

**Socio-Philosophical Study of Spiritual Phases
in Sikhism**

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Supervised by :

Dr. Shashi Bala

(Retd. Prof.)

Dept. of Guru Nanak Studies

Guru Nanak Dev University,

Amritsar.

Submitted by :

Mamta Rani

Faculty of Humanities and Religious Studies

Guru Nanak Dev University

Amritsar – 143005

India

CERTIFICATE

The work included in the thesis entitled, “**Socio-Philosophical Study of Spiritual Phases in Sikhism**” submitted to the Faculty of **Humanities and Religious Studies**, Guru Nanak Dev University, Amritsar for the degree of **Doctor of Philosophy**, was carried out by **Mamta Rani** in the Faculty of Humanities and Religious Studies, Guru Nanak Dev University, Amritsar under my supervision.

This is an original work and has not been submitted in part or full for any other degree / diploma at this or any other university / institute. This thesis is fit to be considered for the award of degree of Ph.D.

Dated :

Dr. Shashi Bala

(Rtd. Prof.)

Dept. of Guru Nanak Studies

Guru Nanak Dev University,

Amritsar.

DECLARATION

The work embodied in the thesis entitled, “**Socio-Philosophical Study of Spiritual Phases in Sikhism**” has been done by me and not submitted elsewhere for the award of any other degree. All the ideas and references have been duly acknowledged.

Supervisor :

Dr. Shashi Bala

(Rtd. Prof.)

Dept. of Guru Nanak Studies

Guru Nanak Dev University,

Amritsar.

Mamta Rani

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INTRODUCTION

Spirituality is the essence of religion; no religion can be visualized without spirituality. All religions, whether oriental or semitic, regard spirituality as the axle around which a religion revolves. Man has a natural tendency to know each and every thing of this world but still it is a hard fact that man has no time to inquire about his own real nature, about his own self. Indian philosophy emphasized on the phrase like '*atmanam vidhi*'. Socrates, a great Greek philosopher has discussed the same problem in terms of 'Know Thyself'. In modern western philosophy existentialists have been discussing the same problem from the different perspective as 'the problem of human predicament'. All these expressions emphasized on the need of realizing one's own self or real nature of soul. Spirituality is a process of realization of union of individual soul with the universal soul and this aim of religion has been discussed in various terms such as *mukti*, *moksa*, *kevalaya*, *nirvana*, etc.

Sikhism, like other religions asserts the presence of Divine being in the creation. In fact, creation is perceived as grounded in the Divine and vested with a spiritual aim. This spiritual aim according to Sikhism has been explained as union of individual soul with God or self-realization. This ultimate aim of self-realization has been predicated upon active participation on the part of an individual rather than renunciation of individual and social responsibilities. Gurbani has stated in very simple words :

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨ ਰਹੀਏ । [Sri Guru Granth Sahib, p. 730]

In ancient tradition a clear-cut demarcation was made between spirituality and mundane life, with the emphasis on renunciation of the latter to attain the former. Hence many people who tread on the path of spirituality denounced their domestic life and responsibilities and moved to jungles and mountains to practice spiritualism. Generally, spiritual life has been kept aside from material life whereas human life is considered as a single unit in Sikh Philosophy. There is no demarcation between the material and spiritual world. Where, in normal life spiritual aspects are admired there in spiritual life, social aspects have not been

ignored. Spiritual and social progress is not only considered complimentary but also co-related to each other. The present research work entitled '**Socio-Philosophical Study of Spiritual Phases in Sikhism**' takes into consideration the various aspects of Sikh Spirituality by way of comparison with other Indian and semitic traditions.

The first chapter of thesis entitled '**Meaning, Definition and Characteristics of Spiritualism**' discusses the meaning, types and objectives of spiritualism. Spiritualism is translated as अध्यात्मवाद. Although spirituality is the core of spiritualism yet there is great difference between the two. An effort is made to differentiate between the two. Moreover, the chapter explains the origin and development of spirituality. Animism has been explained as the first stage of spirituality, which believes that each living being possessive the existence of spirit. Traces of spirituality can be seen in historical development of religious consciousness through different phases such as magic, spiritism, *manaism*, rituals, customs and ultimately aiming at union of soul with God.

The second chapter entitled '**Spiritualism in Major Religious Tradition**' presents analytical and comprehensive study of Indian and semitic religious traditions. In the Indian tradition, Hindu Philosophy which is comprised of *Vedas*, *Upanisads* and *Bhagavad Gita* suggest the method of *bhakti marga* to reach at the aim of Spiritualism. Besides *Upanisads* laid stress on adopting subjective approach for self-realization. Uniqueness of *Bhagavad Gita* lies in the fact that unlike others it did not provide a single method rather three different methods and gave freedom to choose anyone of the three to reach at ultimate goal. We have also discussed about the *Vedic* and non-*Vedic* traditions of Indian Philosophy. Aim of spiritualism had been discussed in different terms like *mukti*, *nirvana*, *kevalaya* etc. Sankha philosophy the attainment of liberation from three kinds of pains : the *adhyatmika*, the *adhibhautika* and the *adhidaivika* Similarly in Yoga *Chitt-Vriti niradh* is the aim of spiritualism which means to stop the inculcation of feeling of ill-will in human-mind. Nyaya-Vaisheshika asserts that the knowledge of the fundamental categories of existence and the basic elements of world is necessary for the attainment of liberation. Liberation according to Purva Mimamasa may be described as absolute cessation of the body, caused by the disappearance of all

dharma (merits) and *adharma* (demerits) which result from our actions. *Moksa* or liberation according to Advaita Vedanta consists in experiencing, in the real sense, the text that “I am the Brahman” which can be attained with the help of true knowledge of self. In Christianity spiritualism means to have intuitive perception of God in which individual soul meets God. In Islam the complete surrender before Allah, Prophet the Mohammad and revelation i.e. Quran is Liberation.

The third chapter entitled “**Sikh Spiritualism: Goal and Phases**” deals with the main objectives of Sikh spirituality. Union of soul with God is the main objective of Sikh Spirituality. Different Phrases have been used to explain it e.g. ‘to have a vision of Him,’ ‘to merge in Him’, ‘to be one with Him.’ Realization of Him is not something new to oneself rather it is an effort to discover, what in reality belongs to a person himself. The exalted spiritual experiences of Sikh Gurus and other Saints and Bhaktas have been discussed in this chapter. Different stages the seeker go through while treading on the spiritual path have been highlighted in this chapter. An interesting fact to note is that, as the seeker moves ahead on the spiritual path, there comes inner transformation in the spiritual aspirant that explicitly manifest in his external behavior and dealings with fellow-being and humanity at large.

The fourth chapter entitled ‘**Role of Negative Power in Sikh Spiritualism**’ analysis the negative powers that create obstacles on spiritual journey. A seeker who is treading on the path of spirituality is made alert against the negative powers like *maya*, *panj-vikar*, and *haumai* etc. These negative powers not only stop him to move ahead on spiritual path but also distract him from his spiritual journey by pulling him backward. A seeker needs to remain enlightened by Guru’s teachings and *naam-simran* that guard him against such negative powers. A detailed description of these evil tendencies along with their negative effects has been given to highlight the method of sublimation rather than suppression as suggested by Gurbani.

The fifth chapter entitled ‘**Role of Positive Powers in Sikh Spiritualism**’ highlights the role of positive powers in the transformation of human personality. These positive powers have been analysed from Metaphysical, Ethical and Social

perspective. *Sewa, hukam, naam, sangat, namrata, sach, budhi* etc. not only add beauty to the spiritual development of human personality but also affects his family, fellow-beings and the entire cosmos. The cultivation and practice of these positive powers simultaneously negate all evil tendencies.

Guru Granth Sahib is the most authentic scripture of the Sikhs. That is why there cannot be any doubt on its reliability. It is mainly written in Gurmukhi language. In the course of writing these five chapters we have made use of the English translation of Guru Granth Sahib especially of Manmohan Singh. Besides we have used Gurbani CD created by Thind. Other than that we have made extensive use of the references from the famous philosophers of *gurbani* and authorities in the formation of our thesis. In discussing about other religions we have followed the same rule, i.e. to use the Granths and authorities of their religion.

The approach of study applied in the present work is descriptive as well as comparative. The study will expatiate the path laid down by various religious traditions and hindrances that an individual might have face but never realized. The research work will contribute to the field of religious studies as well as to the comparative studies.

CHAPTER – 1

Meaning, Definition and Characteristics of Spiritualism

Spirituality is the underlying core of all religions, which establishes unity amongst all religions. Spirituality in the sense of righteous living possesses the highest place in all the religions. It is very hard to define spirituality especially in the modern age, where we find different forms of spiritualism. Before we proceed to define spirituality, we should make an effort to know about the history of origin and development of spirituality

1.1 Origin and Development of Spirituality:

Etymologically the word ‘Spirituality’ originated from ‘SPIRIT’ means ‘animating or vital principle in man and animals’.¹ According to *Wikipedia*, it is originated from the old French *spirit* which comes from the Latin word *spiritus* (soul, courage, vigor, breath). According to another view the term “spirituality” is derived from Middle French “*spiritualis*” from Late Latin “*spiritualitatem*”, which is also originated from Latin *spiritualis*. The spirituality is a state of mind that is achieved through subjective experience or according to the religious ideals. In other words, it can be identified as a process of transformation from one psychological state to another. Spirituality does not affect the outer appearance of the individual rather it affects individual’s inner self. Spirituality leads to discover our inner self, our inner spirit which is a part of God. It is this spirituality which is the core of spiritualism. This work is about such type of spiritualism.

Man and religion are related to each other from the earlier times. Religion is mainly the combination of some beliefs. Religion means to have faith in the unseen personality or power and try to establish relation with that unseen power through worship, *mantras*, sacrifice, *yogas*, customs and traditions, so that they can get the desired fruits from that unseen power. Spirituality can be seen in the ancient forms of religions also. It means the spirituality is not a new principle or a new concept rather its origin can be traced back to the origin of religion. Even some

¹ Wikipedia.org

basic elements of spirituality may be held responsible for the origin of religion. Religion can't be imagined without spirituality.

There is difference of opinions regarding the fundamental forms of religion. Edward B. Taylor, F. Max Muller, Emile Durkheim and Sigmund Freud etc. have tried their best to understand the traditional and basic nature of religion. Religion has passed through various stages to reach at its modern nature. Tylor asserts animism as the first stage of religion. The word Animism is derived from the Latin language and from the word '*Anima*' which mean breath, spirit, life. ² In the anthropology of religion the word animism was used by Indigenous tribal people. According to this view, each living thing, individual, birds and plants etc. possess the existence of spirit. This theory provides us the knowledge about the spiritual and supernatural perspective of primitive man. No difference is maintained between the spiritual and physical world at this stage of development of religion and it was asserted that it is not only the human being who possess the soul or spirit rather all living or non-living things even rocks, mountains and rivers have the existence of soul in themselves. Thunder of clouds, winds and shadows are also the forms of soul. In this foundational stage of religion, even the natural phenomenon are also said to be the epiphenomena of soul or spirit. According to Tylor:

Animism represented the earliest form of religion, being situated within an evolutionary framework of religion which has developed in stages and which will ultimately lead to humanity rejecting religion altogether in favour of scientific rationality. ³

Tylor has named the spiritual experience of this stage as dreams and visions. Although his view is criticized by many yet Tylor believes these experiences to be the base of spiritualism. Social philosophers assume that the primitive religion has one universal form. Some anthropologists have regarded *totemism* as the primary stage of religion. According to this belief, each and every individual or tribe has spiritual connection with another physical being such as an

² Wikipedia.org

³ E.B. Taylor, *Primitive Culture : Researches into the Development Mythology, Philosophy, Religion, Art and Custom*, Vol. II, p. 260.

animal or plant often called a ‘spirit being’ or ‘totem’. The term *totem* is originated from the Ojibwa word ‘*ototeman*’, meaning “one’s brother-sister kin”. The grammatical root, *ote*, represents a blood relationship between brothers and sisters who have the same mother and who may not marry each other. In English, the word ‘*totem*’ was introduced in 1791 by a British merchant and translator who designated it as the guardian spirit of an individual, who appeared in the form of an animal – an idea that the Ojibwa clans did indeed portray by their wearing of animals skins. It was reported at the end of 18th century that lies in the area in which they live appear to be either friendly or fearful.⁴ According to Peter Jones:

‘The Great Spirit had given *toodaims* (“Totems”) to the *Ojibwa* Clan, and because of this act, members of the group are related to one another and on this account may not marry among themselves’.⁵

According to this belief, each and every tribe and their members are related to some special living being. They eat the meat of those beings believing that by doing so the power of spirit is transferred in them. But in usual practices, it is prohibited to kill or touch the *totem*. *Totemism* worship can be observed even now-a-days in many forms. Some of the rituals related to *totemism* were later on developed in the form of religion. It is believed that touching of *totem* can banish all the sufferings and illness and we also get the fruits of our prayers.

Magic has also been one of the primitive stages of spirituality. J.G. Frazer, has accepted magic as the oldest form of religion, in his book ‘*Golden Bough*’. He observes:

‘If magic be deduced immediately from elementary processes of reasoning, and be, in fact, an error into which the mind falls almost spontaneously, while religion rests on conceptions which the merely animal intelligence can hardly be supposed to have yet attained to, it becomes probable that magic arose before religion in the evolution of our race.’⁶

⁴ Wikipedia.org

⁵ Wikipedia.org

⁶ J.G. Frazer, *The Golden Bough: A Study of Magic and Religion*, p. 55.

Another scholar Paul Radin says:

‘In the beginning, there was magic and magic was with God and God was magic’.⁷

In modern times, many forms of magic can be observed in spiritual practices. Magic is the belief, attainment of our aim through mystical processes. According to Halfmann:

‘In Magic Ideology it is believed that life can be ordered or controlled by help of certain manipulations, incantations, prayer like practices, amulets, and rites, or through special knowledge’.⁸

Magic is a method to form a relation with the unseen mystical power. In magic we worship an unseen power and the aim of such worship is to get our own benefits and to harm the enemies. The main difference between the magic and modern spirituality is that the latter spirituality does not aim at any body’s loss; rather its ideal is welfare of humanity. In spite of such differences, spirituality and magic are closely related to each other. In modern age, spirituality is regarded different and superior to religion while in ancient times, it was very difficult to differentiate the two.

Some scholars, while discussing the traditional nature of religion, have given primary importance to spiritism. The whole world is filled up with spirits, whose number is infinite. Air, water, fire, mountains, plants, rivers etc. were supposed to possess the existence of spirits. Spirits don’t have any form still they affect each and every corner of the world. Spiritism is different from animism. The difference is that in spiritism, spirits get themselves separated from the things, to which they are related while in animism, this relation is permanent. Secondly, spiritism believes in two types of spirits: good spirits and evil spirits. Evil spirits are cause of sufferings of human beings while good spirits are beneficial for human being in number of ways.

⁷ Paul Radin, *Primitive Religion: Its Nature and Origin*, p. 60.

⁸ Janet Halfmann, *New Catholic Encyclopedia*, Vol. 9, p. 65.

The good spirits attract us towards goodness, sustain us in life's trials, and help us bear them with courage and resignation. The imperfect spirits induce us towards error.⁹ Single spirit resides in many bodies. In ancient times, when people saw their ancestors and friends in their dreams, they arrived at the conclusion that body is not essential for soul. It can remain without the body. This belief of soul's existence without body contributed a lot in the primitive form of religion and in the development of spirituality.

In Indian scriptures, soul is regarded as the part of God but in modern times, it is avoided to give same importance to the evil spirits. Anthropologists and sociologists of Religion have also discussed *fetishism* in the development of spirituality. It is believed that *fetish* is an object in which power resides in the form of soul. Usually, it can be a stone, human being or a part of human being. It is believed that human being becomes the owner of a mystical power with the help of soul. In modern time, the word '*Jot*' is the symbol of that mystical power.

Manaism is another belief which has contributed a lot in the development of spirituality. As stated by F. Max. Muller:

'It is a power or influence, not physical and in a way supernatural; but it shows itself in physical force, or in any kind of power or excellence which a man possesses. This *mana* is not fixed in anything, and it can be conveyed in almost anything; but spirits whether disembodied souls or supernatural beings, have it and can impart it; and essentially belongs to personal beings to originate it, though it may not through the medium of water, or a stone, or a bone', or again, he describes it as 'a force altogether distinct from physical power which acts in all kinds of ways for good and evil, and which is of the greatest advantage to possess or control.'¹⁰

In this form, '*Mana*' is a supernatural power which affects the objects which are beyond human activities and natural activities.

⁹ <https://sites.google.com/site/spiritistgroupofglesgow/principles-spiritism>

¹⁰ F. Max Muller, *Origin and Growth of Religion*, pp. 53-54.

In the second stage of development of spirituality, gods and devils were regarded as the super-natural powers. Nature was personified and many rituals and prayers were performed to make natural forces happy. These rituals include chanting of hymns, sacrifices, dance, *yogas* etc. Unseen powers were now converted into gods and devils. Magician was converted into priest. Different proofs have been found regarding the worship of multiple deities in Egypt, Rome and Babylon. In India also during the Vedic period, there were thirty three deities, who were worshipped and later on the number of deities rose to infinite number. Hence, polytheism had been the main characteristic of religion at that stage. According to historians, Pharaoh, who was the ruler of Egypt was accepted as the main priest. Amen-Re remained the chief deity of Egypt for a long time. Monotheism was believed to be originated from this tradition. In 1370, Amenhotap, the new Pharaoh stopped the worship of Amen-re and made famous the worship of new deity named Aton.¹¹ The tradition of worshipping one deity at one time in polytheistic societies led to the development of monotheism. Max Muller was also of the view that in the Vedic period, one deity was worshipped at one time. He has mentioned henotheism as the stage between polytheism and monotheism.

In Israel, *Yehowa* was treated as the chief deity. In Zoroastrianism, *Ahura Mazda* was accepted as the Supreme God and Upanishads called the supreme reality *Brahma* and with the advent of Islam, this omnipotent God was accepted in the form of *Allah*. Sikhism has also taught to believe in one *Akalpurakh* and rejects nature-worship and worship of deities.

Many theories have been developed regarding the concept of God. Some theories have described God as *saguna* while others have characterized it as *nirguna*. Sikhism has accepted both the *saguna* as well as *nirguna swarupa* of God.¹² *Vedantis* has followed monism, according to which whatever is seen beyond *Brahma* is *maya*. This is called *advaitism*. According to pantheism God resides in everything and He is omnipresent, while according to monotheism God maintains distance from the creation after he creates it. Deism is another theory regarding the

¹¹ E.Charles, *Human Heritage*, p. 66.

¹² ਸਰਗੁਣ ਨਿਰਗੁਣ ਥਾਪੈ ਨਾਉ ॥Sri Guru Granth Sahib, p. 387.

existence of God. According to Deism, the creator keeps itself separate from the creation and interfere only when the need arises. Religion was said to be the product of fear of social and economic instability. Paul Radin is of the view that religion had played an important role to remove the economic instability as was found in hunting fish, agriculture and pastoral economies. According to Paul Radin:

‘Fear is clearly present but, as our example shows, it is the fear arising out of economic insecurity and the terror due to the machinations of individuals who manipulate this insecurity in the interest of a well-known type of exploitation.’¹³

In *Rigveda*, we find certain *mantras*, in which prayers are made with the aim of getting materialistic things:

We pray to thee, O much-invoked,
rich in all precious gifts, O Friend,
Kind God to those, who sing thy praise.¹⁴

In *Gurbani*, there is a *sabad* of *Bhagat Dhanna*, which portrays the same meaning:

O Lord, I perform Thine reverential love. Thou Mastermind the undertakings of those people who play out the reverential administration. Heartbeat, flour and ghee, I ask to Thee. So might my psyche be ever pleased. The footwear, good clothes and corn of seven sorts, I ask of Thee. The milch cow and bison, I ask for, and also a good Turkistani mare. I ask for a good wife to look after my home. Thy slave Dhanna, O Lord begs Thee to procure them.¹⁵

¹³ Paul Radin, *Primitive Religion: Its Nature and Origin*, p. 44.

¹⁴ *Rgveda* 30:10

¹⁵ ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥

ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥

ਦਾਲਿ ਸੀਧਾ ਮਗਉ ਘੀਉ ॥

ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ ॥

ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ ॥

ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀ ਕਾ ॥

ਗਉ ਭੈਸ ਮਗਉ ਲਾਵੇਰੀ ॥

A pure form of spirituality is found in *Upanishads* in which material demands are replaced by spiritual demands. *Upanishads* regard the union of soul and God as the highest ideal of spirituality. In *Kathopnisad*, it is said:

Atman, smaller than small, greater than the great, is hidden in the hearts of all living creatures. A man, who is free from the desires of the self through tranquility of the senses and the mind and becomes free from grief.¹⁶

Upanishads have got highest importance in the modern spiritual world. The *Bhagavad Gita* has also summarized the huge *Upanisad* concept of spirituality. The spiritual philosophy prescribed by *Bhagavad Gita* has become the bases for different *sampradaya* of medieval India. Sikhism, which was originated in 15th century, is no doubt has brought a unique and original ideology but still it possess some similarities with the spiritualities of ancient religions.

According to *Wikipedia*, the word “spirituality” was used for the first time in the fifth century and use of the word became common in the middle age. In Christian context the term means being animated by God, to be motivated by the Holy Spirit, as opposed to a life which denies this influence. During the eleventh century the term was used as the mental aspect of life as opposed to worldly and sensual aspect of life and in the 13th century, it was used in social and psychological sense. Psychologically, it referred to the realm of inner life; the purity of motives, affections, intentions, inner disposition, the psychology of the spiritual life, the analysis of the feelings; and socially it referred to the territory of clergy. In the 17th and 18th century, a distinction was made between higher and lower forms of spirituality. “A spiritual man is one who is Christian more abundantly and deeper than others”.¹⁷ The word has been used for quietism.

In medieval time, the term spirituality was mostly used in the Christian context. Ralph Waldo Emerson, who has done a lot of work on spirituality, has

ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰੀ ॥

ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ ॥

ਜਨੁ ਧੰਨਾ ਲੇਵੈ ਮੰਗੀ ॥ Sri Guru Granth Sahib, p. 695

¹⁶ *Kathopnisad*, 2:20.

¹⁷ Kees Waaijman, *Spirituality: Forms, Foundations, Methods*, p. 361.

explained the spirituality in detail while discussing transcendentalism concerning Liberal Protest Movement. He has talked about the intuitive and experiential approach of religion. During the 18th and 19th century, translation of Hindu scriptures was found in English and other languages. Western Philosophers especially Hume, Schleimacher and Herder have highlighted the spiritual aspect of religion through the ideas of Universalism and Unitarianism.

If we talk about the development of spirituality in Indian philosophy, it is translated as *adhyatam*. Spirituality has remained the main object of discussion in Indian religions from the time immemorial. *Upanisads* have discussed the concept of spirituality in very clear terms:

The spirit is unmoving one swifter than the mind. The senses do not reach it as it is ever ahead of them. Though itself standing still it outstrips those who run. In it the all-pervading air supports the activities of beings.¹⁸

Adhyatam means knowledge concerning God and Soul.¹⁹ *Vedas* and *Upanishads* have explained the concept of spirituality in detail. Afterwards *Bhagavad Gita* has also discussed spirituality as one of its most important concepts. Under the effect of *Bhagavad Gita*, followers of *Vaishnavism* started *Bhakti* movement. *Bhakti* movement has two streams known as *sargun* and *nirgun*. Followers of *sargun* accepted Sri Ram and Sri Krishna as their Ideal. The method of devotion or *Bhakti marga* which spread in each and every corner of India, led to the birth of spiritual revolution. On the other side the followers of *nirgun* school suggested the devotion to God as the way to the union with God. The spiritual environment maintained by the saints of *Bhakti* movement was further enhanced by the *Sufi* saints. During the medieval period, movements started by Hinduism on the one side and Muslim affected movement on the other side, enlightened the lamp of spirituality.

During this period, there were many mystics in both *Bhakti* and *Sufi* movements, who practiced the devotion and *tasawwaf*. In Islam, *tasawwaf* means

¹⁸ *Ishopnisad*, 4.

¹⁹ Ramchander Pathak, भार्गव आदर्श हिन्दी शब्दकोष p.25.

sadhna done for internal purity. Main importance is given to character. It would not be wrong to say that *tasawwaf* is the soul of Islam. The main aim of *Sufi* practices is renunciation of lust, anger, malice, jealousy, love of fame, love of world, niggardliness, greed, vanity, deception etc. and to acquire the qualities like repentance, gratefulness, fear of *Allah*, hope, *tauhid*, trust, love, sincerity, truth and contemplation. Both *Sufis* and *bhagats* led simple life and preferred to adopt virtues in life in place of vices. Both movement (*Sufi & Bhakti*) laid emphasis on the belief in guru / *murshid* and surrender before Him. Sufi movement has prescribed the seven *mukaam* of spiritual journey. These *mukaams* are named as under:

- ‘*an – nafs – al – ammara* : it means the commanding self, the lowest station of self. In this stage, self is dominated by the physical body and follows the gratification of sensual pleasure and fleeting desires.
- *an – nafs – al – lawwana*, the reproachful self, which is now able to differentiate between right and wrong.
- *an – nafs – al – malhama*, the inspired self. At this stage, self is supple and dynamic, and therefore leads to vulnerability.
- *an – nafs – al – motma`inna*, the certain self, here the self attains confidence and security by knowledge and experience.
- *an – nafs – al – radiyya*, the contented self, here self sees the truth always, in every situation and in everything.
- *an – nafs – al – mardiyya*, the self that everything is contented with. This is the station where the world of the macrocosm is in equilibrium with the microcosm.
- *an – nafs – al – kamila*, the perfected self, it is the state of unific knowledge, oneness in divine unity, the state of pure consciousness and pure beingness.²⁰

²⁰ Shaykh Fadhlalla Haeri, *The Journey of the Self*, pp. 84-87.

Hindu *sadhana* was greatly affected by *yogasadhna*. References for the above fact can be acquired from *Bhagavad Gita*, where four kinds of *yoga* namely *bhakti yoga*, *gyan yoga*, *karma yoga* and *raj yoga* are prescribed. The primary aim of a *yogi* is to acquire the ultimate substance by making the *kundalini* asleep through *hath sadhna* and *pranayam*. *Yogasadhna* implies eight steps which are explained in the second chapter of the thesis.

In India, Buddhism and Jainism have contributed a lot in the development of spirituality. Spirituality has its deep roots in India. In 15th century, the movement started by Guru Nanak Dev in the Punjab state of India, resulted in the birth of Sikh spirituality. Guru Granth Sahib, the main scripture of Sikh religion, includes the *bani* of six Gurus, 15 *bhagats*, 11 *bhats* and 3 Sikhs. All these great saints belong to *Gurmat*, *Bhakti* and *Sufi* movement. Hence, Guru Granth Sahib can be regarded as the most reliable source of Indian spirituality.

Though the impressions of pre-established Hinduistic and Sufistic spiritual movement are seen in Guru Nanak's concept of spirituality yet the Sikh spiritualism has remained unique in all aspects. On the one side, it has maintained the unity with God as its ideal while on the other side it believes in the concepts like *Sarbat da bhala*, *Sewa*, *Vand Chakhna* and Sacrifice. Sikh spirituality has affected the Indian culture in direct or indirect ways. The movements, which started in 18th and 19th century, are indirectly affected by Sikh spiritualism. William Jones established 'The Asiatic Society' in 1784, which was later on known as 'The Royal Asiatic Society'. The aim of society was to understand the traditional Indian art, literature, history and religion in the modern context. Raja Ram Mohan Roy established *Brahmo Samaj* in 1828²¹ to understand especially Hinduism. The resolution, suggested by the main followers of *Brahmo Samaj* namely Davinder Nath Tagore, was already suggested in Sikh societies. For example, *Brahmo Samaj* stood against the practice of *Sati*, but before that third Guru Amar Das has already opposed the practice of *sati*.

Similarly, the *bhakti sadhna* referred by Swami Ram Krishan Param Hans and his pupil Swami Vivekanand, seemed to be affected by a great Saint Totapuri

²¹ विश्वनाथ नरवणे, *आधुनिक भारतीय चिन्तन*, p. 28.

who has been proved to be related to *Nanak Panthi Sampradaya*. At the same time, Aurobindo Ghosh, although, he was a revolutionist, yet the life led by him was very close to Sikh spiritualism. His explanation of *Vedanta* is named as *Neo-Vedantism*. No doubt Sikh spiritualism is different from *Vedanta* in some respects but still there is great deal of similarity with *Gurbani*.

During the 19th century, various movements were started in India as well as outside India like Theosophical Society (1875), Scientology (1954), International Society Krishna Consciousness (1966), Autobiography of Paramhans Yoganand (1946), Mahesh Yogi, Osho, J. Krishna Murti. All the above mentioned movements are trying their best to reach at the new heights or dimensions of spirituality. The one thing which can be said about these movements is that all these spiritual movements are affected by Indian philosophy to some extent.

Spirituality can be discussed from two different points of view. First is Religious Spirituality, which is based on a framework of transcendent belief, foundation scriptures, religious symbols, public places and sacred religious places. Another category of spirituality is named Esoteric. Esoteric spirituality includes philosophical and ethical elements. 'Esoteric' means secrecy. Besides some secret rituals, esoteric spirituality shares many common characteristics such as correspondence, meditation, transmutation, concordance and transmission.

Religious spirituality further can be understood through Jewish, Christian, Islamic and Hindu spirituality. Jewish spirituality is result of collective religious experience included in the biblical history and myths of the people of ancient Israel. Christian spirituality admits disorder in the world and continuous desire in human heart that instigates human to look for their source of fulfillment in God. Islamic spirituality is based on personal obligation to God which has further its base in consideration and dutiful submission to God's as well as acting in ways that fulfill God's Will. Hindu spirituality shows a move from what presents itself as real to the discovery of what is truly real.

1.2 Types of Spirituality

- **The Ascetical Type:** The word ascetic is derived from the Greek term *askesis* which means ‘training or discipline’. This type of spirituality includes the practice of forbearance, gravity and austerity and abstention from worldly pleasures as the pathway to spiritual enlightenment and moral perfection. Liberation and deepened moral behavior is the end of ascetical spirituality.
- **The Mystical Type:** The mystical type of spirituality is directly associated with the desire of communion with the God or the Ultimate Reality.
- **The Active-Practical Spirituality:** Such type of spirituality promotes the human world and routine life as the central setting for the spiritual progress and for the quest for genuineness. It does not lay emphasis on seclusion or solitude in order to reach at enlightenment.
- **The Prophetic-Critical Type:** It goes past the down to earth benefit of our fellow being toward an express social study and obligation to social justice as a spiritual aim.

In fact, all spiritual practices mentioned above enable the human being to progress on the path of ultimate goal of his life. ‘Spirituality as a way of life’ has also been taken on a more humanist turn. Spirituality is actually the core of the different religions that focuses on a virtuous life, religious experience, and a process of spiritual transformation.²²

According to Vivekananda, the *Vedanta* taught that all humans are potentially divine. The goal of human life is to manifest this divinity inwardly and outwardly. It is because of this reason; every human being is unmistakably implanted within him the urge which provokes him to find out the divinity within him. We notice a dim and ambiguous feeling of boundless in each person which prohibit the individual to be satisfied with anything finite and provoke to find the infinite in the depths of his soul.

²² Philip Sheldrake, *op.cit.*, p.106

Innumerable saints have testified the experience of the infinite and their rational explanation of the experience of the infinite makes it clear that the infinite is latent in the finite only. Some religious souls declare their identity with the Infinite at the culminating stage of their experience. When the great sage Yajnavalkya says in the *Brahadarnayak Upanisad*, that extraordinary information has touched me (*mam sprsta*) and he has acclimatized and processed that knowledge (*anuvitta mayaiva*) and that he has been fully awakened and the entire memory has emerged in him (*prati buddha*), it is hard to miss the kind of crisp and living experience in those texts.

This perception of the infinite by the finite is beyond the tripartite division of the subject, object and process. The finite subject is demoted and finite has no repentance for the loss of its individuality. Such a perception of the infinite is described as below:

‘The infinite is not a quantitative category; it does not mean that it spreads over whole space. It is a qualitative category which stands for absence of limitation, which signifies fullness and perfection and although analytically different from the category of the absolute is identical with it’.²³

Religion has given rise to varied spiritual traditions that offer a map or path for spiritual journey. The sense of the spirit is inherent in man, and religion is making him alive to this sense. Religion is belief in and realization of the kingdom of the spirit. It is a passion, a craving, a desire for something universal, a longing for the infinite which will explain the mystery of the infinite, a striving towards teaching something which will solve the riddle of having the idea of the infinite in a finite frame.²⁴

Man is not all-divine. The factor of animality in human being impedes the path of realization of divinity in individual. As the divinity gets manifested, the lower nature gets automatically eliminated and ultimately man becomes identical with the Divine. This is what is called the kingdom of the spirit by Religion. Every

²³ Nalini Kanta Brahma, *The Fundamentals of Religion*, p.14

²⁴ *Ibid.*, p.275

individual have a capacity to reach at the kingdom of spirit, provided he possesses the earnestness and sincerity of belief. Nalini Kanta says:

‘One is to see the truths of one’s religion for oneself, one is to realise the Eternal within by proceeding along the lines prescribed by one’s religion, and then to declare that if others can also realise the Eternal by other methods, they also are possibly right’.²⁵

The righteousness is the best approach to achieve God. Any religion which does not aim at the realization of kingdom of spirit ends in a shadow. All religious spiritualities consist of the same esoteric element. The experience and realization of the eternal, of the perpetual Eternal, and Absolute Reality, do not differ. J.G.Fichte has rightly said:

‘If any man be truly united with God, and dwell in Him, it is altogether a matter of indifference how he may have attained that union; and it would be a most useless and perverse employment, instead of living in that high relation itself, to be continually conning over our recollection of the way toward it’.²⁶

Next question is how to reach at the infinite. Nalini Kanta Brahma has described the three stages corresponding to the three types of religion namely Impersonal Religion, Personal Religion and Supra-personal religion.

First stage is of purification of the individual self which comprises of dawning of the pure-consciousness. In other words, at first stage, an individual realizes the eternity and purity of liberated spirit. Second stage is found in personal religion. At this stage, man speaks of a presence of spirit within and without. In other words, the seeker differentiates between the cosmic self and individual self and perceives God as the person Who is omnipresent and remembers Him as the general self that is in all individual selves. The third Stage is the stage of supra-personal religion. God no longer remains the object of our perception, devotion; rather He represents all existence, including the devotee himself. The distinction

²⁵ *Ibid.*, p.283.

²⁶ R.G.Fichte, *The Doctrine of Religion*, Lecture VI, p.392.

between the subject, object and process *triputi*, as the Vedanti calls it, becomes transcended at the final stage. Once, the individual knows the infinite this *bhuma* becomes *Brahma*. This is the highest truth, the highest goal of spiritualism.

1.3 Views of Different Scholars about Spiritualism

Spiritualism is derived from spiritual. The term spiritual means matters “concerning the spirit” is derived from old ‘spirituel’, which is derived from Latin *Spiritualis*, which comes from “*Spiritus*” or “*Spirit*”²⁷. The term ‘spirit’ means animating or vital principle in man and animals. It is derived from the old French spirit which comes from the Latin word *spiritus* “soul, courage, vigor, breath” and is related to *spirare* “to breathe”.²⁸

The term Spiritualism is commonly used to denote a belief that certain phenomena are due to influence of departed spirits, this influence being put into operation through a living person called a ‘medium’. Spiritualism refers to any school of thought which asserts the presence of irrelevant reality which is distinguishable to our sense-organs. It grasps a limitless cluster of exceptionally diversified philosophical views. It applies to any logic that acknowledges the idea of an infinite, personal God, the everlasting status of the soul or the superfluity of the intellect and will. According to Webster :

‘Spiritualism is the belief that the dead survive as spirits which can communicate with the living, especially with the help of a third party called a medium’²⁹

According to *Encyclopedia Britanica* :

‘The word ‘Spiritualism’ has been used with two meaning first, for metaphysical theory that asserts the reality of a non-material spiritual world, which is a view common to religious; second, for a system of belief and practices having the object of communicating with the asserted spirit of those who have died, and for the social

²⁷ *Online Etymology Dictionary*, “Spirit” Etymonline.com

²⁸ *Ibid*, “Spirit” Etymonline.com

²⁹ *Merriam Webster Collegiate Dictionary*, p. 1204.

institution of those who hold these beliefs and carry out these practices'.³⁰

According to Harry Price:

'Spiritualism is, at its best, a religion; at its worst, a "racket.'³¹

J.P. Smits writes :

'In philosophical terminology the word spiritualism means the belief that spirit is primary, matter secondary, or else, according to the dictionary that the soul is a purely spiritual entity. Further he writes that spiritualism is a description which could quite correctly be applied to any system of belief in spiritual things even if it did not accept the possibility of communication with the spirits of the dead.'³²

According to F.W. Myers:

'Spiritualism or spiritism is a religion, philosophy or mode of thinking, based on the belief that the spirits of the dead communicate with the living men.'³³

H.W. Fowler defines Spiritualism as :

'the belief that the spirits of the dead can hold communication with the living'.³⁴

The National Spiritualist Association of Churches defines Spiritualism as :

'the science, philosophy and religion of continuous life, based upon the demonstrated fact of communication, by means of medium ship with those who live in the Spirit World'.³⁵

³⁰ William Benton, *Encyclopedia Britannica*, Vol.21, p.42.

³¹ Harry Price: *Fifty Years of Psychical Research: A Critical Survey*, London, p.2.

³² Cited by Simeon Edmund, *Spiritualism, A Critical Survey*, p. 3.

³³ Cited by Simeon Edmund, *Spiritualism, A Critical Survey*, p. 3.

³⁴ H.W.Fowler, *Modern English Usage*, p.735

³⁵ www.fst.org/spirit/html

The definition adopted in 1948, during the centenary of the movement known as Modern Spiritualism, very succinctly defines Spiritualism as:

‘The proof of Survival’.³⁶

However, Spiritualism is a provable religion of naturalness based upon physical and spiritual manifestation of the great universal, immutable, eternal Natural law governing both finite and infinite expressions found in the mortal and immortal worlds.³⁷ Spiritualism, according to *Encyclopedia of Religion* means :

‘strictly a belief either that soul or spirit is the only reality, or that spirit, if not the only reality, possesses a real existence apart from matter. It denotes the opposite to materialism, a belief in matter as the real and all important existence.’³⁸

Spiritualism is a science, philosophy and religion: ‘a science because it investigates, analyses and classifies facts and manifestation of spirit; a philosophy because it studies the laws of nature both on seen and unseen sides of life and bases its conclusion upon present observed facts; a religion because it strives to understand and comply with physical, mental and spiritual laws of nature, which are the laws of God’.³⁹

Spiritualism is to see beyond mere outer appearances and the five senses to an intuitive perception as the cause behind outer condition. According to Tagore:

‘Consciously or unconsciously we have in our life this feeling of truth which is ever larger than its appearance; for our life is facing the infinite and it is in movement; its aspiration is therefore infinitely more than its achievement and as it goes on, it finds that no realization of truth ever leaves it stranded on the desert of finality, but carries it to a region beyond’.⁴⁰

³⁶ www.fst.org/spirit/htm

³⁷ <http://www.nsac.org/spiritualism.php>

³⁸ Maurice, *Encyclopedia of Religion*, M.A. Canney, p.333

³⁹ www.cassadaga.org/whatitis.htm

⁴⁰ Rabindranath Tagore, *Sadhna*, p. 52

He further states:

‘Beyond is the necessary element in religious longing’.

Tagore sees that the goal of religion is attaining union with the infinite. Realization of the reality implies religious activity. According to Tagore,

‘Reality cannot be known by the intellect but can be known in intuitive experience’.⁴¹

Intuition is the true source of truth. Tagore explains this clearly in *Sadhna* and says:

‘Intellectual knowledge is partial, because our intellect is an instrument, it is only a part of us, it can give us information about things which can be divided and analyzed and whose properties can be classified part by part. But Brahman is perfect, and knowledge which is partial can never be knowledge of Him. But He can be known by Joy, by love. For joy is knowledge in completeness, it is knowing by our whole being’.⁴²

Spirituality is the base of spiritualism and ‘spiritual experience’ plays a central role in modern spirituality. William James popularized the use of the term “religious experience” in his book namely “*The Varieties of Religious Experience*”. The key idea which unifies this range of religious experience is the holy. Holy generally mean completely good, it is the absolute moral attribute, denoting the consumption of moral goodness. Holy represents the gradual shaping and filling in with ethical meaning or what we shall call ‘schematization’ of what was a unique original feeling – response, which can be in itself ethically mental and claims consideration in its own right.⁴³

Otto explains the category of the holy as that which unifies what is given in numinous experience – the word being derived from the Latin *numen* meaning the

⁴¹ Jaya Mukherjee, *Tagore and Radhakrishnan, A Study in Religious Perspective*, p.46

⁴² Rabindranath Tagore, *op.cit.*, p.159

⁴³ Rudolf Otto, *The Idea of the Holy*, p.6

divinity or power implicit in a sacred place or object.⁴⁴ The sense of holy or sacred does not yield knowledge about the empirical cosmos; it does not yield the kind of knowledge which we gain in scientific enquiry. Neither, on the other hand, is it simply an apprehension of a moral command but dimly and dumbly it points towards the Transcendent.⁴⁵

Further Spirituality refers to the evolutionary process as it drives us forward, eventually to perfect wholeness. It relates to the expansion and evolution of conscious. It lays emphasis on the enfoldment of the soul's potentialities. The real nature of individual soul is sometimes concealed by the personality. The nature of soul is the real essence of our personality. All the aspects, except psychic aspect are possible and psychic aspects remain same throughout. It possesses all the essential possibilities of our manifestation in a potential manner, but still is not composed of them. According to Aurobindo:

‘The permanent being in us, puts forth and used mind, life and body as its instrument, undergoes the envelopment of their conditions, but it is the other and greater than its members.’⁴⁶

Psychic aspect is not limited by what it manifests, not contained by the incomplete forms of the manifestation, not tarnished by the imperfections and impurities, the defects and depravations of the surface being. It is an ever-pure flame of the divinity in things and nothing that comes to it, nothing that enters into our experience can pollute its purity or extinguishing the flame.⁴⁷ The soul, as explained by Aurobindo:

‘...is a flame born out of the Divine and luminous inhabitant of the ignorance, grows in it till it is able to turn it towards the knowledge. It is the concealed witness and control, the hidden guide, the Daemmon of Socrates, the inner light or inner voice of the mystic. It is that which endures and is imperishable in us from birth to birth, untouched by death, decay or corruption, an indestructible spark of

⁴⁴ Ninian Smart, *Philosophers And Religious Truth* p.131.

⁴⁵ *Ibid.*, p.132

⁴⁶ Sri Aurobindo, *The Life Divine* Vol.III, p.730

⁴⁷ *Ibid.*, p.730

the Divine. Not the unborn self or *Atman*, for the self even in presiding over the existence of the individual is aware always of its universality and transcendence, it is yet its deputy in the forms of Nature, the individual soul, *caitanya purusa*, supporting mind, life and body, standing behind the mental, the vital, the subtle physical being in us and watching and profiting by their development and experience'.⁴⁸

Aurobindo builds up an arrangement of most profound sense of being known as integral yoga, which embodies and integrates all aspects of life. Integral yoga comprises desire for the Divine in one's life, rejection of any single needing component of unique individual and surrender to the Divine Spirit and Force. Integral transformation aims at putting off the cover of psychic entity and making it an active principle in human life. This can be done according to Aurobindo by triple transformation namely psychic, the spiritual and supramental formation. Aurobindo says:

'There must first be the psychic change, the conversion of our whole present nature into a soul instrumentation; on that or along with that there must first be the spiritual change, the descent of a higher light, knowledge, power, force, bliss, purity into the whole being, even into the lowest recesses of the life and body, even into the darkness of our sub conscience; lost, there must supervene the supramental transmutation – there must take place as the crowing movement into the super mind and the transforming descent of the supramental consciousness into our entire being and nature'.⁴⁹

The process of transformation of psychic being of soul grows and develops through the process of evolution. In the words of Sri Aurobindo as:

'diminished or distorted in the mind into a mere idea as opinion, the psychic feeling in the heart into a fallible emotion or mere

⁴⁸ *Ibid.*, Vol.I, p. 284.

⁴⁹ *Ibid.*, Vol.II, 729

sentiment, the psychic will to action in the life parts into a blind vital enthusiasm or a fervid excitement'.⁵⁰

The process of psychic evolution may be termed as psychisation. Haridas Chowdhary has explained this state as:

'Psychic change of lower nature, bringing right vision into the mind, right impulse and feeling into the vital, right movement and habit into the physical – all turned towards the Divine, all based on love, devotion and adoration and finally the true vision and sense of the dynamic Divine (the Mother) everywhere in the world as well as in the heart. When the psychic comes to the front and assumes the reigns of administration, progress in Integral Yoga is enormously accelerated and there is a sure and quick movement towards the dynamic realization of the Truth. It is the psychisation of our being because the psychic entity is the central principle of integration within us'.⁵¹

Psychisation means the illumination of surface mind, life and body by the light from within. Through this process man becomes dimly aware of something which can be called psychic soul distinct from body, life and man. Aurobindo has described this stage in the following words:

'A certain sensitive feeling for all that is true and good and beautiful, fine and pure and noble, a response to it, a demand for it, a pressure on mind and life to accept and formulate it in our thought, feelings, conduct, character is the most usually recognized, the most general and characteristics, though not the sole sign of this influence of the psyche of the man who has not this element in him or does not respond at all to this urge, we say that he has no soul. For it is this influence that we can most easily recognize as a finer or even a diviner part in us as the most powerful for the slow turning towards some aim at perfection in our nature'.⁵²

⁵⁰ *Ibid.*, Vol.II, p.734

⁵¹ Haridas Chowdhary, *Sri Aurobindo, The Prophet of Life Divine*, pp. 88-89.

⁵² Sri Aurobindo, *op.cit.*, Vol.II, p.732

Aurobindo puts forward eight steps through which human soul evolves. These are matter, life, psyche, mind, supermind, bliss, conscious force and Existence. First four states are the lower realms of existence. Last four are termed as the higher realm of existence, in which the mind is subordinate to supermind. When the supermind presides, the human being gains divine power and becomes able to expand their definition of a self to encompass others. Sri Aurobindo aimed at not merely on the liberalization of the individual from the veil of ignorance but “to work out the Will of the Divine in the world, to effect a spiritual transformation and to bring down the divine nature and a divine life into the mental, vital and physical nature and life of humanity. Aurobindo laid emphasis on the importance of self-surrender to arrive at the stage of liberation. He says:

‘If there is or there grows up a complete sincerity or will for purity, a readiness for obedience to the Truth, for surrender to the Highest, a readiness to lose or to subject to a divine yoke the limiting and self-affirming ego’.⁵³

1.4 Objectives of Spiritualism

The Spiritualists’ National Union (SNU) has given the following principles of Spiritualism:

The Fatherhood of God
The brotherhood of man
The communion of spirit and the ministry of angel.
The continuous existence of the human soul
Personal responsibility
Compensation and retribution hereafter for all the good and evil deeds done on earth.
Eternal progress opens to every human soul.⁵⁴

According to The Spiritualist’ National Union, the objectives of spiritualism are given as under:

⁵³ *Ibid.*, p. 747

⁵⁴ File:///c:/Users/login/downloads/bbc%20-%20religions%20-%20spiritualism%20%20beliefs.html.

- To teach and proclaim the science, philosophy and religion of Modern Spiritualism.
- To encourage lectures on all subjects pertaining to the spiritual and secular welfare of humanity;
- To protest against every attempt to compel humanity to worship God in any particular or prescribed manner;
- To advocate and promote spiritual healing, and to protect and encourage spiritualist teachers and medium in all laudable efforts in giving evidence of proof to humanity of a continued intercourse and relationship between the living and the so-called dead;
- To encourage every person in holding present belief always open to restatement or growing thought and investigation reveal understanding of new truths thereby, leaving every individual free to follow the dictates of reason and conscience in spiritual and in secular affairs.⁵⁵

Kees Waaijman in his book, *Spirituality: Forms, Foundations And Methods*, has mentioned four forms of spiritual practices which are as follows:

- Somatic practices, especially deprivation and diminishment. The deprivation purifies the body. Diminishment concerns the repulsemment of ego-oriented impulse e.g. fasting and poverty.
- Psychological practices – meditation.
- Social Practices – e.g. practice of obedience and communal ownership, reform of ego- orientedness into other orientedness.
- Spiritual practices – all practices may include meditation, mindfulness, prayer, the contemplation of sacred texts, ethical developments.⁵⁶

⁵⁵ <https://www.nsa.org/spiritualism.php>

⁵⁶ Kees Waaijman, *op.cit.*, pp. 644-645.

Each society needs some rules and norms for its proper and smooth functioning. Usually the realization of the concept of good and bad is done while dealing with the natural powers. Things which prove to be useful to us are regarded as good and on the other side which proves to be harmful to us are termed as bad or evil. We have seen that the primitive man was sensitive towards the nature. It prohibited him to harm animals in the form of totem. They believed that the soul resides in each and everything. Even today, animal rights have been the main object of discussion at the International level. The primitive man had humanized good and bad and imagined the existence of deities and devils and related himself with the deities of good. Before 3800 years in Iran, Zoraster, the founder of Zoroastrianism regarded *Ahura Mazda*, the God of goodness and *Ahriman* as the power of evil or badness. Zoraster was of the view that there is a tussle between *Ahura Mazda* and *Ahriman* and we should follow *Ahura Mazda*, the God of goodness. He has prescribed the code of conduct, which includes three duties and taboos. Three duties were to make your enemy your friend, to teach the bad person to follow the path of goodness and to educate the illiterate, and follow the three taboos i.e. to burn the dead bodies, to eat the rotten meet, and to do unnatural sex.

The book named “*Thus Spoke Zarthustra*” by Fredrick Neitcshe, published in 1883, is an effective book. The book maintains that the value which were regarded important in religion, are now regarded as unimportant. In other words, a difference has been maintained between the modern moral values and religion. Similarly, the Ten Commandments of Old Testament given by Mosses is a list of moral values.

- You shall have no other God before me.
- You shall not make idols.
- You shall not take the name of Lord your God in vain.
- Remember the Sabbath day, to keep it holy.
- Honor your father and mother.
- You shall not murder.
- You shall not commit adultery.
- You shall not steal.

- You shall not fear false witness.
- You shall not covet.

These Ten Commandments have been the base of spirituality in Semitic religion. It would not be wrong to describe the eight-fold path of Buddhism as the ethics of Buddhism. In Jain scriptures moral values like “*ahimsa parmo dharma*” had been explained in detail. In Sikhism the qualities which were attached to a *Sant* or *Brahmgyani* includes not only the recitation of *bani* but also the moral values like benevolence, humility, love, sacrifice, *vand-chakhna*. Moreover it is also instructed to a Sikh to eliminate *panj-vikar*, to avoid back biting, to avoid stealing and avoid extra marital relations. According to *gurbani*, a man can be identified by his moral conduct only.

It is very difficult to define spiritualism in any literal sense because the meaning of spiritualism has been changing with the changing times. In English spiritualism means knowledge concerning spirits of dead. In Indian languages the word *adhyatam* is used for spiritual and therefore *adhyatmvada* is spiritualism.

CHAPTER – II

Spiritualism in Major Religious Traditions

Religion always proceeds from an existential dichotomy between man and the world, between man and God, and man longs to overcome this dichotomy to achieve wholeness.¹ True religion consists in developing that attitude of mind which ultimately results in seeing one infinite existence prevailing throughout the universe, thus finding the same divinity in both art and science. Religion literally means union of soul with Supreme Reality and the stage of this unity is termed as *moksa* or *mukti* in Indian religions. In English the term ‘salvation’ is also used for *moksa* and *mukti*.

‘Salvation’ is a term which arises most clearly in the Christian tradition – the idea that God's love through Jesus Christ will save humans from their sinful state. However, other religions have parallel concepts. Rather than salvation, Jews speak of ‘redemption’ for individual, for Israel and indeed for all nations. In Islam, the closest parallel is found in the term *najat* which means “escape for deliverance from the fires of hell to the pleasures of paradise by following God’s guidance”. In Judaism, Christianity and Islam the human condition from which we all begin is one of sin or disobedience to God, and it is from that state that we need to be saved. When we turn to Hinduism and Buddhism, however, it is human ignorance rather than sin that is our baseline human experience. Our ignorance traps us in a seemingly unending series of lives – of birth, aging, sickness and death repeated over and over. This apparently endless series of suffering, death, and rebirth is the human condition that leads one to long for “release from rebirth” – the Hindu and Buddhist functional parallel to the idea of salvation. Release for Hindus is referred to as *moksha*, while Buddhist calls it *nirvana*.²

The hope of salvation has naturally involved ideas about how it might be achieved. These ideas have varied according to the form of salvation envisaged; the means employed can be divided into three categories:

¹ Kapur Singh, *Guru Nanak's Life and Thoughts*, p. 104.

² Harold Coward, *Sin and Salvation in the World Religions*, pp. 3-4.

(1) The most primitive is based on belief in the efficacy of ritual magic – imitation ceremonies; such as those of ancient mystery religions afford notable examples; (2) salvation by self-effort, usually through the acquisition of esoteric knowledge, ascetic discipline, or heroic death etc. that has been variously promised in certain religions – Orphism, Hinduism, Islam, and (3) salvation by divine aid, which has usually entailed the concept of a divine savior who achieves what man cannot do for himself – as in Christianity, Judaism, Islam.

First question that comes in our mind is as to what is the real nature of soul. There is no unanimous answer to this question. Various philosophies, various religions and various thinkers have their own viewpoint regarding the nature of soul. In this chapter we are going to discuss the viewpoints as prescribed by different philosophies and religions.

2.1 Indian Perspective

The term "Hinduism" is an invention of eighteenth century European scholars who were fond of "ism" and had no exposure to the reality of Indian Religion. It may be impossible to define Hinduism as one 'religion', till it makes sense to use the term to describe a family of religions that developed over the past several thousand years.³ The *Upanishads*, the *Vedanta darsana* (or *Brahma Sutra*) and the *Gita* collectively known as *prasthanatrayi*, constitute the foundation of "Hinduism".⁴ With the acceptance of the notion of *samsara* and rebirth, the major trend of Hindus became liberation from the cycle of birth and death. The *Upanishads* call the *Vedas* 'unsafe boats' because they are unable to carry one to 'the other shore'. The *Vedanta* and most other systems are primarily concerned with referring to paths that enable man to attain liberation from rebirth.⁵

³ K.K. Klostermaier, *A Concise Encyclopedia of Hinduism*, p. 1.

⁴ Bhupendra Kumar Modi, *Hinduism : The Universal Truth*, pp. 16-17.

⁵ K.K. Klostermaier, *op. cit.*, p. 104.

2.1.1 Vedas

The history of Indian philosophy begins with the *Vedic* hymns. The *Vedas* are supposed to have a divine origin. In *Vedas* the word ‘*atman*’ is used for soul. Sir Monier Monier Williams explains it as follows:

Atman (variously derived from an - अन् - to breathe; at - अत् to move: cf. man – त्मन् the breath in *Rgveda*) the soul, principle of life and sensation.⁶

The word *atman* is variously used in *Vedas*. It is used in the sense of the intelligent principle (*cetana* – चेतन)⁷. It is described in another place as the ‘Controller’ (धारयिता)⁸. It is further used to be truthful and joy giving.⁹ The term *atman* is understood as the “thinking or intelligent principle” which although connected with the gross physical body constituted of the five elements, yet is consciousness (*cetanah*).¹⁰ Deussen also says:

Atman means that which remains if we take away from our person all that is Non-self, foreign, all that comes and passes away; it means the ‘changeless, inseparable essence of our own self, and on the other hand the essence of the self of the whole world--- it means the only true essence of our nature, our *atman*, our self.’¹¹

The word *jiva*, though used in a number of times, according to Sayana, it is used twice to denote the ‘individual soul’ and also in the sense of life.¹² The word *prana* also is derived from the root an -- ‘to breath’ and, therefore, it must have been related to *atman*.¹³ All these words which are used synonymously point to the

⁶ Monier Williams, *Sanskrit English Dictionary*, p. 135.

⁷ R.T.H. Griffith (Tr.), *The Hymns of the Rig Veda*, Rg. Veda-1, 164.4.

⁸ *Ibid.*, Rg. Ved.-VII, 87.5, Tr. Vol. (II), p. 83.

⁹ *Ibid.*, Rg. Ved.-I 73.2, Vol. I, p. 218.

¹⁰ *Ibid.*, Rg. Ved.-I 164.4, *Sayana Bhasya*.

¹¹ Deussen Paul, *Outlines of Indian Philosophy*, p. 20.

¹² R.T.H. Griffith (Tr.), *The Hymns of the Rig Veda* (Rig Veda-I) (113.16; 164.30) Tr. Vol. I pp 151, 224.

¹³ *Ibid.*, Rg. Ved.-I, 66.1. Tr. Vol. I, p.90.
Rg. Ved.-X, 59.6, Vol. II p. 463.

fact that the *Rigvedic* thinkers were aware of some entity, known as *atman* that is essentially the principle of vitality or animation, and it could not be identified with any part or the whole body. It also survives the latter's destruction. It also possesses consciousness, movement, imperceptibility, eternity and essence.

Vedic idea of *moksa* consists in the termination of pain and sufferings of the worldly life and in the attainment of a more happy, full and rich life here on the earth as well as in the heaven. It also consists in enjoying divine happiness in the company of God. The method they provide for such attainment is of prayer and sacrifices. The essence of sacrifice is to surrender (*tyaga*) one's substance to God, though at first for a selfish purpose, and this surrender should be sincere and should be made with faith (*sradha*).¹⁴ The religion of the *Vedas*, then, was of this worldly, life-loving sort, with a great number of gods, mostly representing nature powers or objects, but with occasionally observable tendencies towards the elevation of one above the rest.¹⁵ The sun, moon, storm, wind and other nature powers were the deities of the *Rigveda*, and these were in every case considered as anthropomorphic or manlike beings. There were many gods and mostly thirty three principle ones, according to tradition usually divided into three main groups – gods of the sky, gods of the atmosphere and gods of the earth.¹⁶

2.1.2 Upanishads

The *Upanishads* form the concluding portions of the *Vedas*, and are therefore called the *Vedanta* or the end of the *Veda*. The *Upanishads* are the collection of varied thoughts of different thinkers and therefore they are heterogeneous in character. The *Kausitakopanishad* describes the pre-eminence of the *prana*, the vital principle over all other sense organs and thus states that the soul of man must be the principle of animation or liveliness.¹⁷

In another passage of *Katha Upanishad* regarding the inter-relation of the various organs of the psychological apparatus, we do not get even the mention of the *prana*, the vital principle. It says:

¹⁴ T.M.P. Mahadevan, *Outlines of Hinduism*, p. 42.

¹⁵ Charles Samuels Braden, *The World's Religions – A Short History*, p. 94.

¹⁶ *Ibid.*, p. 90.

¹⁷ Max Muller, (Tr.) *The Upanishads: Kausitakopanishad*. 21.4, pp. 290, 291.

Know the self to be sitting in the chariot, the body to be the chariot, the intellect (*budhi*) the charioteer, and mind the rein. The senses they call the horses, the objects of the senses their roads. When he (the highest self) is in union with the body, the senses and the mind, then wise people call him the enjoyer.¹⁸

The *Svetasvatara Upanishad* describes the soul as following:

- “Whoever has qualities (*guna*, distinctions) is the doer of deeds that bring recompense;
- And of such action surely he experiences the consequences.
- Undergoing all forms, characterized by the three qualities, treading the three paths;
- The individual self-roams about according to its deeds (*karman*).”
- He is of the measure of a thumb, of sunlike appearance,
- when coupled with conception (*samkalpa*) and egoism (*ahamkara*)
- But with only the qualities of intellect and of self,
- The lower (self) appears of the size of the point of an awl.
- This living self is to be known as a part of the hundredth part of the point of a hair-subdivided a hundred fold.
- The soul being neither a male, nor a female, nor neuter.
- The soul is neither attached to what it experiences, gets new birth according to previous deeds.
- The form and nature of the soul is determined from the qualities of the deeds of each soul.¹⁹

According to *Upanishads*, the word “*atman*” originally means life, breath and then gradually acquired the meaning of feeling, mind, soul and spirit. In the *Katha Upanishad*, the nature of the knowing self or *atman* is stated as beyond birth and death and is unborn, eternal, abiding, and primeval.²⁰ Again it is depicted as

¹⁸ Max Muller (Tr.), *Kathoupanishad* I, 3.3, 4, p. 12.

¹⁹ R.E. Hume, (Tr.), *The Thirteen Principal Upanisads*, p. 407.

²⁰ *Kathopnishada*, 1.2.13.

“smaller than the small, greater than the great, set in the heart of every creature.”²¹

The nature of soul is described as:

That soul is not ‘this’ nor ‘that’;
Unseizable, it cannot be grasped;
Indestructible, it cannot be destroyed;
Unattached, it has no contacts;
Unbound, it knows no anguish;
It cannot be injured.²²

It is said in the *Maitrayani Upanishad*:

In this sort of cycle of existence (*samsara*) what is the good of enjoyment of desires, when after a man had fed on them, there is seen repeatedly his return to earth? Be pleased to deliver me. In this cycle of existence, I am like a frog in a waterless well. Sir, you are our way of escape.²³

It is natural that man should have found it fruitless to continue to revolve in this cycle of births and deaths as the pleasure enjoyed here is transient. This cycle of birth is due to doctrine of *karma*. The *Chandogya Upanishad* and the *Svetasvatara Upanishad* also supports this view. It says:

According to his deeds (*karman*), the embodied successively assume forms in various conditions.²⁴

A man performs all these deeds and experiences pleasures and pain as long as he is under the spell of ignorance; and ignorance consists in misappropriation of the *karmas*. The knowledge of the *atman* in its own unqualified, unconditioned, unmodified and pure form is the real knowledge; and whenever the self is thought of as something different from its pure unqualified form, is called ignorance as *avidya*. Thus, there is only one and royal way to liberation and that is the knowledge of this innermost self of the individual or the *Brahman*. According to

²¹ *Ibid*, XV. 7.

²² *Ibid*, XIII. 32.

²³ R.E. Hume (Tr.), *op.cit.*, *Maitrayani Upanisad*, 1.4., p. 414.

²⁴ *Ibid.*, *Svetasvatara Upanisad*, 5.11.

Mundaka Upanishad, the only way that leads to the realization of self is one of the knowledge and not one of sacrificial performance or any other rituals. Again *Mundaka Upanishad* says:

Nor is the self to be gained by one who is destitute of strength, or without earnestness, or without right meditation. But if a right man strives after it by these means (by strength, earnestness and right meditation), then his self enters the home of *Brahman*.²⁵

So also the *Maitrayani Upanishad* says:

The mind, in truth is for mankind, the means of bondage and release; for bondage, if to objects bound; from objects free that is called release.²⁶

In the *Chandogya Upanishad*, Narada confesses that in spite of his vast and varied learning, he is not free from sorrow. He says:

I have studied all the *Vedas*, the *Epics*, the *Purans*, grammar, the science of ancestral-worship, Mathematics, the science of portents, the science of time, logic, polity, etymology, phonetics, the science of spirits, the science of weapons, astronomy, snake-charming, and the fine arts. But I have not known the self, so I am in sorrow. Then Sanatkumara imparts him the *para-vidya* which alone is the means to spiritual freedom. That means there are two types of knowledge *apara* knowledge which consists of the above mentioned subjects and *para* knowledge is that by which the immutable absolute is known.²⁷

The liberated soul is free from all kinds of fetters of ignorance. Ignorance is completely annexed and there is only the unflickering light of the immortal self. Ignorance is finite and can be brought to an end by the right knowledge of the self. It is said in the *Svetasvatara Upanishad* “ ---ignorance is a thing perishable, but

²⁵ *Ibid.*, *Mandukya Upanisad*, 3.2.4.

²⁶ *Ibid.*, *Maitrayani Upanisad*, 6.34. p. 448.

²⁷ T.M.P. Mahadevan, *op.cit.*, p. 95.

knowledge is a thing immortal”.²⁸ Ignorance is terminated with the use of self-knowledge. The liberated soul not only overcomes all distinctions and differences, not only assumes unity with all, but enjoys the highest bliss of the *atman*. Again the *Chandogya Upanishad* says:

Verily, he who sees this, who thinks this, who understands this, who has pleasure in the soul, who has delight in the soul, who has intercourse with the soul (आत्मरतिक्रीडा आत्ममिथुन आत्मानन्द) who has bliss in the soul – he is autonomous (स्वराज): he has unlimited freedom in all worlds. But they who know otherwise than this are heteronomous (*anya-rajan*); they have perishable worlds; in all worlds they have no freedom.²⁹

It is then the eternal enjoyment of the self within itself. Emancipation or *mukti* means the state of infiniteness a man attains when he knows his own self and becomes *Brahman*. In fact, emancipation is not a new acquisition, or the result of any action, but always exists as the truth of our nature.³⁰

2.1.3 *Bhagavad Gita*

Bhagavad Gita holds a definite view about the nature of *atman* (self). *Atman* is the principle of pure consciousness and infinite power and bliss. It is in its real nature infinite, all pervading and perfect.³¹ The notion of self in *Bhagavad Gita*, is also stated as eternal essence, a divine spark and a ray of the Supreme Godhead. Therefore, it is unborn, eternal, everlasting and primeval.³² It is immortal ‘as a timeless monad’ and is also minute part of God Himself.³³ It is not stained by the activities of the body.³⁴ The *jivas* are in their essence immortal and eternal but

²⁸ R.E. Hume, *op.cit.*, *Svetasvatara Upanisad*, 5.1.

²⁹ *Ibid.*, *Chandogya Upanisad*, 7.25.2.

³⁰ S. Das Gupta, *History of Indian Philosophy*, p. 20.

³¹ G.N. Joshi, *The evolution of concept of Atman and Moksa*, p. 511.

³² *Bhagavad Gita*, II 20-25, III. 27, XIII 22.

³³ *Ibid.*, XV 7.

³⁴ *Ibid.*, XIII 32.

their finitude and sufferings are caused by their association with the body and the *adrsta*.³⁵ It is described as:

A fragment (*ansha*) of my Immortal Being,
Having become an embodied soul (*jiva*)
In the world of living beings,
Attracts to itself the mind and the five senses,
Born of *prakriti* (primal 'nature')
When it acquires a new body or abandons an old one,
This Lord of the body takes them with it.
As the wind wafts smells from one place to another.
By identifying with the mind
And the senses of hearing, sight, touch, taste and smell,
It experiences the things of sensory perception.
The deluded fail to recognize it when,
Identified with the *gunas*,
It dwells in a body, experiences things or leaves a body.
But not so, those with the eyes of wisdom (*jnanachakshu*).³⁶

The Bhagavad Gita is eclectic in nature. Its elasticity is a result of its attempt to synthesize various philosophical trends and various means of attaining *moksa*. The *Bhagavad Gita* advocates *jnana yoga karma yoga* and *bhakti yoga* as the means to attain liberation.³⁷ B.G.Tilak holds that the essence of the *Gita* is enlightened *karma yoga* which means the disinterested performance of moral duties with a firm faith in and complete surrender to God.³⁸ Devotion can be practiced by any means; by any kind of action in the form of one's own duty; the only condition is that every action must be done without pride and egoism.³⁹

Sri Krishna advised Arjuna to plunge into action and fight in a spirit of non-attachment. He who sees non-action in action and action in non-action, he is

³⁵ *Ibid.*, p. 511.

³⁶ *Ibid.*, 15:7-10

³⁷ G.N. Joshi, *op. cit.*, p. 510.

³⁸ *Ibid.*, p. 510.

