

**THE CONCEPT OF MOKSA IN THE POETRY OF  
GURU NANAK IN THE BACKGROUND OF  
ANCIENT INDIAN THOUGHT**

A T H E S I S

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## PREFACE

I had been cherishing since long to deal with the Philosophy of Sikhism in a new key and with this motive studied the Holy Faith with interest and enthusiasm. This interest and study materialized into a definite outlook on various aspects of Sikhism, specially, the concept of Moksa, the dominating aspect of all, which is the Goal of Man's Life. I have preferred to discuss "The Concept of Moksa in the Poetry of Guru Nānak in the Background of Ancient Indian Thought" for two reasons. One, that the concept of Moksa according to Guru Nanak is much the same, we find in the ancient Indian thought; and second, that the concept of Moksa according to Guru Nānak is the most misunderstood of all other concepts of Gurbāni; and hence, its remote origin required to be traced. With a view to get an expert guidance on this subject, I have done the research work for a prolonged period under the most adept Sikh scholar, Dr. Surinder Singh Kohli, Professor and Head of the Panjabi Department, Panjab University, Chandigarh; whose 'A Critical Study of Adi-Granth' is a monumental work in the field of research. I am very much indebted to him both for his guidance and graciousness. In fact, I would have been lost in the pitfalls of contradictions and unclarity but for his cares, corrections and compassion above all.

I am of a firm belief that the truth of religion stands due to its everlasting value, despite the scientific approach on religion and derivation of logical conclusions. This belief emboldened me to apply strictest standards to examine all aspects of Guru Nānak Bāni, specially, the ultimate stage of Moksa, survival or dissolution of Individuality, and Merger in the Absolute. With this end in view I had to rise above the orthodox and conventional way of thinking and of describing Sikh Philosophy. Leaving aside the matters of blind faith and reverence, I followed the rational compulsion in order to reach logical conclusions, and as such, the present work may look to a reader, more of philosophical import than that of theology. My aim had been to maintain the logicity of arguments at all costs. With this motive I have attempted at rationalising the subject matter instead of emotionalising it.

I have felt pained to witness an excessive tendency of the Sikh scholars as regards the ultimate merger stage of the individual-soul into the Supreme Source is concerned. Nearly all of them have avoided the important question: whether or not the Personality survives in that stage. They have not combined both the Saḥjvadi Concept of Moksa and the Nirgunvadi Concept of Moksa in order to reach a sound conclusion. And hence, the error in giving a verdict about the ultimate stage. No one

has taken to account the fact that there is still Hukam and Kār (Karma) in the sphere of Truth which point out to a still farther Goal. They stop-short of the logical conclusions, perhaps, under an imaginative fear, lest they should be responsible for sacrilege of the word of the Guru. I have endeavoured to keep up the logicity of discussion to the farthest conceivable point.

Keeping in view the scope of my subject, only the Indian Thought-Systems have been taken into consideration. The latest method of discussion on the subject of 'Pathway to God' sponsored by Dr. Ranade in his celebrated works has also been made a basis in order to give a detailed view of Guru Nānak's Sādhana-Mārga. The words and terminology have been spelt-out as in the books of Philosophy. Dr. Rattan Singh Jaggi's 'Guru Nānak Bāni' has been a source of picking up quotations which are duly translated by me into English. Compactness and condensation have been observed discarding undue details and elaborations. The treatment of the Concept of Mokṣa in this work is my 'Considered Faith' and not a blind faith for the Divine Master — Guru Nānak.

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A.G.	Adi-Granth
Asht.	Ashtapadi
C.S.A.S.	A Critical Study of Adi-Granth
D.G.	Duncan Greenlees
G.	Gobind Singh
G.G.	Guru Granth
G.G.G.S.	The Gospel of Guru Granth Sahib
G.N.	Gurmat Nimey
G.N.B.	Guru Nānak Bāni
G.O.I.	Government of India
H.L.	Hindi Literature
I.P.	Indian Philosophy
Outline	Outlines of Sikh Thought
P	Page
P. Asa	Parbhati Asa
R.K.	Radhakrishnan
R.S.	Rattan Singh
S.S.	Sikh Goshat
S.S.G.S.	Sri Guru Granth Sahib
Trans.	Translation.



## AN EXPLANATORY NOTE

1. The Western method of documentation by citing an author's surname before his Christian name has not been accepted as this is not in vogue in India. On the contrary, Indian method of documentation has been observed even for Western names in order to maintain an uniformity.

2. Indian publishers often ignore to give year of publication. As such, the bibliography lacks such details, though, in a small number of cases.

3. Vernacular words have been underlined.

4. The philosophical terminology have been spelt-out as in the books of Philosophy, for example, Ś = Sh; C = Ch; etc. Also, proper signs have been used in order to give correct pronunciation of the syllables and words.

PART I

**CHAPTER I**  
**INTRODUCTORY**

A. CONDITIONS AND PRE-REQUISITES FOR THE GROWTH OF RELIGIOUS TRENDS AND CONCEPTS OF PHILOSOPHY

In his over-enthusiasm to discuss Indian Philosophy from a Marxist point of view Debiprasad Chattopadhyaya lays down the basis: "Marxism looks for the material roots of each phenomenon and views them in their historical connections and movements. It ascertains the laws of such movements and demonstrates their developments from root to flower, and in so doing lifts every phenomenon out of a merely emotional, irrational, mystic fog and brings it to the bright light of understanding".<sup>1</sup> Obviously, this necessitates the survey of the material conditions and their historical development in order to bring home the idea of the growth of religious trends and their formulation into philosophic beliefs and systems. With this end in view it is worthwhile to avoid the complexities of the modern age where the ancient values, though developed, yet, have become unrecognisable in their true nature. And hence, the preference to explore the growth of religious trends and pre-requisites of philosophy in the primitive society, in which the values of thought shine in their

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<sup>1</sup>Debiprasad Chattopadhyaya - Lokāyata, Introduction, p. xvi.

full brilliance, as the primitive society is the simplest and clear set-up for such a vision.

The primitive society was constituted of the hunting tribes with the least developed productive forces to their credit. They maintained their existence by hunting, fishing and gathering the fruits and roots of wild plants. At the first stage they seem to have acquired imitative faculty which is depicted in Australian frog dance, butterfly, emu, dingo and kangaroo dances. Next comes the tendency to propitiate a spirit, which can be understood as an outcome of the awe-inspiring aspects of nature. "In order to propitiate a spirit, the savage tries to do him a good turn. He bribes him with some favourite food ("a sacrificial offering") and he dances in his honour those dances from which he himself derives the greatest pleasure. In Africa, the negroes, when they succeed in killing an elephant, often dance around it in honour of the spirits."<sup>1</sup> The simple imitation of the objects of nature gave man an idea, at a later stage, about the presence of spirits in nature and attributing all the havoc-rendering activity to the spirits, he fell a prey to them and took to propitiating them. Thus he showed the first signs of the formation of a religious instinct

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<sup>1</sup>G.V. Plekhanov - Art and Social Life, p. iii.

in him. Besides, the Primitive tribes used to tattoo on their skins pictures of their imaginary animal ancestors and believed a mysterious bond existed between the ancestors and their living-ones. This activity describes in candid form the religious feelings of the primitive men. Such beliefs developed and strengthened when the primitive man experienced utter destruction at the hands of mighty forces of Nature and realised his smallness and worthlessness. He had an impact of a psychological fear of mountains, the dark nights, and the rivers and storms in which he lost his comrades. And the Sun that relieved him of the insect-bites and ripened his fruits and crops became a helping God. Under the influence of Fear and Utility the primitive man bowed before the objects of Nature both for safety and personal gains. The helping Powers like the Sun and the cloud made the primitive man somewhat utilitarian in his outlook. A good hunter who could bring bigger gains by fighting and killing fierce animals came to be considered as the ideal man and beautiful by the women folk. This utilitarian aspect, later on, became a strong belief of the Vedic-age peoples, specially, the Cārvākas. Whereas the Cārvākas are not wrong in laying a due stress on the utilitarian aspect, it is not correct when they speak of religion as: Fundamentally, religion is belief in the super-natural. When man was more dependent on natural forces he endowed them with super-natural

properties, made them into gods and spirits, devils and angels, etc. Primitive man naively believed that if these supernatural beings were not pacified they could inflict harm and suffering on them, while if they were placated and worshipped they would help the people....<sup>1</sup>

The origin of religion is thus traced to ignorance and that the 'Religion is the opium of the people' — this dictum of Marx is the corner-stone of the whole Marxist outlook on religion. All these verdicts on religion from the Marxist thinkers are mainly due to their own ignorance about man's subjective life and its experiences. Clearly enough, the abnormal trend towards the material social conditions as the source of outcome of the subtlest human emotions and their further shaping and developing according to the change in the modes of production, is responsible for the extreme one-sided outlook of the Marxists and their mental make-up. The marxist thinkers fail to understand, or, perhaps, do not prefer to accept, in order that they should not fall out of the line of materialistic thinking that religion though not divorced from material world, is yet, an experiential reality and only a search of the subjective, intuitively, can bring fruition. Even when they show a little patience and endeavour to understand the subjective it is sad to remark that they try to

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<sup>1</sup>V. Afnasyev - Marxist Philosophy, p. 339.

comprehend the subjective reality intellectually and logically. This is an effort to open the lock with a wrong key; and hence, the dis-appointment.

Summing up, we find that the primitive man had an imitative faculty, animistic and propitiating bent of mind, bowed down to the supremacy of Nature under its awe-inspiring and havoc-causing power. This gave him the feeling of gods and spirits and these feelings were moulded into beliefs due to his utilitarian thinking. In a very unclear and vague form we can attribute to the primitive man the tendencies of speculation and materialism. Both these tendencies were developed to sufficient perfection in the Vedic-age, which development is, obviously a result due to the changed social conditions and means of production and an immense amount of leisure and undisturbed life which the people in the Vedic-age enjoyed.

#### B. CIVILISATION AND PHILOSOPHIC PRELIMINARIES

The materialistic approach that the social conditions and the change in the modes of production determine the growth and development of various values is quite acceptable and creditable as well. Their standards, however, fail and fall where the assessment of the subjective activity of the mind and its development and attainment of miraculous powers by it and its acquiring Oneness with the Creator is concerned. In view of the materialistic philosophy it is



understandable that as the life walks into civilisation from the savage ignorance, the thought values follow a change, as with the change in the economic basis of society the super-constructions are bound to change. Matured religious trends and beliefs and philosophical preliminaries are the outcome of the Vedic age, that rightly claims a good deal of progress and civilisation over the Primitive conditions.

A developed form of monarchy form of government constituting of ganas, rājans, purohita and senāni (commander-in-chief), the code of justice, agriculture yielding various varieties and the method of ploughing the lands with teams of oxen and irrigation with wells and canals, trade with other countries and use of coins, horses, chariots, rich clothes and ornaments are certain aspects of the highly civilised Aryan life. The social life of the Aryans was divided into classes and not castes. The classes were determined by the mode of work they performed. The word Śūdra was meant for the non-Aryans and they were given manual work. The moral life of the Aryans was of a very high standard and the women were respected very much and the standard of purity was fairly high. The Aryans were brave and virtuous.

Such is the brief account of the developed and highly civilised Aryan life that gave impetus to the

contemplative faculties and search of the unknown secrets of the spiritual characterisation. Their religion consisted of worship of natural forces which were deified as gods and were prayed and worshipped for safety, long life and prosperity. Whereas these trends were ambiguous and of rudimentary nature in the primitive age i.e. the pre-class age, they blossomed and brightened themselves into beliefs and philosophies in the class society of the Vedic period. Even the early Aryans formulated concepts of the Absolute, Creation, Soul and the Purpose of life. Out of the work of fancy the Aryans sought to find out the things of everlasting value and prized them very highly. The method of doing so was by questioning and inquiry. "Where is the sun by night?" "Where go the stars by day?" "Why does the sun not fall down?" "Of the two, night and day, which is the earlier, which is the later?" "Whence comes the wind and whither goes it?"<sup>1</sup> This inquiry soon after took the shape of philosophical concepts and the Vedic seers speculated about the Absolute and looked upon Him as one Supreme Being and the various diverse powers or manifestations as His parts. The inquiry begins like this: Agni is That, Sūrya is That and Candrama is That, Sukra is That, Brahma is That. Iad or That in the mantra refers to the Supreme according to Griffith.

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<sup>1</sup>R.K., I.P. Vol. I, p. 93.

After steering through a transitional period the Vedic seers reached at the idea of an ultimate unity underlying the diversity. In the R̥gveda, the Viśvakarman hymn and the Puruśasukta depict the concept of the Supreme. Besides, the hymns speak of Hiraṇyagarbha as the one sole Lord of all that exists. This monotheistic point of view was held by the matured minds although the common people believed and worshipped the various manifested powers of the Supreme like Indra, Agni, Varuṇa. These beliefs at later stage matured into philosophic concepts, as philosophy is natural at a civilised stage. Element of Doubt has been fully employed and concepts of Dharma, Artha and Kama were formed. Being ignorant of the concept of Mokṣa the ancient Aryans concerned themselves with desires of long and prosperous life, home and children and the material joys and comforts of life. This was their goal of life. Such life is possible only with wealth; and hence, the stress on Artha. The R̥gveda is replete in prayers for wealth, material happiness and comfort, long life and heroic sons, victory and prosperity. Craving for Dharma is the noble choice of the seekers of Truth. Life of lust and dishonesty is hated and due strain and discipline is emphasised. Ethical values were held fairly high both in theory and practice. Prayers, sacrifices and virtuous living were their ideals of life.

Above is the detail of account as to how the heritage of the primitive age was treated by the early Vedic seers and sages. The speculative and the contemplative tendencies led them to form concepts of God, Creation, Soul, other worldliness and Goal of Life. The utilitarian aspect made them very optimistic and they cherished to live a life of comforts and enjoyments and they concerned themselves very little about the life after death. The utilitarian aspect of the primitive dances holds a keen resemblance with the Vartas performed by the people of Bengal in which they enact in fantasy the fulfilment of the desired reality. If the material gain is not attained, they get psychological sustenance at least. This similarity shows how the utilitarian tendency survives in traditional heritage of man. Likewise, magical and ritualistic beliefs had a strange impact upon the minds of the Vedic-age peoples. They depended on magical performances for the rich agricultural yields than skill and labour. The priestly class sponsored such beliefs, obviously, for selfish ends. Atharva Veda is mainly a compilation of the magical formulas designed to fulfilment of various desires ranging from the cure of fever to the winning of lover's heart. These beliefs got merged into the more authentic religious ceremonies at a later stage and instead of coercive methods, prayers, worship and

seeking God's Grace for religious and worldly gains, became the accepted beliefs of the people. The utilitarian and religious tendencies got synthesised ultimately. The Vedic poets were gradually emancipated from this love for the material world and arrived at the divine idea. "...We see in the conception of rita a development from the physical to the divine. Rita originally meant the 'established route of the world, of the sun, moon and stars, morning and evening, day and night'. Gradually it became the path of morality to be followed by man and the law of righteousness observed even by gods."<sup>1</sup> Clearly enough, the prayers meant purely for material gains at one period gradually followed a development and the devotees realised the divine idea beneath the physical set-up. However, they lacked true understanding of Idealism which came to be achieved in the Upanisadic period. It is the concept of Māyā, emerged out of the new social conditions and development of mental faculties, that gave birth to Idealism and with that the ancient Indian thought reaches its peak of glory and an Ideal of Mokṣa is fixed and various ways suggested for its attainment.

C. QUEST FOR HIGHER SPIRITUAL LIFE AND FIXATION OF AIM — MOKṢA

The philosophical speculations begun in the Vedic period underwent a profound development at the hands of

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<sup>1</sup>R.K., I.P., Vol. I, p.79.

the Upaniṣadic Thinkers. The Upaniṣads contain the religious intuitions and philosophical reflections of the sages and thinkers in an idealised and perfected form. It is in this period that Idealism took birth and Ideal of Mokṣa was fixed for the seeker of a higher spiritual life. Dr. Radhakrishnan says, "They deal with man's search for the eternal, which is the source of truth and joy". R.R. Diwaker holds, "The Upaniṣads are completely preoccupied with the emancipation of the individual soul from the bondage of ignorance and limitation. They deal mainly with the attainment of real knowledge leading to infinite joy. Everything else is woven round this great objective...". Franklin Edgerton classifies the thought of the Upaniṣads. First, pessimism — all ordinary life is evil; second, transmigration, with the doctrine of Karma living souls are subject to an indefinite series of lives, all more or less like this life, the condition of the individual in each being determined by his moral conduct in previous existences. Third, salvation: the only hope for release from this endless chain of evil existences is (primarily) by "knowledge", that is, intuitive realisation of the supreme metaphysical truth; as preparations or aids to the attainment of this knowledge are recognised morality, devotion to the supreme personality. It is clear that in the material body the soul is so conditioned that due to avidyā or māyā we cannot see God;

the release from this effect is freedom from ignorance, and Moksa is the next step-taking at death leading to Oneness with the Supreme Reality. This Supreme Reality or Brahman is identified with the Ātman in its absolute subjectivity. It is due to Māyā that we cannot see Brahman, the self-shining pure consciousness which is the ultimate reality. The doctrine of Brahman with its logical corollary, the doctrine of Māyā, forms the essence of the philosophy of the Upanisads. The ideal before man, is thus, to remove Māyā or Avidyā, to dissolve the distinction of the subject and the object in order to achieve Oneness with Brahman.

In the Upanisadic period having realised the goal of individual self as the attainment of Moksa the thinkers endeavoured to emancipate themselves from the crude materialism according to which food was the ultimate reality. They established the identity of Brahman and the Ātman and exalted pure Jñāna for the attainment of Moksa and devised various methods to achieve this end. In Taittiriya Upanisad a dialogue between Bhrigu and his father Varuna shows the anxiety of the son to know Brahman. The father asks him to mediate on the nature of Brahman. The son does so. The results obtained were that Brahman is food, prāṇa, manas or the mind, viññāna or intelligence respectively. Rejecting all this the seeker realises, finally, that Brahman is bliss or ānanda. This dialogue

testifies the efforts of the Upaniṣadic thinkers to rise above the grosser aspects of reality and to rest in that which is sat, cit, ānanda.

Before starting discussions on matters pertaining to advanced philosophy the Upaniṣads lay stress upon laying aside the intellectual pride and preferring intuition as the guide in the regions unknown to intellect. Not by learning is the Ātman attained, not by genius and much knowledge of books, says the katha 11.23, the mystics, seers, yogins attain it intuitively. This experience is incommunicable being of a personal nature. However, the Upaniṣads do not condemn intellect totally. They only declare that intellect cannot grasp the Reality as a whole; it can understand it by parts and relations. Dr. Radhakrishnan reconciles both these views: The results of intellect will be dull and empty, unfinished and fragmentary, without the help of intuition, while intuitional insight will be blind and dumb, dark and strange, without intellectual confirmation. Deciding it once for all that the Supreme Reality can only be comprehended intuitionally, a brief survey of the philosophical attainment of the Upaniṣadic period is needed.

Once the veil of māyā is torn, oneness with the Absolute is attained and this is Mokṣa. Like the Vedic-age, the Creator is considered as the source of all manifestation to which everything returns ultimately after



playing its due role on the material plane of life. The idea of God was reached at in the R̥gveda period but in the Upaniṣads more logical definition of the Eternal Spirit was reached at. 'That from which these things are born, that in which when born they live, and that into which they enter at their death that is Brahman' — is the Upaniṣadic outlook. State of Ānanda is the highest attainment where the knower, the known and the knowledge become one. Quest for a higher spiritual life comes to a stop here. Ānanda is synonym of final reality. But a controversy is inevitable. The views which lead to controversy are relating to the Conditioned and un-Conditioned Brahman and have been sponsored by Rāmānuja and Śaṅkara, respectively. One can reach the Nirguna Brahman through the Manifested Brahman. The Nirguna Brahman is higher than the logical highest, which is Rāmānuja's.

Views regarding Creation as expressed in the Upaniṣads are in line with the ancient beliefs, only logical perfection has improved upon the views of the ancients. Formerly nothing existed, no elements, no atmosphere, no time or space, no matter. God alone existed. He willed and all this existence came to being. The Upaniṣads do not agree with the materialists regarding their theories of evolution. Matter cannot evolve due to its intrinsic nature of passivity unless it had the

potentialities of life. It needs an energising element for development and evolution. This energising principle is God, the eternal active self-conscious reason. The basic source of existence is God into which the existence shall be withdrawn on the completion of the present scheme of Nature. And as such, the separateness is superficial and only modes of the existence of God. Salvation according to the Upanisadic viewpoint is the cessation of the sense of separateness, the merging of the nānarūpa into the Supreme source like streams which lose themselves into the ocean.

Man is the conscious entity in the vast multiplicity of the universe and is opened to sufferings and death. He has to bear the rigours of nature and cosmic forces. This necessitates a liberator, a saviour to whom he can pray in distress. He rests his beliefs upon a Personal God who is the un-Conditioned Brahman, got conditioned through His Will. Man has to remove avidyā or māyā, realise his self which leads to God realisation. This is the stage of a Jivan-Mukta who on acquiring individual perfection works for the liberation of others. At death, having freed of the nānarūpa aspects he merges into the Divine. Complete Oneness with the Absolute is not possible till he negates his individuality and acquires 'sameness in essence' with the Absolute. This is Moksa.

As have already been examined, the material and social conditions determine the growth of thought values and in the Upanisadic period with the emergence of leisured class, conditions were created for the birth of Idealism. The Ideal of Moksa is set before mankind and ways suggested for its attainment. Alongwith these spiritualistic trends the materialistic philosophy also developed in complete contradiction with the Idealist outlook. The Lokāyatās held the supremacy of matter over spirit; whereas, the spiritualists held the supremacy of spirit over matter. As such, their goals of life are fixed differently. Moksa the most cherished aim of the Idealists is in view of the materialists a work of mere speculative and imaginative minds and this activity is deep rooted in ignorance. Coming to the materialists, the ultimate reality is matter and this idea was first envisaged by Brhaspati Laukya of the Ṛgveda. This view of the charvakas is due to their non-belief in drawing 'inferences' and belief in 'perception' for knowing the truth. "I" meant to them the physical body and not the self or Ātman which is separate and above the physical frame. Death is the complete end of life and disintegration of the elements; whereas, Life according to Cārvākas is a harmonious blending of the elements. Consciousness is a quality of the body, the result of brewing process of the elements of the body, like the intoxication which is

brewed from various ingredients quite different in characterisation than the intoxicant. In view of this transmigration of soul becomes a mere story or a fantasy. Moksa, Heaven and Hell according to Cārvākas are the inventions of some deceitful persons whose occupation it was to make the people believe in the supernatural powers and then to exploit them for selfish motives. For them, pleasure is heaven, pain is hell.<sup>1</sup>

The views of the Cārvākas detailed above are the results of their objective thinking and experimentation in the world of matter alone. They little realised that man has a subjective life in which the stuff created by Mind is treated by intuition, Samskaras are formed which ultimately become a guiding force of the soul when it leaves the body-form. On the contrary they analyse the working of the intellect on the material plane of life and reach certain fundamentals and truths regarding the objective reality. When they try to assess the subjective activity of the Mind intellectually their assessments and conclusions are bound to fail. Clearly enough, they need to apply intuitive methods to comprehend the subjective Reality, which they won't take to, this being out of line with the set materialistic mode of understanding.

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<sup>1</sup>See History of Philosophy Eastern and Western -- The Cārvāka Philosophy, p. 135.

The self-existent Brahman is independent of time, space and cause. He can be grasped intuitively. By intuitive realisation 'the unheard becomes the heard, the imperceived becomes perceived, and the unknown becomes the known' is the Upanisadic teaching. So in order to rise above the physical plane of life we shall have to endeavour intuitively and reach the goal - Moksa, certainly the highest aim of our quest for spiritual life.

CHAPTER II

MOKSA DEFINED: DISTINCTIVE FEATURES  
CLARIFIED AFTER COMPARISON WITH MUKTI  
AND NIRVANA

Release of the Soul from the cycle of birth and death and its Oneness with God, so as to dissolve individual identity in toto, is Moksa. As the flowing rivers disappear in the sea, losing their name and form, thus a wiseman, freed from name and form, goes to the Divine Person who is beyond all -- is the view of Mundaka and Prasna Upanisads. All other stages of spiritual attainment are of a lower value in which Personality survives as a body-form or sanskaras clinging to the Soul. This is only in Moksa that Personality or Individuality with all its traits is vanished and sameness in essence with the Absolute is attained before the final Merger into the Divine, a phenomenon possible only through the Grace of God. The view that 'the enlightened state is called release or moksa and it is attaining one's true self-hood in Brahman',<sup>1</sup> is a view which does not comprehend Moksa in its fullness. The Upanisads do not describe precisely the condition of ultimate freedom. There are two conflicting accounts running throughout: That it is a state of likeness to God, and that it is a state of oneness with God.<sup>2</sup> This

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<sup>1</sup>Hiriyanna - The essentials of Indian Philosophy, p. 25.

<sup>2</sup>R.K. - I.P., Vol. I, p. 236.

gives rise to a discussion about the survival or negation of the Individuality in the ultimate state of Oneness with the Supreme Soul.

There are passages in the Upanisads which give different interpretations. Some Buddhists interpret the Upanisadic idea of Mokṣa to be entire loss, some Vedāntins as the self-immersion of the individual soul in the Supreme. Others interpret it as eternal existence absorbed in the thought, love and bliss of the supreme and not annihilation. According to Chhāndogya the eternal life is to be "lifted to the region of the deity" who had been an object of love and worship during life. Mundaka Upanisad describes the best kind of eternal life as the "companionship" of the highest God. Another passage declares that it is an absolute "likeness" to God and enjoying a life of personal immortality a view that plays a large part in the theory of Rāmānuja. Yet another view is held by Śaṅkaracharya who would be satisfied with nothing short of an "absorption in divinity" and a life of impersonal immortality. As when honey is prepared by collection of various juices, the juices cannot discriminate from which tree they came, even so when the souls are merged in the Real they cannot discriminate from which bodies they came.<sup>1</sup> Another passage

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<sup>1</sup>Dr. Ranade - Survey of Upanisadic Philosophy, p. 164.



from Mundaka tells us that the soul of a man having attained self-consciousness becomes mingled after death with the whole universe. Such a Soul becomes a great diffusive power, who is on the rolling air and who stands in the rising sun, and who may be seen in star or flower or wherever the eye may be cast.<sup>1</sup> Likewise, the prominent declarations of the various Upanisads are: "The Prāṇāya is the bow, the Ātman is the arrow and the Brahman is the mark. Only a self-collected person can hit it and he becomes, like the arrow, one with the mark, that is Brahman". 'The liberated soul has intense feeling of Oneness with God and feels' I am the food, I am the food-eater. I am the subject, I am the object, I am the two together. I am the first born...'.<sup>2</sup> In these views, the negation of individual consciousness is not suggested, though the subject and object suffuse together. There are passages in which survival is without consciousness, body and the mind. Yajñāvalkyā explains this view to Maitreyī using the simile of a lump of salt dissolving into water and losing its name and form. When the subject and object become one the duality vanishes and in that state the seer and the seen won't exist separately. Dualistic consciousness and activity is possible in the world of relativity alone. It fades

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<sup>1</sup>Ibid., Tennyson, In Memoriam, Cxxx.

<sup>2</sup>Views expressed in Mundaka, Katha, Tait. Upanisads.

away in the absolute world. So far the negative side of freedom. There is a positive side as well. Certain passages of the Upaniṣads describe that the freed soul has active existence:- Traversing these worlds, having the food he likes, taking the form he likes, he sits singing song. As examined above the view of Chhāndogya, speaking of lifting oneself upto the region of the deity, and Mundaka holding the view of companionship with God, Absolute likeness with God and universality of soul with the divine powers, are the positive aspects of Mokṣa. In spite of the differing views about the concept of Mokṣa in the Upaniṣadic period almost all the thinkers agree on the fundamental idea that Mokṣa is release from birth and death and is a union with God. A brief survey of their different philosophical positions would be useful to arrive at the full idea of the concept of Mokṣa.

According to Śaṅkara Mokṣa is a direct perception of God. It is an experience or a direct insight into Truth and ultimate unity with the Supreme Self. Various names have been given to this State: Mukti, or release; Brahmsthiti, being in Brahman; Naiśkarmya, or non-action; Nistraigunya, or the absence of the three qualities; Kaivalya, or solitary salvation; Brahmabhava, or the being of Brahman. Mokṣa is certainly the highest state; whereas, other terms connote only the lower elevations on the pathway to

God.<sup>1</sup> Final liberation according to Śāṅkara is real in the absolute sense, eternal and all penetrating like akāśa, changeless, all satisfying, undivided, whose nature is to be its own light, in which neither good nor evil, nor effect, nor past, nor present, nor future has any place. When avidyā vanishes the true soul shines in its pure light. Śāṅkara believes that sense of plurality be removed and not the plurality with a view to realise the truth. He believes that freedom consists of an entire dissolution of all empirical categories and subject-object distinction. Śāṅkara believes in complete dissolution of Individuality into Brahman. 'It is the highest experience where all intellectual activity is transcended and even self-consciousness is obliterated.'<sup>2</sup> It is realising one's own inherent nature as Brahman. Whether consciousness dies out or survives in Mokṣa is dealt with by Śāṅkara by asserting that the Individual consciousness disappears in Mokṣa and not all-consciousness. The logical derivation being that the Individual-Consciousness becomes the Supreme-Consciousness by merging into it. The Individual attributes are transformed into the attributes of the Supreme. And the individual liberated soul having attained complete

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<sup>1</sup>Das Gupta - History of Indian Philosophy, Vol. II, p. 44.

<sup>2</sup>R.K., I.P., p. 636.

'sameness in essence' with the pure one, becomes the 'Creator of the world'. Madhava and Rāmānuja hold a similarity of viewpoint and believe that it is impossible for the subordinate souls to acquire infinite power and independence of God. According to Śaṅkara so long as the progress of the soul rests at the stage of Īvara or conditioned-Brahman, the liberated soul does not lose identity. It lacks the power of Creation being not completely rid of avidyā. In the stage of Mokṣa all activity ceases. A liberated soul may come to Samsara, according to Śaṅkara, on some divine mission but on its return after fulfilment of the mission, there is no coming back to Samsara again. In the latter Advaita mixed statements are available based on the above-mentioned aspects of survival and negation of the Individual Soul at the ultimate stage.

In contrast with Śaṅkara, theism of Rāmānuja needs be discussed for a balanced outlook on the concept of Mokṣa. Salvation, according to Rāmānuja, is not the disappearance of the self, but its release from the limiting barriers. It attains the nature of God and desires nothing else but intuition of God. Rāmānuja does not believe in Jivan-Mukti; only fellowship with God is possible after exhausting all karma and after getting rid of the physical body. All souls of gods, men, animals and plants are alike. As such,

the individual forms are not eternal. The soul is the eternal substance. In the released condition the souls have all the perfection of the supreme except in two points. They are atomic in size, while the supreme spirit is all-pervading. The soul, though atomic can enter into several bodies and experience different worlds created by the Lord; but it has no power over the creative movements of the world, which belong exclusively to Brahman.<sup>1</sup> The individual soul attains perfection and yet be regarded as an adjective of the Absolute. Obviously, Rāmānuja does not agree with the Upaniṣadic view of losing subject object distinction in Mokṣa as there is no evidence regarding soul's absorption into God. The religious thinkers belonging to Vaiṣṇavism and Śaivism sects adopt the same stand point.

In the Gītā the final condition is called siddhi, or perfection; parasiddhi, or supreme perfection. The highest realisation consists oneness with God in order to escape all sorrows and pangs of old age and death. It also means release from the binding aspect of karma associated with us through the bonds of attachment, desire etc. All these expressions do not give the exact description of Mokṣa. The text suggests both the conditions of survival and loss of individuality in the ultimate end. There are passages which suggest that the freed do not become God but only

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<sup>1</sup>R.K., I.P., Vol. II, p. 709 (The Theism of Rāmānuja).

attain sameness of essence with God. We act and live in God, only the centre of activity shifts from the human self to the divine.<sup>1</sup> The Bhagavad Gītā uses the word nirvāna several times in the compound form as Brahmanirvāna, "extinction in Brahman". Or, there are expressions like these: "he attains Me (God)", or "he attains Brahman". But the details regarding the nature of attainment are wholly wanting in the Gītā.<sup>2</sup> It is clear that the concept of Mokṣa as we understand it is not treated logically in this poetic work.

Mokṣa of the Naiyāyikas is a word without meaning. Nyāya philosophy cannot be distinguished much from materialism. According to this philosophy the individual is neither soul nor body but a combination of the both. Naiyāyika proves that freedom or release means freedom from pain. And Freedom is complete cessation of effort, activity, consciousness and cessation of the soul from body, manas etc. The liberated souls attain a state of pure existence that is compared to the state of deep dreamless sleep. Sāṅkhya view that the puruṣa is discriminated from Prakṛiti in Mokṣa, so that 'the latter ceases to function and the former rests in its own nature, credits

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<sup>1</sup>R.K., I.P., Vol. I, p. 574.

<sup>2</sup>Franklin Edgerton - The Bhagavad Gītā, pp. 125-126.

the unintelligent principle of prakṛiti with too much wisdom'.<sup>1</sup> As such, the adherents of these faiths believe that death is the complete end of life, there is no other world, no God. They make this life happy and pleasurable.

