected Works, Vol. 38, P. 30.

47. Ibid. P. 133

48. Ibid. P. 70

49. from the young Marx, MEWE, Vol. III, P. 540

political economy which does not consider the worker, when he is not working, as a human being.

1.2.3 Fellow Human Being

Hence, Marx's investigation of alienated labour as it is manifested within the labour process moves into the functional problem; which are the ramifications of labour under capitalism. According to Nick Dyer, "this problem is the appropriation of humanities capacity to co-operate to change the conditions of its collective existence indeed to transform its very own nature."⁵⁰ This is the negative problem posed by the alienation of species being in Marx's theory of alienation and is framed as a positive critique by Marx in 'Thesis on Feuerbach' and in Capital Vol. 1. I tried to analyze this concept at the length further logically in this chapter. There I argue that the problem of species being is the philosophical framing of the form of labour.

The effects of this outlook of estrangement of the laborer are multifarious. First, because laborer does not own the product, the product becomes an alien power over the laborer, because the product belongs to someone else also, therefore, this someone else also becomes an alien, hostile and independent power over the laborer. Second, owing to the lack of ownership capacity, the laborer creates and sustains the domination of someone else over him. Therefore man is alienated from man because his connection to labour creates his relationship to the owner of private property.⁵¹

Here, it is significant to clarify Marx's definition of owner' and this is rather tricky since either he did not want to, or was unable because, it was not theoretically feasible to say who owned ideas. Therefore, if the owner is the creator of the idea that is eventually the object produced, then we have found a contradiction in Marx's proposition that, an un-owned product is an alien power. However, an object is not the property of the laborer, and an object is not alien to the owner since the object is the owner's. Although, the existence of the patent copyright act protects the very rights of

50. Nick Dyer, 1844/2002, The Return of Species Being. P. 3

51. Karl Marx, (1844).Economic and Philosophical Manuscripts of 1844. International Publishers, New York, 1993 P. 115-116

the owners, and reprisals for plagiarism, should be of no surprise to the Marxist. The architect or innovator of the idea is the owner and the laborer voluntarily enters the production process at a very late stage in the life of the idea, and if such labour activity is not voluntary, then we are not discussing a free labour market but an abusive use of man. Furthermore, if the innovator or architect of ideas is not a man as an individual, or a group, then where do ideas come from? Marx claims man's self consciousness is objectified if and when man acts like 'species' man: it is the product of man's mind, which proves man is an 'objective natural being.'⁵² Here is important to know that it is not the idea from the mind of the laborer that is most often produced, however it is the product of the person who invented the object. Therefore, Marx's definition of 'species' being takes on a new dimension; species being is the real inventor, which, regrettably still leaves the laborer between a rock and a hard place.

What we are trying to observe and assess in this particular section is that Marx's theory of alienation did not consider all forms of labour, all forms of capital and its formation, all forms of survival activities, nor even discuss the consequences of the lack of survival options. His conceptualization about labour and life, consciousness and man are biased against non-transforming, non-industrial labour. Marx's four aspects of alienation are shown to be materially impossible and it was shown that he erroneously assigned characteristics to labour under capitalism which must be a necessity, be present if man is to secure his survival successfully. Regardless of the century, the economic system are the prevailing philosophy of the day, man necessarily performs labour in a routine manner so not to survive in a disorganized manner.

In the capitalist society, workers create value but their wages are not equal to the wealth they produced. They create more than they need to be alive. Hence, capitalist exploits workers to make accumulate of money by benefiting the human being's state. Thus capitalists see workers as means or objects in order to much more money.

52. Tucker, Robert C, editor, The Marx-Engels Reader, WW Norton & Company, New York, 1978. P. 115

Capitalist thought only of his pocket. Thus, human beings begin to be alien to their fellow human beings, because of being alienated from his species being or life by becoming objects or means. In this way Marx expresses the attributes of human species or life is to be productive or creative being. Sayers also maintains that Plato and Kant also thought of humans like this. But for Sayers, they considered, the realm of reason was primacy, place where the creative and productive activities were seen. However, Marx insists that humans also act productively and creatively in the material realm. Besides, Marx adds that human's 'creative activity is species activity.' Sayers states that, this approach of human's activity as being based not on material productivity but, also being creativity and productivity is "an original and distinctive feature of Marx approach."⁵³ From this vantage point alienated labour from the species being promptly strikes Marx's theory within the analysis of the labour process in such a way to integrate an anthropogenic theory. And that is the critique of species being promptly illustrates the second order mediation of the, man-industry-nature, relations under private property alongside historically integrated analysis of the human as having has need for specific use values and power to fulfill and further explore these needs.

According to Marx, "estrangement of man from man, nature and himself, from his own active functions, his life activities, estranged labour, estranges the species from man. It turns him the life of species into a means of individual life."⁵⁴ at its most perceptible, then, the alienation of species being describes the separation of the worker from his or her human specialties, and that is the ability to set their labour power to work on producing usefulness and that is instrumental to cater their necessities and the potential for the expansion of these peculiar human powers. However, this separation is effected by the wage labour exchange in combination with the power relations and on the impact on technique that is companion to the capitalist division of labour. As Marx states, 'it estranges man's own body from him, but not just the body; the human potential of the worker is estranged also as the development of powers is restricted and

53. Sean Sayers, 'Why Work'? Marx and Human Nature, *Science and Society*, Vol. 69, P. 611

54. Karl Marx 1844, *Emphasis in Original*, P.⁷⁶

accumulation.⁵⁵ The production of commodities, as opposed to the production of use values. Hence the estrangement of species being is not simply the process by the capitalist labour process hampers the growth of specifically human powers but is also constituted by the intervention of capital in and attendant travesty of needs.

Therefore, two very basic features of human beings become distorted. One, as Ernest Mandel argues is creativity. Two, people's needs, and hence, a basic aspect of who we are, come to be shaped and determined according to the same logic of the realization of surplus value. Workers have no control over production, therefore they have no control over consumption. According to Ollman, 'the very character of man, our species being, is at the mercy of his products, of what they make him want and become. These products are responsive to force outside his control, serving purposes other than his own.'⁵⁶ Mandel goes further to argue that these purposes are 'to create , purposely and deliberately, permanently and theatrical dissatisfaction amongst human being.'⁵⁷ Capitalism would cease to exist if people were fully and happily delighted. The alienation of species being encompasses these objective conditions that are brought to bear on powers and needs by the second order mediation of private property, wage labour and exchange, and the subjective that often accompanies life. According to Marx, 'estranged labour turns man's species being, both nature and his spiritual species property, into a being alien to him.'⁵⁸

The next crucial point of this concept which Marx considers alienated labour is the isolation of people from each other. This separation of human's from humans occurs as a consequence of the qualities of these alienated relations and presents itself into important ways. 'If humans are alienated from their own objects, activity and their species life, they are alienated from the objects, activities and species life of all others; objects, activity and species life only concern within the framework of the system of

55. Karl Marx, 1844, P. 78

56. Ollman, Alienation, P. 146

57. Mandel, The Causes of Alienation, P. 146

58. Karl Marx, (1844).Economic and Philosophical Manuscripts of 1844. International Publishers, New York, 1993, P. 78

alienations and are only accessible as alienated manifestation.⁵⁹

The alienation of human being from each other follows from the alienation of the object, life and activity because these alienation create class society. 'Labour for the worker, Marx says, 'is not his own but someone else's, it does not belong to him and in it he belongs, not to himself, but to another.'⁶⁰ And this is the world human activity, life itself, 'is owned by the capitalist, whose interests are directly opposed to my own.'⁶¹ In another words, the complexity of the concept of alienation is produces and reproduces by means of separation of human being from the fellow being by means of class domination.

1.2.4 Human Nature

As one cannot take for granted anything more than the fact that man is part of nature, and only on that basis may one raise the question: What is species about man as a part of nature? Marx says that 'man is directly a natural being.' As a natural being as well as a natural living being, and he is on the one hand equipped with natural control of life, he is an active natural being. All these natural, inborn forces and abilities existed in his disposition as notions.

On the other hand as a natural, tangible, sensuous, objective being, he is suffering, conditioned and limited creature, like animals and plants. Which is to say, the objects of his notions also exists outside him, as objects autonomous of him; 'however, these objects of his necessity are essential objects, significant to the manifestation and confirmation of his necessary powers.'⁶¹

Furthermore, Marx states, the concept of an objective being inevitably implies another being which is the object of that objective being. This relation is however, by no means one sided. The object in turn has the objective being for its object. Ás soon as I

59. Karl Marx, (1844).Economic and Philosophical Manuscripts of 1844. International Publishers, New York, 1993, P. 78-79

60. Karl Marx, (1844).Economic and Philosophical Manuscripts of 1844. International Publishers, New York, 1993, P. 74

61. Ibid., P. 109

have an object, this object has me for an object.’⁶² Here to say, I am affected by this object, or in other words, I am in some specific way subjected to it. By considering it, my relation to my objects is the same as that between non-human natural objects. ‘The Sun is the object of the plant, an indispensable object to it, confirming its life, just as the plant is an object of Sun, of the Sun’s objective essential power.’⁶³

However, Marx bears this line of thought even further and emphasizes that every natural being has its nature outside itself. “A being which does not have its nature outside itself is not a natural being and lays no part in the system of nature. A being which has no object outside itself is not an objective being. A being which is not itself an object for some third being has no being for its object, it is not objectively related. Its being is not objective.”⁶⁴

The nature of any objective being is not some mysteriously hidden essence, but something naturally defines itself as the necessary relation of the objective being to its object. This is a specific objective relation. According to the concept, one has nature outside oneself and is the necessary mode of existence of every natural being, and is by no means specific about human. Hence, if someone wants to identify externalization with human alienation, He can only do this by bewildering the whole with one specific part of it. Therefore, ‘objectification and externalization’ are relevant to alienation barely insofar as they take place in ruthless form.

Marx states, “But man is merely a natural being, he is human natural being. That is to say, he is being for himself. Therefore, he is a species being, and has to confirm and manifest himself as such both in his being and in his knowing. Accordingly, human objects are not natural object as they immediately present themselves, and neither is human sense as it immediately is as it is objectively human sensibility, human objectivity. Neither nature objectively nor nature subjectively is directly given in a form adequate to the human being. And as everything natural has to have its

62. Karl Marx, Capital, Vol.1, P. 76

63. Karl Marx, Capital, Vol.III, P. 799-800

64. Karl Marx, Capital, Vol.III, P. 800

beginning, man too has his act of coming to be history, which however, is for him a known history, and hence, as an act of coming to be, it is a conscious self transcending act of coming to be. Here for history is the true natural history of man.”⁶⁵

Human nature is not something fixed by nature, but on the contrary a ‘nature’ which is made by man in his act of self transcendence as a natural being. Therefore, owing to the human being to his natural biological statute have its natural tendencies like appetite. But in the conscious self transcending act, they must become human appetites and tendencies, primarily changing their character by being transformed into something inherently very historical. And without this transformation both art and morality would be unknown to man. This is viable only because man is the creator of his human appetites, both art and morality are inherently historical best concerned with the human appetites and his natural tendencies, and not with the direct or transmutable determinations of the natural being. Where there is no inherently historical alternative, there is not room for art and morality. Consequently, in this way only one sense may one speak of human nature is human society. Marx states, “true anthropological nature.”⁶⁶

Speaking in particular about the human and all of the natural necessity of a man, however this may not mean arguing for new kind of higher self or over the natural needs. There is nothing wrong with man’s natural appetites, provided they are stationary in a human way. This human way for satisfying one’s natural appetites, which as needs and appetites, are transformed in the process of ‘self transcendence and self mediation.’ This depends upon the actual degree of civilization, and the social practice that corresponds to it, to which one belongs.⁶⁷ If, one says that the primitive natural need and appetites have become human, this is only to stress that they are now a natural being specifically.

That is the reason; human accomplishment cannot be conceived in generalization from

65. Ibid., Vol. I, P. 76

66. Marx-Engels, On Religion, Moscow, 1975, P. 43-56

67. Marx, hunger is Hunger, later by, Gablen, P. 13

or in opposition to nature. ‘To divorce oneself from anthropological nature,’⁶⁸ in order to find realization in the realm of abstract ideas and ideals is just as inhuman as living one’s life in blind submission to crude natural needs. It is by no means accidental that so many of the worst immoralities throughout the history of human kind were committed in the name of high sounding moral ideas completely divorced from the reality of man.

As a matter of fact, self consciousness is an essential attribute of human satisfaction; this does not mean that self consciousness alone may be opposed to the estrangement of the world, and that happens to be the world of objects. Self consciousness that divorces itself from the world of objects does not oppose alienation, contrarily confirms it. Hence, Marx rebuffs the abstract philosopher, who himself considers, “one who himself an abstract form of estranged man, as the measurement gage for the estranged world.”⁶⁹ Therefore, the objectivity of such philosopher is bogus objectivity, because he abstains himself of all real objects.

As we all know very well that, we are not to choose our self consciousness. Human self consciousness is the consciousness of a specific natural being, and must be ‘sensuous consciousness’, because it is the consciousness of sensuous natural being. However, sensuous consciousness is not the abstractly sensuous consciousness but the humanly sensuous consciousness. Since the activities of the specific natural being are inevitably demonstrated in a social framework, true self consciousness of this being must be his consciousness of being a social being. And any abstraction from these basic attributes could only result in an alienated self consciousness. This is the reason Marx had to overhaul the Hegelian ideas he incorporated in his image of man the way he did. The basic fact is, from the very beginning, man is very specific part of nature, and he could not continue labour in his attempt to account for his origin to conceptually mental labour. Whatever is conceptually mental cannot generate on it’s on something inherently natural, whereas on the natural basis of reality one can account

68. Istvan Meszaros, *Marx’s Theory of Alienation*, P. 171

69. Marx-Engels, *On Religion*, Moscow, 1975, P. 152

for the origin conceptually (abstractly) mental labour.

Considering the human nature, super session of alienation has to be envisaged in terms of the actual social reality, as a transcendence of alienation in social practice as opposed to mere imagination. What is human, and what should be rejected as alienation. There can be no other measure of humanness than man himself. Man is a natural being, as a natural being he has natural needs and natural powers for their contentment. He is a being who lives in a society and produces the necessary conditions for his livelihood in an inherently social way. As a productive natural being he also acquires new needs, being created through social partnerships and new powers for their contentment. As a productive social being, he transformed the world around him in the specific way, leaving his footprint on it, hence nature becomes, ‘anthropological nature’⁷⁰ in this man- nature relationship; everything has become potentially, a part of human relations, by establishing on a natural basis his own conditions of life in the form of social-economic institutions and their products, man duplicates himself, practically hence, laying the foundations of contemplation in a world that he has created.

Based on his new powers which are, merely as his new formed needs, which are created through the social partnership and interaction and on the basis of the practical duplication, merely referred to, he also duplicates himself intellectually as by assessing these attributes, not only in the isolated fashion, but also in their complex interconnection. It seems that the contentment of human aspirations takes places in an alienated form if these mean either a submission to the crude natural appetites. Whether this self-being is described as a creature, which is selfish by nature or as an abstract, self consciousness. The abstract philosopher’s approach to the problem of alienation is itself an alienated one.

On the other hand, the submission to the crude naturalism of a given appetite is alienation because it opposes itself, even if unconsciously to human development. When we come to consider privatization in the light of previously enumerated

70. Karl Marx’s early writings, translated by T.B. Bottomore (London 1963), P. 378

attributes, its alienated nature becomes transparent, because privatization means abstracting from the social side of human activity. However, if the social activity of the production is an elementary condition for the human existence of the individual, this act of abstracting is necessarily alienation, because it constricts the individual to his crude solitude. Society is man's another nature, in the sense in which the original natural need are transformed by it, and at the same time integrated into an enormously more extensive network of needs which are all together the product of socially active man.

From this aspect of man alienation appears as divorcing the individual from the social, the natural from the self conscious. Contrarily, it appears that in a non alienated human relation individual and social, natural and self conscious must belong together and form complex unity. However, this brings us to another significant query; about the relation between alienation and those needs and powers which are the palpable outcome of social intercourse of the product of society.

Further we have first to differentiate between two senses of both natural and artificial as used by Marx. As per the first sense natural means simply that which is direct or default product of nature, and in its opposite, artificial signifies, man made. In the second sense, which is not a direct product of nature, but is generated through a social intermediary is natural as of now as it is identical with man's second nature, for instance his nature as created through the functioning of society.

Socialization, however is actually is inherent in every single individual. Hence, a society may never be justifiably called natural, where as socialization is rightly defined as man's second nature. The opposite to this second sense of nature is not clearly man-made; however, it is man-made but, opposes itself to human nature as socialization. Only this second sense of artificial in the second sense provided they are in harmony with the functioning of man as a social natural being. Although, if they are in disharmony with it. It may even carry it to a point of breakdown; they must be rejected as artificial wants.

According to Marx, in the course of self alienation, "man becomes an abstract activity and a stomach thereon. His entire natural functions; eating, drinking, procreating are

completely a human functions.”⁷¹ Now he has become animal, because in the abstraction ‘which separates them from the sphere of all other human activities and turns them into sole and ultimate ends.’⁷² And to express this contradiction in a stronger way, as a result of alienation the worker, a man no longer feels himself to be anything but animal functions, and in his human functions he no longer feels himself to be anything but animal. Here, the fact is that Marx, because of the particular context names the worker only does not mean, undoubtedly that this alienation only affects the worker not the owner of the capital. He often emphasizes that these are the two different phases of the same human alienation. Therefore, Labour is objectless subject, where as capital is subject less object.

In this way, the abstract existence of man as a mere workman means that, ‘even if labour remains a subject, it cannot be the human subject, because no objectless subject can be called a human appropriately.’⁷³ As we all well familiar to the fact that, the essence or nature of the human being cannot be found within the subject, but the outside of the subject, in the form of its objectified relations. This objectless subject, therefore, as of now is a natural being with real needs, can only be a physical subject; “the immensity of this bondage is that, it is the worker, who continues to maintain himself as a physical subject, which is only as a physical subject that he is a worker.”⁷⁴

On the other hand the production of the object of human activity as a capital in which all the natural and social determinant of the object is doused. Whereby, private property has lost its natural and social quality. It loses its subjective essence, at the same time the production of need. There is nothing inherently human about the accumulation of wealth. According to Marx, ‘the aim should be the enrichment of human being, of his inner wealth and not simply the enrichment of the physical

71. Edited by P. N. Rapetti, Paris, 1850, P. 47

72. Ibid., P. 267

73. Ibid., P. 268

74. A Discourse on Political Economy, ed. P. 265

subject.⁷⁵

1.3 Alienation Theory and Religion

What is the basis of life in this universe? Who formed this universe? Modern scientists and philosophers have been asking these questions since the advent of the humanity. The concept of realism has undergone a revolutionary change ever since the time of Roman Philosophers. It was from the study of extraterrestrial motions, of the regularity of the planetary motions and change of seasons that the prehistoric astronomers came to the insightful significance of the order of the cosmos. The philosophical pursuit for the definitive authenticity, using reason and speculation, transcended the boundaries of material reality. In modern time many scientists explore the metaphysics of modernism with its powerful mechanism. The new insights of the modern physics into the mystery of the universe have prepared the stage for a dialogue between science and religion.

My aim in this study is to probe analogical applications and affiliations that exist between physics and mysticism for a new understanding of veracity in the epistemology of Guru Nanak philosophy with special reference to the alienation theory. From the philosophical point of view, alienation is defined as a tendency which separates one individual from other fellow beings. Dictionary of Philosophy says Alienation is a form of estrangement that deprives an individual of all relations with fellow humans. So alienation is the fallen from the absolute. In unity, alienation takes the position of individuality, negating the reality of unity. Alienation represents the nature of individuality, which separates an object from the co-relations.

The idea of alienation has been found discussed by various philosophers. Marx perceives the religion to be the refuge of the alienated human who finds no solace in the social order “Marx instantly embraced the theory of religion as alienation. However religion, Marx asserted, mythically justifies a fundamental social frustration.

75. MEWE, Vol.I, P. 284

Far from constituting the essence of human alienation, the need for religion implies a tacit protest against the existing, dehumanizing conditions of society.”⁷⁶ Here it means the general tendency of alienation to separate something from the unity. “In both Hegel and Marx, alienation is always fundamentally a self-alienation.

Although there are different aspects of alienation have been considered by the researcher and the critics and the first basic aspect can be taken into account is the lament about being alienated from God which belongs to the common heritage of mythology. As per the Christian mythology the divine order, it is said, whether simply by the fall of man are later by the dark idolatries of alienated Judah and later again by the behaviour of Christians alienated from God, and the alienation of man from himself and from nature. It means the general tendency of alienation to separate something from the unity. I both Hegel and Marx, alienation is always fundamentally self alienated, to be alienated is to be separated or estranged from one’s own essence of nature. It is to be forced to lead a life in which that nature has no opportunity to be fulfilled or achieved.

Christianity hence, in its universality, declares the unreal solution of human self alienation in the form of the mystery of Christ. This mystery postulates the reconciliation of the contradictions which made groups of people oppose each other as strangers or enemies. This is not only a reflection of specific form of social struggle, but also at the same time is mystical resolution which urged Marx to say, “it was only in appearance that Christianity overcame real Judaism. It was too refined, too spiritual to eliminate the crudeness of practical need except by raising it into the ethereal real. Christianity is the sublime thought of Judaism. Judaism is the vulgar practical application of Christianity. But this practical application could only become universal when Christianity as perfected religion had accomplished, in a theoretical fashion, the alienation of man from himself and from nature.”⁷⁷ Judaism in its unsophisticated pragmatism reflects with a much greater propinquity the actual state of affairs,

76. The dispensation of grace of God, as the Mystery of Chrit, Ibid. Ch. III

77. On the Jewish Question, in Karl Marx, Early Writing, Translated and Edited by Bottomore, London 1963, P. 39

advocating a virtually endless persistence of the extension of its worldly powers, settling for a quasi-spirituality explanation on earth. Hence, it is in no hurry, whatsoever about the arrival of its Messiah, in the form of couple of complementary postulates:

First, the softening of internal class conflicts, in the interest of the cohesion of the national community in its confrontation with the outside world of the strangers; “For the poor shall never cease out of the land. Therefore, I command thee, saying, Thou shalt open thee hand wide onto thy brother, to thy poor, and to thy needy, in thy land.”⁷⁸

Second, the promise of readmission into the grace of God is partly fulfilled in the form of granting the power of domination over the strangers to Judah; “And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.”⁷⁹

The metamorphosis of Judaism into Christianity offers; “Judaism acquires its pinnacle with perfection of civil society, but civil society only achieves perfection in the Christian world. However, under the sway of Christianity, which objectifies all general, moral, natural and hypothetical relationships, and could civil society could separate itself completely from the life of the state, sever all the social, species bonds of man, establish egoism and selfish need in their place, and dissolve the human world into a world of secluded, antagonistic.”⁸⁰

The beliefs of Judaism that stimulated this development was not confined to the general assertion of the God’s superiority of the chosen people in its confrontation with the world of strangers, issuing in command like this; “Ye shall not eat anything that dieth of itself, thou shalt give it unto the stranger that is in thy gates, that he may

78. Deuteronomy, XV, P. 11

79. Ibid., P. 38

80. Marx, On the Jewish Questions, P. 38

eat it, or thou mayest sell it unto an alien, for thou art an holy people unto the lord thy God.”⁸¹ And for more significant was in the practical sense the absolute prohibition imposed on the exploitation of the sons of Judah through usury; “If thou lend money to any of my people that is poor by thee, thou shalt not be to him a usurer, neither shalt thou lay upon him usury.”⁸² Usury was allowed only in dealing with strangers, but not with ‘brethren.’ Christianity, however by contrast that refused to retain the discrimination between the known and strangers or (alien) postulating in its place the universal brotherhood of mankind, not only deprived itself of the powerful weapon of usury, as the most important vehicle of early economic expansion, but at the same time also became an easy prey to the triumphant advance of the spirit of Judaism. The “crude and vulgar practical principle of Judaism, stated by Marx, the effectively self centered, internally cohesive, partially practical, empirical, could easily triumph over the abstract theoretical universality of Christianity established as a set of purely formal rites with which the world of self interest encircles itself.”⁸³

Judaism and Christianity are complementary aspects of primitive society’s efforts to cope with its internal contradictions. They both represent attempts at an imaginary transcendence of these contradictions, at an illusory re-appropriation of the human essence through a fictitious supersession of the state of alienation. Judaism and Christianity both express the contradictions of partiality versus universality and competition versus monopoly.

The idea of false god or those of false religion are the ideas that have harmed mankind in the huge way, said Bartrand Russell. Religions have never been phenomena distinguished from societies, and religious values are so profoundly embedded in the process of socialization or acclimatization (acculturation) that doubting something on one front implies doubting

81. Deuteronomy, XIV, P. 21

82. Exodus, XXII, P. 25

83. Marx, On the Jewish Questions, P. 39

everything on the other. The two sets of values, more often, social and the religious seems so interwoven through their habits and socialization that appear inseparable or indistinguishable. Social values come to be sanctified or revered by religious authorities. Religion, rather the religious sort of perception, presides over the society in a manner of recommendation. And society becomes a religious community. Consequently, ethical issues are generally misemployed.

Here is an ethical question to how to live with others regardless of social and religious commitments. The imperative of Moses, ‘Love thy neighbor’ acquires huge approval within Jewish community. When Jesus suggested that a neighbor need not be a Jew necessarily, he fell into the disfavor of the guardians of the Jewish Church. By saying so Jesus seemingly rose the ethical issue, whereas the authority did not allow consequently Jesus had to pay the price.

It follows that, a religion in a multi-religious community sustains an identity crisis, and seeks to transform itself into a windowless component. It feels more secure in alienating itself from the others incursions. The religions are considered challenge are threat perception for others, even the majority religion is no exception to it, when the religions of the minority are looked upon the others with eyes of disbelief and apprehension.

The metamorphosis of Judaism into Christianity carried with it a later transformation of Christianity into more evolved, less crudely partial form of secularized Judaism; “The Jew has emancipated himself in a Jewish manner, not only by acquiring power of money, but also because money had become through him and also apart from him, a word power, while the practical Jewish spirit has become the empirical spirit of the Christian nations. The Jews have emancipated themselves insofar as the Christians have become Jews.”⁸⁴ Protestant mutation of earlier established Christianity, in various national contexts had accomplished a relatively early alteration of abstract theoretical Christianity into practical Christian Judaism as a significant step in the direction of the complete secularization of the whole problematic of the alienation.

84. Ibid., P. 35

Marx, in his reflections on the Judeo-Christian approach to the problems of alienation, the matter of central concern was to find a solution that could indicate a way out of obviously perennial bottleneck. The contradiction between partiality and universality characterized the entire historical development and its ideological reflection. His answer was not simply the double negation of crude partiality and abstract universality. The historical novelty of Marx's clarification consisted in defining the problem in terms of the concrete dialectical concept of partiality prevailing as universality.

To further understand the dialectical concept negation here is important to discuss the two key concept of mysticism, first in which the subject feel one with nature and other object of it, he who enters nature as nature enters his inmost psyche. The experience is real, but it is neither evil nor good nor both; however moral values make no sense in nature mysticism. After the experience the subject is aware that he has had a real experience and no hallucination but such experience leaves little effect on the conduct of the person concerned. It is a experience which comes in flashes and can even be induced by other activities like, dance, drugs, music and other so many worldly acts. As such, it is not continues and permanently in its duration or effect. In this state of nature mysticism, where subject feels one with nature, but Huxley says, "Persons are selves, and I was now a not-self simultaneously perceiving and being the not-self for the things around me."⁸⁵

One is away from the world of selves, of time, moral judgment and utilitarian considerations, from the immoral character of the experience. Certainly, this state has nothing to do with divine communion as envisaged by the theistic saints. It is just a state of the psyche or conscious development, heretofore, non-intervening into the normal functioning of individual functioning. One feels above the sense of space and time. There is somewhat a feeling of having escaped from the world. The will is actually an act of lost,⁸⁶ the personality is defused and one is above the personal ego.

85. H. Zimmer, *Philosophies of India*, P. 221

86. Zaehner, P. 5-8

According to Zaehner, 'The pleasure of Nature mysticism is different from bliss, and aptly he expressed the three stages of consciousness; the collective unconsciousness, the individual unconsciousness, and the individual conscious part of the psyche.'⁸⁷ This experience of nature mysticism is a reversion to the collective unconsciousness and has nothing to do with higher or monistic mysticism with which the world is generally associated. In fact, even in the psychological sense, Nature mysticism is far from being a higher consciousness of the self, which envisages as for the superior man. In him all the three form of psyche, the collective unconsciousness, the individual unconsciousness and the rational consciousness are truly integrated, instead of one form of the psyche being dominant as in the case of Nature mysticism. It virtually invokes the reversion of consciousness to the stage of pre-individuality, racial, collective or vegetative consciousness where Nature is immoral without any sense of good or evil.

This stage is almost a vegetative consciousness of all things before the emergence of individuality. Hence, in Nature mysticism is felt with the object and not with God, who is normally felt to be something higher and separate, unique. In the Kausitaki Upanisad, "it is pan-en-hen-ism, or all things as one, or all in one-ism."⁸⁸ Dr Daljeet Singh says, There, one is Brahmin, and not one with Brahmin or all things as in Nature Mysticism."⁸⁹ Nor is one aspect of individual consciousness in conflict with the other aspect, involving mania or neurosis. Nature mysticism thus is not harmonious integrated consciousness of Jung leading to a balanced personality. Secondly, if one is aware of one's personality, one feels a sense of unity with all things and beings. Third, it is immoral, unlike the position in theistic mysticism, moral perfection has nothing to do with this experience. Forth, it has no impact on the future conduct of the psyche, which continues to be good or evil as before. This is an important factor of distinction between Nature mysticism and Theistic mysticism. One is only expanded so as to include the whole world and nature in one.

87. Ibid., P. 12

88. Ibid., P. 28

89. Sikhism, a comparative study of its theology and mysticism, P. 17

In addition, a very seasoned mystic, like Ruysbroeck has really deprecated this stage as the one to be avoided; “nay, they have even attributed this experience to the devil or lower self of man. Qushayri, calls it a stage of expansion in which man feels that nature is included in him.”⁹⁰ They call it a deception. This is virtually, “pan-en-henic mysticism, a decent into the collective unconsciousness or the positive inflation of Jung.”⁹¹ Plotinus says that, “for everyone hath all things in himself, and sees all things in another, so that all things are everywhere and all is all and each is all, the glory is infinite.”⁹² This over simplification is characteristic of the Nature mystic. Even if we think that all the three forms of the psyche stand integrated, this only indicates the limit of Nature mysticism. This integration is the minimum or a must for the psychology seeking spiritual progress. This is the stage from where mysticism begins.

This integrated stage can be formed only in life while the psyche is subject to all normal external and internal influences and impacts. In this way, one educates and prepares oneself to meet these influences and challenges in a harmonious and balanced manner, without creating a neurotic or lopsided personality. Hence in Sikh mysticism this preparation in life is deemed essential. This nature however, of mysticism just an elementary a stage, says Junayd. The person feels a sense of immortality and that he transcended space and time. He even tends to identify himself with God and believes the soul to be immortal and beyond good and evil.

However the next class of mysticism is called estranged mysticism. The word estrangement has two basic implications. In one sence, it means that this kind of mysticism is dualistic in nature. It assumes two basic eternal elements in the constitution of the universe. One is spiritual and the other is material element. It means the goal of achievement and of life under this mysticism is complete alienation from the temporal world. Since all activities of a phenomenal after isolation, the question of re-involvement in one form or the other in the universe, this being virtually a reversal

90. Ibid., P. 85-86

91. Ibid., P. 78, 94

92. Ibid., P. 90

of the mystical process by which the goal of isolation has been reached. Within the religious framework as per the discussion of alienation theory and the concept of alienation, however this is the state of alienation from the self being. Let me amplify the point, according to this view of mysticism it is after the above discussion of isolation (alienation) that the work of God and his grace starts and man is linked with God to form on new personality totally guided by His Will. In this charge of development, first is the man's personal integration a state before integration as a collective being towards the reversion into the collective unconsciousness. Thereafter, he achieved state of alienation. This means complete detachment from the material world. Some also calls this state of alienation is complete annihilation of ego as in Guru Nana's Philosophy called it as Haumein (ego).

To understand this aspect of this study in the Guru Nana's perspective comprehensively. Humans are said to be the centre of all objects of reality. Before to discuss the further concept in detail let me introduce you with the five stages of human personality:

First, the normal human personality with attendant feelings desires and conflicts.

Second, reversion in the collective unconscious nature of mysticism that, involving immoral, temporal and pleasurable stages, especially when the will is weak and one feels in unison with all the objects of nature.

Third, the integration of the conscious as well as sub-conscious and collective unconscious (isolation) are the aspects of cognition, and its unification with the human personality.

Forth, the so called soul or spiritual element is alienated from all transitory things. The sense of individuality and sense functioning are gone and annihilated. A stage of complete passivity of the soul, reached with a pleasure of its own. We call this particular stage as of alienation or of merger of the soul with its supreme being, completely alienated from the material world.

Fifth, by the grace of almighty, the ego (haumein) is eliminated and the soul is sanctified and carries out His Will, the human will being the instrument of God.

The above explains that in practice monistic mysticism leads no further than alienated mysticism. Nature mysticism seeks to form oneness with nature. But Nanak's mysticism as we shall see, aspires in the opposite direction. It tries to control and eliminate the raw and disharmonious functioning of the natural consciousness or the egoistic (haumein) aspect of the human cognition. Few assert that with the elimination simultaneously with elimination of the ego, for the Gurmat (Sikh) theist a further stage is achieved with the help of God, namely a union with God's will.

While monistic mysticism is poles apart from dualistic or isolation mysticism in its metaphysical assumptions, it is as mysticism, as the same, isolation mysticism. The purpose is same, namely the attainment of isolation or a dreamless deep sleep a meditative state.

Philosophy gives importance to explain the nature and purpose of human existence. Humans are said to be the centre of all the objects of reality, because they control the world phenomena and modify reality according to their desire. The human desires arises from the contradictory consciousness, that arises out of the existing reality. Guru Nanak and the philosophy of Hegel have broadly discussed the nature of consciousness. They consider basically two aspects of consciousness such as self consciousness and absolute consciousness. However these two types of consciousness are not entirely different but relative to each other because the self consciousness always moves towards perfection that is absolute consciousness. In the Guru Nanak philosophy the idea of self consciousness is call Manmukh and absolute consciousness as Gurmukh, and the journey here is from Manmukh to Gurmukh; from self consciousness to the absolute consciousness.

Guru Nanak's Philosophy accepts the status of man as a supreme among all the creations and examines human nature and its attributes. His doctrine advances the idea of interrelationship; where every object is connected with its object. God is however, said to be the centre of all relations because the essence of all the related objects is the essence of God. Obviously, every object in the universe is linked with the idea of God. The discussion on the human nature in Nanak's philosophy leads to the areas of interrelatedness and the beauty of human spirit. According to the Sikh doctrine all the

human beings are well interconnected owing to the very idea of God, because He is the creator and other beings as the carrier of the same essence, thus the philosophy says: “Of the universe, Himself father and mother, Himself is He the subtle essence; Himself the palpable substance, the Supreme Being, all forms created, All on one thread has he strung.”⁹³

Although every human being is made out of the equal essence of God, there are however, still perceptible differences among humans in various respects, there still prevails imbalances and inequality among them. So the question arises here is the causes behind all such inequalities and imbalances exists manifold in the world, where the essence of the idea of God unifies and relates the being of the world, still remains unanswered. Thus Sikhism answers:

“In desire man is born,
From desire he consumes objects of various tastes,
By desires he led away bound,
Buffeted across the face.”⁹⁴

Hegel’s absolute spirit is a situation of totality, when the subject and object is united in itself or a single entity. Subject is man and object is his objective conditions, owing to the whole worldly activities subject and object becomes separate or subject alienates from his object his self being. Hegel further says this is a hum conscious development, subjective condition of the existence.

It is not false to say that human desire is the primary aspect by which the difference gets manifested. Actually the desires lead humans to the misery is incorrect as per Guru Nanak’s philosophy. The aspect of desire has got positive value in the society in the sense that aspirations set world in motion. If the aspiration keeps the world active,

93. Gurbachan Singh Talib, Tr., Op. cit, P. 509

94. Ibid., P. 130

sometime human aspiration moves in an externally individualized manner. These terms stand to mean self-consciousness and absolute consciousness.

According to Guru Nanak, the term Manmukh (self-consciousness) is directly associated with human ego. He also views that consciousness is the inborn attribute of human tendency. Therefore by the aid of self-consciousness, human progress is realized, and this stage is termed as Manmukh or consciousness of the self being. Guru Nanak in his divine message expressed as the stage of knowing your extreme being

“Egoism is Man’s nature,

Through egoism does he perform actions

Egoism is the bondage that brings the self

Again and again to birth

How has it arisen

By what discipline may it be discarded

Know that egoism exists by divine ordinance.”⁹⁵

Guru Nanak philosophy accepts the essence of self-consciousness or the egoistic approach of humans because it perceives the world phenomena, not as a place of goodness alone but as the social phenomena of good and evil in the society. Nanak brings the vision of holistic approach here, in the sense that the reality of good and evil are accepted as a component of reality despite to deny either of them. Nothing is denied within its broad perspective. Therefore, the concept of self-consciousness is also viewed in the broader perspective.

Nanak’s perspective holds the view that a system is dynamic only through contradictions and complexities. At this point self consciousness has a degree of substantiality, not a forbidden reality, insofar as it is the best source of productive contradictions that sustains a society active or in motion. In addition if this philosophy

95. Gurbachan Singh Talib, P. 56

had not offered any space for the Manmukh as a reality, therefore its world view might have been a unilateral affair. In this way, the concepts of Manmukh and Gurmukh are as real, Guru Nanak beholds the reality as absolute dynamic.

This idea has common acceptance that, Self-consciousness however is prevalent among every human being, this is the natural tendency of the humans and the fundamental form of consciousness is self-consciousness. Guru Nanak recognizes the journey from the Manmukh to the Gurmukh is a journey from the self-consciousness to the absolute consciousness by

which the humans understand the beauty of interrelationship. When the human is imbued with ego, he is said to be far away from the consciousness, consequently distant from his supreme or God. Sri Adi Granth promulgates,

“Egoist devoid of God consciousness

Thrown away from Him, is buffeted about

The egoist realizes no truth

No shelter shall they find anywhere.”⁹⁶

Thus, a dilemma arises in the state of self-consciousness owing to the reluctance towards the truth that the creation of the God are interrelated through the essence of the idea of God. “Man immersed in the feeling of the real me perceives the world as his procession. The self-centered man loses his societal nature. This particular nature becomes object to him and he feels himself the master of it.”⁹⁷

The disposition of the real me conceals the actual milieu of its affinity to his being. “Manmukh is always obsessed with care, which ends only with his death because he is inert and only makes castles in the air, wasting his precious life time. As life passes

96. Ibid., P. 145

97. N. Muthumohan. P. 25

onward, his anxieties go on increasing because he has not taken any care to finish the work in hand.”⁹⁸

Guru Nanak’s ideology envisages the dilemma of self-consciousness as a human alienation from the inherent relation of the society, the actual core of his essence. In Sikhism, here it is significant to be considered that, social as well as religious aspects are not basically apart or secluded. In that sense, human self-consciousness alienates him from the belief of socio-religious unity of beings. “Man’s present problem of conflict, war, aggression and poverty are due to his consciousness being egoistic and self centered nature.”⁹⁹

Although, this philosophy also highlights the actual imperfection of ‘the real me’, it does not negate this in total. Though, this concept considers the real me in the socio-religious perspective, as it further considers, the real me as the inevitable creative force. In short, the perception of the real me can be varied into higher consciousness, because human nature is pristine to be in motion, therefore the movement of human nature from the real me to the absolute consciousness. Nanak’s perception is very much emphatic on this particular notion, “not only is there hope for a man, but it is also his destiny to rise above his egoistic condition so as to become a super man or gurmukh.”¹⁰⁰ Thus, human cognition continually remains in the process of motion; hence self consciousness has a significant portrayal to ascertain his limitations. Guru Nanak says;

“Egoism is a Malignant Malady

Yet is not without remedy”¹⁰¹

98. Jodh Singh, *The Religious Philosophy of Guru Nanak*, P. 142

99. Daljeet Singh, *Sikhism, A comparative Study of Its Theology and Mysticism*, P. 208

100. Prof. Gurbachan Singh Talib, *A Study of Guru Nanak’s Teaching in Relation to the Indian Spiritual Condition*, cit. P. 162

101. *Ibid.*, P. 168

Nanak best realizes the various aspects of egoism (the real me), it's both aspects, negative as well as positive facets. "Guru Nanak believed in the dual functions of I-am-ness. He asserts, I-am-ness is an evil as well as virtue. It is essential for the development of personality, but it becomes an evil if it crosses a certain limit."¹⁰² Concerning with an idea of self-consciousness and its attributes, Sikh philosophy uses a distinct concept, haumein (egoism) is the frivolous essence of self-consciousness. Haumein is a real feeling of alienation as per his notion. And when human being is under the self-conscious state, the feeling of alienation arises.

Guru Nanak considers humans not as a sole individual being but as a collective being as well as the highest beings of the divine creation. Therefore the feeling of individuality has no essence in his conception. This notion of individuality elucidates into the distinctive individual with his self-conscious development. Thus, at this state of realization, the individual beholds himself as not the component of the society but an absolute individual.

Cognitive functional process is the stage of self-consciousness of an individual. This process however, is supposed to culminate in the realization of absolute consciousness. Though, an individual happens to be in touch with the finite (inadequate) consciousness or insufficient enlightenment short of knowing their relationship, evidently they restrain individualistic tendency towards other fellow being. The human tendency of the real being (ego – in the Guru Nanak's divine message Haumein) leads the self towards self-consciousness, therefore estranged the individual from his fellow being.

Despite to develop socialization or mutual relationship with other fellow being, an individual happens to create contradictory relation with other and he becomes individualistic or alienate from his fellow being in the society. Therefore, in the process of self-consciousness an individual confronts complexity of alienation. Sikh doctrine uses the term Haumein to represent the alienated nature of human behaviour. Thus, Haumein is ascribed as the alien attitude of the process of self-consciousness.

102. Pritam Singh Gill, Concepts of Sikhism, P. 37

Chapter – 2 Theory of Philosophy of Guru Nanak

Now as the contemporary societies is radically being in state of influx and pose its complexity in various ontological arguments. Thus, the most radical changes are not in the theoretical themes by which the humanities have put in question such tradition concepts as language, truth, objectivity and the subject. Although these notions have attracted great deal of attention, the most significant changes are the ones that have transformed the humanities into what we call the instrumentalization. These include structural changes, the recoding of knowledge, and transforming the interpretive logic of the humanities.

The contemporary post theory as post structuralism, post colonialism, post Marxism and post modernism which turns the humanities into a discursive training ground to teach useful skills to the future workforce of capital. This instrumentalization of the humanities is a class issue. It displaces the knowledge that teaches the society a critical grasping of everyday practices in their historical and social relations, emptying them of substance, and substituting a body without organs, politics without politics and materiality without materialism, while putting genealogy in the place of history. This instrumentalization of humanities are pedagogy for tutoring a new workforce of global capitalism in the excessive pleasure of consumption and hyper-interpretation that masquerade as freedom.

Therefore under the banner of innovation, they are being actually going under the false enlightenment of consciousness ironic enjoyment in acquiescence to the rule of capital over labour. Today's advanced capitalist societies are also being taught a progressive cultural science that makes the complexities of culture intelligible. I here argue that the intelligibility that that modern humanities offer normalizes the world for transnational capitalism and needs to be countered by a historical materialist critique.

2.1 Historical Development: Review of Literature

The problem of alienation have been debated for a long time but interest in them is by no means diminishing, on the contrary contextual analysis, historical events and the ideological orientation of many of their participants, the critique of alienation seems to

have acquired a new historical urgency. Epistemology of the various aspects of Guru Nanak Philosophy helps to throw light on very important aspects of complex theory of alienation belongs to a vast problematic, with a long history of its own from the bible to literary works as well as treatises on Law, Economy and Philosophy and that reflects objective trends of European development, from slavery to the age of transition from capitalism to socialism.

The changes that are being legitimated, of course historical, therefore are effects of the volatility and transformation in the class struggle and the accomplishment of capital over labour in recent years.

Guru Nanak's mind and vision knowing no barriers. In his own days when the freedom of thought and expression was severely limited, he invited debate and discussion wherever he went. The deliberation envisaged here in this chapter is really in keeping with the free unfettered spirit of the great master, seer, mentor, visionary, revolutionary and a spiritual leader, the righteous Guru Nanak, the architect of new-age epistemological philosophy. My thesis is a diminutive measure of the catholicity of the creed founded by him. It is a significant fact and coincidence that Guru Nanak's 550th birth centenary past in 2019 the time I initiated my doctoral program, synchronized the celebration. His divine message helped to preserve and promote the humanistic values in the subcontinent. In a manner of his preaching and teaching he symbolizes the perennial urges and achievements of the soul of this nation.

In the history of each country a time comes when its spiritual, intellectual and socio-economic order gets a set-back and becomes stagnant. Guru Nanak's advent marks new dawn in the Indian history. He came on the national scene at a time when superstitions, meaningless rituals and intense formalism had led to erosion of human values. The thinking of the people had been wrapped by the crippling fatalism. There was a dark phase of inertia and lassitude. In such a time of gloom and social decay, Guru Nanak emerges to preach equality between man and woman, the importance of karma against renunciation, and the importance of humility and of service to the people. He succeeded in rousing the people, and blew a new life into them. He broke the hold that fatalism had obtained on their minds.

One of the greatest idiosyncrasies of the Guru Nanak philosophy is the honesty of his mind which appreciates the new impulses generated by the amalgamation of two of the most powerful, established religions of the time viz. Islam and Hinduism. The fundamental principle of Guru Nanak's philosophy is the synthesis of these two religions. Guru Nanak was a mystic and for him religion has no meaning without the mystical experience. Mystical experience is the one and only of the achieving union with God, which was the ultimate purpose of all life and religion.

Guru Nanak described his concept of God in the Mul Mantra: "The one and only God, whose name is Truth, the creator, the omnipresent, without fear, without hate, immortal, unborn, self existent, enlightener, gracious, true in the beginning, true in the primeval age, True He is and true shall be."¹⁰³ He developed the idea of abstract God with attributes (Sargun) and without attributes (Nirgun), he also formulated the concept of personal God in the form of lover, mother, father, brother, companion and friend, the God who can be won over through love and devotion. God manifested himself through His creation and particularly through His indwelling in human soul. Guru Nanak exhibits man through the medium of Guru, and the mediation on the name, especially through the grace of God. He describes the relationship between God and human soul as:

"Thou art the Spirit that pervadeth all,

Tis Thy light, that lights all hearts.

O my mind, thou art the embodiment,

O light; know they essence."¹⁰⁴

Thus, tremendous importance is associated with the Guru; he is the ship by which one crosses the ocean of life; he is the ladder for achieving the spiritual heights and he has the power to communicate his to the disciple.

103. K. S. Duggal, Guru Nanak – An Apostle of Emotional Integration, P. 101

104. Ibid., P. 108

“I am a sacrifice to my Guru, myriad times a day,
Who made angels of men and, yea without delay.”¹⁰⁵

According to Guru Nanak name (Nam) is the foundation of all inspirations, the mystic formula for the conciliation, the amulet that helps man to cross the ocean of Samsara, the contentment of all souls, and the remedy of all the illness, the ultimate bond with the supreme reality. Name (Nam) is also a synonymous to hymn (Shabad), and which is antecedent (anhad), the deafening sound, a mystical resonance audible only to the obedient and submissive. Hymn, however (Shabad) is the medium of communication and Name (Nam) is the object of communication.

“Thou, O Lord, art the supreme person, Infinite tree on which is perched the
bird of my soul,

Bless you Nanak with Thy Immaculate Name that he may praise thy word
forever

And

“Thy Name is my luminous lamp; in it is the oil of pain,
As the lamp burn bright, it sucketh up the oil,

And, no more thereafter in my meeting with Satan (Yama)”¹⁰⁷

The concept of gracefulness of God is the basic concept of Guru Nanak. Guru Nanak mainly endorses the devotional odyssey through his preaching of consciousness (Jnan Marg) and action or activity (Kram Marg). Thus, worship (Bhakti) here means self-surrender, submission through love and devotion. Guru Nanak gives the highest value to the gracefulness of God, nevertheless the twin disciplines of recitation, devotion or

105. Ibid., P. 108

106. Ibid., P. 109

107. Ibid., P. 111

meditation. The ultimate goal of human life is salvation (Moksha), and that can be attained through the gracefulness of God. Guru Nanak, however also endorses the theory of transmigration of human soul based on his transcendence (Karma), especially man's undertakings of his past life. But at the same time, man is free to act and reform his destiny through leading an ethical life, through serve to mankind and through the devotion of recitation thereon. Human life is regarded as sacred as this provides the opportunity to work for salvation.

Guru Nanak righteous sermonizing is the classical philosophy of the universe and life testimony to the world community. Life is not a vale of tears, though it is a place of the lord's himself, therefore life should be plentiful, full of action and activity. Guru Nanak condemns surrender and monasticism and through his own example, supports the life of a householder and preaches that salvation can be acquired through a life of noble actions. He believes that the human soul is part of the divine soul and the aim of each successive life is to rise higher and higher spiritually until the human spark absorbs in the eternal fire of it was a component:

“When the lord shows mercy, one contemplates Him;

And tender becomes the soul one and is attuned to him,

And then one's soul merges in the Absolute,

And the complexes of the mind are reabsorbed in the mind.”¹⁰⁸

Guru Nanak is prophet of novel synthesis; his distinct contribution to the religious idea was not so much to the philosophy of religion as to the psychology of it. He got rid of the religion of discursive theories about God and brought the soul of man face to face with the supreme reality called God, which he identified with Truth, Love and Beauty. Therefore every individual regardless of gender, man and woman in their faith is sacred also irrespective of one's birth, place, mode of life and colour, caste, nationality, nature or work.

108. Ibid., P. 111

Guru Nanak repudiated to divide the world into black and white, the faithful and atheist, and rejected the divisive theories held so firmly by the influx of humanity. It is futile to argue about the origin of a man or the universe, or even to the life hereafter. Man and the universe, both were here before us to be dealt with. The world, however for an individual was real except for a brief few moments, its essential reality and timelessness could not be denied. If God is real as indeed, He was according to Guru Nanak, so is the world, His creation.

Therefore, to withdraw from the activity is to deny the benevolence of God and the beauty that surrounds us all and the consciousness which is a miracle of nature that man alone has in its highest and most refined form, expressed through his love. Of course there is grief, pain and evil associated in the world, but these rather than obstructions, are challenges to the soul of man to fight and overcome. Thus, for a man, essentially is neither a sinner nor impious. He is in his essence purest of the pure, like his God. Only his inner self has to be awakened so that he may see himself in his total reality.

It was a great historical development that Nanak's religion became an experience not merely individual, but a social reality too. If religion, however is confined to man's individual belief and mannerism, and the society is not permeated by the religious idea, the civilization of man would cease to progress. Guru Nanak therefore took to the household as against the run of abandonment from the reality. He travelled on foot for nearly thirty years, visited the holy places of both powerful and established religions, Hindus and Muslims, with a unique message in his mind, "I see here neither a Hindu nor a Muslim."¹⁰⁹ This transpired that mankind must not be divided along the artificial barriers. As Guru Nanak reached at Haridwar, he threw water towards the west side, unusually opposite to the Sun side. When questioned, he replied inimitably: "If the water of my detractors can reach the high heavens to propitiate their dead ancestors, why cannot mine irrigate my farms only a few hundred miles away."¹¹⁰ He

109. Jodh Singh, *The Religious Philosophy of Guru Nanak*, P. 49

110. Dr. Gopal Singh, *A History of Sikh People*, P. 91

refused to participate in the Arti ritual performed to propitiate the lords of universe, with earthen lamps, flowers fruits, on the supplication, ‘when in the salver of the sky, the Sun and the Moon and the stars light the path of my love and the cool mountain winds wave fragrance to him and the unstuck melody of His world rings in every heart, where then is the need to worship Him without insignificant tantrum.’ Guru Nanak also denied wearing the sacred thread even when a child saying, ‘I would wear the thread which is soiled not, nor burnt, nor lost.’¹¹¹

When Guru Nanak was asked to participate in the Muslim prayer, he smiled and replied, “If compassion be the mosque, faith the prayer-mat, honest living one’s Quran, humility one’s circumcision and continence one’s fasting, then one can only would be a true Muslim.”¹¹² The most prominent about him is that he did not merely enunciate the truths in which he believed, but lived them. He preached against the caste division and lived with those reckoned low-caste when cut on his travels partook their food, and built them into his new messengers of hope. A Muslim low-caste drummer, Mardana, was his constant companion. He not only criticized and protested Babur the first Mughal invader’s bloodshed, but also courted imprisonment at his hand and refused to leave the prison unless others were also set free. Unless a human pledged to forgo his pleasure, lust, craving for more and more money, pride, showmanship and extortionist ways, he would refuse to deal with him. But when a being vowed to change his course of life, Nanak anointed him as a absolute conscious (Gurmukh) being.

Guru Nanak’s religion was a realization of inner consciousness, which brought the humanity together, did not keep aloof him even from his own self. He believes that reason without faith, intellect without intuition, experiment without experience, and economic advancement without value judgements will not bring man either freedom or happiness. It is not the external denomination that determined man’s place in the

111. Ibid., P. 121

112. Ibid., P. 122

society, but the in purity of the soul. Nothing is permanent or static in this universe, every single or small entity, is in the dynamic process, even one's beliefs. There are more ways than one to see the reality which is so subtle and complex in the universe. It is pertinent to understand the fact that, to divide mankind on the basis of for and against, on the yardstick of one's own preferences (which are themselves based on the incidents of birth, place and environments) is to deny the omnipotence as well as the omniscience of God. No idiosyncratic withdrawal or goodness of heart can bring certainty to one's soul unless one interposed an honest and wholehearted attempt to bring about social conditions in which man's highest potentialities can be expressed.

In soothe, Guru Nanak was not merely a spiritual master, or a reformist, but a social revolutionary, who yet adjudicated the worth of men and societies not from what they had, but what they were in their inner core. He emphasized that our deeds (Karma) constitute our destiny, and deliverance or emancipation (Moksha) could be acquired here, not through one's cherished beliefs, but through the nobility of actions. Nanak says, "Truth is above everything, but higher by far is the living of Truth."¹¹³

With the advent of sixteenth century, this South Asian subcontinent was having a peculiar religious reformation. It was the time in which Guru Nanak gave concrete form to the longing for true community that had been expressed before by others. When Guru Nanak said, "there is no Hindu, there is no Mussalman", he was giving expression to the very search for human community that we are caught up in today. He was not simply asking men to ignore their religious beliefs in the search for human community. Nor did he advise a kind of cautious mixture of elements from all traditions so that men could accept some new religious thought without stress. His intention was far more radical. He urged every man of faith to penetrate more deeply into his own tradition to find within them that core of moral and spiritual truth that is basic to all human religion. His call to transcend communal differences has stemmed from a deep sense of God and not an indifference to human religious effort. His concern was not with changing man form one religious community to the other. Nanak

113. Ibid., P. 112

was concerned about change from the superficial religion of ceremonial to a deeper religion of moral transformation.

Guru Nanak spoke repeatedly against the bonds of caste that kept men from finding their real oneness in God. But he did more than philosophies on the issue. He built a kind of religious socialism in his community. He gave the philosophy of community concept. He recognized that social differences came to their sharpest focus in the matter of eating together. Therefore, he established the concept of community kitchen (Langar), in which pauper and prince shared a common table. He pointed in the direction of translating a religious ideal into the reality of community life. The real wisdom of Nanak however lies in his realistic understanding of the gap men are willing to leave between their religious ideals and the facts of everyday life.

Guru Nanak turned his attention to eradicate the religious superstition in the society. Unlike other socio-religious reformers, he did not pose thunder against these evils to chide, often with humor, man for ideals that were illogical when viewed in the light of reason. With the expansion of scientific education and knowledge, the philosophy of Guru Nanak has a kind of fresh relevance. To fail to rid the popular religion of its superstition is a false piety and disservice to the past. Many in his own days looked upon Guru Nanak as a critic of religion and of the established ways of life. He is not a spoiler but a builder of faith by asking the tough questions of truth and righteousness of every religious practice. In this way, it seems strange to many religious traditions, Guru Nanak would find himself very much at home with the young person whose research and questions so often confuse or annoy his elders.

Guru Nanak brought into very fresh and creative question that had vexed the best religious mind of the past. What were to be the claims of everyday life upon the man who was seeking to be deeply religious? Is the life of man as husband and father, as farmer and merchant, as prince and leader, to be forever an inferior part of life? His answer is no. Instead of feeling the accountabilities of everyday life, man is to lift them to higher level of reality by obeying God in them.

Nanak sees the vulnerability of a religion that ignores or down-grades any respect of human life. Such religion will essentially degenerate into irreligion. Instead of turning

from the affairs of this world to the realm of spirit, the affairs of this world are to be transmuted into new spiritual strength. There is deep irony in the history of Guru Nanak and his religious teachings. A few ill-considered crusaders try to find contentment to see Nanak as a mentor of only one community. It is almost with a sense of relief that today the average man aptly says, 'Guru Nanak is not only for the Sikhs but mankind'. It would have been ironic to compartmentalize his influence, which Guru Nanak just wanted to avoid, and now modern historical studies have amply shown his teachings draw on the whole history of Indian spirituality. His poetry, his language and his ideas are not parochial. In fact he is mentor of every age and community of the humanity.

Guru Nanak lived in an age of world crises and deep transformation. Foreign invaders were exploiting communal differences for their own selfish ends. Religious indifference and cynicism were the attributes of those in high places. Everyone who would ask deep religious questions or who expressed new ideas was swiftly branded as a heretic, if not a downright subversive member of the community. These were the questions; Guru Nanak precisely forced men to confront. However, today again we are having a similar crisis of faith, conviction and descriptions of the past bear a vivid similarity to those of the present.

He appeared on the scene at a time of great spiritual ferment and intellectual dynamism. His message of one God His message held great appeal for the people of India as also for those outside. All of his teachings reflect the spirit of secularism. He also advocated the concept of monotheism. Although few of his followers used to believe in the incarnation of God ye Nanak apparently denied this very ideal. According to him God cannot be confined within the extent of birth and rebirth. He does not need to possess human character to establish harmony in this universe. He also stated that God is infinite, therefore He can never be defined by humans, however he says:

“Thou hast a million eyes, yet no eyes hast thou,

Thou has a million forms, yet no forms best thou,

With such charms, o Lord, hast thou bewitched me,

Thy lights pervade everywhere.”¹¹⁴

The predominant attribute of the universal philosophy of Guru Nanak is: “God does not belong to any particular nation, rather He is for all. That is why human being is one.”¹¹⁵ Only Name (Naam) is the key theme of Nanak’s philosophy or Adi Granth, “Sri Guru Granth Sahib’, and is regarded the remedy of all sufferings. Name is the synonym of God; it is also the paramount source of all physical as well as spiritual.

2.2 Major Works on Guru Nanak Philosophy

The Philosophy of Guru Nanak embodied in his spiritual message and incorporated in the Adi Granth, Sri Guru Granth Sahib is rather different in the eyes of a scientist than the traditional philosophy being taught and found in the different historian, researcher and theologians. Here in this chapter of discussion we shall try to express the contextual analysis of Guru Nanak philosophy through their diverse perspectives.

In the middle of the fifteenth century when India was tormented from the ruthless caste system, when people were drowned into the oblivion of sin, when mutual respect among the adherents of diverse faith was vanished and when the entire socio-political system was badly seeking new direction in the entire religio-cultural sector essentially the rise of a spiritual leader and social reformer at that time of want Guru Nanak emerged as a fresh hope in the soil of India.

Guru Nanak, a magnificent champion of the sixteenth century of this subcontinent considering a model interreligious harmony. He devoted his whole life to nurture social harmony among the people of various faiths. He authentically belongs to the Indian spiritual traditions, and in his vision and teaching, the fundamental ideals which have given cohesion to it, seem to provide the essence and the dynamic thrust. In addition, as an aspect of the proposition just conveyed, while he is seen to accept and acclimatize in numerous directions these ideas, he at the same time brings into play a

114. Khushwant Singh, P. 40

115. Kizi Nurul Islam, Guru Nanak Sampreeti Darsana, P. 5

highly sensitive, evaluative attitude of mind and soul, by which that god involve through the time extent with the totality of the Indian religious custom, without coinciding with its spiritual root, is rejected or given tailored analysis in fresh contexts.

Even as in the more absolutely spiritual aspects of this long tradition, “such elements from primitive belief as were found to be agglutinated with it were cast off by him and only the genuine core of spiritual-idealistic thought was adopted as the basis of his own teaching.”¹¹⁶ Moreover, to intensify the term of this idea, Guru Nanak in formulating his vision and system of the moral life of the religious tradition, a dynamic and synthesizing character, so that it could now operate as a force for a rather comprehensive ethereal humanism, whose internal impulse was lead towards the uplift of influx of masses, who were abandoned by the obsolete traditions.

Now we must try concisely to define the above synthesizing disposition of Guru Nanak’s conception, “he interpreted and broadened the pre-existing spiritual idealism towards a deeper humanism and morality at the same time purged it free of its constricting elements like codified caste and other taboos. Encrusted and narrowing traditions like the exclusivity of Sanskrit and the priestly caste were rejected.”¹¹⁷ Religion was given an overwhelmingly upright direction; consequently the importance of faith and practice was seen to be in proportion to its supplementation the objectives of the moral ideas.

According to the religious views human being is an integral element in the ethical vision, which in the older traditions was confined to tribe, caste or race. Guru Nanak addressed his appeal for the search after such universal ethical values as much to the irrespective of someone’s ethnic origin including those branded untouchable and outcaste. The Muslim masses were comparatively recent converts from Hinduism, and like their Hindu counterparts were working people. They had no vested interest in the

116. Dr. Talib, Guru Nanak: His Personality and Vision, P. 9

117. Ibid., P. 11

more inter-colonial aspects of Islam as in theory and practice it had got evolved during the centuries of the Islamic conquest of various lands and would be content to practice their faith in pursuit of some spiritual and moral guidance; “The Muslim ruling classes, with their foreign extractions along with the Hindu conversion of the higher castes, had developed the feudal imperialistic mentality, and would naturally not be amenable to the appeal of idealism and humanism.”¹¹⁸ Therefore, it was not these, but the humble people among the Muslims, to whom the Guru Nanak’s humanistic, ethical appeal seemed to be addressed.

