

The Concept of Mind
in
Guru Nanak's Poetry

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I. THEMATIC ANALYSIS OF GURU NANAK'S COMPOSITIONS

AGE:-

(1) Guru Nanak in Rāg Āsā points out that lust for wealth is the root cause of all evils. Riches become one's enemies when one's character is lost. Invaders came to India for lust after gold.

4-14

After the downfall of the Lodi Dynasty (1451-1526 A.D), Babar came as an "Angel of Death". His troops disrupted Indian life. Thousands of Indians were killed and their women were dishonoured. The women's veils were torn off no matter they were Hindus or Mohammandans. In Rāg Āsā, Guru Nanak calls the forces of Babar a "Wedding party of Sins" which forcibly snatched the Bride-India.

Thus-Hamman ruined and disgraced mankind. Guru Nanak in Rāg Āsā laments the situation and feels the deepest agony.

1. Christopher Marlowe writes in his Tragic play "Doctor Faustus" in Scene I "Faustus Discovered in his Study".

Faustus: "How am I glutted with conceit of this
Shall I make spirits fetch me what I please,
Resolve me of all ambiguities,
Perform what desperate enterprise I will?
I'll have them fly to India for Gold".

2. In Rāg Āsā Ashtpadi 12.

"Jar Vand' Deval Bhāi".

3. In Rāg Āsā Ashtpadi 2.

"Is Jar' Karan' Ghani Viguti
In' Jar' ghani Khūai

Pāpā Bajh' Hovai Nāhi
Mōlā Sath Na Jai"

~~"Ehan Jaban Deo Vairi Hoo
Jini Rakhe Rang Lai".~~

4. In Rāgā Majh Kī Vār Paūrī 16 Ślok 1.
"Kal Kati Raje Kasai"
5. In Rāgā Majh Kī Vār Paūrī 16 Ślok 1.
"Dharam Pankh Kar Udriā"
6. In Rāgā Asā Ashtpadi 12.
"Papa Bajhe Hovai Nahi".
7. Prof. Kartar Singh in his book "Life of Guru Nanak Dev" at page 2 and 3 says "In India the Muhammadan in roads began about the middle of the seventh century. Her woes began from those days. Her wealth was carried off by foreign invaders. Thousands of her sons and daughters were driven away to serve as slaves to the greed, lust, passions of the conquerors".
8. In Rāgā Asā Dī Vār Paūrī 11 ślok 2.
"Lab Pāp Dē Rājā Mohitā Mahatā
Kur Mohā Sikdar
~~Kan Lab Sad Puchiai~~
~~Beh Beh Kare Bicar~~"
9. In Rāgā Malar Kī Vār Paūrī 22 Ślok 2.
"Raje Sīh Mukadam Kute
Jae Jagai Baithē Dute
Cakar Bhoda Pain Ghao
Rat Pit Kuteho Cat Jah"
10. In Rāgā Asā Ashtpadi 11.
11. In Rāgā Asā Ashtpadi 12.
12. In Rāgā Tilang Shabad 5.
13. In Rāgā Asā Shabad 39.
"Ratkan Vigār Vigoo Kuti
Mōia Sar Na Kai".
14. In Rāgā Asā Shabad 39.
"Eti Har Pai Kurlāne
Tai Kī Dard Na Aia".
15. Published by Publication Division New Delhi
in 1969.

15

Dr. A.C. Banerjee explains in his article "Background of Guru Nanak's Teachings" in the book "Guru Nanak" that "when Babar captured Sayyidpur (Bainabad in the Gujranwala district in West Pakistan) Guru Nanak and his devoted servant Mardana were probably near about the scene of devastation. "Houses, Mansions and palaces were burnt ", unspeakable atrocities were committed on "The wives of Hindus, of Turks, of Bhattis and of Rajputs". The Guru cried aloud "When there was slaughter and lamentation didst not Thou, O God, feel pain?" He blamed the rulers of Delhi for neglecting the defence of their territories. "The dogs of Lodi have spoiled the priceless inheritance, when they are dead no one will regard them". The Guru came to the sad conclusion. "The age is a knife, kings are butchers". He lamented, "Justice hath taken wings and fled".

2. SOCIAL CONDITIONS.

16

Social conditions were deplorable. No true friend or guide was available to the people. The people were ¹⁷ false within though they wore, the garb of piety and virtue. There was a duality in their character. Falsehood had replaced truth. The people were divided among themselves as a seed is broken in ¹⁸ twain in the grinding stone and becomes pulse.

16. In Slok Varān Te Vadhik

"Nanak Dunia Kaise Hoi
Sakhi Mit Na Raho Koi.

17. In Naga Asā Di Vār Pauri 17 Slok 1.

"Manas Khane Karoh Bivaj
Churi Vagin Tin gal Tag".

18. In Naga Asā Pauri 11 Slok 1.

Sae Kal Kur Vartia
Pal Kalakh Betal
Bis Bij Pat Lai Gae
ab Aib ugvai Bal.

Biu

19 Darkness of ignorance prevailed everywhere. Theft was common. 20
21-23 Corruption and nepotism were the order of the day. Even adis
who were supposed to do justice and who most of the time told
beads of rosary accepted heavy bribes and did injustice. The people
also bore false witnesses.

24 The caste system was another evil dividing the people
into watertight compartments. The so-called upper classes 25
suffered from a sense of self-superiority and looked down upon
the poor, less-privileged classes. 26-28 Man-women relations were
not honourable and decent. They were not based on mutual love
but on money. Self-culture, piety and self-control had been
entirely abandoned. The people had become entirely shameless
and devoid of all sense of self-respect.

19. In *Mājh Ki Vār Pauri 16 Ślok 1.*
"Kārū Amavas".

20. In *Issa Di Vār Pauri 17 Ślok*
Je Mohā ka Ghar *Mohāci*

21. In *Rāgā Rāmkali Ki Vār Mohalla III Pauri 11 with*
Ślok Mohalla I and first Ślok.
"Kadi Hōē Kai Bahē Rīad,
Phere Tasbi Kare Mūdāe
Vadhī Lai Ke Hāq Gavāe
Je Ke Puchai Tāi Paḡ *Gūnāe*".

22. In *Rāgā Marū Sohela 12 Stansa 3.*

23. In *Bhāi Gurdas in Vār 30 Pauri*

"Kaji Hōē Risvattī
Vadhī Lakhe Hāq Gavai

Again in *Heer Damodar*" Edition 1949 of *Baba Ganga Singh Bedi*,
Stanzas 912 and 916.

"Kuffar Tēnā Nu Pausi Kaji
Jo Māyā Vekh Lubhāne (912)

Lai Kar Vadhī Hāq Gavāin
Kadh Kitāb Vikhāi (916)

24. In Sri Rāga Kī Vār Mohalla 4.

Slok Mohalla I Pauri 3.

25. In Sri Raga Sabad 3 Stanza 4.

26. In Raga Sarang Kī Vār Mohalla 4 Pauri 14 Slok Mohalla I
Slok (2).

"Ranā Hoia Bodhiā
Kuras Hoo Saiyad Siād

Sil^u Sanjam^u Sue Bhani
Khana Khaj^u Ahaj^u
Saram^u Gaya^u Cher^u Apone^u
Pat^u Uth^u Cali^u Mal^u.

27. In Raga Rānkali Kī Vār Mohalla III Pauri 11, Slok
Mohalla I. First Slok.

"Istari Purkhai Khatiai Bhāe^u
Bhavai A^o Bhavai Jāe^u.

28. Bhai Gurdas in his Vār 30 Pauri

"Istri Purkhai Dam Hit^u
Bhavai A^o Kithae^u Jai
Vartia Pap Sabhas Jag Nehi.

3. ECONOMY.

29

The main occupation of the people was agriculture. Guru Nanak himself ploughed and worked on his land at Kartarpur. Trade and Industry depended on the villagers. Bhai Lal was a carpenter and Luni Chand was a business man. Lal Jai Ram was a government servant. Guru Nanak's own father was a Chief accountant. Teachers and Physicians were much respected. Astrology was a lucrative profession. Yogis, Sadhus and Ascetics were a more burden on the people. Thieves and Thugs were also found in large numbers. Priests also had a respectable place in society. Some people took dancing and singing in the public to earn their living.

30

Women mostly confined themselves to the four walls and remained busy in domestic occupations such as spinning, weaving, pottery etc.

There were vanjāras who transported food grains from one place to another. The profession of a Goldsmith was common, in the Punjab, Lahore and Multan were famous for textile industry.

29. Raga Bilval Ki Var Mohalla IV Slok Mohalla I Pauri 11.

"Koi Wahe Ko Lunai
Ko Pae Khalhan"

30. Raga Asa Di Var,
Notian Kāran Pūshī Tāl

fauri 5 salok 10

31. Japji, Pauri 38.

32

The business of diamonds was common. Master servant relations were not cordial. Guru Nanak in a very subtle way depicts the struggle between the master and the servants. In an account, he shows the master afraid of his servants and dying at the hands of his servants after he is chained.

4. RELIGIOUS LIFE.

34-36

Brahman was the custodian of faith in this dark age. He read holy books worshipped stones, sat in Pseudo-trance, kept his body washed, told lies, uttered falsehood, wore a rosary round his neck, put on his forehead saffron mark, wore a folded dhoti on his lions kept his head covered. The cow was taxed and with cow dung he hoped to save himself. Within his house he worshipped idols, outside he read the Qurān and adopted Muslim ways of living. He was thus a hypocrite.

32. Sri Rāgā Sāhād 22 "Man Manak -----"

33. Rāgā Rānkālī Ashtpadi I.

"Jis Sikkāri tishh Kūārī
Cakar Keho Darna
Jā Sikkārī Poval Janjiri
Tā Cakar Hatho Marna".

34. Dr. K. C. Gupta M.A. Ph.D. in his thesis "Poetry of Garib Dass" at page 148 writes "The Brahmans drink wine at home and eat meats. He shares the morals of Muslim by drinking with him. All differences of Hindu and Muslim are lost in utter degradation. Women indulge in adultery and are not loyal to their men".

35. In Rāgā Asā Di Vār Saurī 16 Slok I.

"Antar Pūjā Parsh Katoba
Sa Jam Turka Bhai".

36. In Asā Di Vār

"Chodi Le Pākhandā"

According to Guru Nanak Hindus had also gone astray and they worshipped idols. "The Khatris have given up their Dharma of defending the country and have taken to the acquisition of the foreign tongue (Persian)". It was, therefore, left for Guru Nanak to lead his age.

87. In Rāgā Dhansari Slok Mohalla I Shabad 8 Stanza 3.

"Khatrian Ta Dharan Chodia
Malech Shakhia Cahī.

Translation by Dr. Bhai Jodh Singh in his
book "Gospel of Guru Nanak" at page 189.

Again-

In Raga Basant Hindol Ashtapadi 8.

"Ad Purakh ko Aloh Kahial
Sokhan Ai Vari

Deval Devtia Kar Lagā

Aisi Kiratī Cali

Kuja Bāng Nivaj Musalā
Nīl Rup Banvāri

Ghar Ghar Miā Sabhā Jīā
Boli Avar Turari".

Again

In Raga Dhansari Shabad 7 Stanza 2.