³⁹ *Ibid.*, p. 509.

wise among men, he is a *yogi* and he is the doer of all actions'. 'He, who is free from the notion of egotism and whose understanding is undefiled - though he really slays them not nor is he stained by the result of slaying.' This non-attachment is the secret of work as a spiritual discipline.⁴⁰ The *Gita* gives the formula of *karma yoga* thus:

You are entitled to work alone, and not to its fruits. So, never work for fruit, not yet desire from work.⁴¹

Bondage is caused by ignorance which consists in not-perceiving the final all-embracing unity and the infinitude of the self. When the infinite, immortal and pure nature of the self is realized, the soul no more entertains any kind of grief and sorrow that arise from finitude and from the sense of egoism of the soul. For the attainment of *moksa*, the *Bhagavad Gita* lays emphasis on the following:

- (i) Keeping *samabhava* (equanimity) towards the *dvandva-s* (pairs of opposites), viz. heat and cold, pleasure and pain, gain and loss, honor and dishonor, success and failure, attraction and repulsion, etc.
- (ii) Abandoning all desires and concern for the fruits of deeds.
- (iii) Abandoning attachment and other passions, viz., lust, greed, pride, anger, infatuation, fear etc.
- (iv) Keeping a check on sensory and motor organs, mind and intellect.
- (v) Doing all work successfully for the welfare of all (*loksamgraha*) in the spirit of *yajna* or sacrifice.
- (vi) Always keeping the view that the actual doer of all deeds in the system of the three *gunas* of *prakriti* or nature.
- (vii) Keeping equanimity toward all creatures, whether superior or inferior.
- (viii) Seeing all creatures in one's own self and oneself in all and also seeing creatures and everything as manifested in God.
- (ix) Making the mind steady and serene by *abhyasa* and *vairagya* (continuous practice and renunciation).
- (x) Complete devotion to God.

⁴⁰ *Ibid.*, p. 98.

⁴¹ *Bhagavadgita*, II. 47.

- (xi) When a practicing devotee attains a high spiritual state called *brahmisthiti*, he never gets infatuated and after death attains *brahmanirvana* or absolute emancipation.⁴²

At this stage the soul becomes as 'is conformed to' (*kalpate*) *Brahman*, infinity, deathlessness, or as the one self of all things; it is free from all thoughts of "I" and "mine"; it casts off its lower self in order to enter into possessions of the higher.⁴³ To achieve this, lower self must be left behind :

'You must rigorously control the rebellious senses with your intellect (*budhi*) as a father controls his children so prone to fall. To draw the mind and the senses together into a single point (of concentration) is the highest form of asceticism (*tapas*). That is better than any other way of perfection (*dharma*), it is said to be the highest such way. Concentrating the senses and mind in the contemplative intellect (*medha*), rejoicing in yourself, sit down, not thinking over much. Once the senses have been brought back from their postures and have been shut up in the stable, then will you of your own self see the highest eternal self, the self of all, the great self, like a smokeless flame Just as a mighty tree complete with flower and fruit and many a branch, knows not of itself where its flowers and fruits may be, so the (little) self not know whether it goes or whence it has come. But other is the self's inmost, Self (*antaratman*) which surveys all things. Light the lamp of wisdom and behold the [Great] self by thine own self. Having, seen the [Great] self, knowing all things, become selfless and like a smoke that sloughed off (*vimukta*) its skin, slough off all evil things'.⁴⁴

In the Gita we find '*Brahman*' signifying a high state of self-realization in which a man is self-satisfied within himself and his mind is in an accurate state of equilibrium. *Brahman* is the final object of knowledge, which has no origin and cannot be said to be either existent or non-existent; He is without senses, but lights

⁴² *Ibid.*, II, 72.

⁴³ R.C. Zaehner, *Hinduism*, p. 77.

⁴⁴ *Ibid.*, p. 78.

up all sense-qualities; He is both inside and outside of all living beings, the thought of all light beyond all darkness.

2.1.4 Schools of Indian Philosophy

2.1.4.1 Orthodox Schools

- **Samkhya Yoga**

The *Samkhya* system is one of the most ancient systems in the history of Indian Philosophy. It is as old as the Buddhistic philosophy and, it also bears resemblance with the *Upanishdic* philosophy. The *Samkhya* philosophy believes in the absolute dualism of *purusa* and *prakriti*, the spirit and matter which are exclusive of each other and collectively exhaust the sphere of being. The spirit or soul (*purusa*) acts as the sole principle of consciousness, the soul or *purusa* is pure, eternal and omnipresent and is distinct from the forms of knowledge, the ideas, and the images. Beneath the forms of knowledge there is a conscious but inactive principle which has no change, no form, but like a light illumines the pictorial forms which the mind or *budhi* assumes.⁴⁵ The self is nothing but this light. But we have no mental picture of the self; yet in all our knowledge we seem to know our self. The self is a distinct, transcendent principle behind or beyond the mind or *budhi*.⁴⁶ The nature of *purusa* or the self is unfailing light (*sadaprakasavrupa* – सदाप्रकाशस्वरूप). The *purusa* is only the receiver of experiences, and therefore, it is supposed to be only the enjoyer (*bhokta*) and never the doer (*karta*). *Purusa* is unrelated to *prakriti*. It is mere witness a solitary, indifferent, passive spectator.⁴⁷ Gaudapada, while commenting on it explains that the soul is solitary or aloof from all in the sense that it is free from the three qualities (त्रिगुणेभ्य केवलः). The *Purusa* is devoid of the three qualities, and hence, it has no particular characteristic except being only an inert witness of the activities of the *prakriti*.⁴⁸

⁴⁵ S. Das Gupta, *op.cit.*, p. 64.

⁴⁶ *Ibid.*, p. 64.

⁴⁷ S. Radhakrishnan, *Indian Philosophy*, Vol. II, p. 283.

⁴⁸ Isvarkrsna, *Samkhyakarika*, Com. Gaudapada, 19.96. (Tr.) H.T. Colebrooke.

The *Samkhya* believes in the plurality of *purusas*. Self is only one, though the individual souls are many. The *Samkhya* believes that the ultimate souls (*purusas*) are many in number although they do not possess in themselves any distinguishing features. Max Muller says:

The *Samkhya* answer is that *purusa* is clearly many; because of the variety in the acts of pleasure, pain, trouble, confusion and purifying of race, health, birth and death; also on account of the stages in the life (*asramas*) and the difference of caste (*varna*).⁴⁹

It is said that the study of the *Samkhya* philosophy is motivated by the desire of the attainment of liberation from three kinds of pain; the *adhyatmika*, the *adhibhautika* and the *adhidaivika*. The *Tattava Samasa* mentions the three kinds of *dukha* or pain in the following passage :

‘*Adhyatmika* is pain arising from the body, whether produced by wind, bile or phlegm etc., and from the mind (*manas*), such as is due to desire, anger, greed, folly, envy, separation from what is liked, union with what is disliked, etc. *Adhibhautika* is pain that arises from other living beings, such as thieves, cattle, wild beasts, etc. *Adhidaivika* is pain that is caused by divine agents, as pain arising from cold, heat, wind, rain, thunderbolt, etc., all under the direction of the *Vedic Devas*’.⁵⁰

The drift of the worldly life is thus directed towards the removal of all these pains and sufferings from the lives of the souls. The *Samkhya* philosophy holds that the pain or suffering of the *purusa* is due to its false identification with the product of *prakriti*. It consists in the *aviveka* (non-discrimination) between what is the real *purusa* and what is that which arises out of false identification. In fact the *purusa* is never in bondage, it is ever free (*mukta*). It is said in the *Samkhya-karika*:

⁴⁹ Max Muller, *op.cit.*, pp. 335-36.

⁵⁰ *Ibid.*, p. 360.

Verily not any soul is bound, nor is released, nor migrates, but nature alone, in relation to various beings, is bound, is released, and migrates.⁵¹

According to *Samkhya*, bondage is due to the non-discrimination (अविवेक) between the *purusa* and the *prakriti* and it can be removed by a proper discrimination (विवेक) between the two. The *Samkhya* advocates the philosophical knowledge of the reality as a remedy to effect liberation. It is said in the *Samkhya-karika*:

So through study of principles, the conclusive incontrovertible, one only knowledge is attained that neither I am, nor is aught mine, nor do I exist.⁵²

As Colebrooke observes that the soul or *purusa* develops the understanding that it is not agent and it is not the real experience. The *purusa* after realizing its detached nature isolates itself from all the experiences and modifications of *prakriti* and remains without any knowledge, even without the knowledge of its discrimination from the *prakriti*.⁵³ What exactly happens in the state of liberation of the *purusa*, is not the destruction of *prakriti* and its alteration, but in that state the soul or the *purusa* completely withdraws its sanction and support by refusing to appropriate or own any of the *vrttis* or modifications of the *prakriti*. The *purusa* becomes free forever in the *videhamukti* and it is possible according to the *Samkhya* system only by knowledge and by no other action.

The *Samkhya-karika* states that the body may still exist for sometimes after the attainment of true knowledge. *Moksa* is attained when through right knowledge and discrimination (*viveka*), the *budhi* (higher intelligence), realizes its difference

⁵¹ Isvarakrsna, *op.cit.*, 62, p.235. (Tr.) H.T. Colebrooke.
तस्मान्न बध्यते नापि सुच्यते नापि संसरति कश्चित् ।

संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ।

⁵² *Ibid.*, *op.cit.*, 64, p. 240.

⁵³ G.N. Joshi, *op.cit.*, p.375.

from *purusa* (soul). The *purusa* is then finally freed; one can never again be bound.⁵⁴

The *Yoga* system, however, thinks that mere philosophy is not sufficient to bring about liberation; it is not enough that a true knowledge differentiating *purusa* and *budhi* should arise.⁵⁵ The *Yoga* believes that liberation can be attained by isolating the *purusa* or soul from *prakriti* by means of mental purification and certain bodily and mental practices which are elaborated and developed by Patanjali the profounder of *Yoga* system.

Patanjali advocates the eightfold practice which forms the eight limbs of his *Yoga*, in order to enable *yogins* to secure the final isolation of the soul from *prakriti*. The first five form a part of the physical discipline, which is necessary to prepare one's mental background for the final experience. The eight limbs of *Yoga* enumerated by Patanjali are the following:

- (1) Restraint (*yama*)
- (2) Observance (*niyama*)
- (3) Posture (*asana*)
- (4) Breath-regulation (*pranayama*)
- (5) Abstraction (*pratyahara*)
- (6) Concentration (*dharna*)
- (7) Meditation (*dhyana*)
- (8) Communion (*samadhi*)⁵⁶

In the *Yoga* system, this ideal is reached in eight stages. The first two represent the ethical proportion and the last six the contemplative askesis. The first stage inculcates the negative virtues of abstention from injury (*ahimsa*, Gandhi's non-violence), truthfulness, abstention from theft, sexual purity, and renunciation of property. In the second stage the more positive virtues are developed – purity,

⁵⁴ Roshan Dalal, *Hinduism: An Alphabetical Guide*, p. 257.

⁵⁵ S.N.Das Gupta, *op.cit.*, p. 75.

⁵⁶ Ganganath Jha (Tr.), *Patanjali Yoga Sutrani*, Com. Vyasa, 29, p. 101.

contentment, rigid, austerity (*tapas*), the study of scripture, and ‘devotion to God’ (*isvara – pranidhana*).⁵⁷

From the point of view of technique *isvara-pranidham* or ‘devotion to God’ is simply one of the many means for preparing the mind for the more contemplative exercises that are to follow. Contemplation of God is useful because God is the perfect *Yogin* in that He is never at any stage ‘tainted’ by matter.⁵⁸ *Yoga Sutra*, the classical text book on this subject, says:

‘The Lord (*Isvara*), they say is a special type of soul which is untouched by care, works (*karma*), the “ripening” by works as hope. In Him the seed of omniscience I perfect. He is the Guru even of the ancients since he is not limited by time’.⁵⁹

The eight kinds of practices help the individual gradually to withdraw himself from his contact and attachment to the external world. Ultimately, the aim is to purify the *Yogin*’s mind and to make it free from all kind of bondages.

• **Nyaya-Vaisheshika**

The *Nyaya -Vaisheshika* system of Indian Philosophy is known as theistic system as against the atheistic school of *Carvaka*, *Buddhism* and *Jainism*. It is said in the *Nyaya Sutra* of Gotama: “Desire, aversion, volition, pleasure, pain and intelligence are the mask of the soul.”⁶⁰ The *Nyayikas* holds that knowledge and other psychical attributes arise in the soul when it comes into contact with *manas* and body. Consciousness is its quality which sometimes arises in it and sometimes is absent from it. Gotama in his *sutra* says:

Knowledge is a natural quality of the body like color which as natural qualities of the body exists as long as the body continues. Consciousness does not exist in dead corpse.⁶¹

⁵⁷ R.C. Zaehner, *op.cit.*, p. 71.

⁵⁸ *Ibid.*, p. 72.

⁵⁹ *Yoga Sutra*, 1.24-26.

⁶⁰ S.C. Vidyabhusan, *Nyaya Sutra of Gotama*. 1.1.10 (Tr.) (इच्छाद्वेषप्रयत्नसुखदुःखज्ञानानि, आत्मनो लिङ्गमिति ।)

⁶¹ *Ibid.*, 3.2.51.

Thus consciousness is only an adventurous characteristic of the soul. S. Radhakrishnan remarks:

‘Consciousness is not an essential property of the soul’. He further says : It follows that the soul which is the substratum of consciousness need not always be conscious. As a matter of fact, it is an unconscious principle capable of being qualified by states of consciousness. Consciousness cannot exist apart from self, even as the brilliance of the flame cannot live apart from the flame, but the soul itself is not necessarily conscious. Consciousness is regarded as a quality of the soul produced in the waking state by the conjunction of soul with *manas*. It is an intermittent quality of the self’.⁶²

The *Nyaya Vaisheshika* believe that the soul is eternal. The body is perishable and is destroyed at the death of the individual, but the soul migrates from the previous birth to the subsequent carrying with it its stock of the merit and demerit accumulated in its previous existence. Kesava Misra in *Tarka Bhashya*, describes the soul in the following way:

‘He is different from the body and the senses, is different for each individual body, and is all pervasive and eternal’.⁶³

H.T. Cole Brooke describes the soul in these systems in the following way:

‘The individual soul is infinite; for whither soever the body goes there the soul too is present. It experiences the fruits of its deeds; pain or pleasure. It is eternal because it is infinite for whatever is infinite is likewise eternal; as the ethereal element (*akasha*)’.⁶⁴

The *Nyaya Vaisheshika* deems it absolutely necessary to make a supposition of the existence of the soul as an independent substance, unique in

⁶² S. Radhakrishnan, *op.cit.*, Vol. II, p. 149.

⁶³ Kesava Misra Tarkabhasa (Com. Govardhana), pp. 62, 63. (स च देहेन्द्रियादि व्यतिरिक्ताः प्रतिशरीरं भिन्नो विभुनित्यक्ष)

⁶⁴ H.T. Colebrooke, *Essays on the Religion and Philosophy of the Hindus*, p. 278.

itself and different from others. Such a soul is no doubt all – pervasive and eternal. Gotama says in his famous aphorism:

‘Pain, birth, activity, faults and misapprehension, on the successive annihilation of these in the reverse order, there follows release’.⁶⁵

Nyaya system clearly traces the misapprehension or false knowledge as the root cause of all the sufferings. Vidyabhusana says in his commentary on the *Nyaya Sutra* of Gautama:

‘Misapprehension, faults, activity, birth and pain, these in their uninterrupted course constitute the “world” ’.⁶⁶

Release, which consists in the souls is getting rid of the world, is the condition of supreme felicity, marked by perfect tranquility and not tainted by any defilement. Vatsayana in his commentary on the aphorisms of Gautama says that there are various kinds of misapprehensions, like seeing the self in the non-self-object, seeing happiness in pain, eternal in temporary, etc.

To live means to act in some way, because life itself means the capacity to act. The continuous cycle of birth, activities, acquisition of *karma*, death, next birth and death forms the ever revolving wheel of *samsara* and liberation means getting oneself freed from such ever revolving wheel of life. Gotama says in his *sutra* that liberation means complete freedom from pain and suffering.⁶⁷

Liberation or *moksha* is known as *apavarga* in the *Nyaya* system. Colebrookes describes the *Nyaya* liberation thus:

Deliverance from pain is beatitude; it is absolute prevention of every sort of evil; reckoned in this system of philosophy, to comprehend twenty-one varieties of evil, primary or secondary; viz. one body (*sariram*), the six organs of sense (*sadindriyani*), six objects (*visaya*) of sensation, six sorts of apprehension and

⁶⁵ Cited by G.N. Joshi, *The Evolution of the Concept of Atman and Moksa*, p. 299.

⁶⁶ S.C., Vidyabhusana (Tr.), *The Nyaya Sutras of Gotama, Sutra*: 1.2.

⁶⁷ Vatsayana (Com.), *The Gotama Nyaya Sutrani, Sutra* : 22-37.

intelligence (*sadbuddhayah*) one pain or anguish and the last one is pleasure.⁶⁸

In the *Nyaya*-liberation there will be utter absence of pain and suffering and so also that of happiness and pleasure. S. Das Gupta has described the state of *mukti* in following words:

‘The state of *mukti* is neither a state of pure knowledge nor of bliss, but a state of perfect qualitylessness. It is a passive state of self in its original and natural purity unassociated with pleasure, pain, knowledge, willing etc.’⁶⁹

Max Muller describes it in the following passage:

‘Thus *summum bonum* is called by Gotama *nihstreya*, literally that which has nothing better than non-plus ultra of blessedness. This blessedness according to the ancient commentator Vatsyayana is described as consisting in renunciation with regard to all the pleasures of this life, and in the non-acceptance of, or indifference to any rewards in the life to come...’⁷⁰

Max Muller says regarding the attainment of liberation:

‘The *Nyaya Vaisheshika* system, though they also aim at salvation, are satisfied with pointing out the means of it as consisting in correct knowledge, such as can only be obtained from a clear apprehension of the sixteen topics treated by Gotama, or the six or seven categories put forward by Kanada’.⁷¹

Thus, according to the *Nyaya-Vaisheshika* system, the knowledge of the fundamental categories of existence and the basic elements of world is necessary for the attainment of liberation.

⁶⁸ H.T. Colebrooke, *Essays on the Religion and Philosophy of the Hindus*, p. 184.

⁶⁹ S. Das Gupta, *op.cit.*, p. 98.

⁷⁰ Max Muller, *The Six Systems of Indian Philosophy*, p. 484.

⁷¹ *Ibid.*, p. 487.

- **Purva Mimamsa**

The *Purva Mimamsa* system is the most prominent orthodox system among others, and it is peculiarly known for the adherence to, and the absolute belief in the infallibility of the *Vedas*. M. Hiriyanna states:

‘The *Mimamsa* attaches greater importance to the *Brahmans* than to the *Mantras*, which means that it looks upon the *Veda* as essentially a book of ritual. It not only subordinates the earlier *Mantras*, but also the later *Upanisads*. Its designation as *Purva – Mimamsa* has reference to this latter phase, viz, its being concerned with the teaching of those portions of the *Vedas* that come before the *Upanisads*, the *darsana* dealing with the latter being termed *Uttar-Mimamsa*’.⁷²

The *Purva Mimamsa* system holds that there is some such entity as soul that is different from the body, the sense organs, the *manas* and the cognitions and it goes to the heaven by the performance of the rituals prescribed. The soul is the agent of actions and reaper of their rewards. It is eternal and without any change.

Prabhakar holds:

‘The self as cognizer is never cognized apart from our cognition of objects, nor is the object ever cognized without the cognizer entering into the cognition as a necessary factor. Both the self and object shine forth in the self – luminous knowledge’.⁷³

Further he holds that

‘Soul is not separately perceptible but it reveals itself in all the acts of cognition; it is not self – illumined but it is illumined by the act of knowledge simultaneously with the object of knowledge’.⁷⁴

⁷² M. Hiriyanna, *Outlines of Indian Philosophy*, p. 299.

⁷³ S.Das Gupta, *op.cit.*, p. 107.

⁷⁴ G.N. Joshi, *op.cit.*, p. 408.

Kumarila holds that soul is separately perceptible as the object of direct perception by the mind (मानसप्रत्यक्ष) or the substratum or the “I” element in knowledge.⁷⁵ Kumarila and Prabhakar agree in holding that the soul is not self-illuminating (स्वयं प्रकाश).

The old Mimamsakas like Jaimini and Sabara did not concern themselves with the problem of release or *moksha*. They were more concerned with the real meaning of the *mantras* of the sacrifices. Later on Prabhakara and Kumarila dwelt over the problem of *moksha*. According to them, liberation or *moksha* is attained by the removal of all merit and demerit which in their turn, results from actions. When the *dharma* and *adharma* cease to exist, the cessation of their existence leads to the cessation of rebirth. Therefore, liberation comes to be described as --- “the absolute cessation of the body, caused by the disappearance of all *dharma* and *adharma*”⁷⁶.

Prabhakar holds that once the total accumulated stock of the desert is exhausted by enjoying or is destroyed by knowledge, the soul does not take fresh birth and thus one gets permanent freedom from the *Samsara*. Parthasarathi Misra also defines *moksha* as “the withdrawal from the *samsara*”.⁷⁷ When the soul is withdrawn perpetually from the world the soul rests quietly in its own natural state. Liberation is thus, according to the *Mimamsa*, a state of utter painlessness as one of pleasurelessness. It consists in the freedom from any kind of experience. As Parthasarathi describes it appropriately, “in such a state, liberated soul rests in its own natural state (*savastha*-स्वस्थ) as he is free from pleasure as well as pain”.⁷⁸

Salvation is brought about when a man enjoys and suffers the fruits of his good and bad actions and thereby exhausts them, and stops the further generation of new effects by refraining from *kamya-karma*.⁷⁹

⁷⁵ *Ibid.*, p. 409.

⁷⁶ Salikanath, *Prakaranapancika*, p. 156.

⁷⁷ Parthasarathi Misra, *S'astradipika*, 1.1.5, p. 130.

निवृत्तिरेव संसारादपवर्ग इतीर्यते ।

⁷⁸ *Ibid.*, 1.1.5, p. 130.

⁷⁹ S. Das Gupta, *op.cit.*, p. 108.

According to Kumarila, knowledge alone is not sufficient to attain liberation. Knowledge plays only a negative role of preventing the accumulation of new *karma*, but it cannot lead to the expiration of past *karma*, which can be brought about only by experiencing it. Kumarila finds thus the necessity of knowledge to be employed for the arrest of future *karma* (संचायमान).

Kumarila says that self-knowledge is of two types: (i) knowledge of soul as an entity distinct from the body; and (ii) that knowledge which takes the form of worship and meditation. Former is not necessary to reach at the final end of life. But the latter variety of self-knowledge has been prescribed as a necessary prerequisite of liberation. The *Purva-Mimamsa* stresses therefore, the need of learning the methods of right worship and meditation. Kumarila Bhatta says, “As for the knowledge of the soul, it is both *kratvarth* (क्रत्वर्थ) helpful to the sacrifice and *purusharth* (पुरुषार्थ)- helpful to man; in as much as, unless one knows the soul, he cannot undertake the performance of a sacrifice which is prescribed.⁸⁰

Although it is true that the liberated soul cannot enjoy the sensuous pleasures as there is no physical body and its sense-organ. Moreover, such pleasures even like the enjoyment of heaven cannot be the real liberation. If liberation consists in achieving such heavenly pleasures, then such liberation cannot be lasting, since it is caused and all effects which are produced are evanescent. But liberation will be an everlasting attainment.

Madhava in his *Sankaravijaya* says that, according to the school of Kanada, the soul in the state of liberation is absolutely free from all connection with qualities, and subsists like the sky free from all conditions and attributes, while according to Naiyayikas, the state of freedom is one of bliss and wisdom. According to the Vaiseshika, the state of freedom cannot be regarded as one of pleasure, and though such an end may not be attractive, it is in conformity with the logical implications of the system. When the soul is rid of the qualities produced by contact with names and body, it regains its independence.⁸¹

⁸⁰ *Tantravartika*, p. 321. Under Sutra 1.3, Adhikarana 9. (English, Tr.)

⁸¹ S. Radhakrishnan, *op.cit.*, Vol. II, p. 225.

• Advaita Vedanta

The philosophy of Sankara is described as *Advaitism* which means that the ultimate reality is single or rather it is that which has no second. According to Sankara the ultimate reality is only one and that is the Absolute – the *Brahman*.⁸² This very *Brahman*, the single or identical final Reality is known as the *atman* or self by Sankara. He accepts fully the truth of the Upanisadic saying “All this is *Atman*”, “I am the *Brahman*,” “The soul is *Brahman*”⁸³ Sankara identifies the soul with *Brahman*, “The self is the *Brahman*.”⁸⁴ The *atman* or self is the innermost reality or the self of everything. It is pure sentience or consciousness. It is eternal (नित्य), pure (शुद्ध), sentience (बुद्ध) and free (मुक्त). It is free from the beginning and will exist for all the times to come. It cannot be touched by time because it is beyond temporal determinations. It is existent in everything and still above all; it is both immanent and transcendent. It is not material or *Jada* but it is sentient and also full of bliss or *anand*. Hence it is characterized as the existence (सत्), sentience (चित्), and bliss (आनन्द). Sankara says:

‘Hence it can neither be denied nor be represented as the mere complement of injunctions; for of that very person who might deny it is the self. And it is the self of all; it can neither be striven often nor avoided. The soul is imperishable’.⁸⁵

Thus the soul cannot be denied by anybody; in the denier that which denies is itself the soul. Sankara holds that the soul is self-shining or self-illuminating. (स्वयं पकाश) He gives an appropriate account of it in the following passage:

⁸² G.N. Joshi, *op.cit.*, p. 446.

⁸³ Brhadaranyaka Upanisad, 14/10 and 2.5.19.

पर्व खल्वयमात्मा । अहं ब्रह्मस्मि । अयमात्मा ब्रह्मा ।

⁸⁴ Sankara, *Brahma Sutra Bhasya* (Nirnaya Sagar Edition),

जिज्ञासाधिकरण, सूत्र-1 आत्मा च ब्रह्मा

⁸⁵ Sankara, (Com.) *On Vedanta Sutra, Sacred Books of the East series*, (Tr.) Thibaut, Vol. I, 1.1:4, p. 37.

To this we reply that the soul of eternal intelligence (नित्य चैतन्य), for that very reason that it is not a product but nothing else but the unmodified highest *Brahman* which owing to the contact with its limiting adjuncts, appears as individual soul---- The absence of actual intelligence is due to the absence of objects, not to the absence of intelligence; just as the light pervading space is not apparent owing to the absence of things to be illumined not to the absence of its own nature.⁸⁶

Sankara's *advaita* philosophy regards the *jnana yoga* as the principle means to release. *Moksa* is not a future state to be accomplished through activity. The result of activity is non-eternal, whereas *moksa* is the eternal nature of the self.⁸⁷ *Jnana Yoga*, discussed in *Vedanta* is the discipline of philosophical discrimination by which *jnana*, or the knowledge of *Brahman* is attained.⁸⁸

Sankara maintains that bondage is caused by neiscience or ignorance (*avidya*), i.e. wrong conception about the soul. *Moksha* or liberation consists, according to the *Advaita Vedanta* of Sankara, in experiencing, in the real sense, the text that "I am the *Brahman*". (अहम् ब्रह्मास्मि). It is also expressed by another famous proposition 'Thou art that' (तत्त्वमसि) which means 'you are not different from That' i.e. the *Brahman*, but you are the same as the *Brahman*.

Moksha is attained with the help of true knowledge of self. It is attained by the removal of nescience, by gaining the right knowledge of *Brahman*, which was lost for some time due to the deception caused by the *maya*. Sankara says that such liberation can be attained by knowledge. Perfect knowledge in the form of bodiless liberation is attained after the body of the devotee disappears. But an individual can attain liberation even while alive, while leading a worldly life if he can successfully free him from the attachment to the world, discard the world only as an illusion, and can overcome the distinctions of the world. In the state of *moksha*, the individual soul loses all its separative consciousness and becomes one with

⁸⁶ *Ibid.*, 2.3.18, Vol. II, pp. 34, 35.

⁸⁷ T.M.P. Mahadevan, *op.cit* p. 94.

⁸⁸ Swami Nikhilanand, *Hinduism: its meaning for the liberation of the spirit*, p. 119.

infinite, eternal, unchanging *Brahman*, which is experience of perfect existence, perfect knowledge and perfect bliss. Infact, the eternal nature of the *Brahman* is to be free. Bondage in the individual soul is unreal. In fact there is no bondage and no release. The soul is naturally infinite and all distinctions and limitations are superimposed upon it by the individual soul out of ignorance.

(e) Visishtadvaita

The Visishtadvaita of Ramanuja holds that the *jivas*, individual souls are thus the parts of the *Brahman* and they are atomic in size. Ramanuja says:

‘The individual soul is a part of the highest self; as the light issuing from a luminous thing such as fire or the Sun is a part of the body; or as the generic characteristics of a cow or horse, and the white or black colour of things so coloured, are attributes and hence, parts of the things in which those attributes inhere; as the body is a part of an embodied being. Hence there is no contradiction between the individual and the highest self – the former which is a *visesna* of the latter standing to each other in relation of part and whole, and their being at the same time of essentially different nature’.⁸⁹

The *jivas* or souls are only attributes of the Self and hence, the changes taking place in the attributes remain true and confined to themselves and they do not in any way affect the Supreme Self, just as changes in the Sun-rays do not affect the Sun itself. The *jiva* is of atomic size and it dwells in the heart. It is not all-pervasive; otherwise it would experience simultaneously the various pains and pleasures of all persons. It is one and single for each single person, and is extremely minute, like a monad or atom in size and it dwells in the heart of each person.⁹⁰

Ramanuja holds like other systems of philosophy that the aim of philosophical knowledge is attainment of release or liberation (*moksa*). Like Sankara, he too holds that liberation consists in the famous text of the *Srti* ‘I am the

⁸⁹ Ramanuja, (Com.) *On Vedanta Sutra*, 2.3.45 (Tr. Thibaut), p. 563.

⁹⁰ *Ibid.*, 2.3.25, p. 548.

Brahman’ (अहं ब्रह्मास्मि) or ‘Thou art that’ (तत्त्वमसि). Liberation for him means entering into identity with the *Brahman*.⁹¹ The soul realizes that it is inseparable from *Brahman* and that its essential reality or the innermost reality is the *Brahman* that is present everywhere in all animate and inanimate things, as even in the gods like *brahmadeva*. In the state of liberation unlike Sankara’s idea, the soul does not lose itself but it enters into the experience of inseparability with the *Brahman*. It persists in *Brahman* as its body but without the actual distinctions of name and form caused by *karma*.

Ramanuja does not mean the complete annihilation of the individual soul (*jiva*) by the absorption of it in the *Brahman*, but he means by it the generation of the consciousness of its unity and inseparability with the *Brahman*. He explains the meaning of the text “that art thou” as “in that all this has its self”⁹². Ramanuja is unable to imagine a state of release in which that which attains release is not conscious of the attainment of the release. He says:

‘The “I” is not mere attribute of the self so that even after its destruction the essential nature of the self might persist – as it persists on the cessation of ignorance – but it constitutes the very nature of the Self’.⁹³

To attain liberation, Ramanuja recognizes the need of all the three yogas or paths (*jnana yoga*, *karma yoga*, and *bhakti yoga*). He does not at all dispute the necessity of knowledge for liberation. Knowledge is the first necessity; for bondage arises out of neiscience or *avidya* which can be destroyed only by knowledge, but it is not knowledge based on sensory perception. But the *Brahman* can be realized only through meditation on it. The final state of liberation can be experienced only by means of intuitive experience of it. R.G. Bhandarkar says:

‘*Karma yoga* and *jnana yoga* are necessary for the efficacy of the method of *Bhakti*. *Karma Yoga* is the performance of all acts, rites and ceremonies without regard for their fruit. The *karma yoga*

⁹¹ *Ibid.*, p. 532.

⁹² Ramanuja, *op.cit.*, 1.1.1, p. 134.

⁹³ *Ibid.*, p. 70.

purifies the soul and leads to *jnana Yoga* as acquisition of knowledge. This knowledge consists in seeing oneself different from *Prakriti* or matter, and an attribute of God Himself (*s'esa*). This *Janana Yoga* leads to *Bhakti*. *Bhakti Yoga*, as the method of *Bhakti* consists in continuous meditation accompanied by the practice of *Yoga process*'.⁹⁴

Bhakti is defined as “the form of intense love towards Him (God).⁹⁵ Ramanuja quotes the Vakyakara and says that the development of such *Bhakti* depends upon the observance of following disciplines (i) *Vivek* (विवेक) abstention from impure food from the point of view of the *varnasramdharma*; (ii) *vimoka* (विमोक)- freeness of mind, abandonment of desires which bind the mind; (iii) *abhyasa* (अभ्यास) – repetition; (iv) *kriya* (क्रिया) – works, performance of sacrifice according to one's capacity; (v) *kalyana* (कल्याण) – virtuous conduct, truth-speaking, kindness to all, right disposition, charity and non-injury; (vi) *anavasada* (अनवसाद) – freedom from dejection, abandoning cowardliness; and (vii) *anudharsa* (अनुदर्ष) – absence of exultation, absence of too much satisfaction⁹⁶.

When *bhakti* matures and becomes complete, the soul has a vision of God but it is finally released only when its physical body perishes. So there is no *jivan mukti*, according to *Visistadvaita*. Even after acquiring *jnana* and *bhakti* one has to perform *karma* till the very end – not only the rites enjoined in the *Vedas*, but also prayer and worship. *Karma*, however, is not the direct means to release; it is to be regarded as an auxiliary.⁹⁷

The general name for other worldly train is *yoga*, which implies truly union of the individual self with the preeminent self, furthermore the strategy for this union. There are different kinds of *yogas* suited to different temperament. The kind of *yoga* that is applicable to a man is determined by his innate tendencies.

⁹⁴ R.G. Bhandarkar : *Vaishnavism, Saivism and Minor Religious Systems*, pp. 54-55.

⁹⁵ Nand Lal Sinha, (Tr.) *The Bhakti Sutra of Narada, Sutra 2*, p.2, quoted by G.N., Joshi.

⁹⁶ Ramanuja, *Com. On Vedanta Sutras*. (Tr). Thibaut, 1.1.1, p. 17.

⁹⁷ T.M.P. Mahadevan, *op. cit.*, p. 153.

The Hindu psychologists speak of four general types of human beings, active, emotional, introspective and philosophical, and for each there is an appropriate *yoga*. Work⁹⁸ when performed as a spiritual discipline is called *karma yoga*. It is the predominant topic of the *Bhagavad Gita*.⁹⁹

2.1.4.2 Other Vedanta Schools

- **Vallabhacharya**

According to Vallabh, *purusa* or *atman* may be defined from three points of view. He explains it as follows:

It may be defined as beginningless, qualityless, the controller of *prakrti*; and apperceptible as the object of the notion of “I”. It may also be defined as purely self-luminous;¹⁰⁰ and again, as that which, though not in reality affected by the qualities as defects of the universe, is yet associated with them. In the self, being of a self-luminous and blissful nature there is some kind of consciousness and bliss in the absence of all kinds of objects, as in deep dreamless sleep. It is thus consciousness which represents the true nature of the self, which, in our ordinary experience, becomes associated with diverse kinds of ignorance and limits itself by the object of knowledge.¹⁰¹

The *jivas* or *atman* is broadly of two kinds: (i) the *samsarins*, and the *muktas*. The *samsari jivas* move through the circle of existences and are subject to misery which is caused by the false knowledge that body and the sense are the soul¹⁰² while pure souls are free from ignorance. Vallabh defines:

‘*Mukti* as a perfect union of the soul with *Kisna*. He regards that *mukti* can be attained by *sayujyata* (सायुज्यता) or penetration into the

⁹⁸ Swami Nikhilanand, *op.cit.*, p. 96.

⁹⁹ *Ibid.*, p. 97.

¹⁰⁰ S.Das Gupta, *op.cit.*, p. 206.

¹⁰¹ *Ibid.*, p. 206.

¹⁰² Balkrishna Bhatta, *Prameya Ratnarnava*, (tr. By K.N. Mishra), p. 8.

being of the *Lord Kisna* by means of singular and intense devotion. The *jivas* who possess the divine nature are again of two kinds – (i) the *maryadamargiyah* (मर्यादामर्गीय) or *maryadajivah* and (ii) *pustimargiyah* or *pusti jivah* are those who subject themselves to certain moral discipline *maryadamargiyah* and those who depend entirely on God's grace are *pustimargi jivah*. Both attain the final deliverance, but by two different paths. The *maryadamargiyah jivas* are distinguished by their following the path of knowledge, *karma*, religious and moral duties, *bhakti* concentrated devotion, and the *yogic*-practices as prescribed by scriptures. The *pustimargiyah jivas* safely depend upon God for His grace and favor (*visesanugraha* – विशेषानुग्रह) and by that achieve the final state of *mukti*.¹⁰³

According to Vallabh, *bhakti* consists in firm and absolute affection for God with a full sense of His Greatness; through this alone can there be emancipation.¹⁰⁴ In the *Sandilya-Sutra*, *bhakti* is defined as the highest attachment to God.¹⁰⁵ Vallabh is an adherent of *pustimargiyah bhakti*. *Jiva* develops ardent love for God through such type of *bhakti*. Such *bhakti* is termed as *premabhakti* which assumes higher intensity and ardour because of excessive attachment and addictiveness for the Lord. This love for the lover, becomes a *vyasana* or haunting passion for the devotee. When the intensity of the love reaches at the highest level, it leads to the final perfect bliss of the Divine. The devotee enters into the final realm of the Divine and takes supreme joy in the service of *Hari*. The separateness of the inner and the outer and the egoism of individual are liquidated and he attains complete unity with the Divine.

The liberated soul then participates in the internal sport (*nitya-lila* नित्य लीला) and feels that the supreme satisfaction in enjoying the happiness of the company of the Lord by assuming the forms of even cows, beasts, birds, trees,

¹⁰³ *Ibid.*, p. 9.

¹⁰⁴ S. Dasgupta, *op.cit.*, p. 215.

¹⁰⁵ *Ibid.*, p. 217.

rivers etc.¹⁰⁶ Thus, Vallabh has depicted a most sportive and romantic picture of *moksa* which creates charm, thrill, and an extraordinary and uncontrollable temptation in the minds of the individual suffering on the earth. It is filled with a positive enjoyment of the divine happiness.

• **Nimbarkacharya**

Nimbarkacharya, another powerful leader of *Vaishnavism*, was a successor of Ramanuja. He is a *bhedabhedavadin* and He brings out the underlying identity of the plurality of souls and matter by presenting the similes of the ocean and its waves and the Sun and its rays which are inseparable from each other. He says that the effects are non-different from the cause in the sense that they are not absolutely different (अत्यन्त भिन्नत्वम्) from them.¹⁰⁷

In the light of this doctrine of difference-non-difference, the famous text, “*tat tvamasi*” is interpreted. “*tat*” signifies the eternal omnipresent *Brahman* : “*tvam*” refers to the individual soul, whose existence depends on *Brahman*; and “*asi*” brings out the relation between the two, which is one of difference compatible with non-difference.¹⁰⁸ The *Brahman* is related to the world by the relation of *bhinna bhina* difference and non-difference.¹⁰⁹ He maintains that the *Brahman*, or the Supreme Self (*Paramatman*) is the ruler (अधिपति - *adhipati*) of all, the controller or regulator of all.¹¹⁰

The *Brahman* is at the center of Reality, and the individual souls and the matter are its modifications. *Brahman* is the material as well as the efficient cause of the world. It consists of such a power by virtue of which it transforms itself into the souls and the world, and assumes the conscious and unconscious forms.¹¹¹

¹⁰⁶ Balkrishna Bhatta, *op.cit.*, p. 27.

¹⁰⁷ Nimbaraka, *Brahma Mimama Bhasya*, 2.1.14.

¹⁰⁸ S. Radhakrishnan, *Indian Philosophy*, p. 754.

¹⁰⁹ Nimbaraka, *Brahma Mimama Bhasya*, 4.

¹¹⁰ *Ibid.*, 1.3.44

¹¹¹ *Ibid.*, 1.4.26

Nimbarka designates the *Brahman* as *Krsna* and describes it as the *Parmatman* who is naturally free from all faults like ignorance, passion, hatred and attachment. He is the storehouse of all beneficent attributes, is adorable by all, has four forms of *Vyuhas* (व्यूह), i.e., *Vasudeva* (वासुदेव), *Samkarsana* (संकर्षण), *Prdyumna* (प्रद्युम्न) and *Anirudha* (अनिरुद्ध) and appears under various incarnations like *Matsya*, *Kurma* etc. He is the material (*upadana*) and the efficient (*nimita*) cause of the universe.¹¹²

According to Nimbarka's teaching the *jiva* is of the form of knowledge (*jnanasvarupa*), though not in Sankara's sense. It is knowledge as well as the possessor of knowledge, even as the sun is light as well as the source of light.¹¹³

The true nature of *Jiva* or soul is obscured by its *karma* which is further caused by *avidya*, and regarded as eternal but it is possible to terminate it. This *avidya* makes the *jiva* to forget its dependence upon *Brahman* and *jiva* thinks himself to be independent and different from *Brahman*. This *avidya* can be overcome by the grace of God. R.G. Bhandarkar had given five steps to overcome *avidya*.

‘(i) The nature of the Being to be worshipped – the nature of God being constituted of existence (*sat*), intelligence (*cit*) and joy (*ananda*), and possessing a celestial body which is immaterial, and who is omnipotent, tender, merciful and gracious towards His devotees; (ii) the nature of the worshipper – as an atom, possessing limited knowledge and joy and as the servant of *Krsna*; (iii) The fruit of God's grace – the self-surrender and the giving up of all actions except the service of God; (iv) The feeling of enjoyment consequent on *bhakti* or love. It arises from serenity, servitude, friendliness, affection and enthusiasm; (v) obstructions to the attainment of God-such as regarding the body the soul, dependence on other than God and one's preceptor, indifference to the

¹¹² V.S. Ghate, *Vedanta*, p. 31.

¹¹³ S. Radhakrishnan, *op. cit.*, p. 752.

Commands of God, ingratitude and spending life in an aimless and worthless manner'.¹¹⁴

Nimbaraka laid emphasis on self-surrender to get liberation. A *mumukshu* must cultivate the virtue of patience in his personality, which can be developed if one keeps oneself indifferent towards the enjoyments of the world. By practicing full self-control over desires and sense-organs, one can have the capacity to bear all kinds of extremes (*titiksha* तितिक्षा) with the help of the knowledge of scriptures. Thus seeker should concentrate his whole being in the self and realize it for oneself.

At this stage the liberated soul realizes the *brahman* who is free from the modification and is a store house of infinite qualities. The liberated *jiva* becomes one with invisible *brahman* and enjoys the company of it and becomes happy for ever.¹¹⁵ Das Gupta has described the stage of *moksha* as under:

‘A saint after the exhaustion of his fructifying deeds, leaves his gross body through the *susumna* (सुषुम्ना) nerve in his subtle body, and going beyond the material regions (*prakṛta mandala* प्राकृतमण्डल) reaches the border region – the river *Vijarā* – between the material regions and the universe of Visnu. Here he leaves aside his subtle body in the Supreme Being and enters into the transcendent essence of God. The emancipated beings thus exist in God as His distinct energies and may again be employed by Him for his own purposes. Such emancipated beings, however, are never sent down by God for carrying on an earthly existence. Though the emancipated beings become one with God, they have no control over the affairs of the world, which are managed entirely by God Himself’.¹¹⁶

¹¹⁴ R.G. Bhandarkar, *Vaishnavism, S'aivism and Minor Religious Systems*, p. 65.

¹¹⁵ Nimbarka, *op.cit.*, 4.4.19.

¹¹⁶ S.Das Gupta: *A History of Indian Philosophy*, Vol. III, p. 415.

Nimbaraka opens the gate of *moksha* to all castes and *varna*. He laid emphasis both on knowledge and *karma* as well as performance of religious duties with a feeling of complete faith, and love for *paramatman*. Moreover he also believes in self-surrender to God as an important mean to attain salvation.

- **Prabhu Chaitanya**

Prabhu Chaitanya, is also known as Lord Gaurang as Nimai was a very powerful and inspired *Vaisnava* saint who flourished in Bengal between 1485 and 1533¹¹⁷. He discarded the principle of monism and absolutism, according to which, the *brahman* as the self is all and the individual is a non-entity, a fictitious existence. Chaitanya, on the contrary, being a devout devotee upheld the distinction of the two as real.¹¹⁸ The individual soul is at first distinct from the supreme self, seeks the supreme self consistently and continuously, and when through love it is full of Supreme Self, it becomes unconscious of its individual existence, and becomes, as it were, absorbed in Him. Here is described the ecstatic condition in which the individual soul becomes one with God, though they are really distinct. Kisna is the Lord of the power of delusion as ignorance (*maya*), and *jiva* is the slave of it. When the latter cuts off its shackles, he distinctly sees its nature and his true relation to God. Kisna is to be approached and attained by *bhakti* alone.¹¹⁹ Jadbunath Sir Car has explained Chaitanya's concept of soul as :

‘The soul of man is the eternal servant of Kisna. The *tatastha* power of Kisna manifests differences (between the creator and his creatures). Just as a ray of the Sun transforms itself into a flame of fire, Kisna has by nature three powers: viz, the child, the life, and the illusion powers. When a creature forgets Kisna he is occupied by the external things and so under the influence of illusion he undergoes the misery of being born in the world, now rising to

¹¹⁷ G.N. Joshi, *op.cit.*, p. 701.

¹¹⁸ *Ibid.*, p. 703.

¹¹⁹ R.G. Bhandarkar, *op.cit.*, p. 85.

heaven, now sinking to hell. One can get rid of illusion if one worships with full faith in Kisna'.¹²⁰

Chaitanya was of the view that faith and devotion are the powerful means of attaining salvation.¹²¹ The rise of *bhakti* or loving devotion in the heart of a man is preceded by *sraddha* or unshakable faith in the goodness and omnipotence of the object of devotion i.e. Kisna.¹²² Shishir Kumar Ghosh remarks :

‘the love which Lord Gauranga showed for God has no parallel either amongst human beings, or saints or *messiah*. No man or woman had ever loved his or her lover in the way Lord Gauranga loved God. *Messiah* has preached love for God, but Lord Gauranga alone preached it, not only by words, but in practice’.¹²³

2.1.4.3 Heterodox Schools

- ***Carvaka***

The *Carvaka* system is one of three Non-Vedic systems of India. It is also known as *lokayata* school of philosophy. It is sometimes known as the *asuras* (आसुर) or *dehatmavadins* (देहात्मवादी).¹²⁴ They denied the existence of soul as something different of the living body and superior to it. They refused to admit that the soul is an eternal and transmigrating entity. As a consequence of it, they denied the existence of the life after death, heaven and rebirth. The *dhurta Carvakas* held that there exists nothing but only the four elements from which the body is formed and that consciousness is produced from the body. They did not believe in anything like a soul as a distinct entity, different from the body. The *susiksita Carvaka*, on the contrary, believed that the soul exists as a separate entity, over and above the body. According to S. Dasgupta:

¹²⁰ Jadunath Sircar, *Chaitanya's pilgrimage and teachings*, pp. 252-253.

¹²¹ *Ibid*, pp. 243-244.

¹²² *Ibid*, p. 287.

¹²³ S.K. Ghosh, *Lord Gauranga*, Vol. II, p. 250.

¹²⁴ G.N. Joshi, *op.cit.*, p. 100.

The school of *susiksita Carvakas* holds that so long as the body remains, there is an entity which remains as the constant perceiver and enjoyer of all experiences. But no such thing exists after the destruction of the body. It is further stated that the “living body itself is the self.”¹²⁵

The *Carvakas* did not recognize any supra mundane existence. They regard death as the end of life. They did not believe in the continuation of life after death. To them death means extinction of all life. *Moksha* is for them the destruction of the body¹²⁶ which one meets inevitably. *Carvakas* are out and out hedonists. The *purushartha* or the aim for an individual is the achievement of maximum physical happiness such as derived from eating delicious food or enjoying beautiful women. They preached the doctrine of enjoying the carnal pleasures without scruples, “*ye drink and be merry*” is their philosophy. Physical enjoyment is the highest happiness and physical pain like the pricking of thorn is the pain of hell according to them. The suffering of this life is equivalent to the hell, according to them; because they did not recognize any other paradise and hell.¹²⁷

• Buddhism

Buddhism, one of the non-*vedic* systems, does not believe in the existence of an entity called the self or the *atman*. Therefore it is called a school of non-self or नैरात्मवाद.¹²⁸ Buddhistic principle of non-self is further based on the theory of momentariness (क्षणिकवाद). According to Buddhism, world is a series of infinite momentary existences. Nothing in this world abides for more than one moment. The world is a continuous series (सन्तानम) of momentary existences. Every momentary existence has all its four states, i.e, (i) the birth (ii) the sustenance, (iii) the decay, and the end in one single moment. Every moment new existence appears and it disappears no sooner than it appears. Everything in this world is

¹²⁵ S. Das Gupta, *A History of Indian Philosophy*, Vol. I, p. 540.

¹²⁶ Madhva Sayana, *Sarvadarshansangrha* (देहोच्छेदो मोक्षः), p. 6.

¹²⁷ *Ibi.d*, p. 6 (कण्टकादिजन्यं दुःखमेव नरकः)

¹²⁸ G.N. Joshi, *op.cit.*, p. 114.

impermanent (सर्वमनित्यम्) ¹²⁹ The self as such is an ever flowing stream or process renewing itself every moment, because it is constituted of momentary existences which are ever-changing. Therefore, there is nothing permanent in the self, but the name 'self'. ¹³⁰ The reality is momentary in its nature. Buddha defined Reality as that which is momentary. Whatever is real is only momentary. ¹³¹ Buddha addresses Badrayana in 'The Scriptural Chips' while elucidating the concept of self in the following manner:

'But a self in the sense of the real self does exist. By false (imputation the elements of consciousness is fancied (to represent a self). There is here neither a self nor a sentient being. There are elements which depend (upon other elements acting as) course. If we carefully examine them, we do not find away all of them as individual'. ¹³²

The self, according to Buddhism is only a name given to a bundle of certain mental states like perception, thought, feeling memory, emotions, and volition. It is understood as the various orderly and unified states of consciousness named as 'self' when in actuality, he did not believe in any such thing existing. ¹³³ According to A.B Keith:

'The conclusion is therefore, that there is no real-self; the term is accordingly a mere convention. We never know the self as such, but merely have knowledge of psychic happenings, sensations, perception, feelings and so-on'. ¹³⁴

In Buddhism, the word "nirvana" is used for *mukti* or *moksha*. *Nirvana* in *Pali* means "blowing off" or 'to extinguish'. *Nirvana* consists in the complete cessation of sorrow, and it would not become possible unless the very causes or sorrow are uprooted. Buddhism advocates the eradication of all passions and lust

¹²⁹ *Ibid.*, p. 114.

¹³⁰ *Ibid.*, p. 119

¹³¹ *Ibid.*, p. 115

¹³² Th., Stcherbatsky, *The Soul Theory of the Buddhists*, p. 839.

¹³³ G.N Joshi, *op.cit.*, p. 117.

¹³⁴ A.B. Keith, *Buddhist Philosophy in India and Ceylon*, p. 176.

which are supposed to be caused by ignorance.¹³⁵ The *nirvana* is described as a state of quiescence and eternal unshakable peace. *Nirvana* is not only cessation of desires in the present life but it consists also in the permanent release from the wheel of birth and death, by means of exhausting the already accumulated *karma* and preventing its new generation by means of stopping all mental experiences. *Nirvana* thus becomes a state of absolute extinction of all consciousness and experience. Sagen describes it appropriately in the following words:

‘In its negative aspect, *nirvana* is the extinction of the three fold fires of lust, malice and folly; that is to say, it conduces to the utter annihilation of all thoughts of selfishness, to the complete removal of suffering, and to absolute liberation from the round of birth and death’.¹³⁶

Buddhism is known as essentially a religion of sorrow¹³⁷. Buddha had to philosophize in so far as he was concerned with the finding of the ways of eradication of pain and sorrow in human life. *Nirvana*, the ultimate aim of Buddha, means the abrogation of sorrow and extinction of all consciousness. It is a stage of total desirelessness. Paul Dahlke says:

‘*Nibbana* means nothing but a condition of perfect freedom from desire. That heart has reached the final goal of all which, upon the ground of perception of the true nature of things, through the knowledge of not-I, has so completely detached itself from everything that it no longer has any desires. Where there is no desire in the heart, there is no attachment either. Where there is no attachment, there is also no parting, no sorrow. Where there is no sorrow, there is also no transiency, no change. And thus with *Nibbana* the true condition of eternal rest and changeless, birth less safety is eternally attained’.¹³⁸

¹³⁵ G.N. Joshi, *op.cit.*, p. 164.

¹³⁶ Sogen Yamakami, *Systems of Buddhist Thought*, p. 33. (Intro.)

¹³⁷ G.N. Joshi, *op. cit.*, p. 157.

¹³⁸ Paul Dahlke, *Buddhist Essays*, p. 85.

Thus desires are the root cause of all sorrow, but Buddhism also maintains that sorrow is caused by ignorance. Right knowledge of the causes of the sufferings leads to the annihilation of suffering. Buddha has given a long causal series of sorrow. Suzuki explains the full causal chain as follows:

‘The doctrine of nescience or ignorance is technically expressed in the formula, which is, commonly called the twelve *nidanas* or *pratyayasamutpada*, that is to say chain of dependence. (1) There is ignorance *avidya* (अविद्या) in the beginning; (2) from the ignorance actions come forth *samsakara* (संस्कार); (3) from action comes forth consciousness *vijana* (विज्ञान); (4) from consciousness name and form *nama-rupa* (नामरूप); (5) from name and form the six organs *sadayatanu* (षडायतन); (6) from the six organs touch *sparsa* (स्पर्श); (7) from touch-sensation *vedna* (वेदना); (8) from sensation-desire *trсна* (तृष्णा); (9) from the desire clinging *upadana* (उपादान); (10) from clinging being *bhava* (भव); (11) from being birth *jati* (जाति); (12) from birth pain *dukha* (दुख)’.¹³⁹

In Hinduism, there is no single path towards this ultimate goal, paths are endless, and infinite like the gods. Among the various paths, three main paths of devotion, knowledge and action are described. A human birth is usually essential for *moksa*, though there are exceptions. *Bhakti* is one of the important paths. It implies worship, total surrender and personal love of god in any form. Forgetting everything and everyone else, the devotee yearns for a glimpse of God, and finally for total union.¹⁴⁰ *Karma-yoga* is the path of disinterested service. *Karma* means work and *karma yoga* means work as pathway to perfection.¹⁴¹ *Jnana* or knowledge is another path. Through this one strives to understand the nature of the world of God, *Brahman* and reality. A highly intellectual and complex path and the person following this needs self-awareness and the ability to understand what is

¹³⁹ Cited by G.N. Joshi, *op.cit.*, p. 163.

¹⁴⁰ Roshan Dalal, *Hinduism: An Arphabetical Guide*, p. (viii) Intro.

¹⁴¹ T.M.P. Mahadevan, *op. cit.*, p. 84.

red and unred, through study and discrimination. Finally, the red, or the Truth remains.¹⁴²

Buddha rejected religious devotion as a way of salvation. His position was the sort of atheism. He believed that the universe is abounded in gods, goddesses, demons and other non-human powers and agencies, but all without exception were finite, subject to death and rebirth. He showed each disciple how to rely for salvation upon himself, on his own powers, focused upon redemption by spiritual self-discipline. The Buddha's psychological interest is expressed in the following paragraph:

‘And what have I elucidated? Misery have I elucidated, the origin of misery have I elucidated; the cessation of misery have I elucidated: and the path leading to the cessation of misery have I elucidated. And why have I elucidated this? Because this does profit, has to do with the fundamental of religions, and tends to absence of passion, to knowledge, supreme wisdom, and *Nirvana*’.¹⁴³

Therefore, Buddhism gives supreme importance to knowledge which is synonymous with enlightenment. Sir Monier William calls it ‘intellectual enlightenment’, He writes :

‘It is certainly true that the main idea implied by Buddhism is intellectual enlightenment. Buddhism, before all things, means enlightenment of mind resulting from intense self-concentration and introspection, from intense abstract meditation, confined with the exercise of a man's own reasoning faculties and intuitions’.¹⁴⁴

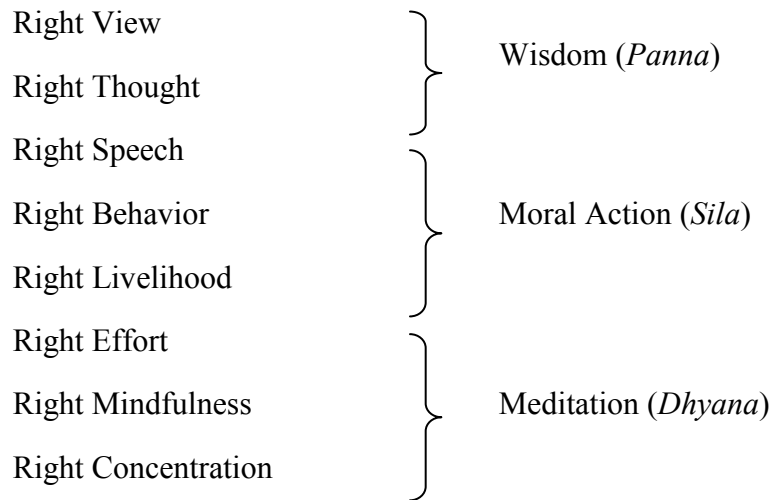
Thus Buddhists regard knowledge as the real means of attaining *Nirvana*. Buddha provides the model for examples of the two extremes of sense-indulgence as a hedonistic life style, on the one hand, and extreme forms of asceticism, on the other hand – both of which he experienced and rejected. Then he provided a

¹⁴² Roshan Dalal, *op. cit.*, p. (viii) Intro.

¹⁴³ R.W. Ragors, *The Religion of Babylonia and Assyria, Easton and Mains*, p. 201.

¹⁴⁴ Monier Monier Williams, *Buddhism*, p. 544.

middle path consisting of eight steps and because of this reason the method is known as Eightfold path. These eight steps are as follows:



Carl Olson described right view and thought embody wisdom; right speech, behavior and livelihood are connected to moral action and virtue; right effort, mindfulness and concentration entail the regimen of meditation.¹⁴⁵ Again while explaining right view and right thought he writes:

Right view means to see or understand things as they really are. What explains things as they really are? The answer is simple: the Four Noble Truths.¹⁴⁶

And

Right thought denotes thought of detachment. It suggests purposeful action that implies renouncing sense pleasures, having malice toward no one or thing, and harming no living creatures. A text mentions reason (*tarka*) as an aspect of right thought.¹⁴⁷

The third rung on the eightfold path is right speech. It means to abstain from lying, slanderous talk and idle gossip. The 4th step of the eight fold path is right behavior (*ahimsa, asteya, satya*). The final moral and ethical aspect of the path is the right livelihood. The primary guide for choosing a worthy occupation is

¹⁴⁵ Carl Olson, *The Different Paths of Buddhism: A Narrative Historical Introduction.*, pp. 54-55.

¹⁴⁶ *Ibid.*, p. 54-55.

¹⁴⁷ I.B. Harner, *The Book of Discipline (Vinaya-Pitaka)*, Vol. 2, *Sutta Vibhanaga*, (tr.) p. 3.237

to abstain from a profession that brings harm to others and to follow one that is ethically righteous.

Right efforts refers to the meditation, exerting oneself enormously, and mentally struggling to keep one's mind free of evil states.¹⁴⁸ Carl Olsen has described right effort as under :

Right effort involves cultivating a strong will and fortitude in order to succeed in one's quest for liberation from the cycle of suffering. Buddha recognizes four forms of right effort: preventing, relinquishing, developing and maintaining. With a solid foundation created by right effort, one cultivates right mindfulness (*sati*), which involves a single minded awareness that enables the mind to know, to shape, and to liberate itself. This is accomplished by analyzing the objects of existence, beginning with one's body, sensation, and feelings and the activities of the mind (that is thinking and conceiving) Becoming mindful of one's sensation and feelings is similar to mindfulness of the body although the objects of one's focus is different. Right concentration consists of an intense concentration of the mind that leads to the four trances (*jhanda / dhyana*) states.¹⁴⁹

Right concentration refers to states of inner collectedness, peace and mental clarity arising from attention closely focused on a meditation object. Throughout the history of Buddhism, monastic have been the primary practitioner of meditation. Insight meditation is named as *vipasyana* in Buddhism. *Vipasyana* has been explained as:

Vipasyana means to see things as they really are, is one of the India's most ancient technique of meditation. It was rediscovered by Gautama Buddha more than 2500 years ago and was taught by him as a universal remedy for universal ills, i.e. an "Art of Living". The

¹⁴⁸ *Ibid.*, p. 2.136

¹⁴⁹ Carl Olson, *op.cit.*, pp. 57-58.

non-sectarian technique aims at the total eradication of mental impurities and resultant highest happiness or full liberation'.¹⁵⁰

While explaining the insight meditation, Damein Keown Charles has said :

Insight meditation includes four foundations of mindfulness. These include contemplate the body as body; the feelings (*vedana*) as feelings; the mind as mind; and objects of mind as objects of mind. The implication is that in a non-mindful condition one does not see these things as they are in their true nature. Within each of these four foundations are a number of specific objects of meditation. Mindfulness of the body, for example, includes mindfulness of the breath, in which the practitioner observes the continuous flow of inhalation and exhalation, noting the length of breaths and thereby bringing about the gradual calming of the body and insight into its nature. Other meditations on the body include mindfulness of various physical postures (sitting, standing, walking, and lying down) movements of the body, the bodily parts (both internal and external), the elements (earth, water, fire, and air) and corpse in various stages of decomposition (for vividly evoking the truth of impermanence, the potential repugnance of the body, and the inevitability of death). Mindfulness of feelings includes pleasant, painful or neutral feelings; mindfulness of the mind itself includes the contemplation of the mind's states when affected or unaffected by desire, hatred and delusion, and in a state of focused contraction or distraction. Mindfulness of the objects of mind includes contemplation of the "five hindrances" to entering meditative states: sensual desire, aversion, sloth and torpor, restlessness, worry and doubt. Other objects of mind include the five aggregates, the six sense bases, the seven factors of awakening and the four noble truths – all important elements of Buddhist doctrine to be considered in the meditative state and experienced personally. The practitioner should maintain a calm but alert focus on these various

¹⁵⁰ www.dhamma.org/en/vipassana.shtml.

objects of mindfulness, noting them but not trying to suppress them. The implication is that seeing all of these “as they are” (*yathabhuta*) will lessen clinging to them, allowing the mind to transcend its entanglement with destructive states, and facilitate states that move the practitioner towards insight.¹⁵¹

The stages in the development of insight are outlined in detail in the *visuddhimagga*, which is structured round a scheme of seven purifications: two relating to morality and calm, and five relating to Insight. The same path of seven purifications may subsequently be used to attain the three higher stages of sanctity, culminating in *arhatship*, full liberation.¹⁵²

• Jainism

Jainism represents a powerful reaction against the orthodox brahmanic religion. It represents a revolt against the old *Vedic* sacrificialism. Jainism divides the whole universe into two everlasting and uncreated independent categories of *jiva* and *ajiva*. This division between *jiva* and *ajiva* does not correspond to I and not-I. All animate things, those which have the vital principal in them and those that are capable of auto-movement possess the soul as *jiva*, according to the Jainas. S. Radhakrishnan writes:

‘*Jiva* and *ajiva* do not correspond to I and not-I. It is an objective classification of things in the universe that underlies the distinction of *jiva* and *ajiva*’.¹⁵³

Henacarya describes the *jiva* or soul as follows:

‘It performs different kinds of actions, it reaps the fruit of those actions, it circles round returning again; those and none other are the characteristics of soul’.¹⁵⁴

¹⁵¹ Damien Keown Charles S., Prebish (ed.) *Encyclopedia of Buddhism*. P.810

¹⁵² Peter Harvey, *An Introduction to Buddhism, Teachings, History and Practices*, p. 256.

¹⁵³ S. Radhakrishnan, *Indian Philosophy*, Vol. I, pp. 314-315.

¹⁵⁴ G.N. Joshi, *op.cit.*, p. 227.

It is said in the ‘*Sarvadarsanasangraha*’ that the *jiva* alone is conscious and the *ajiva* has no consciousness.¹⁵⁵ According to Jainism, the *jiva* is essentially constituted of consciousness and it is the sentient principle in every animate thing, on the other hand, *pudgala* which is termed as *ajiva* is completely devoid of consciousness and animation or the vital energy, and hence it stands in direct contradiction to *jiva*. Nahar and Ghosh further distinguish it in the following words:

‘*Pudgala* matter has weight and fills the space, but the essence of soul is conceived in self-consciousness absolutely devoid of any materiality’.¹⁵⁶

The *jiva* or soul is a *dravaya* or elementary substance which is uncreated. Hence it ought to be called eternal. The *Sarvadarshansangraha* describes also the *bhinnabhinna* relation between the soul and knowledge. The soul on the one hand cannot be separated from knowledge nor can it be completely identified with knowledge.¹⁵⁷ Thus even though consciousness is the natural and essential character of the *jiva*, knowledge or *jnana* is not so because it depends upon the particular state in which the soul appears.

In Jainism, the word ‘*kaivalaya*’ is used for liberation or *mukti*. Like other Indian philosophical systems, Jainism also holds that the *jiva* in the *sansari* condition are in bondage. It is on account of *karma* that the souls have to undergo the experience of this world process, including births and deaths. The *asravas* portray the passages through which the *karmas* enter the souls. *Asrava* is of two types – *bhavasrava* and *karamasrava*. Former refers to the thought activities of the soul through which the *karmas* particles enter the soul and latter means the actual entrance of *karma* matter into the soul.

The Jain *sadhu* as it is now well known, aims at nothing less than the complete deliverance of the soul from all veil and covering

¹⁵⁵ *Sarvadarshansangraha*, p. 67. (तत्र बोधात्मको जीवः । अबोधात्मकस्त्वजीवः ।)

¹⁵⁶ Nahar and Ghosh, *An Epitome of Jainism*, p. 278.

¹⁵⁷ *Sarvadarshansangraha*, p. 69.

sarvavarānavimuktismuktin.¹⁵⁸ Complete deliverance from the veil and covering of *karma* is called *moksha* or emancipation from the miseries and afflictions of the world. The inflow of karmic matter into the human soul is called *asrava*, which is the main cause of bondage. ‘*Asrava*’ word is composed of two words, ‘*aa*’ meaning from all sides and ‘*srava*’ means dipping in. P.C. Nahar explains *Asrava* as :

‘So *asrava* which is also spelt *ashrava* means inflow of *karma*. The requisite powers which galvanise the soul to draw in matter from without is (i) *mithyatva* as subreption (ii) *avirati* as attachment (iii) *kashaya* as propensions; (iv) *pramoda* as negligence and (v) *yoga* as the functional activity of mind, speech and body. The soul being affected by these becomes transformed into a magnet as it were and attracts *karma-matter* towards it’.¹⁵⁹

The subreption is like the ignorance of the *Vedanta*. It consists in wrong identification of soul and *karmic* matter and their attributes. It arises due to false attribution of those qualities to the soul which do not belong to it as its essential nature. The *Sarvadarśanasangraha* states that bondage arises out of influx of the *karmic* matter into the soul because of wrong-perception (*mithyadarśana*).¹⁶⁰ It is stated by Nahar and Ghosh as:

‘It is in reality neither fettered nor tainted with any of the blemishes; neither is it in reality the agent of any deed nor the enjoyer of any fruits thereof. But by subreption it becomes an object to itself through the other media of organism and senses and introspection and thereby appears as *jiva bhokta* and *karta*. The energy is provided by mind stuff which is bereft of intelligence and intellectuality’.¹⁶¹

The intensity and ignorance of these beginning of with *mithyatva* consists in the psychological condition which makes influx again possible are determined

¹⁵⁸ P.C. Nahar and K.C. Ghosh, *An Encyclopedia of Jainism*, p.604.

¹⁵⁹ Nahar, P.C., and K.C. Ghosh, *op.cit*, pp.526-27.