Guru Nanak and his personality has been acclaimed by Muslims and Hindus as well we all known. His appeal to the Muslims, however, remained quite far-off and broadly widespread, as a holy man calling men to the higher values above the creeds. But such appeal, because of its being nonfigurative and of no faith, could not be effective in winning for his teaching many enthusiast from among the Muslims. Besides, to the Hindu his appeal because of the Indian traditions in which it was ingrained, was thorough close and intimate. It was the solicitation of one who was moreover, invigorating this belief in a peculiar manner. Thus, his appeal was empathetic and he was respected as mentor, Guru, spiritual guide, prophet and preceptor. Apparently, however at that pint of time the national attitude was upright in his own time as endorsed by his erstwhile historians: “He drew the criticism of orthodoxy for the very direction of his teaching wherein it meant an ascent for the human spirit, his rejection of primitivism, fetishism, and blind orthodoxy.”¹¹⁹

The dynamic and idealizing force of his world was not seen but viewed from a parochial and opinionated perspective. To some extent both these attitude have lasted now even. Guru’s teaching expresses the living dynamic spirit of the highest idealism of the Indian soul. The pursuit for spiritual values in India, while these have aligned from the primitive to the most enlightened any individual has envisaged, shows at the same time a invariable regression into the darker primitive forms of belief amidst the

118. Ibid., P. 13

119. Nirbhai Singh, *Philosophy of Sikhism Reality and its Manifestations*, P. 27

enlightenment of the culture and philosophy. In the past mythologies and dark primitive doctrine by many have flourished and formed the faith of the people. Along with such primitive feelings has gone on man's idealistic quest to find out and rest in fundamental and spiritual and ethical truths which should mean the evolution of his higher nature. This would mean human progress towards the supreme goal called emancipation (Moksha/Mukti) or Nirvana. Consequently, this age-old practice has developed in India the sublime conception called righteousness or high moral principles (Dharma), though it is as much the rudimentary zest of the universe towards its final goal of the triumph of truth and rectitude as the want in the human soul towards transcending what is gross and material and identifying itself in thoughts, words and deeds with this zest. In India this magnificent conception has been the utmost objective the supreme good of the spiritual ethical quest of an individual, towards the entire actions of his life to seek to be directed. Therefore, this Dharma is rather extensive and comprehensive, and steeps the statement of a metaphysical perfection of life. Its inclusivity makes intricate to cause to be it effectively into another world.

The perceptible aspect of the evolution of religious thought is the persistence of the higher and magnanimous aspects of the moral spiritual pursuit; "by a large process of assimilation, even people whose thinking is otherwise enlightened and idealistic, there are vestiges of primitive thinking in the form of superstitions and literal faith in ancient mythologies, surviving faith in magic, fetish and totally anthropomorphic view of nature in the form of augury and proposition all forming an amalgam, which not many have attempted to subject to a critical examination or reduce to internal consistency."¹²⁰ Thus, complete review of the faith and belief, exceptionally, is not known over here. There has been development in the form of an ever expanding literary, analytical and self-evident at the same time; "but not real progress in the overthrowing the old lumber of outmoded belief by subjecting all life and thought to spiritual vision."¹²¹

120. Dr. Talib, *Guru Nanak: His Personality and Vision*, P. 17

121. *Ibid.*, P. 18

The past stages of consciousness have continued to coexist with later thinking, in proximity, without any review of values. Each layer in such a blend may be distinctive, guiding belief and conduct, which may slow fantastic contradictions. Thus unlike complex, but fusion is attained. This contradictory levels of behaviour, of course are well known to most human societies, but their presence in India is probably rather more exciting and striking in creating the confusion of values and criteria.

The authentic cohesive process has rarely been in exercise. Moreover, conservatism has only reestablished old authoritativeness; “given to their content intellectualized or allegorized interpretations, but has resisted real progress or the evolution of creative ideals. Where some new creeds have demanded a more fundamental adjustment as in the case of Buddhism and Jainism in the in the pre-Christian era, the eclectic and synthesizing processes in them have been more active.”¹²² The new creative ideas thrown up by these beliefs, such as harmony, tranquility and Nirvana (termination of suffering through withdrawal of transmigration) have been assimilated into the existing corpus of religious beliefs, and what may be called the process of true progression has thus been at work.

The fundamental matrix, however, of religious thought, representing numerous divergent levels, has again been assertive so that a frequent and periodic stereotypical has at last swallowed and assimilated into itself what began as repositioning radically fresh and new. This is ultimately what happened to the two great beliefs just mentioned, which rather took variation from the past conventionality, with its various divisions or subdivisions, with its set of deities, cults, rituals, exposition and the universal paraphernalia of belief. Such has been the course of religious evolutionary thought and practice in India, which present as said earlier, a magnificent spectacle of coexistence of multifarious layers in the spiritual evolution of the people, unlike any distinctive pause and without an ingenious synthesis.

Presently, probably in India the perfect form of a conventional society in which its beliefs have got firmly established, and in spite of cataclysmic changes of history,

122. Ibid., P. 23

have survived. Evidently, certain radicals have been accepted by all Indians, some even by those proclaimed faiths coming from outside. These or for instance, religious disparities, caste divisions, with religious implications of ritual purity and impurity; “adherence to the distinct Indian forms of worship and ritual, such as taking a holy dip at the sacred places, faith in the religious postulates of astrology.”¹²³ Then there are beliefs, aversions and taboos shared chiefly in common.

The unity of God stands for, “There is one God, there is no other, He is one through he has many manifestations.”¹²⁴ So declares the ‘Mul Mantra’, and there are many others in the Adi Granth’s holy verses, which affirms as fundamental the unity of God.

Unity expresses to combine the notion of singularity or oneness in nature, with that of peculiarity in sense that there is no other God but the only one. Further here more dimension may be added by including the belief of those of who have insisted that God was the only being despite their apparent differences with the other rational views. This variation upon it has long been debated and denied. Peculiarity, at many stages of religious belief, different men have trusted in variety of gods. This was so in ancient Greek, Hebrew and Hindu religion as reflected in their religious scriptures. Belief in the multiple gods might be arisen from the personification of nature with its varied manifestation in the Sky, Sun, storm, mountains, Earth and oceans.

Most often, however, the gods were differentiated from natural phenomena, which remained as their abode or the vehicle of their power. Even so, the variety of gods has been held high levels of culture. This appeared, however, a tendency; it may not be called a law of human thought, which tried to reduce the many gods to one, or to look for a single principle behind them all. The assertion of the unity of divinity was not only more elegant for the or theologically simple, it had ethical advantages also, because it provided for moral consistency with in the Godhead. So Plato looked beyond the pantheon of Mount Olympus, whose immoral myths he criticized, towards

123. Ibid., P. 123

124. Dr. Tarlochan Singh, The sacred Writing of Sikhs 1960, P. 9

the being, the One, the Supreme. Among the Hebrew it was the work of the reforming prophets of the seventh and eighth centuries to declare that, “The Lord thy God, the lord is one”¹²⁵, and they said that all the gods of other nations were only idols. In the Upanishads, one of the most fascinating dialogues reduces the number of gods (devtas) from 3306 to one, the one that was neuter Brahman, and indescribable, neti neti.¹²⁶

It has been rightly said that Sikh doctrine is monotheistic, but this term should not be used in a Semantic sense.¹²⁷

This does not mean the existence of other gods is denied, in the manner of the condemnation uttered by the Hebrew prophets. Therefore, belief in the unity of the divine being is not based upon argument, but upon the mystical experience:

“It is not through thought that he is to be comprehended,

Through we strive to grasp him a hundred thousand simes.”¹²⁸

How then can man know God and conciliate the appetite of their hearts? God, however, reveals himself through His will, by which all things are created multifarious shapes of life. The relationship of the one God to the universe is of first importance. God is creator, who established the world at His own will and pleasure, for his own purposes. But he is simply not transcendent, a great but distant architect, a God ‘up there.’ God is the sustainer, who watches over the world, but more pervades it, upholding all its life , directing its affairs, and dwelling in the human heart. God is the destroyer too, who casts down what he has built up, when it seems good to his inscrutable aims. Yet this same supreme God, the creator, the destroyer, not only fills

125. Brihadaranyaka Upanishad, P. 3

126. Ibid., P.9

127. McLeod, op. cit., P. 165

128. Sacred Writings, P. 29

the human heart, He also has a relationship of care and fellowship with his men: “The one God is the father of all, we are all His children.”¹²⁹

It is because of this close relationship that men can come to God as their refuge and give all their hearts to him. Therefore, the divine name is sweet by the grace of the God. Nevertheless, in himself God is external, absolute and incomprehensible. He is without beginning and end, unborn and immortal, omnipresent, omniscient, and remaining the incorruptible reality. God is the mind of the universe, greater than the universe, and all human minds, as the ocean is greater than the creatures that sheltered in it. In addition, the unity of God indicates also His essential oneness or singularity. He is so unified that no differences can be affirmed of his nature and no attributes may be predicated of Him. In the Christianity, this caused the endless debates on the Trinity and the person of Christ. In Islam there were comparable debates on the eternity of the divine attributes of the Quran.

In India, there have perpetual discussion of Nirguna (absolute) and Saguna, God without attributes and with attributes. Essentially, it seems to affirm that in his true nature, God is formless, unconditioned by attributes, and beyond understanding; “God has no form, outline or colour, He transcends these three modes.”¹³⁰ Before the creation of God, He existed in and for Himself alone, and man can say nothing about Him then. Even after creation God remains formless: “In the realm of Truth dwells the formless one who, having created, watches His creation.”¹³¹

Now the creation has taken the place, the world exists, and man has multiplied. Man believes that he has some relationship to God, and though he cannot be himself acquire any knowledge of the divine being, yet God reveals Himself in his saints. It is this self revelation of God, the act of His grace, which is the root of all religious experience. Though, at the most primitive level, the existence of religious experience

129. Sacred Writings, P. 187

130. Ibid., P. 130

131. Ibid., P. 169

is a sign that, there has been an approach from God to man. A prominent anthropologist says, “All religions are religions of revelation.”¹³²

This implies the Saguna (absolute) aspect of God, According to the Sixth Guru Arjan, “God is both Saguna and Nirguna”, and this statement expresses the thought of the other Gurus. While God has no attributes in his own nature, yet in relationship to man, “the pure one became manifest; from Nirguna he became Saguna.”¹³³ Furthermore, “Manifest in all things, He is also Un-manifest Ground of all things (sargun -nirgun). He is formless, He is Transcendent, Out of Himself, Nanak, he made all things, and into Him all things are again absorbed.”¹³⁴

God takes on attributes in relationship to man, in order that man may comprehend something of the incomprehensible. Otherwise man could know nothing of God, and would be incapable of any religious experience. But God reveals Himself, by acts of Grace on the divine initiative alone, and so man can understand something of God through his Sarguna (absolute) aspect. Principal Teja Singh stated that, “God is described both as Nirgun, without attributes and Sarguna (personal), with attributes, before there was thought of making Himself manifest in creation, He entered into the realm of relation.”¹³⁵

The significance of this Sarguna aspect of God becomes manifest still further when considering a third meaning which may be associated to unity, the belief that God is the only Being non-duality, Advaita, to which we now come.

The unity of God or the divine mind is central much to the philosophy. The many gods of popular religion are seen to be aspect of the one; either the gods do not exist at all, or they have no existence apart from the underlying reality. The affirmations of

132. Evans Pritchard, *Theories of Primitive Religion* (1965), P. 2

133. Quoted by McLeod, *op., cit.*, P. 167

134. *Sacred Writings*, P. 172

135. Teja Singh, *Sikhism, Its Ideals and Institutions* (1951), P. 18

monotheism, or Henotheism, appear in various extensive separated religions. The gods can be reduced to unity, and the uniqueness of the God is asserted. But there remains the multiplicity of the human minds, as a fact of the phenomenal universe. Therefore, it has seemed to some thinkers that the urge to unification must be presented further, the many individual minds must be merged into the one divine, and the existence of the visible universe must be denied as illusion.

It has been argued how far the Upanishads are monistic, how fully they teach advaita (non-dualism). Essentially there are considerable differences between some of the classical and early Upanishads, for instance, between the Chandogya and the Svetavastara. Yet the later philosophical school of Vedantic doctrine, whether non-dualistic, modified non-dualist, or bluntly dualist claim to be based upon and to interpret the true meaning of the Upanishads.

The Advaita (non-dualism) doctrine comes to its fullest realization in the work of Sankara, where the divine alone is regarded as real, and all differences or separation is owing to the illusion (maya). Yet it is magnificent that even Sankara recognized the need of ordinary religion for some object of devotion, and he himself wrote hymns in praise of Govinda. A philosopher writing hymns would be astonishing in the western world as of now, though Thomas Aquinas did so in the great ages of scholastic philosophy, and probably western philosophy has now become so divorced from religion that it is isolated from life itself. Thus, for Sankara the value of hymns, and religious worship in general, was that he provided for some people a means of concentrating the mind. This was procedure among others for attaining the self-discipline.

Though, such religious practice was inferior, he thought, to the true knowledge, which alone revealed the unreality of the world and the deep identity (advaita) between the soul and the divine. Even the God of religion (Isvara), was regarded as ultimate unreal or it was considered that he must be surpassed in the realization of the identity of all in the divine.

Indian religion in general could never be satisfied with philosophical abstractions. But there were also plenty of philosophers, like Ramanuja, who gave expression to believe

in a more personal theism than was permitted by extreme Advaita. The works of Ramanuja reveal the importance of questions that are raised on the nature of God, the existence of His attributes, His relationship with men, and the nature of man, not in absorption into God but in eternal relationship with Him.

Human life has reality, not in independence of God, but by relationship to Him. The goal of life is union with God, but not absolute identity with Him. The difference between communion and identity is essential for an understanding of mystical religion, as later be said. This is implied in the Sikh doctrine; “he who knows God dwells undisturbed in the love of God, God abides eternally with the man who knows God.”¹³⁶ God is distinct fro man, and has some attributes in relationship to Him. But how can man best conceive of God, or rather, how is God mostly fully revealed to man?

Sometimes in ignorance of the Advaita of the philosophers, and sometimes in reaction against it, the Indian Epics gave lavish illustrations of divine personalities and their activities. The gods were manifested to men in voices and visions, in embodiments and incarnations (Avatars). In the Puranas these ideals were multiplied still further, many elements were introduced earlier which had no basis in the poems, some of which were valuable and others less so. In particular passionate and erotic themes appeared which aroused intense religious feelings, but which could be fraught with danger.

The Avatars doctrine seems to suffer both for what they say and what they left untold. The Avatar is thought to be ‘a partial decent’¹³⁷ or a full decent of the diety; in either case it is regarded as a divine action, undertaken to destroy evil in the world and redress the balance of right (dharma) Thus, critics have pointed out that if God is the creator and sustainer of all, and man is powerless before Him, there can be no imbalance of right and wrong, or if there is one, it is due to the all pervading deity.

136. Geoffery Parrinder, op., cit., P. 124

137. Ibid., P. 123

Surderanath Dasgupta states that “the Bhagvad Gita does not seem to be aware of the philosophical difficulty of combining the concept of God as the un-manifested difference-less entity with notion of Him as the super person, who incarnates Himself on earth in the human form and behaves in the human manner. It is not aware of the difficulty that, if all good and evil should have emanated from God, and if there be ultimately no moral responsibility, and if everything in the world should have the same place in God, there is no reason why God should trouble to incarnate Himself as man, when there is a disturbance of the Vedic Dharma. If God is impartial to all and if he is absolutely unperturbed, why should He favor the man who clings to Him, and why for his sake, overrule the world order of events and in his favor suspend the law of Karma?”¹³⁸

On the other way, if the Avatar appears in the world, and takes on some form, that form is hardly human. Dasgupta speaks of “a God who could be a man”, how for the stories of Avatars may be claimed as historical will doubtless remain a matter for debate, but the narratives themselves were composed, and much later written down, by poets and philosophers, who fashioned earlier material for their own purposes. We read eventually, that the Avatar spoke to men, as per Sri Bhagvad Gita. But the record of these words was made by the authors of the books, by Ved Vyasa and others. In somewhat similar fashion the Hebrew prophets not only spoke in the name of God, but they claimed that God Himself had uttered their words.

The reality of history, however, the true humanity of the teacher, and the accuracy of the words spoken by him, are of great importance even in mystical religion. Hence, the Avtara doctrine is not the same as the Christian faith in the incarnation. According to the Sikh beliefs, we have seen, it is held that God was un-manifested without attributes before His creation:

“There was no one to think of anyone,

Except God to think of Himself,

138. A History of Indian Philosophy (1932), Vol. 2, P. 533

God was His own emanation,
He judged His own worth and rejoiced in his own beauty,
There were no ritual observances or pious forbearances,
Krishna was not, nor were his milkmaids,
Only the unspeakable spoke of Himself to Himself,
Only the Unknowable and knowledge of Himself,”¹³⁹

But when God thought of creation, as Principal Teja Singh States, “God becomes Sargun (manifests), He became what it called the Name and in order to realize Himself, He made nature, wherein He has his seat and is defused everywhere in all directions in the form of love.”¹⁴⁰ Thus, the revelation of God appears in creation, and particularly in the word (shabad). By meditating on the word man is released from the ocean of existence. The word provides both the way of knowing God and path that leads to him, the means of salvation or union with God. The word is the revelation of God, the object of contemplation, and the way of salvation.

The word of God in Sikh doctrine, comes through the in very first of Guru Nanak’s divine verses, the word, (Guru-shabad). The Guru is perfect with a divine perfection, as Guru Nanak said: “Everyone else is subject to error; only the Guru and God are without error.”¹⁴¹ Thus, alongside this perfection, the Guru is also a true personality, Dr. Teja Singh states on this point, “his humanity must be real, not manufactured, and he should have a nature subject to the same laws as operate in ordinary human nature, and should have attained his perfection through the same Grace as is available to all men and through perfect obedience to god’s will.”¹⁴²

139. Sacred Writings, P. 104

140. Teja Singh, Sikhism, Its ideals and Institution (1951), P. 6

141. Ibid., P. 18

142. Teja Singh, Sikhism, Its ideals and Institution (1951), P. 17

In addition, this perfection may come after struggle and progress. “All the Sikh Gurus had fought with sins and had overcome it. Some of them had lived for a long time in error, until Grace touched them and they were perfected through a constant discipline of knowledge, love and experience in the association of their Gurus. When they had been completely attuned to the will divine and were sanctified as Gurus, there remained no defect in them and they became perfect and holy.”¹⁴³

Dr. Teja Singh makes much of the unity of Gurus, their historical persons merging into mystical oneness, and the perfect personality that inhabited the succession of Gurus being finally merged into the scripture and the community. Therefore, the guru, in the singular, is the ladder to climb to salvation, the raft for crossing the ocean of transmigration. Thus, the necessity of Guru is stressed many times in the scriptures: “The word of the Guru is inner music, the word of the Guru is the highest Scripture, the word of the Guru is all-pervading.”¹⁴⁴

There is no worship, no love without the Guru, and no access apart from him to the company of the saints. The true Guru brings freedom from sorrow and the fear of death, and he gives perfect faith and enjoyment of the love of God. Thus, men are called to serve the Guru, for in following him comes knowledge of the nature of the universe. In the Sikh doctrine, all the Gurus go back to and, in some sense embody, Guru Nanak. But who is the Guru of Guru Nanak himself? Dr. Jodh Singh says, “the infinite and supreme God, the Guru whom Guru Nanak has met, this took place, when Nanak took bath in the Bein river near Sultanpur, and he received the cup of the Name from the true court of God.”¹⁴⁵

So ultimately the Guru is beyond words and unsearchable God, who in grace reveals himself to men and teaches them his word (expression). The true Guru is God Himself, not in the form of a man, and the human Guru is so close to god that

143. Ibid., P. 18

144. Sacred Writings, P. 31

145. Dr. Jodh Singh, Gurmat Nirnay, P. 114

sometimes he appears to be identified with God. The Guru is the word (expression) of God, the voice of God, and the truth of God. The word is the divine revelation, without which one wanders in darkness, and with which one obtains true knowledge of God.

It is not simply knowledge of facts, but an understanding, which brings men into direct contact with God. Though, men cannot save themselves, as they are in the darkness of misconception and ignorance, but God saves them by His grace through the Guru;

“By merit alone, of our deeds, we could never be liberated,

O, Lord, every moment we err and sin,

O Savior, True, save us through the mercy,

Our Savior saveth, it is our Redeemer who hath saved us,

At the feet of the Guru, all deeds become fruitful.”¹⁴⁶

A striking religious attribute of Guru Nanak philosophy is its historical element, in the events in which he has a key contribution, and which is in contrast to some other forms of Indian religion, where history seems to have had little importance, and where pure mythology amalgamates freely with legends of semi historical persons. It has even been said sometimes that emphasis upon history is a hindrance to mystical religion, which needs to be free from earthly concerns and so enabled to engage in the ‘flight of the alone to the alone’, after the manner of the Neo-Platonist.

The importance of history for religion is manifold. One reason is that it provides an anchorage for devotion, by concentration upon a historical manifestation of the divine. The historical narrative serves as protection against those wild flights of fancy to which the human imagination is prone. Even historical narrative, of course, may tend to associate with legend, but the history provides the basis for recurrent reformations

146. Sacred Writings, P. 185

of religion, by means of which men can return to the historical sources and rediscover the original purity of the faith.

As it has said before that in mystical religion there is fundamental difference between union with God and identity with Him, and the historical element of the revelation helps to reserve this distinction. This union or communion is the Goal of mystics in all theistic religions. Identity with the absolute is the Goal of the monist (Advaita). If the Advaita doctrine is accepted, then both the personal God revealed by the Guru, and the Guru himself, would be ultimately unreal. There would be no possibility of a Sargun aspect of God, and no eternal Guru. Both of these would be illusory, like the extreme Advaita.

Thus at the other extreme from Advaita stands Dvaita, complete duality. Belief in God as the wholly other, with a gulf fixed between himself and man, is held by some prophetic religions, but it does not seem to encourage mystical devotion. Between these two extremes stand various forms of qualified non-duality.

Guru Nanak denounced Duality (Dvaita), confusion, because it is opposed to union with god. By the illusion (Maya) man becomes involved in the deceitfulness of this world, in temptations and lies, and things that are passing away. This leads to death, to the endless round of transmigration, and to separation from god. But God reveals himself to men in creation, in his world and in the Guru. Through his grace man enters into union with God, in which all illusion separation are done away.

This is owing to the divine initiative, and the goal for man is communion with God, through loving devotion. This communion demands some distinction of God and man, in which relationship can flourish. Essentially, this demands for all those relationships of love in which mystical writings delight:

“O my beloved, sleep hath fled from me,

I lie awake and I sigh for thee,

Saith Nanak: The Lord entered my heart,

I have found the jewel of life,

The beloved hath shown me His Face.”¹⁴⁷

The true teaching of Guru Nanak is set forth in first lines of Japji Sahib: “There is but one God, Whose name is true, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, the Guru is merciful.”¹⁴⁸ This God whose unity and oneness, Nanak never ceases to proclaim is utterly transcendent; “he is the unseen, infinite, inaccessible, in-apprehensible God.”¹⁴⁹ But although shrouded in mystery and spoken of in negative language, he is the pinnacle and the source of all positivity, the omnipotent, kind creator. He the one God alone is permanent; the one God alone is our resting palce.

His very transcendence allows him to be most intimately immanent in all his creatures. He omnipotence will direct the whole course of the universe, never to be frustrated. It is God himself who acts, to whom should we complain, and no one else acts. This strong affirmation of the supremacy of God’s will boundaries on predestination, but it only meant to vindicate the unity of the real source of all power and action, not to include a fatalistic acceptance of God’s verdict. Similarly, we know that Nanak’s disciples never understood him to be a pantheist though he sometimes seemed to speak like one, as when he says; “He Himself is the relish; He Himself is the enjoyer”¹⁵⁰ Indeed, Guru Nanak, spoke the language of Hinduism as Islam, but only to express a very pure, very comprehensive and very balanced view of the True one God. This is the God whom he sometimes called ‘Father’, or even the beloved: “Nanak says, the Beloved is not far from thee; behold Him thy heart.”¹⁵¹ Nanak’s singing of the true God seems like as echo across the universe.

147. Ibid., P. 193

148. Ibid., P. 195

149. Ibid., P. 201

150. Ibid., P. 112

151. Macauliffe, The Sikh Religion-Vol. 1, P. 135

When Hindus and Muslims, Sadhus, Fakirs and Shaikhs urge Guru Nanak time and again to adopt their special dresses and way of religious pursuits, and every time he resists them and teaches that true Dharma cannot be a matter of dress, or food, or particular habits. “Why should I tear my coat or adopt a religious garb?’ Men may stay at home and work in their ordinary costumes and yet find the Lord if they fix their hearts on Him. Cooking vessels, so called pure fuels, foods or ways of cooking are of no account if the soul is not saturated with the true name.¹⁵²

The practices of Yogis, Udasins, Audhuts, Bairagis are of no avail unless there corresponds to their external austerity the inner renunciation which conditions the rise of true humility and the love of God: “He who washes the filth of pride from his heart, he is an udasin (dejected), to be constant in devotion, penance, self-restraint, and remembrance of God, these are the marks of a Yogis.”¹⁵³ To the followers of Gorakh Nath, who told his that a Yogi should wear a earrings, a patched coat, and carry a pochette, a staff and deer’s horn, he offered spiritual substitutes for all those externals: “The Guru’s words for earrings, forbearances as a patched coat, divine knowledge for a staff, and god’s praise as the sound of the horn.”¹⁵⁴ Guru Nanak rebukes the hypocrisy of those who put on a sacred thread, but tie no string upon their senses and their lust. It is useless to be painted on all sides but hollow inside and empty, or to be like a heron arrayed in white but devouring living creatures. Let religion be sincere and truly universal. Let us not draw sacred lines to keep away those we repute impure, but let the whole earth be our sacred lines and let us consider as pure all those who love truth.

Mysticism implies a withdrawal, deep into one’s own being. It suggests attunement and absorption. It is movement towards the core, a centre. The centre is described as transcendental, as it lies beyond the reach of the senses and common understanding,

152. Ibid., P. 133

153. Ibid., 161

154. Ibid., P. 163

but paradoxically enough, experienced in the depths of one's own heart. It is at once the centre of the cosmos in its totality and of the innermost soul and self of the individual. The mystic has awakened to the essential identity of the two. Hence, he strives, in all appropriateness to sense the centre of being and reality by a plunge within the unfathomable depths of his own consciousness.

Thus, mystics do not belong to any particular nation, apparently they might have had a locus here or there, claiming for their birth or their life on earth a certain historicity relevant to time and circumstances. Their deeds, no than their utterances reveal the unity of the spirit behind the bewildering variety of material phenomena. They speak in diverse dialects, diverse show of words, but they are all one in meaning and truth. Their dialects may differ, but their message is identical in essence. They have had a direct vision of truth, an immediate, intimate spiritual perception, which is known as mystical experience. It is the mystic indeed that would testify to the basic unity of human thought and aspirations.

The is an authentic revelation of reality, as vouched to Guru Nanak in the deepest moments of his God consciousness, and reveals an inherent, mystical excellence, linking the inner world of thought and feeling with the other world of actions. It manifests, how the wisdom of the mystic not only reveals truth, but inspires activity. The world of human affairs provides a field for enlightened action, guided and inspired by an enduring, self authenticated awareness of truth.

The mysticism of the is not one of passive contemplation. It seeks to fulfill itself in action, urging man to an active participation in the affairs of a dynamic world, whose dominant needs the integration of superior wisdom with selfless activity. This does envisage the return of the contemplative to the ground of action, after having replenished his resources at their genesis. Such a return would directly lead to dedicated action, possessing the power to revolutionize society, as it would have metamorphosed his own personality in the sacred respites of his inwardness.

Emerging from the depths of his experience he does not find the world around him shattered or annihilated. Indeed, he finds it radiant with a new meaning, ready to be remade in the light of his vision. What the mystic achieves is not merely a transition

for himself from one level to another a total transformation, within and without. The transformation, of course starts is central within the individual, but is by no means continued to him. The vision of the mystic, as the shows, is an ever widening vision, comprehending the whole of the cosmos and revealing the place of man in the pattern of universal harmony, affecting a radical change in the life and outlook of the individual and endowing him with infinite capacity to influence others as well. The mystic brings to bear the fruits of eternity on the processes of time. Germanica, 14th century theologian says, “The created soul of man has also two eyes, the one is the power of seeing into eternity, the other of seeing into time.”¹⁵⁵

The presents the crux of the Guru’s teachings, in the verses with an opening invocatory of two verses, with emphatic declaration:

“Adi sach, Jugadi Sach,
Hai Bhi Sach, Nanak Hosi Bhi Sach.”

“Truth is, Truth was before time, Truth is now, and Nanak Truth shall ever be.”

This affirms the eternal nature of the ‘One Real’. A general invocatory verses, however, used in the several texts of the Adi Granth, is also included in the Sahib, as its very head and front. These are the very known verses, beginning with the sacred sound “Ik Onkar”, and constitute a highly compendious investiture of the Guru’s concept of God as the One Supreme Spirit, Universal Being, creator, Governor and Employer, absolutely spontaneous, beyond all restraint or antagonism, timeless, though embodied, unborn, immortal, self-subsisting, and ultimately, the fruit of master’s grace. “Thus, even at the all comprehensive meditation on the mystic ‘Aum’.

But the Brahman of the is Saguna and Saprapanca, closer to the concept of Esvara, the soul of souls, the cause and ground of all creation, the Antaryami (controller within), who rules from within, who is the real Karta and Bhokta of all existence, than to the concept of pure consciousness of pure being. This invocation is regarded as the Mul Mantra, presenting God as infinite and timeless, yet manifest in

155. Luther, Martin, The Epistle to the roman, P. 29

innumerable finite forms within space and time, the ground of all change, Himself changeless, from whom, burgeon forth, the entire world of creation, which declares His glory.”¹⁵⁶

Guru Nanak God is the God of attributes of distinctive excellence, few glorifies his qualities, charm of his beautiful attributes, says the third and forth verses of the Sahib. ‘Let us glorify and sing about the treasure-house of excellences (Guni Nidhan), says the forth line of the fifth verse. The next verse significantly adds reflecting and hearing on the excellence of the Lord to sing His glory. Glorifying God through songs and narrative, reflecting and mediating on the divine excellence and thus developing an attitude of mind by which one would constantly be living in the divine presence, are the way to liberation. That is the mystic way of devotion of God god-experience, ‘Sunan, Maman and Mann Ka Bhao’, K. Shehsadhri says, “which correspond generally to sravna, manana and dhyana of the Upanishad.”¹⁵⁷

It is important to know the central theme of the elevation of man to the heights of a mystic vision, the vision of God. The consummation of a true religious life, lies in the attainment of oneness with God. Assimilation is a state of anticipation. It implies readiness to receive and respond to the impact of grace. Vision is a state of illumination. It implies a profound awakening, revealing the indissoluble bond of intimate union between the individual soul and the supreme spirit.

The great mystics of the world, whether of the east or of the west, through the ages, have been illuminated souls united with God and delighting in the union. At every stage there is need for effort and discipline. But the over-ruling factor, throughout, is the grace of God, which is not mere through learning or efficiency in the exercise of the intellect or any other instrument of empirical knowledge. Such knowledge shall, however, be useful in the philosophy of Sahib. Metaphysical realism and moral idealism are as much attributes of the mysticism or monotheism is. The world of

156. K. Seshadri, Japji and Universal Mysticism, P. 252

157. Ibid., P. 252

creation is itself a revelation of God, who has His seat in every one of the words brought into being by his, declares one of the verses. The Creator, contemplates His creation as an object of His sport says Guru Nanak, coming close to the ‘Brahma-Sutra’, but that is not to deny its reality or its value, for in the very next line we have the affirmation that it is real, in as much as it is His creation:

“This cosmic creation infinite,
These scintillating starry hosts,
To thy self-luminous radiance,
And bounteous unity testify”¹⁵⁸

These are echoes of the Japji Sahib. Here mysticism at its depth. When we listen to the melody of the Sufism, we here more of them, when Ghalib sings:

“Hadst thou not willed to see thyself?
In thy creation’s magic mirror,
We would not be here to wonder at it”¹⁵⁹

The teachings of the Sufis, like Rabia or Jalal-ud-Din Rumi, shows that knowledge of God is an immediate experience transcending mere intellectual apprehension. Rabia describes it as, “the excellent vision of God.” Rumi sings of the attributes of God as distinctive incomprehensible by human thought, and his perception of soul as eternal and uncreated is closely akin to Guru Nanak’s view, as K. Seshadri says is closer to the Hindu conception in general, “Dhul-Nun-Al Misri visualizes the goal as complete union with God-head, and draws a distinction, between intellectual knowledge, which God experience.”¹⁶⁰

158. Ibid. P. 153

159. Ibid., P. 155

160. Ibid., P. 155

Mystical knowledge is a state of contemplation or realization by heart and not comprehension by the intellectuals. This is gift from God Himself, and an expression of His grace. Dhul-Nun, Egyptian Muslim Mystic says, “To those who behold God, with their hearts, He reveals onto them what He reveals not to others in the world”¹⁶¹, in tune with the Upanishad. Ibn al Arabi links his conception of God as, ‘essence endowed with attributes’ and as ‘unity of being’, with that of the perfect man. Abu Yazid of Bayazid Al Bistami emphasizing inner purity rather than formal adherence to ritual as leading to love of God and Union with Him. Nasafi stresses the need for the cultivation of virtues as excellences of character in the spiritual development of man. In Kalabadi’s moral attitude, there is just room for obligatory rites, like prayer and fasting. Al Hallaj’s prayer is reiteration of ‘thy will be done, Oh! my Lord and Master’, in a genuine spirit of surrender to the Supreme. Hujwiri points out the paramount necessity of a preceptor’s initiation in the inward pursuit. According to the Jili, God’s idiosyncrasies are forms in which He manifest Himself and through which He may be known.

The attributes of God are not really different from His essence; Jili says and proceeds to show that the names of God are identical with God Himself, being His outward aspects. The highest name of God is Allah, he affirms, for it comprises all the divine attributes, and God has made it mirror for the reflection of His own glory. All these are ideals germane to the Guru Nanak’s philosophy and essential for any spiritual view of way of life. Where ever we go to Buddhism or Christianity, to Islam or Hinduism, if we go deep enough, we touch common ground and that is the ground of mysticism.

Guru Nanak philosophy reveals a process, both of seeking and of attainment. The quest is inward, and the goal is God-experience. The sacred shrine is within the heart of man, but the imperative pre-condition for the completion of pilgrimage is egolessness, hence, the need of Dharma and discipline of morality. The message of Guru Nanak’s philosophy is valid for all those who have an urge to break open their ego shells, and merge themselves in that consciousness, which is actually a offshore

161. Dhul-Nun, Egyptian Muslim Mystic, [Wikipedia.org/wiki/dhul-nun_al-misri](https://en.wikipedia.org/wiki/Dhul-Nun_al-Misri)

ocean, and is the interpretation of . This indeed is of the very essence of mysticism. What hampers mystical vision and militates against mysticism union is the arrogance of man. When ego eliminates, man is liberated, for then he rises to a region beyond the limitation of time and circumstance. The persistence of the ego is a symptom of man's pitiful subjection to the processes of time, while an inheritance awaits him in the eternal kingdom. Man naturally seeks to free himself by emerging in the eternal, through harmony absorption in that, which transcends time. He is a child of eternity and not a slave of time. Hence the innate urge of his soul of oneness with God, the Akal Purakh (an immortal personality).

The great Rishis, Sages and Savants of India, who mediated the philosophy contained in the Upanishads, were led on by their spiritual insights into a firm conception of the Supreme Creator, above all deities and in his character eternal, immutable. On this they gave the name 'Aum' and Purusha taken down from the Veda. They also evolved the concept of Brahman the absolute without attributes, hence without any restraint. 'Aum' was lengthened by the Upanishads to Onkar, interpreted as the modified conception of Brahman, with attributes; since without attributes Brahman is beyond human conception, man can form some ideals of Him only through realizing His attributes.

Other terms of the Supreme Being met within the Upanishads are "Kartar (creator), Niranjana (immaculate), He is also known as Pranava (immutable, ever new). Moreover, among His attributes are Amrita (eternal, immortal), Antaryami (know all), Akshara (immutable), Dhiro na Sochyati (beyond grief) is called Atma (self), into which the awakened individual, self may merge."¹⁶² Such merging later called Mukti (emancipation) does not come to those who constantly think there is only this world and none hereafter. The knowledge of the self (Aum, Purusha, Brahman) cannot be obtained through the intellect, or study of learning; through hidden in all things, it can only be perceived by those who are of 'subtle insight'. Eventually, "confessing is the helplessness of the human mind to grasp the unspeakable and infinite reality of

162. Dr. Talib, A study of Guru Nanak's Teaching, P. 167

Aum.”¹⁶³ Since no simile, metaphor, symbol or any other resource available to human language can render Him adequately.

Thus, the seers of Upanishads were evolving this excellent vision of the Supreme Being, the absolute, former beliefs in deities had not been replaced. In the Upanishads, there is blatant belief in the existence of deities of Vedic conception, so that the position of faith is attained, which has been called Henotheism, the belief in the existence of the Supreme Being besides with belief in parallel deities. This attitude of mind has continued in varying degrees of faith corresponding to levels of realization in the Indian mind in general. While the average person has propitiated some Gods or Goddesses, there has by the same time being a vague conception of the Supreme Being known by various names of later invention such as Esvara, Parmeshwar, Parmatma, Prabhu, Gobind.

Names of personages drawn from later mythologies such as Shiva, Shankar, Shambhu, Rama and Hari and others have employed rather to express about the idea of Supreme Being than particular deities. A term like Bhagvan (Lords of prosperity) stands on a somewhat ambiguous ground, as indicative occasionally of the Supreme being, but more often of the great incarnation of Krishna. This situation obtains still in India. The average person has a vague awareness of the evolution of the idea of the divine from the deity stage to that of the Supreme Being.

Guru Nanak also employed a number of mythological names of deities as commonly used in everyday speech, and his successors also to designate the Supreme Being. Their original mythological meaning has in most cases been obscured by their inaccurate use in common speech for what the ordinary person conceives, however subdued, to be the reality above the gods and goddesses. Ram and Krishna two of the commonest god names have been made by the Gurus to express the Supreme Being. In this way, various indirectly, periphrastic and attributive names of Krishna and Vishnu in particular have been employed in this sense. The context, however in each case, makes it perfectly clear that no deities according to some mythology or theology, but

163. Brihadaranyaka Upanishad, P. 9

the supreme being, the creator is meant and these names are only popular, short hand expressions with the advantage of familiarity. Thus to take a few examples, these named are found used: “Gopal, Damodar, Banwari, Madhusudan, Murari, Mohan. Therefore, those expressive of Vishnu: Sridhar, Gorakh, Narayan, Srirang, Jagannath.”¹⁶⁴ Here is the direct formulations of expressive of the Absolute Eternal are again there: Niranjan, Akal-Purakh, Par-Braham, Parmeshvar, Nirankar (formless), Karta, Sat-Naam and numerous periphrastic names.

Here is important to say that the descriptive name of God, reminiscent of Muslim associations have also been used, by Guru Nanak. Such words usage has significance mainly in the context of the Guru’s universal vision of which tolerance formed an important aspect. The Guru’s efforts were to bring together Hindus and Muslims, as well as other various important sects within each faith, through the recognition of the universal human truths in the idea of God; “in the higher universal spiritual truths and in morality and noble efforts.”¹⁶⁵ This is evidenced much by the exhortation to Hindu, Yogi and Muslim to seek behind the forms of his the profound truths of the soul and noble conduct.

Thus, the sacred thread, holy shrines, paste-mark (Tilak) of the Hindu, the earrings, ash-smearing and other symbols of the Yogi-Sadhus and the Namaz, circumcision, Ramdan fasting of the Muslim all are mentioned without the spiritual and moral life behind them to be mere shows pretence. The exhortation is to cultivate through the spiritual moral life. The terms drawn from the beliefs and practice of Islam and its mysticism called Sufism had by Guru Nanak’s time become fairly well known among the common people. Hence, the Guru used such terms in a grand way to touch heart and soul of the Muslim no less than of the Hindu.

Therefore, words like, Khuda, Allah, Sahib (Almighty), Parvardgar (The Holy Provider), Qarim (Bountiful), Qadir (Supreme), Rahim (Merciful), Sultan (King), all

164. Dr. Talib, A study of Guru Nanak’s Teaching, P. 168

165. Dr. Santokh Singh, P. 38

used for the Creator. In addition, attributes and word expressive of spiritual states and allied context:

Bakshish, Nadar, karam, Nishan, Darbar, Dar, Diwan, Dargah, Rah, Kudrat, Didar, Kurban, Reza, Saza, Shair, Farman, Huqam, and various many more. These are, however, used sometimes in the unification with words of Indian origin, as in the phrases, Krim , Krta, Qadir, Bed (Veda), Jam (Yama), Jagat, Ratan Jwahar, Manak and others. Muslim words are rather frequently used by the Guru, the key and pre-eminent terms for the expression of the spiritual vision and the path of enlightenment are of Indian origin, clearly implying that the core of the messages, which the Guru brought to mankind, is Indian in its deeper character and significance.

Guru Nanak actually broadened the spiritual appeal of his message to embrace his wide compassion and love Hindu as much as Muslim the two most powerful established communities. But call to the Muslim distinctly is to search for the universal values in his belief, without going very far in its details. The belief of the Hindu, on the other hand, because the Guru belongs from the inside to this tradition, is subjected to detailed critique; “its mythology in a way is adopted both as fact and basis for allegory, and the path of spiritual ascent is defined and chalked out in its terms.”¹⁶⁶

This brings us back on the idea that the Guru is presenting a vision which was essentially Indian; though a powerful diverse and evaluative process had been at the operation in rejecting the great deal of what he felt was matter irrelevant to the spiritual path and was only an accumulation glued on from a past which was derelict. From the above discussion, the synthesizing and creative tendency of Guru Nanak’s philosophy would have been made rather clear. Fixating his adoration and worship on the Supreme Being, the eternal, for whom he used the names already evolved in the course of the spiritual history of India, he rejected polytheism completely, and along with it as necessary corollaries, the incarnation theory and idol worship. Therefore, Guru Nanak’s philosophy touches the pure Monotheism in one aspect, thus as explained in the course of this discussion in this chapter, he assimilates mythological

166. K. Seshadri, Japji and Universal Mysticism, P. 251

concepts to his faith. While, however, accepting mythology, he considers its religious stances outmoded, superseded and even sinful, as deviations from the worship of the eternal. The universe and all in it he views against the eternal. His absorption with the eternal makes him reject the lure of the temporal as without meaning.

The certain aspects of Guru Nanak's belief considering as it emerges from outpourings of his soul, in his message or the world of his composition. Guru Nanak has used as said earlier words and phrases drawn from numerous sources to express his experience of God, the essential term in which he has defined his belief are those contained in the Mul-Mantra or the fundamental of his philosophy, which appears at the vertex of the prayer and is repeated either in full or in condensed form from wherever new verse or canto begins in the holy Book. It is used also on all occasions for invoking divine grace and blessing. This belief as is well known flows as: "The One Indivisible Supreme Being, Truth Eternal, Creator-Purusha, fearless, without rancor, Timeless form, Unincarnated, Self-existent, realized through His one grace."¹⁶⁷

In this philosophy, the term 'Onkar' to which the Guru added the expression 'one', for indubitable emphasis on the individual character of the Supreme Being, whose power and eternity no deity may share or approach, was evolved in the Upanishads, as said earlier too and goes back to the Veda as 'Aum.' "No name is holier than this, and it's admire is elucidated, as is evident from the Dhakni Onkar."¹⁶⁸ Nam in the second phrase comes from the mystical tradition of Yoga, recognized by the Guru as the way of spiritual enlightenment, which, however, he called upon its practitioners to divest of its ritual and the moronic search for power through arousing the suppositious circuitous power and other elaborate physical practices. "Nam stands for the total spiritual endeavor, for the truth, like 'Shabad', which literally means word, but has a deep esoteric meaning as eternal truth."¹⁶⁹

167. Dr. Talib, An Introduction to Sri Guru Granth Sahib, P. 22

168. Ibid., P. 27

169. Ibid., 29

Karta (Kartar) and Purakh (Purash) again are associated to Upanishads, and have through the millennia obtained deep significance expressive of the Supreme Being, as against the deities of Polytheistic conception. As Nir-Bhau (without fear) and Nir-Vair (without enmity) are self explanatory phrases. “Nir-Bhayam is also occurs as an attribute of Brahm in Mandukya Upanishad, while Nr-Vair is particularly significant of universality of divine grace and compassion.”¹⁷⁰ Akal in the next phrase, however, is literally timelessness has become a key term in the Sikh spiritual thought. Here again the significant emphasis is on the eternity of the Creator. ‘Ajuni’(unborn) further emphasizes God’s eternity and places Him apart from the god and goddesses of common belief, as the opening verses in the ‘Var-Asa’ and other compositions develops the theme of God’s eternity and His uncreated character.

Elaborating further, ‘Sai-Bhang (self existent); “an altered form of the Upanishad’s ‘Swayam Bhu (self-existent)”¹⁷¹, lays still further stress on the eternity of God. While deriving from Indian spiritual sources, it is phenomenally aligned with the Muslim attributive phrase, “Kaim-Bizzat’ (existent by His own self)” also. Behind these contextual phrases Guru Nanak had in mind the desire to make Hindu and Muslim see that the God of all mankind could be defined in identical terms, regardless of language barrier. All this must remain a mystery. The last phrase Gur-Prasad’ (grace of God), not only places the keyword Guru as the equivalent to the Supreme Being, but also bring in the term Prasad (grace) sanctified since time immemorial. This term itself and its Muslim Sufi equivalent, ‘nadar’ (glance) and ‘mehar’ (kindness) are some of the most frequently employed terms in the Guru’s Holy manuscripts.

This may be rather evident, the basic belief in terms of Indian spirituality and sacred traditions, primitive and those which in the Nanak’s period, where more recent, the belief, however, itself is the expression of pure monotheism. In the total context of Guru Nanak’s philosophy, this monotheism is practiced in double directions. First, as

170. K. Seshadri, Japji and Universal Mysticism, P. 249

171. Ibid., P. 250

stated earlier, gave to the Hindu a conception of faith and of God, which is sublime, and in which so many accretions had been lopped off, the essence, the highest enlightenment remained. This actually Guru Nanak wanted to give to Indian humanity, calling it away from darkness and superstition.

it is very tough to postulate monotheism to the Guru's teaching of the type as for instance, well founded in Islam. In the background of the history of Holy Quran is of the Jewish people, who since, "Abraham's time was monotheism in an uncompromising manner."¹⁷² The background of history or mythology in India was clearly one in which various deities or ideal gods had claimed worship and had stood for metaphysical concepts.

Guru Nanak, however, rejected the idea of these deities, being treated as objects of worship or being regarded as divine incarnations. But he does not appear to have denied that these, from Brahma, Vishnu, Mahesh and the Goddess Laxshmi and Parvati had existed. The characters of Ramayana and Mahabharata also he accepts as having existed. Since all these personages were in a sense sacred, the Guru may be said to accept them as the objects of reverence and by no means as false or non-existent. Sita is the ideal of sublime purity and nobility in woman-hood; he holds up for veneration in the Sahib verse (thirty seven). The Guru Nanak's aspect towards the quasi-divine personalities of mythology appears to be one of acceptance as illustrative of great moral qualities, but of course not as an associate of sanctity with God.

Thus, based on the discussion Guru Nanak's attitude is not equivalent with Abraham or Islamic monotheism, it inclines mystically towards monism. Monism in Indian spiritual history is designated by the well known metaphysical term Advaita which literally denies duality. The implication of this negative phrase is that the only real existence is that of the Absolute Brahman, and that the appearance of diversity is illusion, birth of the limited vision of man's ego, temporarily separated from the universal soul (Brahman) into individual existence. Thus, to overcome this illusion, to merge into the universal consciousness or soul is the goal of life's efforts, the end of

172. Gurbachan Singh Talib, An Introduction to Sri Guru Granth Sahib, P. 39

the spiritual quest. To the enlightened person, Yogi or Gyani (enlightened) the illusion of diversity and isolation ceases to exist, and he sees all existence as one, and to him, Mine and Thine (thine- archaic form of your's) or any other distinctions cease to matter. This illusion is called 'Maya' and the attitude of being under its influence is 'Dvaita' (duality), which implies ego-centric materialism or worldliness. This is somewhat a crude statement of a highly subtle doctrine, probably the sublime vision vouched safe to man in his moments of highest spiritual awakening.

Another paramount concept which figures prominently in the Guru's teaching, is called is ethical strength or tenacity. This implies the basic importance of man's activities in determining his destiny. These concluding verses affirmed: "Nearness to God or distance from Him depends upon man's activities."¹⁷³ In the twentieth verse of the Japutji, man encouraged through the figure of cultivator, to nurture good actions with a view to acquire happiness:

"Sow thou the seed, and eat the fruit thereon;

Saith Nanak, by divine ordinance dost thou come into the world and go out thence."¹⁷⁴

In this quoted verse, the concept occur divine ordinance. Elsewhere occurs the related concept of divine grace, which is the manifestation of a mysterious beneficent power ruling over the universe. While man's actions are the determining factor for the emancipation or servitude in the spiritual sense, these remain the factor of grace, a mystery which man can no wise penetrate. The divine ordinance does not determine individual destiny, but only lays down the moral law. Man's actions are rewarded, according to this law, in which there is nothing arbitrary. Thus, the inclination of man towards best activities is determined by grace. This insistence on the co-presence in human life of action and grace is almost pervasive in the Guru's teaching, and is repeated endlessly. This relationship is best stated in the same verses of Sahib:

173. Sher Singh, *Philosophy of Sikhism*, P. 74

174. *Ibid.*, P. 226

Through good activities comes to man the venture of human life,
But through divine grace alone is found to door of emancipation.”¹⁷⁵

Even in the thirty fourth verse of :

“Reckoning is there made according to deeds;
Just Himself, just His court.”¹⁷⁶

A great poet and devoted scholar of the Sikh philosophy, Bhai Gurdas and a close companion of the Fifth Guru, in his distinguished canto (Var) forty third verse, says Guru Nanak in a discussion with the Yogis, as expressing the view that not a single guide or disciple can bring emancipation to anyone, but his own actions alone. If anyone has the command to determine the emancipation mere by uttering words to which one pleases, all such miracles are shadows. This means not only that a thing is impossible, but furthermore that the possession of miraculous powers is by itself not indicative of spiritual merit, which comes from devotion. Generally in Hinduism, these two concepts occur and recur, though in Buddhism there is almost special emphasis on the determining nature of actions. The fourth Guru Ram Das also mention the significance of actions:

“They partake of what they themselves sow.”¹⁷⁷

Saint Kabir whose compositions are edited for reverence in the Adi Granth, states this powerful interrelation:

“Emancipation comes from God, though exhortation to devotion.”¹⁷⁸

175. Ibid., P. 226

176. Gurbachan Singh Talib, An Introduction to Sri Guru Granth Sahib, P. 47

177. Adi Granth, P. 1264

178. Adi Granth, P. 1373

Inculcating righteous undertaking, The Guru makes it clear beyond doubt that man may expect grace or emancipation, not without his own endeavour. He must engage in such action, though as stated above, such inclination itself comes from Divine grace. In addition, two concepts of Action and Grace are placed in conjunction, denotes man's accumulated actions are treasure:

My heart yearns to beg this boom of thee,

To fill the vessel of the heart with thy love,

This from the day of creation is the true wealth give by thee.”¹⁷⁹

A wicked man undergoes suffering in eighty four hundred thousand hells, to him comes such retribution for his actions: “Except through the light given by the True Preceptor”¹⁸⁰, no emancipation comes is in the grip of his actions which alone bind him.

Again as action determinants:

“Some are tossed about in transmigration, and find not a resting place in their real home, God;

Bound by their actions, they continue to accumulate further sins;

Blind, they are nothing, enveloped by the evil of avarice and egoism.”¹⁸¹

The spiritual vision of Guru Nanak is inherent in poetry of devotion and meditation. This usually takes the form of song and is set to music, while equally it has the inner movement of meditation and the progress of the mind and soul from point to point of spiritual experience. In form and content this poetry further, is of the nature of prophecy. A prophet inspires his age with a fresh foresight of fundamental truths to which men are apt to grow indifferent amongst their material, egoistic concerns. With

179. Adi Granth, P. 378

180. Dr. Talib, An Introduction to Sri Guru Granth Sahib, P. 71

181. Adi Granth, P. 1029

his insights he lifts the veil from reality and instills in the human spirit a new frequency, a passion for truth, and the heroism to live and die for certain ethics. This is the actual direction taken by Guru Nanak's insight from which his poetry proceeds. Though, in his own period, and in the age proceeding, there were abundant religious preachers who engaged themselves in various kinds of spiritual exercises and drew men to the practice of this code or ritual. They are like eye stuck with myopia, seeing only a little distance ahead and not aware of the longer and profound issues of life, whether those concerned the individual or the group. Particularly missing from their foresight was that large and life saving outlook which is called benevolence; as charity, compassion, forgiveness, fellow-feeling, all these in the clairvoyance of the seers of India had seen called Dharma (cosmic law) are the essential constituents.

It was the husk, the outer shell, and not the spirit which the pundits (literati), recluse and those who set up as the guides of humanity were preaching and practicing. Numerous other too, who had been disturbed with the inadequacy of the practice of the beliefs and conventional creeds, had made humanism and the relationship of man with God without the intercession of priest or preacher the main theme of their missionary activity. They exercise a great deal to bring the light of godliness and good living to the common masses. Instead of the selfishness, priests preach hardened code of rituals, these devotees like, Bhagats (religious devotee, taught men the way of love and compassion. Indeed, their work was invaluable, but it too suffered from relentless boundaries. It was confined to the reform and purification of the individual life, and lacked what it would be justified to call perspective.

Guru Nanak enunciated mighty ethical social conducts prophecies for the age for the mankind in general. In the final stage recounted by him of spiritual development is that of 'Heroism of Mighty Struggle'. Those undertaking such heroism are radiant with spiritual and moral beauty which surpasses description. 'They are subject neither to transmigration nor to the delusion of Maya' or worldliness. The sphere of these heroes is bliss acquired through purity of conduct. In the 'Var Asa', the examination and reappraisal of belief and ritual, is the social and political scene of false moral criteria, falsehood in thought, deed and word and the general moral blindness afflicting mankind. Besides, the expression of stern moral judgment, are notes of

devotion and humility before the Creator, which sounds like the turning of soft stringed instruments in the changing trumpets.

The overall meaning of this great divine poetry, 'Var Asa' is to subject all life to the insight of the higher morality and spirituality and to assert the imperativeness of the moral law, without which all ritual is meaningless and evil. The worldly glory is emptiness or hollow and futile before the might of God, who may take it away whenever it pleases Him. "He withdraws His favor, Monarchs; He reduces to a blade of Grass"¹⁸²

In the nutshell the question interposed in the very outset may be reiterated; which causes operated to resist the wider acceptance of Guru Nanak's World view in this particular region in which he born and brought up his message in its language which he made vital and rich, with lofty content and great poetic power, from a folk tongue, which was widely spoken during his period.

2.3 Guru Nanak Philosophy and Contemporary World

In the mighty quarter of poetry named 'Babar-Vani' or Baber's Ordinance, Guru Nanak was the spectator to the massacre in the Punjab by the victorious valiance of Babar, the Mughal invader, not only pours out a lament on the humiliation of a great people, yet also enunciate again a mighty principle, what it would be true to call a moral spiritual philosophy of history. Guru Nanak was the contemporary of the first Mughal emperor of India, Zahir-ud-din Babar, and Babar-Vani expresses the veritable predicament of the contemporary India. Here Guru says, men and nation suffer because of they lose virtue and truthfulness. The lure of luxurious living and wealth are the true enemy of man, who forgets that an hour might come wherein truth alone will be able to stand. Mysterious as the operation of the Divine Will is in situations like Babar's victory and carnage, therefore, it is unmistakable to accuse God of any injustice.

Guru Nanak considers, His law is in the operation, that of morality, and He watches

182. Adi Granth, P. 1283

unconcerned its operation. The lesson is for man not to let go of the moral anchor. As stated earlier too that, the Guru has called God in a number of places, ‘Destroyer of Demons’ (Asur-Sanghar). Truth and righteousness must prevail eventually. This is borne out by the spiritual institution of man as also by the evidence of history and mythology. But this entails on man to undertake the duty in the way of God. Not any meaningless hope that Divine intervention will set things in the right direction, but the sacrifice and heroism of God thereon inspired men will frustrate evil and make justice prevail. Heroic men may even lay down their lives in the cause of God:

“Should thy heart be filled with the passion of love for God?

Step into with thy head placed on thy palm;

He who treads this path,

Must prepare to give up life without demur”¹⁸³

Guru Nanak’s emergence in the medieval period, full of turmoil owing to the external invasions on Indian created sectarian infighting full of chaos, superstition and orthodoxy. Guru Nanak single handedly started the way of discourse, he undertook strenuous and rather sustained visits to different parts of the subcontinent and beyond even to propagate completely a new philosophy of life self esteem, elimination of ego, and all tender doctrine of community kitchen (Langar), community get together (Sangat), remembrance of God perpetually (Nam Japna), work culture (Kirat Karna) and sharing the eatables (Vand Chhakna). These are the fountainheads of Sikh doctrine, initiated by Guru Nanak while he practiced his philosophy at Kartarpur where the legacy created by him.

Even from the tenth century onward, external forces, assailants intruded into this subcontinent with an only aim to ravage our resources, massacred, battered and flabbergasted our people. Dr. Jodh Singh states; “As many as sixty foreign invasions

183. Adi Granth, P. 1412

had taken place during these five hundred years up to the time of Guru nanak.”¹⁸⁴ During that time Delhi Sultanate had lost its control over its widely disgruntled disintegrated provinces of united India. Lodi dynasty was crumbling and struggling to continue to exist that time. Thus, in the last decade of the fourteenth century, there was a conflict between Sultan Nasiruddin and Nusrat Shah of Ferozabad, consequently civil war erupted and the system was flattened into anarchy, owing to their own rivalry, they hardly paid heed to control the turmoil, however, some of the governors of the provinces took interest for their disengagements in order to determine the best possible amicable engagement to improve the situation went all in vain. The present situation was rather suitable for the invaders to crush the crumbling Indian provinces.

Besides all this anarchy and mutiny under the prevalent situation, magnificent temples and their wealth had always been a temptation for the foreign powers. The very North-East state, Punjab has been a gateway of India, thus always liable to get the first assault of any invasion and Taimur crossed into Indian Territory in the winter of 1398 with an aim to take the advantage of the current political turmoil and capture Delhi. Taimur ruthlessly rummaged Punjab and Delhi the capital of India; “there were about one lakh Hindu prisoners in Taimur’s camp, and the conqueror proudly proclaimed throughout the camp that every man who had infidel prisoner under him was to put them to death. Whosoever neglected to do so, should himself be executed and his property given to the former.”¹⁸⁵

Thus, when this information came to be sensed by the Islamic Ghazis, they mercilessly slaughtered roughly one lakh Hindus, sensing them as they are infidels, even more they looted the temples valuables; Diamonds, Rubies, pearls, Gold and Silver, ransacked whole famous temples and places. Punjab, Delhi and nearby provinces were plundered, slaughtered, ransacked, completely deserted and unable to recover the situation for a long time. Even after the five decades of Taimur’s invasion Punjab had never had a strong peaceful stable politically, socially and economically. It was

184. Dr. Jodh Singh, Spirituo-Ethical Philosophy of Guru Nanak Dev, P. 2

185. Ibid., P. 3

confronting with the internal instability and foreign onslaught. Politically worn out Delhi was very vulnerable always invited trouble in Punjab, therefore owing to seek sufficient relief for the crushed provinces chaos and rebellion had become a unfathomed malaise. Therefore, common folks had become completely feeble mentally, physically, socially and economically, totally irresolute and dithering. A new alien society had been started to settle in India, called Muslim just before Guru Nanak, incessant invaders during these many centuries implanted different religions, cultures in the archaic society, interestingly assimilated by the local masses peacefully accepted their culture and identity.

Foreign invaders attempted to plunder this very resourceful country having least intention to settle down here permanently except the Muslims; they invaded, conquered in order to descend here forever with all their culture and ways of religiosity; Dr. Jodh Singh states, “their way of life was reasonably new to Indian masses and for few centuries Hindus could not understand and adjust themselves to the new circumstances.”¹⁸⁶ As the Muslim population adequately increased they started conversion of Hindus by force, therefore Hindus become more defensive. Circumstantially, however, rigid Hindu were more comply with their religious code of ethics, turned to be orthodox and superstitious to save their religious identity, which actually made the invaders added bigoted, on the other hand left the Hindu religious and social framework extra tumultuous. More and large the contemporary were in colossal accountable for the aggravation of this chaos especially in Punjab as well as India.

In the mean time, a strong origination of mystics; Yogis (Sadhus) started to emerge from the despair of Buddhism, Hinduism their rituals and pageantry, who were mentally and socially very weak and fearing of being directly involved in the socio-religious struggle between the powerful migrants and the wretched, tormented Hindu society, consequently they started to take the refuge and withdrew from the society and initiated to harbor in the remote jungles or cave in the mountains. These yogis were disseminated all over India and had their association more of the other

186. Ibid., P. 9

organization of their own creeds. Few of them profoundly influenced the spiritual attainment of the common folks miracles, moreover many of them had really achieved the tantric powers, through the intriguing long processes of meditations certain important breathing patterns.

This subcontinent during the medieval period was lived-in by the numerous types of people, they were either of fundamental Muslims, Hindus or very inspiring Hermits (Hathyogi), on the basis of their occult powers, and they were rather well-known among the God fearing Indian society. Thus the Yogis (Sadhu) played significant role and emerged on the ground of revolt against the powerful caste orientation and orthodox attitude of the society, but in colossal debilitated in maintaining any equality among the common man, thus outwardly the yogis baffled fiercely at the caste-ism and reprimanded the predominance derived out of it, but internally every follower of the Nirvanas considered himself superior to the low creature of the society. The Sadhus started to ridicule the extroversion of others and lampooned them through the complex discourse and desired that people should continue to follow his magical deeds.

The primitive hierarchy, however, of the society had a colossal acceptance by the Yogis, Sadhus called Manusmriti (the laws of the society, the model code of conduct for the human society). “He obligingly felt himself as drowning vessel in the world-ocean and repented grossly since committed by him. He was, however, hopeful that the all pervading God might listen to his cry one day and liberate him from the bondage of life.”¹⁸⁷ Such fanatical were the breeding grounds for the superstitions and suspicions in society. Common folks were encountering social and ethereal harm, which was not consequently good sign for the healthy society. The common people started to think as all worldly actions are illusion and terrifying, that in no way would free the mortals from the slavery and the way of accomplishment is monotonous. Without a spiritual practice man can never have respect in the God’s eye, therefore, He (God) knows how long he would wander in the vicious cycle of transmigration.