"Kadi Kud Bol Mal Khae.
Brahman Davai Jia Chae
Jogi Jugat Na Jape Aach
Tine Ojare Ka Sandh

Again-

In Raga Majh Ki Var ^{Pauci} 5 Slok 1.

A Vairi "Kud Bol Mardar Khae.
Avre Hu Sanjhevan Jee
Mutha Ap Muthae Sathai
Nanak Aise Ageo Japai".

I. TRUTH-GOD.

38-46

God is truth. The central theme of Guru Nanak's poetry is truth and its practice. When Guru Nanak was born, he saw ⁴⁷⁻⁵⁷ darkness all round and truth lost in obscurity. He also saw ⁵⁸⁻⁵⁹ social, religious and political degradation. It made his poetry a severe criticism of life and he tore down the mask of hypocrisy worn by the people and disclosed their true ugliness. ⁶⁰ In these odd circumstances, his truth means agreement between ⁶¹ the objective conditions, a deep harmony between warring groups, ⁶² building a nation of self-respecting men, condemnation of vice, ⁶³⁻⁶⁹ new human relationships based on equality, faith in one God.

- 38. Sacā Sahib Sac Nās ----- Japji Sahib, Pauri 4.
- 39. Tu Sacā Sahib Sifat ----- Asā Dī Var, Pauri 12, S: 1.
- 40. Sacāo Takhat Nivās ----- Raga Malar Kī Var, P. 1.
- 41. Sacā Sirjan Har Jīo ----- Raga Asā, Chhant 4.
- 42. Sacē Saciar Vitch Kurbān ----- Raga Sorath, Shabad 6.
- 43. Aisā Sacā Tun Eko Jan ----- Raga Asā, Ashtpadi 3.
- 44. Sacē Te Pavna Bhāca ----- ^{Sri Raga, Shabd 15} Japji Sahib Mūlmantra.
- 45. Satian ----- The greatest contribution was translation of this high Philosophy and high purpose into every day, action of man and women by H.V. Gadgil Guru Granth Sahib by Dr. Gopal Singh.
- 46. The idea of unity, -----
- 47. Kūr Amāvās Sac Chandras ----- Deseh Nahī Kah Charia". Adhere Nāh Na Kose" Majh Kī Var Pauri 16.
- 48. Kūr BolMirdar Khāe ----- Majh Kī Var, Pauri 5, Slok 1.
- 49. Sac Kal Kūr Vartia ----- Asā Dī Var, Pauri 11, Slok 1.
- 50. Chodī Le Pakhanda ----- Asā Dī Var, Pauri 16, Slok 1.

51. **Sue Howae Tan sac Paeyyae** ----- **Asa Di Var, Pauri 16, Slok 1.**
52. **Ons Lee C angiai, Hindu Male Dhule** ----- **Raga Bahagra Ki Var, M.4, Pauri 20-Slok 2-1.**
53. **Kadi Kur Bol.** ----- **Raga Dhansari, Shabad. 7.**
54. **Kur Pherai P. rdhan** ----- **Raga Tilang, Shabad 5.**
55. **Batti Pap Kar** ----- **Raga Ram Kali Ki Var, M.3 Pauri 11 Slok M-1.**
56. **Dhan Lekhari Nanaka Jin Nan Lekhia Sac.** ----- **Raga Malar Ki Var, Pauri 28 Slok 1.**
57. **Manak Saca Ek Hai** ----- **Raga Sarang Ki Var, M-IV Pauri 4 Slok Mohalia I.**

58. **Dr. S.S. Kohli** in his book "A critical study of Adi Granth at page 5 published by the Panjabi writers Cooperative Industrial Society New Delhi says Guro Nanak has 974 hymns Guro Nanak was born in 1469 A.D. and died in 1538.

59. " **ਕਿਸੇ ਵਿਸ਼ੇਸ਼ ਤੇ ਕਾਫ਼ਰ ਸੀ ਕਿਸ ਕਿਸੇ ਤੇ ਪੁੱਛੇ ਕੇ ਕੇ ਸੁ ਕਾਫ਼ਰ ਤੇ ਜੀ ਕੀ ਕੇਕ ਸੀ ਕੀ ਪੁਕ ਤਿ ਕੇ ਜੇ ਕੀ ਕੇ ਕੁ ਕਾਫ਼ਰ " ਕਾ ਰਿ ਕੁੰ " ਕਿ ਕਿ ਕਿਤ ਕੀਤੀ ਕੀ ਸੀ। ਕੁ ਕੇ ਕੇ ਕਾ ਕੀ ਕੀ ਕਾ ਰਿ ਕੁੰ ਤੇ ਕਾਫ਼ਰ ਕੀ ਕਿਸੇ ਹੀ ਕੁ ਕਾਫ਼ਰ ਤੇ ਜੀ ਕੀ ਕਾਫ਼ਰ ਕੀ ਹੈ। "**

Introduction page 58 from the Book "Guru Nanak Bani" in Panjabi Edited by Dr. Hattan Singh Jaggi Panjabi University Patiala.

60. ----- bringing to light ----- Cardinal religious truths ----- For Nanak fundamental truth was that for human being, the approach to God -----, to have discovered and embraced the deep harmony underlying the historic Hindu Muslim discord has been a noble spiritual triumph".

From Arnold Toynbee's Foreword from the book Selections from Sacred writings of the Sikhs' at page 9 and 10 published by George Allen Unwin London 1960 Edition.

61. "Guru Nanak was a prophet, a messenger of God- who revealed the eternal truth in a manner and in words that touched the heart and kindled the dormant spark of devotion in souls that were ready to receive".

From "Guru Nanak" By Raja Sir Daljit Singh
Forward by Sir Joginder Singh at page X
Forward-Unity publishers Cita Bhawan Lahore.

62. "The Hindu Leaders neglected to teach the spiritual realities to the people at large who were sunk in superstition and materialism -----"

Nanak tried to build a nation of self-respecting men and women devoted to God and their leaders filled with a sense of equality and brotherhood for all".

From introduction by S. Radhakrishnan of "Selections from the sacred writings of the Sikhs" at page 118.

63. He preached his own ideas ----- unification of the Hindu and the Muslim ----- to heal the wounds of society it was essential to end the conflict of religions ----- of virtue and condemnation of vice".

Influence of Islam on Indian Culture- by Dr. Tara Chand Page 116 published by Indian Press Ltd. Allahabad" What was the purpose for which Guru Nanak fashioned his thought in poetry? The essential purpose of Guru Nanak was to inspire, to build up faith in God, to widen the orbit of human----- relationship to foster those virtues which enrich human life and finally to provide some answers to questions that have vexed our mind. Ever since we came inquisitive what was the purpose of this life?.

By W.N. Dhebar (resident of A.I. Congress).
In "Guru Granth Sahib" ----- By Dr. Gopal Singh.

64. "Guru Nanak placed first things, first. He described God as one without fear without enmity. He is one for Hindu and Muslim.

By H.V. Gadgil (Governor of Punjab) in
"Guru Granth Sahib" by Dr. Gopal Singh.

65. The Guru is the indwelling Divine who teaches all through the gentle voice of conscience. He appears outside in human form to those who crave for a visible guide. The enlightener is the innerself. Nanak is, for the sikhs, the voice of God arousing the soul to spiritual effort".

Introduction by Dr. Radhakrishnan Selection From the Sacred Writings of the Sikhs".

66. The main theme of his message was God is one.

67. God is love- God is unity ----- all human beings are

68. Equal in the eyes of God----- devotion to God and service to mankind irrespective of caste creed or colour is the duty of every one----- He taught through sacred and spiritual verses that came to him direct from heaven through divine inspiration and communion with God"----- Poet Naunihal Singh Loyal has beautifully described him as

Pure he was ----- purity he preached
Lovely he was ----- so love he preached
Humble he was ----- so humility he preached
Divine he was ----- so divinity he preached

Apostle of Peace and justice he was ----- "By Swami Sudhasat Venanda from "Thus Spake Guru Nanak" published in 1963 Sri Rama Krishan Math Mysore Madras from page 5 to 8.

69. A new way of life opened -----New developing order -----
Guru Nanak anticipated the future trends -----"

By Harbans Singh's -----"Guru Gobind Singh"
published by Guru Gobind Singh Foundation
Chandigarh at page 5 Ed. 1966.

Unity of mankind and its service, love, purity, humility, brotherhood and anticipating future trends. Thus, the theme of his poetry conforms to the facts of life and deals with "Ideal-real life". It was not a verbal truth as was found in every man and women, leader of his contemporary life, but Guru Nanak's truth was truth in practice. Guru Nanak said "Sach^{70 ore} sabh ko uppar sac ācār". Here ācār is "psychical self preservation". To be without ācār is to destroy the portion of the personality and self respect. Thus ācār of Guru Nanak is truth, fulness and uprightness and it contains the element of purity. When every one says he speaks the truth and his religion is true, Guru Nanak retorts "show me in practice", without truthful living there was deceit, wickedness, falsehood, selfishness, evasion, greed dishonesty, betrayal, misuse of faith and doubtful statement and that was undermining social life. Bhai Gurdas says

"Bed Kateb Bhaiāikāi
 Mohē Lalac Dunis Saitano
 Sach^{70 ore} Kīnare Reh giā R. dhigāiā
 Khahi the Harde Bahman Maulane
 (Vār 21) Lauri

But Guru Nanak's emphasis is on that truth which was "discarded by others "Sach Kīnare Reh giā " and it was only freedom from duplicity and the truth was characterised in a person by sincerity, genuineness, straight forwardness in conduct, thought and speech. It was emphasis on truthful living in whatever

70. Sri Raga ^{Asht pad} shabad 14 Stanza 5.
 Man Hath Budhi Ketia
 Kete Bed Bic' ar
 Kote Bandan Jie Ke
 Gurmukh (Mokh Duar
 Sachon Ore Sabh^{70 ore} Ko
 Upar (Sach^{70 ore} "Acār")

Sachon

situation any common man may be. Thus the truth practised becomes a virtue and it is essential for both social and personal well-being. The practice of truth in any situation is a good action leading to the greatest good in the situation presented. When Hindu Muslims were the enemies of each other,⁷¹ Guru Nanak's truth was and is that God is without enmity, when the people were afraid of Mal-administration of the Lodhis and Mughals, Guru Nanak told and it is still true, that God is⁷² fearless. When there were so many gods created, Guru Nanak told⁷³ them that only one is supreme Being. He told them that His name⁷⁴ is Truth. Thus, Guru Nanak's truth is for the past, the present and the future. This was the very foundation of the ideal of truth which Guru Nanak himself proclaims.

⁷⁵
॥ੴ ਸਾਚੁ ਜੁਗਾਦੁ ਸਾਚੁ ॥
ਨਾਮਿ ਭੀ ਸਾਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਾਚੁ ॥

71. Japji Mul Mantra "Virvair"

72. Nirbhan Japji Mulmantra.

73. Ek Oankar" Japji Mulmantra

74. Gaiyan

75. Japji.

In the first Pauri of Japji, Guru Nanak has rejected the ways of speculative thoughts that merely pay lip service. Life was real to Guru Nanak. The political, social and religious pressure on the common man was so great that he could not lead a life of mere thinking a lac of times, nor could he lead a life merely by keeping silent where there was so much hypocrisy and oppression on all sides from top to bottom. On the social level avarice or hunger could not be satisfied as lust for woman, wealth, pursuit of gold, multimediated tricks shackles of desires, alluring beauty and "lakh siropa" clever speculation could not finally succeed. But what was the way of truth?