The view of Pūrvā Mīmāṃsā is that in the liberated state there is complete disappearance of dharma and adharma, pleasure as well as pain. It is not a state of eternal bliss because an attributeless soul cannot have bliss even. Mokṣa is simply the natural form of the soul. Kumarila goes one step ahead and regards Mokṣa as realisation of the Ātman. Although he makes a good foundation yet the super-construction could not be raised for want of material. He does not speak of its oneness with the Absolute. He holds that the liberated soul does not enjoy bliss for the very reason that liberation cannot be eternal unless it is of a negative character. But he does not speak categorically about the negation of Individuality in toto in the Mokṣa state. Same is the case with Parthasarthi another exponent of this philosophy. Having traced the concept of Mokṣa in the various Indian Philosophical systems and examining the two conflicting accounts running throughout, the discussion that ensues is regarding Mukti and Nirvāṇa in relation to Mokṣa. Mukti is synonymous to Mokṣa and Nirvāṇa seems to contradict the concept of Mokṣa although

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<sup>1</sup>R.K., I.P., Vol. I, pp. 150-52.

the latest interpretations, dealt with in the concluding chapter of this work, attempt at a reconciliation of the two.

In Vedānta, two different views are held regarding the nature of soul. One is the Absolute or the Transcendental and the second, Relative or Phenomenal. From the absolute point of view the soul is non-dual, immortal, everpure, ever free, ever illumined, and one with Brahman. It is untouched by hunger and thirst, good and evil, pain and pleasure, birth and death and the like pairs of opposites. Man's goal of life is to realise soul's true nature, which from the absolute point of view is called paramātmā or supreme soul.<sup>1</sup> Obviously, such realisation will mean Oneness with God at death i.e. Mokṣa, and Jivan-Mukti while living in the material frame of the body. But from the relative stand-point, the Vedānta philosophy admits the existence of a multitude of individual souls which are different from the Supreme Soul. Attached to the body, the soul is a victim of the pairs of opposites and seeks deliverance from the cycle of birth and death. When the aim is merely freedom from sin and cycle of birth and death, the attainment is called Mukti. Unless the seekers aims at Oneness with God or merging into the divine,

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<sup>1</sup>Nikhilananda Swami - Hinduism, p. 49.



he remains at a lower level of Mukti or Moksa; so long as the attitude of the Sādhaka is finite, dual, and relative, Moksa is not possible even if he takes to all the religious devices. It is only then that the state of Moksa is attained when the seeker's attitude becomes infinite, non-dual and essentially transcendental. Such a person automatically attains his goal even without nourishing desire for Moksa. No karmas or negative forces can contaminate his soul as he lives at a plane of actionlessness. In order to develop non-dualistic attitude, all sorts of religious devices and disciplines are needed. These help the purificatory process of the soul from the clinging samskaras and give it a transcendental character.

The above discussion brings home the idea that Mukti has many lower elevations on the spiritual path and the complete Merger in the Divine is the highest and the final stage of attainment. The ultimate stage of Moksa is possible only after release from the body and negating all that belongs to the body, but Jivan-Mukti is possible while living. A mukta soul may return to this mundane world on some divine mission for the general benefit of mankind. But there is no coming back from the ultimate state of Moksa, as the merger is Oneness of the subject and object, in which state subject cannot exist as a separate entity. Then who would return to this world from such a state of Oneness? Also, why should the Integral-Whole,

that is, the Absolute, assume a finite frame when so many Muktas who have not yet attained Moksa stand at God's command. God needs not to break a part of His infinite whole and make it finite. Such activity on the part of God was a primal necessity only when the Creation was evolved for the first time. One thing of importance is the finality and the wholesomeness of the ultimate state of Moksa which is absent in its lower stages. Before becoming a Mukta various gradation is inevitable. A person may get release from sins alone, or karmas alone, or desires alone and he may get a release from all the binding aspects gradually or ultimately or, even instantaneously. His attainment determines his status and position as a Mukta. In the case of one who attains Moksa or Videh Mukti a partial perfection cannot be conceived. Moksa is a complete perfection, a full blossom of spiritual endeavours and the highest attainment.

According to Yogavasistha, Mukti can be attained in the life time of a person or after his death; in the former case it is called sa-daha-muktata, or jivan-muktata. The Jivan-mukta state is that in which the saint has ceased to have any desires, as if he were in a state of deep sleep. He is self-contained and thinks as if nothing existed. He has always an inward eye, even though he may be perceiving all things with his external eyes. His outward activity does not disturb him internally. Full of

bliss and poise he seems to be abnormal to an ordinary worldly man. This is a state of divine lunacy. A Jivan-Mukta has nothing to do for himself. He stays on in the world and works for society till his end comes.<sup>1</sup> However, Śāṅkara gives it another interpretation. He says that a Jivan-mukta has to live in the world, even after attaining perfection, in order to exhaust the momentum of Karmas which have started to yield fruit. A Jivan-mukta can end the effect of Karmas which have not yet started to bear fruit. His analogies of a potter's wheel and a person of jaundiced eye are very common in support of these views. The concept of sthita-praīṇa in the Srimad-Bhagavad-Gītā reminds us of the state of a Jivan-mukta, a man of steady wisdom. A Jivan-mukta cannot escape the effect of his past deeds, is clear from a story in the Dhama-pada commentary. Sage Moygollana was torn to pieces by thieves and his bones were pounded to the size of rice grains. Buddha explained this miserable lot of the sage due to a crime of parricide which Moygollana had committed in some previous birth.

Nyāya holds that the possibility of emancipation of the soul occurs when the soul is dissociated from all the nine kinds of qualities (will, antipathy, pleasure, pain, knowledge, effort, virtue, vice and rooted instincts).

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<sup>1</sup>Das Gupta - A History of Indian Philosophy, Vol. II, p. 245.

The Vaiśeṣika holds the same view on the subject. The possibility of emancipation is admitted only after death. Vatsyayana, Prabhākara and Śālikanātha agree with the impossibility of emancipation during life-time while possessing the body. Hiriyanna criticises this view as a remedy worse than the disease which it professes to cure.<sup>1</sup> According to him if the present life be considered as a state that precedes the final state of Nyāya Vaiśeṣika, the case of Sādhaka is not very unsatisfactory as he kills the negative qualities of hate and self-love and attains positive virtues. This condition of the sādhaka corresponds exactly to the Jivan-mukti although Nyāya does not accept it.

Even an ordinary person is not deprived of the Divine bliss, though for a brief and temporary period, is another consoling view held in the Upaniṣads. "The Ānandamaya is the highest reachable level of experience for the Jiva in its state of bondage. Here it enjoys, for a temporary period, peace and happiness. Such is the case in deep sleep, as also in the enjoyment of aesthetic pleasure. This experience however, is not to be confused with Mokṣa....<sup>2</sup> Likewise, the concept of Brahmaleka and

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<sup>1</sup>Hiriyanna - The Essentials of Indian Philosophy, p. 103.

<sup>2</sup>History of Philosophy, Eastern and Western, G.O.I., pp. 64-65.

Svarga preached in the Epics like Rāmāyaṇa refers to the life of Muktas of various status and merits. Their stay in heaven may be temporary and after consuming merit of good deeds they may require to return to the material world again for further development and attainment. It has been concluded already that any attainment short of the highest attainment, that is, Mokṣa are partial gains. Rāmānuja's disbelief in Jivan-Mukti does not seem logical. Perhaps, he speculates an immediate death of the individual the moment he exhausts the merit of his karmas. Or else, how would he name the period between the exhaustion of accumulated karmas and death? A small span of perfected life, supposedly. And, is that not Jivan-mukti? Again, is it compatible with his views that the accumulated actions since times immemorial would come to a complete stop in the human-life-span. In his denial of Jivan-mukti Rāmānuja has undoubtedly ignored many logical questions. Also, it would be erroneous to think that a state of mukti is reached only after complete transformation of the individual into Divinity. Partial gains are possible which lead to a perfection though not complete in its nature. An individual's merit and status varies at various levels of attainment but he is fully perfected by becoming himself 'perfection' in the final stage - Mokṣa.

Quite differently from the popular belief that Nirvāṇa is extinction into nothingness, or complete negation

in the void the eminent thinkers have marvellously improved upon these views. Nirvāna is an escape from the body though not from existence. The liberated being becomes absolutely unconditioned and characterless by avoiding emotions and interest in the lives of his fellows. "The state of perfection is passively described as freedom from action and desire, a state of utter and absolute quiescence, a rest that knows no change or ending, a passionless and ineffable peace. The energy of past karmas, is extinguished, and the spirit, though still existent, has no chance of re-embodiment."<sup>1</sup>

Buddha concerned himself mainly about the sufferings of mankind and release from them. Nirvāna means "blowing out" or "cooling". These words may verily mean extinction and annihilation of hot passions. Buddha compares Nirvāna to the expiring flame which has no more, any hay or wood to burn. Two aspects of Nirvāna have been described: Upadhisesa, in which human-passions die out; Anupadhisesa, where all being is extinct. Childers hold that the former state is a perfection in which five Skandhas are still present, in the latter, there is cessation of all being at the death of a saint. This description corresponds to Jivan-mukti and Moksa to a considerable extent. Nirvāna, thus, is a goal of perfection to be attained by Sādhanā.

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<sup>1</sup>R.K., I.P., Vol. I, p. 332.

and not the abyss of annihilation. Max Müller and Childers, after examining all passages relating to Nirvāna conclude that "there is not one passage which would suggest that its meaning should be annihilation". False individuality and the clinging seeds of karma are shed off which are responsible for a rebirth. Nirvāna has been compared to deep dreamless sleep where the soul enjoys everlasting bliss, a view which expresses an escape from sufferings. The release from Samsara would mean an existence into a state opposing sufferings and bondage. And hence, bliss and freedom of everlasting character are to be understood as implied meanings of Nirvāna. An evasive attitude of Buddha on the details of the state of Nirvāna not only led to confusion and varying versions, but also attempts were made to charge Buddha with hedonism. Nirvāna was later dealt with by the two important schools of Buddhism.

While the Hīnayāna made Nirvāna attainable by a few only through the life of a monk, the Mahāyāna taught that everyman could aim at becoming a bodhisattva and even low castemen could attain salvation by the practice of virtue and devotion to Buddha.<sup>1</sup> Mahāyāna believed the extinction of Buddhas after death and their enjoying of immortal bliss in heaven, with hell opposed to it. Numerous celestial planes have been admitted on the road to bodhi-sattvahood. Mahāyāna ignored the question of ultimate existence - Nirvāna and took interest in the description

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<sup>1</sup>R.K., I.P., vol. I, p. 603.

of the celestial existences rather too much. They understood the ultimate state as non-existence but real freedom and unconditioned state. They are not clear regarding survival of individuality after death in the ultimate state. Asvaghosa and Asanga attempt at describing Nirvāna as union with the Great Soul of the world and not as annihilation.

H.D. Bhattacharya holds that Nirvāna is extinction of all desires — of attachment, aversion and delusion. In describing the ascent of the soul through the various meditations and trances the Buddha places above the realm of nothingness certain higher reaches of consciousness, thereby indicating that vacuity was not the last word on spiritual life and that the indescribability of Nirvāna need not prevent us from describing it negatively as the complete removal of all passions and all impediments to true knowledge....<sup>1</sup> The idea that Nirvāna was an unconditioned element gave it a positive character and it came to be understood as immortality, bliss and an undisturbed peace that corresponds to salvation. Hiriyanna credits the Mahāyāna Buddhism with having understanding of the goal of life as merging in the Absolute and not annihilation as it would otherwise be, and as it generally is according

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<sup>1</sup>H.D. Bhattacharya - History of Philosophy Eastern and Western, The Buddhist Philosophy, p. 166.



to Hīnayāna Buddhism.<sup>1</sup> Mahāyāna believe that on acquiring enlightenment a person is expected to work for his fellowmen instead of remaining satisfied with his own Nirvāna. He is called Buddhisattva, "Wisdom-being" a word which seems to be synonym of Jivan-mukti.

A recapitulation would show that Nirvāna, in spite of many conflicting accounts, is not only Jivan-mukti but also Moksa. A disciplined life of virtues, love and compassion for mankind leads to perfection on earth and merger of the soul into the vast and mighty Incomprehensible Absolute after death. No difficulty in understanding Nirvāna arises if 'annihilation' and 'extinction' are taken to mean as 'merger' into the Divine losing both name and form. Nirvāna at the hands of its interpreters has become a confused conception of Mukti or Moksa. The ambiguity of the Upanisads and confusion about Nirvāna in the Buddhist literature have made the truth of these scriptures blurred and unreachable without a logical insight and transcendental vision.

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<sup>1</sup> Hiriyana-- The essentials of Indian Philosophy,  
Buddhism, p. 83.

CHAPTER III

MOKṢA AS DISCUSSED IN CLASSICAL THOUGHT

The Primitive man had developed religious notions born out of the wonderful and awe-inspiring aspects of nature and he took to propitiating the spirits under instincts of fear and his helplessness in face of the mighty powers of Nature. He was quite blank as regards future life and spiritual gains.

It was only in the Vedic-age that the ideas of the goal of life and man's duty as a living being were developed and the seekers took to certain ways and means for the attainment of their spiritual and materialistic ideals. The Aryans mode of worship consisted of prayers and performance of yajña and sacrifices. They expected both the material and spiritual gains by thus pleasing the gods. It has been examined already that the Aryans had developed wonderful insight into the knowledge of the Divine secrets and they marvellously reflected upon the philosophical topics like the Absolute, the Creation, the Soul, and the Goal of Life. But the common people were contented with the desires of worldly possessions and longevity. For the common people yajña was a 'give and take affair' as Keith puts it, but for the speculating sages the very act of sacrifice was to detach oneself from the precious worldly-possession. The highly

speculating minds considered yajña as a symbolic representation of the original sacrifice made by the Creator himself, who created the world by an act of sacrifice. Śraddhā was the spirit of yajña. Human sacrifice was discouraged and instances of horse sacrifice are available. That there were protests against the sacrifice of living creatures is clear from a Sāma Veda quotation: "O, Ye Gods! We use no sacrificial stake. We slay no victim. We worship entirely by the repetition of the sacred verses."<sup>1</sup>

Worship of Varuna holds a keen similarity with Bhakti. If Bhakti means faith in a personal God, self-surrender, love and service, attainment of Mokṣa, surely all these elements are available in Varuna worship.<sup>2</sup>

In view of the above discussion it is clear that the Vedic Aryans had arrived at the idea of monotheistic faith and in order to achieve their spiritual objective which was limited to godliness and travelling through the path of gods into heaven, they took to yajña and prayers as mediums for the realisation of their ideal. It was only in the Upaniṣadic period that the sages thought of becoming one with the Absolute and of being delivered thus from the cycle of birth and death. With this end in view they devised various practical methods.

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<sup>1</sup>R.K., I.P., Vol. I, p. 107.

<sup>2</sup>Ibid., p. 108.

There are two basic trends in Indian culture; the Vedic, which culminates into Upaniṣadic Idealism, the non-Vedic, which is of a magical characterisation and culminates into Tantrism. Tantrism consists of some very queer sketches and images of a female deity. After drawing these sketches, which make no meaning for a modern man, some magical formula is uttered for influencing the deity in order to achieve one's aim. These magical formulas are replete in Yajur Veda. Besides literature, evidence of Tantric belief and practical methods is available in the form of seals recovered from Harappa and Indus. "... a very remarkable Oblong seal from Harappa (Plate xxii, 12) on which a nude female figure is depicted upside down with legs apart and with a plant issuing from her womb. Likewise, the Indus seal bears the figures of a female deity attended by her devotees and bearing letters that are still undeciphered. Also, the figure of Earth Goddess with a plant growing from her womb".<sup>1</sup> The explanation of Sri Cakra (Yantra) is that in the centre a picture of the female organ is drawn, surrounded by nine such organs. The whole emphasis is on the female principle. This trend is not absent in the thought-systems of other countries at particular levels of cultural development. Use of meat and wine is a part of Tantrika practices. But we are concerned in particular

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<sup>1</sup>Debiprasad Chattopadhye - Lokāyata, pp. 293-305.

not with the use of Tantras and images of nude female deities for personal benefits alone, but to examine their religious aspects in particular reference to liberation. The Kundalini version is of prime importance from the religious point of view.

Nikhilananda endeavours to explain Tantra method of realisation on scientific basis: There are two kinds of energy associated with a piece of matter; potential and kinetic. The kinetic energy gives movement or action to a body and is only a fraction of the total energy. Kundalini is a Cosmic energy present even in the smallest partical of matter. It remains unoperated at the base root. In the Jiva this Kundalini needs be aroused and its 'downward facing' be changed to 'upward facing' with a view to ascend this energy through the body to the highest point for the realisation of Satchidananda. Kundalini passes through the central nerve of the spinal column known as sushumna, which is a sort of hollow canal and rises upto the carebrum. It passes through some six chakras i.e. different coloured lotuses with varying number of petals and ignites them from a downward pose of a bud to upward-blossom of a flower. At the sixth centre the Jiva sheds his duality and attains many powers in order to rise upward to the lotus at the cerebrum and is united with Siya, or the Absolute.<sup>1</sup>

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<sup>1</sup>Nikhilananda, Swami - Hinduism, Tantra a way of Realisation, p. 150.

Mantras play a great role in the Tantric discipline. The word 'Mantra' means literally, 'that which, when reflected upon, gives liberation'. For the aspirant mantra and the deity are identical, the deity being the illumination embodied in mantra like a tree in the seed. The importance of mantra, its psychological efficacy, appeals to a modern mind. It is Yantra, a diagrammatic equivalent of the deity just as mantra is the sound equivalent of the deity, which needs elaboration. In the Tantric ritual, the Yantra is the object of worship. These sketches are not understandable to the ordinary person but are quite meaningful for an adept. Just as  $E = mc^2$  makes no sense to the ignorant, in the similar manner OM makes no sense for him. Mystical formulae used in Tantra are the shorthand statements of certain basic experiences. A keen understanding of Yantras with faith and experience yields spiritual benefits, that is to say, unity with the satchidananda. The utility aspect of Tantrika practices for liberation is due to the latest endeavours of their sponsors at justifying the vagueness and futility of the ambiguous sketches and images through improved interpretations, rather, distorted interpretations of the actual and the real. In spite of this, one would like to appreciate the Kundalini version which forms the basis of faith of the modern Yogins who claim marvellous spiritual attainments by arousing Kundalini.

As already said, the Iantric practices and faith belong to non-Vedic culture and would have died out as a thought tradition but for the Kundalini version. The concept of Mokṣa was formed in the Upaniṣadic period and ways and means were considered for its attainment by the Upaniṣadic sages. This is the real stuff for discussion in this chapter. The prescribed methods for attaining Mokṣa are mainly the Karma-Yoga, Bhakti-Yoga, Jñāna-Yoga, Rāja-Yoga.

All that exists is consciously or unconsciously on march towards perfection. Man being conscious can achieve it with ease and facility. He can reject his lower nature and its play at a material level and aim at acquiring higher knowledge and spiritual merit. He can make this life useful and use it as a medium to attain a life divine. With this ideal before him, man devised various methods for its attainment to suit the seekers of varying temperaments, and as such, it would be wrong to attach superiority to anyone of these methods. Even a synthesis of all the practical methods is not ruled out. All these methods lead to wisdom and enlightenment and ultimate unity with Brahman.

Through divine service or karma, the Individual can reach the highest. Karma is said to be beginningless, and the exact manner by which the work of the world proceeds is hard to understand. At the end of creation,



the whole world is said to lie in the form of a subtle karma seed ready to sprout again at the next start.<sup>1</sup> Our deeds should be the promoters of our spiritual aims, they should make for us a pathway to God. Before reaching its climax in the Gita, the Karma-mārga had its initial development in the Vedic period, in the form of the Yajña and sacrifices; in the Upaniṣadic period, in the form of a quest after truth and in the Buddhistic period, in the form of maintaining a right-conduct and giving up of all actions and in the later periods in the form of theistic worship of God. All these aspects were synthesised into a consistent theory in the Gītā. What is peculiar of Karma-mārga enunciated in the Gītā, is to develop a spirit of detachment and indifference to the result of actions. Have Sattvic desires and do good actions, the result will automatically follow. Karmas performed disinterestedly and impersonally lead to Mokṣa.

The efficacy of Karma-mārga has been disputed by Śaṅkara and Rāmānuja, in view of their own methods of achieving the supreme Goal. It is held that Lord Kṛṣṇa wanted Arjuna to fight and as such coaxed him to play his part and with this motive in view Kṛṣṇa declares the path of Karma to be superior. The other argument being persistently held by many and this perhaps with some

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<sup>1</sup>R.K., I.P., Vol. I, p. 565.

logic that the 'disinterested' and 'Impersonal' actions are impossible as a desire of Moksa is not abandoned by the devotee who takes to this path. Freedom to act has been granted in the Gītā. Lord Kṛṣṇa after describing Karma philosophy in detail asks Arjuna to "do as he chooses". However, the concept of fate, a power other than human, a cosmic principle that governs man is upheld in the Gītā.

The stress upon the negation of desires while performing actions is meant to acquire evenness of mind in gain and loss, success and failure. Brooding over the fruit of action begets attachment; attachment, the desire to possess; frustrated desire, anger; anger, delusion; delusion, self-forgetfulness; and self-forgetfulness brings about ultimate destruction.<sup>1</sup> Action that leads to the goal of Moksa is a spiritual action in essence. Motivated worldly actions do not form the spiritual-discipline - Karmayoga. A Karma-Yogin communes with the One in silent meditation and with the many through work. Physical action is not the only action. A saint in deep meditation is very active mentally. This, however, does not justify a divorce from society as he has to work for the many.

The impact of Karmas on the soul is both positive that leads to Moksa and negative, that leads to destruction.

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<sup>1</sup>Nikhilanda, Swami - Hinduism, p. 94.

When the actions are performed disinterestedly, one does not incur guilt. He is above the pairs of opposites and does not lose mental equipoise. He acts with the body, not with the mind, and as such, even when he acts he is not bound. Rid of attachment, free, his mind fixed in knowledge, acting only as a religious duty, all his acts are destroyed.<sup>1</sup> He acts in God and not in ego. His actions are not performed due to personal needs and standards but in obedience to the divine dictates. This is the action that comes automatically by merging of the natural man into the divine self and eternal spirit. Desire is the motive force of action. Once the ego consciousness is changed into God-consciousness, the actions would take the form of God-service and the individual would live as a man of God, doing His work on earth, working incessantly for Sarva-Mukti having eliminated the personal aspect of his Karma. This transformation of the motive force is the master idea of Gītā. In this lofty state a man is Personal yet not Personal, acts yet not acts, motiveless yet not without a motive, seeker of reward and yet not a seeker of reward. He becomes divine and his actions are automatic, directed by the Divine Will to fulfil a divine purpose.

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<sup>1</sup>Franklin Edgerton - The Bhagavad Gītā, Trans; p. 159.

It is a common error to believe that when desire ceases, action also must cease. This is not true. The major part of the work done in the universe is accomplished without any interference of desire; it proceeds by the calm necessity and spontaneous law of Nature. Even Man constantly does work of various kinds by a spontaneous impulse, intuition, instinct and in obedience to a natural necessity without either mental planning. Often enough his act is contrary to his intention or his desire, it proceeds out of him in subjection to a need or compulsion, under an impulse or in obedience to a force in him that pushes for self-expression or conscious pursuance of a higher principle. Desire is an additional lure to which Nature has given a great part in the life of animated beings.<sup>1</sup>

Another view attached to Karma-Yoga method is the belief that the agents, the process and the results of action, are only modes in the universal design. As such, we are only mediums and not the real doers of actions. Karma-Yoga is said to be based on Buddhi-Yoga or the art of right understanding, the understanding that man is ever in a state of attunement with God.<sup>2</sup>

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<sup>1</sup>Sri Aurobindo - On Yoga, p. 305.

<sup>2</sup>Krishnananda, Swami - Resurgent Culture, p. 35.

This mode of practice was particularly suggested to Arjuna keeping in view his merit and position in life as a house-holder. It is also described as an Ant's pace method, perhaps, due to the incessant and patient endeavours that are required to be put in. As the consequences of Karma are inevitable and the worldly Karma, howsoever good, yield the worldly good alone, therefore, the actions performed with a dis-interested mind, mind duly transformed into a divine nature; for sure, will automatically lead to Moksa, even when it is not desired by the Karma-Yogi.

The way to devotion, the Bhakti-mārga is accessible to all. The poor, illiterate, the high and low can benefit alike. Obedience to His Will, Love of God, complete self-surrender, prayer and faith are the main constituents of Bhakti. These requisites lead to self-perfection and unity with God as well as unity with the mankind at large. God is One and Many. As such, Bhakti-Yoga fully covers and comprehends the nature of God. Those who are virile in spirit, through love beget God-consciousness. Love is a great creative force and has an important role to play in the Bhakti-Yoga. Worldly love has fear of separation, jealousy, change and instability and is generally materialistic in nature, therefore, the love to be employed as a medium of divine pursuit is to be essentially of a divine nature. Divine love combined with intellectual values has the power to transform the mind into Super-mind. The

worldly love can be ennobled and made transcendental in character through the practice of detachment.

Rāmānuja, a great teacher of Bhakti-Yoga recommends for spiritual gains the inculcation of the virtues of Sattvic food, control of desires for material objects, devotion, unselfishness, purity of conduct, cheerfulness and mental-poise.

It is held that the devotion to the Supreme is possible only with a personal God, a concrete individual full of bliss and beauty. Personality has its attraction. It encourages the sense of communion. God is not Cruel. He is a Helper. He is love. Through love and self-surrender God can be attained. Bhakti uproots the seeds of Karma that cling with the soul and liberates the soul. The author of Gītā proclaims: "Even if a man of evil conduct turns to me with a sole and entire love, he must be regarded as a saint." When God becomes the ruling passion and the individual feels sub-merged into the Divine in a state of divine-ecstasy, his goal is achieved. He is a Jivan-Mukta in that state.

It is generally considered that union with a Personal God is not a full attainment of the Ideal as the lower gods are forms of the One Supreme. On attainment of the Personal God the devotee begins with the contemplation on the Supreme One. The Nirguna Bhakti or devotion

to the qualityless has generally been considered as superior. This does not make much difference as on the spiritual path each lower stage of attainment automatically becomes a base for the higher spiritual advancement and growth. Absolute monism is therefore the end of the dualism with which the devotee starts. On the practical side, service of mankind, the love of many is possible only when enlightenment dawns upon the mind of the devotee and he realises himself to be a part of the whole and feels the pain of others as his own and devotes himself to serve them like a Buddha.

The idea of Divine-Grace dominates the Bhakti Yoga. In fact, all the endeavours of a devotee, howsoever pious and sincere, yield no fruition, till the Divine Grace dawns upon him.

Commenting on the modes of Bhakti, Vivekananda recognises the importance of a Personal God and with that the idea of devotion and worship. The Abstract cannot be comprehended without the material, is a basis of his philosophy. In support of this view he quotes Buddhists and Jains who have no personal Gods but cannot dispense with the worship of the founders of their faith. Even the Mohammedans who are opposed to idol-worship, kiss the black stone in the temple wall of Kaaba and draw water from the well of Zinzin for the pardon of sins. When the

external symbols are rejected, we have them in the mind. How can a devotee worship and love his god without His image in the mind? Besides, acceptance of body and universe as the abodes of the Supreme is a form of idol-worship. These are the temples in which the absolute is seated and we endeavour to find Him out through various methods. Vivekananda agrees that the reality, the Supreme Truth is above these external forms and symbols. At that higher plane the external and material forms are nothing. Temples, churches, books or forms are simply kindergartens of religion and are meant for initiating the spiritual child towards the Goal.<sup>1</sup> Bhakti begins with love for God and the devotee feels God-intoxication and a sort of divine-lunacy. In this state of divinity, duality vanishes and union with God is felt. Perfect bliss, peace and tranquillity is felt. Love, Lover and Beloved become One.

Jñāna-Yoga is the method of realisation for the persons with intellectual bent of mind and this stands for intellectual comprehension of the divine Reality. The Gītā recognises two kinds of knowledge. Jñāna which grasps the phenomena of existence externally through intellect and Vijnāna which leads to the understanding of the common foundation of all existence. Scientific

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<sup>1</sup>Vivekananda, Swami-Realisation and its methods, pp. 82, 89.



knowledge is dominated by rajas while the spiritual knowledge is of Sattvic nature. Besides, scientific knowledge cannot comprehend the whole reality due to its inherent weakness, though it gives accurate understanding of the parts of Reality. Thus the knowledge to be employed for realising the Divine is a higher intuitional knowledge. Jñāna-Yoga is the discipline of philosophical discrimination by which Jñāna, or the knowledge of Brahman is attained.

Due to Māyā or nescience the real is not visible. There is a pall of illusory super-imposition on the real. Through discriminating knowledge the super-impositions fall and the real becomes visible. This real is the unconditioned Brahman, the source and supreme cause of all the manifested world. Back to the source is the ideal before us. According to Buddhists when the process of negation of illusory aspects is carried too far, what remains is a void. They fail to understand that there also remains a perceiving consciousness which is aware of the Void. This is eternal Brahman and this process of discrimination both from the Dualist and non-dualist point of view is Jñāna-Yoga which gives us a vision of the Absolute.<sup>1</sup> The Gītā is full of emphasis on knowledge and its utility that lies in understanding self as Infinite. "Even if thou shouldst be the worst of all sinners, merely by the

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<sup>1</sup>Nikhilananda, Swami - Hinduism, p. 119.

boat of knowledge thou shalt cross over all (the 'sea' of) evil". "As a kindled fire burns firewood to ashes, so the fire of knowledge burns all deeds to ashes", that is, free man from rebirth, the effect of deeds.<sup>1</sup> Doubt is opposite of knowledge, and hence, the Gītā instructs us to 'cut doubt with the sword of knowledge'. The Upanisadic caution is that any other charioteer than the discriminative intellect would make a bad show.

The traditional way of knowledge proceeds by elimination and rejects successively the body, the life, the senses, the heart, the very thought, in order to merge into the Absolute. The ignorance and the results of ignorance be eliminated thoroughly. Kill ego and only then our true being can manifest in us. Beyond the negation is the infinite consciousness, an illimitable knowledge, and affirmative absolute Presence. By eliminating the illusive aspects of the creation, we can reach the Absolute which is featureless, indefinable, relationless, not this, not that, neti neti. Yet it is Existence, Consciousness and Bliss.<sup>2</sup> On acquiring the eternal knowledge the individual remains and works as a Jivan-Mukta for the redress of humanity at large.

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<sup>1</sup>Franklin Edgerton - The Bhagvat Gītā, Trans; p. 164.

<sup>2</sup>Aurobindo - On Yoga, pp. 332-34.

Patanjali's Yoga or Rāja-Yoga which means 'King of all Yogas' aims at controlling all thought-waves for the purpose of being united with God. When the thought-waves of mind are stilled, the real that is behind the mind becomes visible like the clear view of the bottom of a lake when its surface is not agitated by ripples and waves. In order to control the mind, keep it cool and clean, balanced and uneffected, Rāja-Yoga begins with Yama and Niyama (restraint and religious observance), Āsana and Prāṇā-Yama, Pratyahara (abstraction of the senses) and Dhāraṇa, Dhyāna and Samādhi. These pave the way to ethical perfection and bhakti. This method in its prime nature is an amalgum of Yoga with Bhakti. Highest knowledge and the supreme bliss are the fruits of Rāja-Yoga method.

The most important aspect of Hath-Yoga is the Kundalini version. Kundalini is aroused by the method of Prāṇāyama and from the bottom of the spinal chord it rises upwards, passes through the various chakras and meets the Puruṣa in the brahma-randhra in the cerebrum. The devotee gets psychic powers and becomes one with the cosmic states and realises the puruṣa in the highest Cosmic State. This method is taken up by the Hathयोगins and the Tantrikas and all others who wish to use a psychophysical method. But Rāja-Yogins insist upon moral

purification as a preparatory measure.<sup>1</sup> The highest state of attainment is Kaivalya or isolation in which a yogi feels that his Soul is detached from the body and the mind. Commenting on Kaivalya Dr. Radhakrishnan says, "It is not a mere negation, but is the eternal life of the purusa, when it is freed from the fetters of prakriti."<sup>2</sup>

The necessity of a religious teacher, a saint or a Yogi or a Guru is preached for devotees who take to any of these methods. In the Yogic techniques and psychophysical problems, specially, the Guru's guidance and grace are the most sought for succours for a Sādhaka. Such tough method is, obviously, meant for the Yogins and the like-minded persons and does not suit the temperaments and practical life of the humanity at large, who cannot reject the society and family ties.

The above discussion deals with the classical methods of God-realisation and it covers all the trends and beliefs of the seekers. Some modern thinkers have tried to improve upon them in order to make them look scientifically valid. It is being attempted incessantly to deal with the subject of God-realisation in a new key.

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<sup>1</sup>Ibid., pp. 611-12.

<sup>2</sup>R.K., I.P., Vol. II, Freedom (The Yoga System of Patañjali), p. 363.