187. Ibid, P. 21

The ocean of this world is devouring us, illusion of avarice is endless, the religious practice is inevitable to circumvent the impediments, obstructions of life, and those are entrapped in this illusion, are bound to suffer miseries and misfortune. Whosoever, Yogis made, recite His name (Hari nama) is set to open the gates of heaven, a devotee no needs to do anything in this world than to worship his lord to achieve emancipation, the ultimate goal of one's life. The name of lord is bigger than the lord himself was the chief principle of the yogis spiritual ideology, thus there is no cause of worry. Therefore, they left the common folks more mentally, intellectually weak and suspicious than required, whereas to cast them more optimistic. Dwelling upon the socio-religious milieu of the contemporary Punjab, Prof. Niharajan Ray states that, "one must, however, recognize that there was a cluster of small all but politically inconsequential states of Hindu chieftains, mainly of Rajput origin, sheltered in the valleys of what was until recently known as the Punjab Himalayas. Away from the trail, turmoil and socio-political upheavals that have been shaking the plains down below from about the eleventh century onwards, these small hill states had become small feudal citadels of ossified religion of Brahmanical Hinduism, of orthodoxy and obscurantism and all but oblivious of the challenges that Hinduism and Hindu society were facing below in the plains."¹⁸⁸ In the medieval period, even before, Sanskrit was the official language of the elite in India, though was a least scope for other vernacular languages or dialects, however, there were some non Brahmans, sects such as Buddhists, Nathas, Yogis, Avadhutas and Aghorapanthis had started using dialects of the ordinary people for portraying their specific intellectual spiritual knowledge. This provided great opportunity to boost other regional languages in which Saint Kabir was on the forefront or the harbinger to promote his spiritual thoughts in the medieval period, states Dr. Jodh Singh, "Kabir was accepted as the tallest leader of the medieval Sant traditions, who could say Sanskrit Kupjal and Bhakha Bahata nir; Sanskrit is the water of closed well but the ever flowing fresh water is bhakha, the spoken language of the people."¹⁸⁹

188. Prof. Niharajan Ray, *The Sikh Gurus and The Sikh Society* 1970, P 115

189. Dr. Jodh Singh, *Spirituo-Ethical Philosophy of Guru Nanak Dev*, P. 7

Islam had imprinted its footprints in India by the advent of Guru Nanak; Islamic region had been established very well before his onset. Guru Nanak in his divine verses expressed his distress for his fellow beings; he portrayed the miserable condition of the people, and depicts harrowing picture in his divine verses of Var Asa:

“The head which are bejeweled with locks and whose partings are filled with vermillion; those heads are shaven with scissors and throats of ladies are choked in dust. They lived in palaces but now they are not even allowed to sit near the palaces. When they were married, their bridegrooms were handsome beside them. They came, seated in palanquins, which were adorned with ivory. The ropes are put around their necks and their strings of pearls are broken. Both wealth and youthful beauty, which afforded them pleasure, has now become their foe. The rulers had lost their conscience in merry making sensual spectacles, when Babar’s commandment was proclaimed, Pathans forgotten even their sustenance.”¹⁹⁰

Guru Nanak depicts the intense portrayal of the contemporary rulers, who were deeply indulged in voluptuary, had no care of the masses, and were best busy in creating bitterness, hostility and triviality:

“The authorities, who pose to be learned and clever lay trap only for their own class, but, hereafter they find no refuge. He alone is learned, scholarly and wise who practice the Lord’s name. First, the tree develops its root in the ground, and then alone spreads out its shadow above. The kings have become cannibal (Lion) and courtiers dogs; they torment and persecute the common folks who are either sleeping are helpless. The king’s functionaries inflict wound with their nails. The kings terrier suck the blood of the poor and the feeble, in the Lord’s court these all are to be assayed, the noses of these unreliable one shall be chopped off.”¹⁹¹

190. Adi Granth, P. 417

191. Adi Granth, P. 1288

Guru Nanak was intensely upset to witness the jollification, vanity and merrymaking of the voluptuous ruler and acutely starved people, who are bound to be beggars on the other side. He felt annoyed, withered to see the deplorable condition, misery of the poor folks, plundered by the hordes of the bigots coming from the distant places. Guru Nanak considers the common person in these ruffian authoritarians was reduced a herd of cows and the invaders were cannibals, therefore the conflict between the two was uneven:

“After conquering the Khurasan, the King Babar has terrified Hindustan. The creator takes no blame over Himself, and sent the Mughal as a cadaveric myrmidon, so much beating was inflicted that people shrieked. O Lord, have you not had any compassion? You, O creator, are the equal master of all, If a mighty smites another mighty, mind feels no anger, But if a mighty like a powerful Lion attack on the herds and kills, master must show manliness. The terriers have ruthlessly spoiled priceless nation, and no one is going to pay heed to these dead on.”¹⁹²

Thus, these were the common instances; it will be erroneous to assume that Islam had been deeply rooted in India, and they had compromised and ready to accommodate themselves according to the new social order to nurturing a spirit of endurance for the alien society, and their spiritual sentiments, especially of the Islamic orthodoxy, as well as to save their own religious identity. Hinduism in fact was already obliged to be orthodox after the expulsion of Buddhism. But now this new stream of different spiritual alien concept, concerning the divergent religious practice begun to lead them into the different tidal wave. Thus, this absolute bizarre challenge made them more orthodox that lead them to trigger very serious setback, consequently, contradiction between the ideals and the actions became extremely enormous.

Evidently, social security and safety of property had become the primary concern as well as the propagation of humanitarian values at that time. Hindus had very few high

192. Adi Granth, P. 360

positions in the royal court; however, if they could able to achieve owing to their diplomacy and duplicity or sycophancy, never due to the capability or scholarly merits. Guru Nanak ridiculed this amount of behavior such a vain person who had lost ethical audacity:

“You charge levy for the cow and the Brahman. The cow dung will not save you. You wearing lion skin, put frontal mark, carry a rosary and eat Muslim’s provisions. O, brother, within you must perform worship; outside you read Muslim scriptures and adopt Muslim way of life. Rest aside the hypocrisy. By calling God’s name you shall swim across.”¹⁹³

According to Guru Nanak’s philosophy, no religion teaches bigotry, if the followers are discreet and honest to their respective creeds and do not turn out to be selfish. But the period prior to him badly suffered from communalism, fanaticism and zeal for the imposition of ideas and creeds. The universal values of religion had touched their lowest ebb. Undoubtedly, Indian rulers in previous ages were also for the most part in quest of a religious endorsement for every action executed, though during this period of mayhem, owing to the inconsiderate rationale of the two diverse classes; the ruled and the ruler, circumstances had turned to be the most horrible, as guru Nanak says:

“Humility and righteousness both have vanished and falsehood has taken to its prime. The primary objective of Brahman and Qazi restricts to nothingness, the Satan now performing the nuptial rites. The Muslim women recite the Holy Quran in sufferings call upon God for mercy. The Hindu women of the upper caste as well as the lower caste also do the same practice.”¹⁹⁴

During that time caste system or division of people, racism, chauvinism had become very stringent during the medieval India. There had extreme schism been created by the fanatical forces into the societies, therefore, lower classes were not allowed to worship in the common temple, even they had separate wells to fetch drinking water,

193. Ibid., P. 470

194. Ibid., P. 722-23

they were being considered as untouchable, they had become second class citizen. Namdev and Saint Kabir denounced this culture of the society in their verses, registered their protest against the indifferent behaviour of the society towards the poor society by the upper strata.

These Saints, preacher, however, themselves suffered at the opinionated hands of the Muslims and Hindus, for instance Saint Kabir was defamed in the various tales regarding his birth and parentage, so as Namdev too was expelled from the temple, the fact he admitted in a sense of pain in his heart. He is regretting on his social background as belonged to calico printers and recalls the incident:

“As I came to the temple in a very pleasant mood as says, O, Lord, while Naam was worshipping he was caught hold and driven away. A low caste is mine, O, Lord, the progeny of Yadwas, Why was I took birth in a calico printer.”¹⁹⁵

The Yogis spread all over India, to oppose such incidents of injustice in the society, to aware to rehabilitate, to reorient ate the commoners. Thus, the affliction was extremely serious, even the Yogis could not escape themselves to be affected from this social wide schism. These yogis worked very hard, organized themselves and different other sects, marshal the commoner allure them to follow their own spiritual beliefs. The ordinary society had extreme fear of the curses and predicament, and started to give them unwarranted regards to these straggling puritanical. The Yogis, however, were completely unrestrained from the societies; worries of earning, labour and other social obligation, yet they were revolutionary in the sense that they transmitted the idea of social equality, thus, the nonexistence of the world; hence their own absolute position had become their primary disquiet. Thus, Cunningham unequivocally concluded the spiritual and social structure of the sixteenth century in a very concisely:

“In the very inception of the sixteenth century, the Hindu mind was no longer stagnant or retrogressive; it had been leavened with Muhammadanism, and

195. Ibid., P. 1164

changed and quickened for a new development. Gorakh and Ramanand had preached religious equality and Chaitanya had repeated that faith, leveled caste. Kabir had denounced images, and appealed the people in their own dialect, and Vallab had brought that effectual devotion which was compatible with the ordinary duties of the world. But these good and able man's appear to have been so much impressed with nothingness of this life that they deemed the amelioration of man's social condition to be unworthy of thought. They aimed chiefly at emancipation from priest-craft or from the grossness of idolatry and polytheism. They formed pious association of contented quietness, or they gave themselves up to the contemplation of futurity in the hope of approaching bliss, rather than called upon their fellow creatures to throw aside every social as well as religious trammel, and to arise a new people free from the debasing corruption of ages. They perfected forms of dissent rather than planted the germs of nations."¹⁹⁶

The contemporary world of Guru Nanak was complete very chaotic, withered, disintegrated, anarchic and tumultuous. The rise of Guru Nanak at this very shambolic time was an occasion to infuse the spirit of sacrifice of personal association for the sake of common ordinary individual, set people themselves the custodian of the common interest, regardless of color, caste or creeds, to discourse to the society of the duplicity of their way of life, to denounced openly the wrong-doer, whether he was an emperor even, Babar or the officials.

196. J.D Cunningham, History of the Sikhs, 1972, P. 109

Chapter – 3 Epistemological Applied Elements of Guru Nanak Philosophy

Epistemology is the study of knowledge and the justification of beliefs, and tries to answers include, which beliefs are justified? What if anything we know, what is the difference between knowing and what is the difference between seeing and knowing? However since knowledge depends upon the arguments, the better one argument, the stronger skepticism it generates. It will be further discussed as a definition, where the, “skeptical conclusion is that knowledge is impossible, one does know, no one can know.”¹⁹⁷ One of the most influential positions within the concept of epistemology is known as the classical foundation, where, discussion of justification of beliefs justified. Here in this chapter the philosophical applied elements of Guru Nanak philosophy are set to be discussed.

3.1 Social and Cultural

If we look back across five centuries of our magnificent heritage, each one of us is filled with a sense of glory and pride at the rare achievements and rich tradition Guru Nanak initiated. Guru Nanak was prominent for his humanist undertaking, won people’s hearts with his significance of elegance, love and accord. With his influential motive he occupied thousands of adherents and disciples who prided themselves to be Sikhs of Guru Nanak. He introduced the foundation of Sangat (accompaniment). The fundamental object behind the organization of the Sangat (accompaniment) was to guide the society, their. Guru Nanak considered the assembly or the organized socio-cultural camaraderie to be the proper medium for the communication of his message. Where ever Guru Nanak went during his missionary travels he established Sangat. Guru Nanak’s motive behind Sangat (accompaniment) was establishing the equality and brotherhood of mankind. In this way tradition of giving privileged treatment to the ruling class and humiliation and dishonor to the lower class could be stopped.

There has been a general principle amongst all people since the most primitive times

197. Jonathan Dancy, 1985, P. 7

that great leaders, scholars, philosophers and founders of new systems are born in times of great social and cultural hopelessness and religious confusion. Indeed, all great religions of the world had their birth in the darkest of such ugly times. At such a time also a great philosopher, scholar, preacher and a revolutionary leader was born as Guru Nanak who came to the world with a message of peace, unity, love, compassion and attachment to the almighty.

Guru Nanak, disapproved the political situation and the system of his times and gave many indirect references to the current political condition, where the kings were unrighteous and harassed their people. Nanak described this time period as Kalyuga (total decadence) and well says:

“Such is the way of the Kalyuga that everyone says that, He himself knows everything. Guru Nanak's socio-cultural concern was firmly connected with his concept of society which should be coordinated on the sound premise of equity, brotherhood, freedom and fairness and it ought to be liberated from each sort of persecution. Master Nanak had portrayed the contemporary political states of India clearly. The sufferings of individuals during the Babar's attack had been portrayed by Master Nanak with profound inclination. The Master loathed the Lodi's powerlessness to release their obligation of giving security to their subjects. Master Nanak doesn't extra the decision class and their outrages, consequently he recognizes political power.”¹⁹⁸

This aspect of his attitude to society, in which man's moral commitment is given a clear primacy over his political obligations, is extremely important for its implications if the distinction between moral allegiance to God and cultural allegiance to the state was to be carried to its logical conclusions. In the absence of such a choice being forced on one, politics could more or less be ignored as a contemptible affair. For the proper understanding of the Guru Nanak's Philosophy of society, it is necessary to study the milieu in which he lived, what influenced his thinking and how he react to the cultural milieu. There was extreme discrimination between the societies on the

198. Dharam Singh, Essential Postulates of Sikhism, P. 11

basis of caste creed and culture in all administrative matters. Some of the communities were mistreated and indoctrinated by the rulers. They were dealt with like slaves. Their life, honor and property were undependable. They were not selected to senior posts in the Public authority framework. So politically they were non substances in their own country. Individuals were corrupted ethically and socially. They lost all praiseworthy feeling and confidence. Non administering networks took need to lifestyle and figured to satisfy their lords. It was Master Nanak who felt profoundly the misery, persecution; embarrassment and dampening of the general public and intensely rebel against oppressors.

Nanak was profoundly moved by the abuse and experiencing brought about by Babar's invasion. Babar's intrusion according to Master Nanak was a marriage party of transgression. A record of the attack of Babar shows up in the accompanying adaptation of Master Nanak in Cloth Asa (serenade) in Master Granth Sahib known as Babar Bani:

“Bringing a bridal procession of sin (Babar), hath hasted

From Kabul and demandeth wealth as his bride, O Lalo.”¹⁹⁹

Guru Nanak reacted against such atrocities committed during the Babar's invasion over India. He condemned brutalities committed by his soldiers. Guru Nanak's sharp response to Babar's invasions underlines the most important political development during his life, the transition from Afghan to Mughal rule in the Punjab and in northern India.

In the 'Babar Vani', Guru Nanak gives a vivid description of the havoc brought by the armies of invaders led by Babar. Guru Nanak also clearly indicates the type of rulers and administrative machinery of his time in the following hymn:

Rulers are turned beast of prey, their officer's hounds.

None do they allow in peace to rest.

199. Ibid., P.41

The Subordinates wound the people with their claws

You dogs! lick on the blood and marrow of the poor.

Nanak also emphasizes the state of affairs as under:

Greed and evil are king and counselor; falsehood their officers. Lust the officer who is called for advice, all three hold conclave to chalk out plans. The age of Guru Nanak was an age of political chaos, oppression, tyranny and corruption. Guru Nanak gives expression to his anguish over the age in these words: Kings are butchers, cruelty their knife, sense of duty has taken wings and vanished. Falsity prevails like the darkness of darkest night, the moon of truth is visible nowhere. I have tired myself in search, but, in the darkness of the age, no path of righteousness is visible.”²⁰⁰

In this manner Master Nanak makes numerous backhanded references to the contemporary socio-social situation. Debasement and pay off were uncontrolled in the contemporary legal framework because of the powerless system and low ebb of profound quality of the managerial apparatus. Master Nanak uncovered them in the accompanying verses:

“In this age none at sight of enduring takes feel sorry for. Nobody from getting unite controls himself. Rulers manage equity just like their palm lubed. None by conjuring the name of God is convinced.”²⁰¹

Profound quality of the organization shows from the above section. Authoritative authorities were at its most reduced ebb. They were getting pay off straightforwardly decisively.

There was for all intents and purposes no equity during that age. The Kazis who were the actual caretakers of equity and answerable for controlling equity and elucidating the law, had become bad.

200. Sher Singh, Philosophy of Sikhism, P. 102

201. Ibid., P. 205

It indicates that there was the height of political degeneration. Guru Nanak expresses his indignation in the following words:

“The Qazi sits in the seat of justice.

Tells the rosary and matters God's name. Yet he taking bribes and fouls justice.

Should any question him, he trots out some citations?”²⁰²

So the distributors of equity were themselves doing unfairness to the subjects. As indicated by Master Nanak lords were profane and didn't take care of their subjects. Every one of the rulers, Kazis and learned men of his time were dismissing the government assistance of the majority and were occupied in making sharpness and vanity. They disregarded their obligations as well as persecuted and badgering their subjects. It was very much like the wall, which intended to safeguard the fields, eating the crop. Master Nanak belittled debasement, pay off, attack and mistreatment rehearsed by open functionaries in organization, the extravagant life lived by the rulers, abuse of individuals and their inability to give security of life to their subjects and the oppression, remorselessness, and butchery enjoyed by the trespassers. Nanak's sharp reaction to Babar's intrusion underlines the main political advancement during his life. The Master himself experienced a couple of days detainment during the intrusion of Babar. He, when all is said and done, had seen pulverization brought about by the principal Mughal's assault. In the psalms of Master Nanak, the Master communicated a ton of pity for his kindred victims. His heart was profoundly moved by the enduring outrages and oppression incurred for individuals by unfamiliar trespassers. Master Nanak moved by the unfortunate state of the nation and its kin. He draws an unfortunate scene in Asa di Var and portrays how the troopers shamed the honest ladies.

However Nanak's socio-social idea isn't just tended to in its straight term, on the guise that the term 'culture' have not been utilized thusly, yet his refrains portray the misery and obliteration brought about by Babar's attack and furthermore depicts how a

200. Dr. Jodh Singh, Spirituo-Ethical Philosophy of Guru Nanak, P. 9

sensible, unmistakable and realistic image of the savage show instituted right in front of him. Nanak in his Vani (stanzas) showed that assault was committed unpredictably. Ladies of all standings end up in comparable predicament. Nanak contended that resources and distinction which filled in as the wellspring of joys has now turned into their enemy and they have been shamed. Huge number of houses was singed and, surprisingly, the young fellows were chopped to piece and moved down in the soil. Nanak was profoundly upset to see the parties and happy making on the one side, and starving society diminished to the situation with in the opposite side. Tears streamed out of his eyes when he thought about the hopelessness of the Indian masses pillaged by the crowds of narrow minded people coming from far off land. According to Master Nanak, the Indians were a group of cows and the trespassers were lions, so the battle between the two extremely inconsistent. Nanak, in any case, talks honestly in his refrains about the mentality towards the bad, harsh and uncalled for systems of trespassers and their decision class. We might reason that in spite of the fact that reaction of Master Nanak to his political milieu doesn't shape a systematic benefactor and the refrains which mirror his reaction to contemporary governmental issues from just a tiny part of his syntheses, yet in subjective terms, these sections are huge and need a scientific colossal depiction of the social range.

In this manner, Hegel's one last, significant note is his approach to doing reasoning includes a sort of sane remaking of the world. Maybe the most unmistakable section of the Way of thinking of Right shows this well: "What is sane really is in mitigated is rational."²⁰¹ This entry has been misconstrued widely in spite of Hegel's endeavors to explain such mix-ups. Hegel isn't asserting that what exists is judicious. He is rather alluding to the possibility that reason can assist us with knowing the fact in our existence. For instance, our reality comprises of numerous political states and each may be said to 'exist', yet each is as it were genuine in Hegel's comprehension to the degree it fulfills specific cognizant responsibilities. One focuses on one's reality to recognize its inward insight where a few practices and organizations will be seen as more normal. Two states might exist, yet one can be more not quite the same as the

201. Ibid., P 19

other by virtue of its discernment. Hegel comprehends of discernment and its implications will play an important role in the explanation of his socio-cultural philosophy. This is made clear from the first sentence of the Introduction to the Philosophy of Right: “The subject-matter of the philosophical science of right is the Idea of right the concept of right and its actualization.”²⁰² The central focus here is on Hegel’s understanding of ‘right’ and its actualization within Hegel’s philosophical concepts.

Hegel’s socio-cultural philosophy is first and primary about freedom. His Philosophy of Right is a conversion of the word Recht for ‘right’. Recht is open to manifold meanings in German which Hegel exploits in his usage. Recht can mean ‘right’ in terms of it is right that all citizens can vote in the election signifying a moral property: “the moral goodness of democratic participation by citizens. Or it can mean ‘right as “it is a right that all citizens can vote in the election” highlighting a legal property: the legal entitlement of citizens to democratic decision-making. Hegel’s discussion of ‘right’ can then be understood as both a moral right and a legal right where the latter may help ‘actualize’ the former. This is broadly consistent within a natural law framework whereby law and morality are seen as connected. Hegel’s discussion expands on his earlier comments provided in his philosophical system published in his “Encyclopedia of the Philosophical Sciences”²⁰³, where Hegel originally presented these ideas about freedom, the free will and right in outline.

Hegel argues that autonomy springs from the motion of mutual acknowledgment amid persons. If human beings possess free will, they are competent of freedom. The first point to consider is that no one person can be his or her own judge about whether a choice is made freely or subjectively. This is because such judgments would be no less capricious than the arbitrary choices that need to be well-known from legitimately free choices. Hegel argues that if we take seriously the need to determine the boundaries of freedom, then it is essential that we find a more secure basis for making such

202. Ibid., P. 40

203. Ibid., P. 69

judgments Karl Marx was displeased and disgusted with his age, which was full of physical, technical and industrial development and achievement. Greek slavery and the atrocities had thrilled the world at that time. It was an age of political, economic and religious callousness, consequently the religion was not exercising its formal appeal and the world had gone down numb. It has left intact no other bond between man and man but, naked self interest and callous cash payments. It was lost into personal dignity in exchange of value which even torn off the veil of feeling and affection from family relationship and reduced them to purely financial connections. Marx's critique of political economy had clear cultural implications with its dual targets: material exploitation and domination, but also the legitimating ideologies of dominant interpretations of these material processes by bourgeois political economists as well as in everyday life, where daily practices in the capitalist mode of production itself induce forms of understanding which hide its own basic premises behind naturalizing appearances which suggest that all is fair and just.

In the 'Communist Manifesto' Marx has explained how social change through revolution actually occur. Marx must be regarded as one of the most important and most influential political philosophers who have ever lived. He indeed offers an interpretation of the world, but much more important from his point of view he can claim to have fashioned one of the great formative forces of history. The secret of his appeal is known to everyone who has accepted socialism as his creed.

There are two Marx curiously alloyed philosophically, the young Marx reflecting man the prophet agitating man. The one appealed to the intellect, the other to emotion and his influence rests on this double basis. It is hard to say which of the two has contributed more to the reverence in which his name is held by the sect, which has canonized him in both capacities, though the combination is the secret of his fame. The one has impressed the few, who are given to study and theory, the other has attracted the many who respond to a cry. The only honest way to deal with a thinker, philosopher is to throw emotion out of the window and try to understand him.

Marx wrote numerous articles and books like; The Holy Family, The Paris Manuscript, The German Ideology and Das Capital but his major works are the

‘Critique of Political Economy, Communist Manifesto, and Das Capital’ the first volume of which appeared in 1867. He was never able to complete the magnum opus, though some says owing to his ill health yet others believe he had embedded himself into contradictions from which he could not extricate himself.

I agree here with Aristotle’s definition of political life as, a life committed to public-political matters deriving from the real experience of citizen’s political life in Greek. Greek citizens consider public-political matters such as speeches, debates and exchanging opinions in public as the most meaningful matters of life, leading to the emergence of sophists who train political skills for a living. ‘Private’ activities are regarded as secondary. However, points out to be considered that “the death of Socrates” changed this, and that Plato became a key figure at the turning point of traditional Western political thought.

Before this point, politics was higher than philosophy and various opinions were higher than the truth claimed by philosophers. However, after it, everything changed. Since Socrates died because of people’s opinion and political life of polis, Plato was driven into despair. In the meantime, he also started to doubt the effectiveness of Socrates’ theories (which still existed in pre-Plato political experience). This doubt turned the focus of polis affairs from politics to philosophy, paving the way for traditional Western political thought where politics submits to morality.

Therefore arguably Marx’s political philosophy derives from this tradition of Western political philosophy. Marx does not intend to construct an ideology out of thin air. The starting point of Marx’s political philosophy is to challenge this tradition and to rethink this tradition under the new condition of modernity. Marx thesis is a direct reaction against the tradition of Western politics since Plato. Marx overturns the traditional view of politics and philosophy and asserts that philosophical truth is not beyond human activities; instead it can only be achieved in the historical process of human beings. However, after further analysis on Marx’s political thought, one can easily concludes that Marx is not truly beyond this tradition even though he is the challenger and perhaps the terminator of this tradition. His theory is still trapped in the

same predicament that this tradition encounters in the modern era. Therefore, Marx can be considered as the last representative of this tradition.

Based on the research and understanding on Marx, I believe even though Marx is the terminator of Western political traditions, he fails to transcend this tradition. Marx is the first one to identify problems of the Industrial Revolution. The major problem brought about by the new era concern is labour and history. Marx's challenge to the tradition of Western political thought is presented in three aspects: "Labor creates human being, violence is the key concern of history. However history here refers to violence as the force enabling success for past political revolutionary activities, those who control others cannot have freedom."²⁰⁴

These three assertions characterize the new era: labor corresponds with the Industrial Revolution and the emancipation of the working class, violence stains the French Revolution and American Revolution, and freedom is the great ideal of these revolutions. The first keyword is labor. Labour is one of the three fundamental human activities: labor, work, and action. Each corresponds with a basic human condition and is conceptualized together as unity. Among the three, labor corresponds to the biological processes of the human body and is bound to the vital necessities that produce and feed into the life process. The human condition of labor is life itself.

The concept also comes from the tradition of Western socio-cultural thought and is associated with the Ancient Greek slavery institution. Therefore, Labour represents the pain that derives from the need for survival. Just like the way slaves are forced to labour to satisfy the need of their owners, human beings labour both for themselves and for survival. Here labour is a kind of servility that shows the necessity of having to give in to inhuman survival. Therefore, ancient traditions loathe labour and consider rationality as attribute of human nature, differentiating human beings from animals.

The tradition, however, that despises labour is completely reversed. Marx's perception that labour creates human beings means, it is labour instead of God that creates human beings and human beings create themselves through labour, therefore humanity is the

204. Istvan Meszaros, Marx's Theory of Alienation, P. 23

result of human activities, labour, instead of rationality that differentiates human beings from animals. Rationality, once regarded as the highest human character, does not include humanity, to the contrary, labour does. This claim challenges religion, traditional praise of rationality, and contempt of labour.

In addition, Marx also argues that labour creates history: “The entire world history is nothing more than the process that human beings are created through human activities.”²⁰⁵ When Marx argues that labour cultivates the world and produces the material wealth of human society, labour no longer refers to surplus labour and productive labour, but instead to the kind of labour that is instantaneously consumed for continued existence after its production.

Marx even goes further as to argue that non-productive labour that cannot cultivate the world, such as traditional slave labour, is bloodsucking and abnormal. He focuses more on surplus product and labour productivity. This kind of productive labour is essentially similar to the three fundamental human activities of work, creates a human created world different from all natural surroundings. This human created world is the one that individuals live in, but it outlasts and transcends human life. Consequently, the human condition of work is the ultimate reality. Therefore I do think Marx’s concept of labour confuses the concepts of labour and work. This is due to the rapid development of productivity in modern society and the process that brings labour out from darkness into the public domain. However, even if labour includes work, it is still within the limits of necessity.

While work can create civilized world, in a cultural sense that is created by human beings, separating and protecting human beings from nature. Therefore, this can be the true home of human beings. However, the world itself is still an external environment constrained by objective rules. When mass production surrounds human beings in the era of technology, the machine world replaces real world for a labour society. The actual meaning of the world’s stability will fade away in the wave of mechanical

205. Ibid., P. 28

repetition and consumption. The second key word is violence, In the Western political thought, the system despises violence and activities that rely on violence. Violence should be excluded from the public political domain by law as it is characteristic of tyranny and the last resort to solve international relations.

The reason Marx's emphasis on freedom causes paradox relates to the concept of freedom and the change in its relations with equality. It is obvious that political activities require equality. However, such equality is only required among members who jointly participate in political activities. For instance, in Ancient Greek citizens had equal status in political activities and enjoyed the freedom of speech. However, they are not equal to slaves. Moreover, inequality caused by factors such as wealth is also possible beyond the public realm where political activities take place. Therefore, freedom originally only refers to a human status in political activities rather than an intrinsic ability. Once departing from the context of socio-cultural activities, there would be no freedom or equality, however, people's demand for freedom and equality becomes an abstract Aristotelian belief that "all men are born free and all men are born equal."²⁰⁶

It has become a virtue in the political realm. Marx, who inherits this political tradition, cannot break away from this request for equality. Therefore, he reaches the conclusion that those who control others cannot have freedom. He argues that freedom can only be achieved once the distinction between the ruler and the ruled is removed. I am here bit disagrees with this argument. Arguably control and domination are necessary for survival. Just like the political freedom in Ancient Greece is based on the control over slaves, some form of control is also needed today to conquer necessity and satisfy various demands for survival. In short, here Marx for failing to go beyond the restrictions of necessity in traditional Western political thought. Marx only replaces absolute truth advocated by Plato and his followers with "historical law," but still leaves no position for free men created by political life.

Therefore, it is not hard to determine that Marx's ideal concept of labor requires that

206. Ibid., P. 109

the products of labour belong to the worker and should arise only from the need for labour. Through such labour, human beings affirm their sense of self and can feel happiness when they freely use their physical and intellectual power. Nevertheless, Marx gives the term its different meanings. I here believe that labour is forced hard labour that human beings have to engage in order to satisfy the need for survival, whereas Marx argues forced labour is alienated labour and true labour should be an end in itself. Marx's definition of labour is closer to the clear definition of action. However, political actions should not have external purposes.

Marx believes that the singular concept of productive labour can capture the whole foundation of human practice, whereas logically this can be categorized into three groups, labour, work and action. Marx's labour also includes in the first category of labour: The first historical activity is to produce materials that satisfy these needs, namely, producing material life itself. However, Marx goes further and argues this continuous sensuous working and creating, this production, is the basis of the whole sensuous world as it now exists. Here, labour also includes working and creating as above said.

Marx's socio-cultural views and discourses, however, are more economic and materialistic unlike Nanak's, whose philosophy is arguably much more clear and discursive. Uniqueness of Nanak's views is that he linked morality and religion with politics. Undoubtedly, the views expressed by Nanak are insufficient for a political system but are so significant and vital without these we cannot envisage a welfare state. However, Nanak's perspective towards politics is very much related and associated with the well-being and welfare of man and society.

3.2 Political and Economic

Guru Nanak, the human factor is an important input in any growth process and especially so in a developing economy. The size and quality of the labour force is of prime importance for the level of economic activity in the country. In the determination of the size and quality of the workforce, social and cultural factors play a significant role. One of the important socio-cultural factors that can have a significant influence on the development and nature of workforce can be religion. The

important issues that have been raised in the socio-economic literature are the role of the caste system and social mobility, status of women in society, and attitude towards literacy, wealth and family life, and the reward system in after life in terms of heaven and hell.

When we speak of Oriental religions, the general assumption is that they consist of mysticism, intuitive experience, things momentary, of the other world, disconnected from the day to day mundane materialism. An economist, on the other hand, views society from a materialistic angle. Political and Economics both answer similar questions. Political conception gives us ideals. Economics describes reality. Not those economists believe in God or that priests do not have monetary needs. It is not always easy to have an overall synthetic view of both.

An economist talking of religion and philosophy is apt to walk on a slippery ground. An attempt to combine the two sometimes results in interesting observations. But I believe that these differences can be overcome since people usually follow their own self interests. We have to find a way to structure economic incentives that support and encourage ideal social behaviour and to devise a common ground in the social behaviour which governs both the economic and religious activities. It is a happy blend of the two, with political behaviour governing the general principles that lead to a positive long lasting peace and even to world peace.

Before we go into a detailed discussion of the subject, it would be appropriate to broadly review the basic principles of Sikhism, the teachings of its Gurus and its economic philosophy. Guru Nanak is founder of religion which was a modern in terms of ethos and practice and brought a new dawn new philosophy of life and thought, which is not intuitive but very empirical, natural and unforced by nature. Nanak's period was of great awakening when old dogmas and faith of established religions were being reviewed and challenged. Some of the religions, especially in South Asia, had lost their original direction at the hands of an established priestly class.

These religions have degenerated into a bundle of elaborate rituals the purpose of which was not always clear to its followers. Besides per existing codes religious activity could only be performed by a particular class of people called Brahmans or

their progeny regardless of their educational background or devotional status. These solemnities of religious practices spanned the whole spectrum of human activity from birth to death and covered all major events in one's life like marriage to the deaths, establishing a new business, and day-to-day activities like eating, charity, and pilgrimages etc.

It extended far beyond a person's death in as much as the soul of the deceased had also to be cared for by placation of gods and providing food and other gifts in the rituals which eventually went to the priests. All such practices were in colossal controlled by the priestly class of Brahmins who would do so in deliberation of cash and other material benefits. Besides society was divided into various castes/sects who believed in a large number of deities and gods each requiring a separate set of rituals.

Guru Nanak postulates living a normal family life therefore, prohibits its believers in engaging in lustful activities, acting in a rage, greed and attachment to worldly things or indulging in egoistic activities, extremes of any kind are prohibited in the Nanak's dogmas. While lustful activities are prohibited, celibacy does not carry any merit and is discouraged. Similarly while greed for possession of any kind of property is unacceptable so is renunciation or retiring to the jungles for extreme penance or living on alms. While ego and pride are considered a sin so is lack of self respect or respect for others. Each and every individual is expected to maintain and care for the family and other material goods, he is not supposed to be so attached to them as to forget his ultimate aim in life or grieve at their loss.

Political (administrative) quintessentially purpose at the maximum benefit of maximum number of persons. We also know that corporate capitalism or state monopoly is responses to imperfect economic conditions. It is therefore necessary to review and redefine some of the religious principles for the benefit of society as a whole especially the underprivileged. Specific religious institutions also need to be created for the implementation of these principles. Religious economics has, of necessity, to be a welfare economics. Nanak's philosophy of religion is no exception to this general rule. It has tried to evolve a set of principles that are practically

acceptable to a vast majority of its followers and can be implemented without undue harm to the participants.

The basic requirements of any individual or a group of individuals are food, clothing, shelter and adequate supply of money for ancillary activities like education, transportation, entertainment, and an adequate provision in ailment or disorder. Nanak believes that God, the Creator of this world, has supplied all this in plenty for all the creation in the world. The problem arises when there is an unequal distribution of resources, greed, hoarding, or excessive waste of resources resulting in deprivation to the weaker sections of society. If sufficient and unhindered supply of money for these items can be assured, mankind would be less greedy and would be more considerate towards their fellow beings. Hoarding would become less attractive and superfluous. Therefore, one has to work to earn money for their basic necessities and in today's world an equal distribution of wealth is missing in the society.

Guru Nanak in his verses ensures honest living, the same theory of gracelessness and detachment applies specifically to a man in economic matters. As has been explained earlier, the ultimate aim of a man is the merger of the soul with the Jot (God) suggests the mortality of the worldliness. As Nanak postulated that this is a transient world and that what is contained herein is transitory and impermanent. The wealth accumulated in this world is also transitory. It has been provided to us by God for our sustenance for the period of our stay in this world. The man comes to this world naked and would go bereft of all the worldly wealth. Only the spiritual activity and good deeds done by a man would go with him in the Para world. A man should never be attached to his worldly possessions. It would be in the interest of mankind to donate a part of one's surplus wealth for the welfare of the deprived.

Economics translates this ideal into the format of progressive tax structure. As per Nanak's teachings his follower must contribute by donating part of his earning for a good fortune. He further says that this human life has been granted to him as an opportunity for spiritual advancement by the grace of God. He should therefore maintain this body in a healthy condition, well fed, but not underfed nor overfed. He

must provide sustenance to this body by earning an honest living. The body need not be tortured by fasting or by over-indulging. Money is needed for this purpose only.

The human aspect is an imperative input in any growth process and especially so in a developing economy. The size and excellence of the labour force is of prime importance for the level of economic activity in the country. In the determination of the size and quality of the workforce, political and economic factors play a momentous role. One of the important socio-cultural factors that can have a significant influence on the development and nature of workforce can be religion. The central issues that have been raised in the socio-economic literature are the role of the caste system and social mobility, status of women in society, and attitude towards literacy, wealth and family life, and the reward system in after life in terms of heaven and hell.

Guru Nanak's philosophy recognizes that human beings have simple basic need is to live, the need to love, the need to learn, and the need to leave a legacy. The fundamental endeavour of a man is to spend life in pursuit of these needs through good deeds and actions. The five thieves weaken the body and distract or blind the mind from its ultimate goal of realizing its true potential; the experience of the soul. In such a situation, the mind suffers and becomes sick along with the body. Therefore, one has to learn to live a life of moderation and to be happily contented. Nanak's philosophy does not fear the impact of the basic elements of human nature, but rather promotes harnessing their potential. Nanak says for this reason, a person does not abandon the world but continue to live with a positive and kind attitude.

Before the advent of Nanak and his philosophical thoughts, it was general practice in the prevalent religions that a specific faith or followers of that particular religion would abjure all economic activity in the name of spiritual advancement. They would leave their homes, go and live in the jungles or caves in the Himalayas or other secluded places or at various pilgrim stations on the river banks but would still come back to the cities to beg for food or alms. This practice had a very demeaning effect on these religious recluses. Wealthy persons, were required to provide charity in such cases, would accumulate wealth by unscrupulous means in the belief that their sins would be eliminated owing to the blessings of the spiritual alms seekers.

The society was thus divided into two distinct groups both of which were demeaning to human dignity. Sikhism does not accept this artificial division between the spiritual haves and have-nots. A Sikh believes that each soul has to work for its own emancipation in the midst of economic activity. Everybody is responsible for his own deeds or misdeeds and will have to answer for them to God. The philosophy of Nanak does not believe in the traditional domains which many world religions call heaven and hell. Heaven and hell are not believed to be physical locations where the soul resides after the human experience. Instead, in the Nanak's religious vision, enjoying bliss within the holy congregation is salvation and heaven, itself. Heaven therefore is an experience of equipoise (sahaj) (ineffable bliss), while hell is characterized as the absence of equipoise or separation from God; "hence these are conditions of the mind. The journey of the mind towards realizing God is considered unendingly blissful, as it helps to support human potential. A balanced practice of self-restraint and a consistent pursuit of unending bliss is the recommended path for a man in search of erudition."²⁰⁷

Guru Nanak says in an active and full participation of human life is a complete amalgamation of worldly strength and spiritual faith. There are certain verses in which Nanak instructs to put on the provision of food and shelter in order to live a healthy and happy life since its conception, rich vegetarian food, managed through voluntary contributions, is served. This practice correlates two economic thoughts; venture to share your food and wealth with fellow beings and to be economically strong in order to increasingly contribute to social institutions.

The concept of community kitchen (Langar) was a step forward to serve the community correspond the concept of equality and socialism and denotes that the philosophy of Nanak was beyond the social boundaries where all are equal, unlike beliefs, cast and race, where human has only one recognition and that is humanity. Guru Nanak and his successor later on elaborated his ideology and philosophy comprehensively, therefore their doctrine was adapted, followed by the masses, which was so natural and empirical where all are considered ordinary, equal unlike gender all

207. Nirmal Singh Kalsi, Only One God Philosophy, P. 203

are normal human beings, no one is special and the doctrine superseded the established, outdated and impractical ideological barriers.

When we study Nanak and his life we come to know that his father was a farmer and used to run a shop also and Guru Nanak was also involved in his father's occupation. Nanak has profound notion of compassion, sacrifice, humanity and self identity. Human service is the best practice and the objective is to maximize the contribution of human life without any reward or aspiration. Society however inspired to work hard to earn an honest living, and to then share their wealth with others. Throughout this daily practice, people are also expected to happily conduct daily life while cultivating the following virtuous attitudes: forgiveness, tolerance, patience, restraint, cleanliness, contentment, and sympathy.

Guru Nanak believes one ought to be encouraged to be rational and take all decisions only after intellectually analyzing the situation. We also expected to lead a disciplined life, meditate at dawn and dusk, attend temple service daily, and be always alert and aware. In addition, each one is to sleep just enough to fulfill the needs of the body, to meditate adequately, and to then, devote the rest of the time in earning a livelihood and disseminate happiness within the family, whole community and wider society. Since a major emphasis within society is the concept of 'truthful living' humanities bring a sincere approach in all interactions and dealings.

Guru Nanak's philosophy and his successors encourage investment, especially capital. Accumulation of wealth and idle savings beyond what is adequate to meet immediate or planned consumption, is discouraged. It seeks to nurture austerity and humble living, thereby avoiding evident consumption. Further, it encourages employment generation and self employment, irrespective of trade or industry. According to him man is expected to be enterprising and pursue progress in all walks of life. The guiding principle has to be sincerity and sharing with others the fruit of hard work. The Sikh thought explicitly mentions that excessive profit margins and exploitation of monopoly power or that of labour is prohibited – God has to be witnessed in each human being. Nanak however explicitly advised not to practice falsehood and hoard wealth but to have a long term vision and build a reputation of a truthful merchant. In

all economic dealings, an individual is expected to avoid anxiety and cultivate the good worth of objectivity.

Guru Nanak highly emphasized the institution of charity, without discrimination, for social welfare. They would organize relief operations consisting of food and medicine when ever drought or famine would occur. Nanak and all of his successors themselves would help the needy farmers by sinking wells and building tanks for providing water for drinking and for irrigation purposes, wherever they would travel. The money out of charity would be liberally used for helping the needy and the sick. Since Guru Nanak, the tradition of charity and help the needy has become the concept of a huge part of the society to provide such help – free food, lodging and medical assistance continue to be the way of life in colossal throughout the world.

I believe that ultimate world peace can be acquired only if prosperity comes through a happy combination of religion and economic activity. Socialist economies have failed to bring peace to mankind and have mushroomed corruption and poorer standards of living for the society. Moreover the free capitalistic economy, where big fish eats small fish, often leads to various aberrations and recessions, where the poor becomes poorer and wealth is accumulated in the hands of few people. Therefore, it is time to give a trial to voluntarily regulated economic activity dominated by religious ethics and based on universal brotherhood. People will only do this if they perceive it as being in their own self interest. This is where religion can play its part. This is wonderfully summed in a hymn. "jis griha bahut tise griha chinta jis griha thoree so phire bharmanta duhu bivastha te jo mukta soey sohela janiye." "He, who has more, is worn by care; He, who has less, wanders about (in search of more); he alone is in peace that has neither less nor more."²⁰⁸

Religion is by far effective driving force than all the state administrative regulations put together. It has succeeded to some extent in a particular community. But it will need more fine tuning for its application on a global scale. Still it is worth a trial in this

208. Ibid., P. 208

troubled world hankering for peace and where quite a large number of people are below the poverty line nonetheless of significant advancement in science has been taken place.

According to the western thought, the ancient Greeks gave scant attention to the internal intricacies and social organization of labour, however, illuminates how different the ancient conception of politics is from the one that dominates modern thinking. For when it comes to modern politics, the element of labour and the economic structures that organize it stand at the very heart of contemporary theories of civic life Adam Smith economic activity became not simply a facet of political life, but was, no doubt, described as the key impetus to the initial stages of social development. Hobbes who first tried to see civil society as a matter of necessity, largely economic, and Locke,

Rousseau, Smith and other political economists only followed upon this line.” Working from the basic assumption of the necessity of property and exchange, these thinkers would develop the vital tenants of modern social contract theory. Thus, within the development of modern political thought following their lead, social order itself would come to be seen as comprised of labour and the economics of commodity production and exchange; all of which had once been placed at a distance from the real activity of politics in Greek life.

Hegel hoped to achieve in his Philosophy of Right. Captivated by the ancient form of life and the collective sense of unity that pervaded the Greek city-state, and yet, similarly enamored with the powerful theories of political economy that stressed the modern individual, the division of labour, the social network of needs and the expansion of wealth, Hegel sought to write a rational political theory that incorporated both. In doing so, however, Hegel hoped to avoid what he saw as the reductionism of the political economists by setting out to make a critical distinction between civil society and the state.

Labour first arises within the milieu of desire that defines natural human existence, a description of primordial human life that lies at the base of Hegel’s system. In this way, it evolves within the grounding myth of the slave conflict that springs from the

original pursuit of human beings to satisfy their basic desire to freely reconcile themselves to the world within the delicate balance of recognition. Thus, Hegel's first discussion of labour is one that arises within the initial and primordial moment of human interaction, a volatile relation that, however, eventually serves to establish it as the ground of human history.

While it is clear that the concept of labour, which emerges from Hegel's master/slave dialectic in the *Phenomenology of Spirit*, serves to overcome human beings' alienation from the world and, thus, gives birth to history, it is now necessary to engage in a discussion of his conception of property and contract in order to see how Hegel incorporates this conception of labour within his *Philosophy of Right*. Labour is the transformation of the appetites from an initially annihilate to a constructive relationship with the objective world but on a structural level "the establishment of property institutionalizes man's relation to other human beings, through its integration and incorporation of the objective world into consciousness: nature becomes part of the natural history of man.

Contrary to control, wherein the individual simply takes hold of something, property displays one's will externally and institutionally as an objective instance of mutual recognition through contracts. Hence, Hegel envelopes the original conception of labour, which emerged from his account of the initial stage of human interaction in the slave dialectic within his discussion of property and contract in his explication of *Abstract Right*, the first section of his *Philosophy of Right*. Connecting this view of labour and history, we can see that Hegel intends to show how labour takes on objective existence through the establishment of property and the advent of contract.

The realization of one's labour in property becomes institutionalized via contract even as it moves toward becoming a concrete aspect of full ethical life. At the moment of property and contract, however, while it becomes objective it still remains entirely abstract. Speaking in reference to the objective nature of property over and against the immediate nature of possession, Hegel says that "When I give form to something, its determinate character as mine receives an independently existing, externality and

ceases to be limited to my presence in this time and space and to my present knowledge and volition.”²⁰⁹

Karl Marx, Economic perspective is a part and parcel of classical political philosophy, Plato’s ‘The Republic’ and Aristotle’s ‘The Politics’, both discuss property distribution in an ideal society, emphasizing the philosophy of justice over economic precepts. From the second perspective, the one we embrace, economic justice is a uniquely modern inquiry that emerged with the writings of Karl Marx and his revolutionary critique of the capitalist political economy. For Marx, economic justice can be understood as a critical enterprise that attempts to locate contradictions between universal and particular conceptions of human freedom and intervene politically into these contradictions with the aim of creating a more just, equitable, and egalitarian society.

So conceived, economic justice liberates the collective potential of humanity from its exploitation and degradation by capitalism as well as the various legal institutions it develops to control human behaviour for the purpose of extracting of surplus-value. It is this Marxist perspective and the various historical reformulations that it has authorized that influence the way rhetoricians and scholars of cultural studies conceptualize economic justice in the discipline of communication. While not all of these scholars endorse an explicitly Marxist line of thought, they all attempt to conceptualize economic justice as a normative political category that influences various models of rhetorical agency and social change.

The writings of the young Marx may not appear to be the best place to begin a study of his conception of the alternative to capitalism. Marx’s writings from 1837 to 1843 were largely composed when he was still a liberal democrat who had not yet broken with capitalism, and they contain little or no explicit critique of capitalist value production. Moreover, the numerous writings composed by him in the years immediately following his break with

209. Istvan Meszaros, *Marx’s Theory of Alienation*, p. 206

capitalism (1843/44 to 1847) do not contain the extensive analyses and criticisms of value production that defines his later work, such as *Capital*. However, I will seek to show that these early writings constitute the basis of Marx's conception of the alternative to capitalism that becomes fleshed out in his later work.

Two aspects of Marx's early work concern us here. One aspect is the values and principles upheld by the young Marx that he brought to bear on his subsequent analysis of capitalist production. It is hardly conceivable that Marx developed such a thoroughgoing and virulent criticism of capitalism merely on the basis of a descriptive analysis of contemporary conditions. What normative standpoint led him to call into question the central principles and practices of capitalism in the first place? Why did he come to find such formations as private property, alienated labour, class society, and the separation of the state and civil society so objectionable? An analysis of Marx's early writings including those composed before his break with capitalism, are of indispensable magnitude in answering these questions.

The second aspect is the specific indications provided by his early writings, especially those composed from 1843-44 to 1847, of what might constitute an alternative to capitalism. Although his early works rarely specify the institutional forms needed to replace capitalism, Marx's philosophic engagement with the social and intellectual realities of the 1840s led him to develop a specific conception of the transcendence of alienation that is of indispensable necessity to considerate his overall understanding of the alternative to the economics.

This idea in turn serves as Marx's standpoint for criticizing the elevation of particular over universal interests was a theme that became more pronounced in his later work. As early as his first articles against press censorship, Marx took issue with those who defend freedom of the press on the grounds of freedom of commerce, even though he had not turned his attention to economic issues. He argues that 'freedom of trade' is a particular freedom that must not be used to measure other freedoms, since every particular sphere of freedom is the freedom of a particular sphere, just as every particular mode of life is the mode of life of a particular nature. The elevation of the private over the general strikes Marx as unacceptable because it disturbs the "natural"

ability of human beings as a whole to express their aspirations for free development: Interest by its very nature is blind, immoderate, one sided; in short, it is lawless natural instinct, and can lawlessness lay down laws? Private interest is no more made capable of legislating by being installed on the throne of the legislator than a mute is made capable of speech by being given an enormously long speaking declaration.

Marx's contribution to the Critique of Hegel's Philosophy of Right" is one of his most extensive treatments of Hegel and has become the subject of a considerable body of scholarly work. My aim here is not to engage in a detailed analysis of the critique, nor is it to assess the merits or demerits of Marx's interpretation of Hegel. My aim is relatively to portray out the central ideas of Marx's critique that help disclose the normative principles that he will consequently employ in his criticism of capitalism as well as in his expansion of a possible alternative to it.

Marx's critique of the Philosophy of Right centres on Hegel's view of the relation of civil society and the state. Marx credits Hegel for sharply differentiating them something that was not done by Hobbes, Locke, or Rousseau. At one and the same time, Marx critiques Hegel for inverting the relation between civil society and the state. Whereas civil society, in Marx's view, governs the formation of the state, Hegel makes the state govern the formation of civil society. Hegel posits the state as an external necessity that is above civil society, here the abstract character of the private sphere of civil society is liable for the abstract character of the modern state. Marx is not satisfied with simply criticizing Hegel for presenting civil society as the term of the state instead of the state as an expression of civil society. He asks why Hegel does so. The answer, Marx contends, is that Hegel posits the idea as the subject instead of as the predicate of the 'real subject' live men and women. He writes, "The idea is made the subject, and the actual relation of family and civil society to the state is conceived as its imaginary activity."²¹⁰

Marx sees a number of problems with Hegel's inversion of subject and predicate when it comes to the relation of civil society and the state. First, it makes the state the active

210. Ibid., P.211

agent and civil society the passive object. Second, although Hegel treats the state as an organism, which Marx sees a “great advance he fails to explain exactly how the state is the organic expression of the idea. Third, since the state is presented as the expression of the idea, Hegel adopts an uncritical attitude towards the state. The state necessarily becomes viewed uncritically if it is assumed ahead of time that it is an instantiation of the sovereign idea. Fourth, in presenting the state as the subject and civil society as the predicate, Hegel fails to explain what mediates their interrelation. Hegel at times presents forms of political representation as the mediation between civil society and the state, while at other times he identifies such forms with the state.

Marx writes, “Hegel is not to be blamed for depicting the nature of the modern state as it is, but for presenting that which is as the nature of the state.”²¹¹ He further says, “Hegel has often been attacked for his exposition of morality. He has done no more than explain the morality of the modern state and modern civil law.”²¹² Marx refers this to Hegel’s ‘great merit.’ Marx in fact praises Hegel on many occasions in the Critique. What Marx’s Critique does not do is accuse Hegel of being an idealist instead of a materialist. Although many commentators have presumed that Marx attacks Hegel for inverting the ideal and the real in privileging the former at the expense of the latter, the criticism never appears once in the 1843 Critique. Marx does not even indict

Hegel of overlooking reality, nor does he counterpoise idealism to materialism. He in its place writes that “abstract spiritualism is abstract materialism; abstract materialism is the abstract spiritualism of matter.”²¹³ Marx does not criticize Hegel for treating reality abstractly; “he criticizes him for treating the subject abstractly that is mere an embodiment of predicates of consciousness.”²¹⁴ This defect enables Hegel to provide

211. Ibid., P. 219

212. Ibid., P. 221

213. Ibid., P. 223

214. Ibid. 227

an ample depiction of the actual political realities of modern society. Marx clearly has some idea of what a post capitalist society would be like. Yet he remains wary as of this point about saying much more about it. Instead, he writes, It is not a question of what this or that proletarian, or even the whole proletariat, at the moment regards as its aim. It is a question of what the proletariat is, and what, according to this being, it will historically be compelled to do. I would argue that Marx's reticence about indulging in detailed speculation about the future society in favor of what the proletariat itself is and is compelled to do is closely connected to his opposition to subject-predicate inversion. Posing a vision of the new society for the proletariat or irrespective of what it is amounts to foisting a product of intelligence or imagination upon the actual subject of history.

Much of what Marx has criticized in capitalism in his early writings centres on the tendency to impose the products of human development upon the subject, irrespective of its own needs and desires. Why would he now favor promoting a vision of the new society irrespective of the proletariat's needs and desires? Furthermore, a major theme that Marx has emphasized since his doctoral dissertation has been the need to discern the ideal from within the real. Indulging in speculation about the future irrespective of the subjective force and that can realize the ideal amounts to a violation of one of Marx's primary normative standpoints.

Early in 1845, not long after composing "The Holy Family", Marx develops a new concept that represents a further expression of his effort to discern the forms of the future from within the contours of the present. He explains of the power which industry has without knowing or willing it and which destroys it and creates the basis for a human existence. This power is in the proletariat, which is produced by modern industry. Utilizing a metaphor he will later employ in *Capital* and other writings, the proletariat is the human seed contained within the limit of industry that will burst forth from its further development. Industry, the product of human activity, takes on a life of its own and becomes the subjective force of capitalist society.

Although Marx opposes this inversion, he now sees in it the seeds of an inversion of the inversion, since the point will one day be reached when the product of industry the

workers will step forth as the real subject, as the bearers of human development. History in the modern era takes on a life on its own and operates behind the backs of its participants; but in doing so, it brings forth the subjective force that can disband this overturned (upside-down) world. Therefore the real history will at that juncture finally embark on.

The German Ideology further develops this by emphasizing the development of the productive forces as the precondition for communism. The productive forces include technology, scientific knowledge, and the overall level of industry. The most important productive force is the proletariat. Any effort to create a communist society without the development of these productive forces, he argues, will ensure that communism remains a local and transient phenomenon. What will facilitate bring communism into being is capitalism's drive to subject all human relations to value production through the creation of a world market. He concludes, "Communism is for us not a state of affairs which is to be established, an ideal to which reality will have to adjust itself. We call communism the real movement which abolishes the present state of things."²¹⁵

This does not denote, however, that consciousness of a future communist society is unnecessary. He argues that "communist consciousness" on a mass scale is needed because "an alteration of men on a mass scale is necessary."²¹⁶ It is needed not just to overthrow the bourgeoisie but in order for a revolution to "succeed in ridding itself of all the muck of the ages and become fitted to found society anew."²¹⁷ Marx has not departed from his insistence, voiced in a letter to Ruge in 1843, that "consciousness is something that people has to acquire, even if it does not want to."²¹⁸ There is something of a tension between these two sides of formulating the issue. On the one

215. Marx Karl, *The German Ideology*, P. 17

216. *Ibid.*, P. 19

217. *Ibid.*, P. 38

218. *Ibid.*, P. 60

hand, communism is a state of affairs that will emerge immanently (naturally) from the contradictions of capitalism; yet at the same time, it remains necessary to develop an awareness of a future communist society in order for a revolution to succeed in radically altering human relations.

Marx holds that the natural rhythm of reality will prepare the way for an alternative; yet he does not appear to assume that its emergence is for that reason guaranteed. Consciousness, or theoretical labour, is needed to help bring it forth. Marx therefore feels that nothing prohibits him directly discussing the distinguishing feature of a post capitalist society even as he warns against engaging in idle speculation about the nature of such a state of affairs: “Communism differs from all previous movements in that it overturns the basis of all earlier relations of production and intercourse, and for the first time consciously treats all naturally evolved premises as the creations of till then existing men.”²¹⁹ Therefore, organization is essentially economic; the material production of the conditions of this unity and it turns existing conditions into condition of unity. The realism which communism creates is specifically the true basis for depiction it impossible that anything should exist separately of individuals, insofar as reality is nevertheless only a product of the preceding association of individuals, insofar as reality is nevertheless only a product of the preceding intercourse of individuals. “Marx is here defining the new society that he is striving for on the basis of a critique of subject-predicate inversion and the normative principle that “All emancipation is a reduction of the human world and relationships to man him.”²²⁰

He further specifies additional aspects of a post-capitalist society in his writings of 1845-47. He argues that in such a society the proletariat does not become the ruling class, since there are neither classes nor a proletariat. The proletariat simply ceases to exist: “When the proletariat is victorious, it by no means becomes the absolute side of society, for it is victorious only by abolishing itself and its opposite. Then the

219. Ibid. P. 278

220. Ibid, 277, 278

proletariat disappears.”²²¹ He also writes that since “the communist revolution is directed against until now existing mode of activity” it “does away with labour.”²²² Marx does not suggest that laboring activity literally comes to an end but that “the whole opposition between work and enjoyment disappears.”²²³ Labour as an activity that is distinct from the enjoyment of a wealth of sensuous possibilities no longer mediates social interaction and reproduction. Labour in this sense is abolished. Along these lines, he further develops the emphasis of the 1844 Manuscripts on developing “a totality of manifestations of life as a defining feature of the new society. He now speaks of the “development of a totality of desires,”²²⁴ arguing that individuals become fixated on a small number of desires when society prevents them from pursuing a wide range of them. Marx thinks it is an irrationality to suppose that one can satisfy one passion or desire apart from all others. When one passion is pursued at the expense of a diversity of desires, the passion becomes perpetual. It assumes an abstract, isolated spirit and confronts the individual as an alien power. He reiterates his earlier critique of the desire to have, which becomes great in capitalism.

This study of the young Marx indicates that his approach to articulating an alternative to existing society centres on viewing the ideal as immanent within the real. He therefore opposes any effort to introduce a speculative discussion of the future irrespective of actual material conditions and forces of liberation. That does not mean, however, that Marx opposes positing any conception of an alternative at all. His main concern is with the manner of projecting an alternative, not whether or not to do so. This study has also so far shown that Marx came to view such phenomena as private property, alienated labour, and the separation of civil society and the state as problematic because of a set of normative concerns that he brought to bear upon his study of capitalism.

221. Ibid., P. 300

222. Ibid., P. 326

223. Ibid., 326

224. Anders, Bartonek, Hegelian and Marxism, Stockholm, 2018, P. 15

Without these normative concerns, his critique of capitalism would hardly have been possible. This raises the question of how his normative standpoint impacted Marx's view of the market. Marx therefore did not privilege matter over consciousness; on the contrary, Marx raised consciousness or reason to a veritable universal in emphasizing how it is embedded in historical phenomena. "Marx was profoundly influenced by a Hegelian conception of rationality, in which logic equates to ontology and in which ontology thus equates to mind, or spirit, thinking. Hegel's ontology logic resonated in Marx's work throughout the whole of his intellectual career. It is thus a chronic error to think that Marx can be adequately characterized as a materialist, at least as the term materialist is normally used. Hegel and Marx, like many other nineteenth century thinkers, adhered to the notion of embedded rationality."²²⁵

Marx is highly critical of arbitrary and accidental social relations such as the market because they represent relations, which become independent of individuals and therefore become subordinated to general class relations. The market, as Marx sees it, is a product of the social division of labour which is what produces the very separation of individual and general interests that he finds so offensive in capitalism. There is also no question that Marx was committed to a notion of fixed rationality. Marx contends that reality must symbolize a rationality that can enable the idea of freedom to be ultimately realized. If reality lacks such rationality, even the most noble and inspired efforts at social change will prove unrealistic.

The critical issue, however, is what the agent or subject within reality that tantamount a reason? What is the internal principle that guides reality toward the idea of freedom? Moreover, Marx presents the intentional agent for social transformation not as science or even human intelligence but rather the proletariat. This is in keeping with his criticism of subject-object inversion. Science and human intelligence are products of subjective human interaction that under specific social conditions take on a life of their own and control the actions of the producers. Marx could not pose science as the intentional agent at the same time as maintaining his criticism of subject-predicate

225. Ibid., 28

inversion a criticism, as I have shown, that permeates all of his early writings. Marx's importance on this factor also speaks to a criticism that is often made of his early writings namely, that he held that a obsessive view of human nature. Leszek Kolakowski argues in his major study of Marxism that Marx envisions a post capitalist society as "a society of perfect unity, in which all human aspirations would be fulfilled, and all values reconciled."²²⁶ Kolakowski views this radical utopianism as a major defect, since it led

226. Ibid., 31

'Marxist' regimes of the twentieth century to attempt to forcefully impose a degree of social transformation that was impossible to actualize. However, it is important to recall that Marx's emphasis on contingency and sensuousness has him write, "to be sensuous is to suffer."²²⁷

The phrase appears several times in the 1844 Manuscripts. Humanity, he contends, as a sensuous being is a limited being, and a limited being is a suffering being. Marx does not explicitly say why suffering is an inevitable part of the human condition, but it appears related to our ability to envisage the disobedience of finite limits that our sensuous existence prevents us from actualizing. In any case, Marx's emphasis on achieving a "totality of manifestations of life"²²⁸ does not essentially imply a life free of pain, contradiction, and suffering. It only implies a life in which we are able to come to terms with such afflictions now that we are no longer alienated from ourselves.

If Marx did not oppose the market because he privileged scientific necessity and predictability above all else, why then he was critical of it so much? The answer is that the market does not meet the three normative criteria by which he measures reality in his early writings. These are opposition to subject-predicate inversion, opposition to

227. Marx Karl, The Economic and Philosophic Manuscript of 1844, P. 137

228. Ibid., P. 138

treating oneself and others mere as means to an end, and the view that “all emancipation is a reduction of the human world and relationships to man him.”²²⁹ The market controls the fate of the producer by setting prices in a way that has little or nothing to do with their actual value or the subjective activity by which the products are created.

The products come to dominate the producer. The producer’s activity becomes a mere means to serve the product, rather than vice-versa, because the nature of the activity that creates the product in the first place becomes a mere means to an end instead of an end in itself. What characterize the market at least once there is generalized commodity exchange are depersonalized object its relations instead of human relations.

We need to lie emphasis on that the critique of the market is not Marx’s critique of capitalism. He sees the market, similar to private property, as the result of alienated labour is not as its cause. Moreover, his early writings contain far more discussion of private property than the market; his comments about the latter are far from extensive or systematic. Our study of Marx’s early writings indicates, in contrast to how he was understood by much of twentieth century Marxism, that his real object of critique was not the market or private property but rather the social relations that strengthen them.