76
How could the veil of falsehood be rent asunder?. It is the only way of truth and leading human beings to God who is the creator of the whole universe.

77 True is the Master. His Name is truth . He is the King 78 79
of the world and His administration is clean and above corrupt
practices. He is every where and in every country. He alone is
80-81
82
pervading the whole universe and there is none equal to Him. He

76. Japji Pauri 1.

77. Japji Pauri 4 Saca Sahib Saca Nao" Sat Nam".

78. Mulmantra.

79. Rajan Jan-----"Rag Gauri Ashpadi 13.

80. Tun Sabhni Thain Jetha How Jassa,

Saca Serjan Haru Jio", Raga Asa Chant 4.

Ahimsi

81. Ahness Nam Tesasa Ka Lijae

Har Ustan Purakh Parchan Jio

Tin Jagat Upasa Dhande Layya

Havo Tesoh Vitohe Kurban Jio" Raga Asa Chant 4.

82. Eko Rav ^{Rahia} Reha Sabh Thai Avar Na Disai

Kis Puj Charao Raga Prabhati Ashtpadi 6.

Charai

83 lives in every heart. He knows the worth of each man and ⁸⁴ ~~He~~ is near as well as far away. In all eyes Guru Nanak sees the wonderful light, ⁸⁵ the form and beauty of God. The wonderful light tells us the familiar tale of God. He has a ⁸⁶ Golden body, very beautiful, incomparable light of God. ⁸⁷ The King God is very handsome. Through His light, He is known. ⁸⁸ His light is found in all creatures and in the Nature of the world. He has a thousand eyes and many forms. ^{89 to 91} His eyes are beautiful, teeth sparkling, nose sharp and pointed, hair luxuriant body lustrous a grace ful gait, sweet speech alluring youth attractive sight and He walks with measured steps like an elephant. His name is pure. He is omniscient and consciously ⁹² ⁹³ doing all things. He cares for His creation. Every one in the

-
83. Eka Ekankār Nirālā ----- Khojat Khojat ghat ghat Dekhia
Rāg Bilawal Thitti Char 10 Jat Band.
84. Khat Pāe Rahia Sharpur
Kis^uherai Kis^uAkhan Dān Rāg Bilawal Char 10.
85. Sarab Jot Rūp Terā Dekhia Thite Band, Rāg Asā Shabad 8.
86. Kancan Kālā Jot Anup^u Tribhawan Devā Sagal Sarup^u Mai So.
Dhan^u Palā Sac^u Akhōt^u Rāg Asā Ashtpadi 5.
87. Barai Barā Harjī^u Soe
Tis^u Din^u Raja Avar^u Na Kō^u Nanakali Dakhani Onkar (47)
88. Jāt^u Meh^u Jot^u Meh^u Jātā
Akāl Kālā Sharpur^u Rahia- Asā Di Var Pauri 12 Slok 1.
89. Gagan Meh^u Thal ----- Rāg Dhansari Shabad (3).
90. Tere Banke Loin Dant Risala
Sohpe Nak Jin Lambre Kālā
Kancan Kāya Sōce^u Ki Dhālā
Teri Cāl^u Suhāni Madhurāri Bani
Kāhkan^u Kōkila Taral Javari ^{Titani}
Parang Jīā Pag^u Dhars^u Thān^u Thān^u Rāg Wadhans Chant 2.
91. Ape Levai Ape Devai Teh^u Loi Jagat Pit Dattā He
Rāg Marū Shila 1.
92. Sabh Teri Kudrat^u Tūp K^udar^u Karta Pakī^u Mai Pak^u
Nanak Hukomāi Andar^u Vekhai Vartai Take Tak^u
Asā Di Var Pauri 3 Slok 2.
93. So Karta Cinta Kare. Asā Di Var Pauri 8 Slok 1.

world is in the mind of God. He supervises His creation and
keeps all the people under the care of His eyes, and He does
justice to every one. His justice is to direct every one to
the path of truth. God created body out of five elements
which He Himself created and He embellished the body with Truth.
God is self existent, unconditional. He can not be created or
appointed and is above all material conditions. "God created
Himself and He created the Name. Then He created Nature and
pervading it looked on it with delight".

First there was only the True one, from Him issued
air from air, water came, from water three worlds sprang up. God
kept water and earth together . He created air and established

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94. Citai Andar (Sabh) Ko,
Vekh (Nadari) Heth (Chalaido), Asa Di Var Pauri 16.
95. Gace Sacā Meh (Saci) Layia Ape Kare Niac
Jo Iis (Bhai), Raga (Asa) Ashtpadi 21.
96. Panch (Bhain) Ape (Siranda) Jin (Sac) Ka Pind (Savareā)
Raga (Suh) Chant 5.
97. Thapia Na Jae Japji Pauri (5).
98. Apinai Ape (Sajio) Apinai, Nachio (Nae) Asa Di Var Pauri 1.
Duj (Aurat) Sajia (Above English Translation by Bhai Jodh Singh
in his book "Gospel of Guru Nanak at page 11).
99. Sace Te Pa (Vanā) Bhaiā Pavane Te Jal (Hoe)
Jal Te Tribhavan (Sajia) ghatghat (Jot) Samoe Sri Rag Shabad 26.
100. Ab (Khek) Jin Bandh Bahia Sri Raga Sabad 4.
101. Paun Upae (Dhari) Sabh Dharti.
Jal Aggani Ka Bandh (Kia) Raga Asa Sabad 7

102

earth putting together water and fire. He created the earth and brought pain and pleasure, man, woman, the play of *Māyā* power of speech etc. He creates and dissolves and is known through His Nature and He is omnipresent and omnipotent.

I (2) True God created the universe as the abode of Righteousness ;
 104
 God willed.

"Kite Pāsāe
 Hko Hvae *Kavao*
 Tis Te Hoo
 Lakh Darīae".

105

and out of His (*Kavao*) word, the universe was created .
 He has been called the Gardener of the universe. He Himself
 106
 created the universe with His own hands. He created the world out of water, fire and air. From His word gas-air, water came out and produced life on the earth. Guru Nanak calls the world playground of God who Himself created this earth, a wrestling arena and He Himself brought the spectators to watch the struggle of life. The Gurumukh wins in this play. Guru Nanak observes in Raga Malar Ki Var *as*

Ape Chenj^h Pavad^h Mai Aichada^h Racia
 Lache Bharthū^h Pae Gurmukh^h Macia
 Manmukh^h Maro Pachar^h Murakhkacia

102. Kuch^h Sirji^h Medani^h Dukhsukh^h Devan^h Haro
 Nari^h Purakh^h Sirji^h Bikh^h Māyā^h Moh^h Piaro
 Sac^h Nibera^h Hot^h Raga^h Wadhana^h Alahnia (3).
103. Jin^h Jag^h Sirj^h Samāia^h
 So Sahib^h Aurat^h Janova^h,
 Sacra^h Lurnā^h Bhāliai^h
 Chat^h Chat^h Sabad^h Pachanova^h Raga^h Wadhans^h Alahnia (4).
104. Japji^h Pauri^h 16.
105. Bharat^h Upai^h Dhari^h Dharam^h Sala^h.
 Bhar^h Athara^h Malan^h Teri^h Raga^h Maru^h Sohela^h 13.
 Jal^h Tarag^h Agni^h Pavne^h Bhuni^h
 Trai^h Mil^h Jagat^h Paia^h
 Aisa^h Bai^h Chal^h Tin^h Kedia^h
 Mukhi^h Thak^h Ralia^h Rag^h Prabhati^h A htpadi^h 7.
106. A-pe^h Sac^h Kia^h Kar^h Jor^h
 Andaj^h Phoy^h Jor^h Vichori^h
 Bharat^h Akash^h Kis^h Balisan^h Ad^h They^h - Bat^h Dinant^h Kia^h Bhao^h Bhao^h
 Raga^h Bilan^h at

In the world's playground, the Manmukhs (egocentrics) are surely defeated at the end. Life in this world is a struggle between the forces of good and evil. This world is a stage as in

107 Japji we read.

108
"Helaī Sagal Jagat
C angīāiā Buriāiā"

The wrestling arena is creation of God. There is a hustle and bustle, noise and struggle, riots and the play of kama, krodha, lobha, moha, Ahankara within the breast of every man. The Dramatist is God, the play of the wrestling arena was written by Him before its performance on the stage. Guru Nanak
109 in Raga Gauri offers us a chance to understand the meaning of the universe and the ultimate aim of life. In his sublime poetry, written in devotion to God Guru Nanak presents to us the secrets of a sober life on earth when he declares that God has created the three worlds for the saint's sake. (It is the essence of life if a man can know the quintessence of this universe).

"Sanj Hot Prabh Tribha an Dhare
Atan Chenai So tat Bic Arai".

The world is true, the universes are true, forms are true, lokas are true, because they all have been created by true God.

110
In Asā Di Var Guru Nanak says.

"Sace Tere Ahand Sace Barmad
Sace Tere Lo Sace Akar".

-
- 107. Slok last Japji.
 - 108. Raga Gauri Shola Stanza 11.
Jagat Upas Ahal Anca
 - 109. Ashtpadi 8 Line 3.
 - 110. Pauri 2 Slok 2.

It is true, that the world and its forms are all true, they are true, because their creator is true. They are the expressions of God's art. Again in Raga Tilang the Guru says that God is the gardener so the whole universe is a Garden¹¹¹ laid out by Him. The whole world is true and the throne¹¹² on which God sits is also true. He is eternal. The other things of life come and go. They are the play things of God. Thus Guru Nanak occasionally calls this world a play of a short duration¹¹³ as we find in Raga Asa Ashtpadi 22.

Guru Nanak has very beautifully established the relationship between man and the world. The world is a stage, a true and permanent stage prepared by God, where men and women are merely actors. They play their parts and then depart.

111. Jini¹ Kia² Tin³ Dekhia⁴,
 Kia⁵ Kahial⁶ To⁷ Bhai⁸
 Ape⁹ Jang¹⁰ Kare¹¹ Ape¹²
 Jin¹³ Vari¹⁴ Hai¹⁵ Hai¹⁶ Raga Tilang Ashtpadi Stanza I.

112. Apine¹ Ap² Saj³ Ap⁴ Pach⁵-nia⁶
 Anbar⁷ Dharat⁸ Vichor⁹ Chand¹⁰ Tania¹¹
 Vir¹² Thina¹³ Cagan¹⁴ Rah¹⁵ Sabad¹⁶ Hisan¹⁷
 Guraj¹⁸ Chand¹⁹ Upac²⁰ Jot²¹ Saman²²
 Kie²³ Bat²⁴ Dinant²⁵ Choj²⁶ Vidania²⁷
 Sacc²⁸ Takhat²⁹ Novas³⁰ Har³¹ Avan³² Jani³³ Raga Maler Ki Var Pauri I.

113. Kato¹ Sang² Bania³ Baji⁴ Sangara⁵ *upharat*
 Kain⁶ Pal⁷ Baji⁸ Dehial⁹ Berat¹⁰ Nahi¹¹ Bara¹²
 Haurai¹³ Chopat¹⁴ Kheka¹⁵ Jutho¹⁶ Ahankara¹⁷
 Sabh¹⁸ jag¹⁹ Harai²⁰ To²¹ jineai²² Gurnabad²³ Vicara²⁴ Raga Asa Ashtpadi 22
 H- I.