Sri Aurobindo has stressed upon the need of Integral-Yoga. This is to put our whole conscious being in/into relation and contact with the Divine and to call Him in/into transform our entire being into His, so that in a sense God Himself, the real Person in us, becomes the sādhak of the sādhna as well as the Master of the Yoga by whom the lower personality is used as the centre of divine transfiguration and the instrument of its own perfection. The integral method leads to an integral result. An integral realisation of Divine-Being is achieved instead of a realisation of the One in its indistinguishable unity.<sup>1</sup>

Doctor Radhakrishnan elaborates his view of spiritual evolution towards a Divine Perfection by placing the human individual entity into an historical context. History is the working out of a purpose, and we are getting nearer and nearer to its fulfilment. Moksa is the realisation of the purpose of each individual. On the attainment of perfection historical existence terminates. When one individual completes his purpose, he develops the universality of outlook, characteristic of perfection, but retains his individuality as a centre of action. When the whole universe reaches its consummation, the liberated individuals lapse into the stillness of the Absolute.. "But this does not take away from the free being of God

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<sup>1</sup>Sri Aurobindo - On Yoga (Introduction), p. 50.

who is omnipotence or infinite possibility. The curtain will drop on this world, but an other possibility, another plot, another drama may commence and go on for ages.<sup>1</sup> He emphasises the need of self-perfection in that which environs us. He warns against standing in proud isolation with contempt for the common herd. We can attain true perfection only by drawing all into ourselves. Those who develop this large impersonality of outlook delight in furthering the plan of the Cosmos, in acting according to the Will of the Father.<sup>2</sup>

Commenting on the doubt that the world process being infinite and there will always be work to be done and as such there will never come a time, when all individuals will reach their perfection, Radhakrishnan says: this will be frustration of the purpose of God. So long as the world-process continues, the liberated souls retain their individualities, which they lose in the event of the liberation of all, or Sarvanukti.<sup>3</sup>

Vivekananda holds that going back to Brahman from which we have been projected is the great struggle of life. There was an equilibrium, and that has been destroyed

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<sup>1</sup>R.K.- The Hindu view of life, p. 63.

<sup>2</sup>R.K.- An Idealist view of life (extracts) Salvation No. 11.

<sup>3</sup>R.K.- The Hindu view of Life, pp. 64-65.

and all parts and atoms and molecules are struggling to find their lost equilibrium again. All creation, passing through round, will sooner or later become free. Universe he says, is a tapering existence, the thickest part is here, it tapers and becomes finer and finer. The finest is the spirit and the grossest is the body. The whole universe will convert into something finer and finer until it becomes God.<sup>1</sup>

We can hasten this process, if we realise the scheme of God and work for it consciously.

Both Radakrishnan and Vivekananda believe in the evolutionary development of spiritual and transcendental nature, of the whole universe with man as its conscious entity who is supremely endowed by nature to enhance this divine scheme. It is implied in this viewpoint that ultimately the gross and the material will convert into the subtle and the divine. And then the All-Divine will form the basis for a higher spiritual life of a Super-Divine characterisation. Due to the infinite possibility of the Divine, this process of spiritual evolution will go on for ever.

Dr. R.D. Ranade is another torch bearer on the 'Pathway to God' and he has creditably traced this path

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<sup>1</sup>Vivekananda Swami - Realisation and its methods, p. 59.

in Hindi Literature, Kannada and Marathi literatures. Besides, his 'The Gospel of God-Realisation' shows the special field of his study which was not possible without immense fund of mystical experiences to his credit, in these works the philosophy is based on the personal mystical experiences of the author as there are certain additions of Philosophy in them due to the maturity and development of his mystical vision. In the words of R.R. Diwakar, he specially mentions 'continuity' and 'growth' as important criteria to determine the validity of mystical experience in the pathway to God in Kannada literature, in addition to those already discussed in his earlier works.<sup>1</sup> His 'Pathway to God' consists of the following five stages:

1. Incentives to Spiritual life.
2. Necessity of Moral Preparation.
3. Relation of God to Saints.
4. Beginning of the Pilgrimage.
5. The Highest Ascent.

The first stage of this pathway reveals the causes that lead the seeker to spiritual life, brings about a change in the values and thus contributes to his emotional preparation. The second, the elimination of his vices and the development of his virtues, and thus by the gradual

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<sup>1</sup>R.D. Ranade, Pathway to God in Kannada Literature. Introduction.



transformation in his qualities, tries to accomplish, his moral preparation. The third stage describes the ultimate power, splendour, and grace of the Lord and the complete self-surrender of the Saints to Him, together with the glory and bliss received by them from the Lord. It gives the seeker a full glimpse of the ideal he is to reach and thus contributes to his Intellectual preparation. The fourth gives an idea of the actual pilgrimages. It describes the Master, his method of initiation, the Divine Name, its constant meditation and the like and helps to bring about his intuitional preparation. The fifth and the last describes the nature of God-realisation and the bliss arising therefrom, as well as the effects produced by them on the lives of the seekers and the society.<sup>1</sup> This spiritual path has been adopted by all the saints and they have expressed it in their Sant-bāni. A keen understanding of this path leads a devotee towards his highest Ideal without much ado, this being the simplest, steadiest and straightforward spiritual pathway. We have mentioned the various steps of this Pathway, as their illustrious author while discussing appreciably all the saints of Hindi and Kannada and Marathi literatures, makes only a passing reference to Nānak whom he includes

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<sup>1</sup>R. D. Ranade, The Gospel of God-Realisation,  
Preface by M. S. Deshpande.

amongst the Hindi saints. For the purpose of a comparative study with other saints of Bhakti period, we shall discuss Nānak on these lines in order that Nānak's place of merit be realised and the forgotten task of the revered Doctor be completed.

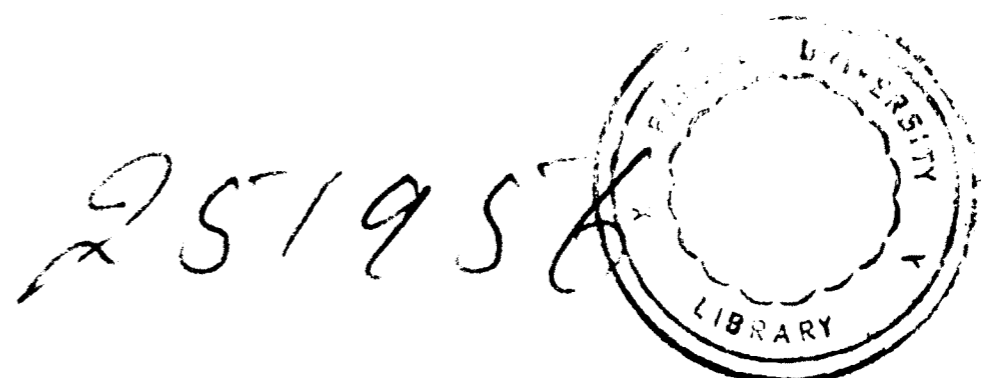
**PART II**

CHAPTER IV  
GURU NĀNAK AND HIS AGE WITH SPECIAL  
REFERENCE TO CULTURAL VALUES

Guru Nānak was born at Talwandi in the district of Lahore in 1469 when Bahlol Lodi was reigning at Delhi, he saw the subversion of the Lodi dynasty at Panipat by Babur in 1526, and he died in 1538 just on the eve of that temporary eclipse of Mughal authority before it was finally re-established on a surer foundation. Guru Nānak thus lived and worked in an age of transition when Northern India was moving towards a new re-adjustment and the old Sultanate of Delhi was making way for a new imperialism of a some-what more enlightened character.<sup>1</sup> The disintegration of the central authority led to the independent working of the provinces with little or no link with the centre. People had their faith in the provincial authority with whom they had a direct contact but had no knowledge of the Central authority. Further more, the shaky character of the Central Rule did not develop national outlook of the people. They were little concerned with the changes that took place at Delhi. The country had suffered appalling atrocities of Timur and Shaik Ali of Kabul. Both the Mussalmans and the Hindus suffered alike. The atrocities described by historians

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<sup>1</sup>Indubhusen Banerjee, Evolution of the Khalsa,  
p. 22.



are detailed and touching. Finally, Bahlol Khan Lodhi seized Delhi in 1451 and the situation improved. He succeeded to some extent in tactfully uniting the Afghan nobles and kept them attached to himself. However, this was a weak link that could not stand the test of the time. Sikandar Lodi, the son and successor of Bahlol Lodi had to face difficulties and rebellions of the Afghan nobles the moment he imposed restraints upon them in order to improve his Government. The Hindus who formed a majority of his subject were the objects of fierce religious persecution. Under him "the State once more assumed a theocratic character and officials imposed Islam upon the Hindu."<sup>1</sup> The Sultan was, however, known for his justice and benevolence for his co-religionists and the historians are full of praises for him. This nicety of conduct was tainted with communal narrowmindedness and thus had a limited effect. Guru Nānak's complaint exposes the inherent ingredients of partiality, communal bigotry and narrow-mindedness of the Sultan's justice, when he says "Piety hath taken wings and fled". Firishta says that "Sikandar was firmly attached to the Muhammadan religion, and made a point of destroying all Hindu temples..." and we read similar accounts in Tarikh-i-Daudi.<sup>2</sup> Sultan's atrocities

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<sup>1</sup>Macauliffe, The Sikh Religion, Vol. I, p. 170.

<sup>2</sup>I.B. Banerjee - Evolution of the Khalsa, Vol. I, p. 31.

at Mathura, pulling down the temples and raising mosques in their places and throwing of the Hindu statues to butchers for use as meat-weights and the execution of Budhan, a Brahmin who dared to speak a plain truth that 'the religions of both the Muslims and Hindus, if acted on with sincerity were equally acceptable to God', shows the correctness of Guru's complaint against the so-called justice of the Sultan. Babur who raided the Punjab many times wished to possess the country through peaceful means. He issued orders "Do not hurt to the flocks and herds of these people (of Bhira), nor even to their cotton ends and broken needles."<sup>1</sup> And we have evidence that as the news of violating these orders reached Babur that "the soldiery were behaving without sense and were laying hands on Bhira people, persons were sent who caused some of those senseless people to meet their death doom, of others slit the noses and so led them round the camp."<sup>2</sup> In Babur one could expect a considerate ruler but as the people of sayyidpur (Eminabad in District Gujranwala) offered resistance to Babur's on slaughter, he let loose his wrath and ordered a general massacre of the people of Eminabad. Guru Nānak says "The Mughals invaded India in the form of Death". The account of Babur's cruelty in the words of

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<sup>1</sup>Ibid., p. 35.

<sup>2</sup>Ibid., p. 35.

the Guru is appalling and touching:-<sup>1</sup>

They who decorated their heads with plaits  
and vermilion in the parting,  
Their heads were sheered with scissors and they  
were in dust from head to foot (in  
the act of dragging);  
They were, once, the Palace-beauties, now they  
find not a seat as commoners...;  
Their wealth and beauty that provided them a life  
of Pleasure now proved to be their  
enemies;  
The soldiery had orders to take them away and  
molest them.  
The Kings who revelled were non-plused;  
Due to Babur's sway even the princes could not  
eat food;..."

"Where are the stables, the horses and the flute  
and the drum?  
Where are the sword-belt, the chariots, and the  
red uniforms?  
Where are the mirrors in which the beautiful  
faces are reflected?  
Now lost, lost are they..."

The Guru received the scratches of cruelty,  
displayed in such unhuman way, on his own compassionate  
heart. He fell in a prayer unto God and pleaded the case  
of the sufferers, in a sense of complete oneness with the  
sufferings of the humanity at large; he spoke thus:

Such is the cruelty done to people, the atmosphere  
resounds with the cries of the sufferers.  
O God! did not thou feel pity.<sup>2</sup>

Guru Nānak describes the political conditions of  
his time and emphasises the fact that under such conditions

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<sup>1</sup>Jaggi, G.N.B., Asa M.1, Ashtapadis, Ghar 3,  
pp. 178-79.

<sup>2</sup>Ibid., Asa Padas, p. 170.



the very security of life and property is not guaranteed, ethical purity is lost, Dharma is overcome by Adharma and as such, no one can attain salvation:-

The Kalyuga is like a large Knife, the Kings are  
butchers.  
Dharma has taken wings and fled;  
Untruth has spread its dark-night of Amavas;  
The Moon of Truth is not visible, where has it  
risen.  
Bewildered in search I find not the way out of  
darkness;  
My lamentations are due to Ego, I have nurtured  
in my heart,  
Sayeth Nānak: Now can I attain Salvation?<sup>1</sup>

In such political conditions Guru Nānak had to ameliorate the lot of the people and enable them to earn merit both for this-world and for the next-world. In order to restore faith and courage in the hearts of the people Guru Nānak gave them a new concept of God, who is All-powerful, Self-existent, Fearless, Creator, Beyond Time. He is One and all other deities and worldly kings are his servants. Imbued with the name of such God the devotee is saved and he acquires the attributes of Fearlessness, Equality and Compassion. This thought worked well. To a devotee of the Guru, Muslim Kings were mere worms and meritless from a spiritual point of view. Thus the individual entities were led to perfection and the United perfect entities were led to clash with the Mughal imperialism by the sixth and the tenth Nānak. Guru Nānak

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<sup>1</sup>R.S. Jaggi, G.N.B., Majh, Vār M.1, p. 123.

endeavoured to create a society of God-conscious beings who stood for Mukti and Sarva-mukti as enunciated by him.

The social and religious conditions were no better than the political conditions in which we have seen complete disintegration and degeneration of life and its values. The traditional ritualistic and religious methods and forms which were once adopted as means to an end had now become an end in themselves, enslaving human mind and fettering free thinking. The task before the Guru was to condemn the old values and to enliven the possibilities of growth of all that was true and virtuous in the traditional heritage of his age. He had, thus, to mould the living values of the past and the present into a new tradition. It is, however, interesting to note the type of the people and the stuff of thought values, with which Guru Nanak had to deal with:-

The subject is blind, sans knowledge, Corpses  
 full of fire (of worldly passions);  
 The learned dance and decorate their bodies and  
 play musical instruments;  
 They sing in loud voices, the accounts of the War-  
 heroes.  
 The foolish Pundits play trickery and arguments  
 they offer for accumulating wealth;  
 The men of religion earn virtues with a view to  
 attain the Door of Salvation;  
 Their efforts are wasted (due to false-hood);  
 They take pride in being called Yatis (ascetics),  
 but they know not the Way;  
 They leave their homes and hearths in vain.<sup>1</sup>

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<sup>1</sup>R.S. Jaggi, G.N.B., Asa Vār M.1, p. 203.

Such is the account of blind conventionalism, hypocrisy, love of wealth, false-show of human dignity and wrong sense of asceticism and perfection prevalent at the time of the Guru. Guru Nānak had to be very critical in condemning all that led to falsehood and degradation of human personality, so that, the spark of divinity in man may kindle and show him the way to God and through his spiritual endeavours man may attain complete Oneness with the Absolute. The Guru attacks these blind conventionalists and hypocrites bringing home the idea that only a false-show of religion is being enacted which is devoid of meanings and purpose:

Both the cow and Brahmins are taxed,  
 (Yet) they hope to be saved by the cow-dung.  
 They wear Dhoti, Iikka and rosary (but) eat the  
   grain of the Malechhas.  
 While indoors, they worship; when outside,  
 They read sacred books of the Muhammedans.  
 And adopt they, the Muhammedan way of life.  
 O! leave this futile show;  
 Thou Swimeth only through the recitation of Name.  
 The man eaters say the Nimaz, those who wear the  
   sacred thread, ply the dagger.  
 In their houses the Brahmins blow their conches,  
 And enjoy they, the same taste of life.  
 With the Capital of Falsehood, they trade in  
   Falsehood.  
 They earn their meals through untruth.  
 Far away is the place of honour and Dharma.  
 Nānak: Falsehood is overwhelming everywhere.  
 With a sacred mark on the fore-head and their loin-  
   cloth tucked in behind.  
 They take a knife in hand and appear as butchers  
   of the world.  
 They win honour by wearing blue-clothes.  
 They worship the Puranas with the offerings of  
   the Malechhas.  
 They eat the he-goat killed in a Mohammedan  
   fashion.

They allow no one to come on to their kitchen-  
 square.  
 They draw a reservation-line around it and smear  
 it with the cow-dung.  
 On this sanctified place sits the False-one.  
 And cries he to others: Pollute it not! O,  
 pollute it not.  
 Lest this food of ours be defiled.  
 But their bodies are defiled already, with impure,  
 minds they act as to cleanse their mouths.<sup>1</sup>

We have seen the condition of the custodian of religion, the guide, the teacher, the saviour, the Brahmin, who it was, to ameliorate the plight of the ignorant masses. In utter degradation he lived his life at the mercy of the ruling Mohammadens and exploited his co-religionists and treated hatefully the lower strata of society, known as shudras. He was unsympathetic with the new-born, contemptuous with the womenfolk, hateful and cruel towards the Shudras. He lovingly adored the saffron-mark on his fore-head and the sacred-thread around his neck and observed complex rituals and methodology with a view to exploit the masses for material gains. What he could give them in return of his exploits was a consoling word of promise, an allurements that those who served him, will find a place in Swarga. He made them pessimists to the very core of their hearts, illusioned their minds with imaginary paradise and transplanted their faith in the next world at the cost of the present life. The general masses were

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<sup>1</sup>Jaggi, G.N.B., Asa M.1 Vār, pp.207-208.

like dumb-driven cattle, they had no self-respect no freethinking and acting lathargic and cowards, ignorant of the idea of freedom and nationalism and spiritualism. Under such circumstances if their religion is termed as "opium of the masses", one would not like to contradict this dictum. Also, if the materialists hold that religion is an obstacle in the way of Freedom and kills the zeal for revolutionizing the society for a better life, and that, it stands to exploit the masses; one would feel like yielding to their criticism. But as conscious beings we know it full-well that such formulations of the materialists are based on the decayed and degenerated aspect of religion. This is a queer type of one-sidedness with which the materialists bring out certain formulations against religion and their basis of understanding and reflection is the ugly and degraded side of religion. This way of bringing out formulations is unscientific and unwise. True religion does not stand for exploitation, illusions, preventing the devotees to fight for freedom and better life. The Gurus proved it practically in their life times. They stood for democratic and socialised values of life and fought against the Mughal imperialism in an organised manner. We get enough of evidence of innumerable religions, castes and creeds with their different theories and practices in the Vārs of Bhāi Gurdās, a sikh theologian who lived in that age and depicted it in his work. Since

he was a Sikh theologian, full of reverence and faith in the Gurus he is believed to have exaggerated in order to create an advantageous atmosphere for the coming of Guru Nānak, we would prefer to pick up only the factual knowledge from his Vāra and leave aside the matters of faith and poetic-exaggerations, not even accepting the sublime metaphors. He describes about the practices of stone-worship, grave and tomb worship, mantras, tantras and other falsehoods, of the similar nature, worship of the statues of Buddha, the Sun and the Moon worship, worship of the twenty-four Avataras, worship of the Air, Water and Fire that were in vogue and the devotees kept up their show of religious performances which were empty of the true religious essence and they themselves were nothing better than a pack of ignorant showmen.<sup>1</sup> The Sikh scholar details further the social decadence by pointing out the existence of the four castes and the four āśramas, the sannyasis of ten denominations, the yogis of twelve denominations, the quarrels among yogis, Jangams, Digambaras and sarewaras and the like, various and many forms of Brahmins who quarrelled over the interpretations of Vedas and Puranas, the representatives of the six schools of Philosophy who believed in many types of formalism, Tantras, Mantras, Thaumaturgy and miracles were measures that blackened

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<sup>1</sup>Bhāi Gurdās, Vār 1, Pauri 18.

their personalities. They were dividing the One into many forms and then took to ugly religious performances. Ignorance reigned supreme.<sup>1</sup>

One would like to know about the social and religious life of Muslims who were the rulers of India. In spite of the fact that their necessity laid in presenting themselves and Islam as models of life and faith before their subjects, as they had the notion of spreading Islam in India, contrary to their aims, they took to tyranny and massacre and having been power-drunk and wealth-intoxicated they forgot reverence even for their own religion. 'The Muslims occupied themselves in pulling down temples and building mosques in their stead. They had their fast, their Id and their Namaz but the empty formalities without devotion had become sources of bondage rather than of deliverance. Pirs, Paigambar, Aulias and others, each followed his own path but all ended in egotism and pride. Cows were slaughtered. People came to be grouped as the infidels, the faithless, the Armenians, the Rumis and the like, and there was eternal strife. The world was full of sin.'<sup>2</sup>

How both the Muslims and the Hindus suffered

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<sup>1</sup>Ibid., Pauri 19.

<sup>2</sup>Indubhusan Banerjee, Evolution of the Khalsa. Vol. I, Bhai Gurdas Var 1, Pauri 20, p. 49.

divisions and sub-divisions, formalism and illusions, is clear from an interesting comparative study made by Bhai Gurdas. 'The Hindus had their four castes, the Muhammadans their four Mazhabs. The Hindus had their Ganges and Benaras, the Muhammadans their Mecca and Kaaba; the Hindus their frontal-marks, the Muhammadans their sunnat (circumcision). Although Ram and Rahim were one and the same, people pursued different paths. Forgetting the Vedas the people were misled by Mammon and became enmeshed in worldly desires. Truth stood apart while the Brahmin and the Maulana quarrelled.<sup>1</sup>

The state of Hindu subjects was that of cowardice surcharged with meanness and degradation.

Having lost faith in themselves, in their gods and temples the Hindus submitted to the Muslim rulers and paid taxes on their gods and shrines, wore blue clothes to please the rulers and pawned their culture, language and religion into the hands of the Muslims and were thenceforth called 'Mian' and thus losing the least sign of sanctity that was supposedly contained in the Hindu titles.<sup>2</sup> The degraded Brahmin could never think of gaining freedom and standing firm in dignity and in the spiritual centre

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<sup>1</sup>Ibid., Bhāi Gurdās Vār I, Pauri 21, pp. 49-50.

<sup>2</sup>See Basant Hindol, M.I.



of his life. For the purpose of a queer type of Catharsis he avenged himself by mal-treating the Śūdras and by keeping up a false show of his superiority and pride. All the saint-poets have emphatically criticised such tendencies of false-hood and hypocrisy. Kabir lashes upon the Brahminical behaviour towards the low-caste Shudras in the strongest and sarcastical vocabulary he could employ:-

There is no caste, while in the womb,  
 From the seed of Brahman, the creation shot-forth.  
 Tell me, O Pandit, when were the Brahmins created?  
 Do not waste your life in false claims of  
Brahmin-hood.  
 If you are a Brahmin born of a Brahmin woman.  
 Why hast you not come through another way?  
 How is it that you are a Brahmin? And I am a  
Shudra?  
 How is it that I am Blood? and you are Milk?  
 Sayeth Kabir, he who reflects on Brahman,  
 He is the Brahmin, I recognise.<sup>1</sup>

The Guru influenced the Brahmin's mind Philosophically and in sweet sober words laying emphasis on the state of Ātman, who has no caste when released from the body:

Recognise the Light (Of God)  
 Question not the caste  
 Which is nonentity in the next world!<sup>2</sup>

The protecting hand of the Almighty covers each individual's head. His benevolence knows no discrimination. The names and castes are the aspects farcical and foul in

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<sup>1</sup>Gauri Kabir.

<sup>2</sup>Asa M. I.

the scheme of nature.<sup>1</sup> The knowledge of the falsehood of the caste-pride is essential for the man of right conduct. The Guru says:

Rare are the individuals  
Who store-up by analysis, the  
secret, of remaining above the caste and colour,  
And nullify the binding effect of worldly  
affection and greed.<sup>2</sup>

The position of women was not as high as it was in the ancient India. No woman was allowed to enjoy an independent status. When unmarried she had to be under the strict supervision of her parents; after marriage under that of her husband and on her husband's demise under her grown-up sons. The Sikh Gurus had raised the prestige of woman equal to that of man, as they preached and prescribed respect for the female. Guru Nānak was a strong advocate of the cause of women whom the: Brahmin priests and society had reduced to a state of subjugation.<sup>3</sup> Thus worst hit human dignity was that of a woman in the social life of Guru Nānak's age. The Guru raised a strong voice in her favour and in order to ameliorate her lot he says:

We are born to a woman and shaped in her womb,  
We are engaged to her and married to her.  
We befriend a woman, and the woman makes the family,  
On the death of a woman, we seek another woman,

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<sup>1</sup>Vār Sri Raga M.1.

<sup>2</sup>Prabhati M.1.

<sup>3</sup>Bakhshish Singh Nijjar, Punjab under the great Mughals 1526-1707, p. 139.

Through woman are the ties of kinship.  
 Why she be called evil, who gives birth to Kings.  
 Woman creates another woman,  
 No one come to life without a woman.  
 Nānak: He alone is the Purusa, without a trace  
 of femininity.<sup>1</sup>

Jiva-Ātmans' relation to the Purusa is that of a wife to her husband and Gurbāni is replete in such descriptions. The Bliss and communion aspects are explained with the help of worldly relationship of the husband and the wife, which holds a noble place in the eyes of the Guru. It was the caste symbol, the wearing of the sacred thread that led to develop an abnormal complex of superiority in the mind of a Brahmin. Guru Nānak, criticising the wearing of a sacred thread preached that one should acquire the qualities instead of making a show of religious insignias and forms, as the latter are liable to decay and extinction. Whether or not the Thread can prevent its wearer from the sins and has power of immortality inherent in it is explained by the Guru:-

Myriads of thefts, love-affairs, falsehood and  
 abuses,  
 Myriads of Hidden sins and deceits, stick to  
 mind day and night.  
 The Thread spun of Cotton is twisted by the  
Brahmin (for wearing).  
 He kills a he-goat and eats and instructs others,  
 Wear ye the Thread.  
 It is thrown away when wears off, and is exchanged  
 with a new one.  
 Nānak: This would break not if there were really  
 some strength in the thread.<sup>2</sup>

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<sup>1</sup>Jaggi, G.N.B., Ass M.1, VEr, p. 210.

<sup>2</sup>Ibid., p. 207.

The Guru raises another important question that the efficacy of the thread if any is limited:

No thread for the sense agencies, nor for the  
 woman,  
 Every new day our beards are spat at,  
 No thread for the feet, hands, eyes and the tongue,  
 He (Brahmin) goes to the Yond without a thread.  
 And yet, he twists the Thread to put it upon  
 others.<sup>1</sup>

The Guru prescribes a Thread of this type:-

Let compassion be the cotton, contentment the  
 thread, self-control the knot, truth the twist.  
 Thread made in this wise; O Pandit, put it  
 upon me, if thou hast one.  
 It will not be polluted, nor wear off, nor be  
 burnt.  
 Nānak is a sacrifice to them who wear it and  
 go (to their Lord).<sup>2</sup>

Clearly enough, if the sacred Thread leads to purity and virtues, then, a vast number of women folk are left unguarded against sins and impurities. No saving device is prescribed for them. And the senses which run towards sins are left free of any binding Thread. The ceremony is nothing but a show and it only adds to one's hypocrisy and pride.

Likewise, the impurity caused on the birth of a new-child was called 'Sūtaka' and the place of birth was

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., p. 206.

considered "Polluted". The Guru upheld the purity of life and pleaded that if life is impure, then all; all over, is impure. In the cow-dung and wood is life in the form of worms. The foodgrains, the water and vegetation are forms of life. Such considerations are only mental diseases. The Guru criticised the Ārti-performance, bathing in the holy rivers, giving food and water to ancestors and the like practices and emphasised the need to inculcate the right and virtuous conduct.

In the social conditions full of show and shorn of decency one could look only to religious perceptor, a Guru or a Guide who may show his devotee, the way out of the woods of hypocrisy and conventionalism. But the Gurus of the age degraded themselves, so much so, that in order to gain bread they acted like clowns and were a point of ridicule and dishonour. The Guru describes this state of affair:-

The disciples provide the music, the Gurus dance,  
 They keep its tempo with the feet and the head  
 movements,  
 The rising dust falls on their heads, the people  
 look (at the fun) with laughters and  
 return to their homes.  
 For mere bread was this dance-performance,<sup>1</sup>  
 And they threw their bodies on the ground.<sup>1</sup>

The effect of such gurus on the disciples can be easily understood. They amused themselves, looked on

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<sup>1</sup>Ibid., p. 198.

and jibed at the clownish performances of their teachers and gave them bread in return, not as a holy offering in the feet of the Guru, but as a poor compensation for the amusement they received. The basic principle of imparting instructions and receiving them as novices was absent.

The Guru emphasises this point:-

The disciples whose Guru is blind find no resting place.  
 Without the True Guru one receiveth not the Name,  
 And without the Name there is no Bliss.  
 They come and go (without gains) and repenteth they,  
 As a crow feels in an empty house.<sup>1</sup>

Likewise, the Yogis were no better than their counter-parts who lived in society and posed to be the religious teachers. They hated home and hearth and rejected social life, yet, they depended upon them for a morsel of bread. Guru Nānak criticised them severely for this apparent contradiction:-

Don't you feel ashamed of begging from door to door.<sup>2</sup>

How these Yogins cherished an internal desire for good living and decorum is depicted in the following lines:-

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<sup>1</sup>Sri Rag, M.1.

<sup>2</sup>Ramkali, M.1.

Some live in the forest and eat tuberous roots.  
 Some wander as Yogins and Sanyasins in Orchre-  
 coloured clothes.  
 Within they nurture a hidden craze for plenty  
 of clothes and food.  
 They waste away their lives, neither they are  
 householders nor are called recluses.<sup>1</sup>

In view of the religions, creeds and their customs, sects and their symbols, and the complexity of them all, with a view to benefit from the ignorant masses; Guru Nānak took pains in performing his four journeys. He educated the ignorant masses by removing their illusions and superstitions and exposed the priestly classes and the escapists from society. Sir Gokul Chand Narang sums up the efforts of Guru Nānak and brings to light two important peculiarities of his movements:-

1. Though he attacked all parties, tore their cherished beliefs into shreds, he became the popular Hero because it was soon found that he was destroying only that which was not genuine but a mere addition or an accretion to their religion.

2. Unlike Hinduism which always held forth renunciation as the highest virtue, Nānak changed this view:-

He put the seal of his sanction and approval on his worldly pursuits, provided that they were not indulged in at the cost of righteousness and truth.<sup>2</sup>

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<sup>1</sup>Vār Myh, M. 1.

<sup>2</sup>Sir Gokal Chand Narang, Transformation of Sikhism, p. 26.

From the above account we find; 'Political lawlessness, social confusion, religious corruption, moral degradation and spiritual slavery<sup>1</sup> as the chief characteristics of the times of Guru Nānak. Under these circumstances Guru Nanak could not be satisfied with thought and practices of his time . Cunningham puts it more beautifully: Plato and Bacon, Des Cartes and Alghazali, examined the current philosophic systems of the world without finding sure basis of truth for the operations of the intellect; and, similarly, the heart of the pious Nanak sought hopelessly for a resting place amid the conflicting creeds and practices of men. All was error, he said, he had read Korans and Puranas, but God he had no where found.<sup>2</sup> Frederic Pincott traces the historical development of the Hindu thought and remarks: 'At length the ceremonial and its associated ideas became too complicated and contradictory for even the priests themselves; and they felt the necessity for explaining, reconciling, and systematizing the chaotic mass of notions which had sprung up in wild luxuriance.<sup>3</sup> Only Guru Nanak was the true guide of the people who came to their deliverance. He combined his natural endowments with his

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<sup>1</sup>Sewa Ram Singh - The Divine Master, p. 17.

<sup>2</sup>Cunningham - History of the Sikhs, p. 36.

<sup>3</sup>Frederic Pincott - The Sikh Religion (A symposium), p. 70.



being 'Just the man for such a task; for he was thorough and consistent, prudent and yet enthusiastic, inoffensive, yet urgent, and as gentle in manner as he was strong in faith. Nānak was one of the great reformers of the world, for he clearly perceived the errors of his predecessors, and had the boldness to proclaim the truth, even against the opposition of the prejudiced, and the interested, whether exalted or humble.<sup>1</sup>

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<sup>1</sup>Ibid., p. 73.

CHAPTER V  
MOKṢA ACCORDING TO GURU NĀNAK

Frederic Pincott rightly observes that the knowledge of the religious ideas current in India, before Sikhism appeared on the scene, is essential. 'This will enable us to see that it was not a violent reform due to the stupendous abilities of one man, but that it was rather the natural outcome of previous ages of thought.'<sup>1</sup> Sir G.C. Narang puts it more beautifully... 'the sword which carved the Khalas's way to glory was, undoubtedly, forged by Govind, but the steel had been provided by Nānak, who had obtained it, as it were, by smelting the Hindu Ore, and burning out the dross of indifference and superstition of the masses and hypocrisy and pharisaism of the priests.'<sup>2</sup> He holds that Nānak's conception of God was the same as that given in Hindu sacred books.<sup>3</sup> Without multiplying such quotations it can be said with faith that the Guru kept in view the traditional thought-systems and improved upon them. The Guru has systematically reflected on all the aspects of Hindu thought viz. God, Creation, Man, Goal of Life and its realisation. So, the

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<sup>1</sup>Frederic Pincott - The Sikh Religion, p. 70.

<sup>2</sup>G.C. Narang - Transformation of Sikhism, p. 17.

<sup>3</sup>Ibid., p. 249.

concept of Moksa according to Guru Nānak is a derivation from the philosophical analysis of these aspects. Our task lies in the true understanding of the Guru's thought system and to trace out the concept of Moksa, which is basically the same which has been examined in Chapter II relating to the ancient Indian thought.

God according to Guru Nānak is: The One Supreme Being, The Eternal, The Creator, Without Fear and Enmity, Beyond Time, Unborn, Self-Existent, The Enlightener, Known through Grace. An analysis of this definition would show that God is Absolute and Manifested both i.e. Un-conditioned-Brahman and Conditioned-Brahman. In order to show oneness of these two aspects, Guru Nānak adds figure One (IK) with Aumkar. According to Dr. Taran Singh 'the Creator' aspect of this definition refers to the conditioned Brahman and the rest refers to the Un-Conditioned Brahman. The word 'Kar' in Mūl-Mantra means 'harmonious'<sup>1</sup> (Eka Rasa), which may be taken to mean 'without contradiction' and this refers to the Un-Conditioned-Brahman. In chapters relating to the ancient Indian thought, these two aspects of God have been examined: the conditioned and the un-conditioned, forming the basis of all philosophical reflections. Out of the Absolute - the creation burstforth. The Creation is material and gross as well; while, the

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<sup>1</sup>Dr. Taran Singh - Guru Nānak Chintan Te-Kala, p. 99.