In Marx’s first public argument of his economic theory he therefore not only directly discusses the nature of a post capitalist society; in doing so makes it clear that value production is incompatible with socialism. There is, however, an important difference between Proudhon’s position and those of the English utopian socialists, even though their theoretical views rest on similar theories. While Proudhon embraces payment according to labour time as the governing principle of socialism, though Bray “proposes merely measures which he thinks good for a period of transition between existing society and a community regime.”²³⁰ This raises the question of whether Marx endorsed an alteration of exchange relations based on paying workers the value of their labour as a transitional form that could lead to a new society.

229. Ibid., P. 138-39

Marx does not think that production relations can be altered by calibrating with the form in which products are exchanged; he instead argues that alterations in the form of exchange follow from the transformation of relations of production. He writes, “In general, the form of exchange of products corresponds to the form of production. Change the latter, and the former will change in consequence.”²³¹ Moreover, he indicates that maintaining an exchange of equivalents based on value production undermines the effort to affect a fundamental transformation in production relations. Ironically, what Marx is analyzing is a striking anticipation of what passed for Marxism in many socialist and communist regimes of the twentieth century. Such regimes eliminated private property and the free market by bringing the process of distribution and circulation under the control of the state. But they did little or nothing to transform production relations. Tangible labour was still reduced to a monotonous, routine activity to abstract labour. Conceptual labour continued to serve as the substance of value.

Marx’s suggests that a planned economy is so long as there is no essential change in relations of production may avoid some of the inconveniences of conventional market capitalism, but the problems end up becoming reproduced on another level. For instance, instead of a surplus of products that cannot be consumed, which characterizes traditional capitalism, there is a deficiency of products that cannot be produced, which characterized statist socialism. Imbalances between production and consumption are bound to show up one way or another so long as the relations of production are not transformed, precisely because value production rests on a non-identity or non equivalence between production and consumption. Marx puts the matter as follows: “The money system in its present form can be completely regulated all the evils.”²³² One reason, Proudhon objected so tirelessly to money as the medium of exchange is that gold and silver tend to appreciate in value relative to other

230. Ibid., P. 168

231. Ibid., P. 168

232. Ibid., P. 172

commodities in periods of economic crisis. Since the richer classes tend to possess greater amount of precious metals and coinage than workers, the former's income tends to rise even as the latter falls. Organizing exchange through a national banking system based on labour vouchers. Marx counters that he overlooks the other side of the issue namely, that gold and silver tend to depreciate relative to other commodities in periods of economic growth. Marx does not deny that prices of commodities wildly fluctuate in periods of economic growth and crisis, and often to the detriment of the workers.

Marx here appears to endorse efforts to ameliorate the deleterious impact of price fluctuations on the agents of production. He explicitly refers to the abolition of prices and exchange value. So why does he so sharply criticize the Proudhonists for proposing alterations in the sphere of exchange? The reason is that the abolition of prices and exchange value presuppose a revolutionary transformation of the underlying relations of production. What Marx means by revolutionizing bourgeois society economically, is a radical alteration of production relations that would create, of their own agreement, equally new relations of distribution. He argues that taking the contrary approach, by focusing first of all on transforming exchange relations, not only leaves production relations intact but also fails to resolve the problems of exchange that so concern the Proudhonists in the first place. Marx illustrates this by further developing the distinction posed in *The Poverty of Philosophy* between actual labour time and socially necessary labour time. He argues, "Not the labour time incorporated in prior output, but the currently necessary labour time determines value."²³³

In a new, post-capitalist society, in which exchange value is eliminated, the amount of time that individuals spend on the production and reproduction of basic necessities will remain an important factor. However, such labour time and indeed labour time in general will cease to be the determining principle governing such a society. Labour that is engaged in material production and reproduction, even when creating wealth

233. Marx Karl, *The Economic and Philosophic Manuscript of 1844*, P. 170

instead of value, is still determined by extraneous purposes in so far as it is subject to some degree of natural necessity. Human activity can therefore not be its own end where labour remains the determining principle of social reproduction.

A truly free society, according to Marx, is not governed by labour time but by free time the time taken to express the totality of one's sensuous and intellectual capacities. Marx spells out the nature of such a new society thusly: "It is obvious that if time of labour is reduced to a normal length and, furthermore, labour is no longer performed for someone else, but for myself, and, at the same time, the social contradictions between master and men, etc., being abolished, it acquires a quite different, a free character, it becomes real social labour, and finally the basis of disposable time and the time of labour of a man who also has disposable time must be of a much higher quality than that of the beast of burden."²³⁴

The length of labour time dramatically declines in a new society at the same time as its character is qualitatively transformed with the abolition of class divisions and social domination. What provides the material condition for this reduction of labour time to a minimum is the development of capital itself, which relentlessly increases labor's productivity as it seeks to augment value? At the same time, however, capital's thirst for self-expansion is inseparable from a drive to appropriate ever-more unpaid hours of living labour. To put an end to this contradictory process, a new kind or form of labour and human activity is needed.

Marx writes, "The capitalist mode of production disappears with the form of alienation which the various aspects of social labour bear to one another and which is represented in capital."²³⁵ Therefore, he concludes, just as one should not think of sudden changes and sharply delineated periods in considering the succession of the different geological formations, so also in the case of the creation of the different economic formations of society.

234. Ibid., P. 177

235. Ibid., P. 181

Nevertheless, while the new society emerges from within the womb of the old one, the former represents a qualitative break and leap from the latter. Marx never ceases to stress the radically different way in which time becomes treated in the new society: “But time is in fact the active existence of the human being. It is not only the measure of human life. It is the space for its development.”²³⁶

Guru Nanak however believes in voluntary religious regulation of economy as distinguished from government regulated or capitalist economy. It adopts realistic and pragmatic approaches of subordination of economic activities to the religious and spiritual values. It does not reject, criticize, renounce or denounce all the necessary economic activities as something inherently bad nor does it encourage economic activities as inevitable for all human efforts. Money, property and all the worldly activities and paraphernalia are a gift of God to mankind to be used for the service of mankind. These have to be earned by honest means and must not be accumulated by force or coercive measures or the deprivation of other section of the society. Excessive accretion of wealth is considered burdensome unwanted and the root cause of all the illness in the society.

Nanak was concerned more additionally about man's profound edification than the political issues which draw in each person. He needed to change the strict demeanor of individuals of his time, yet additionally the people in the future to come. It is somewhat clear that he never communicated his thought like a legislator nor as a political pioneer. He got himself far from the dynamic support of governmental issues; also he never at any point positive any political expert for himself, as he states:

“Seek I neither kingship no liberation;

My heart love of your Lotus feet seeks solely.”²³⁷

This doesn't imply that he has no political thought; in any case, Master Nanak had

236. Ibid., P. 183

237. Adi Granth, P. 534

mentioned specific political objective facts of his time which turned into major areas of strength for an of the later political undertakings. In spite of the fact that he propounded no orderly hypothesis of state as Rousseau, Plato and Hobbs did in the Western world, at this point it isn't not exactly any to remember the reality he had both unequivocally and verifiably, in a realistic way, expressed his perspectives about the rulers and their obligations. In this way, he was unable to keep his eyes shut to see sullied moral and social climate around him, even he allowed the utilization of power to battle out evil when it couldn't in any case be dispensed with.

Nanak didn't actually turn a hard of hearing year to the happenings of his times; he strongly brought up the shortcoming of the political framework. We came to be aware from the histories of the incomparable Greek mastermind like Plato, Aristotle that they never became legislators at this point we can derive their political philosophy from their references to the contemporary political framework and metaphorical use of the political language. "Nanak is principally a social and strict scholar, however it is likewise proposed that regardless of whether he efficiently research into the undertakings of the state it is feasible to frame a thought of his response to political authority."²³⁸

Subsequently it is unjustifiable to say that Nanak gave no fundamental political idea. He is an incredible illuminated scholar who gave significance to all sure parts of human life. I do believe that ultimate world peace can be attained when prosperity comes through a happy combination of religious, political and economic activities. Religion is far more effective driving force than all the government regulations put together.

It has succeeded to some extent in the small Sikh community. But it will need more fine tuning for its application on a global scale. Still it is worth a trial in his troubled world hankering for peace and where quite a large number of people are below the poverty line in spite of significant advancement in science and technology.

238. J. S. Grewal, Guru Nanak in History, P. 146

3.3 Religious and Moral

The term 'Religion' is a catalogued agglomeration of the values, belief and cultural system of a community. In other words it defines a path for the humans to unite with their God, who is entrusted with their true faith. There are more or less nineteen largely classified worlds' religions persisting in this world including a following figure of seven thousand one hundred and sixty seven million, which by and large constitutes the unequivocal of the world population. Etymologically, Religion derives its origin from various extensions of the world, from Latin origin, it comes from the word 'religio' meaning "respect for what is sacred, it is a reverence to God, and in the words of John Ayto religion is an obligation, a bond between theman and the Gods."²³⁸ Middle Englishmen trace the words origin from French word 'religion', Majumdar and Madan explain the word to arrive from Rel (I) igio arriving from leg+lig, the former root meaning together, count or observe, while the other part meaning to bind, where the former part refers to the "belief in and the practices of the signs of divine communication while the other part means carrying out those practices."²³⁹

Thus, the religion is structured by the beliefs of the humans and the rituals originated in its behalf. Religion not only strengthens the inner soul of the humans but also governs their activities by setting ethical and moral standards for them to follow.

All qualities that man considers good are projected by him in his God in an absolute form, this may be so from the point of view of psychology, but religion teaches that these qualities proceed from God to man. He is absolutely good; "there is none good but one, that is God."²⁴⁰ He is therefore the origin, source, and the stock of virtue, all qualities are found in him are in absolute perfection. Whatsoever about evil and pain? As in the Adi Granth and the Bible, God is made accountable both for evil and good, so is available in the Old Testament. Christianity also accepted the similar Jewish idea

238. Ibid., P. 166

239. Ibid., P. 168

240. Saint Mathew, P. 29

and says, 'lead us not into temptation'. Saint James came with equal transformation; "let no man say when he is tempted, he is tempted for God, for God cannot be tempted for evil, neither tempted he any man."²⁴¹ Although in the case of Guru Nanak's philosophy, God is the lord of everything, yet the idea of evil is there only at a stage, when man is as yet in the gloom.

In sooth, there is no idea of a God who suffering in the Guru's doctrine: "The idea of suffering God was alien to the highest Greek thought on the divine nature in all periods of Greek speculation, most alien to the later stoics, who would not even include compassionateness among the divine attributes; it was alien to the Judaic tradition and to Islam; it was a sublime block to many of the earlier Christian converts."²⁴² The absence of the idea of suffering God among the Jews may not be absolutely correct, but undoubtedly it was not marked as among the later Christians. As per few interpretations God among the Hindus too is said to have undergone a sacrifice in creating the world; "this according to them, is the origin of belief in the Yagya rituals. In a system like Vedanta and Sikhism where, where God is all in all, the idea of evil is simply a illusory, it is relatively a real for man at lower levels of spiritual development, as soon as one begin to have divine knowledge, the evil is on its way to extinction, so the God is all Good."²⁴³

The study of Philosophy is a process which formulates ideas about the reality. The change of aspects of reality induces the evolution of new thought patterns. It is true to state that the changes of thought patterns create revolutionary outcomes in the reality. When the existing ideas are challenged, naturally it will bring lot of changes in the existing thoughts. If the societal reality is confronted, it brings some revolutionary outcomes in social philosophy. In the same deposit, if the existence of the idea of supreme reality is challenged, then the existing metaphysical ideas tend to amend.

241. Sher Singh, Philosophy of Sikhism, P. 166

242. L. R. Farnell, The Attributes of God, P. 146

243. Sher Singh, Philosophy of Sikhism, P. 168

Metaphysics is an important branch of philosophy that deals not only with the aspects of the material world but also with the speculations beyond human intellectual capacity. Usually philosophers start their philosophical enquiry from the sensible realities and end up with abstract conceptions about reality. The pursuit for the supreme reality is the source of metaphysics

Metaphysics appears to have the solutions to the dilemma of reality and existence. Aristotle is the first philosopher to introduce the term metaphysics into philosophy. According to him, it is a science of first principles. So, for him it is the first philosophy, which investigates the first principles of the objects of reality. In metaphysics, the enquiry starts from physical phenomena and end with the spiritual phenomena. However speaking conscientiously, metaphysics begins with the world and its objects and end is quite immanent in the idea of ultimate reality, therefore that is, the idea of God.

Indian philosophical tradition has highlighted the negative aspects of metaphysics. For example, one of the schools of Indian thoughts, Advaita Vedanta does not accept the reality of the world, according to Advaita, world is unreal. Advaita advances the view that liberation is possible only through the recognition of the self within. The idea of emancipation, here, is purely distinctive and personal. "Vedanta proposed an Advaitic unity of Atman and Brahman otherwise the isolation of Brahman and Atman. It was a philosophy of transcendental individualism or transcendental egoism."²⁴⁴ Such an idea of Advaita is negative in the sense that individuality is given significance than the inter-relatedness of the diverse elements of reality.

Guru Nanak emerges as an ambassador of new trends against the religious orthodoxy which negates or attributes to secondary status to the physical reality. Most of the Indian religious traditions emphasize the preferential of absolute reality and discourage the worldly activities and realities. They however, hold the concept of God or Brahman exists as the real and the world exists as an illusion or secondary reality.

244. Daljit Singh, Sikhism, A Comparative Study of its Theology and Mysticism, P. 77

Nanak first time in the history rejects this metaphysical position and puts forward a philosophy which accepts the idea of God and the World and affirms that they are necessarily connected and that the reality is the union of the idea of God and the world reality.

In the case of every religion, Guru Nanak characterizes primacy to the idea of God and he considers the idea of God as both transcendent and immanent and it holds that the creation of the world is by the immanent nature of the idea of God. “The one God is without form and yet with form; He is without qualities and yet possesses all qualities.”²⁴⁵ This idea proves that the idea of God is both transcendent and immanent. In other words, it can be said that the mutually opposite binaries co-exist in the idea of God. Therefore, God is without form and qualities and this transcendental position is beyond creation; the immanent nature is with form and qualities and this position paves way for creation. Nanak perceives an idea that creator is in the actual creation and this shows that Nanak’s philosophy is more real and tangible that accepts the reality of the world.

Guru Nanak says:

“The creator is in the creation; in the creation abides the creator,

Pervasive everywhere, from one clay has the creator shaped the innumerable forms”²⁴⁶

Guru Nanak gives emphasis to the worldly realism as well as the worldly activities. He however analyses the reality from societal point of view. Therefore, human actions are given importance and, metaphysics is not merely the co-existence of the world with that of the concept of God but it enunciates the relation of the idea of God through social activity. Here however important to understand, through realizing the world, realization of the concept of God is possible. The nature of metaphysics in this novel

245. Ibid., P. 110

246. Ibid., P. 113

idea of God is that He (God) is the first principle and that the world is a part of that first principle.

In this concept of metaphysics, the universe, action and inter-relationship gets an important status. It can be said that the new doctrine provides a positive definition to metaphysics. As Muthumohan says “The generalized philosophical idea of creation, sustenance and the destruction, the idea of Time, history, change, human work, etc. massively enter in to the Sikh conception of reality. Philosophy as pure metaphysics ends here and a fresh definition of philosophy appears. Religion no more is pure spirituality having hatred towards the phenomenal life. Sikhism keys up the dialectics of spirituality and earthliness and it is redefining the idea of religion itself. The radical departure made by Sikhism is comparable to the same type of departure made by Hegelianism in the European philosophy.”²⁴⁷ The active immanent status of the God is the peculiarity of Guru Nanak’s religion, which is different from other metaphysical points of view.

The philosophy of Hegel has natural impact on the entire modern philosophy. Hegel’s notion of the true nature of humans as the creator of history made an impact in the modern thought. Hegel considers that nothing in the world is beyond the idea of history. Hegel identifies the progress of humans in different historical stages and tries to establish that the progress is through human accomplishment and creativity. Action includes moments of oppositions and complexities. Hegel’s conception of action is exclusively different from that of the scholastic philosophy; scholastics term the action as passive and guide humans to the transcendental realm as a way of liberation. Hegel contrarily perceives the action as the way to realize the true nature of humans and the absolute spirit and that is, the actual idea of God.

Here the action is not related with pessimistic move to realize the idea of God but action helps to trace the entire history to experience how history and spirit are related and thereby provides the wisdom that is everything and considered as spirit and this idea leads to the idea of absolute. Therefore, metaphysics never means for Hegel a

247. Dharam Singh, *Essential Postulates of Sikhism*, P. 120

artfully and surreptitiously arrived at knowledge of things outside of knowledge but rather the unity toward which every thinkable claim to definiteness with reference to every other claim is oriented. This unity depends on nothing outside itself. Indeed it does not even tolerate the thought of an outside. It is for this very reason that it may be called absolute.

The ultimate realization of humans is not to prove himself as a winner or loser after a fight, but to realize the perfect synthesizer in him. All the human efforts, at last, rest in synthesis to realize mutuality as reality for better living. Hegel says “The labour of the individual for his own, and the satisfaction of his own needs, of others as of his own, and the satisfaction of the needs he obtains only through the labour of others. As the individual in his individual work already, unconsciously performs a universal work.”²⁴⁸

Hegelian idea of the Absolute represents the unity of the various moments of the societal living. Such an idea restructures the nature of metaphysics, for in Hegel’s philosophy, there is no unreality and, there is neither spiritual nor social but only socio-spiritual. In Hegel’s idea of metaphysics fight for recognition has a value, contradiction has a value because such aspects express the nature of reality. In this high opinion Hegelian philosophy is a positive definition of metaphysics.

Guru Nanak and Hegelian idea of metaphysics give a scope for evaluation. Both the philosophies accept reality as holistic in nature. There the idea of God and World are not separate and the realization is possible only through the acceptance of the worldly objects in relation with the idea of God. Social action reveals the unity of various aspects of reality.

Thus, it will not be wrong to state that religion holds an significant role in the society; it is an unavoidable part of the lives of the people. Religious ideals help people in defining themselves, it to the highest degree influences their way of life and their actions; it helps them in interpreting their experiences. Every other human being in the

248. Anders, Bartonek, Hegelian and Marxism, Stockholm, 2018, P. 186

society has his own interpretation of the religion he follows. Indian judiciary defines religion as a matter of faith. It is a matter of belief and doctrine. It concerns the sense of right and wrong, i.e., the spirit of man. It must be competent of expression in word and deed, such as worship or ritual.

Chapter – 4 Analogies of Philosophical Essentials of Alienation in Social Science

As the alienation is a multi-dimensional phenomenon, the need for disentanglement of its varied meanings has always been craved. To fulfill this need, Melvin Seeman first time proposed six major variants of alienation (powerlessness, normlessness, meaninglessness, self estrangement, social isolation, and cultural estrangement) in order to integrate various meanings of the concept.

4.1 Powerlessness

Social alienation and its philosophical analogies has more broad concepts used by the psychologists to describe the experience of individuals or groups that feel disconnected from the values, norms, practices and social relations of their community or society for various social structural reasons, in addition including the economic. Those undergoing social alienation do not share the common mainstream values of society, are not well coordinated into the society, its different groups and institutions and are socially alienated from their mainstream fellowship.

The philosophical essential of alienation in social science, powerlessness, that one destiny is not under one's own control, but is determined by external agents, fate, luck or institutional arrangements, especially when individuals are socially estranged they believe that what happens in their lives outside of their control and that what they do ultimately does not matter. They believe actually they are powerless or helpless to shape their life activities. Here it is worth comparing the Marxist view with Hume's classification of human necessities and powers: "There are three different species of goods which we are possessed of; the internal satisfaction of our minds; the internal advantage of our body; and the enjoyment of such possessions as we have acquired."²⁴⁹

While communist and Freudian circumstances of powerlessness different types of

249. Hume, Op., cit., Book-III, Part-II, Section-II

estrangement actually proliferate, and the battle against these ought to surely proceed, it has become clear that one is definitely distanced from loads of things estrangement here being characterized as an emotionally unwanted division from something outside oneself (the method for creation, God, possession, status, power, the greater part gathering to which one doesn't have a place, and so on) or even inside oneself (one's 'genuine' internal sentiments, drives or wants, as in the idea of self-alienation).

This certainly foreseeable, and his serious evaluation contrasts with the frequent highly normative and evaluative character of earlier estrangement studies, the Marxist ones criticizing the evil effects of late capitalism on the individual, and psychoanalytic ones deploring the effects of early-life influences. While considerably Marxist and Freudian types of alienation are still prevalent in much of the world and should certainly be combated with new types of alienation have entered the scene that is caused by the increasingly accelerating society of modern societies. They have to do with phenomena like selection and scanning mechanism, problems of information overload as well as decisional overload, and the need to engage often in counter intuitive rather than spontaneous behavior.

These modern forms of alienation have the 'disadvantage' that they are nobody's fault. No one, not even late capitalism or insensitive mindset, can ever be blamed for the fact that the world is becoming more complex and interdependent, that consequently causal chains stretch further geographically and periodical, and that if one wants to reckon with their effects one has more than ever to 'think before one acts,' and even to engage in spontaneity-reducing and therefore alienating forms of 'internal simulation.'

The process of complexity is not only nobody's fault, but it is also irreversible, and cannot be turned back in spite of a proclamation that 'small is beautiful.' One tends to lose a sense of mastery over one's increasingly complex environment, but it is different from the sense of mastery the alienated laborers of Marxist studies are supposed to gain if only they owned the means of production, or the psycho-analysts clients if their neurotic tendencies would evaporate after looking at their analyst's diploma on the ceiling for half a decade while reliving early or not so early traumas.

The thought of alienation had its genesis in the ancient Greek philosophers, who noted that “humans were always distanced from their ideal states and were destined to fall short of perfection by design.”²⁵⁰ Such study implied the essence of an idealized state of existence consistent with realism, a belief maintained in much of the current social sciences research defining alienation negatively. Homer noted that while alienation from the ‘polis’ (a city-state in ancient Greek) was tragic, it was not brutal; it had the ability to promote a revitalization of the self and the polis.

Where Rousseau stated that alienation existed in social frame and that control was needed in one’s life to overcome alienation, Danish philosopher Soren Kierkegaard observed that “alienation was the absence of a spiritual connection through which one could find meaning in life.”²⁵¹ To fully commit oneself to an authentic spiritual existence was the only means of escape. Friedrich Nietzsche defined “alienation in terms of the relationship of the individual to society as a whole and viewed it as a weakness and the darker side of man’s existence related to modernity.”²⁵²

Under Marx, the restricted view of alienation was explored extensively, who, strongly influenced by Hegel and Feuerbach, related alienation to a larger historical process in which humans became estranged from nature and from the products of their work. For Marx “work was an activity through which man had an opportunity for self-realization. The presence of private property, transformation of labor into a commodity, and the system of division of labor promoted an increased sense of alienation within the individual from their society and themselves.”²⁵³ While most of Marx’s focus was on the industrial worker, alienation referenced the perception of estrangement from the group frequently experienced by the individual living in a

250. Brooks, J.S., Hughes, R.M., & Brooks, M.C. (2008), 45-62.

251. Schmitt, R. (2003). Alienation and freedom, Cambridge, M A: Perseus. Seeman, (1959), On The Meaning of Alienation, American Sociological Review, 24 (6), 783-791. Retrieved August 2, 2009

252. Deleuze, G. (2006). Nietzsche and Philosophy, New York

253. Marx, K., Engels, F., & Tucker, R.C. (1978). The Marx Engels Reader, (2nd Ed), New York,

multifaceted industrial society, where depersonalization and a loss of unity was experienced when faced with bureaucracy. Weber stated, and viewed, “alienation as a result of bureaucracy, loss of individuality, and loss of the abilities to obtain one’s realistically selected purpose.”²⁵⁴

The chasm between the individual and the world, Berger contemplated, widened because the conscious conversation between the individual and the world broken:

“Alienation is the process whereby the dialectical relationship between the individual and his world is lost to consciousness. The individual forgets that this world was and continues to be co-produced by him. Alienated consciousness is un-dialectical consciousness. The essential difference between the socio-cultural world and the world of nature is obscured-namely, the difference that men have made the first, but not the second. Inasmuch as alienated consciousness is based on this fallacy, it is a false consciousness.”²⁵⁵

Seeman attempted to clarify the dimensions or factors of alienation was designed to identify “the social conditions that produce these five variants of alienation, or their behavioral consequences.”²⁵⁶ The assumptions were that social conditions create one or more of the dimensions of alienation and there were related observable behaviors.

Powerlessness is “the expectancy or probability held by the individual that his own behavior cannot determine the occurrence of the outcomes or reinforcements he seeks.”²⁵⁷ and that it is best understood as “the depiction of man's relation to the larger social order.”²⁵⁸ Powerlessness was therefore defined as both a personal and social

254. Weber, M. (1968). *Economy and Society: An Outline of Interpretive Sociology*, New York, Bedminster Press.

255. Berger, 1990, P. 85

256. Seeman, M. (1967). *On The Personal Consequences of Alienation in Work*, *American Sociological Review*, 32(2), 273-285, Retrieved on September 13, 2009

257. Seeman M, 1959, P. 784-785

258. *Ibid.*, P. 784-85

condition; the definition of person and change implied by the use of occurrence, demanded further investigation. The problem of agency was addressed in early philosophical inquiry, wherein cause, or reason for action, accusation), contained a moral implication implying both causation and a liability to be summoned to respond to the responsibility of the act, an illustration of the legal definition was in Homer's Iliad, where just retribution was sought for immoral acts. The early Greek concept embraced both a subject's responsibility and object cause, a notion expanded considering the Greek concepts of phusis: being or nature and logos word or account. "The use of protheses: motive or pretext implied time, a notion necessary for differentiating being and becoming for the Milesian Pythagoreans and Heraclitus, phusis included becoming; however, as Mayr observed, by the time of Plato becoming related to the external manifestation and did not affect the reality of the being."²⁵⁹ The self-understanding of man in time and history expressed through the medium of language is in fact the manifestation at various stages of reflection of the grasp of causality. Aristotle asserted a paradox of change occurred in previous theories, as Jones clarified. "If we say that A changes to 'b', we seem to be saying that 'a', is both itself and not itself. It must be 'a', for we say, 'a', changes'; it cannot be 'a', because we say it is 'b'. If water is water, it is not ice; if it is ice, it is not water"²⁶⁰

Aristotle focused on the relation to the essence of "a thing from all its qualities and focused upon what a thing really was, upon its essential nature."²⁶¹, and observed four predicated types of causes or existed: material, formal, efficient, and final (Aristotle, 1984). "The material cause was that of which a thing was; the formal cause indicated the essence of a thing that will be; the efficient cause was that by which a thing was made to be; the final cause was the purpose for which the things was made.

259. Mayr (1968) 'Causality', In *Sacramentum Mundi* (K. Rahner, C. Ernst & K. Smyth, Eds.). New York, Herder & Herder

260. Derksen, M., *Causality and the Metaphysics of Change in Aristotle and St. Thomas Aquinas*

261. Strumpf, 1982, P. 8

Here to use a classic example of Aristotle's cause, one could make the following statements: (a) a pot-formal cause, (b) of clay-material cause, (c) by a potter-efficient cause, and (d) for wine- final cause."²⁶² As Derksen, noticed, "The material, formal and efficient causes were familiar to the modern mind; the final cause was not familiar largely due to the influence of enlightenment thought, where the idea of a thing having a purpose inherent in its nature, a reason for its existence, was viewed as worthless."²⁶³ The final cause, purpose for existence, was better defined as use instead of its reason for existence, a subtle but important distinction as it involved the end, result as opposed to the skill, trade, the root for the modern term technology.

For Aquinas, however, this was the state of philosophical inquiry: "Aristotle's hylomorphism denied immaterial substance and was incompatible with Christian belief, as was Aristotle's perception of form and matter of individual substance, as it was restricted to temporally finite physical substances or composite substances and did not address nonphysical substances or simple substances."²⁶⁴ Aristotle's hylomorphism was problematic for Aquinas, who proposed that while the essence of composite substances were matter and form, the essence of simple substances were form thereby positing the notion that a thing's essence is not essentially its substance. Aquinas insisted that "existence is other than essence or quiddity, unless perhaps there a thing exists, whose quiddity is its existence"²⁶⁵, implying that essence does not by necessity entail existence. Aristotle's concept of change was "reinterpreted as actuality and potentiality."²⁶⁶ The result of existence relating to the essence as act relating to potentiality placed Aquinas in the position to expand Aristotle's four causes with introduction of an exemplary cause, which asserted that causality was initiated upon

262. Aristotle. (1984). *Physics*. (R. P. Hardie & R. K. Gaye, Trans.). Vol. 1 of *Complete Works: the Revised Oxford Translation*. Ed. Jonathan Barnes (Ed.). 2 Vols. Princeton, NJ: Princeton University

263. Derksen, M., *Causality and the Metaphysics of Change in Aristotle and St. Thomas Aquinas*

264. Aquinas, T., (1965), *On Being and Essence*. (J. Kenny, Trans.), Retrieved September 1, 2011

265. *Ibid.*

266. *Ibid.*

an exemplar or model in the mind of the efficient cause. Of the types of causality, exemplary, which Derksen stated as:

“Thus enriches and refines Aristotle’s four causes, because unlike the formal, material, efficient, and final causes, the exemplary cause refers to ideas, to the realm of essences and potentiality, since it is ‘a form or idea in imitation of which something comes to be. This distinction Aristotle was unable to draw due to his conviction that all individual substances are necessarily hylomorphic.”²⁶⁷

Hence, the example statement previously used would now appear as: (a) a pot- formal cause, (b) of clay-material cause, (c) by a potter-efficient cause, (d) for wine- final cause, and (e) based upon an idea of design in the mind of the potter, exemplary cause.

Essentially to the development of modern empiricist philosophy, Hume’s assertion, that through inductive reasoning humans were capable of understanding the cause and effect relationship; he asserted that no logical relationship existed between the two, only an explanation of initial or primary causes. Hume asserted, “that causes found their origin in the mind of man.”²⁶⁸ In addition, Kant asserted that cause was an apriori principle, and “everything that happens, that is, begins to be, presupposes something upon which it follows according to a rule.”²⁶⁹

Thus, the modern definition of which was naturally alien to the concepts of causality maintained by both Aristotle and Aquinas and with the added dimension of control in the modern definition because one could attribute events to outside forces, external, situational or to variables within the individual’s control (internal, dispositional). How people saw the causes of behavior and explained it led to the creation of attribution theory and supported the concept that the perception of optimal control occurred when

267. Derksen, M., *Causality and the Metaphysics of Change in Aristotle and St. Thomas Aquinas*

268. Beebee, H. (2006). *Hume on causation*. New York: Routledge

269. Kant, 1965, P. 218

one “attributed outcomes to internal, stable, and controllable causes.”²⁷⁰ If one had control over the cause, one had control over the effect; “hence, one’s perception of control had internal and external implications.”²⁷¹ Heider (1958) laid the groundwork for research by Rotter, who in 1954 published *Social Learning and Clinical Psychology* in which he defined his social learning theory. According to Rotter, “the personality was comprised of the interaction of the individual with the environment; by changing the environment, one changed the individual; by changing the way one thinks, one changed the environment; therefore, the individual’s perception of control or locus of control over the environment and rewards could be measured across a continuum from external control or the perception of being acted upon by external forces to internal control or the perception of being the primary factor stimulating the rewards, for clarity, an examination of the statement previously used would now appear as: (a) a pot-formal cause, (b) of clay-material cause, (c) by a potter-efficient cause, (d) for wine- final cause, and (e) based upon an idea of design in the mind of the potter, exemplary cause revealed the modern concept of causality, as control.”²⁷²

Rotter’s (1966) observation that by changing the environment, “one changed the individual; by changing the way one thinks, one changed the environment could be restated as by changing the material cause (of clay), one changed the efficient cause (a potter); by changing the exemplary cause (based upon an idea of design in the mind of the potter), one changed the efficient cause (the potter). Two questions arose: what initiated the changing of the material cause; what initiated the changing of the exemplary cause?”²⁷³

Philosophically, the modern concept of causality implied the addition of control or authority into causality. As Gissurason considered, “social cohesion was dependent upon authority. While there was a persistent disagreement amidst social theorists

270. Alexander & Winne, 2006, P. 353

271. Rotter, 1954, 1966; Seeman, 1959, 1967

272. Ibid.

273. Ibid

regarding the nature of authority as a result of varied worldviews, most agreed that two operations existed: de jure and de facto. The former was compliance with the opinion of authorities based upon socially accepted norms; the latter was submission to the opinion of authorities based upon the authorities' rightful claim."²⁷⁴ Arendt, however, asserted that authority was a social contract in which a balance of individual freedom and obedience was maintained.

Weber though identified three types of authority including rational-legal, traditional, and charismatic. It has been argued that all three of Weber's types of authority were actually based on traditional authority locus of control was used to identify individuals who were internally and externally motivated based upon the perception of control. Those who perceived an internal locus of control tended to be associated with higher levels of productivity, compliance with authority, social participation, and compliance with social norms, as opposed to those identified as externally motivated. Cause, authority, and locus of control became major components of organizational theory, formulated by Durkheim and Weber and were concerned with the issue of industrial organization and economics. With increased industrialization and technology, circular causation and cumulative causation arose.

While powerlessness was defined as an, "individual perception that one's behavior could not predict the results and reinforcements sought in relation to society"²⁷⁵, the connection to causation was no longer understood in the classical sense of Aristotle and Aquinas but within a postmodern definition. Geyer felt a new type of powerlessness has emerged, "where the core problem is no longer being un-free but rather being unable to select from among an over-choice of alternatives for action, whose consequences one often cannot even fathom."²⁷⁶ Powerlessness was confusion

274. Gissurason, H.H. (2002). "Authority.", *The Blackwell Dictionary of Modern Social Thought*. Outhwaite, William (Ed). Blackwell Reference Online

275. Seeman M, 1959, P. 784- 785

276. Geyer, F. (1994) "Alienation, Participation and Increasing Societal Complexity", *Kybernetes* 23 (2), 10-34

and was not the result of a need of freedom but the exposure of too much freedom due to an overexposure to the complexity of the world. Moreover, Powerlessness was “the expectancy or probability held by the individual that his or her behavior cannot determine the occurrence of the outcomes or reinforcements he or she seeks”²⁷⁷ and that it was best understood as “the depiction of man's relation to the larger social order.”²⁷⁸ Powerlessness was both a personal and social condition.

Hence, powerlessness, as the absence of freedom for the individual, destroyed the person. As Maritain best contended:

“When you kill the individual you also kill the person... The ideal of the despotic conception is first take out our heart...and replace it with some perfect organ standardized according to rules of what everyone ought to be. The first operation may perhaps succeed; the second one is more difficult. Instead of a genuine human personality, sealed with the mysterious face of its Creator, there appears a mask, that of the conventional manner that of the rubber-stamped conscience, incorporated.”²⁷⁹

By acting freely the human was partially capable of constructing a personal reality with which one was revealed to oneself. Such freedom was not that of the existentialism of Sartre, denying God’s existence in favor of a superfluous and self-centered freedom. Maritain’s freedom contained two important features: freedom from constraint and freedom of spontaneity. The latter contained four degrees of spontaneity: spontaneity of material nature, spontaneity of constituted structure, spontaneity of sense knowledge, and spontaneity of the mind or autonomy. It was within the fourth degree, of self-directed autonomous spontaneity, man was endowed with the ability to act intelligibly to his own ends. “The true freedom of autonomy of persons is at one with spiritual perfection and the freedom of choice is the means of

277. Seeman, 1959, P. 784-785

278. Ibid

279. Maritain, J. (1938). True humanism, New York: Charles Scribner's Sons, P. 35

conquering it.”²⁸⁰ The free will or the freedom of choice was the foundation of personal freedom and was the means by which humans were capable of controlling actions.

Differing from the arguments of absolute intellectualism, denying freedom of the will and empiricism, reducing freedom of the will to natural causes and effects, Maritain suggested that free will was the first innate act of spontaneous awareness and experience of the human. There was no question of the existence of free will, as it was obvious. Aquinas’ stated here, “Hence the whole root of freedom is located in reason.”²⁸¹ Maritain and Aquinas reciprocated, “implied not only the necessity of man’s ability to reason for freedom but its origin from the will. Freedom of choice was not an end in itself but an extension of the will longing to find a fuller expression in order to attain its purposeful end.”²⁸² Between the primary freedom or will and the purposeful end was the “life of the mind, animated by the radical love of the saturating good, and impelling the person to seek this good.”²⁸³

Social powerlessness denied man’s ability to express his free will and denied him a purposeful end, which was man’s most primary desire at a spiritual level. Such denial was based upon the social rejection of the wholeness of man, physically and spiritually, which was man’s desire within society. "One does not die in the name of free will; one dies in the name of freedom of autonomy or exultation."²⁸⁴ If the definition of powerlessness could be redefined to be not merely the “lack of one’s ability to predict outcomes and reinforcements” but the perceived social repression of the expression of individual free will, the spiritual consequences of which were the

280. Allard, 1982, p. 33

281. Ibid

282. Aquinas (1947), *Summa Theological*. Fathers of the English Dominican Province, Trans

283. Maritain, J. (1938). *True humanism*, New York: Charles Scribner's Sons, P. 37

284. Allard, 1982, p. 33

denial of one's existence in "relation to the larger social order"²⁸⁵, then one could view powerlessness as a state of becoming instead of being, a state denied by society in which he lived and attempted to find himself.

4.2 Meaninglessness

Meaninglessness signifies, "either to the lack of comprehensibility or consistent meaning in any domain of action, such as world affairs or interpersonal relations, or to a generalized sense of purposefulness in life."²⁸⁶ When an individual does not derive meaning from the things in which he or she is engaged, or at least not same meaning that others derive from it. Seeman's definition of meaninglessness was "the individual is unclear as to what he or she ought to believe, when the individual's minimal standards for clarity in decision making are not met sense of understanding the events in which he is engaged."²⁸⁷ Like powerlessness and causality, the meaning of life was at the heart of a great deal of philosophical examination. Unlike Plato who identified the meaning of life as the attainment of the knowledge through trained philosophical inquiry, Aristotle identified the meaning of life as the attainment of eudemonia or happiness or virtue.

A primary feature of Aristotle's concept of meaning in life was the integration of the virtues accomplished through a life experience in which the rational soul guided action. A secondary feature in Aristotle's meaning in life was the external elements inducing happiness, such as good friends, wealth, and power, the lack of which reduced one's ability to fully perform virtuous acts. External elements could be the result of fortune; virtuous activity was not endowed by fortune but by rational action and responsibility. A tertiary feature of Aristotle's concept of happiness was the development, in which "a low-grade form of ethical virtue emerged in us during childhood as we were repeatedly placed in situations that called for appropriate actions

285. Maritain, J. (1938). True humanism, New York: Charles Scribner's Sons, P. 142

286. Seeman M, 1959, P. 784-785

287. Seeman M., 1959, P. 786

and emotions.”²⁸⁸ As one matured, so too did the abilities to make decisions based upon prior experience; likewise, emotional responses were improved. Those of virtue who became skillful in performing intricate and complex activities perceived a sense of gratification in applying the rational abilities necessary to perform the tasks

Once a decision was made to act in accord with virtuosity, there was no anxiety to act to the contrary. “He does not long to do something that he regards as shameful, and he is not greatly distressed at having to give up a pleasure that he realizes he should forego.”²⁸⁹ How one arrived at virtuous action was determined by the meson or mean of the two extreme actions. How one determined the mean of the action, which was between deficiency and excess, was from experience. During the Enlightenment two themes emerged that followed the classical arguments. Kant argued that the meaning of life could be found in the actions performed in accordance with the moral obligations found in the categorical imperative, Guyer, observed that, “the emphasis on personal autonomy and the development of the virtues was a major part of Kantian philosophy.”²⁹⁰ Bentham and Utilitarianism, following the argument of Epicurus, who defined the meaning of life as the search and attainment of the absence of pain and fear, believed that the meaning of life could be found in that which served the best for all. Developing during the late 19th century, Peirce, James, and Dewey promoted the philosophy of Pragmatism, maintaining that, “truth and meaning was best identified by their practical purposes and usefulness”²⁹¹ Opposing rationalism and positivism, existentialism “came into being with individual existence seemingly doomed by bustle, the struggle for life, the pace and tumult of the machine”²⁹²

288. Kraut, R. (2010), "Aristotle's Ethics", The Stanford Encyclopedia of Philosophy, Para-18

289 Seeman M., 1959, P. 787

290. Guyer, P. (Ed.). (1998). Kant's Groundwork of the Metaphysics of Morals

291. Jaspers, 1952, P. 8

292. Appignanesi, R. (2006). Introducing existentialism (3rd ed.). Thriplow, Cambridge, U.K.: Icon Books.

Existentialism maintained that meaning was created through man's freedom of decision, not upon an objective truth. "Nietzsche, Kierkegaard, and Schopenhauer addressed the issue in ways that demonstrated the importance of the individual in finding the purpose of life."²⁹³ The Cartesian concept of self, embedded in the modern definition of man, led to an alienation of man not only from himself, but from the cosmos. Within the postmodern definition, "meaninglessness was not the lack of ability to perceive the importance of events in which one is occupied, but the lack of filtering important information needed to determine significance."²⁹⁴ The postmodern approach echoed Kant's claim that "the world was a buzzing confusion known only through thought processes that filter, select, and categorize these events."²⁹⁵ Meaning, as sense, can be defined either subjectively or objectively. The former addressed that in which the mind applied a linguistic value.

The latter addressed the significance. The application of meaning to alienation was objective and implied that to have meaning; including significance, value, or purpose, there must be an implied goal. If the goal was meaningless, then the significance of the means by which the goal was obtained was questionable. Therefore, the goal must have at least equal significance to the means by which it was obtained. The means had an absolute, indispensable, and exclusive significance to the goal, which were potentially a means to yet another higher goal. The recognition of the significance of a mean implied the idea of purpose, intent, or justifiable existence. The meaningfulness of both the means and the ultimate goal were determined by the person in a societal context and was an agreement with the self in self-agreement and in accord with other beings in the world. This category of alienation indicates a cognitive phenomenon when "the individual is unclear as to what he ought to believe when the individual's minimal standards for clarity in decision making are not met."²⁹⁶ According to him

293. Guyer, P. (Ed.). (1998). Kant's Groundwork of the Metaphysics of Morals

294. Ritzer & Goldman, 2004, P. 26

295. Ritzer & Goldman, 2004, P. 27

296. Seeman M. 1976, P. 405

(Seeman) this type of alienation refers to the individual's sense of understanding the events in which he is engaged. In the state of meaninglessness, individual's ability to predict about social situations and the outcomes of their own and others' behavior is diminished.

Meaninglessness is independent of the first category, powerlessness because the expectancy for personal control over some events, sometimes, may not necessarily coincide with the cognitive clarity of these events. Some other sociologists have viewed the meaninglessness as individual's failure to understand "the very events upon which life and happiness are known to stand"²⁹⁷ or what is going on in the world today. Indicating towards the use of the concept by other social scientists, Seeman wrote, the post-war German situation described by Adorno was 'meaningless' in the sense that the individual could not choose with confidence among alternative explanations of the inflationary disaster of the time. In Mannheim's depiction, "the individual cannot choose appropriately among alternative interpretations 'act intelligently' or 'with insight' because the increase in functional rationality, with its emphasis on specialization and production, makes such choice impossible."²⁹⁸

With accurate and trustworthy information, decisions can be made confidently and it is much easier to believe that one has control. In the absence or in the perceived absence of such accurate information, control is surrendered. In *Regeneration*, characters often struggle to make sense of their memories and their roles in society, but the characters' (Sassoon's, in particular) questioning of the validity of the war aims and strategies in particular is a manifestation of Seeman's notion of meaninglessness. When he finds Burns who had run away in the middle of the night, Rivers thinks: "Nothing justifies this, nothing, nothing nothing."²⁹⁹ This crisis of meaning alienates them not only from the army, but also from society at large, partly because it is society at large that has to

297. Dean 1961, P. 754

298. Seeman M. 1976, P. 405

299. Seeman M. 1959. On the meaning of alienation, *American Sociological Review*, 783-91

bear the responsibility, not only the military. Rivers notes:

“The two bloody bargains on which a civilization claims to be based. The bargain, Rivers thought, looking at Abraham and Isaac. The one on which all patriarchal societies are founded, if you, who are young and strong, will obey me, who am old and weak, even to the extent of being prepared to sacrifice your life, then in the course of time you will peacefully inherit, and be able to exact the same obedience from your sons. Only we’re breaking the bargain, Rivers thought. All over northern France, at this very moment, in trenches and dugouts and flooded shell-holes, the inheritors were dying, not one by one, while old men, and women of all ages, gathered together and sang hymns”³⁰⁰

Therefore, for Melvin Seeman, these alternatives may involve either the simply descriptive beliefs (interpretations) or the beliefs involving moral standards (norms for behavior). In either of the case, the ‘meaningless’ individual is likely to have a low level of confidence in predicting the consequences of acting on his belief. This aspect of alienation may be characterized by “a low expectancy that satisfactory predictions about future outcomes of behavior can be made.”³⁰¹

In simple words, meaninglessness is sensed inability to predict behavior outcomes. Kanungo suggested that meaninglessness may also be termed as incomprehensibility or inability to understand one’s complex environment or goals. It may also “represent purposelessness or the lack of any goal or goal clarity (not because of goal complexity, but because of an unstructured goal or the simple absence of any goal).”³⁰²

4.3 Normative Deviances

Here, “normative deviances are the lack of commitment to share social conventions of behaviour, hence widespread deviance, distrust, unrestrained individual

300. Burgert Senekal, 2009, P. 201

301. Ibid.

302. Kanungo 1982, P. 26

competition.”³⁰³ This variant of alienation has its roots in the concept of anomie as conceived by Durkheim and Merton. Conventionally, “anomie denotes a situation in which the social norms regulating individual conduct have broken down or no longer effective as rules for behavior”³⁰⁴, asserted that anomie is a failure of institutionally prescribed means or conduct to achieve culturally prescribed goals. In such a situation ‘the technically most effective procedure, whether culturally legitimate or not, becomes typically preferred to institutionally prescribed conduct. As this process of attenuation continues, the society becomes unstable and there develops what Durkheim called “anomie’ or normlessness.”³⁰⁵ Following Merton’s analysis, Seeman assumed that the anomic situation may lead to low predictability in behavior meaninglessness as well as the belief in luck powerlessness.

The idea of normlessness has been used in both the sociological as well as psychological contexts like personal disorganization, cultural breakdown, reciprocal distrust, and so on. Seeman, while following Merton’s lead, defined the anomic situation for an individual as “one in which there is a high expectancy that socially unapproved behaviors are required to achieve given goals.”³⁰⁶

According to Seeman this version of alienation is independent of the other two, powerlessness and meaninglessness. Sassoon highlights normlessness in his society when he accuses commanders and politicians of only looking after themselves:

“The people who’re keeping this war going don’t give a damn about the ‘Bobbies’ and the ‘Tommies’. And they don’t let ‘gentlemanly behaviour’ stand in the way either when it comes to feathering their own nests.”³⁰⁷

303. Encyclopedia of Britannica

304. Seeman M. 1976 and Merton (1957, P. 406

305. Merton 1976, P. 427

306. Seeman M. 1976 and Merton (1957, P. 407

307. Burgert Senekal, 2009, P. 198

Most importantly, however, is questioning the norm of patriarchal society and the Abraham/Isaac sacrifice, called the bargain in the novel. This motif was used by Owen himself in his poetry, and “Used as a fitting parable for the apparent conspiracy of the old against the young, the story of Abraham became a topos of the period.”³⁰⁸ Lanone states that this motif was better suited than that of crucifixion for describing the slaughter of World War I, for “the son is not simply abandoned but sacrificed like an animal.”³⁰⁹ Questioning this norm that demands the sacrifice of millions of young men is illustrated most vividly in the juxtaposition of war and abortion. When one of Sarah Lumb’s co-workers, Betty, attempts to give herself an abortion, the doctor tells her: “It’s not just an inconvenience you have got in there. It’s a human being.”³¹⁰ Thus, in the next paragraph, the women are seen manufacturing more munitions. Although Sarah calls her mother a war profiteer, “in a small way”³¹¹, she herself is profiting from the mass slaughter. Sarah “was earning ten bob before the war”³¹², but the job in the munitions factory was earning her fifty bob a week.

Rivers himself is highly critical of Western civilization in general and the war in particular. In the context of his anthropological visits to the Solomon Islands, he speaks of the “Great White God dethroned” when he recognizes that “their reactions to my society were neither more nor less valid than mine to theirs.”³¹³ Elsewhere, Rivers notes: “A society that devours its own young deserves no automatic or unquestioning allegiance.”³¹⁴ This questioning of narratives is familiar terrain in the postmodern context, since:

308. Ibid.

309. Lanone 1999, P. 260

310. Burgert Senekal, 2009, P. 202

311. Ibid., P. 196

312. Ibid., P. 89

313. Ibid., P.212

314. Ibid., P. 249

“The teleological narratives of historical progress, cultural superiority and technological prowess, which underpinned notions of European civilization, and which ultimately led to the ‘Great War’, produced the most savage, regressive and irrational conflict the world had yet known.”³¹⁵

A critique of masculine society lies at the heart of *Regeneration*. For Mosher & Tomkins the ideology of machismo (meaning the essence of man in Spanish) is:

“A system of ideas forms a world view that chauvinistically exalts male dominance by assuming masculinity, virility, and physicality to be the ideal essence of real men who are adversarial warriors competing for scarce resources (including women as chattel) in a dangerous world.”³¹⁶

One important aspect of assuming the male role is aggressiveness and violence; research has widely shown that males commit more violence than females. Another aspect that is part and parcel of masculinity is fortitude. Reidy insisted for instance that “conformity to masculine gender role appears to be positively related to reported pain tolerance and the perpetration of aggression”³¹⁷ because patriarchal society views these characteristics as manly. Men are taught not to show fear or other emotions, not to show pain or discomfort, being competitive and aggressive, as Frank J Barrett insists: “The hegemonic ideal of masculinity in current Western culture is a man who is independent, risk-taking, aggressive, heterosexual and rational.”³¹⁸ War supposedly provides “a particularly effective theatre in which to articulate masculinity”³¹⁹, but in Barker’s novel, the psychological breakdowns of patients, homosexuality and fluid gender roles alienate the characters from the mainstream, masculine ideologies

315. Brannigan 2003, P. 21

316. Mosher & Tomkins 1988, P. 64

317. Reidy 2009. The relationship between pain tolerance and trait aggression: effects of sex and gender role. *Aggressive Behavior* 35: 422-29.

318. Hutchings K 2008. Making sense of masculinity and war, *Men and Masculinities* 10(4): 389-404

embedded in patriarchal society. This alienation from patriarchal society is embodied in Rivers, who is older than his patients and used to being adopted as a father figure. Sassoon claims “joked once or twice to Rivers about his being his father confessor, but only now, faced with this second abandonment, did he realize how completely Rivers had come to take his father’s place.”³²⁰ Prior also pick up on this, first noting: “I find myself wanting to impress you. Pathetic, isn’t it?”³²¹ and then stating directly: “I suppose most of them turn you into Daddy, don’t they?”³²² However, John Layard, one of Rivers’s previous patients, claims that he did not regard Rivers as a father, but more as a male mother. When Prior wants to return to the front, he reckons that Rivers is inhibiting his attempts, despite Rivers’s claims, and then aligns Rivers with his mother:

“My mother was always pulling the other way. Trying to keep me in. She wanted me in the house away from all the nasty rough boys. And then suddenly here you are doing exactly the same thing. Probably why I never wanted you to be Daddy. I’d got you lined up for a worse fate.”³²³

Rivers notes the feminization of men in the war one of the paradoxes of the war was that this most brutal of conflicts should set up a relationship between officers and men that was domestic caring. As Layard has said and relates:

“Rivers had often been touched by the way in which young men, some of them not yet twenty; spoke about feeling like fathers to their men. Though when you looked at what they did, worrying about socks, boots, blisters, food, and hot drinks. And that perpetually harried expression of theirs. Rivers had only ever

319. Adelman r A 2009. Soldiering masculinity: photographing the Coalition’s male soldiers. *Men and Masculinities* 11(3): 259-85

320. Burgert Senekal, 2009, P. 145

321. *Ibid.*, P. 49

322. *Ibid.*, P. 107

323. *Ibid.*, P. 210

seen that look in one other place: in the public wards of hospitals, on the faces of women who were bringing up large families on very low incomes, women who, in their early thirties, could easily be taken for fifty or more. It was the look of people who are totally responsible for lives they have no power to save.”³²⁴

When Prior makes a joke about his previous problems with headaches at the front, he places himself in a female role: “Headaches, it’s hardly a reason to stay out of the trenches, is it? ‘Not tonight, Wilhelm. I’ve got a headache’?”³²⁵ Rivers suggests that his therapy implies a change in how society views itself and defines gender roles:

“The change Rivers wanted of them, and by implication of him was not trivial. Fear, tenderness – these emotions were so despised that they could be admitted into consciousness only at the cost of redefining what it meant to be a man.”³²⁶

This is a process of transformation, and as Rivers notes: “the process of transformation consists almost entirely of decay”³²⁷, as the patients’ psyches are broken down and rebuilt. The format of the war also emasculates the soldiers:

“Mobilization is the Great Adventure. They’d been mobilized into holes in the ground so constricted they could hardly move. And the Great Adventure – the real life equivalent of all the adventure stories they’d devoured as boys consisted of crouching in a dugout, waiting to be killed. The war that had promised so much in the way of ‘manly’ activity had actually delivered ‘feminine’ passivity, and on a scale that their mothers and sisters had scarcely known. No wonder they broke down.”³²⁸

324. Ibid., P. 107

325. Ibid., P. 54

326. Ibid., P. 48

327. Ibid., P. 184

328. Ibid., P. 107

Harris states that Barker separates men from masculinity in this novel, as well as from patriarchal society, emphasizing not the exploding shells of combat but “on the men who imploded under the strains of living up to the ‘manly’ ideals of self-control in the face of the senseless slaughter of trench warfare.”³²⁹

In Seeman’s original conception of alienation, normlessness was closely tied with social isolation, and in *Regeneration*, the characters’ reformulation of the norms of their society, in particular masculine ideals, is just as closely linked with social isolation. In short, normlessness is a situation in which the individual feels the previously approved social norms no longer effective in guiding his behavior for the achievement of culturally defined personal goals. According to social-influence theory, the individuals depend upon group norms for self-evaluation and for evaluating their abilities and opinions as per Festinger. Group norms usually provide information regarding behavioral standards. When this useful information for self-evaluation is not provided by the group, the individuals perceive themselves separate from the group as well as its norms. As a result, they experience a state of normlessness.

4.4 Cultural Estrangement

This final variant of alienation is characterized by “the individual’s rejection of, or sense of removal from, dominant social values.”³³⁰ The culturally estranged individual feels that his ideas and opinions about the important as well as everyday affairs are different from those of people in his primary and secondary groups. He feels himself maladjusted hence unable to actively participate in the community life.

When he finds his ideas inconsistent with those of the masses, either he becomes innovator. Cultural estrangement is a little bit different from the remaining types of alienation. Powerlessness, self-estrangement, and normlessness represent a negative

329. Harris G 1998. Compulsory masculinity, Britain, and the Great War: the literary-historical work of Pat Barker. *Critique* 39(4): 290-304.

330. Seaman 1991, P. 35

judgment of self while cultural estrangement does not necessarily represent a negative judgment of self, but often means quite the opposite, that “the individual is sufficiently secure in his judgment of self to be independent of his values.”³³¹

While keeping in view Diaz-Guerrero’s work on socio-cultural premises and active-passive dichotomy, cultural estrangement seems characteristic of active endures of stress as “one would expect a far greater number of majority shared socio-cultural premises and more organic systems in passive endure of stress societies than in active endures of stress societies.”³³² Passive endures of stress try to ‘agree with others, enduring their actual disagreement to avoid active interpersonal stresses as obedience and authority is considered far more important in passive endures societies.

The effects of this aspect of alienation on the laborer are twofold. Firstly, because the laborer does not own the product the product becomes an alien power over the laborer. Because the product belongs to someone else, this someone else also becomes an alien, hostile and independent power over the laborer. Secondly, because of the lack of ownership, the laborer creates and perpetuates the domination of someone else over him. “Man is alienated from man because his relationship to labor creates his relationship to the owner of private property.”³³³

What needs to be clarified is Marx's definition of ‘owner’ and this is tricky since either he did not want to, or could not because it was not theoretically convenient, state who owned ideas. If the owner is the creator of the idea that is eventually the object produced, then we have found a contradiction in Marx's premise that "an un-owned product is an alien power."³³⁴

Thus, an object is not the property of the laborer, and an object is not alien to the

331. Kohn and Schooler 1983, P. 90

332. Diaz-Guerrero 1967, P. 86

333. Marx Karl, P. 115-116

334. Ibid.

owner since the object is the owner's. The existence of patent and copyright laws that protect owners, and reprisals for plagiarism, should be of no surprise to the Marxist. The originator of ideas is the owner and the laborer voluntarily enters the production process at a very late stage in the life of the idea.

If such labor activity is not voluntary, then we are not discussing a free-labor market but an abusive use of man. If the originator of ideas is not man, as an individual, or a group, then where do ideas come from? Marx claims man's self-consciousness is objectified if and when man acts like "species" man: it is the product of man's mind which proves man is an "objective natural being."³³⁵ This said, and then who owns man's ideas? For it is not the idea from the mind of the laborer that is most often produced, it is the product of the person who invented the object. Therefore, Marx's definition of species man takes on a new characteristic: species man is really the inventor, which, unfortunately, still leaves the laborer between a rock and a hard place.

What we have shown in this section is that Marx's theory of alienation did not consider all forms of labor, all forms of capital and its formation, all forms of survival activities, nor discussed the consequences of the lack of survival options. His conceptualizations about labor and life, consciousness and man are biased against non-transforming, non-industrial labor. Marx's four aspects of alienation are shown to be physically impossible and it was shown that he erroneously assigned characteristics to labor under capitalism which must, of necessity, be present if man is to secure his survival successfully. Regardless of the century, the economic system, or the prevailing political philosophy of the day, man necessarily performs labor in a routine manner so not to survive in a haphazard manner.

4.5 Social Isolation

Social isolation is, "the sense of loneliness or exclusion in social relation."³³⁶ More specifically, when a person feels that He is not meaningfully connected to his

335. Tucker 1978, P. 115

336. Encyclopedia of Britannica

community through shared values, beliefs and practices or when he does not have meaningful social relationship with other his fellow beings, is a state of social isolation.

Social isolation refers to “the feeling of being segregated from one’s community.”³³⁷ It is from the community that meaning is constructed, and therefore social isolation will lead to powerlessness, meaninglessness, and normlessness. The very foundation of the self, even the very concept of the self, thinking patterns and language are all constructed through interaction with the community.) defines culture as “a system of meanings that exists, is mediated, and reproduced through individual, subjective actors”³³⁸ Since culture provides the framework from which meaning is created, “experiences are always contextual, immediately connected to the interpretation of the world around us.”³³⁹ Social-isolation, therefore, deprives the individual of this, social meaning structure, contributing to meaninglessness, normlessness, and powerlessness.

Siegfried Sassoon indicates his lack of belonging when he explains the origin of his name: “I am called Siegfried because my mother liked Wagner. And the only thing I have in common with orthodox Jews is that I do profoundly thank God I was born a man and not a woman. If I were a woman, I would be called Brünnhilde.”³⁴⁰ This naming illustrates his role as outsider, for he is neither Jew nor Gentile, a Jew with a thoroughly German name. He maintains this role throughout the novel, from his arrival at Craiglockhart: “Sassoon turned to look out of the window, hunching his shoulder against them all.”³⁴¹ He is the only patient of sound mind in a mental institution, as Rivers realizes early on: “He doesn’t sound as if he’s gibbering.”³⁴²

337. Kalekin-Fishman 1996, P. 97

338. Ulvinen (1998, P. 247

339. Ibid., P. 251

340. Hamid Sarfraz, Alienation: A Theoretical Overview, P. 46

341. Ibid., P. 47

342. Ibid., P. 49

Sassoon thinks of the army as probably the only place I have ever really belonged. When going into town, he feels out of place; “Sassoon hated everybody, giggling girls, portly middle-aged men, women whose eyes settled on his wound stripe like flies. Only the young soldier home on leave, staggering out of a pub, dazed and vacant eyed, escaped his disgust.”³⁴³

It is Rivers’s job to return Sassoon to the front, to reintegrate him into the army, and he does so by focusing on this identification:

“If you maintain your protest, you can expect to spend the remainder of the war in a state of Complete. Personal safety Sassoon shifted in his seat. I am not responsible for other people’s decisions.”³⁴⁴ “You don’t think you might find being safe while other people die rather difficult?”³⁴⁵ A flash of anger. “Nobody else in this stinking country seems to find it difficult. I expect I’ll just learn to live with it. Like everybody else”³⁴⁶

This is of course part of the reason why Sassoon ultimately returns to France. “His decision is helped by the spectral appearance of fallen comrades by his bedside, in particular Orme. The importance of identification and shared experiences is highlighted by the fact that Sassoon only relates this experience after Rivers discloses his experiences in the Solomon Islands, where Rivers had seen a soul being taken across the river by the dead.”³⁴⁷ When Rivers asks, “Do they look reproachful?” Sassoon replies: No. They just look puzzled. They can’t understand why I’m here.”³⁴⁸ The problem is that although Sassoon identifies with the military, he cannot fully

343. Hamid Sarfraz, *Alienation: A Theoretical Overview*, P. 47

344. *Ibid.* P. 143

345. *Ibid.* P. 147

346. *Ibid.* P. 187

347. *Ibid.* P. 188

348. *Ibid.* P. 112

condone the way the war is conducted, as his declaration makes clear. He is very critical of the war, for example where Rivers notes: "Taking unnecessary risks is one of the first signs of war neurosis."³⁴⁸ To this, Sassoon replies, "What is an 'unnecessary risk' anyway? The maddest thing I ever did was done under orders."³⁴⁹

Throughout her oeuvre, Barker "is insistent on exploring and recording how gendered experience is inevitably informed and shaped by the objective determinants of class position"³⁵⁰ The character of Billy Prior highlights some of the main issues of the text, throughout her composition, Barker "is insistent on exploring and recording how gendered experience is inevitably informed and shaped by the objective determinants of class position."³⁵¹ The character of Billy Prior highlights some of the main issues of the text, namely class and the immorality of the war. But his relationship with Rivers is different, as per Westman's notes:

"Sassoon associates with members of the aristocracy. Second Lieutenant Sassoon' soon becomes 'Siegfried' during his appointments with Rivers by contrast; 'Second-Lieutenant Prior' remains 'Mr Prior.'"³⁵²

This happens because 'Prior' is of a lower class and is not privy to the advantages available to the officer's class; Sassoon certainly receives preferential treatment because he is the only patient who is not deranged. Billy Prior comes to the reader's attention while he suffers from silence. Initially he writes on a notepad, but his speech later returns. When his parents visit, he loses the ability to speak once again, indicating his protest against the society in which he was raised as an extension of his hostility

349. Ibid. P. 117

350. KIRK J 1999, Recovered perspectives: gender, class, and memory in Pat Barker's writing. *Contemporary Literature*, P. 603.