¹⁶⁰ *Sarvadarśanasangraha*, p. 75.

¹⁶¹ Nahar and Ghosh, *op.cit.*, p. 548.

by *punya* and *paap* as practiced by the *jiva* in the past. Manubhai Doshi explained the following types of *karma*: (i) *jnanavaranya*, knowledge obscuring *karma* (ii) *darshanavarniya*, perception obscuring *karma*, (iii) *mohaniya*, or deluding *karma* (iv) *antararya* or obstructing *karma* (v) *vedaniya* or situation conferring *karma* (vi) *aayu* or life span determining *karma* (vii) *naam* or physique determining *karma* (viii) *gotra* or status determining *karma*.¹⁶²

Jainas sages have classified the influx (*ashrava*) into 42 kinds; namely, five sense organs (*indriya*), four propensions (*kshayas*); five *avatars* as the non-keeping of the vows, twenty five *kriyas* or works and three *yogas* as the functional activities of mind, speech and body.¹⁶³ Complete deliverance from the veil and covering of *karma* is called *moksha* or emancipation from the miseries and afflictions of the world.¹⁶⁴ *Moksha* is the tearing as under of the snares of *karma* binding the *jiva* under the sway of subreption of the *samsar*, and therefore, it is not the effect of anything preceding it as its cause.¹⁶⁵ *Moksha* is not the product of anything. It is the realization of the ideal self in and by itself which is possible only when all the *karma* particles have fallen off from it. *Jivasaya krita karma ksheyma yatswarupavastha nac tammoksha*. Conventionally *moksha* is said to be a kind of *prayaya* of the *jiva*.¹⁶⁶

Thus the picture of *moksha* as prescribed by Jainism is like the recovering of a lost object. *Moksha* according to Jainism means self-finding; it consists in recovering one's consciousness of soul which had been forgotten or had become obscure due to delusion or subreption. Nahar and Ghosh describe it as:

‘For the Jains, it is a kind of *swarajya*, self-rule, a state of autonomy, pure and simple, which every *jiva* instinctively aspires after to realize by tearing as under the veil or the covering in and through the process of which the Ideal is realized and complete deliverance from the veil and covering of *karma* is called *moksha*’.¹⁶⁷

¹⁶² Manubhai Doshi, *The Essence of Jainism*, p. 8.

¹⁶³ *Ibid.*, p. 530

¹⁶⁴ Nahar and Ghosh, *op.cit.*, p. 609

¹⁶⁵ *Ibid.*, p. 611

¹⁶⁶ *Ibid.*, p. 616

¹⁶⁷ *Ibid.*, *op.cit.*, p. 609

It is a kind of illumination where the soul is in its eternal purity. To attain such a state of liberation, Jains advocate the *samvara* a process of arresting the influx of *karmic* matter into the soul. The flowing of *karma* matter into the soul has to be checked, otherwise there will not be any possibility of attaining *moksha*. *Samvara*, therefore consists in stopping the inflow of the *karmic* matter into the soul.¹⁶⁸

Samvara is process of putting a stop to the influx of foreign elements into the constitution of the *jiva*. *Samvara* is of two types – subjective and objective. Subjective *samvara*, conscious and voluntary striving, on the part of the *jiva*, both mental and moral, to arrest the influx partially or wholly whereas objective *samvara* consists in actually shutting up of channels against further influx of fresh *karma* matter into the *jiva*. *Samvara* is of two kinds *bhava samvara* and *dravaya samvara*. The former category belongs to the five vows, three kind of *gupti*, five kinds of *samiti*, ten kinds of *dharma*, 12 kinds of *anupreksha*, 22 kind of *parisaha*, 5 kinds of *carita*. *Dravaya Samvara* lies in abstention from temptation caused by external objects. The ideal of liberation can thus be realized only by stoppage and shedding of *karma*. With the process of *samvara*, a *mumukhu* in *jiva* is required to act in such a way as would help him to wash away the already acquired dirt of *karma* which was subjecting him to go round and round the wheel of births and deaths. The process and activities where by the *karma*-matter clothing the soul is worked out as their effects completely neutralized so much so that they would fall away from the constitution of *jiva* is called *nirjara*.¹⁶⁹

Nirjara means dissipation or throwing off the *karma* matter from the soul. It means the complete neutralization of the *karma*-matter.¹⁷⁰ *Nirjara* is one of the chief ways of annihilating *karma*. It is the practice of austerities, which are of two kinds – *bahya tapa* or exterior and *abhyantra tapa* or interior. The former consists of taking a vow to fast, taking food a mouthful less every day, limiting food, intake, abstinence from tasteful food, physical suffering and avoidance of

¹⁶⁸ J. Jaini, *Outlines of Jainism*, p. 40.

¹⁶⁹ P.C. Nahar and K.C. Ghosh, *op.cit.*, p. 584.

¹⁷⁰ G.N. Joshi, *op.cit.*, p. 257.

temptations. The latter consists of penance, reverence, service to other, study, meditation and absolute indifference to the body and its needs.¹⁷¹

Jainism attaches supreme importance to *dhyana* (concentration of mind) as a means to spiritual realization. The Jaina defines *dhyana* as:

‘the concentration of the thought on a particular object. One thought and its instrument, the mind, are even restless. The regulation and concentration of those on a particular object is *dhyana*’.¹⁷²

The *dhyana* is broadly classified into two categories i.e. inauspicious or evil (*aprasasta*) and auspicious or good (*prasasta*). What leads to the inflow and bondage of bad *karmic* matter is inauspicious concentration and what leads to the dissociation or destruction of *karmic* matter is auspicious concentration. Auspicious *dhyana* is again of two types: (a) *Dharma dhyana* (b) *Sukla dhyana*. The *Sthanangasutra* expounds *dharma-dhyana* in these four fold aspects viz. (i) its objects, (ii) the sign (*laksana*) of a soul possessed of this *dhyana*, (iii) its conditions (*alambana*) and (iv) its after thoughts. The immaculate and infallible nature of the revelation (*jnana*); the fact of universal suffering (*apaya*) and its conditions, the nature of the fruition (*vipaka*) of various *karmans*; and the structure (*samsthana*) of the universe are four objects of the *dharma dhyana*. The concentration of thought on account of the meditation (*vicaya*) on these objects is called *dharma-dhyana*.¹⁷³

Umasvati defines *dharma-dhyana* as the collection of scattered thought (*smrti-samanvahara*), literally collection of the memory for the sake of meditation upon the revelation, suffering, *karmic* fruition and the structure of the universe.¹⁷⁴ Fare bearance, humility, straight forwardness, and freedom from greed are the conditions of the *sukla dhyana*.¹⁷⁵

Digambaras used the term *anupreksha* for reflection or meditation (*dhyana*) on themes that emphasize the unsatisfactory nature of life in the cycle of

¹⁷¹ N.N. Bhattacharya, *op. cit.*, p. 180.

¹⁷² Nathmel Tatia, *Studies in Jaina Philosophy*, pp. 281-282.

¹⁷³ *Ibid.*, p. 283.

¹⁷⁴ *Ibid.*, p. 284.

¹⁷⁵ *Ibid.*, p. 291.

rebirth (*samsara*). The twelve reflections are impermanence, helplessness, the cycle of rebirth, solitariness the isolated nature of the soul (*jiva*), the impurity of the body, the influx of *karma* (*asrava*), the checking of the influx of *karma* (*samvara*), the elimination of *karma* (*nirjara*), the nature of the universe, the rarity of attaining omniscience (*kevala-jnana*), and the teachings of the sacred law. Reflection on these topics is believed to inhibit the influx of *karma* to the soul.¹⁷⁶

The person, employing these two methods goes beyond all finitude as they have realized the infinite nature of the soul. They enjoy highest bliss and are possessed of all knowledge. After attaining the *kevala-jnana*, virtue of *samvara* or stoppage, and *nirjara*, the *jivanmukta kevalin* gradually becomes free from all the residuum of *aghatiya karma* known as *vedanya*, *ayu*, *nama* and *gotra* and therefore attains to a state of bliss never ending and beatitude everlasting. The realization by the *jiva* of this i.e.; his permanent state of being in knowledge and delight infinite is what is termed as *moksa* or freedom or emancipation from the bondage of *karma* for which reason we have the adage, *karma-pasha vinirmuktah mokshah*. And when the soul is thus liberated it goes straight up to the *siddhasila* or the region of the free and the liberated at the summit of *lokakash*.¹⁷⁷ Liberation is eternal upward movement *nityordvagamanam mukti*.¹⁷⁸ As Dasgupta points out:

‘The state of *mukti* is the state of the soul in pure happiness. It is also a state of pure and infinite knowledge (*anantajana*) and infinite perception (*anantdarsana*) --- In the state of release however, there is Omniscience (*Kevala-Jnana* – केवलज्ञान) and all things are simultaneously known to be perfect (*Kevalin*) as they are. In the *samsara* stage the soul always acquires new qualities, and thus suffers a continual change though remaining the same in substance. But in the emancipated state, the changes that a soul suffers are all exactly the same, and thus, it is that at this stage the soul suffers all exactly the same, and thus, it is that at this stage the soul appears to be same in substances as well as in its qualities of infinite

¹⁷⁶ Kristi L. Wiley, *The A to Z of Jainism*, p. 37.

¹⁷⁷ P.C. Nahar and K.C. Ghosh, *op. cit.*, p. 617.

¹⁷⁸ N.N. Bhattacharya, *op. cit.*, p. 168.

knowledge, etc.; the change meaning in this state only the repetition of the same qualities'.¹⁷⁹

Jainism holds that the liberated souls are infinite and they remain as independent eternal perfected souls after *moksa*, realizing their real nature.

2.1.5 Spiritualism in Hindu Religious Sects

• Saivism

Saivism, is a powerful religious creed in the Southern India. *Kasmira Saivism* a well-known branch of Saivism which holds that the individual soul is identical with the Lord *Siva* the Supreme Self but it does not perceive this identity with *Siva* due to impurity,¹⁸⁰ Another branch of *Kasmira Saivism* holds that *jiva* is neither a *vikara*, modification of *Siva*, nor an illusory appearance, but it is *Siva* Himself in essence, although concealed by *maya*. It believes in the identity of the *jiva* with *Siva* that is forgotten due to ignorance. It believes in the self-illuminated (स्वयंप्रकाश) nature of the self.

Saivism holds that *Siva* is the ultimate reality, the *Brahman*, the highest and he is characterized by existence (*sat*), intelligence (*cit*) and joy (*anand*). He is the support and resting place of all the things (*sthala*) and is the non-dual (*advait*) final reality.¹⁸¹ He has two aspects: the immanent which appears as involved in the changing phenomenal world, and transcendent entity as the Immutable Reality, the substrate of all change, permanent and non-relational absolute entity. He is beyond all manifestation.¹⁸²

Siva manifests Himself with the help of His unique powers as the *linga* and *anga*; *linga* being the God, the object of worship of the *angas* which are the individual souls (*jivas*) that worship the *linga*.¹⁸³ Sincere and faithful devotion to *Siva* is the way to deliverance. Devotion does not mean worship of images,

¹⁷⁹ S. Das Gupta, *op.cit.*, Vol. I, p. 207.

¹⁸⁰ G.N. Joshi, *op.cit.*, p. 613.

¹⁸¹ R.G. Bhandarkar, *op.cit.*, p. 134.

¹⁸² M.R. Sakhare, *History and Philosophy of Lingayat Religion*, p. 431.

¹⁸³ *Ibid.*, p. 435.

performing rituals or in muttering hymns rather it consists of self-concentration, inward and upward to the Divine powers above and working to the Divine presence in the heart.

The method of attaining deliverance, according to this school, is one of sincere devotion (*bhakti*) and one of moral and spiritual discipline. Deliverance means the realization of *samarasya* – identity in the qualified form, and the experience of the blissful state of *Siva*.

- **Vaishnavism**

Vaishnavism is one of the major branches of Hinduism along with Saivism and Saktism. Vaishnavism have profound reverence for Vishnu. Vaishnavism did a remunerative job of promoting monotheism, which gives importance to Vishnu and his ten incarnations. The followers of Vaishnavism are mostly non-ascetic, monastic and devoted to meditative practice and elated chanting. The beliefs and practices of Vaishnavism, especially the practice of *bhakti yoga* is based mainly on the Upanishad and associated with the Vedas and Puranic texts.

Vaishnavities believe in the supremacy of one God, who pervades all creation and exists beyond it, being both immanent and transcendent. The principal belief of Vishnu-centered sects is the identification of Vishnu or Narayan to the one supreme God which is based upon the many incarnations of Vishnu listed in the Puranic texts.

Vaishnavism realizes the importance of a master on the path of religion. They follow a process of initiation, in which a *mantra* is given to disciple by his master and the practice of repeating the *mantra* is also taught to disciple. However the system of receiving initiation and training is not mandatory:

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.¹⁸⁴

¹⁸⁴ *Bhagavadgita*, 4:34.

The distinctive religious belief of Vaishnavism can be explained as:

‘Emphasis on God as a personal being; i.e., someone you can know and have a relationship with. *Vaisnavas* often identify six qualities of God: all knowledge, all power, supreme majesty, supreme strength, unlimited energy and total self-sufficiency. One popular name for God among *Vaisnavites* is an ancient name from the *Vedas: Purushottama*, “The Supreme Person”.¹⁸⁵

Vaishnavism is known as *sanatana dharma* or “the eternal function of the soul.” And it is also referred to as a *bhakti-yoga*, or “the devotional path through which one can link with the Supreme.”¹⁸⁶ Like other religions of India, Vaishnavism also believe that devotion to God is meant for the attainment of liberation. Liberation does not mean ethical perfection; rather it is a stage of spiritual perfection and communion with the Divine. It is supra-ethical mean thereby that it is higher stage to ethical perfection.

Vaishnavism removed the barriers of caste-distinctions, and believed in the fact that anybody can reach at the highest stage on the strength of one’s pure and whole hearted devotion to God. One can attain *Moksha* with devotion, love, worship and complete surrender to the Almighty who can recover his original stage of His devotee by His Grace.

• **Saktism**

The *Saktas* choose their deity of worship (*Ista devata* -इष्टदेवता) *sakti*. The *Sakta* holds that the *jivas*, the individual souls are the evolutes of the *sakti*, the *maya*. They are the finite centers of consciousness and are produced out of ignorance. They are not unreal, but their reality as experience is limited. They cannot have the full experience of Siva. Ignorance therefore, becomes equivalent to partial knowledge and limited powers. Illusion, therefore, is neither in God nor in man.

According to Saktism, the *jivas*, the individual souls, are the products of the *sakti*, the *maya*. They are the finite centers of consciousness and are produced out

¹⁸⁵ www.religionfacts.com/vaishnavism

¹⁸⁶ www.krishna.com/vaishnava-and-vaishnavism

of ignorance.¹⁸⁷ Liberation can be attained by removing the ignorance which consists in falsely identifying its real nature with what it is not. It must realise by knowledge and spiritual insight that it is in reality the pure consciousness (*prakasa-prakash*), and its limitations are not real. “Knowledge of *sakti* is the road to salvation which is dissolution in the blissful effulgence of the Supreme. Liberation depends on self-culture, which leads to spiritual insight. It “does not come from the recitation of hymns, sacrifices or a hundred fasts. Man is liberated by the knowledge that he is himself *Brahman*.”¹⁸⁸ The *Saktas* admits the possibility of the *jivan mukti* and believe in the doctrine of transmigration of the soul.

2.2 Semitic Perspective

2.2.1 Judaism

Judaism is one of the world’s oldest organized religions, and its origin goes back to Abraham (the father of the people) who was born in Ur of the chaldees (Babylonia-modern Iraq) approximately 4000 years ago.¹⁸⁹ Judaism was almost wholly borrowed; absorbed from the people among whom they lived. By them it was modified and reconstructed into what is now known as Judaism.¹⁹⁰ Since the Christian religion was, and is, so completely a reconstructed Judaism, it must be of interest to know that Judaism itself was a reconstructed Babylonian cult.¹⁹¹

Abraham conceived the idea of Monotheism, the oneness of an invisible God (and the brotherhood of man), demanding as the creator of heaven and earth, absolute obedience to His Will and divine dictator for the good of mankind.¹⁹² It is recorded in the very first chapter of the Bible, the first five books of which are known in Judaism as *Torah* (the way of life) the law that man was created by God out of the dust of earth’ and he became a living soul only when God breathed His spirit into that form, implying in other words, that is the divine breath that activates humanity. It is stated as:

¹⁸⁷ John Woodroffe, *Shakti and Shakta*, p. 44.

¹⁸⁸ S. Radhakrishnan, *op.cit.*, Vol. II, pp. 736, 737

¹⁸⁹ Karan Singh, *Religions of India*, p. 277.

¹⁹⁰ Julian Johnson, *The Path of the Masters*, p. 123.

¹⁹¹ *Ibid.*, p. 124.

¹⁹² Karan Singh, *op.cit.*, p. 277.

And the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.¹⁹³

The early Morning Prayer advocated in Judaism includes a sublime utterance of thankfulness to God for the divine gift of life.¹⁹⁴ The expression “Spirit” (*ruach*) of Yahweh was rarely applied and only by one of these pre-exilic prophets (Is. 30:1; Mic 3:8) for their special endowment, although occasionally (Has 9:7) the expression “spiritual man” (*ish haruach*) is employed by a scriptural prophet. Besides *ruach* in linguistic usage, denotes the irrational and transitory state of ecstasy. For the first time with Ezekiel was *ruach* viewed again as a mysterious divine power, which to disdain was sacrilegious like in the Evangelists. First, in the exile (Deutero-Isaiah 40:13; 42:1; 48:16), “*ruach*” became a transcendent and finally (Gen 1:2) a cosmic entity which Tristo Isaiah first termed “holy spirit”.¹⁹⁵ Another Kabbalist text believes that a soul will continue until he has thoroughly observed all the 613 precepts – a particular enumeration of biblical commandments and laws:

Most souls being at present in a state of transmigration, God requites a man now for what his soul merited in a by past time in another body, by having broken some of the 613 precepts ----- Then we have the rule. No one is perfect unless he has thoroughly observed all the 613 precepts. If this be so who is he and where is he that has observed all the 613 precepts? For even the Lord of the prophets, Moses our rabbi-peace be on him! –had not observed them all-He who neglects to observe any of the 613 precepts, such as were possible for him to observe, is doomed to undergo transmigration (once or more than once) till he has actually observed all he had neglected to do in a former state of being.¹⁹⁶

¹⁹³ Genesis, 2.7.

¹⁹⁴ Karan Singh, *op.cit.*, p. 293.

¹⁹⁵ Max Weber, *Ancient Judaism* (Tr. and Ed.) by Hans H. Gerth and Don Martindale. p. 297.

¹⁹⁶ John Davidson, *op.cit.*, Vol. 6, pp. 463-64

Moreover, prayer plays a very important role in Judaism. It constitute an individual communal approach to God through meditation, pleas, requests, confession, supplication or expression of praise and thank-giving, whereby communication can be established between human beings and the creator.¹⁹⁷ The rabbis in course of time formulated three daily religious services – evening, morning and afternoon- and each congregation was led by a professional or voluntary amateur cantor (termed *Hasan*) since a major portion of the services are sung or chanted.¹⁹⁸ Gratitude to the supreme creator has to be felt and expressed at every moment.

Judaism has no equivalent for ‘salvation’ used theologically, unless we are to see a very rare example of such usages in the phrases *teshu’ah ve-hazalah* in Maimonides’ *Yad*.¹⁹⁹ Redemption from sin here, and deliverance from its consequences hereafter, is an idea which occupies a large place in Jewish theology; but there is no word that succinctly expresses either side of it, certainly no word that expresses it in its entirety. The Rabbinical writers know such a phrase as *nekiyuth meavon*, as more briefly *Nekiyuth* (purification from sin or purification’).²⁰⁰ For the second aspect of the idea there is no word or phrase. For Judaism redemption is not mysterious or supernatural procedure rather it is essentially simple and straight forward. No doubt divine grace plays a certain role to reach at this stage but the chief part is performed by man himself. The divine grace is freely given not to supersede, but to aid and clown the sinner’s repentance.

Judaism, however, do not explain salvation in the sense of deliverance from punishment or assurance of eternal life hereafter. This is because the hereafter generally bulks less in his thoughts. The reason is its less dominant nature. Judaism prescribes various types of moral virtues to practice in life to attain salvation i.e. faith, asceticism, tribulation, imputed merit, prayer and of course the grace of God.

Faith is the foremost means to achieve salvation according to Judaism. Faith, moreover, is a saving virtue; it is so fine, so courageous, when confronted

¹⁹⁷ Karan Singh, *op.cit.*, p. 284.

¹⁹⁸ *Ibid.*, p. 284.

¹⁹⁹ James Hastings, *Encyclopedia of Religion* (Ed.) Vol. 11, p. 138.

²⁰⁰ *Ibid.*, p. 138.

with the trials and tragedy of life, as to deserve God's best blessing.²⁰¹ Secondly asceticism is also an important aid to faith to reach at the stage of salvation. Bahya Ibn Pakudah writes:

‘That he who prefers death in God's service to life in revolt from Him, poverty to riches for His sake, sickness to health, suffering to well-being, and who submits himself joyfully to the divine decrees, is fitted to receive the beatitude which God, in His love and grace, hath stored up in the future world’.²⁰²

But it should be made clear here that asceticism as an instrument to reconciliation with God is not the exclusive prescription of any one school. Tribulation is also a helping hand towards salvation and opens the way to heaven. Absence of tribulation in the mind of the seeker refers to his doubts regarding the certainty of eternal life. Rabbis says, “If thou desirest life, hope for affliction.”²⁰³

Another potent aid to Jewish idea of salvation is imputed merit of the fathers. The excellences of the three patriarchs and indeed of all the righteous Israelites of the past, are supposed to be thrown into stock for the guidance of the future generation. Jews who are not capable of attaining salvation with their own efforts, may attain the same by merit of the righteous deeds. Israel says, I am black, but comely ‘—‘black because of my own actions, comely because of the acts of the fathers’.²⁰⁴

As a result of these prayers, a person achieves the divine mercy which can be said as the crown of all the means of salvation. Divine mercy or grace supplements the human efforts and compensates for human deficiencies. Jew prays daily for the divine mercy in following words:

‘Do we lay our supplications before Thee, but because of Thine abundant mercies. What are we? What is our piety? What our righteousness?’²⁰⁵

²⁰¹ Ibid., p. 142.

²⁰² Cited by James Hasting, *op.cit.*, p. 144.

²⁰³ *Ibid.*, p. 144.

²⁰⁴ *Ibid.*, p. 144.

²⁰⁵ *Ibid.*, p. 146.

Similarly,

If we are bare of good works, deal charitably with us for the sake of the sanctification of Thy Name.²⁰⁶

These prayers along with such spirit have been incorporated into the liturgy. This divine grace lies in the acceptance or repentance as the sinner's atonement.

2.2.2 Christianity

The Christian view is that the individuals are like children of God. The individual souls are sinful in nature and their degradation is due to their sinfulness. They are intelligent, and capable of enjoying supreme bliss with God. They are finite and limited in their power, therefore they often get tempted by this sensuous world which leads to bondage. The soul is an arena of the holy spirit and the satanic power. God gives deliverance or salvation on the day of judgment to the souls on the basis of their morally good actions.²⁰⁷

Jesus has used the term Kingdom for the eternal realm, eternity and the highest region of pure spirit. Many mystics have described this mystic kingdom as the true home of the soul. The real aim of life according to Christianity is to reach at that kingdom. Kingdom of heaven lies within man. It is said in Luke:

The Kingdom of God cometh not with observation:
Neither shall they say, "Lo here or, lo there!"
For, behold, the Kingdom of God is within you.²⁰⁸

And in Methew:

Repent: For the kingdom of heaven is at hand.²⁰⁹

These sayings of Jesus mean that the kingdom of heaven or the kingdom of God is both within and without – that all souls live within the ocean of God, and

²⁰⁶ *Ibid.*, p. 146.

²⁰⁷ G.N. Joshi, *op.cit.*, pp. 802-803.

²⁰⁸ Luke, 17:20-21.

²⁰⁹ Methew, 4:17.

can never escape from it. It is “within you,” it is “at hand” : It is everywhere. This is said explicitly in the version of Jesus’s sayings found in the Gospel of Thomas. Jesus said:

If those who lead you say to you’
See, the kingdom is in the sky’,
then the birds of the sky will precede you.
If they say to you. “It is in the sea.”
then the fish will precede you.
Rather, the kingdom is inside of you!
And it is outside of you.
When you come to know yourselves,
then you will become known,
and you will realize that it is you
who are the sons of the living Father.
But if you will know yourselves,
you dwell in (spiritual poverty),
and it is you who are that poverty.²¹⁰

Jesus holds that the awareness of the kingdom comes about through gnosis, inner knowledge or experience of the nature of the true self. If a person does not have such mystic self – knowledge, then he lives in spiritual poverty and feels himself to be identified with that limited sense of self. That is, before the kingdom can be seen everywhere, it must first be seen within oneself. In another saying recorded in the same gospel, Jesus says:

His disciples said to him:
“When will the kingdom come?”

Jesus said:

It will not come by waiting for it.
It will not be matter of saying
“here it is” or ‘there it is’.

²¹⁰ Gospel of Thomas, 32-33:3.

Rather, the kingdom of the father
is spread out upon the earth (is everywhere)⁷
And men do not see it”.²¹¹

This kingdom is essentially spiritual, rather than material. St. Paul says:

Flesh and blood cannot inherit the kingdom of God,
Neither doth corruption inherit in corruption.²¹²

Similarly it is said that kingdom is not material rather it is an inner state of being or consciousness. It is also “love”.

The kingdom is love, this white dove.
It is not gold and silver
It is not eating and drinking.
For the kingdom of God is not in a multitude.
Let her dwell in you and -----before you-----
Lo, this a kingdom. Whose name is kingdom?
It is a joy-----Where there is no sorrow.
It is a true rest, whether there is no toil.
May we inherit it forever and ever.²¹³

In the Bible and other Hebrew sources, the term used for kingdom is *malkut*. *Malkut* is to be attained through having repentance for our bad deeds. Thus Christianity advocates the method of repentance to reach at the kingdom, which is the true home of the soul.

The Christian religion offers a very systematic method for the realization of soul’s communion with God. It includes the means for purification of soul, practice of Christian virtues, and contemplation for union with God. The pathway consists of the triple practices of purgative, illuminative and unitive in nature.²¹⁴ The spiritual life begins with the purgation of evil attached to the soul. The book of Psalms says:

²¹¹ Gospel of Thomas, 51:113.

²¹² Corinthians, 15:50.

²¹³ C.R. Albery (*tr.*): Manichean Psalms Book, p. 158.

²¹⁴ Rama Shankera Srivastava, *Comparative Religion*, p. 137.

Move in the opposite direction of evil and do great: look for after peace and seek after it.²¹⁵

To do good or practice virtue is the illuminative way. The means for communion of soul with God comprise the unitive way. The holy Bible writes:

What' more, if any man will come after me ,let him deny himself and take up his cross day by day and tail me.²¹⁶

The three stages of soul are not successive, but alternate movements of up and down and ascent to the gnostic condition. The purgative way comprehends prayer, penance, mortification, struggle against capital sins and temptations. It is the surest means to secure the grace of God. Man prays for forgiveness, as sinners he offers him separation. "Unless one asks one does not get our Lord". Watch ye and pray that you enter not into temptation. The spirit indeed is willing but the flesh is weak."²¹⁷ Though God knows our spiritual need yet he wants men to pray for them. The humility of seeker helps his liberation from the enthrallments of life. Man should reduce himself to dust and ashes for self-realization. The Bible says:

"I will address my Lord whereas I am tidy and slag"²¹⁸.

"Everyone that exalteth himself shall be humbled: and he that humbleth himself shall be exalted"²¹⁹.

Secondly, meditation is most helpful to one's realization of salvation, man's detachment from sin and its cause. It is a mental prayer. It is meditation that leads us in spirit into the hallowed solitudes wherein we find God alone in peace, in calm, in silence, in recollection.²²⁰ It initiates our union with God and spiritualizes man. The intimate union and conversation with God are possible only in silence, meditation and detachment. Penance is after prayer the most effective means for cleansing the soul of past faults and even for guarding it against future

²¹⁵ Psalms III., 15.

²¹⁶ Luke, IX 23.

²¹⁷ Mathew, VI., 7-8.

²¹⁸ Mathew, XXVI, 41.

²¹⁹ Gentile, XVIII, 27.

²²⁰ John, XIV, 12-14.

ones.²²¹ It is an act of justice for the sinner who violates God's commandments, for he must make separation and atonement.²²²

To follow Christ in all one's work comprises the illuminative method for salvation. The Bible says:

He that followeth me walketh not in darkness, but shall have the light of life.²²³

The aim is to make Christ the center of our thoughts and affections. The virtues train one's faculties and secure union with God. Prudence, justice, fortitude and temperance are the chief moral virtues of Christianity. The theological virtues, namely, faith, hope and charity prepare man for the joys and trials of the unitive way:

Prudence is required in all human decisions and acts. It is caution, determination and foresight with the soul attached to God: Christ says, "seek ye therefore first the kingdom of God and his righteousness."²²⁴

"Be ye therefore wise as serpents and harmless as doves."²²⁵
"Watch and pray".²²⁶

Justice is that moral, supernatural virtue which inclines the will to render unto others at all times what is strictly their due."²²⁷ Fortitude and temperance cultivate the soul and strengthen it. In moral and righteous life, one has to suffer pain, loss, hazards and death. With patience, constancy and confidence in God one surmounts all one's obstacles. St. Peter says, "Christ therefore have suffered in the flesh, be you also armed with the same thought".²²⁸ "Man makes courage, and for the love of God stretches himself on the cross. He says: Christ I am nailed to the

²²¹ Adalphe Tanquerey, *The spiritual life, English Translation* by Herman Branderis, p. 323.

²²² Rama Shankar Srivastava, *op.cit.*, p. 140.

²²³ John, VIII, 12.

²²⁴ Mathew, VI. 33.

²²⁵ Mathew, X, 16.

²²⁶ Mark, XIII, 33.

²²⁷ Adalphe Tanquerey, *op. cit.*, p. 488.

²²⁸ Peter, IV, 1.

cross”.²²⁹ Temperance is needed to control one’s sensual and sexual desires. It keeps them under proper limits, chastity, continence, humility; weakness and submission to God illumine the individual’s soul and prepares it for the realization of God.

“The theological virtues unite one to God through Jesus Christ. They are unifying and transforming virtues. Faith, hope and charity are three principles which lead one to the union of God. “He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.”²³⁰ Hope is connected with faith in God; the devotee is love and desire for the supreme happiness. The expectation is not based on one’s own strength but on the grace of God and His all-powerful help. Charity extended to one’s neighbor and mankind establishes union of the soul with God. One loves the neighbor because one thinks that God is in the neighbor. The love of the pious is extended to the entire mankind. Christ says, “Love thy neighbor as thyself.”²³¹ “Love your enemies, bless them that curse you, do good to them that hate you and pray for them was despitefully use you, and persecute you.”²³² The fraternal love for mankind is the basic virtue on which many moral values depend. One has to keep Christ as the model as one who for redemption of sin and suffering of mankind gave his life on Calvary.

The unitive way is an act of contemplation. If a person has the disposition to love and unite with God it is because of the grace of God. Scaramell distinguishes twelve degrees: recollection, spiritual, silence, quietude, inebriation of love, spiritual sleep, the anxieties and thirst of love, the divine touch, the simple mystic union, ecstasy, rapture, stable and perfect union.²³³ St. Teresa describes four stages of the unitive ways, viz. quietude, full union, ecstatic union and spiritual marriage.²³⁴

Before practicing contemplation one has to exercise oneself in prayer, purity of heart, detachment, humility, obedience and conformity to the Will of

²²⁹ Galat, II, 19.

²³⁰ I Corinthians, XIII,12.

²³¹ Mathew, V, 43.

²³² *Ibid.*, 44.

²³³ Adalphe Tanquerey, *op.cit.*, p 668.

²³⁴ Rama Shankar, Srivastava, *op.cit.*, p. 144.

God. The seeker of God surrenders to him in such a way that he is able to say, “I live, now not but Christ liveth in me.”²³⁵

The spiritual ascent of soul is supernatural, for neither by industry nor by effort can it realize the union. Unless there is a divine favor one cannot have any mystic prayer. After God offers grace the soul achieves a high spiritual condition, from where it can leap to the divine region. There are three phases of ecstatic union, namely simple ecstasy, rapture and flight of the spirit. “Simple ecstasy is a sort of fainting spell which comes on gently and produces a sense of hurt at once painful and delightful.”²³⁶ God makes His presence felt to the soul but the soul experiences His presence only for a short while. It wants to have continuous presence of God and suffers when it is deprived of it. According to Rama Shankar Srivastava:

In rapture the soul is violently and irresistibly carried away from the material world. It is on the wings of a powerful eagle, as it were knowing little where it is going to. It becomes afraid because of its natural weakness but it experiences limitless joy. God shows tender love to the soul which has reached very near to Him.²³⁷

The flight of the spirit takes place in an impetuous manner. The soul severs all connections with the body and all physical resistance disappears. The ecstasy, then disappear forever. Peace, serenity and quiet rest follows the union of soul with God, which remains permanent and indissoluble. St. John of the cross says:

The Bride has entered, that is, passed out of all temporal and natural things, out of all spiritual affections, ways and methods, having left on one side and forgotten all temptations, trials, sorrows, anxieties and cares.²³⁸

The absence of ecstasies and raptures offer peace and serenity to the soul which enjoys union with God. The soul’s eternal communion with God manifest in

²³⁵ *New Testament*, Galet, 11, 20.

²³⁶ Rama Shankar Srivastava, *op.cit.*, p. 146.

²³⁷ *Ibid.*, p. 146.

²³⁸ *Ibid.*, p. 147.

its unceasing effort for moralizing, spiritualizing and divinizing humanity. Man achieves permanent communion and perfection in the world; he is secure in the hands of God, and enjoys, the Kingdom of Heaven after resurrection.

2.2.3 Islam

According to Islam, the soul is different from the body and it has a spiritual nature. It is the agent of moral actions and it remains in contact with this world as well as with the other superior world. It possesses the power of perception and intelligence. It has an inherent tendency towards the angelic world. The souls are of three kinds:

- 1) Too feeble soul: It remains confined in the limits of the region of sense and imagination. It cannot perceive the spiritual.
- 2) The souls of the other class are carried by reflective movement and a natural disposition to a spiritual intelligence. They can enter into a state of contemplation which results in ecstasy. This is the intuition of the Saints (*Auliya*).
- 3) The souls of the third class are created with the power of disengaging themselves from their human bodies in order that they may rise to the angelic state where they become like angels. The souls get the direct revelation of God.²³⁹

According to the teaching of *Quran*, one should not forget the hereafter (*akhirah*) while living in this world (*dunya*):

Oh my people! Lo! This life of the world (*al- dunya*) is a passing comfort.

And lo! the hereafter (*al – akhirah*), that is the ending home.²⁴⁰

In fact, the *Quran*' recommends living life with a view to entering the hereafter after death. Hence, it advices to spend wealth in charity and good deeds, since everything comes from *Allah* and should be spend in His service:

²³⁹ Edward Sell, *The Faith of Islam*, p. 152.

²⁴⁰ Quran, 40:39.

But seek with the (wealth) which *Allah* has bestowed on thee, the home of the hereafter (*al-dar al- akhirah*); nor forget thy portion in this world (*dunya*). But do thou good, as *Allah* has been good to thee, and seek not (occasions for) mischief in the land: For *Allah* loves not those who do mischief.²⁴¹

A person practicing the above said practices enters the gate of paradise according to *Quran*. The commonest term used in the *Quran* for paradise is *Jannah*, derived from *Janna* which means to hide, to conceal, to veil. *Jannah* represent the spiritual realm where a person reaches after following the path prescribed by *Quran*.

Those (who repent) – they shall enter paradise (*al – Jinnah*),
and they shall be wronged anything;
Garden of Eden (*Jannet-al-Adan*) that the All- Merciful
Promised his servants in the unseen;
His promise is ever performed.
There they shall hear no idle talk,
but only “Peace”
There they shall have their provision at dawn and evening.
That is paradise (*al – jinnah*),
which we shall give as an inheritance
to those of our servants who are God fearing.²⁴²

The *Quran* also speaks of *Allah’s* own paradise (*Jannah*) in a passage where *Allah* is speaking to the righteous soul of supreme grace to be bestowed upon it:

O soul at peace (*al –nafs al mutma innah’*),
Return (*irjit*) unto the Lord,
Well pleased (thyself), well pleasing (unto him)!
Enter thou among my servants!
Enter thou my paradise (*Jannah*)!²⁴³

²⁴¹ Quran, 28:77.

²⁴² Quran, 19:60-63.

²⁴³ Quran, 89:27-30.

The word *najat* is used for salvation in *Quran*. It occurs only once in the *Quran*. *Najat* derived from the same root, occur often “expressing deliverance from (worldly) calamities” and occasionally in connection with eternal salvation.²⁴⁴ The *Quranic* idea of *najat*, salvation, is not so much deliverance from the power of sin as from eternal punishment. As *Quran* (3:4) puts it:

O Our Lord, we believed, so forgive us our sins and protect us from the punishment of the Fire.²⁴⁵

The important thing about this deliverance (*najat*) is that it is rescue from the fires of hell to the better circumstances of heaven. The escape is from the punishment of sin, not from the bondage of sin as in Christianity – thus it does not involve a change of one’s human nature but rather the reward of enjoying the pleasure of paradise. So *Quran* (39:62) states:

Allah shall rescue (*naja*) those who fear him into their place of safety²⁴⁶ Who shall escape the fire and be brought into paradise shall be happy.²⁴⁷

Salvation is contrasted with hell and is described in terms of escape from hell to the pleasures of heaven. The religion of Islam bases its foundation on five pillars as fundamental beliefs. These are faith in the unity and oneness of God, prayer, fasting, alms giving (*zakat*) and pilgrimage to Mecca. One who accepts those principles prepares oneself for further ascent and self- realization.²⁴⁸ Islam demands absolute faith in the reality of one Supreme God, and denounces agnosticism, atheism and polytheism. God is unique, and has no companion, father, mother or son. The *Quran* says:

Say: He is *Allah* the one;
Allah, the eternally besought of all;
He begetteth not nor was begotten,
And there is none comparable unto Him.²⁴⁹

²⁴⁴ (quoted by Horold Coward in *Sin and Salvation in World Religion*, p. 64).

²⁴⁵ *Ibid.*, p. 206.

²⁴⁶ *Quran*, 39:62

²⁴⁷ *Ibid.*, 3:182

²⁴⁸ Rama Shanker Srivastava: *op.cit.*, p. 148.

²⁴⁹ *Quran*, 117.1-4

There can be no incarnation of God, no earthen image or idol of Him and no chosen son of God. Islam refutes the Christian view that Christ is the son of God. The pluralists, the Trinitarians and polytheist have been condemned in *Quran* as infidels and disbelievers in the Oneness of God. The *Quran* writes:

God is the creator, omniscient, omnipotent, merciful, and bestower of gifts. He transcends the universe and there is none like Him in the world.²⁵⁰

The faith in God, Prophet Mohammed and *Quran* as the revealed book constitute the primary belief of Islam. Prayer is necessary for one's surrender to God, thanks-giving refuge in Him from all external and internal evils, the forgiveness of sins committed and remembrance of God. Islam prescribes five daily prayers before dawn, after noon, middle of the afternoon, after sunset and after dark. The prayers are recital of the passages of *Quran* starting with *Fatiha* i.e. the first *sura*. We may quote some prayers of Islam which are as follows:

- Praise be to *Allah*, Lord of the Worlds.
- The Beneficent, the Merciful.
- Owner of the Day of Judgment.
- Thee (alone) we worship; Thee (alone) we ask for help.
- Show us the right path.
- The path of those whom thou hast favoured.
- Not (the path) of those who earn Thine anger nor of those who go astray.²⁵¹
- “Creator of the heavens and the earth! Thou art my Protecting Friend in the world and the hereafter. Make me to die submissive (unto Thee), and join me to the righteous.”²⁵²
- “My Lord, arouse me to be thankful for Thy favor where-with thou just favored me and my parents, and to do good that shall be pleasing unto Thee, and includes me in (the number of) Thy righteous slaves”²⁵³

²⁵⁰ *Ibid.*, 1.1.

²⁵¹ *Ibid.*, 12.101.

²⁵² *Ibid.*, 27.19.

²⁵³ *Ibid.*, 113.1-5

“Say: I seek refuge in the Lord of the Daybreak,
From the evil of that which he created,
From the evil of the darkness when it is intense,
And from the evil of the malignant witchcraft,
And from the evil of the envier when envieth.

“Say: I seek refuge in the Lord of mankind,
The King of mankind,
The God of mankind,
From the evil of the sneaking whisperer,
Who whispereth in the hearts of mankind?
Of the *jinn* and of mankind”.²⁵⁴

Prayer has immense power to purify man, and it saves him from lewdness, unrighteousness, lust, greed and evil acts. The whole creation prostrates and worships God:

Say: Lo! My worship and my sacrifice and my living and my dying are for Allah, Lord of the world.²⁵⁵

Fasting for the whole of the ninth month, *Ramadan*, during the day time is a rigorous discipline for curbing the baser urges of men. It is a spiritual exercise which makes them pious and spiritual. It means one’s abstaining from eating, drinking, sexual intercourse and carnal desires. It subordinates one’s animal nature to reason and spirit.²⁵⁶

Alms-giving (*zakat*) is also an important ethical duty which is compulsory for everyone. *Zakat* is a legal impost. It is a tax to be levied to the extent of one-tenth of one’s property. It is one’s religious duty to give alms to the poor. Whereas prayer carried half-way to God, fasting upto the door, *zakat* procures oneness with Him.²⁵⁷ The giving of alms which one loves most is a spiritual virtue:

²⁵⁴ *Ibid.*, 114.1-6

²⁵⁵ *Ibid.*, 7.164

²⁵⁶ Rama Shanker Srivastava, *op.cit.* p.151.

²⁵⁷ *Ibid.*, p.151.

Ye shall never attain to goodness till ye give alms of that which ye love; and whatever ye give, of a truth, God knoweth it.²⁵⁸

God bestows twice and often many times of the alms given by a person. *Zakat* is neither an act of philanthropy done out of pity for the poor nor is it to show one's dignity to others.

A kind of speech and forgiveness is better than alms followed by injury. God is self-sufficient, element. The alms giver does not oblige anyone but purifies his own soul and seek God's grace. Who giveth his wealth that he may grow (in goodness), and none hath with him any favor for reward, except as seeking the pleasure of his Lord Most High" "He verily will be content."²⁵⁹

Pilgrimage from all parts of the world to Mecca is ordained for the remembrance of God. "Literally *haj* means an effort. In essence it means a great effort for assimilating oneself with the Will of God. In gratitude to God and in obedience to His Will, believer from all parts of the world assemble in all humility to forget themselves and their mundane affairs, to be transported to Divine Presence and enrich the sense of God in their consciousness".²⁶⁰ The pilgrimage begins with a sense of Islamic unity and brotherhood amongst the peoples of different races and countries. It is a place for exchange of spiritual experiences and views. One re-lives the memories of Mohammed's effort, sacrifice and suffering and forgets about one's mundane affairs. Mecca is the most sacred place of worship for it has been purified by Abraham and Ishmael. God says:

'And when we made the House (at Mecca) a resort for mankind and a sanctuary, (saying): take as your place of worship the place where Abraham stood (to pray). And we imposed a duty upon Abraham and Ismael, (saying): "Purify My House for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship)".²⁶¹

²⁵⁸ *Quran*, 2.91.

²⁵⁹ *Quran*, 92.18-20

²⁶⁰ Athar Hussain, *Prophet Muhammed and His Mission*, p. 92.

²⁶¹ *Quran*, 2.125

The five pillars of Islam: faith, prayer, fasting, alms-giving and pilgrimage to Mecca are religious binding for each person following Islam. Islam makes these five religious practices binding and imperative for all the Muslims. Moral preparation for man is necessary for the realization of communion with God, for which Islam gives further guidance. Islam states five spiritual tenets:

- 1) *Taqwa* (piety)
- 2) *Ikhlas* (doing good deed for the sake of God),
- 3) *Tawakkul* (trust in God)
- 4) *Sabr* (steadfastness, patience and fortitude)
- 5) *Shukra* (thankfulness to God)

Islam prescribes rigorous ethical code to the seeker of God which are both negative and positive in content. It prohibits unlawful food and alcoholic drinks, adultery, usury, falsehood, reviling, slander, back-biting, cursing, pride, anger, suspicion, jealousy, deceit, hypocrisy, hard-heartedness, miserliness, greed, dishonesty, unbecoming dress and racial prejudice.²⁶² Positive moral virtues which are laid down by Islam are acquisition of knowledge, justice, uprightness, fulfilling obligations, truth, good manners, thankfulness, charity, devotion to parents, tenderness, kindness to animals, good-will towards others, self-denial, self-restraint and forgiveness, repentance for the sins committed, purity, modesty and regards for neighbors.

The study of the ethical and spiritual virtues of Islam shows its similarity to other religious faiths, but as they are specifically mentioned in the holy *Quran*, they become part of the Islamic religion. Ethics becomes a part of Islamic religion and is not independent of the latter. By especially providing the ethical code in *Quran* as truths revealed by God, there is much sanctity attached to them.

2.3 Sufism

In Sufism, the word '*ruh*' is used for soul or spirit. It is used for all levels of soul or spirit, but specifically for the highest level.²⁶³ The *ruh* within the individual

²⁶² Rama Shanker Srivastava, *op.cit.*, p.155.

²⁶³ John Davidson, *op.cit.*, Vol. 5, p. 228.

person may be called his essence or reality, compared to which the physical body and mental apparatus are “less real” as “less essential”. This is expressed figuratively in *Hadith* (traditional saying): The Apostle said:

God created the spirits (*arwah*) two thousand years before the bodies.²⁶⁴

Ruh is contrasted with the lower human mind, the *nafs*.²⁶⁵ Rumi, for instance, likens ‘*aql*’ (higher mind) and *ruh* to the legendary *harut* and *marut*, two angels who were punished by being put in a pit under Babylon, which symbolizes the world:

Like *harut* and *marut*, these two pure ones (*aql* and *ruh*) have been confined here in a horrible pit.²⁶⁶

The soul consists of threefold hierarchical structure: sensory, psychic and spiritual. The soul in its sensory and psychic form is the soul existent within the human form.²⁶⁷ The psychic aspect of the feminine principle consists of the five internal senses: common-sense, imagination, intelligence, memory and active imagination or intellect.²⁶⁸ Finally, the feminine principle reaches the spiritual stage of peace (*nafs-I-muta’ innahi*), when it is reintegrated with the spirit, the masculine principle, and at rest in certainty.²⁶⁹

Throughout *Sufi* writings, the *nafs* is depicted as the main enemy of spiritual progress. The fundamental *Jihad* (battle, struggle) of the spiritual seeker is to overcome the downward pull of the *nafs* so that the spirit can enjoy contemplation of and union with the Divine. Thus, the *mujahadat al –nafs* (struggle against the lower self) is called *al–jihad al- akbar* (the greater holy war), and an oft repeated saying in *Sufi* writings is “*mujahadah* (striving) or struggling leads to *mushahdah* (contemplation or vision)”²⁷⁰

²⁶⁴ Hujwiri, *Kashf al-Mahjub*, (tr. By R.A. Nicholson) XIV:11.

²⁶⁵ John Davidson, *op.cit.*, Vol. 5, p. 229.

²⁶⁶ *The Mathnawi of Jalalu-ud-din Rumi*, Vol. 6 (ed. & tr. With notes and commentary R.A. Nicholson)

²⁶⁷ Laleh Bakhtiar, *Sufi Expression of the Mystic Quest*, p. 18.

²⁶⁸ *Ibid.*, p. 19.

²⁶⁹ *Ibid.*, p. 21

²⁷⁰ John Davidson, *op.cit.*, Vol. 5, p. 179.

Sufis depicted a pre-eternity before the creation when the *nafs* was the beloved spouse of the spirit; the *nafs* became an enemy when it was seduced by *hawa*. Thus, the battle to transform the *nafs* from an enemy to a friend is a major theme in *Sufi* writings.²⁷¹ The *Sufis* described the process of training the *nafs* as a transformation from commanding *nafs* (*nafs al- ammaroh*) to the (self) reproachful *nafs* (*al-nafs al lawwamah*), and finally to the *nafs* at peace (*al – nafs al mutama’ innah*). The commanding *nafs* describes the condition of the ordinary person, whose *nafs* holds the reins of control, overpowering the higher mind and the soul. The (self) reproachful *nafs* takes guidance from the higher minds’ faculty of discrimination, conscience and wisdom, reproaching itself for lapses. “I swear by reproachful soul”, says Muhammad in the *Quran* – meaning, “I swear on my conscience”- that what I say is the truth. The *nafs* at peace has reached tranquility, and is fit to enter paradise:

O soul at peace (*al –nafs al mutama innah*),
 return unto thy Lord,
 Well pleased (thyself); well pleasing (unto him)!
 Enter thou among my servants!
 Enter thou my paradise!²⁷²

The *Sufis* further show the method and path for the spiritual ascent and communion of man with God. In order to dwell in identity with God, the soul has to be elevated far above the realm of ethics. *Sufi*’s method raises man from the mundane to his spiritual absorption in God.

Sheikh Farid-ud-din, Mas’ud Ganj-i-shakar, popularly known as Baba Farid, is one of the most revered and distinguished medieval Muslim mystics.²⁷³ He said:

God was neither a theological myth nor a logical abstraction of unity, but an all-embracing personality present in his ethical, intellectual and aesthetic experience and furnishing the inspiration

²⁷¹ *Ibid.*, p. 182.

²⁷² *Quran* 89:27-30.

²⁷³ K.A.Nizami, *The Life and Times of Farid-ud-din Ganj-i-Shakar*, p. 1 (Intro.)

for creating an ideal realm of values- the kingdom of heaven- a distressed and struggling world.²⁷⁴

Living up to the highest ideal of devotion in *Islam* is felt as if he was always in His presence and while offering His prayer he seemed to be communicating with the infinite and the Eternal. Further he says,

The consciousness of the Divine presence around him was the guide and motive of his active waking life and gave it a transcendent worth.²⁷⁵

In *Quran*, we find the passages which speak of the infinity of God and the unreality of the Cosmos. It writes:

Everything is perishable except the face (reality) of *Allah*²⁷⁶.
Whatever ye turn there is face of *Allah*.²⁷⁷

The union of the Self with God is the highest goal of each sufi. The worldly attachment keeps one in bondage to the world, whereas detachment from it achieves one's union with God. The union of the self with God requires one's war against flesh. Hunger, solitude and silence are the chief weapons employed in war against flesh. The sufi mystics may or may not follow the Islamic religious law, rituals and recognized forms of worship for these have only relative value in comparison with the methods used for oneness with God. To some, the five beliefs are of no value except as symbols of spiritual realities.²⁷⁸ Nicholson observes:

‘Some punctiliously fulfilled their ritual obligations, while at the same time they recognized that forms of worship have only relative value in comparison with the works of heart, or are altogether worthless except as symbols of spiritual realities. To make the

²⁷⁴ *Ibid.*, p. 3.

²⁷⁵ *Ibid.*, p. 3.

²⁷⁶ *Quran* 28.88

²⁷⁷ *Ibid* 2.109

²⁷⁸ Rama Shankar Srivastava, *op.cit.*, p.156

pilgrimage, e.g., is to journey away from sin: to put on the pilgrim's garb (*ihram*) is to cast off with one's everyday clothes, all sensual thoughts and feelings. This is a well-known doctrine of the Islamists, from whom the Sufis seem to have borrowed it.²⁷⁹ Others are antinomian, whether they be free thinking and free-living dervishes, genuine mystics like the *Malamatis* described by *Hujwiri*, whose fear of men's praise caused them deliberately to act in such a way as to incur reprobation, or Gnostics supremely indifferent to the shadow-shows of religion and morality in a phantom world. Many Sufis, however, insist that normally at any rate, perfect realization of the truth (*haqiqat*) – i.e. the consummation of the mystical life – is not only compatible with the observance of the law (*shariat*) but includes it as a facet or aspect of the whole'.²⁸⁰

Further he writes about divine unity:

'The definition of divine unity (*tauhid*) became pantheistic; the unique personality of *Allah*, far above and beyond human reach, was transformed into the one real Being (*al-haqq*) revealed in all created things, the mystic's true self, which he finds by losing his individual consciousness in ecstatic self-abandonment'.²⁸¹

The pilgrim for God-realization requires a spiritual guide (*sheikh*, *pir*, *murshid*) who has already realized communion with God in ecstasy. The *Sheikhs* are *Sufi* mystics around whom the disciples gather to learn the rule, method and practice of worship. The spiritual training, offered by *Sheikhs*, is given for three years.

²⁷⁹ R.A. Nicholson, *Mystics of Islam*, p. 9.

²⁸⁰ James Hastings (Ed.): *Encyclopedia of Religion and Ethics*, Vol. XII, pp. 12-13.

²⁸¹ *Ibid.*, p. 13.

“The first year is devoted to service of the people (i.e. the *Sufi's*); the second year to service of God; and the third year to watching over his own heart”.²⁸²

The Sufi's practice offers gradual spiritual up gradation characterized by stations (*maqam*). According to Umar bin Mohammad Shahabuddin Suhrawardi *hal* is called so because it is mood of temporary phase of mind and it changes quickly. It is the *nafs* which obstructs its persistence and causes quick change. But when with the Grace of God the *nafs* is subdued, the *hal* changes into *muqam* as it becomes permanent abode of the *salik*. Thus *hal* is the spiritual mood of the mystic. Its duration is very short and ranges from a twinkling of an eye to a few minutes. *Muqam* is a state of spiritual attainment on the path of God. *Hal* is a gift of God and depends upon His Grace, while the *muqam* depends upon the personal efforts of the neophyte. These are earnings.²⁸³ Thus the *salik* after winning over the animal soul at one *muqam* steps forward for the next *muqam*; but he can step further only with the help of *hal*.²⁸⁴

The *muqam* is a stage of perfection of the pilgrim and the state (*hal*) is his spiritual mood.²⁸⁵ The spiritual moods depend on God. “The states are gifts, the stations are earnings”.²⁸⁶ The chief aim of Sufis is absorption in God. A seeker after union has to pass through various stages before he achieves his goal. Rama Shankar has described these steps as follows:

- The repentance (*tauba*) for sin is the initial practice of the traveller (*salik* or *talib*) on the path for realization. The person acquires faith (*Iman*), and scrupulously follows the *Quranic* injunctions. He abandons worldly life and devotes himself to God.
- The second station or stage of individual's perfection is called *mujahada* or *jihad*, the holy war, meaning sincere desire and striving after the mystical life.

²⁸² Nichalson (tr.), *Kashf-al-Mahjub*, p. 54.

²⁸³ *Ibid.*, 38.

²⁸⁴ S.R. Sharda : *Sufi Thought, its development in Punjab and its impact on Panjabi Literature*, p. 38.

²⁸⁵ Rama Shanker Srivastava, *op.cit.*, p. 157.

²⁸⁶ A.J. Arberry, *Sufism*, p. 75.

- The third station is *khalwa – wa'uzla* (solitariness and withdrawal) from his fellows. In addition, he has to rid himself of his evil habits.

These preliminary stations are followed by the final ones, namely, servanthood; desire to have no personal desire except seeking what God desires.²⁸⁷

The 'stations' described above are subordinate to the 'states' which belong to one's internal life. Nicholson observes:

'The term 'state' (*hal*) denotes a mood or feeling, a spiritual disposition or experience, which God causes to pass over the heart, it is not subject to human control, but comes and goes as God Wills, usually it is transient, but it may abide permanently. The classification of *ahwal* in pairs of opposites – e.g., hope and fear, expansion and contraction, presence and absence – answers to psychological facts familiar to students of mysticism. Passively yielding to the divine influences which swing him to and fro in an ascending scale, the Sufi is 'the son of this time,' dominated by the 'state' in which he finds himself at the moment, oblivious of the past and without thought of the future, the highest 'states' are ecstatic, and the term *hal* is often synonymous with ecstasy, though it had not this special sense originally.'²⁸⁸

The Sufis differentiate between the two aspects namely, *fana* and *baqa*. Nicholson writes:

'The full circle of deification must comprehend both the inward and outward aspects of Deity – the One and the Many, the Truth and the Law. It is not enough to escape from all that is creaturely, without entering into the eternal life of God, the Creator as manifested in His works. To abide in God (*baqa*), after having passed away from selfhood (*fana*), is the mark of the Perfect Man, who not only

²⁸⁷ Rama Shankera Srivastava, *op. cit.*, p. 158.

²⁸⁸ James Hasting, *op.cit.*, Vol. XII, p. 13.

journeys to God, i.e. passes from plurality to unity, but in and with God, i.e, continuing in the unitive state, he returns with God to the phenomenal world from which he sets out, and manifests unity in plurality. In this descent “He makes the Law his upper garment and the mystic path his inner garment,” for he brings down and displays the Truth to mankind while fulfilling the duties of the religious law.²⁸⁹

The Sufis are mystic beings who pass through seven states of their higher self, viz., love, fear, hope, longing, intimacy, tranquility, contemplation and oneness with God. The Sufis use music in aid to their contemplation with God, the desired ecstasy. The mystics have universal love for mankind. From the love of God to love of humanity manifest one’s inner perfection. Those who have love for humanity have love for God. It is by loving God that one loves the mankind. The mystics make reformation of the people by their detached service.

Islam conceives that God is very close and intimate with man. Whenever any devotee wishes to unite with Him, He comes and identifies with Him. The *Quran* writes:

He verily created a man and we know what his soul whispereth to him, and we are nearer to him than his jugular vein.²⁹⁰

Whithersoever ye turn there is the Face of God.²⁹¹

So it was not ye who slew them, but God slew them; thou didst not cast when thou didst cast, but God cast.²⁹²

(God) answer the prayer of the suppliant when he crieth unto me. So let them hear My Call and let them trust in Me, in order that they may be led a right.²⁹³

²⁸⁹ R.A. Nicholson, *The Mystics of Islam*, p. 163.

²⁹⁰ *Quran*, 50.16.

²⁹¹ *Ibid.*, 2.109.

²⁹² *Ibid.*, 8.17.

²⁹³ *Ibid.*, 2.186.

Baba Farid's prayer was not a mechanical or lifeless morality. It was a mature activity of a heart overflowing with cosmic emotion.²⁹⁴ Baba Farid prescribes some rules for the seekers, which are as follows:

- Spiritual progress lies in the discipline of soul and the purification of inner life, not in the mechanical performance of prayers. If *marifat* is desired, anger, jealousy and hatred should be completely wiped out from the heart.
- Gnosis is beyond the reach of one who consorts with kings. Minionism weakens the moral fiber and kills the freedom of the soul.
- Trusteeship causes distraction in the single-minded pursuit of spiritual ideals. This responsibility should never be accepted.
- There should be no quarrel with anybody in this world. Even enemies should be pleased and placated.
- Obligation should be fulfilled and duties should be performed.
- Religious knowledge and learning is a pre-requisite for spiritual discipline.²⁹⁵

Sheikh Farid considered *khilafat* to be a very serious and sacred duty which could be assigned to a disciple possessing rare qualities of head and heart. According to Baba Farid:

God almighty has given thee knowledge, wisdom and cosmic emotion and he alone who possesses these qualities is qualified to discharge the duties of the *khilafat* of saints.²⁹⁶

The success of Baba Farid's spiritual discipline lay in the extraordinary qualities of his head and heart. He was opposed to the practice of becoming the *murid* of dead saint by wearing a cap at his grave.²⁹⁷ Moreover, he advocated the life of isolation for attaining spiritual progress. "Live in the world like a traveller or

²⁹⁴ K.A. Nizani, *op.cit.*, p. 3.

²⁹⁵ *Ibid.*, pp. 92-93.

²⁹⁶ *Ibid.*, p. 93..

²⁹⁷ *Ibid.*, p. 95.

way farers and count yourself among the dead.”²⁹⁸ True follower of this method is permitted to adopt seclusion, only if he controls the yearning for the flesh and thinks himself non-existent and weak, and declines association with the world and its attractions. The time of such a recluse becomes adorned with various devotions when his *nafs* (lower soul) is preventing him from coming back to ordinary devotion from the higher devotion.

It is evident from the discussion made earlier that spiritualism has been the inherent aspect of all religions of east and west. Spiritualism has relation with the inner life of man. In this regard, we can say spiritualism is subjective but it has certain universal facts also. In spite of this it cannot be called objective because its external definition is not possible, neither there could be any logical discussion about spiritualism. It is a personal experience and in every religion this experience is considered a big achievement. In this regard, materialists and atheist thinkers have ignored the importance of spiritual experiences. Their problem is that there cannot be possibility of any scientific explanation of spiritual experience. The earlier seeker of spiritualism wrongly considered it as exorcism, mesmerism, hypnotism or witchcraft, but the aim of spiritualism is very high.

The Oriental religions have faith in the eternal existence of the soul, rebirth, an endless life and salvation. The divine soul is a part of God, which resides in individuals. It is deathless and immortal. It transmigrates from one body to another till it finally realizes its unity with God. The sacred scriptures of Hinduism conceive of the realization of oneness with God as the supreme goal of man. Different *yogas*, methods and pathways have been prescribed in the oriental religions for the realization of salvation.

The Semitic religions believe in worship and prayers as the means for the realization of God. They believe in direct communion of an individual with God. Jesus opposed external forms of worship and animal sacrifice. Rather he believes that the sincere prayer of man remove the stains of sin from an individual. The Christians pray for the Kingdom of God on earth. The mankind, as a whole, may achieve the Kingdom of Heaven after being completely redeemed from sin.

²⁹⁸ *Ibid.*, p. 98.

The Semitic religions have faith in only one single life offered to man. They believe in the resurrection of the dead, the Day of Judgment, Heaven and Hell. They believe in angels, arch-angels and divine beings who intercede for men for the atonement of their sin. Rebirths without the fellowship of God have no meaning. Those who realize the kingdom of God achieve eternal fellowship with Him. Semitic religions aim at to transform the humanity into a spiritual condition, so that each and every one realizes the divinity of life in the Kingdom of God. The Prophets, Jesus Christ, Mohammed and Zoroaster aim at the spiritualization of mankind so that after resurrection every individual lives in paradise and in fellowship with God.

CHAPTER – 3

Sikh Spiritualism: Goal and Phases

Sikhism is monotheistic and revealed religion. If ever in the history of Punjab any religion has greatly influenced the masses, it is Sikh religion. It has played vital role in the background of medieval *bhakti* movement. The *bhakti* movement, started in India had influenced the Indians in various ways. Whatever achievement the Sikh spirituality has made in its historical progress has deeply transformed the life style, nature, belief and culture of Indian Punjab especially. The entire history of this movement inspires us to think in this direction that the form and aim of Sikh spirituality is unique from various perspectives. Religion was originally conceived as the way of union of individual soul with the universal soul; therefore, realisation of *atman*, that is the essence of *Parmatma*, was the aim of religion. The Sikh religion aims at the union of soul with God which is termed as communion in Sikhism.

In Sikhism different terms have been used for the highest state of spiritual progress e.g. *parampada*¹ (the state of supreme dignity), *chauthapad*² (the fourth state), *amarpada*³ (immortal state), *nirvanapada*⁴ (eternal state of *nirvana*), *turiyapad*⁵ (state of ecstasy), *mahasukh*⁶ (supreme peace of liberation), *nirbhaipada*⁷ (state of fearless dignity), *band khlas*⁸ (liberation from bondage), *mokh*⁹ etc. In *Japuji* Guru Nanak Dev has used the term “*sachiar*” for the person who has attained this state.¹⁰ In other words spirituality aims at God-realisation that is man’s highest destiny.

¹ ਹਉਮੈ ਜਾਇ ਪਰਮ ਪਦੁ ਪਾਈਐ ॥ Sri Guru Granth Sahib, p. 226

² ਤੀਨਿ ਸਮਾਵੈ ਚਉਥੇ ਵਾਸਾ ॥ *Ibid.*, p. 839

³ ਨਿਜ ਘਰਿ ਵਾਸੁ ਅਮਰ ਪਦੁ ਪਾਵੈ ॥ *Ibid.*, p. 1342

⁴ ਸਬਦਿ ਰਧੇ ਘਰੁ ਪਾਈਐ ਨਿਰਬਾਣੀ ਪਦੁ ਨੀਤਿ ॥ *Ibid.*, p. 58

⁵ ਤੁਰੀਆਵਸਥਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸੰਤ ਸਭਾ ਕੀ ਓਟ ਲਹੀ ॥ *Ibid.*, p. 356

⁶ ਮੁਕਤਿ ਮਹਾ ਸੁਖ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ ॥ *Ibid.*, p. 942

⁷ ਵਾਜੇ ਬਾਝਹੁ ਸਿੰਛੀ ਵਾਜੇ ਤਉ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥ *Ibid.*, p. 730

⁸ ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ *Ibid.*, p. 5

⁹ ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ *Ibid.*, p. 3

¹⁰ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ *Ibid.*, p. 1

In Sikhism, *mukti* is a sublime and emancipatory spiritual experience and exaltation of self. It is neither the extinction of life nor suppression nor abolition of legitimate desires, rather it is spiritualisation. It is a mystical experience in which the soul could open wide its gates to universal love. It is neither mortification of body nor renunciation of world. It is spiritual living like a lotus in the mud. It is synthesis of religion and ethics, a dawn of dynamic peace, inner grasp of immortality as opposed to darkness and death, positive and negative world. Guru Nanak has proclaimed:

Truth is higher than everything; but higher still is truthful living.¹¹

In Sikhism *mukti* is attainable in one's lifetime. It is a new birth for the seeker, through total transformation of values. Activism in life and *mukti* are not contradictory rather the ideal of detachment in attachment of divine living spiritualises others also. Sikhism establishes its uniqueness with the purpose of redeeming all mankind from its moral decadence into which it has fallen. Sikhism postulates inter-related and quite independent goals i.e. truth, freedom and re-integration with God. The word *mukti* is used in four different meanings:

- *Mukti* means union with God.¹²
- *Mukti* means liberation from vices.¹³
- *Mukti* means freedom from transmigration.¹⁴
- *Mukti* means freedom from bondage and *maya*.¹⁵

¹¹ ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥ *Ibid.*, p. 62

¹² ਸਾਗਰ ਮਹਿ ਬੂੰਦ ਬੂੰਦ ਮਹਿ ਸਾਗਰੁ ਕਵਣੁ ਬੁਝੈ ਬਿਧਿ ਜਾਣੈ ॥
ਉਤਭੁਜ ਚਲਤ ਆਪਿ ਕਰਿ ਚੀਨੈ ਆਪੇ ਤਤੁ ਪਛਾਣੈ ॥ *Ibid.*, p. 878

¹³ ਏਕ ਨਗਰੀ ਪੰਚ ਚੋਰ ਬਸੀਅਲੇ ਬਰਜਤ ਚੋਰੀ ਧਾਵੈ ॥
ਤ੍ਰਿਹਦਸ ਮਾਲ ਰਖੈ ਜੋ ਨਾਨਕ ਮੋਖ ਮੁਕਤਿ ਸੋ ਪਾਵੈ ॥ *Ibid.*, p. 503

¹⁴ ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰੰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥ *Ibid.*, p. 465

¹⁵ ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕੀਆ ॥ ਬੰਧਨ ਪੁਤੁ ਕਲਤੁ ਮਨਿ ਬੀਆ ॥
ਬੰਧਨ ਕਿਰਖੀ ਕਰਹਿ ਕਿਰਸਾਨ ॥ ਹਉਮੈ ਡੰਨੁ ਸਹੈ ਰਾਜਾ ਮੰਗੈ ਦਾਨ ॥
ਬੰਧਨ ਸਉਦਾ ਅਣਵੀਚਾਰੀ ॥ ਤਿਪਤਿ ਨਾਹੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥
ਬੰਧਨ ਸਾਹ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਪਵਈ ਥਾਇ ॥
ਬੰਧਨ ਬੇਦੁ ਬਾਦੁ ਅਹੰਕਾਰ ॥ ਬੰਧਨਿ ਬਿਨਸੈ ਮੋਹ ਵਿਕਾਰ ॥

ਨਾਨਕ ਰਾਮ ਨਾਮ ਸਰਣਾਈ ॥ ਸਤਿਗੁਰਿ ਰਾਖੇ ਬੰਧੁ ਨ ਪਾਈ ॥ *Ibid.*, p. 416

3.1 Aim of Sikh Spirituality

God-realisation is man's highest destiny.¹⁶ God-realisation means in fact self-realisation. In man's effort to realise the divine, he does not aspire for something new or extraneous to himself, rather he tries to discover what, in reality, belongs to him. Guru Nanak has said rightly:

The person, who understands himself, meets with the Lord, and need not to die again.¹⁷

To see Him, to have a vision of Him, to merge in Him, to be one with Him, are all different phrases, employed to express the union of human soul with the Supreme Soul from which it has emerged. Infact God and soul are fundamentally one and the same in the form of whole and part. In the words of Guru Nanak:

The Lord is the life of mind; He is the Master of the life; the Divine Lord lives within the body.¹⁸

The soul is emanation from God, and in essence, is like Him and therefore, ultimately, it can go back to Him alone and to none else. Guru Nanak says:

The drop is in the ocean, and the ocean is in the drop. Who realize this reality and how?¹⁹

Similarly,

The Lord dwells in the soul, and the soul dwells in the Lord.²⁰

Guru Amar Das defines this viewpoint in the following words:

O my mind, you are the incarnation of the Divine Light – try to acknowledge your own origin.²¹

¹⁶ Narain Singh: *Guru Nanak Dev's View of Life Amplified*, p. 95.