I (3) MAN

What is man? If we look at him, he has a physical
body. In Raga Maru, it is said "The human body is the product
of the union of mother and father. As it was ordained by the
creator. It was then honoured by the gift of the divine spark"
(Page 901 (G.G.S) with the union, of the body and the spark,
he has gross tendencies, desires, high thoughts and aspirations
and so on. Modern scientific interpretation of man inform us
that man is a part of the physical order of nature, his size,
weight shape and is subject to physical, chemical laws and
occupies space and time etc. etc. Thus physiology and kindred
sciences deal with the physical body alone. On the other hand
psychology in the west analyses the mental make up of man.
According to Guru Nanak physical body alone cannot be the real
total man. The man is both body and spark i.e. Atma in it.
Neither body nor Atma alone can become man.

Man (both body and spirit) is superior to the rest of
creation because man's character and intelligence have enabled
him to bring great spheres of nature under his control. When
compared to elephants, lions, horses, monkeys, cat mice etc.
he is above them as he can train them and control them. They are
far behind him in qualities needed for leadership. He possesses
his superiority over lower animals in skill and intelligence.

114. Translated by Dr. Sher Singh in his book "Guru Nanak on the
Malady of man. at page 9- published by sterling publishers
Delhi and Jullundur in 1968.

Guru Nanak thus mentions rare persons in the world and they are above caste, colour, creed, greed and meanness so that when tested by God, they prove true and are added in His Treasury. It is said in Raga Prabhati.

"Aise Jan Virle Jag Andar
P. Kh. Khajane Pasia

Jat Varen Te Bhae Atita
Manta Lobh Cukāia. 115

Again Guru Nanak says in Raga Suhri

"Manas Janam Dulābh
Gurukulh Payia".

117

Swami Suddha Satwananda states in his book -let.

"Two basic postulates of Sikhism are that life is not sinful in its origin but has emanated from a pure source, remains pure in essence over in its existence. This sikh religion says that no caste is high or low nor man a condemned sinner or a sanctified being but he who is so adjudged in the court of his Lord".

Guru Nanak says that this human life is a turn given to us according to the Fruit of our Karma as is found in Raga Wadhans.

"Vāri Khasam Kadhae
Kirt Kamavana
Manda Kise Na Akh
Jhagra Pavana".

115. Ashtpadi 7

116. Ashtpadi 3.

117. By Swami Suddhasatwananda in his book let 'Thus spake Guru Nanak' published by Sri Rama Krishna Math Mylopore Madras at page 10.

118. Chant I.

Guru Nanak in Raga Sarang Ki Var tells us that God writes in His records what a man does here as

"Thukani Calae Apand
Karmi Vahs Kalam
Nanak saca sac Nae
Sac Sabha Deban"

"Mandā Kise Nā Aich" means that we should not speak ill of others, in order to collect vices un-necessarily.

A.C.Eving in "Philosophy", the Journal of Royal Institute of Philosophy (Vol. XL No. 151 January 1965,) in his article "Awareness of God", stresses that the law of Karma leads to purity and better life as "The law of Karma is the principle of justice decreeing that all shall be rewarded and punished in proportion to their good and bad deeds and even if one does not think the concept of punishment as retributive, the highest, the doctrine of karma was certainly accepted as the expression of a strong moral conviction natural to me. Further the punishment is not treated merely as an end in itself but as a means of purifying and training men to lead a better life".

In Raga Basant Guru Nanak beautifully symbolises Karmas as "the Trunk of a tree " as the karmas are the foundations on which the further development of life depends.

119. Mohalla 4 Pauri 9 Slok Mohalla I.

120. Shabd I.

But what is "ego" in man? The sublime poetry of Guru Nanak tells us that it is born of a man's taking himself to be different from the universal one, true lord. It is born of avidya or ignorance. The function of Ego is that when man or the mind of man gets any experience, ego appropriates to itself that experience. It makes impersonal experience its personal experience. It alone presides over the object which is perceived and known by the mind. The perception on the mind of the object is appropriated by Ego. It is a source of evil as it leads to exploitation of the society. It leads to arrogance and pride and self aggrandisement, ¹²³ ~~vary~~ etc. Guru Nanak in Raga Asa says that all deeds, whether good or bad performed in Ego are like fetters and become a bondage.

"Bandan Karan Dharam
Haid'Kia".

Guru Nanak calls Maya (Bahu Rangl) many sided and of various shapes. It attracts king in the form of riches and makes them ego-tistical. *The whole world is under its sway. It is like a snake. The egoist is stung by the lust of gold and other attachments, which are the different colourful aspects of* ¹²⁴

Maya, Guru Nanak has well described this fact in Raga Prabhati and Raga Maru as

"Maya Bikh Bhuingam Nale
Jai Dubbha Char Bahote Gale (Raga Maru)
Maya Sencve Raje Ahankari-----
Maya Manta Hai Bahurangi -----
Maya Mohi Sagal Jag Chaya
Karan Dech Kam Lubhaya
Sut Kancan Sie Het Vadhaya
Sabh Kich Aasa Ke Ram Parava". *Raga Prabhati.*

- 123. Ashtpadi 10.
- 124. Ashtpadi/2.
- 125. Raga Maru Sohile 9.

But Maya is spread over the whole world for the egoist.
It appears before him in different colours. Guru Nanak has
called it castle of Smoke "Mūr Rājā" "Dunīā Kais Makamē"
Jaise Cool Coeli Taise Sansāra "Adhpandē Hai Sansarova"
"Eh Jag Jhuth pasarova Jio, Taga Jag Evai Jano" Again in
Raga Malar Ashtpadi (3) Guru Nanak says

"Kāg dhot Jh Jag Hai Bapro
Kangan Cehan Catrai
Manisi Būnd Pavan Pat Khovai
Janas Marai Khin Tai".

In Raga Sorath Ashtpadi (2), the Guru says that this
wool is like a cotton thread which Maya has twisted and there
are many knots to it. It has been tied ten fold from ten
directions, its knots are very complicated and not easy to
resolve. Tells us Guru Nanak thus

"Jh Jag Tago Sut Ho Bhai
Dah Dis Bado Mas
Bin Gur Ganthi a Guto Bhai
Thake Karam Kano".

Thus the world for man is a complicated knot and
there are circumstances within the circle of circumstances so
hard and difficult.

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126. Nanak Jag Dhuo Ka Shwalhar" Majh Ki Var Pauri I Slok 3.
127. Mūr Rājā Raga Asa Pauri 10 Slok 1.
128. Mukan Kar Char Daisana. Jan Rahe Mohcal Lok, D nia Kais Makamē
Gri Raga Ashtpadi 17.
129. Raga Asa Ashtpadi 13.
130. Raga Madhans Alahnia Band 4.
131. Raga Madhans Alahnia Band 5.
132. Raga Bilawal Ghar 10 Thiti Band 12.

George Gordon in his book "Shakesperarian comedy" says "Viola comes to land.

Viola "what country friends is this?". Captain "This is illyria, Lady".

Viola is a heroine of "Twelfth night" a comedy by Shakespeare written in 1600 and Illyria, is a country. In fact it is unknown land. His the world for Guru Nanak was comic show of a short duration. There are complications, expositions, tangles and Resolution of the thread like world. In the world ^{Guru Nanak,} there are men & women love & marriages nirth and of/laughter stress on good deeds devotional songs, egocentric shows and real social, religious and political scenes. The general trend of the world is towards uplift. It is not the atmosphere of the world of the "airy ¹⁵³ seen" of the Fairest Late now made the foulest place".

Guru Nanak's world is not a fairy land. It is a real world like a thread knot. Thus the lovers of Maya are caught in the meshes of this real world. Their lives beginning with simple ideas later, on reach complex ideas in life. Complex here means that so many complicated ideas assemble in a fold like a thread knot. These complicated ideas instead of enabling one to obtain knowledge of object become obstacles in the way of understanding. Thus a man has to face a problem caused by his waywardness, ego-centricity and attachment with Maya resulting in wrong attitude in the world. Ego is a belief in separation from

God. In individual existence, belief in the duality of man and God or spirit and matter. Ego is a misconception of what we truly are and this misconception presents Maya in different colours (Bahu Rangi) as a power of building castles in the air and in the mind of a man. This Maya directly attacks the mind and takes it into its possession. Thus again self-importance personal vanity and the world of "Garab Guman" is prepared. Dr. Sher Singh in his book on "Guru Nanak on the Malady of Man" ¹³³ says

"To whom shall I tell the chagrin of my mind
Over taken by the greed of money".

134

Dr. Bhai Jodh Singh in his book "Gospel of Guru Nanak" has very aptly translated Guru Nanak's Sloka in Asa Di Var, which gives man's activities in ego as "

In ego one comes, in ego one goes
In ego one is born, in ego one dies
In ego one takes, in ego one gives
In ego one earns, in ego one loses.
In ego one is ruthless in ego one is false
In ego one reflects on sin and virtue
In ego one goes to hell or heaven.
In ego one laughs, in ego one weeps.

In ego is the illusion, in ego is the aha ov"

133. Published by Sterling (P) at page 58 Raga Asa IX page 411.

134. Published by Language Department (Punjabi) Patiala at page 29 and 30.

Thus the root of Maya is egoism. Maya is a fabrication by man's mind of ideas derived from interior and exterior impressions and thus in Guru Nanak's poetry suggests an absence of Vidya.

I (4) GURU

135

Guru Nanak in Raga Dhanasari makes it clear that there is a difference between Guru and a saint. Guru is a sea full of pearls whereas saints (sant) are swan-like sitting at the bank of the sea picking the pearls i.e. profound spiritual thoughts to be put into practice in future. The saints remain attached

136-137

with the Great Guru as

"Gur^USagar^{UR}Ratani^U Bharpure
Anrit^USant^U Gugh^U Mahi^U Dure
Harik^Uarvas^U Cog^U Gugh^U Prabh^U Bhavai^U
Sarwar^U Mah^U Hans^U Pranpat^U Pavah^U."

Sardar Gurbachan Singh Talib in his book "Impact of Guru Gobind Singh on Indian society" says "Guru" is an ancient Indian concept meaning generally "Teacher" Literally also it would not be inappropriate to render it as "Enlightener" as has been done in the English Translation of the Holy Granth by Dr. Gopal Singh.

135. Ashtpadi I.

136. The word used in the old Sanskrit Scripture for teacher, preceptor. According to the beautiful teachings of the ancient wisdom the Guru acts as the midwife bringing to birth helping to bring into the active life of the chela, the spiritual and intellectual parts of the disciple- the soul of man. Thus the relationship between teacher and disciple is an extremely sacred one because it is a tie which binds closely heart to heart mind to mind".