Absolute is Eka-Rasa (without contradiction). The purpose of creation becomes quite understandable. Due to the inherent contradiction of the Divine and the Gross, the later was thrown into a developmental process till purified and fully harmonised to Merge into the Absolute. The immanent aspect of God is a pointer towards the helping Agent, which is at work in the Creation, to change the All into the One Divine Whole. An elaboration of this point with the help of scriptural evidence is as following:

'By the Supreme, Brahman (the Creator) was produced,  
The Supreme created, what was in His mind,  
The Supreme created the mountains, the Yugas....  
Sassa: He created the Universe with ease,  
His Light pervadeth in the three lokas.<sup>1</sup>

In Rag Maru M.1, solhe, we get a detailed account, when only darkness and chaos prevailed and He alone was in the absolute Trance and His Infinite Will came to operate and thus manifestation came to existence. He created the body by blending air, water and fire together. He fixed nine doors in the body and in the tenth. He Himself took abode.<sup>2</sup> "He is One alone ever and always, and then He creates the Universe which is His play."<sup>3</sup> This line of argumentation is supported by other Gurus as well:

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<sup>1</sup>Jaggi, G.N.B., Ram Kali, Onkar, p. 290.

<sup>2</sup>Ibid., Maru I, Solhe, pp. 352-53.

<sup>3</sup>Ibid., Majh Vār M.1, p. 113.

'Whatever is made is (made) by Him, all that exists shall likewise be merged (in Him);...(O God), The various forms that are always appearing are Thine and in Thee shall they be resolved.'<sup>1</sup>

The tenth Nānak makes it beautifully clear:-

As from one fire crores of flaming sparks arise, though it be one by one, they will unite again in the fire, as from one dust heap; many tiny specks of dust fill the air and again mix with the dust heap; as crores of ripples are produced from one river (and) and ripples of water all become (just) water-so from the All-Form (Biswarupa) appear unconscious and conscious beings springing from Him, (and) all are merged in Him (again).<sup>2</sup>

Back to the source after fully perfecting, seems to be the divine Will. The Ninth Nānak confirms this view and throws an extra light on the state of perfection that we have to attain in tune with the divine scheme." I am Merged in my Lord as is water in water".<sup>3</sup> Here perfection means the acquiring of 'sameness in essence' with the Absolute. The important point for discussion is whether the matter shed aside by the Absolute undergoes a developmental process. Religion affirms it and Science confirms it:

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<sup>1</sup>Duncan Greenless - The Gospel of Guru Granth Sahib, p. 32.

<sup>2</sup>Ibid., (G. Akal Ustat 87), p. 33.

<sup>3</sup>Adi Granth, p. 634.

Division of Life as trees, as animals, as  
worms and as insects,  
Through various births; manifested in various  
forms.  
I lived in them till I was cast into my mother's  
womb.<sup>1</sup>

Myriads are the ways in which He Evolves,  
He, the Eternal Lord, the One and the Absolute.<sup>2</sup>

The Lord has manifested Himself in Myriad ways,  
He createth the Expanse, time and again,  
But Himself remains as Lord, the One and the  
Absolute.<sup>3</sup>

He created the Millions in myriad ways,  
Being created by Him, they Merged in Him.<sup>4</sup>

The conclusion is simple and meaningful:- The world of matter issued-forth out of the Absolute and Merges into Him again after acquiring perfection, that is, sameness in essence with the Absolute. Till this objective is fulfilled the developmental process will go on, the stage shall be set and re-set again and again. This is the scheme of Nature; His Will, that we have to realise as conscious-beings and enhance the cause of Nature.

The act of Creation is with a motive and be understood as a serious and thoughtful act. But there are certain confusing statements that the creation is

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<sup>1</sup>Ibid., Gauri Kabir Ji, p. 326.

<sup>2</sup>Ibid., Gauri Sukhmani, M.5, p. 284.

<sup>3</sup>Ibid., p. 276.

<sup>4</sup>Ibid., p. 276.

God's Lila, His Play, His Sport, His Jugglery etc. Such expressions attribute an idea of non-seriousness to the creative activity of God. That the world-phenomenon came to exist through His Will is quite understandable but the 'Play Version', needs elaboration to get rid of the complex of non-seriousness and un-purposiveness. Duncan Greenlees details: He takes delight in the play of the fourteen worlds, and again mingles them within Him...<sup>1</sup>. Here the word 'Play' be understood to mean 'going on' in the evolutionary circle; or else, the element of non-seriousness is to be admitted and that version would be unphilosophic. As regards 'and again mingles them with Him', this is quite the thought we seek for. It has already been examined that at the completion of full cycle of Perfection, all is merged into God and we complete God's task on earth. That stage would be a finality of the concept of Moksa. Likewise, Dr. Kohli's translation 'He begins His sport like a Juggler'<sup>2</sup> be understood as a phrase to mean that God begins His Creation with an 'artistic ease' and in a 'masterly manner'. Obviously because the creation and its working is wonderful and its comprehension is bamboozling for the most adept Yogins, Pandits, Vedas and Quran; the mastercraftsmanship, artistry, which is a wonder for

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<sup>1</sup>Duncan Greenlees, G.G.G.S., p. 29.

<sup>2</sup>Dr. S.S. Kohli, Outlines of Sikh Thoughts, p. 11.



us is a mere play and Jugglery for the Almighty Hand.<sup>1</sup>

In the poetry of Guru Nānak the play version is traceable at twenty-three<sup>2</sup> places and it cannot be believed that it contains an element of non-seriousness or unpurposiveness in the activity of God's Creation.

He watcheth His Play i.e. Creation, thoughtfully and is pleased to look at it.<sup>3</sup>

We are particularly concerned with the conscious human entity — man, who is striving for Perfection. Within the frame-work of the scheme of Nature, man is under a double-limitation. He has to attain self-perfection and help others to attain the same. Being a conscious entity this is the man alone who can enhance the Cause of Nature. This is Mukti and Sarva-Mukti, examined in Chapter II. All these views pertaining to Mukti or Moksa are available in the poetry of Guru Nanak as well. This is quite natural that the Guru accepts and rejects these views and establishes his own point of view, which is the improved version of the ancient Indian Thought. Whereas Mukti is possible in this very life, its highest

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<sup>1</sup>D.G. - The G.G.G.S., p. 30.

<sup>2</sup>Dr. Rattan Singh Jaggi - Guru Nānak Bāni, pp. 98, 106, 112, 113, 114, 185, 188, 204, 225, 226, 232, 235, 306, 312, 318, 333, 334, 335, 337, 347, 350, 412, 426. Also see Chapter II of this Thesis.

<sup>3</sup>Japuji Pauri 37.

stage of complete Merger into the Divine can be realised only after death.

Moksa according to Guru Nanak is release from Birth and Death and complete Oneness with the Absolute. There are lower stages of attainment on the Pathway to God. Mukti can be merely an attainment that guarantees a devotee, his release from the cycle of birth and death. It may take a devotee to the very Presence, Vision and Companionship of the Lord; grant him Honour and Robes of Honour and Bliss, but these aspects are not a Merger in the Supreme Being. A Mukta has to wait for the Grace of God and negate all traits of individuality, in order to acquire sameness in essence with the Absolute, for the purpose of Merging into Him. This last aspect is the highest stage of attainment. The examination of the scriptural evidence is essential in order to conclude that the Creator had a serious purpose of 'Complete Merger' by removing all contradictions that engross the divine element. And also, those who become God-Conscious and understand His Will through discriminative knowledge and Self-realisation work consciously to fulfil the scheme of Nature. Man is the best medium of Nature, at work in the material creative Phenomenon:-

'After creating the Universe He, Himself Reflects  
upon it;  
Some are base, some are true; He, Himself is the  
Judge.

The True coins (beings) are Treasured by Him,  
And the base coins (beings) are thrown out...'.<sup>1</sup>

Clearly enough, those who are fulfilled, are treasured, and the rest are again thrown out into the circle of Perfection. This developmental evolution is not of man alone. Man is only at the highest step of the evolutionary ladder. And Gurbāni accepts the view of his evolution from the material forms and lower-life-forms.

'I assumed forms of myriads of trees and coursed  
through the Animal life,  
And assumed too the caste of Crawling worms,  
and of Winged birds.'<sup>2</sup>

These verses are of a vital importance as they contain the idea of development of all types of matter. As such, the whole world-phenomenon is to be developed and sub-merged into the Absolute, after having acquired sameness in essence. This is the scheme of Nature and this is the line of discussion to be followed henceforth. The idea of Divine Writ is fully developed in the following lines:

"Only those deeds be done which are a Divine Writ  
If one surrenders one's mind to the Guru and  
attaineth Him.  
This endeavour is beyond value."<sup>3</sup>

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<sup>1</sup>Ibid., Majh I, Vār Pauri 12, p. 120.

<sup>2</sup>Dr. Gopal Singh - S.G.G.S., English Version Vol.I, p. 149; Jaggi, G.N.B., Gauri M.I, Padas, p. 137.

<sup>3</sup>Jaggi, G.N.B., Asa M.I, Ashtapadis, p. 183.

"He created the Jivas and busied them with  
various tasks,  
Though His Grace they take to (the medium of)  
the Name."<sup>1</sup>

"He who created the world and gave it a task,  
I am a sacrifice unto Him.  
One should take to His Service and earn Merit,  
And be Honoured in the Court of the Lord."<sup>2</sup>

"Nānak: The True-Ones dwell in Truth,  
Those who are born and die, are imperfect."<sup>3</sup>

"In the Yond only the virtuous deeds are reckoned,  
One's account is explained.  
He finds no refuge and cries in vain,  
Being blind of mind, he wasted his life."<sup>4</sup>

"Meeting a True Guru, the Truth is realised,  
And the Truth pervadeth in our hearts.  
The unwise knows not the Truth, he follows his  
mind and wastes his life.  
Why did he come in the world?"<sup>5</sup>

"The True and False ones are tested in the Court  
of the Lord."<sup>6</sup>

"One comes in the World for earning Profit,  
But, he becomes a slave (of desires) and leaves  
the world empty-handed (looted)."<sup>7</sup>

"He, Himself createth and Dissolveth as well,  
Himself ordains the tasks (to individuals)."<sup>8</sup>

<sup>1</sup>Ibid., Asa M.1 Patti, p. 189.

<sup>2</sup>Ibid., Asa I Chhant (Service here means the  
Divine task we have to fulfil), p. 193.

<sup>3</sup>Ibid., Asa M.1 Vār: The basic standard of Perfection is freedom from the cycle of birth and death for further progress towards Moksa, p. 195.

<sup>4</sup>Ibid., p. 196.

<sup>5</sup>Ibid., Asa M.1 Vār Pauri 8, p. 201.

<sup>6</sup>Ibid., Suhi M.1 Shalok, p. 267.

<sup>7</sup>Ibid., Rankali M.1 Dakhani Onkar, p. 292.

<sup>8</sup>Ibid., Maru I Solhe, p. 334.

The idea stressed here is very clear and full of philosophic importance. When the scheme of Nature fails or the individual entities show no progress, God will withdraw this World-phenomenon. And He Creates it again and again till the desired end is achieved:

"He is Eternal, unshakable, unparalleled the  
 destroyer of demons,  
 He Destroyeth and again Createth the World in a  
 Twinkling of an eye."<sup>1</sup>

"They who swim across and help mankind to swim  
 across (the bitter worldly ocean) are a  
 success in life in the mundane world."<sup>2</sup>

"All the Jivas have been ordained with tasks,  
 The Decision will be made on the basis of  
 their doings."<sup>3</sup>

Enough to say that man has a purpose in life, the same that has been ordained to him by the Lord and his merit will be judged according to his doings. The Perfected are Treasured and the imperfect ones evolve in a developmental process, till they are Perfected. The man gets incentives for his progress and is supported by His Will, which guides him in the right direction:

"In God's Discipline one earns his merit,  
 Imbued with One Name, he merges in Truth."<sup>4</sup>

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<sup>1</sup>Ibid., Maru I Solhe, p. 351.

<sup>2</sup>Ibid., p. 357.

<sup>3</sup>Ibid., Basant, Padas, p. 382.

<sup>4</sup>Ibid., Malhar I, Ashtapadis, p. 407.

"After deputing the world with tasks, He became  
invisible.  
The path of Dharma will lead to (virtuous)  
doings,  
So is writ from the beginning."<sup>1</sup>

Here again, God sits in watch as a guiding factor,  
after setting the game going. Man's support is Dharma.  
Only the unwise does not reckon the Divine Purpose:

"The Unwise is egocentric,  
And understands not, the Divine Task."<sup>2</sup>

As conscious beings we have to become God-  
Conscious and realise the Purpose of Life, become Perfected  
and Submerged into the Supreme, helping of our kind to  
follow suit.

The attainment of Mukti is also materialised by  
passing through many lower stages of spiritual attainment.  
This version holds similarity with the ancient Indian  
thought as regards its theoretical aspect but the difference  
mainly lies in the methodology (sādhana) that is suggested  
by Guru Nānak. The concept of Mukti is traceable in a  
clear form at Ninety-nine places<sup>3</sup> in the poetry of Guru

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<sup>1</sup>Ibid., Malhar M.1, Vār Pauri 3, p. 409.

<sup>2</sup>Ibid., Parbhati Ashtpadis, p. 433.

<sup>3</sup>Dr. Hattan Singh Jaggi - Guru Nānak Bāni, pp. 70,  
79, 82, 96, 132, 135, 139, 142, 143, 147, 149, 150, 156,  
159, 160, 172, 173, 177, 181, 182, 183, 186, 191, 192, 199,  
200, 214, 224, 232, 234, 241, 242, 243, 244, 247, 254, 255,  
270, 272, 273, 274, 280, 285, 286, 288, 290, 293, 294, 298,  
302, 305-307, 309, 312, 320, 324, 325, 327, 328, 331, 335,  
338, 340, 341, 343, 344, 347, 348, 351, 352, 354-357, 359,  
361, 362, 366, 377, 378, 379, 385, 387, 394, 401, 402, 408,  
414, 418, 426, 432, 433, 435, 436, 439, 440.

Nānak. Some of the representative scriptural evidence referring to the stage of attainment in which the personality survives is as follows:-

NAME

Those who meditate on the Word and entertain  
not a Second thought (are saved),  
Sayeth Nānak, I am a Sacrifice to him,  
Who sees God and helps others to see Him.<sup>1</sup>

Where does (it) go? From where (it) comes?  
Which is the Source of birth, wherein will (it)  
Merge?  
Why this bondage? How will (it) be Freed?  
In What way will (it) Merge into the Absolute?  
Let the Name be in his heart and God's Name on  
his lips?  
For He is the Absolute.<sup>2</sup>

He who merges in the Word, resideth in the S elf,  
Fear of coming and going ceases for him,  
Through Guru's Word, blossoms the Lotus of (his  
heart).<sup>3</sup>

Through the True Word one attains Mukti,  
Nānak: He kills his self (individuality) with  
him.<sup>4</sup>

He who imbibes the Name, contemplates on the One  
(Lord)  
Exhausts he the unexhaustable (vices) and dispenses  
with Doubt,  
He becomes a Jivan-Mukta and the Name resideth  
in his mind,  
Such a One is Gurmukha and Merges he in the True<sup>5</sup>  
One.

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<sup>1</sup>Ibid., Sri Rag M.1 (Padas), p. 77.

<sup>2</sup>Ibid., Gauri M.1, Padas, p. 132.

<sup>3</sup>Ibid., Gauri Ashtapadis, p. 143.

<sup>4</sup>Ibid., p. Asa M.1, Padas, p. 160.

<sup>5</sup>Ibid., Asa M.1, Ashta padis, p. 172.

Without the Guru's Word they are not Freed,  
In Doubt they come and go.<sup>1</sup>

Through recitation of God's Name, I ended the  
pain of birth and death.  
Nanak: Forget not the Name, the Perfect Guru  
will save thee.<sup>2</sup>

No Mukti without the Lord's Name,  
Sayeth Nanak the meek.<sup>3</sup>

Nānak, keep attached to the Name,  
Through the Name you will be freed.<sup>4</sup>

### GURU

If we meet the Perfect Guru, we receive the  
Jewel of Discriminative Knowledge.  
If we surrender our minds to Him (the Guru) we  
receiveth Love for All,  
Mukti is attained through (the Guru) He alone is,  
capable of Washing away our sins.<sup>5</sup>

There are said to be the three stages (of mind)  
The Fourth stage is explained by the True - GURU,<sup>6</sup>  
that leads towards God.

Through Service of the Guru, God is realised,  
And the Truth is realised, that takes one, to  
the door of Mukti.<sup>7</sup>

<sup>1</sup>Ibid., p. 181.

<sup>2</sup>Ibid., p. 186.

<sup>3</sup>Ibid., Asa M.1 (Chhant), p. 191.

<sup>4</sup>Ibid., Suhi M.1, Padas, p. 254.

<sup>5</sup>Ibid., Sri Rag M.1, Ashtapadis, p. 96.

<sup>6</sup>Ibid., Gauri M.1 (Padas), p. 135.

<sup>7</sup>Ibid., Gauri Bairagan, M.1, p. 150.



He who Serves his Guru, attaineth his life  
 He is Emancipated by living in the World.<sup>1</sup> <sup>object,</sup>

Praised be the True Guru, who Emancipateth the  
 House-holder, living among his family.<sup>2</sup>

Dream not Mukti without the Gracious-Guru, and  
 The Cycle of birth and death stops not.<sup>3</sup>

One attaineth the Infinite, the Immeasurable  
 Through the Guru, Nanak: Guru's Word shows the  
 Door of Mukti.<sup>4</sup>

### GRACE

He bestows upon us His Unity, with Guru's Grace  
 one attains the Supreme Perfection.<sup>5</sup>

We are meritless, sinners, what merit be earned  
 (to meet Him),  
 Nanak: When the God is Merciful, we are Emanci-<sup>6</sup>  
 pated (with His Grace).

We succumb to untruth, greed and bondage,  
 The Release is through the Guru's Grace and  
 by earning the Truth.<sup>7</sup>

We receiveth miraculous powers, intellect and  
ijnāna through the Guru,  
 And the Gift of Mukti, we attaineth, through  
Guru's Grace.<sup>8</sup>

<sup>1</sup>Ibid., Sorath M.1, Padas, p. 232.

<sup>2</sup>Ibid., Dhansari M.1, Padas, p. 241.

<sup>3</sup>Ibid., Ramkali, M.1, Onkar, p. 298.

<sup>4</sup>Ibid., Ramkali Sidha Goshta, p. 306.

<sup>5</sup>Ibid., Gauri M.1, p. 142.

<sup>6</sup>Ibid., Gauri M.1, Ashtapadis, p. 150.

<sup>7</sup>Ibid., Bilawal Thitti M.1, p. 275.

<sup>8</sup>Ibid., Ramkali, M.1 Ashtapadis, p. 282.

They neither are born nor dieth, they neither  
 Nānak: Their minds are convinced (of Lord's  
 wisdom) through the Guru's Grace.<sup>1</sup>

Guru's Grace leads to God-realisation and the<sup>2</sup>  
 Door to Salvation is opened.

By the grace of Guru, Mukti is attained,  
 And one is attuned to the true One.<sup>3</sup>

### HIS WILL

Like a Caged bird that sturts in illusion (for  
 escape),  
 And is freed not.  
 One's Emancipation is through Lord's Will alone.<sup>4</sup>

It is through His Will that man cometh and goeth<sup>5</sup>  
 and Mergeth into Him.

Through Guru's Will we receiveth the endowment  
 of Mukti.  
 Only he knows the way, who receiveth as such.<sup>6</sup>

He who obeys the Will of the True-Guru,  
 The tyranny of Yama affects him not.  
 Nānak: He attains to the perfection; pure and  
 Eternal,  
 The Guru Uniteth him with Hari.<sup>7</sup>

<sup>1</sup>Ibid., Rankali, M.1 Siddhe Ghosht, p. 309.

<sup>2</sup>Ibid., Maru M.1 Ashtapadis, p. 325.

<sup>3</sup>Ibid., p. 327.

<sup>4</sup>Ibid., Bilawal M.1 Thitti, p. 274.

<sup>5</sup>Ibid., Rankali M.1 Siddha Gosht, p. 305.

<sup>6</sup>Ibid., Maru M.1 Solhe, p. 341.

<sup>7</sup>Ibid., Shlokas left over from Vārs, p. 439.

**BHAKTI**

He in who's heart God resideth, through Guru's  
 Grace attaineth he, Bhakti.  
 God's Bhakti leads to Mukti, which is Bliss,  
 This divine knowledge leads to the Supreme-Bliss.<sup>1</sup>

They who take to speechless contemplation on  
 the Word of God,  
 They attaineth Mukti as they utter (the Word),  
 and save others.<sup>2</sup>

The contemplation on the Guru frees from the  
 fire of miseries,  
 It is like drinking nectar that grants Peace  
 to the Soul.<sup>3</sup>

**EQUIPOISE**

Realising His Will, I am silenced,  
 Nānak: Through Guru's Wisdom I have Merged in  
 Equipoise.<sup>4</sup>

He who meets God through Equipoise, his way is  
 approved.  
 He dieth not nor does he cometh and goeth.<sup>5</sup>

Eternal State is attained by negating the Self,  
 Rare are the devotees who realise, this-wise.<sup>6</sup>

He who takes Shade and Sun alike (Equipoised),  
 Cuts down the knots of bondage and is  
 Emancipated.<sup>7</sup>

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<sup>1</sup>Ibid., Gauri Pades, p. 135.

<sup>2</sup>Ibid., Rankali, M.1 (S.G.), p. 309.

<sup>3</sup>Ibid., p. 311.

<sup>4</sup>Ibid., Gauri Guarari M.1 Ashtapadis, p. 139.

<sup>5</sup>Ibid., Dhanasari M.1 Ashtapadis, p. 244.

<sup>6</sup>Ibid., Dhansari Chhant M.1, p. 247.

<sup>7</sup>Ibid., Rankali, M.1 Onkar, p. 294.

Through Guru's word one merges in Equipoise,  
In Equipoise one attaineth the essence of the  
Absolute.<sup>1</sup>

He who realises the Fourth State of mind  
Sin or virtue toucheth him not.<sup>2</sup> (Equipoise),

### SELF-REALISATION

Nānak, he who realises his Self, he (mergeth)<sup>3</sup>  
in the Infinite.

God's place is in the Self, He alone Mergeth  
one's light in His Light.<sup>4</sup>

Through Guru's Grace I have realigned myself,  
And thus I Merge in the True One.<sup>5</sup>

Self-realisation leads to God-realisation,  
Guru's Company leads to this conclusion.<sup>6</sup>

### DISCRIMINATIVE-KNOWLEDGE

Gurmukh is a Mukta and he is bound not,  
He is freed through discriminating knowledge,  
of the Word.<sup>7</sup>

Without the Guru Discriminating Knowledge is  
not attained,<sup>8</sup>  
And (with Guru's help) Bhakta attains Mukti.<sup>8</sup>

<sup>1</sup>Ibid., Rankali M.1 S.G., p. 305.

<sup>2</sup>Ibid., p. 309.

<sup>3</sup>Ibid., Gauri Chhant M.1, p. 151.

<sup>4</sup>Ibid., Asa, M.1 Ashtapadis, p. 171.

<sup>5</sup>Ibid., Rankali M.1 S.G., p. 302.

<sup>6</sup>Ibid., Maur M.1 Solhe, p. 346.

<sup>7</sup>Ibid., Gauri M.1 Padas, p. 133.

<sup>8</sup>Ibid., p. 135.

LORD'S PRAISE

Nanna: He in whose heart pervadeth the Lord,  
He sings His Praises. The Lord Uniteth him  
with Himself.  
He is born not again.<sup>1</sup>

Sing thou the Praises of Him who Destroyeth  
the fears of Death and Birth;  
Thou shall not be born again.<sup>2</sup>

The God-Conscious man sings the Praises of Hari;  
since, he is Pure.  
He attaineth to the Supreme-State; since, he is  
sacred.<sup>3</sup>

The God conscious-being sings His Praises, and  
walks into His Home.  
Nānak: He is freed of Bondage.<sup>4</sup>

LOVE OF GOD

Through Love find Mukti, through Love sing of Him,  
Thou shalt become king of kings and happier ever.<sup>5</sup>

God loves His devotees and is always with them  
(as Protector).  
Nānak: They are emancipated through Love of the  
Lord.<sup>6</sup>

Intoxicated by Māyā they find no contentment,  
Through Love of God contentment and Mukti is  
attained.<sup>7</sup>

<sup>1</sup>Ibid., Asa M.1 Patti, p. 188.

<sup>2</sup>Ibid., Sorath M.1 Padas, p. 234.

<sup>3</sup>Ibid., Rankali M.1 S.G., p. 306.

<sup>4</sup>Ibid., p. 307.

<sup>5</sup>Ibid., Asa M.1 Padas, p. 159.

<sup>6</sup>Ibid., Asa M.1 Ashtapadis, p. 177.

<sup>7</sup>Ibid., Bilawali Ashtapadis M.1, p. 272.

O Yogi! Love of Māyā is the Fearful ocean (of  
existence),  
Love of the Word swimmeth one across with his  
whole lineage.<sup>1</sup>

Wherever I see, He pervadeth,  
Nānak: Through Love of the True-One, one is  
Emancipated.<sup>2</sup>

Abandon Greed, Love thy Infinite Lord,  
Ye shall attain to the Door of Mukti, thiswise.<sup>3</sup>

### GOD-CONSCIOUS MAN

He pervades every part of existence and is  
Invisible. God-conscious man (realiseth Him)  
and attaineth Mukti.  
Through right methodology (Sadhana), he is one  
with the Word, from within and without.<sup>4</sup>

I am a trader who trades in Truth,  
Nānak: Only the God-Conscious beings ferrieth<sup>5</sup>  
across.

The God conscious being realiseth the unknowable  
and immeasurable.  
Nānak: God-Conscious man attaineth, the Door of  
Mukti.<sup>6</sup>

The God-Conscious being swimmeth the stones  
across the ocean,<sup>7</sup>  
The God-Conscious being saveth myriads of men.

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<sup>1</sup>Ibid., Rankali M.1 Ashtapadis, p. 290.

<sup>2</sup>Ibid., Rankali M.1 S.G., p. 309.

<sup>3</sup>Ibid., Maru M.1 Solhe, p. 345.

<sup>4</sup>Ibid., Rankali M.1 S.G., p. 304.

<sup>5</sup>Ibid., p. 304.

<sup>6</sup>Ibid., p. 305.

<sup>7</sup>Ibid., p. 307.

**TRUTH**

It is through Truth that the True-one Mergeth  
 into the True-one.<sup>1</sup>  
 With the wealth of Truth, One is himself saved  
 and saveth others also.<sup>2</sup>

Without Truth, no contentment or compassion are  
 gained, without Guru, no Mukti is achieved.  
 One cometh and goeth.<sup>3</sup>

**DETACHMENT**

Outwardly (the devotee) claims "I-amness",  
 Within, he is detached from negative trends,  
 And is a Mukta.<sup>4</sup>

In the City of body, resideth the Five Thieves,  
 They commit-theft, despite warnings,  
 One who keeps his soul safe (detached) of the  
 three Modes and ten sense desires,  
 He alone, sayeth Nānak, attains Mukti and Moksa.<sup>5</sup>

One should remain detached with a belief, All  
 is His,  
 He should surrender his body and mind unto Him,  
 Who is the Lord of it,  
 He is neither born nor dieth,  
 Nānak: The True-one Mergeth in the True-one.<sup>6</sup>

Listen, O Machhindra, Nānak sayeth:  
 He who controls the Five Desires and wavers not,  
 He himself is saved and saves his whole lineage,  
 Rare are the persons who earn Yoga like this.

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<sup>1</sup>Ibid., Bilawal M.1 Thithi, p. 274.

<sup>2</sup>Ibid., Rankali M.1 S.G., p. 309.

<sup>3</sup>Ibid., Maru M.1 Solhe, p. 359.

<sup>4</sup>Ibid., Asa M.1 Asht., p. 172.

<sup>5</sup>Ibid., Gujri M.1 Asht., p. 214.

<sup>6</sup>Ibid., Bilawal M.1 Thithi, p. 273.

The Detached Yogi who achieves this wisdom,  
Day and Night, he, remains Merged in the Absolute-  
Trance.<sup>1</sup>

### EGO

Overwhelmed by the sense of I-ness, Truth is  
not attained. By eradicating the Ego, One  
achieveth the Highest State.<sup>2</sup>

The world is bound, only they are Saved, who kill  
their ego.  
Rare are the Jñani of such conduct.<sup>3</sup>

Discard the Ego to realise the Essence of God,  
Contemplate on the Hari and be fulfilled (in  
objective).  
And thus Emancipate thy life.<sup>4</sup>

Jivan-mukta, is he, who is freed of his ego.<sup>5</sup>

### RELIGION

Path of Religion is True, the Imperfect knows  
not the secret of Mukti.<sup>6</sup>

### LIV

He who is always awake and remains Attuned with  
Him,<sup>7</sup>  
He is a Jivan-Mukta, who is attuned within.

<sup>1</sup>Ibid., Rankali M.1 Padas, p. 280.

<sup>2</sup>Ibid., Gauri M.1, p. 218.

<sup>3</sup>Ibid., Asa M.1 Asht., p. 173.

<sup>4</sup>Ibid., Rankali M.1 Asht., p. 286.

<sup>5</sup>Ibid., Maru M.1 Asht., p. 325.

<sup>6</sup>Ibid., Gauri M.1, p. 142.

<sup>7</sup>Ibid., Rankali M.1, Asht, p. 285.



SELF-NEGATION

God's Servant is he who dieth to the Self during  
 His Bondage is undone, and fire of cravings is  
 life,  
 extinguished.<sup>1</sup>

An analysis of the above verses pertaining to  
Mukti and Sarva-Mukti shows:-

1. Recitation of Name leads to Mukti.
2. Meditation on the Word and life of labour leads to Mukti.
3. He who himself sees and helps others to see God is a Mukta.
4. To a Mukta there is no death or rebirth, no comings and goings, except as Messenger of God.
5. Imbued with the Name they (devotees) awaken in them the attributes of God.
6. The perfect Guru leads to Mukti.
7. Realisation of the Self leads to Mukti.
8. Discriminating Knowledge leads to Mukti; such knowledge is attained only through the Guru.
9. God's Bhakti gives Bliss, that is, Mukti.
10. Shed ego, Obey His Will, Realise the Self- this will lead to Mukti.
11. The imperfect knows not the secret of Mukti- Path of Religion is True.
12. Guru's Grace leads to the Supreme Perfection.

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<sup>1</sup>Ibid., Maru, M.1 Asht., p. 325.

13. A Jivan-Mukta helps his associates to attain Mukti.
14. Supreme Equipoise is Mukti; in which, the worldly desires, lust and greed and all negative tendencies die-down. Sin cannot affect a Jivan-Mukta.
15. There are various lower stages of attainment before the ideal of Mukti is attained:
- (a) Attainment of affluence, wisdom and miraculous powers.
  - (b) Attainment of the Treasure of Name, Bounty of His Grace and Supreme Bliss.
  - (c) Photic experiences, experiences of Sight, sense, and taste, energy and power, auditory experiences etc. The devotee sees the divine light and the vision of the deity, feels the taste of Nectar and hears the unstruck-Music and Melody of God's Name. Enjoys the feelings of sweetness, fragrance, bliss and ecstasy, union of the bride and the spouse.
  - (d) Some are freed of the binding aspect of Time, others are led upto the Presence of God, some are Honoured, given Robes, some stand in His Court and enjoy the vision of Him, yet others are led right upto the Door of Salvation, and still others submerge completely into the Absolute.
16. Singing of Lord's Praises lead to Mukti.
17. Mukti is breaking the Time barrier and release from birth and death.
18. Mukti is attained after conquering the Five thieves (of senses) and three Modes of Māyā.
19. God's Mercy and Grace lead to Mukti.
20. Contentment and Contemplation lead to Mukti.

21. Complete surrender of body and mind leads to Mukti.
22. Detachment leads to Mukti.
23. Truth and pious deeds lead to Mukti.
24. God-conscious beings attain Mukti, to them, shade and Sun-shine are alike.
25. Obedience to His Will leads to Mukti.
26. State of actionlessness leads to Mukti.
27. Love of God leads to Mukti.
28. Death of the self (individuality) leads to Mukti.
29. God's Forgiveness leads to Mukti.
30. Ethical purity and socialisation of ego (generalisation of self) leads to Mukti.