¹⁷ ਆਪੁ ਪਛਾਣੈ ਹਰਿ ਮਿਲੈ ਬਹੁੜਿ ਨ ਮਰਣਾ ਹੋਇ ॥ Sri Guru Granth Sahib, p. 1410

¹⁸ ਮਨ ਕਾ ਜੀਉ ਪਵਨਪਤਿ ਦੇਹੀ ਦੇਹੀ ਮਹਿ ਦੇਉ ਸਮਾਗਾ ॥ *Ibid.*, p. 598

¹⁹ ਸਾਗਰ ਮਹਿ ਬੂੰਦ ਬੂੰਦ ਮਹਿ ਸਾਗਰੁ ਕਵਣੁ ਬੁਝੈ ਬਿਧਿ ਜਾਣੈ ॥ *Ibid.*, p. 878

²⁰ ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ ॥ *Ibid.*, p. 1153

Thus the supreme essence resides in the human soul and therefore if there is way to Him, it must always be, through the soul. Guru Nanak explains the point, over and over again by saying:

Do not feel that the True Lord is far away; He dwells within us.²²

You reside in the home of the self- deep within, while I rotate like a dust-ball.²³

Guru Nanak has advised people to find God within their own selves.

He is the unborn Lord God; He is, and shall ever be; find the destroyer of ego, within your heart and behold Him.²⁴

Guru Arjun Dev says:

Supreme Lord is found within their souls.²⁵

Guru Tegh Bahadur reveals this fact in the following hymn:

Why we are searching Him in the forest. He dwells within us and every where. He is one permanent companion. Just as the fragrance of flowers resides in it, and the reflection of mirror, the Lord resides within us. Therefore try to find Him within yourself.²⁶

All these hymns of Sri Guru Granth Sahib assure that He is within all of us and has to be found by our own efforts alone. Guru Nanak has criticized the toil of those who renounce the world and retire to jungles and mountains in the search of God. On the contrary he asked those people to come out of their hibernation and be active in setting the social order right.

²¹ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥ *Ibid.*, p. 441

²² ਸਾਚਉ ਦੂਰਿ ਨ ਜਾਣੀਐ ਅੰਤਰਿ ਹੈ ਸੋਈ ॥ *Ibid.*, p. 421

²³ ਤੂ ਨਿਜ ਘਰਿ ਵਸਿਅਤਾ ਹਉ ਰੁਲਿ ਭਸਮੇ ਢੇਰੀ ॥ *Ibid.*, p. 1111

²⁴ ਸੋ ਬ੍ਰਹਮੁ ਅਜੋਨੀ ਹੈ ਭੀ ਹੋਨੀ ਘਟ ਭੀਤਰਿ ਦੇਖੁ ਮੁਰਾਰੀ ਜੀਉ ॥ *Ibid.*, p. 597

²⁵ ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ਲਹੰਤੇ ॥ *Ibid.*, p. 276

²⁶ ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥ ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥੧॥ਰਹਾ

ਪੁਰਖ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥

ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥ *Ibid.*, p. 684

Sikhism accepts the theory that God dwells in the body. As such the body is called ‘the temple of living God’ (*Harimandir*). Bhagat Peepa says:

Believe it that the Lord is in the universe, as well as in the body.²⁷

Human body has got the double benefits that God not only resides in human body but is also expressed through human body only. Guru Amar Das says that the diamond of God can be found within human body but human beings are not conscious of these facts. *Gurbani* has explained human body as *Harimandir*:

This body is the temple of Lord. Within this body the jewel of Divine Light is revealed. The self-centred do not realize this fact and utter that the Lord can’t reside in the mortal body.²⁸

Similarly Guru Ram Das also proclaimed that human body is the city where one can trade for God. Guru Nanak Dev had rightly said:

The reverent human being resides in place of the body village. They live in harmony to the seedless meditation of the supreme and unsullied unique Lord. The supreme-Lord has fixed nine doors to every body. Lord resides within the tenth gate. The ineffable God Himself helps one to realize Him.²⁹

The whole philosophy of Guru Granth Sahib revolves around the fact that God resides within the human body and can be found only with the help of human efforts. The spiritual practice needed to reach at this aim of self-realization or God

²⁷ ਸੋ ਬ੍ਰਹਮੰਡਿ ਪਿੰਡਿ ਸੋ ਜਾਨੁ ॥ *Ibid.*, p. 1162

²⁸ ਹਰਿ ਮੰਦਰੁ ਸਬਦੇ ਖੋਜੀਐ ਹਰਿ ਨਾਮੋ ਲੇਹੁ ਸਮਾਲਿ ॥੧॥
ਮਨ ਮੇਰੇ ਸਬਦਿ ਰਪੈ ਰੰਗੁ ਹੋਇ ॥
ਸਚੀ ਭਗਤਿ ਸਚਾ ਹਰਿ ਮੰਦਰੁ ਪ੍ਰਗਟੀ ਸਾਚੀ ਸੋਇ ॥
ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਸਰੀਰੁ ਹੈ ਗਿਆਨਿ ਰਤਨਿ ਪਰਗਟੁ ਹੋਇ ॥
ਮਨਮੁਖ ਮੂਲੁ ਨ ਜਾਣਨੀ ਮਾਣਸਿ ਹਰਿ ਮੰਦਰੁ ਨ ਹੋਇ ॥ *Ibid.*, p. 1346

²⁹ ਦੇਹੀ ਨਗਰੀ ਉਤਮ ਥਾਨਾ ॥
ਪੰਚ ਲੋਕ ਵਸਹਿ ਪਰਧਾਨਾ ॥
ਉਪਰਿ ਏਕੰਕਾਰੁ ਨਿਰਾਲਮੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਆ ॥
ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ ॥
ਸਿਰਿ ਸਿਰਿ ਕਰਣੈਹਾਰੈ ਸਾਜੇ ॥
ਦਸਵੈ ਪੁਰਖੁ ਅਤੀਤੁ ਨਿਰਾਲਾ ਆਪੇ ਅਲਖੁ ਲਖਾਇਆ ॥ *Ibid.*, p. 1039

realization is named as *surat-sabad-yoga*. It can be also be known as *sabad-yoga*, *sehaj-yoga* or practice of *sabad*. These processes of self-realization or God realization or we can say spiritual development starts when a person withdraws his consciousness to the eye centre, or in other words, vacates the nine portals of the physical body and enters the inner spiritual world. In this process, he steps out of the body and the world of objects and enters the realm of spirit or *sabda* and at this stage; he is dead to the physical existence but alive to his spiritual identity.

Throughout the practice of *naam*, we have to reverse the direction of mind and soul. The need is to divert the both from the nine portals of the body and to concentrate at Divine Being. The purpose is to divert the mind from sensuous consciousness, which is active at the physical level, and turn it to *naam-simran*. This step in the devotee's spiritual practice takes him from the outer world of matter to the subtle inner world of higher consciousness. Guru Amar Das said:

One who closes his nine doors and withstrains his straying mind reaches in the Lord's own tenth home. The unstruck music is being played there day and night. This divine music is heard through the Guru's instruction.³⁰

Similarly Guru Amar Das said:

The Lord placed the soul in the body-cave, and started to blow the musical instrument of breath into it. Through this musical instrument he manifested nine-doors and concealed the tenth gate. Tenth gate is shown through the blessing of guru and by having faith in guru. The Lord of manifold forms and the Name's nine treasures are there. His limits cannot be found.³¹

³⁰ ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥

ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥

ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤੀ ਸਬਦੁ ਸੁਣਾਵਣਿਆ ॥ *Ibid.*, p. 124

³¹ ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥

ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥

ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥

ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ ॥ *Ibid.*, p. 922

In the hymns of Sri Guru Granth Sahib, we can also find references to the *trikuti*, *daswan dwar*, the tenth gate; *sun* and *mahasun*, the land of great emptiness, and *sach khand*. The seeker has to withdraw his mind and soul to become free from the physical bonds of the nominal world. In the same way the soul transcends the bonds of three gunas and realizes *brahmand* or *saram khand*; and moves beyond this to still higher regions by getting rid of the bonds of the causal world. While leaving *trikuti*, the soul sheds the astral and causal coverings and transcends the bonds of cause and effect, mind and *maya*. Then, in the form of pure spirit the seeker enters the region of spirit – *parbrahm* and proceeds further to arrive at his true home, *Sach Khand*.

Such personal experience of meeting God within the body is termed sometime as religious experience, spiritual experience and mystical experience. This stage is neither imaginary nor artificial. Neither it's related to psychology nor is it para-physical. Neither is it the object of intellect nor of logic. This stage is beyond the sphere of thought. No language can describe this stage. One finds oneself in shortage of words to describe this stage after experiencing it.

The person reaching at this stage goes beyond the boundaries of space and time. He is relieved of his weaknesses. He gets himself free from the circle of birth and death and enjoys the infinite bliss, infinite beauty and permanent peace. This stage is the symbol of infinity, therefore man feels himself free of beginning and end, upgradation and degradation. Being beyond the effect of time, he does not come under the influence of *karma* and the fruits of *karma*.

Man experiences the reality of his life. He realizes that the world has no independent existence; it is only the expression of that unseen power. Guru Nanak Dev said:

Only the person, within when the Lord resides, is alive. O Nanak!
no one else is really alive.³²

³² ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥
ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥ *Ibid.*, p. 142

Again Guru Nanak said while explaining the world as the play of a magician:

A human being has to live but four days, in this pasture-land and he carouse and sports in obsolete darkness. Just as magician, mumbling in the night's dream, have left the world, after staging their show.³³

Guru Angad Dev, the second guru of Sikhism, also laid emphasis on achieving the ultimate goal of life that is to merge oneself with the Supreme reality. He believes in the importance of Guru on the way of spiritualization. He accepts that it is the true Guru who can guide the way to meet the God or the Supreme reality. He defines in *Gurbani*:

The key of the guru opens the lock of attachment, in the house of the mind, under the roof the body. O Nanak, Nobody, except the guru, can open the door of mind. Nobody one holds the key in hand.³⁴

If a person is able to find a true guru and receive the secret of *naam-sabad* from him, and continually keep on reciting the *naam sabad* with true love and derives his consciousness from the nine doors to reach at *daswan-dwar*, he will definitely reach at the aim of his life. Guru Angad Dev has rightly proclaimed:

Stubborn-minded cannot win the Lord to one's side, no matter how much it is tried. The Lord can be won over, by offering Him true love, O servant Nanak, and meditating the word of true *sabad*.³⁵

The *sabad* can be received only with the grace of guru. He is one without a second.³⁶ When a person reaches at *daswan dwar*, he attains the height of spiritualism. As is stated:

³³ ਐਥੇ ਗੋਇਲੜਾ ਦਿਨ ਚਾਰੇ ॥

ਖੇਲੁ ਤਮਾਸਾ ਧੁੰਧੁਕਾਰੇ ॥

ਬਾਜੀ ਖੇਲਿ ਗਏ ਬਾਜੀਗਰ ਜਿਉ ਨਿਸਿ ਸੁਪਨੈ ਭਖਲਾਈ ਹੇ ॥ *Ibid.*, p. 1023

³⁴ ਗੁਰੁ ਕੁੰਜੀ ਪਾਹੁ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨੁ ਛਤਿ ॥

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ ॥ *Ibid.*, p. 1237

³⁵ ਮਨਹਠਿ ਤਰਫ ਨ ਜਿਪਈ ਜੇ ਬਹੁਤਾ ਘਾਲੇ ॥

ਤਰਫ ਜਿਣੈ ਸਤ ਭਾਉ ਦੇ ਜਨ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੇ ॥ *Ibid.*, p. 787

Their bodies become golden, by taking on the color of spirituality. If the jeweler casts His glance of grace, they are not placed in the fire again.³⁷

In other words, after achieving the aim of spiritualization, an individual makes himself free from the cycle of transmigration and soul becomes free from the circle of birth and death. Guru Angad Dev has described the status of such a person as:

The people, who have found the perfect Lord, are the perfect kings. Throughout the day, they remain unconcerned, completely permeated with the Love of God. Very few people are enabled to obtain the blessed vision of beautiful Lord.³⁸

Guru Amar Das has portrayed in his *bani*, *Anand Sahib* the stage of union of soul with the true guru by stating that through the guidance of true guru, one can meet the True Lord, the supreme reality, which is explained the highest goal of human life. For him, *anand* is not an intermediate state in the progress of spiritualization but is the unitive one. In his *bani*, he has tried to give glimpse of happiness, which one can feel at the time of union of soul with God.

Guru Amar Das has emphasized on the importance of guru. It is guru only who enshrines the true name of Lord within us. By meditating upon the Lord's Name, one tries to withdraw one's concentration from the nine doors of body to fix it at the tenth door or the *daswan-dwar*. Guru Amar Das has accepted it:

The straying soul, meets the true guru, after the tenth gate is opened.³⁹

³⁶ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤੁ ਨਾਹਿ ॥
ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਮਨੈ ਮਾਹਿ ਪਾਈਐ ਗੁਰ ਪਰਸਾਦਿ ॥ *Ibid.*, p. 1238

³⁷ ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ਵੰਨੀ ਚੜੈ ਚੜਾਉ ॥
ਜੇ ਹੋਵੈ ਨਦਰਿ ਸਰਾਫ ਕੀ ਬਹੁੜਿ ਨ ਪਾਈ ਤਾਉ ॥ *Ibid.*, p. 146

³⁸ ਸੋਈ ਪੂਰੇ ਸਾਹ ਜਿਨੀ ਪੂਰਾ ਪਾਇਆ ॥
ਅਠੀ ਵੇਪਰਵਾਹ ਰਹਨਿ ਇਕਤੇ ਰੰਗਿ ॥
ਦਰਸਨਿ ਰੂਪਿ ਅਥਾਹ ਵਿਰਲੇ ਪਾਈਅਹਿ ॥ *Ibid.*, p. 146

³⁹ ਧਾਵਤੁ ਬੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ ॥ *Ibid.*, p. 441

The True guru helps his disciple in practicing dying while living, which is a surest way to liberation. Guru Amar Das has said in *bani*:

Meeting the true guru, one remains dead while yet alive, understanding Him; remain absorbed in the Truth.⁴⁰

Having met with the true guru, all of our desires get vanished. Our heart becomes satisfied. Fear of death comes to an end and man enjoys the stage of bliss. *Gurbani* says:

Meeting with the true guru, the mind becomes content, and then hunger and desires will not trouble one any longer.⁴¹

Guru as it literally means spreads the light of knowledge and vanishes all our ignorance. By getting the secret of name or *sabad* of Lord, through the true guru, a disciple comes to know the secret of the world. In the words of Guru Amar Das:

Spiritual wisdom is the jewel, with which total understanding is obtained. It is by the grace of guru, ignorance is dispelled, and one remains awake, night and day, and beholds the True Lord.⁴²

It is only through the guidance and support of the true guru, one can meet the True Lord.⁴³ In Sikh philosophy no difference is made between the guru and God. Guru is equal to God. Guru Amardas says that he is ready to sacrifice any thing for his guru because it is He only who blends him with the divine light.⁴⁴ Nothing in the world can equal the guru. His importance can't be estimated. Imbuing with the name of Lord provided by the true guru, the body becomes peaceful and pain of death does not make him afraid. Guru Amar Das has defined

⁴⁰ ਸਤਿਗੁਰ ਮਿਲਿਐ ਜੀਵਤੁ ਮਰੈ ਬੁਝਿ ਸਚਿ ਸਮੀਤਾ ॥ *Ibid.*, p. 510

⁴¹ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਨੁ ਸੰਤੋਖੀਐ ਤਾ ਫਿਰਿ ਤ੍ਰਿਸਨਾ ਭੂਖ ਨ ਹੋਇ ॥ *Ibid.*, p. 492

⁴² ਗਿਆਨ ਰਤਨਿ ਸਭ ਸੋਝੀ ਹੋਇ ॥

ਗੁਰ ਪਰਸਾਦਿ ਅਗਿਆਨੁ ਬਿਨਾਸੈ ਅਨਦਿਨੁ ਜਾਗੈ ਵੇਖੈ ਸਚੁ ਸੋਇ ॥ *Ibid.*, p. 364

⁴³ ਗੁਰ ਪੂਰੇ ਤੇ ਪੂਰਾ ਪਾਏ ॥ *Ibid.*, p. 363

⁴⁴ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕਉ ਸਦਾ ਬਲਿ ਜਾਈ ॥

ਗੁਰਮੁਖਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥ *Ibid.*, p. 362

the relation of soul and God with the metaphorical relation of husband and wife.⁴⁵ He explains the bliss of union with God as:

Blessed is that time, when I met the True guru, and my husband Lord came into my consciousness. I became so much blissful, my mind and body found such a natural peace.⁴⁶

Those souls who have enjoyed the taste of this union, remain absorbed in the Lord's *sabad* inwardly as well as outwardly and get merge themselves into the True *sabad* of Lord. Guru Sahib has explained the status of such soul as:

Such a soul remains blissful forever, day and night. Peace is found after meeting the beloved.⁴⁷

Hence it becomes clear here that it is only by the grace of true guru, and through the *sabad* of Lord, given by the true guru, one can unite with the Lord. Guru Amar Das has concluded it in following words:

Lord is True, and True is the word of His *bani*. We merge with Him through the *sabad*.⁴⁸

Guru Ram Das, like his ancestors laid emphasis on the union of soul with God as the ultimate goal of life. Through his *bani*, he has explained the procedure of reaching at the climax of this relation between the two. Spiritualising the ceremony of marriage in the *lavan bani*, he stated the spiritual progress of soul towards his counter-part God. He does not ignore the role of Guru on the spiritual path rather he equals the status of Guru with God. He said in his *bani*:

The master is God and God is the master, O Nanak, there is no distinction between the two, O kin of predetermination.⁴⁹

⁴⁵ ਤਿਸ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਹੋਈ ॥ *Ibid.*, p. 160

⁴⁶ ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਸੋ ਸਹੁ ਚਿਤਿ ਆਇਆ ॥

ਮਹਾ ਅਨੰਦੁ ਸਹਜੁ ਭਇਆ ਮਨਿ ਤਨਿ ਸੁਖੁ ਪਾਇਆ ॥ *Ibid.*, p. 441 (Translation by Singh Sahib Sant Singh Khalsa)

⁴⁷ ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ॥ *Ibid.*, p. 31

⁴⁸ ਹਰਿ ਜੀਉ ਸਾਚਾ ਸਾਚੀ ਬਾਣੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਈ ॥ *Ibid.*, p. 32

Only guru has the capability to unite our soul with God. *Guru* is the Lord and he himself unites the individual soul with God.⁵⁰ Guru Ram Das believes in the law of *karma* which is responsible for our future destiny. Only the person having good *karmas* can find out the true *guru* and by whom he can rectify his future life. In the words of Guru Ram Das:

One who has such pre-ordained destiny comes to meet God through the true guru. Just as iron is transmuted into gold by the touch of the philosopher's stone, so are people transformed by joining the *sangat*, the Holy congregation.⁵¹

True Guru enshrines the name of the Lord in individual and by meditating upon the name of the Lord; the invisible and unapproachable Lord becomes visible and approachable. The individual soul acquires the pure and supreme status. By meditating, the unstruck melody resounds. Following the teaching of true guru, soul hears the unstruck music.⁵² Guru Ram Das proclaimed:

The true guru, the giver, has embedded me with the *naam*, the name of the Lord; I have obtained the divine vision of guru's by great fortune.⁵³

Such a soul who enters into the court of Supreme Lord feels blessed. Guru Ram Das has named this stage as *amarpad*. In his words:

The dead are renewed to life after obtaining the Divine essence of Lord. They will not die again. Through the name of the Lord, Har, Har, they obtained the immortal status and get merged into the Lord's name.⁵⁴

⁴⁹ ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥ *Ibid.*, p. 442.

⁵⁰ ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਹਰਿ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ ॥ *Ibid.*, p. 41

⁵¹ ਜਿਸੁ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪ੍ਰਭੁ ਆਇ ॥
ਜਿਉ ਲੋਹਾ ਪਾਰਸਿ ਭੇਟੀਐ ਮਿਲਿ ਸੰਗਤਿ ਸੁਵਰਨੁ ਹੋਇ ਜਾਇ ॥ *Ibid.*, p. 303 (Translation by Singh Sahib Sant Singh Khalsa)

⁵² ਗੁਰਮਤਿ ਬਾਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਗੁਰਮਤਿ ਮਨੁਆ ਗਾਵੈ ॥ *Ibid.*, p. 172

⁵³ ਸਤਿਗੁਰ ਦਾਤੈ ਨਾਮੁ ਦਿੜਾਇਆ ॥
ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ॥ *Ibid.*, p. 96

⁵⁴ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਇਆ ਮੁਆ ਜੀਵਾਇਆ ਫਿਰਿ ਬਾਹੁੜਿ ਮਰਣੁ ਨ ਹੋਈ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮਰ ਪਦੁ ਪਾਇਆ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ਸੋਈ ॥ *Ibid.*, p. 447

At another place Guru Ram Das has called it the stage of *anand*. The soul at this stage, continuously remains in ecstasy or *anand* and keep busy in singing the praise of the Supreme Lord. The soul feel satisfied, all desires come to an end. Guru Ram Das has explained this mental state as:

My mind is cooled and soothed, after drinking the rain drops of the Lord.⁵⁵

Again he said:

Gradually, gradually, gradually, gradually, the drops of ambrosial nectar stream down.⁵⁶

Such a stage of enjoying the rain drops of ambrosial nectar from the true Lord is described as the stage of *paramanand* in the words of Guru Ram Dass:

The true guru has implanted the True Name of the Lord within me; I sing His glorious praises, and taste the supreme ecstasy.⁵⁷

Guru Arjun Dev's *bani* is ocean of spiritual knowledge. Whosoever tries to dive deep into it, will get the invaluable jewels of spiritual knowledge. The gist of his composition is that the main aim of human life is God-realization, and God is within human body and we can realize Him with the practice of *naam-sabad*. In Sikh philosophy *naam-sabad*, *bani*, etc. have been used interchangeably. Guru Arjun Dev laid emphasis on the importance of role of a guru or teacher on the path of spiritual progress. It is with the grace of guru; one can do the practice of *naam-sabad* and divert his consciousness from the nine doors so that one can reach the tenth door or *daswan dwar*. It is the guru who helps to eradicate the ignorance of human being. Guru Arjun Dev has compared the guru with *jot*. He said:

By guru's grace, the inverted heart-lotus blossom forth, and the light shines forth in the darkness.⁵⁸

⁵⁵ ਮਨੁ ਸੀਤਲੁ ਹੋਆ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਬੁੰਦ ਪੀਵੈ ॥ *Ibid.*, p. 452

⁵⁶ ਤਿਮਿ ਤਿਮੇ ਤਿਮਿ ਤਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ਰਾਮ ॥ *Ibid.*, p. 442

⁵⁷ ਸਤਿ ਸਤਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਰਸਿ ਗਾਏ ਗੁਣ ਪਰਮਾਨੰਦਾ ॥ *Ibid.*, p. 367

Guru Arjun Dev has explained the importance of *jot* in following words:

The *sabad*, the words of the true guru, is the light of the lamp. It vanishes the darkness from the body – temple, and opens the beautiful chamber of Jewels. I got surprised, when I looked inside, I can't describe the glory of the beautiful chamber of jewels.⁵⁹

It is only with the grace of guru, that one can reach at the *daswan dwar* where soul can meet God. Meeting of Individual soul with universal God is described as sun rays meet with sun. It is said in *Gurbani*:

The beam of light converges with the sun, and water converges with water. One's light mixes with the light, and one turns out to be thoroughly great.⁶⁰

Again Guru Arjun Dev have compared the soul to a drop of ocean. Just as drop of ocean mixes with the ocean, similarly individual soul merges into the *Jot* of God.⁶¹ He was surprised to see the amazing form of that immaculate God and said:

With my eyes, I see the Lord, the embodiment of absolute bliss; the saint has turned away from the world. I am wonderstruck, gazing upon the wonderous Lord like the mute, I can only smile – I cannot speak of its flavor the saint has turned away from the world.⁶²

⁵⁸ ਗੁਰ ਪ੍ਰਸਾਦਿ ਉਰਧ ਕਮਲ ਬਿਗਾਸ ॥

ਅੰਧਕਾਰ ਮਹਿ ਭਇਆ ਪ੍ਰਗਾਸ ॥ *Ibid.*, p.864 (Translation by Singh Sahib Sant Singh Khalsa)

⁵⁹ ਸਤਿਗੁਰ ਸਬਦਿ ਉਜਾਰੋ ਦੀਪਾ ॥

ਬਿਨਸਿਓ ਅੰਧਕਾਰ ਤਿਹ ਮੰਦਰਿ ਰਤਨ ਕੋਠੜੀ ਖੁਲੀ ਅਨੂਪਾ ॥੧॥ ਰਹਾਉ ॥

ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਜਉ ਪੇਖਿਓ ਕਹਨੁ ਨ ਜਾਇ ਵਡਿਆਈ ॥

ਮਗਨ ਭਏ ਉਹਾ ਸੰਗਿ ਮਾਤੇ ਓਤਿ ਪੋਤਿ ਲਪਟਾਈ ॥੧॥ *Ibid*; p.821

⁶⁰ ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ ਹੁਆ ਰਾਮ ॥

ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ ॥ *Ibid*; p.846

⁶¹ ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥

ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥ *Ibid*; p.278

⁶² ਦੇਖਿਓ ਦ੍ਰਿਸਟਿ ਸਰਬ ਮੰਗਲ ਰੂਪ ਉਲਟੀ ਸੰਤ ਕਰਾਏ ॥ *Ibid*; p.1205

Guru Arjun Dev felt a different type of satisfaction after such experience and proclaimed:

Joy-great Joy! I have seen the Lord God! Tasted – I have tasted the sweet essence of the Lord.⁶³

No doubt man has to face many obstacles on the path of spirituality, but once man reaches at the height of the spirituality he receives different types of gifts in the form of *rehmat*. Guru Arjun Dev has himself explained the grace which one can receive through guidance of the guru. He said:

Presently I am freed of my suspicion and distress. I have surrendered and spurned every single other exertion, and come to asylum of the genuine master. I have achieved add up to flawlessness, and all my works are impeccably finished; the disease of self love has been completely perished. A great many sins are crushed in a moment; meeting with the master, I serenade the name of the Master, Har, Har. Repressing the five criminals, the master has made them my slaves; my psyche has turned out to be steady and relentless and intrepid. It doesn't come or go in incarnation; it doesn't falter or meander any place. O Nanak, my realm is interminable.⁶⁴

Hence guru converts an impure soul into pure soul and enable him to meet pure God.

Sheikh Farid is one of the most popular *Sufi* saints. Though his *bani* is less in number but it is full of spiritual ecstasy. Farid asserted that God or *Allah* is the

⁶³ ਅਨਦੋ ਅਨਦੁ ਘਣਾ ਮੈ ਸੋ ਪ੍ਰਭੁ ਡੀਠਾ ਰਾਮ ॥

ਚਾਖਿਅੜਾ ਚਾਖਿਅੜਾ ਮੈ ਹਰਿ ਰਸੁ ਮੀਠਾ ਰਾਮ ॥ *Ibid*; tr. By Sahib Sant Singh Khalsa, p.452

⁶⁴ ਅਬ ਮੋਰੋ ਸਹਸਾ ਦੂਖੁ ਗਇਆ ॥

ਅਉਰ ਉਪਾਵ ਸਗਲ ਤਿਆਗਿ ਛੋਡੇ ਸਤਿਗੁਰ ਸਰਣਿ ਪਇਆ ॥੧॥ ਰਹਾਉ ॥

ਸਰਬ ਸਿਧਿ ਕਾਰਜ ਸਭਿ ਸਵਰੇ ਅਹੰ ਰੋਗ ਸਗਲ ਹੀ ਖਇਆ ॥

ਕੋਟਿ ਪਰਾਧ ਖਿਨ ਮਹਿ ਖਉ ਭਈ ਹੈ ਗੁਰ ਮਿਲਿ ਹਰਿ ਹਰਿ ਕਹਿਆ ॥੧॥

ਪੰਚ ਦਾਸ ਗੁਰਿ ਵਸਗਤਿ ਕੀਨੇ ਮਨ ਨਿਹਚਲ ਨਿਰਭਇਆ ॥

ਆਇ ਨ ਜਾਵੈ ਨ ਕਤ ਹੀ ਡੋਲੈ ਥਿਰੁ ਨਾਨਕ ਰਾਜਇਆ ॥੨॥੨੪॥੪੭॥*Ibid*; p.1213

supreme power, a store house of knowledge. *Allah* is truth. Therefore one should love only *Allah*. Farid encourages the individuals to attach themselves with Lord.⁶⁵ He said that the creator is in the creation, and the creation abides in God.⁶⁶

Like other saints, Sheikh Farid also recognized the God-realization as the Supreme goal of life. Individual soul is a part and parcel of universal God and soul has a natural inclination towards God. Unless and until a soul feels this separation between two, it can't be happy. Sheikh Farid said:

All the people speak of pain and suffering; pain is the ruler of all. Sheikh Farid regards the body of those people as cremation ground, who don't have love for the Lord.⁶⁷

Farid realized the truth that man might have each and everything of this world, but that can't give him pleasure until he meets God. Therefore one should try as earlier as possible to meet him. In the words of Farid:

One cannot meet the Lord today, O Sheikh Farid, unless one controls one's bird-like desires which keep one's mind in trouble.⁶⁸

In other words, if one wants to merge with *Allah*, one has to transcend the sensory pleasures and mind. One has to reform oneself to meet God, which further leads to pleasure.⁶⁹ The natural suffering of separation between the soul and the God becomes the base for their unity in the end. Sometime the question arises as to where to find God. Sheikh Farid answers that God is within the human being and whosoever has found, found it within human body. In the words of Sheikh Farid:

⁶⁵ ਬੋਲੈ ਸੇਖ ਫਰੀਦੁ ਪਿਆਰੇ ਅਲਹ ਲਗੇ ॥ *Ibid.*, p.488

⁶⁶ ਫਰੀਦਾ ਖਾਲਕੁ ਖਲਕ ਮਹਿ ਖਲਕ ਵਸੈ ਰਬ ਮਾਹਿ ॥ *Ibid.*; p.1381

⁶⁷ ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੂ ਸੁਲਤਾਨੁ ॥

ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ ਨ ਉਪਜੈ ਸੋ ਤਨੁ ਜਾਣੁ ਮਸਾਨੁ ॥੩੬॥ *Ibid.*; p.1379

⁶⁸ ਆਜੁ ਮਿਲਾਵਾ ਸੇਖ ਫਰੀਦ ਟਾਕਿਮ ਕੁੰਜੜੀਆ ਮਨਹੁ ਮਚਿੰਦੜੀਆ ॥੧॥ *Ibid.*; p.488

⁶⁹ ਆਪੁ ਸਵਾਰਹਿ ਮੈ ਮਿਲਹਿ ਮੈ ਮਿਲਿਆ ਸੁਖੁ ਹੋਇ ॥ *Ibid.*; p.1382

Why do you meander from wilderness to wilderness, crossing through the prickly trees? The Lord stays in the heart; why are you searching for Him in the wilderness?⁷⁰

Sheikh Farid started his spiritual journey from *shariyat* and developed it through *tarikah*, *marfat* and reached at *haqiqat*. There he met *Allah*. He realized that God is his True helper.⁷¹ He preached that we should take advantage of human life and develop in ourselves the ethical purity so that we can prepare ourselves for spiritual practice and make efforts to merge with God. Farid also recognized the importance of *pir* or *murshid* on the path of spiritual realization. Only a complete or perfect guru can be helpful to his disciple in spiritual progress. Sheikh Farid explains the importance of guru in following words:

Speak the truth, in righteousness, and do not tell a lie. The pupil should follow the path pointed out by the guru.⁷²

Sheikh Farid emphasized on the feeling of brotherhood amongst the individuals, which is further based on the belief in fatherhood of God. Unless a person realized the fatherhood of God in his personal spiritual experience, he can't develop the feeling of brotherhood in himself. Brotherhood is the necessary part of fatherhood. If a person succeeds in experiencing fatherhood of God, he will become true servant of humanity as well as God.

The compositions of Sheikh Kabir reflect the highest spiritual knowledge, which is not the bookish knowledge rather is the knowledge gained through personal internal experiences. He faced a lot of opposition from the people who were in favour of ritual practices. In spite of this opposition, he kept on walking on his own beliefs and he himself has accepted in his *bani* that in spite of being a weaver, he has reached the highest stage of meeting with God.⁷³ The path to God-

⁷⁰ ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ ॥
ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਚੁਢੇਹਿ ॥੧੯॥ *Ibid.*, p.1378

⁷¹ ਜਾ ਫਿਰਿ ਦੇਖਾ ਤਾ ਮੇਰਾ ਅਲਹੁ ਬੋਲੀ ॥ *Ibid.*, p.794

⁷² ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੂਠੁ ਨ ਬੋਲੀਐ ॥
ਜੋ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ ॥੩॥ *Ibid.*, p.488

⁷³ ज्यूं जल मैं जल पैसि न निकसै, यूं टुरि मिलै जुलाहा ॥ कबीर ग्रन्थावली, p.167

realization lies in dying while living. Kabir says that one who learns the art of dying while living enjoys the bliss of the five spiritual regions. Such a devotee obtains the treasure; he merges in the Lord and loses his finitude.

Sheikh Kabir has described an ideal of the lower chakra or regions of the human body. The first region is *sahasordal kamal* 'the land of thousand lotus'; the second is '*trikuti*', the confluence of the three'; the third is '*daswan dwar*', 'the tenth door' or door way to the realm of pure spirit, the fourth, *maha-sunn* or *bhanwar-gupha*, has been divided into the 'region of the great darkness' and that of 'I am that', the fifth region, *sachkhand*, 'the region of the eternal truth', has been further divided into three realm: the realm of '*alakh*' or the imperceptible One, '*agam*' or the inaccessible one, and *anami* or the Nameless One. According to Sheikh Kabir, the person who is able to die while living enter into these five regions and finally meets God. He observes:

Kabir, there is rarely a person, who dies while living. Shorn of fear, utters he, his Lord's praises. Wherever I look, I find that Lord there to save him.⁷⁴

Here at this stage, mind remains behind in *trikuti* and man will enter into *daswan dwar*. Sheikh Kabir has explained this process as under:

The body have nine gates. Try to restrict thy mind from indulging with them. The tenth gate will open when the knot of three qualities is loosed and afterwards the mind becomes inebriated, O brother.⁷⁵

Bhagat Kabir has compared this stage of meeting of God with soul to the relation of husband and wife. He said:

The bride and the groom stay together. In spite of lying on one couch their union is difficult. Those brides are blessed who have

⁷⁴ ਕਬੀਰ ਐਸਾ ਏਕੁ ਆਧੁ ਜੋ ਜੀਵਤ ਮਿਰਤਕੁ ਹੋਇ ॥
ਨਿਰਭੈ ਹੋਇ ਕੈ ਗੁਨ ਰਵੈ ਜਤ ਪੇਖਉ ਤਤ ਸੋਇ ॥੫॥, *Ibid.*, 1364.

⁷⁵ ਨਗਰੀ ਏਕੈ ਨਉ ਦਰਵਾਜੇ ਧਾਵਤੁ ਬਰਜਿ ਰਹਾਈ ॥
ਤ੍ਰਿਕੁਟੀ ਛੁਟੈ ਦਸਵਾ ਦਰੁ ਖੁਲੈ ਤਾ ਮਨੁ ਖੀਵਾ ਭਾਈ ॥੩॥*Ibid.*, p.1123

pleased their grooms and they will take birth again according to Bhagat Kabir.⁷⁶

Bhagat Kabir has explained his experience with God. Once in his life, his opposite group drowned him in a river to punish as he was against the performance of rituals. He explained this incidence as:

The mother Ganges is deep and profound. Loaded with chains, they took Kabir there. My mind is cresting fallen not, why should my body fear? My mind is absorbed in the Lord's lotus feet. My chains were broken by the waves of the Ganges and I saw myself seated on a deer skin. Says, Kabir, I have no friend and comrade. God, the Lord of Raghwas is my protector on water and land.⁷⁷

He did not believe in the concept of *swarag* and *narak*. He accepted that by grace of God, I have met with him and I am no longer a victim of either *swarag* or *narak*. He said:

He regarded Hell and heaven as the poor things; both of them are rejected by the saints. I do not owe any obligation to hell or heaven by grace of my Guru. Now, I have reached to the Master's throne and met with the sustainer of the world. Kabir have become one with God and no one is able to differentiate between the two.⁷⁸

⁷⁶ ਧਨ ਪਿਰ ਏਕੈ ਸੰਗਿ ਬਸੇਰਾ ॥
ਸੇਜ ਏਕ ਪੈ ਮਿਲਨੁ ਦੁਹੇਰਾ ॥੨॥
ਧੰਨਿ ਸੁਹਾਗਨਿ ਜੋ ਪੀਅ ਭਾਵੈ ॥
ਕਹਿ ਕਬੀਰ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵੈ ॥੩॥੮॥੩੦॥*Ibid.*, p.483

⁷⁷ ਗੰਗ ਗੁਸਾਇਨਿ ਗਹਿਰ ਗੰਭੀਰ ॥
ਜੰਜੀਰ ਬਾਂਧਿ ਕਰਿ ਖਰੇ ਕਬੀਰ ॥੧॥
ਮਨੁ ਨ ਡਿਗੈ ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ ॥
ਚਰਨ ਕਮਲ ਚਿਤੁ ਰਹਿਓ ਸਮਾਇ ॥ ਰਹਾਉ ॥
ਗੰਗਾ ਕੀ ਲਹਰਿ ਮੇਰੀ ਟੁਟੀ ਜੰਜੀਰ ॥
ਮ੍ਰਿਗਛਾਲਾ ਪਰ ਬੈਠੇ ਕਬੀਰ ॥੨॥
ਕਹਿ ਕੰਬੀਰ ਕੋਊ ਸੰਗ ਨ ਸਾਥ ॥
ਜਲ ਥਲ ਰਾਖਨ ਹੈ ਰਘੁਨਾਥ ॥੩॥੧੦॥੧੮॥*Ibid.*, p.1162

⁷⁸ ਕਵਨੁ ਨਰਕੁ ਕਿਆ ਸੁਰਗੁ ਬਿਚਾਰਾ ਸੰਤਨ ਦੋਊ ਰਾਦੇ ॥
ਹਮ ਕਾਹੁ ਕੀ ਕਾਣਿ ਨ ਕਵਤੇ ਅਪਨੇ ਗੁਰ ਪਰਸਾਦੇ ॥੫॥ ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ ਸਾਰਿੰਗਪਾਨੀ ॥
ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥*Ibid.*, p.969

In other words, he made it clear that the person, who through the spiritual practices has reached at God-realization, need not be afraid of birth and death or *swarag* and *narak*. For him nothing is good or bad. He rises above the feeling of lower and higher, good or bad. He said:

God through His omnipotence created light and afterward, made all the mortals beings. The entire universe is the by product of one light. Hence, who can be good or bad?⁷⁹

Bhagat Namdev preached the importance of *naam* for God realization. He had given different description of his life events through which he realized the existence of an unseen power, who can hear your unspoken words, and prayers. Once he was ordered by his father to perform his duty to make the idol of God to have milk. He tried a lot to do the same but he failed and started crying. Result of his prayer was that God accepted and drank all his milk. This event has been described in following words in Guru Granth Sahib:

Namdev drained the cocoa bovine, and brought some drain and container of water to his family god. “If it's not too much trouble drink this drain”, O my Sovereign Lord God. Drink this drain and my psyche will be cheerful otherwise, my father will be furious with me. Taking the brilliant container, Namdev filled it with ambrosial drain, and put it before the Lord. The Lord looked upon Namdev and grinned. This one aficionado tolerates inside my heart. The Lord drank the drain, and the enthusiast returned home. Hence did Namdev come to get the Blessed vision of Lord's *darshan*.⁸⁰

⁷⁹ ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥
ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥੧॥*Ibid*; p.1349

⁸⁰ ਦੂਧੁ ਕਟੋਰੈ ਗਡਵੈ ਪਾਨੀ ॥ ਕਪਲ ਗਾਇ ਨਾਮੈ ਦੁਹਿ ਆਨੀ ॥੧॥
ਦੂਧੁ ਪੀਉ ਗੋਬਿੰਦੇ ਰਾਇ ॥
ਦੂਧੁ ਪੀਉ ਮੇਰੇ ਮਨੁ ਪਤੀਆਇ ॥
ਨਾਹੀ ਤ ਘਰ ਕੇ ਬਾਪੁ ਰਿਸਾਇ ॥੧॥ ਰਹਾਉ ॥
ਸੁੰਦਿਨ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤੁ ਭਰੀ ॥
ਲੈ ਨਾਮੈ ਹਰਿ ਆਗੈ ਧਰੀ ॥੨॥
ਏਕੁ ਭਗਤੁ ਮੇਰੇ ਹਿਰਦੇ ਬਸੈ ॥ ਨਾਮੇ ਦੇਖਿ ਨਰਾਇਨੁ ਹਸੈ ॥੩॥

Namdev belongs to low caste. He had to bear distinction on this basis. The people of the low caste were not allowed to enter into the religious places and were prohibited to recite the religious scriptures. He has made a description of such an event where he was driven out of the temple.

Chuckling and playing, I go to your sanctuary, O Lord. While Namdev was venerating, he was snatched and driven out. I am of a low social class, O Lord; why was I naturally introduced to a group of texture dyers? I grabbed my cover and about-faced to sit behind the sanctuary. As Namdev expressed the superb commendations of the Lord, the sanctuary pivoted to confront the Lord's modest enthusiast.⁸¹

From the above events Namdev realized that what God needs is only true love and *bhakti*. He said:

“The Sultan said, “Listen, Namdev: give me a chance to see the activities of your Lord”.⁸²

But he was conscious of the fact that *bhakti* can't be done without controlling the sense-organs. He himself accepted that he had made free himself from the poison of seventy two thousand nerves, and his whole body is filled with nectar. He has ended his cycle of transmigration. Mind being engrossed with the true *sabad*, all bodonge has been vanished and he has become the servant of the

ਦੂਧੁ ਪੀਆਇ ਭਗਤੁ ਘਰਿ ਗਇਆ ॥
ਨਾਮੇ ਹਰਿ ਕਾ ਦਰਸਨੁ ਭਇਆ ॥੪॥੩॥SGGS, pp.1163-64

- ⁸¹ ਹਸਤ ਖੇਲਤ ਤੇਰੇ ਦੇਹੁਰੇ ਆਇਆ ॥
ਭਗਤਿ ਕਰਤ ਨਾਮਾ ਪਕਰਿ ਉਠਾਇਆ ॥੧॥
ਹੀਨਤੀ ਜਾਤਿ ਮੇਰੀ ਜਾਇਮ ਰਾਇਆ ॥
ਛੀਪੇ ਕੇ ਜਨਮਿ ਕਾਹੇ ਕਉ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥
ਲੈ ਕਮਲੀ ਚਲਿਓ ਪਲਟਾਇ ॥
ਦੇਹੁਰੈ ਪਾਛੈ ਬੈਠਾ ਜਾਇ ॥੨॥
ਜਿਉ ਜਿਉ ਨਾਮਾ ਹਰਿ ਗੁਣ ਉਚਰੈ ॥
ਭਗਤ ਜਨਾਂ ਕਉ ਦੇਹੁਰਾ ਫਿਰੈ ॥੩॥੬॥Ibid; p.1164
- ⁸² ਸੁਲਤਾਨੁ ਪੂਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ ॥
ਦੇਖਉ ਰਾਮ ਤੁਮਾਰੇ ਕਾਮਾ ॥੧॥Ibid; 1165

saints. Namdev proclaimed that there is no difference between the guru and the God. He said:

Why not make a wager with me, O Lord of Wealth? From the ace comes the worker, and from the hireling, comes the ace. This is the amusement I play with you. You yourself are the god, and you are the sanctuary of love. You are the given admirer; from the water, postpones ascend, and from the waves, the water. They are just extraordinary by figures of discourse. You yourself sing, and you yourself move. You yourself blow the cornet. Says, Namdev, you are my Lord and Master. You humble worker is blemished; you are great.⁸³

If a person is able to receive *sabad* from his guru and continuously make practice of *sabad*, he can reach at the stage of dying while living. Die while living is to draw consciousness at the eye-centre. It is possible through the grace of God.⁸⁴ Namdev states this fact while answering Bhagat Trilochan,

O Trilochan, concentrate on the Lord's Name with your mouth, perform all your actions with your hands and feet; but your consciousness should remain engrossed with the Immaculate God.⁸⁵

When the mind gets engrossed in guru's *sabad*, all the doubts are dispelled. Mind becomes static. Namdev says when an individual connects himself with *anhad sabad*, he gets united with God or *Akal Purakh*. Regarding such stage he says that it is indescribable.⁸⁶ Namdev is of the view that he has seen God in

⁸³ ਬਦਹੁ ਕੀ ਨ ਹੋਡ ਮਾਧਉ ਮੋ ਸਿਉ ॥

ਠਾਕੁਰ ਤੇ ਜਨੁ ਜਨ ਤੇ ਠਾਕੁਰੁ ਖੇਲੁ ਪਰਿਓ ਹੈ ਤੋ ਸਿਉ ॥੧॥ ਰਹਾਉ ॥

ਆਪਨ ਦੇਉ ਦੇਹੁਰਾ ਆਪਨ ਆਪ ਲਗਾਵੈ ਪੂਜਾ ॥

ਜਲ ਤੇ ਤਰੰਗ ਤਰੰਗ ਤੇ ਹੈ ਜਲੁ ਕਹਨ ਸੁਨਨ ਕਉ ਦੂਜਾ ॥੧॥

ਆਪਹਿ ਗਾਵੈ ਆਪਹਿ ਨਾਚੈ ਆਪਿ ਬਜਾਵੈ ਤੂਰਾ ॥

ਕਹਤ ਨਾਮਦੇਉ ਤੂੰ ਮੇਰੇ ਠਾਕੁਰੁ ਜਨੁ ਊਰਾ ਤੂ ਪੂਰਾ ॥੨॥੨॥ *Ibid*; p.1252

⁸⁴ ਜਉ ਗੁਰਦੇਉ ਤ ਜੀਵਤ ਮਰੈ ॥ *Ibid*; p.1166

⁸⁵ ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮਾਲਿ ॥

ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ ॥ ੨੧੩॥ *Ibid*; pp. 1375-76.

⁸⁶ ਸਤਗੁਰਿ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੩॥ *Ibid*; p.558

himself just as we see our face in water.⁸⁷ In other words individual soul is the part and parcel of God and we can experience Him within ourself. Namdev has given a beautiful description of mystical and internal experience in Guru Granth Sahib in the following words:

The skinless drum plays. Without the stormy season, the mists shake with thunder. Without mists, the rain falls, on the off chance that one mulls over the substance of reality. I have met my Beloved Lord, Meeting with Him; my body is made beautiful and heavenly. Touching the savant's stone, I have been changed into gold. I have strung the gems into my mouth and brain I love Him as my own, and my doubt has been dispelled. Seeking the guru's guidance, my mind is content. The water contained within the pitcher; I know that the one Lord is contained in all. The mind of the disciple has faith in the guru. Servant Namdev understands the essence of reality.⁸⁸

Ravidas had been the one of most popular saints of India. The message he gave to the society was similar to what other saints had been giving from the time immemorial. He regarded the realization of God as the ultimate goal of human life and for that purpose; he laid emphasis on the importance of guru or the teacher as

⁸⁷ ਪਾਨੀ ਮਾਹਿ ਦੇਖੁ ਮੁਖੁ ਜੈਸਾ ॥
ਨਾਮੇ ਕੋ ਸੁਆਮੀ ਬੀਠਲੁ ਐਸਾ ॥੨॥੧॥*Ibid*; p.1318

⁸⁸ ਅਣਮੜਿਆ ਮੰਦਲੁ ਬਾਜੈ ॥
ਬਿਨੁ ਸਾਵਣ ਘਨਹਰੁ ਗਾਜੈ ॥
ਬਾਦਲ ਬਿਨੁ ਬਰਖਾ ਹੋਈ ॥
ਜਉ ਤਤੁ ਬਿਚਾਰੈ ਕੋਈ ॥੧॥
ਮੋ ਕਉ ਮਿਲਿਓ ਰਾਮੁ ਸਨੇਹੀ ॥
ਜਿਹ ਮਿਲਿਐ ਦੇਹ ਸੁਦੇਹੀ ॥੧॥ ਰਹਾਉ ॥
ਮਿਲਿ ਪਾਰਸ ਕੰਚਨੁ ਹੋਇਆ ॥
ਮੁਖ ਮਨਸਾ ਰਤਨੁ ਪਰੋਇਆ ॥
ਨਿਜ ਭਾਉ ਭਇਆ ਭ੍ਰਮੁ ਭਾਗਾ ॥
ਗੁਰ ਪੂਛੇ ਮਨੁ ਪਤੀਆਗਾ ॥੨॥
ਜਲ ਭੀਤਰਿ ਕੁੰਭ ਸਮਾਨਿਆ ॥
ਸਭ ਰਾਮੁ ਏਕੁ ਕਰਿ ਜਾਨਿਆ ॥
ਗੁਰ ਚੇਲੇ ਹੈ ਮਨੁ ਮਾਨਿਆ ॥
ਜਨ ਨਾਮੈ ਤਤੁ ਪਛਾਨਿਆ ॥੩॥੩॥*Ibid*; p.657

well as *naam-sabad*. He himself had accepted Ramanand as his guru.⁸⁹ Bhagat Ravidas had explained one event of life in which he discussed the importance of Guru in the following words:

O Love, who, else but you could do such a thing? O Patron of the poor, Master of the World, you have put the overhang of your beauty over my head. No one but you can concede benevolence to that individual whose touch contaminates the world. You magnify and hoist the humble, O my Lord of the universe; you are not apprehensive of anybody. Namdev, Kabeer, Trilochan, Sadhna and Sain traversed. Says, Ravidas, tune in, O holy people, through the Dear Lord, all is proficient.⁹⁰

It is only with the guidance and encouragement of the teacher; person becomes able to meet the universal soul. Ravidas has rightly said:

In my consciousness, I remember you in meditation; with my eyes, I behold You; I fill my ears are filled with the word of Your *Bani*, and Your sublime praise.⁹¹

Describing the internal progress of soul, he says that while concentrating on *naam*, one becomes able to hear the *anhadnad* and to see the light within. This is the height of spiritual progress. Like other saints he has also described the same stages of *shashar*, *trikuti*, *bhanwar gufa* and *satnam* of spiritual progress. But only a person who practice the *naam* simran, will be able to walk on this path. After covering these stages, one enters into the realm of *satnam* and individual soul gets merged into the universal soul. Ravidas had given the proof of such unity in following words:

⁸⁹ Beni Prasad Sharma, Sant Guru RaviDass Bani, Sakhi 13

⁹⁰ ਐਸੀ ਲਾਲ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਕਰੈ ॥

ਗਰੀਬ ਨਿਵਾਜੁ ਗੁਸਈਆ ਮੇਰਾ ਮਾਥੈ ਛਤ੍ਰੁ ਧਰੈ ॥੧॥ ਰਹਾਉ ॥

ਜਾ ਕੀ ਛੋਤਿ ਜਗਤ ਕਉ ਲਾਗੈ ਤਾ ਪਰ ਤੁਹੀ ਢਰੈ ॥

ਨੀਚਹ ਉਚ ਕਰੈ ਮੇਰਾ ਗੋਬਿੰਦੁ ਕਾਹੂ ਤੇ ਨ ਡਰੈ ॥੧॥

ਨਾਮਦੇਵ ਕਬੀਰੁ ਤਿਲੋਚਨੁ ਸਧਨਾ ਸੈਨੁ ਤਰੈ ॥

ਕਹਿ ਰਵਿਦਾਸੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਹਰਿ ਜੀਉ ਤੇ ਸਭੈ ਸਰੈ ॥੨॥੧॥ Sri Guru Granth Sahib, p.1106

⁹¹ ਚਿਤ ਸਿਮਰਨੁ ਕਰਉ ਨੈਨ ਅਵਿਲੋਕਨੋ ਸ੍ਵਨ ਬਾਨੀ ਸੁਜਸੁ ਪੁਰਿ ਰਾਖਉ ॥*Ibid*; (tr. By Sahib Sant Singh Kalsa) p.694

Your holy people are your body; their organization is your breath of life. By the genuine master given profound intelligence, I know the holy people as divine forces of divine beings. O Lord, God of divine beings, allow me the general public of the holy people, the magnificent substance of the holy person's discussion, and the Love of the holy people. The character of the holy people, the way of life of the holy people, and the administration of the workers of the holy people; I request these, and for one thing more – reverential love, which might satisfy my wishes. Try not to show me mischievous delinquents. Says, Ravidas, only he is insightful, who knows this: there is no distinction between the holy people and the Infinite Lord.⁹²

Similarly Ravidas laid importance on *naam-sabad*, through which his soul gets merged with the universal soul, with the help of guru and *sabad*. Guru Arjun Dev also said:

Ravidas, who used to carry dead corpses every day, renounced the world of *maya*. He became famous in the congregation, the company of the holy, and obtained the blessed vision of the Lord's *darshan*.⁹³

He himself has explained the effect which he noticed after taking the shrine of *naam sabad*. He said:

⁹² ਸੰਤ ਤੁਝੀ ਤਨੁ ਸੰਗਤਿ ਪ੍ਰਾਨ ॥
 ਸਤਿਗੁਰ ਗਿਆਨ ਜਾਨੈ ਸੰਤ ਦੇਵਾ ਦੇਵ ॥੧॥
 ਸੰਤ ਚੀ ਸੰਗਤਿ ਸੰਤ ਕਥਾ ਰਸੁ ॥ ਸੰਤ ਪ੍ਰੇਮ ਮਾਝੈ ਦੀਜੈ ਦੇਵਾ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥
 ਸੰਤ ਆਚਰਣ ਸੰਤ ਚੋ ਮਾਰਗੁ ਸੰਤ ਚ ਓਲੁਗ ਓਲੁਗਣੀ ॥੨॥
 ਅਉਰ ਇਕ ਮਾਗਉ ਭਗਤਿ ਚਿੰਤਾਮਣਿ ॥
 ਜਣੀ ਲਖਾਵਹੁ ਅਸੰਤ ਪਾਪੀ ਸਣਿ ॥੩॥
 ਰਵਿਦਾਸੁ ਭਣੈ ਜੋ ਜਾਣੈ ਸੋ ਜਾਣੁ ॥
 ਸੰਤ ਅਨੰਤਹਿ ਅੰਤਰੁ ਨਾਹੀ ॥੪॥੨॥ *Ibid*; p.486

⁹³ ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਢੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ਮਾਇਆ ॥
 ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ ॥੨॥ *Ibid*; (tr. By Sahib Sant Singh Kahlsa), p.487

My family occupation was to prepare and cut leather to carry the dead body of animals out of the city daily. Now the leading *brahmans* of the city bow down before me; I, your slave, seek the protection of Your Name.⁹⁴

Bhagat Ravidas calls the inner realm of bliss *Begam-pura*. *Begampura* means the land where grief, pain and fear do not exist. There is no tension of taxes. There is neither fear, nor fault, neither dread, nor decline. There is neither a second nor a third, here abides only the One. It is named as *abadan*, the city of peace and plenty. Only the contented beings live there. They revel as and where they wish; they are conscious of the secrets of the mansion. They move freely. Ravidas, a mere cobbler, declares that he lives there with His True Friend, the Lord.

3.2 Phases of Spiritual-Realization

In the earlier part of this chapter we have discussed the ultimate aim of life as propagated in Sikhism. The ultimate goal of human life is defined as the union of the individual soul with the Absolute. At another place, this state is defined as freedom from transmigration, from vices and from bondage. Now we will discuss the path or the stages of spiritualization. Guru Nanak has explained in *Japuji* the concept of the *khands* to delineate this self-sustaining process of simultaneous inward progress and socialization. Contemplating the *sabad*, we come to realise the Formless Lord. By awakening to the guru's teachings, evil-mindedness is taken away.⁹⁵ According to Nirbhai Singh:

‘In the *khand* as of the *Japuji* the ideal is mystic unity in which the five dimension of the self; i.e. dutifulness (*dharam*) cognition (*gian*), hard-work (*saram*), conation (*karam*) and truthfulness (*sach*) are harmoniously absorbed. The realized self (*jivan-mukta*) does not stop moral activity, but becomes a continuous fount of disinterested moral deeds.’

⁹⁴ ਮੇਰੀ ਜਾਤਿ ਕੁਟ ਬਾਂਢਲਾ ਢੋਰ ਢੋਵੰਤਾ ਨਿਤਹਿ ਬਾਨਾਰਸੀ ਆਸ ਪਾਸਾ ॥

ਅਬ ਬਿਪ੍ ਪਰਧਾਨ ਤਿਹਿ ਕਰਹਿ ਡੰਡਉਤਿ ਤੇਰੇ ਨਾਮ ਸਰਣਾਇ ਰਵਿਦਾਸੁ ਦਾਸਾ ॥੩॥੧॥ *Ibid*; p.1293

⁹⁵ ਸਬਦੁ ਬੀਚਾਰਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥ ਗੁਰਮਤਿ ਜਾਗੇ ਦੁਰਮਤਿ ਪਰਹਾਰੀ ॥ *Ibid.*, p. 904

At another place, he observes:

‘Strikingly these five facets of *surati* correspond to the *khands*. *Surati* being the matrix of latent consciousness corresponds to the *pre-khand* as an aspect of self-development. *Sudhi*, as an apex of spiritual development, corresponds to the *sach-khand*. Other three dimensions, *mati*, *man*, *budhi* represent wisdom (*gian khand*), self-control (*saram khand*), moral action (*karam khand*), respectively.’⁹⁶

So many intuitive people, so many selfless servants; O Nanak, His creation has no limit!⁹⁷

Sikhism emphasized on the balanced personality where harmonization of all the dimensions can be found. Hence reason *surati*, *mati*, *man*, *budhi* are to be converted into *sudhi* which itself is a reality. The intuitive consciousness, intellect and understanding of the mind are shaped there.⁹⁸ The consciousness of the spiritual warriors and the *siddhas*, the beings of spiritual perfection, are shaped there. One, who dies in the *sabad*, embraces love for the One Lord. One, who eats the uneatable, has his doubts dispelled. He is *Jivan mukta* - liberated while yet alive; the *naam* abides in his mind. Becoming *gurmukh*, he merges into the True Lord.⁹⁹

Description of inner realms by Guru Nanak begins with the realm of knowledge in the thirty fifth stanza and continues to include the first two verses of the thirty six stanza. The remainder of the thirty six stanzas describe the realm of spiritual endeavour. Similarly, the thirty seventh stanza covers the description of both the realm of grace and the realm of truth. This appears to indicate that all the realms are joined together. For now it is sufficient to understand that as one progresses on the path of spirituality, one moves toward more subtle, more

⁹⁶ Nirbhai Singh, *Philosophy of Sikhism*, p. 196.

⁹⁷ ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥ *Ibid.*, p. 7

⁹⁸ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ *Ibid.*, (tr. By Sahib Sant Singh Kahlsa), p. 8

⁹⁹ ਸਬਦਿ ਮਰੈ ਤਾਂ ਏਕ ਲਿਵ ਲਾਏ ॥ ਅਚਰੁ ਚਰੈ ਤਾਂ ਭਰਮੁ ਚੁਕਾਏ ॥

ਜੀਵਨ ਮੁਕਤੁ ਮਨਿ ਨਾਮੁ ਵਸਾਏ ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਤ ਸਚਿ ਸਮਾਏ ॥ *Ibid.*, p. 412 (Translation by Singh Sahib Sant Singh Khalsa)

conscious, more luminous realms that impart higher spiritual knowledge and more intense spiritual bliss. The soul continues to gain more subtle virtues. Eventually, the soul continues on its spiritual journey by meditation on the Divine *naam* until it reaches its original home, *sach khand*, and the realm of truth. The soul completes this entire spiritual journey through the following stages:

- The realm of dharma (*dharam khand*)
- The realm of knowledge (*gian khand*)
- The realm of spiritual endeavour (*saram khand*)
- The realm of grace (*karam khand*)
- The realm of truth (*sach khand*)

Prof. Nirbhai Singh was of the view that Principal Teja Singh and some other Sikh scholars have created a new controversy. Most of them have not even reasoned out their viewpoints keeping in mind the philosophical basis of Sikh metaphysics. Their interpretation of the *khands* did have epistemological implication. The main interpretations of the *khands* are (a) horizontal, (b) vertical, (c) cosmographical and (d) simultaneous tridimensional progress.

Principal Teja Singh and Sher Singh put forth the idea of horizontal development of *khands*. Principal Teja Singh makes a clear-cut demarcation among five stages which are (a) observation, (b) reason, (c) self-exertion, (d) actions and (e) truth.¹⁰⁰ Sher Singh observes that “these are the five steps in the evolution of the individual’s inner consciousness”.¹⁰¹ According to Nirbhai Singh, Sher Singh consciously used the term ‘evolution’ instead of ‘development’ or ‘progress’. Because in the evolutionary process previous stages are negated and sometimes there is a qualitative change in the evolutes. Further he treats these *khands* as co-exclusive realms or regions.¹⁰² It is evident from his own statement that “the defeat of the intellect makes us emotionally alive and we enter a region of happiness-*saram khand*.”¹⁰³

¹⁰⁰ Nirbhai Singh, *Philosophy of Sikhism*, p. 198.

¹⁰¹ Sher Singh, *Philosophy of Sikhism*, p. 252.

¹⁰² Nirbhai Singh, *op.cit.*, p. 198.

¹⁰³ Sher Singh, *op.cit.*, p. 253.

Vertical progress of *khandas* is advocated by Sohan Singh. He views the *khandas* as regions or stages which represents “the sequential spiritual progress of the human psyche.”¹⁰⁴ Vinobha Bhave’s vertical approach about the *khandas* also confirms that these are “five stages which the seeker must traverse”.¹⁰⁵ Like the horizontal progress, this process also negates the earlier stages and has the same flaws.

Kapur Singh considers that description of the five *khandas* in the *Japuji* is Sikh cosmography.¹⁰⁶ Daljeet Singh also follows the same idea and observes that evidentially these *khandas* depict a cosmographic view of the becoming universe and God’s relation with it.¹⁰⁷ He is of the view that these *khandas* represents “a cosmographic picture of the universe.”¹⁰⁸

Avtar Singh has taken up a holistic viewpoint of the self. He treats *dharam khand* as pre-*khand* stage because it is a starting point for spiritual progress. *Sach khand* is the apogee of spiritual progression which admits of no degree. The remainder three (*gian, saram, karam*) taken together constitute a simultaneous tridimensional ethico-spiritual progression for the truth-realization. He is of the view that “the expression virtico-horizontal appears to be nearer to the view of the gurus by whom the self is required to progress simultaneously on all the three sides towards the ideal which is described as the *sach khand*.”¹⁰⁹

3.2.1 The Realm of *Dharma* (*Dharam Khand*)

The term *dharam* is from the root ‘*dhr*’ which signifies “to sustain or uphold”. During the *Vedic* period another term ‘*Rta*’ was also used and this carried some more sense as well which appeared to be lacking in the case of word *dharm*. ‘*Rta*’ indicated not only the set and fixed course of natural events and objects like morning, evening, moon and sun but it also acquired some moral references when it was generally accepted that any violation of *Rta* was an evil or sin. Gradually,

¹⁰⁴ Sohan Singh, *The Seekers’ Path*, pp. 84-102.

¹⁰⁵ Vinoba Bhave, *Commentary on Japuji (Eng. Tr.)* G.S. Talib, pp. 55-64.

¹⁰⁶ Kapur Singh, Sohan Singh’s *Karam Khand*, *Journal of Sikh Studies*, Vol. III, p. 117.

¹⁰⁷ Daljeet Singh, *Sikhism: A Comparative Study of Its Theology and Mysticism*, p. 247.

¹⁰⁸ *Ibid.*, p. 246.

¹⁰⁹ Avtar Singh: *Ethics of the Sikhs*, p. 231.

the notion of *Rta* was superseded and the term ‘*dharma*’ came to acquire the moral content of *Rta* also.¹¹⁰

In Sikhism, *dharma* appears to signify both the meanings, namely the laws according to which the objects of nature are working in their rhythmic uniformity, as well as performing the function as exemplified in the socially approved percepts. In the *dharam khand*, Guru Nanak has described the physical world as an arena of righteous action; governed by the law of actions and their consequences. This is the region of absolute justice where whatever we receive is in accordance with our efforts, and effort never goes in vain. *Dharam khand* is dominated by multiplicity and is governed by natural laws.¹¹¹ In the preceding stanza of *dharam khand* various forces of nature are depicted as working with regularity. Days, nights, dates, days of the week, air, water, heat, ether regions and other events are mentioned as the context in which *dharti* (the earth, from the same root as ‘*dhr*’ from which *dharam* is also derived) is set up for the performance of one’s duty. When we read, “God has established the earth as the realm of *dharma*” together with, “All are judged according to their deeds and actions”, we get an impression that the world is an arena of actions and consequences. In this world, man sows the seeds of actions and harvests their consequences. Guru Nanak says, “As you sow, so shall you reap.”¹¹² Guru Arjun Dev says, “As one plants, so does he harvest; the body is the field of actions”.¹¹³ Sheikh Farid says:

Farid, the farmer seeds acacia trees, and desires to get grapes. He is spinning wool, but he hopes to wear silk.¹¹⁴

Guru Sahib has cautioned us that the principle of action and consequence is immutable. Our actions of previous lives result in transmigration and reincarnation. The cycle of eighty four lakhs species is also the result of our actions. Additionally Guru *Sahib* has tried to explain that virtuous actions do not neutralize our evil

¹¹⁰ V.P. Varma, *Studies in Hindu Political Thought and its Metaphysical Foundations*, pp. 80-87.

¹¹¹ Nirbhai Singh, *Philosophy of Sikhism*, p. 197.