137. Raga Maru Chela 8 also see Gursagar Nam Hans Piare".

In this book, it is variously rendered as Teacher "Preceptor" and "Apostle". The Guru in Sikhism is teacher as well as Apostle (Messenger of the Lord) some thing like the sense in which in the semetic faiths the equivalents of "Prophet" are used. But "Guru" in no sense is "Avtara" or Incarnation of God. Such an idea is most vehemently repudiated in Sikh teachings". Sardar Bhushwant Singh in "History of the Sikhs" says the Bhaktas and the sufis had emphasised the necessity of having a spiritual mentor (Gur) Nanak went further and made the institution of the Guru the pivot of his religious system, Dr.S.S.Kohli in his book¹³⁹ "Outlines of Sikh thought" interprets "The Guru" or "Satguru" is the kindly light which sheds lustre on our path----- The Guru is the perfect being. He who has realised Brahman may be called Satguru" Thus the true Guru is he in whose heart resides True. God, because the true Guru has to reveal the message of Truth to the people. In this way truth is brought into light by means of the Guru, ¹⁴⁰ Duncan Greenlees in his book in the chapter "Perfect Teacher" remarks "The hour of deepest darkness precedes the dawn and it is when human hopes are at their lowest God is at hand to save his children. When wild men from across Indian Western borders swept like locusts over Punjab's fair fields, carrying slaughter and

138. Published by Guru Gobind Singh Foundation, Chandigarh.

139. At page 88.

140. The Gospel of G.G.Sahib at page 3 chapter one.

famine. He sent among the sorely stricken people, His chosen Messenger, to tell of his eternal love for them and to teach them-----¹⁴¹ Teja Singh says "The Guru then takes up the actual moulding of his (disciple's) Character by eradicating egoism and by administering truth". Thus the Guru shapes the life of his followers and influences their spiritual and social career.

The satguru gives instruction on truth and darkness is dispelled through contact with him as ¹⁴² "Satguru Mile Andhera Jee".

143

Gur Bin Gian Dharam Bin Dhian"

144

Bihari Gur Apne Dobari Sadvar Jin Manag To Devate Kise Karat Na Lagi Var"

145

Doleh Nam Kare Nistar Gur Parsad Ratan Har Labhai Nita Agian Hoe Ujvara". *ujara*

146

Sansar Rogi Nam Dera Mail Lage Sac Dina Gurvak Nirmal Sada Chanan Nit Sac Tirath Majana"

147

Vacchi Pustak Ved Purana Bin Satgur Tat Na Paada"

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141. Asa Di Var Published by Shromani Gurdwara Parbandhak Committee Amritsar at page 7 Ed. 1957.
142. Raga Rangkali Shabd 2.
143. Slok Varan To Vadhik 23.
144. Asa Di Var Pauri I Slok I.
145. Raga Asa Shabd 16.
146. Raga Dhanasri Chant I.
147. Raga Maru Sohela 23.

148

The Guru shows the way of deliverance. The Glory of the Guru is such that under his guidance emancipation can be had even while living in the household among one's wife and

149

children. Guru Nanak says in Raga Dhansari

"Satgur Ki Aisi Vadeyai
Putar Kalitry Vice Gati Pai".

150

Guru is the Tree of contentment. It flowers in faith. Lord's love is water for this tree. It is evergreen, Good deeds

151

are its ripe fruit. Guru is a place of pilgrimage and Guru

152

is truly God like. Guru is the captain of the ship of our

destiny by serving the true Guru, we may see and approach God

153

as it is said in Raga Asa

"Satgur^{ahu} sevi Dekh, Prabh^u Naini".

149. Gurpure Te Gati Mitⁱ Paye" Raga Asa Shabd 15.
Avan^u Jai^u Tau Raha^u Paial Gurpure" Raga Asa Ashtpadi 22.

149. Ashtpadi I. Saloh 3

150. Nanak Gur^u santokh^u Aukh^u Dharam^u Phal^u Phal^u Gian^u Ras^u Rasia^u
Haria Sada.

~~Dharam^u Kere^u Bhan^u jath^u Ke^u Sa^u Khada^u Lahar~~ *Mijh^u ke^u Var^u Paur^u 20*
Salohu 38

151. Kam^u Karodh^u Kapat^u Bikhia^u Taj^u
Sac^u Nam^u Urdhara^u Hottak^u Loh^u Lehar^u Lab^u Thake^u
Paial^u Din^u Dayal^u Nanak^u Gur^u Sehan^u Tirath^u
Nahin^u Koi^u Sace^u Gur^u Gopala^u.

Raga Asa Chant 2

152. Patan^u Kuke^u Patani^u
Raga Maru Ashtpadi 10.

153. Ashtpadi 10.

In this way the Guru shows the way to the man who comes to him for the realization of some purpose in life. To get out of the routine or the old ruts of life a man goes to the Guru for guidance and the Guru being True, provides that guidance and indicates in him the true knowledge of God. He trains him to lead a fresh and new type of life discarding his past deeds under his own august influence Dr. S. S. Kohli in his book "Outlines of Sikh Thought" ¹⁵⁴ gives two significant functions of the true Guru as

"The two significant functions of the Guru are (1) imparting Guru Mantra or word or the Name of the Lord to the disciple (2) Imparting the knowledge of Brahman. The Mantra of the word of the Guru is the Guru Himself, Therefore, the greatest service of the Guru consists in the repetition of this with faith and love. Just as the water is contained in the pitcher and without water there can be no pitcher in a similar manner the mind is controlled by the knowledge and there can be no knowledge without the Guru. The word of the Guru destroys ego and the knowledge imparted by the Guru destroys the poisonous fangs of maya the she serpent".

154. Punjabi Prakashak New Delhi at page 91-92.

I (5) **NAH**

155

"There is but one God, Satya by name-----"

156

There are countless names of God as-----

157

"Agnkh Naw Asankh Thav" countless are the names of God and countless are His places. All the universe was created by the true Lord. This universe was true and is true as being created by the true Lord. When the world had not been created only the Lord's Name existed and when the world came into existence, the Lord's Name also appeared on it. Thus the Name existed before and after the creation of the world. Guru Nanak tells us in

158

Raga Ram Kali Ki Var as

Asat Nāsāt (Kō Nā)"

The name of the Lord cannot be seen with the eyes and cannot be comprehended by the other senses. That Name is unseeable and unperceivable as Guru Nanak says in Raga Maru

159

Sohela

"Adrist Agocar
Nām Apārā"

Name is superior to all ceremonies and charities. No ceremonies, deeds and other methods are equal to the contemplation of Name as Guru Nanak tells us in Raga Vadhans.

160

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155. Japji Mulmantra and translation by Bhai Jodh Singh in "Gospel of Guru Nanak".
156. Japji 19 Pauri.
157. Japji 19 Pauri.
158. Mohalla III Pauri 12 with Salok Mohalla I Salok 7.
159. Sohela 21 Stanza 5.
160. Chant I stanza 4.

"Kich Pun Dān Anek Karnī
Nām Tulāna Samsare"

Again

161

Karam Dharam
Sac Saca Nao"

In the Name of God lie all the merits of six kinds of
karmic procedure as ¹⁶² "Khat Karam Nam Niranjan Soe" R.D.Ranade,
in his book ¹⁶³ "Indian Mysticism" states the value of the Name
as follows, "Finally in regard to the value of the Name, the
mystics of India are no less insistent upon its efficacy than
their compeer mystics of the west. It is not only in christianity,
however, that the name assumes such gigantic power. Even in
the "Egyptian and Hebrew religions we find the same insistence
upon the efficacy of the Name. Dr.Farnell tells us that the
very first Egyptian God Rā effected his own creation by the
utterance of his own portentous name and then created all the
things of the universe"(Evolution of Religion page 188).
Similar, again is the attitude of the Hebrews towards the name
YAHWEH while christianity insists that God's name is above every
thing else. "Hallowed by Thy Name" the name that is above
every name".

Name is as milk to the cow, as wings to the bird as
water to vegetation. Name is the bright light in the dark body.
It may be said that as is cow without milk, a bird without wings,
vegetation without water, kind without respect, so -----

161.Raga Asa Chabad 4.

162.Raga Prabhati Ashtpadi 3.

163. "Mysticism in Maharashtra" page 14 to 16 published by
Arya Bhushan Press Poona.

without the Lord's Name, the mind is but a blind spot . Guru
164
Manak puts in Raga Asa as

"Dudh Bin^UDhar^U Panikh Bin^UPanikhi
Jal Bin^Uutbhuj Kam^UNahi
Kiya Sultan^UBalam Vihina
Andhi Kothi Terā Nam^UNahi"

Guru expresses the view that only true Name of the
true God is his honour, his caste and the love of Name ends the
debit on the balance sheet of Karnas. His love of truth is the
way of righteous ness, self control and way of work. He again
165
remarks in Raga Asa

"Namri Jit^Upat^Usac^Una^U
Karam Dharan Banjar^U
Sat Bha^U
Manak Bakhsh Puch^UNa^UHoe
Gujā Nete^UNa^ULoe^U"

The light of the Name illumined the blind one in
167
168
mind. Name is a jewel. Name is the lamp . Pain is the oil in it.
The oil is dried up and the lamp burns bright. The pain of birth
and death vanishes. Yama does not meet the man and his account
is settled. He is not handed over for any punishment. Lord's

169-172
name is Doctar and Lord is the tree. Sweet is the fruit of the
173
tree. Thus Name is sweet like a joyous song like the heavenly
music in the ears or honey in the mouth and comfort in life. Name
is a light

- 164. Paṅ Pado Shabd 19.
- 165. Shabd 14 Stanza 4.
- 166. Mai Andhi Nave Ki Jot Rag Milar Ashtpadi 4.
- 167. Terā Nam^URattan^UKaram^UCanan^U
Surat^UTithai^ULoe^U
Andhi Andhi Vapare
Sagal^ULejgi^UNa^U
Raga Prabhati Sabd 2.
- 168. Diṅa Nera^UEk^UNa^U
Dukh^UVici^UPaṅa^UTole^U
Un^UChanan^UCh^USokhya^U
Cūka^UJam^USeon^UMole^U Raga Asa Shabd 32.

practice of the Name possesses great spiritual potency and its practice achieves the result which even the performance of austerities sacrifices, ceremonies and acts of charity could not achieve.

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"Tirath^U Tap^U Daya^U Dat^U Dan^U
Je Ko Pawai Til Ka Man^U
Sunai^U Mania^U Man^U Kita^U Bhae^U
Antargat^U Tirath^U Mal^U Nad^U

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Duncan Greenlees summarises the name as life, joy and saviour. " There is no purity without the Name of God (N.Basant 5.27) (why) Ganga Yamana, Trivani Sangam, the seven seas, charities and worship are (all) contained (in the name), in age after age I have known the one supreme Lord, repeating God's (name) with great delight, I bathe in the sixty eight holy waters (of Pilgrimage)(N.Barahmaha 15). The disciples (who) brood (on it) receive nectar and it is they who are really pure. Day and night repeat the name, O Mortal, so that (your) impurities be washed away (N.Malar 1.3) (for) by remembering God again and again transgressions are destroyed (N.Asa Ashtpadi 9.4) ----- I utter (the Name) ----- I live, (if) I forget (it). I must die -----

175. Japji Pauri 21.

176. The Gospel of the Guru Granth Sahib Chapter V.

Then how can I forget it O my mother (N. Asa 2. 1)----- I have listened (in vain) to the songs, music and poems of poets but at the Name of God (all) sorrow flocs away (N. Barah Maha 13) Dr. S. S. Kohli in his book ¹⁷⁷ states "None of the meritorious works equals the Name of the Lord. All the sins are washed away with it. Those who repeat or listen to it become pure-----". Early hours of the morning known as Anrit-Vela (the time for the receipt of the Nectar) is the best time for concentration, therefore, it is the best time for the remembrance of the Name of the Lord. But there is no bar regarding the other parts of the day for the purpose. The true devotee remembers the Lord in all his actions and postures i.e. standing, sleeping or walking, one may be at home or in journey, the whole hearted remembrance at all times under the guidance of the Guru fulfils our objective----- Some people argue and question the utility of the Name of the Lord-----, The Name regularly sweeps away the dirt of ego etc. From our minds and makes us worthy devotees of the Lord; The final emancipation can only be obtained when the Name resides in the heart . The remembrance of the Name can bring no fruit, if the life of a person is corrupt".