Obviously in view of these factors, it is ethical purity i.e. negation of all the negative tendencies of the Mind, plus the Path of Religion that makes the way for spiritual development and one is gradually led to the highest stage of Mukti in which the Personality completely dissolves in the Supreme Divine source. This brings us to the highest stage of Moksa as described by Guru Nanak in which Personality is neglected. Mukti is freedom from birth and death and living a life of Jivan-Mukta while alive; it is a higher attainment of Honour and going right upto the door of the Absolute after death; and finally a

complete Merger into the Absolute which is possible only after death and by earning due Merits in the sphere of Truth. The concept of Mukti or Moksa is traceable at sixty-four places<sup>1</sup> in the poetry of Guru Nānak in a clear form, describing dissolution of personality, consciousness and all that belongs to the Individual Self. Individual Self having attained complete likeness with the Absolute merges into the Absolute and becomes a part of the Absolute and attains the Attributes of the Absolute. Individuality or Personality is completely negated in this ultimate stage. It is appropriate to examine the scriptural evidence pertaining to Moksa stage in which complete Oneness with the Divine is attained and One becomes the Other:-

The Body-form is attained through Karmas,  
And it is through Grace (of God), We attain Moksa.<sup>2</sup>

Recitation of the Name is through His Mercy,  
One's Soul melts and he is attuned to Him,  
His Soul Merges into the Over-Soul,  
And Complexes of the mind die-down in the Mind.<sup>3</sup>

Meeting the Guru One becomes Philosopher's Stone  
And Mergeth he into God's Light.<sup>4</sup>

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<sup>1</sup>Dr. Rattan Singh Jaggi, Guru Nānak Bāni, pp. 60, 62, 69, 138, 139, 142, 150, 151, 160, 163, 164, 165, 184, 185, 188, 200, 202, 203, 205, 207, 214, 232, 241, 246, 252, 273, 282, 294, 302, 306, 307, 309, 312, 335, 338, 339, 340, 345, 351, 352, 358, 359, 362, 372, 274, 385, 388, 392, 402, 404, 405, 407, 411, 413, 416, 418, 421, 422, 426, 427, 431, 432, 435, 442.

<sup>2</sup>Jaggi, G.N.B., Japuji, p. 60.

<sup>3</sup>Ibid., Dhansari M.1, p. 214.

<sup>4</sup>Ibid., Asa M.1, Ashtapadis, p. 184.

The Believer attaineth the Door of Moksa,  
The Believer leads his family to Benediction.<sup>1</sup>

Nānak, they eternally are,<sup>2</sup> Blessed, whose light  
Mergeth in the All-Light.<sup>2</sup>

Ego-eradication leads to peace of Mind,  
One becomes light and Mergeth into the All-Light.<sup>3</sup>

He who practises Forgiveness attains the merit  
of fasts, cool-mindedness and contentment.  
He is freed of the (worldly) pains and the Yama  
troubles him not.  
Thus he attains Redemption and (Mergeth) into  
the Absolute.<sup>4</sup>

Nānak, he who realises him-self, becomes infinite  
(through merger).<sup>5</sup>

He who takes to the praise of His Name,  
Through Guru's Grace Mergeth into the Brahman.<sup>6</sup>

She (soul) alone, sayeth Nānak, wins the love  
of her Groom,<sup>7</sup>  
Who sheds her vanity and Mergeth in her Lord.

My Lord is Beautiful, Magnificent is His Word,  
Good fortune led (me) to the True Guru,  
And (I) attained the highest-perfection-Nirvāna.<sup>8</sup>

<sup>1</sup>Ibid., p. 62.

<sup>2</sup>Ibid., Gauri Bairagan M.1, p. 138.

<sup>3</sup>Ibid., Gauri Guareri M.1 Asht., p. 139.

<sup>4</sup>Ibid., Gauri M.1 Asht., p. 142.

<sup>5</sup>Ibid., Gauri M.1, p. 151.

<sup>6</sup>Ibid., p. 163.

<sup>7</sup>Ibid., p. 165.

<sup>8</sup>Ibid., Asa M.1 Asht., p. 184.

And meeting the Guru he becomes a philosopher's  
stone (miraculous powers) and (finally)  
merges his light into God's Light.  
(During life) He remains detached, And does works,  
he got from the Lord.<sup>1</sup>

One who obeys His Will is (stored) in the  
Treasury (of God)  
Base coins are not accepted (Treasured) these  
find place among the baser-ones.<sup>2</sup>

He who realises the self becomes the Supreme Self.<sup>3</sup>

Nanna: He whose heart is pervaded by the Lord,  
sings His Praises.  
The Creator Himself unites him with Himself and  
he is born not again.<sup>4</sup>

Truth is known when we become lovers of truth,  
When hearing the Name we feel Bliss, then, the  
Door of Moksa is found.<sup>5</sup>

One who is lovingly devoted (to his lord) and is  
humble, sayeth Nānak, he attaineth Moksa.<sup>6</sup>

<sup>1</sup>Ibid., p. 184.

<sup>2</sup>Ibid., p. 185. (The idea conveyed here is very important from the philosophic point of view: They who become pure or perfect, Merge in the Absolute, the source, while the baser ones i.e. Imperfect are rejected and achieve not the Merger).

<sup>3</sup>Ibid., p. 185.

<sup>4</sup>Ibid., Asa M.1, Patti Likhi, p. 188.

<sup>5</sup>Ibid., Asa Vār M.1, Shaloka, p. 202.

<sup>6</sup>Ibid., p. 205.

In one city (of body) live the Five thieves,  
 they plunder despite warning.  
 He who safe-guards, the three Modes, and ten  
 sense desires,  
 Sayeth Nanak, attaineth Mukti and Moksa.<sup>1</sup>

Only in the clean vessel, Truth is contained but  
 the rare are clean (as such);  
 Sayeth Nānak, by taking to His Refuge the indivi-  
 dual soul Merges into the All-Soul.<sup>2</sup>

Recitation of Name is possible only by His Grace,  
 The soul melts and is attuned with Him.  
 Thus the individual soul merges in oneness,  
 With the Supreme Soul, killing the complexes of  
 the mind.<sup>3</sup>

Prayeth Nānak: He who realises the True Word  
 with love,  
 Attaineth he the Door of Moksa,  
 This is the essence of all meditations and  
 austerities.<sup>4</sup>

He himself creates and withdraws into Himself,  
 (It is for us) to realise His Will.<sup>5</sup>

Life of detachment, realising, All is His  
 Surrenders mind and body unto Him to whom  
 these belong such a person neither takes  
 birth nor dieth.  
 Nānak: Through Truth he Mergeth into the True One.<sup>6</sup>

The ocean is contained in the drop,  
 The drop in the ocean, who can understand (this  
 secret)?  
 Only he, who knows the Way.<sup>7</sup>

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<sup>1</sup>Ibid., Gujri M.1, Asht., p. 214.

<sup>2</sup>Ibid., Sorath M.1, Padas, p. 232.

<sup>3</sup>Ibid., Dhansari M.1, Padas, p. 241.

<sup>4</sup>Ibid., p. 241.

<sup>5</sup>Ibid., Dhansar Chhant M.1, p. 246.

<sup>6</sup>Ibid., Bilawal Asht, M.1, p. 263.

<sup>7</sup>Ibid., Rankali, M.1, Padas, p. 282.

If thou be pleased I will keep awake, (for the  
 grace of Unity),  
 When Thou Uniteth me (with you) I will Merge  
 into Thee.<sup>1</sup>

A Gurmukh realises through self-realisation,  
 And through Truth Merges into the True.<sup>2</sup>

Imbued with the Name one understands the way of  
 Yoga,  
 Imbued with the Name one attaineth the Door of  
Moksa.<sup>3</sup>

He who kills his Individuality and takes to the  
 Word,  
 He attaineth the Door of Moksa.<sup>4</sup>

Reflecting on the Guru's word ignorance is  
 removed,  
 And, Communion with the Guru leads to the Door  
 of Moksa.<sup>5</sup>

God-ward (Gurmukh) souls cross the worldly ocean  
 attuned with the True-One.  
 Their 'Awaqavan' is ended and their souls Merge  
 into the Over-Soul.<sup>6</sup>

Guru's attainment helped to realise the Master,  
 Sayeth Nānak(thus) one is led to the Door of Moksa.<sup>7</sup>

<sup>1</sup>Ibid., Ramkali Onkar M.1, p. 294.

<sup>2</sup>Ibid., Ramkali, M.1 S.G., p. 302.

<sup>3</sup>Ibid., p. 306.

<sup>4</sup>Ibid., p. 307.

<sup>5</sup>Ibid., p. 309.

<sup>6</sup>Ibid., Maru M.1, Asht., p. 325.

<sup>7</sup>Ibid.



Hearing the Guru's Name he is contended (fulfilled)  
His Light Mergeth into the All-Light.<sup>1</sup>

Self-realisation leads to God-realisation,  
(Thus) His Light Mergeth into the All Light.<sup>2</sup>

Aspect of Fearlessness in the Guru's Word reveals  
the True-One,  
and helps in Merging the (individual) light into  
the All-Light.<sup>3</sup>

Only they sing Thy Praises, who are liked by Thee  
They issued forth out of Thee and shall Merge in  
Thee.<sup>4</sup>

In the True region lives the Formless (Through)  
Self-realisation and Reflecting on the Word,  
One resideth forever in the Palace of the True-One.  
And (thus) his 'comings and goings' are ended.<sup>5</sup>

Without the Guru, Mukti and Moksa are not possible.  
Without the Guru (even) God's Name is not possible.<sup>6</sup>

The Guru eradicated the Ego, (God) is visualised,  
And the woes and sorrows of life (thus) ended.  
Realising the Self his-light Mergeth into the All-  
Light.<sup>7</sup>

The Loving Lord has attracted my heart and the  
Strange One has undone my bondages.  
Meeting the Most Loving God,  
Sayeth Nānak, my light Mergeth into the All-Light.<sup>8</sup>

<sup>1</sup> Ibid., Maru M.1, Sohle, p. 338.

<sup>2</sup> Ibid., p. 339.

<sup>3</sup> Ibid., Maru M.1 Dakhani, p. 351.

<sup>4</sup> Ibid., p. 352.

<sup>5</sup> Ibid., Maru M.1 Sohle, p. 358.

<sup>6</sup> Ibid., Maru M.1 Sohle, p. 359.

<sup>7</sup> Ibid. Tukhari I Chhant., p. 372.

<sup>8</sup> Ibid., p. 374.

Guru Gave me the Nectar of Truth, I drank it,  
I have killed my individual self and become a  
Jivan-Mukta,  
If Guru be pleased to protect me with his hands,  
I who have become His, shall Merge in Him.<sup>1</sup>

Be Merciful, grant thy kindness, O God,  
That I remain Merged in Thee.<sup>2</sup>

As a Lotus in the Pond Blossoms in a natural way,  
With the touch of a sun-rays, which is always in  
the sky;  
Likewise, Love of the Lord that dweleth in One's  
heart,  
Mergeth the (individual) light into the All-Light.<sup>3</sup>

The True Word is a sweet Nectar,  
He who drinks it, attaineth the Door of Mokṣa.<sup>4</sup>

A Gurmukh (God-conscious being) attaineth Merger  
into God,  
Through the recitation of Name.<sup>5</sup>

He who communes with the True-Guru is approved;  
He merges his-light into the All-Light.<sup>6</sup>

The True Guru incites Fear in One's mind.  
And one (charged by Fear) attaineth the Door of  
Mokṣa.<sup>7</sup>

Discriminative-knowledge of the True-Word  
leads to a Merger in Him.<sup>8</sup>

<sup>1</sup>Ibid., Basant M.1 Asht., p. 388.

<sup>2</sup>Ibid., Sarang, M.1 Asht., p. 392.

<sup>3</sup>Ibid., Malhar, M.1 Asht., p. 405.

<sup>4</sup>Ibid., Malhar M.1, Asht., p. 407.

<sup>5</sup>Ibid., Malhar M.1 Vār, Pauri 9, p. 411.

<sup>6</sup>Ibid., p. 416.

<sup>7</sup>Ibid., Pauri 22, p. 418.

<sup>8</sup>Ibid., Pauri 25, p. 421.

Speechless meditation, that is, never forgotten,  
Leads to one's Merger into the Primeval Lord.<sup>1</sup>

No one could check the coming of a being (into  
the world) nor can one prevent his going,  
He who created (the Jiva) knows the secret:  
that into Him we shall submerge.<sup>2</sup>

The Perfect One does Perfect things, there is no  
trace of imperfection (in His Doings).  
A Gurmukh (God-conscious man) should realise  
this, and Merge into the Perfect One.<sup>3</sup>

A careful perusal of the scriptural evidence  
pertaining to Mukti or Moksa stage would show that in the  
ultimate stage complete Merger of the Individual soul into  
the Supreme Source after acquiring sameness in essence is  
the basic idea. The Merger aspect is not witnessed in the  
verses pertaining to lower stages of Mukti. A Mukta after  
death has yet to achieve SAMENESS in essence with a view  
to Merge into the Absolute. Secondly, he is required to  
negate his personality without which sameness in essence  
is not possible. So long as a disaccord exists, a Mukta  
will have to endeavour for Oneness with the Absolute.  
His individual Will would be the medium of negating his  
Individuality. God's Grace being an incentive without  
which efforts of the Individual soul for Merger fail. It

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<sup>1</sup>Ibid., p. 421.

<sup>2</sup>Ibid., Parbhati M.1 Padas, p. 426.

<sup>3</sup>Ibid., Shalokas M.1 Left over from Vārs, p. 442.

is the individual's Will that works upon the Individual traits and negates them with a view to achieve Merger. Merger is the end. When the whole creation be thus fulfilled, a new divine creation, a new scheme of Nature would start evolving; we may call that a Super-Divine creation on the basis of the Divine. That Super-Divine activity is beyond our comprehension at this stage of life and with the present intellectual endowments of man.<sup>1</sup>

Dr. Sher Singh supports this line of thought -

"The ideal is Abhedata -- non-duality -- merging of the individual into the universal. It is merging of the drop into the ocean. Everything returns to its origin. 'He created men and to Him they return (Quran, p. 622). This returning according to all mystics whether Eastern or Western is absorption in the Absolute. Theoretically the Sikhs would admit this absorption but in practice it is expressed in more humble way. When a man dies and his body is cremated, a prayer is offered to God - O God, as willed by Thee, such and such person, Thy humble servant is leaving this world and this elemental body, grant a place to his soul in Thy Holy Feet and peace to his survivors'. That is how the God of religion and philosophy

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<sup>1</sup>See Chapter III of this Thesis. (R.K. holds the similar view). Also Vivekananda emphasises the similar views).

conflict in Sikhism.<sup>1</sup>

Nearly all the writers on the subject of Moksa according to Sikhism, have talked of the Soul's Union with God, merger into Him etc. using the metaphors of 'a drop of water, mixes into water' or 'a light merges into the All-Light' etc., but they have avoided the important question whether man negates his Individuality into the Absolute and becomes God or not. The Sikh scholars in general do not seem to believe that the individual entity is so dissolved or becomes extinct or merged into the Absolute that it loses its Individuality totally and not only it becomes a part of God but 'God' with all the powers and attributes of being Omnipotent, Omnipresent and Omniscient. They believe in the oneness of the Individual soul with the Divine but hold that the Individuality survives despite merger, unable to fathom His depths and limits or attain full knowledge of the Source in which it walks into "...The joys of heaven are nothing as compared to the merging in the divine spirit. The ultimate goal of man is union with God. Man does not become God, only the spark merger in the fire. This is called self-identification. Mukti means nearness to God..."<sup>2</sup>

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<sup>1</sup>Dr. Sher Singh, Philosophy of Sikhism, p. 252.

<sup>2</sup>Gobind Singh Mansukhani, The Quintessence of Sikhism, p. 167.

Needless to discuss the self-contradictory elements of these lines which are so apparent. This attitude seems to have born out of reverence and faith for the Guru poetry. The logical conclusions have been avoided for fear of going beyond the Guru's Word and lest the sacred scripture should suffer from impropriety. As at the advanced stage of spiritual development the Divine becomes a basis of further spiritual evolutionary development of Super-Divine Creation, the Sikh scholars stop short of such logicalities. Such attempts, seem to them, going beyond the Guru's Word. They forget the fact that the Guru was basically a poet and not a philosopher. The work of a poet contains logical gestures alone and is not replete in detailed philosophic explanations and elaborations. This is a rational compulsion that we should explore the work of a poet by diving deep into his fancies, imaginations, metaphors and word-pictures and should take full account of the aesthetic-limitations of his work. Guru Nanak's emotionalisation of thought needs an attempt at philosophising the same in order to fulfil the logical necessities. With this end in view it is required to trace and enlarge the Implied Meanings of the Word of the Guru.

Without the individual attainment of Perfection the spiritual evolutionary process does not start. Various stages on the Pathway to God are not mere higher

elevations of static nature but these are evolutionary and developmental stages of a spiritual and dynamic nature. Progress of the human soul does not stop at a particular level but it only gains momentum or impetus and then proceeds on its ascent towards the source. It may stop in progressing temporarily or even fall from a higher level to a lower level; but shall strive, again and again till the end is reached and this 'striving on' is due to the dynamic nature of the Soul. If we agree with the common view of the Sikh scholars that the soul reaches the Absolute, becomes One with Him but does not become God and remains as a separate Individuality, this will only contradict the spiritual evolutionary process by making the march of the soul, static in character. Spiritual evolution cannot stop short of becoming wholly Divine if the logicity of the argument is to be upheld. It becomes a rational compulsion that we admit the onward march of the Soul after its reaching the door of the Divine. Furthermore, will the spiritual evolutionary development come to a stand-still when the Universe in toto merges into Him — the Source. Or it is in fitness of a logical conclusion drawn out of higher speculations of intuitive character that at that point the all Divine will form the basis for a Super-Divine Creation. Obviously, when all the Individual entities become divine and merge into the Source, the evolution of the Divine or a new

scheme of the Divine, a new creative phenomena of the Divine starts. In view of this discussion man's duty on earth is of two kinds: One, that he should attain Individual Perfection we call Jivan-Mukti; and second, that he should work for the redress of the humanity at large, we call Sarva-Mukti. In this wise, Man would be doing God's work on earth under His Will. When the ideal of Sarva-Mukti is reached, the manifestation, the creation, goes back to the Source. The Conditioned-Brahman is withdrawn into the Unconditioned-Brahman because the purpose of conditioning the Divine is fulfilled. At that stage, we can imagine nothing but Unconditioned-Brahman, potent with new Divine possibilities of a Super-Divine Creation.

(a) Moksa is decidedly a realisational stage as it is a process of 'becoming'. A devotee experiences many spiritual phenomena on the Pathway to God as affirmations of the correctness of his transcendental march. These affirmations are merely mile-stones or the lamp-posts that show him the way ahead; these experiential-states cannot be confused with the attainmental-stages. The spiritual experiences that a devotee enjoys on sādhana-mārga are the Incentives to Spiritual Life and 'go ahead' signals. There are Visual experiences, Morphic and Photic, in which a devotee may see the Form of a deity or dazzling Light or a Pearl or hearing of Anahata sound. There are supersensuous experiences, in which a devotee



enjoys a spiritual bath, juice, or fragrance; there are Motor and Tactual experiences, in which a devotee like Kabir hears God's calling 'Kabir, Kabir'; Tukarama felt that God was running after him and Jananeshwara felt that God went ahead of him like a torch-bearer with a torch in his hand. These are the motor experiences. As regards the tactual experiences, these are of three types: Darshana, Sparshna, and Sambhashana i.e. seeing His Vision, touching Him and hearing Him.<sup>1</sup> In Gurbāni sufficient evidence regarding a devotee seeking His Vision, His Presence, His Touch, His Union, His Nectar, His Word (hearing and enjoying its sweetness and the like), is available. Such experiences are unlimited in nature. We can see with enough clarity that these are mere experiences felt on the Pathway to God according to the merit earned by the devotee through spiritual-stages of attainment. These experiences refer to his level of attainment. They affirm and confirm the stage of attainment and are not the attainment in their intrinsic form. Therefore the Mukti stage has its experiences which cannot be confused with its realisational aspect. In the final stage the Experiencing Individuality is negated in toto, and hence, all experiences end. That what remains is 'a realised stage'. There are, of course, many lower stages of attainment viz: Bhakta, Gurmukh, Panch,

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<sup>1</sup>Dr. R.D. Ranade - Pathway to God in Hindi Literature, pp. 379-80; 388-89.

Saint, Sage, and Brahm-Jñāni. Each of these stages has its affirmations in the form of spiritual experiences. We cannot err in confusing an experiential-state with the realisational-stage; the former being the outcome of the stage that has been realised by a devotee. Mokṣa is a realisational-stage and not an experiential-state. In fact all experiences end in Mokṣa as the perceiving consciousness is negated.

(b) The nature and contents of Mokṣa according to Guru Nānak are the same which have been discussed in Chapter II. In Mokṣa all traits of the Individual Personality and even consciousness become extinct. The Consciousness that negates the personal-traits, merges in the Supreme Consciousness and thus one becomes the other. The Other was One and remains as One even after the merger of the Individual Soul, with the attributes of being Omnipresent, Omnipotent and Omniscient. The Individual Soul becomes a part of the Supreme and the Supreme begins to operate, as it were, according to His Infinite Will. Mokṣa, therefore, is contentless, Formless, Tasteless, and Perfection that has no contradiction of the subtle and the gross within it.

(c) The Mokṣa described above is Nirgunvadi concept of Mokṣa and in Chapter II the Sagunvadi concept of Mokṣa has also been examined. In the Sagunvadi concept

of Moksa the Individuality survives and merger into the Divine is not taken to account. Sagunvadi concept of Moksa falls short of the Nirgunvadi concept. Sagunvadi concept of Moksa concerns itself only with the Conditioned-Brahman, whereas, Nirgunavadi concept is concerned with the Un-Conditioned Brahman. Sagunvadi Moksa is a Spiritual Freedom and a life which is unconditioned and eternal. One remains imbued with Brahman but has a separate entity. It is a state of likeness, companionship or nearness to God. The Chhāndogya view is that one is "lifted to the region of the deity".<sup>1</sup> Mundaka Upanisad says that the best kind of eternal life should be regarded as the Companionship and Likeness of the highest God.<sup>2</sup> This is the view of Rāmānuja also. "I want to eat sugar and, do not want to become sugar", expresses this view.<sup>3</sup>

(d) Sagunvadi concept of Moksa is based on the concept of Personal God whose vision is sought for by the devotee, whose nearness gives him bliss. His blessings take him to Svarga and grant him an eternal life and freedom. It is Śāṅkaracharya who believes in the Nirgunvadi concept of Moksa and the Guru's views hold a keen similarity with

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<sup>1</sup>See Chapter II of this Thesis.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid. Also the description of the Khanda in the last portion of Japuji gives an account of the Sagunvadi concept of Moksa.

him. It is a merger as salt is dissolved in water, as fire consumes a flame, as rivers and streams lose themselves into the Sea, as a drop of water falls into the ocean, as milk is poured into milk or water into water or sun rays merges into Sun. In Sikh thought Sagunvadi concept of Moksa is applicable to a Mukta but he is required to achieve the Nirgunvadi concept of Moksa as well, which is the Goal for him, that is why a devotee has some work to do under His Will even when he reaches the region of Sach-Khand as described in Japuji.

It won't be out of place here to take a note of certain descriptions of Mukti and Moksa given by some authors. Perhaps the concept of Mukti or Moksa is the most mis-understood and erroneously dealt with than any other concept of Gurbani. It has been stated:

"The man, who is bent on perceiving Hari, does not care for Salvation". "Salvation in them is not the ultimate aim, as it is generally believed in many systems. Contrary to it, they believe that Salvation and the place (Baikuntha) where the liberated people (Mukta) dwell, is nothing for a man who is after the perception of Hari. Their supreme aim is to enjoy the presence of the sweetheart, constantly and uninterruptedly. They want to lose themselves in the super-self for ever and because the salvation, of any kind it

may be, is for limited time to enjoy, so they have discarded it."<sup>1</sup>

As regards the first quotation, clearly enough, the perception of Hari is the main aim and the devotee is bent upon its attainment. Salvation in these lines is in the sense of freedom from the cycle of birth and death and the devotee aims at 'perception of the Hari' with a higher aim of attaining Oneness with Him. There is nothing strange if the devotee rejects salvation with a view of attaining Moksa. These lines emphasise that the devotee is uncompromising with a lower stage of attainment in which Personality survives. Likewise, in the Second quotation it has been held that Bai-Kuntha and salvation are nothing for a man who is after the perception of Hari. "Here 'perception of Hari' is a key sentence that emphasises the desire to attain Oneness with Hari i.e. Moksa. It is true to say that Baikuntha stage and salvation, that is, Mukti stage in which Personality survives are the lower stages than the ultimate Moksa stage. The said authors have not combined the sagunvadi concept of Mukti with its nirgunvadi concept. Since they have not tried to understand

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<sup>1</sup>Kalyan M.4 quotation: Dr. Darshan Singh — Indian Bhakti Tradition and Sikh Gurus, pp. 126-17; Also see Dr. Sher Singh, Philosophy of Sikhism, pp. 252-53 (Guru Granth Kosh, p. 1132), and Prof. Gobind Singh, Mansukhani — The Quintessence of Sikhism, p. 167, for similar views.

both the Sagunvadi concept of Moksa and the Nirgunvadi concept of Moksa, they have committed mistakes. They seem to be wrongly concluding that Sikhism rejects Mukti in preference to Bhakti. After all Bhakti — for what? The reply is simple: For the perception of Hari. Again, what that perception is? And why the devotee is 'bent upon' having this perception? Because this 'perception' is the key to the Door of Moksa. 'Bhakti' is a medium and not an end in itself."<sup>1</sup> Also, the translation rendering of the author is open to criticism. For a comparative study the translation rendering of these lines and the connecting few lines from another translator of Gurbani are given below:-

"O God, Lead me to the Guru, the Philosopher's-Stone,  
That I, the meritless Rusted Iron, am transmuted  
                                into his like (1-pause).  
Everyone seeketh Emancipation or paradise, and  
                                resteth all his hopes on it,  
But I, Thy Devotee, seek not to be Delivered, but  
                        to see Thy Vision that my mind is at Peace."<sup>2</sup>

It has already been discussed in this Chapter that seeking the Vision of the Deity is a photic experience that helps a novice, at a very preliminary stage, as a mile-stone on the pathway to God, it merely convinces him

<sup>1</sup>See verses pertaining to Mukti through Bhakti detailed in this Chapter.

<sup>2</sup>Dr. Gopal Singh, S.G.S., English Version Vol.4, Kalyan M.4 Ashtapadis, pp.1261.

of the correctness of the Path. At this stage he does not cherish the higher stage of Paradise or Mukti in his extreme sense of humility and gratitude, he seeks His Vision. But actually he desires to become One with the Absolute and aspires to acquire "Sameness" in essence referred to in the first part of this Canto. Also, would it be out of place here, to quote the same Guru and the same Raga for a clear understanding of the Guru's view:-

"The Devotees, whom the God Loveth, they alone  
 Love their God:  
 And their Light Mergeth in the Light of God,  
 and the One becometh the other."<sup>1</sup>

This explains in a candid form the Ideal before a devotee who takes to Bhakti with a view of Moksa, that is to say, Oneness with the Absolute. Besides, a very important point has been made clear in these lines regarding the complete negation of Personality in the Moksa stage, that is, the Individual Soul becomes God with the attributes of the Absolute. Yet at another place the same idea is repeated; that the Giani rejects even Mukti.<sup>2</sup> Giani (Jñāni) would decidedly do so because his Discriminative-Knowledge guides him towards the nirgunyadi concept of Mukti. He will not compromise with a lower stage of achievement in which Personality survives and stop-short

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<sup>1</sup>Ibid. Vol. 4, Kalyan M.4, p. 1258.

<sup>2</sup>Dr. Kohli, A Critical Study of Adi Granth, and foot note No. 6 Maru M.V, p. 362.

of his aims. The fifth Nānak defines a Giani (Jñāni) as: "Nānak: Brahma-Jnani is himself a Parmeshwar".<sup>1</sup> Dr. Kohli explains this view point emphasising that this rejection of Mukti (Sagunvadi) is with a view to achieve higher Ideal: "... But the ideal presented by the Sikh Gurus and Bhagats and imbibed by a true devotee takes one much higher, where the God of justice has no approach and where heaven and hell and even Mukti are rejected."<sup>2</sup> And what is the Ideal: "When he (Brahm Giani) leaves this world, his soul is merged in the Lord as a rays merges in the sun or a drop of water merges in the ocean. The stage of God-realisation can never be explained as a dumb-person can never describe the relish of the sweets."<sup>3</sup> This is nirgunvadi concept of Mukti.

In view of the above discussion it is clear that Guru Nānak's views about Mukti and Moksa are an improvement on the views examined in the ancient Indian thought and due to his peculiar vision of the Reality, his sādhana-mārga is different than the traditional Paths.

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<sup>1</sup>Sukhmani, M. V.

<sup>2</sup>Dr. Kohli, Outlines of Sikh Thought, p. 76(bottom).

<sup>3</sup>Ibid., pp. 121-22.



CHAPTER VI

ACTION AND TRANSMIGRATION — KARMA  
AND AWAGAVAN

The ancient Indian view of Karmas have been discussed as a pathway to Moksa in Chapter III and we shall henceforth discuss their impact on the mind of man, which throws him into the cycle of birth and death; we call Transmigration and Metempsychosis. Transmigration is soul's leaving a body and Metempsychosis means soul's taking abode into another body. The pushing force of the soul that makes him a member of the whirling community are Karmas. The consequences of Karmas performed in life are inevitable. If for want of good Karmas the Ideal of Mukti is missed, the individual soul has mainly four types of existence after death:-

1. The Eschatological realm — ghost;
2. Ornithological realm — Crow and Parrot;
3. The Intermediate realm — (between the bird and the animal, in the sense that it flies like a bird and moves like an animal) — Monkey; and
4. The Biological realm — Ox, ass and Camel.<sup>1</sup>

Further division and sub-division, the detailed ramification of life after death is quite possible.

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<sup>1</sup>Dr. R. D. Ranade - Pathway to God in Hindi Literature, p. 32.

The law of Karma is the law of cause and effect. This is inexorable and all-powerful; and as such, actions once performed must have their effect or result as a consequence. As regards the spiritual side of man's life, the Karmas both good and bad, performed by him during life, leave their consequential impact upon the mind of man. These impacts or Samskaras cling to the Soul when it departs a body; and as binding-aspects drive it to the realm of new life. Our present life is due to the actions performed by us in the past life, and the actions performed in the present life would determine our future birth. We are thus caught in the law of causation and can break it; for sure, through leading a divine life on earth. Imbued with the Name of God, doing virtuous deeds and endeavouring for Sarva-Mukti, a Sādhaka acquires a mental Equipoise, a state of 'actionlessness' in which the binding force of Karmas is loosened and the devotee is freed from the cycle of birth and death. He becomes a Jivan Mukta. Although sin does not effect a Jivan-Mukta yet this be known that he automatically takes to a path of virtuous deeds and will shun such actions which lead to a diversion from the spiritual path.

In the ancient Indian thought Karmas are considered to be of three types: Sanchit, that is accumulated karmas of the past life; Prarabha, which are ready for fruition; Agni, the present life's Karmas. That the Agni Karmas

are our Saviours and Destroyers according to their good or bad merit is quite understandable. The other two types of Karmas fall under criticism. It is believed until the Sanchit Karmas are exhausted a devotee cannot be freed. As such, he is required to burn their seed into ashes lest they should sprout again. This is rather impossible for a man to exhaust the accumulative effect of Karmas he has gathered through millions of ages only in one span of life, unless we recognise the over-all efficacy of God's Grace. The practice and methodology (Sādhanā) of any religion would be a poor and ineffective medium to do away with the immeasurable accumulative effect; and hence, the rational compulsion to believe and accept the Grace of God. Through the Grace of God the effect of even the most heinous acts is washed away and we have evidence in the sacred books that the worst sinners were able to get salvation, uttering; only for once, the name of Hari. In the ancient Indian thought we find a powerful belief that the Prarabdha Karmas cannot be avoided as they are quite ready to sprout or bear their fruit. This only contradicts the theory of God's Grace and is quite unlogical. We have evidence that Puttana, the nurse who was engaged to poison Lord Kṛṣṇa died at His Hands and got Salvation instantaneously; Ganeka, the prostitute; Balmik, the dacoit; Badhak, the hunter; Sadhna the butcher; and the like, who committed heinous acts of sin during

their lives were saved instantaneously with the Grace of God. Ajamal only absorbed into the Name of God in the last moment of his life and was saved.<sup>1</sup> The concept of God's Grace is not accounted for by the ancient Indian thinkers, the way in which Guru Nanak and other Gurus realise its efficacy, rather, supremacy over all other ways of God-realisation. Even a Mukta, after death, has to wait and earn merit that should bring him God's Grace, before he Merges into the Supreme. Guru Nanak makes it clear:

Through Karmas we assume the body-form,  
Through (His) Grace we get Salvation.<sup>2</sup>

In Japuji we have the Ideal: The Believer attaineth to the Door of Moksa; and Swimmeth his whole lineage across the Worldly ocean. It makes clear that not only a Believer is himself saved but also he can waive off the accumulative effect of Karmas of those who belong to his lineage.

The Law of Karma has two aspects. One, that it is a law of Universal causation; and the second, that it is a law of conservation of moral values. We see how the world-phenomena is going on due to the law of cause and effect; and also, that virtuous life can put a full-stop

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<sup>1</sup>Bhāi Gurdās, Vār 31, Pauri 9.