¹¹² ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਜੋ ਖਟੇ ਸੁ ਖਾਇ ॥ Sri Guru Granth Sahib, p. 730

¹¹³ ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮ ਇਹੁ ਖੇਤੁ ॥ *Ibid.*, p. 706

¹¹⁴ ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜਉਰੀਆਂ ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ ॥ ਹੰਢੈ ਉਂਨ ਕਤਾਇਦਾ ਪੈਧਾ ਲੋੜੈ ਪਟੁ ॥ *Ibid.*, p. 1379

actions. Good and bad deeds both keep us bound to the cycle of transmigration. The only way that can liberate us from the unending cycle of death and rebirth is *naam*, the divine name. The only way we can attain permanent freedom from the duality of virtue and vice, and joy and pain is worshipping the Lord's Name. Guru Nanak says:

O Nanak, the Lord placed the Righteous Judge of *dharma* to read and record their accounts after he created the souls. There, the truth is judged as true; the sinners are separated and picked out. The false has place there, and they are sent to hell with their blackened faces. Those who are permeated with Thy Name succeed, while the other are failed. The Lord placed the righteous judge of *dharma* to maintain the record.¹¹⁵

Guru Nanak explains that the followers of falsehood who are engrossed in the illusory world go to heaven or hell according to their actions, while the followers of the true path shown by the guru reach their original home, *sach khand*, by meditating on the divine name and merging their consciousness into it.

The real purpose of *dharma* is to change the mind from worldly tendencies to spiritual inclination and then to help the individual attain experience of the one truth, the Supreme Lord. When the soul, merging into the name, becomes one with the Lord, it attains and experiences God-realization. The soul is then liberated from all *karmas*. Guru Arjun Dev explains:

The best religion of all religions is to meditate the name of the Lord and maintain one's character pure. Again, of all efforts, the best effort is to chant the name of the Lord in the heart, forever and, of

¹¹⁵ ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥
ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥
ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥
ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥
ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥ *Ibid.*, p. 463

all places, the most majestic place is that heart, O Nanak, in which the name of the Lord resides.¹¹⁶

Guru Nanak says:

The True Lord has designed the earth for the benefit of the *gurmukhs*. There, the play of creation and destruction has been set in motion by him.¹¹⁷

The entire earth is called as *dharamsal*, a place of righteousness. The Lord created the world so that the soul, through contemplation of Lord's Name, could merge in Him and become whole or attains oneness. Guru Arjun Dev reminds humans by saying:

You have been honored with this human body. This is your opportunity to meet the Lord of the universe. Different endeavors are of no utilization to you. Joining the *saadh sangat*, the profound gathering, focus on the *naam*, the name of the Lord. Try, and traverse the alarming scene sea. This human life is passing without end futile, in the adoration for *maya*.¹¹⁸

The mark of the Lord's acceptance is borne only by those on whom the Lord showers His merciful glance. All of us desire to become the lovers of the Lord and to unite with Him but it is not within our control to do so. The Gifts are kept by Him in His own hands and only the person, who pleases Him, gets those gifts.¹¹⁹ The superior status of being His lover is bestowed by the Lord only upon those whom He himself showers His Grace. God-realisation is not dependent on human's own efforts or sagacity but only on the Lord's mercy (*nadar*). *Nadar* is

¹¹⁶ ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥
ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ॥
ਸਗਲ ਥਾਨ ਤੇ ਓਹੁ ਉਤਮ ਥਾਨੁ ॥ ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ ॥ *Ibid.*, p. 266

¹¹⁷ ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਰੈ ਸਾਜੀ ॥ ਤਿਸ ਮਹਿ ਓਪਤਿ ਖਪਤਿ ਸੁ ਬਾਜੀ ॥ *Ibid.*, p. 941

¹¹⁸ ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥
ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥ ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥ *Ibid.*, p. 378

¹¹⁹ ਦਾਤੇ ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਈ ॥ *Ibid.*, p. 604

the mercy of God, His kindness, blessing, *bakhshish, kripa, meharbani*. *Nadar* means benevolent glance-looking at someone with compassion.¹²⁰ No one can attain, get or have anything without the merciful glance of the Lord. Our praise, worship, meditation, attachment to His name and virtuous practices can lead to nothing unless He is pleased and accepts our efforts. For His *nadar*, we have to work and work hard till He very kindly acknowledges it. This philosophy safeguards us against our self-centeredness and keeps us in the attitude of humility, which is essential as basis to practice *naam-jaap*.

3.2.2 The Realm of Knowledge (*Gian Khand*):

Here the vastness and depth of everything is portrayed. In the *dharam khand*, the realm of righteous action, the sphere of one's intellect is very narrow. On reaching the realm of knowledge, one attains insight into divine knowledge and it becomes clear that it is impossible to obtain awareness of the Lord's limitless and diverse creation. Guru Nanak explains that after reaching the realm of knowledge, we attain the wisdom to recognize the impossibility to know with certainty the forces functioning in the creation.

The second verse may be interpreted to mean that in the realm of knowledge one can see the countless forms of many shapes and colours that are being designed and made by innumerable *brahmas*. Another explanation is that there the soul perceives innumerable *brahmas* being created. In the realm of knowledge countless arenas of actions exists where the same principle of action and consequence is in force. We see countless *indras*, suns, moons, regions and realms. There are many oceans overflowing with jewels.¹²¹ On this earth we know

¹²⁰ Kulwant Singh Khokhar : *Thousand Petal Lotus*, p. 400

¹²¹ ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਚੰਗ ਕੇ ਵੇਸ ॥

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਪੂ ਉਪਦੇਸ ॥

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥, Sri Guru Granth Sahib, p.7

only four modes of creation (the four *khanis*) i.e. *Jeraj*, *andaj*, *setaj* and *utbhuj*. Within these *khanis* are four forms of speech, we see many kings and leaders and rulers on this earth. In the realm of knowledge it is revealed that there are many modes of creation, many forms of speech and countless sovereigns.

It is only on reaching the stage of knowledge do we realize that it is impossible to count the number of souls serving the Lord with utmost division. Knowledge is the awareness and understanding that is perceived by the soul within, and the way to obtain this knowledge or wisdom is concentration of attention within and contemplation and meditation on the divine name. When soul transcends the physical world by closing the nine doors of the body (whereby the attention travels outward to function in the physical creation) and reaches the Realm of knowledge, its power of perception develops. As the consciousness becomes more subtle, it turns inward and it becomes easier for the soul to perceive the vast expanse of the subtle creation within. Speaking about kundalini method and Sikh way of contemplation, K.S. Khokhar has elaborated as follows:

‘According to the seers, body has 7,000 energy channels. Only three out of these are most important. These are *Ira*, *Sushamana* and *Pingla*. *Ira* is on the left at its base level-root, just above *mooladhar chakkar* and crosses to the right at the throat level. From *mooladhar chakra* to *agya chakra*, all these six *chakras* are connected by energy channels (also known as cosmic energy channels). At the lower part, *ira* is located on the left, *sushmana* in the middle, *pingla* on the right. *Ira* and *pingla* join *sushmana* and make something like a trident – *trishul* i.e. three pronged weapon (trident). As these channels go up, becomes straight-erect and enters *sushmana*. At the level of the throat (*vishudi chakra*), *sushmana* remains in the middle, but *ira* crosses to the right and *pingla* to left. At *trikuti*, once again *ira* and *pingla* join *sushmana* (like trident looking down). *Kundalini* on reaching *agya chakra*, awakens it, and leaving it, moves directly on to *sahansar-dal-kanwal* (*dasam-dawar*). On joining *dasam dwar*, *kundalini* gets lost (absorbed) into it like salt mixing in water. *Kundalini* is *shakti* (energy)-the world-factor

called *maya*. *Dasam dwar* is the seat of *Shiva* i.e. God. *Maya* (*kundalini*) gets lost on getting one with *Shiva* (God) and only God remains. This is emancipation’.

He further adds that:

‘Sikhs do not do things to activate *kundalini*, *agya chakar* or other *chakars* for attaining supernatural powers. Whatever they do is to achieve concentration on *naam* (Name of God). Focusing at mid-point and attaching *naam* (*waheguru*) to breathing is to develop concentration on *naam* (*sabad*-word *waheguru*).¹²² *Naam* or *jaap-yoga* demands ‘*liv*’ absorption i.e. concentration till it gets in *sehaj*’.

The process of *gian* involves three elements: subject (*surati*), *sabad* (*guru*) and reality (*sat*). Since *sabad* is a motivating principle for the *surati*. So it is necessary to discuss it in detail to define the nature of self as a centre of consciousness. In Sikhism, the very essence of the self is consciousness (*surati*). The dynamic peculiarity of consciousness is self progression which cannot be explained with the objective laws of nature. It accounts for inward freedom for man through *sabad-yoga*.

In Sri Guru Granth Sahib, consciousness has been described with different terms, namely, *surati*, *mati*, *man*, *budhi sudhi* and so on. Our main endeavour is to study the unity of knowledge which requires a continuous process of spiritual development. The unity of knowledge is realized when all the diverse elements are visualized as manifestations of the Real. Whatever is given by guru is useful to the mind.¹²³ The entire spiritual teaching of the Sikh scripture is meant for the transformation of mind. It implies that mind is accepted as a higher category than the senses. This mind is defined as *shakti*; as *Shiva*; as combination of the five elements. When this mind is channelized, and guided to enlightenment, it can reveal the secrets of the three worlds.¹²⁴ In *Gurbani*, mind as an epistemic subject

¹²² Kulwant Singh Khokhar, *op.cit.*, pp. 592-595.

¹²³ ਜੋ ਗੁਰਿ ਦੀਆ ਸੁ ਮਨ ਕੈ ਕਾਮਿ ॥ Sri Guru Granth Sahib, p. 177

¹²⁴ ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ ॥ ਇਹੁ ਮਨੁ ਪੰਚ ਤਤ ਕੋ ਜੀਉ ॥
ਇਹੁ ਮਨੁ ਲੇ ਜਉ ਉਨਮਨਿ ਰਹੈ ॥ ਤਉ ਤੀਨਿ ਲੋਕ ਕੀ ਬਾਝੈ ਕਹੈ ॥ *Ibid.*, p. 342

is a dynamic principle which actively interacts with the *sabad* to retrieve its primordial self-luminous state. When the mysterious play of *Shiva* and *Shakti* is realized, one is dead while yet alive.¹²⁵ It functions in accordance with the *sabad* guru. The attributes by which we may define mind are degrees of knowledge or consciousness in the spiritual progress from gross to subtle. It implies that there can be no knowledge without the mind. Thus says Nanak:

Meeting with the true guru, the wandering soul becomes steady, and comes to reside in the home of its own self. O my mind, you are the embodiment of the spiritual light - realize your own origin.¹²⁶

In order to develop a self-luminous mind, one needs to get energy from within; and thereby the self-luminous divine light is revealed. Guru Amar Das says:

My identity devoured my identical identity, and my mind became perfectly pure, and my light was merged with the divine light.¹²⁷

The very fact of self-luminosity symbolizes *gian*. It is self-luminous because it shines from within and it does not derive its effulgence from external stimuli. *Gian* thus is groundless and needs no other principle for its justification. It is 'light of lights' (*paramjoti*) because it pervades both in the transcendent and in the immanent. Hence *surati* in essence is self-luminous and is subsistent in the form of divine energy (*sakti*).

The term '*surati*' is a changed form of the Sanskrit word '*smri*' which means a stream of conscious states.¹²⁸ The philosophical meaning of it, in Sri Guru Granth Sahib, seems to be 'mindfulness' or 'consciousnesses'. In Sikh epistemology *surati* is graded in a hierarchical order between neiscience and gnosis. The primordial reality activates *surati* like a magnetic needle. It is the

¹²⁵ ਏਹਾ ਸਕਤਿ ਸਿਵੈ ਘਰਿ ਆਵੈ ਜੀਵਦਿਆ ਮਰਿ ਰਹੀਐ ॥ *Ibid.*, p. 1257

¹²⁶ ਇਉ ਕਰੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਸਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥
ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥ *Ibid.*, p. 441

¹²⁷ ਆਪ ਸੇਤੀ ਆਪੁ ਖਾਇਆ ਤਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਜੋਤੀ ਜੋਤਿ ਸਮਈ ॥ *Ibid.*, p. 490

¹²⁸ Nirbhai Singh, *op. cit.*, p. 191.

underlying idea of the Sikh epistemology that *surati* permeates between neiscence and self-illuminating knowledge. Guru Amar Das says:

*Gurmukhs realize the sabad; they are submerged in the divine nector of the Lord's name.*¹²⁹

In other words, self-illuminating knowledge is possible only if the spiritual aspirant realizes the divine name. It advocates *surati marga* which is a rigorous process of self-ascent from within, negation of the preceding states of the self and the manifest world. Thus *surati marga* is a pathway of aesthetic wonder. It moves towards more and more harmony of higher and higher unity at the *apogee* of spiritual progress. It transforms itself into a mystic unity. When the divine oriented person's *surati* is inclined towards *bhakti*, he listens to the ultrasonic vibration. *Surati*, thus, is controlled through pondering over the true Guru's teachings. This process culminates in self-realisation and one adopts an identity with the Formless Being. Guru Nanak explains it in the following verse:

The mind of the *gurmukh* is awakened to devotion.
Hearing the unstruck music of the sound current,
this mind contemplates the *sabad*, and accepts it.
Understanding itself, this soul becomes attuned to
the formless Lord.¹³⁰

The *gurmukh* sees Him with intuitive ease. So serve the One Lord, with loving awareness.¹³¹ *Surati* as conscious energy has existential or latent consciousness. It is the very nature of existential consciousness to project itself without losing its self-identity. In the microcosm of a person (*kaia*) pure consciousness is to be developed. Existential consciousness which is implicit in energy becomes explicit with *surati-sabad-yoga*.

¹²⁹ ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੀਐ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮਿ ਸਮਾਇ ॥ Sri Guru Granth Sahib, p. 29

¹³⁰ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਭਗਤੀ ਜਾਗੇ ॥

ਅਨਹਦ ਸੁਣਿ ਮਾਨਿਆ ਸਬਦੁ ਵੀਚਾਰੀ ॥

ਆਤਮੁ ਚੀਨਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥ *Ibid.*, (tr. By Sahib Sant Singh Kahlsa), p. 415

¹³¹ ਗੁਰਮੁਖਿ ਦੀਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਸੇਵਾ ਸੁਰਤਿ ਏਕ ਲਿਵ ਲਾਇ ॥ *Ibid.*, (tr. By Sahib Sant Singh Kahlsa), p. 222

Mati, Man, bhakti and *sudhi* are the different degrees of *surati*. These terms delineate a hierarchy of ascending degrees of more and more harmony and coherence of *surati*. *Mati* is a Sanskrit term which connotes intellect, understanding, and sensory knowledge.¹³² But in the textual framework of Sri Guru Granth Sahib it stands for practical wisdom. *Mati* gets all information through sense organs. It is controlled by *sabad*. Guru Nanak in the *Japuji* expresses it with a metaphor of anvil (*ahrani*) which is to be fashioned with a hammer of knowledge. Let understanding be the anvil, and divine intellect the tools.¹³³ Another equivalent Arabic term ‘*Aql*’¹³⁴ also occurs in Sri Guru Granth Sahib. It is almost a synonym of ‘*mati*’. The original meaning of the term ‘*aqal*’ stands for the chains of camel’s frontal feet. As chain controls and stabilizes the movements of the camel, similarly *sabad* controls unstable psychotic tendencies of human mind. Guru Nanak Dev said:

What we can say, to person, who is blind and without intellect?

The path cannot be found without the guru how can anyone proceed?¹³⁵

It has been emphasized by Guru Nanak in the above lines that a person without practical wisdom is not consistent of the fact and without the guru, pathway to *gian* does not dawn. *Budhi* is a principle of inner functioning of the mind. It has the judging, discriminating and discerning faculty. *Budhi* is higher than man as it consists of both reasoning and intelligence. It is dependent on five cognitive organs. Whatever the cognitive organs provide to *budhi* that is conceptualized and then conclusions are derived thereof. *Budhi* as a faculty of discriminative reasoning has two dimensions of development. Initially it is egocentricity,¹³⁶ it becomes an objective reason.¹³⁷ It then, evolves the objective laws of logic and the universe. On the basis of those principles and with implicit

¹³² V.S. Apte, *The Practical Sanskrit – English Dictionary*, p. 734.

¹³³ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥ Sri Guru Granth Sahib, p. 8

¹³⁴ Bhai Kahan Singh, *Guru-Sabad-Ratnakar Mahankosh*, Vol. 1, p. 176

¹³⁵ ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਕਿਆ ਤਿਨ ਸਿਉ ਕਹੀਐ ॥

ਬਿਨੁ ਗੁਰ ਪੰਥੁ ਨ ਸੂਝਈ ਕਿਤੁ ਬਿਧਿ ਨਿਰਬਹੀਐ ॥ Sri Guru Granth Sahib., p. 229

¹³⁶ ਅੰਤਰਿ ਅਗਿਆਨੁ ਹਉ ਬੁਧਿ ਹੈ ਸਚਿ ਸਬਦਿ ਮਲੁ ਖੋਹੁ ॥ *Ibid.*, p. 441

¹³⁷ ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ *Ibid.*, p. 3

faith in Sri Guru Granth Sahib, reasoning is desirable and the mind reveals metaphysical knowledge. Guru Arjun Dev claimed:

The essence of spiritual wisdom is revealed to such person, who has a heart overwhelmed with the faith in God.¹³⁸

This transformation of intelligence into discriminate intelligence is possible only if one swallows up the indestructible evil propensities. Guru Amar Das said:

He eats the uneatable, and is blessed with a discriminating Wisdom; he meets the Supreme Lord, the Primal Lord God.¹³⁹

The evil intellect is destroyed at the Guru's place by reflecting on the name.¹⁴⁰ And with guru's help intelligence gets self-illuminated with discriminative knowledge. This self-illuminous knowledge is the climax of spiritual development. In common parlance, *sudhi* or self-illuminating knowledge stands for awareness or mindfulness, but its philosophical meaning refers to realization of one's ontological unity with *Ik*. *Sudhi* as a spontaneous intuitive knowledge transcends the dissipating effects of the ego-centric intelligence.¹⁴¹ In the dimension of gnosis (*gian khand*), the self is perfectly attuned to the Formless Being and abides in His spontaneous ecstasy.

3.2.3 The Realm of Spiritual Endeavour (*Saram Khand*)

The word '*saram*' has been variously interpreted depending on the language from which the scholars regard the word has been adopted. The scholars who regard it as having been taken from Sanskrit term *sarama* (meaning effort) describe it as a domain of spiritual effort.¹⁴² Sohan Singh regard it as derived from Persian word '*sarm*' meaning shyness and reserve and consider it to be a stage of

¹³⁸ ਜਾ ਕੈ ਰਿਦੈ ਬਿਸੁਆਸੁ ਪ੍ਰਭ ਆਇਆ ॥

ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥ *Ibid.*, p. 285

¹³⁹ ਅਚਰੁ ਚਰੈ ਬਿਬੇਕ ਬੁਧਿ ਪਾਏ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਾਇ ॥ *Ibid.*, p. 1276

¹⁴⁰ ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ ॥ *Ibid.*, 944

¹⁴¹ ਜਬ ਬੁਧਿ ਹੋਤੀ ਤਬ ਬਲੁ ਕੈਸਾ ਅਬ ਬੁਧਿ ਬਲੁ ਨ ਖਟਾਈ ॥

ਕਹਿ ਕਬੀਰ ਬੁਧਿ ਹਰਿ ਲਈ ਮੇਰੀ ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਾਈ ॥ *Ibid.*, 339

¹⁴² Bhai Kahan Singh, *Sabadarth*, Vol. 1, p. 7.

“inward orientation”.¹⁴³ Another scholar of Sikhism, Bhai Vir Singh renders it as a “domain of bliss”.¹⁴⁴ He must be following Sir Monier-Monier William who have used the term Sanskrit word ‘*sarman*’ (written as *sarman*) which means “shelter, joy, bliss and delight”.¹⁴⁵ Gopal Singh, a great scholar, has called it the “domain of surrender”.¹⁴⁶ Guru Nanak says:

Any effort to speak of these will end into regret. In the realm of humility, the word is beauty. Forms of unsurpassed beauty are designed there. These things are indescribable.¹⁴⁷

It is impossible to describe the splendour of the realm of the spiritual endeavour and the magnificence of the souls that reach there. If anyone tries to illustrate these things, he will later regret because that majesty is beyond description. On reaching the realm of spiritual endeavour, consciousness, intellect and mind become extremely subtle and perceptive. Mind becomes completely pure. The soul removes all the coverings of mind and *maya*, acts in its pure spiritual form. An individual who achieved this state acquires the godly virtues.

Saram khand has been called the realm of spiritual endeavour, meaning effort, toil, and hard work in relation to spirituality. We work hard in relation to spirituality, we work hard in the mortal world also, but our endeavour is outward, self-centred and worldly. However, after crossing the realm of knowledge and immersing oneself in true spiritual knowledge, the endeavour of disciple are of a very different nature. Guru Ram Das says:

The person who assumes himself to be a True Sikh of the guru, must wake up in the early morning and meditate on God’s name. He is to make himself clean and pure in the pool of nectar. He is to

¹⁴³ Sohan Singh, *op.cit.*, pp. 79 and 98.

¹⁴⁴ Bhai Vir Singh, *Santhya*, p. 164.

¹⁴⁵ Monier-Monier Williams, *op.cit.*, p. 1085.

¹⁴⁶ Gopal Singh (tr.), *Sri Guru Granth Sahib*, Vol. 1, p. 11.

¹⁴⁷ ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥

ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ Sri Guru Granth Sahib, p. 8

chant the name of God. This will eradicate all our offenses and will remove pessimistic attitude. At the time of sunrise, Sikh is to sing *Gurbani*, no matter he is sitting or standing, he is to concentrate on the Lord's Name. The person, who recites Har Har with every breath and each fragment of food, pleases the guru's mind. Guru confers his teachings to the Sikh, towards whom he feels compassionate.¹⁴⁸

The endeavour of disciple who has reached this stage is inwardly focused. He absorbs his attention in the Divine *Naam* within, and as a result, the dross accumulated in his mind from countless lives is removed. His intellect becomes clear; his mind becomes clean; and his consciousness becomes immaculate. He acquires a benevolent spiritual tendency. He meditates on the Divine *Name* and motivates others to do so.

3.2.4 The Realm of Grace (*Karam Khand*)

The realm of grace is mighty and powerful and souls who reach there are completely steeped with the power of Lord. Another interpretation is that the realm of grace resounds with the mighty, powerful strains of the Word. In this realm, great spiritual heroes have access who dedicated their lives to God, fought and won the most challenging battles against lust, anger, greed, attachment, pride and other negative tendencies of their minds. Souls are completely absorbed in the Lord's glory and it is impossible to describe their grandeur and beauty. In the *Janamsakhi Har ji*, it is said that in this realm only pure souls like Sita can be found. These pure souls are praise worthy throughout the creation. Their splendour and beauty is beyond all description.¹⁴⁹ The Lord's love resides in their heart. Souls in such a

¹⁴⁸ ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥
ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥
ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥
ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥
ਜਨੁ ਨਾਨਕੁ ਪੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ *Ibid.*, pp. 305-306

¹⁴⁹ Giani Pritpal Singh, *Nanak Nam Navela*, p. 134.

pure state cannot be deluded by mind, *maya* and perversions because they have attained liberation from the cycle of transmigration.

It is the grace of guru with which all this is possible. *Nadar* is mercy of God, His kindness, blessing, *bakhshish*, *kirpa*, *meharbani*. *Nadar* means benevolence glance-looking at someone with compassion.¹⁵⁰ According to the philosophy of *nadar*, no one can attain, get or have anything, without the merciful grace of God. Our praising Him, worship, meditation, attachment to His name and virtuous practices lead to nothing unless He is pleased and accepts our efforts. For His *nadar*, we have to work hard (do *naam jaap*) till He very kindly acknowledges it. This philosophy safeguards us against egocentric nature and keeps us humble, which is essential basis to practise *naam-jaap*. Guru Nanak Ji said:

Nanak, by His mercy, the Lord fulfils the devotee.¹⁵¹

Similarly, one receives respect through His grace and reaches at the gate of liberation by His mercy.¹⁵²

3.2.5 The Realm of Truth (*Sach Khand*)

It is the final state of the person which is acquired as a result of integrated efforts of the '*gian khand* and *saram khand*'. He may therefore, be described as *sachiara*. This is the ideal of the *jivan mukti* and constitutes the final realization.

The vastness of knowledge is found by the perfected souls at this stage. He has the direct intuition of this vastness which includes his outer and inner environment. Here in the *sach khand* the self reaches the end of the expensive knowledge and intuits an undesirable unified vastness. On reaching *sach khand*, innumerable regions, galaxies and universes become visible. No description of those is possible.¹⁵³ The adept views it, contemplates it and is filled with joy. Such type of experience may be termed as a mystic experience in terms of direct intuition. It is an experience of realizing *nirankar* the (Absolute). The self has both

¹⁵⁰ Kulwant Singh Khokhar, *op.cit.*, p. 400.

¹⁵¹ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ Sri Guru Granth Sahib, p. 8

¹⁵² ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ *Ibid.*, p. 2

¹⁵³ ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ *Ibid.*, p. 8

intuitive knowledge as well as bliss.¹⁵⁴ According to Guru Nanak, everything happens according to His *hukam*.¹⁵⁵ The Supreme Lord elates to observe his creation functioning in obedience to His Will. To describe this experience and to glorify the Lord and his realm of Truth in any adequate way is a difficult task, which has been likened to the difficulty of chewing steel. What it means is that both the realm of truth and our Divine Father, the life and power of that realm are indestructible.

Many saints of Indian origin call this realm *sat lok*, the realm of truth. Sufi mystic have called it *mukam-e-haq*, meaning the dwelling of truth. On the contrary at this realm, the soul merges into the Immaculate Lord and becomes one with Him. The soul begins its journey from the mortal world with the sole purpose of becoming the lover of the Lord and attaining the Truth. The life and power of that realm, is indescribable. Bhagat Kabir says :

The dumb has tried the molasses, but cannot say anything about it if he is asked?¹⁵⁶

Guru Nanak says:

Only the person, who tastes it knows its sweet taste, like the dumb person, who eats the sweets says nothing but smiles. How can I describe the indescribable, O siblings of destiny? I should accept His *hukam* forever.¹⁵⁷

Saints have referred to the Lord as indescribable and beyond words, meaning that one can comprehend the Lord but that experience is beyond description. The Supreme Lord does have a form, but it is beyond expression in words. Guru Gobind Singh says:

¹⁵⁴ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

ਵੇਖੇ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ *Ibid.*, p. 8

¹⁵⁵ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ *Ibid.*, p. 8

¹⁵⁶ ਕਹੁ ਕਬੀਰ ਗੁੰਗੇ ਗੁੜੁ ਖਾਇਆ ਪੁਛੇ ਤੇ ਕਿਆ ਕਹੀਐ ॥ *Ibid.*, p. 334

¹⁵⁷ ਜਿਨ ਚਾਖਿਆ ਸੇਈ ਸਾਦੁ ਜਾਣਨਿ ਜਿਉ ਗੁੰਗੇ ਮਿਠਿਆਈ ॥

ਅਕਥੈ ਕਾ ਕਿਆ ਕਥੀਐ ਭਾਈ ਚਾਲਉ ਸਦਾ ਰਜਾਈ ॥ *Ibid.*, p. 635

You have no specific physical appearance, nor have you any *varna* caste or sub caste. Nobody can describe your features, complexions, your outlines, or your garb.¹⁵⁸

He points out that the Lord does not have a shape or colour, distinguishing features, a caste or a creed, distinctive dress or traits. Mystics have called the Lord ‘*Niranjana*’ meaning untainted. *Anjan* means *maya*, material or illusory. Therefore *niranjana* means free from *maya* or without blemish. Supreme Lord is all-pervading but is unattached. Guru Tegh Bahadur says:

Why we are searching Him in the forest. He dwells within us and every where. He is one permanent companion. Just as the fragrance of flowers resides in it, and the reflection of mirror, the Lord resides within us. Therefore try to find Him within yourself.¹⁵⁹

According to the Sikh faith, recitation of *Gurbani*, *naam jaap* and good influence of *sangat* (congregation) automatically activates *trikuti* -spiritual evolution means to be free from *maya*. To them, *trikuti* represents three dimensional world i.e. three characteristics of *maya* (worldly attachment) namely *rajo guna*, *tamo guna*, *sato guna* i.e. grip of the mundane.¹⁶⁰ By getting liberated from all these three characteristics, the spiritual practitioners rises to the fourth dimension called *turiya*—seat of the Lord. By guru's grace, one is rid of the triad, and enshrines love for the fourth state.¹⁶¹ At this realm, the unlimited luminance radiates and the ceaseless melody of the Divine Name starts emanating from the devotee. Guru Arjun Dev says:

¹⁵⁸ *Dasam Granth*, p. 1

¹⁵⁹ ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥

ਪੁਰਖ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥

ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥ Sri Guru Granth Sahib, p. 684

¹⁶⁰ Kulwant Singh Khokhar, *op.cit.*, p. 596.

¹⁶¹ ਗੁਰ ਪਰਸਾਦੀ ਤ੍ਰਿਕੁਟੀ ਛੂਟੈ ਚਉਬੈ ਪਦਿ ਲਿਵ ਲਾਈ ॥ Sri Guru Granth Sahib, p. 909

I have obtained a place in the cave of celestial bliss. The Lord of Light plays the unstruck melody of bliss is played there by the Lord of Light.¹⁶²

The Supreme Lord dwells within the cave of celestial bliss. He is eternal radiance, and the celestial melody continuously emanates from him. The celestial melody emerges from *sach khand* and resounds at the eye focus in all human beings. We have to join our consciousness with it, and reach our (spiritual) home by traversing one stage after the other. The divine sound is actually one, but as it passes through five regions, it has been called five sounds by various saints:

He beholds God in five (select persons) and the five sounds of five words become his special marks.

He is the Supreme Lord:

Five thunderous sound (*panc sabad* are His insignia)¹⁶³

On transcending the five *tattvas* (elements, i.e. the body)

You are welcomed by five beautiful Sounds (*panch sabad*)¹⁶⁴

Bhagat Kabir says:

The unstruck song of the *panch sabad*, the five primal sounds, vibrates and reverberates. I, Kabir, Your servant, play out this aartee, this light lit love benefit for You, O Formless Lord of *nirvaanaa*.¹⁶⁵

Bhagat Namdev says:

I play the flute of celestial sound in the kingdom of formless Lord. His kingdom is indestructible. Becoming detached, I sing the song

¹⁶² ਸਹਜ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬਾਧਿਆ ॥ ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਦੁ ਵਾਜਿਆ ॥ *Ibid.*, p. 370

¹⁶³ ਪੰਚਾਇਵ ਪਰਮੇਸਰੋ ਪੰਚ ਸਬਦ ਘਨਘੋਰ ਨੀਸਾਣਾ ॥ Bhai Gurdas, *Varan*, 7:5.

¹⁶⁴ ਪੰਜੇ ਤਤ ਉਲੰਘਿਆ ਪੰਜਿ ਸਬਦ ਵਜੀ ਵਾਧਾਈ ॥ Bhai Gurdas, *Varan*, 29:6.

¹⁶⁵ ਪੰਚੇ ਸਬਦ ਅਨਾਹਦ ਬਾਜੇ ਸੰਗੇ ਸਾਰਿੰਗਪਾਨੀ ॥

ਕਬੀਰ ਦਾਸ ਤੇਰੀ ਆਰਤੀ ਕੀਨੀ ਨਿਰੰਕਾਰ ਨਿਰਬਾਨੀ ॥ Sri Guru Granth Sahib, p. 1350

for Lord's praise. Permeated with the unattached, unstruck *sabad*, I shall reach at the home of the Lord, Who has no ancestors.¹⁶⁶

All the above explanation shows that the Supreme Lord is the limitless and measureless source of light and sound. The luminance and the sound current that emanate from Him are the creator, the protector and the sustainer of the entire creation. The melodious refulgence emanating from the Supreme Lord, Who dwells in *sach khand* falls on each and every grain of creation. The power is not an inert force. It is the conscious power that has wisdom and will. The melodious refulgence is the Lord's dynamic power saturated with his love and merciful grace. According to Surinder Singh Kohli:

'The above mentioned five planes can be explained physically, morally and spiritually. The physical interpretation takes the whole of the creation under its purview. Our earth is the plane of piety. When we rise above the earth, we pass through different planets and spheres in the plane of knowledge. When we rise above to the plane of effort, the creation becomes subtle and beautiful. In the plane of grace, there are abodes of saints who are always absorbed with whole hearted devotion to the Lord. The final plane of truth exhibits the infinite creation of the Infinite Lord. From the first to fifth plane we are conscious of physical dimensions, both finite and infinite, which show that these planes exist physically.'¹⁶⁷

He adds further:

'The moral and the spiritual interpretations of the planes remind us of the journey and goal of the seeker. In order to rise from the plane of piety to the plane of truth, the seeker has to seek knowledge and make efforts to obtain the grace of the Lord. Truth can only be achieved by becoming pious, seeking knowledge of the path from

¹⁶⁶ ਅਖੰਡ ਮੰਡਲ ਨਿਰੰਕਾਰ ਮਹਿ ਅਨਹਦ ਬੇਨੁ ਬਜਾਵਉਗੋ ॥

ਬੈਰਾਗੀ ਰਾਮਹਿ ਗਾਵਉਗੋ ॥

ਸਬਦਿ ਅਤੀਤ ਅਨਾਹਦਿ ਰਾਤਾ ਆਕੁਲ ਕੈ ਘਰਿ ਜਾਉਗੋ ॥ *Ibid.*, p.973

¹⁶⁷ Surinder Singh Kohli, *Philosophy of Guru Nanak*, p. 178.

the guru, by following that path by the grace of guru and God both. Truth can be realized by a balanced combination of *karma* (efforts for piety), *bhakti* (devotion by grace) and *gyan* (knowledge).'¹⁶⁸

Truth is God. In order to realize God, the spirit has to travel incessantly through the spiritual planes inwardly. Macrocosm is present in the microcosm. Whatever is inward is also outward and whatever is outward is also inward. The planes are the spiritual planes through which the spirit rises during its ascent. As the soul ascends, the body becomes subtle gradually and vanishes, when it reaches the plane of Truth, where the Formless soul merges in Formless God.

In the end we can say, planes are not mere ideas and figments of the imagination; these are genuine spiritual experiences. All these planes are within human from above the eyes, but we cannot see them by physical eyes. We can see them only by opening the eye of the soul. These planes are not physical; they are subtle. Their perception is neither physical origin nor related to the senses; the perception is completely spiritual.

¹⁶⁸ *Ibid.*, pp. 178-179.

CHAPTER – 4

Role of Negative Power in Sikh Spiritualism

The holy granth ‘Sri Guru Granth Sahib’ has described the highest state of spiritual progress in different terms which have been discussed in the previous chapter. Guru Nanak, the founder of Sikhism, has used the term *sachiar* for the person who has attained *mukti*. In other words, spirituality aims at God-realisation that is man’s highest destiny but the way to spiritualism is not so easy. There are number of factors which create hindrances on the way of spiritualism. We have termed these factors as negative powers which can be categorized under three groups namely metaphysical, psychic and ethical. In this chapter, we have analysed ignorance, transmigration and *maya* from metaphysical, five evil tendencies (*panj-vikar*) from psychic; and *haumai*, *paap* and suffering from the ethical perspective.

4.1 Metaphysical Perspective

4.1.1 Ignorance (*agyan*)

Agyan literally mean lack of knowledge, absence of knowledge; ignorance particularly spiritual ignorance or nescience or man’s ignorance of his real being as soul (*atman*) and of the true purpose of human life. *Agyan* is also the mistaken belief that participation in religious services, rites, ceremonies, pilgrimages, the idol worship, fasting, charity, mere recitation of holy books, and other external practices will lead to salvation. *Avidya* or *Agyan* can be individual (as in the case of *jiva* as incarnated soul) or as a universal principle, when it is identified with *maya*, the power of illusion in the realm of the mind.

Jnana also stands for *prama* in Indian Philosophy and have a larger sense than its nearest English equivalent knowledge. *Jnana* is said to be true wisdom. Nothing indeed exists that can be placed at par with knowledge¹. In Buddhism, *avidya* is the first of the twelve *nidanas* (links) in the chain of causation, being

¹ न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणगिधच्छति ॥ *Bhagavad Gita*, IV:38, 39

considered as the primary cause of existence. It is also the last of the ten fetters because, until *nirvana* has been attained; there remains some degree of ignorance. In the *Dhammapada*, Buddha describes ignorance as the greatest impurity (*mala*):

There is one impurity (*mala*)
Greater than all other impurities (*mala*)
Ignorance (*avijja*) is the greatest impurity (*mala*).
O *bhikkhus!* casting aside this impurity (*mala*)
be without impurity (*nimabala*).²

In the *Yoga Sutr*s of Patanjali, *avidya* is described as the first of five *klesha* (afflictions) which beset mankind, the remaining four being *asmita* (egotism), *raga* (attachment), *dvesha* (aversion and hatred) and *abhinivesha* (determination). *Avidya* is said to be the root of other four, arising through perceiving what is not-self as the self (*atman*), the unpleasant as the pleasant, and the impure as pure.

In the Vedantic thought, it is from *avidya* that the perception of multiplicity arises in the relative world, concealing the true nature of the undivided one (*Brahman*). In short, it makes an individual see untruth as truth. *Avidya* is said to be both active and passive. It manifests actively by making things appear to be that which they are not, as a mirage. It creates misapprehension, misinterpretation and all kinds of false impressions. It manifests passively as ignorance of the One who underlies all diversity. Dr. Radhakrishnan explains *avidya* as:

'*Avidyā* no doubt constitutes a defect in consciousness in so far as it impedes the presentation of non-duality and gives rise to the presentation of duality; but, on the other hand, it constitutes an excellence since it forms the material cause, and thus renders possible the cognition of *brahman*.'³

In Guru Nanak *bani* the term *agyan* stands for spiritual ignorance as a result of which one suffers the agony of birth and death. Guru Amar Das compares the

² Narada Thera (tr.), *Dhammapada*, 18:9

³ S. Radhakrishnan, *Indian Philosophy, Vol. II, p. 589.*

condition of *jivatman* to a foolish bride who fails to recognize the “bridegroom” who is with her but this ignorance makes her anguished. Such is the state of humans without knowledge (*agyan*). Guru Amar Das portrays the condition of such *jivatman* by the analogy of bride in the following hymn:

O woman, the deceptive ones are being deceived by mendacity. Lord is your Husband; Handsome and True; accomplished by contemplating upon the master. The obstinate *manmukhs* don't recognize their Husband Lord; and waste their life-night. Due to egoistic attitude, they are burning with their desires and bear the pain of the love of duality. The happy soul-brides live in harmony with *sabad*; their pride is removed from within. They make the most of their Husband Lord always, and their life-night goes in the merriest peace. On the other hand, she who fails to acquire spiritual wisdom; given up by her Husband Lord cannot attain His Love. Due to the darkness of intellectual blindness, she can't see her Husband, and her craving does not leave.⁴

Again Guru Amar Das says:

The ignorant infidels are preoccupied with the love of *maya* and they have no comprehension of this world and the other world; they find no harmony and ultimately they depart regretting.⁵

The unsaintly ignorant never recognize the Master and remain engrossed in wealth. The blind ignorant never gets amended.⁶ The love for *maya* is installed up

⁴ ਮੁੰਧੇ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰਿ ॥

ਪਿਰੁ ਪ੍ਰਭੁ ਸਾਚਾ ਸੋਹਣਾ ਪਾਈਐ ਗੁਰ ਬੀਚਾਰਿ ॥

ਮਨਮੁਖਿ ਕੰਤੁ ਨ ਪਛਾਣਈ ਤਿਨ ਕਿਉ ਰੈਣਿ ਵਿਹਾਇ ॥

ਗਰਬਿ ਅਟੀਆ ਤ੍ਰਿਸਨਾ ਜਲਹਿ ਦੁਖੁ ਪਾਵਹਿ ਦੂਜੈ ਭਾਇ ॥

ਸਬਦਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਤਿਨ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥

ਸਦਾ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਤਿਨਾ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ ॥

ਗਿਆਨ ਵਿਹੁਣੀ ਪਿਰ ਮੁਤੀਆ ਪਿਰਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥

ਅਗਿਆਨ ਮਤੀ ਅੰਧੇਰੁ ਹੈ ਬਿਨੁ ਪਿਰ ਦੇਖੇ ਭੁਖ ਨ ਜਾਇ ॥ Sri Guru Granth Sahib, p. 38

⁵ ਮਨਮੁਖ ਅਗਿਆਨੀ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਤਿਨੁ ਬੁਝ ਨ ਕਾਈ ਪਾਇ ॥

ਹਲਤਿ ਪਲਤਿ ਓਇ ਸੁਖੁ ਨ ਪਾਵਹਿ ਅੰਤਿ ਗਏ ਪਛੁਤਾਇ ॥ *Ibid.*, p. 511

by the Lord. The blind coward remains attached to it but the Guru-wards remain apart and dedicated to God.⁷ The *jivatman* practising ego, wanders about in the world, but wealth and property shall not accompany her. The ignorant does not think of the Divine Name and get bound by the angel of death.⁸ Being engaged in such activities, one can't realize the difference between right and wrong, virtue or sin. He, who does not recognize the importance of douth and sin and affixed to duality, is lost in misapprehension. In this way such a person, who does not know the right path, comes in this world again and again.⁹ Stating duality as the creation of One Lord, Guru Amar Das says:

The Lord has installed darkness and light Himself; He alone abides in all. There is not any other. He, who by Guru's mercy realizes himself; flourishes the lotus of his mind.¹⁰

The spiritual darkness is dispelled by the knowledge of the Guru. Due to spiritual ignorance one cannot have sound sleep. Both the king and the poor suffer alike.¹¹ Remembering the God, inner darkness gets abolished by illumination and uttering His praises, the sins are eliminated.¹² Such a person is not defiled by worldly love and *maya*. The One Lord God is kept by him in his mind and he feels

⁶ ਅਸੰਤੁ ਅਨਾੜੀ ਕਦੇ ਨ ਬੂਝੈ ॥

ਕਥਨੀ ਕਰੇ ਤੇ ਮਾਇਆ ਨਾਲਿ ਲੂਝੈ ॥

ਅੰਧੁ ਅਗਿਆਨੀ ਕਦੇ ਨ ਸੀਝੈ ॥ *Ibid.*, p. 160

⁷ ਮਾਇਆ ਮੋਹਿ ਨਟਿ ਬਾਜੀ ਪਾਈ ॥

ਮਨਮੁਖ ਅੰਧ ਰਹੇ ਲਪਟਾਈ ॥

ਗੁਰਮੁਖਿ ਅਲਿਪਤ ਰਹੇ ਲਿਵ ਲਾਈ ॥ *Ibid.*, p. 230

⁸ ਹਉ ਹਉ ਕਰਤੀ ਜਗੁ ਫਿਰੀ ਨਾ ਧਨੁ ਸੰਪੈ ਨਾਲਿ ॥

ਅੰਧੀ ਨਾਮੁ ਨ ਚੇਤਈ ਸਭ ਬਾਧੀ ਜਮਕਾਲਿ ॥ *Ibid.*, p. 32

⁹ ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੀ ॥

ਦੂਜੈ ਲਾਗੀ ਭਰਮਿ ਭੁਲਾਣੀ ॥

ਅਗਿਆਨੀ ਅੰਧਾ ਮਗੁ ਨ ਜਾਣੈ ਫਿਰਿ ਫਿਰਿ ਆਵਣ ਜਾਵਣਿਆ ॥ *Ibid.*, p. 110

¹⁰ ਅੰਧੇਰਾ ਚਾਨਣੁ ਆਪੇ ਕੀਆ ॥

ਏਕੋ ਵਰਤੈ ਅਵਰੁ ਨ ਬੀਆ ॥

ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਪਛਾਣੈ ਕਮਲੁ ਬਿਗਸੈ ਬੁਧਿ ਤਾਰਾ ਹੇ ॥ *Ibid.*, p. 1056

¹¹ ਅੰਧਕਾਰ ਸੁਖਿ ਕਬਹਿ ਨ ਸੋਈ ਹੈ ॥

ਰਾਜਾ ਰੰਕੁ ਦੋਊ ਮਿਲਿ ਰੋਈ ਹੈ ॥ *Ibid.*, p. 325

¹² ਅੰਧਕਾਰ ਸਿਮਰਤ ਪੁਕਾਸੰ ਗੁਣ ਰਮੰਤ ਅਘ ਖੰਡਨਹ ॥ *Ibid.*, p. 1355

the shining lamp even in pitch darkness. In this way, superstition, worldly attachment and pain flee away from him.¹³ Therefore Guru Arjun Dev says:

O my soul, hold fast the prop of God's Name; even the hot puff of wind shall not touch thee. As the ship is helpful in the terrible ocean, as lamp enlightens the darkness, as the fire removes the pain of cold, so through *naam* the soul obtains peace.¹⁴

In Sikhism, an important place is given to Guru to keep on the way of spiritualism. As Guru Arjun Dev says:

The Guru is like a boat to cross the dangerous ocean of world. Service of Guru makes man free from the chains of the death's courier. Guru's command eliminates the darkness. In Guru's company all are liberated.¹⁵

Again

They, whom the Guru Cures, their minds become neat and clean. The darkness is vanished from that body, and the lamp of Guru's word is illuminated.¹⁶

¹³ ਮੋਹ ਮਾਇਆ ਕੈ ਸੰਗਿ ਨ ਲੇਪੁ ॥
ਮਨ ਮਹਿ ਰਾਖੈ ਹਰਿ ਹਰਿ ਏਕੁ ॥
ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੇ ॥
ਨਾਨਕ ਭਰਮ ਮੋਹ ਦੁਖ ਤਹ ਤੇ ਨਾਸੇ ॥ *Ibid.*, p. 287

¹⁴ ਮਨ ਮੇਰੇ ਗੁਰੁ ਹਰਿ ਨਾਮ ਕਾ ਓਲਾ ॥
ਤੁਝੈ ਨ ਲਾਗੈ ਤਾਤਾ ਝੋਲਾ ॥
ਜਿਉ ਬੋਹਿਥੁ ਭੈ ਸਾਗਰ ਮਾਹਿ ॥
ਅੰਧਕਾਰ ਦੀਪਕ ਦੀਪਾਹਿ ॥
ਅਗਨਿ ਸੀਤ ਕਾ ਲਾਹਸਿ ਦੁਖ ॥
ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ ਸੁਖ ॥ *Ibid.*, p. 179

¹⁵ ਗੁਰੁ ਬੋਹਿਥੁ ਤਾਰੇ ਭਵ ਪਾਰਿ ॥
ਗੁਰ ਸੇਵਾ ਜਮ ਤੇ ਛੁਟਕਾਰਿ ॥
ਅੰਧਕਾਰ ਮਹਿ ਗੁਰ ਮੰਤ੍ਰੁ ਉਜਾਰਾ ॥
ਗੁਰ ਕੈ ਸੰਗਿ ਸਗਲ ਨਿਸਤਾਰਾ ॥ *Ibid.*, p. 864

¹⁶ ਹਰਿ ਅਉਖਧੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ ਤਾ ਕੇ ਨਿਰਮਲ ਚੀਤਾ ॥
ਅੰਧਕਾਰੁ ਮਿਟਿਓ ਤਿਹ ਤਨ ਤੇ ਗੁਰਿ ਸਬਦਿ ਦੀਪਕੁ ਪਰਗਾਸਾ ॥ *Ibid.*, p. 208

4.1.2 Transmigration (*avagaman*)

The whole world has been called the prison of eighty four lakh species, the jail of *chaurasi*, literally eighty four lakh species into which the soul may incarnate; is the wheel of transmigration of the soul.

Doctrine of rebirth or transmigration is based on the theory that an individual soul (*jivatma*) has to pass on death into a new body or a new form of life after death. The principle of universal causality, is central to the concept of transmigration, i.e. a man must get reward or discipline if not at this very moment then in an ensuing birth, for his activities in the present one. The spirit, it is held, does not stop with the physical body, but rather goes up against another birth in result of the individual's activities including contemplations, words and deeds. The joint effect of these determines his next existence. Attached to worldly objects, man will continue in the circle of birth and death i.e. rebirth until he attains spiritual liberation, abolishing the effect of his past actions. Many saints describe this world as a field of *karmas* to which the soul has to return again and again, to reap the fruits of its past actions. Guru Arjun Dev said, "As one sows, so shall one reap; such is the field of *karma*."¹⁷ Kabir said; one has received the fruits of his own actions.¹⁸ Similarly in the *Bible* it is said, "Be not deceived; God is not mocked: for whatever a man soweth, that shall he also reap".¹⁹ Man simply reaps, what he sows. This is the first thing, which he must understand, otherwise his path will remain darkened and he will not care to re-start afresh. He receives the consequences of his good and bad actions.²⁰ Guru Nanak Dev says:

Do not hold responsible others; your own actions are responsible.
Whatever I did same that I have received; I do not blame anyone
else.²¹

¹⁷ ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥ *Ibid.*, p. 134

¹⁸ ਅਪਨਾ ਕੀਆ ਪਾਵੈ ਸੋਈ ॥ *Ibid.*, p. 1161

¹⁹ Galatians, 6:7.

²⁰ ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥ Sri Guru Granth Sahib, p. 470

²¹ ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥ *Ibid.*, p. 433

The idea of transmigration is a dominant theme in the eastern philosophy, primarily Hinduism. According to Indian tradition, transmigration is an essential concomitant of the doctrine of *karma*, according to which each activity, physical or mental, has its own particular outcome which must be confronted instantly or in future, either in this life or in the great beyond, good actions leading to a favourable reward and bad actions entailing punishment.

Both the *Rigveda* and the *Satapatha-brahmana* have several such passages which connote the idea of one's coming to this world again and again. In the *Rigveda*, the unconscious soul of man has to come back.²² The *Satapatha-brahmana* proclaims that one who does bad deeds keeps on coming to this world time and again. As a result of the bad actions of one's previous life, one has to suffer in this life.²³ Evil propensities of the present life are only a result of one's evil actions committed in the previous life.²⁴ *Samcita* or accumulated and *prarabadha* or destined actions also find mention in the *Vedas*. The people doing good deeds have been described as going to *brahamloka* via *devayana*²⁵ and those who do ordinary deeds have been described as going to *chandarloka* via *pitryana*.²⁶

Some *Upanishadic* passages also proclaim the theory of transmigration of the soul. In the *Brahadaranyaka Upanishad*, reference to this doctrine is found when there is a quest to know the destiny of the soul after death. It has been stated in the text:

What they said was *karman*, what they praised was *karman*; verily one becomes good by good deeds and evil by evil ones.²⁷

²² *Rgveda*, X. 58

²³ *Ibid.*, IV. 26.27

²⁴ *Ibid.*, VII. 86.6

²⁵ *Ibid.*, III. 38.2

²⁶ *Ibid.*, III. 55.15

²⁷ *Brhadaranyaka, Upanisad*, III.2.13

In the same *Upanishad* it has been further said:

As is a man's desire, such is his resolve; as is his resolve, such is the action he performs, what action he performs that he procures for himself.²⁸

The *Kathopanisad* declares that transmigration of soul is possible from human being into subhuman species.²⁹ It has been referred in the *Mundakopanisad* that the soul can transmigrate into any region according to its actions done in the previous life. It proclaims:

Having had enjoyment on the top of the heaven won by good deeds, they re-enter this world, or even a lower region.³⁰

The doctrine of *karma* is a belief that actions in this life will have their effect on the next life. In Hinduism, a person is freed from the cycle of birth and rebirth only by reaching a state of enlightenment. Likewise in Buddhism, discipline and meditation may enable a seeker to reach *nirvana* and escape the wheel of birth and rebirth. The Jewish theories, derived mainly from Gnostic, Manichaen, and Neoplatonic sources, show that man has outright choice, however that his spirit is tied and sullied by contact with matter. Evil spirit souls attempt to keep the satisfaction of the limited heavenly arrangement. To showcase this arrangement, the spotless souls descend from the original abode in heaven and are incarnated. Punishment and atonement for sins is achieved by another incarnation, but before this happens, the new impure soul flits about as a disembodied spirit. If the pure suffers, it is believed to be for sins committed in the previous life. Towards the end of the cycles, when all the incarnated souls are at the end of the day unadulterated, the messianic period starts.

There are various references in Sri Guru Granth Sahib, explaining the cycle of birth and rebirth. Sikhism provides us some useful imagery, e.g. a wave arising from the ocean and merging back into it:

²⁸ *Ibid.*, IV. 4.3-5

²⁹ *Kathopnishad*, II. 2.7

³⁰ *Mundakopnisada*, 1.2.10

The wind unites with the wind.
 The light merges into the light.
 The dust amalgamates with the dust.
 What help is there for the one who is suffering?
 Who has died? O, who has died?
 O God – people who have realized the God discuss combinedly,
 about their meetings and consider this.
 The wondrous thing has happened.

No one is free of death, not even the prophets and seers. No one has ever come back from time spent in heaven or hell to tell us about it. However, there are some hymns in Sri Guru Granth Sahib which are like the Hindu concept of reincarnation and transmigration:

At this last minute, one who considers riches, and kicks the bucket in such thought, should be resurrected again and again as serpents. O sister, bear in mind the Name of the Lord of the Universe. Scarcely in time, he who considers ladies, and kicks the bucket in such musings, should be resurrected again and again as a whore. Scarcely in time one who thinks about his youngsters, and passes on in such musings, should be resurrected again and again as a pig. Barely in time, one who considers chateaus, and kicks the bucket in such contemplations, should be resurrected again and again as a troll. Scarcely in time, one who considers of the Lord, and dies in such contemplations, says Trilochan, that man might be freed; the Lord should stay in his heart.³¹

³¹ ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
 ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੧॥
 ਅਰੀ ਬਾਈ ਗੋਬਿਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ ॥ ਰਹਾਉ ॥
 ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
 ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੨॥
 ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਿਕੇ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
 ਸੂਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੩॥
 ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

Liberation means getting rid of the cycles of rebirth and death. Our *karma* decides our future. Guru Nanak says:

He confers pain and pleasure, in accordance with the deeds done;
the record of these actions remains with the soul.³²

Thus transmigration is subject to *karma* as actions and the cycle can be broken only through annihilation of *karma*. Various methods have been suggested to achieve this end such as renunciation, non-action, ritualism and *gyan* or philosophical and metaphysical knowledge.

The doctrine of transmigration of soul and *karma* are accepted in the Sikh religion, but with significant individual shades. *Karma*, it is true, determines its own consequences. As one sows so shall one reap.³³ Be that as it may, *karma* as a component of the perfect request is a characteristic impulse and consequently is unavoidable. What is required, along these lines, is not obliteration of *karma* through non-activity, but rather doing great deeds and keeping away from underhandedness ones. Human life is a valuable chance to attain this aim as man has been bestowed with the power of intellect which further can discriminate between good and evil. Guru Nanak warns:

Listen; listen to my advice, O my mind! Only good actions shall
continue, and you will not get another chance.³⁴

ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੪॥

ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ ॥੫॥੨॥ *Ibid.*, p.526

³² ਦੁਖੁ ਸੁਖੁ ਦੀਆ ਜੇਹਾ ਕੀਆ ਸੋ ਨਿਬਹੈ ਜੀਅ ਨਾਲੇ ॥ *Ibid.*, p.581

³³ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ਤੇਹਾ ਹੋਇਸੀ ॥ *Ibid.*, p.730

³⁴ ਸੁਣਿ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥

ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ ॥੧॥ *Ibid.*, p.154

Similarly Guru Arjun Dev says:

This is the time you should meet the Lord of the world. You attained the gift of human life after a long time.³⁵

It is only in this life, there is a possibility to attain liberation.

Another cause of the transmigration lies in *haumai* or egoity or the sense of I-ness. It is *haumai* that robs a *jiva's karma* and potential merit. Even the holiest of action would not avail when accompanied by *haumai*. Guru Arjun Dev says, "Anything done in ego go in vain".³⁶ He states:

As long as man thinks himself the doer, so long he shall wander in birth and rebirth through womb.³⁷

Therefore, the need is to conquer the evil of *haumai* rather than the annihilation of *karma* which is possible only after right understanding of *hukam* and the *sabad* (divine word) itself. Guru Amar Das says:

We are the doer, and we will do. Only the silly people think so. They have forgotten the real doer and have fallen a prey to duality.³⁸

Once *haumai* is overcome, all our actions will be dedicated to God. Individuation ceases and soul merges into the absolute being. Another factor which can help us to escape from transmigration of soul is God's *nadar*. God's *nadar* can at any stage reclaim a spirit and discharge it everlastingly from the hover of transmigration. Divine request albeit by and large permanent is yet tempered by *nadar*. According to Sikh faith, deliverance from the servitude of birth and demise is not dependent upon the end to the present life. With God's grace one can be a

³⁵ ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥
ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥ *Ibid.*, p.176

³⁶ ਜੋ ਜੋ ਕਰਮ ਕੀਏ ਹਉ ਹਉਮੈ ਤੇ ਤੇ ਭਏ ਅਜਾਏ ॥੧॥ *Ibid.*, p.999

³⁷ ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥
ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥
ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥
ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਵੈ ॥ *Ibid.*, p.278

³⁸ ਹਮ ਕੀਆ ਹਮ ਕਰਹਗੇ ਹਮ ਮੂਰਖ ਗਾਵਾਰ ॥
ਕਰਣੈ ਵਾਲਾ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥ *Ibid.*, p.39

jivanmukta, emancipated while still living. What is required of the seeker of *nadar* is to behave and act in such a way that he qualifies himself for His grace. Therefore, it becomes clear here that finally *nadar* is much needed to achieve liberation. Guru Nanak rightly says, ‘Body is determined by *karma*, but through *nadar* is found the door of liberation’.³⁹ Again, “birth and death are by His *hukam* alone.”⁴⁰ Birth and death are by His *hukam*; by His will does one come and go.⁴¹

It is only in this human life, man has the opportunity to achieve ethical perfection, and union with the Lord. The ideal objective of man’s spiritual life is *jivan-mukta* and this term is used for one who has achieved the most noteworthy otherworldly condition of being tuned in to a definitive while as yet living. It is dying while living and in Indian tradition is popularly known as the technique of withdrawing one’s consciousness from the entire body, up to the eye-centre, where one comes in contact with the sound current. The mystics refer to the process of vacating the body and withdrawing the consciousness to the eye-centre as “dying while living” (*jivat marna*). When death comes, our soul withdraws upwards from the soles of feet and comes to the eye-centre. Then only does it leave the body. First the feet become cold, then the legs become cold, then the body becomes cold, but the soul is still in the body and sometimes we are still conscious of it. When the soul is able to withdraw up to the eye-centre, then only is the body without the soul and we die.⁴²

By the same process, we have to withdraw our consciousness to the eye-centre. While living, we have to die; while living, we have to vacate the body and bring the soul current to the point between and behind the eyes. That is “dying while living”. Unless we are able to withdraw our consciousness to the eye-centre and attach it to the spirit within, we do not die while living, we do not get everlasting life. Guru Amar Das expresses the same truth in these words:

³⁹ ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ *Ibid.*, p.2

⁴⁰ ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਪਛਾਣੁ ॥੧॥ *Ibid.*, p.412

⁴¹ ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥ *Ibid.*, p.472

⁴² James (Dr.) (ed.), *Die to Live*, pp. 23-24.

But if one dies while living, then by doing so, one truly lives; and, attains liberation.⁴³

Dr. Shashi Bala has explained the process of dying while living as under:

‘The philosophy of dying while living is neither asceticism nor withdrawal from the world but is a unique type of renunciation amidst worldly life. The stress is on inner conversion which indeed, is neither a process of self-torture nor adoption of *yogic asanas* but contemplation on Guru’s *sabad*.’⁴⁴

The essential difference between the ordinary death and dying while living is that the soul’s link with the body is not broken. The organs of the body continue to function, and the soul returns to the body at the end of the meditation time. An adept who has perfected the art of dying while living can leave the body and return to it at will. After vacating the body and coming to the eye centre, the souls’ real journey homeward begins. When the entire life consciousness leaves the lower body and we go through the third eye, we are out of the physical body and enter the astral world. Thus dying while living, we cannot go within, get attached to the Holy Spirit and return to the Lord.⁴⁵

We all know that the Lord is within every one of us, He is in every particle of the creation; but we do not see Him neither inside nor outside. When that inner eye and that inner ear are open, we see the Light and we hear the Sound, that silent music. Guru Angad Dev says:

To see without eyes; to hear without ears; To stroll without feet; to work without hands; To talk without a tongue-this way, one stays dead while yet alive. O, Nanak, perceive the *hukam* (Lord's Command), and converge with your Lord and Master.⁴⁶

⁴³ ਜੀਵਤੁ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਤਾਂ ਮੋਖੰਤਰੁ ਪਾਏ ॥ Sri Guru Granth Sahib, p. 550

⁴⁴ Shashi Bala, ‘Philosophy of Die to Live – The Sikh Perspective’, *Journal of Sikh Studies*, Vol. XXX, 2006, p. 5.

⁴⁵ James (Dr.), *op.cit.*, p. 24.

⁴⁶ ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥ ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ॥

ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥ ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥ Sri Guru Granth Sahib, p. 139

By means of concentration, love and devotion, under the direction of a Master, we finally reach our destination in the highest region and merge with the Lord Himself, then we die to live forever. Guru Amar Das says:

The world is afraid of death; everyone wants to live.
If one who dies while living – by guru's grace,
then he recognizes the Lord's Will.
O Nanak, one who kicks the bucket
such a passing, lives for eternity.⁴⁷

But it is only after the Master connects the soul to the word that the disciple can die while living. Withdrawing the consciousness and merging into the divine melody within is possible only through the Master's grace. Guru Amar Das says:

It is by guru's grace, the man dies while living, and by so dying,
lives to practice the *sabad*. The door of salvation is achieved if one
removes ego from within himself.⁴⁸

It is believed that one who thus dies while living knows all the mysteries of the worlds within, and enjoys the grace and blessing of the Lord. Guru Nanak says:

If one dies while living, he understands everything; he finds the
Lord within himself, who is kind and sympathetic to all. O Nanak,
he is respected with brilliant enormity; he understands himself in all
creatures.⁴⁹

⁴⁷ ਮਰਣੈ ਤੇ ਜਗਤੁ ਡਰੈ ਜੀਵਿਆ ਲੋੜੈ ਸਭੁ ਕੋਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਹੁਕਮੈ ਬੂਝੈ ਸੋਇ ॥
ਨਾਨਕ ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਤਾ ਸਦ ਜੀਵਣੁ ਹੋਇ ॥ *Ibid.*, p. 555

⁴⁸ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਮਰਿ ਜੀਵੈ ਸਬਦੁ ਕਮਾਇ ॥
ਮੁਕਤਿ ਦੁਆਰਾ ਸੋਈ ਪਾਏ ਜਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥ *Ibid.*, p. 1276

⁴⁹ ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ ॥
ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ ॥ *Ibid.*, p. 940

4.1.3 Illusion (*maya*)

As a philosophic category in the Indian tradition, *maya* is interpreted variously as a veil or curtain concealing reality; the phenomenal world as it appears over against things-in-themselves; the ground of figment or the inestimable standard of fantasy. *Maya* is accepted to remain amongst man and reality, delivering blunder and figment in the human mind, creating difficulties in the individual's progress to the state of knowledge and bliss. In Sankara's philosophy *maya* as energy has no essential existence of its own apart from the existence of the Brahman. *Maya* has no separate dwelling-place. It is in *Isvara* even as heat is in fire. Its presence is inferred from its effects.⁵⁰

Sikhism does not accept the conventional meaning of *maya* as illusion. The world is not *maya*; it is a creation of God and as such, an abode of the truthful one, or rather a temple of divinity. Prof. Nirbhai Singh says:

‘In Sikhism, the universe is relatively real (*sat*) neither in the sense of the materialists nor in those of realists. It is also polemic to an absolute chasm between spirit and matter which is accepted by the spiritualists. It considers the world real as manifestation of the *IK*. Therefore both *nirgun* and *sargun* are elements of one dynamic principle, *hukam*.’⁵¹

For Guru Nanak, the bewitching, magical *maya*, which forms the causal basis of creation, is not unreal, or without substance, though its role is that of beguilement, deception and treachery. The metaphors of fly (*makhi*)⁵², she-serpent (*sarpani*)⁵³, the beltlike rope (*maikhali*)⁵⁴, the one-mother (*eka mai*)⁵⁵, the chameleon – coloured (*suha-rang*)⁵⁶, the shadow like (*chhaya maya*)⁵⁷, the evil

⁵⁰ Radhakrishnan, *Indian Philosophy*, Vol. 2, p. 572.

⁵¹ Nirbhai Singh, *Philosophy of Sikhism*, p. 136.

⁵² ਮਖੀ ਮਿਠੈ ਮਰਣਾ ॥ *Ibid.*, p.1286

⁵³ ਇਉਂ ਸਰਪਨਿ ਕੈ ਵਸਿ ਜੀਅਤਾ ਅੰਤਰਿ ਹਉਮੈ ਦੋਇ ॥ *Ibid.*, p.63

⁵⁴ ਤ੍ਰਿਭਵਣ ਸਾਜਿ ਮੇਖੁਲੀ ਮਾਇਆ ਆਪਿ ਉਪਾਇ ਖਪਾਇਦਾ ॥੬॥ *Ibid.*, p.1037

⁵⁵ ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ *Ibid.*, p.7

⁵⁶ ਲਾਲ ਭਏ ਸੂਹਾ ਰੰਗੁ ਮਾਇਆ ॥ *Ibid.*, p.221

mother-in-law (*sas buri*)⁵⁸ are used by Guru Nanak Dev to denote the puzzling nature of *maya*, are very significant as they clearly signify its true character, full of duplicity and illusoriness. So, are the meaningful phrases used by him to describe its deceiving function meant to distract the ignorant and gullible human beings, e.g. *maya-moh* or *maya-mamta mohini* (the attractive *maya*), *trikuti* (the three-pronged *maya* having three *gunas*), *tribidh* (the three phased), *maya racna dhoh* (the undeceivable deceiver) and so on.