351. KIRK J 1999, Recovered perspectives: gender, class, and memory in Pat Barker's writing. *Contemporary Literature*, P. 60

352. Westman K 2001, *Pat Barker's Regeneration*. New York, Continuum, P. 44

towards the war. Prior comes from a working-class background, but although he has risen beyond it to become an officer, it still provides him with many obstacles: “It’s made perfectly clear when you arrive that some people are more welcome than others. It helps if you’ve been to the right school. It helps if you hunt; it helps if your shirts are the right colour, which is a deep shade of khaki, by the way.”³⁵³ His position as outsider is sketched clearly in the context of his condition:

“Mute-ism seems to spring from a conflict between wanting to say something, and knowing that if you do say it the consequences will be disastrous. So you resolve it by making it physically impossible for yourself to speak. And for the private soldier the consequences of speaking his mind are always going to be far worse than they would be for an officer. What you tend to get in officers is stammering. And it’s not just silence. All the physical symptoms: paralysis, blindness, deafness. They’re all common in private soldiers and rare in officers.”³⁵⁴

Part of Prior’s problem is identification. He is “neither fish nor fowl”³⁵⁵, and cannot identify with the community of the working class or the upper class. Prior’s critique of the officer’s class is relentless, for instance: “Do you know, for the first time I realized that somewhere in the back of their tiny minds they really do believe the whole thing’s going to end in one big glorious cavalry charge.”³⁵⁶ He then quotes Tennyson’s poem about the infamous charge of the Light Brigade during the Crimean War: “Stormed at with shot and shell, boldly they rode and well, into the jaws of death, into the mouth of hell, and all. That, Rubbish.”³⁵⁷

353. Westman K 2001, *Pat Barker’s Regeneration*. New York, Continuum, P. 65

354. *Ibid.* P.96

355. *Ibid.* P. 15

356. *Ibid.* P. 66

357. *Ibid.* P. 66

Like Sassoon, Prior does not identify with the other inmates at Craiglockhart. Rivers asks: “Don’t you have any sympathy for anybody else?”³⁵⁸ To which Prior replies: “Are you suggesting I have any for myself?”³⁵⁹ His motivation for wanting to return to the front is also based on wanting to belong: “When all this is over, people who didn’t go to France, or didn’t do well in France people of my generation, I mean aren’t going to count for anything. This is the Club to end all Clubs.”³⁶⁰ However, the doctor’s report denies him this. He thus manifests social isolation in not being able to integrate with a particular community, but nevertheless retaining such a connection with it that he can be said to be alienated from it.

In addition, Prior seems incapable of identifying with civilians in general:

“You can’t talk to anybody here. Everybody’s either lost somebody, or knows somebody who has. They don’t want the truth. It’s like letters of condolence. ‘Dear Mrs Bloggs, Your son had the side of his head blown off by a shell and took five hours to die. We did manage to give him a decent Christian burial. Unfortunately that particular stretch of ground came under heavy bombardment the day after, so George has been back to see us five or six times since then’. They don’t want that he associates Sarah with the pleasure-seeking crowds and was quite coldly determined to get her. They owed him something, all of them, and she should pay. After having sex with her, he deliberately alienates her by adopting a public school accent, because she was only too clearly beginning to think that something had happened that mattered.”³⁶¹

Prior’s social isolation manifests in his relationship with Sarah, as Neal & Collas (2000: 97) remark:

358. Hamid Sarfraz, *Alienation: A Theoretical Overview*, P. 54

359. *Ibid.*, P. 54

360. *Ibid.*, P. 54-55

361. *Ibid.*, P. 228

“Emotional intimacy is both the prize and the penalty of deep involvement in a relationship with another person. It is a prize in the sense that it facilitates the sharing of the innermost parts of one’s life and establishes a framework for expressing and listening to each other’s thoughts and feelings, desires and doubts, joys and fears. Through emotional intimacy, individuals tend to each other’s needs and try to understand and accept the uniqueness of each personality involved. But emotional involvement also contains the ingredients of vulnerability and penetration of one’s ego boundaries. Difficulties and disappointment develop out of an inability of a spouse or a partner to go to the other person with a serious problem or to discuss such feelings as being depressed, nervous, or anxious.”³⁶²

Prior cannot share the innermost parts of his life, namely his experiences of the war, with her: “Somehow if she’d known the worst parts, she couldn’t have gone on being a haven for him. He needed her ignorance to hide in.”³⁶³ The war is thus a wedge between them, prohibiting emotional intimacy. Whereas the other patients at Craiglockhart have been initiated into the realities of the war, she is not. This implies that she can never identify with him properly.

Prior and Sassoon’s alienation from civilian society and from particular groups and classes is emblematic of a greater alienation from patriarchal society, as discussed earlier. Since norms are constructed within the framework of a society, normlessness and social isolation are inextricably linked.

In terms of the novel, although both aspects of alienation manifest, normlessness is emphasized through the critique of patriarchal society and masculine ideology, while social isolation serves to underscore this manifestation of alienation.

362. Ibid., P. 131

363. Ibid., P. 134

4.6 Self-Estrangement

Self estrangement probably most difficult to define, broadly, when the understanding that in one way or when another individual is out of touch with himself is a state of self-estrangement. “When a person experiences social alienation they may deny their own personal interests and desires in order to satisfy demands places by others or by social norms.”³⁶⁴ Self-estrangement is an idea spoken about by Karl Marx in his Economic and Philosophical Manuscripts of 1844 as well as in Das Kapital and it comprises a part of Marx's theory of alienation. This is where a person is first alienated from the products of labour alienation from the things that we buy in stores or produce in factories or offices. A person might then be alienated from the process of work, which is an alienation from creativity. Following this, self-estrangement can be defined when a person may feel alienated from themselves as a result of these previous two circumstances. Additionally a person may come to feel alienated from others and society as a whole.

Self-estrangement is “the psychological state of denying one’s own interests of seeking out extrinsically satisfying, rather than intrinsically satisfying, activities”³⁶⁵, omit self-estrangement from their discussion, for two reasons. First, they argue that self-estrangement is derived from the other forms of alienation. Secondly, they refrain from discussing the fifth dimension “in part from the conceptual difficulty of specifying the nature of the ‘self’ from which one may be estranged.”³⁶⁶ As Geyer: contends: “The age-old and, for many, frustrating question ‘Who am I?’ cannot be answered anymore, although many still try; or rather, it should be answered differently from one day to the next and especially from one context to another.”³⁶⁷ This article follows Neal & Collas’s approach in omitting Seeman’s final dimension of alienation. However, they are between related in either way. As per Faunce, they might frame a

365. Diaz-Guerrero 1967, P. 88

366. Marx Karl, ‘The Economic and Philosophical Manuscripts of 1844’

367. .Kalekin-Fishman 1998, P. 97, Neal & Collas 2000, P. 22

causal chain in which at least one sort of distance will generally create another. The blend of frailty, pointlessness, and normlessness is probably going to bring about segregation: “Individuals who have little command over the variables that influence the accomplishment of, a muddled about objective what the objective ought to be, and who feel that anything that the objective is it can't be accomplished through endorsed implies habitually answer by setting a low worth upon accomplishment of that objective and are thus estranged from a general public where it is commonly profoundly esteemed.”³⁶⁸

From persuasive point of view, the disappointment of fundamental requirements might bring about estrangement. For instance, “dissatisfaction of need for belongingness might prompt social confinement while disappointment of need assessment might end in sensation of normlessness. Social-impact speculations likewise support the possibility that shortfall of two essential social impacts regulating and instructive may decide seclusion and normlessness types of estrangement individually. In the system of dynamic detached condition typology, the things used to gauge perspectives on life can likewise be deciphered regarding estrangement.”³⁶⁹ Every one of the variations, with the exception of social alienation, address different sub-disorders of latency while movement can be deciphered concerning social alienation Melvin Seeman created distance as a peculiarity in which the individual sees himself as: unfit to control socio-political occasions happening around him; hazy about his convictions either translations or standards and the world around, incapable to simply decide, and in this way incapable to foresee outcomes of his own way of behaving; “confronting disjunction between his own objectives and socially supported means to achieve those objectives; not the same as others and the standardizing framework in the general public, consequently isolated from others and the general public at large; and, as a result, alienated from himself.”³⁷⁰

368. Ibid, P. 23

369. Faunce 1981, P. 135

370. Guyer, P. (Ed.). (1998). Kant's Groundwork of the Metaphysics of Morals

The former conversation surveys hypothetical improvement in conceptualization of estrangement. The early religious utilization of the idea indicates distance as a condition of division from the God and estrangement from the actual world was obvious way of behaving. The German optimistic perspective was familiar about one more viewpoint with the thought. Alienation was impoverished down in terms of an impetus to change in friendly request. "Early Common agreement scholars like Grotius, Hobbes, Locke, and particularly Rousseau upheld this rendition."³⁷¹ Hegel, much impacted by German optimistic way of thinking in his idea, attempted to put the idea as logical equipment to society. He saw estrangement as a result of social disturbance. Marx likewise advanced a similar view yet he saw private enterprise as a great component to the beginning of distance. To him non-satiation of person's characteristic requirements might prompt alienation from work, from the item, from the individual laborers and even from himself.

In different works people get estranged. As opposed to Marx, Weber saw free enterprise as a solution for estrangement. The previous conversation audits hypothetical improvement in estrangement. The early religious utilization of the idea signifies distance as a condition of partition from the God and estrangement from the actual world was obvious way of behaving. The German Optimistic way of thinking acquainted another aspect with the idea. Estrangement was examined as far as an impetus to change in friendly request.

Early Common agreement scholars like Grotius, Hobbes, Locke, and particularly Rousseau upheld this variant. Hegel, much affected by German Optimistic Way of thinking in his idea, attempted to put the idea as logical apparatus to society. He saw distance as an outcome of social disturbance. Marx likewise advanced a similar view however he saw private enterprise as an excellent component to the beginning of estrangement. To him non-satiation of person's inborn requirements might prompt alienation from work, from the item, from the individual laborers and even from himself. In different works people get estranged. As opposed to Marx, Weber saw

371. Diaz-Guerrero 1973, P. 199-203

private enterprise as a solution for estrangement. Conditions increment individual sensations of normlessness.

Melvin Seeman explained the idea of distance by fracture of the peculiarity into six variations named weakness, normlessness, futility, self-alienation, social disengagement, and social alienation. His scientific plan gives a model to understanding the beginning of estrangement by unequivocally characterizing its variations and recognizing them based on factors which cause these sentiments. He has consolidated different speculations given by his ancestors, to make sense of his typology of distance. There is an extraordinary requirement for distinguishing proof of variables behind people's feeling of estrangement to uncover elements to under-use of human potential which thusly influences human turn of events. Seeman's model might be a practical plan of examination for the comprehension of this possibly heartbreaking or praising socio-mental predicament of people called alienation.

Melvin Seeman's parts of estrangement manifest in different ways. Chiefly, the weakness of people trapped in the conflict and the general public that energizes it overwhelms the account, and these perspectives manifest specifically through Waterways' speculation that war anxiety is attached with frailty. Pointlessness is attached to weakness in that the targets and techniques for the conflict have been clouded, and the characters can't relate to the defenses for the conflict as engendered by government officials and administrators.

As far as addressing existing standards in regards to manliness, normlessness likewise assumes a significant part in the novel, explicitly as men are undermined by their encounters down and dirty. Social disengagement with regards to class and the regular citizen/fighter differentiation likewise assumes a part, frequently underlining persistence investigate of manly standards and a definitive penance requested from the troopers by an apparently unconcerned society. Since feebleness appears to start war depression and pointlessness is continually highlighted specifically in Sassoon's analysis of the argument.

Chapter – 5 Guru Nanak Philosophies: Cohesive Prospects for De-alienation (Elimination of Alienation)

From the philosophical viewpoint, alienation is defined as is a tendency which separate one individual from other fellow beings, “alienation is a form of estrangement that deprives an individual of all relations with fellow human.”³⁷² In this chapter we shall try to comprehend and analyze this chapter comprehensively contextually under these four parameters. Alienation is separation from the absolute according to the Guru Nanak philosophy as per the previous analysis and on that basis we try to understand the cohesive prospects of de-alienation or elimination of alienation. In unity, alienation takes the position of individuality (loneliness), negating the reality of unity. Thus, alienation represents the nature of individuality that separates an object from the subject, means from the correlations.

This idea of alienation has been discussed very comprehensively by various philosophers like Hegel, Marx, however, Marx says under the religious context is to be the refuge of the alienated human who finds no solace in the social order, and he instantly embraced the theory of religion as alienation, “religion Marx argued, mythically justifies a essential social nuisance. Far from constituting the essence of human alienation, the need for religion implies a tacit protest against the existing, dehumanizing conditions of society.”³⁷³ This means the general tendency of alienation to separate something from the unity. According to both of Marx and Hegel: “Alienation is always basically a self-alienation, however, to be alienated is to be isolated from one’s own essence of nature, it is to be forced to lead a life in which nature has no opportunity to be fulfilled or actualized. In this way the experience of alienation involves a sense of a self worth and an absence of meaning in one’s life. Alienation in this sense is not fundamentally a matter of whether your conscious desires are satisfied, how you experience your life, but instead of whether your life objectively actualizes your nature, especially your life with others as social being on

372. Srinivas k, P. 7

373. Mircea Eliade, P. 238

the basis of determinates course of historical development.”³⁷⁴ As Hegel believes an individual attains supreme satisfaction only in the state of self-consciousness. Hence this statement reflects the contextual unity of self-consciousness between human beings; the cohesiveness is not realized by the beings concerned as they are in the mode of self-consciousness. Torrance states, “Thus others are neither able nor willing to grant recognition, simply by the fact that they are others. But yet again all are equally desirous of recognition since each can treat other only as a conscious object of his need as a mirror of his ego, and not as a self-conscious being in his own right, a subject and the general desire for recognition turn into an all round struggle for recognition.”³⁷⁵

Alienation is problem of the ego consciousness which rejects the otherness or utilized the other for its own requirements. The totality of being get individualized the fundamental aspect of alienation. The basic aspect of alienation, however, is when an individual feels that his substance lies something outside of him. Hegel sees alienation as an unavoidable part of spirit to become actually what is potentially important, because overcoming this stage makes clear the absolute in totality. Hegel states, “this world is however a spiritual entity, it is in itself the interfusion of being and individuality; its existence is the pursuit of self-consciousness, but it is an also an alien reality already presents and given a reality which has a being of its own and in which does not recognize itself.”³⁷⁶

Thus the meaning of alienation is separation from the reality and the individualization of a person from the social reality. The course of alienation, in its easy expression is the inability to see the reality as a totality; this is actually more concerned to our cognition, consciousness. At that phase the self-consciousness is attracts by the self activity only, where the mind strives to satisfy himself, therefore he will be in trouble all around and struggle for the recognition, and here the consciousness misjudges the

374. Ted Honderich, *The Oxford Companion to Philosophy*, P. 22

375. John Torrance, *Estrangement, Alienation and Exploitation*, P. 24

376. Miller A. V., P. 294

unity of beings, thus the fundamental causes of alienation. As per the Hegel's consideration the absolute spirit as God where the universal and the particular becomes unite, because of the self-conscious nature, an individual keeps the idea of alienation in mind and tries to distance himself from the idea of God. Thus in order to eliminate alienation, one has to attain the idea of absolute spirit. "The universal in religion is God, the particular is the human mind which is alienated to God, Hegel has his view that alienation of the human mind from God appears as sin and misery."³⁷⁷

Hence an individual mind has to shun out all of his egotistic pursuits and realize the universal mind which lies in its inner core. Therefore, this is the only way to become one with other, become united, more cohesive and the best to eliminate the complex social issue of alienation. Hegel actually perceives Christianity as a religion, which tries to unite humans with the idea of God, therefore, "in Christianity the reconciliation or the unity between humans and God can be seen according to Hegel in the doctrine of incarnation."³⁷⁸ The unison is through Church, which is a social institution that assists to eliminate alienation.

Holistically, Hegel considers a system that means a reality is totality and every component is inevitably related to the universal composition, in addition every finite object is included in the finite, thus for Hegel every, this phenomena is enormously idealistic, therefore, consciousness paves the way for the realization of this thought. When human mind realizes of the separation from the infinite, that portrays self consciousness, therefore, whenever the mind perceives the inclusion of finite with the infinite, the absolute consciousness is accomplished. Absolute consciousness includes contradiction, negation and opposition; however, all these make a system active and leads to the higher level of knowledge.

This fundamental idea of, "True is totality"³⁷⁹, represent the reality in a way that

377. Nirmala Devi B., Op. cit., P. 128

378. Ibid., P. 137

379. Miller A. V., P. 11

human mind is not the fountainhead itself, in fact for itself. This very concept also reflects that self consciousness acquires gratification in others, this signifies that coherence and harmony remains intact at the stage of self consciousness, this is the wonderful phase of absolute harmony regardless of We and I all oneness, and this phenomena is call absolute consciousness. Thus, here self consciousness develops through dialectical method to achieve absolute consciousness. Philosophically, human being is not an absolute independent entity, but the culmination of absolute consciousness is possible only through mutual dependence. But this consciousness is completely lacking in human self consciousness.

Thus, every concept at this level is incomprehensible and incomplete. Hegel discovers the technique to surmount this dilemma logically. He realizes the self consciousness sees the positive nature of others through the logic at the higher level. Hegel states that, “now that self consciousness is a reason, its hitherto negative relation to otherness turns round into a positive relation.”³⁸⁰ He identifies reason as the firmness of consciousness that reflects the reality. According to Hegel, “Reason sanctions the truth of other certainty, that there is for me, or in that I am object and essence to myself, I am only so by drawing back from the other altogether, and taking my place as veracity beside it.”³⁸¹

On the phenomena of self consciousness, Hegel says reason plays a crucial role, he analyzes various types of reasons owing to confirm as reason is set to ascertain the truth. To further of his assessment of reason, which is the observation of the nature, in observation the creature, reason continually makes use of the category of end and intention. Therefore, reason holds the key to find the truth through the dialectical method. All through the human history, one can find the movement of reason, thus, reason acts as the lever of change from levels of self consciousness to the absolute consciousness. There every motion is performed for the righteousness of everyone. Here Hegel states that, “Welfare has no independent validity as the embodiment of a

380. Ibid., P. 140

381. Ibid., P. 141

single particular will but only as universal welfare and essentially as universal in principle.”³⁸²

Guru Nanak philosophy and Hegelian comprehend the concept of self consciousness and absolute consciousness in an analogous manner. They are of the opinion that consciousness is in process and ends in absolute consciousness. The problem of ‘Haumein’ (ego) in the Nanak’s conception and the concept of alienation in Hegelian philosophy portray the character of absolutely isolated persons in the society. In the both philosophies this relocation from self consciousness to the absolute consciousness is the basis of de-alienation or overcoming the alienation

In addition of that, to comprehend the nature of relationship between two entities which seem to be similar in perception and appear to be different in nature. The totality represents the absolute reality is accepted as unchangeable, where as particular represents the reality which is finite and changeable. In philosophy, the absolute reality is accepted as unchangeable and infinite, and whatever is changeable and finite is considered as unreal and secondary. In this antonymous reality, the totality excludes the relevance of the parts, and this is the one way of comprehending the nature of realism. At the contrast of the above concept, few trends in philosophy identify realism as the unification of the totality and the parts, over here the totality comprises the parts. Guru Nanak philosophy and the Hegelian, advance the concept of inclusion or unification as the way of realism. According to both of these, each part is incorporated in the totality; therefore, parts are legitimate entities in connection with the totality.

Guru Nanak’s conception advances the idea of totality that comprises every element of the universe in a composition, therefore, totality believes to consider as whole, which shows the nature of cohesion. There are some Indian spiritual traditions have a negative approach towards the concept of totality, as they attempt to construct reality through exclusion of elements from the totality. Thus, in their structure of reality, the total (perfect) is partial, owing to the exclusion of some parts. Guru Nanak on the

382. Hegel’s Philosophy of Right, P. 87

other side considers reality as a totality in which nothing is excluded or separate, therefore, he is completely against the conception of duality or any sort of polarization. In sooth, Guru Nanak accepts the reality of the absolute as well as the particular and considers their coherence as the utmost reality. Thus, this states that the conception of reality is the dynamic characteristic of the Nana's philosophy, because the inclusivity is the relation of different aspects of the realism thereon.

As we have discussed comprehensively too in the previous chapter that Guru Nanak accepts the concept of monotheism to manifests the unity of reality, the oneness of reality signifies the unity of different parts. In this sense, one can easily concludes that Nanak's philosophy can be termed as the absolute philosophy. The meaning of the totality here represents the nature which is coherent and inclusive; it shows the concept of unity or the oneness of many. Guru Nanak identifies the concept of God as the keystone of all entities and the permanent nature of God manifests itself in the world phenomenon. In addition the metaphysical nature of God exists as a universal idea impervious by the creative process.

The concept of totality (de-alienation) emerges from the conception of immanent nature of God because in the process of creation, all individual objects become the clear expression of the concept of God inevitably. As in so far, these individual objects are not autonomous as they are the expressions and their existence is possible only through the concept of God, because the different views of formation is the art work realism. The individual objects, therefore, are not apart from the reality but the clear vindication of it. Therefore, in the Guru Nanak's conception, the idea of God stands identical to the concept of totality. In the concept of totality, the one becomes many. The same process occurs in the Nanak's philosophy too, where as God is the creator of all the objects of reality:

“By His order there is creation, and by His order, Absorption in Himself,

The occupations of His and law are according to His order,

By His order there are the varied phrases of nature,

Having created, He beholdeth His own greatness,

Now God is contained in all things”³⁸³

God as per the perception of Guru Nanak, the concept of God is in the components which are perceptible through the senses. Therefore the realization of the idea of God is fulfilled only through the inclusion of the components. Here, however, the concept of God exists as the totality of the reality.

Guru Nanak’s philosophy and the concept of ‘Ik’, onkar’ (the one) advances the idea of totality, expresses the unity, which shows the oneness of God, there is one God and this is the key characteristic of his philosophy.

Moreover, further also we can also, say here that the concept of God assumes its different forms to become many or the totality is in the process of creation where the ‘totality’ is involved into the different components, as Sher Singh states, “same God is one and the many, the many aspects of the idea of God are not the primitive polytheism, whether the idea of God be the subject of many or the predicate of it, the copula and the idea of God must remain singular.

The primal being when takes the form of becoming, does so and becomes many. But for the true eye, even the many is one when many is known as ‘Anek’. He is one (Ik Onkar), becomes many gain.”³⁸⁴

The issue of contrast between the concept of God and the world view is settled only when is stated that one becomes many. God manifests itself into various forms or the manifestation of one. Thus, when someone experiences the movement of the components, then it is the clear indication that the parts are not different from the totality.

Epistemologically, Guru Nanak states that the reality can be conceived only through the knowledge of the components and through the realization that the components are not separate entities apart from the totality:

383. Macauliffe, The Sikh Religion-Vol. 1, P. 241

384. Sher Singh, Philosophy of Sikhism, P. 231

“He is not born, neither doth He die;

He playeth His own parts

Things visible and invisible, which come and go

The whole creation is supported by the commander

And He Himself is contained in everything.”³⁸⁵

If the concept of God is involved in every objects of its creation, there can be no alienation of parts or components from the concept of God or there can be no separation of an entity from the totality of reality. If an object is said to be alienated or separated from the whole of reality, it means such an idea is against the spirit of totality. Though, Guru Nanak’s conception God exists as the essence of every progression. The concept of absolute here has completely in cohesion with the idea God. Guru Nanak believes the God and the material world are having rather distinct characteristics, but the material world is acknowledged as an expansion of the idea of God:

“All places belong to the supreme being;

Creatures have different names according, where God places them.

God extends Himself in endless waves.”³⁸⁶

Thus, the significance of the totality becomes evident here when it is said that every place belongs to God and the concept of God extends itself into every object. Therefore, an object, when someone realizes to be a part of the whole, then the essence of the totality becomes clearer; hence Guru Nanak says this as a movement in the consciousness, apparently from the self consciousness to the absolute consciousness. If any individual is at the level of self consciousness and denies the

385. Macauliffe, The Sikh Religion-Vol. 1, P. 241

386. Ibid., P. 241

idea of unity of all and tries to part ways from the coherent idea because of the individuated consciousness. The Sikh doctrine calls this state as a 'Manmukh' (self-consciousness); this signifies the negative relationship with the concept of the totality (de-alienation). Any individual, however, can overcome this state of perplexity with the best attainment of absolute consciousness where-ever the inevitable correlation between them is best realized, therefore, Guru Nanak discovers the reality to be the best harmony of the totality of the objects comprising the concept of God.

Theologically understanding the concept of alienation; the relation between the God and the material world is well defined in the ingenious way in the Guru Nanak philosophy, therefore he holds the view that God evolves as world and the reality can be comprehended only through the affinity of the concept of God and the universe. As previously it has been said the concept of God stands the totality of the reality, therefore, the expression of the parts also lies in the meaning of the whole in the sense that part has no separate essence apart from the totality; therefore this sense of thought is a state of de-alienation or the state of totality. The concept of God here disseminates the totality of the reality or oneness, or coherent without any separation or alienation from its being, therefore the parts ought to be its developments and that signifies the parts stand for the world objects. The conception of part (element) represents the objects which are the indications of the idea of one God, therefore, the material world is an apparent outlook of the concept of God and the elements which are comprised in the universe are parts as been said:

“The one God is in every place

He Himself acteth in His own parts.”³⁸⁷

The verse suggests that the parts are nothing but the reflection of the concept of God. Thus, the part is the material object, however a finite entity and dynamism is the nature of the part owing to the dynamic process of the material world. Each and every aspect of the reality aspires to reach the higher stage of the reality. Guru Nanak

387. Ibid., P. 236

envisages this formation as the free rein play of God, therefore it is dynamic, where as the concept of God is connected with the apathetic or permanence. Guru's philosophy believes in the concept of the unity of vicissitude with constant in the sense that the universal reality demonstrates the existence of the concept of God through the aspects of dynamic thought and vision.

As per the Guru Nanak beliefs, there is very profound correlation between the parts and totality, however totality as we are epistemologically trying to understand the concept of de-alienation. Thus, Guru Nanak identifies the totality is the ultimate reality and parts have no independent essence as they reveal from the whole and are the revelation of the existence of the totality. As per this belief God is like a tree and the material world is like the branches. Hence, likewise the relationship coexists in between the totality and parts; "thou the ocean, we are like fishes disporting thee."³⁸⁸ The term ocean here stands to express the concept of totality and the term fish expresses the concept of parts, therefore the totality and parts are inextricably associated in Guru Nanak's philosophy.

In another way the connection of totality and parts in the Hegel philosophy as considerably he is misinterpreted philosopher in many aspects. He has been philosopher of having extreme vision of the metaphysics and deals objects lying beyond the empirical realm or the absolute concept that is beyond the comprehension of any ordinary individual. He also has been misunderstood as an idiosyncratic thinker, who thinks that history exists only in someone's consciousness. He also has been misunderstood as a rationalist, who attempts to philosophize apriori that means reasoning or knowledge which proceeds from theoretical deduction rather than from observation or empirical. Actually these different notions deny the significance of the world phenomena systematically and give least importance to it. The analysis on Hegel bears out that his metaphysics comprises material world and spirituality, therefore, it is not subjectivism (idiosyncratic) but objective idealism.

388. Gurbachan Singh Talib, *Guru Nanak Philosophy and His Vision*, P. 36

Hegel learnt the process of reality on the basis of experience; hence he formulated the philosophy of absolute. He puts up all these applications to manifest the reality, which is derived in any of the philosophy, has been inevitably associated with each object that exists in nature, there his basic aim is to reveal that the totality and parts are inseparable and that the reality is the unity of both of these. Next in the passage we ought to analyze these both entities to further comprehend it more. The term totality in general represents the whole phenomenon that denotes various components of finite and is volatile not fixed in their nature that suggests the totality is an ever active and dynamic phenomenon.

Hegel uses the term totality to portray the concept thereon and states, “The bud disappears in the bursting forth of the blossom and one must say that the former is refuted by the later; similarly, when the fruit appears, the blossom is shown up in its turn as a false manifestation of the plant, and the fruit now emerges as the truth, instead. These forms are not just distinguished from one another; they also supplant one another as mutually incompatible. Yet at the same time their fluid nature makes them moments of an organic unity in which they not only do not conflict, but in which each is as necessary the other; and this mutual necessity alone constitute the life of the totality.”³⁸⁹ The totality here Hegel tries to say is not without the parts but the parts make the completion for the totality.

Hegel’s concept of absolute is identical to the term totality and when the totality is capitalized; it ought to refer the thorough or complete whole of the absolute, therefore, Hegel narrates more frequently of the absolute than of the totality. He recognizes the aspects of perpetuity and transitory within human historical experiences. The wholeness in history for him is the complete expression of the absolute. Thus, he surmounts the ontological difference between the absolute and its finite expressions; therefore, he realizes the absolute as the totality of the reality. He views the absolute as its entirety that present, and it is not something over the objects, behind them or beside them, and in support of this viewpoint, “the Hegelian absolute is not realized in the

389. Miller A.V., Op., cit., P. 2

super mundane consciousness, not in a timeless comprehensive vision, but in creative activities and products of the artist, the faith and worship of the religious person, and the systematic work of the philosopher.”³⁹⁰

The term God as Hegel uses to denote the word absolute, “Hegel conceives of God or the absolute as an activity which, even though eternal and necessary exhibits its essential nature in human history.”³⁹¹ This means God is the totality of the reality and all the infinite expressions are from the concept of God, in addition, in another way the idea of God is considered as the idea of the totality in the Hegelian philosophy and totality with parts, that totality and parts are inevitably correlated. Hence, the concept of absolute, according to Hegel is the manifestation of the reality in totality which is not something beyond the human understanding.

By this means the accomplishment of the totality or the absolute through the affirmation of the parts so that parts can have a positive ambience with the absolute or the absolute includes every particular object of nature, therefore, parts ventures the nature of the totality, hence if the absolute extends that does not have any separate entity from that of the parts, rather it rounds in a mutual understanding with the parts.

The classical thinkers do not recognize the totality with any of its parts, not even with parts that think the totality. Though, Hegel believes that the true is the totality that comprises every one of its parts. The progression of consciousness Hegel recognizes from the self consciousness to the absolute consciousness where the spirit is considered to proceed from subjectivity to the objectivity where the subjective consciousness depicts the self consciousness and the objective reality show the entire nature of the material world as coexisted to the concept of the absolute. The absolute is the unity of the both subjectivity and objectivity argues Hegel. This means the explicit truth is a relation between the subject and the object, moreover he also demonstrates the concept of God is not a transcendental entity that has no relation with

390. Rosen Stanley, Hegel, An Introduction to the Science of Wisdom, P. 33

391. Findlay J.N., Op., cit., P. 20

the nature of the material world but is involved in all finite expressions which are objective in nature.

It is however, important to emphasize the fact that Hegel is not a subjectivist; he never postulated that objects are simply the product of illusion or conceptualization and believes that to be and to think co-exist, he senses an identity within antithesis. “Absolute is the formation process of subjects and objects. If we begin our scientific investigation by disregarding subjectivity, or by dedicating ourselves to the effort to objectify it then we shall never understand subjectivity or objectivity and the whole or absolute will be forever denied to us.”³⁹² Hegel rejects the idea of division of the totality and its parts, because the totality rejects the reality of the material world as unneeded.

Actually for Hegel both are equally necessary to identifies the absolute, “the relation of the two is for is a relation of necessary being to the unnecessary, therefore, the latter has to be set aside; but since for it both are equally important and contradictory.”³⁹³ This is the idea of the totality of de-alienation in which nothing is misplaced as unnecessary. In another way it can be entitled as absoluteness and this act of absoluteness is now suitably preferred by Hegelian as an act which foresees the comprehensive and acceptable understanding between the resolute and the uncertain, the universal and exceptional, the necessary and unnecessary. Hence, Hegel comes to the conclusion that the totality is the unity of the resolute and the uncertain. In philosophy, the expression, part is used as an element of the supreme reality or the infinite being, thus it has been discussed before too that totality is infinite and eternal. It is, thus apparent that the parts are uncertain and finite. Hegel though finds parts with the totality as the unity of the opposites. The inconstant objects are the phenomena of the material world as these (parts) are the finite yet necessary expositions of the conception of God.

392. Rosen Stanley, Op., cit., P. 42

393. Miller A.V., Op., cit., P. 127

Whole of the universe is forever in the dynamic mode of flux, therefore the objects of the material world reciprocate the same fashion of transmutation and this phenomenon of change in general can be labeled as the component of the infinite as long as the transition accepts the expression of the infinite being in the finite objects of the reality. Thus, Hegel admits the reality of the parts in relation to the totality, though the parts requires the totality and the totality requires parts, provided that both are essentially united, unlike this concept cannot function in the absolute magnitude. The part has the tendency of metamorphosis owing to the evolution of the material world. The parts are also in the process of development as the part of the universe, because it has the tendency of the imperfection, as it is in the very process of perfection. Hence the attribute of the totality and the parts are diverse and are essentially interrelated. Hegel believes that there is uniqueness in the difference between the totality and the parts; therefore, parts are inextricable from the concept of God seeing as parts are the finite expressions of God.

The concept of the totality is a hypothetical consciousness; this means it is a form of all classes, therefore, and the concept of the totality is a universal phenomenon. This concept cannot uphold without the parts. He speaks of the dialectical method to manifest that each of them requires other in the sense that the totality exists only in the relation to its parts and parts exist only in the relation to the whole, the parts and the totality are united considering the concept of absolute in this way. Certainly, Guru Nanak and Hegelian philosophy are absolutely identical in their approaches as both the philosophical perspectives maintains that the concept of God exists in the totality of reality and the parts are the finite expressions of the idea of God.

Therefore, the unity of the whole and the parts includes both the metaphysical as well as the permanent nature of the concept of God. Hence, Hegelian believes, the absolute is in the unity of subject and object and Guru Nanak believes, God is both transcendent and immanent, therefore both of these approaches admits the reality of the world in relation to the concept of God and consider the unity as the conceptual enlightenment that is interrelated through the objects of the material world in relation to the concept of God. The best coherence among the parts is the absolute concept of the totality, the right state of de-alienation. Guru Nanak also initiated the different

social traditions for the best social harmony also, whom we are going to discuss further in detail.

5.1 Diversity in Unity

Diversity is universal in nature. It works in nature; it works in the world. We may call it a law of nature and a law of life. Plants and animals diversify to evolve and flourish; they perish if they don't. Diversity manifests in the evolution of stars and lands and their structures, which vary millions of times in size, just as it does in the evolution of cells and biological particles in the human body. The law of diversity applies to religions, too. Diverse religions originate out of human ecology of diversity. They are best suited to survive when they keep pace with human evolution and human ecology.

The Creator has not shaped all his creations the same. He has given a distinct composition to all entities of the cosmos, from the least quantum particle to the mightiest galaxy, assigning each its own orbit, its own energy, and its own life cycle. This was the cosmic vision (Hukam) of the Infinite wisdom (Ek Onkar) clearly articulated in Guru Nanak's Verses. The Creator's vision of diversity, thus, materializes in the distinctiveness of all individuals. The Scripture underscores this multiplicity in the following verses of Guru Amar Das says:

“You (the Creator) created the world with its variety;

By the Hukam (schema, order) of Your Command,

it comes, goes, and merges again in You.”³⁹⁴

“By His Hukam, there are so many colors and forms.”³⁹⁵

By His Hukam, they become tiny or huge.”³⁹⁶

394. Adi Granth, P. 947

395. Ibid., P. 277

396. Ibid., P. 962

The material world is myriad, so are our religions, our cultures, social systems and traditions just as we discussed the concept of parts and totality. They all gather strength from diversity, serving as invaluable components within the Creator's order. Guru Nanak philosophy underpins the Creator's power to enable people to assume diverse identities and to devise diverse identities of the Divine. Guru Nanak addresses God in the following verse, bowing in utter humility to His infinite power, which manifests in natural and divine diversity:

“Nanak places his head on the feet of all people.

I am a sacrifice to your names,

As many as there are, O God.”³⁹⁷

The account of the multiethnic world lies in the history of religion itself. Religions came into being for one rationale: “to answer the call of people on this earth. The call originated from the creation itself, and it originated mainly as an expression of natural human tendencies.”³⁹⁸ The first human tendency is to conform to a worldly discipline; religion is one such discipline that people has been conforming to since the beginning of history. Religion is a human construct by which people have related to the Divine, and continue to do so, through the medium of cultural practices, which vary from nation to nation, land to land. Discovered by a founder and promoted by followers, religion often gets covered over time with diverse rituals and rules; periodically, it needs to be cleaned up, and that often leads to the birth of a new religion or a reformed version of the same religion. This is an evolutionary process that all major religions Judaism, Christianity, Islam, Hinduism, Buddhism, and Sikhism have gone through. Initially, all religions promoted spirituality, meaning a practical understanding and practice of a relationship between a human being and the Supreme Being. Then in the course of time, they evolved into more complex forms in response to the needs and desires of the followers.

397. Ibid., 1168

398. Harbans Lal, ‘Power of Present in Shaping our Self-Image’, From Both sides of the Ocean, P. 35,

The multifarious geographical locations and devotees, belonged to heterogeneous socio-cultural backgrounds, and confronted challenges not experienced previously by earlier followers. Ultimately, differences in cultures and traditions gave rise to diversity in religious practices. Perhaps the universal need of religion experienced by the followers of Sikh doctrine is not unlike from that experienced by people of other religions. Therefore the first time Guru Nanak brings under focus the universal belief in spirituality in the sense that human beings and the Creative Soul, the eternal being (Karta Purakh), are firmly associated by the creation-Creator bond. Human beings need to learn and experience this relationship. Thus, the Sikh Scripture concentrates on the human need to seek a religious education to learn the affiliation between the human soul and the Creator. Guru Nanak, for instance states in the following verses:

“The Guru-oriented people train their minds to contemplate God, the Cosmic Soul.”³⁹⁹

“The body is a mansion, a temple,

A home of the Creator, the Eternal being (Karta Purakh),

That has infused His Infinite Light into it.”⁴⁰⁰

With an emerging technologies resulting money-oriented abundance, our experience with the culture of illusions is increasing. Every moment of our waking hours we witness the fantasy world of mega accomplishments of modern materialism. The market-driven mass media culture makes us forget the real purpose of this life, disabling us to remember who we are and where we are heading. We define ourselves by our appearances; we seek satisfaction by looking in the mirror at our designer clothes, our celebrity turbans, our exteriors. We are mesmerized by the fabricated image of an illusionary person, and that image becomes our reality. In other words, we become the form, the exterior, the thing. Hence, materialism, producing images of a

399. Adi Granth, P. 18

400. Adi Granth, P. 1256

material world, distracts us, controls us, and keeps us from knowing the Eternal being. Thus, Guru Nanak bemoans the futility of ethnic, selfish, or narcissistic approaches in the following verses:

“The strife of this world is evil; the world is consumed with it. Without God's Name, life is worthless. People are being destroyed by doubt. One who recognizes that all spiritual paths lead to the One shall be emancipated. One who speaks lies shall fall into hell and burn. In the whole world, the most blessed and sanctified are those who remain absorbed in Truth. One who eliminates selfishness and conceit is redeemed in the Court of the God”⁴⁰¹

In addition, Guru Nanak continues to underscore the problem of religious conflicts caused by human selfishness in promoting one’s own sectarian viewpoint of spirituality and religion. He says:

“There is only One God and Master,
But there are two paths claimed,
By which conflict increases.”⁴⁰²

Hence, the objective of faith for people ought to be spirituality, which does not threaten ethnicity or diversity, in fact to preserve the diversity or totality, the presence of diversity in religion strengthen religious cooperation and faith in spiritual values of the new order of the society. Spirituality is the soul of religious cooperation, distinct from religious ethnicity. It transcends all boundaries of ethnic religions. Although contemporary religious thoughts should continue to be divisive, it would be our common failure in translating our articulated belief into the divine dimension of human nature, which is to seek the Truth.

Thus Guru Nanak reveals this aspect in his subsequent verses:

401. Ibid., 142

402. Ibid., P. 688

“There is only one principle of Dharma;

Everyone must seeketh the Truth.”⁴⁰³

We have a propensity to profile people in terms of tribes, cultures, castes, religions, economic and social classes, genders, ages, political territory, ethnic groups, and family lineage. And then we ascribe to them certain characteristics based on how we perceive ourselves as opposed to them. This habit of profiling, labeling or defining others in contrast to us is the basic cause of adversarial hostility of separation. It enables religious extremism to take hold of innocent devotees of the faith. Fundamentalist can then magnify the world’s scriptural lights through prisms of their own designs. They can first claim and then practice uniqueness of their faith and consider conversions of others to their beliefs as part of their religious fervor. Finally, fanaticism begins to serve as an enemy, or division of peace and a basis of distraction and factionalism between nations, peoples, and families. That results in the destruction of the human spirit and the world order.

Guru Nanak initiated his philosophical narration with his Supreme Sermon in ‘Japuji Sahib’ with the ‘Mul’ Mantra’s symbolic expression one (Ek) meaning the undivided essential Reality signifies totality, the One that permeates through all creation and may be understood as a single entity. Thus, here one (Ek) is followed by the symbol form (Onkar), meaning the expression in creation that includes all worlds and all humanity with one soul residing in them. The soul is defined here as the manifested expansion of the One. Hence, the whole creation is considered as one or totality

The Gurus made every effort to pull down the wall that was erected between religious interfaith. Guru Nanak was the first prophet who founded the tradition of interfaith discourse in the Asian continent. He did so by the discourse with his counterparts and the people from the different walks as village folks, school teachers, and leaders of religious preachers. His conversations are recorded as dialogues or ‘Sathh’ as we call them in our vernacular dialect. In addition, to illustrate, it would be adequate to cite a

403. Ibid., P. 1188

few specifics about the founding Gurus life. The image of Guru Nanak is considered as always transforming; he seemed integration with people of all identities. He was born of a Hindu mother but raised by a Muslim midwife. In one account during his journeys, he is represented as an ascetic who lived on sand (a Gurudwara built to immortalize this style is called 'Roori Sahib,' meaning Guru's bed of pebbles). In another consideration, he became a householder who toiled for a living, as is evident from his life in the town of Kartarpur, meaning the Creator's villa, settlement, or city, which he had founded and where he lived for the last eighteen years of his mortal life. Yet, in another mode, he was a spiritual savant discoursing with the religious elite of all religions like Sidhas, Yogis, and Mullahs.

One time Guru Nanak is described as undertaking a pilgrimage to Mecca in the garb of a Muslim Hajji. During his Mecca visit, the Guru conducted dialogues daily with the clergy of that land and pilgrims of other lands. It is in one of that interaction, and he was asked which of the existing religions was better and more suitable for humanity. His response was clearly that of an interfaith activist. As well expressed by Bhai Gurdas, is quoted below:

"The Qazi, and the Maulvi (priest), congregated around Guru Nanak and began a discourse on matters of faith and religious commitment. They said to the Guru that he had created a great mystery with his external attire and deep knowledge of all religions. Could you open your book and search for the answer whether a Hindu or a Muslim is superior or distinguished? Baba Nanak responded to the pilgrims and their leaders that without good deeds both would be made to repent. No one is accepted in the court of the Creator only by a claim to membership in a religion whether it is Hinduism or Islam. As the color of safflower is transient and easily washed away in water, the color of religiosity is only momentary. By denouncing the deity of your opponent's religion you are engaging in the worst kind of mudslinging. In the process, you are engaging the whole world in the ways of Satan."⁴⁰⁴ Guru Nanak is then seen

404. Bhai Gurdas, Vaar-1, Pauri – 33

giving discourses at Hindu holy places, such as Haridwar, were in an appearance of a Hindu ascetic. There, too, he dialogued with the various sects of Hinduism. His conversation with the Sidhas and Yogis has been made part of the Gurmukhi manuscript.

Nanak is described as a saint who took delight in wearing clothes in styles of Muslim preachers and Hindu ascetics. He chose companions and disciples whose castes and religions did not match. His first Sikh was a Muslim, Rai Bullaar, and the second too a Muslim, Bhai Mardana. His ultimate companions included a Hindu, Bhai Bala, and a Muslim Bhai Mardana. In his social transactions, he paid no heed to spatial or dietary religious taboos. It was not without reason that historians, besides calling him Guru, identify him as shah or king, Pir (Saint), Baba or wise man, Darwesh (Monk), Bhagat (Holy Man), Faqir (ascetic), and Sadh (Hermit). These varied terms of salute represent an overtly non-conforming personality of Nanak.

Guru Nanak's worldly life concluded, or relatively the way his followers decided to perform his last rites upon his death, represents the mystery of his faith. He had preached a revealed spiritual mission all his life, established abundant religious centers, and fascinated outsized followings, and yet his followers could not decide whether to perform his last rites according to Hinduism or Islam or a special way Hindus desiring to cremate the body and Muslims to bury it. This historic indecision was witnessed in the town of Kartarpur where Guru Nanak had spent the last eighteen years of his life. There he used to hold daily congregations, spread his message, and prearranged his successor. His followers from the Hindu background were known to be Guru Nanak's Sikh, while his Muslim admirers were known to be Pir Nanak's Murid (Pupil).

Guru Nanak therefore, underscores that all those living on this planet are interconnected, coexisted and interdependent, though everyone is a separate entity, yet are united. They are related to each other by a common element of the Divinity they have inherited. They are illuminated by the same divine light running through everyone as a single thread. Guru Nanak expresses this thought by stating:

“Each and every heart contains the same divine light. It is the light of the Divine that brightens all hearts.”⁴⁰⁵

5.2 Classless Society

Guru Nanak strongly advocates the cohesive classless Society. In the Guru Nanak’s vision, all human beings have simple one identity of humanity, owing to the very fact of their being human. Though, it was not easy task to bring about a change in the mindset of a society as a whole that had forgotten the meaning of self respect, honour as well as the dignity. But Guru Nanak set the positive notion of a classless society, where each one has equal respect in the society. More than 550 years ago Guru Nanak initiated the empirical step to break the vicious hold of caste by starting community kitchen (Guru Ka Langar) for all, irrespective of their caste, faith, race, to eat together. This was a remarkable initiative to unite the people to support them mentally and strengthen to lead life full of integrity and rectitude. Nanak’s writings abound with passage deploring the caste system and the practices which grew out of caste concepts, especially the notion held by Brahmans that even the shadow of a lower caste man on a place where food was being cooked make it impure, says Guru Nanak:

“Impurity of the heart is greed,

Of tongue, untruth,

Impurity of the eye is coveting,

Another’s wealth, wife and comeliness,

Impurity of the ears is listening to calumny.”⁴⁰⁶

Guru Nanak considered himself as lowest of the low. Once he was visiting a town and chief of the village gave him a grand feast, knowing that a Darwesh (Monk) was in the town, the chief invited Guru Nanak to join him. Guru Nanak was stayed with a low

405. Adi Granth, P. 663

406. Duggal K. S., Guru Nanak an Apostle of Emotional Integration, P. 104

caste devotee called Lallo, preferred to partake of his humble fare and declined his offer, Nanak refers to himself as Nanak, the servant, Nanak, the low caste, Nanak, the humble:

Among the low, let me caste the lowest,
Of the lowly, let me the lowliest be,
O Nanak, let such be the men I know,
With such men let me keep the company,
Why should I try to emulate the great?"⁴⁰⁷

This is the emancipation of all humans belittled based on the caste system since time immemorial. We can even say that emancipation of human senses, emotions and attributes in philosophical terms is first of all rehabilitation of the senses and their rescues from the inferior place assigned to them by the idealist bias. It can be done because they are not just senses, but human senses. Like Guru Nanak we discussed above, Marx says "on the Jewish Question: "It is obvious that the human eye gratifies itself in a way different from the crude, non-human eye; the human ear different from the crude, non-human ear."⁴⁰⁸ The human sense caught up in crude practical need has only a controlled sense. Hence, for the starving person it is not the human form of food that existed, but only its abstract being as food, it could just as well be there in its crudest form, and it would be impossible to say wherein this feeding activity differs from that of animals. The care burdened man in need has no sense for the finest play; the dealer in minerals sees only the mercantile value but not the beauty and the unique nature of the minerals, because he has no mineralogical sense. Thus the objectification of human essence both in its theoretical and practical aspects is required to make man's sense human.

Hence, human consciousness cannot be considered as simply given by the nature,

407. Ibid., P. 105

408. Marx Karl, On the Jewish Question, P. 39

unlike this is specifically human in them is a creation by man himself. As the world of nature becomes humanized showing the marks of of human activity so do the consciousness, related to humanly becomes significantly human and increasingly more refined. This process of the refinement and humanization of the consciousness is an inherent social process. “The eye has become a human eye, just as its object has become a social human subject, an object emanating from man for man. The senses have therefore become directly in their practice.

They relate themselves to the thing for the sake of the thing, but the thing is an objective human relation to itself and to man. Need and enjoyment have consequently lost their egoistical nature, and nature has lost its mere utility by use becoming human use.”⁴⁰⁹

Guru Nanak believes that the real emotional assimilation can be achieved only when those who are powerful people and belong to the higher social classes and castes shed their false superiority and followed the path of truthfulness. No religion teaches exploitation of the poor. All are equal for a God; therefore it is difficult to be a true Muslim or true Hindu:

“To be a Mussalman is not easy,
Only he who is one should make the claim.
He should first follow in the footsteps of the holy,
And accept their bitter words as sweet.
Rid himself of worldly good,
As sandpaper rids iron of rust,
A Muslim’s faith is following the leader.
Caring neither for life nor death;

409. Ibid., P. 39

To believe that there is God above,

Whose will is law?

And abandon all thoughts of self.

O Nanak, if the creator is merciful,

Will you become a true Mussalman?"⁴¹⁰

In fact human consciousness is multilayered, multidimensional and a complex phenomena, therefore, has immense variety and richness. It is innumerable; its number corresponds to the infinite wealth of objects to which human senses relate themselves. The truly human senses are characterized by the highest complexity. The possession of eyes is not enough for grasping visual beauty. One must possess for that the sense of reality. Human senses are intertwined not only among themselves but, also every one of them with all the other human powers, including of course the power of reason or logic, the way of logical thinking, mindfulness. Only in virtue of these associations is the consciousness prevails. "Man appropriates his total essence in a total manner that is said, as a whole man."⁴¹¹

The understanding and practice of religion had become rather complex by the fifteenth century, with much assimilation of various influences. The Life of an individual was divided into four different stages. The religion for common people involved observance of rituals, symbolism and superstitions. The caste system which classified all Hindus into four different categories, Brahman or the priest and teacher, Kshatriya or warrior, Vaisha or trader and Shudra or untouchable, led to inequality and social immobility in the society. The touch, shadow and even voice from a distance of the Shudra were considered contaminating and could pollute the piety of the religion of the higher castes, especially the Brahmin. The status of women was generally depressing, especially in Hindu religion, though this is contested by many scholars too

410. Duggal K. S., Guru Nanak an Apostle of Emotional Integration, P. 105

411. Marx Karl, On the Jewish Question, P. 43

as women were prohibited to go to assembly and had no right of inheritance. They were accorded the status of untouchable, lowest class in the hierarchy of the caste system and lower than the creature by the dharamsastra (treatise of dharma, the literary tradition of the veda). And women were considered ritually impure. According to Manusmriti, women must never be independent and cannot do anything independently.”⁴¹² The status of a widow was considered not only regrettable but unpromising. In view of the second-rate status of women in society, the birth of a girl child was not welcome and female infanticide was rather in practice.

It was in this socio-political and religious situation that Guru Nanak appeared. He openly objected and challenged the prevalent caste system and low social status assigned to women, and encouraged social mobility. He also made an attempt to realign the focus of religion from rituals and symbolism to learning, by insisting that every human being should have access to religious teachings to imbibe its essence and practice it in everyday life. Thus, the objective was to make religion and learning accessible to common people, as against restricted access only to Brahmins. God is considered to be imminent and transcendent at the same time God is seen to be compassionate and benevolent to all his creation as per Guru Nanak’s philosophy. He strongly believes that the universe is real but not eternal; everything that is visible has a lifespan and will collapse over time. The creation of the universe and its dissolution has occurred many times, already. Moreover, Nanak believes that everything operates in the universe under principles set by God. The human mind has the potential to understand the principles set by Him. The most basic and simplest principle is “As you sow so shall you reap.”⁴¹³ This belief implies that everyone makes his/her own fate and cannot blame anyone else for their condition.

Religion basically provides a different connotation to the term Maya (illusion) does not consider material wealth or family life as a hindrance in the spiritual advancement

412. Rambachan 2001. One of the most important Smriti which contains ethical laws of duties and disciplines to be observed in life

413. Guru Nanak, Adi Granth, P. 1243

of the human being. It insists on healthy living by observing that God resides in the creation and body is a temple of God. It insists that each individual has to read religious scriptures, understand and rationally practice them in daily life and strictly not to observe/practice rituals, occult powers and superstitions. In terms of workforce, by providing equal opportunities to all humankind, including women and insisting on hard work, it ensures an upward sloping supply curve of labor. The caste system amongst the Sikh has lost its traditional implication of hindering social mobility. The status of women amongst Sikhs, given some indicators of autonomy, is high though the sex ratio is still adverse, probably due to persistent female infanticide. The basic philosophy of Guru Nanak is to keep the people of all walks of life to come together or to be united without any difference of colour, caste and creeds.

5.3 Concept of Ideal Civil Society

Guru Nanak gave the best concept of a model civil society, therefore, everyone should engage in some productive work to earn his livelihood. In the poetry of Guru Nanak he denounced with extreme passion the cruelty, the bigotry and the extortionist ways of the kings and their courtiers. Nanak calls kings ‘Tigers’, cannibal, and their courtiers ‘dogs’, tail-wager, who wake people out of their carrycot. The king’s servants tear their nails into the bodies of the subjects and suck their blood. In his writings Nanak condemned in very harsh words the corrupt rulers and dishonest people, who violate the personal space of the people. They have been called canine, butchers, mischief monger, hypocrite and ungrateful. Guru Nanak respected the basic human life of the people. He mentioned:

“No man shall coerce another, no man shall exploit another. Everyone, each individual, has an inalienable birth right to seek and pursue happiness and self fulfillment. Love and persuasion is the only law of social coherence and harmony.”⁴¹⁴

Corruption according to the Guru Nanak is the root cause for the violation of Human

414. Adi Granth, P. 74

rights. Guru Nanak advised the people to live an honest life and earn living by honest means. Guru Nanak emphasized a democratic idea when he enjoined upon the monarch to rule with the help of the representatives of his subjects in the discharge of his administrative functions and acquit himself in all fairness with justice, kindness and sympathy. The ruler must do his duty, as a mandate from God: “With devoted heart render service, make faith in the holy thy vocation, restrain thy mind running evil wards.”⁴¹⁵ Guru Nanak accepted the monarchial form of Government. He condemned the various authorities but not the offices themselves. Guru Nanak’s condemnation of oppression, inefficiency and corruption was tantamount to revolt against the authority.

According to Guru Nanak, if the ruler’s orders were against justice and equity, it was not obligatory on the people to honour them. Guru Nanak came into contact and conflict with the political order of his times. He suffered at the hands of unjust and cruel kings. This led him to give deep thought to political system that the people would need for a better social, economic life and moral regeneration and fight for it. Guru Nanak well fought against the political tyranny of the Mughals by organizing the follower into a well knit community.

In the opinion of Guru Nanak it was the fault of the people to obey the orders of the tyrannical rulers without discriminating between the right and the wrong. Guru Nanak did not accept the violation of order of the civil society by the rulers, if the ruler violated any code of ethics of human beings, it is duty of the people to resist him and if the political system is not according to need of the situation, it must be changed and replaced by new one.

So the people must be aware of their rights and prepare for the proper use of it whenever the need arises. There are many instances when Nanak stood against unjust rule and devoted his life in fighting against the oppression. He also revolted against exploiters and advised to serve the cause of the weak and helpless, it is justice.

415. Ibid., P. 596

Similar views, however, concerning the rulers have been expressed by the western political thinkers. According to Saint Thomas Aquinas, “if he becomes tyrant and pursues his personal interests, it becomes the duty of the subjects to resist. It is for this reason that the resistance of tyranny is not only a right but a duty”.⁴¹⁶ Like Saint Thomas Aquinas, T.H. Green also uttered parallel views. According to him, “When the laws of the state are tyrannical and the state fails to promote the common good, resistance under these circumstances is not merely a right but it becomes a duty”.⁴¹⁷

Hence, we can say that it is the duty of the people to resist against tyranny. John Locke was a great defender of the Glorious Revolution. He was decisively of the opinion that the people must resist oppression. In ancient India, there were four values of life like: Dharam (conduct), Artha (life), Kama (fortune) and Moksha (emancipation). In the sphere of Artha came this right of the people to have service and the things of the basic needs. Guru Nanak stresses the people’s right to work when he says that the creator of the universe has himself assigned some work to every being. It implies that God has endowed everyone with the ability of doing some kind of work, Nanak says:

“Himself the entire world has He created,

He who created it to various tasks has set it.”

God Himself has assigned certain occupation to everyone in this Universe. According to Guru Nanak, if someone is unable to do any work or has not got any employment, it is duty of others to look after him. For this purpose, the concept of sharing a ‘daswand’(charity as the tenth part of earning) was initiated. Guru Nanak gave an idea of earning one’s livelihood through rightful means and to give some part of it as donation or charity.

Guru Nanak emphasized on basic three golden principles: Kirat Karna (work hard), Nam Japana (meditation or contemplation), Wand Chhakna (sharing), means man

416. Bhagat R. M., Political Thought: Plato to Marx, P. 329

417. Sukhbir Singh, A History of Political Thought, P. 139

should earn his livelihood by honest creative labour, he should keep in mind the name of God and he should share the fruits of his labour with his fellow beings. He instructed his followers to work, earn, spend and give out of their earnings to the needy. This leads a person to the ideal path of life as Guru Nanak further says:

“They alone have known the right way;
That earns their livelihood through hard work;
And share their earnings with those in needs.”⁴¹⁸

This doctrine of charity or sharing definitely provides the an an opportunity to experience the sublime feeling of contentment while contributing his part of income for the united welfare and upliftment of the society as a whole, sharing his earning with others willingly. The ethical principle of contentment plays a vital role in human life. It arouses in one’s mind the sense of concern and care for his fellow beings and inspires him to serve human kind whole heartedly. Thus, an individual should set apart, a portion of his earnings for the well being of the needy. A good human being according to Guru Nanak is one, who lives truthfully, honestly, fights against the oppression and compassion for the whole humanity and it is the duty of the ruler and other members of the society to see that none should remain bare and hungry. Thus he says that an individual should set apart a portion of his earnings for the well being of the needy. It also brings forth the emphasis laid by Guru Nanak on the individual’s right to work as one will engage in work only if one has right to work. It also implies that one has the right to fulfill one’s essential needs says Guru Nanak:

“The Lord by His might is the endless creator,
The created being nothing urge against Him.
To creating beings sustenance He provides,
And his ordinance over all makes operative.

418. Adi Granth, P. 1245

Operating His ordinance is He all pervasive.⁴¹⁹

Centuries after Guru Nanak, however, a western political philosopher, Harold Laski, observed and stated that, “every citizen has right to work, that does not mean that he has a right to any particular kind of work. The right to work merely means the right to be occupied in producing a share of those goods and commodities which are useful for society. If a citizen is not given right to work he is virtually denied the right to express his personality.”⁴²⁰ At the time of Guru Nanak, there was less socialization of common people with themselves on socio-religious ground.

Only the Brahmins planned religious activities and the rest was mute spectators of the ritual. Even the Mantras which were recited were beyond understanding of masses. Guru Nanak decimated all barriers in the way of progress of man, whether these were social, political or religious. Guru Nanak convincingly advocated certain rights relating to the freedom which are very indispensable for the enhancement of an individual.

An Ideal civil society must have a freedom of expression unlike any sort of fear; Guru Nanak encourages man and says:

“As long as we are in this world Nanak,

We should hear somewhat and speak somewhat of the Lord.”⁴²¹

With freedom of speech he also stressed upon freedom of choice of occupation which means that every individual is free to choose any occupation of his choice irrespective of the caste, colour, creed, or gender. According to Guru Nanak nobody is to be restrained from engaging in any occupation because of his caste. Beside, no occupation determines one’s caste; rather it is one’s deeds that determine his caste.

“Creating the beings,

419. Ibid., 1042

420. Mahajan V. D. ‘Political Theory’, P. 887

421. Adi Granth, P. 661

He Himself provides them Sustenance.”⁴²²

Guru Nanak also advocated the social equality among that signifies equality of all individuals in the healthy civil society. There should not be a bias against anyone on account of his religion, caste, colour, creed, race, sex or descent etc. Since the Vedic period here in the subcontinent, Hindu society has been divided into four Varna (categories) as we have discussed above, but that time, people were free to change their Varna. Everyone had the right to adopt the dharma of a particular Varna at his will.

After some time, the Varna came to be determined from the birth of an individual, and gradually it took the form of a rigid religious practice. All the four Varna were classified into four castes. The duty of the Brahmins was to learn to teach the Vedas to perform and officiate at the performance of Yajnas (Sacrifices). The Kshatriyas (authority, warrior) were to study the Vedas, learn the art of fighting and defend the country. The Vaishyas (merchant) could read the Vedas and their duty was to carry on trade and industry etc. The Shudras (untouchable) were required to serve all the other Varnas without a question. They were treated just like the slave.

Upanishads regard man's present caste as pre-determined. It holds that man's karmas determine his destiny. According to Upanishads, It is Karma which determines caste of an individual. Caste is a fruit of man's previous karmas, performed by him in his last birth. Several Saints (bhaktas) like Saint Kabir, Ravidas frequently dashed a scathing attack on the caste system. Bhagat Kabir criticized those Brahmins who assume that Moksha (emancipation) can be attained by them alone. According to the Saint Kabir:

“In the womb dwelling, the mortal has no lineage and caste. From the seed of the Lord, all have sprung Say, O Pundit, since when has thou been a Brahmin? Waste not thy life by repeatedly calling thyself Brahmin. If thou art a Brahmin, born of Brahmin mother, then why hast thou not come by some other way?

422. Ibid., P. 324

How art thou a Brahmin and how am I a low caste? How am I of blood and how thou art of milk? Say Kabir, only he who contemplates over the Lord is said to be Brahmin among us.”⁴²³

Therefore, Kabir doesn't recognize caste system and bulldoze all the barriers of colour, caste and creed. Similarly, Guru Nanak taught that all men are equal. Before God, that there is no high, no low, no dark, no fair, no privileged, no outcaste, all are equal.

Guru Nanak also raised his voice against such division of Varna and gave right to equality to all men, without discrimination of caste, creed, gender or nationality. He established the equality by breaking up the caste system, achieved liberty from the age-old customs and traditions and narrow down the chasm by conspicuous at the root of the sense of the high and low. Fundamentally Guru Nanak rejected the caste system. According to him all human beings are equal. It is the deed of man that makes him high or low, good or bad. By birth everybody is free to do any occupation of his choice provided that he has the ability and competence to do it. To quotation Guru Nanak states:

“Caste and dynastic pride are condemnable nations;

The one Master shelters all existence.