<sup>2</sup>Japuji.

to the cycle of birth and death. Since the effect of Karma is inevitable; some critics, advance an argument of denial of freedom to act to the human beings. If the human beings have done bad deeds in the past life they cannot but suffer in this life. Why then, should they take to a virtuous path. Also, the Will of God determines our mode of actions and nothing happens against His Will. Then why should a man endeavour to improve his lot through good deeds and follow a path of religion? The answer to it is not difficult. As already discussed God's Grace is efficacious to wash away all sins; the second aspect is the Will of God. Whether or not an individual is granted freedom to act. Should he endeavour or sit helplessly, contented in the Will of God. We should know that God does not sit as a supervisor over each and every action a man does — God determines on the basis of our past actions, whether we have to become crows, animals, birds, or human-beings. Once God's Will commands the departed Soul to assume a particular form according to his merit earned in previous life, God's task ceases and the individual, in the life ordained for him, is left free to act — make or mar his destiny in the new experiment. This has been already mentioned that God provides incentives. One's consciousness always sits as a Censor and warns right at the moment an individual takes to a wrong path. After this censure which is a directive towards the right path,

an individual is left free to act according to his choice. So, it is wrong to hold that God restricts Individual's freedom to act or that the Law of Karma stands in his way. A man is free to act, make or mar his destiny, once he comes in the body-form. That he suffers for his good and bad acts in this life is an other question. Law of the land that punishes a human being is generally for his good although there are some reservations. It may not be sound always. If a being is led to suffer by the law of his Country when actually he stood for Truth, he gains a double merit without the slightest adverse effect on his spiritual life. His suffering for the Truth helps others to realise the Truth and follow his way i.e. the Spiritual path. He will thus be attaining Mukti for himself and Sarva-Mukti for others. Guru Nānak agrees with the Law of Cause and effect but holds that the law is governed by a conscious force, that is, God. He says:

The Lord is All-Powerful (over) the (law of)  
Cause and Effect.  
Sayeth Nānak, after realising (this)  
The Cause is under the Control of the Creator,  
who has assumed all Power....<sup>1</sup>

The cause and Effect lie as potent factors in the Universe but cannot operate as a law without a third factor, say, a conscious force. The Guru accepts that

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<sup>1</sup>Shaloka Sahaskriti M.1 Adi-Granth, p. 1353.  
Jaggi, G.N.B., p. 437.

the Karmas have the potency or a latent power to bear fruit:-

Virtue and Sin are not mere names,  
All we do is written (as Samskaras) that we  
carry with us (to the Yond).  
We sow and reap accordingly,  
Nanak: We come and go as the Lord Ordains.<sup>1</sup>

We have to pocket the reward according to the merit we earn by doing Karmas during life:-

Our virtues and vices are judged in the Presence  
of the Lord of Law;  
Our Karmas determine our position,  
Some go nearer to Him, others remain at a  
distance.<sup>2</sup>

Nānak: The number of sins decide the sort of  
noose one has to wear.<sup>3</sup>

As shall you sow, so shall you reap. As shall  
you do unto others, so shall you be done by.<sup>4</sup>

Whatever we do, good or bad, we are rewarded  
our deeds.<sup>5</sup>

Dadda-Blame not others, Blame your Doings...  
I am rewarded according to my Deeds, why to  
Blame others.<sup>6</sup>

<sup>1</sup>Japuji Pauri 20.

<sup>2</sup>Japuji - last Shloka.

<sup>3</sup>Sorath M. 1.

<sup>4</sup>Dhansari M. 1.

<sup>5</sup>Asa M. 1 Vār.

<sup>6</sup>Asa M. 1 Patti.



It has been discussed that the accumulated Karmas of the past life can be washed away by the Grace of God. But the Divine Will operates in two ways in this regard. As have been said the Divine Will determines one's merits whether a particular soul shall assume a human form or that of an animal or a bird; after this operation of the Divine Will an individual is left to his choice of acting and behaving. Secondly, we have evidence that even in the human life a man suffers for his actions done in the past life, that is, due to the accumulated actions:-

O Friend, whosoever has come, will go as well,  
The world is just the halfway stop,  
The True One has Writ for each one of us,  
Considering our past He gives pleasure and pain.<sup>1</sup>

O Friend, naked one comes in the world, with the  
Writ of pleasure and pain,  
The Writ cannot be evaded, as it is according to  
the past merit.<sup>2</sup>

The Writ according to the past merit is inevitable  
One knoweth not his fate (being ignorant of the  
past life).<sup>3</sup>

The effect of the accumulated Karmas is not denied, and this, one has to exhaust, rather, wash away with the Name of the Lord. The Guru does not accept the view that the sins due to Karmas must be suffered. The Grace of God has overall efficacy. That we act according to the

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<sup>1</sup>Vadhans M.1 Alauhnis, A.G., p. 581, Jaggi, G.N.B., p. 227.

<sup>2</sup>Ibid., A.G., p. 582, Jaggi, G.N.B., p. 228.

<sup>3</sup>Dhansari M.1 Ghant Jaggi, G.N.B., p. 247.

Divine Writ is another echo that restricts the human freedom in his actions:-

One will act as per the Divine Writ.<sup>1</sup>

All the Jivas have a Divine Writ,  
Their actions will reveal their merit.<sup>2</sup>

The Divine Writ has already been discussed in Chapter V and the summary aspect of that, is, that man has to do God's work on earth and as such work for Mukti and Sarva-Mukti, with a view of complete merger of the All into the Whole. If one acts contrary to the Divine Will, he should be prepared to suffer for his wrong choice, for the freedom to act which he misused. One thing of importance is that the meeting with the True Guru or Saintly assembly i.e. Godward-march is also due to the Divine Writ. Obviously, a jiva who has earned due merit in the past life comes into the present life with the due potentialities to improve his lot in the new experiment and the Divine Writ allows that and encourages that desire of the Jiva. As such, he takes to the Divine Path according to his Sanskaras of the past life:-

The Swan-Soul goeth (only) to the holy pool,  
such is the Lord's Will,  
And Eateth the Pearls and Diamonds that lie  
within the Pool,  
The Crow and the Cranes liveth not at the Pool,  
whatever wisdom they possess.

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<sup>1</sup>Gujri M.3 Var.

<sup>2</sup>Basant M.1.

Their food is not there, they go elsewhere  
to feed (themselves).  
Truthful living gaineth Truth as reward,  
The Un-True rests on the False Pride.  
Nānak: They attain to the True GURU, who  
are Ordained as such.<sup>1</sup>

What then is the Divine Writ for man on earth in order  
that he may break the wheel of Karmas, the cycle of birth  
and death:-

Nānak, serve THAT whose service vanishes thy woes,  
Sins are annihilated and virtues are gained,  
And thou attaineth Peace.<sup>2</sup>

If we follow this Will, we shall take to a God-ward march  
and gradually the past samskaras would be effaced from  
the mind and we become God-Conscious beings. Then as the  
GURU says:

He acts in accordance with the Divine Will  
Imbued with the One Name, he Mergeth in Truth.<sup>3</sup>

When one is strayed from the Path of Religion and succumbs  
to sins and vicious Karmas, his soul is marked with the  
corresponding Samskaras and lead the individual soul to  
the corresponding level of existence, after death. The  
soul suffers for its past Karmas and also improves upon  
his merit, it may go to a lower level of existence if the  
chance for improvement is lost. This cycle of assuming

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<sup>1</sup>Ramakali M.1 Shaloka, A.G., p. 956, Jaggi, G.N.B.,  
p. 317.

<sup>2</sup>Ibid.

<sup>3</sup>Malhar M.1 Ashtapadis, Jaggi, G.N.B., p. 407.

various forms of life goes on till the soul, once again, gains the required merit to begin life in a human body. It is possible only as a man that one may achieve higher spiritual ideal and in no other form of life conscious spiritual evolution of the soul is possible. This is Transmigration and Metempsychosis of the soul. The Guru says:-

As the iron is moulded in a furnace (by beating  
into a desired form)  
Likewise, the ungodly person is caste into the  
womb and his cycle of birth and death goes on.<sup>1</sup>

Parallel to the Hindu view of forms of life after death, discussed somewhere else in this chapter, Guru Nānak describes the fate of a sinner:-

He is a swine, a cur, an ass, a he-cat,  
An animal, Malachha and Chandala of a lowest order,  
When he turns his back to the Guru, he is thrown  
in the cycle of birth and death,  
In the bondage of (Karma) he comes and goes.<sup>2</sup>

In the body of Preta (the soul) suffers immense  
miseries,  
She is burnt in hell and lives in the Darkness  
of Ignorance,  
He who foresakes the Name of Hari, has to pay his  
due to the Dharanraja.<sup>3</sup>

According to Sikh view of life there is no hell or heaven.

<sup>1</sup>Suhi M.1 Asht., Jaggi G.N.B., p. 259, A.G., p. 752.

<sup>2</sup>Bilawal M.1, Asht., A.G., p. 832, Jaggi, G.N.B., p. 273.

<sup>3</sup>Maru M.1, Solhe, A.G., p. 1039, Jaggi, G.N.B., p. 345.

A life of sin on earth is hell and that of virtues and divinity is heaven. Yet we find the Guru describing metaphorically the fate of a sinner:-

After death, there is a stream of fire with  
 poisonous flames,  
 None is there and the soul of a (sinner) stands  
 alone,  
 The fire leaps up like the waves of an ocean,  
 The ungodly (Jiva) is roasted therein.<sup>1</sup>

Likewise, the fifth Guru has given a detailed account of the transmigration of soul in Gauri Rāga. He describes how the Jiva (the soul) was born many times as worm, flying insects, elephant, fish, deer, bird, snake, horse, and a bull before taking abode in the human body. It had to rise above from the minerals, stones and mountains. He had to walk into the plant life as well. After covering the full cycle of eighty-four lacs of lives, it gets a chance to assume the human-body, and that too, if it is able to earn the required merit.

Only a God-conscious man is saved.

In the ancient Indian thought it was in the interests of the priestly class to enlarge and exaggerate the doctrine of Karma and Transmigration. It is held that the Soul is a spirit and non-material. It is consciousness that governs the mind and the intellect. It is separate from

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<sup>1</sup>Maru M.1, Solhe, A.G., p. 1026, Jaggi, G.N.B., p. 341.

the body yet keeps attached to it and receives as impressions the result of man's Karmas. The soul leaves the body at death along with Samskaras and its flight into the Supreme Void is bound by the Karmas. If we cut down the Samskaras, the binding aspects, with the Name and Grace of the Lord, the soul merges into the Supreme Soul and its wanderings come to an end.

The Samskaras that cling to the soul create the vision of the body to come and the soul begins to function in that body-form, accompanied by the mind, Prāṇā, the senses and the Sukshmanabhutas (subtle elements). The materials such as milk, curd etc. offered as oblations assume a subtle form called Apūrva and the Jivas go enveloped by water which is supplied by the materials that are offered as oblations in sacrifices. This water assumes the subtle form of Apūrva and this takes the souls to Heavens to receive their rewards. The Jivas who performed sacrifices are considered meritorious and enjoy in the Chandraloka to return to earth at the end of their store of merit. The sinners do not go to Chandraloka but they go to Yamaloka, suffer there according to their deeds and come down to earth. Besides Heaven and hell, there are many temporary abodes like Raurava, Maharaurva, Vahni, Vaitarani and Kumbhika. The two eternal hells are Tamisa (darkness) and Andhatamisa (blinding darkness). Seven

hells are described where Yama rules and Chitra Gupta and others are at his beck and call.

The Jivas who go by means of Vidyā, follow the path of Devayana to Brahmaloka. Those who go by means of Karmas, follow the path of Pitriyana to Chandraloka. The evil doers go to the third place: "Live and Die". The downward journey of the soul with a view of re-incarnation is through ether, air, vapour, smoke, mist, cloud and rains. Through these mediums the souls get attached to corn and rice and fruits. The man eats them and absorbs them in his semen, which he transmits to the womb of a woman. Naradeeya Purāṇā prescribes a time limit of one year to materialise the above process of soul's downward journey and taking a new life-form.

The law of Karmas plays an important part in this process of Reincarnation. As the corn, rice or fruits and the like can be eaten by a man of high social merit as well as a low man; it can be eaten by animals and birds, insects and flies etc. Not a chance but Karmas decide it. To quote scriptural evidence: "Of these, those whose conduct here has been good will quickly attain good birth, the birth of a Brahmin, or a Kshatriya or a Vaisya. But those, whose conduct here has been bad will quickly attain an evil birth, of a dog, or a hog, or Chandala."<sup>1</sup> To

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<sup>1</sup>Chhāndogya Up. V, 10-7.

facilitate the journeys of the soul many complex ceremonies are prescribed and as a result of them all, the priests gain material benefits, for sure, whether the departed soul is comforted or not is a matter of doubt. It is needless to describe all the fancy-mongering of the Hindu thinkers who wrote volumes on this subject. We shall examine only the justification of this doctrine in brief.

Fear of Death confirms the truth of the doctrine of Transmigration of Souls. The past experiences of pain at the time of deaths remain in the sub-conscious mind in a latent form. The very thought of death frightens and shivers a man. The man in his present life has not experienced what death is; therefore, the fear of death is the past life's experience. And hence, the correctness of this doctrine. Love at first sight is due to the mutual feelings of love and friendship enjoyed in the previous life, or else, mere sight of a particular woman cannot drive a man to madness.

Besides the scriptural evidence of a theoretical nature we have autobiographical accounts of Lord Buddha and Guru Gobind Singh revealing details of their previous lives. Prof. B.N. Chatterjee's research verifies the correctness of this doctrine. He brings to light many cases of children of different ages, religions and countries who give accurate details of their previous lives.<sup>1</sup> The

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<sup>1</sup>Prof. B.N. Chatterjee, Head of Para-Psychology, Jaipur University, Blitz Numbers: June 24 (1967); July 19, 22 (1967); August 5, 15, 26, 19 (1967).



Professor informs that some five hundred cases of the similar type have been reported so far throughout the world. In such cases the Jiva takes immediate rebirth with old astral body, and hence, the memory of the past life becomes possible. The suckling of a child and the act of swimming of a duckling, are the instinctive acts due to the past life's experience.

The genius, the dull, the rich, the smart, the lazy are not due to a mere chance but due to the Personality each one of them has acquired in the past lives. A child delivering lectures on Gītā, as master musician, Mathematician or a master of seventeen languages like Goethe, verify and prove this fact. Heredity is too weak an argument to explain such mental feats.

The disbelief crops up due to the absence of memory about the past lives. We do not remember such of our life incidents of our childhood and infancy. Besides, the past life walks into the present in a very subtle form and through many complex stages. The memory of the past lives lie in our sub-conscious mind in such a subtle form that it cannot be materialised in the form of a thought. The possibility of doing so is not ruled out. But such introversion, deep subjectivism and Sādhana is not a common place experience. Highly intuitive persons who are advanced in spiritualism know all the secrets of their lives, secrets

of other persons lives and the secrets of Nature. The memory factor cannot dispute the validity of the doctrine of Transmigration and Metempsychosis.

It is held by some thinkers that man's soul cannot stoop lowerer than the human-level. Verses from Guru Nānak Bāni have been quoted in order to show how he dealt with the ancient Indian view point on the subject. Since Karmas and Samskaras are the deciding factors this view-point cannot be entertained. Even in the present life there are so many saintly persons who fall down from the heights of the ethical purity deep into a gutter. If per chance, the Divine Writ grants him continuity of experimentation as a human-being on the basis of balanced actions of good and bad, immediate reincarnation into human-form is quite possible. We have mentioned such cases from Professor Bannerjee's research.

The concluding point is the purpose of Transmigration, which is not a reward or punishment; but leading the individual soul towards perfection — Mukti and Sarva-Mukti. The cycle of birth and death is an evolutionary circle of a spiritual nature. The souls are to be beaten to Perfection in order to Merge in the Supreme, in order to Merge the All into the Whole. Guru Nānak's 'Doctrine of Grace' is the improvement upon the Hindu view of Karma and Transmigration. According to the Guru the Sanchit Karmas

and the Prarabdha Karmas can be exhausted instantaneously through the Grace of the Lord. As regards other aspects of this doctrine the Guru holds a similarity of viewpoint. He, however, rejects the superfluous accounts, exaggerations and the fancy-mongerings of the Hindu thinkers.

**CHAPTER VII**  
**PATH LEADING TO MOKSA -- ITS STAGES**

Various classical methods for the attainment of Mokṣa have been discussed in Chapter III considering in detail their advantages and disadvantages and in their back-ground we shall now consider Nān-mārga emphasised by Guru Nānak as the easiest, efficacious and encouraging method of God-realisation. This will follow the enunciation of various stages of God-realisation with a psycho-mystical insight, a task to which I have committed myself in the end of Chapter III.

The paths leading to Mokṣa are Karma-mārga, Bhakti-Mārga, Jñāna-Mārga and Rāja-Yoga-Mārga. Guru Nānak emphasises Nāna-Mārga and points out the inherent weakness of the traditional mārgas. The Guru does not reject these mārgas in toto, but accepts the useful elements from them and makes his own Nāna-Mārga synthetic in nature, though predominant in peculiarities, over other ways of realisation. Regarding the Karma-Mārga the Guru has some fundamental objections to its validity. Man is a member of the whirling community due to his past Karmas but as the Guru depicts in Rag Maru in the beginning of the creation, God alone was there in abstract meditation. No Karmas, no man, no creation-before His Will came to operate. So, man was created with a motive and not through some Karmic

force. The religious Karmas like Yajña, sacrifice and rituals etc. do not necessarily make a man pure at heart. Such religious activity is quite within the reach of a rich person while the poor are deprived of its gains. Such Karmas due to their complexity become mechanical performances. The Guru rejects them, as such actions lead to Ego. The third difference with the way of Karmas is that contrary to the classical beliefs the Guru holds that by the Grace of God all the Sanchit or Prarabdha Karmas come to an end instantaneously. At the same time virtuous Karmas are the most sought-for conduct which the Guru accepts as leading to the Goal. The Guru's mārga is generally misunderstood as Bhakti-mārga but it is not so. The Guru is critical about the theory of Avtarvad and Idol-worship. There is only One God over and above all plurality and numbers of gods, goddesses Avtars and other mighty powers. He cannot be limited in Idols. He is unlimited.

The strict observance of any of the mārgas except the Nām-Mārga, makes the devotee one-sided and he develops imperfectly, as a part, and not as a whole. The integral development of his being is hampered for want of healthy elements, that lead to full-fledged perfection of a person and which are available in other mārgas. For an instance, Bhakti is replete of feelings but the Guru would like to add an amount of intellect to them. It is not the blind

faith but the considered faith that counts. However, the Guru accepts feelings and devotion from this Mārga. In the same spirit Jñāna-mārga makes a man book-read, self-centred and proud who dwells in imagination as a presiding person over and above the common multitudes. Also, intellect is a poor medium for realising the Reality. It can comprehend a part of it and will fail to realise it as a complete whole. It is the Intuition i.e. intellect fully cultivated and grounded in emotions and surcharged by Spiritualism that possesses a power to penetrate into the unknown Divine. Besides, this mārga absorbs the devotee in intellectual appeasement and separates him from the practical life. It limits his ego and prevents its generalisation with the humanity at large. Even if such a devotee attains Jivan-Mukti he will remain allian to the Ideal of Sarva-Mukti without which Individual's development is not complete. Needless to say that Jñāna-Mārga is limited only to the selected few who are endowed with brilliant intellectual powers. The Guru could never accept a mārga which did not promise to quench the spiritual-thirst of the millions and millions of men who look to a Messenger of God with parched lips for a drop of Nectar, in order to become immortalised. However, the Guru accepts Discriminative-knowledge as important factor for the pursuit of Reality and rejects the hypocritical aspects of this mārga. Yoga-mārga; likewise, is meant

for the selected few. The penances and austerities they observe are not approved of by the Guru as the body is a medium for God-realisation and be not neglected. The breath control and control of the mind and rousing of the Kundalini are more or less physiological exercises with little or no effect on the spiritual developments. The Yogins breed illusions and live in them. They get some powers but these are not of a spiritual nature, these are mere physiological feats. A Yogi is separated from the social life and he strives for individual perfection alone, forgetting his socio-political liabilities towards the mankind in grief. Thus the goal of Sarva-mukti is not reached in the life of a Yogi. Perhaps, realising this inherent contradiction, many of them who are known to fame in the modern epoch, have bade a good-bye to the secluded way of living and have commercialised their Ashrams. Their Ashrams, now, are equipped with modern press, hospitals, libraries, schools and post-offices, Lecture-Halls, Exercise-grounds, residential-rooms with full amenities and kitchens and shops etc. For all this show they depend upon the common people who live a life of labour. It is not strange if the Guru rejected their Yoga-Mārga and way of living. The Guru, however, accepts certain elements of this mārga like concentration, devotion, faith, virtues and need to control the Mind etc. The Iatric practices are totally rejected being irreligious and magical in character.



From the brief discussion about the validity of the classical mārgas it is clear that the Guru accepted only the living-elements of eternal and spiritual value and rejected the dross, the superfluous, illusive and hypocritical elements. He synthesised the eternal values of these mārgas with his own Nāma-Mārga and showed the path of God-realisation, which is practical, socialistic, spiritual and Universal. The ancient Indian thought in the form of Mantras and Mantra-recitation, or the recitation of Om has given a due place to Japa-Yoga in the Hindu religion. Prayers to invoke various Deities for various wishfulfillments are very common in the ancient thought-systems. To them Om (Aum) is the symbol of God or His Name. The world came out of Om, exists in Om and will dissolve in Om. 'A' represents the physical plane 'U' represents the mental and astral plane and 'M' represents the whole deep sleep and all that is beyond our comprehension in a wakeful state. A loud recitation of Om is suggested for 3, 6 or 12 times and then its mental repetition may be taken up. Besides, its correct pronunciation bringing full effect of every syllable is stressed upon in order to create very powerful vibrations which bring to the devotee immense fund of spiritual good. Every Mantra has some parts: a Rishi who benefitted himself with a Mantra and then imparts it on the others (i.e. a presiding Deity); Bija or seed which is potent of 'Śakti';

'Kilka' is the pillar or pin which arrests the mantra-power. When through recitation this pin-pressure is uprooted, the mantra power is freed and the devotee sees the vision of his Ishta-Devta. As such, constant reflection on the Mantra is required for realisation of a personal God. It is agreed that the Japa-Yoga is very efficacious in Kali-Yuga (Iron age). In the Hindu thought Japa is combined with Yogic methods in such a way that Yoga-Marga dominates it and underneath it the echo of the Name becomes feeble and inaudible. Some of the practical aids to Japa are: Brahma-muhurata, Fixed hours, Definite place, A steady pose, Facing the North or East, Seating on a deer-skin or Kusha-mat Sattvik Bhava, Clear Articulation, vigilance and alertness, Rosary-its correct operation, Variety of recitation, Frontal and Nasal Gaze, Meditation, Prayer and Rest. Japa is loud recitation and mental recitation and Ajapa Japa which is automatic and its recitation goes on in the heart without efforts.

Since Japa is the repetition of Mantra or Name of the Lord, much stress is laid upon the correct pronunciation of the letters of the word as the various sounds create particular sound-waves and the sound-waves are ultimately materialised in the Form of the Deity who is being invoked through the mantra. Thus, through the Mantra-recitation the Deity is visualised and the sounds are of primary importance in the Hindu way of Life. Sound,

it is said, exists in four fundamental states: Vaikhari, the audible sound; Madhyama, the subtle sound, not audible to the ears; Pashyanti, a still higher, subtler and inner and more ethereal sound; Para which represents Ishvara-Sakti and is known as Avyakta or undifferentiated. This discussion necessitates to consider the relationship between Sound and Image.

Sounds create vibrations and these sound-waves contain the image that the sound-notes connote. This has been proved scientifically. In literature we are given to understand that Megha-Rāga sound-notes can produce a majestic figure seated on an elephant, and Vasant-Rāga notes produce a beautiful youth decorated with flowers. The whole emphasis is upon the correct production of the relevant notes without which the sound-image shall not be formed. Likewise, the correct recitation can create the Vision of the Deity. The recitation of 'Om Namah Śivaya' creates the vision of Lord Siva, before the devotee and 'Om Namō Nārāyaṇaya' that of Vishnu. This solves a very important question. We see that a mantra of a particular Deity creates his Form, in other words, Name or Mantra of a god is God Himself. Bāni of a Guru is Guru himself. We shall examine at a later stage whether the physical form of a Guru can be dispensed with in view of this conclusion.

Out of this discussion it is clear that Shabda and

Artha are inseparable. The Shabda creates the image of the objects to which it refers on our mental screen. And concentrated efforts may consolidate that image and give it a permanence. This is the power of the sound of the Name. Whether this is a physiological feat or a spiritual phenomenon is a matter of further understanding, dealt with, in this very chapter.

As in the case of other mārgas, the Guru accepts and rejects the Hindu view of Japa-Yoga. It is clear from the above discussion that the Japa-Yoga is over-powered by Yoga-methodology of a complex nature. The stress on sound, accuracy of pronunciation of every single syllable and the mantra as a whole with a true Bhava of the letters' connotation as well as the word connotation, is not only sophisticated in nature but also results ultimately into a cynical activity. The number of times the Japa is performed; the way the rosary is held before the nose and above the naval, covering it with a towel and not allowing it to touch the clothes or fall in the lap and not to cross the Meryu, using the thumb and the third finger and not the index finger for rotating the beads, are the other complexities of Japa-Yoga. Constant Tartak on the picture of a deity while doing Japa only creates the illusion of the vision of the Deity which is not of a spiritual nature but mere hallucinations or mismeric attempts at image-forming. Obviously, this way of God

realisation is meant only for the adepts and not for the common people who form a bulk of the population. The Guru rejects all these trends in strongest critical vocabulary he could employ. But the Guru accepts certain useful ingredients of Japa-Yoga like that of concentration, devotion, bhava etc. As the Shabad is the Guru and Guru is the Shabad, the Sikh view is: Bāni is Guru, Guru is the Bāni and all the Nectars lie in Bāni; and hence, the physical presence of Guru is not needed. Lastly, the Guru while accepting the Bhava, combines Bibek or discriminative-knowledge with it lest the Japa-Yoga should become a blind faith. The Guru makes it a 'well-considered faith' and the devotee takes to it conscientiously with a view of Moksa. In this background, Guru Nānak's Nāna-Māra rises above the cloudy imaginations and illusions and complexities, like a sun that dispels the darkness of ignorance and spreads the Light of the True-Name.

Guru Nānak's Japu is based upon the Mūl-Mantra which defines God both as manifested and unmanifested, Supreme Source. Since the Mūl-Mantra depicts the wonderful attributes of God, the devotee in a sense of wonder and amazement, unable to comprehend the Divine Powers utters "Wahu-Guru", the wonderful Lord. The Omnipotence, Omnipresence, Omniscient attributes of God point out to the ever-existent Name of the Lord, that is, Sat-Nān. The

Sat-Nām cannot be comprehended. The devotee can become imbued with Sat-Nām, can live in it, can become a Mukta, can attain Moksa losing all traits of Individuality but he cannot fathom its depths like the stream that walks into the ocean and fails to comprehend its depths. It is Wahy (Wonderful) for him and he understands no further. This is the key-word in Guru Nānak's methodology (Sādhanā) of God-realisation, the recitation of which leads to reflect upon the attributes of God depicted in the Mūl-Mātra. Through this process the mind is elevated and Soul begins to ascend in order to attain Oneness with the Over-Soul.

God is anām. He cannot be limited to a form and named. He is Infinite and formless. A devotee can only reflect upon His attributes and become imbued with them. It is a belief among the Hindus that a material form is needed to reach the Saguna Brahman and only after attaining the Saguna one can reach the Nirguna Brahman. As such, the worship and Japa of Rama and Kṛṣṇa is performed. The Guru stresses upon the need of reflection and meditation on the Absolute Reality as Rama and Kṛṣṇa and other gods, goddesses are mere servants of God and act-according to His commands. God cannot be limited in finite bodies as He is Infinite. It is His Word which when reflected upon enlightens His attributes which serve as avenues towards God. The Word is "Waheguru" and the attributes are: the One Supreme Being, the Eternal, Creator, Pursha, Without Fear, Without Hate,

beyond Time, not Incarnated, Self-existent, known through Guru's Grace.

Like the Japa-Yoga of the Hindus, the recitation of "Wahuguru" does not mean to create the sound-waves through right sort of pronunciation and Yoga methods, in order that, the vision of the Deity be produced. The recitation of Wahuguru enlarges our sentiments and feelings of wonderful attributes of the wonderful Lord and we let the self lose itself in the attributes of God which are the avenues to the Palace of the Supreme Lord. This development is spiritual and transcendental in nature. The devotee feels peace of mind and bliss. He becomes God-conscious and acts according to His Will.

Hukam and Grace are the prologue and epilogue to Nām-Mārga. One who takes to the recitation of Name realises his duty on earth, he does God's work on earth according to His Hukam as I have mentioned in Chapter V. This task on earth is of changing the all into one Divine Whole. The devotee of the Nām-Mārga realises that he has to attain Mukti and work for Sarva-Mukti. This is the Hukam for him. The Guru explains how Hukam is a prologue to Name:

"He created the Jivas and made them busy with  
various tasks,  
By His Grace they take to (the method of) Name."<sup>1</sup>

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<sup>1</sup>Jaggi, G.N.B., Asa M.1 Patti, p. 189.

All are within Hukam none is without,  
Nānak, he who realises Hukam is not contami-  
nated by Ego.<sup>1</sup>

It is the Ego that hides the Reality from view and through the Nām-Mārga we shed it away. But this is Hukam the prologue to Name that discards away the fundamental disease of Ego. Not only Ego the primary negative force loses effect upon a devotee who realises the Divine Order but also Mukti is possible only through realising the importance of Hukam and obeying it in practical life.<sup>2</sup>

Singing His Praises is the next step on Nām-Mārga which brings the mind in tune with the Infinite before actually starting Japu, that is, Name-recitation. In Japu Ji Guru Nānak elaborates the importance of singing His Praises: He who is capable of singing God's Praises does it so by reflecting upon such powers of God which give him an idea of the Divine-Whole. He reflects and sings of His Gifts, His Grace and Attributes, His Knowledge which is hard to realise, His aspects of Destruction and Creation, His power to give life and take it back, His distant visibility and His close Presence.<sup>3</sup> Failing to

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<sup>1</sup>Japuji.

<sup>2</sup>Jaggi, G.N.B., Bilawal M.1, Thitti, p. 274; 305 Raakali M.1 Sidh Goshat; 341 Maru M.1 Solhe; 439 Shalokas left over from Vars.

<sup>3</sup>Japu Ji Pauri 3. See also Ch: 7 His Will.



assess His powers and Potentialities the devotee falls in wonder and comes to realise the correctness of the Prologue. The Supreme Commander runs the world as per His Order. The Praise of Lord's Grace and workings has a double role to play in the sādhana, of Japu. As have been said, it confirms the Hukan, and secondly, this singing of God's Praises leads to Mukti.<sup>1</sup> Hukan and Singing His Praises are separate aspects for the development of the Individual entity as well as corollaries to Nām-Mārga. The Central thread is Nam on which hang various beads as aspects of the Name. The next step is Love of God which is the natural outcome of Singing His Praises.

The Lord is True, True is His Name  
He is realised through language full of love.<sup>2</sup>

Love of God leads to Mukti as I have detailed in Chapter V-

Praise and Love are such positive values which may make a devotee ultra-positive in attitude; and hence, bring harmony in his conduct. Fear is needed as a balancing factor:

Sing thou His Praises, Hear His Praises, Keep  
His Fear in mind.  
This will shed your miseries, and thou pocketest  
bliss.<sup>3</sup>

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<sup>1</sup>See Chapter V, Lord's Praise (Leads to Mukti)  
Jaggi, G.N.B., Asa M.1 Patti, p. 188; Sorath M.1 Padas,  
p. 234; Rankali M.1, p. 306; Siddha Goshata M.1 and Ibid.,  
p. 307;

<sup>2</sup>Japu Ji Pauri, 4.

<sup>3</sup>Japu Ji Pauri, 5.

Without the element of Fear the order of things may go astray. The Guru explains that all the entities of the Universe follow the Divine order in a sense of Fear. Through Hukan, praise, love and fear of the Lord a man becomes a Gurukh who entertains not the other ways than those prescribed by the Guru. But this is not all.

These preliminary developments bring us to the three important stages of Nāma-Mārga, that is, Śravaṇa, Manna, and Nidhivasana. The impact of these three aspects upon the mind of a Gurukh makes him Bhakta.

In the Śravaṇa stage the hearing of His Name enables the devotee to gain higher spiritual levels and he realises the supremacy of the Supreme Lord over all kinds of manifested-world. The Chief state of mind he acquires is that of bliss. In the Manna stage the devotee reflects on the Name and all its attributes and corollaries. Discriminative-Knowledge, instead of mere love and faith becomes his guide. This knowledge is hard to attain and is not of a worldly nature. In this stage the mind becomes the super-mind, the whole universe comes within comprehension, the fear of death and miseries both this-worldly and other-worldly vanish. The devotee takes to the path of Religion and not only does he attain to the door of Mokṣa but leads his whole lineage through this Door. This is Parivar-Mukti and when the spiritual vision enlarges the devotee endeavours more and more and leads to salvation all those

who have faith in the True-Guru. The cycle of birth and death comes to a stop. The devotee having attained such spiritual attainments of mukti and sarva-mukti is no more a Bhakta in bliss but he becomes a Panch, that is, the Elect one who is approved by the Lord and is honoured in His Court. Such Elects concentrate on the one Lord and this is their characterisation. Nishiyasana is disciplined meditation and this is recitation of the Name, reflecting upon all the attributes of God. Like Hinduism its modes are: Loud-recitation, mental-recitation and Ajapa-Jap; in the state of Ajapa-Jap the remembrance of God's Name goes on automatically in the heart of the devotee. In Guru's Japu-Method Discriminative-knowledge reigns supreme alongwith other emotions of love and faith and surrender. I have already examined the efficacy of Discriminative-knowledge which alone can lead to Mukti<sup>1</sup> but the Guru separates it not from the qualities of the heart with a view of harmonious development of the devotee.

The efficacy of Name of the Lord is beyond all descriptions<sup>2</sup> 'Beautiful, Beautiful, Beautiful, Beautiful, Beautiful, is Thy Name' is the meditative-tone of the fifth Nānak. As already discussed at some length in Chapter V, Name of the Lord, leads to Mukti and Sarva-Mukti.