Sikh theology informs us that there are three aspects or qualities of *maya* *rajogunn*, *tamogun* and *satogun*. *Rajas*, *tamas* and *satav* modes are the creation of *maya*. The man who reaches at the fourth state; he alone attains the supreme status.⁵⁹ In English these can be called goodness, passion and ignorance, respectively. They are like the intertwined strands of the winding cord or rope inherent in one's nature. Combination of these three *gunas* in different changes decides the individual identity, brain and mind. In other words, different aspect in the character and the conduct of person is controlled by the extent in which these three constituent are blended. In nutshell, when *satav* predominates, it gives inner joy; *rajas* impels one to excessive activity; and, *tamas* clouds the intellect thereby making the person dull and mind-blind. Thus, every individual is novel and his inclination is dictated by the exchange of these three qualities, which are dependably in a condition of flux in a man and are mindful for his confidence as well as for his considerations, activities and reaction to circumstances. Attachment to the three-phased show of *maya* pervades the world of objects. In the company of *sat* (truth), *turiya*, the stage of supreme consciousness is obtained; (whosoever obtains this *turiya avasthaa*) the kind (God) carries (that person) across (from the world-ocean).⁶⁰

⁵⁷ ਨਿਹਚਲ ਮਹਲੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ॥ *Ibid.*, p.228

⁵⁸ ਸਾਸੁ ਬੁਰੀ ਘਰਿ ਵਾਸੁ ਨ ਦੇਵੈ ਪਿਰ ਸਿਉ ਮਿਲਣ ਨ ਦੇਇ ਬੁਰੀ ॥ *Ibid.*, p.355

⁵⁹ ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਸਤ ਗੁਣ ਕਹੀਐ ਇਹ ਤੇਰੀ ਸਭ ਮਾਇਆ ॥
ਚਉਥੇ ਪਦ ਕਉ ਜੋ ਨਰੁ ਚੀਨੈ ਤਿਨ੍ ਗੀ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥੨॥ *Ibid.*, p.1123

⁶⁰ ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਮੋਹੁ ਪਸਾਰਾ ਸਭ ਵਰਤੈ ਆਕਾਰੀ ॥
ਤੁਰੀਆ ਗੁਣੁ ਸਤਸੰਗਤਿ ਪਾਈਐ ਨਦਰੀ ਪਾਰਿ ਉਤਾਰੀ ॥੨॥ *Ibid.*, p.1260

Another aspect of *maya*, portrayed as detestable and ignominious woman, sometimes portrayed as a serpent:

A grimace wrinkles her temple, and looks terrible. Her words are brutal, and her tongue is unpleasant. She is constantly eager, and she thinks of her as prepare to be far away. Such is *maya*, the lady, which is made by the One Lord. She is inundating the entire world, yet the Guru has spared me, O my kin of fate. Overseeing her toxins, she has surmounted the entire world.⁶¹

Again Bhagat Kabir says:

Nothing is more powerful than this she-serpent which has deceived *Brahma, Vishnu and Shiva*.⁶²

Guru Amar Das says:

Maya is a serpent, attached to the world. Whoever serves her, she eventually is decimated. The *gurmukh*, snake-charmer; crushes her and. O disposes of her and squashed her underneath Nanak, only those, who remain affectionately engrossed in the True Lord.⁶³

In *Gurbani*, *maya* is also equated with wealth (material goods). The mind is tinged with the love of *maya*, and because of this love, its true comprehension is perplexed. If by Guru's mercy, this soul is imbued with the Lord's love, then the love of another shall vanish.⁶⁴ Again, the *maya* is like counterfeit merchandise, which when put to test loses all its value; when it slips away; the body loses its

⁶¹ ਮਾਥੈ ਤ੍ਰਿਕੁਟੀ ਦ੍ਰਿਸਟਿ ਕਰੁਰਿ ॥ ਬੋਲੈ ਕਉੜਾ ਜਿਹਬਾ ਕੀ ਫੂੜਿ ॥
ਸਦਾ ਭੂਖੀ ਪਿਰੁ ਜਾਨੈ ਦੂਰਿ ॥ ਐਸੀ ਇਸੜੀ ਇਕ ਰਾਮਿ ਉਪਾਈ ॥
ਉਨਿ ਸਭੁ ਜਗੁ ਖਾਇਆ ਹਮ ਗੁਰਿ ਰਾਖੇ ਮੇਰੇ ਭਾਈ ॥
ਪਾਇ ਠਗਉਲੀ ਸਭੁ ਜਗੁ ਜੋਹਿਆ ॥ *Ibid.*, p. 394

⁶² ਸਰਪਨੀ ਤੇ ਉਪਰਿ ਨਹੀ ਬਲੀਆ ॥ ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਛਲੀਆ ॥ *Ibid.*, p. 480

⁶³ ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥
ਇਸ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਖਾਇ ॥
ਗੁਰਮੁਖਿ ਕੋਈ ਗਾਰੜੁ ਤਿਨਿ ਮਲਿ ਦਲਿ ਲਾਈ ਪਾਇ ॥
ਨਾਨਕ ਸੇਈ ਉਬਰੇ ਜਿ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ *Ibid.*, p. 510

⁶⁴ ਮਾਇਆ ਮੋਹਿ ਮਨੁ ਰੰਗਿਆ ਮੋਹਿ ਸੁਖਿ ਨ ਕਾਈ ਰਾਮ ॥
ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਰੰਗੀਐ ਦੁਜਾ ਰੰਗੁ ਜਾਈ ਰਾਮ ॥ *Ibid.*, p.571

brightness. The beauty of this *maya* lasts for only a few days; it vanishes in a moment.⁶⁵ All the quarrels in this world arise from this *maya*. Guru Amar Das has rightly said:

Guardians are liable to this affection; in this adoration, they are snared. They are entangled in this love, because of their actions done in the past life, which can't be erased. The one, who created the universe, beholds it; no other is as great as He. The blind, self-willed *manmukh* is devoured by his vehement passion; without the word (*sabad*), peace is not got. O Nanak, without the *naam*, everybody is hoodwinked, destroyed by emotional love to *maya*.⁶⁶

The worldly riches cannot be gathered without sin, but it will not go along with the dead.⁶⁷ Guru Amar Das says:

The love of riches is spiritual glam and only the guru can provide knowledge. They, who are united to the *naam*, realize this but dichotomy has ruined the people.⁶⁸

Under the spell of *maya*, the brain is not ready to recognize truth from misrepresentation, the ever-lasting from ephemeral, the essence from mere appearance. In a word, *maya* in Sikhism suggests *avidya* that is numbness. Guru Amar Das says:

This play of *maya* has been set for the human beings by the magician. The *manmukhs* remain attached to it.⁶⁹

⁶⁵ ਇਹ ਮਾਇਆ ਕੀ ਸੋਭਾ ਚਾਰਿ ਦਿਹਾੜੇ ਜਾਈ ਬਿਲਮੁ ਨ ਹੋਇ ॥ *Ibid.*, p. 429

⁶⁶ ਮਾਤਾ ਪਿਤਾ ਸਭੁ ਹੇਤੁ ਹੈ ਹੇਤੇ ਪਲਚਾਈ ਰਾਮ ॥
ਹੇਤੇ ਪਲਚਾਈ ਪੁਰਬਿ ਕਮਾਈ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥
ਜਿਨਿ ਸ੍ਰਿਸਟਿ ਸਾਜੀ ਸੋ ਕਰਿ ਵੇਖੇ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥
ਮਨਮੁਖਿ ਅੰਧਾ ਤਪਿ ਤਪਿ ਖਪੈ ਬਿਨੁ ਸਬਦੈ ਸਾਂਤਿ ਨ ਆਈ ॥
ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਕੋਈ ਭੁਲਾ ਮਾਇਆ ਮੋਹਿ ਖੁਆਈ ॥ *Ibid.*, 571

⁶⁷ ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥ *Ibid.*, p. 417

⁶⁸ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥
ਸਬਦਿ ਲਗੇ ਤਿਨ ਬੁਝਿਆ ਦੂਜੈ ਪਰਜ ਵਿਗੋਈ ॥੧॥ *Ibid.*, p.559

⁶⁹ ਮਾਇਆ ਮੋਹਿ ਨਟਿ ਬਾਜੀ ਪਾਈ ॥

The Sikh framework recognizes the presence of *maya*, and lays weight on the decreasing of its spell on the human personality, so that with the freed psychic resources, one may achieve the condition of profound edification – a state entirely absolved from the daze of *maya*, a condition of being freed from its web and being unified with the Absolute.

Sikhism does not subscribe to this outrageous externalization of *maya* as expressed in the *Vedantic* hypothesis. The masters don't dole out to it the character of a supernatural classification in the structure of their scriptural arrangements. The *advaitic* conception of *maya* endows it with unique and matchless power. It is conceived as parallel to *brahman*, for both are treated as eternal and beyond adequate expressions in human terms. The world of names and forms is a product of *maya*, which is indicative of its powers of creating illusion and of concealing reality. Just for a profoundly propelled singular, *maya* stops to be, and *brahman* alone remains. *Maya* keeps on existing for whatever is left of humankind as a goal substance.

We find many references regarding the figures of Hindu gods *Brahma*, *Visnu* and *Siva*. As Guru Nanak says in *Japuji*.

The One Divine Mother arranged and made to the three gods. One, the Maker of the world; One, the Sustainer; and One, the Destroyer. He makes things happen as it pleases of His Will. Such is His heavenly Order. He keeps an eye over all, but none see Him. How wonderful this is!⁷⁰

But it should be made clear here that these figures stand only for the powers of the Divine. *Brahma*, for instance, is not to be taken in the literal sense of a creator with absolute authority. *Maya* as an independent creative power is not accepted in Guru Granth Sahib. The only agency that governs the process of nature

ਮਨਮੁਖ ਅੰਧ ਰਹੇ ਲਪਟਾਈ ॥ *Ibid.*, p. 230

⁷⁰ ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

ਜੀਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ *Ibid.*, p. 7

is manifestation of *hukam*, the divine ordinance. Guru Nanak describes such a world as an empty dark image which misleads the humans.⁷¹ It is a transitory world falsely viewed as permanent in it. It is like the fire of a solitary straw, a cloud's shadow getting to be surge water⁷².

Guru Nanak's dynamic system treats the social cosmos as an important element; He tries to transcend the evanescent with a view to realize the eternal essence (*tat*). All appearances are relatively real as manifest aspects of the Real. In Sikhism *maya* as manifest world is to be realized with the development of self-realization (*atma-parbodh*). There are many hymns in the Sri Guru Granth Sahib in which the manifest is portrayed as *mithya* (illusion), *kur* (false), *supna* (dream) and *chaia* (shadow). In a qualified sense this material world is also explained false (*jhutha*) as the illusion (*mrigtrnsa*).⁷³ The momentary world (*samsara*) without divine *name* (the Real) is all imaginary (*mithia*).⁷⁴ Here the prevalent principle is that whatever is created is destroyed by death (*kal sangharia*).⁷⁵

Aiming at harmonizing the chasm between the transcendence and immanence Guru Nanak reinterpreted the concept of *maya*. His concept of *maya* as an epistemological category is based on truth-realization. He says that the transitory world is *maya*. Guru Nanak is of the view that problem of *maya* arises when the transcendent (*nirgun*) is differentiated from the immanent (*saguna*) and consequently, the latter is considered as the sole reality. This is an important element of the Sikh view of *maya*. Dichotomy between the transcendent and immanent or the subtle and the gross don't have any importance in Sikh Philosophy. Sher Singh also remarks that *maya* as "the gross aspect of reality goes on changing while the essential or subtle is *naam*".⁷⁶ Without the true one, all else

⁷¹ ਛਾਇਆ ਛੁੱਛੀ ਜਗਤੁ ਭੁਲਾਨਾ ॥ *Ibid.*, p.932

⁷² ਮਾਈ ਮਾਇਆ ਫਲੁ ॥

ਤ੍ਰਿਣ ਕੀ ਅਗਨਿ ਮੇਘ ਕੀ ਛਾਇਆ ਗੋਬਿੰਦ ਭਜਨ ਬਿਨੁ ਹੜ ਕਾ ਜਲੁ ॥ ਰਹਾਉ ॥ *Ibid.*, p.717

⁷³ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਬੁਠੇ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ ॥ Sri Guru Granth Sahib, p. 219

⁷⁴ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੋ ਸਗਰੋ ਇਹੁ ਸੰਸਾਰਾ ॥ *Ibid.*, p. 703

⁷⁵ ਜੋ ਉਪਜੈ ਸੋ ਕਾਲਿ ਸੰਘਾਰਿਆ ॥ *Ibid.*, p. 227

⁷⁶ Sher Singh: *Philosophy of Sikhism*, p. 190.

is false and shall finally perish.⁷⁷ All that comes to view is perishable.⁷⁸ Guru Amar Das says:

The worth of this love can be realized by him who gets your grace,
O Lord. He whose spiritual sight stirs removes his uncertainty, By
Guru's mercy, he attains the supreme status.⁷⁹

Thus from the epistemological point, *maya* is transformed into the self-manifestation of the Real. Emphasis on the non-permanence of the cosmic order is, however, only one interpretation of the Guru's conception of *maya* and world. *Maya* is that of which the embodiment is time; it has appeared at the will of the Divine, and should vanish when He so appoints. In other words, *maya* or wonderful nature is neither eternal nor independent. It dwells in the maker, whose creation it is. Be that as it may, in the meantime, it is likewise the encapsulated appearance of the Eternal Spirit. Transient it might be, however it is still genuine. This Universe is the place of God; the genuine and Eternal One dwells in it.⁸⁰

4.2 Psychic Perspective

The five mental tendencies or instinctive impulses are named as *panj vikar* in *Gurbani*. *Vikar* is a Punjabi word which means 'vice', 'evil', 'a sin', 'a defect', 'a flaw', 'a fault', 'a corruption' or 'an immoral act'.⁸¹ In Sri Guru Granth Sahib, the term *Vikar* has been used repeatedly to emphasize the futility of worldly pleasures.

The enjoyment of all jag is unavailing, and all adornments are debased.⁸²

⁷⁷ ਬਿਨੁ ਸਚੇ ਸਭ ਕੁਝੁ ਹੈ ਅੰਤੇ ਹੋਇ ਬਿਨਾਸੁ ॥ Sri Guru Granth Sahib, p. 49

⁷⁸ ਦ੍ਰਿਸਟਿਮਾਨੁ ਹੈ ਸਗਲ ਮਿਥੋਨਾ ॥ *Ibid.*, p. 1083

⁷⁹ ਪ੍ਰੇਮ ਕੀ ਸਾਰ ਸੋਈ ਜਾਣੈ ਜਿਸ ਨੇ ਨਦਰਿ ਤੁਮਾਰੀ ਜੀਉ ॥

ਦਿਬ ਦ੍ਰਿਸਟਿ ਜਾਗੈ ਭਰਮੁ ਚੁਕਾਏ ॥

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ ॥ *Ibid.*, p. 1016

⁸⁰ ਇਕਨਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥

ਇਕਨਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥ *Ibid.*, p.463

⁸¹ Bhai Kahan Singh, *Gursabad Ratnakar*, vol. 2, p. 647

⁸² ਸਭਿ ਰਸ ਭੋਗਣ ਬਾਦਿ ਹਰਿ ਸਭਿ ਸੀਗਾਰ ਵਿਕਾਰ ॥ *Ibid.*, p. 19

Again,

People accumulate riches, but only malice comes from it.⁸³

The common evils far exceed five in number, but a group of five come to be recognized on account of the block they are accepted to bring about in man's quest for good and profound way. The five vices can be stated as *kama* (concupiscence), *krodh* (anger), *lobh* (covetousness), *moh* (attachment) and *ahankar* (pride). These five vices are antagonistic to the unity of the self. In Sikhism, these five vices are explained as the five major weaknesses of an individual that stray him from spiritual path, and are therefore described as “thieves” because they steal a person’s discriminative faculty. A portrayal of five vices is stated as:

The unenlightened age of *kaliyuga* is the container, filled with the wine of sexual demands; the brain is the boozier. Outrage is the container, loaded with sentimental attachment, and proud is the waiter. Drinking too much in the association of deceitfulness and greed, one is ruined.⁸⁴

Again it is defined as:

The cup of the mind’s yearning is overflowed with deceitfulness, and the messenger of death carries cup. Consuming this wine, O Nanak, one takes on incalculable misdeeds and adulteration.⁸⁵

These five thieves act as the wall between our soul and the true light of divine. Guru Ram Das says:

The five thieves collectively looting the body-village, steal the riches of the Lord’s Name. However, through the Guru's lessons,

⁸³ ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥ *Ibid.*, p. 222

⁸⁴ ਕਲਿ ਕਲਵਾਲੀ ਕਾਮੁ ਮਦੁ ਮਨੁਆ ਪੀਵਣਹਾਰੁ ॥

ਕ੍ਰੋਧ ਕਟੋਰੀ ਮੋਹਿ ਭਰੀ ਪੀਲਾਵਾ ਅਹੰਕਾਰੁ ॥

ਮਜਲਸ ਕੂੜੇ ਲਬ ਕੀ ਪੀ ਪੀ ਹੋਇ ਖੁਆਰੁ ॥ *Ibid.*, p. 553

⁸⁵ ਮਨਸਾ ਕਟੋਰੀ ਕੂੜਿ ਭਰੀ ਪੀਲਾਏ ਜਮਕਾਲੁ ॥

ਇਤੁ ਮਦਿ ਪੀਤੇ ਨਾਨਕਾ ਬਹੁਤੇ ਖਟੀਅਹਿ ਬਿਕਾਰ ॥ *Ibid.*, p. 553

they are followed and got, and this wealth is regained without any damage.⁸⁶

According to Guru Nanak:

Insincere consciousness is made to wave by the five thieves. It searches into homes of others, but can't bind its own home. The body-village disintegrates into dust; without the *sabad*, one's honor is lost.⁸⁷

Guru Arjun Dev says:

The company of Holy makes the five thieves run away, One's investment remains intact, and one earns great profits. Such person's household is blessed with honor. His status remains static and permanent, his perplexities come to an end and His unsteadiness gets removed. His doubts and apprehensions are vanished, and God is seen everywhere.⁸⁸

4.2.1 Lust (*kama*)

The word *kama* is from the Sanskrit language, which means pleasure, sensual gratification, sexual fulfilment, pleasure of the senses, desires, eros or the aesthetic enjoyment of life. *Kama* is uncontrolled longing, lust, lasciviousness and denotes a variety of meaning, so much so that, according to an Indian scholar K.L. Agrawal, *kama* suffers in the Sanskrit literature from profuse popular and indefinite usage.⁸⁹ The negative and all pervasive impact of *kama* has been

⁸⁶ ਪੰਚ ਚੋਰ ਮਿਲਿ ਲਾਗੇ ਨਗਰੀਆ ਰਾਮ ਨਾਮ ਧਨੁ ਹਿਰਿਆ ॥
ਗੁਰਮਤਿ ਖੋਜ ਪਰੇ ਤਬ ਪਕਰੇ ਧਨੁ ਸਾਬਤੁ ਰਾਸਿ ਉਬਰਿਆ ॥ *Ibid.*, p. 1178

⁸⁷ ਪੰਚ ਚੋਰ ਚੰਚਲ ਚਿਤੁ ਚਾਲਹਿ ॥ ਪਰ ਘਰ ਜੋਹਹਿ ਘਰੁ ਨਹੀ ਭਾਲਹਿ ॥
ਕਾਇਆ ਨਗਰੁ ਢਹੈ ਢਹਿ ਢੇਰੀ ਬਿਨੁ ਸਬਦੈ ਪਤਿ ਜਾਈ ਹੇ ॥ *Ibid.*, p. 1021

⁸⁸ ਪੰਚ ਚੋਰ ਆਗੈ ਭਗੇ ਜਬ ਸਾਧਸੰਗੇਤ ॥
ਪੂੰਜੀ ਸਾਬਤੁ ਘਣੋ ਲਾਭੁ ਗ੍ਰਿਹਿ ਸੋਭਾ ਸੇਤ ॥
ਨਿਹਚਲ ਆਸਣੁ ਮਿਟੀ ਚਿੰਤ ਨਾਹੀ ਡੋਲੇਤ ॥
ਭਰਮੁ ਭੁਲਾਵਾ ਮਿਟਿ ਗਇਆ ਪ੍ਰਭ ਪੇਖਤ ਨੇਤ ॥ *Ibid.*, p. 810

⁸⁹ Cited by Avtar Singh, *Ethics of the Sikhs*, p.55

elaborated in various ways in Sri Guru Granth Sahib. As in the following hymn, Guru Arjun Dev says:

O sexual desire, you guide the mortal to hell fire; you make them meander in the cycle of birth and death through countless species you mislead the consciousness, and stay in the three worlds. You destroy meditation, penance and virtue. But you provide just shallow delight, while you make the mortals powerless and unsteady: only you dwell in the high and the low.⁹⁰

Whereas the different beasts, insects are trapped by one evil tendency, humans are trapped by the five evil tendencies which lead them to indulgence of worldly allurements that are transitory. Guru Arjun Dev defines it in following way:

Attracted by sexual longing, the elephant is caught, the poor brute falls into the force of another. Tricked by the sound of the seeker's chime, the deer offers its head, due to this allure, it is murdered. Looking at his family, the mortal is allured by avarice; he sticks in connection to *maya*. Completely charmed in common things, he views them as his own; yet at last, he might without a doubt need to abandon them.⁹¹

At another place, the evil consequences of lustful nature and adultery are stated by Guru Arjun Dev as:

The lustful, lecherous person demands number of women, and he never stops peeping into the others home. Day after day, he

⁹⁰ ਹੇ ਕਾਮੰ ਨਰਕ ਬਿਸ਼ਾਮੰ ਬਹੁ ਜੋਨੀ ਕ੍ਰਮਾਵਣਹ ॥
ਚਿਤ ਹਰਣੰ ਤ੍ਰੈ ਲੋਕ ਗੰਮੰ ਜਪ ਤਪ ਸੀਲ ਬਿਦਾਰਣਹ ॥
ਅਲਪ ਸੁਖ ਅਵਿਤ ਚੰਚਲ ਉਚ ਨੀਚ ਸਮਾਵਣਹ ॥ *Sri Guru Granth Sahib*, p. 1358

⁹¹ ਕਾਮ ਹੇਤਿ ਕੁੰਚਰੁ ਲੈ ਫਾਂਕਿਓ ਓਹੁ ਪਰ ਵਸਿ ਭਇਓ ਬਿਚਾਰਾ ॥
ਨਾਦ ਹੇਤਿ ਸਿਰੁ ਡਾਰਿਓ ਕੁਰੰਕਾ ਉਸ ਹੀ ਹੇਤ ਬਿਦਾਰਾ ॥੨॥
ਦੇਖਿ ਕੁਟੰਬੁ ਲੋਭਿ ਮੋਹਿਓ ਪ੍ਰਾਨੀ ਮਾਇਆ ਕਉ ਲਪਟਾਨਾ ॥
ਅਤਿ ਰਚਿਓ ਕਰਿ ਲੀਨੋ ਅਪੁਨਾ ਉਨਿ ਛੋਡਿ ਸਰਾਪਰ ਜਾਨਾ ॥੩॥ *Ibid.*, p. 671

commits adultery again and again and then he repents his actions, he wastes away in wretchedness and covetousness.⁹²

Sikhism does not support the life of a recluse or *sanyasi* where by a person denies the existence of this natural instincts of body. The Sikhs are expected to live a life of a householder. Unrestrained propensity towards lust, especially sexual relationships outside the marital bond is condemned in the strongest terms. Bhai Gurdas says:

‘The Sikh ought to treat beautiful women of others as his mothers, sisters and daughters. Others’ wealth for him is as beef for Hindu and pork for a Muslim.’⁹³

Hence *kama* is a destructive evil and a deadly sin which needs to be recognized and controlled but not to be suppressed or denied. In most of the literature, *kama* is depicted from the affective aspects. Speciality of the Sikh morality lies in the fact that it takes into account all the three aspects of human personality namely affective, cognitive and conative. If we see its affective aspect, lust makes the man blind of tender feelings due to the cruelty generated by it. Cognitively it may block the perception of moral values, which further may result in action of self-destruction. Guru Tegh Bahadur describes the nature of sinful man whose heart remains filled with unfulfilled desires and who cannot control his fickle mind.⁹⁴ This type of evil tendencies of humans beings lead to moral degradation of the self. St. Augustine had said:

‘Justly is man ashamed of this lust, and justly are those members (whom lust moves) called shameful.’⁹⁵

The analysis of *kama* in Sikhism may be understood as indicating an affinity which may accomplish a measurement, ethically and profoundly

⁹² ਕਾਮਵੰਤ ਕਾਮੀ ਬਹੁ ਨਾਰੀ ਪਰ ਗ੍ਰਿਹ ਜੋਹ ਨ ਚੁਕੈ ॥

ਦਿਨ ਪ੍ਰਤਿ ਕਰੈ ਕਰੈ ਪਛੁਤਾਪੈ ਸੋਗ ਲੋਭ ਮਹਿ ਸੁਕੈ ॥੩॥ *Ibid.*, p. 672

⁹³ Varan of Bhai Gurdas, Var, XXIX:11, (Tr.) Dr. Jodh Singh, Vol. II, p. 98.

⁹⁴ ਪਾਪੀ ਹੀਐ ਮੈ ਕਾਮੁ ਬਸਾਇ ॥

ਮਨੁ ਚੰਚਲੁ ਯਾ ਤੇ ਗਹਿਓ ਨ ਜਾਇ ॥੧॥ Sri Guru Granth Sahib, p. 1186.

⁹⁵ St. Augustine, *The City of God* (Every Man’s ed.), p.47

destructive, as far as the elements took note. Sikhism however, does not go to extreme of declaring all normal sexual relation as immoral. The *Sikh Rahit Maryada* seeks to channelize this propensity into normal marital sex consummation.⁹⁶ Hence, the highly uncontrolled passion for sexuality is evaluated as moral sickness and evil. Such an evil affect the behaviour of human being. Another possibility regarding the impulse of sex is defined by a scholar, in a different context when it may result in a domination of the emotion, perception and social incorporation of the person and “the whole environment and most bodily feelings become sexualized”.⁹⁷ Guru Nanak has also pointed out that:

The stubborn *manmukh* is pulled in by another man's life partner. The noose is around his neck, and he is trapped in unimportant clashes.⁹⁸

Such a person, who is engrossed day and night, forgets all about God and His *Naam*. Lust is a barrier in meditation and becoming one with God. Guru Nanak has rightly said:

Constantly, you are engrossed in sexual yearning. O my, trader companion your cognizance is uninformed to the *naam*.⁹⁹

The Sikh gurus, therefore, instructed again and again to control lust and get rid of sexual desires. After getting rid of lust, one can focus his or her entire energy to become one with God. Sexual yearnings and outrage are the injuries of the spirit.

The insidiousness disapproved of one overlooks the *naam* and after that withdraws.¹⁰⁰

⁹⁶ ਆਪਣੀ ਇਸਤਰੀ ਸੇ ਰਤ ਹੋਏ, ਰਹਿਤਵਾਨ ਗੁਰੂ ਕਾ ਸਿੱਖ ਸੋਇ॥ *Sikh Rahit Maryada*, p. 24

⁹⁷ Hans Gerth, C.Wright Mills, *Character and Social Structure*, p.77

⁹⁸ ਪਰ ਘਰਿ ਚੀਤੁ ਮਨਮੁਖਿ ਡੋਲਾਇ ॥

ਗਲਿ ਜੇਵਰੀ ਧੰਧੈ ਲਪਟਾਇ ॥ Sri Guru Granth Sahib, p. 226

⁹⁹ ਅਹਿਨਿਸਿ ਕਾਮਿ ਵਿਆਪਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਚਿਤਿ ॥ (*Ibid.*, p. 75)

¹⁰⁰ ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥

ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥ *Ibid.*, p. 932

4.2.2 Anger (*krodh*)

Krodh is originated from the Sanskrit word *krodha* which in English is deciphered as "rage" or "seethe" or "uncontrolled outrage".¹⁰¹ This is an inclination viewed in the Sikh religion as a spring of conation and is in like manner considered one of the five wrongs discovered inside the human identity. It is not only the person, towards whom anger is shown, is affected, but the person himself also suffers from the bad effects of anger.

It conveys what needs be in a few structures from noiseless dreariness to savagery. In Sikhism, *krodh* generally shows up in mix with *kama* as "*kam krodh*". The combination is not just for alliterative impact. *Krodha* is immediate descendants of *kama* and the last when upset or lifted produces the previous. Guru Nanak Dev refers to it thus:

All the wicked are ruined by their anger.¹⁰²

Guru Arjun Dev says:

Anger is the major captain, full of disputes and conflict, and the mind is violent king there.¹⁰³

Again :

You hold the perverted, wicked being in your hands, and make them dance like monkeys, in your company, mortal are debased and punished by the messenger of Death in so many ways.¹⁰⁴

In Sikhism, it is observed that cause of *krodh* does not lie only in the situation, but it can also be subjectively inspired. Second, being father of strife, it results in social conflicts. *Krodh* is a double-edged emotion because it harms the

¹⁰¹ www.sikhiwiki.org/index.php/krodh

¹⁰² ਕ੍ਰੋਧੁ ਬਿਨਾਸੈ ਸਗਲ ਵਿਕਾਰੀ ॥ Sri Guru Granth Sahib, (tr. By Sahib Sant Singh Kahlsa), p. 225

¹⁰³ ਕ੍ਰੋਧੁ ਪ੍ਰਧਾਨੁ ਮਹਾ ਬਡ ਦੁੰਦਰ ਤਹ ਮਨੁ ਮਾਵਾਸੀ ਰਾਜਾ ॥ *Ibid.*, p. 1161

¹⁰⁴ ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧੰ ਕਦੰਚ ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ ॥
ਬਿਖਯੰਤ ਜੀਵੰ ਵਸੰ ਕਰੋਤਿ ਨਿਰਤੰ ਕਰੋਤਿ ਜਥਾ ਮਰਕਟਹ ॥
ਅਨਿਕ ਸਾਸਨ ਤਾੜੰਤਿ ਜਮਦੁਤਹ ਤਵ ਸੰਗੇ ਅਧਮੰ ਨਰਹ ॥ *Ibid.*, p. 1358

object towards which it is coordinated and additionally the life form from which it has been coordinated from. Guru Nanak Dev says:

Dissatisfied sexual desires and uncontrolled anger waste the body away, as gold is dissolved by borax.¹⁰⁵

Prem Nath has analysed this psycho-somatic tendency as well as its negative effects on physical body, and on society that leads to ultimate destruction of man. He says:

‘Anger is not only biologically hurting but is socially destructive also, destroying brutally as it does so many social relations which become difficult to redeem. Paralyzing reason and reasonableness, it follows its own dialectic of destruction.’¹⁰⁶

The individual under the effect of wrath becomes incapable of reflection.¹⁰⁷ Person becomes a puppet under the influence of this passion. Even the well personalities and highly rational individual behave in irrational manner under the influence of anger. Anger being a strong psychological propensity, affects the physical and mental well-being as well as other propensities. Anger is a symbol of emotional imbalance, or mercurial temper. The Guru says that when God is all-pervading, to be angry with another is to reject His all-pervasiveness. Sweetness of speech and courteous conduct are recommended for the reduction of anger. Guru Arjun Dev says:

Do whatever it takes not to be disturbed with any one, consider your own specific self and live on the planet with quietude. In this manner, O Nanak, you will cross (the sea of presence) with God's effortless.¹⁰⁸

¹⁰⁵ ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥

ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਵਾਲੈ ॥ *Ibid.*, p. 932

¹⁰⁶ Prem Nath, “*The Art of Living*”, pp. 124-125.

¹⁰⁷ Bhai Kahan Singh, *Gurmat Sudhakar*, p. 580.

¹⁰⁸ ਰੋਸੁ ਨ ਕਾਹੂ ਸੰਗ ਕਰਹੁ ਆਪਨ ਆਪੁ ਬੀਚਾਰਿ ॥

ਹੋਇ ਨਿਮਾਨਾ ਜਗਿ ਰਹਹੁ ਨਾਨਕ ਨਦਰੀ ਪਾਰਿ ॥ Sri Guru Granth Sahib, p. 259

Similarly Baba Farid advises:

O Farid, do good to him who has done evil to you. And do not allow entering anger in your heart, your body will not acquire any disease and all felicities shall be yours.¹⁰⁹

Guru Ram Das advises to avoid the company of the person with uncontrollable passion. He says:

Never go near those who possess uncontrolled anger.¹¹⁰

Krodh takes a person away from God as hatred has no place in religious practice. Moreover, it is also suggested in *Gurbani* that by controlling the perspective, these negative feelings can be stifled. It is stated in *Gurbani*:

Bring lust and anger under control, let the breath do not fly around, aimlessly.¹¹¹

The question may arise as how to do this. The appropriate response can be given that consistent acknowledgment of the Lord, the maker, will wipe away the condition of stun and the feeling internal identity from the mind and bring peace and peacefulness. It is said in *Gurbani*

As soon as the Lord abides within the mind; egoism and wrath are vanished.¹¹²

4.2.3 Avarice (*lobh*)

Lobh is a *Gurmukhi* word which is translated in English as ‘greed’. Bhai Kahan Singh explains *lobh* as the desire to possess what belongs to others.¹¹³ It is strong desire for worldly possessions and a constant focusing on having material

¹⁰⁹ ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ॥

ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥ *Ibid.*, pp.1381-82

¹¹⁰ ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥ *Ibid.*, p. 40

¹¹¹ ਕਾਮ ਕ੍ਰੋਧ ਵਸਿ ਕਰੈ ਪਵਣੁ ਉਡੰਤ ਨ ਧਾਵੈ ॥ *Ibid.*, p. 1395

¹¹² ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਵਸੈ ਹਉਮੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ॥ *Ibid.*, p. 33

¹¹³ Bhai Kahan Singh *Gursabad ratnakar.*, vol. 2, p.805

things, particularly the desire to have what legitimately has a place with others. Guru Arjun Dev explains as:

O greed, you have embraced the great, killing them with innumerable waves. You make them to wander around uncontrollably every way, wobbling and faltering temperamentally. You don't have any honour for friends, ideals, relations, mother or father. You make them do what they should not do. You make them obtain what they ought not to get.¹¹⁴

Guru Nanak says:

The selfish soul does not remain static; it keeps on looking in the four directions.¹¹⁵

Guru Arjun Dev points out that wealth is the support of the greedy person.¹¹⁶ Guru Amar Das defines the negative aspect of the greedy person:

Do not trust selfish people, they will deceive you no body is able to help you.¹¹⁷

The description of *lobh* in Sikhism is comparable to the description of various restraints pointed out by Vyas who includes the imperative to control avariciousness in his scheme of self-discipline. It is termed as *aparigraha* (absence of avariciousness). Mircea Eliade has explained it in the following way:

'*Aparigraha* is the non-appropriation of things that do not belong to one and it is consequence of one's comprehension of the sin that

¹¹⁴ ਹੇ ਲੋਭਾ ਲੰਪਟ ਸੰਗ ਸਿਰਮੋਰਹ ਅਨਿਕ ਲਹਰੀ ਕਲੋਲਤੇ ॥

ਧਾਵੰਤ ਜੀਆ ਬਹੁ ਪ੍ਰਕਾਰੰ ਅਨਿਕ ਭਾਂਤਿ ਬਹੁ ਡੋਲਤੇ ॥

ਚ ਮਿਤ੍ਰੰ ਨਚ ਇਸਟੰ ਨਚ ਬਾਧਵ ਨਚ ਮਾਤ ਪਿਤਾ ਤਵ ਲਜਯਾ ॥

ਅਕਰਣੰ ਕਰੋਤਿ ਅਖਾਦ੍ਰਿ ਖਾਦ੍ਰਿ ਅਸਾਨ੍ਰਿ ਸਾਜਿ ਸਮਜਯਾ ॥ Sri Guru Granth Sahib, p. 1358

¹¹⁵ ਲੋਭੀ ਜੀਅਤਾ ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ ॥ *Ibid.*, p. 876

¹¹⁶ ਲੋਭੀ ਕਾ ਧਨੁ ਪ੍ਰਾਣ ਅਧਾਰੁ ॥ *Ibid.*, p. 914

¹¹⁷ ਲੋਭੀ ਕਾ ਵੇਸਾਹੁ ਨ ਕੀਜੈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥

ਅੰਤਿ ਕਾਲਿ ਤਿਥੈ ਧੁਹੈ ਜਿਥੈ ਹਬੁ ਨ ਪਾਇ ॥ *Ibid.*, p. 1417

consists in being attached to possessions, and of the harmful product by the accumulation of preservation or destruction of possession.¹¹⁸

The Sikh gurus taught that human beings should make the most of everything that God has given. Love for ‘material things in life keeps a man far away from God and further results in more and more distance from our ultimate goal of life namely liberation or *mukti*. The mental condition of those persons who are greedy is defined by Guru Amar Das as:

Their wisdom and apprehensions are distorted. They don’t realize. They are occupied with greed and corruption.¹¹⁹

Bhagat Kabir says:

Kabir, where there is divine wisdom, there is honesty and *dharma*. Where there is falsity, there is sin. Where there is covetousness, there is death. Where there is forgiving, there is God Himself.¹²⁰

Sikhism provides three ways to eradicate the feeling of *lobh*. First is devotion to God. Guru Amar Das says:

Dedication to God abolishes the evils in a moment and cleanses the body.¹²¹

Importance and effect of devotion to God has been rightly explained in Sri Guru Granth Sahib by Guru Arjun Dev in the following hymn:

Affected by sexual longing, outrage and common sticking you will be turned into a misanthrope; in the event that you have related four awesome sins and different missteps, regardless of the possibility that you are a deadly fallen angel who has never listen to sacred texts, songs and verse, then even begin recollect the Supreme God,

¹¹⁸ Mircea Eliade, *Yoga, Immortality and Freedom*, pp.49-50.

¹¹⁹ ਮਤਿ ਬੁਧਿ ਭਵੀ ਨ ਬੁਝਈ ਅੰਤਰਿ ਲੋਭ ਵਿਕਾਰੁ ॥ *Ibid.*, p. 27

¹²⁰ ਕਬੀਰਾ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਝੂਠੁ ਤਹ ਪਾਪੁ ॥
ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ ਖਿਮਾ ਤਹ ਆਪਿ Sri Guru Granth Sahib, p. 1372

¹²¹ ਖਿਨ ਮਹਿ ਰਾਮ ਨਾਮਿ ਕਿਲਵਿਖ ਕਾਟੇ ਭਏ ਪਵਿਤੁ ਸਰੀਰਾ ॥ *Ibid.*, p. 245

and contemplate upon Him, inside a minute, you should be spared.¹²²

Awareness of divine presence comes only when desire, anger, eagerness, connection and ego have withdrawn from the enthusiast, and the devotee lives in constant remembrance of God. Such a person is unaffected by pleasure and pain. Guru Tegh Bahadur describes such a sage as liberated while still alive and calls him an image of God on earth.¹²³

Secondly, *satsang* is also helpful in overcoming *lobh*. *Satsang* means the company of saintly people who possess spiritual qualities. Holy congregation can vanish evils like lust, wrath, greed etc. It has been said in *Gurbani* ‘egotism ceases as one takes to the company of the holy.’¹²⁴

The most important, is the role of guru. Guru Nanak has stated in *Sidh Ghost* that without the spiritual teacher one’s effort bears no fruit. The instruction of holy preceptor is given much importance in Sikhism. The concept of “Guru-oriented person” (*gurmukh*) is central to Sikh philosophy. The *gurmukh* is one who has turned his face towards the guru, that is to say, a person who by practicing what the master instructs has liberated himself from the indecencies and lives in the awesome nearness.,

4.2.4 Attachment (*moh*)

The word *moh* is derived from the Sanskrit word “*muh*” which means to become stupefied, bewildered or perplexed.¹²⁵ It is inability to view the values in right perspective. *Moh* in another context is also used for “the sense of worldly

¹²² ਕਾਮਿ ਕਰੋਧਿ ਮੋਹਿ ਵਸਿ ਕੀਆ ਕਿਰਪਨ ਲੋਭਿ ਪਿਆਰੁ ॥
ਚਾਰੇ ਕਿਲਵਿਖ ਉਨਿ ਅਘ ਕੀਏ ਹੋਆ ਅਸੁਰ ਸੰਘਾਰੁ ॥
ਪੋਥੀ ਗੀਤ ਕਵਿਤ ਕਿਛੁ ਕਦੇ ਨ ਕਰਨਿ ਧਰਿਆ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਮਖ ਸਿਮਰਤ ਤਰਿਆ ॥ *Ibid.*, p. 70

¹²³ ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੂਰਤਿ ਭਗਵਾਨ ॥ *Ibid.*, p.1427.

¹²⁴ ਸਾਧ ਕੈ ਸੰਗਿ ਮੁਖ ਉਜਲ ਹੋਤ ॥
ਸਾਧਸੰਗਿ ਮਲੁ ਸਗਲੀ ਖੋਤ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥ *Ibid.*, p. 271

¹²⁵ R.S. Mcgregar (Ed.), Oxford Hindi-English Dictionary, p. 837.

illusion, infatuation”. It works in two ways. It bedims the discernment of truth, prevents the discernment of reality, and creates an error of judgment resulting in wrong knowledge.

In Buddhism, it is used to mean ignorance which is one of the three roots of vice.¹²⁶ It is often used as *mohjala*, that is, a net of illusion, mundane fascination. The different schools of Indian philosophy except *Carvaka* describes the world as unreal and only relatively real, that it is non-permanent and therefore one should not keep oneself attached to it.

In Punjabi *moh* generally means love of and attachment to worldly things and relations. This term frequently occurs in Sri Guru Granth Sahib as coupled with *maya* as *maya-moh* interpreted both as infatuation for or clinging to the sensuous phenomena in ignorance of the source that is God. Guru Nanak Dev says:

The whole world is suffered from the ailment of attachment.¹²⁷

At another place, he says:

You are devoted to your family; you are devoted to all your affairs –
Give up all your attachment, for they are of no use.¹²⁸

Guru Nanak Dev explains the individual’s position under the sway of *moh*, as under:

In the bog of passionate connection, their feet can't move. I have seen them suffocating there.¹²⁹

Here “*moh*” is compared to a person stuck in a muddy swamp where an individual is unable to move his feet. In Sikhism, the visible world is a manifestation of God Himself and is therefore real, however it is not *satya* or valid in the feeling of being unchanging and unceasing. *Moh* in this tangible world

¹²⁶ Sir Monier Monier Williams, *A Sanskrit-English Dictionary*, p.836.

¹²⁷ ਹੇਤ ਰੋਗ ਕਾ ਸਗਲ ਸੰਸਾਰਾ ॥ Sri Guru Granth Sahib, p. 1140

¹²⁸ ਮੋਹੁ ਕੁਟੰਬੁ ਮੋਹੁ ਸਭ ਕਾਰ ॥

ਮੋਹੁ ਤੁਮ ਤਜਹੁ ਸਗਲ ਵੇਕਾਰ ॥ *Ibid.*, p. 356

¹²⁹ ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੁਬੀਅਲੈ ॥ *Ibid.*, p. 12

hinders the way of ultimate goal of life. Therefore it is regarded as one of the five evils. It is related, on the one hand, to *kama* (desire, love) and love (possessiveness, covetousness) and on the other hand to *ahankar* (sense of I, my and mine). Clinging has been explained as a net *maiajal*.¹³⁰ Guru Nanak has rightly stated:

Shedding of *moh* is the cause of all evils and a cause for reincarnation.¹³¹

The individual under the effect of this propensity feels himself enveloped in a sort of morbidity. All the things to which one is attached do not survive forever in this tangible 'Heraclitian world'. The moment one is forced to part with the object of attachment, one is bound to feel lugubrious. The antidote to *moh* is non-attachment. But it should be remembered here that it is not an easy job, for the Gurus preach active participation in life rather than escapism and renunciation. In the Sikh scripture, the seeker is advised to cultivate non-attachment within the context of social participation. Guru Nanak describes this attitude symbolically in the following words:

The lotus flower, coasts upon the surface of the water untouched and the duck swims through the stream; fixing one's consciousness on the word similarly, one should cross the dreadful world-ocean, while chanting the *naam*, the Name of the Lord.¹³²

An individual had to reach at the target of non-attachment while performing his social responsibilities. The right way is to understand the mundane world, its relations and affairs, realizing that one's cooperation and contribution are transient. Non-connection is not non-activity rather an attitude towards action. Guru Nanak has compared such an attitude to that of a *bajigar*, participating in a sport. He says:

¹³⁰ ਮੋਹਿ ਬਿਆਪਹਿ ਮਾਇਆ ਜਾਲਿ ॥ *Ibid.*, p. 266

¹³¹ ਏਤੁ ਮੋਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਹਿ ॥

ਮੋਹੇ ਲਾਗਾ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥ *Ibid.*, p. 356

¹³² ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥ *Ibid.*, p. 938

In this green pasture, the individual stays only a few days. He plays and frolics in utter ignorance. The magician has staged their show, and left, individuals murmuring in a fantasy.¹³³

Ultimately, all efforts for non-attachment depend on *nadar* or God's grace. Guru Nanak says in *Japuj*:

Moh can be abolished with His grace.¹³⁴

4.2.5 Pride (*ahankar*)

Ahankar represents the feeling of excessive pride or acute self-importance. An individual feels proud of a number of things like worldly possessions, personal beauty etc. The limit of what can give one a sense of "excessive pride" is almost without end. *Ahankar* is a cardinal evil which is regarded as the worst of all evils. It makes people believe that they are superior to others and further such belief results in treating people unequally leading to injustice. Ego makes man take personal credit for the success, wealth and talent they have. Inclination of the human personality to see thing as "something" or "nothing" is called ego or *ahankar*. *Ahankar* as pride is different from *ahankar* in the sense of principle of individual as understood in the *Sankhya* school of Indian philosophy.¹³⁵ The principle of individuation in Sikhism is expressed through the term *haumai*.

The psycho-analytic school has given a different interpretation of the functioning of ego. They explain the three major system of human personality viz. the id, the ego and the super-ego. The id, as the reservoir of psychic energy, is the source of instinctive urges. The ego tries to keep the individual in touch with the external world and it finds an outlet for the expression of instincts. According to Freud:

¹³³ ਐਥੇ ਗੋਇਲੜਾ ਦਿਨ ਚਾਰੇ ॥

ਖੇਲੁ ਤਮਾਸਾ ਧੁੰਧੁਕਾਰੇ ॥

ਬਾਜੀ ਖੇਲਿ ਗਏ ਬਾਜੀਗਰ ਜਿਉ ਨਿਸਿ ਸੁਪਨੈ ਭਖਲਾਈ ਹੇ ॥ *Ibid.*, p. 1023

¹³⁴ ਨਦਰਿ ਕਰੇ ਤਾ ਏਹੁ ਮੋਹੁ ਜਾਇ ॥ *Ibid.*, p. 356

¹³⁵ I.C.Sharma, *Ethical Philosophies of India*, pp.192-193

‘In the ego, perception plays the part which in the id develops upon instinct. The ego represents what we may call reason and sanity in contrast to the id which contains the passion.’¹³⁶

Further Freud described the position and functioning of ego as:

‘The ego has to serve three masters i.e., the external world, the super-ego and the id It feels itself hemmed in three sides and threatened by three kinds of danger, towards which it reacts by developing anxiety when it is too hard pressed.’¹³⁷

From where the ego comes, Guru Arjun Dev says:

Ahankar may arise from one’s possession of beauty or power.¹³⁸

Bhagat Kabir has rightly stated the condition of the person who is proud of their beauty as under:

Kabir, take not thou pride in thy bones wrapped up in skin. They, who were on the horses and under the canopies, were at last buried under the earth.¹³⁹

Bhagat Ravidas compared the human life with the short term life-span of mushroom. He says:

Why takest thou pride, O demented bride? Like the big mushroom of *bhadon*; thou art much more short-lived than even that.¹⁴⁰

¹³⁶ Sigmund Freud, *The Ego and the Id*, p. 30.

¹³⁷ Sigmund Freud, *New Introductory lectures on Psychoanalysis*, p. 106.

¹³⁸ ਗਰਬੰਤਿ ਨਾਰੀ ਮਦੋਨ ਮਤੰ ॥

ਬਲਵੰਤ ਬਲਾਤ ਕਾਰਣਹ ॥ Sri Guru Granth Sahib, p. 1359

¹³⁹ ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਦੇਹੀ ਦੇਖਿ ਸੁਰੰਗ ॥

ਆਜੁ ਕਾਲਿ ਤਜਿ ਜਾਹੁਗੇ ਜਿਉ ਕਾਂਚੁਰੀ ਭੁਯੰਗ ॥ *Ibid.*, p. 1366

¹⁴⁰ ਤੂ ਕਾਂਇ ਗਰਬਹਿ ਬਾਵਲੀ ॥

ਜੈਸੇ ਭਾਦਉ ਖੁੰਬਰਾਜੁ ਤੂ ਤਿਸ ਤੇ ਖਰੀ ਉਤਾਵਲੀ ॥ *Ibid.*, p. 1196

Richness and worldly possessions also lead to the feeling of *ahankar* in human being. Bhagat Kabir has warned such people as under:

Kabir, Let no one neither take pride nor laugh at the poor. As yet the boat is in the sea, who knows, what may happen?¹⁴¹

Guru Tegh Bahadur has stated another cause of *ahankar*:

The individual who make journeys to consecrated hallowed places, watch formal fasts and make gifts to philanthropy while as yet talking pride in their psyches.¹⁴²

No doubt, *ahankar* is produced by different small deeds and thought, but *ahankar* itself further causes harm to future life of a human being. Explaining the effects of *ahankar*, Guru Arjun Dev said:

He, in whose mind is the pride of kingship, becomes a hell dweller and a dog. He, who haughtily deems himself youthful, becomes a worm of ordure. He, who calls himself man of good actions, comes, goes and wanders in many existences. He, who takes pride of his wealth and land, is stupid, blind and ignorant.¹⁴³

Again Bhagat Kabir expresses the same feelings:

Thou deemest thyself as great and others but small. They who are evil in thought, word and deed, them I have seen going to hell.¹⁴⁴

¹⁴¹ ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਚਾਮ ਲਪੇਟੇ ਹਾਡ ॥

ਹੈਵਰ ਉਪਰਿ ਛਤ੍ਰ ਤਰ ਤੇ ਫੁਨਿ ਧਰਨੀ ਗਾਡ ॥ Sri Guru Granth Sahib, p. 1366

¹⁴² ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥ *Ibid.*, p. 428

¹⁴³ ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥

ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥

ਜੋ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ ॥

ਸੋ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥

ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥

ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਵੈ ॥

ਧਨ ਭ੍ਰਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥

ਸੋ ਮੂਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥ *Ibid.*, p. 278

¹⁴⁴ ਆਪਸ ਕਉ ਦੀਰਘੁ ਕਰਿ ਜਾਨੈ ਅਉਰਨ ਕਉ ਲਗ ਮਾਤ ॥

ਮਨਸਾ ਬਾਚਾ ਕਰਮਨਾ ਮੈ ਦੇਖੇ ਦੋਜਕ ਜਾਤ ॥ *Ibid.*, p. 1105

At another place, Guru Arjun Dev says:

O, conceit, you are the reason for birth and resurrection and the cycle of resurrection: You are the very soul of transgression forgive friends, and hold tight to enemies. You spread out endless dreams of *maya*. You cause the living animals to backpedal and forward until they get to be distinctly fatigued. You lead them to experience torment and joy”¹⁴⁵.

Similarly, Guru Amar Das says:

They, who die of egotism, are not called heroes. Distressed in pain, the blind ones do not realize their own selves: in the love of duality, they deteriorate.¹⁴⁶

All the Sikh Gurus have emphasized that *ahankar* should be completely annihilated because it hinders the spiritual progress of human beings. Realisation of oneness with the Real is the goal of Sikh Religion. It is said in *Gurbani*:

Merging of light into divine light and of intuitive consciousness with divine consciousness results in the departure of man’s violent instincts and ego, and all doubt and sufferings are taken away.¹⁴⁷

Human beings are victims of these five thieves and they need mighty strength and will power to stand against these five thieves. These five have been the cause of our separation from God. Guru Arjun Dev says:

In the vigor of youth, man enjoys or has joyful merry-making. Be that as it may, without the *naam*, he blends with tudy. He may wear ear-rings and fine garments, and have agreeable bed, his brain might

¹⁴⁵ ਹੇ ਜਨਮ ਮਰਣ ਮੂਲੰ ਅਹੰਕਾਰੰ ਪਾਪਾਤਮਾ ॥
ਮਿਤ੍ਰੰ ਤਜੰਤਿ ਸਤ੍ਰੰ ਦ੍ਰਿੜੰਤਿ ਅਨਿਕ ਮਾਯਾ ਬਿਸੁਰਿਨਹ ॥
ਆਵੰਤ ਜਾਵੰਤ ਥਕੰਤ ਜੀਆ ਦੁਖ ਸੁਖ ਬਹੁ ਭੋਗਣਹ ॥ *Ibid.*, p. 1358

¹⁴⁶ ਸੂਰੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਅਹੰਕਾਰਿ ਮਰਹਿ ਦੁਖੁ ਪਾਵਹਿ ॥
ਅੰਧੇ ਆਪੁ ਨ ਪਛਾਣਨੀ ਦੂਜੈ ਪਚਿ ਜਾਵਹਿ ॥ *Ibid.*, p. 1089

¹⁴⁷ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈਐ ਸੁਰਤੀ ਸੁਰਤਿ ਸੰਜੋਗੁ ॥
ਹਿੰਸਾ ਹਉਮੈ ਗਤੁ ਗਏ ਨਾਹੀ ਸਹਸਾ ਸੋਗੁ ॥ *Ibid.*, p. 21

be so glad. He may have elephants to ride and golden umbrellas over his head, but without God's meditation, he is buried beneath the dust. He may appreciate numerous ladies of perfect excellence yet without the magnificent pith of the Lord, all tastes are boring. Hoodwinked by *maya*, the mortal is driven into transgression and defilement.¹⁴⁸

Similarly,

Contentment comes to one by no pursuits. All show of *maya* is like the clouds of smoke. One does not feel ashamed of committing sins. Stupefied with poison, one comes and goes in reincarnation.¹⁴⁹

In fact it is ignorance of human beings that leads to involvement in these five evils. Once the awareness about spirituality rises, man will find himself able to fight against these evils. Guru Nanak says:

The five meandering hoodlums are controlled and held, and the pompous pride of the brain is overwhelmed; dreams of corruption, bad habit and underhandedness considerations flee. Such is the awesome information of God.¹⁵⁰

¹⁴⁸ ਪਾਵਤੁ ਰਲੀਆ ਜੋਬਨਿ ਬਲੀਆ ॥
ਨਾਮ ਬਿਨਾ ਮਾਟੀ ਸੰਗਿ ਰਲੀਆ ॥
ਕਾਨ ਕੁੰਡਲੀਆ ਬਸਤ੍ਰ ਓਵਲੀਆ ॥
ਸੇਜ ਸੁਖਲੀਆ ਮਨਿ ਗਰਬਲੀਆ ॥
ਤਲੈ ਕੁੰਚਰੀਆ ਸਿਰਿ ਕਨਿਕ ਛਤਰੀਆ ॥
ਹਰਿ ਭਗਤਿ ਬਿਨਾ ਲੇ ਧਰਨਿ ਗਡਲੀਆ ॥
ਰੂਪ ਸੁੰਦਰੀਆ ਅਨਿਕ ਇਸਤਰੀਆ ॥
ਹਰਿ ਰਸ ਬਿਨੁ ਸਭਿ ਸੁਆਦ ਫਿਕਰੀਆ ॥
ਮਾਇਆ ਛਲੀਆ ਬਿਕਾਰ ਬਿਖਲੀਆ ॥ *Ibid.*, p.385

¹⁴⁹ ਸੰਤੋਖੁ ਨ ਆਵਤ ਕਹੂੰ ਕਾਜ ॥
ਪੂੰਮ ਬਾਦਰ ਸਭਿ ਮਾਇਆ ਸਾਜ ॥
ਪਾਪ ਕਰੰਤੋ ਨਹ ਸੰਗਾਇ ॥ *Ibid.*, p. 1192

¹⁵⁰ ਪੰਚ ਤਸਕਰ ਧਾਵਤ ਰਾਖੇ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ ॥
ਦਿਸਟਿ ਬਿਕਾਰੀ ਦੁਰਮਤਿ ਭਾਗੀ ਐਸਾ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥ *Ibid.*, p. 1329

Again, he says:

One who does not know the distinction amongst bad habit and uprightness meanders around pointlessly. Speak true name of the Creator Lord, then, you shall never again have to come in to this world.¹⁵¹

But the people who don't realize the importance of *naam* wander in the world again and again. Guru Amar Das Says:

The individuals who forestall the *naam*, the Name of the Lord, are named as false. The five hoodlums plunder their homes, and pride diminishes up. The tricky doubters are deceived by their own particular malevolence mindedness; they make companions with the devilish, and contend with the unassuming workers of the Lord. O Nanak, the fickle skeptics are bound and choked by the errand person of death, and got endured in hellfire. They act as indicated by the karma done before; as the Lord keeps them, so do they live.¹⁵²

Therefore, humans should live a life of devotion to the Almighty Lord in positive spirits. It is said in Sri Guru Granth Sahib:

Of all the religions, the best religion is to recite God's name and to do pious deeds.¹⁵³

¹⁵¹ ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਭੂਲਾ ਫਿਰੈ ਅਜਾਈ ॥

ਬੋਲਹੁ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰ ॥

ਫੁਨਿ ਬਹੁੜਿ ਨ ਆਵਣ ਵਾਰ ॥ *Ibid.*, p. 1329

¹⁵² ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਕੂੜੇ ਕਹਣ ਕਹੰਨਿ ॥

ਪੰਚ ਚੋਰ ਤਿਨਾ ਘਰੁ ਮੁਹੰਨਿ ਹਉਮੈ ਅੰਦਰਿ ਸੰਨਿ ॥

ਸਾਕਤ ਮੁਠੇ ਦੁਰਮਤੀ ਹਰਿ ਰਸੁ ਨ ਜਾਣੰਨਿ ॥

ਜਿਨੀ ਅੰਮ੍ਰਿਤੁ ਭਰਮਿ ਲੁਟਾਇਆ ਬਿਖੁ ਸਿਉ ਰਚਹਿ ਰਚੰਨਿ ॥

ਦੁਸਟਾ ਸੇਤੀ ਪਿਰਹੜੀ ਜਨ ਸਿਉ ਵਾਦੁ ਕਰੰਨਿ ॥

ਨਾਨਕ ਸਾਕਤ ਨਰਕ ਮਹਿ ਜਮਿ ਬਧੇ ਦੁਖ ਸਹੰਨਿ ॥

ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਦੇ ਜਿਵ ਰਾਖਹਿ ਤਿਵੈ ਰਹੰਨਿ ॥ *Ibid.*, p. 854

¹⁵³ ਸਰਬ ਧਰਮ ਮਹਿ ਸ਼੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥ *Ibid.*, p. 266

One should surrender one's self before God and ask for His mercy. In a humble way, Guru Arjun Dev says:

I am a sinner, having lack of wisdom, useless, destitute and ignoble. I am deceptive, hard-hearted, and mean and stuck in the mud of emotional attachment. I am entangled in the filth of question and self-important activities, and I do whatever it takes not to consider demise. In numbness, I stick to the delights of lady and the delights of *maya*. My childhood is squandering endlessly, old age is about to come, and death, my companion, is counting my days. Prays Nanak, my hope is in You, Lord; please upheld me, the lowly one, in the Sanctuary of the Holy.¹⁵⁴

In other words, God is only our true friend who can safeguard our life from these five evils and get ourselves out of transmigration. Guru Arjun Dev says:

What is your base in this world? You ignorant fool, who is your fellow? The God is your only companion; nobody knows His condition. You look upon the five criminals as your companions.¹⁵⁵

Again he says:

Meeting with the Holy my thirst has been stifled. The five tricks have left, and I am in peace and modify; singing, singing, singing the radiant gestures of recognition of the Lord, I secure the revered vision of my Beloved.¹⁵⁶

¹⁵⁴ ਅਪਰਾਧੀ ਮਤਿਹੀਨੁ ਨਿਰਗੁਨੁ ਅਨਾਥੁ ਨੀਚੁ ॥
ਸਠ ਕਠੋਰੁ ਕੁਲਹੀਨੁ ਬਿਆਪਤ ਮੋਹ ਕੀਚੁ ॥
ਮਲ ਭਰਮ ਕਰਮ ਅਹੰ ਮਮਤਾ ਮਰਣੁ ਚੀਤਿ ਨ ਆਵਏ ॥
ਬਨਿਤਾ ਬਿਨੋਦ ਅਨਦ ਮਾਇਆ ਅਗਿਆਨਤਾ ਲਪਟਾਵਏ ॥
ਖਿਸੈ ਜੋਬਨੁ ਬਧੈ ਜਰੂਆ ਦਿਨ ਨਿਹਾਰੇ ਸੰਗਿ ਮੀਚੁ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਆਸ ਤੇਰੀ ਸਰਣਿ ਸਾਧੂ ਰਾਖੁ ਨੀਚੁ ॥ *Ibid.*, p. 458

¹⁵⁵ ਕਿਸੁ ਭਰਵਾਸੈ ਬਿਚਰਹਿ ਭਵਨ ॥ ਮੂੜ ਮੁਗਧ ਤੇਰਾ ਸੰਗੀ ਕਵਨ ॥
ਰਾਮੁ ਸੰਗੀ ਤਿਸੁ ਗਤਿ ਨਹੀ ਜਾਨਹਿ ॥ ਪੰਚ ਬਟਵਾਰੇ ਸੇ ਮੀਤ ਕਰਿ ਮਾਨਹਿ ॥ *Ibid.*, p. 898

¹⁵⁶ ਤਿਖ ਬੁਝਿ ਗਈ ਗਈ ਮਿਲਿ ਸਾਧ ਜਨਾ ॥
ਪੰਚ ਭਾਗੇ ਚੋਰ ਸਹਜੇ ਸੁਖੈਨੋ ਹਰੇ ਗੁਨ ਗਾਵਤੀ ਗਾਵਤੀ ਗਾਵਤੀ ਦਰਸ ਪਿਆਰਿ ॥ *Ibid.*, p. 1305

Guru Amar Das proclaims:

Only the person who becomes *gurmukh* finds peace; such a *gurmukh* realizes the *naam*.¹⁵⁷

Therefore, it is the primary aim of practicing Sikh to curb these five inward shades of malice and render them futile. The activities of one's psyche ought to be above, past and without impedance from these five internal desires. It is a Sikh's duty to waste not their life subject to these five passions; but to live a life filled with devotion to God and to remember God (*naam-simran*), and be engaged in community service (*sewa*) and practice the five virtues. By taking these positive steps, one can get rid of the five evils rendering these incapable. By receiving this every day routine and teach the individual's activities get to be distinctly immaculate and remunerating to the spirit and the pessimism of the individual is expelled.

4.3 Ethical Perspective

4.3.1 I-ness (*Haumai*)

Haumai is a term which recurs frequently in Sri Guru Granth Sahib in reference to spiritual state of those who have not discovered the way of liberation and peace. The term '*haumai*' is derived from two Sanskrit words: *ham* and *mamma* that respectively means 'I' and 'my'. *Haumai* is a self-willed tendency which separates individual from primordial source and divides the world of phenomenon into pluralities of units.

Yoga system of Indian philosophy has explicitly described that ignorance of the real nature of *purusa* is the cause of egoism. The false identification of *purusa* with *prakrti* and its constituent *gunas* is an affliction called *asmita* or egoism. Due to this identification of the seer (*purusa*) with the instrument of seeing (mind and senses) emerges ego, which indicates to a belief in duality, a duality of man and God, of matter and spirit, at worst a belief in finite and material existence as reality and as the whole of reality.¹⁵⁸

¹⁵⁷ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਸੁਖੁ ਪਾਏ ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਤਾ ਹੇ ॥ *Ibid.*, p. 1052

¹⁵⁸ I.P. Sachdeva, *Yoga and Depth Psychology*, p. 116.

The *Sankhya* philosophy also recognizes eight forms of *tamas* or *avidya*, consisting of the identification of the self with *prakrti* in its various forms viz. *avyakta* (unmanifest), *mahat (budhi)*, *ahankari* (notion of I-ness) and five *tanmatras* (the subtle forms of matter). In fact *purusa*, is not experiencer of pleasure and pain, is neither bound nor released, because all these experiences of life happen to *prakrti* alone in its subtle psychological forms.¹⁵⁹

The dialogue between Guru Nanak and *Sidh Yogis* makes it clear that *haumai* stands for the cosmic principle of individuation and as such forms the basis of creation. *Sidh Yogis* asked: “How does world come into being.” By what grief does it perish? The Guru replied, “The world comes into being through *haumai*.”¹⁶⁰ Similar views have been given at various places in Sri Guru Granth Sahib:

Creation takes place in accordance with *hukam*, By virtue of *haumai* occurs all embodiments, all creation.¹⁶¹

In a number of such passages, *haumai* denotes ‘the principle of individuation’. *Haumai* as a self-willed tendency individuates itself from the primordial source and paralyzes the world of phenomenon into plurality of the units. It creates in itself the sense of its independent existence. Guru Amar Das says:

The ego-centric contemplate not the *naam* and without the *naam*, wail in pain.¹⁶²

Similarly,

The body is built of air and water. It is grasped by the pain of the severe melody of self-conceit.¹⁶³

¹⁵⁹ N.K. Devaraja, *The Mind and Spirit of India*, p. 230.

¹⁶⁰ ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ ॥ Sri Guru Granth Sahib, p.466

¹⁶¹ ਹਉਮੈ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਉਮੈ ਓਪਤਿ ਹੋਇ ॥ *Ibid*, p.560

¹⁶² ਮਨਮੁਖ ਨਾਮੁ ਨ ਚੇਤਨੀ ਬਿਨੁ ਨਾਵੈ ਦੁਖ ਹੋਇ ॥ *Ibid*, p.1414

¹⁶³ ਪਉਣ ਪਾਣੀ ਕੀ ਇਹ ਦੇਹ ਸਰੀਰਾ ॥

ਹਉਮੈ ਰੋਗੁ ਕਠਿਨ ਤਨਿ ਪੀਰਾ ॥ *Ibid*, p.1172

Metaphorically, the morass of ego conceals the underlying unity of the *atman*. It makes self-oblivious of its real subtle being (*atman*). *Haumai* is a chain binding humans to the cycle of rebirth. Guru Nanak says:

Removing *haumai* is a way to the door of liberation. Only then we attain the nine jewels of God.¹⁶⁴

Guru Ram Das says:

The world is polluted with the tidi of narcissism, enduring and agony. This dust sticks to them as a result of their affection for duality. This dust of egotism cannot be cleaned, by taking hundreds of baths at sacred shrines.¹⁶⁵

Haumai, in the individual, is a delusional structure. In the delusion of I-ness and my-ness, wanders the whole world.¹⁶⁶ It is due to *haumai* that people perform their actions in it.¹⁶⁷ We have a tendency to live in its shadow as opposed to live legitimately "I am" is the statement the *haumai* makes of one's exclusivist presence. Behind its cover one's longings, expectations, musings, driving forces, reactions all vibrate secure. It shows up *haumai* can cognize our surface encounters as if it were, and remains unacquainted with the deeper expanses of our existence.