We can say now that Name is not a mere mechanical repetition of the Name of God. Here a man who remembers the Name day and night has to earn his livelihood to make his both ends meet so he is to work hard (ghai khai) honestly and share the

fruit of his labour with others only then will the practice of Nam become creative and productive because he is to live in the society, governed by political and social laws. Without earning honestly he will lose his self-respect whereas the fruit of Nam is liberation (har Ras Pivoh Chhuttai Nidān) Thus he is to keep his conscience intact, while in Sadhsangat, he should serve with his hands freely. When in the world of competition he should work sincerely and diligently. He should lead ethical life without which the success is doubtful

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(Japji 38 Pauri jat Pahara).

Again daily Bhagti in Sadhsangat is essential for the purification of his mind, while attending the company of holy men, he will attain knowledge of good and bad. Thus while leading household life and rejecting asceticism, he will merge into the Real Being as light merges into light. Divine Grace falls on him, Then he attains to the Eternal Bliss "Nānak Nadri Nadar Nihal"

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178. Japji Pauri 38.

179. Japji Pauri 38.

II. THE NATURE OF MIND

1. PROBLEM

What is mind? What is its nature? What are its constituents? These are the questions regarding which a number of explanations have been given from time to time. For example, there are some schools of thought in the West which deny the very existence of mind. In a chapter entitled "The Denial of Mind" it is said "Within a strict scientific universe of discourse----- there is no such thing as mind----- at least, not with Capital "m" . In every day conversation the word is useful enough, inspite of its gaudy ambiguity of meaning, but in scientific language except as short-cut expression, it has no defensible place. Its career would almost be enough to rule it out".

This view is popularly known as epiphenomenalism and it lays down that matter is primary, the real substance and mind is only a "glow" or "shadow" that appears under some conditions. Harold H. Titus of Denison University says² "Epiphenomenalism asserts that what we call mental events are always the results of physical events, but are never the cause of other mental events or the cause of any physical events". This school gets rid of mind as a fundamental entity.

1. The Logic of Modern psychology "Carrol C. Pratt, published Macmillan New York 1939 at page 26.

2. Living Issues in Philosophy published by Eurasia publishing House New Delhi at page 175.

There is another school called Psychical Monism which denies matter and reduces it to a position of secondary importance and asserts that mind is primary. Thus Harold H. Titus remarks

³
"Psychical monism is the view that the causal series is confined to the mental and that what we call matter is a shadow cast by thought. Matter is essentially an appearance. The body is an externalization or phenomenon of mind".

⁴
Since the time of the early Greeks many thinkers have used the words "self" and "mind" synonymously. As for example Harold. H. Titus explains "Plato used the term "Psyche" which is often interpreted as soul, to distinguish an immaterial entity or substance from man's animal nature. The soul came to be conceived as immortal and separable from the body at death ----- many thinkers have used the terms "self" and "mind" as synonymous or have equated the "self as subject" with mind and "self as object" with the body or body mind unity ----- . For several reasons there has been confusion and delay. First the study of mind, of man and of social relations in general has received much less attention in the past----- and certainly much less financial support ----- than the study of the world around man. In our own age we have been concerned mainly with the exploitation of physical nature and the construction of machines -----

3. "Living Issues in Philosophy" published by Eurasia publishing House New Delhi at page 175 & 176.

4. do at page 163 to 164 and 166 published in 1968.

5
There is then a real problem as to whether or not the human mind can be studied as an objectively viewed entity. Can the same mind be subject and object at one and the same time? Can one mind be subject and another mind object? -----
Finally there is no agreement as to when or how mind originated in the long process of evolution. The answer will depend largely on our definition of mind and on our world-view or interpretation of the universe".

6
Again in the book entitled "The physical Basis of Mind". The R.T.Hon Viscount Samuel writes "The discussion has been approached from the side of physiology, to one of the oldest and most fundamental of the problems of philosophy----- the relation between mind and matter. For centuries, philosophers of different schools have made strenuous efforts to resolve one into the other. Some have sought to show that mind is nothing more than an emanation, in the course of evolution, from matter others that matter is, nothing more than a concept of mind which alone is real. These efforts have been unsuccessful, neither view has won general assent".

This, however, does not solve the problem. It is not only the problem for the twentieth century people but it challenged the great modern philosophers like Descartes. Descartes did not try to avoid this issue by tricks but stated frankly and clearly that this universe consisted of two substances of mind and body

5. Same page 166

6. At page 65.

7. "Basic Teachings of Great Philosophers by S.E.Frost published by Barnes and Noble New York, 1957, at page 267.

and these two substances were fundamentally different. He was determined to stick to his dualism. Later spinoza tried to solve the problem by saying that "mind and matter were two attributes of the one and the same, substance God. But these two attributes were for him absolutely independent of each other. This theory became the psychological parallelism. He explains that mind influences the body. Actually in the theory, there is no direct influence. John Lock begins with the remarks that the mind is a sort of blank tablet upon which the world of matter writes by means of sensations. He adds that the body acts upon the mind and produces sensations. He was confused and he wasted so much time to develop this point of view. Berkeley accepts the dualism of mind and body and draws a conclusion that the material cannot exist and he proves only the existence of mind. He argues that the mind creates the material world and the world has its existence only in mind. For Hume there is no mind and no material world. It is just a succession of impressions. No explanation or theory of the modern thinkers of the West meets the situation completely because the materialistic theories of the mind say that matter is the only reality and there is no mind. If there is any mind, it is a product of matter or a subtle kind of matter or an effect or attribute of matter having little

importance in the working of the body because the body is merely a complex machine, governed by the laws of physics and chemistry Emergent evolution theory declares that mind is the achievement of the body, C.Lloyd Morgan uses the pyramid to give a diagrammatic expression to this view and the ladder has also been suggested to express the evolution.

It is now clear that the whole literature on the subject gives diverse points of view. Conflicting theories struggle. But the result is confusion. These theories are attempts to solve the problem of mind but they create more problems than those they solve. When matter is made subservient to mind by one theory and mind is made subservient to matter by another, the result is that out of these problems, a new problem of will arises, C.E.M. Joad writes on page 29 of his book⁸ "The will appears to constitute one of the greatest obstacles to a materialist interpretation of psychology. It seems to be the most spiritual kind of faculty. We possess----- that in virtue of which we are not only distinct from matter but even in some respects able to dominate it. When for example, we decide to perform so simple an action as lifting our right arm over our head we seem to be not so much the servants of matter acting in response to physical stimuli but rather to command and dominate it and to command it in virtue of our being in some sense free. To be free means to be exempt from the law of cause and effect to be able, in other words to exert our

8. "How our Minds work".

lives between half light and darkness. It is a-mid possibilities and probabilities. It becomes (Kura) beautiful and it may become (Mura) ignorant. It cherishes some times light and sometimes darkness. Guru Nanak further clarifies this position of the mind in Raga Asa Patti Lichi. Actually God abides in all minds and pervades all places. Again in Raga Ramkali "Lakhani Anka" Guru Nanak remarks that the Lord pervades the three worlds, in the beginning and in the end and He Himself utters, Himself does and Himself hears----- all that is going on in the three worlds.

"Ape Kare Katha
Sune Doe"

It is the Lord who speaks to the people. It is the Lord who hears with the ears of the people. He pervades all places and abides in all minds. Mind has intelligence as does some times right and some-times wrong deeds. What is this intelligence in the mind? This intelligence in the mind is the reflection of the "self" which makes the mind beautiful and different from other objects.

Guru Nanak remarks that mind is a passage not the destination or culmination. It is a faculty for seeking knowledge. Shri A.B.Purani in his Book says "mind is that which does not know, which tries to know and which never knows

11. Stanza 13

12. Stanza 9

13. Dr. Jai Ram Mishra in "Gri Guru Granth Sahib Darshan" describes the utpatti of Manas at page 133 Ad Guru Nanak says "Jo Man Ki Utpati Panc Tatvo, Akash Pavan Agni, Jal Pitha Prithvi Se Mani Hai".

14. Sri Aurobindo's some Aspects of His Vision" at page 144 published by Shanti Vidya Bhawan Bombay.

except as in a glass darkly----- Mind is a reflective mirror which receives presentations or images of preexistent truth of fact. It represents to itself the phenomena that is or has been from moment to moment. ¹⁵ Shri Swami Nikhilananda says that "The Manas or mind is the inner organ. It is the instrument of deliberation. The mind deliberates on the sensations gathered through the outer organs (eyes, ears, nose skin and tongue) and determines what is right and what is wrong. Though an untrained mind is a cause of attachment and bondage, a purified mind is the means by which one realizes Brahman".

What then is the real home of mind?. Guru Nanak ¹⁶ tells us in Raga Rar Kali that the seat of the mind is heart. Actually this mind is mercurial and is away from its seat i.e. heart, its real home. From there through association mind ¹⁷ shares its intelligence from Atma, the nature of pure intelligence. Senses are not capable of reflecting the Atma. Only mind can ¹⁸ reflect its light. Heinrich Zimmer says that "mind by nature is in constant agitation. It is constantly transforming itself into shapes of the objects of which it becomes aware. Its subtle substance assumes the forms and colors of every thing offered to it by the senses, imagination, memory and emotions. It has power of transformation which is boundless and ever put at rest. It is never changing self scattering reflection."

15. The upanishads published by Harper and Brothers New York at page 88.

16. Sidhgosht Stanza 65-

17. Raga Prabhati "Pasri Kiran Ras Kamal Bigase Sas (Ghar Sur) Samaya". (Salwa d'15)

18. "Philosophies of India" at page 284, Bollongen series Panthion Books, Print 1953.

(3) ¹⁹ Guru Nanak, in his Raga Rankali Dakhani expresses his views by means of ²⁰ images. The Divine Poet says that the body is the tree and the mind is the bird and the other small birds on the tree of the body are five knowing faculties (cognitive sense organs). He recognises mind and Atma as distinct from each other. Though mind has a share in its nature as intelligence through association with Atma, yet this pit-fall has been avoided ²¹ and subtlety of the nature of mind is discussed. In Raga Gauri Cheti The Guru describes body (Kaya) Atma (Hans) Mind (Manas) as distinct entities. In this stanza he addresses his body when it goes wrong and gives a piece of advice that it has its value only in the company of Atma (Hans) which is here called husband & when the body bride goes wrong, she steals the wealth of others and the mind likes it very much. It is clear that the workings of the body are liked most by the mind because the mind dictates it. The soul (Atma) the mind and the body are distinct. The psychical entity of mind is proved here that it is neither a part of the body nor of the soul. The mind here dictates only and goes a-far with its intention of stealing and also supports the theft.