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<sup>1</sup>See Ch: VII Discriminative-Knowledge.

<sup>2</sup>Sukhmani M.V First two Ashta Padis.

The important point of discussion here is that the Name is not a mere repetition of some word or formula. It is with a considered motive that a devotee takes to Nām-Mārga in praise and love of the Lord and matures himself in the stages of Śravaṇa, Manan and Nidhiyasana. Full concentration on the attributes of God with faith and discrimination is needed. Merits of all the traditional mārgas are combined in Nām-Mārga of the Guru which leads the soul on and on to the Higher-stages and the devotee walks into the five spiritual regions described by the Guru as Dharma-Khand, Gyan-Khand, Saram-Khand, Karam-Khand and finally into Sach-Khand. These are the five stages of development of the Mind of the devotee.

In the first stage, that is, Dharam-Khand (Sphere of Law) the devotee realises, in conformity with his preliminary belief (Hukam) that the Universe is conditioned by God's Laws and works according to their operations. God has placed Earth in the midst of very congenial Nature, this is as a matter of fact a stage set for the activity of man. Man is judged according to the merit of his Karmas and only the Elect ones attain His Grace and spiritual-mark on their fore-heads in the True-court of the Lord. In the Gyan-Khand the discriminative-knowledge of Jiva is matured and he comes to know that the forms and aspects of Nature and the divine Deities are being created by God. The devotee enjoys the knowledge of the secrets of Nature.

This enables him to enter in the Sarg-Khand, the domain of spiritual efforts, in which the mind shines in spiritual beauty and is shaped in an ennobling manner. All the thinking faculties, mind and consciousness acquire the super-excellence and the devotee perfects himself with their aids. He now needs Grace having completed individual efforts and pocketed the maximum merit. In the region of Grace, Karam-Khand which is sustained and dominated by God's power, the mighty and the deity, abide in a beautiful state and bliss, Fearing not the death and their hearts are throbbing with the Name of the Lord. The Lord Himself abides in Sach-Khand the domain of Truth and looks upon His creation and in particular the seekers of Grace with a peace-giving and Gracious attitude. In this region, there are worlds, universes, spheres as well, which are created and put to work according to His Will. The seer who looks at them falls in a contemplative mood and is pleased to see the wonderful aspect of the Supreme. No one can tell of its descriptions. It is hard like steel. These are the Philosophical stages of Nam-Marga yet there is a psychological side which I shall deal after concluding the philosophical aspect of Nam-Marga.

In view of the discussion led in Chapter V it is clear that when all the Individual efforts are made successfully, the devotee reaches the Court of the Lord.

And this is not all. The individual has attained salvation and reached before the Conditioned-Brahman, here, he seeks His Grace and obeys His Will in order to find the way ahead - the door of Moksa. In order to negate all the traits of Personality the devotees will act in Sach-Khand according to His Will.<sup>1</sup> All the seekers, who have reached this region 'act according to the Hukan' and seek His Grace for the final stage of their attainment, that is, Moksa - complete Oneness with God. Since Hukan and action prevail in Sach-Khand, this means that there is a path ahead which is yet to be covered. Actions have their consequences and hence the concept of a higher Ideal. Obviously, the task before the devotee is to contemplate wholly on the Un-Conditioned Brahman, negate his Individuality, acquire sameness in essence with the Absolute, qualify for the Grace of the Conditioned-Brahman and dive deep into the Ocean like a drop and become one with the Ocean. This is the Nām-Mārga of Guru Nānak. I have explained the Nām-Mārga Philosophy and the Philosophical stages so far and postponed the psycho-ethical aspects of the Nām-Mārga.

As concluded in Chapter III the various Psycho-ethical stages of the Guru's Nām-Mārga shall be:-

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<sup>1</sup>Japu Ji, Pauri 37.

1. Incentives to spiritual Life.
2. Necessity of Moral Preparation.
3. Relation of God to Saints.
4. Beginning of the Pilgrimage.
5. The Highest Ascent.

1. Incentives to Spiritual Life: Factors

contributory to the growth of spiritual life are (a) Perpetual flux, death and old age; (b) Illusion, blindness and sleep; (c) Philosophical and ethical impetus; (d) Consciousness of sin (e) Transmigration and metempsychosis; (f) Helplessness in Life's experience (g) The way of escape:

(a) The laws of Nature affirm that the world of matter is not a static phenomenon but it is liable to a change. The Guru says:

"He who comes in the world shall leave it one day.  
This world is untrue expanse.  
Contemplate on the True-One, whose Home is True.  
Truth is realised by becoming True."<sup>1</sup>

The changes in Nature convince a disciple of the impermanence of the world<sup>2</sup> and he is reminded of God's worship. Likewise, death and old age play no smaller role in giving, impetus to the devotee. Even if the life

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<sup>1</sup>Jaggi, G.N.B., Wadhans M.1 Alauhais, p. 227.

<sup>2</sup>D.G., G.G.G.S., N.Dakhini Oamkar 2:4, p. 60.

extends to cover a span of four Yugas and is further multiplied ten times... if God is not remembered, One's merit is not accounted for.<sup>1</sup> Fear of death leads to a path of religion. The devotees sing of His Praises that he creates and renders the body to dust, they sing of His Power to give life and to withdraw it.<sup>2</sup> It is the Believer of God who is not confronted with miseries and accompanies not the Yama in the Void.<sup>3</sup> The beautiful body form is to be left behind in the world we shall pocket the merit of our own doings, both good and bad.<sup>4</sup>

(b) The life of falsehood and illusion, blindness to the Reality and sleeping in ignorance forgetting one's purpose of life was rebutted by Guru Nanak in the teeth of opposition. All the illusory methods attempted to attain the Truth fail. The Supreme Reality is not achieved 'through intellectual efforts to comprehend it, may he endeavour millions of times; It is not attainable through Mauna or contemplation.... If thou ask as to how the pall of Ego falls and one becometh Truthful, obey thou!

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<sup>1</sup>Jaggi, G.N.B., Japu Ji, p. 61.

<sup>2</sup>Japu ji Pauri 3.

<sup>3</sup>Ibid., Pauri 13.

<sup>4</sup>Jaggi, G.N.B., Asa M.1 Var, p. 206. See also Kohli - Outline of Sikh Thought, pp. 146, 147, 148, 151; Jodh Singh, G.N., p. 40, D.G., G.G.G.S., pp. 60, 71, 81; and The Missionary No. 8 July September, 51, p. 59.



'the Will of the Lord, sayeth Nanak.'<sup>1</sup> Bathing at Holy places brings no good if this be not done under His Will.<sup>2</sup> The worldly Pride and possessions and spiritual powers without the remembrance of the Holy Name are of no avail.<sup>3</sup> The way of Yoga lies not in wearing patched cloaks, with staff in hand, body rubbed with ashes, wearing mundran (ear rings) and shaving the head and blowing the horn. It is through living in detachment amid the social life that one realises the methods of Yoga. It is not attained through mere talks but having a balanced outlook on life and its various aspects, one can distinguish as a Yogi.<sup>4</sup> Man's lot in the world is like that of a blind man who has a load on his head and has to climb a long mountainous ascent. He knows not how to climb it. Having forgotten the Name man has become blind, follows his mind and is caught in a chaos.<sup>5</sup> The consequences of following such a man who is blind to the Reality and the way of God are drastic and ruining.<sup>6</sup> Guru Nānak criticises the person

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<sup>1</sup>Japuji Pauri 2.

<sup>2</sup>Ibid., Pauri, 6.

<sup>3</sup>Sri Raga M.1 Jaggi, G.N.B., p. 71.

<sup>4</sup>G.G., Suhl M.1, p.731.

<sup>5</sup>Jaggi, G.N.B., Sri Rag, Padas M.1, p. 78.

<sup>6</sup>Vār Majh and Suhl, Gurmat Nirṇāṇa, pp. 125-26.

who sleeps in complete forgetfulness of his purpose of life, while his Master is awake. How can the bride be loved by her spouse when he awakes while she enjoys a snuggled sleep.<sup>1</sup> Those who are attuned to the Lord's Love feel no sleep or hunger nor costumes give comfort to their bodies.<sup>2</sup> A devotee who realises the negative effects of the above mentioned incentives automatically takes to the Pathway to God.

(c) It is the wonderful aspect of Reality that influences the devotee to bow in obedience and contemplate upon the Divine with love and Logic, shed the delusions in the light of Reality, of course, with a little amount of accusation of the Divine for His Silence to hear the cries of Woe and misery. The recitation of 'Nahu-Guru' takes the devotee right in the presence of God. The wonderful Creation of God and His Skill employed to make it magnificent is detailed in the poetry of Guru Nānak. All forms came up by His Order — all Jivas, honours, high and low, miseries and pleasures, Grace and Transmigration are due to His Hukam. All are within His

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<sup>1</sup>Asa M.1, Kohli, C.S.A.G., p. 353.

<sup>2</sup>Tukhari Bara Mah M.1, Mohli, C.S.A.G., p. 364; See also: Jaggi, G.N.B., (blindness) pp. 72, 196; G.N., pp. 55, 73, 75, 78, 82, 84, 100, 128; Outlines of Sikh Thought, pp. 148, 149; Kala Singh, Guru Nānak Darshan, p. 132.

Order, none is without. Sayeth Nānak, he who realises His Will is freed from Ego.<sup>1</sup> No one can comprehend His Order as there is no account of His Creation.<sup>2</sup> No one can tell the time, the date or Thitti, the month, the season, when the creation came to existence. No Pundit of Vedas, no Kazi who understands the Writ of Coran, no Yogi can tell of this secret. He who created the Universe, alone, knows the secret.<sup>3</sup> Lacs are the worlds and underworlds and the nether worlds and Countless are the worlds above. Many attempted to explore this secret, the Vedas, Purānās and the Semetic Texts declare that the essence is One. God who is Great alone knows all this.<sup>4</sup> The descriptions of the five regions in the end of Japuji baffles and bamboozles the mind. One falls in Wonder and prostrates before the Divine Reality. This attitude of Wonder, and the beatific vision of the creation, takes the devotee on to the path of religion. He attempts to come out of self-delusion. The Guru says:

Enjoyment of all types is futile, all sorts of  
 decoration is useless,  
 Till to the time the secret of Shabda is not  
 realised,  
 Honour at the Guru's door is not attained.<sup>5</sup>

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<sup>1</sup>Japuji Pauri 2.

<sup>2</sup>Japuji Pauri 16.

<sup>3</sup>Japu Ji Pauri, 21.

<sup>4</sup>Japuji Pauri 22.

<sup>5</sup>Sri Raga M.1, Gurmat N., pp. 131-32.

The Pundit with a fund of worldly knowledge  
 shows his Pride,  
 He realiseth not the Self within.<sup>1</sup>

In Asa di var the Guru depicts in details the effect of Ego upon Man's mind. The man cometh and dieth in Ego, deals and behaves in Ego, takes to Truthfulness and vices in Ego, his acts of goodness and Vice are in Ego.... Thus he realiseth not the way of Mukti and Moksa. He will realise the True Door when he reckons the Ego as a disease and frees himself of this; the cure of which lies within it. Since the turvail and turmoil of the world is hard to bear the devotees start accusing God for creating non-congenial atmosphere and paucity of fund and worldly-possessions. This is in case of saints. Guru Nanak's accusation of God is of a very high type, spiritualised appeal. On the occasion of Babur's invasion of India the Guru happened to witness the slaughter and bloodshed of Eminabad and he fell in prayer and appeal:

Such is the devastation, O Lord!  
 Did'st thou not feel pity?  
 If a powerful man beats another mighty person,  
 The bout is fair. But if a fierce Lion attacks  
 a herd of Cows,  
 It is their master who will be questioned  
 (for his neglect).<sup>2</sup>

The Guru after accusing the Almighty for His non-compassion and depicting the scenes of devastation

<sup>1</sup>Jaggi, G.N.B., Gauri M.1 Padas, p. 132.

<sup>2</sup>Asa M.1 Padas, A.S., p. 360.

and cruelty brings home the idea:

It's a Divine Writ for some to weep and Weep on  
(Only) His Will operates, the man is insigni-  
ficant.<sup>1</sup>

It is thus in the individual interest to obey  
His Will and keep a balanced mind and outlook on life  
both in miseries and pleasures.

(d) Consciousness of sin, the operation of  
Censor to prevent the mind from an act of sin, rebuffs  
the deer to the opposite good side. Only those who are  
adamant to the commands of Censor become incorrigible,  
the rest follow the virtuous path being conscious about  
the consequences of sinfulness. The Guru declares:

Sayeth Nānak, the Bhaktas enjoy eternal bliss,  
Hearing His Name the effect of Sin and  
miseries Vanish.<sup>2</sup>

The Guru says that countless are such unwise  
persons who live in gross ignorance, they take to thefts  
and usurpations, might and Cut-throat activities, they  
commit sins unrestrained, they wander and trade in untruth,  
they are malechhas and eat filth, countless are the  
slanderers who pile up the weight of vices on their heads,  
Nānak the Humble, contemplates! The eternal and formless  
God has His own ways, that are good. I am a sacrifice

<sup>1</sup>Asa M. 1 Asht. Jaggi, G.N.B., p. 178.

<sup>2</sup>Japuji, Pauri, pp. 8-11.

unto Him.<sup>1</sup> The Guru gives the solution as well. Just as dirty linen is washed by the soap, the mind if polluted can be washed by the Name.<sup>2</sup> We pocket miseries when the name of God is forgotten.<sup>3</sup> It is wrong to accuse anybody for the miseries we get in life as whatever we sow, so shall we reap.<sup>4</sup> The Guru says that the miseries are the cure while happiness is the disease.<sup>5</sup> The miseries lead us God-ward. We have only to become conscious of our sins and pray:

Our sins weigh equally to  
The amount of water in the ocean.  
O Lord! be Merciful and Gracious  
As Thou can make the stones swim.<sup>6</sup>

(e) Transmigration and metempsychosis. Just as fear of death turns a man Godward in the like manner the fear of whirling in the cycle of birth and death and passing through the vast ramification of high and low types of life, runs a shiver into the body of a

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<sup>1</sup>Ibid., Pauri 18.

<sup>2</sup>Ibid., Pauri 20.

<sup>3</sup>Rankali M.1 Siddha Goshat.

<sup>4</sup>Asa M.1 Patti, Outlines of Sikh Thought, p. 137.

<sup>5</sup>Var Asa M.1 See also Outlines of Sikh Thought, pp. 138, 142, 143, 144; Jodh Singh, G.N., pp. 55, 57, 58, 80, 82, 153; Jaggi, G.N.B., p. 206; Kohli, A Critical Study, A.G., p. 206; D.S., S.G.G.S., pp. 62-65.

<sup>6</sup>Gauri M.1, Atam Darshan, p. 194.

conscious-man and chills his very bones. He determines to turn every moment of his life into a spiritual life. The way to God is strait and agonising and a Jiva has to walk through it after death. The Guru describes it as:

There is a stream of fire full of poisonous  
flames,  
None is there save the soul of a (Sinner)  
who stands alone,  
The fire leaps up like the waves of an ocean,  
The un-Godly Jiva is roasted therein.<sup>1</sup>

Attuned to the True-one, The God-consciousmen  
cross it to the other shore,  
Their cycle of birth and death ceases,<sup>2</sup>  
Their lights merge into the All-light.

The cause of all miseries in life and after, is Ego:

Sayeth Nānak: Know that thou art caught in Ego;  
Eradication of Ego saves from whirling in  
various lives.<sup>3</sup>

It is the ungodly who whirls into the cycle  
of birth and death.<sup>4</sup>

The way out of the meshes of Ego and Transmigration  
is simple to follow. The Guru suggests:

Remaining detached, know thou, that All is His,  
Surrender the body and mind unto Him, who gave it.  
Such a person neither cometh nor goeth, sayeth,  
Nānak: The true-ones merge into the True-One.<sup>5</sup>

<sup>1</sup>Maru M.1, Solhe, Jaggi, G.N.B., p. 341.

<sup>2</sup>Maru M.1, Jaggi, G.N.B., p. 325.

<sup>3</sup>Saloka M.1 Var Malhar, M.1, Gurmat N., p. 65.

<sup>4</sup>Rankali M.1, Asht., G.N., p. 74.

<sup>5</sup>Bilawal M.1, Asht, Ibid., p. 93.

The union with the True Guru giveth Peace,<sup>1</sup>  
And frees from the coming and going.<sup>1</sup>

(f) Helplessness in life prostrates the devotee, in a sense of wonder and complete surrender, for winning His Grace, without which his individual efforts would not avail. Millions of endeavours at realising the Reality, availeth not, the Mauna fails even if one falls in deep contemplation. One's hunger dies not may he possess the loads of world pleasures.<sup>2</sup> It is only through Will of the Lord that untruth and egoistic tendencies vanish and man becomes Truthful. Human efforts to comprehend the Supreme Reality fail<sup>3</sup> and endeavours to explore the secrets of His Creation result in dismay.<sup>4</sup> Just as streams and brooks walk into the ocean and are lost in its depth and vastness, unable to fathom its secrets,<sup>5</sup> the man is lost in the woods of imagination and fails to explore His secrets. Man feels insignificant in face of the accounts given in 'So-daru' and the 'spiritual regions' described in Japuji. The operation of His Hukan and the working of

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<sup>1</sup>Sorath M.1 Asht. Ibid., p. 109. See also G.N. pp. 129, 134; Kohli - A critical study, pp. 358, 360; Jaggi, G.N.B., pp. 78, 79.

<sup>2</sup>Japuji, Pauri 1.

<sup>3</sup>Ibid., Pauri 4.

<sup>4</sup>Ibid., Pauri 16.

<sup>5</sup>Ibid., Pauri 23.



the whole creation accordingly, convinces a man of his helplessness and insignificance. God's secrets cannot be fathomed, His doings cannot be assessed, one only repents after such endeavour.<sup>1</sup> So, it is in the fitness of argument that man being insignificant should endeavour at winning His Grace than to indulge in egoistic activities.

(g) The way of Escape is through obedience to His Hukam and thus he is freed of the effect of Ego.<sup>2</sup> Realise it as such that the Supreme Lord, the True-One runs this whole show and sustains it. Let He be not forgotten.<sup>3</sup> Man has no refuge without His Name.<sup>4</sup> It is futile to indulge in the worldly pleasures and prides.<sup>5</sup> The Master is One alone, through His Grace I will be blessed with His Union.<sup>6</sup> Through a life of labour and donation for the needy, one realises the Pathway to God.<sup>7</sup> Self realisation helps one to come out victorious in the

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<sup>1</sup> Ibid., Pauri 36.

<sup>2</sup> Ibid., Pauri 1 and 2.

<sup>3</sup> Ibid. Pauris 3, 4, 5.

<sup>4</sup> Ibid., Pauri 19.

<sup>5</sup> Jaggi, G.N.B., p. 71 (Sri Raj M.1.)

<sup>6</sup> Asa M.1, Outline of Sikh Thought, p. 141.

<sup>7</sup> Vār Sarang M.1, Outline, p. 143.

world.<sup>1</sup> And above all: He in whose heart resideth the Lord, Neither is he robbed nor he dieth.<sup>2</sup> Such is the way of escape and march on to the Goal of Life.

2. Necessity of Moral Preparation: (a) Ungodliness - the root of all vices; (b) Sākat, Gurmukh and Brahm-Jñāni; (c) God the source of all virtues; (d) Virtue in action; (e) God-devotion.

(a) Ungodliness being the root of all vice, the Guru suggests to obey His Will in order to become godly: It is only in this-wise that Ego is eradicated which is another name for ungodliness. The Guru warns not to act in the manner that should bring shame in the Court of the Lord.<sup>3</sup> A life of lust, greed, anger, attachment and pride is ungodly. Kirtan, that is, singing His praises in company with the general public and to dine in the temple of bread in line with the common rank and file eradicates the seeds of ungodliness.

(b) Sākat, Gurmukh and Brahm-Jñāni: Sākat as popularly used is an atheist who does not believe in God. Death is the complete end of life for him and 'eat, drink and be merry' is his cult. He believes in the ethical

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<sup>1</sup>Japuji, Outline, p. 146.

<sup>2</sup>Japuji, M.1, G.N. p., 101.

<sup>3</sup>Jaggi, G.N.B., Asa M.1, Vār, p. 204.

purity and doing good for the mankind at large. His niákama Karmas may bring him some good in the future life in accordance with the preachings of Gītā, but he is not a conscious spiritual being. The Guru describes his state of mind:-

The Sākata understands not the secret of Shabda.  
Without this understanding he cometh and goeth.<sup>1</sup>

He learns godliness and spiritualism after bearing untold agonies in the different shaping moulds:-

As the Iron is tempered in the furnace (and  
moulded to the required form),  
Likewise, the Sākata is cast into wombs  
again and again.<sup>2</sup>

An other meaning of Sākat is 'the follower of the Cult of Śakti. He is a worshipper of Śakti like Durga. This cult is synonymous with Iantrism which have already been discussed in previous chapter as Irreligious, being more of a magical nature than being spiritualistic in character. Guru Nānak does not accept this cult, because such a person enjoys not the ambrosial juice of Hari's Name and the Thorn of Ego pricks within him.

The Gurmukh is a person with face turned to God. He is on the path of Religion and attains perfection

<sup>1</sup>Gurnat N., Maru M.1 Solhe, p. 238.

<sup>2</sup>Jaggi, G.N.B., Suhi M.1, Asht., p. 259.

gradually and step by step. Guru Nānak details his qualities at length.<sup>1</sup> He is god-fearing, imbued with the Name, ethically pure, every pore of his body recites God's Name, and he finds the door of Salvation ultimately. He is a Perfect man who has surrendered to God and His Will. A God-conscious man is Brahm-Jñāni who has been described as 'himself a Prameshvara!<sup>2</sup> He combines Bibek and Bhag in his contemplation of the Supreme and errs not to become abnormal or one-sided. He remains equipoised and pleasures and pains are alike to him. He acts in a detached manner. Himself being a Jivan-Mukta he works for Sarva-Mukti.

3. God, the source of all Virtues: God being the source of all virtues is to be wooed and won by a devotee and with this end in view he takes to the company of saints in order to end the difference between the Self and the not-Self. He obeys His will and believes that His doings are most welcomed. "Nānak tells us the extreme value of the company of the good. The first chief effect of the company of the saints, says Nānak, is that it enables us to forget the difference between the self and the not-self, ethically, and therefore metaphysically. There is no enemy and no friend to such a man, no national no foreigner..."<sup>3</sup>.

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<sup>1</sup>See Ramkali M.I, Sidha Goshat, Jaggi, G.N.B., pp. 305-7. See also Bhāi Gurdās Vār 5, Pauri 18.

<sup>2</sup>Sukhaani.

<sup>3</sup>Ranade - Pathway to God (H.L.), p. 57.

Hearing His Name in the company of saints brings everlasting bliss to the devotee and Believing His Word grants him Mukti, Parivar-Mukti and Sarva-mukti.<sup>1</sup> The Guru says:

Noble company ennobles a person  
He comes to the meritorious side,  
And washes away his sins.<sup>2</sup>

In the company of the True, only One Name is  
The True-Guru helps to realise His Will, to  
obey the One Lord.<sup>3</sup>

The Guru warns against the false-saints who  
mislead.<sup>4</sup>

They make a show of religious symbols and rituals and are full of ego and worldly desire. It is only through the service of a true-saint that one realises his Master.<sup>5</sup> He realises the immanent Lord and spends every breath in His remembrance. He possesses intense yearning and love for the Lord and without His Name he is like a fish out of water. When he reaches the five regions of spiritual development the beatific vision of the Lord and supreme bliss and peace is granted to him. He becomes a Mukta.

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<sup>1</sup>Japuji, Pauris 8-15.

<sup>2</sup>G.N., Asa M.1, Asht., p. 153.

<sup>3</sup>Ibid., Sri Raga M.1, p. 155.

<sup>4</sup>G.N., Maru M.1, pp. 172-73.

<sup>5</sup>D.G. Adyar, G.G.G.S., p. 154.

4. Virtue in Action: Guru Nānak's creed is a practical creed. He preached and practised Virtues during his life time and criticised those who observed religious ceremonies, rituals and symbols mechanically. He emphasised the need to inculcate the virtues and then to work as a Jivan-Mukta for the upliftment of the humanity at large. He says:

Let chastity-be thy smithy, Patience the Gold-smith,  
Place thy understanding on the Anvil, beat it  
with the tool of Knowledge,  
Fear be thy bellows, austerities the Fire,  
In the pot of Devotion, prepare thou the Nectar.  
Let the Word be shaped in this True mint.<sup>1</sup>

The Guru advises that the virtues be employed to acquire self-perfection and attain mukti and love of the world:

A Brahmin is he who realises Brahman,  
And practises contemplation, austerities, self-control and virtuous deeds,  
He keeps up Contentment and Humility and  
Becometh free by breaking the  
bondages,  
Such a Brahmin is worth worshipping.<sup>2</sup>

Likewise, a Kashatriya is a Hero in Deed and the like virtues. The stress is on practising the virtues.

5. God-devotion is considered superior to Jñāna-Yoga: The Bhakti is regarded as a jewel of great

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<sup>1</sup>Japuji, Pauri 38.

<sup>2</sup>Adi-Granth, p. 1411.

brilliance whereas Jñāna is a lamp of great luminosity. The later kills the insects of passions and is violent in Nature. The Bhakti is non-violent in nature, its brilliance is not killing though it repels successfully the insects of passions. A Jñāni prides in his powers but a Bhakti surrenders everything to God. Bhakti is easy and simple, meant for the humanity at large; whereas, Jñāna is meant only for the few of Śaṅkara's merit. The Guru reconciles the two by combining Bibek with Bhag and thus employing both for the contemplation of God.<sup>1</sup>

6. Relation of God to Saints: (a) God within and without; (b) Prayer; (c) Saints as His servants; (d) God as Savior; (e) Videh-mukti is higherer than Jivan-Mukti.

(a) True Jñāna means Vision of God both internally and externally. The Guru says:-

He the one alone, is within and without,  
The Guru imparts this Knowledge.

According to Guru Nanak God is universally immanent like fragrance in a flower or image in a mirror. It is only when this experience, namely, 'Bahar Bhitir Ekahi Jano' is attained, that the mind can be said to have realised the spiritual existence of God.<sup>2</sup> The next step is that the

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<sup>1</sup>See Vār Sarang M.1, Prabhati M.1, Majh ki Vār M.1, Sri Rag M.1, Ase di Vār, M.1, Outlines of Sikh Thought, pp. 146, 150, 153; Jaggi, G.N.B., pp. 201, 204, 205.

<sup>2</sup>Ranade (H.L.), p. 118.

universally immanent God must be identified with one's self; without this achievement the mass of delusion is not dispelled.

(b) The prayers of the saints to win His Grace vary with the temperamental developments of the saints: There are philosophical Prayers in which Jñāna dominates, Emotional and Lyrical Prayers in which the quality of the heart prevails, Conditional Prayers in which the saints have been bargaining with the Almighty. They set forth many conditions in order that they may take to His Bhakti.<sup>1</sup> They desire all the worldly possessions so that being free of the economic crisis and mental tensions they should be able to contemplate on their God peacefully. Guru Nānak's prayer is that of a man who has completely surrendered before the Lord. He is humble and low, a servant or a dog of His Door, the Wretched, fallen prostrate in appealing and requesting mood. He is Coy and Shy like a newly wed bride who is full of love and respect for her Spouse. Even his accusation of God is drenched in spiritualism. To him God is all and he himself is insignificant. He has nothing to demand for himself but invokes God for the benefits for all. In his complete humility he says "Main Nahin, Prabh sabb Kuch tera".<sup>2</sup> Prayer is an

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<sup>1</sup>Outlines of Sikh Thought, Sorath Kabir; pp.159-60; Dhansari Dhana.

<sup>2</sup>The Missionary No. 5, Jan-Mar 1961.



endeavour to bring the self in relationship with the Lord and talk to him about the philosophical reflections, beg His Grace for individual and social Good.<sup>1</sup>

(c) Saints as His Servants: Obedience to His Command, Self-Surrender, devotion and desire to do His works on Earth are the chief characteristics of Saints. They take pride in being called His servants and a 'dog of His Door'. Every pore of their bodies recite His Name. 'He whose heart is imbued with Truth and Love (of the Lord), Nānak Prays to be his servant.'<sup>2</sup> Guru Nānak places himself as His servant, very often, in his Poetry.<sup>3</sup> He calls himself wretched (neech), a useless-bard, a cur and the like.<sup>4</sup> He also describes him as a merchant selling out commodity of Truth.<sup>5</sup> The Lover of Devotees (Bhagat-yachlu). God keeps company with them.<sup>6</sup>

(d) God saves His devotees who are His Forms: He provides various incentives to them and sends His

<sup>1</sup>See for details Atam Darshan, pp. 20, 203, 208, 209-13; D.G. Adyar, G.G.G.S., pp. 136-37.

<sup>2</sup>G.N., Gauri Gurary, M.I, p. 174.

<sup>3</sup>See Sloka Sahaskriti, A.G., 1353.

<sup>4</sup>See Japuji, Pauri 18; Sri Rag M.I, Jaggi, G.N.B., pp. 72 and 202.

<sup>5</sup>Jaggi, G.N.B., Ramkali (Sidh Gosta), p. 304.

<sup>6</sup>D.G. Adyar, G.G.G.S., Asa M.I Asht, 9, 8, pp. 92.

Messengers to guide them and the rest of the man-kind. As such, God is popularly known as BhaktWachal. He is Lover of the devotees.<sup>1</sup> The Sad-jury is a ship that takes to the other shore, out of Grace, though this secret is known to a few.<sup>2</sup> He who acts according to the likings of his Master gets the desired fruit and enters the True-Court honourably.<sup>3</sup> When the Lord be in Mercy the devotee attaineth the nine-treasures.<sup>4</sup> And the conclusion is clear enough: The contemplation of which (God) leads to pleasures and peace, that Lord be remembered forever.<sup>5</sup> He is the great protector of the Souls. As the cow-herd guards and keeps watch over cattle, (so) day and night (God) cherishes and guards the soul, keeping it in happiness.<sup>6</sup>

(e) A Jivan-Mukta is on a lower step of the ladder than a Videh-Mukta: As the Union with the Absolute

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<sup>1</sup>Asa M.1, Vār Pauri 9, Jaggi - G.N.B., p. 202.

<sup>2</sup>Jaggi, G.N.B., Asa di Vār, Pauri 13, p. 205.

<sup>3</sup>Ibid., p. 207, Pauri 15.

<sup>4</sup>Ibid., p. 209, Pauri 18.

<sup>5</sup>Ibid., p. 211, Pauri 21.

<sup>6</sup>D.G., G.G.G.S., p. 25.

is possible only when the traits of personality are negated, it is possible, only for a Videh-Mukta to attain Moksha having been freed of the physical body. A Jivan-Mukta is still this-worldly being; whereas, a Videh-Mukta is other-worldly subtle-form.

4. Beginning of the Pilgrimage: (a) Spiritual Teacher; (b) Name and its relation to Form; (c) Aspects of Meditation; (d) Yoga and meditation; (e) Militant and Submissive attitudes; (f) The Dark Night and the Dawn.

(a) Not a step can be taken on the Pathway to God without the guidance of a spiritual teacher who is a living form of God. That he can lead a devotee to Mukti has since been discussed in the previous chapters. Here we are concerned with the Moral, Physical and Mystical characterisation. As regards the moral characteristics of a spiritual teacher, he is synonymous to God. He is unfathomable ocean and the devotee should merge in Him. He is money-lender and his disciples are the traders,<sup>1</sup> who depend upon the money-lender. The spiritual teacher is a giver of Benefits, both material and spiritual. He is a ship that takes to the other shore.<sup>2</sup> He is imbued with the One and many and like a lamp lights the other

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<sup>1</sup>Asa M.1, Asht, Outlines of Sikh Thoughts, p.152.

<sup>2</sup>Shri Rag M.1, G.N., p. 107.

lamps and spread enlightenment in the three worlds.<sup>1</sup> But a wrongly chosen Guru can mislead and wreck a disciple.

The Guru says:

If the blind guides the way the whole company  
will go Astray.<sup>2</sup>

He who has a pauper as his Master,  
How can he, the servant, eat to his fill.<sup>3</sup>

As regards the physical attributes of a spiritual teacher, he is a Jivan-Mukta and an image of the Divine on earth; he is merciful, humble, equipoised, like a Himalayas, a mother, father, master, friend and god etc., key-bearer-of the House of the Lord.<sup>4</sup> His Mystical attributes are that of a Perfect Divine Image. He remains imbued with the Name, sees God within and without, uplifts his disciples. He is a replica of God on earth. Guru's Word is the Guru Himself as such the physical-form of the Guru is not essential. His Word is to be heard in the company of the saints, it is to be sung with devotion and having faith and belief in it, it is to be put into practice. The physical-form of a Guru can mislead and a devotee cannot judge the merits of the Guru.\*

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<sup>1</sup>Rankali, M.1 Asht., G.N., p. 110.

<sup>2</sup>Vār Majh M.1, Outlines of Sikh Thoughts, p. 152.

<sup>3</sup>Ibid., Vār Gauri M.1, See also Asa di Vār, M.1, Ibid., p. 152.

<sup>4</sup>Ibid., p. 91.

\*See Gurmat Nirma, pp. 106, 109, 115, 116, 118, 124, 125, 128, and 129, 133, 137, 142, Outlines of Sikh Thought, pp. 152, 153, D.G. Adyar, G.G.G.S., pp. 85-90.