Haumai is universally present. It is the destiny not just of a single individual, but that of all the creatures. Mankind is suffered from the disease of *haumai*.¹⁶⁸ In a few people, it expects a thick shape and shows up as pride or haughtiness, every one of which is a socially disdained frame. In different people, it may well expand into socially approved forms such as pride, glory, self-esteem or dignity. From the otherworldly perspective, even they are only blunder:

¹⁶⁴ ਹਉਮੈ ਜਾਈ ਤਾ ਕੰਤ ਸਮਾਈ ॥

ਤਉ ਕਾਮਣਿ ਪਿਆਰੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥ *Ibid.*, p. 750

¹⁶⁵ ਜਗਿ ਹਉਮੈ ਮੇਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ ਦੂਜੇ ਭਾਇ ॥

ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ ॥ *Ibid.*, p. 39

¹⁶⁶ ਹਉਮੈ ਮੇਰਾ ਭਰਮੈ ਸੰਸਾਰੁ ॥ *Ibid.*, p.841

¹⁶⁷ ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥ *Ibid.*, p.466

¹⁶⁸ ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥ *Ibid.*, p.1140

The man is busy in the enjoyment of mortal sins and does not realize his faults. He spends whole of his life while reaping the fruits of *haumai*. He regards him as the best and hero. He believes that he is handsome, virtuous and of high birth. This leads him towards proud.¹⁶⁹

Such mistake can distress even reverential acts and devout interests. Indeed, even devout acts performed in *haumai* at last turn out to be just subjugation.¹⁷⁰ *Haumai* has been described as a shade that isolates uniqueness from Divinity. This creates a cleavage of the natural from the undifferentiated, changeless, divine whole. *Haumai* is described as a tough wall separating the individual soul from universal soul in Sri Guru Granth Sahib:

The bride and groom occupy the same bed; still the tough wall of the *haumai* stands.¹⁷¹

And it is this separation which further causes duality, in *haumai* lies the delusion of *maya*, the attachment to duality.¹⁷² Connected to the affection for duality, one just causes torment. Without the *sabad*, one's life is squandered away futile. Serving the True Guru, comprehension is acquired, and afterward, one is not appended to the affection for duality;¹⁷³ whenever this duality ceases, the one Truth returns; duality suppressed, the self in Truth is absorbed. But until ego is vanished away one can't reach the final goal. Bhagat Ravidas said:

¹⁶⁹ ਰੰਗਿ ਸੰਗਿ ਬਿਖਿਆ ਕੇ ਭੋਗਾ ਇਨ ਸੰਗਿ ਅੰਧ ਨ ਜਾਨੀ ॥੧॥
 ਹਉ ਸੰਚਉ ਹਉ ਖਾਟਤਾ ਸਗਲੀ ਅਵਧ ਬਿਹਾਨੀ ॥ ਰਹਾਉ ॥
 ਹਉ ਸੂਰਾ ਪਰਧਾਨੁ ਹਉ ਕੇ ਨਾਹੀ ਮੁਝਹਿ ਸਮਾਨੀ ॥੨॥
 ਜੋਬਨਵੰਤ ਅਚਾਰ ਕੁਲੀਨਾ ਮਨ ਮਹਿ ਹੋਇ ਗੁਮਾਨੀ ॥੩॥
 ਜਿਉ ਉਲਝਾਇਓ ਬਾਧ ਬੁਧਿ ਕਾ ਮਰਤਿਆ ਨਹੀ ਬਿਸਰਾਨੀ ॥੪॥ *Ibid.*, p.242

¹⁷⁰ ਅਹੰਬੁਧਿ ਸੁਚਿ ਕਰਮ ਕਰਿ ਇਹ ਬੰਧਨ ਬੰਧਾਨੀ ॥ *Ibid.*, p.242

¹⁷¹ ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ ॥ *Ibid.*, p. 1263

¹⁷² ਹਉਮੈ ਮਾਇਆ ਮੋਹਣੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥ *Ibid.*, p. 853

¹⁷³ ਦੂਜੈ ਭਾਇ ਲਗੇ ਦੁਖੁ ਪਾਇਆ ॥
 ਬਿਨੁ ਸਬਦੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥ *Ibid.*, p. 362

As long as there is ego, there is no God. When ego persists in me, then you are not with me. Now that you are with me, I have no ego in me.¹⁷⁴

Guru Amar Das describes the nature of egoistic person as:

The obstinate *manmukh* are polluted. They are polluted with egotism, desire and wickedness. Without the *sabad*, this defilement is definitely not removed; through the cycle of death and revival, they waste away in sadness. Occupied with this fleeting show, they are not at home in either this world or the following. Unfortunate *manmukhs* are contaminated. They are loaded with contamination of conceit, mischievousness and yearning.¹⁷⁵

Guru Amar Das says:

Practicing self-conceit they seek to impress others by showing off.¹⁷⁶

Again he says:

At the point when the body is contaminated with conscience and narrow-mindedness, the cycle of birth and rebirth does not end.¹⁷⁷

Guru Nanak also says:

Those who act in pride, selfishness and conceit die, do not attain the truth.¹⁷⁸

¹⁷⁴ ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ ਨਾਹੀ ॥ *Ibid.*, p. 657

¹⁷⁵ ਮਨਮੁਖ ਮੈਲੇ ਮਲੁ ਭਰੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਵਿਕਾਰੁ ॥
ਬਿਨੁ ਸਬਦੈ ਮੈਲੁ ਨ ਉਤਰੈ ਮਰਿ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ ॥
ਧਾਤੁਰ ਬਾਜੀ ਪਲਚਿ ਰਹੇ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥ *Ibid.*, p. 29

¹⁷⁶ ਹਉ ਹਉ ਕਰੇ ਤੈ ਆਪੁ ਜਣਾਏ ॥ *Ibid.*, p. 127

¹⁷⁷ ਕਾਇਆ ਅੰਦਰਿ ਹਉਮੈ ਮੇਰਾ ॥
ਜੰਮਣ ਮਰਣੁ ਨ ਚੁਕੈ ਫੇਰਾ ॥ *Ibid.*, p. 126

¹⁷⁸ ਹਉ ਹਉ ਕਰਤ ਨਹੀ ਸਚੁ ਪਾਈਐ ॥ *Ibid.*, p. 226

Similarly, Guru Amar Das said:

Occupied with conceit, the world expires. It kicks the bucket and is re-conceived, it continues to come and go in reincarnation.¹⁷⁹

From epistemological point of view, the root cause of this ego is *avidya* of the individual self. The individual will is required to negate its separated ego centricity completely and to be perfectly in tune with the cosmic law (*hukam*). It means that the individual will surrenders to the Divine Will. It is not a passive attitude of submission but is continuous volitional efforts to attune oneself to the dynamic Real. He who realizes the *hukam* is freed from ego.¹⁸⁰ Guru Angad Dev says regarding the cause of *haumai*:

Haumai is designed through the *hukam* in accordance with one's actions. It makes one wonder corresponding to one's deeds. *Haumai* is bondage, responsible for birth and death. This *haumai* vanishes with His Grace, the self-concentrate its consciousness on Guru's *sabad*.¹⁸¹

Thus, *haumai* is the hallmark of spiritually unregenerate person. The afflicted *manmukh* do not recognize Divine Ordinance and incited by *haumai*, he swanks ever.¹⁸² In *haumai*, the world was created, O man; forgetting the *naam*, it suffers and dies.¹⁸³ Bhai Gurdas says:

All the cardinal impulses, lust (*kama*); wrath (*krodh*), avarice (*lobh*), attachment (*moha*) and arrogance (*ahamkara*) issue forth from *haumai*.

¹⁷⁹ ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਬਿਨਸਦਾ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ ॥ *Ibid.*, p. 33

¹⁸⁰ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥ *Ibid.*, p. 1

¹⁸¹ ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥
ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥
ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥ *Ibid.*, p. 466

¹⁸² ਮਨਮੁਖਿ ਹੁਕਮੁ ਨ ਬੁਝੇ ਬਪੁੜੀ ਨਿਤ ਹਉਮੈ ਕਰਮ ਕਮਾਇ ॥ *Ibid.*, p.1423

¹⁸³ ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ॥ *Ibid.*, p.946

Further he says:

All evil actions are impelled by *haumai*.¹⁸⁴

Guru Angad Dev has described *haumai* as a chronic ailment, and this *haumai* is also said to contain its own cure¹⁸⁵. In fact, everything is in accordance with *hukam*, nothing is beyond *hukam*.¹⁸⁶ God created the world and also wrapped it with *haumai*.¹⁸⁷ It has some goal and value: Due to the influence of *haumai*, man comes and goes, is born and gives and takes, gets and loses, speaks truth and lies, coated himself with evil and cleans himself of it.¹⁸⁸

Sri Guru Granth Sahib elucidates how liberation can be achieved and calls for a self-centred approach to be replaced by a God-centred approach in life. The aim is to achieve a new state of consciousness and realize God within. Guru Amar Das says:

Those who have sacrificed their ego from within are beautiful and happy. Those, who have merged themselves with the Lord, do not face pain and separation.¹⁸⁹

Again he said:

If you sacrifice your ego, you shall meet your spouse. This alone is the true thought. Talking corny through ego, one can't realize the Lord's will.¹⁹⁰

¹⁸⁴ Bhai Gurdas, *Varan*, 12.8

¹⁸⁵ ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥ Sri Guru Granth Sahib, p.466

¹⁸⁶ ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ *Ibid.*, p.1

¹⁸⁷ ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੇ ਨਾਲੇ ਹਉਮੈ ਪਾਈ ॥ *Ibid.*, p.999

¹⁸⁸ ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥

ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥

ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ ॥

ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥

ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੂੜਿਆਰੁ ॥

ਹਉ ਵਿਚਿ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰੁ ॥ *Ibid.*, p.466

¹⁸⁹ ਜੇ ਸੁਖੀਏ ਸਦਾ ਸੋਹਣੇ ਜਿਨ੍ਹ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

ਤਿਨ੍ਹ ਸੋਗੁ ਵਿਜੋਗੁ ਕਦੇ ਨਹੀ ਜੋ ਹਰਿ ਕੈ ਅੰਕਿ ਸਮਾਇ ॥ *ibid.*, p.1281

¹⁹⁰ ਆਪੁ ਛੋਡਹਿ ਤਾਂ ਸਹੁ ਮਿਲੈ ਸਚਾ ਏਹੁ ਵੀਚਾਰੁ ॥

ਹਉਮੈ ਫਿਕਾ ਬੋਲਣਾ ਬੁਝਿ ਨ ਸਕਾ ਕਾਰ ॥ *ibid.*, p.1420

4.3.2 Sin (*Paap*)

The Punjabi equivalent for sin is *paap*.¹⁹¹ *Paap* is more an ethical concept than theological one as in Christianity and Islam. The word stands for the one of the basic concepts of the Indian religious tradition. The concept relates to what is religiously and morally evil, an act of body, mind or speech opposed to what is considered religiously and morally good. If we trace the history of Indian Philosophy, the doctrine of sin is developed in different way.

According to the *Samkhya-Yoga* tradition, *punya* and *paap* are embedded in the *citta* as its tendencies and result into pleasure and pain in accordance with it.¹⁹² In the *Atharvaveda* it denotes misfortune.¹⁹³ In *Prasanopanishada*, the term occurs to convey the sense of sin which leads a person to hell.¹⁹⁴ *Paap* is conceived of as a morbid and sticky substance which fastens itself on every person from birth.

Sin is a term used mainly in a religious context to describe an act that violates a moral rule, or the state of having committed such a violation. Commonly the moral code of conduct is decreed by a divine entity. Sin refers to a state of mind rather than a specific action. Colloquially any thought, word or act considered immoral, shameful, harmful or alienating might be termed 'sinful'.

The term *dosa* has been used as a synonym of *paap* and there are so many facets of sin distinguished in Hindu Ethics. Out of these, five are considered to be such as cannot be wiped out by any means and those guilty of them must suffer torture in hell.¹⁹⁵ Sin is the thing that causes a tumble from the religious, good and profound position, the nature of which may change from custom to convention. Infringement of or restriction to a recommended religious or good law causes fall as well as subjugation. Guru Amar Das says:

¹⁹¹ Teja Singh, *Etymological Punjabi-English Dictionary*, p. 506.

¹⁹² Ravinder, G.B.Singh, *Indian Philosophical Tradition and Guru Nanak*, p.115.

¹⁹³ *Ibid.*, p.116

¹⁹⁴ *Prasnopnisad*, III 7 : पुण्येन पुण्यलोकं नयति पापेन पापम् ।

¹⁹⁵ Ravinder G.B. Singh: *op.cit.*, p,116

He, who does not recognize the difference between virtue and vice and remains attached with duality, is lost in illusion. The ignorant blind man doesn't know the right path, and moves through birth and rebirth.¹⁹⁶

It is obvious that the idea of *paap* is related from one viewpoint with the connection of man with man without a moment's hesitation and on the other with *naam's* supernatural journey. All that leads us away from the ultimate reality constitutes *paap*.

In Guru Nanak *bani* the term occurs to denote sin and one is advised against committing sinful acts. Guru Nanak believes in the maxim, "as you sow, so shall you reap". Man sows the seeds of sin and virtue and through sin he comes to grief. Desires for worldly pleasures, stealing, practice of falsehood, violence; harsh temperament, egotism etc. are regarded as the sinful actions. In fact the notion of sin as a moral and religious evil predominates throughout the Sikh text. Carelessness of God is the best sin in Sikhism:

Those who avert themselves from the Holy Master are considered as evil, bound to their demands they ever suffer and can't get the chance to avoid the path of sin away from the path of sin.¹⁹⁷

It is mentioned at a number of places in Sri Guru Granth Sahib but generally in the sense of vice. Within the body abides virtue and sin – the two brothers reside within the body.¹⁹⁸ In fact both virtue and vice are the cause of bondage. Referring to human condition, Guru Ram Das says:

¹⁹⁶ ਪਾਪੁ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੀ ॥

ਦੂਜੇ ਲਾਗੀ ਭਰਮਿ ਭੁਲਾਣੀ ॥

ਅਗਿਆਨੀ ਅੰਧਾ ਮਗੁ ਨ ਜਾਣੈ ਫਿਰਿ ਫਿਰਿ ਆਵਣ ਜਾਵਣਿਆ ॥ Sri Guru Granth Sahib, p.110

¹⁹⁷ ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰੇ ਤੇ ਵੇਮੁਖ ਬੁਰੇ ਦਿਸੰਨਿ ॥

ਅਨਦਿਨੁ ਬਧੇ ਮਾਰੀਅਨਿ ਫਿਰਿ ਵੇਲਾ ਨਾ ਲਹੰਨਿ ॥੧॥ *Ibid.*, p.233

¹⁹⁸ ਕਾਇਆ ਅੰਦਰਿ ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਭਾਈ ॥ *Ibid.*, p.126

Our demerits are very large in numbers. We have trespassed such a variety of times, again and again O Lord, they are uncountable.¹⁹⁹

Guru Nanak compares man's state to the birds.²⁰⁰ He says,

The bird soul with its actions is sometimes praised and sometimes criticized. At times it roosts on the shoe tree and here and there on the branch of calotropis procera. Sometime it loves to soar high. Nanak, the Lord always drives the being according to His Will.²⁰¹

Sikhism follows the starting point of everything in the world to the creator. The origin of sin thus is a divine mystery. Guru Arjun Dev states:

The Lord designed the universe and forms Himself; He made the world in three *gunas*. Demerits and merits then began to be spoken of. Some go to hell and some long for paradise.²⁰²

Everything in the world whether good or bad, virtue or vice is created by God Himself. He produced these two fruits on the tree of world.²⁰³ Illusion (*maya*) and attachment were created by God; He himself produced delusion.²⁰⁴ Guru Arjun Dev affirms:

Engaged in sin, nobody will be your friend.²⁰⁵

Guru Amar Das says:

Sinners sunk like stones. Master's teaching can save them.²⁰⁶

¹⁹⁹ ਹਮਰੇ ਅਵਗੁਣ ਬਹੁਤੁ ਬਹੁਤੁ ਹੈ ਬਹੁ ਬਾਰ ਬਾਰ ਹਰਿ ਗਣਤ ਨ ਆਵੈ ॥ *Ibid.*, p.167

²⁰⁰ ਤਰਵਰੁ ਕਾਇਆ ਪੰਖਿ ਮਨੁ ਤਰਵਰਿ ਪੰਖੀ ਪੰਚ ॥ *Ibid.*, p.934

²⁰¹ ਮਤਿ ਪੰਖੇਰੂ ਕਿਰਤੁ ਸਾਥਿ ਕਬ ਉਤਮ ਕਬ ਨੀਚ ॥
ਕਬ ਚੰਦਨਿ ਕਬ ਅਕਿ ਡਾਲਿ ਕਬ ਉਚੀ ਪਰੀਤਿ ॥
ਨਾਨਕ ਹੁਕਮਿ ਚਲਾਈਐ ਸਾਹਿਬ ਲਗੀ ਰੀਤਿ ॥੨॥ *Ibid.*, p.147

²⁰² ਜਹ ਆਪਿ ਰਚਿਓ ਪਰਪੰਚੁ ਅਕਾਰੁ ॥
ਤਿਹੁ ਗੁਣ ਮਹਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥
ਪਾਪੁ ਪੁੰਨੁ ਤਹ ਭਈ ਕਹਾਵਤ ॥
ਕੋਊ ਨਰਕ ਕੋਊ ਸੁਰਗ ਬੰਛਾਵਤ ॥ *Ibid.*, p.291

²⁰³ ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਕਰਤਾਰਿ ਉਪਾਏ ॥ *Ibid.*, p.1172

²⁰⁴ ਮਾਇਆ ਮੋਹੁ ਮੇਰੈ ਪ੍ਰਭਿ ਕੀਨਾ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ ॥ *Ibid.*, p.67

²⁰⁵ ਪਾਪ ਕਮਾਵਦਿਆ ਤੇਰਾ ਕੋਇ ਨ ਬੋਲੀ ਰਾਮ ॥ *Ibid.*, p.546

²⁰⁶ ਪਾਪੀ ਪਾਥਰ ਡੁਬਦੇ ਗੁਰਮਤਿ ਹਰਿ ਤਾਰੇ ॥ *Ibid.*, p.163

Sikhism lays importance to the Word for the purpose of eradication of *paap* from human life. As the dirty cloth can be cleaned with the help of water and soap, similarly, the soul made dirty with *paap* can be washed off with the recitation of God's Name that is Word.²⁰⁷ Moreover great value is attached to Divine favour (*prasad, nadar, mehar* or *kirpa*) in Sikhism. God is the incomparable purifier. He decontaminates even the most corrupt creatures through His empathy and beauty. God's grace is attainable through a true teaching as third Guru says:

Recite the Name of God, and think in your mind, By His grace filth is washed off.²⁰⁸

God's effortless however is secured by doing great deeds, by looking for organization of the sacred and by ceaseless devotion to the Lord. It is stated in Sri Guru Granth Sahib that by listening to the holy teachings, all sufferings and sin are destroyed.²⁰⁹ Guru Arjun Dev says:

To merge in the saint's society is far better than charity. This wise man's pain and sorrows are ended; Death destroys him not again.²¹⁰

The very name of God is promising and strikes away heaps of sin. Like a modest start of life that blazes the whole stack of fuel, God's sacred *naam* cleans the body and demolishes defilement in a minute. Guru Nanak Dev says:

Without the *saadh-sangat*, the organization of the sacred, he cannot be fulfilled. Without the *naam*, all endure in distress. Wherever I

²⁰⁷ ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹੁ ॥
ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹੁ ॥
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥
ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥
ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ *Ibid.*, p.4

²⁰⁸ ਰਾਮ ਪੜਹੁ ਮਨਿ ਕਰਹੁ ਬੀਚਾਰੁ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮੈਲੁ ਉਤਾਰੁ ॥੧॥ *Ibid.*, p.230

²⁰⁹ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ *Ibid.*, p.3

²¹⁰ ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਕਿਰਿਆ ਸਾਧੁ ਸੰਗਿ ਸਮਾਇ ॥
ਤਾਪ ਸੰਤਾਪ ਮਿਟੇ ਨਾਨਕ ਬਾਹੁੜਿ ਕਾਲੁ ਨ ਖਾਇ ॥੨॥੧੧॥ *Ibid.*, p.1300

look I see lots of anguish and suffering.²¹¹ Reciting the *naam* of the Lord, O my spirit, you may be freed; as *gurmukh*, you ought to come to fathom your own particular self

4.3.3 Suffering (*Dukh*)

Suffering is an ingredient of life which has spread through the whole of world:

To whom should I move the packet of my pains? The whole universe is over poured with pain and suffering; who can recognize the state of my internal self?²¹²

And also

Wherever I look, I see lots of anguish and suffering.²¹³

So across the whole of universe, pain and suffering are a major part of life which all who have to control through this human existence will have bear to lesser or greater extend. Suffering usually referred to as *dukh*, is universal. One may think only he is causality of affliction, however when you glance around, you discover distress in each home. Lost in affection and connection of material world, nobody appears to be glad. Guru Arjun Dev says:

For momentary sexual pleasure you shall suffer in pain for millions of days. You may get the pleasure of a moment but afterward you shall repent for it time and again.²¹⁴

Spiritual ignorance and ego delude man's intelligence and create doubts. Doubt creates indecisiveness and anxiety. It is troublesome and not easy to cure. The fifth Guru says:

²¹¹ ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰਾਪੀਆ ਬਿਨੁ ਨਾਵੈ ਦੂਖ ਸੰਤਾਪੁ ॥ *Ibid.*, p. 20

²¹² ਕਿਸੁ ਪਹਿ ਖੋਲ੍ਹੁ ਗੰਠੜੀ ਦੁਖੀ ਭਰਿ ਆਇਆ ॥ *Ibid.*, p.767

²¹³ ਜਤ ਦੇਖਉ ਤਤ ਦੁਖ ਕੀ ਰਾਸੀ ॥ *Ibid.*, p.710

²¹⁴ ਨਿਮਖ ਕਾਮ ਸੁਆਦ ਕਾਰਣਿ ਕੋਟਿ ਦਿਨਸ ਦੁਖੁ ਪਾਵਹਿ ॥

ਘਰੀ ਮੁਹਤ ਰੰਗ ਮਾਣਹਿ ਫਿਰਿ ਬਹੁਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵਹਿ ॥੧॥ *Ibid.*, p.403

As long as man does not realize the God's Will, he remains sad.²¹⁵

Similarly Guru Ram Das says;

Who works in tune with Guru's will, he gets rid of his desires and pains.²¹⁶

The realization of *hukam* changes the individual's outlook and ameliorates suffering. Learning to live in God's Will is the supreme spiritual state. Believing that God is the supreme giver and that even in pain there may lay some good motive which leads to a happy experience. The best example of Sikh reaction can be found in the writings and lives of the Gurus. Guru Arjun Dev's life is an example of accepting extraordinary pain and torture as God's Will. On the banks of river Ravi, the Guru was put through torture by pouring scorching sand over his naked body under the orders of the Mughal Emperor. Distraught onlookers were amazed to hear the Guru recite, "Your Will is sweet to me, Nanak only desires for the gift of your Name."²¹⁷

Suffering is not inflicted directly by God but is permitted by God as a test of courage and faith. Suffering is appreciated for the good that often brings out humility, i.e. compassion. Guru Nanak says:

He alone becomes your servant, who contemplates you in peaceful ease. Enemies and pains shall never touch him, and sin shall never draw near him.²¹⁸

So far as the question of causes of suffering is concerned, then there is not a single answer to it. Causes of suffering could be various, e.g., natural, physical, mental like pain, diseases, separation, and anxiety; social: such as injustice, inequality, metaphysical like unbridled desks and alienation from God.

²¹⁵ ਜਬ ਲਗੁ ਹੁਕਮੁ ਨ ਬੂਝਤਾ ਤਬ ਹੀ ਲਉ ਦੁਖੀਆ ॥ *Ibid.*, p.400

²¹⁶ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਨ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ ਜਾਇ ॥ *Ibid.*, p.1313

²¹⁷ ਤੇਰੇ ਭਾਣੈ ਨੋ ਕੁਰਬਾਣੁ ॥ ਨਾਨਕੁ ਗਰੀਬੁ ਬੰਦਾ ਜਨੁ ਤੇਰਾ ॥ *Ibid.*, p.676

²¹⁸ ਚਾਕਰੁ ਤ ਤੇਰਾ ਸੋਇ ਹੋਵੈ ਜੋਇ ਸਹਜਿ ਸਮਾਵਏ ॥

ਦੁਸਮਨੁ ਤ ਦੁਖੁ ਨ ਲਗੈ ਮੁਲੇ ਪਾਪੁ ਨੇੜਿ ਨ ਆਵਏ ॥ *Ibid.*, p.567 (Translation by Singh Sahib Sant Singh Khalsa)

The Sikh sacred writing is loaded with references to suffering which may relate in somehow to any of the causes. The devoted are ordered to perceive that in His Will and agony and joy are a piece of life and that human cannot run away from either. It is a person's own actions that are responsible for their sufferings and God takes care of his creation by himself and keeps the account of actions himself. How huge scroll it would be?²¹⁹ Sikhism accepts all types of sufferings as a part of life. According to Sikh scripture, "Entire world is full of suffering."²²⁰ But it also acknowledges suffering as a medicine that is beneficial. Suffering is the solution, delight the infection, since where there is joy, there is no craving for God.²²¹

Prayer is important to attain peace. It helps one to get strength to bear the suffering and its consequences. Getting oneself immersed in His Name bounteous satisfaction can be accomplished. The individuals, who rehearse the True Name, appreciate everlasting peace. Grouping of mind is essential to get over mental strain. Guru Arjun Dev says:

O my Soul, take Lord's protection. By the Guru's grace, you ponder over the Lord's lotus feet and enemy and anguish shall come not near thee.²²²

Guru Amar Das says regarding the solution of the suffering,

Serving the True Guru, Lord, fear cannot stay there. Enemies and pairings a bell: and fear at that point fear cannot remain there. Foes and torment can't approach, and nobody can touch him.²²³

Contemplation on divine word helps a person to attain such a spiritual state. Guru Ram Das states:

²¹⁹ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥ *Ibid.*, p.3

²²⁰ ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥ *Ibid.*, p.954

²²¹ ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥ *Ibid.*, p.469

²²² ਪ੍ਰਭ ਕੀ ਓਟ ਗਹੁ ਮਨ ਮੇਰੇ ॥

ਚਰਨ ਕਮਲ ਗੁਰਮੁਖਿ ਆਰਾਧਹੁ ਦੁਸਮਨ ਦੁਖੁ ਨ ਆਵੈ ਨੇਰੇ ॥੧॥ *Ibid.*, p.1150

²²³ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਥੈ ਭਉ ਕਦੇ ਨ ਹੋਇ ॥

ਦੁਸਮਨੁ ਦੁਖੁ ਤਿਸ ਨੋ ਨੇੜਿ ਨ ਆਵੈ ਪੋਹਿ ਨ ਸਕੈ ਕੋਇ ॥ *Ibid.*, p.586

See the importance of God's Name. In *kalyuga*, only saints can protect your respect. O Saints of the Lord behold the glory of the Name of the Lord; His Name saves the honour of His humble devotees in this dark age *Kali Yuga*. My Sovereign Lord King has taken side of servant Nanak; his enemies and attackers have all run away.²²⁴

Moreover non-connection to the transient worldly things, possessions promotion relations and, looking after equipoise in situation of pleasure and pain, honour or dishonour, is a Sikh way of life. The last phase of spiritual development is equipoise when one is afraid no more, or is dependably in the state gracious *abhai-pad* i.e. spiritual fearlessness. In the perfect social environment no one terrifies nor is any individual afraid of any other individual.

All the negative powers discussed above can be brought under the one title namely the moral evil which not only block the path of spiritual progress but also diverts the seeker's attention towards the opposite side. The diversion further causes serious results like the unpleasant or unhappy state of soul, or restlessness to the soul which was originally calm. This is the reason because of which great stress is laid to control or subjugate these moral evils in Sri Guru Granth Sahib repeatedly.

Most of the Indian Philosophies have suggested the hard ascetic practices to control these moral evils. Asceticism got much importance in the post-Vedic period of Indian Philosophy. Moreover, *hatha Yoga* also prescribed the method of violent practices to control these evils.

Sikhism, however, does not believe in any such ascetic practices or physical torture to overcome these evils. In other words, In Sikhism, there are injunctions against physical torture to achieve self-regulation. On the contrary Sikh philosophy has suggested the term *sahaj-subhai* to regulate the moral evils. *Sahaj-subhai* is a natural way to emancipate oneself from these passions. If we want to

²²⁴ ਰਾਮ ਨਾਮ ਕੀ ਉਪਮਾ ਦੇਖਹੁ ਹਰਿ ਸੰਤਹੁ ਜੋ ਭਗਤ ਜਨਾਂ ਕੀ ਪਤਿ ਰਾਖੈ ਵਿਚਿ ਕਲਿਜੁਗ ਅਗੇ ॥
ਜਨ ਨਾਨਕ ਕਾ ਅੰਗੁ ਕੀਆ ਮੇਰੈ ਰਾਮ ਰਾਇ ਦੁਸਮਨ ਦੁਖ ਗਏ ਸਭਿ ਭਗੇ ॥੨॥ *Ibid.*, p.1202

overcome these passions, first and foremost we must think scientifically as to what is the cause of these moral evils. In Sikh philosophy Guru Arjun Dev has remarked:

Human beings are burnt with sexual frustration, unresolved anger and compulsive desires.²²⁵

Here word 'trnsna' can be literally translated as desire or wish. *Trnsna* means desire to enjoy the mundane material life as opposed to spiritual life. Such type of desire can't help a person to lead a spiritual life. Guru Nanak Dev has stressed the need of regulating these moral evils by virtue. He says:

All the sins performed are the chains around our neck and these chains of sins can be cut away by the possession of virtues only.²²⁶

Therefore, in the next chapter, we will discuss different types of virtues, named as positive powers on the way of spiritualism.

²²⁵ ਕਾਮ ਕ੍ਰੋਧ ਅਤਿ ਤ੍ਰਿਸਨ ਜਰੰਗਾ ॥ *Ibid.*, p.1305.

²²⁶ ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥
ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ ॥ *Ibid.*, p.595.

CHAPTER – 5

Role of Positive Powers in Sikh Spiritualism

In the previous chapter, we have discussed the negative powers, which are impediment in the way of spiritualism and block the spiritual progress of human being. Here in the last we will discuss those powers which inspire as well as enable a person to progress on the way of spiritualism. We have termed these powers as ‘positive powers’ here. These powers can be classified into three categories as follows:

5.1 Metaphysical Perspective

- 5.1.1 Truth (*Sach*)
- 5.1.2 Divine order (*Hukam*)
- 5.1.3 Divine word (*Sabad*)
- 5.1.4 Spiritual mentor (*Guru*)
- 5.1.5 Divine grace (*Nadar*)
- 5.1.6 Prayer (*Ardas*)

5.2 Ethical Perspective

- 5.2.1 Action (*Karma*)
- 5.2.2 Contentment (*Santosh*)
- 5.2.3 Temperance (*Sanyam*)
- 5.2.4 Fearlessness (*Saahas*)
- 5.2.5 Wisdom (*Budhi*)

5.3 Social Perspective

- 5.3.1 Service (*Sewa*)
- 5.3.2 Spiritual Congregation (*Satsangat*)
- 5.3.3 Dignity of Labour (*Kirt karna*)
- 5.3.4 Sharing with Others (*Vand chakna*)

5.1 Metaphysical Perspective

5.1.1 Truth (*Sach*)

Truthfulness is accorded an important place in Sikhism. The whole philosophy of *Japuji* stresses on the virtue of truthfulness. Guru Nanak has raised the question regarding how to become a truthful person (*sachiara*).

“How can we become truthful? How can we erase the veil of falsehood?”¹

He has used the word ‘*sach*’, ‘*sachiar*’, ‘*sachkhand*’, ‘*sacha*’, repeatedly in his *bani* which shows the importance of truthfulness in Sikh philosophy. The Punjabi translation of truth is ‘*sat*’. *Sat* is a word which means truth, actual, righteousness, virtue; the true God, the all-pervading spirit.² The expression “*sach*” is found in Sri Guru Granth Sahib as the moral feeling of honesty and in addition for unquestionably the 'Dynamic-presence' or Reality. Guru Nanak holds:

Truth is higher than everything, except higher still is honest living.³

Stating the mental condition of humans, Guru Ram Das says:

We have one thing in our mind and different thing on our lips; we are such a poor, unlucky liar; we appear to recite the Lord’s Name, but internally, we are the wicked of the wicked.⁴

The aim of this passage is to teach humans to have conformity of thought with word and word with action. In other words, there should be no difference between our speech and action. Guru Nanak has given many reasons for adopting truth as moral value in one’s life. He says:

Truth never becomes too old: once it is sewn, it never torn.⁵

¹ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੇ ਤੁਟੈ ਪਾਲਿ ॥ Sri Guru Granth Sahib, p.1

² L.Janvier, *Dictionary of the Punjabi Language*, p. 45.

³ ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥ Sri Guru Granth Sahib, p.62

⁴ ਹਮਰੈ ਜੀਇ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੋਤ ਹੈ ਹਮ ਕਰਮਹੀਣ ਕੂੜਿਆਰੀ ॥

ਹਮਰੀ ਮੁਢ ਨਾਮੁ ਹਰਿ ਸੁਆਮੀ ਰਿਦ ਅੰਤਰਿ ਦੁਸਟ ਦੁਸਟਾਰੀ ॥ *Ibid.*, p.528

⁵ ਸਚੁ ਪੁਰਾਣਾ ਹੋਵੈ ਨਾਹੀ ਸੀਤਾ ਕਦੇ ਨ ਪਾਟੈ ॥ *Ibid.*, p. 956

It means truth never lose its value. Therefore truth is said to be the master of all. Guru Amar Das says:

It is this Truth which is the Master of all; only the blessed obtains it.⁶

Nothing is higher than truth. False one will surely fail before God and truth will remain prevalent. Guru Nanak says:

Truth is the remedy for all; it annihilates and cleans away our wrong doings.⁷

Thus only the person leading the truthful living gets honour in life. “We attain the true one through truth, not through falsehood”.⁸ Guru Arjun Dev has laid emphasis on the value of truthfulness. He has regarded the falsehood as the worst evil. He says:

Person following the path of Truth shall be praised overall the world.⁹

Bhai Gurdas also accepts that truthfulness helps a person to acquire peace and poise.¹⁰ In simple words, truthful behaviour of a person leads to mutual trust that further results in attainment of equipoise and peace of mind.

Secondly the word truth is used in metaphysical sense in Sikhism. In Sikh philosophy, *sat* is used for the Absolute which is said to be the supreme ideal in Sikh theology. This absolute power is the creator, self-illuminated. It is this absolute creator who shows the right path to living beings. Guru Nanak has called such absolute power ‘*Sach*’. Guru Nanak explained the condition and status of truth in various ages like *satyug*, *tretayuga*, *dwapar* and *kaliyuga*. In *satyuga*, truth was given the highest importance. God’s name was treated as the highest truth. In

⁶ ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ ਜਿਸੁ ਬਖਸੇ ਸੋ ਜਨੁ ਪਾਵਹੇ ॥ *Ibid.*, p. 922

⁷ ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ ॥ *ibid.*, p.468

⁸ ਸਚਿ ਮਿਲੈ ਸਚਿਆਰੁ ਕੂੜਿ ਨ ਪਾਈਐ ॥ *Ibid.*, p. 419

⁹ ਸਚੈ ਮਾਰਗਿ ਚਲਦਿਆ ਉਸਤਤਿ ਕਰੇ ਜਹਾਨੁ ॥ *Ibid.*, p. 136

¹⁰ *Varan of Bhai Gurdas*, 30:1.

tretayuga, human being get categorized in two parts, one was *gurmukh* following the path of Gurus and other was *manmukhs* who lead the life according to their own wishes. Only *gurmukh* were accepted in God's court. *Manmukhs* don't find any place in this court. Inclination towards God and meditation decreased more in *dwapar yuga*. People used to practise religious rituals in order to please Lord. Selfishness became the base of good actions. In *kalyuga*, power became the highest power. Might is right became the motto of society. But the truth is that without God no one can attain the spiritual progress.¹¹

According to Guru Nanak Dev, metaphysical Truth includes the following characteristics:

(a) Truth is to be found within one's own self.

If the woods of my home are so green; what is need of searching in the forests; The True word of the *sabad* has immediately came and settled in my heart.¹²

(b) Truth is the one thing.

¹¹ ਸਤਜੁਗਿ ਸਾਚੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥
 ਸਚਿ ਵਰਤੈ ਸਾਚਾ ਸੋਈ ॥
 ਮਨਿ ਮੁਖਿ ਸਾਚੁ ਭਰਮ ਭਉ ਭੰਜਨੁ ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਖਾਈ ਹੇ ॥
 ਤ੍ਰੇਤੈ ਧਰਮ ਕਲਾ ਇਕ ਚੂਕੀ ॥
 ਤੀਨਿ ਚਰਣ ਇਕ ਦੁਬਿਧਾ ਸੂਕੀ ॥
 ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸਾਚੁ ਵਖਾਣੈ ਮਨਮੁਖਿ ਪਚੈ ਅਵਾਈ ਹੇ ॥
 ਮਨਮੁਖਿ ਕਦੇ ਨ ਦਰਗਹ ਸੀਝੈ ॥
 ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਅੰਤਰੁ ਰੀਝੈ ॥
 ਬਾਧੇ ਆਵਹਿ ਬਾਧੇ ਜਾਵਹਿ ਸੋਝੀ ਬੂਝ ਨ ਕਾਈ ਹੇ ॥
 ਦਇਆ ਦੁਆਪੁਰਿ ਅਧੀ ਹੋਈ ॥
 ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਚੀਨੈ ਕੋਈ ॥
 ਦੁਇ ਪਗ ਧਰਮੁ ਧਰੇ ਧਰਣੀਧਰ ਗੁਰਮੁਖਿ ਸਾਚੁ ਤਿਥਾਈ ਹੇ ॥
 ਰਾਜੇ ਧਰਮੁ ਕਰਹਿ ਪਰਥਾਏ ॥
 ਆਸਾ ਬੰਧੇ ਦਾਨੁ ਕਰਾਏ ॥
 ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਥਾਕੇ ਕਰਮ ਕਮਾਈ ਹੇ ॥ Sri Guru Granth Sahib, pp. 1023-24.

¹² ਕਿਆ ਜੰਗਲੁ ਢੂਢੀ ਜਾਇ ਮੈ ਘਰਿ ਬਨੁ ਹਰੀਆਵਲਾ ॥
 ਸਚਿ ਟਿਕੈ ਘਰਿ ਆਇ ਸਬਦਿ ਉਤਾਵਲਾ ॥ *Ibid.*, p.420

- (c) Truth is to be achieved only with the recitation of Divine Name given by Guru. Speak out about the way to reach, that unreachable city.¹³
- (d) Good conduct is essential for the attainment of Truth. Lord can be met through true actions, and the Guru's teaching are also found through good actions.¹⁴

Hence it becomes clear here that in Sikh Philosophy, no doubt, truth is important in practical life but Absolute truth is more important because the former is helpful to attain the latter one. In other words, Truth in practical life is a medium or means to realize the Absolute truth.

5.1.2 Divine Order (*Hukam*)

Hukam is a punjabi word derived from the Arabic word *Hukm*, meaning “command” or “order”.¹⁵ *Hukam* is a divine command of the Guru. It is by the command of Him that we are born and we die. Guru Nanak says:

We shall merge into our source. The True One is residing in each and every heart.¹⁶

Not only the creation but the destruction of the universe is also possible in accordance with the divine will. Guru Nanak says:

By Thy command human beings are designed. Thou Thyself decorate them, and afterward You destroy them.¹⁷

Again

We come and go by His Command. His command is pervading every now and then.¹⁸

¹³ ਤਿਤੁ ਅਗਮ ਤਿਤੁ ਅਗਮ ਪੁਰੇ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਜਾਈਐ ਰਾਮ ॥ *Ibid.*, p.436

¹⁴ ਸਚੀ ਕਾਰੈ ਸਚੁ ਮਿਲੈ ਗੁਰਮਤਿ ਪਲੈ ਪਾਇ ॥ *Ibid.*, p.19

¹⁵ Teja Singh, *Etymological Punjabi-English Dictionary*, p. 156.

¹⁶ ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨਸੈ ਘਟਿ ਘਟਿ ਸਚੁ ਭਰਪੂਰਿ ॥ Sri Guru Granth Sahib *Ibid.*, p.20

¹⁷ ਹੁਕਮੀ ਭਾਂਡੇ ਸਾਜਿਆ ਤੂੰ ਆਪੇ ਭੰਨਿ ਸਵਾਰਿ ਜੀਉ ॥ *Ibid.*, p.73

¹⁸ ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਇ ॥

ਆਗੈ ਪਾਛੈ ਹੁਕਮਿ ਸਮਾਇ ॥ *Ibid.*, p.151

All living beings live their life in accordance with the Divine Order. Their birth, development and destruction depend entirely on divine will.

All are created according to His *hukam*. Actions are performed in accordance with His *hukam*. Death is by His command, by His command, they merge in Truth.¹⁹

Even human being is not exception to this order. Their birth and death totally depends upon divine order. Guru Nanak says:

In the first fragment of the night, O my trader friend, you were put into the womb, by the Lord's Command.²⁰

Guru Nanak even bases the moral life of an individual totally upon *hukam*. He says:

By His command, souls appear; grandness and enormity are acquired through His *hukam*. High and low beings are due to His command; by His written Command, pain and pleasure are obtained. Some are blessed and others are forgiven; due to His *hukam*, by His Command, wander aimlessly forever.²¹

Guru Nanak's concept of *hukam* is different from the contemporary religions. The Arabic words namely '*raza*,' '*furman*' and '*amar*' are also synonymous of *hukam*. In *Quran*, *hukam* is used as Divine law.²² Guru Nanak has used the word *hukam* in mystical sense.

Sometimes Guru Nanak's concept of *hukam* is often considered in terms of Vedantic concept of '*Rta*' and Chinese '*Tao*', but the Vedantic concept of '*Rta*' does not include the concept of *Hukami* (giver of *Hukam*). '*Rta*' explains desire

¹⁹ ਹੁਕਮੀ ਸਭੇ ਉਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ ॥

ਹੁਕਮੀ ਕਾਲੈ ਵਸਿ ਹੈ ਹੁਕਮੀ ਸਾਚਿ ਸਮਾਹਿ ॥ *Ibid.*, p.55

²⁰ ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ ॥ *Ibid.*, p.74

²¹ ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ *Ibid.*, p.1

²² *Quran*, 13:41

which believes in the mechanical working of the world. Dr. Radhakrishnan has compared *Rta* with *Tao*. According to *Tao*, any effort to make changes in life is just wastage. But Sikhism's concept of *hukam* motivates for active life.

The whole universe is subject to the *hukam* of the creator God. No change takes place without the Divine Will. *Hukam* is accepted as one of the most important concept of Sikhism. At the beginning of Guru Granth Sahib, Guru Nanak asks:

How does one become truthful? How can falsehood be discarded.²³

And the reply follows:

By obeying the His Divine command (*hukam*), as is written within.²⁴

A person, who leads his life in accordance with the Will of God or *hukam*, enjoys everlasting peace. But that does not mean the absence of free will on the part of an individual rather it means that Sikh must bring his will in line with the Will of God. Service of God's creation is the best way of working in harmony with the Divine Will. Moreover remembrance of Divine Name helps a person to realize the God's desire and Divine essence. If a person follows the Divine values, he can definitely ends the cycle of *karma* and transmigration. Kabir says:

Recognizing the *hukam* or His command, Thou shall meet with Thy Lord and Master.²⁵

Humility and self-negation is the sure result of submission to God's *Hukam*. Man regards himself as an instrument of His Will. He realises that whatever happens in his life, comes from him and for his good. He treats his suffering as a sort of mercy. Guru Amar Das says:

²³ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੇ ਤੁਟੈ ਪਾਲਿ ॥ Sri Guru Granth Sahib, p.1

²⁴ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ *Ibid.*, p.1

²⁵ ਹੁਕਮੁ ਪਛਾਣਿ ਤਾ ਖਸਮੈ ਮਿਲਣਾ ॥ ਰਹਾਉ ॥ *Ibid.*, p. 92

He who does not realise the Lord's command (*hukam*) cries out in pain.²⁶

Complete submission to the *hukam* leads to negation of ego; only by conquering the ego, one can enter the realm of God's grace. Sometimes it is said that acceptance of Divine Will (*hukam*) leads to predetermination but Caveesher Sardul Singh writes:

'The Sikhs do not believe in fate in the ordinary sense of the word fortune'.²⁷

S. Daljeet Singh also writes:

'In a deterministic world, words like true and false, right or wrong, good or helpful or harmful, have no meaning nor can words like 'ought' and 'ought not', 'regret' and 'happiness' 'wisdom' and 'folly', 'just' and 'unjust' have any significance in the case of man'.²⁸

In Sikh literature, fate word is not used in the sense of luck or opportunity. Rather it is natural law or order, which works in accordance with the Divine Will. We can understand the concept of *hukam* with reference to *karma* theory of Sikhism. In Guru Nanak *bani*, *karma* theory is not regarded as the highest. According to Indian Philosophy, the theory of *karma* is unchangeable. No one can challenge the *karma* theory according to Indian philosophy which further leads to atheism. Guru Nanak does not regard the *karma* theory as unchangeable rather he recognizes that *karma* can be abolished with God's grace (*bakshish*). He says;

We receive this physical body due to His grace and Gate of liberation can be reached at by His grace.²⁹

²⁶ ਹੁਕਮੁ ਨ ਜਾਣੈ ਬਹੁਤਾ ਰੋਵੈ ॥ *Ibid.*, p. 85

²⁷ Sardul Singh Caveesher, 'The Sikh Gurus on Fate on Free Will' in *The Sikh Review*; Vol. IV, p.6

²⁸ Daljeet Singh, "The Idea of Freedom and Responsibility in Sikhism", *Journal of Sikh Studies*, vol. V, p.89

²⁹ ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ Sri Guru Granth Sahib, p. 2

Similarly,

He destroys millions upon millions of sins in an instant.³⁰

Again;

Destiny is written in accordance with His command.³¹

Hence, the concept of *Nadar* is more powerful than *karma* theory in Sikhism. *Nadar* is Divine will. *Nadar* on the one side neglects the changeability of *karma* theory while on the other side makes the principle of Divine will flexible. In this way, *hukam*, *karma* theory and *nadar* are not treated contradictory in Guru Nanak's Philosophy. No doubt *hukam* is the determinant of *jiva*'s luck but still more important than *hukam* is *nadar*.

5.1.3 Divine Word (*Sabad*)

Divine Name is one of the major concepts of Sikh philosophy. *Sabad* is the main pillar of Sikh spirituality. It is the great creative and controlling power of God. It has no beginning and no end; it is unchanging, ancient and eternal and it is life current which pervades the entire creation. Creation and destruction happen through the word or *sabad*.³² *Naam* stands to life just as life stands to body. A body is dead without life and a life is dead without *naam*. All activities of man without *naam* are worthless and cause bondage and suffering.³³

Naam is the support of the all animals. The *naam* is the support of the earth and close planetary system. The *naam* is the support of the Simritees, the Vedas and the Puraans. The *naam* is the support by which we know about profound insight and reflection. The *naam* is the support of the Akaashic ethers and under areas. The *naam* is the bolster all bodies. The *naam* is the support of all universes and domains. Connecting with the *naam*, listening to it with the ears;

³⁰ ਕੋਟ ਕੋਟੰਤਰ ਖਾਪਾ ਕੇਰੇ ਏਕ ਘੜੀ ਮਹਿ ਖੋਵੈ ॥ *Ibid.*, p. 438

³¹ ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖੁ ॥ *Ibid.*, p. 466

³² ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥ *Ibid.*, p.117

³³ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਬਿਨੁ ਨਾਮੈ ਪ੍ਰਿਗੁ ਜੀਵਾਸੁ ॥ *Ibid.*, p.40

one is spared. Those, whom the Lord tolerantly joins to His *naam*.
O Nanak, in the fourth express, these humble accomplishes
salvation.³⁴

The *naam* is neither a philosophy nor knowledge to be gained from books.
It does not come from without; rather it goes out from within. Guru Arjun Dev
said:

The *Simritees*, the *Vedas*, the *Puranas* and other holy scriptures
declared that, everything except *naam* is false and valueless.³⁵

Guru Nanak was of the view that when ‘within’ of man comes into
affective relation with “without of man, then *naam* is made manifest and the
feeling of unity leads to the realization of God in *Pind* and *Brahmand* – in man and
universe. Guru Arjun Dev said:

The nine treasures are in the Divine Name of God. The human body
is its place of rest.³⁶

One who does not forget the *naam* automatically gets respect. The store
house of divine name is inside. By surrendering the ego and self-conceit it can be
accomplished.³⁷ Guru Amardas says:

³⁴ ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥
ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥
ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥
ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥
ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥
ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥
ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥
ਨਾਮ ਕੇ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥
ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ ॥੫॥ *Ibid.*, p.284

³⁵ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਣ ਪੁਕਾਰਨਿ ਪੋਥੀਆ ॥
ਨਾਮ ਬਿਨਾ ਸਭਿ ਕੂੜੁ ਗਾਲੀ ਹੋਛੀਆ ॥ *Ibid.*, p.761

³⁶ ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ਼ਾਮੁ ॥ *Ibid.*, p.293

³⁷ ਗੁਰਮਤਿ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਹਜੇ ਪਤਿ ਪਾਈਐ ॥
ਅੰਤਰਿ ਸਬਦੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਆਪੁ ਗਵਾਈਐ ॥ *Ibid.*, p.228

The light of the ‘*sabad-dipak*’ is spreading throughout all the three worlds and those who imbibe this light become pure. Pure *naam* (*sabad*) strikes out the ego of the mind and thus impregnated by true devotion one receives eternal happiness.³⁸

In the hymns of Guru Nanak, *sabad* is described more in terms of what it does than in terms of what it actually is. *Gurbani* says that the ‘*sabad*’ is to be realized in experience and not merely known in any purely intellectual sense. Mcleod says:

‘The function of the word is that it provides the means whereby man can know both God and the path which leads to Him, the means, whereby the individual may secure release from the bonds and so attain union with God.’³⁹

Bhai Kahan Singh has described the *sabad* in different ways, such as *sabad* as sound, word, speech, conversation; *sabad* as religion and duty; *sabad* as message, advice; *sabad* as philosophy and *sabad* as *Guru*. Moreover in *Gurbani*, *sabad* is described as a purifier. The *sabad* is a great purifier when it is understood properly and becomes part and parcel of mind and body.⁴⁰ *Sabad* is also said to be a vehicle to realize God. Through the word of the Guru one realizes the Truth (God) that removes all troubles.⁴¹ *Sabad* is a way to peace of mind. It is attained through Guru’s word.⁴² *Sabad* is treated as the elixir of life in *Gurbani*. This elixir of life is obtained through understanding the word.⁴³

Many scholars have described *naam-sabad* in different ways. Trumpp says that ‘muttering of the name of God came to be universal medicine and a very easy

³⁸ ਸਬਦੁ ਦੀਪਕੁ ਵਰਤੈ ਤਿਹੁ ਲੋਇ ॥
ਜੋ ਚਾਖੈ ਸੋ ਨਿਰਮਲੁ ਹੋਇ ॥
ਨਿਰਮਲੁ ਨਾਮਿ ਹਉਮੈ ਮਲੁ ਧੋਇ ॥

ਸਾਚੀ ਭਗਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ *Ibid.*, p.664

³⁹ W.H. Mcleod, *Guru Nanak and Sikh Religion*, p.192

⁴⁰ ਬਿਨੁ ਸਬਦੈ ਮੈਲੁ ਨ ਉਤਰੈ ਮਰਿ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ ॥ Sri Guru Granth Sahib, p. 29

⁴¹ ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਦੂਖ ਨਿਵਾਰਣਹਾਰੁ ॥ *Ibid.*, p. 36

⁴² ਮੇਰੇ ਮਨ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਹੋਇ ॥ *Ibid.*, p. 46

⁴³ ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥ *Ibid.*, p. 35

way to salvation.⁴⁴ Macauliff writes that the interpretation of God's Name is one of the principal forms of Sikh-worship. The Sikh Gurus never reconciled to lip-repetition of certain names or formulas. Guru says:

If we try to meditate upon God with taking rosaries in our hand, we can never think of God, rather our mind will wonder about worldly objects. Hence rosaries are only show off and counting of beads is hypocrisy.⁴⁵

Again Guru Amar Das said:

The fool devotees perform reverential functions by flaunting; they move and move and hop all around, however just endure in terrible pain.⁴⁶

Similarly, in *Rag Gujri* Guru Amar Das says:

Everybody says, 'God, God', but we cannot reach God by saying God.⁴⁷

Guru Nanak says that *naam* is not muttering by tongue as people take it. It is a communion of the heart. Guru Arjuna Dev also says, *Naam* is our whole character. *Naam* is our whole but pure worldly life.⁴⁸ No bookish knowledge can explain the *naam*. Everything of this world can be explained except *naam*. Guru Arjuna Dev said:

The word is seen in this perceptible universe, O Nanak, the Supreme Lord God stays unattached and untouched.⁴⁹

⁴⁴ Sher Singh, *Philosophy of Sikhism*, p. 234

⁴⁵ ਮਾਲਾ ਫੇਰੈ ਮੰਗੈ ਬਿਭੂਤ ॥ ਇਹ ਬਿਧਿ ਕੋਇ ਨ ਤਰਿਓ ਮੀਤ ॥ Sri Guru Granth Sahib, p. 888.

⁴⁶ ਭਗਤਿ ਕਰਹਿ ਮੂਰਖ ਆਪੁ ਜਣਾਵਹਿ ॥
ਨਚਿ ਨਚਿ ਟਪਹਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ॥ *Ibid.*, p. 159

⁴⁷ ਰਾਮ ਰਾਮ ਸਭੁ ਕੇ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥ *Ibid.*, p. 491

⁴⁸ ਨਾਮੁ ਹਮਾਰੈ ਸਗਲ ਆਚਾਰ ॥
ਨਾਮੁ ਹਮਾਰੈ ਨਿਰਮਲ ਬਿਉਹਾਰ ॥ *Ibid.*, p. 1145

⁴⁹ ਦ੍ਰਿਸਟਿਮਾਨ ਅਖਰ ਹੈ ਜੇਤਾ ॥

Such an explanation of *naam* leads us to another set of data dealing with what the guru calls *wismad*—the wonder – elements in our communion with God with His working: *naam*. The man, who gets into *wismad*, experiences indescribable intensity *suad*-enjoyment.⁵⁰ Just as there are intellectual and philosophical arguments for the existence of God, there is also an approach to the concept of God through the aesthetic feeling of wonder-for indescribable beauty and power. God himself is described to be ever in *wismad*. His is the infinite *wismad*, the content and the intensity of which he alone knows.⁵¹ Moreover world too is *wismad* and *wismadi* both. Guru Nanak says:

Magnificent is the sound current of the *naam*, great is the learning of the Vedas. Awesome are the creatures, superb are the species. Great are the structures, magnificent are the hues. Great are the creatures that meander around stripped. Magnificent is the wind and water. Magnificent is fire, which works ponder. Superb is the earth, awesome are the wellsprings of creation. Great are the tastes to which mortals are joined. Superb is union, brilliant is partition. Magnificent is appetite, superb is fulfilment. Brilliant is His acclaim, superb is his veneration. Magnificent is the ferocity. Magnificent is the way, brilliant is closeness, and great is separation. How magnificent to see the Lord, ever-display heart observing His miracles, I am pondering struck. O Nanak, these who comprehend this are honoured with immaculate predetermination.⁵²

ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਨਿਰਲੇਪਾ ॥ *Ibid.*, p. 261

⁵⁰ ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦ ॥ *Ibid.*, p. 285

⁵¹ ਬਿਸਮਨ ਬਿਸਮ ਰਹੇ ਬਿਸਮਾਦ ॥

ਨਾਨਕ ਅਪਨੀ ਗਤਿ ਜਾਨਹੁ ਆਪਿ ॥ *Ibid.*, p. 291

⁵² ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ ॥

ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥

ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ ॥

ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤ ॥

ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥

ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ ॥

ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ ॥

ਵਿਸਮਾਦੁ ਸਾਦਿ ਲਗਹਿ ਪਰਾਣੀ ॥

5.1.4 Spiritual Mentor (*Guru*)

The Guru is one of the oldest institutions in the Indian religious traditions. Gurus are still attracting a large number of people from the different corner of the world, which is the evidence of the continuing interest in this institution. Almost all the religions affirm that ultimate truth transcends intellectual comprehension. Concept of Guru is a result of this realisation.

Etymology of the term ‘Guru’ is based on the relation between darkness and light. The Guru is seen as the one who “dispels the darkness of ignorance.”⁵³ In some other text it is described that the syllable ‘gu’ and ‘ru’ stands for darkness and light respectively.⁵⁴ As a noun the word means the importance of knowledge. As an adjective, it means ‘heavy’ or ‘weighty’ in the sense of ‘heavy with knowledge’,⁵⁵ ‘heavy with spiritual wisdom’,⁵⁶ ‘heavy with spiritual weight’,⁵⁷ heavy with the good qualities of scriptures and realization⁵⁸ or ‘heavy with a wealth of knowledge.’⁵⁹

According to *Advayatarakopanisada*, the syllable ‘gu’ means shadow, ‘ru’ who disperses, because of the power to disperse darkness the guru is thus name.⁶⁰ Guru in English dictionary is personal religious teacher and spiritual guide, especially in Hinduism a teacher and intellectual guide in matters of fundamental

ਵਿਸਮਾਦੁ ਸੰਜੋਗੁ ਵਿਸਮਾਦੁ ਵਿਜੋਗੁ ॥

ਵਿਸਮਾਦੁ ਭੁਖ ਵਿਸਮਾਦੁ ਭੋਗੁ ॥

ਵਿਸਮਾਦੁ ਸਿਫਤਿ ਵਿਸਮਾਦੁ ਸਾਲਾਹ ॥

ਵਿਸਮਾਦੁ ਉਝੜ ਵਿਸਮਾਦੁ ਰਾਹ ॥

ਵਿਸਮਾਦੁ ਨੇੜੈ ਵਿਸਮਾਦੁ ਦੂਰਿ ॥

ਵਿਸਮਾਦੁ ਦੇਖੈ ਹਾਜਰਾ ਹਜੂਰਿ ॥

ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥

ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥ *Ibid.*, pp. 463-464

⁵³ John Grimes, *A Concise dictionary of Indian Philosophy : Sanskrit terms defined in English*, p. 133

⁵⁴ Thomas R. Murray, *Moral development theories – Secular and Religious: A Comparative study*, p. 231

⁵⁵ B.B. Tirha, *A Taste of transcendence*, p. 161

⁵⁶ Julies J. Lipner, *Hindus; Their Religious beliefs and practices*, p. 192

⁵⁷ C. Cornitile, *The Guru in Indian Catholicism*, p. 207

⁵⁸ Jeffrey Happins, *Yoga and Hindu Tradition*, p. 226

⁵⁹ Leza A. Lowits, *Sacred Sanskrit words*, p. 85

⁶⁰ *Advayataraka Upanishada*, 14-18, verse 5

concern and who is an acknowledged leader or chief proponent.⁶¹ According to Bhai Kahan Singh, the word ‘Guru’ originated from “*Gri*” meaning that engulf and to enlighten, i.e. the one that engulf the darkness (ignorance) and enlightens (makes to understand).⁶² Guru means enlightener as liberator. A Guru gives guidance illuminating the path of the soul through darkness into light. Guru Granth Sahib provides divine instructions to dispel the effects of spiritual ignorance and illuminate the darkness of ego which shrouds the soul keeping it in a state of quality. Thus enlightened soul by the Guru comes to realize the oneness of God. In *Gurbani*, Guru is explained as a boat and a ladder.

The master is step, the master is the vessel, and master is the flatboat to take me to the Lord's Name. The master is the watercraft to convey me get to the world-sea, the master is the sacrosanct place of worship of journey, the master is the heavenly stream.⁶³

In Sikhism the term ‘Guru’ is used in four different senses which can be described as under:

- Guru is equated with God as *Akalpurush*
- Guru as *naam* or word
- Guru as embodied guru
- Guru as *panth*.

The Sikh theology asserts that guru and God are one; both are not different from each other. *Gurbani* says:

Guru and Supreme Lord are the same, pervading amongst all.⁶⁴

And, all powers reside in God.

I have no honour, He is resting place for me.⁶⁵

⁶¹ Davinder Singh, Chahal, *Sabd Guru To Granth Guru, An Indepth Study*, p. 19.

⁶² Bhai Kahn Singh Nabha, *ਗੁਰਸਬਦਰਤਨਾਕਰ (Gursabadratnakar)*, Vol. 2, p. 1047.

⁶³ ਗੁਰੂ ਪਉੜੀ ਬੇੜੀ ਗੁਰੂ ਗੁਰੂ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥

ਗੁਰੂ ਸਰੂ ਸਾਗਰੁ ਬੋਹਿਥੋ ਗੁਰੂ ਤੀਰਥੁ ਦਰੀਆਉ ॥ Sri Guru Granth Sahib, p.17

⁶⁴ ਗੁਰੂ ਪਰਮੇਸਰੁ ਏਕੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥ *Ibid.*, p.53

⁶⁵ ਸਰਬ ਕਲਾ ਪ੍ਰਭ ਪੁਰਣੋ ਮੰਵੁ ਨਿਮਾਣੀ ਥਾਉ ॥ *Ibid.*, p.137

Again Guru Arjun Dev says:

The Guru is omnipotent, the Guru do not have any shape;
The Guru is lofty, unattainable and infinite.⁶⁶

Secondly, Guru is used for Divine Word since it comes direct from God, and there is no difference between God and divine word. Guru Nanak says:

The *sabad* is the Guru, and *surat* or soul is the disciple of that *sabad*.⁶⁷

Again Guru Amardas says:

The word, the *bani* is guru, and the guru is the *bani*. The *bani*, is consisted of ambrosial nectar.⁶⁸

Similarly Guru Ram Das says:

The true guru is the word and the word is the true guru, who provides us the way of salvation.⁶⁹

The word is the non-qualitative form of *Gurbani* and qualitative form of word is *Gurbani*. Guru Nanak has clearly established :

Truth is known through the true word of the *sabad* and through the true word of His *Bani* he sings the praise of the Lord.⁷⁰

Thirdly, guru is regarded as embodied God. In Sikh theory, personal Guru is given no importance. Guru Nanak himself did not have a human Guru as instructor. Guru Amar Das said:

There is single *bani*; single guru; and single *sabad* to contemplate.⁷¹

⁶⁶ ਗੁਰੂ ਸਮਰਥੁ ਗੁਰੂ ਨਿਰੰਕਾਰੁ ਗੁਰੂ ਉਚਾ ਅਗਮ ਅਪਾਰੁ ॥ *Ibid.*, p.52

⁶⁷ ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ *Ibid.*, p.943

⁶⁸ ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ *Ibid.*, p.982

⁶⁹ ਸਤਿਗੁਰ ਬਚਨ ਬਚਨ ਹੈ ਸਤਿਗੁਰ ਪਾਧਰੁ ਮੁਕਤਿ ਜਨਾਵੈਗੇ ॥੫॥ *Ibid.*, p.1309

⁷⁰ ਸਚੈ ਸਬਦਿ ਸਚੁ ਕਮਾਵੈ ॥

ਸਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ *Ibid.*, p.1342

⁷¹ ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੂ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥ *Ibid.*, p.646

The fifth Guru Arjun Dev says:

It should be realized that faith in mortal is useless. The only giver is Lord God.⁷²

Fourthly guru means *panth*. Guru Gobind Singh founded *Khalsa Panth* in 1699. The foundation of Khalsa expanded the congregation into a *panth*. The tenth Guru abolished the tradition of human Guru and established Guru Granth Sahib as Guru. In *Japuji*, Guru Nanak writes:

The Guru is Shiva, the Guru is Vishnu and Brahma, the Guru is Paarvati and Lakshami.⁷³

Sikh philosophy regards all the ten Gurus as one from the divine point of view. To regard them as different is regarded a great sin in Sikhism. Guru Gobind Singh writes:

Ordinary persons considered them in different forms but some rare ones understood them as one. Those who knew them as one attained (all) the high spiritual stages but without understanding (the mysteries) nothing can be procured.⁷⁴

In this way guru ship become unique as it raised the dignity of the guru by elevating the Holy Scripture to the status of guru ship and abolished temporal guru ship which further ended all possibilities of human-worship. None of the Guru has considered himself as God W. Owen writes:

They considered themselves Gurus, but only as messengers of God whom they frequently called *satguru*.⁷⁵

⁷² ਮਾਨੁਖ ਕੀ ਟੇਕ ਬ੍ਰਿਥੀ ਸਭ ਜਾਨੁ ॥

ਦੇਵਨ ਕਉ ਏਕੈ ਭਗਵਾਨੁ ॥ *Ibid.*, p.281

⁷³ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥ *Ibid.*, (Tr. By Sahib Sant Singh Khalsa), p.2

⁷⁴ ਭਿੰਨ-ਭਿੰਨ ਮਭਹੂੰ ਕਰਿ ਜਾਨਾ ਏਕ ਰੂਪ ਕਿਨਹੂੰ ਪਹਿਚਾਨਾ॥

ਜਿਨ ਜਾਨਾ ਤਿਨ ਹੀ ਸਿਧਿ ਪਾਈ। ਬਿਨੁ ਸਮਝੇ ਸਿਧਿ ਹਾਥਿ ਨਾ ਆਈ ॥ *Bachiternatak*, 5.10, p. 71

⁷⁵ W. Owen and Piara Singh Sambhi, *The Sikhs – Their Religious Beliefs and Practices*. p.101

Here a question may arise as how to recognize the true Guru. What are main characteristics of true guru? Darshan Singh has explained the three main characteristic of a True guru. He must not be greedy; he changes the life of his pupils completely and has the power to remove the vices found in his pupils.⁷⁶

Gurbani also says:

One who treats himself as a spiritual mentor, if he goes around begging, don't touch his feet. One who earns for what he eats, and shares his having's - O Nanak, he knows the path.⁷⁷

5.1.5 Divine Grace (*Nadar*)

Nadar is a central concept of Sikh theology. *Nadar* affirms faith in a Transcendental Being responsive to human prayers and appeal for forgiveness and grace. It presupposes the presence of Divine Will overriding the law of *karma* which itself is a constituent of *hukam*, the all-pervading Divine Law. *Nadar* is the automatic result of the “innate” nature of *Akal Purakh*. It is said in *Gurbani*:

He is merciful, kind and compassionate. All are satisfied by Him.⁷⁸

Nadar is a Persian word loosely translated as ‘grace’. It is related to the Persian *nazar* meaning ‘sight’ or ‘vision’.⁷⁹ In Sikh thought, *nadar* refers to the divine glance of favour. Sikhism believes that everything and everybody exists within the orbit of divine vision. All actions take place within its sight, nothing happens outside of it. *Nadar* is regarded and esteemed as a precious gift in Sikh theology. Sikh philosophy have used some other terms, which are treated as synonymous to *nadar* such as *kirpa*, *bakhshish*, *mehar*, *karam* etc.

Nadar finds its place in theistic religions especially, those with attachment to devotionals and with sensitiveness to cosmic mysteries that it takes priority as a

⁷⁶ Darshan Singh, *Guru Granth Bani vich Guru da Sankalap*, p. 136-139

⁷⁷ ਗੁਰੂ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ ॥

ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ ॥

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ Sri Guru Granth Sahib, p.1245

⁷⁸ ਮਿਹਰਵਾਨ ਕਿਰਪਾਲ ਦਇਆਲਾ ਸਗਲੇ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਜੀਉ ॥ *Ibid.*, p.103

⁷⁹ Teja Singh, *Etymological Punjabi-English Dictionary*, p. 448.

principle overriding retribution. In the philosophy of Ramanuja, the founder of *Visistadvaita*, we can find strongest expression of grace. Christianity however used the concept of grace still it is much different from the concept of *nadar* as explained in Sikhism. As in Christianity, grace is not uncaused or an arbitrary favour, but is the result of good actions and devotion.

In Sikh theology, the doctrine of *nadar* is compared to the law of *karma*. *Karma* is responsible for future life. Those who in their previous existence have lived lives of relative merit acquire thereby a faculty of perception, which enables them to recognize the Guru. Although, a great emphasis is laid on law of *karma* in Sikhism yet *nadar* or grace is regarded as ultimate arbiter. Guru Nanak contrasts the *karma* and *nadar* as follows:

The robe of this physical body is obtained due to His grace. The gate of liberation is found with His grace.⁸⁰

Guru Arjun Dev says :

It is the grace of the Lord by which love for Lord can be developed in human beings.⁸¹ One who is blessed by Thy mercy, O God, is obligated by Thy service.⁸²

Again,

By guru's grace, one meets the Lord; do not be affected by delusion.⁸³

Sikh philosophy asserts that grace determines the fundamental spirit in which the advance is to be made by the seeker. Guru Amar Das says :

“With grace have I met the Guru.”⁸⁴

⁸⁰ ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ *Ibid.*, p.2

⁸¹ ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੂਰਨ ਕਿਰਪਾ ਹੋਇ ॥ *Ibid.*, p.298

⁸² ਜਾ ਕਉ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਤਾ ਕਉ ਲਾਵਹੁ ਸੇਵ ॥ *Ibid.*, p.814

⁸³ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਪਾਈਐ ਮਤੁ ਕੋ ਭਰਮਿ ਭੁਲਾਹਿ ॥ *Ibid.*, p.936

⁸⁴ ਨਦਰਿ ਕਰੇ ਤਾ ਗੁਰੂ ਮਿਲਾਏ ॥ *Ibid.*, 1054

Similarly Fifth Guru asserts:

Those, whom He makes to sing, sing the heavenly commendations of the Lord. By Lord's mercy, epiphany is received. By His kind grace, the heart Lotus blossoms forth.⁸⁵

At another place Guru Ram Das says:

Only the person, who is blessed with the God's glimpse of Grace, walks in accordance with the Will of the True Guru.⁸⁶ The clinging is surmounted with grace.⁸⁷ Union is gained through grace."⁸⁸

In fact, the Sikh philosophy gives a clear indication that the whole process of realization depends totally upon grace or *nadar*. Guru Nanak in *Japuji* compared it with a smith beating gold.⁸⁹ He says that the aim of self-realization is achieved by those who have been favoured by grace.⁹⁰ How can this grace be attained? Guru Nanak says:

Everyone wants to be so lucky but it all depends upon our past actions.⁹¹

Again he gives the answer that one is to be content in His Will to clean the mind with a view to deserve and receive His Grace, if and when bestowed. He says:

Clean the vessel, sit down and smear it with aroma; then go out and get the milk. Add the rennet of pure consciousness to the milk of good actions, and then, free of desire, let it curdle.⁹²

⁸⁵ ਆਪਿ ਗਾਵਾਏ ਸੁ ਹਰਿ ਗੁਨ ਗਾਉ ॥

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥

ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ ॥ *Ibid.*, pp. 270-271

⁸⁶ ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਸੋ ਚਲੈ ਸਤਿਗੁਰ ਭਾਇ ॥ *Ibid.*, p. 1422

⁸⁷ ਨਦਰਿ ਕਰੇ ਤਾ ਏਹੁ ਮੋਹੁ ਜਾਇ ॥ *Ibid.*, p. 356

⁸⁸ ਨਦਰਿ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ ॥ *Ibid.*, p. 222

⁸⁹ ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ *Ibid.*, p. 8

⁹⁰ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ *Ibid.*, p.8

⁹¹ ਕਰਮਾ ਉਪਰਿ ਨਿਬੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥ *Ibid.*, p.157

⁹² ਭਾਂਡਾ ਧੋਇ ਬੈਸਿ ਧੁਪੁ ਦੇਵਹੁ ਤਉ ਦੂਧੈ ਕਉ ਜਾਵਹੁ ॥

ਦੁਧੁ ਕਰਮ ਫੁਨਿ ਸੁਰਤਿ ਸਮਾਇਣੁ ਹੋਇ ਨਿਰਾਸ ਜਮਾਵਹੁ ॥ *Ibid.*, p.728

Resorting to the imagery of curd-making, he inspires to wash the vessel thoroughly. Another helpful way is that of *sukrit* which has a lasting effect. Guru Nanak said at another place:

The good actions which have been done by you shall remain with you, O my soul. This chance shall not be repeated. I say to you, O my body: listen to my suggestion.⁹³

Moreover, *ardaas*, prayer and supplication in extreme humility, self-abnegation and self-surrender to Divine Will or *hukam* can also be helpful factor in receiving grace.