Anyone arrogating superiority to himself of shell be disillusioned,

Saint Nanak: Superiority shall be determined by God.⁴²⁴

Guru Nanak believes in equality of the whole humanity and discards any root of division, distinction and discrimination created by Varna dharma. Guru says in his verses of the Japuji Sahib: “Nanak, before the Lord there is no lower or high degree.” Guru advocates the equality of all human beings, irrespective of birth and gender. It

423. Ibid., P. 324

424. Ibid., P. 83

rejects all distinction of caste and colour. Guru Nanak rejects racism completely and vehemently. Guru Nanak abolished all the barriers of caste system by introducing the institution of Langar (common food for all). Guru Angad initiated the extraordinary stride to popularize the institution of Guru Ka Langar (the community kitchen), where people irrespective of castes and creeds, Sikhs and non-Sikhs are made to sit in one row (signifies equality) and partake a common food.

Differences of social status and restrictions of caste has no space in the kitchen service as of now even. It was initiated by Guru Nanak and extended by third Guru Amar Das. The idea of Langar (common food kitchen), requires that all should sit together at one place and partake the same food without any distinction of high or low. This practice has been carried on and continued by the rest of the Gurus and is an integral part of Sikh doctrine and its principle ever since. Such an upliftment of lower caste was a novel experiment upon the Indian masses. Guru Nanak says that all men are equal because they all are of one seed, as from the clay we can make pots of different shapes but the clay remains same, so the body of man which is made from five elements, how can one amongst them be higher and another low.

Hence, Indian religious thinkers divided men in four Varna and prescribed different dharma for them but Guru Nanak does not divide men on the basis of creed, colour, race, gender and country. For him, men are of two kind, a Gurmukh (God oriented) or a Manmukh (Self-oriented). Gurmukh is one who turned his face towards God and work for the welfare of the whole mankind. Manmukh is one who practices deceit, tyranny, falsehood and selfishness to gain worldly end. Guru Nanak intends to emphasize that man must transform himself from 'Manmukh' to 'Gurmukh' from the 'particularity' to 'universality.' Man must comprehend unity in diversity, which is the basic element of totality or the soul of my analysis.

Karl Marx born in the 19th century, about three and half centuries later of Guru Nanak and became popular because of his ideology of classless society. But Guru Nanak had already formulated this ideology in 15th century. Guru Nanak talked about matter and spirit both. Guru Nanak had the betterment of masses in mind both materially and

spiritually, whereas Marx's based ideology is surrounded only around the idea of a matter.

Guru Nanak with universal approach is aiming at forging common bonds in the human race without discrimination of caste, creed, gender or nationality. He repeatedly emphasizes contemplation and service to humanity, equality of mankind, love and respect for all human beings, peace and harmony. Right to equality was firstly advocated by Guru Nanak, lately this right was granted by the universal declaration of Human Rights.

Education is essential for bringing about awareness among the human beings and everybody has the right to get education. In ancient India, the right to get education was given only to upper three classes; Brahmans, Kshatriya (warrior), Vaishya (merchant). The Shudra (untouchable) who were placed at the lowest caste could not get education. Of the three classes only the Brahman had the right to teach; Kshatriya and Vaishya could get education, but could not impart it.

Thus, according to Guru Nanak all people have right to get education. Guru Nanak laid great stress on the need of education amongst the subjects of his time. Guru Nanak believed that it was because of lack of education, the common citizens had to bear the oppressions of their rulers. Guru Nanak well says in the 'Asa di Var':

“The subjects, benefit of understanding;
are carcasses full of straw.”⁴²⁵

Guru Nanak emphasized that education imparts humanistic values among the humanity through to grow and serve the civil society in a better way. Guru Nanak was of the opinion that one should get enough education so as to develop the faculty of mind. He even stressed upon the need of education among the people so that they become conscious and aware of their rights and duties. How beautifully he sums up the social role of education like: “Education, if truly contemplated, makes a man

425. Ibid., P. 469

altruistic.”⁴²⁶ According to Guru Nanak only that education is meaningful and worthwhile, which dispels ignorance and leads towards enlightenment. He states: “Just as darkness disappears when a lamp is lit so is evil removed by reflecting on scriptures (knowledge) just as moon elopes at sunrise so does ignorance vanish with enlightenment.”⁴²⁷

Guru Nanak, therefore, stressed the cultivation of intellect, reason and wisdom. As he states: “Through reading and understanding truth lies within.”⁴²⁸ So we can say that true knowledge leads to liberation (mukti), bliss (anand) and equipoise (sehaj). He even also emphasized the attainment of divine knowledge. It is with such knowledge that deliverance is attained. It is with the broom of divine knowledge that filth of timidity can be removed. From his divine message we come to know the content of education favored by him.

Guru Nanak further underscored that education should be based on right measures, sportsmanship, sense of responsibility, discipline of life and optimism., however, it should be spiritual centric. The Guru’s teachings are amazingly modern and progressive, morally as well as sociologically. He befriended the downtrodden and championed women’s right to respect, dignity and equality.

Undoubtedly, modern education system is doing a great job and raised the material standard of the people but what is most urgently needed is realization of spiritual potentialities of man. The ultimate objective of learned man should be not only to know the truth and practice in the material world as an exemplary civil citizen.

Plato too laid great stress on the necessity of education and says, “for the best coherence and harmony in the state and society, formal education is essential, investable part of human growth as education improves cognition, reduces the wrong

426. Ibid., P. 356

427. Ibid., P. 791

428. Ibid., P. 930

ways of living by altering the whole outlook of life.”⁴²⁹ Education is a means of self-development, which develops the qualities of an individual. Aristotle also regards the state mainly as an educational institution. The main function of the ideal state of Aristotle is inculcation of moral ethics among the citizens as well as imparting moral values.

Like Plato and Aristotle, Harold Laski also expressed alike views regarding education. He has the views that, “in the modern world the citizen who lacks education is bound to be the slave of others.”⁴³⁰ Thus, we can best say, education is essential for a man to lead a happy and prosperous life. It makes a man decisive or learns to choose between the alternatives. The right to education was first proposed by Guru Nanak to underpin the fundamental freedoms and best social practice.

5.4 Concept of Negation in the Philosophy

Negation is an aspect of reality; I shall try to work out the concrete content of this concept. We shall begin with a critique of those views ascribed to this concept a significance alien to it. Critics, denigrating Marx, accuse it of maintaining that development is performed according to Hegelian trinity, at the beginning of the development process, it appears as a thesis, as something positive and generates its own particular opposites, antithesis.

Furthermore development unifies in the way of thesis and antithesis and comes out as a synthesis. Hence, development of any object takes place in three stages. That forms a trinity: thesis, antithesis and synthesis. Here Hegel tried to affirm the concept of development through the struggle of opposites, transition of one phenomenon into another, its opposites and transition of the former into such opposites which is a continuous state of development.

Hegel’s this very aspect contains profound thinking was further grasped and developed by Marx and Engels. He Engels wrote about the negation of the negation,

429. Bhagat R.M. op. cit., P. 65

430. Sukhbir Singh, op. cit., P. 353

“a very simple procedure, performed everywhere everyday which every child can understand as soon as the mysterious junk in which the old idealistic philosophy wrapped itself is stripped off.”⁴³¹ This, however, is just a metaphysical philosophy which too does not perceive anything in the law of the negation of the negation other than mystical junk. Here the concept negation does not mean the nullification, it signifies the possibility of an alternate or antithesis in the sense that antithesis contradicts the thesis, negation here does not mean the antithesis to the thesis lies in the transcendental realm, though the antithesis presupposes the alternative through social action.

The system is active only when all the components in that system affirm an idea as the absolute reality without giving any scope for discussion or opposition. If the concept is acknowledged as supreme, the scope of resistance to that concept gets negated, and this signifies, whenever resistance is inactive the dialectical movement of the system starts to become passive. The basic instinct of human being is active; therefore, humans oppose, negate and make the synthesis. Such natures exhibit the fundamental tendency of humans. The dialectical movement of history is a proof of the necessity of negation.

In the philosophical composition, if there a concept revealed to be immaterial in its explanation of reality, it definitely is negated or opposed, therefore through the contradiction, negation or hostility of the existing reality the emergence of fresh idea is manifested in the form of synthesis, thus the concept of thesis, antithesis and synthesis acquire the endorsement and the idea of negation becomes very basic to the formation of synthesis.

To best understand the character of reality, Guru Nanak philosophy carries out the concept of negation or disappearance. As his philosophy is not dogmatic rather provides space to sizable discussions and alternative ideas in the societal sphere. His philosophical conception characterizes the importance to the social commitments of

431. Engels Fredrick, Herr Eugen Duhring's Revolution in Science, Karl Marx, Frederick Engels Collected Works, New York International publisher 1976, Vol. 25, P. 125

humans and considers the worldly affairs as active principles. The concept of negation becomes dialectic principle where social evil muddles along. His veneration represents a new model of religious philosophy where pessimism has no space at all. Guru Nanak accepts the reality of the world and well considers

it as an ever active reality, therefore Nanak's philosophical concept of negation stands to mean the difference that exist among numerous components of reality. The concept negation means to accept the plurality of reality. To comprehend the philosophical conception of negation, one must analyze the nature of reality as identified by Guru Nanak, thus he considers reality as a dialectical (dynamic) as a unity of opposites, and however, this is not an authoritarian explanation of his philosophy but the study prospect of this conception. Negation stands nothing can withstand this except the continuous process of emerging and dying away itself and endless advance to the higher from the lower. This constant process of renewal and vanishing the old phenomena and emergence of a new one is what dialectical means. The replacement of the old by the new signifies that the old is incessantly being negated. The new phenomena that appear in nature and society also go its natural way.

Nanak's conception considers that the universe is incorporated of hierarchy of elements which are different in nature. But it holds that the existence of all the components of reality is same as they are related to the very essence of the concept of God, though a hierarchical structure exists among the various elements. "The whole system represents higher as well as lower elements. This gradation of elements constitutes a hierarchical structure of the one (Ek). There is nothing as lifeless matter is also alive."⁴³² The system of hierarchical structure shows dialectics in the sense that there is vertical and horizontal motion among the elements of the phenomena. Guru Nanak's perception of reality has a dynamic attribute and the hierarchical composition of reality is kept active with mediation of the idea of God:

"Many millions live without exertion

432. Nirbhai Singh, Op.cit., P. 62

Many millions are wearied with labour

Many millions are created wealthy

Many millions are anxious for riches

Wherever God Pleaseth He placeth them.”⁴³³

As per Guru Nanak’s perception every aspect of the phenomena is imminent, different objects of reality reflect the dialectical attributes of the reality, and owing to it the like; union, alienation, distinction, hunger and experience stated as the numerous aspects of reality in Guru Nanak philosophy. The unified reality is well classified and the difference between the objects is considered in his conception, therefore he believes reality as a unity of numerous objects. The unity is acquired through the essence of God, the unity of opposites is possible through the realization of the conception of unity, through the idea of one God:

“In all creatures are thou pervasive,

Within all abiding,

One supreme reality all pervading”⁴³⁴

This shows the unity of beings in the philosophical conception of Guru Nanak.

“Thou the tree - all existence are thy blossoming branches;

Thou the subtle essence, palpable have turned,

Thou the ocean, form bubble,

Nothing besides Thee is visible,

Thou the string and the beads;

433. Macauliff. M. A., Op. cit., P. 213

434. Gurbachan Singh Talib, Guru Nanak Philosophy and His Vision, P. 28

The knot and the principal bead too art Thou.”⁴³⁵

Guru Nanak bears the notion that unity is not meant as the coherence of the objects of same nature but a systematic unity of opposite elements; “thou the ocean, all creations are in Thee contained.”⁴³⁶ This concept projects that every object is differently active in the system, this analytical notion tries to surmount the limitations to make a system pro-active way of considering the consensus among the humongous elements of the process. Hence earlier as we have said the concept of negation existed in the idea of reality in Guru Nanak philosophy, two aspects of the nature of reality; dialectics and unity comprises the concept of negation realizing that dialectical process casts the possibility of opposition within the process and unity is the result of the consideration of the coherence among the opposite elements of the theory.

The Hegelian leftist led by Bruno Bauer, David Strauss, Ludwig Feuerbach, Max Stirner and Karl Marx, pointed to the contradiction between Hegel’s revolutionary method and conventionality of his system. They argued that the dialectical method involves incessant progress, a constant development, where no particular state of affairs can be laid down in advance as an ultimate conclusion. The principle of dialectical progress implies that every reality is thereby already in the process of losing the character of logical necessity it possesses at that moment, at any subsequent moment, it is no longer rational and appears destined to give place to a new reality. This dialectical character of Hegel’s method was at variance with his theory, which differed entirely in recognizing a particular state of affairs. The leftist Hegelians took over the revolutionary method and turned it into a philosophy of action. This action for Bruno Bauer consisted of philosophical criticism; “its task was to ensure that the irrational elements is eliminated from the historical unfolding of reality.”⁴³⁷ Later

435. Ibid., P. 211

436. Ibid., P. 29

437. Douglas, Moggach 2003, The Philosophy and Politics Bruno Bauer, Cambridge University Press, UK

drawing from Marx, Lenin came up with the following definition of matter:

“Matter is philosophical category, denoting the objective reality which is given to man by his sensations, and which copied, photographed and reflected by our sensations, while existing independently of them”⁴³⁸

The aforesaid definition distinctly presents contrary materialism to idealism, and advocates the dominance of matter and its eternal essence. Matter in motion was recognized as universal by materialists before Marx; however their interpretation was quite narrow and metaphysical. It is thus the motion that material bodies manifest and act on human sense organs, therefore motion is the mode of existence of matter, there can never be ever a matter without motion. However, in dialectical terms motion indispensably presupposes rest as well representing the unity of opposites leading to the development of the material world.

Thus, negation is an aspect of a process which makes it dialectical. In the Guru Nanak philosophy the concept of negation is a method to realize the motional unity of multifarious attributes of elements. The metaphysical prospects of negation demonstrate the idea of negation moves along with the totality of reality.

Guru Nanak suggests two aspects, positive and negative; both are interconnected and occur side by side, and are together form of one integrated discipline for the realization of truth. In the Marxian views, contradiction of this kind is called formal logical contradiction, the science of correct thinking. Marx even gives the example of atom structure, that possessive both positive and negative charged particles, one cannot get away from it. These are not logical contradictions but contradiction belonging to the reality itself, or dialectical contradictions. Dialectical contradictions are, Marxist philosophy deals with, and one of the central laws of Marxism is the law of unity and the conflict of opposites. Here the importance of negation in the process of the realization of reality as one can be manifested. Guru Nanak philosophy perceives the oppositional stand of elements in a process is not permanent but they

438. Lenin Viladimir, Collected Works Vol. 14, P. 130

enter into alliance, which can harmonize the mutual interests of the opposites, for the existence of the process through the system of negation. Moreover, synthesis is possible through negation of the parts of binary aspects; the thesis and antithesis are slated to acquire the state of synthesis through the dialectical process of mutually irreconcilable elements between them.

The concept of negation is two way process; first, it evolves the nature of the process to be more dynamic and dialectic, second, it makes concrete unity are the attributes of Guru Nanak's perception of reality and the conception of negation is the guiding agent of to realize these elements. The philosophical consideration of the conception reflects that the metaphysical matters are not different from the social issues. In the metaphysical sphere, the negation conception is a fundamental process, in the social perspective negation conception has crucial role for the best development of the society. The progress of the society is directly associated with the idea of negation. This conception is accepted as the basic component of the totality, portrays best in the process of social development.

Philosophy is dialectical process which passes through different stages to constitute the truth. The conception relocates not only through the positive direction but also through its negative sides; the truth is constructed not on the basis of one of the binaries, but on the basis of the fusion of elements of both the binaries. In modern philosophy the concept of negation attained momentum during the period of Hegel. He constructed the philosophy upon the idea of absolute spirit and he considered it as the actual, concrete and objective force. He also perceives absolute spirit is personified in a number of expressions as the world spirit, therefore, based upon the analysis of consciousness; he seeks to evolve the unfolding of the spirit which is manifested in the real happenings. When the idea of spirit comes to the concrete level of reality, human realizes the effective model of struggle. Under the struggle a single motion negates another motion and later on this process becomes real conception comes into existence. Hegel says history ends when the real society comes into existence, thus Hegelian idea of negation arises in the process of becoming.

Hegel initiates from the following point that, "each stage in the forward movement of

the mind negates the preceding stage, yet could not exist without having that preceding stage, yet could not vanish in the process must be looked upon as inevitable. Thus not as something fixed and cut off from whichever is true, nor is the true something constant, dead and passive. Whatsoever is the becoming and passing away that does not become or pass away. This process of becoming and passing away truly exist, is in itself and constitute the actual reality and the active life of truth.”⁴³⁹. The objective of the Hegelian philosophy is to establish the concept of totality. When the concept of negation is taken, Hegel does not negate anything in its totality but suspends a part of process to redirect the way of motion. Thus, the objective of negation is not the rejection of propositions but to suspend and preserve the approach, even if the stage is negated, it does not mean its rejection from the process, but its temporary suspension useful for another development.

Hegel believes of contradiction as a source of motion because, because it always passes over into new horizon and this is the base of human progress. “When we say that the whole is in contradiction, we mean that it unites identity and opposition that opposed itself.”⁴⁴⁰ We probably want to say about the identity and opposition are not to be considered incompatible. Negation is the basis of opposition, and Hegelian concept of spirit emerges owing to this negation. We can say that there is negativity (opposition) within everything. Hegel links negativity to the subject, whose nature is to return to itself through its opposites.

Engels in this context argued that, “Motion is the mode of existence of matter, never anywhere has there been a matter without motion nor can there be.”⁴⁴¹in the dialectical term motion essentially presupposes rest as well, representing the unity of opposites leading to be development of the material world, however contrary to the universalism of motion, rest is relative, which need not be comprehended as dead or inert state of

439. Eliads Mircea, Vol. 6, Op. cit., P. 64

440. Taylor Charles, Hegel, P. 104

441. Engels Fredrick, The outcome of Classical German Philosophy, Vol. 15, Newyork International Publisher, P. 77

matter, hence the material body is only at the rest relative to other body; however it is a part of the general motion of matter. Even a body in rest is in motion through physical and chemical processes taking place within the body. In social life, motion is significantly distinct from other forms of motions because it refers to the evolution of human society.

Hegel explores a process rather earlier in which one stage leads into the other. When one examines the phenomenology of spirit, there the consciousness moves into self consciousness which is the idea of the absolute. This movement is dialectical movement because on the way to the absolute idea human consciousness experiences the problem of contradiction and opposition, hence dialectic is the principle of all the movements of whole activities we find in reality Hegel believes. We know all that is finite, instead of being stable and ultimate, is rather unstable and temporary; this is no other than the dialectic of the finite. Thus, the dialectics of the finite being that sets the society in motion, and such dialectics change the existing actuality. Hegel believes that everything in the world involves opposite and contradictory aspects and that contradiction is the fundamental force of the world.

There is always some relationship between connected opposites. Thus a contradiction can be defined as a relationship between opposites. The opposites are allied to one another, and the bond between them is so profound, indeed everlasting, therefore each opposite is unable to exist alone. This has been called a unity of opposites. Together the opposites contain a single contradictory process. Opposites determine one another's existence, the one, therefore, exists because other does and the cause of conflict between the opposites associated in their simultaneously being linked and united to one another while at the same time rejecting and excluding each other. Hence, whenever there are united opposites, there is also a struggle between the opposites to acquire dominance over the other in a process of occurrence. Hegel perceived that the prime thing in development is the unity or essential identity of opposites. It is the struggle that play the basic role in the development, not their unity, because the struggle is constant and never ceases; that constitutes the importance of the relationship between the opposites. This means the conflict of opposites causes development and motion.

Hegel philosophy is not merely an intellectual exercise; it is also a thoughtful feeling of social significance. Germany manifested the cultural consciousness and conventionalism at the end of the eighteenth century. This was the time of French Revolution also and society was going through the phase of transition, chaos, confusion and contradictions were the hallmark of the situation in Germany too right at the period of Hegel. Better considering his time as a period of conflicts, Georg Hegel accepted revolution as a solution of the chaos. When he noticed the Napoleon invasion into Germany on a white charger, he illustrated the event as the emergence of the world spirit on a white charger and there he used the term spirit, to denote Napoleon.

Hegel here tries to describe the idea of truth as a dynamic phenomenon. The aspects of contradiction, opposition, negation and human aspiration comes together to make Hegelian concept of totality a dynamic process. If it is said that the totality is dynamic, this signifies that it is a process which comprises opposition, consequently the instance of negation. Hence the social meaning of the idea of negation exists in the conflict and oppositional motions. Hegel tries to express the motional process in rather distinct way, beginning from human and says; “Man is self consciousness, he is conscious of himself, conscious of his human reality and dignity; and it is in this that he is essentially different from the animals, which donot go beyond the level of simple sentiment of self.”⁴⁴²

Self consciousness is the essential account of men, to acquire the identity of his self being humans require to be pro-active to eliminate the contradiction between their identity and intents. Hegelian perception of intent creates the history, says Hegel, “Human history is the history of desired intents.”⁴⁴³ The historical prospect is realistic by desires only, if humans consider their being in becoming. Intent obtains its significance through the history that is created by humans. This can be elucidated that society obtains its meaning through human desires, as we know human history is the

442. Kojeve Alexander, Op. cit., P. 63

443. Ibid., P. 06

history of desires, however, society acquires more meaning by directing desire towards another desire, and if a human desire moves away the reality, he takes on the whole aspects of contradiction, opposition, acceptance and negation. The key to opposition is conflict is negation, the continuous process of emerging and dying.

Therefore the accomplishment of human desires advances in contradictions and oppositions, however, have the distinct outcomes of the negation of reality, and the desire can be succeeded by the negation. Therefore, we can say that human desires create history and the desires can be accomplished only through negations. The fundamental notion of societal progress is laid in its negation. "Desire disquiets him and moves him to action. Born of desire, action tends to satiate it, and can do so only by the negation. Hegel describes the merit of negation from the micro to the macro levels. He applied the idea of negation in a socialized manner; consequently, it attains the social significance through the exponential appeal, and says, "self consciousness is desire."⁴⁴⁴

All efforts in the world exercised to satisfy human needs or desire. Hegel also formulates this concept in the context of master slave relationship and tries to establish its social meaning of negation. It is the conflict between two reciprocal peculiar consciousnesses that is the proletarian and bourgeois consciousnesses, which Marx upholds as of his social theory. Hegel identifies the development of consciousness through the opposition and contradiction between the opposites. Therefore, self consciousness encounters, and struggles to defeat one another in order to prove their identity freedom from each other, projected as the struggle between the master and slave. Where the master risks his life to acquire the recognition as a independent self conscious entity, therefore one contradicts to another to comply the instance of negation. Hegel also states, "Negation is inherent in a property as a discrimination, which is immediately one with the immediacy of being, and immediacy through this unity with negation is universality."⁴⁴⁵ Hegel philosophy practice the concept of

444. Miller A. V. Phenomenology of spirit, Translation, P. 109

445. Ibid., 121

negation to unfold the mystery of the idea of ultimate reality portrays as a socialized views.

Guru Nanak and Hegelian philosophy exhibit margin for comparative analysis of the system of philosophy enormously. The concept of negation relating to the supreme reality is the best mechanism for the social reconstruction.

Chapter - 6 Guru Nanak Philosophies: Beyond the Theory of Alienation

The word 'philosophy' is derived from two Greek words, 'philo' means love and 'sophy' means wisdom, therefore philosophy signifies, love and wisdom. The world around us is infinite, possibly humans can resolve their complexities moderately and constantly unlike to comprehend the world entirely. Philosophy manifests man's application to be involved in the constant attempt to comprehend the infinite, to explore the genesis of all and every existents, and mystery around the accomplishments. The great Greek philosopher, Plato says that, "philosophy had its source in surprise, in amazement."⁴⁴⁶

6.1 Philosophy and its Origin

In the ancient Roman period, there emerged an immense variety of concepts of philosophy and its actual objective. Aristotle the great Roman thinker believed that, all sciences pursue a special objective, except philosophy, which "alone of all sciences is free."⁴⁴⁷ There are numerous who believe that philosophy is inseparable from religion and best helps in understanding the religious ideology, there are some others who have an outlook based upon reason and disbelief, contradictory to the religious views. There are even far greater differences of opinions regarding the objective and nature of philosophy among the contemporary theorists. Although, majority of them believe that philosophy is a doctrine of science, yet are few who opinionate it as an art. However, we have a variety of opinions about the reason and purpose of this notion, it is essential here to know the origins of philosophy, the causes of its emergence and the reasons behind the intellectual deliberation rapidly developed in some societies in fathoming the complexities of philosophy.

Therefore before to discuss the philosophy its purpose and reason one must know to

446. Galina Kirilenko and Lydia Korshunova, *abc of Social and Political Knowledge, What is Philosophy*, P. 7

447. Aristotle's *Metaphysics*, Indiana University Press, Bloomington and London, 1996, P. 15

comprehend it in order to assess the general complexity of the subject under discussion, one should have some knowledge of the sphere that actually provides food for thought. Since time immemorial human thoughts are cluttered with obscure imprints associated to the accounts of natural phenomena such as floods, solar eclipses, fire and natural calamity and started assumptions behind all happenings of life. In the ancient period man was not competent in reckoning these obscure facts for rather long period. He was not enough elevated mentally to configure common beliefs about the things and he was unable to withdrew himself from this phenomena.

We can better comprehend this by an example from are usual life experiences, we all know that good is a general expression generally formed consequently our good experience with good people whom we experienced to behave in a courteous, gracious and magnanimous manner in life's certain instances. Thus an evil, like good never be consisted as a explicit being. These are not more than mere a feeling, characteristics of acts of different people. The primitive society used to consider such general reflections as if they are existed in the form of real things; therefore, they were not able to dissociate themselves from the real forms of expressions of these abstractions. Thereby, according to the famous Roman ancient myth about Pandora's Box, evil is considered as real object. The contained all human ill in the house of Epimetheus. Pandora, his wife opened the box out of curiosity, and let the ill escape. That was the evil appeared among people.

The world actually underwent this characteristic at several level of their progression. Thereupon in an African fairy tale of Ashanti, there draws same stuff, notion of thought. Thereby the Anansi, spider wandered around the world, accumulating grains of wisdom scattered all over the ground under the tree, where those who were quick enough to pick, and those who were not, were best left without wisdom, therefore, remained stupid. For a long time the human language had no words denoting such properties of things and process surrounding man. The ability to generalize is required a knowledge of how to differentiate between the necessary and the accidental, the cause and the effect. This ability did not appear immediately.

Primitive man, likens the external observant between things or phenomena, however, there is an indissoluble link between them. Thereupon an Indian tribe living in the Orinoco valley in South America believed that only women were to engage in sowing crops. There were women who were capable of giving birth, so the land will only give a good harvest if seeds were sown by women's hands. Even today the people in Uganda think that a barren woman will make her husband's field and garden as barren as herself. In the ancient times man did not separate himself from nature; he believed that nature was populated by beings like himself the spirits of water, air, land, fire and many more.

To this extent, the real of man and nature the object and spirit were interlinked in primitive man's consciousness, therefore man started to treat the nature as living beings; he started to be angry if there was any natural calamity like, earthquake, storm, drought and flood, in contrast he expressed gratitude to the earth for a bumper harvest and for sky rain in need. Thereby the consciousness of man was attributed as an imperfection to generalize and differentiate between the essential and unnecessary prevalence of emotions over reason. However, there are philosophers, aware of the radical distinction between the primitive consciousness and disposition and sensations of modern person come to the culmination that philosophy could not have emergence of its own, but of the natural development as a specific gift bestowed by some higher divine energy on chosen people,

In the previous century, another standpoint became rather common, and its exponents believe that man has lost unity with nature and the people of his quest for knowledge. Thus the inability to think in the rational or abstract way to philosophize is blessing. We can even see the issues involved ideological struggle are seemingly removed from current predicaments essentially. Let us assess the specific reasons of any particular thinking of consciousness in the ancient society. Probably, we must analyze the causes in the condition of his daily practical work, based on the conditions of his daily labour activities and his association, dealing with other fellow beings. He had to work hard daily to arrange food and manage his livelihood and for that he had to dependent completely on nature.

This was reason the primitive man used to worship trees, rivers, mountains in India, Greece and Africa. He was completely helpless in front of the natural forces owing to lack of the skills, knowledge and experience that produced primitive thinking, however with the passing time human life started to improve gradually, his labour activity, experience and source of knowledge accumulated. He had replaced his tools like, hoe, axe and spear-head made of metal with stones, which were more durable, sharper, effective and efficient. Now he came to know the remedy to cure many maladies by applying the useful properties of many plants, and learnt to forecast the weather by observing the birds, insects and plants behavior. Thereby, he was no longer helpless in his battle of life with nature absolutely, he had learned to lit fire, discovered wheel and tamed a number of wild animals, obtained knowledge of growing agricultural plants. Thus, his ideas about the world had been changed correspondingly.

Now man has established a harmony of images explaining the emergence of the world and all living things with certain logics. He started to evaluate life and death, happiness and sorrow, responsibility and guilt. Moreover he started to comprehend and explain the order of things in the universe. These transformations in the ancient ideas can be most clearly reflected in the Roman myths. Thus in the primitive history, Roman believed the universe as something turbulent deficient of any order. With the development of the society, there impression had been changed drastically. The world in the myths revealed a kind of system; chaos was opposed to Olympic Gods who were engaged in constant struggle against all kinds of monsters, Cyclopes and giants. As they emerges victorious, the God's established order, harmony and stability.

The ancient people created a synergic hierarchy of God, each of them personifying various kinds of human activities. These Gods (air, fire, water, earth) became more benign too, since nature itself was no longer something frightening for man. Thus, a chaos in nature in the beginning was a illusory existing in the human nature was a common characteristic of every human being. Myths about the creation of the world reflect an introduction of order into primordial chaos. According to the archaic myths the universe was destroyed four times running because of a controversy among the sons of a supreme deity, and the order was established in the world at the fifth attempt.

As we got to know that the idea of system got its form in the minds of the ancient people in the form of a myth, and slowly generalized images of natural forces were formed which could not be manifested in the isolated objects. There in the certain mythical tales, proverbs and saying in which many phenomena are frequently explained without drawing on mythological images and which sometimes even come into conflict with them, reflect gradually accumulated knowledge and experience. Some of them explain the casual connection between certain phenomena. All this entitles one to assert that all the people have rudiments of philosophical thinking, and that prerequisite for the emergence of philosophy exists all over the world, according to Karl Marx, “Intelligent thinking must always be the same, and can vary only gradually, according to the degree of development, including the development of the organ by which the thinking is done.”⁴⁴⁸

The seeds of the philosophy however haven't developed wholesomely into the synergic philosophic thoughts, owing to the lack of specificity of analytical approach of some people, subject to their labour activities and the distinct quality of their political approach. It was primarily the socio-economic conditions that caused probably the emergence of the first philosophical doctrine in ancient India, Greek and China probably over than couple of millennia ago. Several scientists believed that philosophy was also constituted to develop in the state of the Aztecs. The Europeans invasion over America actually prevented that exercise. That was the reason of phenomenal development of philosophical thought of ancient Greek, which is collectively acknowledged as the source of the subsequent development of European and Indian philosophy thereon.

Great German philosopher Immanuel Kant Believes that every philosopher must have answers of these three questions: “What can I know? What must I do? What can I hope for?”⁴⁴⁹ Let us look into these all questions do not obliterate more general possible question as well. Thus, man learns things, involves in set of hopes, fixes goals

448. Marx Engels Selected Correspondence, Progress Publisher Moscow. P. 197

449. Immanuel Kant, Metaphysical Foundation of the Philosophy of Law, P. 308

for himself, because he is blessed to equip with consciousness and capable of observing, sensing and describing all that emerges around him. He is not only a structure of nerves and muscles, not only mere a body but also accrued with soul. The answer to all above questions completely depends on the way the basic question is answered: What is the spirit, soul and the absolute consciousness, where does it come from, and how is it connected with inorganic nature?

Here we can say that the fundamental question of philosophy is that of the relationship or interconnection of mind, nature consciousness and being. We have merely before to establish either the mind or nature appears first, whether consciousness exists by itself outside the human brain, or whether nature can emerge and exist without the spiritual principle only after this can we understand the relationship between man and the world around him. Therefore, this is important to examine one of the queries Kant interposed considered as basic for philosophy; what must I do? In another way, the behavioral norms and rules one must be guided, and the responsibly one must be accountable to exercise.

This is actually a question of human ethics, with an objective to comprehend how to behave, one must first of all find out what ethics are and why does man guard his pride and dignity? Moreover, why does he obey his conscience, why does he take the responsibility? To respond all such questions, we are obliged to clarify how and why the sense of justice, duty, dignity and uprightness emerged in the humans. Are all these senses developed subject to the conditions we live in regardless of our will, conscience or wish or are they the outcome of a rational meticulous agreement embodied among humans? There may be, morals are a result of man's interaction with some divine principle. Obviously we are returned to the question of the interconnection between the natural and spiritual consciousness.

Thereby, this specific question is is most fundamental in philosophy, one can never confront more particular problem without addressing it. One would not be of course justified in saying that philosophers have always tried distinctively to solve this very basic problem. The way investigate several ways, and concepts of the present and past, we must see the study of philosophers, their process and scientific knowledge, hence

many are more interested into studying human independence, and there are some who have spent through out of their lives in trying to prove the existence of god, besides there are some other, who are rather concerned to educate civility among humans, however, few continue to alter their thoughts towards art, that according to them is the only motive utility deliberation.

Thus, they try to apply different stances and are preoccupied with numerous queries like; all philosophers turn to some issues the relationship between man and the universe, nature and the mind. Can man know the world? In what way does reality influence his feelings, requirements and thoughts? Is he able to change the world; is arts just a reflection of the world? So, all these questions are specific subjects of one general issue. The question of the interrelation between consciousness and being, the material and metaphysical, was not immediately recognized by philosophers as the basic questions of philosophy as a whole. The medieval thinkers regarded as such the issue of the relationship between theoretical knowledge and religious beliefs. Bacon believed that the fundamental question of philosophy was that of expanding man's domination over nature with the help of science. After centuries of evolution, there might be possible to define the stages of philosophical development its trends and major issues. "The historical progress of all sciences leads only through a multitude of contradictory moves to the real point of departure. Science unlike other architects, builds not only castles in the air, but may construct separate habitat storeys of the building before laying the foundation stone."⁴⁵⁰ Fredrick Engels who is considered as the founder of Marxism-Leninism, first consolidated the fundamental question of the philosophical theories. Engels in his work 'Ludwig Feuerbach and the End of Classical German Philosophy': "The great basic question of all philosophy, especially of more recent philosophy, is that concerning the relation of thinking and being."⁴⁵¹

450. Marx Karl, A Contribution to the Critique of Political Economy, Progress Publishers, Moscow, P. 57

451. Fredrick Engels, Ludwig Feuerbach and the End of Classical German Philosophy, in Karl Marx and Fredrick Engels, Selected Works in three Volumes, Progress Publication, Moscow, P. 345

The very basic problem of the philosophy by no means exhausts the entire wealth of philosophical issues of relationship between the man and the world of being and thinking. The core of the matter is what is primary, which is the determinant in the complex 'being thinking' relationship. Thus it is impossible to answer without resolving this issue, consequently it is impossible to answer other questions, this, however, is true not only of philosophic research. Every scientist who undertakes to investigate a scientific problem, for instance to resolve yet another intricacy of the universe by discovering a new celestial body is rather positive that the body in question is not just a play of his imagination but exists in reality, independently of his consciousness, objectivity.

Upanishads says here that, "the only hell is absence of knowledge. As long as man is overpowered by the darkness of ignorance, he is the slave of nature and must accept whatever comes as the fruit of his thoughts and deeds. When he strays into the path of unreality, the Sages declare that he destroys himself; because he who clings to the perishable body and regards it as his true self must experience death many times."⁵⁵² If he believed the opposite he would not have bothered with inventing sophisticated apparatus to help him study the celestial bodies, but would rely on the power of his imagination alone. The significance of digging a solution to the fundamental of philosophy becomes evident when studying ideological trends within the world revolutionary process. Thinkers of left extremism believe that the frame of revolution can rise in any place at all. Thus, man's consciousness, activity and will play a determining role in all social changes occurring in the world.

Here we see the basic issue of philosophy is of great importance for everyone since it lays its imprint on the solution of all vital problems. We have already found out that it is only by answering the basic question of philosophy that we can make progress in solving other problems of vital importance of man, besides, every philosopher, scholar, political figure must give an answer to this question, it is quite authentic to ask whether the amplification of other problems will not be delayed for a longer, and whether revolutionary activity will not be hampered and the advance of scientific thought held back? This mindset indeed would seriously complicate human

progressive development if the accuracy of the relevant solution had to be proved a fresh in each special case.

Human culture, hence develop differently; which has been remained in the treasure house of human experience forever in books, drafts, work implementation, machine, tools, mechanisms, customs and traditions. This refers in full measure to the fundamental problem of philosophy. For a long time now the entire human experience, science, revolutionary political activities and history itself proved the primary nature of being, of the real world with respect to the spiritual world and consciousness.

All philosophers are first of all either idealists or materialist, and only after the substantiality of their classic division into Hegelian, Vedas and Upanishads, Samkhya, Buddhism, Jainism Sikhism, and Marxism. During the evolution of nature, animals, plants and living organism appeared and later human beings. Idealists treat the relationship between consciousness and matter differently. For them nature and people as physical, natural beings are creations of certain spirit, a realization of someone's idea of good or an evil volition. Hence the materialists says that matter (mater is that exists outside our mind, is independent of it, and has been formed prior to it and exist objectively) is primary and consciousness is its product, idealists maintain that the entire world is the outcome of minds activities. The issue is clear enough it would seem the past and present experience of mankind; hence, there is always a kind of mess in the analysis of these terms.

Many times calling someone as idealist, people mean that the man in question has noble and high goals, aspirations and ideas; therefore, he is an intellectual personality, besides many times cast of irony is also added, the crude reality relentlessly destroys his most cherished ideals. Materialists, as per this approach are personages of poor spirit, who do not believe in beauty and virtue, seems only about to appeasing their essential needs. Therefore all human avarice of evil acts; lust, greed, voracity, avidity, anarchy and race for profit are the feature of materialists.

452. Edward Feser, Philosophy of Mind, One Word Publication, England, P. 15

The doctrine which recognizes the existence of two principles in the world; spiritual and material is called dualism. It is such a half backed philosophy is an outcome of mechanistic materialism with its limitations and inconsistency. Idealists too sometimes slide down to dualism, since they have to take into account the requirements of science and reality therefore cannot absolutely reject the existence of the material world. If we have to comprehend the study of my here dualism stands real distinction between the mind and the body, fundamentally are different kinds of things. We reflexively distinguish between mind and body in ordinary context as often as in philosophical ones and in a way that implies the difference between them goes deeper than a mere difference between part and totality. We do not after all distinguish equally naturally between brain and body

Moreover, the metaphysical content of most religions has historically included has some version of the idea that a human being has a soul, regarded the seat of our mental lives as spiritual rather than physical, as surviving the death of the body. The body is in its intrinsic nature exactly like every other material object, being an essentially extended thing. It is composed of purely physical parts; molecules, atoms and subatomic particles, and governed entirely by the casual process enshrined in the laws of physics. The body and the vast physical universe, of which it is a part, are best thought of through the model of a machine, their operation being as mechanically automatic. The mind by contrast is essentially a thinking object, devoid of shape, mass or any other physical property and governed by reason rather than mechanical causation. It is utterly distinct from associated human body as it from the material world in general, though it does interact with it; changes in the body bringing about changes in the mind, and vice versa changes in the mind bringing about changes in the body.

Dualism, however, is not a trend in philosophy in conjunction with idealism and materialism. There is most consistent another view on the relationship between matter and consciousness and the is 'monist' view. According to this view, our consciousness or mind is not something distinct from matter, thought is material cog. Lenin, however criticize the materialist, Jeseoph Dietzgen, who adhered to this view and described such materialism as vulgar simplified and therefore a means of

falsifying the relationship between matter and consciousness: “To say thought is material is to make a false step, a step towards confusing materialism and idealism.”⁴⁵³ The material in fact is not dependent on our mind, but for an objective idealist the spiritual thought also independent of human consciousness. Consistent monist materialism does not identify thought with matter but considers thought or consciousness as the supreme product of matter at higher stages of its development.

The world around us is changing consistently, thus some of these changes do not attract our attention, while others are of great great consequence for mankind and nature as a whole. The infinite universe is in constant motion; the planets revolve rounds the Sun, and stars glisten and extinguished. The Earth is also changing, Islands Mountains emerge, volcanoes erupt, earthquakes occur, the sea shores and river banks are also continuously changing pace and place; flora and fauna are also transformed. Thereby, change is the natural phenomena; it is the natural process in the men and society, which has completed a long journey of evolution, from the primitive horde to the modern technological world. To survive in this world, to adopt him to it and change it in conformity with his own requirements and goals, man has to interpret and explain its diversity. Even in the ancient times people were interested in such questions as: Why does the world move and what causes that movement? Is there connection between things? To answer these questions, Babylonian priest spent several years in observing the movement of planets, lunar and solar eclipses. Thus from the description and observation people progressed to seeking the deeper knowledge of the world they strived to explain. Ancient philosophers realized that it was difficult to comprehend the universe without considering the role of motion.

Western thinkers notion on eastern philosophy have often affirmed hat religious life in the East Asia is lack of morals. ‘Truth is higher than everything and higher than truth is true living’, says Guru Nanak. Guru Nanak’s these words shows that matter can never be negotiable for even metaphysical perceptions. There is no dynamic philosophy ever emerges from mere intellectual curiosity. Spirituality always comes

453. Lenin V. L. Materialism and Emprio-Criticism Collected works, Vol. 14, P. 244

into being as the result of reflection of practice religions. Ethical life is journey and there is a roadmap to human perfection. Above we have discussed about different schools of philosophy. One holds that mind is a part of deterministic flow of nature. Another says, no mind is free and changes the flow. There is one more school of thought, who holds the middle course. The mind is a part of the flow but with potential instigation. It has the possibilities of creation, but the environments of the flow of nature limits those possibilities.

Every prophet borrows some being from the existing beliefs of his time, though this borrowing is not always positive. Even the rejection of certain beliefs is also a borrowing, because the source stimulating the negative attitude lies in those unacceptable beliefs existed already. For instance, we may take example of any historical religion, there exists two aspects always. God name Allah was borrowed by the Prophet of Islam from the polytheistic names of the tribes of Arabia. "Allah was the chief God of the tribes."⁴⁵⁴ The prophet refined the concept and said that Allah was not the chief God but the sole God, no god besides Him. There is no god but God, and Muhammad Rassool is His messenger. The tribes were worshipping the idols in the reaction he rejected them absolutely.

Guru Nanak philosophy too is the true reaction of various religious attitudes, in another way the positive and negative influence of various other religions. On the positive side this appropriation should not mean that mere transformation of certain belief is not a rejection of other philosophy but only a refinement of the certain reservations or an effort to break the conventional, obsolete established beliefs. This fact is much marked in the teachings of Guru Nanak. The system of Guru Nanak philosophy has various shades. First of all we have the Hindu eye. What the shade of that eye is, no one as of now is succeeded in defining indeed. Neither the Encyclopedia of Britannica nor that of Religion and Ethics gives Sikhism a clear cut definition in the light of which we may absolutely say about the universality of Sikh philosophy or it merely a branch of Hinduism.

454. Farnell L. R. The attributes of God, Oxford Press, P. 204

6.2 Subjective Conscious Nature of the Alienation Theory

Subjective consciousness refers to a state of consciousness where in the self as an object to consciousness has not emerged. It refers to a state of consciousness in which a subject object paradox does not exist at all. In this state of consciousness, the individual does not make a distinction between himself and his environment in an objective sense. Hence, he exists in a sense of psychic unity with his environment in which his consciousness simply reflects.

The theory of alienation is the philosophy of history, unlike in the sense of specialized branch of philosophy that operates with concepts, which are of no relevance to any other realm, but as the reflection of a dynamic movement which is at the basis of all of them. The concept of alienation and transcendence are closely interconnected, hence anyone if speaks of history in terms of alienation, it may not be logically a problem of its transcendence.

As we have manifested Hegel, represented the standpoint of political economy, identified alienation with objectification, and thus prevented the possibility of an actual, practical transcendence of alienation. Therefore, this is the one and only Hegelian idea which has met with the wholehearted approval of all trends of bourgeois philosophy in the twentieth century. Since this was the crucial point of difference between Marx and Hegel, the modern irrational re-edition of the Hegelian idea could be eminently used against Marx. In the twentieth century Marx could not be ignored any longer. The best way to neutralize his impact was existentialistic interpretation of his thought which consisted basically in the mystification of the historically specific anti capitalist conception of alienation. “The concept of alienation gained an incomparably greater significance in the writings of twentieth century existentialists than in those of their forefather, Kierkegaard himself.”⁴⁵⁵ Needless to say, Marx did not experience alienation as the alienation of modern man, but as the alienation of

455. Heinemann F. H. Existentialism and the Modern Predicament, Adam & Charles Black, London, P. 167

a man in capitalist society. Heidegger's interpretation of Marx's conception of alienation is thus revealing not about Marx, but his own very different approach of the same issue.

To understand the concept in its most fundamental sense as the breaking of this original psychic unity, the subjective consciousness includes its major component, various modes of sensitivity of a living organism to the yeast of its environment. This here refers any surrounding context of the sense organ. Subjective consciousness in this purpose is like the hope of a illuminating aspects of the environment. Indeed, living organisms possess numerous modes of sensitivity in different synthesis rather than a single visual one. Thus an organism may experience or is conscious of the stimulation of the external world through its various components of visual, tangible auditory sensitivities according to its level of evolution.

Human subjective consciousness captures the external world in all the sensory modes. These sensory modes are themselves only the crude details, thereby, the mosaic sensory impressions received from the external world. Subjective consciousness is also a nonfigurative consciousness or a consciousness of forms wherein the mosaic impressions are assembled into an idea or a design. Design or idea or products of both are the natural sensory instrument of the organism. Perception and sensation are thereby closely associated and emerge in uneven forms simultaneously, in order that it is best to deal as distinct phenomena.

A distinct pattern considered by the organism is called a percept, an object of perception, and percepts are psychological units derived from the external oscillation of the environment. Percepts also involve the vast psychological unit of imagery, an expression which I try to bespeak the overall subjective field of the organism at any given time and that comprises all the sensory modes. Graphics are neural reproductions of the sensory perceptual field and its elements perceives by the organism within its sense organs. The organism's consciousness, thereby, is a reflection of its environment recorded as graphics in the sense organs. The depiction of the environment in the form of graphics is mainly of two kinds; short term and long term. Its retention in the memory of any imagery for only a small period of time,

hence imagery may be stored for even a longer period also, however become more or less permanent quality of the sensory organs. These are more or less permanently stored imagery placed in consciousness. “When an organism brings the stored imageries into the consciousness as means of an enticement with a response, this process is mentioned as realization.”⁴⁵⁶

The process of realization will be conflicted later with cognition. Realization in my understanding is a stage of mental chronometry, study of human information processing mechanism, which foreruns cognition and utilizes imagery only as opposed to symbolic representations. These images as said consists of the system, which comprises in turn of the sensory impressions received during any very first experience, including the behavioral and emotional response of the organism to this experience at the time of occurrence. They are recalled to consciousness usually by the reoccurrence of the original situation in which they were essentially formed, and the effective response is produced that time repeatedly.

Human emotions are the best component of subjective consciousness, thus an emotion is a phenomena indicated by the terms like; fear, anger pain joy and many more. These motions penetrate into the individual’s consciousness as byproduct of his sensory intuitive and cognitive experiences. They also included the behavioral response and may be the supplementary motivational strength. The ‘may’ and ‘supplementary’ seems theoretically feasible, though rather rare in human behavior response to emerge without emotion, purely as neurologic system as a more complex mechanical form based completely on sensational catalyst.

I am referring to more by emotion, archaic state of sentiments of the organism than is indicated by the expressions as; revenge, pride, patriotism. These terms mentioned to express the emotions, which are possible for an individual as self aware part of the culture bearing society. Thus, subjective consciousness is also a consciousness of the behavioral response or kinaesthetic senses as auditory, tactile and visual one. Behavioral response is purely a coordinated activity of the organism as; jumping,

456. Fancher R. Pioneers of Psychology, P. 157

running kicking, scratching and biting. Once emanated, these too become the part of subjective consciousness and the process becomes continuous cycle. Hence, another aspect of subjective consciousness related to this continuous cycling process, moves like a stream, and advances its sensory, everlasting flow. Hence the content of consciousness is completely a flux of graphics and their elements principles as well as the byproduct emotions.

The symbols within these images may exist only on the surrounding of consciousness, while other is its centre. Some symbols may be vivid and clear, while others are vague and pale. If any particular symbol of consciousness is held for a time is specifically vivid and is centrally placed, it is common to say of such a symbol as being in the focus of attention of organism, or of the organism as being in certain orientation towards the encryption. Thus, consciousness also has a specificity aspect and the term is often used in this sense to be conscious of something or to be unconscious of something means that, we have focused our attention upon it.

The specificity dimension of consciousness provides a central function over the organism's behavioral responses. That is operating through the attention mechanism, "consciousness finds its impetus, inhibits inappropriate and releases appropriate response to these stimuli."⁴⁵⁷ We further try to describe subjective self consciousness then as form featured by the entire stream of sensations, perceptions and imageries; perfect in the sense of this stream being a continuous, multidimensional, unidirectional, irreversible process, rather than a series of isolated, bidirectional experience. Such attributes are brought out by Schtz, who might be borrowed from Bergson, who states subjective consciousness as: "He contrasts the inner stream of duration, a continuous coming to be and passing away of heterogeneous qualities with homogeneous time, which has been specialized, quantified and rendered discontinuous. In pre duration, there is no side by sidedness, no mutual externality, but only a continuous flux, a stream of conscious states."⁴⁵⁸

457. George Herbert Mead, *Mind Self and Society*, P. 173

458. Bergson 1967, P. 45

Schutz states that, “When I immerse myself in my stream of consciousness, in my duration, I do not find any clearly differentiated experience at all. At one moment an experience waxes, then it wanes. Meanwhile something new grows out of what was something old and then gives some place to something still newer. I cannot distinguish between now and the earlier, between the later now and the now that has just been, except that I know that what has just been is different from what now is. For I experience my duration as unidirectional, irreversible stream and find that between a moment ago and just now I have grown older.”⁴⁵⁹

Further to explain the ‘moment’ Schutz states, “Within the flow of duration there is only a living from moment to moment. I live in my acts from the point of view of being immersed in duration, the now is phase rather than a point, and therefore the different phases melt into one another along a continuum. The simple experience of living in the flow of duration goes forward in a unidirectional, irreversible movement, proceeding from manifold to manifold in a constant running of process. Each phase of experience melts into the next without any sharp boundaries as it is being lived through.”⁴⁶⁰

In this explanation of the moment, there are couple of attributes come to the fore as indicated, the perfect, entire character, and the irreversible, unidirectional character. These peculiar attributes are the distinguished elements of subjective consciousness. The subjective consciousness has entirety of its character, therefore, it has non categorical quality and is characterized as sensory perceptual in nature rather than conceptual, and these sensations and perceptions are not integrated into branches or categorized, grouped together, but are experienced in their entire variety of sensory perceptual character. One takes the impression that this form of experiencing is a very rich form of detail, divergent directly with the experiencing in the state of alienation as has been described.

For further measure subjective consciousness as unidirectional cannot return upon

459. Schutz Alfred, *The Phenomenology of the Social World*, P. 47

460. *Ibid.*, P. 51

itself back. Therefore, the organism does not perceive itself as an object of its own consciousness. While subjective awareness does not prohibit such conscious experiences as the sensation and perception of the organism's own body, for instance the visuals and touch sensations and perceptions of one's feet, hand, face and torso or the kinaesthetic sensation, and the perception of bodily movement. These senses are regarded as distinct from the environment, this experience of consciousness is not of the consciousness of object self, hence consciousness is only a stream of sensory perceptual imagery of the internal or external world and things, their forms, movements, colours, textures and smell.

In the subjective consciousness, there is no categorical attitude, no concept of period, space or substance, moreover no consciousness of self as object, only a momentary existence. Schutz states, "As long as my whole consciousness remains temporarily directionless and irreversible, I am unaware either of my own growing older or of any difference between present and past."⁴⁶¹ Hence, it is tough to envision, subjective consciousness, the first sight of consciousness in which there is no object and no category thereon. Even there is no self-existent unidirectional consciousness, which man cannot experience himself as an object. There is, therefore no subjective consciousness or reflexive awareness of his own being's existence, but only a being and existence.

In this way, there is no differentiation in the objective sense of the individual from his environment. They are a psychic unity. Alienation is the social psychological process through which the psychic unity of the individual and environment is fragmented. It goes by way of the association between the individual and others through the individual's subjective consciousness. This mechanism is accompanied by the development of a fear or anxiety influence the individual to discontinue the emotional interaction from other fellow being, and completely dissociate from others. This anxiety or fear too is the product of the interaction between individual and others.

These aspects of alienation process emerges together which needs to be discussed

461. Ibid., 47

separately I this particular segment, beginning with the transmutation of subjective consciousness into objective consciousness. The basic essence of alienation concept is a separation of the individual from something else, subject from the object. This separation specifies to mere perceptual separation of the individual and environment too. It is a concept of separation of an individual from others by the development of the objective conditions. To develop a self as an object is distinguished it from other objects, thus, to alienate it or separate from other objects. The fundamental of alienation is the transformation of subjective consciousness into objective consciousness and the consistent emergence of the object itself as separate and distinct from other objects and individuals.

6.3 Alienation as a Social Psychological Elusive Factor

The dominance of this world view becomes apparent in the revival of the concept of alienation by previous century social theorists both in sociology and psychology. Although alienation has been the keyword of the post war period in the academia as well as in mass culture, the term has exhibited such an extraordinary flexibility and elusive meaning; “it has been suggested that alienation has both supplanted and supplemented sin as generic concept for depicting a sense of defective aspects of human existence.”⁴⁶² Philosophers, Theologians, Psychoanalysts and various scientists have discovered manifestation of alienation in an overwhelming variety of aspects of western culture ranging from the assembly line to the therapist’s couch and including along the way such topic as delinquency among the young, apathy among the old, status aspiration among the poor, race relations, social change, and urbanization.

Though, in the whole social sciences numerous synonyms are foremost used in the study of human life, however, hypothesis of alienation had attained an extraordinary scale of magnitude and its perspective. Thus, Kahler, remarked the concept of alienation has proved to be such a popular idea for every contemporary analysis, “the

462. Johanson Frank, Psychological Alienation: Isolation ans Self Estrangement, The Psychoanalytical Review, vol. 3, P. 104

history of man could very well be written as the history of the alienation of man.”⁴⁶³
The intellectual sources of the concept of alienation are nascent within eighteenth and nineteenth century philosophy and social theory.

The classical theorists of alienation, Hegel, Karl Marx and Durkheim thus employed the concept in very different ways, however, share numerous elusive assumptions. The classical definitions comprises radical, political directives and ethical directives and metaphors for the analysis of the political, economic organizations of the European industrial middle class. In these theories, there are no common operational definitions at either a purely a sociological or psychological level. The classical concept utilizations cannot be defined an abstracted or priory from historical context, however, implied complete social theories describing coexistence between social conditions and individual behaviour. Thenceforth, these philosophies have implicit perspectives on human nature, social values, processes and relationship between man and society.

Being critical concepts, they imply the judgment of society relative to an ethical ideal in terms of future and yet unrealized possibilities and standards. None of these thinkers were interested in individualistic or psychological observations of anomie (amorality) and alienation for the focus of their theories comes from a definition of man as a social being. Marx and Durkheim both critically described societies in which economic activities and self interest had become reified into collective end. Individual's daily life's economic activity within capitalism paradoxically the most inclusive social activity in industrial urban society was concurrently the least social owing to the urgency of the market place and accretion of capital. It was precisely the individualistic image of man in society. Both of the theories identified as expressions of alienated anomic life.

The identifications of anomie and alienation contain different directions for action, thus both conceptualizations are essentially describing the same social condition but from opposing vantage points. Thereby for Durkheim, anomie refers to control in a social system and is the spiritual heir to Comte's positivisms and conservatism,

463. Kahler Eric, *The Tower and Abyss*, P. 43

alienation for Marx represents a radical, immanent critique of the legitimacy of social control exerted by an irrational economic system. Contemporary theories of anomie (amoralism) and alienation, however, have confused, obscured and altered the original, radical and historical content of the original theories. Hence, Horton paradoxically states, “contemporary definitions accept what was most problematic for the classical theorists, the dominant institutions of the society.”⁴⁶⁴

Instead of critical thought which emphasizes theoretical self reflection and explicit value judgments, previous theories describe themselves as scientific, empirical and value free. The transformation, which entails the ablation of critical and historical dimension from consciousness, Seeman in his seminal paper for American sociologists, entitled, ‘On the Meaning of Alienation’, declares that “one of his main tasks is to make the traditional interest in alienation more amenable to sharp empirical statement.”⁴⁶⁵ To acquire this goal his creation, explicitly separates from Marxism tradition by removing the critical, elusive element in the concept of alienation, by transforming the critical concepts of value, ethics and expectations into scientific functionalized definitions of reinforcement, behavior and expectancy.

When this change of classical to social learning theory has been achieved, “these matters can be empirically rather than conceptually solved.”⁴⁶⁶ Melvin Seeman reassures the reader that although he may experience some uneasiness with the change of language, it will rapidly pass for it is corresponding to, “that initial strangeness which is often experienced, when we translate what was sentimentally understood into a secular question.”⁴⁶⁷ Though, some minor, temporary sacrifices, but necessary for the progressive transition from a classical to empirical value free concept of learning theory. Hence, the concept of anomie has been widely limited employed by the

464. John Horton, *The Dehumanization of Anomie and Alienation*, Vol. XV, Dec. 1964, P. 288

465. Seeman Melvin, *On the Meaning of Alienation*, P. 783

466. *Ibid.*, P. 736

467. *Ibid.*, P. 791

Western sociologists; however, it got new life, especially in the work of Robert Merton. He stated and defined, “the sociological concept of anomie, as a breakdown in the cultural structure occurring particularly when there is an acute disjunction between the cultural norms and goals, and the socially structured capacities of members of the group to act in accord with them.”⁴⁶⁸

In another way, the part of the society is anomic where there is a incoherence or division between legitimate goals as represented in culture and the opportunities within the social structure for obtaining these aspirations. Merton’s concept, however, defines anomie as a social condition in distinction to a psychological state, the essentially conservative content of the definition is revealed in the fact that his value free concept rests on the uncritical acceptance of the success and self interest ethic of the middle class, precisely those values, which Durkheim identified as the prime source of anomie in the urban industrial society. Once the social aspirations and structure of Western society were accepted as normative, the study of anomie was clearly transformed research into deviance in the whole forms.

On this account, Merton states about deviances, “refers to conduct that departs significantly from the norms set for people in their social stature, and just be related to the norms that are socially defined as appropriate and normally binding for people occupying various statures.”⁴⁶⁹ Therefore, anomie becomes interchangeable with social deviance through the interpretation of values as natural objects of a social system leaving the questions of whose value and why.

This specific approach, Merton characterized to anomie as a theoretical effort of the middle range in distinction to classical theory. This technique basically repackages classical theories into workable hypotheses by introducing a distinction between the history of sociological theory and that Merton calls, ‘working social theory.’ Such a

468. Robert Merton, *Social Theory and Social Structure*, Revised Edition, Glencoe III, The Free Press, 1957, P. 162

469. Robert Merton, *Social Problem and Sociological Theory*, P. 224

distinction conveniently exercises and allocates the major portions of the work of Marx, Durkheim, and other classical theorists to course in the history of social theory while preserving social psychological variables derived from these theories, which can be studied with survey methods.

The middle range approach alters and distorts classical theory “by treating them as if they were composed of interchangeable sections of a meccano set.”⁴⁷⁰ Through a process of simplification and fragmentation, classical theories are divested of their original, critical and historical meaning by reformulating these concepts into a set of independent variables which can depict the structure in the empirical way.

Moral progress does not stop with the social dimension of a person’s being; there remain further ascents to be made. Guru Nanak does not preach a blind subservience to social ethos in a liberal way. There has its dimensional knowledge and that is what constitutes the essence of metaphysics. We live in a world of with elusive and divergent possibilities and dimensions, and thus, no understanding or thought is permanent, nor does it have limitation. Therefore, the prospect of infinite possibilities brings down one’s egoism. The important aspect of lesson of mindfulness (gyan) is that egoism is not ethically bad, it is false an anomie. At one end the egoistic view is exposed, in another way the extensive vision of the world’s magnitude is apparently expanded.

One could easily compare it with the state of awareness that “Spinoza had called *sub specie eternitatis*.”⁴⁷¹ As the shroud of falsehood (anomie) is divorced and one realizes the great coherence of dissimilar richness of religions, cultures and philosophies. These are to be well understood and distinguished. Through the coherence, best prevailing and governing one’s socio-physical environment one comes to witness the one extending throughout vast multiplicity.

Guru Nanak says that the sense of vision piles up the moral agent with harmony,

470. Maurice Stein, *Psychoanalysis and the Sociological Inquiry*, P. 23

471. Pabitrakumar Roy, *Guru Nanak Dev and His world*, P. 98

melody and enlightening satisfaction, thus enlightenment matures into harmony. The sense of unity shatters down the obstruction between one's own excellence and the superior of others. Guru Nanak states, no hedonistic conception of charm or properties of surface glitter is intended here. The form of esthetics beggars description and not attempting either, there occurs the word incomparable (anup), which is crucial. Kant also made the distinction between gratification and delight; we may recall that with a view to comprehend Guru Nanak's introduction the mode of beauty revealed to ethical consciousness is inevitably non-sensuous and it discloses itself to the discerning eye of the moral beholder who has matured himself from intellect to intuition.

It is not mere a matter of feeling but a fusion of the aesthetic and cognitive aspects of the moral agents personality. Beauty and truth are complementary to each other, and the interpretations of this notion have been abundant, and we haven't required aligning with any exclusivist view. There, however, are adequate expressions in Guru Nanak's conception that shows aesthetic realization is an inalienable component of moral progressions he preached through his verses and discourse, thereby a sole fact that we cannot afford to ignore.

Moral actions go by the name of fate (karma). Ritual acts are not that important in Guru Nanak's socio-religious perception, whereby, ritualistic conduct is ridiculed or even methodically condemned, on this account, at times in dialogue with some other religious preachers, suggests new interpretations or definitions of the term f their religious practice.

Rituals are actually bondage, and lead one to feel spirited or proud or spiritually superior to others, however, none of these can be ethically approved. They were not constricted for the righteous act, no fruits are sought for the righteous conducts that one does. "Thus, to the glory of God, such actions are performed to put in the language of Christianity."⁴⁷² When an action yields support to a sense of ego, its moral significance declines, however, there has to be a purity of motives. Guru Nanak teaching of 'Karam Khand', the real of grace, some scholars have suggested as

472. Ibid., P. 99

strength as its message, others have argued to interpret this to describe a doctrine of grace.