(b) Name and its Form has a keen closeness in Sagunvadi concept of God and without contradicting the philosophical stuff we may change the 'Form' and insert 'Attributes of the Absolute' in its place. This arrangement will bring the philosophical stuff in line with the Sikh Thought. Imbued with the Name if a devotee reflects upon the attributes of the Absolute, he will attain, Oneness with the Unconditioned-Brahman. With a little change we may say that the Name or the Word or the Shabda and its meanings are inseparable. Contemplation on the Name of the Lord brings Mukti and Moksa for the Sādhaka.<sup>1</sup>

(c) Aspects of meditations: Aiapa-jap is preferred to loud recitation of the Name or even to mental reflection on the Name. Aiapa-Jap goes on incessantly in the heart without effort. Jap is contemplation of the attributes of the Lord and thus to become imbued with Him. Concentration and atonement with the Lord within and without and incessant oneness with the Lord through liy are important aspects of meditation. To a Sagunvadi devotee the Form of the Lord Appears before him through Japa. Like a Sati who concentrates wholly on the dead body of her husband or like a serpent who keeps intent eye on the jewel while licking the dew drops, a devotee should be wholly concentrated on the Lord and His attributes.

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<sup>1</sup>See Chapter VII Name; Outlines of Sikh Thought, p. 153; G.N., pp. 135-36.

Thus, he should pursue the path of God and spend every moment of his life, every breath in the remembrance of His Name. Guru Nānak says:

Prays Nanak after due reflection, he who loves  
the True Name,  
Attaineth the Door of Moksa. All penances  
and Japas conclude as such.<sup>1</sup>

The Guru recommends the family life for spiritual achievements: Praised be the True-Guru who enables to attain salvation amid the family life.<sup>2</sup> Self control, patience, Intelligence, Fear, Love and Meditation are the aspects of Meditative methodology (Sādhana).<sup>3</sup>

(d) Yoga has many aspects common to Bhakti. As described above, concentration, self-control, recitation of Name, His Fear and Love etc. are commonly observed in both. But Yoga is hard and complex, mechanical and full of austerities and is meant only for the few who can afford to break the family ties and live a secluded life. Meditation of the Lord is possible as a member of the family and society. This is easier, simple and meant for the common people. The Guru has criticised Yogins and preferred Bhakti of the devotees who live in society. Yoga leads to self illusions and duality; whereas, Bhakti leads

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<sup>1</sup>Jaggi, G.N.B., Dhanasari, M.1, Padas, p. 241.

<sup>2</sup>Ibid.

<sup>3</sup>Japuji, Pauri 38.

to complete surrender. A Yogi being a secluded person cannot work for Sarva-Mukti, a Bhakta is not only a Jivan-mukta but he works for Sarva-mukti and as such, his status is higher to a mere Yogi. After criticising the Yogins the Guru advises them:

As the Lotus remains detached in Water,  
And the duck in facing the stream (Weteth not  
its feathers),  
Attuned to the Shabda One crosses the terrible  
sea of existence.<sup>1</sup>

(e) Militant and the submissive attitudes have been observed by the saints and devotees in their endeavours to meet the Lord. The militants are the Wrestlers of God on earth and win Victory to find honour in the True-Court. They are the Heroes who climb on the Fortress of the body and realise the Self. The Guru describes them:

Reflecting on the Name they attain Mukti,  
Eternal Peace, God's Men are always Victorious.<sup>2</sup>

God's Palace is beautiful studded with gems  
and jewels, pearls and the diamonds, pure  
in essence and merit.  
It is a Fortress of Gold that tempts (devotees),  
How can the Fortress be climbed without a ladder  
(that is) - His contemplation and Grace.<sup>3</sup>

The submissive attitude is that of surrender:

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<sup>1</sup>Jaggi, G.N.B., Ramkali 1, Siddha Goshate, pp.302-03;  
See also Outlines of Sikh Thought, pp. 148-149; G.N., p. 138.

<sup>2</sup>G.N., Ramkali M.1, S.G., p. 138.

<sup>3</sup>Jaggi, G.N.B., Sri Raga M.1, Padas, p. 75.

I speak if thou willeth so.<sup>1</sup>

True Guru's Word is all Truth to be believed,  
God Works through the devotees and they kill  
'I-ness'.<sup>2</sup>

This state of devotee's mind is comparable to the attitude of Chatak who completely depends upon Grace:

(f) The saints reach a certain moment in their spiritual endeavours when the darkest hour promises the coming of a dawn. It is hard to stand the test. A devotee can lose heart and be doomed for ever and at the same time he can stand firm and get enlightenment. Secondly, the darkest hour in the process of meditation is a sign positive of impotency of individual efforts which having been completely spent out in the pursuit of God, need God's Grace for further fructification. This is the right moment when His vision is attained and His majestic power envelops the devotee in bliss, peace and spiritual-perfection. Now he is a Jivan-mukta and works for the amelioration of the mankind and spiritually uplifts them.

5. The Highest Ascent: (a) Varieties of super-sensuous experiences; (b) Effects of God-realisation; (c) Sublimity and ineffability of mystical experience; (d) Lifting the Cosmic deceit-Māyā; (e) Oneness with God.

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<sup>1</sup>G.N. Wadhans, M.1 Chhant, p. 139.

<sup>2</sup>Ibid., Vār Gauri M.4.



(a) A devotee during his Sādhana experiences varieties of super-sensuous experiences which are like lamp-posts on the Sādhana-mārga guiding and affirming its correctness. The common among these are: the realisation of God as Priceless (amolak), Gem, Commodity and a Treasure. There are Visual experiences, Motor and Tactual experiences, and experiences of spiritual Union of the Bride and her Spouse. Guru Nānak's bāni depicts them:

He who is imbued with the Name attaineth the  
Treasure of qualities.<sup>1</sup>

He who hears the Word of the Guru fills his  
mind with Gems and Diamonds.<sup>2</sup>

The smetic Books speak that the basis of all  
worlds is one essence, that is, God.<sup>3</sup>

Nānak through Grace of God One pocketeth the  
'Gift' of Karmas.<sup>4</sup>

God-conscious men attain the Gem through contem-  
plation, They recognise the Gem in a natural  
way.<sup>5</sup>

Realisation of the True-Name is an experience of  
a high merit. The devotee finds that there is no other

<sup>1</sup>Jagui, Pauri 5.

<sup>2</sup>Ibid., Pauri 6.

<sup>3</sup>Ibid., Pauri 22.

<sup>4</sup>Ibid., Pauri 24.

<sup>5</sup>Jaggi, G.N.B., Ramkali M.1, S.3., p. 307.

refuge except the Name.<sup>1</sup> God is experienced as an oarsman helping the devotee to reach the other shore. 'He who believes swimmeth across and helps others to swim across.'<sup>2</sup> The devotee here is a replica of God as Oarsman. Guru is the ladder, the boat<sup>3</sup> that takes the devotee across. The devotee hears the unstruck music<sup>4</sup> and every pore of his body recites the Name of the Lord. The Guru says: the God-conscious man contemplates the Name of Hari through every pore of his body and thus, sayeth Nānak, he is merged in Truth.<sup>5</sup> Experience of bliss and ecstasy is very common and most desired by the devotees.<sup>6</sup> Through 'liy' he becomes one with the Lord who can make the stones swim. The devotee realises both the manifested and unmanifested forms of God and His workings as such.<sup>7</sup> He is spiritualised in such a manner that he enjoys the joy of a Bride in the company and Union of her Spouse.<sup>8</sup>

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<sup>1</sup>Japuji.

<sup>2</sup>Ibid., Pauri 15.

<sup>3</sup>Jaggi, G.N.B., Sri Raga M.1 Padas, p. 76.

<sup>4</sup>Japuji, Pauri 5.

<sup>5</sup>G.N., Ramkali M.1, S.G., p. 166.

<sup>6</sup>Japuji, Pauris, 8-11.

<sup>7</sup>Arati, Dhanasari, M.1.

<sup>8</sup>D.G. Adyar, G.G.G.S., pp. 8, 106, 173 and 192.

(b) Effects of God-realisation are mainly Bliss, Peace, Disillusionment, Detachment, Equipoise, Sahaj, Freedom and Union with the Lord. The detailed discussion of the state of mind of the One who has realised God is the subject matter of the chapter that follows.

(c) Sublimity and ineffability of the mystical experience is beyond description. Guru Nānak gives its description in the five regions of spiritual development which a devotee attains. Reaching that level his experience becomes eternal and of a beatific nature, beyond all descriptions and hard as steel to express, as the Guru puts it.<sup>1</sup> The mind becomes super-mind, knowledge becomes Brahm-Jñāna and the eyes see beatific scenes. Human faculties are spiritualised and eternalised, only the traits of Personality still exist.

(d) Reaching the heights of mystical experience the deceit of Māyā is lifted. The devotee sees the True One within and without. This becomes possible through obedience to His Will, says the Guru.<sup>2</sup>

(e) The Philosophical understanding and the practice of psycho-ethical discipline leads to Mukti and Moksa.<sup>3</sup> This is both theory and its practice for attaining individual perfection and thenceforth, to work for the spiritual upliftment of mankind, as a man of God.

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<sup>1</sup>See Japuji, Pauris 33 to 37. Also Pauris 11 to 15.

<sup>2</sup>Japuji Pauris 1 and 2.

<sup>3</sup>See Chapter VII.

**CHAPTER VIII**

**CHARACTERISTICS OF ONE WHO HAS REALISED  
GOD (THE MODE OF CONDUCT RESULTING FROM  
GOD-REALISATION)**

The effects of God-realisation may be discussed in two parts for the sake of convenience and correctness. In the first; Liberative, Cosmical and Intoxicative effects of God-realisation shall be portrayed; and in the second, Moral, Beatificatory and Theopolitan effects of God-realisation shall be discussed. The stages of attainment reached by the saints of different religions have their consequential-experiences, both of subjective and of objective nature and these experiences hold keen similarities with each other due to the One Goal they all cherish to reach. Thus the essence of sainthood is common to all religions. In order to secure his followers from the pitfalls in their spiritual way of life and guard them against extremity of complexes and abnormalacies, Guru Nanak stresses upon the need of cultivating Sahaj, that is, a balanced and equipoised mind. Spiritual gains are so powerful that healthy mind in a healthy body is the most needful asset for a devotee. Guru Nānak shows the method of preserving the spiritual energy and generating it for the social good alone without running into extremes of Yogic performances, creating magical effects on spectators, showing miracles to bamboozle the common people, instead of, uplifting them spiritually. Observance of Sahaj by

the highly perfected spiritual personality both in his personal and social behaviour is Guru Nānak's special contribution in this field of study.

(a) The Liberative effects gathered from the conduct of a Jivan-mukta show him as a different person than the others, due to his spiritual perfection and the resultant behaviour. Having realised the Self he acts as a God's man on earth for the spiritual salvation of his fellow-beings. He lives in a state of actionlessness and no action good or bad can effect him. His actions are automatically guided by the Divine Will and there is no risk of his going astray. He is above caste, colour and creed. He is a part of the Whole and realizes the unity of the various entities of the Universe as a Sarva-Saksi. He becomes rather careless to the needs of the body as this medium has served him well and now he needs it only for the benefit of others. This attitude has been severely attacked by Guru Nānak who says that the body is a Palace of the Hari and be not disregarded. Due to the Presence of the Divine in the body, the realisation of the Self leads to God-realisation.<sup>1</sup> Since the Ideal of Sarva-mukti is attained through the medium of the body, a devotee of Guru Nānak will give a due care to its needs.

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<sup>1</sup>Adi Granth, p. 25.

Due to the cosmical effect the Individualistic and limited view of Creation is enlarged. The devotee realises many upper and lower worlds, the changing moods of nature, the Divine Will in operation and the elements doing His Service in Fear and Wismad (spiritual ecstasy)<sup>1</sup> and above all a Divine scheme in the evolutionary process. He comes to know the relationship between the microcosm and the macrocosm and that God pervades and acts in different ways. He Himself is the Taste, Himself the Pleasure and Himself the Enjoyer; Himself the Bride and Himself the Spouse in her bed. My Lord who is full of love and sport pervadeth all.<sup>2</sup> There is a complete negation of the sense of duality in this attitude of the devotee. He sees Truth, Appearance and Reality as One and himself a part of the One. He becomes One with the Cosmic, Psychic and Epistemological forms of existence and thus all aspects of his being get integrated with the corresponding Divine aspects. While living he sees, the vision of God in all forms and after death he attains Merger with the Divine.

Such a person may appear to the people as a maniac, quite abnormal in his behaviour and actions. This is due

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<sup>1</sup>Japuji, pp. 15, 22. Also Jaggi, G.N.B., Asa I Var, pp. 195-96; Wismad and Fear, pp. 196-97.

<sup>2</sup>Jaggi, G.N.B., Asa M.1, Padas, p. 84.

to the Intoxicative effect of the Name of God and this state of mind of the person who has realised in Truth is termed as a Divine Lunacy. He is very wise in reality and is fully imbued with the Name of the Lord. Narada in his Bhakti Sūtra describes his state of mind as 'realising which a man becomes mad, silent and delighted in self.'<sup>1</sup> Kabir compared him with an elephant, "Like an elephant in rut the mystic goes on moving his body to and fro for all the twenty-four hours of the day."<sup>2</sup> The effect of this intoxication on the mind leads to wonder and on the heart it leads to divine raptures. Due to this effect on mind he is saved from births and deaths, he is freed from the mental complexes, his ego is socialised and he works for the society, he bursts into peels of laughters without cause and feels exceeding joy. He neglects his body, perhaps, symbolically. When he tears his clothes - he takes them as illusion; when he throws stones on others - he considers them wicked and when he dances with flowers and places leaves on his head-he is a child of God in a lovely sport and allows the way side children at play to pull his ears even. This is a sense of complete surrender he has cultivated.

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<sup>1</sup>Ranade, God realisation in Kannada Literature, p. 286.

<sup>2</sup>Ibid.



Guru Nānak criticises this behaviour and says 'That the fool only loses his self-respect'— 'he gains nothing but becomes talkative, tortures his body, bears the rigours of seasons ... and repents later on realising the futility of such acts.'<sup>1</sup> What is absent according to Guru's preachings is the Discriminative knowledge and mental Equipoise without which the saints become a laughable stock. The Guru also purposes a drink of ambrosial juice but the effect is different:

As the mind is Imbued with God, the God-conscious  
man drinks the Nectar,  
He surrenders his body and mind unto the Almighty,  
Who Removes his Ego and Merges in Him.<sup>2</sup>

Obviously, on drinking Guru's Nectar the person who has realised God does not become a point of ridicule. He is not an elephant in rut. He is a calm, serene and sober personality in the service of the people. This drink leads him to Peace and Bliss.

The Nectar of the Name is a giver of eternal Peace  
Only through Guru's advice the mind attains It.<sup>3</sup>

Also

The Nectar of The True Name is the food (received),  
Through Guru's advice, having ate It to a fill,  
The devotees attain Peace.<sup>4</sup>

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<sup>1</sup>Jaggi, G.N.B., Asa M.1, Var Shaloka, p. 201.

<sup>2</sup>Ibid., Sri Raga M.1 Pades, p. 79.

<sup>3</sup>Ibid., Majh M.1, Asht., p. 110.

<sup>4</sup>Ibid., Majh M.1, Vār, pp. 129-30.

Needless to add more evidence.  
 The intoxication of Guru's Name does not upset  
 the devotee.  
 He remains in Sahaj, that is, Equiposed in  
 eternal Bliss.<sup>1</sup>

(b) As regards the Moral, Beatificatory and the Theopolitan effects of God-realisation, these give the saint a peep into the Lord's court and the wonderful and the Blissful atmosphere around the Divine Presence. For moral development mind is to be turned inward, a process of diving deep into subjectivity and then turn the mind outward after duly perfecting it with a view of Social service. In Guru's words, as have been discussed previously, it is an endeavour to see God inwardly and externally. For such a devotee there is no friend or foe, he is not over-joyed in pleasures and anguished and agonised in miseries. God is all to him - a brother, a father, a mother, a friend and a helper. Neither Kamas nor the three gunas can touch him. Death has no fear for him nor Life has any special attraction. He remains imbued with the Name of the Lord. The Guru Portrays his state of mind:-

He has no fear of Death nor a desire for Life,  
 God is the Supporter of all iyas, in His Will  
 we live and enjoy.  
 Thou dwellest in the heart of a God-conscious man,  
 And thou determine my Destiny, as Thou Plesseth!  
 Meditate on God, O my heart! believe in Him.<sup>2</sup>

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<sup>1</sup>Japuji, Paur 8-11. See also Pauri 38.

<sup>2</sup>Jaggi, G.N.B., Sri Rag M.1, Padas, p. 80.

The Guru says as the base-coins are not accepted, only the true-coins are treasured, likewise, a God-conscious man discards the doubts and desires and merges with the Supreme.<sup>1</sup> Pleasures and pains are alike to him, he realises the secret of Shabda and attains Peace.<sup>2</sup> Finally, he merges into the Absolute and the Guru explains this process:

The God-conscious man contemplates on Hari and realises Him through the Company of the holy gathering. Thus negating his ego he attains peace by merging into Him, like water in water.<sup>3</sup> In the Hindu thought stress is not laid upon Sahaj or mental Equipoise and the intoxication of the Ambrosia (Amirasa) of God's Name seems to be shaking a Hindu saint off his feet. He forgets the body and is absorbed in the Anahata sound and experiences luminous-sound, dazzling-thunder, undimmed-light of a thousand suns, sees eyes within eyes etc. Guru Nānak's Nectar of the Name does not upset. It gives Peace and Tranquillity. The saint inspired by the Word of Guru Nānak is an ectype of God on earth, His replica on earth. Having exhausted all Karnas he waits for the Grace of God

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<sup>1</sup>Ibid., Sri Rag Ashat. M.1, p. 94.

<sup>2</sup>Ibid.

<sup>3</sup>Since the previous chapters, specially Chapter V is replete in quotations from Guru's bani on all these aspects only the page numbers are being given here for reference of representative topics alone: Jaggi, J.N.B., pp. 91, 105, 121, 122.

for final redemption and Oneness with the Supreme Being. So far the ethical and psychological aspects of the conduct of a Mukta have been considered with brief criticism from Guru's point of view. A purely Philosophical analysis in the Light of Guru's Word is necessary as a recapitulation of this discussion. Having realised the Will of God,<sup>1</sup> The saint performs his duties in the world in order to achieve the Ideal of Sarva-Mukti.<sup>2</sup> He is equipped with Discriminative-knowledge<sup>3</sup> and with a sense of Detachment<sup>4</sup> he does not indulge in worldly pleasures.<sup>5</sup> Imbued with the Name<sup>6</sup> he follows a path of Truth<sup>7</sup> and with the help of the Guru<sup>8</sup>, kills passions<sup>9</sup> and discards Ego<sup>10</sup> to

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<sup>1</sup>Ibid., Japuji Pauri 15.

<sup>2</sup>Ibid., pp. 80, 81, 141, 143, 147, 282.

<sup>3</sup>Ibid., p. 97.

<sup>4</sup>Ibid., pp. 74, 76.

<sup>5</sup>Ibid., pp. 79, 80, 81, 82, 97, 115, 122, 140, 141, 285, 290, 382, 383.

<sup>6</sup>Ibid., pp. 77, 82, 90, 111.

<sup>7</sup>Ibid., pp. 100, 105, 128, 134, 141.

<sup>8</sup>Ibid., pp. 82, 95, 97.

<sup>9</sup>Ibid., pp. 80, 81, 100, 114, 147, 199.

<sup>10</sup>Ibid., pp. 85, 93.

inculcate the ethical qualities. He realises his Self<sup>1</sup> with the Guru's guidance and lives in eternal Bliss.<sup>2</sup> Like all the elements and nature, he also keeps in mind a sense of Fear<sup>3</sup> and acquires a mental Equipoise<sup>4</sup>. Full of love and Compassion<sup>5</sup> he lives a life devoted wholly to achieve the Ideal of Sarva-mukti and enhances the cause of merging the All into the One. Guru Nānak portrays the development of his mind at various levels: in the end of his Philosophical poem, Japuji in the Five Khands.

After attaining Self-realisation a God-conscious-man needs His Grace for a final merger into the Divine. Many saints and deities and those possessed with Powers wait in obedience for His Grace and their hearts are pulsating with spiritual energy. Imbued with the Name they live a life of immortality and Bliss. The Supreme Father looks at them Graciously from His Seat in the Realm of Truth and puts them to work according to His will. This obviously, is a stage where the saint after death acquires sameness in Essence with the Absolute with a view to Merge in Him. For this attainment, he acts according to His Will.

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<sup>1</sup>Ibid. pp. 77, 80, 141, 302.

<sup>2</sup>Ibid., pp. 64.

<sup>3</sup>Ibid., pp. 75, 90, 131, 197.

<sup>4</sup>Ibid., pp. 80, 94.

<sup>5</sup>Ibid., pp. 383, 411, 102, 103.

right under His supervision in the sphere of Grace. When His Grace is bestowed upon him, he is perfected. Any speculations about his conduct in the sphere of Grace is hard to make. It is like steel. Incomprehensible.

This brings us to the practical side of the conduct of the one who has realised Mukti. His routine life, its activities are worth the description. The person who has realised God is militant at heart but gentle and submissive outwardly. Discipline and alertness of mind attached to a life of social activity with heart busy in Aisaa Jap are the Primary requisites of a God-conscious man. The Guru says:

A God conscious man takes to the Name, and remains equipoised in meditation. This is how he starts his day. He earns a living out of true labour and donates to the needy from his earnings. He helps others to realise the incomprehensible and is liked by the Lord. He is not harmed in any way. He dispels the fear of death from the hearts and makes others to follow Lord's Will and act accordingly. He helps others to forget enmity and vain scheming and intrigues and influences them to realise the Master imbued with His Name. He bridges the ocean to conquer Lanka and kill the Ravanas, the passions. Like Rama he kills the Proud and brings salvation to millions

and millions of seekers.<sup>1</sup> According to Guru's instructions he meditates on the Name early in the morning and reflects upon the Graciousness of the Lord and behaves and talks in sweet and gentle words, as such qualities alone, will bring honour to him in the True-court.<sup>2</sup> Being powerful he deposes as Powerless and Humble.<sup>3</sup> He is conscious of the fact that the human life given to him is of a rare and supreme value.<sup>4</sup> He cannot remain cut off from practical life even for a second, and as such, he utilises every breath for spiritual and social gains. He prays for success in life and the value of prayer has been prized so highly that even at present a Sikh starts and ends his day with a Prayer. His Prayer is not for material gains. The Guru describes:

Prayeth Nānak! if Thou Pleased,  
Let the Name reside in my heart,  
and I should sing the Praises of Hari.<sup>5</sup>

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<sup>1</sup>Jaggi, G.N.B., Ram Kali M.1 Sidh Goshat, p. 309. Sidh Goshat gives a detailed description of a God-conscious-man, his attributes and activities.

<sup>2</sup>Japuji Pauri 4, Jaggi, G.N.B., Rag Suhi M.1, Asht., p. 258.

<sup>3</sup>Jaggi, G.N.B., Sri Raga M.1, Shaloka, p. 109.

<sup>4</sup>Ibid., Gauri M.1 Ashat., p. 142.

<sup>5</sup>Jaggi, G.N.B., Raga Suhi M.1 Asht., p. 258.

The effect of Prayer influences him to do such Karmas that are religious and make him Pure and enable him to realise the secret of Mukti which is not known to the imperfect ones. He follows such a method of Yoga discipline that the five negative passions are killed and the Truth is upheld.<sup>1</sup> This perfection is of no good to him unless he puts it to a practical use. With this end in view he surrenders himself for selfless service, which does not only kill the ego but also enrich his life with positive values. The Juru says:

Reflecting on Shabda take to the service of the Guru  
The gist of such actions, is, that Ego is killed.  
This be followed by Japa, Iapa, Contentment and  
study of Purānās,  
Sayeth Nānak: Believe in the Harī who is above all.<sup>2</sup>

Thus he dedicates his Perfected life for the upliftment of others. Bhāi Gurdās, a Sikh theologian and a scholar of high-merits, is an exponent of Gurbāni, who interprets it into simple, easy, known and popular vocabulary, metaphors, phraseology and analogies, with a view to make known to his countrymen the condensed Philosophical elements of Gurbāni. He is a reliable authority on the life and teachings of Guru Nānak and as such his characterisation of a God-conscious man (Gurmukh) won't be out of

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<sup>1</sup>Ibid., Gauri M.1, Asht., p. 142.

<sup>2</sup>Ibid.



place to mention here: He (a God-conscious man) wakes up early in the morning, takes a bath, meditates and gives charity. He speaks sweet words, walks and behaves as an humble person does, feels pleased in giving to others. He sleeps less, talks less, eats less and acts on Guru's advice. He earns truthfully out of a life of labour and does not feel proud as a Donor. He goes on foot to the company of saints, unmindful of the time, whether it is day or night. There he remains imbued with the Name and absorbed in the love of the True-Guru. He does selfless service.<sup>1</sup> A person who has realised the Self is decidedly a Sarva-Mukta who remains equipoised in pleasures and pains.<sup>2</sup> He is beyond birth and death, a selfless servant of the people who teaches Bhakti and love of God to the mankind and thus forms their Holy Assemblies.<sup>3</sup> He is a Philosopher's stone who transmutes others into Gold.<sup>4</sup> He leads them to Mukti finally.<sup>5</sup> In Vār 38 Bhāi Gurdās describes in detail that a God-conscious man is free from evil passions, lust, ego, greed, limited family love, pride and above all communalism. In Vār 40 Pauri 13, a Gurmukh has been put on the highest elevation than all

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<sup>1</sup>Bhāi Gurdās Vār 28 Pauri 15, See also pp. 369-71, 553.

<sup>2</sup>See Vār 28, Pauris 12, 13, 14, pp. 459-70.

<sup>3</sup>Ibid., Vār 12, p. 220; Pauri 18.

<sup>4</sup>Ibid., Vār 15, Pauri 10, p. 274.

<sup>5</sup>Ibid., Vār 19, Pauri 19, p. 314.

the seekers of various sects and beliefs both of Hindu and Muslim religions. A God conscious man is a Yogi who is mentally awake while all others are divorced from practical life and society.

CHAPTER IX

CONCLUSION : MOKSA, NIRVANA, FANA

In the previous chapters Mokṣa has been defined and its distinctive features clarified after comparison with Mukti and Nirvāṇa. Whereas, Mokṣa is the highest stage of attainment; Nirvāṇa and Fana are the stages of attainment similar to Mokṣa although these have not been described with due clarity. Mokṣa has two conflicting views about its nature: One, that it is a stage of likeness to God; and the second, that it is a stage of Oneness with God. As has been examined in Chapter V, the first version referring to likeness to God does not fulfil the logical as well as the emotional necessity, as the spiritual evolution of man cannot stop short at the Door of Mokṣa without entering into it and Merging into the Absolute. This concept is the outcome of belief in the Conditioned-Brahman. The moment one reflects on the Un-conditioned Brahman 'the likeness to God' or 'nearness to God' changes into 'Oneness with God' or 'Merger into the Absolute'. Hence the wholesomeness of the second version which is fulfilled on attaining 'sameness in Essence' and 'Grace of God' on reaching the Door of the Conditioned-Brahman, that is to say, the Sphere of Truth. Guru Nānak depicts the state of mind in the Sach-Khand (Sphere of Truth) and emphasises the

fact that on reaching the Sphere of Truth where the Lord reigns and looks Graciously at the Mukta-Souls, the Mukta needs to acquire sameness in Essence with the Absolute by removing all traits of personality and by attaining the Grace of the Lord he loses himself completely into the Absolute, so that, the One becomes the other. Guru Nānak states clearly that the Muktas work according to His Will in the Sphere of Truth. In the state of nearness to God, obviously, there is still work to do. This points out to the stage of attainment yet to be achieved. And that ultimate stage is the Moksa Stage, in which the Individual Soul loses itself into the Absolute, like a drop of water that falls into the ocean.

Nirvāṇa is summed-up in three negations according to the New Wisdom School — Non-attainment, Non-assertion, Non-relying. The one positive attribute is Omniscience.<sup>1</sup> All these negative attributes hint at reaching a perfection, in which state, the soul is rid of the Individuality and its taints, before its extinction or merger into the Divine Source. The positive attribute of Omniscience is not possible without having a body. It points out to an achievement when the soul is not yet rid of the attributes that belong to the body. If Omniscience is to be taken as a quality of the Absolute, then, the knower must cease to

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<sup>1</sup>Edward Conze - Buddhism, p. 135.

be in the Absolute State. One can only speculate that on attaining Merger into the Divine, the positive as well as the negative attributes of the Divine become the attainments of the soul that loses itself into the All-Soul. There are gestures that the higher Bodhisattvas develop into Saviours and work as Agents of Salvation. This belief refers to the stage of attainment lower than the Moksa stage or the ultimate Nirvāna Stage.

H.D. Bhattachary, as discussed already at certain length, holds that Nirvāna was putting an end to the ills of life and that it was equivalent to escape from a World enveloped in the flame of desire i.e. ... extinction of all desires — of attachment, aversion and delusion. According to Hiriyana, the goal of life according to Mahāyāna Buddhism is merging in the Absolute, not annihilation, as it would otherwise be, and as it generally is according to Hīnayāna Buddhism.

Nirvāna, thus, is in contents and description Moksa. It contains the values of Mukti, Sarva-Mukti and Moksa. What is popularly known as 'extinction' and 'annihilation', is, as a matter of fact, removing all traits of Personality from the Soul, to enable it to Merge into the Absolute. Needless to say that the concept of Nirvāna is sufficiently blurred and needs a keen philosophical insight for its understanding.

Guru Nānak rejects various concepts of the Islamic thought in his Bani but the Muslim mystic thought has a good deal of similarity with the Sikh thought. This is not because of the newness of the mystics thought but this is due to their falling in line with the various thought-trends that the Guru emphasised. Like the saints of Bhakti movement the Sufis called upon the people to lead a spiritual life that leads to God-realisation. They preached Love of God and service of Humanity, submission to His Will, Fear of Death, simplicity, frugality and humility, pious and virtuous conduct, remembrance of God and to shun all the negative tendencies and desires, in order to, keep the soul clean and pure. The idea of Transmigration of Souls, like Islam, is missing from the utterances and writings of the Sufis. They follow various stages of developments before merging into the Divine. Fana is extinction of the vices, passions and desires that cling to the Soul, with a view to pass into the Divine. The final goal is Merging into the Absolute: 'In Fana, the adept becomes merged in the Divine Presence. This involves Baqa, the continuance of his real existence. This aim of continuance is actuated by the desire of unification, which is known as Liqq'.<sup>1</sup> In his intuitional delight a Sufi claims to be God while in the body-form but the personality

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<sup>1</sup>S.S. Kohli,- A Critical Study of Adi Granth,  
p. 280.

with all its traits must vanish for attaining Oneness with God. Even consciousness is to be lost in the Supreme-Consciousness and an ideal of complete integration or absorption in the Absolute is to be attained for qualifying the bold statement of 'AnaI-haq'. With a view of absorption into the Absolute 'they (Sufis) practise inaction through asceticism. All knowledge except that of the One must disappear. At the final stage, this consciousness of the 'other one' merges into 'all and the same one' and this is their Fana or absorption.<sup>1</sup> Dr. Farquhar explains this absorption more accurately: Fana lies very near Hindu thought. It is not quite absorption in God, for it is accompanied by everlasting life in God; yet individuality passes away.<sup>2</sup> — 'Absolutism alone remains'.<sup>3</sup> Fana has been described as Passing-away into God in such a manner that the essence of Seeker's being survives. He was an idea in the mind of God before coming into being and submerges into God as the original essence — the idea. God alone remains.<sup>4</sup> It should be remembered here that to be integrated with God in the manner of idea into Idea, or consciousness into Supreme-Consciousness does not contradict the concept of complete

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<sup>1</sup>Dr. Sher Singh - Philosophy of Sikhism, p. 144.

<sup>2</sup>Ibid., p. 144 Footnote - Outline, p. 331.

<sup>3</sup>Ibid., Cf. Islamic Sufism, p. 147.

<sup>4</sup>Sufism - History of Philosophy Eastern and Western, p. 185.



merger of the Self into the Absolute. The idea is not of the body-form. It is the idea of the Absolute, for the Absolute and by the Absolute. In view of this discussion it can rightly be concluded that Mokṣa, Nirvāṇa and Fana hold a keen similarity. The endeavour of the human beings as conscious entities is to realise the purposiveness of life, attain Oneness with the Absolute and help others to merge in the Absolute. This will fulfil God's scheme of Creation and on its Completion, a new scheme, a new drama, a new phenomenon of the Divine may commence again and again *ad Infinitum*.

### AN EXPLANATORY NOTE

1. The Western method of documentation by citing an author's surname before his Christian name has not been accepted as this is not in vogue in India. On the contrary, Indian method of documentation has been observed even for Western names in order to maintain an uniformity.

2. Indian publishers often ignore to give year of publication. As such, the bibliography lacks such details, though, in a small number of cases.

3. The names of the books have been underlined.

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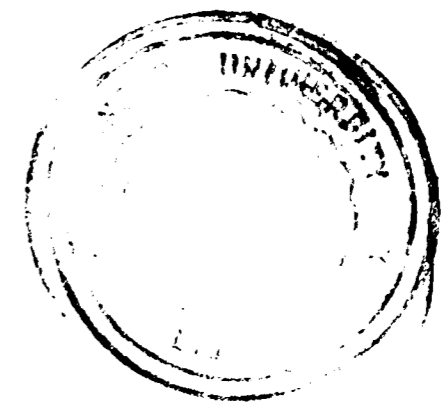
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