To conclude, it can be said that the grace or *nadar* prompting the self to prayer and devotion may possibly be attained through self-surrender and through leading life of virtues and right action.

5.1.6 Prayer (*Ardaas*)

The Punjabi word '*Ardaas*' is derived from the Persian word "*arazdaash*" which mean request, supplication, prayer, petition or an address to a superior authority.⁹⁴ Literally *ardaas* is a petition of a slave to Master, the Sikh to the Almighty. But here it should be made clear that the Sikh concept of Almighty is not awe of the Almighty but love for Him. Guru Angad Dev says:

He Himself knows, He Himself acts, and He Himself does it right.
Hence offer your prayer before Him.⁹⁵

Ardaas is a type of prayer made before Almighty God before performing or undertaking some significant task, after reciting the morning and evening *banis*, at the completion of a service like path, *kirtan* or any other religious ceremonies. It is an appeal to God to help and support the Sikh to be successful. Moreover *ardaas* is request to the Almighty to create this pure *sabad* guru on earth and all that the

⁹³ ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ ॥

ਰਉ ਤੁਧੁ ਆਖਾ ਮੇਰੀ ਕਾਇਆ ਤੂੰ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥ *Ibid.*, pp. 154-155

⁹⁴ Teja Singh, *op. cit.*, p. 50

⁹⁵ ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੈ ਰਾਸਿ ॥

ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਇ ਕੀਚੈ ਅਰਦਾਸਿ ॥ *Ibid.*, p. 1093

Sikhs had to endure in order to seek the *sabad* guru. In fact prayer is case of worship. It is an effect to bring one into closer relation to the God. *Ardaas* in Sikhism is different from the prayer of other religions. In other religions worship or *ardaas* is made for worldly or material gains. But in Sikhism, *ardaas* is not made for personal property, comfort or other material blessings. A Sikh must bow before the Divine Will. Guru Angad Dev says:

One can't order to the Lord Master; instead we can make humble prayers.⁹⁶

Ardaas is remembrance of those thousands of people who acted in accordance with the Divine Will in order to have the gifts, of meditating upon and understanding the Guru's wisdom. The present form of *ardaas* is not found in Guru Granth Sahib, because it is supposed to be a continually changing devotional text that has evolved over time in order to encompass the feats, accomplishments and feelings of all generations of Sikhs.

The Sikh *ardaas* can be sub-divided into three parts. First part consists in remembrance of the One Primal Power of the Almighty; second remembrance of the sacrifices made by the Sikhs throughout history while the third part of the *ardaas*, is sublimation to ask for forgiveness for any mistake. Guru Arjun Dev offers prayer as:

Have mercy on me, O Generous Giver, Lord of the meagre; please do not observe my merits and demerits. How can we remove the dust? O my Lord, such is the state of mankind.⁹⁷

Ardaas has a special status in Sikhism. Guru Nanak says:

Whatever work you desire to complete; tell it to the God. He will find a solution to your affairs; the True *Guru* assures His Guarantee of Truth.⁹⁸

⁹⁶ ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ ॥ *Ibid.*, p. 474

⁹⁷ ਕਿਰਪਾ ਕਰਹੁ ਦੀਨ ਕੇ ਦਾਤੇ ਮੇਰਾ ਗੁਣੁ ਅਵਗਣੁ ਨ ਬੀਚਾਰਹੁ ਕੋਈ ॥
ਮਾਟੀ ਕਾ ਕਿਆ ਧੋਧੈ ਸੁਆਮੀ ਮਾਣਸ ਕੀ ਗਤਿ ਏਹੀ ॥ *Ibid.*, p. 882

⁹⁸ ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥
ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ ॥ *Ibid.*, p. 91

Sometimes question regarding the object of *ardaas* come to our mind as what should we ask for in our *ardaas* and secondly whom to appeal for such demands. *Gurbani* gives clarity about such questions. Guru Angad Dev says:

He Himself knows, He Himself acts, and He Himself does it right.⁹⁹

Again Guru Nanak says:

He Himself knows, He Himself gives.¹⁰⁰

Similarly Guru Amar Das says:

Soul and body all belong to Him; everything is His. He knows everything without being told; unto whom should we offer our supplication?¹⁰¹

The only object of our *ardaas* should be *mukti* or *moksha*. Kabir says:

We remember the Lord in meditation, when the need arises. He should be remembered all the time. We should dwell in the city of immortality, and the Lord shall give back the wealth we have lost.¹⁰²

Those who realize the truth become ecstatic and know not what to ask: Guru Amar Das said:

I volitionally pray within my consciousness,
but I cannot express it in words;
I have kept all my worries and troubles before you;
I seek the help from the *saadh-sangat*, the company of the holy.¹⁰³

⁹⁹ ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੈ ਰਾਸਿ ॥ *Ibid.*, p. 1093

¹⁰⁰ ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ *Ibid.*, p.5

¹⁰¹ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕੈ ਪਾਸਿ ॥

ਵਿਣੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥ *Ibid.*, p. 1420 (Translation by Singh Sahib Sant Singh Khalsa)

¹⁰² ਕਬੀਰ ਕਾਮ ਪਰੇ ਹਰਿ ਸਿਮਰੀਐ ਐਸਾ ਸਿਮਰਹੁ ਨਿਤ ॥

ਅਮਰਾ ਪੁਰ ਬਾਸਾ ਕਰਹੁ ਹਰਿ ਗਇਆ ਬਹੋਰੈ ਬਿਤ ॥ *Ibid.*, p. 1373

¹⁰³ ਚਿਤਿ ਚਿਤਵਉ ਅਰਦਾਸਿ ਕਹਉ ਪਰੁ ਕਹਿ ਭਿ ਨ ਸਕਉ ॥

ਸਰਬ ਚਿੰਤ ਤੁਝੁ ਪਾਸਿ ਸਾਧਸੰਗਤਿ ਹਉ ਤਕਉ ॥ *Ibid.*, p. 1395

Ardaas is for seeking divine grace, therefore one should pray before Almighty God to have mercy on him. As it is said in *gurbani*:

Make prayer to the Guru whenever you feel sad. Give up all your cleverness, and devote your mind and body to Him.¹⁰⁴

Regular *ardaas* by a Sikh lower's one's ego and bring calmness to one's mental state. Guru Arjun Dev says:

I offer my prayer to you; my body and soul are all yours. Says, Nanak, this is all your greatness; no one even knows my name.¹⁰⁵

Ardaas brings a sense of community to the person. As it is said in *Gurbani*:

All are yours, and you have a place with all. You are the abundance of all. Everybody asks from you, and every one offer supplication to you every day.¹⁰⁶

Ardaas makes one remind of the level of dedication required to become a better human being. We realize that the only object of our desires should be such that make us capable of *naam*. Guru Arjun Dev says:

I am a mendicant; I ask for this gift from you: Kindly bless me with your Name. I ask for the dust of the feet of the Holy. O Supreme Lord, please fulfil my yearning.¹⁰⁷

¹⁰⁴ ਜੀਅ ਕੀ ਬਿਰਥਾ ਹੋਇ ਸੁ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ਕਰਿ ॥

ਫੋਡਿ ਸਿਆਣਪ ਸਗਲ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥ *Ibid.*, p. 519

¹⁰⁵ ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ॥

ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ ॥ *Ibid.*, p.383 (Translation by Singh Sahib Sant Singh Khalsa)

¹⁰⁶ ਸਭੁ ਕੋ ਤੇਰਾ ਤੂੰ ਸਭਸੁ ਦਾ ਤੂੰ ਸਭਨਾ ਰਾਸਿ ॥

ਸਭਿ ਤੁਧੈ ਪਾਸਹੁ ਮੰਗਦੇ ਨਿਤ ਕਰਿ ਅਰਦਾਸਿ ॥ *Ibid.*, p.86

¹⁰⁷ ਜਾਚਕ ਜਨੁ ਜਾਚੈ ਪ੍ਰਭ ਦਾਨੁ ॥

ਕਰਿ ਕਿਰਪਾ ਦੇਵਹੁ ਹਰਿ ਨਾਮੁ ॥

ਸਾਧ ਜਨਾ ਕੀ ਮਾਗਉ ਧੁਰਿ ॥

ਪਾਰਬ੍ਰਹਮ ਮੇਰੀ ਸਰਧਾ ਪੁਰਿ ॥ *Ibid.*, p.289

Again he says:

This is the prayer offered by your servant: please illuminate my heart. By your mercy, O Supreme Lord God, please banish my sins. I take the support of your Lotus Feet, O Primal Lord, and treasure of virtues. As long as I have breath in my body, I shall meditate and sing the praise of the *naam*.¹⁰⁸

In other words, we can say that the object of *ardaas* should only be God and His *Naam*. Guru Arjun Dev says in this regard :

Beg for such divine aid from the Lord to walk for the saints, and the company of the Holy. Recite the Name of the Lord, the Supreme status is gained.¹⁰⁹

Actually the reality is that nothing in this world can provide happiness to a human being permanently; only through the divine *naam*, one can reach the *Paramanand*. *Gurbani* says :

To demand anything else beyond you, results in miseries. Kindly bless me with your Name, so that the hunger of my mind is satisfied.¹¹⁰

Thus it has become clear here that the *ardaas* should be made only before the Almighty God and the only object of our desire should be His *Naam*. Only Divine Name has the power to make one realize *mukti* and it also provides *Paramanand*.

¹⁰⁸ ਦਾਸ ਤੇਰੇ ਕੀ ਬੇਨਤੀ ਰਿਦ ਕਰਿ ਪਰਗਾਸੁ ॥
ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਪਾਰਬ੍ਰਹਮ ਦੋਖਨ ਕੋ ਨਾਸੁ ॥
ਚਰਨ ਕਮਲ ਕਾ ਆਸਰਾ ਪ੍ਰਭ ਪੁਰਖ ਗੁਣਤਾਸੁ ॥
ਕੀਰਤਨ ਨਾਮੁ ਸਿਮਰਤ ਰਹਉ ਜਬ ਲਗੁ ਘਟਿ ਸਾਸੁ ॥ *Ibid.*, p.818

¹⁰⁹ ਐਸੀ ਮਾਂਗੁ ਗੋਬਿਦ ਤੇ ॥
ਟਹਲ ਸੰਤਨ ਕੀ ਸੰਗੁ ਸਾਧੂ ਕਾ ਹਰਿ ਨਾਮਾਂ ਜਪਿ ਪਰਮ ਗਤੇ ॥ *Ibid.*, p.1298

¹¹⁰ ਵਿਣੁ ਤੁਧੁ ਹੋਰੁ ਜਿ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਕੈ ਦੁਖ ॥
ਦੇਹਿ ਨਾਮੁ ਸੰਤੋਖੀਆ ਉਤਰੈ ਮਨ ਕੀ ਭੁਖ ॥ *Ibid.*, p. 958

Kabir, the world is afraid of death – that death fills my mind with bliss. It is only by death that perfect, supreme bliss is obtained.¹¹¹

5.2 Ethical Perspective

5.2.1 Actions (*Karma*)

Karma means action literally.¹¹² According to the theory of *karma*, everyone has to face the fruits of his action done in his life whether good or bad. No one can escape from the fruits of actions. It is impossible that a person doing good actions receive a bad result or the opposite. Sikh philosophy believes in the theory of *karma*. Almost all the gurus had laid emphasis on the theory of *karma*, which can be clarified through the following *sabad* of *Gurbani*. Guru Nanak Dev said:

The actions repeated oftenly are engraved on the heart. He himself reaps what he sows (reaps).¹¹³

Similarly Guru Angad Dev also confirmed the theory of *karma* in his *bani*. He emphasized on living the religious life. He said:

The actions, performed by a mortal while sitting inside, are known in four directions. Practitioner of virtue goes by the name of virtuous, and one who practises sins is known a sinner.¹¹⁴

Therefore no one can blame the other person for his/ her bad luck because a person himself or herself is responsible for his present life. Everyone's present life is due to the *karmas* done by him in his previous lives. Guru Nanak has explained this fact in the following words:

¹¹¹ ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦੁ ॥

ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੁਰਨੁ ਪਰਮਾਨੰਦੁ ॥ *Ibid.*, 1365 (Translation by Singh Sahib Sant Singh Khalsa)

¹¹² Monier-Monier William, *Sanskrit-English Dictionary* p.258.

¹¹³ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ Sri Guru Granth Sahib, p.4

¹¹⁴ ਅੰਤਰਿ ਬਹਿ ਕੈ ਕਰਮ ਕਮਾਵੈ ਸੋ ਚਹੁ ਕੁੰਡੀ ਜਾਣੀਐ ॥ *Ibid.*; p.138

Do not blame to anyone. Our own deeds are the cause. I have suffered for what I have done. I do not blame anyone else.¹¹⁵

A similar view has been expressed by Guru Arjun Dev:

Do not try to find out fault with others, you have to reap what you have sown. Our own actions have bound us. Engaged in *maya*, you will keep on coming and going.¹¹⁶

Hence, it is clear that *karma* is responsible for our existence in this world. Therefore it is advised again and again in *Gurbani* to lead a virtuous life so that one can improve his future life. Because it is the *karma* done by us in this life that will be responsible for our future life. Therefore the person, who will realize this truth of life, can improve his future life. Baba Farid has rightly said:

The shore of death looks like the eroded bank of a river. Beyond it lies the burning hell where the cries of shrieks and wailings are heard. Some understand it completely while some still drift away heedlessly. The deeds done in the world bear witness in the Lord's court.¹¹⁷

Therefore, a person must realize the truth that only the virtuous and religious life can help to transgress this cycle of birth and death. It is said in the *Gurbani*:

¹¹⁵ ਦਏ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥
ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥ *Ibid*; p.433

¹¹⁶ ਦੋਸੁ ਨ ਦੀਜੈ ਕਾਹੂ ਲੋਗ ॥
ਜੋ ਕਮਾਵਨੁ ਸੋਈ ਭੋਗ ॥
ਆਪਨ ਕਰਮ ਆਪੇ ਹੀ ਬੰਧ ॥
ਆਵਨੁ ਜਾਵਨੁ ਮਾਇਆ ਧੰਧ ॥ *Ibid*; p.888

¹¹⁷ ਫਰੀਦਾ ਮਉਤੈ ਦਾ ਬੰਨਾ ਏਵੈ ਦਿਸੈ ਜਿਉ ਦਰੀਆਵੈ ਢਾਹਾ ॥
ਅਗੈ ਦੋਜਕੁ ਤਪਿਆ ਸੁਣੀਐ ਹੁਲ ਪਵੈ ਕਾਹਾਹਾ ॥
ਇਕਨਾ ਨੋ ਸਭ ਸੋਝੀ ਆਈ ਇਕਿ ਫਿਰਦੇ ਵੇਪਰਵਾਹਾ ॥
ਅਮਲ ਜਿ ਕੀਤਿਆ ਦੁਨੀ ਵਿਚਿ ਸੇ ਦਰਗਹ ਓਗਾਹਾ ॥ *Ibid*; p.1383

O my soul, without God in what-so-ever you engage, that act load you with chains. The mannon-worshipper does those actions which do not release him.¹¹⁸

Therefore man should continuously make efforts to lead a virtuous life to receive the grace of God.

Jewel of God reside in those individuals, O Nanak on whose brow good destiny is pre-recorded.¹¹⁹

5.2.2 Contentment (*Santokh*)

Contentment is an important social virtue in Sikh ethics. The term occurs often in Sri Guru Granth Sahib usually combined with the concept of *sat* and *sanyam*. Guru Nanak Dev used *sat santokh sanjam*¹²⁰ and similarly Guru Arjun Dev used *santokh* with *sach sat santokh vicharo*.¹²¹ *Santokh* is the panjabi translation of the word contentment.¹²² *Santokh* is derived from the Sanskrit language and from the root ‘*tus*’¹²³ which means happiness and calmness. Generally contentment means to be satisfied with whatever a person has but such type of feelings sometime lead to passivism or a passive life. In the context of Sikhism, contentment means to make an effort to maintain equilibrium in both success and failure. A person who gets easily disturbed by a minor failure of his life can’t prepare himself for spiritual progress. Guru Arjun Dev said:

Without contentment, no one is satiated. All his works are vain just as the objects of a dream.¹²⁴

¹¹⁸ ਰੇ ਮਨ ਬਿਨੁ ਹਰਿ ਜਹ ਰਚਹੁ ਤਹ ਤਹ ਬੰਧਨ ਪਾਹਿ ॥
ਜਿਹ ਬਿਧਿ ਕਤਹੂ ਨ ਛੁਟੀਐ ਸਾਕਤ ਤੇਉ ਕਮਾਹਿ ॥ *Ibid*; p.252

¹¹⁹ ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਓ ਧੁਰਿ ਜਾ ਕੈ ॥
ਹਰਿ ਸੰਪੈ ਨਾਨਕ ਘਰਿ ਤਾ ਕੈ ॥ *Ibid*; p.252

¹²⁰ ਸਤੁ ਸੰਤੋਖੁ ਸੰਜਮੁ ਹੈ ਨਾਲਿ ॥ *Ibid.*, p.939

¹²¹ ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੁ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥ *Ibid.*, p.1429

¹²² Teja Singh, *op.cit.*, p.186

¹²³ V.S. Apte, *Sanskrit-Hindi Kosh*, p. 1067.

¹²⁴ ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ ॥
ਸੁਪਨ ਮਨੋਰਥ ਬ੍ਰਿਥੇ ਸਭ ਕਾਜੈ ॥ Sri Guru Granth Sahib, p. 279.

It becomes clear that without being contented all our efforts on the way of spiritualism go in vain. Contentment as earlier stated is not a passive life rather it demands a good and moral active life. Guru Angad Dev had laid emphasis on pious life. He said:

Only they do the real service who being contented, meditate God, the truest of the true. They do not employ themselves in doing sin, perform good deeds and practice piety. They break the worldly bonds and live on paltry corn and water.¹²⁵

Guru Nanak Dev has related the concept of contentment with forgiveness. He says:

To imbibe the spirit of remission is same as fasting, good behaviour and contentment. So neither disease nor death nor pain restrains me.¹²⁶

Contentment leads to the abolition of fear of death and disease. In fact discontentment arises due to the fear of death and disease. Guru Arjun Dev has guaranteed the salvation of all human beings through the grace of Guru. He said:

“The Perfect Guru was pleased and has blessed me with the *naam*, Nanak shall not undergo pain further.”¹²⁷

Thus Contentment is also indicative of liberation from fear of misunderstanding about salvation. The person should make own efforts to be recipient of divine grace on the path of salvation. Contentment and faith are the surest way to the salvation. Guru Nanak has rightly said:

¹²⁵ ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਈ ਜਿਨੀ ਸਚੇ ਸਚੁ ਧਿਆਇਆ ॥
ਓਨੀ ਮੰਦੇ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ ॥
ਓਨੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ ॥ *Ibid*; pp.466-467.

¹²⁶ ਖਿਮਾ ਗਹੀ ਬ੍ਰਤੁ ਸੀਲ ਸੰਤੋਖੰ ॥
ਰੋਗੁ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੋਖੰ ॥ *Ibid*; pp. 223

¹²⁷ ਗੁਰਿ ਪੂਰੈ ਤੁਸਿ ਦੀਆ ॥
ਫਿਰਿ ਨਾਨਕ ਦੁਖੁ ਨ ਥੀਆ ॥ *Ibid*; p.629

Belief and satisfaction are the features of the faithful and endurance is the viaticum of the angels. The perfect persons receive the sight of the God and defaulters find no place.¹²⁸

Hence Contentment which implies forgiveness, service and belief in one's own effort can definitely help a person to make sure success on the path of salvation.

5.2.3 Temperance (*Sanyam*)

Temperance or self-control (*sanyam*) is given an important place in Sikh ethics. Self –control means to have satisfaction with whatever one has. Through the virtue of self-control emphasis is laid on minimizing the material needs of a person. Hence temperance and self-control are complementary to each other. Guru Nanak's philosophy holds the virtue of temperance and self-control as medicine of various diseases. He has compared it with a pilgrimage :

They regard truth as their fast, satisfaction as their pilgrimage, spiritual sagacity and meditation as their cleansing bath.¹²⁹

Prudence is viewed both as balance and as control or heading of lower by the higher. Master Nanak rejects a radical code of discretion pervasive among a few monkish lives. He says:

All my contemplation, austerities and self-discipline go in vain and in restraining of sense-organs through *hath yoga* also gone in vain, the ideal can be met only in equipoise.¹³⁰

The Sikh philosophy adopts moderate approach towards the virtue of temperance. Guru Nanak laid emphasis on eating less, sleeping less and talking

¹²⁸ ਸਿਦਕੁ ਸਬੁਰੀ ਸਾਇਕਾ ਸਬਰੁ ਤੋਸਾ ਮਲਾਇਕਾ ॥

ਦੀਦਾਰੁ ਪੂਰੇ ਪਾਇਸਾ ਥਾਉ ਨਾਹੀ ਖਾਇਕਾ ॥ *Ibid*, p.83

¹²⁹ ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ ॥ *Ibid.*, p. 1245

¹³⁰ ਜਪੁ ਤਪੁ ਕਰਿ ਕਰਿ ਸੰਜਮ ਥਾਕੀ ਹਠਿ ਨਿਗ੍ਰਹਿ ਨਹੀ ਪਾਈਐ ॥ *Ibid.*, p. 436

less, which is considered to be a disposition of moderation. In the *Sidh Ghost*, Guru Nanak replies to one of the query of *Sidhas*:

One should have little sleep and food. This is the peace which I have found.¹³¹

Similarly third Guru Amar Das accepts:

A person ought to eat just when he is completely ravenous, talk just when there is requirement for it, and rest when he feels extremely drowsy.¹³²

In this way, Sikhism rejects the technique of extreme and violent self-control and temperance, in the sense of control, is viewed as an excellence. This shade of temperance in the sense of moderation can be compared with Aristotle's view. He says:

‘Moderation in respect of certain pleasures and also, though to a less extent, certain pain is temperance; while excess is profligacy. But defectiveness in the matter of these pleasures is hardly ever found, and so this sort of people also have as yet received no name; let us put them down as ‘void of sensibility’.¹³³

The concept *sat sanyam* or *sach sanyam* has been repeatedly used in Sri Guru Granth Sahib. It is conceivable that by using such phrases, masters have attempted to pass on that restraint is righteousness in which *sat* controls or prevails alternate parts of the person. This meaning of *sat* can be compared with Samkhya's meaning of *satava*. According to Radhakrishnan:

‘the *sattva* element is what produces goodness and happiness. It is said to be buoyant or light.’¹³⁴

¹³¹ ਖੰਡਿਤ ਨਿਦ੍ਰਾ ਅਲਪ ਅਹਾਰੰ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੇ ॥ *Ibid.*, p. 939

¹³² Guru Amar Das, “*Sakhi Guru Amar Das ki*”, *Premsumarg*, ed. Giani Randhir Singh, p. 42

¹³³ Benjamin Rand (Compiler), *Nichomachean Ethics, The Classical Moralists*, p.73

¹³⁴ S. Radhakrishnan, *Indian Philosophy*, p. 262

Radhakrishnan observed that the principle of the *gunas* has great moral importance. It is said that in *devas* the *sattva* elements predominates while the *rajas* and *tamas* are reduced.¹³⁵ Similarly Plato in Book IV of *The Republic* interprets temperance as being the master of one's self. Plato explains:

‘The human soul has a better principle, and has also a worse principle; and when the better has the worse under control, then a man is said to be master of him; and this is a term of praise’.¹³⁶

In conclusion we can say that whatever may be the true meaning of true temperance, but one thing is all clear, that although this virtue is a part of individual morality yet it affects the social and spiritual life also, which further leads to the social and spiritual life of society. Temperance is the need of the hour. The goodness of restraint sets out the general guideline, both in the feeling of control and additionally in the ability to read a compass of the lower by the higher. It influences our own and otherworldly life and in addition the worldwide relations of the whole human family.

5.2.4 Courage or Fearlessness (*Nirbhau*)

Courage or Fearlessness is an important quality of Sikh ethics. The use of word ‘*nirbhau*’ in the *mulmantra* makes it clear that the ultimate reality is fearless. In other words, Guru Nanak's God is fearless. Only a fearless individual can face the difficult situation of life. Further only a truthful person can be fearless. As it is stated:

O mind, meeting with the True One, fear disappears. No one can become fearless without the fear of God, Be a *gurmukh*, and merge you in the *sabad*.¹³⁷

He says that God is the ultimate power. Therefore we need not be afraid of anyone else.

¹³⁵ *Ibid.*, p.310

¹³⁶ Benjamin Rand (Compiler), “*The Republic*”, p. 28.

¹³⁷ ਮਨ ਰੇ ਸਚੁ ਮਿਲੈ ਭਉ ਜਾਇ ॥

ਭੈ ਬਿਨੁ ਨਿਰਭਉ ਕਿਉ ਥੀਐ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ ॥ Sri Guru Granth Sahib, p.18

No one can destroy, the person, whose master is All-Powerful Lord.¹³⁸

Again he says:

The death of courageous is blessed, if it is sanctioned by God. They alone get the complement of brave warriors in the world hereafter, who receive true honour in the court of the Lord.¹³⁹

Similarly Guru Nanak Dev writes:

If you wish to play this game of love with me, then step onto my path with your head in hand. When you place your feet on this path, give me your head, and do not care for public opinion.¹⁴⁰

God is with the noble kind, the perfect bravery is mixed in the individual showing grit. A Christian scholar defined courage as:

‘Implanted super characteristic grit and surrendering of one's life as opposed to submit an ethical fiendishness’.¹⁴¹

Sikhism also treated this virtue as “infused spiritual courage.” Guru Arjun Dev says:

The fearless Lord resides within you. From where does this fear come?¹⁴²

¹³⁸ ਜਿਸ ਦਾ ਸਾਹਿਬੁ ਡਾਢਾ ਹੋਇ ॥

ਤਿਸ ਨੋ ਮਾਰਿ ਨ ਸਾਕੈ ਕੋਇ ॥ *Ibid.*, p.842

¹³⁹ ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੋ ॥

ਸੂਰੇ ਸੇਈ ਆਗੈ ਆਖੀਅਹਿ ਦਰਗਹ ਪਾਵਹਿ ਸਾਚੀ ਮਾਣੋ ॥

ਦਰਗਹ ਮਾਣੁ ਪਾਵਹਿ ਪਤਿ ਸਿਉ ਜਾਵਹਿ ਆਗੈ ਦੂਖੁ ਨ ਲਾਗੈ ॥ *Ibid.*, pp.579-80

¹⁴⁰ ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥

ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥

ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥ *Ibid.*, p.1412

¹⁴¹ Micheal V. Murray, *Problems in Ethics*, p. 360

¹⁴² ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੈ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ ॥ Sri Guru Granth Sahib, p. 206

Guru Nanak additionally alludes to the profoundly adjusted individual as one who “fears naught, nor is he ever suffocated”.¹⁴³ The same concept of courage combined with confidence is indicated by Guru Arjun Dev when he asserts:

Nanak who becomes fearless, enjoys permanent peace, sings the glorious praises of the Lord.¹⁴⁴

The highlight on the requirement for showing valour in a battle was initiated by Guru Hargobind and has prolonged ever since Guru Gobind Singh. The accent on value which culminated in the era of tenth Guru is sometimes described as “call to arms.” The moral justification for such an accent on valour is given by the tenth Guru in his composition namely ‘*Zafarnama*,’ where he holds that when all other efforts fail, then it is right to take sword.¹⁴⁵ According to Him, the only thing which should be taken into consideration is that it is completely necessary that every single other strategy for redressing the wrong have been gone for to their fullest degree. He proclaimed:

Sword, that smites in a glimmer, that diffuses the armed forces of the fiendish in the considerable front line, O thou image of the overcome, thine arm is compelling, Thy brilliance sparkles forward, the blast of the wonder stunning like the sun. Sword, thou workmanship the defender of the holy person, thou craftsmanship the scourge of the fiendish; O Scatterer of the heathens, I take, asylum in thee. Hail to the Creator, Savior and Sustainer, hail to thee sword incomparable.¹⁴⁶

John Clark Archer also observes:

‘From the first, Guru Gobind Singh committed all the Sikhs to the exercise of arms, pledged them never to turn their backs upon the enemy in time of battle and never to surrender.’¹⁴⁷

¹⁴³ ਡਰ ਡਰਿ ਮਰੈ ਨ ਬੂਝੈ ਕੋਇ ॥ *Ibid.*, p.840

¹⁴⁴ ਨਿਰਭਉ ਭਏ ਸਦਾ ਸੁਖ ਮਾਣੇ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ॥ *Ibid.*, p. 675

¹⁴⁵ Surinderjit Singh, Guru Gobind Singh, *Zafarnama*, verse 22.

¹⁴⁶ Guru Gobind Singh, “*Bachiternatak*”, *Selection from the Sacred Writing of the Sikh*, p. 270

¹⁴⁷ John Clark Archer, *The Sikhs*, p. 196.

Courage in Sikhism can be characterized with another important feature which is explained by Guru Gobind Singh. According to Sikhism, militancy in fearlessness was not coordinated towards any religion or group. Courage in the battlefield is devoid of any hatred or enmity. Guru Gobind Singh says:

Valiantly I will announce the profound truth yet without hatred to anybody.¹⁴⁸

Moreover this valour should be combined with the virtues of equality, righteousness and universal brotherhood which Guru Gobind Singh resolved to announce. Guru Gobind Singh has explained himself as a servant of God and prohibited to call him God.¹⁴⁹

Thus, the point of ethicalness of fearlessness as depicted in Sikh morals was to proclaim and also save this fulfilment of Sikhism. Hartman has rightly said:

‘The most conspicuous form in which this value manifests itself is outward bravery, the ability to stake one’s life, the spontaneous facing of extreme danger, the standing at one’s post. In the early war waging period of nation’s life this is held to be synonymous with all virtues.’¹⁵⁰

The concept of courage is not an exception to it. One and the only purpose of this virtue should be welfare of humanity.

5.2.5 Wisdom (*Budhi*)

The virtue of wisdom plays an important role in the Sikh ethics. In *Gurbani*, different terms namely *mat*, *man*, *budh* and *bibek-budh* have been used to denote wisdom. Prof. Avtar Singh has rightly said:

‘Guru Nanak shows wisdom to be a comprehensive point of view as indicated in the actions of a man’.¹⁵¹

¹⁴⁸ Guru Gobind Singh, *Bachiternatak*, Verse 31.

¹⁴⁹ *Ibid.*, Verse 32.

¹⁵⁰ Nicolai Hartmann, *Ethics*, p. 435.

¹⁵¹ Avtar Singh, *Ethics of the Sikhs*, p.87

Guru Nanak has made wisdom as the criteria of true knowledge.¹⁵² True knowledge does not depend upon sensory experience, rather it lies in knowing the real nature of thing. Guru Nanak in *Japuji* has raised the question of how to differentiate truth from falsehood.¹⁵³ Then he himself answers this question in three steps which can help to reach at truth and help in the cultivation of virtue of wisdom. These three steps are *sunie* (hear), *manne* (reflect), and *ekdhyān* (concentration). The importance and benefits of listening is described in *Japuji*. Listening of the conversation of the spiritual teachers and stories of great warrior fades away the fear of death from one's mind. One feels oneself free from pain and sins. Moreover listening of scriptures, which are full of the secrets of body and world as well as technology of *yoga*; help a person to live a blissful life?¹⁵⁴

In other words, Guru Nanak has advised a man to catch hold of the lives of the acknowledged individuals in addition to the different aspects of the world. This hearing prompts to the extension of the awareness of the searcher and lift one from malice and suffering. Moreover Guru Nanak has inspired humans to learn about the moral qualities and to practically apply these qualities in life. Prof. Avtar Singh says:

‘.....hearing includes learning about the world and the man and recognizing higher consciousness in others and within one's own self and knowing about the moral principles and their practical application in the lives of those persons who have lived wisely and guided others.’¹⁵⁵

Second word which *Japuji* prescribes for wisdom is ‘*manne*’. The dictionary meaning of word, ‘*manne*’ is reflection.¹⁵⁶ It is very difficult to describe the state of the person, who has full faith in immaculate Lord. Any attempt to describe Him will end in vain. Only the person who can understand but even he can't describe it. Although he has all the knowledge of world yet all intelligence

¹⁵² Gursharanjit Singh : *Guru Nanak Bani vichli Naitikata da Ajoka Prasang*, p. 86

¹⁵³ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ Sri Guru Granth Sahib, p. 1

¹⁵⁴ ਸੁਣਿਐ ਸਿਧ ਪੀਰਪਾਪ ਕਾ ਨਾਸੁ ॥ *Ibid.*, pp. 2,3

¹⁵⁵ Avtar Singh, *op. cit.*, pp. 88-89

¹⁵⁶ Monier Monier Williams: *A Sanskrit –English Dictionary*, p. 809

powers fail to describe the stage of faithful person. Such a person does not believe in empty rituals of religion and is firmly bound to dharma finds the door of liberation. Nothing can block the way of his spiritual progress.¹⁵⁷

Reflection, in brief means awareness of the mind and intellect. A man invested with reflection does not split far from the social setting and keeps on performing moral acts. In fact the true wisdom lies in the depth and comprehensiveness of one's realization and is indicated in one's altruistic activity.

Third part of wisdom is *ekdhyān* which may be rendered as single-mindedness. Guru Nanak says in *Japuji*:

The anointed ones, the self-chosen, are conceded and affirmed. The anointed ones get regard in the Court of the Lord. The anointed ones look appealing in the Kingdom of God. The divinely selected individuals ponder resolutely on the Guru.¹⁵⁸

Here Guru has laid stress on the synthesization of knowledge acquired through hearing and reflection. Besides these three qualities or requirements of wisdom, open-mindedness and receptivity can also be taken as essential elements of wisdom. *Gurbani* says:

Through tender heartedness, the naked recluse ponders upon his inner self.¹⁵⁹

Again Guru Nanak says:

What can I say to someone, who proclaims to understand himself?¹⁶⁰

¹⁵⁷ ਮੰਨੇ ਕੀ ਗਤਿ ਭਵਹਿ ਨ ਭਿਖ ॥ Sri Guru Granth Sahib, p. 3

¹⁵⁸ ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥

ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥ *Ibid.*, p. 3

¹⁵⁹ ਦਇਆ ਦਿਗੰਬਰੁ ਦੇਹ ਬੀਚਾਰੀ ॥ *Ibid.*, p. 356

¹⁶⁰ ਆਪੇ ਆਖੇ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ ਦੀਜੈ ॥

ਸਾਚੁ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ ਕਿਆ ਬੈਸਣੁ ਦੀਜੈ ॥ *Ibid.*, p. 938

These lines of *Gurbani* can be compared with the thoughts of Hartman who says:

‘Wisdom is the recognition of one's own ethical non-being, failure and short-coming’.¹⁶¹

To conclude, we can say that the true knowledge or wisdom depends upon open mindedness and on correct attitude of receptivity. The person having wisdom is a man of knowledge. Such a man of knowledge works for altruistic purposes, contemplates and reflects upon knowledge, and becomes benefactor to others.¹⁶² Moreover knowledge abolishes the vices of a person. Guru Nanak says:

Root up the sexual desires, anger and ego centricism, neutralize the five thieves with the help of the word. With the sword of spiritual wisdom, one struggles with the mind. Hope and desire are smoothed over in mind.¹⁶³

Thus on the whole, person having wisdom and knowledge is helpful both to himself as well as to others.

5.3 Social Perspective

5.3.1 Service (*Sewa*)

‘*Sewa*’ is derived from the Sanskrit root ‘*sev*’ which means to serve, wait or attend upon; honour ; or worship, is usually translated as ‘service’ or ‘serving’ which commonly relates to work for which one is paid.¹⁶⁴ But this is not the true meaning as prescribed in Sikhism. In Sikhism, *sewa* means to serve, to render obedience, to worship, to adore, and pay homage to Almighty God. *Sewa* means service. It refers to selfless service for altruistic purposes on behalf of, and for the betterment of a community.¹⁶⁵

¹⁶¹ Nicolai Hartmann, *op.cit.*, p. 240.

¹⁶² ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥ Sri Guru Granth Sahib, p. 356

¹⁶³ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੇ ॥

ਤਸਕਰ ਪੰਚ ਸਬਦਿ ਸੰਘਾਰੇ ॥

ਗਿਆਨ ਖੜਗੁ ਲੈ ਮਨ ਸਿਉ ਲੂਝੈ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ਹੇ ॥ *Ibid.*, p. 1022

¹⁶⁴ www.sikhphilosophy.net/threads/concept-of-seva-in-sikhism.19603/

¹⁶⁵ [Sikhism about.com/od/glossary/g/seva.html](http://Sikhism.about.com/od/glossary/g/seva.html)

If we go through the history of India, *sewa* in the sense of worship (of gods) has been remained the monopoly of higher class like *brahmans* and *sewa* in the sense of service to man remained limited to the lowest of the castes. But in Sikhism such types of caste-differences are not found. According to Sikh philosophy, God is not apart from His creation. “He pervades His creation”.¹⁶⁶ Therefore Sikhism teaches to render *sewa* to humanity which is true form of worship because “no worship is imagined without *sewa*.”¹⁶⁷ Sikhism lays great stress on the service of God. Guru Arjun Dev says:

Through and through, the God is within His servant. God, the contributor of peace, embraces His servant. I bring the water, wave the fan, and crush the grain for the work of my Master. God has made me free from noose around my neck; He has selected me in His administration.¹⁶⁸

Existentialists like Gabriel Marcel and Jasper also affirms:

‘The love of one’s fellow man corresponds with the approach to Transcendence (God) itself and further that “perfection in human existence is measured by the accessibility of man to God and to his fellow men.”¹⁶⁹

Harchand Singh writes while describing worship:

‘Worship consists in the act of loving remembrance of Lord’s holy Name and nothing else. And the true worshipper is one, who indulges in this pious and sacred activity’.¹⁷⁰

¹⁶⁶ ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਂਈ ॥ Sri Guru Granth Sahib, p. 1350

¹⁶⁷ ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵੀ ਕਿਉ ਕਰਿ ਚੀਨਸਿ ਆਪੈ ॥ *Ibid.*, p. 1013

¹⁶⁸ ਓਤਿ ਪੋਤਿ ਸੇਵਕ ਸੰਗਿ ਰਾਤਾ ॥

ਪ੍ਰਭ ਪ੍ਰਤਿਪਾਲੇ ਸੇਵਕ ਸੁਖਦਾਤਾ ॥

ਪਾਣੀ ਪਖਾ ਪੀਸਉ ਸੇਵਕ ਕੈ ਠਾਕੁਰ ਹੀ ਕਾ ਆਹਰੁ ਜੀਉ ॥

ਕਾਟਿ ਸਿਲਕ ਪ੍ਰਭਿ ਸੇਵਾ ਲਾਇਆ ॥ *Ibid.*, p. 101

¹⁶⁹ George F. Kneller, *Existentialism and Education*, p. 94

¹⁷⁰ Harchand Singh, *Sikh Meditation*, p. 61

In Sikhism, *sewa* is imperative for spiritual life. It is regarded as the highest kind of penance.¹⁷¹ Sikh philosophy described three kinds of *sewa*. (a) physical *sewa*, (b) mental *sewa*, and (c) material *sewa*. Bhai Gurdas claimed:

To feed a Sikh with parched gram is superior to hundreds of thousands of burnt offerings and feasts. To cause his feet to be washed is superior to visits to and assemblages at the places of pilgrimage.¹⁷²

Again:

The service of others is enjoined by the Gurus.¹⁷³

Sewa in Sikhism should be rendered to the needy and deprived so that they can be enabled to come to same equal level with the others. The tenth Guru says:

True service is the service of these (common) people; I am not inclined to serve others of higher castes; charity will bear fruit, in this and the next world if given to such worthy people as these.¹⁷⁴

Sewa ought to be done intentionally not under impulse as indicated by Sikh rationality. It should be an act naturally forced. *Sewa* done under compulsion have no importance in Sikhism. *Gurbani* says:

Sewa done under motivation has neither any quality nor is of much help to anyone. A demonstration of *sewa* done cheerfully must be called advantageous.¹⁷⁵

Sewa in order to be advantageous should be managed with no thought of reward. If any reward is solicited for rendering service it would be regarded bargaining. Guru Arjun Dev has clearly advised:

¹⁷¹ ਗੁਰ ਸੇਵਾ ਤਪਾਂ ਸਿਰਿ ਤਪੁ ਸਾਰੁ ॥ Sri Guru Granth Sahib, p. 423

¹⁷² *Varan Bhai Gurdas, Var 14:19.*

¹⁷³ *Ibid., Var 14:17.*

¹⁷⁴ Guru Gobind Singh, *Sabad-Hazare*, 15: 175

¹⁷⁵ ਬਧਾ ਚਟੀ ਜੋ ਭਰੇ ਨਾ ਗੁਣੁ ਨਾ ਉਪਕਾਰੁ ॥

ਸੇਤੀ ਖੁਸੀ ਸਵਾਰੀਐ ਨਾਨਕ ਕਾਰਜੁ ਸਾਰੁ ॥ Sri Guru Granth Sahib, p. 787

One who does selfless service, without desire of reward, shall meet his Master.¹⁷⁶

Only *sewa* done without any desire for fruit is the door way to dignity as well as to *mukti*. Guru Nanak says:

Entire world is consistently traveling every way in resurrection. Amidst this world, do *sewa*, and you might be given regard in the kingdom of the Lord.¹⁷⁷

Equality and universalism is the core of Sikh philosophy which is clearly appeared in various stanzas of Guru Granth Sahib. Guru Nanak has clearly explained it as under:

Call everybody elated; nobody appears to be compliantly. The One Lord has planned the vessels, and His One Light spread through three universes.¹⁷⁸

This thinking remarkably can be equated with St. Paul's declaration :

'There is no place for Jew or Greek; there is no place for slave or free man; there is no place for male or female; for ye are all one man in Christ Jesus.'¹⁷⁹

In Sikh philosophy much emphasis is laid on the service of the Guru. The Sikh often prays to God for a chance to render *sewa*. Guru Arjun Dev says, "I ask to serve the individuals who serve you."¹⁸⁰ *Gurbani* says:

I am your servant.

I beg to serve Your modest servants.

By the *karma* of perfect luck, I do this.¹⁸¹

¹⁷⁶ ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥

ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥ *Ibid.*, 286

¹⁷⁷ ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ *Ibid.*, 26

¹⁷⁸ ਸਭੁ ਕੋ ਉਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥

ਇਕਨੈ ਭਾਂਡੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੋਇ ॥ *Ibid.*, p. 62

¹⁷⁹ *Bible*, Gal. III, 28

¹⁸⁰ ਸੇਵਾ ਮੰਗੈ ਸੇਵਕੋ ਲਾਈਆਂ ਅਪੁਨੀ ਸੇਵ ॥ *Sri Guru Granth Sahib*, p. 43

¹⁸¹ ਸੇਵਕੁ ਜਨ ਕੀ ਸੇਵਾ ਮਾਗੈ ਪੂਰੈ ਕਰਮਿ ਕਮਾਵਾ ॥ *Ibid.*, p. 802

Only those lucky people get such chance of Guru's *sewa*. Guru Arjun Dev says:

Only the person, who has good destiny written upon his forehead, dedicates himself to his service.¹⁸²

Similarly Guru Amar Das says:

Those who are busy in serving you are favoured by fortune; throughout the ages, they know the One Lord.¹⁸³

Guru Arjun Dev says:

By great fortune, I serve the Lord. Vanishing away all my pains, He has reversed me with peace, and motivated me to recite His Name. In His mercy, He has directed me to His services, and has made me free of all my sins.¹⁸⁴

Again says:

Serve the feet of the Guru, by Guru's Grace you shall unite with him, by Guru's Grace, O my mind. All doubts are vanished, and the Lord is seen at all places.¹⁸⁵

Therefore, the Sikh who aims at the oneness with God, serving God and God alone is the prime way. Guru Amar Das says:

Serve the Lord and you shall get the fruits of your heart's wishes, serving another, your life shall go in vain.¹⁸⁶

¹⁸² ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗਿ ਸਿ ਸੇਵਾ ਲਾਇਆ ॥ *Ibid.*, p. 457

¹⁸³ ਸੇਵਾ ਲਾਗੇ ਸੇ ਵਡਭਾਗੇ ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਜਾਤਾ ॥ *Ibid.*, p. 571

¹⁸⁴ ਵਡੈ ਭਾਗਿ ਪਾਈਐ ਹਰਿ ਸੇਵ ॥

ਸਗਲੇ ਦੁਖ ਮਿਟੇ ਸੁਖ ਦੀਏ ਅਪਨਾ ਨਾਮੁ ਜਪਾਇਆ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਸੇਵਾ ਲਾਏ ਸਗਲਾ ਦੁਰਤੁ ਮਿਟਾਇਆ ॥ *Ibid.*, p.1338

¹⁸⁵ ਸੇਵਾ ਗੁਰ ਚਰਾਨਿ ਹਾਂ ॥

ਤਉ ਮਿਲੀਐ ਗੁਰ ਕ੍ਰਿਪਾਨਿ ਮੇਰੇ ਮਨਾ ॥

ਟੂਟੇ ਅਨ ਭਰਾਨਿ ਹਾਂ ॥

ਰਵਿਓ ਸਰਬ ਥਾਨਿ ਹਾਂ ॥ *Ibid.*, p. 409

¹⁸⁶ ਹਰਿ ਕੀ ਤੁਮ ਸੇਵਾ ਕਰਹੁ ਦੂਜੀ ਸੇਵਾ ਕਰਹੁ ਨ ਕੋਇ ਜੀ ॥

ਹਰਿ ਕੀ ਸੇਵਾ ਤੇ ਮਨਹੁ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ਦੂਜੀ ਸੇਵਾ ਜਨਮੁ ਬਿਰਥਾ ਜਾਇ ਜੀ ॥ *Ibid.*, p. 490

Hence a person doing *sewa* in true sense and right method can achieve the goodwill of God. Guru Nanak says:

Do *sewa* amid the world and you might be given regard in the court of the Lord. Says, Nanak, swing your arms in euphoria.¹⁸⁷

Therefore *sewa* should be done throughout life without any break. Kabir says:

One ought to serve till the producer is there, that is, till there is the world and nearness. Thus as the Creator is not drained in pleasing others, similarly, one ought not to get a handle on smoldered on serving.¹⁸⁸

5.3.2 Spiritual congregation (*Satsangat*)

Sikhism lays great emphasis on the importance of *satsangat* on the way of spirituality. *Sangat* is derived from the word ‘*sangh*’ which means company, fellowship and association.¹⁸⁹ In Sikh terminology, *sangat* stands for the group of human beings who meet together for a special religious purpose especially in the presence of Guru Granth Sahib. *Satsangat* may be defined as an assembly of truthful living persons where God Himself appears manifest. Guru Nanak Dev asks and answers himself:

How is the general public of the holy people to be perceived? There just the Name of the One Lord is clarified. *Sabad* or *naam* is the only order provided by the True Guru.¹⁹⁰

¹⁸⁷ ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥
ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥
ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥ *Ibid.*, p. 26

¹⁸⁸ Avtar Singh, *op. cit.*, p.200.

¹⁸⁹ Teja Singh, *op. cit.*, p.81.

¹⁹⁰ ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥
ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥
ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥ Sri Guru Granth Sahib., p. 72

It is an assembly of religious minded people, where there are discourses of truthful people on the Name of God. The only topic of their discussion is nothing but the Divine Name of God. Remembrance of *naam* in the company of religious minded people or saints is given important place in Sikhism.

Sangat in Sikhism is mainly given importance because Sikhism believes in the combined efforts of human beings on the way of spirituality. Only the effects of a single individual are not sufficient on the path of spirituality. Guru Nanak says:

A huge number of cunning mental traps, and the adoration and organization of a huge number of individuals, yet without the organization of the Holy, he won't feel satisfied. Without the *naam*, there is just agony and distress.¹⁹¹

The virtuous meet with the virtuous, and earn the profit; as *gurmukh*, they obtain the glorious greatness of the *naam*.¹⁹²

Guru Ramdas says:

Joining the genuine assemblage, I ask for the best approach to God. In that gathering, the Lord God dwells.¹⁹³

Man is a social animal and he needs company everywhere. Much of the future of a person is decided by his company. As it is said man is known by company he keeps. Company can be explained as a power which plays a big role in shaping a person. Bad company leads to bad personality while the company of saintly person results in a saintly like people. Guru Arjun Dev says:

Those who stay asleep to the *kirtan* of the Lord's Praise their lives are approved. Those who obtain the association of the holy are very lucky.¹⁹⁴

¹⁹¹ ਲਖ ਸਿਆਣਪ ਜੇ ਕਰੀ ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਮਿਲਾਪੁ ॥

ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰਾਪੀਆ ਬਿਨੁ ਨਾਵੈ ਦੂਖ ਸੰਤਾਪੁ ॥ *Ibid.*, p. 20

¹⁹² ਗੁਣੀ ਗੁਣੀ ਮਿਲਿ ਲਾਹਾ ਪਾਵਸਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਵਡਾਈ ॥ *Ibid.*, (Tr. By Sahib Sant Singh Khalsa), p. 1127

¹⁹³ ਮਿਲਿ ਸਤਸੰਗਤਿ ਖੋਜੁ ਦਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਸੈ ਜੀਉ ॥ *Ibid.*, p. 94

¹⁹⁴ ਜੀਵਤ ਸੇ ਪਰਵਾਣੁ ਹੋਏ ਹਰਿ ਕੀਰਤਨਿ ਜਾਗੇ ॥

ਸਾਧਸੰਗੁ ਜਿਨ ਪਾਇਆ ਸੇਈ ਵਡਭਾਗੇ ॥ *Ibid.*, p. 322

Similarly Bhagat Kabir says:

As the company one joins, so are the fruits it eats.¹⁹⁵

Only the person who participated in *sangat* is saved. Guru Arjun Dev says that the most important use of the *sangat* is that man attains wisdom in the company of *sangat* :

By meeting saint's society, intense intellect is obtained.¹⁹⁶

Attainment of true wisdom leads to true knowledge i.e. true knowledge regarding the world and our attachment, towards worldly things. The love for worldly things gets abolished in the company of *sangat*. Guru Ram Das says:

The True Congregation provides intellect and understanding. One is made free from the traps of egotism and possessiveness. The Lord's Name and the Lord seem sweet to me. Through the Word of His *sabad*, the Guru has made me happy.¹⁹⁷

The continuous presence of person in *sangat* may lead to the removal of feeling of ego. Guru Ram Das says:

The dirt of egotism from countless births sticks to humans; joining the *sangat*, the Holy Congregation, this dirt is vanished away.¹⁹⁸

5.3.3 Dignity of Labour (*Kirat karna*)

Kirat karna is one of the most important social virtues in Sikh philosophy. It is related with one's practical life as well as spiritual life. In practical life, it is emphasized to earn one's livelihood honestly and also to donate one tenth of one's income for social welfare. Guru Nanak Dev has prescribed this duty in the following ways:

¹⁹⁵ ਜੋ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੇ ਫਲੁ ਖਾਇ ॥ *Ibid.*, p. 1369

¹⁹⁶ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ ਬਿਬੇਕ ॥ *Ibid.*, p. 377

¹⁹⁷ ਸਤਸੰਗਤਿ ਮਿਲਿ ਮਤਿ ਬੁਧਿ ਪਾਈ ਹਉ ਛੂਟੇ ਮਮਤਾ ਜਾਲ ॥

ਹਰਿ ਨਾਮਾ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਗੁਰਿ ਕੀਏ ਸਬਦਿ ਨਿਹਾਲ ॥ *Ibid.*, p. 1335

¹⁹⁸ ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਲਾਗੀ ਮਿਲਿ ਸੰਗਤਿ ਮਲੁ ਲਹਿ ਜਾਵੈਗੋ ॥ *Ibid.*, p. 1309

He who eats what he earns through his earnest labour and from his hand gives something in charity; he alone, O Nanak, knows the true way of life.¹⁹⁹

It means that the person who wants to rise at spiritual level had to first rectify his daily routine life. A person earning his livelihood dishonestly can't make progress on spiritual path. On the contrary a person leading an honest life may get lesser money as compared to a dishonest person, but he will be more satisfied as compared to dishonest person. A satisfied person can easily make his mind to concentrate on God. Sant Kabir has inspired man to concentrate on God in following ways:

Says, Nam Dev, "O Trilochan, recite Lord's Name with the mouth. Do your work with your hands and feet, but let thy mind be with the unsullied Lord."²⁰⁰

Sikh philosophy laid emphasis on performance of both duties social as well as spiritual. Even while performing our family duties we can fix our mind on God's Name. Guru Arjun Dev has rightly said:

Putting your effort for the Name, you shall live and practice it. You shall enjoy peace. By contemplating on the Name, O Nanak, you shall meet the Lord and anxiety shall disappear.²⁰¹

Guru Nanak has also explained the importance of meditation in *naam* in *Japuji*.

Whosoever meditated on the Name, and has departed after putting its effort; O Nanak! Their faces shall be bright and many shall be forced along with them.²⁰²

¹⁹⁹ ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਬਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥ *Ibid.*, p.1245

²⁰⁰ ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮਾਲਿ ॥

ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ ॥ *Ibid.*, pp.1375-76

²⁰¹ ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ ॥

ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੁ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥ *Ibid.*, p.522

²⁰² ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ *Ibid.*, p.8

5.3.4 Sharing with Others (*Vand chakhna*)

The main principles prescribed for a true Sikh in Guru Granth Sahib is *naam-japna*, *kirat karna* and *vand-chakhna*. We have discussed the first two earlier and now we are going to discuss the third principle that is *vand-chakhna*. *Vand-chakhna* literally means sharing with others whatever one have. But in the modern society, such feelings of sharing are found missing. Man has become so selfish and self-centred, that he doesn't even want to disclose what he has. In such a situation the expectation of sharing seems a sign of madness. The fear of losing or lessening of our own share leads to such type of self-centeredness. Man thinks that if he will share his own properties with others it will be reduced but Guru Arjun Dev have said it thousand years ago:

You eat and spend this wealth, it exhaust not, and here and here after, it shall remain with you. Loading the treasure, the God has given it to Nanak and his mind is imbued with God's love.²⁰³

Sharing with the members of congregation is the main tenet of Sikh social ethics. The institution of *langar* is an excellent example of sharing. One should have the feeling, that whatever one is having is a gift of God, and it should be shared by all the members of society. It is said in *Gurbani*:

The brethren eat and spend with others. The stores do not reduce rather it goes on the increase. Says, Nanak, he, who has such a scribed written on his brow, becomes a partner in these treasures.²⁰⁴

²⁰³ ਖਾਵਹੁ ਖਰਚਹੁ ਤੋਟਿ ਨ ਆਵੈ ਹਲਤ ਪਲਤ ਕੈ ਸੰਗੇ ॥

ਲਾਇ ਖਜਾਨਾ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ ਇਹੁ ਮਨੁ ਹਰਿ ਰੰਗਿ ਰੰਗੇ ॥ *Ibid.*, p.496

²⁰⁴ ਖਾਵਹਿ ਖਰਚਹਿ ਰਲਿ ਮਿਲਿ ਭਾਈ ॥

ਤੋਟਿ ਨ ਆਵੈ ਵਧਦੇ ਜਾਈ ॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇ ॥

ਸੁ ਏਤੁ ਖਜਾਨੈ ਲਇਆ ਰਲਾਇ ॥ *Ibid.*, p.186

Therefore, we should thank God for giving whatever he has given to ourselves and should pray before God to bless ourselves with such blessings. Guru Arjun Dev says:

Serve you the banker, that you may fall short of anything, and while eating and expending you shall pass your life in peace and pleasure.²⁰⁵

Again he says:

The creator has provided me the nine jewels, riches and perfection and I lack nothing. Eating, spending and enjoying, I have attained peace. The gifts of the creator always go on increase.²⁰⁶

The habit of *vand-chakhna* is also helpful on the way of self-realization and God-realization. Guru Nanak has clearly mentioned in his *bani*:

He who eats through his honest labour and gives something in charity from his earnings, he alone, O Nanak, realizes the true way of life.²⁰⁷

Such a person become religiously enlightened one because he is blessed with the grace of God. God become happy with the feeling of self-sacrifice done by a person through sharing and blesses him with His grace. It is said in *Gurbani*:

By consuming and eating, it exhaust not, as the Lord has numberless brim-full treasures. Says Nanak, this wise alone, you shall go to the court of the Supreme Lord with splendour.²⁰⁸

²⁰⁵ ਸੋ ਸਾਹੁ ਸੇਵਿ ਜਿਤੁ ਤੋਟਿ ਨ ਆਵੈ ॥

ਖਾਤ ਖਰਚਤ ਸੁਖਿ ਅਨਦਿ ਵਿਹਾਵੈ ॥ *Ibid.*, p.743

²⁰⁶ ਨਵ ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਦੀਨੇ ਕਰਤੇ ਤੋਟਿ ਨ ਆਵੈ ਕਾਈ ਰਾਮ ॥

ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਸੁਖੁ ਪਾਇਆ ਕਰਤੇ ਕੀ ਦਾਤਿ ਸਵਾਈ ਰਾਮ ॥ *Ibid.*, pp.783-84

²⁰⁷ ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ *Ibid.*, p.1245

²⁰⁸ ਖਾਤ ਖਰਚਤ ਕਿਛੁ ਨਿਖੁਟਤ ਨਾਹੀ ਅਗਨਤ ਭਰੇ ਭੰਡਾਰੇ ॥

ਕਹੁ ਨਾਨਕ ਸੋਭਾ ਸੰਗਿ ਜਾਵਹੁ ਪਾਰਬ੍ਰਹਮ ਕੈ ਦੁਆਰੇ ॥ *Ibid.*, p.1220

In this chapter, we have discussed the positive powers which enable and guide a person to make progress on the path of spiritualism. These powers had been studied under three headings namely metaphysical, ethical and social perspectives. These three types of powers can be explained as three stages of realizing, cultivating and manifestation of certain virtues respectively in human being's life. A person, who aims to reach at the height of spiritualism, had to go through these three levels of values.

Conclusion

Spiritualism is a way to dive deep into the heart of every matter and extends far beyond the material world. It connects a person with powerful and divine force which is present in one's own self. The knowledge provided through spiritualism propels us to achieve our personal goals and provides us an effective plan for peaceful living, which further results in inner peace and supreme enlightenment. Spiritualism has the potentiality to transform one's life. It should be remembered here that no financial or societal statue helps us to find as much fulfillment in life unless and until we understand and flow with the spiritual law of the universe. Any effect of outer activities can't reach at the highest stage of spiritualism. Therefore, we have to believe and be aware of the divine nature of life and should move through events and experiences with faith, optimism and an unfettered heart. Spirituality as the core of spiritualism can't be perfectly captured or described in ordinary everyday terms. Spiritual essence already exists inside of every being, and hearing the right words can trigger our own awakening into a higher perception.

Sikh spiritualism aims at the union of soul with God which is termed as *mukti*, *band khalasi* etc. The spiritual experiences of all the Gurus described in the thesis reveals that it is completely internal experience of union of soul with God. Although the five stages start with the external realm of *dharma* but towards the end of the fifth stages namely *sach khand* it becomes completely an internal experience. These five stages are not mere ideas or fictitious; rather these are authentic spiritual experiences. These planes are to be experienced through the human-body. Our external eyes can't experience these experiences. We have to open our inner eyes to enjoy these spiritual inner experiences.

In the first chapter, an effort has been made to describe the relation between the spirituality and spiritualism. Spirituality is the axle around which spiritualism revolves. This chapter revealed that the aim of spiritualism is to realize one's inner self and to see beyond mere outer appearance. In other words, it is the realization of divinity present within us. Spiritualism should not be misunderstood as mysticism because it means which cannot be understood while spiritualism has

very clearly been described as the way to realization of divinity present within one's own self.

Spiritualism has been the inherent aspect of all religions of east and west. Spiritual is something related with the inner life of man. Spiritualism has remained the aim of all religions in one or another form. Oriental religions believe in the permanent existence of the soul, rebirth, an endless life and salvation. Salvation have been regarded as the supreme goal of life and different methods like *yoga* have been prescribed for the same. Different terms had been used for the aim of spiritualism such as *mukti*, *moksha*, *nirvana*, *kevalaya* etc. All religions provided different method to reach at the aim of spiritualism. Hindu philosophy, which included Vedas, Upanishadas and Bhagavad Gita ,the most discussed method is *bhakti marga*. Upanishadas on the other hand, advocated subjective approach for self-realization. If we go through Bhagavad Gita, it provided three *margas*: *bhakti marga*, *karma marga* and *gyan marga* and gave the freedom to adopt any one according to one's own interests. Buddhism advocated eight fold path for *nirvana*. Jainism provided the procedure of *nirjara* and *samvara* to reach at *kevalaya*. Yoga's *mukti* or liberation is same as *chitta-vritti-nirodha*.

The Semitic religions advocate worship or prayer as the means to achieve the unity with God. Christianity opposes external forms of worship and animal sacrifice. On the contrary Christianity believes in the power of sincere prayer to remove the stains of sin from individual life. Individual who are able to remove the stains of sins may achieve the Kingdom of Heaven. The Semitic religions believe in only single life offered to an individual. They have faith in the concepts like heaven and hell, the Day of Judgment and the resurrection of the dead. They held angels, arch-angels and divine beings responsible for the atonement of their sin. Rebirths without the fellowship of God have no meaning. Semitic religions aim at transformation of humanity into a spiritual condition which surely leads towards the achievement of Kingdom of God. The Prophets such as Jesus Christ, Mohammed and Zoroaster regarded spiritualization as the ultimate aim of human life so that after resurrection every individual can live in paradise and in fellowship with God.

Third chapter includes the concept of *mukti* as *summum-bonum* of individuals' life as described in Sikhism. *Mukti* had been explained as the union of individual soul with God in Guru Granth Sahib, the Holy Scripture of Sikhism. *Mukti* has been differently defined in Sikhism viz. freedom from transmigration and freedom from bondage and *maya*. Moreover the chapter discussed the spiritual experiences of the Gurus and Saints. These spiritual experiences had been explained in the form of phrase like 'to have a vision of Him', 'to merge in Him', 'to be one with Him'. In fact realization of Him (God) is not something new or extraneous to oneself rather it is an effort to discover what in reality, belongs to a person himself. The devotee has to withdraw his mind and soul to become free from the physical bond to reach at universal mind and go beyond this to still higher regions in order to get rid of the bonds of causal world. This spiritual progress of the seeker had been explained through the five stages namely *dharma khand*, *gyan khand*, *saram khand*, *karam khand* and *sach khand*.

But the way to this spiritual experience is not an easy one. Human beings have to face many problems while moving on the path of spiritualism. These problems can be of metaphysical, psychic and ethical nature. These problems have been studied under the title of negative powers in the fourth chapter of the thesis. These problems not only block the path of spiritual progress but also divert one's attention towards the opposite side, which results in unpleasant state of soul which was otherwise enjoying a calm stage. The negative powers have been discussed under the title of three categories namely metaphysical, psychic and ethical. Ignorance, transmigration and *maya* lie under the metaphysical powers. Ignorance is absence of knowledge of true nature of world and its objects. It is this absence of true nature of world which results in bondage and further leads to transmigration. *Maya* also acts as concealing veil standing between man and reality producing error and illusion in the human mind, creating difficulties in the individuals' progress to the stage of knowledge and bliss. Psychic powers include *panj-vikar* as negative powers. *Vikar* has been used in Guru Granth Sahib repeatedly to emphasize the futility of worldly pleasures. The *panj-vikar* (*kama*, *krodh*, *lobh*, *moh* & *ahankar*) are antagonistic to the unity of self and stray a person from spiritual path. *Panj -vikar* are sometimes described as thieves because they steal a

person's discriminative faculty. Ethical powers include *haumai* as main problem on the way of spiritual progress. *Haumai* is a delusional structure in the individual. Individual tend to live in its shadow rather than to live authentically. It assumes the form of conceit, arrogance, pride or self-esteem. It separates individuality from divinity. Second ethical power under the heading of negative powers, is sin. Sin is described as a divine mystery of Sikhism and it can be remove with divine mercy only. Suffering, another negative power, is not inflicted directly by God but is permeated by God as a test of faith.

Sikhism does not believe in practicing ascetic practices to overcome these problems rather it advocates to regulate these problems in natural way that is *sahaj-subhai*. *Sahaj-subhai* is a natural way to liberate oneself from these passions Sikhism suggests a scientific method to overcome these problems i.e. by removing the cause of problem, problem itself will be solved. Sikhism regards *trsna* or desire as the main cause of all problems. *Trsna* means desire to enjoy the mundane life as opposed to spiritual life. In order to remove these problems, one has to divert one's attention from material world and direct it towards spiritual life.

Sikhism has recommended the cultivation of virtuous life and its implementation in our practical life to gain spiritual progress. These virtues as positive powers (*sehaj, sarbat, mat*, courage, humility, temperance) have been divided into three categories namely, metaphysical, ethical and social. These three can be regarded as the three stages of realization, cultivation and manifestation of virtue. To be the true follower of *maryada*, is suggested in Sikhism, to reach at the spiritual goal. Besides, the great emphasis is laid down on *naam simran* and *surat-shabad yoga*, for which first step is to abide by the teachings of Sabad-Guru to find a proper way for *naam simran* and that can further unite Individual's soul with God. Similarly, importance of *sangat* on the religious path cannot be ignored in anyway. Realizing the importance of *sach, hukam, sabad, guru, nadar* and *ardaas*, on the way of spiritualism, leads to the cultivation of certain values in us. Merely cultivation of values as virtues can't solve our problems, unless it is manifested in our daily life. Therefore these three stages of realizing, cultivating and manifesting of values help us to reach at the highest goal of life that is union with God.

This means while living in the society we have to fulfill our duties in a detached way. In the present research work, we have tried to understand the practical implications of Sikh spirituality on an individual and the society as a whole. To recapitulate, this research work will expatiate the various dimensions of spiritualism especially the Sikh spirituality. This work will certainly be an addition in the field of Sikh studies and will initiate further avenues of research for students and research scholars.

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