It may be postulate or basic assumption on the part of the moral agent to go by the belief that whatever one is capable of doing is through divine grace, hence is beyond exception. Though, here the question is: Can a postulate be a part of moral theory or argument? A sense of humility and belief in grace is already presupposed by one who sets out in the moral journey, though viewed conceptually, the accent should fall upon action. Ethics is life as religion is, thereby, an action keeps the socio-moral domain in view, or lest one could be influenced by the calm and isolation of mystic contemplation, hence strength is moral requirement. One is not permitted to renounce the social states of affairs, because evolution takes place by acting righteously in real world situation, not by grace alone. The realm of truth (Sach Khand), is the summit of an integrated progress of the moral agent. Transcendence does not cancel out the earlier or preceding stages of attainment; rather it takes them along in an enriched mode.

The journey is both horizontal and vertical. Guru Nanak's Mul Mantar in the Japuji describes and declares the unity, omnipresence; infinity of the absolute is both personal and impersonal. The term sat and 'sach' both as 'truth' used for the absolute and sachiara as uprightness is the moral agent who has realized the ultimate good. The moral standard seems to have been derived from the notion of the as such absolute. Ek Onkar as oneness, the expression has been used as solely absolute one. It is further described that true name is without fear and bears no enmity to the none, fearless is the abode of righteousness, and bearing enmity to none is beyond any belittle. Whereby, uprightness (sachiara) is the ideal self to be realized by moral agent and that one sought to be, hence the ultimate elevation of self realization from where the moral agent acquire the light on his way.

However, much complexity about the reception of moral factor stands inert. Here Guru Nanak makes room from moral instances, a Christian sets before it is to grow in the likeness of Christ, as the title goes of the book by Tomas Kempis. The Buddhist seeks to become a Buddha. Kant did not endorse to have any example in morals,

fearing that autonomy of the world become heteronomous. He went to the extent of saying that even the Holy Will shall not be adequate as a moral idea. He experience becomes important rather he not the person of the teacher, whereas Guru Nanak remains in touch with the disciple. He is also the inner guide and sustainer of the disciple's moral efforts, his attempts of transforming the narrow egoistic self into the ideal self or uprightness.

The altitude of moral accomplishment may appropriately be assimilated to Spinoza's 'amor dei intellectualis', meaning of intellectual love of God, stage of cognitive elevation towards substance. This stage of amor for him is beyond ratio and intellect as well, and it could be taken as a state of mystical awareness. Guru Nanak's real of Truth (sach khand) could be taken to have a similar thrust. It signifies as perfection of moral undertaking of the agent, its vision of magnitude is now directly intuited, the spiritual and the moral coherence in delight as to the will and acts of the ultimate truth; they too are taken up into the harmony of the uprightness (sach), the absolute. Therefore, Guru Nanak's the real of truth is a legitimate universal response to the cognitive, effective and cathartic dimensions of human nature once and all forever. It could be taken as the usual nature of image of spiritual and moral beliefs nested into one, and thus, it is inconceivable to put into a bare discursive testimony. The realm of truth is a mystical totality for beyond a description in analytically sustainable terms.

Guru Nanak accounts of the khand (realms) in the Japuji suggests that the Guru had the self of the moral agent as a whole in view. Human life its dignity, respect and existence can never be belittled at the cost of others and no dimension of person's being is raised above the ethical value by lowering others. The prospect of moral expansion calls forth all the strengths and power of the human cognitive, psyche affective and cathartic. There is no break from moral action even if one arrives at the pinnacle.

Thus, every element of life is taken along, purged and transformed, integrated with the ideal in all the prospects, and not ponderous moral formalism, rather a progressive and integrated enrichment of the human passion, the virtues are conative, and finally lead to a state of supreme happiness.

This can be sensed in the relationship of ethical life that is implanted in the ontology affirmed in the Mul Mantar and that enthroned the Japuji, and it goes to corroborate the ethical system of moral development as foreshadowed in the five realms (khands). We may now look at all directions; it seems Guru Nanak proposed the virtue ethics, even though attributes of deontology are well found in his preaching. We shall virtually understand the dissimilarity between doing a virtuous action and acting virtuously. Virtue ethics concerns itself not only with isolated actions, but with the character of the agent. There are reasons for doing certain things and also for being a certain type of person. Therefore, we must say that Guru Nanak's virtue ethics is different from Aristotle's and the Vedic variety of virtue ethics. Aristotle's virtues are meant for people of Greek citizens; however Vedic virtues are caste oriented, besides guru Nanak does not go by the classification of virtues in terms of castes (varna).

Virtues are qualities exhibited in right conduct. The need to cultivate virtue is unmistakable in the Guru Nanak teachings, and there is allegory of farming in the Adi Granth; mind, the farmer and deeds, thus virtues engage us to the divine, and devotion without virtue is impossible. There is also the idea of sharing virtues by way of purging our misdeeds. Virtue has a social implications also, recurrently, the practitioner of virtues feels discouraged in viewing when it goes unrewarded, similar point of view also raised by Kant when he says virtues do not make one happy straight away, rather it makes one worthy of happiness. In the Guru Nanak system of virtues wisdom is placed at the top of the rank. Wisdom is taken up for consideration in the Japuji and methods are indicated for elevating wisdom.

6.4 Alienation emphasizes on Objective Condition

There is a significant measure of truth in the importance of individuality and subjectivity for the modern self. Despite the fact that the existentialist position is formed mainly as a critical response to Hegel, who himself goes a long way to recognizing this. In the development of individuality, he too maintains, there must be a moment of separation and detachment, a subjective and negative moment. Modern individuality is not given simply through the performance a social role. To be for-itself and free the individual must be able to reflect, to will and to choose. Hegel is well

aware of this, his philosophy cannot be reduced to one of 'my station and its duties' alone. It is not sufficient simply to perform a social role; and that must be inwardly willed and chosen if it is to be an authentic expression of individuality and selfhood in the modern world. The moment of subjectivity, of choice, of negative liberty, is essential too. This is stressed not only by existential philosophers; it is also a fundamental aspect of Hegel's account of the self and self development.

However, writers in the Marxist tradition have not always appreciated this point and, arguably, neither do Marx. "Marxism often presents itself as a purely social philosophy. The self is portrayed as a mere social creation."⁴⁷³ Marxists often seem to imply that social change alone will be sufficient to transform and realize the self as though 'after the revolution' all conflicts between self and society will automatically be resolved without any action on the part of the individual being required. This is untenable, as the existential account quite rightly insists.

In short, there is an individual, subjective dimension to alienation and its overcoming. Will and choice are necessary. But they are not sufficient. "The self must also be able to express itself, to realize its will and objectify itself. In doing so it comes up against existing objective conditions, and these may either facilitate its expression or hinder it."⁴⁷⁴ In this way there is an objective dimension to alienation; and its overcoming requires the existence of specific objective social conditions. This holds true not only for the Hegelian and Marxist account, in which the self has a determinate 'nature' to be realized; it applies equally to existential philosophies of self-creation. For even if the self does not begin with a determinate nature, in order to create itself it must acquire a definite content and be realized in the world.

Thus there is an objective social dimension to alienation and its overcoming. Some conditions of social and economic life are objectively alienating; some social roles and relations systematically require inauthenticity. Existential philosophies, like those of

473. Arthusser and Balibar, *Bearer of Social Relations*, P. 145

474. Heidegger on *Heritage Tradition* 1973, p. 146

Kierkegaard and Heidegger, do not consistently acknowledge this, at least at a theoretical level. They tend to regard authenticity as a subjective and individual affair which resides in the way in which one chooses oneself and lives one's situation, whatever that may be. The implication is that it is possible to respond more or less authentically in any situation, regardless of the specific social circumstances. There are no objective conditions which are in and of themselves alienating, or which prevent or engender authenticity. Any necessary link between the spiritual and the social aspects of alienation is thus severed. As a result, the existential account of the `present age` loses any specific social or historical grounding, and its critique of modern mass society is undermined.

The existential view that alienation and delusion are universal features of the human condition, `ontological' characteristics of the self, is questionable on historical grounds as well. For there are good grounds for the view that specific social and historical circumstances are needed for the development a self-conscious self – a self which can will and choose, and for which alienation is an issue. The abilities to reflect, to will and to choose are not natural human endowments. Rather they involve the capacity for self-consciousness and powers of reason which can be acquired only socially and which develop historically.

The very existence of a self which can experience alienation and delusion and seek to overcome them is a social and historical creation. Alienation and delusion are historical conditions. Indeed, they are distinctively modern phenomena. In a pre-modern community the self is defined primarily by its social `place'. Identity is determined by social role. In such societies, as MacIntyre states, “the individual is identified and constituted in and through certain of his roles, I confront the world as a member of this family, this household, this class, this tribe, this city, this nation, this kingdom. There is no, I apart from these.”⁴⁷⁵ In the modern world, by contrast, the individual no longer has a fixed and given position in society.

The very notion of a social `place' or `station' has all, but ceased to have any

475. MacIntyre 1985, P. 160

application. The self has far greater independence from its roles. These are regarded as external to the self and contingent. Identity is no longer a social given. Individuals must now choose their social place and role and, in doing so, create their own identity. Only in this situation can issues of authenticity and self-realization arise. For only now can the self stand back from its activity and ask itself whether it is realizing itself and living authentically. The mere fact that the individual is fulfilling an allotted social role is no longer a guarantee of this. Hegel was one of the first authors to describe these changes.

The historical theory of the self is one of Hegel's great achievements as a philosopher. Marx follows and refines this historical account, adding a realistic, material dimension to it. By contrast, writers like Kierkegaard and Heidegger take the self-conscious self as directly given. In Kierkegaard this is simply presupposed. "Every human being must be assumed in essential possession of what essentially belongs to being a man."⁴⁷⁶ Heidegger takes more care to justify his initial assumptions. Nevertheless, the implications of his phenomenological approach are similar. 'Dasein' (self-conscious being) is taken as the immediate given starting point. This is not to suggest that either of these philosophers reverts to the atomistic individualism of the enlightenment. On the contrary, Kierkegaard regards the self as essentially social; Heidegger insists that Dasein is always with-others, and historical in that it is necessarily oriented to the past and the future of its community.

Nevertheless, neither of these writers regards the particular forms of 'Being-with' or 'historicity' that they describe as socially or historically specific. Both treat sociality and historicity as universal, 'ontological' features of the human self, and neither regards alienation or delusion as socially or historically specific. Thus for Heidegger, as we have seen, alienation is a pervasive feature of everyday life. Decline is a normal part of the universal human condition. For Hegel, by contrast, our fall into social division and alienation is an historical process; and such plunges can be and is being redeemed through the course of human development and progress.

476. Kierkegaard 1941, 318-319

Hegel's optimism on this score is, of course, a matter of controversy. However, at least it is grounded in his historical theory of the development of the self. Whereby, Heidegger's pessimism appears to be mere artefacts of his phenomenological method. Hegel says that he is giving a theoretical description of the self and its development. He explicitly repudiates the view that his purpose is social criticism. However, this is often disputed. Starting with the left Hegelians, many have taken Hegel to be giving, not so much a critical as an uncritical account of modern society. Part of his purpose appears to be the evaluative one of justifying the social order of his day. This is not to suggest that he was unaware of the problems and defects in the society of his time.

As already mentioned, Hegel is remarkably acute about these, he is not a mere apologist. He was particularly aware of the persistence of poverty and social exclusion, which he saw as structural problems with no evident solution. But even so, he does not ultimately take such problems to refute his picture of the modern era as one of reconciliation and harmony. Marx also denies that his purpose is evaluative; he maintains that his work has a scientific character. Its main aim, he insists, is to understand and explain capitalism and its historical trajectory, not to criticize it.

Even so, criticism is an unmistakable aspect of it, whatever he says, and this is aimed partly at defenders of liberal society such as Hegel. Heidegger, too, denies that his work has a moral purpose. "Our interpretation is purely ontological in its aims"⁴⁷⁷ and is far removed from any moralizing critique of everyday and from the aspirations of a however, the critical intent of his work is unmistakable, and, as with Marx, this is aimed partly at Hegel's uncritical celebration of modernity. In short, as I have been arguing, both Marxism and existentialism are united in rejecting Hegel's uncritical picture of modern society.

Both strands of thought see alienation and delusion as endemic to it, and base their critiques of modern society on this. However, as we have seen, these critiques are very different.

477. Heidegger, *Philosophy of culture*, 1962, 211

Hence, the concept of alienation is not a purely critical one in Marx. For him, like Hegel, gives a historical account of the self and society. He does not regard the alienation and disharmony of modern society as a merely negative condition. Rather its impact is contradictory. Although it results in the division and fragmentation of people, at the same time it is also the means by which individuality, subjectivity, and freedom develop. It is a necessary stage in the process of self development and self-realization is necessary in that human development occurs only in and through it. As of now, these dispositions have appeared to be alien and hostile powers, operating as if they were unmanageable forces of nature. With human historical development, however, people collectively can eventually come to understand them and bring them under their conscious control. Only then will they cease to be experienced as alien and hostile powers and be controlled and put to work for human good.

6.5 Individual Consciousness

Alienation is a key aspect of Hegel's phenomenological development of consciousness is not a new claim and for Hegel, consciousness does not simply know itself with certainty; consciousness must develop its self-understanding to fully understand itself. As such, consciousness starts from a position where it does not fully understand itself; consciousness is, initially, alienated from itself. The phenomenological development of consciousness discloses the logical journey consciousness must take to overcome its self-alienation. Thus, I will argue that alienation is key to Hegel's phenomenological development of consciousness because: First, alienation is a fundamental aspect of every shape of consciousness prior to Absolute Knowing; and second, it is the experience of alienation that drives consciousness to alter its understanding of itself and its object until it overcomes its alienation in Absolute Knowing. Hegel's lesson is that while consciousness's journey to full self-understanding is a struggle, it is a struggle that defines consciousness.

While alienation is an undesirable aspect of consciousness's existence, the experience of alienation is a necessary one if consciousness is to fully understand itself. But understanding the role that alienation plays in Hegel's phenomenological development of consciousness does not simply provide us with better insight into this concept and

the role it plays in this developmental process. Because a discussion of the role that alienation plays in Hegel's phenomenological development of consciousness requires a discussion of its relation to objectivity and objectification, understanding and taking into account Hegel's subtle and multi-dimensional understanding of alienation also provides us with a better understanding of the roles that objectivity and objectification play in Hegel's phenomenological development of consciousness and his analysis of consciousness and its ontological structure.

To justify the necessity of the philosophical consciousness, Hegel starts with the most abstract and minimal shape of consciousness and traces the movement consciousness must logically make if it is to fully understand itself. Following this logical movement will bring consciousness from the abstract truth of Sense-Certainty to the certainty of Absolute Knowing. While I would, ideally, engage with the content of each shape of consciousness to show the different ways in which Hegel recognizes that consciousness can be alienated, space constraints prevent this. Instead, I will provide a detailed summary of Hegel's understanding of the concept 'alienation' and outline the role it plays in bringing consciousness to the shape of itself called Absolute Knowing. This will show that alienation is the key concept in Hegel's phenomenological development of consciousness. Showing this, however, requires that I first, briefly, engage with Hegel's theory of consciousness.

Hegel's, consciousness consists of two aspects: Consciousness is on the one hand, consciousness of the object, and on the other, consciousness of itself; consciousness of what it is for the True and consciousness of its knowledge of its truth. Thus, consciousness is intentional; it always relates to an independent object. But crucially, Hegel holds that, because consciousness's existence depends on its intentional relation to an independent object, its independent, intentional object is an aspect of its ontological structure. This, however, does not mean that Hegel collapses the object into the subject. Rather, because consciousness's ontological structure always encompasses a relation to an independent object, Hegel holds that consciousness is dependent on this relation. Because of its dependency on its intentional relation to an independent object, Hegel holds that consciousness's independent object is an aspect of its ontological structure.

But, because consciousness does not, initially, realize that it's independent, intentional object is, in actuality, an aspect of its ontological structure, consciousness understands itself to be in some way distinct from its intentional object and so is, initially, alienated from what it truly is. Consciousness's initial failure to understand that its intentional object is an aspect of its ontological structure leads Hegel to insist that there is, initially, a distinction between the object as it appears for-consciousness and the object as it is in-itself.

Though, this distinction results from consciousness's failure to understand itself, it also contains the means that will allow consciousness to judge for itself when it has fully understood both itself and its object. Because the object as it appears for-consciousness and the object as it is in-itself belong to the same consciousness, consciousness itself is able to determine 'whether its knowledge of the object corresponds to the object or not. It does this by comparing whether the way the object appears for consciousness corresponds to the way the object on its own volition.

Whereby, each shape of consciousness initially maintains that the two correspond; there must be a mediating aspect that allows it to determine whether the two aspects of each shape of itself do actually correspond. Hegel calls this mediating aspect experience. Thus, consciousness initially understands that its independent object, as it is in-itself, takes on a particular form. However, the experience of its independent object reveals to consciousness that what it previously took its object to be in-itself, was only for consciousness.

There is, therefore, a discrepancy between the way consciousness initially understood its object and the way enlightenment experience of its object discloses its object to actually be.

If consciousness is logical, it alters its consideration of the object to accord with the way its experience of the object discloses the object to be. This continues until conscious experience brings it to the shape of itself called Absolute Knowing where its occurrence discloses that the way its independent object appears on its own.

Hence, Kain Philip objects that, “the logic of the transitions between the various shapes of consciousness are random, miscellaneous, and appear to be simply chosen by Hegel to support his overall effort to justify the philosophical consciousness,”⁴⁷⁸ subsequently, Houlgate Stephen states, “I understand that the transitions between the various shapes of consciousness occur because consciousness builds on the understanding it has gained from its previous experience. It is the process of determinate negation that allows consciousness to learn from its previous experience.”⁴⁷⁹

In case that consciousness is logical, it does not repeat the mistakes of its past by regaining shapes of itself that its experience has taught it do not allow it to fully understand itself; its experience allows it to gradually obtain a better understanding of its object. It is only by passing through numerous shapes of itself that do not allow it to fully understand itself that consciousness will fully understand itself and its object. The knowledge gained from its experience of a particular shape of itself can be positive knowledge, in the form of knowledge that allows consciousness to better understand itself and its object immediately. Alternatively, it can be negative knowledge, in so far as while the shape of consciousness did not provide consciousness with positive knowledge of its object as it actually is, consciousness now knows that what it and its object truly are is not disclosed by that shape’s self-understanding.

While each failure of consciousness may not immediately lead it to fully understand itself, each failure does allow consciousness to learn something about itself. Jean Hyppolite is, therefore, perfectly correct to note that, “Hegel takes seriously the pain, the work, and the patience of the negative.”⁴⁸⁰ This is perhaps one of the most original,

478. Kain Philip, *Hegel and the Other: A Study of the Phenomenology of Spirit*, New York: State University of New York, 2005, P. 10–12

479. Houlgate Stephen, *An Introduction to Hegel: Freedom, Truth and History*, Oxford: Blackwell, 2005, P. 51

480. Hyppolite, *Logic and Existence*, P. 103

forceful and too often disregarded insights of Hegel's analysis; the occurrence of the negative is not necessarily simply negative; the experience of the negative can enhance consciousness's existence. Consciousness learns more about itself through struggle than if it easily attains its end.

The discovery of Uncertainty principle is the most significant development in the history of science. It puts a natural limit to the precision attainable in the quantum world. It must be noted that this limitation is imposed not by practical difficulties of measurement but by theoretical considerations, by the very nature of Reality itself. There will always be a finite inaccuracy and uncertainty; this is a law of nature. Since precise knowledge of the present state of affairs of a phenomenon is not possible, precise prediction of its behaviour also becomes impossible. Hence the quantum world and its Reality are indeterminate.

Principle of Commendation highlights the linkage between different aspects of Reality. For instance, the particle nature and wave nature of light are mutually exclusive in the sense that the presence of one excludes that of the other. Thus this principle argues that even items which appear incompatible are united at a deeper level. What appear opposites need not be contradictory, but may be two poles of the same deeper reality. The principles of denunciation and Uncertainty show the unbreakable link between the act of observation and our picture of Reality. "There is no quantum world. There is only an abstract quantum physical description. The task of physics is not to find out how nature is; Physics concerns what we can say about nature."⁴⁸¹

In the Copenhagen interpretation, there is no Reality in the absence of observation, or in the other words, observation creates Reality. The conceptual weakness of the Copenhagen interpretation is that it regards both the measuring device and the measurement act as ultimately undefinable.

Consciousness and Quantum Reality: David Bohm⁵ explains the limitation of

481. Nick Herbert, Quantum Reality, Anchor Books: New York, 1987, p. 27-28

Copenhagen interpretation by introduction of a new concept: the implicate order. The implicate order is a process of enfoldment and withdrawal in a multi-dimensional space. The entire universe with all its fields and particles is withdrawal of this implicate order. It implies an organic vision of the universe unlike the classical emphasis on fragmentation. Another important aspect of the quantum revolution is that it highlights the role of consciousness in creating Reality. Eugene Wigner states, "It is not possible to formulate the laws of quantum mechanics in a fully consistent way without reference to the consciousness. It will remain remarkable that the very study of the external world led to the conclusion that the content of the consciousness is an ultimate Reality."⁴⁸²

Mystics believe in the integral or holistic experience of Reality. We need not rest content with the partial truths revealed by astronomy, by physics, by biology, by history; each true in its own field, none complete in itself, none giving the whole picture; nor yet with the truth of mathematics or the truth of language, primarily truths of expression, obeying rules which men themselves have made. Beyond all these, beyond the contradictions of each separate truth, lies concealed the supreme and final truth.

The realm of mystic experience is a Reality beyond the comprehension of our senses, thus is evident in the Adi Granth, regarding the transcendental nature of this phenomenon:

"In this realm, one sees but without the eyes; one listens but without the ears;

One walks but without the feet; one works but without the hands;

One speaks but without the tongue; thus attaining life in death.

O Nanak, one meets the God after realization of the divine law."⁴⁸³

482. Eugene Paul Wigner, Quantum Theory Physics review, P. 1303

483. Adi Granth, P. 01

The concept of ultimate reality propounded by Guru Nanak in the SGGS is most scientific; as a consequence, it is also dynamic and precise. The introductory Verse (Mul Mantar) is a philosophic testimony of Guru Nanak's poetic and scientific vision of the Supreme Reality. Reality is one and non-dual. Hence the introduction (Mul Mantar) commences with the numeral one, 'Ek' *which* represents Existence or Being. It is followed by 'True Name' which means the Supreme Reality is true and it is manifested in Truth, Existence and Being. The other features of Reality are its transcendence and immanence, creator person, without fear or hatred, beyond time and space, self-existent, transcendental cosmic spirit made manifest by grace of the Guru.

Thus, the concept of Supreme consciousness as presented in the Adi Granth is unique, scientific and revolutionary. In a way, scientific study of Nature is sanctioned in Sikh religion in an identical manner as it was pursued by Kepler and Newton in the Christian world. It is not a mere abstraction. Its realization is possible through the practice of Shabad (hymn) and Nam (name). Guru Nanak was blessed with the vision of God or Reality in Nature:

"The Guru hath revealed the Lord's presence to Nanak in the three worlds;

In the woods, waters and over the earth"⁴⁸⁴

6.6 Extensive Empirical Confusion

The purpose of the empirical portion of this study is to test the major proposition that the transformation of traditional society into associational society brought about alienation and exclusion. The causal process postulated in the theory was that, through increasing structural complexity in which functions originally performed by the family were transferred to other groups, the family was transformed into a companionship type, its stability depending primarily upon the association felt between the inter-societies rather than upon functional necessity. This social-bond, being weaker, reduced the stability of the family. This instability led to an unwholesome form of socialization which led to exclusion.

484. Ibid., 617

Hence, only a few cases could be found which provided measures of exclusion with some face-validity, a comparative method was used. Control of extraneous influences, therefore, was quite limited. This portion of the study, in other words, suffered from all the shortcomings of comparative methodology and thus a true test, in the scientific sense, could not be accomplished. For this reason, this portion of the study should be viewed primarily as exploratory and illustrative. My intent was to obtain some feel or notion of the empirical basis of the theory and not necessarily to verify it strictly according to the philosophy of science. As soon as I began perusing the ethnographic and historical accounts of these societies I knew this was going to be impossible.

Thus, I do feel for the empirical basis of the theory has been established. The criticism of the lack of historical perspective put forward by Kaufman has been addressed. It may be said that, from our sample, it appears more likely that exclusion will be found in associational type societies than in communal type ones with notable exceptions. The causal process by which this occurs has been, also with notable exceptions as well as with at least two alternatives, illustrated and, within the sample, supported. It remains, of course, to support these hypotheses in a more scientifically rigorous way, and, as for myself, my intention is to do so. I would hope that this study might be a stimulant to such efforts on the part of others as well.

This concept is defined as the degree of specialization and differentiation in, for example, the social, the polity, the religion and art, though, structural complexity means simply is more parts to the whole, more differentiation or specialization of these parts within the whole. In this study I have used Service's system of classifying societies into structural categories, though I have not used Service's labels for these societies and have substituted elements of its own. To some degree, the categories have been defined already. Societies classified into the first level of structural complexity in this study are distinguished from other levels by the absence or very insignificant incidence of any form of structurally integrating mechanism other than kinship. This form of structural integration is shared by all societies but it is the major one at this level.

Contemporary, opponents of Marx often denounce the alleged utopian ideological character of his thought in the name of social engineering, criticism of this kind, thereby cannot be taken seriously. The fact is this confusing utopian concept is incompatible with the dialectical magnitude of the Marxism approach; which does not assign an exclusive power to any particular social factor since it presupposes the dialectical reciprocity of all of them. This utopia is contrarily inherent necessarily, in all attempts which offer merely imperfect treatment to the global issues in accordance with the socio-historical limitations of bourgeois prospect, sustaining between the partiality of the sanctioned expedient measures, and the overall outcomes by randomly anticipating the result of their own likings.

This is precisely what attributed the ideological efforts of social mechanism. Since the latter by definition cannot have an overall strategy, it has no right to anticipate the complete impression of the particular measures. Thus, it does so by upholding its own approach in opposition to the extensive alternatives positively expecting that the established social mechanism will be able to manage its issues by means of the social system. The obscure utopia of this approach comprises in the subjective hypothesis of the given capitalist form of society as the essential composition of conceivable at any proportion, and it adumbrates completely unsupported utopian faith in the capability of permissible partial measure to achieve the predicted complete result. In the rational proportions of continuous social mechanism are accelerating as representing reality, firmly rooted in the ground, in opposite to the classical character of the proscribed comprehensive utopias and conceptions.

In sooth, the testimonial of consistency and partial measures is nothing but a negative form of conventionality, in defence of the established positions of power against the growing social-historical challenge of socialist force. Thereby, the theorists of social mechanism dismiss the Marxism challenge of their wishful perspectives as unrealistic. Moreover, there are substantial differences between the heroic utopian ambiguities of the early bourgeoisie, whose representatives like; Adam Smith, Kant, Goethe, Schiller and Owen are really importantly intellectual compared to present day malefactors of the bourgeois order and apologetic disguised utopian of the numerous contemporary trends of social system.

Despite the composition of bourgeois thought in general is inherently utopian and dictatorial. Whereas the foundations of capitalist society must be unquestionably taken for granted, the dehumanizing effect of the commercial spirit can only be transcended in the form of utopian engagement, which translated into some empirical measure, consistently turns out to be a failure of some kind of constant measures which in its empirical defence of the capitalist order of the society, that can only deepen the contradictions inherent in the alienated social relations of production, instead of overriding them.

The utopian measure of Owen is also inspired by a fear of the emerging social historical alternative. He asserts, under the conditions in which they live the workers, “acquire a gross ferocity of character, which if legislative measures shall not be judiciously devised to prevent its growth, and ameliorate the condition of this class, will sooner or later plunge the country into a formidable and perhaps inextricable danger. The direct object of these observations is to effect the amelioration and avert the danger.”⁴⁸⁵

On that basis, there may be no bewilderment that the great educational utopias of erstwhile which were actually intended as a countervailing force to the alienating and dehumanizing power of the commercial spirit, had to remain ineffective completely against the diffusion of alienation and reification in all realms of life. As to the crisis of present day bourgeois ideology, we can observe the maturity and the sharpening of an old contradiction. We have observed that utopianism and circumspection were two sides of the same coin. Another aspect of this problem concerns the opposition between specialization and extensiveness. Hence, neo-positivity oriented specialization in ideology prevails in the social composition of a relative capitalist ability attained through the establishment of the Keynesian monetary mechanism and his massive economic support.

The industry which had as its immediate ideological needs the production of the necessary fabricating techniques of social mechanism, communication, public

485. Tucker R.C. Philosophy and Myth in Karl Marx 1961, P. 235

association, human resource, opinion polls, market surveys and employment structure. This fashion of sound specialization, consequently, also served as a form of ideological self glorifying in opposition to utopianism ideology, metaphysics, totality and mysticism all astonishingly directed against Marxism, however, if the scientific and objective meta ideological deceptions often did not allow the sources concerned to make this apparent. If the ideologists, who traded in the end of ideology, accused Marxism of promising the millennium, they were in fact hiding their own rejection of all authenticity, hence obliteration of contaminated and deceitful cult of capitalist timeline.

Whereas, Marx regarded the apostle of democracy, “Sees the millennium in the democratic republic and has no suspicion that it is precisely in this last form of state of bourgeois society that the class struggle has to be fought out to conclusion.”⁴⁸⁶ The gap with the today’s defenders of bourgeois democracy is that they cannot help having at least some suspicion as of the reality of class struggle. Though, in the recent time of expansion and relative internal stability of capitalism the veneration of misrepresentation expertise as social science.

In almost every country there are higher educational institutions, universities, they have department of Mortuary Science, Bee Farming (Apiary Science), whereas for them a convenient way of both objectively dealing with the ideological hostile and the same time of creating the scientifically founded notion of the absolute eternity of capitalist society.

Despite as has been stated: “The stress on scientism is itself a kind of ideology; it suggests that the central values of the economic tradition in the West free markets, efficiency, growth are sufficiently valid for our time to require no further serious scrutiny, rather they are the accepted base on which to build more effective techniques for achieving them.”⁴⁸⁷ During the period of crisis and instability, despite the

486. Marx, Critique of the Gotha Program, in the Selected Works Vol. 2, P. 31

487. Rosen S. M. op, cit., P. 83

unscrupulous ways, no matter how scientific they are supposed to be or not. Hence, fresh efforts have to be made to work out general theories, flexible metaphors, comprehensive models, through the intent of national goals, and through institutions of strategic studies.

There are even significant attempts at rehabilitating, thereby rescuing for an idea applied a well thought of a form of utopia thereon. “The end of ideology should not be the end of utopia as well. If anything, one can begin a new the discussion of utopia only by being aware of the trap of ideology. The new empirical utopia has to specify where one wants to go, how to get there, the costs of enterprise, and some realization of, and justification for the determination of who is to pay. The problems which comfort us to home and in the world are resistance to the old terms of ideological debate between left and right, and if ideology by now, and with good reason, is an irretrievably fallen word, it is not necessary that utopia suffer the same fate.”⁴⁸⁸ Therefore the nature of utopia, which can be terminologically secured from the state of irretrievable extinction of ideology, is the cost effective empirical utopia of Western capitalism.

Today’s ideological crisis is only a particular expression of the general structural crisis of capitalistic institutions. There is no space here to enter into a detailed discussion of this complex matter. We have to content ourselves with merely pointing to some of its significant aspects. The core issue is that the institutions of capitalism are inherently aggressive, and are built on the principle of discord or even combat if the usual approach miscarriage the blind natural law of the market mechanism. Thus the sense of the hierarchically structured institutions of capitalism is given in this ultimate reference to the violent fighting out of the issues in the international platform for the socio-economic units, subsequently the internal logic of development to attain more and more leading to the contradictions increasingly becomes rather intense and subdued.

488. Daniel Bell, op. cit., P. 406

The human resource, its behavioral stance is the direct reflection of the social mechanism, where he lives to survive. Thereby social equality is equally important for the best civil society, however, equality here means social equality regardless of castles society, castes and economic classes, inter religious nationalities. Thus, refusal of institutionalized disharmonies or discriminations in the society has not been a matter of hypothetical projection. There have been logical measures applied to put the matter in practice. We are castigated to abstain from denigrating others and abjuring animosity and to move for benevolence and service. Man is never bona fide in any way other than connecting and giving himself to another person as subservient creeds. Thus, whosoever save themselves are worthy of extol and reverence, thereby Guru Nanak further, say, more so are those who save others.

Conclusion

Guru Nanak has combined the symbol Sat with Nam, which literally means identity or 'Name'. When we refer to the world of names and forms, we refer to the concrete, empirical universe, which we know in our ordinary experience and discover through the agency of science. In short Nam is Truth, or the knowable aspect of Reality. Nam is inherent in the universe and its practice is the only formula prescribed by the Sikh Gurus to realize God.

Hegel has given lectures even four times on the Philosophy of Religion. As per Hedge's notions religion to be reviewed, to be divided into three archetypes, therefore these will form the three sections of the critique. The first model is that of chief sources, there we shall deliberate on a fresh and imperative version of one of Hegel's mainly essential texts for the analysis of religion is his subsequently published lecture string on the idea of religion. The new version merits our interest not only because it is actually the first important edition of the text, but also because its viewpoint principles guarantee to make substantial changes in the face of research in this stream. The derivative literature we will consider in the second section of the article comprises three key fresh works concerned dominantly, if not completely with the amplification and exhibition of Hegel's thinking. The third and final segment will seem three new examples of theological text from two authors each in their own way dictated by Hegel's writings on religion.

This is undoubtedly in anyone's mind that Hegel had a profound and ultimate concern in the civilizing phenomenon of religion. Fundamentally, that seems as if his youthful antagonism to religion gave way to more severe appreciation in his intermediate years, and, if his words are to be taken at intrinsic value, to a insightful respect in the last decade or so of his life. The denial of Christianity but the respect for Jesus created in the so-called early theological writings become transformed during his career as a regard for religion as the climax stage of his system, and a explicit subordination of Jesus to the spirit of the crucified Christ living and at work within the society beliefs. It is challenging; regardless, how much Hegel is concerned in religion for its own sake, and how much for solely realistic reasons. In his own language, is the 'repealing'

(Aufhebung)) of religion into tentative philosophy more a annulment than a conservation of the truth of the previous in the latter, or more the contradictory.

Hegel's most important writings demonstrate a significantly constant indulgent of religion. Spirit (Geist) is a controlled process of basic self- understanding, knowledge of other and conscious knowledge of self in other. This Spirit is both the structure of important and the formation of reality, which are equal for Hegel. It is thereby exposed in every concept, every act of coherent thought, and also evident in whatever occurs reasonably in history. Spirit's return to self occurs through the meaningful of predetermined spirits within the human world, which is the self-knowledge of Spirit. This is true above all in the action of human beings within those fields of effort which have spirit as their purpose, which is in art, religion and philosophy. The limitation of art is that it is quite devoid of expression. The work of manifests spirit, but it cannot utter about it, and is united for its revelation of truth to the rational object, of the work. Religion controls this constraint in part, since it can talk about what is represented in the descriptions or symbols of religious dialogue, but even religion holds the rational factor, since it cannot move to the level of wholesome, conceptual thought without stepping over the limitations of religion into philosophy.

Marx is considered as one of the founders of economic history and sociology. Marx describes religion is basically as the opium of the masses whilst the latter sees it as a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden, beliefs and practices which unite into one single moral community called church and all those who adhere to them. Interestingly what it mean to equate religion with opium?

To be a great degree, the twenty-first century readers, opium means something quite simple and obvious, and the comparison between the two terms seems perfectly literal. Opium is a drug that kills pain, distorts reality, and an artificial source of solace to which some poor souls can become addicted; so also religion. But far fewer know the whole quote: "Religious agony is, at one and the same time, the term of actual affliction and an objection besides factual distress. Religion is the sigh of the

subjugated person, the heart of a heartless world, and the soul of soulless situation. It is the opium of the people.”⁴⁸⁹

A cautious analysis of Marx’s writings on the subject reveals that while he certainly criticized religion, he was equally sarcastic about liberals who elevated criticism of religion over all other political concerns. As with so much of Marx’s work, to understand his analysis of religion we have to take a observant appear the political struggles he was involved in all the way through his life. Marx was born in Prussia, now part of Germany, in 1818. One important political effort during Marx’s premature career revolved around religion.

Jews in Prussia encountered methodical inequity, with laws influential where they could live and the occupations they could take up. In the 1840^s there were intense discussions about Jewish liberation which parallel some of the influence about the Islamophobia today.

When Marx was projecting himself as a radical commentator working on liberal publications then much of his energy was spent debating with a circle of liberal writers and thinkers known as the Young Hegelians. Undoubtedly outstanding among them was Bruno Bauer, who was one of Marx’s mentors. Bauer initiated his intellectual profession on the right, but well transformed politically, becoming gradually more serious of Christianity. Though, in 1842 he ousted from his university post in Berlin owing to his fundamental approach.

There was valid adequate fine ground that Bauer and the Young Hegelians criticized Christianity and religion in far-ranging spectrum. Prussia at the time was still an utter monarchy with preventive laws time from the feudal period, propped up by the tyrannical thinking of the church. Marx, whose Jewish father had converted to Christianity to getaway coercion, backed the campaign to scrap the laws that discriminated against Jews. In sharp contrast, Bauer came out against Jewish liberation, mobilizing in his defence a apparently left wing disagreement.

489. Marx Karl, Introduction to the critique of Hegel’s Philosophy of Right’ (1844)

Many of Bauer's remarks predict the opinion put by some today, for belittling, ignoring or in cahoots with Islamophobia. Bauer remarked that, religion was the core adversary, and thereby to strengthen Jews tough liberations as they would be equal to surrender to religion, and the unusual insistence of a religious marginal. Jews must first of all throw away their religion, he insisted and, only then would they justify the backing of liberal atheists. "As long as he is a Jew, the constrained nature which makes him a Jew is obliged to success over the human nature which should link him as a man with other fellow men, and will split him from non Jews."⁴⁹⁰

Christianity is the sublime thought of Judaism and Judaism is the vulgar practical application of Christianity. But this practical application could only become universal when Christianity as perfected religion had accomplished in a theoretical fashion, the alienation of man from himself and from nature. Judaism in its crude realism reflects with a much greater immediacy the actual state of affairs, advocating a virtually endless continuation of the extension of its worldly powers.

While this row ostensibly purports to indulge every religion as equally bad, it was hastily supported further that explained that was in reality at the bet. In his second essay he arguing the Jewish liberation operation, Bauer objected that though all religions were evenly awful, some were further identical than others. Moreover, Bauer now upheld Christianity was in soothe greater to Judaism. The Christian has to overcome only one juncture, explicitly, that of his religion, in order to give up religion altogether. The Jew, on the other hand, has to fracture not only through his Jewish nature, but also with the expansion towards excellence his religion, a progress which has remained strange to him.

Marx was by now reorientation his association amid the Young Hegelians, reacted effectively to his previous mentor Bauer in a argumentative essay called "On the Jewish Question", published in 1844. Somewhat aligned in the assaults on Jewish diffidence, or issue witty please for forbearance, he twisted his guns on the failings of Bauer's moderate political views. Marx felt the constrained political liberation called

490. Bruno Bauer, The Jewish Question 1843

for by Bauer proficiently, the claim for a secular state was obscurity near adequate. Thus, it wouldn't even get rid of religion, yet was apparently Bauer's key focus. Marx's explanation of the American establishment was supposedly secular, yet America was pre-eminently the country of religiosity, jam-packed with all modes of faiths and cults propagating their wares. Moreover, Marx believed that religious faith was above all a consequence, rather than a source, of much more universal subjugation. Focusing on the religious inquiry served to eliminate this wider portrait diverting force away from actual social effort into uncontaminated theological question.

In compare to the moderates, Marx called for the fundamental overview of political liberation into a human emancipation that would transform economic associations and the entirety of society, as opposite to simply fine-tuning with the nature of the state. Though, this socialist political venture would be based on a time and again basic comprehension of the world, not only an atheistic one.

Karl Marx's essay On the Jewish Question was one of a string of writings all the way through which he recognized scores with the political anxiety of the immature Hegelians. Shortly Marx was to become the novel innovative champion of the working class that he is highly admired even today. Bauer, in comparison, swiftly shifted to the sooner or later to a cheerleader for the vile anti-Semitism that appeared in Germany in the 1870.

According to Marx religion has to offer something better even for those who do the act of oppression. Religion creates a false ideology among everybody that everything is maintained by God, he will take care of us, and we be supposed to not disturb the condition, God has fashioned. It is the aspiration of the God that the rich and the poor should uphold their own situation. Therefore, the social principles of Christian religion exalt the slavery of ancient times, serfdom of the middle ages and proletariat of the modern time.

It also justifies the subjugation of the ruling class as the just punishment of the original offense. It in soothe preaches and projects fearfulness and submission. Feuerbach and Hegel discovered the basic fault of Christian theology, both of them referred to all

human qualities as divine or related to God, when they should have talked about humanity at large and nothing else.

But in the Marxist theory of religion that we have been discussing, so far requires special attention. What Marx has discussed in his theory of religion is not practically religion in general; Marx actually makes his comments based on Christian theology and similar religious ideas that emphasize on the belief of God and afterlife. This may be an influence of Hegel, who thought Christianity as the highest form of all religion. Although the theory of religion of Marx can pertinently be applied other faiths and theology that gives good emphasis on God and afterlife. The Marxist explanation on the politics of religion can also be applied on Buddhist theology which suggests enjoying the world forgetting the miseries of the present life.

Though, Marx concept of religion is not applicable on Sikh doctrines which by and large believe in humanity and his duty towards the society. Therefore, Marx's theory of religion can be challenged as it cannot be applied to a number of primitive tribal religions too which do not have any doctrine of any sort of afterlife. Secondly, Marx's theory of alienation-that he suggests to be the seed of all religions, came into being after introduction of the division of labour in the capitalist mode of production. Turner argues there is no single, dominant ideology; there is a different ideology for each class.

Marx believes, religion in general, whether Christian or not, is an ideology that along with arts, literature, politics and law form the superstructure of the society that depends fundamentally on the economic base of the society, if there is a change in economic life, there must be some concrete differences in the superstructure of religion. Although Marx claims his theorems to be systematic and scientific, the truth of the matter is that it is more or less impractical to inspect the theory of Marxism amongst the wide diversity of religious practices around the world.

Actually metaphysics is an important unit of philosophy that deals with not only the aspects of the material world, but also with the thoughts beyond human understanding. Conventionally thinkers initiate their philosophical review from the logical realities and conclude up with the conceptual ideas about reality. The inquisition for the

absolute reality is the fundamental of metaphysics. “The term metaphysics come into usage in the very first century B.C to denote part of the philosophy heritage of Aristotle. He called this the most important part of his philosophical doctrine, the first philosophy that studies the highest principles of all that exists, which are inaccessible to the senses, comprehensible only to speculative reason and indispensable for all sciences.”⁴⁹¹ Metaphysics develops by applying sensible ideas also, in the Sikh doctrine as well as in the philosophy of Georg Hegel, the concept of metaphysics attains new amplitude, which is rather distinct from the conventional outlook of metaphysics.

The term metaphysics came into being on account of the desire for knowledge.. There is a march from physics in metaphysics, therein; physics terminates its enquiry moving up for the notion of supernatural entity. Where the concept of supernatural entity is built as framework on the material reality, hence the concept of supernatural entity is called to be acting upon the physical entities. Usually epistemologists state that it is preposterous to analyze the supernatural phenomena by the physical phenomena and seek to validate the physical phenomena applying the concept of the absolute reality. Thus metaphysics postures to have the explanation to the dilemma of existence and reality. Aristotle was the first philosopher who originated the term metaphysics into philosophy. This is the first philosophy that examines the foremost principle of the objects of reality.

In metaphysics the investigation begins from physical phenomena and completed with the spiritual phenomena. Theologically, metaphysics starts with the world and concluded in the idea of supreme reality that actually is the idea of God. Eastern as well as in the Western philosophical customs metaphysical isolates the temporal realm from the ethereal realm and, hence analyze the reality. Metaphysics believes the material world is secondary or imaginary and expresses the idea of God, therefore either, therefore metaphysicians either rejects the existence of the world or downgrade its position. One can never envisage the meta-structure of reality without experiencing

491. Frolov, Ed., Op. cit., P. 267

the reality of the world. Therefore, if metaphysician begins its investigation for the reality of the world subsequently their conceptions of meta-structure replicate the reality and present the perfect meaning to the metaphysics, whereby the concept of God presents the world and the idea of God can be felt by the world of objects from the realm of the world.

Guru Nanak philosophy and Hegelian conceive this positive conception of metaphysics. Guru Nanak is always antipathetic to any analysis of the world, which belittled its reality or made the world deceptive. He is, therefore, firm on the principle that the creation is as real as the creator; it includes, besides material existence, the culture of man, his thoughts and his values. Guru Nanak rejects the Vedanta conception of reality in Asa-di-Var, and proclaims that this universe is real, not an illusion:

"Real are Thy continents; real is the universe;

Real are these forms and material objects;

Thy doings are Real, O Lord".

Thus Guru Nanak calls this infinite universe as his mansion:

"This moving universe is the divine mansion of the true Lord;

And the true one lives therein. "⁴⁹²

In nutshell, this is to say that, the scientific study of Nature is endorsed in the Guru Nanak's philosophy in an indistinguishable manner. It is not a mere abstraction; its sanctity is possible through the practice of discourse of observation (Shabad) and identity (Nam).

492. Guru Nanak, Asa Di Var, P. 462

Thesis Title

**AN EPISTEMOLOGICAL ANALYSIS OF THE
VARIOUS ASPECTS OF GURU NANAK'S
PHILOSOPHY WITH SPECIAL REFERENCE TO
“ALIENATION THEORY”**

Under the Faculty of Social Sciences Punjabi University, Patiala
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Summary

Guru Nanak originated an agenda of harmony and community union to build cohesive class and society. He believed that coherence, integrity, respect and faith among various classes and communities would lead to eminence and dignity.

Guru Nanak's teachings are an all-encompassing philosophy of life's attributes of spiritual and mystical to metaphysical, religious, socio-economic, political as well as epistemological one. I am looking at of the topical viewpoints from the consolidated vantage purpose of both the human and sociology. These include socio-social, political and informative issues on a wide range going from a nearby measurement to territorial, national to the worldwide, which encroach on the association of life, and on the very structure and elements of entire network inside these spectra. It is both well-suited and convenient to dissect these subjects with regards to Guru Nanak's globally relevant way of philosophy and theorem. When representing the present sociological and social advances cum multifaceted nature. Accentuation is set on Guru Nanak's way of thinking with other socio-religious ingredients and their materiality in the present worldwide human relations and their directions for what's to come.

Guru Nanak and his philosophy arise as an approach against the religious bigotry and conventionality which negates or attributes to secondary status to the physical body. However before Nanak Indian religious traditions emphasize the predominance of absolute reality and discourage material realities. Therefore, they hold that the concept of God or Brahmin exists as the real and the world exists as an illusion or secondary reality. Nanak first time rejects this metaphysical position and forwards a philosophy which accepts the idea of God and the world and testifies that they are assertively associated.

Alienation is the key aspect of Hegel's phenomenological development of consciousness and it is not a new claim. The purpose of this research is to start to remedy this by identifying and discussing the role alienation plays in Hegel's phenomenological development of consciousness. On my comprehension, the reason for Hegel's phenomenological improvement of awareness is three-crease: (1) to show that cognizance can come to know reality of itself and its item with assurance; (2) to show the non-philosophical, common cognizance that solitary the philosophical awareness gives such

self sureness; and (3) to show the formative procedure awareness must experience to accomplish the philosophical cognizance that will permit it completely get itself and its deliberate article.

The problem of alienation has been debated for a quite long time but interest in them is by no means diminishing especially in contemporary world. As we know, much has been discussed on Marx's Economic and Philosophic Manuscript of 1844, in the last several decades. The very first addition though incomplete published in Russia in 1927, and subsequently in 1932, by complete German, Russia and French editions which made possible their diffusion in philosophical and literary circles all over the world. The key concept of these Manuscripts is the concept of 'Alienation'.

Marx's great power of expression is his unparalleled ability to formulate his ideas in a graphic style, his unique gift of producing quotable aphorisms, provides adequate understating of this work more, rather than less difficult. Marx's youthful works have been relatively described as enigmatically clear. Marx's Economic and Philosophic Manuscript 1844, grasps essentially every one of the three original copies; the first and most punctual is to a great extent of a preliminary sort, Marx's own perceptions and ends substitute in it with entries from middle class and trivial average market analysts. Simply the four last pages have made due of the subsequent original copies. The third original copy comprises of advantageous comments to the missing pages of the subsequent composition. They allude to such issues as a private property and work, private property and socialism, and the influence of cash in average society, which was before long additionally evolved in 'The Holy family,' and specifically 'The German Ideology'. The enormous segment of the third original copy is dedicated to a basic examination of Hegelian logic and Hegelian way of thinking in general.

In all three manuscripts emphasis is laid more on the "alienation of labour" or "the estrangement of labour" in capitalist society. The category of "estrangement" was prominent in Hegel's philosophy and particularly in Feuerbach's philosophic criticism of religion too. In any case, Hegel talked about the estrangement of reluctance and Feuerbach of the distance of the theoretical, non-recorded, and non-class. Marx along

these lines, discusses the "irritation" or of the "distance" of the work. He bestows altogether new monetary, class and recorded substance to the origination of "irritation." Therefore, by "offense" or "estrangement" Marx implies the constrained work of the worker for the capital, the appointment by the entrepreneur of the result of a specialist's work and the division of the worker from the methods for creation which, being in the industrialist's ownership, go up against the worker as an outsider subjugating power. Here Marx approaches a piece of the trademark traits of industrialist misuse.

While comprehensive analysis of Marx's Manuscripts we come close in conclusion that he was quite under the influence of Feuerbach, his research guide, which comes to the surface, in particular, in his overestimating Feuerbach and in the fact that he makes use of such of his concept as "Man-the species being," "Naturalism," "Humaneness," etc. Although Marx then developed, he does view and imparts man is neither "human" nor "natural" alone but both: "humanly natural" and "naturally human" at the same time. At a higher level of abstraction, specific and natural are not opposite to each other, but they constitute a dialectical unity. Therefore, man is the universal being of nature only he is the specific being of nature, and whose peculiar specificity consists precisely into unique universality, opposite to the limited partiality of the other being of nature.

Guru Nanak's philosophy accepts the reality of the world and considers it as an ever active reality and in order to understand the nature of reality it applies the idea of negation. The idea of negation means to accept the plurality of reality. Nanak's philosophical perception of reality has a dynamic character. From the philosophical viewpoint, alienation is defined as a tendency which separates one individual from other fellow beings as well as alienation represents the nature of individuality, which separates objects from co-relations. Here it means as per the general philosophy, the propensity of alienation is to separate something from the unity, in Nanak, Hegel and Marx, alienation is always fundamentally self alienation, therefore to be alienated is to be separated from one's own essence of nature.

Thus, alienation holds the manifestations of man's estrangement from nature and from himself, on the one hand, and the expressions of this process in the relationship of man – mankind and man on the other. At the level of both empiricism and formalism the notion of a unity of such opposites is self-contradictory. Therefore, at the dialectical level of

discussion, these hypotheses acquire their full significance without which it is impossible to understand the central idea of Guru Nanak's philosophy and its epistemological analysis.

What is the basis of life in this universe? Who formed this universe? Modern scientists and philosophers have been asking these questions since the advent of the humanity. The concept of realism has undergone a revolutionary change ever since the time of Roman Philosophers. It was from the study of extraterrestrial motions, of the regularity of the planetary motions and change of seasons that the prehistoric astronomers came to the insightful significance of the order of the cosmos. The philosophical pursuit for the definitive authenticity, using reason and speculation, transcended the boundaries of material reality. In modern time many scientists explore the metaphysics of modernism with its powerful mechanism. The new insights of the modern physics into the mystery of the universe have prepared the stage for a dialogue between science and religion.

My aim in this study is to probe analogical applications and affiliations that exist between physics and mysticism for a new understanding of veracity in the epistemology of Guru Nanak philosophy with special reference to the alienation theory. From the philosophical point of view, alienation is defined as a tendency which separates one individual from other fellow beings. Dictionary of Philosophy says "Alienation is a form of estrangement that deprives an individual of all relations with fellow humans." So alienation is the fallen from the absolute. In unity, alienation takes the position of individuality, negating the reality of unity. Alienation represents the nature of individuality, which separates an object from the co-relations. The idea of alienation has been found discussed by various philosophers. Marx perceives the religion to be the refuge of the alienated human who finds no solace in the social order "Marx instantly embraced the theory of religion as alienation. However religion, Marx asserted, mythically justifies a fundamental social frustration. Far from constituting the essence of human alienation, the need for religion implies a tacit protest against the existing, dehumanizing conditions of society." Here it means the general tendency of alienation to separate something from the unity. "In both Hegel and Marx, alienation is always fundamentally a self-alienation.

Although there are different aspects of alienation have been considered by the researcher and the critics and the first basic aspect can be taken into account is the lament about

being “alienated from God” which belongs to the common heritage of mythology. As per the Christian mythology the divine order, it is said, whether simply by “ the fall of man” are later by the dark idolatries of alienated Judah” and later again by the behaviour of Christians alienated from God, and the alienation of man from himself and from nature. It means the general tendency of alienation to separate something from the unity. In both Hegel and Marx, alienation is always fundamentally self alienated, to be alienated is to be separated or estranged from one’s own essence of nature. It is to be forced to lead a life in which that nature has no opportunity to be fulfilled or achieved.

Fundamentally to be alienated is to be separated from one’s own essence or nature; it is to be forced to lead a life in which that nature has no opportunity to be fulfilled or actualized. In this way the experience of alienation involves a sense of a self-worth and an absence of meaning in one’s life. Alienation in this sense is not fundamentally a matter of whether your conscious desires are satisfied, or how experience your life, but instead of whether your life objectively actualizes your nature, especially your life with others as social being on the basis of a determinate course of historical development.”

Guru Nanak and Hegelian philosophy understand the idea of self-consciousness and absolute consciousness in a similar way. They are of the opinion that consciousness is in process and ends in absolute consciousness. The problem of Haumain in Gurbani and the idea of alienation in Hegelian philosophy reflect the character of completely isolated humans in the society. In the both philosophies the overcoming of alienation is considered as a movement towards absolute consciousness. The first phase of consciousness however is self consciousness and the self consciousness is ubiquitous among all the social beings. This idea has got common acceptance. Nanak identifies a movement from Manmukh to Gurmukh is a transfer from self consciousness to absolute consciousness.

Hegel says that self-consciousness attains its satisfaction only in self-consciousness. Though this statement reflects the contextual unity of self-consciousness between human beings; the unity is not realized by the beings concerned as they are in the mode of self-consciousness. Alienation works in this way. John Torrance says “Yet others are neither able nor willing to grant recognition, simply by the fact that they are others. But yet again all are equally desirous of recognition since each can treat the other only as a conscious

object of his need as a mirror of his ego- and not as a self-conscious being in his own right, a subject, and the general desire for recognition turn into an all-round struggle for recognition” Therefore, alienation is a problem of the ego consciousness which rejects the otherness or utilized the other for its own needs. The totality of beings gets individuated.

The basic aspect of alienation is that humans feel that their substance lies something outside of them. Hegel was one of the philosophers who dealt with the problem of alienation. He sees alienation as an unavoidable part of spirit to become actually what it is potentially. Because overcoming this stage makes clear the absolute in totality. Hegel says “This world is however a spiritual entity, it is in itself the interfusion of being and individuality; its existence is the work of self-consciousness. But it is also an alien reality already presents and given, a reality which has a being of its own and in which it does not recognize itself.” So the meaning of alienation is separation from the reality and the individualization of a person from the social reality. The course of alienation, in the simple sense of the term, is the inability to see the reality as a whole. It is the problem of consciousness .In that stage the self-consciousness is attracted by the self-activity only. There, the mind strives to satisfy him. So he will be in an all round struggle for recognition. Here the mind misjudges the unity of beings. This causes alienation.

The distance at work was portrayed by Marx during the 1840s, however, keeps on being important today. The Industrial Revolution constrained individuals into unfulfilling production line employments that irritated them. The issue endured into the twentieth and 21st hundreds of years, especially in low self-governance occupations. Today factors, for example, division of work, and the relocation of specific aptitudes add to estrangement in spite of the computerization of difficult work. In any case, new innovation additionally serves to de-distance through the intelligent idea of the web that produces new chances. In spite of the mechanical changes, the key variables causing the distance to stay like the 1840s and can be followed back to the dehumanization of work and laborers by the industrialist framework. Therefore the estranging and de-distancing parts of innovation in the 21st century are pertinent however ought to be seen inside the social and monetary setting wherein the innovation works.

Distance, from a sociological point of view, can be depicted as a sentiment of frailty, uselessness, and alienation because of being not able to discover satisfaction in one's work. The thought was planned in Karl Marx's initial composing that corresponded with the Industrial Revolution when the "agrarian, craftsmanship economy" was being supplanted by industry machine produce. Marx considered work to be a method for individuals to communicate them inventively and a key to human instinct. Before industrialization, work was progressively innovative and adaptable, for instance, craftspeople attempted to their own pace and controlled what they make and how they make it. Work on the land varied occasionally and was significant, in light of the fact that the item was food – an imperative need. Conversely, assembly line laborers had no power over the procedure, work hours, or the last item because of mechanical progressions and work division. They needed to perform tedious schedules to endure, making something that wasn't really helpful to them, yet created riches for their boss. Labourers got antagonized from managers and each other because of class division and rivalry that supplanted cooperation. Marx accepted work was "dehumanized" and no longer offered satisfaction in self-acknowledgment.

So as to contend in the present markets, businesses try to build proficiency through mechanical development. Today most routine creation work has been computerized. Numerous data preparing and fundamental "value-based employments, for example, getting the money for checks and accepting calls have likewise experienced computerization or re-appropriating to nations with less expensive work. This is a consequence of more noteworthy handling and network abilities of new advances. Innovation has uprooted certain abilities and made new ones. Bosses additionally try to expand productivity through "deterioration" of the most generously compensated employments. This implies routine assignments are isolated from the activity and computerized or reassigned to bring down gifted staff, a training utilized in medicinal services, building, and software engineering, for instance. There is a "developing polarization of chances in the work showcase," with solid interest for both the most noteworthy (IT, designing) and least aptitude employments (like food readiness, care giving), yet diminishing open doors for those in the middle. This is joined by a broadening pay hole. This developing imbalance and division of work are suggestive of the variables distinguished by Marx as adding to estrangement.

Besides, new advances, for example, the Internet, make "novel types of distance. This incorporates irritation from others, our bodies, nature, and "reality". Kellner excuses such cases as unverified. He contends that for Marx distance likened to the offense of labourers from their innovative potential because of misuse, though asserts about "novel estrangement" neglect to give proof of negative results for clients. For instance, there is no strong evidence of a relationship between's time spent on the web, or gaming, and corruption of social cooperation. Additionally, the idea of the distance from our bodies neglects to persuade as PC intervened correspondence requires the inclusion of our tactile organs, as does individual connection. Kellner takes note of that such cases additionally make light of the "democratizing" data-sharing abilities new advances offer. For instance, the intelligent idea of Web2 assisted with interfacing similarly invested people and offered a voice to those recently minimized. In a work situation, Internet-intervened work permitted a few specialists more prominent adaptability to adjust work to their way of life decisions. It additionally introduced additional opportunities for getting abilities and pay. This shows contemporary innovation can likewise be de-distancing and engaging.

The connection between innovation and estrangement is as yet important today as it was 170 years back. Distance is the offense of people from work conceptualized by Marx against the background of private enterprise and industrialization that constrained specialists into exploitative, routine creation occupations. Present-day sociologists perceived estrangement as increasingly far-reaching across employments with restricted specialist self-rule. Today, innovation mechanized or redistributes numerous manual or lower gifted employments, however factors adding to estrangement remains. These incorporate breaking down of gifted employments, the polarization of interest for aptitudes, and a broadening salary hole. If not tended to these issues could bring about the deskilling and debasement of the workforce. Be that as it may, innovation additionally gave intends to more noteworthy network, adaptability, and strengthening. An ongoing report affirmed that the variables adding to distance today are like those 150 years back and connected to the commodification of labourers by the entrepreneur framework. In general, the connection between distance and innovation stays applicable in the 21st century. Nonetheless, it is the social and financial setting that decides the degree to which innovation will estrange or de-distance labourers.

The fundamental object of my research is coherently analyzes the concept of materiality and metaphysics in the philosophy of Guru Nanak, to review the various interpretations exists both in science and religion. To the Indian philosopher, experience is the ultimate test of truth or Reality. Hegel and Marx's theory of alienation has different bases, meaning that it refers to, for example, existing entities, the application of power and labour and their actual consequences or results, manifestations of thought and man's actions. Therefore, of particular concern is how accurately Marx presented and defined these entities and actions.

The topic of my research is to analyse the various aspects of Nanak's philosophy and its account of alienation in comparison of various other great world revolutionaries of different centuries. The main problem of my research is to understand exactly what Hegel meant by 'alienation,' but the best way to bring out what is distinctive in Nanak's approach is to deal with alienation as well as Marx. Thus my purpose is to expound the concept of alienation in terms of its importance for the philosophy of what Marx understood from Hegel's account of alienation, how he criticized it and whether his criticisms were right as well as Guru Nanak whose ideology is more empirical, and peculiar in nature. Marx perceives the religion to be the refuge of the alienated human who finds no solace in the social order. Here the general tendency of alienation to separate something from the unity or separation of subject from the object.

Guru Nanak's purpose of religion is to discipline people for peace and harmony in society, not to guide them to escapism but to encourage them for honest living. Contrary to the practice of ancient Indian religious traditions, the teachings of Guru Nanak held that man might obtain eternal happiness without forsaking his ordinary worldly duties. These suggest harmonious combination of the secular and spiritual components of life as essential basis for attaining salvation. The community life and service are the pre-requisites of life. He preached and demonstrated common community living and following the path of righteousness in the ordinary activities of a householder. Guru Nanak discouraged the life-style of the 'yogi' and 'sanyasi' that looked like escaping from the cares of the world and taking refuge in forests and mountains. Rather, he insisted on a household life. During last twenty years of his life, he settled down in Kartarpur with his family and lived the life of a householder and that is clear conception

materiality. Guru Nanak also did farming in the fields with the rest to emphasize the importance of 'kirat' (honest labour) in social organisation.

Guru Nanak in the medieval time established his dialectical notions to counter the anarchism. As most forms of dialectical analysis corresponds Marxist approaches that emphasize economic relations and class conflict. While those are substantial factors, an anarchist approach can apply an analysis that considers further dynamics than the economic and yet still operate in dialectical fashion. To do so, however, requires thinking through principles that anarchists apply to socio-political relations. Here, I highlight the shared aspects of both theoretical frameworks for analysing societies in a dialectical approach. In so doing, a consideration of main principles is important for interpreting how those principles may manifest in the organisational practices of past societies. Further, this requires thinking through what those principles are opposed to, what the principles aim to prevent or constrain. Moreover, anarchists have emphasized that social and political tensions can operate within fields that are not based entirely upon economics, but rather are based upon other lines of contestation and negotiation, such as gender, race, ethnicity, religion, identity and others.