19. Stanza 33.

20. "Aimed at spiritual liberation by means of humility prayer, self restraint searching of the heart and fixed gaze on the one God" (Cambridge History of India, Vol. IV page 244 published by S. Chand & Co. Delhi 1957 planned by Lt. Colonel Sir Maiseley Haig). In his musical thoughts he combines the philosophy with poetry Karl Britton in his article "philosophy and poetry" published in philosophy. The journal 1961 of the Royal Institute of Philosophy Vol. XXXVI No. 136 January 1961 at page 74 writes about Prof. G. E. Brett another of Reason and imagination (Hull University publication Oxford University Press) that he has some direct acquaintance with a Joint Honour Degree in English Literature and philosophy and it is therefore on the basis of his own experience as well as Colvill's that he warns us that poetry and philosophy are difficult pursuits for any man to combine" at page 79.

21. Shabad 13 Stanza 2 & 3.

We have made it clear that mind, body and Atma are separate from one another in human beings. The question will naturally arise as to whether animals possess mind and body and Atma or not. In Salok Varan Te Vadhik²² the Guru has referred to certain persons who preach what they realize and they are called wise. But there are others who do not understand the mystery of the word nor learn wisdom and do not experience bliss or meditate on the Guru's word, they are ass-like. Again there are persons whose minds are blinded and are living like lower animals and lack the qualities of full-fledged human beings. Thus Guruji means that man is superior to lower animals who cannot experience the Bliss Divine or learn the wisdom of the world. What they listen to, they cannot put into practice. The animal's mind cannot understand the mysteries of the world. Mind is an instrument whereby we know the wisdom of the world. If there is no mind while Atma and body exist, no knowledge can be attained. If mind is blinded, then also knowledge is not possible as

"Man Andhe undhe karval"

(4) Similarly, the nature of food affects the mind. Guru Nanak in Sri Raga²³ says that when the nature of food affects the mind, the body is also affected. He adds that food is not good which creates evil in the mind and disturbs its calmness and produces evil desire in the body as

"Jit^usha dhe^u Tan^u Pira^{ai}
Man^u Ma^u Cale^u Vikar^u"

22. Salok 15.

23. Shabad 7.

24

His Holiness Maharishi Mahesh Yogi puts the same fact thus "Food has a very great influence on the mind because it is what we eat and drink and goes to make the blood which sustains the nervous system. Therefore, the quality of food has a great deal to do with the quality of mind. Apart from the quality of material in the food, it is important how that food has been earned. When a man earns his livelihood by righteous means then the food has a good influence on the mind. If for example a man commits a theft or earns his living by illegal or unrighteous means the quality of the food that bought from that earning produces those qualities in the mind".

It is now clear that mind has relation with the body. In

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Sri Raga Garuji explains that the body is the farm, actions are seed, the mind is the farmer, the name of God is the water in the farm, and when the tree sprouts up in "Ridaya" the fruit of Nirvana is attained. It is proved here that the farmer is working for the purpose of some one, who is no other than jivatma. Thus mind is here an agency to work for jivatma. Again

26

in Raga Gauri Guareri, The Revered Guru makes it clear that body, mind, intellect (Budhi) and Atma are quite distinct from one another. The body (Maya) is the jungle in which Mind elephant (Anchar) lives. Guru (An-uss) is the Goad. The elephant is driven by Ankus (Buddhi) to the gates of King (Atma or self) Thus King is supreme in the jungle i.e. body. The Driver of the elephant is subordinate to King. Mind-elephant is

24. The Science of Being and Art of Living" published by Allied Publishers New Delhi in 1963 at pge 116.

25. Char 3 Shabd 26.

26. Ashtpadi 2.

free in the body-jungle but it is controlled by means of a goad. Thus body, mind, intellect and Atma are related somehow or other but they are also distinct and different in their characteristics. Guru Nanak Dev offers us another simile

28
in Raga Ram Kali that the five knowing faculties are five bulls in front of the cart. The cart is the body. Thus the relation between five senses and body is the relation between bulls and the cart. When the axle (of God's support or principle of life or breath) breaks, the cart falls headlong and that is the end of the body. The wood of the cart is scattered and burnt and it again becomes dust. It is clear that "Dhar" is holding body and it is God's power and without the power of God the body is meaningless and cannot attain an honourable position in the field of existence. This "Dhar" is Prana of the body and is the cause of all bodily and mental functions as Guru Nanak lays down
29
in Raga Ram Kali

30 "Man Ka Jib Pavan Kathile"
Again in Nājh Kī Var

"Jib Pae Tan Sajia" ----- Akhi Dekhai"

i.e. God puts life or Jiva into the body and thus the body was created. He gave eyes to see with and the tongue to speak with, the ears to fix his mind on whatever he hears. He also gave man feet to walk with, hands to do his work and so on. Actually all

27. Guru Nanak's devotional songs present the secret cup of still and serious thought in part arguments and in part vis on of man. There is union of the insights and poetic gifts which constitute him a truly comprehensive poet. The experience of life is at the foundation of his great poetry which has taste for the both world.

28. Shabd 11.

29. Sidhgosht Pauri 1.

30. Pauri 2 Salok 1.

this performance is due to the presence of jiva in man or Jiva is the first significant thing in the body. It is Jiva inside that hears, speaks and sees. Thus it is most essential for the existence of the body as the axle is essential for the motion of the cart. Thus the relationship between jiva and body has been established. All activities of a human life are the actions of Jiva. In Raga Maru it is told that the Town-body has nine doors and "Atma" lives in it. The body has been compared to a town. In the tenth door in the body-town abides the creator (Lord) who is absolutely detached and unfathomable Purusha.

"Dasveḍ purakh³¹ Atit³¹ Nirāḱṣ,
Apo Alakh³¹ Lakhaya".

32

Again in Raga Gauri, here Yogi has been advised to pierce his heart and not ears for wearing rings. His body should be the coat. The five disciples should be disciplined and the mind should be a staff for that purpose as

"Man³² keejai Danda Ta"

The Guru suggests that the senses should be disciplined by mind which instigates the senses for furthering its end. Mind here determines the discipline of the senses. The senses are under the control of the mind and which acts as a staff to the senses. In Raga Gauri the Guru just offers us a very clear ³³but account of existence of mind, body, Buddhi and Atma. It is stated that air, water and fire united together create the body. The body plays to the tune of intellect.

"Budh³³ kā khol"

31. Sthala Stansa 19.

32. Gauri Choti Shabd 15.

33. Shabd 4.

Atma is the Seer of all the play, without Atma body has no meaning even if it does possess Buddhi, Buddhi (intellect) directs all the activities of the body. It is evident that Buddhi directs the play and guides, the bodily organs. The mind is only an instrument in this play. Atma never dies. It is the Seer of the whole play. It is an undying self. Death means only the death of the strife of the ego and the mind, not of the self as

"Mēi Surat Dād Ahankār"
Oh Na Mōa Jo Bolhanhar"

Buddhi determines the play. But the mind remains in the state of duality. Mind cannot make decisions for direction in the play^s it is always in duality and is in the grip of the demons of evil intent and duality. As in Raga Gauri

"Man Vas Dātā Durmat Doe"

When we speak of mind, there comes another word "Citta" which is frequently used by Yogis. Is this Citta-word equivalent of the English word mind? Certainly not. The English word mind is a vague term. Yogi Ramacharaka puts it thus "while we speak of this Manifestation as mind, we have thought it better to give you the sanskrit word used by the Yogi teachers which is "Citta" which word when freely translated means "mind-substance" rather than "Mind" the difference being that the

34, Gaureri Ashtpadi 3.

35. Advance course in Yogi philosophy and oriental occultism
ed. by Yogi publication Society Chicago at page 311.

English word "Mind" has a rather metaphysical meaning signifying vague some thing----- a condition or state rather than a "Thing" while "Citta" the sanskrit word means Mind as a substance a "Thing", hence our definition of it as "Mind substance"----- "Substance as Webster defines it, as "that which underlies all outward manifestations, nature, essence". This word is derived from the Latin words "sub meaning "under" and "Stare" meaning "to stand" the two words combined meaning "to stand under" or "to underlie"----- so you see "Citta" means "Mind substance" or that which underlies the outward manifestations that we know as Mind----- it is "mind in itself", the universal Mind.

(5) Guru Nanak remarks that the Seer in the body is "self" Seer self is sitting within the body. He performs his act of seeing through the agency of the mind. Though the eyes see, they do not notice the object and thus no knowledge of the object, is received by, by the self unless the mind works between them. What is that where the mind has to do? The mind is to pay "attention". To receive knowledge mind must be in contact with the thing seen through the sense-organ and at the same time it must be in contact with "Atma" only the contact between mind and the particular sense organ can make knowledge arise. As some times in the class room, the teacher teaches but the student looks outside the class room through the window. What the teacher is telling that is surely being heard in the class by all the students and the sound strikes the sense organ of the students. But still he does not hear. -

When the teacher asks him, he apologises that his mind was

elsewhere he did not listen. Max Arthur Macauliffe narrates an incident from Guru Nanak's *Janam Sakhi*, which makes it clear that the attention of the qazi was diverted and

36. After this Guru Nanak donned a religious costume and associated constantly with religious men. He remained silent for one day and the next he uttered the pregnant announcement, "There is no Hindu and no Musalman". The Sikhs interpret to mean generally that both Hindus and Muhammad^a had forgotten the precepts of their religions on a complaint made by the Nawab's qazi or expounder of Muhammadan law, the Guru was summoned before Daulat Khan to give an explanation of his words. He refused to go saying "what have I to do with your Khan?". The Guru was again called a mad-man. His mind was full of his mission and when ever he spoke he merely said "There is no Hindu and no Musalman". The qazi was not slow to make another representation to the Governor on the impropriety of Nanak's utterance upon this the Governor sent for him. A footman went and told the Guru that the Governor had requested him to come to him. Then Guru Nanak stood up and went to the Governor. The Governor addressed him Nanak, it is my misfortune that such an officer as thou should have become a fakir". The Governor then seated him beside him and directed his qazi to ask, now that Nanak was in conversational mood, the meaning of his utterance. The qazi became thoughtful and smiled. He then asked Nanak "what hath happened to thee that thou sayest there is no Hindu and no Musalman". The Guru not being engaged in controversy with Hindus at the time, gave no answer to the first part of the question-----. It was now the time for after noon prayer. The whole company including Nanak went to Mosque uprose the qazi and began the service.

The Guru looked towards him and laughed in his face when prayer was over, the qazi complained to the Nawab of Nanak's conduct. The Guru said he had laughed because the qazi's prayer was not accepted of God. The qazi asked Nanak to state the reason for his conclusion. The Guru replied that immediately before prayer the qazi had unloosed a new born filly, while he ostensibly performed divine service he remembered there was a well in the enclosure and his mind was filled with apprehension lest the filly should fall into it. The Guru informed the Nawab also that while he was pretending to pray, he was thinking of purchasing horses in Kabul. Both admitted the truth of the Guru's statements and said he was favoured of God and fell at his feet".

his mind was elsewhere and he could not fix his mind on prayer. The narrative from the Janam Sakhi of Guru Nanak gives sufficient reason to prove the existence of mind. The important factor to prove was the attention of the Qazi at the market of Kabul but he was physically at Sultanpur Mosque in the Punjab Province of India. In prayer the Guru has stressed the need of attention. Though the sense organs were functioning, still the "self" was not getting any knowledge of the object. Thus here mind did not work between sense-organ and the "self" of the Qazi. That is why the Guru read it from his face what was going on within. How could the Qazi understand the real meaning of the prayer when the mind was occupied elsewhere?. Guru's mind had read the mind of the Qazi. Qazi's mind was at Kabul but when Qazi were at Kabul where would his mind be?. I think then his mind would be at home. What is that?. Only that the mind was not under the Qazi's control.