Guru Nanak strongly advocated and envisioned, all human beings must have equal rights simply due to the very fact of their being human and emphasized that state does not even grant these entitlements, but to ensure the non-violation of these rights either by the ruler or from any other quarter. It was not easy task to bring about a change in the mindset of a society as a whole that had forgotten the meaning of self respect, honour and dignity. But Guru Nanak followed a more positive approach by suggesting how a benevolent system should perform his duties and what should be the obligations of ruling elite.

**AN EPISTEMOLOGICAL ANALYSIS OF THE VARIOUS
ASPECTS OF GURU NANAK'S PHILOSOPHY WITH
SPECIAL REFERENCE TO "ALIENATION THEORY"**

**A
THESIS**

Presented to the Faculty of Social Sciences of the
Punjabi University, Patiala

In Fulfillment of the Requirement for the Degree of

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DEPARTMENT OF SRI GURU GRANTH SAHIB STUDIES

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Conclusion

Guru Nanak has combined the symbol Sat with Nam, which literally means identity or 'Name'. When we refer to the world of names and forms, we refer to the concrete, empirical universe, which we know in our ordinary experience and discover through the agency of science. In short Nam is Truth, or the knowable aspect of Reality. Nam is inherent in the universe and its practice is the only formula prescribed by the Sikh Gurus to realize God.

Hegel has given lectures even four times on the Philosophy of Religion. As per Hedge's notions religion to be reviewed, to be divided into three archetypes, therefore these will form the three sections of the critique. The first model is that of chief sources, there we shall deliberate on a fresh and imperative version of one of Hegel's mainly essential texts for the analysis of religion is his subsequently published lecture string on the idea of religion. The new version merits our interest not only because it is actually the first important edition of the text, but also because its viewpoint principles guarantee to make substantial changes in the face of research in this stream. The derivative literature we will consider in the second section of the article comprises three key fresh works concerned dominantly, if not completely with the amplification and exhibition of Hegel's thinking. The third and final segment will seem three new examples of theological text from two authors each in their own way dictated by Hegel's writings on religion.

This is undoubtedly in anyone's mind that Hegel had a profound and ultimate concern in the civilizing phenomenon of religion. Fundamentally, that seems as if his youthful antagonism to religion gave way to more severe appreciation in his intermediate years, and, if his words are to be taken at intrinsic value, to a insightful respect in the last decade or so of his life. The denial of Christianity but the respect for Jesus created in the so-called early theological writings become transformed during his career as a regard for religion as the climax stage of his system, and a explicit subordination of Jesus to the spirit of the crucified Christ living and at work within the society beliefs. It is challenging; regardless, how much Hegel is concerned in religion for its own sake, and how much for solely realistic reasons. In his own language, is the 'repealing'

(Aufhebung)) of religion into tentative philosophy more a annulment than a conservation of the truth of the previous in the latter, or more the contradictory.

Hegel's most important writings demonstrate a significantly constant indulgent of religion. Spirit (Geist) is a controlled process of basic self- understanding, knowledge of other and conscious knowledge of self in other. This Spirit is both the structure of important and the formation of reality, which are equal for Hegel. It is thereby exposed in every concept, every act of coherent thought, and also evident in whatever occurs reasonably in history. Spirit's return to self occurs through the meaningful of predetermined spirits within the human world, which is the self-knowledge of Spirit. This is true above all in the action of human beings within those fields of effort which have spirit as their purpose, which is in art, religion and philosophy. The limitation of art is that it is quite devoid of expression. The work of manifests spirit, but it cannot utter about it, and is united for its revelation of truth to the rational object, of the work. Religion controls this constraint in part, since it can talk about what is represented in the descriptions or symbols of religious dialogue, but even religion holds the rational factor, since it cannot move to the level of wholesome, conceptual thought without stepping over the limitations of religion into philosophy.

Marx is considered as one of the founders of economic history and sociology. Marx describes religion is basically as the opium of the masses whilst the latter sees it as a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden, beliefs and practices which unite into one single moral community called church and all those who adhere to them. Interestingly what it mean to equate religion with opium?

To be a great degree, the twenty-first century readers, opium means something quite simple and obvious, and the comparison between the two terms seems perfectly literal. Opium is a drug that kills pain, distorts reality, and an artificial source of solace to which some poor souls can become addicted; so also religion. But far fewer know the whole quote: "Religious agony is, at one and the same time, the term of actual affliction and an objection besides factual distress. Religion is the sigh of the

subjugated person, the heart of a heartless world, and the soul of soulless situation. It is the opium of the people.”⁴⁸⁹

A cautious analysis of Marx’s writings on the subject reveals that while he certainly criticized religion, he was equally sarcastic about liberals who elevated criticism of religion over all other political concerns. As with so much of Marx’s work, to understand his analysis of religion we have to take a observant appear the political struggles he was involved in all the way through his life. Marx was born in Prussia, now part of Germany, in 1818. One important political effort during Marx’s premature career revolved around religion.

Jews in Prussia encountered methodical inequity, with laws influential where they could live and the occupations they could take up. In the 1840^s there were intense discussions about Jewish liberation which parallel some of the influence about the Islamophobia today.

When Marx was projecting himself as a radical commentator working on liberal publications then much of his energy was spent debating with a circle of liberal writers and thinkers known as the Young Hegelians. Undoubtedly outstanding among them was Bruno Bauer, who was one of Marx’s mentors. Bauer initiated his intellectual profession on the right, but well transformed politically, becoming gradually more serious of Christianity. Though, in 1842 he ousted from his university post in Berlin owing to his fundamental approach.

There was valid adequate fine ground that Bauer and the Young Hegelians criticized Christianity and religion in far-ranging spectrum. Prussia at the time was still an utter monarchy with preventive laws time from the feudal period, propped up by the tyrannical thinking of the church. Marx, whose Jewish father had converted to Christianity to getaway coercion, backed the campaign to scrap the laws that discriminated against Jews. In sharp contrast, Bauer came out against Jewish liberation, mobilizing in his defence a apparently left wing disagreement.

489. Marx Karl, Introduction to the critique of Hegel’s Philosophy of Right’ (1844)

Many of Bauer's remarks predict the opinion put by some today, for belittling, ignoring or in cahoots with Islamophobia. Bauer remarked that, religion was the core adversary, and thereby to strengthen Jews tough liberations as they would be equal to surrender to religion, and the unusual insistence of a religious marginal. Jews must first of all throw away their religion, he insisted and, only then would they justify the backing of liberal atheists. "As long as he is a Jew, the constrained nature which makes him a Jew is obliged to success over the human nature which should link him as a man with other fellow men, and will split him from non Jews."⁴⁹⁰

Christianity is the sublime thought of Judaism and Judaism is the vulgar practical application of Christianity. But this practical application could only become universal when Christianity as perfected religion had accomplished in a theoretical fashion, the alienation of man from himself and from nature. Judaism in its crude realism reflects with a much greater immediacy the actual state of affairs, advocating a virtually endless continuation of the extension of its worldly powers.

While this row ostensibly purports to indulge every religion as equally bad, it was hastily supported further that explained that was in reality at the bet. In his second essay he arguing the Jewish liberation operation, Bauer objected that though all religions were evenly awful, some were further identical than others. Moreover, Bauer now upheld Christianity was in soothe greater to Judaism. The Christian has to overcome only one juncture, explicitly, that of his religion, in order to give up religion altogether. The Jew, on the other hand, has to fracture not only through his Jewish nature, but also with the expansion towards excellence his religion, a progress which has remained strange to him.

Marx was by now reorientation his association amid the Young Hegelians, reacted effectively to his previous mentor Bauer in a argumentative essay called "On the Jewish Question", published in 1844. Somewhat aligned in the assaults on Jewish diffidence, or issue witty please for forbearance, he twisted his guns on the failings of Bauer's moderate political views. Marx felt the constrained political liberation called

490. Bruno Bauer, The Jewish Question 1843

for by Bauer proficiently, the claim for a secular state was obscurity near adequate. Thus, it wouldn't even get rid of religion, yet was apparently Bauer's key focus. Marx's explanation of the American establishment was supposedly secular, yet America was pre-eminently the country of religiosity, jam-packed with all modes of faiths and cults propagating their wares. Moreover, Marx believed that religious faith was above all a consequence, rather than a source, of much more universal subjugation. Focusing on the religious inquiry served to eliminate this wider portrait diverting force away from actual social effort into uncontaminated theological question.

In compare to the moderates, Marx called for the fundamental overview of political liberation into a human emancipation that would transform economic associations and the entirety of society, as opposite to simply fine-tuning with the nature of the state. Though, this socialist political venture would be based on a time and again basic comprehension of the world, not only an atheistic one.

Karl Marx's essay On the Jewish Question was one of a string of writings all the way through which he recognized scores with the political anxiety of the immature Hegelians. Shortly Marx was to become the novel innovative champion of the working class that he is highly admired even today. Bauer, in comparison, swiftly shifted to the sooner or later to a cheerleader for the vile anti-Semitism that appeared in Germany in the 1870.

According to Marx religion has to offer something better even for those who do the act of oppression. Religion creates a false ideology among everybody that everything is maintained by God, he will take care of us, and we be supposed to not disturb the condition, God has fashioned. It is the aspiration of the God that the rich and the poor should uphold their own situation. Therefore, the social principles of Christian religion exalt the slavery of ancient times, serfdom of the middle ages and proletariat of the modern time.

It also justifies the subjugation of the ruling class as the just punishment of the original offense. It in soothe preaches and projects fearfulness and submission. Feuerbach and Hegel discovered the basic fault of Christian theology, both of them referred to all

human qualities as divine or related to God, when they should have talked about humanity at large and nothing else.

But in the Marxist theory of religion that we have been discussing, so far requires special attention. What Marx has discussed in his theory of religion is not practically religion in general; Marx actually makes his comments based on Christian theology and similar religious ideas that emphasize on the belief of God and afterlife. This may be an influence of Hegel, who thought Christianity as the highest form of all religion. Although the theory of religion of Marx can pertinently be applied other faiths and theology that gives good emphasis on God and afterlife. The Marxist explanation on the politics of religion can also be applied on Buddhist theology which suggests enjoying the world forgetting the miseries of the present life.

Though, Marx concept of religion is not applicable on Sikh doctrines which by and large believe in humanity and his duty towards the society. Therefore, Marx's theory of religion can be challenged as it cannot be applied to a number of primitive tribal religions too which do not have any doctrine of any sort of afterlife. Secondly, Marx's theory of alienation-that he suggests to be the seed of all religions, came into being after introduction of the division of labour in the capitalist mode of production. Turner argues there is no single, dominant ideology; there is a different ideology for each class.

Marx believes, religion in general, whether Christian or not, is an ideology that along with arts, literature, politics and law form the superstructure of the society that depends fundamentally on the economic base of the society, if there is a change in economic life, there must be some concrete differences in the superstructure of religion. Although Marx claims his theorems to be systematic and scientific, the truth of the matter is that it is more or less impractical to inspect the theory of Marxism amongst the wide diversity of religious practices around the world.

Actually metaphysics is an important unit of philosophy that deals with not only the aspects of the material world, but also with the thoughts beyond human understanding. Conventionally thinkers initiate their philosophical review from the logical realities and conclude up with the conceptual ideas about reality. The inquisition for the

absolute reality is the fundamental of metaphysics. “The term metaphysics come into usage in the very first century B.C to denote part of the philosophy heritage of Aristotle. He called this the most important part of his philosophical doctrine, the first philosophy that studies the highest principles of all that exists, which are inaccessible to the senses, comprehensible only to speculative reason and indispensable for all sciences.”⁴⁹¹ Metaphysics develops by applying sensible ideas also, in the Sikh doctrine as well as in the philosophy of Georg Hegel, the concept of metaphysics attains new amplitude, which is rather distinct from the conventional outlook of metaphysics.

The term metaphysics came into being on account of the desire for knowledge.. There is a march from physics in metaphysics, therein; physics terminates its enquiry moving up for the notion of supernatural entity. Where the concept of supernatural entity is built as framework on the material reality, hence the concept of supernatural entity is called to be acting upon the physical entities. Usually epistemologists state that it is preposterous to analyze the supernatural phenomena by the physical phenomena and seek to validate the physical phenomena applying the concept of the absolute reality. Thus metaphysics postures to have the explanation to the dilemma of existence and reality. Aristotle was the first philosopher who originated the term metaphysics into philosophy. This is the first philosophy that examines the foremost principle of the objects of reality.

In metaphysics the investigation begins from physical phenomena and completed with the spiritual phenomena. Theologically, metaphysics starts with the world and concluded in the idea of supreme reality that actually is the idea of God. Eastern as well as in the Western philosophical customs metaphysical isolates the temporal realm from the ethereal realm and, hence analyze the reality. Metaphysics believes the material world is secondary or imaginary and expresses the idea of God, therefore either, therefore metaphysicians either rejects the existence of the world or downgrade its position. One can never envisage the meta-structure of reality without experiencing

491. Frolov, Ed., Op. cit., P. 267

the reality of the world. Therefore, if metaphysician begins its investigation for the reality of the world subsequently their conceptions of meta-structure replicate the reality and present the perfect meaning to the metaphysics, whereby the concept of God presents the world and the idea of God can be felt by the world of objects from the realm of the world.

Guru Nanak philosophy and Hegelian conceive this positive conception of metaphysics. Guru Nanak is always antipathetic to any analysis of the world, which belittled its reality or made the world deceptive. He is, therefore, firm on the principle that the creation is as real as the creator; it includes, besides material existence, the culture of man, his thoughts and his values. Guru Nanak rejects the Vedanta conception of reality in Asa-di-Var, and proclaims that this universe is real, not an illusion:

"Real are Thy continents; real is the universe;

Real are these forms and material objects;

Thy doings are Real, O Lord".

Thus Guru Nanak calls this infinite universe as his mansion:

"This moving universe is the divine mansion of the true Lord;

And the true one lives therein. "⁴⁹²

In nutshell, this is to say that, the scientific study of Nature is endorsed in the Guru Nanak's philosophy in an indistinguishable manner. It is not a mere abstraction; its sanctity is possible through the practice of discourse of observation (Shabad) and identity (Nam).

492. Guru Nanak, Asa Di Var, P. 462

Thesis Title

**AN EPISTEMOLOGICAL ANALYSIS OF THE
VARIOUS ASPECTS OF GURU NANAK'S
PHILOSOPHY WITH SPECIAL REFERENCE TO
“ALIENATION THEORY”**

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Summary

Guru Nanak originated an agenda of harmony and community union to build cohesive class and society. He believed that coherence, integrity, respect and faith among various classes and communities would lead to eminence and dignity.

Guru Nanak's teachings are an all-encompassing philosophy of life's attributes of spiritual and mystical to metaphysical, religious, socio-economic, political as well as epistemological one. I am looking at of the topical viewpoints from the consolidated vantage purpose of both the human and sociology. These include socio-social, political and informative issues on a wide range going from a nearby measurement to territorial, national to the worldwide, which encroach on the association of life, and on the very structure and elements of entire network inside these spectra. It is both well-suited and convenient to dissect these subjects with regards to Guru Nanak's globally relevant way of philosophy and theorem. When representing the present sociological and social advances cum multifaceted nature. Accentuation is set on Guru Nanak's way of thinking with other socio-religious ingredients and their materiality in the present worldwide human relations and their directions for what's to come.

Guru Nanak and his philosophy arise as an approach against the religious bigotry and conventionality which negates or attributes to secondary status to the physical body. However before Nanak Indian religious traditions emphasize the predominance of absolute reality and discourage material realities. Therefore, they hold that the concept of God or Brahmin exists as the real and the world exists as an illusion or secondary reality. Nanak first time rejects this metaphysical position and forwards a philosophy which accepts the idea of God and the world and testifies that they are assertively associated.

Alienation is the key aspect of Hegel's phenomenological development of consciousness and it is not a new claim. The purpose of this research is to start to remedy this by identifying and discussing the role alienation plays in Hegel's phenomenological development of consciousness. On my comprehension, the reason for Hegel's phenomenological improvement of awareness is three-crease: (1) to show that cognizance can come to know reality of itself and its item with assurance; (2) to show the non-philosophical, common cognizance that solitary the philosophical awareness gives such

self sureness; and (3) to show the formative procedure awareness must experience to accomplish the philosophical cognizance that will permit it completely get itself and its deliberate article.

The problem of alienation has been debated for a quite long time but interest in them is by no means diminishing especially in contemporary world. As we know, much has been discussed on Marx's Economic and Philosophic Manuscript of 1844, in the last several decades. The very first addition though incomplete published in Russia in 1927, and subsequently in 1932, by complete German, Russia and French editions which made possible their diffusion in philosophical and literary circles all over the world. The key concept of these Manuscripts is the concept of 'Alienation'.

Marx's great power of expression is his unparalleled ability to formulate his ideas in a graphic style, his unique gift of producing quotable aphorisms, provides adequate understating of this work more, rather than less difficult. Marx's youthful works have been relatively described as enigmatically clear. Marx's Economic and Philosophic Manuscript 1844, grasps essentially every one of the three original copies; the first and most punctual is to a great extent of a preliminary sort, Marx's own perceptions and ends substitute in it with entries from middle class and trivial average market analysts. Simply the four last pages have made due of the subsequent original copies. The third original copy comprises of advantageous comments to the missing pages of the subsequent composition. They allude to such issues as a private property and work, private property and socialism, and the influence of cash in average society, which was before long additionally evolved in 'The Holy family,' and specifically 'The German Ideology'. The enormous segment of the third original copy is dedicated to a basic examination of Hegelian logic and Hegelian way of thinking in general.

In all three manuscripts emphasis is laid more on the "alienation of labour" or "the estrangement of labour" in capitalist society. The category of "estrangement" was prominent in Hegel's philosophy and particularly in Feuerbach's philosophic criticism of religion too. In any case, Hegel talked about the estrangement of reluctance and Feuerbach of the distance of the theoretical, non-recorded, and non-class. Marx along

these lines, discusses the "irritation" or of the "distance" of the work. He bestows altogether new monetary, class and recorded substance to the origination of "irritation." Therefore, by "offense" or "estrangement" Marx implies the constrained work of the worker for the capital, the appointment by the entrepreneur of the result of a specialist's work and the division of the worker from the methods for creation which, being in the industrialist's ownership, go up against the worker as an outsider subjugating power. Here Marx approaches a piece of the trademark traits of industrialist misuse.

While comprehensive analysis of Marx's Manuscripts we come close in conclusion that he was quite under the influence of Feuerbach, his research guide, which comes to the surface, in particular, in his overestimating Feuerbach and in the fact that he makes use of such of his concept as "Man-the species being," "Naturalism," "Humaneness," etc. Although Marx then developed, he does view and imparts man is neither "human" nor "natural" alone but both: "humanly natural" and "naturally human" at the same time. At a higher level of abstraction, specific and natural are not opposite to each other, but they constitute a dialectical unity. Therefore, man is the universal being of nature only he is the specific being of nature, and whose peculiar specificity consists precisely into unique universality, opposite to the limited partiality of the other being of nature.

Guru Nanak's philosophy accepts the reality of the world and considers it as an ever active reality and in order to understand the nature of reality it applies the idea of negation. The idea of negation means to accept the plurality of reality. Nanak's philosophical perception of reality has a dynamic character. From the philosophical viewpoint, alienation is defined as a tendency which separates one individual from other fellow beings as well as alienation represents the nature of individuality, which separates objects from co-relations. Here it means as per the general philosophy, the propensity of alienation is to separate something from the unity, in Nanak, Hegel and Marx, alienation is always fundamentally self alienation, therefore to be alienated is to be separated from one's own essence of nature.

Thus, alienation holds the manifestations of man's estrangement from nature and from himself, on the one hand, and the expressions of this process in the relationship of man – mankind and man on the other. At the level of both empiricism and formalism the notion of a unity of such opposites is self-contradictory. Therefore, at the dialectical level of

discussion, these hypotheses acquire their full significance without which it is impossible to understand the central idea of Guru Nanak's philosophy and its epistemological analysis.

What is the basis of life in this universe? Who formed this universe? Modern scientists and philosophers have been asking these questions since the advent of the humanity. The concept of realism has undergone a revolutionary change ever since the time of Roman Philosophers. It was from the study of extraterrestrial motions, of the regularity of the planetary motions and change of seasons that the prehistoric astronomers came to the insightful significance of the order of the cosmos. The philosophical pursuit for the definitive authenticity, using reason and speculation, transcended the boundaries of material reality. In modern time many scientists explore the metaphysics of modernism with its powerful mechanism. The new insights of the modern physics into the mystery of the universe have prepared the stage for a dialogue between science and religion.

My aim in this study is to probe analogical applications and affiliations that exist between physics and mysticism for a new understanding of veracity in the epistemology of Guru Nanak philosophy with special reference to the alienation theory. From the philosophical point of view, alienation is defined as a tendency which separates one individual from other fellow beings. Dictionary of Philosophy says "Alienation is a form of estrangement that deprives an individual of all relations with fellow humans." So alienation is the fallen from the absolute. In unity, alienation takes the position of individuality, negating the reality of unity. Alienation represents the nature of individuality, which separates an object from the co-relations. The idea of alienation has been found discussed by various philosophers. Marx perceives the religion to be the refuge of the alienated human who finds no solace in the social order "Marx instantly embraced the theory of religion as alienation. However religion, Marx asserted, mythically justifies a fundamental social frustration. Far from constituting the essence of human alienation, the need for religion implies a tacit protest against the existing, dehumanizing conditions of society." Here it means the general tendency of alienation to separate something from the unity. "In both Hegel and Marx, alienation is always fundamentally a self-alienation.

Although there are different aspects of alienation have been considered by the researcher and the critics and the first basic aspect can be taken into account is the lament about

being “alienated from God” which belongs to the common heritage of mythology. As per the Christian mythology the divine order, it is said, whether simply by “ the fall of man” are later by the dark idolatries of alienated Judah” and later again by the behaviour of Christians alienated from God, and the alienation of man from himself and from nature. It means the general tendency of alienation to separate something from the unity. In both Hegel and Marx, alienation is always fundamentally self alienated, to be alienated is to be separated or estranged from one’s own essence of nature. It is to be forced to lead a life in which that nature has no opportunity to be fulfilled or achieved.

Fundamentally to be alienated is to be separated from one’s own essence or nature; it is to be forced to lead a life in which that nature has no opportunity to be fulfilled or actualized. In this way the experience of alienation involves a sense of a self-worth and an absence of meaning in one’s life. Alienation in this sense is not fundamentally a matter of whether your conscious desires are satisfied, or how experience your life, but instead of whether your life objectively actualizes your nature, especially your life with others as social being on the basis of a determinate course of historical development.”

Guru Nanak and Hegelian philosophy understand the idea of self-consciousness and absolute consciousness in a similar way. They are of the opinion that consciousness is in process and ends in absolute consciousness. The problem of Haumain in Gurbani and the idea of alienation in Hegelian philosophy reflect the character of completely isolated humans in the society. In the both philosophies the overcoming of alienation is considered as a movement towards absolute consciousness. The first phase of consciousness however is self consciousness and the self consciousness is ubiquitous among all the social beings. This idea has got common acceptance. Nanak identifies a movement from Manmukh to Gurmukh is a transfer from self consciousness to absolute consciousness.

Hegel says that self-consciousness attains its satisfaction only in self-consciousness. Though this statement reflects the contextual unity of self-consciousness between human beings; the unity is not realized by the beings concerned as they are in the mode of self-consciousness. Alienation works in this way. John Torrance says “Yet others are neither able nor willing to grant recognition, simply by the fact that they are others. But yet again all are equally desirous of recognition since each can treat the other only as a conscious

object of his need as a mirror of his ego- and not as a self-conscious being in his own right, a subject, and the general desire for recognition turn into an all-round struggle for recognition” Therefore, alienation is a problem of the ego consciousness which rejects the otherness or utilized the other for its own needs. The totality of beings gets individuated.

The basic aspect of alienation is that humans feel that their substance lies something outside of them. Hegel was one of the philosophers who dealt with the problem of alienation. He sees alienation as an unavoidable part of spirit to become actually what it is potentially. Because overcoming this stage makes clear the absolute in totality. Hegel says “This world is however a spiritual entity, it is in itself the interfusion of being and individuality; its existence is the work of self-consciousness. But it is also an alien reality already presents and given, a reality which has a being of its own and in which it does not recognize itself.” So the meaning of alienation is separation from the reality and the individualization of a person from the social reality. The course of alienation, in the simple sense of the term, is the inability to see the reality as a whole. It is the problem of consciousness .In that stage the self-consciousness is attracted by the self-activity only. There, the mind strives to satisfy him. So he will be in an all round struggle for recognition. Here the mind misjudges the unity of beings. This causes alienation.

The distance at work was portrayed by Marx during the 1840s, however, keeps on being important today. The Industrial Revolution constrained individuals into unfulfilling production line employments that irritated them. The issue endured into the twentieth and 21st hundreds of years, especially in low self-governance occupations. Today factors, for example, division of work, and the relocation of specific aptitudes add to estrangement in spite of the computerization of difficult work. In any case, new innovation additionally serves to de-distance through the intelligent idea of the web that produces new chances. In spite of the mechanical changes, the key variables causing the distance to stay like the 1840s and can be followed back to the dehumanization of work and laborers by the industrialist framework. Therefore the estranging and de-distancing parts of innovation in the 21st century are pertinent however ought to be seen inside the social and monetary setting wherein the innovation works.

Distance, from a sociological point of view, can be depicted as a sentiment of frailty, uselessness, and alienation because of being not able to discover satisfaction in one's work. The thought was planned in Karl Marx's initial composing that corresponded with the Industrial Revolution when the "agrarian, craftsmanship economy" was being supplanted by industry machine produce. Marx considered work to be a method for individuals to communicate them inventively and a key to human instinct. Before industrialization, work was progressively innovative and adaptable, for instance, craftspeople attempted to their own pace and controlled what they make and how they make it. Work on the land varied occasionally and was significant, in light of the fact that the item was food – an imperative need. Conversely, assembly line laborers had no power over the procedure, work hours, or the last item because of mechanical progressions and work division. They needed to perform tedious schedules to endure, making something that wasn't really helpful to them, yet created riches for their boss. Labourers got antagonized from managers and each other because of class division and rivalry that supplanted cooperation. Marx accepted work was "dehumanized" and no longer offered satisfaction in self-acknowledgment.

So as to contend in the present markets, businesses try to build proficiency through mechanical development. Today most routine creation work has been computerized. Numerous data preparing and fundamental "value-based employments, for example, getting the money for checks and accepting calls have likewise experienced computerization or re-appropriating to nations with less expensive work. This is a consequence of more noteworthy handling and network abilities of new advances. Innovation has uprooted certain abilities and made new ones. Bosses additionally try to expand productivity through "deterioration" of the most generously compensated employments. This implies routine assignments are isolated from the activity and computerized or reassigned to bring down gifted staff, a training utilized in medicinal services, building, and software engineering, for instance. There is a "developing polarization of chances in the work showcase," with solid interest for both the most noteworthy (IT, designing) and least aptitude employments (like food readiness, care giving), yet diminishing open doors for those in the middle. This is joined by a broadening pay hole. This developing imbalance and division of work are suggestive of the variables distinguished by Marx as adding to estrangement.

Besides, new advances, for example, the Internet, make "novel types of distance. This incorporates irritation from others, our bodies, nature, and "reality". Kellner excuses such cases as unverified. He contends that for Marx distance likened to the offense of labourers from their innovative potential because of misuse, though asserts about "novel estrangement" neglect to give proof of negative results for clients. For instance, there is no strong evidence of a relationship between's time spent on the web, or gaming, and corruption of social cooperation. Additionally, the idea of the distance from our bodies neglects to persuade as PC intervened correspondence requires the inclusion of our tactile organs, as does individual connection. Kellner takes note of that such cases additionally make light of the "democratizing" data-sharing abilities new advances offer. For instance, the intelligent idea of Web2 assisted with interfacing similarly invested people and offered a voice to those recently minimized. In a work situation, Internet-intervened work permitted a few specialists more prominent adaptability to adjust work to their way of life decisions. It additionally introduced additional opportunities for getting abilities and pay. This shows contemporary innovation can likewise be de-distancing and engaging.

The connection between innovation and estrangement is as yet important today as it was 170 years back. Distance is the offense of people from work conceptualized by Marx against the background of private enterprise and industrialization that constrained specialists into exploitative, routine creation occupations. Present-day sociologists perceived estrangement as increasingly far-reaching across employments with restricted specialist self-rule. Today, innovation mechanized or redistributes numerous manual or lower gifted employments, however factors adding to estrangement remains. These incorporate breaking down of gifted employments, the polarization of interest for aptitudes, and a broadening salary hole. If not tended to these issues could bring about the deskilling and debasement of the workforce. Be that as it may, innovation additionally gave intends to more noteworthy network, adaptability, and strengthening. An ongoing report affirmed that the variables adding to distance today are like those 150 years back and connected to the commodification of labourers by the entrepreneur framework. In general, the connection between distance and innovation stays applicable in the 21st century. Nonetheless, it is the social and financial setting that decides the degree to which innovation will estrange or de-distance labourers.

The fundamental object of my research is coherently analyzes the concept of materiality and metaphysics in the philosophy of Guru Nanak, to review the various interpretations exists both in science and religion. To the Indian philosopher, experience is the ultimate test of truth or Reality. Hegel and Marx's theory of alienation has different bases, meaning that it refers to, for example, existing entities, the application of power and labour and their actual consequences or results, manifestations of thought and man's actions. Therefore, of particular concern is how accurately Marx presented and defined these entities and actions.

The topic of my research is to analyse the various aspects of Nanak's philosophy and its account of alienation in comparison of various other great world revolutionaries of different centuries. The main problem of my research is to understand exactly what Hegel meant by 'alienation,' but the best way to bring out what is distinctive in Nanak's approach is to deal with alienation as well as Marx. Thus my purpose is to expound the concept of alienation in terms of its importance for the philosophy of what Marx understood from Hegel's account of alienation, how he criticized it and whether his criticisms were right as well as Guru Nanak whose ideology is more empirical, and peculiar in nature. Marx perceives the religion to be the refuge of the alienated human who finds no solace in the social order. Here the general tendency of alienation to separate something from the unity or separation of subject from the object.

Guru Nanak's purpose of religion is to discipline people for peace and harmony in society, not to guide them to escapism but to encourage them for honest living. Contrary to the practice of ancient Indian religious traditions, the teachings of Guru Nanak held that man might obtain eternal happiness without forsaking his ordinary worldly duties. These suggest harmonious combination of the secular and spiritual components of life as essential basis for attaining salvation. The community life and service are the pre-requisites of life. He preached and demonstrated common community living and following the path of righteousness in the ordinary activities of a householder. Guru Nanak discouraged the life-style of the 'yogi' and 'sanyasi' that looked like escaping from the cares of the world and taking refuge in forests and mountains. Rather, he insisted on a household life. During last twenty years of his life, he settled down in Kartarpur with his family and lived the life of a householder and that is clear conception

materiality. Guru Nanak also did farming in the fields with the rest to emphasize the importance of 'kirat' (honest labour) in social organisation.

Guru Nanak in the medieval time established his dialectical notions to counter the anarchism. As most forms of dialectical analysis corresponds Marxist approaches that emphasize economic relations and class conflict. While those are substantial factors, an anarchist approach can apply an analysis that considers further dynamics than the economic and yet still operate in dialectical fashion. To do so, however, requires thinking through principles that anarchists apply to socio-political relations. Here, I highlight the shared aspects of both theoretical frameworks for analysing societies in a dialectical approach. In so doing, a consideration of main principles is important for interpreting how those principles may manifest in the organisational practices of past societies. Further, this requires thinking through what those principles are opposed to, what the principles aim to prevent or constrain. Moreover, anarchists have emphasized that social and political tensions can operate within fields that are not based entirely upon economics, but rather are based upon other lines of contestation and negotiation, such as gender, race, ethnicity, religion, identity and others.

Guru Nanak strongly advocated and envisioned, all human beings must have equal rights simply due to the very fact of their being human and emphasized that state does not even grant these entitlements, but to ensure the non-violation of these rights either by the ruler or from any other quarter. It was not easy task to bring about a change in the mindset of a society as a whole that had forgotten the meaning of self respect, honour and dignity. But Guru Nanak followed a more positive approach by suggesting how a benevolent system should perform his duties and what should be the obligations of ruling elite.

Abstract

Guru Nanak originated an agenda of harmony and community union to build cohesive class and society. He believed that coherence, integrity, respect and faith among various classes and communities would lead to eminence and dignity.

Guru Nanak's teachings are an all-encompassing philosophy of life's attributes of spiritual and mystical to metaphysical, religious, socio-economic, political as well as epistemological one. I am looking at of the topical viewpoints from the consolidated vantage purpose of both the human and sociology. These include socio-social, political and informative issues on a wide range going from a nearby measurement to territorial, national to the worldwide, which encroach on the association of life, and on the very structure and elements of entire network inside these spectra. It is both well-suited and convenient to dissect these subjects with regards to Guru Nanak's globally relevant way of philosophy and theorem. When representing the present sociological and social advances cum multifaceted nature. Accentuation is set on Guru Nanak's way of thinking with other socio-religious ingredients and their materiality in the present worldwide human relations and their directions for what's to come.

Guru Nanak and his philosophy arise as an approach against the religious bigotry and conventionality which negates or attributes to secondary status to the physical body. However before Nanak Indian religious traditions emphasize the predominance of absolute reality and discourage material realities. Therefore, they hold that the concept of God or Brahmin exists as the real and the world exists as an illusion or secondary reality. Nanak first time rejects this metaphysical position and forwards a philosophy which accepts the idea of God and the world and testifies that they are assertively associated.

Guru Nanak's philosophy accepts the reality of the world and considers it as an ever active reality and in order to understand the nature of reality it applies the idea of negation. The idea of negation means to accept the plurality of reality. Nanak's philosophical perception of reality has a dynamic character. From the philosophical viewpoint, alienation is defined as a tendency which separates one individual from other fellow beings as well as alienation represents the nature of individuality, which separates objects from co-relations. Here it means as per the general philosophy, the propensity of alienation is to separate something from the unity, in Nanak, Hegel and Marx, alienation is always fundamentally self alienation, therefore to be alienated is to be separated from one's own essence of nature.

Thus, alienation holds the manifestations of man's estrangement from nature and from himself, on the one hand, and the expressions of this process in the relationship of man – mankind and man on the other. At the level of both empiricism and formalism the notion of a unity of such opposites is self-contradictory. Therefore, at the dialectical level of discussion, these hypotheses

acquire their full significance without which it is impossible to understand the central idea of Guru Nanak's philosophy and its epistemological analysis.

Keywords: Appropriation, Hypothesis, Estrangement, Naturalism, Bourgeois, Philosophy, Anthropology, Ontological, Epistemology.

ਸੰਖੇਪ

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਇਕਜੁੱਟ ਵਰਗ ਅਤੇ ਸਮਾਜ ਦੀ ਉਸਾਰੀ ਲਈ ਸਦਭਾਵਨਾ ਅਤੇ ਭਾਈਚਾਰਕ ਸਾਂਝ ਦਾ ਏਜੰਡਾ ਸ਼ੁਰੂ ਕੀਤਾ। ਉਨ੍ਹਾਂ ਦਾ ਮੰਨਣਾ ਸੀ ਕਿ ਵੱਖ-ਵੱਖ ਵਰਗਾਂ ਅਤੇ ਭਾਈਚਾਰਿਆਂ ਵਿਚਾਲੇ ਇਕਸਾਰਤਾ, ਅਖੰਡਤਾ, ਸਤਿਕਾਰ ਅਤੇ ਵਿਸ਼ਵਾਸ ਪ੍ਰਸਿੱਧੀ ਅਤੇ ਮਾਣ ਦਾ ਕਾਰਨ ਬਣੇਗਾ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ ਅਧਿਆਤਮਿਕ ਅਤੇ ਰਹੱਸਮਈ ਤੋਂ ਲੈ ਕੇ ਅਧਿਆਤਮਿਕ, ਧਾਰਮਿਕ, ਸਮਾਜਿਕ-ਆਰਥਿਕ, ਰਾਜਨੀਤਿਕ ਅਤੇ ਗਿਆਨ ਵਿਗਿਆਨਕ ਜੀਵਨ ਦੇ ਗੁਣਾਂ ਦਾ ਇੱਕ ਸਰਬ-ਵਿਆਪਕ ਦਰਸ਼ਨ ਹਨ। ਮੈਂ ਮਨੁੱਖੀ ਅਤੇ ਸਮਾਜ ਸ਼ਾਸਤਰ ਦੇਵਾਂ ਦੇ ਏਕੀਕ੍ਰਿਤ ਉਦੇਸ਼ ਤੋਂ ਸਮਕਾਲੀ ਦ੍ਰਿਸ਼ਟੀਕੋਣਾਂ ਨੂੰ ਦੇਖ ਰਿਹਾ ਹਾਂ। ਇਨ੍ਹਾਂ ਵਿੱਚ ਸਮਾਜਿਕ-ਸਮਾਜਿਕ, ਰਾਜਨੀਤਿਕ ਅਤੇ ਜਾਣਕਾਰੀ ਭਰਪੂਰ ਮੁੱਦੇ ਸ਼ਾਮਲ ਹਨ ਜੋ ਨੇੜਲੇ ਮਾਪ ਤੋਂ ਲੈ ਕੇ ਖੇਤਰੀ, ਰਾਸ਼ਟਰੀ ਤੋਂ ਲੈ ਕੇ ਵਿਸ਼ਵ ਵਿਆਪੀ ਤੱਕ ਜਾਂਦੇ ਹਨ, ਜੋ ਜੀਵਨ ਦੀ ਸਾਂਝ, ਅਤੇ ਇਨ੍ਹਾਂ ਸਪੈਕਟ੍ਰਾ ਦੇ ਅੰਦਰ ਪੂਰੇ ਨੈਟਵਰਕ ਦੀ ਬਣਤਰ ਅਤੇ ਤੱਤਾਂ 'ਤੇ ਕਬਜ਼ਾ ਕਰਦੇ ਹਨ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਵਿਸ਼ਵ ਪੱਧਰ 'ਤੇ ਢੁਕਵੇਂ ਦਰਸ਼ਨ ਅਤੇ ਥਿਊਰਮ ਦੇ ਸੰਬੰਧ ਵਿੱਚ ਇਨ੍ਹਾਂ ਵਿਸ਼ਿਆਂ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਨਾ ਚੰਗੀ ਤਰ੍ਹਾਂ ਢੁਕਵਾਂ ਅਤੇ ਸੁਵਿਧਾਜਨਕ ਹੈ। ਜਦੋਂ ਵਰਤਮਾਨ ਸਮਾਜ-ਵਿਗਿਆਨਕ ਅਤੇ ਸਮਾਜਿਕ ਤਰੱਕੀ ਅਤੇ ਬਹੁਪੱਖੀ ਸੁਭਾਅ ਦੀ ਨੁਮਾਇੰਦਗੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਸੋਚਣ ਦੇ ਤਰੀਕੇ ਅਤੇ ਵਰਤਮਾਨ ਵਿਸ਼ਵ ਵਿਆਪੀ ਮਨੁੱਖੀ ਰਾਜ ਵਿੱਚ ਉਨ੍ਹਾਂ ਦੀ ਪਦਾਰਥਕਤਾ ਦੇ ਨਾਲ ਹੋਰ ਸਮਾਜਿਕ-ਧਾਰਮਿਕ ਤੱਤਾਂ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਪਦਾਰਥਕਤਾ 'ਤੇ ਜ਼ੋਰ ਦਿੱਤਾ ਗਿਆ ਹੈ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਉਨ੍ਹਾਂ ਦਾ ਫਲਸਫਾ ਧਾਰਮਿਕ ਕੱਟੜਤਾ ਅਤੇ ਪਰੰਪਰਾਗਤਤਾ ਦੇ ਵਿਰੁੱਧ ਇੱਕ ਪਹੁੰਚ ਵਜੋਂ ਪੈਦਾ ਹੋਇਆ ਹੈ ਜੋ ਭੌਤਿਕ ਸਰੀਰ ਨੂੰ ਗੌਣ ਦਰਜੇ ਨੂੰ ਨਕਾਰਦਾ ਹੈ ਜਾਂ ਗੁਣ ਦਿੰਦਾ ਹੈ। ਹਾਲਾਂਕਿ ਨਾਨਕ ਤੋਂ ਪਹਿਲਾਂ ਭਾਰਤੀ ਧਾਰਮਿਕ ਪਰੰਪਰਾਵਾਂ ਪੂਰਨ ਅਸਲੀਅਤ ਦੀ ਪ੍ਰਮੁੱਖਤਾ 'ਤੇ ਜ਼ੋਰ ਦਿੰਦੀਆਂ ਹਨ ਅਤੇ ਭੌਤਿਕ ਯਥਾਰਥ ਨੂੰ ਨਿਰਾਸ਼ ਕਰਦੀਆਂ ਹਨ। ਇਸ ਲਈ, ਉਹ ਮੰਨਦੇ ਹਨ ਕਿ ਰੱਬ ਜਾਂ ਬ੍ਰਹਮਣ ਦਾ ਸੰਕਲਪ ਅਸਲ ਵਜੋਂ ਮੌਜੂਦ ਹੈ ਅਤੇ ਸੰਸਾਰ ਇੱਕ ਭਰਮ ਜਾਂ ਸੈਕੰਡਰੀ ਹਕੀਕਤ ਵਜੋਂ ਮੌਜੂਦ ਹੈ। ਨਾਨਕ ਪਹਿਲੀ ਵਾਰ ਇਸ ਪਰਾਭੌਤਿਕ ਸਥਿਤੀ ਨੂੰ ਰੱਦ ਕਰਦਾ ਹੈ ਅਤੇ ਇੱਕ ਫਲਸਫੇ ਨੂੰ ਅੱਗੇ ਵਧਾਉਂਦਾ ਹੈ ਜੋ ਰੱਬ ਅਤੇ ਸੰਸਾਰ ਦੇ ਵਿਚਾਰ ਨੂੰ ਸਵੀਕਾਰ ਕਰਦਾ ਹੈ ਅਤੇ ਗਵਾਹੀ ਦਿੰਦਾ ਹੈ ਕਿ ਉਹ ਦ੍ਰਿੜਤਾ ਨਾਲ ਜੁੜੇ ਹੋਏ ਹਨ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਫਲਸਫਾ ਸੰਸਾਰ ਦੀ ਅਸਲੀਅਤ ਨੂੰ ਸਵੀਕਾਰ ਕਰਦਾ ਹੈ ਅਤੇ ਇਸਨੂੰ ਇੱਕ ਸਦਾ ਸਰਗਰਮ ਹਕੀਕਤ ਮੰਨਦਾ ਹੈ ਅਤੇ ਅਸਲੀਅਤ ਦੀ ਪ੍ਰਕਿਰਤੀ ਨੂੰ ਸਮਝਣ ਲਈ ਇਹ ਨਕਾਰਾਤਮਕ ਵਿਚਾਰ ਨੂੰ ਲਾਗੂ ਕਰਦਾ ਹੈ। ਨਕਾਰਨ ਦੇ ਵਿਚਾਰ ਦਾ ਅਰਥ ਹੈ ਅਸਲੀਅਤ ਦੀ ਬਹੁਲਤਾ ਨੂੰ ਸਵੀਕਾਰ ਕਰਨਾ। ਨਾਨਕ ਦੀ ਅਸਲੀਅਤ ਬਾਰੇ ਦਾਰਸ਼ਨਿਕ ਧਾਰਨਾ ਇੱਕ ਗਤੀਸ਼ੀਲ ਪਾਤਰ ਹੈ। ਦਾਰਸ਼ਨਿਕ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੋਂ, ਬੇਗਾਨਗੀ ਨੂੰ ਇੱਕ ਪ੍ਰਵਿਰਤੀ ਵਜੋਂ ਪਰਿਭਾਸ਼ਿਤ ਕੀਤਾ ਗਿਆ ਹੈ ਜੋ ਇੱਕ ਵਿਅਕਤੀ ਨੂੰ ਦੂਜੇ ਸਾਥੀ ਜੀਵਾਂ ਤੋਂ ਵੱਖ ਕਰਦਾ ਹੈ ਅਤੇ ਨਾਲ ਹੀ ਅਲਹਿਦਗੀ ਵਿਅਕਤੀਗਤਤਾ ਦੀ ਪ੍ਰਕਿਰਤੀ ਨੂੰ ਦਰਸਾਉਂਦੀ ਹੈ, ਜੋ ਵਸਤੂਆਂ ਨੂੰ ਸਹਿ-ਸਬੰਧਾਂ ਤੋਂ ਵੱਖ ਕਰਦੀ ਹੈ। ਇੱਥੇ ਇਸ ਦਾ ਅਰਥ ਹੈ ਕਿ ਆਮ ਫਲਸਫੇ ਦੇ ਅਨੁਸਾਰ, ਬੇਗਾਨਗੀ ਦੀ ਪ੍ਰਵਿਰਤੀ ਕਿਸੇ ਚੀਜ਼ ਨੂੰ ਏਕਤਾ ਤੋਂ ਵੱਖ ਕਰਨਾ ਹੈ, ਨਾਨਕ, ਹੀਗਲ ਅਤੇ ਮਾਰਕਸ ਵਿੱਚ, ਬੇਗਾਨਗੀ ਹਮੇਸ਼ਾਂ ਬੁਨਿਆਦੀ ਤੌਰ 'ਤੇ ਸਵੈ-ਅਲੱਗ-ਥਲੱਗ ਹੁੰਦੀ ਹੈ, ਇਸ ਲਈ ਬੇਗਾਨਾ ਹੋਣਾ ਕੁਦਰਤ ਦੇ ਆਪਣੇ ਤੱਤ ਤੋਂ ਵੱਖ ਹੋਣਾ ਹੈ।

ਇਸ ਤਰ੍ਹਾਂ, ਬੇਗਾਨਗੀ ਇੱਕ ਪਾਸੇ ਮਨੁੱਖ ਦੇ ਕੁਦਰਤ ਅਤੇ ਆਪਣੇ ਆਪ ਤੋਂ ਦੂਰ ਹੋਣ ਦੇ ਪ੍ਰਗਟਾਵੇ ਨੂੰ ਰੱਖਦਾ ਹੈ, ਅਤੇ ਦੂਜੇ ਪਾਸੇ ਮਨੁੱਖ - ਮਨੁੱਖ ਅਤੇ ਮਨੁੱਖ ਦੇ ਰਿਸ਼ਤੇ ਵਿੱਚ ਇਸ ਪ੍ਰਕਿਰਿਆ ਦੇ ਪ੍ਰਗਟਾਵੇ। ਅਨੁਭਵਵਾਦ ਅਤੇ ਰਸਮਵਾਦ ਦੇਵਾਂ ਦੇ ਪੱਧਰ 'ਤੇ ਅਜਿਹੇ ਵਿਰੋਧੀਆਂ ਦੀ ਏਕਤਾ ਦੀ ਧਾਰਨਾ ਸਵੈ-ਵਿਰੋਧੀ ਹੈ। ਇਸ ਲਈ, ਵਿਚਾਰ-ਵਟਾਂਦਰੇ ਦੇ ਦਵੰਦਵਾਦੀ ਪੱਧਰ 'ਤੇ, ਇਹ ਪਰਿਕਲਪਨਾ ਆਪਣੀ ਪੂਰੀ ਮਹੱਤਤਾ ਗ੍ਰਹਿਣ ਕਰ ਲੈਂਦੀਆਂ ਹਨ, ਜਿਸ ਤੋਂ ਬਿਨਾਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਦੇ ਫਲਸਫੇ ਦੇ ਕੇਂਦਰੀ ਵਿਚਾਰ ਅਤੇ ਇਸ ਦੇ ਗਿਆਨ ਵਿਗਿਆਨ ਦੇ ਵਿਸ਼ਲੇਸ਼ਣ ਨੂੰ ਸਮਝਣਾ ਅਸੰਭਵ ਹੈ।

ਕੀਵਰਡਸ: ਅਪਰੋਪਿਏਸ਼ਨ, ਕਲਪਨਾ, ਅਸਟ੍ਰੋਜਮੈਂਟ, ਨੈਚੁਰਲਿਜ਼ਮ, ਬੁਰਜੂਆ, ਫਿਲਾਸਫੀ, ਐਂਥਰੋਪੋਲੋਜੀ, ਓਨਟੋਲੋਜੀਕਲ, ਐਪੀਸਟੈਮੋਲੋਜੀ।

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Cognize the Metaphysics and Theology over the Perception of Truth, Reality, and Divine Knowledge

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Abstract

Epistemological theories describe the nature, scope, and source of knowledge. Consequently, claims to divine knowledge become important to them. Whether any such knowledge is possible or not; and if possible, what is its nature, scope and source are important for them. An epistemic theory may limit itself to allow only natural knowledge or may extend itself to include divine knowledge, though with certain qualifications in accordance to the epistemic source that it accepts as authoritative. For instance, sensory skepticism rejects sense-experience as a reliable source of knowledge; on the other hand, rational skepticism rejects reason as ultimately leading one to paradoxes or antinomies. Both subjectivism and objectivism are empirical theories. In the same way, pragmatism and phenomenology are also empirical.

Keywords: Epistemology, Metaphysics, Ontology, Theology, Phenomenology

Introduction

Epistemology is related to knowledge while Ontology is related to reality. Epistemology seeks to understand the nature, sources, and scope of knowledge; Ontology, to understand the nature of reality. Epistemology deals with the meaning of Truth; Ontology deals with the meaning of reality. True or false is predicated on statements only. Real or unreal is predicated on existence. Therefore, logic and semantics are important issues in the study of truth. Truth is mental; reality is essential. Truth is dependent on reality; "reality is independent of truth. Truth is usually contextual. There are different kinds of truths that are truthful only within their contexts. For instance, there are poetical truths expressed in statements that would appear total falsehood in any other linguistic context or genre."¹ Truth is that which is known about reality. As such, therefore, truth, in common experience, is substantial. The prominent theories of truth are the correspondence theory, the coherence theory, and the pragmatic theory. The



Guru Nanak: An Apostle of Social Integration

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Abstract

Guru Nanak, a great campaigner of humanism of the medieval India is best considered as the epitome of religious harmony. He dedicated his whole life to upholding unity among people of different faiths. Dissimilar to an ordinary man, from his teenage Nanak started to search for the true meaning of life and a way to bridge the gaps among the followers of different religions. His teachings form the basement of Sikhism and he is regarded as the first Guru of the Sikh religious tradition. The teachings of Guru Nanak can be termed as the model for establishing universal peace by eliminating communal conflicts, which he himself wanted to accomplish throughout his life. In the middle of the fifteenth century when India was suffering from the inhuman caste system, when people were sunk into the oblivion of sin, when mutual respect among the adherents of diverse faiths was vanished and when the entire socio-political system (especially in northern India) was seeking a new reform in the entire cultural-religio sector necessitated the rise of a spiritual leader and social reformer at that hour of need Guru Nanak emerged as a new reformer in the soil of India.

Keywords: Harmony, Coherence, Philosophy, Religious, Apostle

Introduction

Guru Nanak described the situation in more vivid way. He says: "Time is like a knife. Kings are butchers. Religion hath taken wings and flown... Modesty and religion have disappeared because falsehood reigns supreme. The Muslim Mullahs and the Hindu Pundits have resigned their duties".¹

Even today the world is experiencing conflicts among the people of different faiths on the basis of religion. They even cannot tolerate the name of other religions. They are not true followers of any religion. There is no religion in the world which does not promote religious harmony and peace. But the true teachings of these religions have been

COMPREHEND VERBALIZATION THROUGH “VIRTUAL PLATFORM”

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ABSTRACT

This paper is an attempt to determine the effectiveness of using virtual platforms for classroom teaching to enhance oral fluency. The key question that triggered this study was, “Are the students in India are fluent in speaking English, even after being taught for twelve years in an English class?” this further raised another question, “Will the implementation of modern updated technology of Multimedia in Language activities, would enhance Oral fluency?” This Language Learning in Indian schools later discusses the essentiality of Communication skills for students and confers the prevailing conditions of communicative problems faced by students and teachers. Later moves on to discuss the impact of technology and Multimedia in teaching and learning of language. Further discusses the research question, hypothesis, area of research, general objective, specific objective, statement of the problem, and concludes.

KEYWORDS: Virtual, Verbalization, Tools, Language, Oratorical, Spontaneous

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INTRODUCTION

Verbalizing in India

Young India is flooded with knowledge and every student has got an unique talent that has to be brought out to the entire world. One of the major barriers to the successful upbringing of these talents is poor communication skills in English. Communication without information is useless and also the information with poor communication would also be used less and thus will ultimately become useless. Learning English has become the need of the hour because it is the global language.

Teaching speaking skills is like an art that when intricately woven with special attention and creativity can achieve the desired result. In this modern world, speaking English has become an inevitable part of surviving. Therefore the demand for ESL is increasing day by day. It has become an aim of every student to speak English spontaneously and fluently. Earlier and even today in most of the Indian schools, it seems to be assumed that the student would just improve their communication skill somehow in the general process of learning English as a second language. It also seems reasonable to think that the student would acquire this skill while learning to write, read and listen. However, this process is a myth and would not produce the desired results.

We, in India, generally tend to think in our mother tongue and then translate it into English and then try to speak aloud. This whole process takes protracted time, and that is the major reason behind English language learners (ELLs) finding it difficult to speak English fluently. Instead, if proper practice is given to the students to think in English and speak

Linguistic Attitude and Mindfulness: A Brilliant Social Strategy

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Abstract: *Over the most recent forty years, notwithstanding, analysts and etymologists started to look at abstract writings utilizing down-to-earth hypotheses and in this manner, there was a move in the manner by which such messages were dissected. One of the more pervasive down-to-earth speculations utilized in the investigation of artistic works is that of the courtesy attitude hypothesis. Among the numerous speculations on amiability, Brown and Levinson's hypothesis (1978, 1987) is utilized regularly in inspecting artistic messages like plays, short stories, and books. One potential purpose behind its decision as both a hypothetical structure and going with scientific apparatus could be that Brown and Levinson's hypothesis of graciousness joins the points of view of other hypothetical ways to deal with amiability (e.g., Lakoff, 1973; Fraser and Nolan, 1981; Leech, 1983), just as discoveries from observational investigations nearby affableness (e.g., Shimanoff, 1977; Blum-Kulka, 1987). The essential target of this section is to introduce an outline of the utilization of pleasantness hypothesis, all in all, and Brown and Levinson's, specifically, as a logical instrument in analyzing artistic talk and adjustments made to it by later works in the field. Besides, the part centers around the use of the graciousness hypothesis in dissecting anecdotal characters' verbal collaborations and the manners by which affableness in these communications are perused as phonetic or verbal signs of their character.*

Keywords: Courtesy theory, linguistic Politeness, Sociological Variables

1. Introduction

According to Brown and Levinson (1987), politeness is the action, linguistic or otherwise, that redresses the speaker's and the hearer's 'face' in situations whereby 'face' is threatened. They further add that attending to 'face' will either minimize or avoid conflict during the interaction. Yet, "politeness should also be regarded as being aggressive and enhancing power where domination and manipulation occur" (Ermda, 2006, p. 848). Culpeper (1998) and Watts et al. (2005) believe that both politeness and impoliteness constitute the continuum of social interaction. A real picture of verbal interaction necessitates the inclusion of the strategies of impoliteness in addition to those of politeness (Rudanko, 2006).

Unlike Brown and Levinson, who emphasize the aspect of 'face', other scholars approach the topic differently. Leech (1983), for instance, accounts for politeness in terms of maxims and he proposes six maxims to account for the ways in which language is constrained by social factors. Similarly, Lakoff (1973) and Gu (1990) propose a conversational maxim approach. Such maxims have been a rich explanatory source of conducting cross-cultural pragmatic studies (Spencer-Oatey and Jiang, 2003). Furthermore, Fraser (1990) and Fraser and Nolan (1981) propose a conversational contract whereby politeness is associated with the fulfillment of conversational rights and obligations. Watts (1989), however, seems to link all three components (face needs, conversational maxims and conversational rights and obligations) saying that they are complimentary. Later, Watts (2003) and Locher (2004) refer to politeness as appropriate but marked behaviour. Culpeper (1998, p. 85), on the other hand, believes that politeness has no specific meaning or definition but at the same time it is recognized by its linguistic strategies which are designed to "maintain or promote harmonious social relations" and "it comes about

when one indicates concern to support someone else's face". Spencer-Oatey (2002, p. 531) agrees that "the politeness maxims proposed by Leech (1983) are best seen as pragmatic constraints that help manage the potentially conflicting face wants and sociality rights of different interlocutors". Despite the different perspectives on politeness, "everyone seems to agree that it is associated in some way with the harmonious/conflictual interpersonal relations which Spencer-Oatey (2000, 2002) labels rapport management" (Spencer-Oatey, 2005, p.95).

The ultimate aim of politeness is to make all participants in a conversation as relaxed and as comfortable with each other as possible (Hei, 2008, p. 121). At the same time, politeness plays a part in maintaining order in communication by adhering to the socio-cultural norms of relating communication to social order (Pillai, 2008, p. 3). This goes hand in hand with "the concept of politeness as governed by socio-culturally specific norms of linguistic behaviour" (Bharuthram, 2003; Blum-Kulka, 1990; Kitamura, 2000).

Politeness theory also relies on the assumption that speakers in any given language not only convey information through their language but they use it to do things, such as achieving self-esteem, approval and appreciation by others, gaining power via language, etc. Accordingly, participants construct and build personal relationships through the dialogue they have with each other. In this vein, Brown and Levinson (1987) propose that there is an 'abstract underlying social principle' guiding and constraining the choice of language in everyday discourse. Hence, the term 'politeness' is not used in its conventional sense of having and showing good manners, displaying courtesy and correct social behaviour. It is rather intended to cover all aspects of language usage that serve to establish, maintain or modify interpersonal relationships.

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HUMAN RIGHTS DETERMINANTS IN ANCIENT INDIA IN VARIED PERSPECTIVES

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Abstract

Human rights are vast, varied and dynamic in form. They contain so many issues relevant to everything and anything involving to human beings comes under their jurisdiction. They are, in fact, an integral part of the totality of a society. Historical experience, socio-cultural patterns, ideological underpinnings, socioeconomic structure, political system, their interrelationship and interaction are the contexts within which human rights are formulated and become operative. However, the aforesaid contexts vary to a great extent in different perspectives from the concept of human rights in general. It would, therefore, be worthwhile to take up three different perspectives viz; liberal, socialist and third world perspective. Although crimes are distinguished from all other forms of problematic or deviant behaviour by their legal character and is defined by the legislative and judicial branches of a governing political area. such as a state or the federal government. The label "Criminal" provides the justification for involving the full powers of such reactive agencies as the police, the courts, and prisons. Defining an action as criminal allows the legitimate use of force by the state against its citizens and may lead to deprivation of liberty and in some jurisdictions or life with due process of law.

Keywords: Underpin, Socio-Economic, Ideological, Vedas, Context, Inalienable, Comprehend

Introduction

In spite of the complications involve in defining human rights, attempts are made to comprehend it. To put it simply, human rights constitute those very rights which one has precisely because of being a human. To have a human right one need not to do anything special than be born a human being. In their basic meanings, human rights are claims of the individual for such conditions as are essential for the fullest realization of the innate characteristic which nature has bestowed him/herewith as a human being, they are inherent in our nature and without which we cannot live as human beings. Human rights pertain to all persons and are possessed by everybody in the world because they are human beings, they are not earned, bought or inherited nor are they created by an contractual authority. Differences of sex, race, language and colour do not change these rights. Nor do the differences of property, social origins, political ideals or religious



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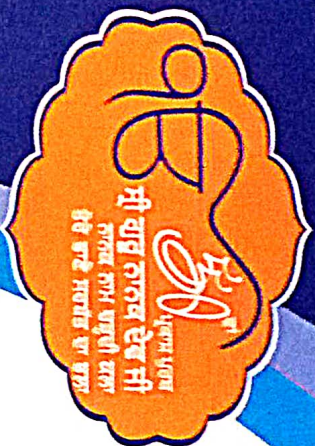
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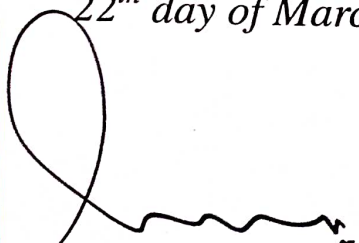
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3	The Idea of Consciousness and Absolute Consciousness in the Philosophy of Guru Nanak	First Author	UGC CARE Journal of Emerging Technologies and Innovative Research	International	Indexed/Refreed Journal
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21	Comprehend Verbalization Through "Virtual Platform"	First Author	International Academy of Science Engineering and Technology	International	Indexed Peer Reviewd refreed Journal
22	Guru Nanak: An Apostle of Social Integration	First Author	UGC CARE, Journal of Emerging Technologies and Innovative Research	International	Indexed Peer Reviewd refreed Journal
23	Cognize the Metaphysics and Theology over the Perception of Truth, Reality, and Divine Knowledge	First Author	UGC CARE, NOVYI MIR Research Journal	International	Web of Science

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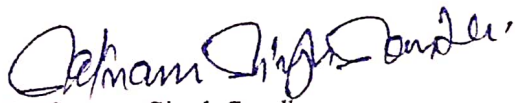
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SUPERVISOR'S CERTIFICATE

This is to certify that this thesis entitled, "AN EPISTEMOLOGICAL ANALYSIS OF THE VARIOUS ASPECTS OF GURU NANAK'S PHILOSOPHY WITH SPECIAL REFERENCE TO "ALIENATION THEORY," embodies the work carried out by Sukhdev Singh himself, under my supervision and it is worthy of consideration for the award of the Ph. D. degree.



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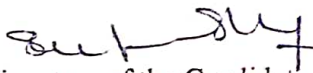
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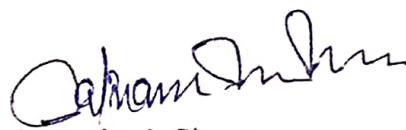
I, **Sukhdev Singh**, certify that the work embodied in the Ph. D. thesis is my own bona fide work carried out by me under the supervision of **Dr. Satnam Singh Sandhu** from June - 2019 to April -2023 at **Department of Sri Guru Granth Sahib Studies, Punjabi University, Patiala**. The matter embodied in the Ph. D. thesis has not been submitted for the award of any other degree/diploma. I declared that I had faithfully acknowledged, given credit to and referred to the given researcher wherever their work has been cited in the text and the body of the thesis. I further certify that I have not willfully indulged in any kind of appropriation of others work, text, paragraphs, data, and results reported in the journals, books, magazines, reports, dissertations, theses etc. or available at websites and included them in this Ph. D. thesis and cited as my own work. I also declared that I have adhered to all principles of academic honesty and integrity and have not misrepresented or fabricated or falsified any idea/data/fact/source in my submission. I understand that any violation of the above will be cause for disciplinary action by the University.

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This is to certify that the above statement made by the candidate is correct to the best of my knowledge.



Supervisor's Signature
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(Sukhdev Singh)