37. Dr. Gopal Singh in his book "Guru Nanak" published by National Book Trust of India New Delhi at page 10 states "When the prayers were being said at the Mosque Nanak did not join in stood apart and just smiled. When the prayers were over, the Qazi much angered demanded an answer for this pertinence Nanak again smiled and said "you say you were offering your prayers to your God. May you were not; For while thy body bowed and prayed, thy mind was in Kabul purchasing horses of fine breed. The Qazi was much put out at this rude though true reply but kept quiet lest he be further humiliated before his people".

Note: Prof. Kartar Singh in his book "The life of Guru Nanak Dev published by Lahore Bookshop Ludhiana) also gives the same account of the Qazi.

38. "Talk on Gita" by Vinoba Bhave tells us The other day I heard a story there was a fakir. The arrow had entered his body. The pain was unbearable. But any attempt to pull the arrow out would make it worse. They did not know of chloroform or other anaesthetics in those days. It was a difficult situation. Some people who knew him came forward and said "Don't try to pull out the arrow now. It will be easy to do so when he is at prayer".

It also proves that one body has only one mind. If the Qazi had two minds, he would have got the answer of the prayer with the second mind but he had and every body has only one mind in one body. It is sometimes said that a man can attend, at a time, to more than one object or thing. But it is not true. Can a mind attend to the ears, eyes and a nose of sense organs and the nose all at one time? Certainly not. It appears sometimes so. But it is untrue. Experience with ears, eyes and nose can be had only simultaneously due to the rapidity of transition of the internal sensory nerves. If there were no mind in the body then all the sense organs would experience all the things at a time and there would be confusion and chaos. But it is not a fact. Thus the mind is essential for the human body in order to get the knowledge of an object. It is an instrument of Atma.

The second proof of the existence of mind is that the mind of the Qazi could remember again the same place at Kabul while standing at Sultanpur and his eyes were inactive at the time of prayer and actually not seeing the place. It was only the mind of the Qazi that was remembering all past events of his life's journey. Thus mind keeps remembering the past experiences and is an instrument of memory also.

Thirdly when the mind of Guru Nanak remained absorbed in meditation and he began to reflect upon God's glory and uttered "There is no Hindu and no Musalman" at that time

Guru Nanak's mind was occupied by God's glory within as well as without, and the people of Sultanpur had no ability to concentrate on God's glory, the Guru's desired direction, they mistook for a deviation from religious and social convention. Thus it was the reality, the Guru spoke but they could not follow the Guru's mysterious ways and so paid no positive heed to the Guru. Their minds were already preoccupied with their own religious susceptibilities. A new stream of thought could not enter their minds and they called the Guru "Mad" though they themselves were mad and never knew their incongruities of action and speech. Thus it has become easy to say that the mind exists. It is true the mind exists in this world when a man exists. Does it exist after death. The Guru says in ³⁹ *Maga Rānkali* that the mind has qualities of its own and it can exist in a disembodied state after death as many people become crazy in this world after Maya but the Maya does not go along with them. The Maya is forsaken here at the end of this life. Only the false mind is seized by the Yama and the mind goes alongwith its demerits as

"Man[#] jūtha Jan[^] johlī
Avghā cal[^] hālī"

It is now obvious that mind exists before and after death. Secondly the mind goes out of the body in pursuit of the material things of the world. But when it turns its back upon this world, it merges in the "self". Thus the mind has

qualities of conjunction and connection between the "self" and the "senses" and it plays its assigned role. In Raga Asa,⁴⁰ the Guru says "o Manā " why do you forget the lord?. It will be deemed only a well road (Pareya^{ia}) and wise when it will render its account before the Lord and proves its truth by clearing the account.

However though the mind exists, yet it cannot be touched like other things. It moves quickly. It has speed. It is mercurial. It wanders. It flies. It has myriad ways. Guru Nanak emphasises this moving nature of the mind. For example in Raga Gauri he says

"Man^u cancel^u Dhavat^u Phun^u Dhavai"

43

Again in Raga Gauri

"Man^u Bah^o Nāttā"

44

Again in Raga Basant

"Manuā Dolai Cit^o Anit^o"

45

In Raga Prabhati, Guru Ji says that the mind moves ceaselessly after Maya. It flies across the sky like the bird. Again in Raga Prabhati,⁴⁶ the Guru explains that this mind flies upto the sky. It also sinks to the underworld- These are the activities of the mind which can fly in one second to Kabul and in another second to Sultanpur. It wanders over all the

40. Patti Lekhi Rahan Vali Line.

41. Guareri Ashtpadi 3 Stanza 8.

42. Ashtpadi 11.

43. Ashtpadi 1.

44. Shabd 10 Stanza 1.

45. Ashtpadi 5 second stanza.

spheres of the world as far as possible. It is a

"Man Mugdho Dādar"

"Man Pankhi Akas"

and "Man cancel" etc. It dances in the hands of Maya.

(6) But in the west, mind is generally used as an antithesis to matter, to cover that phase of reality which does not permit any exclusive interpretation in terms of matter in motion but allows or requires the hypothesis of some thing analogous to a conscious process. Mind has become the psychological word in the west for the phenomenally presented or immediately given series of changes occurring in consciousness and in time soul has come to be limited to a mental substance in some way existing as a permanent unity behind the phenomena of mind. The Western theologians use the word "spirit" either as synonymous with "soul" or attempt a distinction according to which the spirit is a sort of second soul which is the bearer of higher ideal-intuitive, ethical and religious faculties or functions.

In the Western philosophy, mind is used in general as an anti-thesis to matter that is something analogous to a conscious process. In psychology, it is individual's conscious process together with the dispositions and predispositions, which condition it. It is the individual's consciousness with its capabilities including all faculties, powers capacities aptitudes and dispositions acquired as well as innate.

47

In Collier's Encyclopedia, mind is explained in this way "Mind is a term which is popularly understood to mean the same as intellect but which is variously defined by different psychological schools of thought. The narrowest meaning confines it to the organised conscious experiences of a person. But for psycho analysis and systems which emphasise the importance of unconscious processes as it includes these also Behaviouristic and objective system, if they use this term, employ it broadly to include all integrated activities of an organism in response to a dynamic environment. A particular distinguishing feature of mind or the mental activity is the direction of behaviour in terms of past experience and the ability to anticipate future conditions. The concept of mind as a substance has disappeared from scientific usage and has been replaced by that of mind as content or as activity"⁴⁸ Sarasvati Chennakosa Van writes that "In the Western thought, the word mind is usually taken to mean both the subject of consciousness and the psychological states and the processes of consciousness which manifest the "self". But the word mind as used in Indian philosophy does not mean this. At best we may say it refers to the empirical view of mind given by Western philosophers. It is considered positively as a substance and primarily as an instrument of knowledge. To the

47. Vol. 13 Louisshores Editor in chief David Crawford, Managing Editor published in 1961 by the Crowell Collier publishing Company New York at page 160.

48. The concept of Mind in Indian philosophy published in 1960 by Asiapublishing House Bombay at page 42.



251953

Naiyayika manas is not only material but also the internal sense organ responsible for the experiences of pleasure, pain and other such internal states. The materiality of manas is clearly emphasized in sankhya Yoga where it is derived from Prakriti. The Advaitin believes that mind along with all other things is only a creation of ajnana. But empirically, mind is a subtle matter and also limited in size. The fact that it is material and functions as an instrument of knowledge does not necessarily make it rank as a sense organ according to the Advaitin⁴⁹ Sukhlalji Singhvi tells about the nature of manas thus Philosophers hold different views as to the nature, material cause, function, attributes, locus etc. of Manas and these views are in short as follows. Vaishesikas (V.S.7.1,2,37 Naiyayika 3.2.61) and Purva Mimansakas- who follow the former two (P.P.P.151) are of the view that manas is atomic in size and hence eternal and causeless. According to the Sankhya Yoga and Vedanta (which follows the Sankhya Yoga) Manas is not atomic (Paramanu) but quite small (Anu) in size and is a produced entity born out of the prakritika element shankara or out of nescience (avidya) According to Buddhist and Jaina tradition, Manas is neither ubiquitous nor atomic in size, they regard it as medium size and a produced entity. Accordingly to the Buddhist tradition, Manas is of the nature of cognition and in the form of the cognition of one particular moment it is a peculiar type

49. "Advanced studies in Indian Logic and Metaphysics"
published by "Indian Studies Past and Present Calcutta, 1961.

of cause of the cognition of the succeeding moment. According to the Jaina tradition, paudgalika manas is born of the extremely subtle physical substance called Manovarzana and it like body, undergoes change every moment, on the other hand bhavamana since it is of the nature of cognitive potency and cognition is born of the conscious substance.

According to all the systems, it is the function of Manas, to produce qualities like desire, aversion, pleasure pain etc. and the experience of these qualities- even though these qualities belong to "Atma" according to the systems like Nyaya, vaishesika, Mimansa, Jains etc. to antahkarana, according to the systems like sankhya Yoga, Vedanta etc. and to Manas itself according to the Buddhist system Manas has a role to play in the generation of cognition through an external sense organ (e.g. cognition of colour etc) as also in the generation of cognition-without an external sense-organ (e.g. cognition of desire etc) and of similar (i.e. psychological) qualities. No system except the Buddhist maintains, that desire aversion, cognition, pleasure pain, impression etc. are the qualities of Manas, For according to the Vaishesika Nyaya Mimansa and Jaina systems these are the qualities of Atma (e.g. soul) while according to the Sankhya, Yoga and Vedanta systems they ^{are} the the qualities of antahkarana, on the other hand the Buddhist system since it posits no Atma apart from Manas (technically

50. For detailed study see "A critical study of Adi Granth" Chapter VII by Dr. Surinder Singh Kohli 1961 published by Punjabi Writers Delhi.

called name) Maintains that desire aversion, cognition, impression etc. (which according to other systems are the qualities of Atma or of Antaha Karana) are the qualities of Manas itself.

Some philosophical traditions e.g. the Nyaya Vaishesika and Buddhist treat manas as the located inside the heart (hrdaya pradesa vartin) but the traditions like Sankhya Yoga cannot treat manas as located inside the heart, for according to them Manas is a part and parcel of subtle body (technically called linga sarira) composed of Eighteen elements, and since it seems proper to suppose that the subtle body occupies the entire gross body, it should follow that according to the traditions in question Manas occupies the entire gross body. As for the Jaina tradition it is unanimous that bhava manas is located inside the Atma but there is a difference of opinion as to the location of dravyamanas. Thus dravyamanas is located inside the heart according to the Digambara tradition while we come across no mention of any such position in the Svetambara tradition. It appears that the Svetambara tradition is of the view that dravya manas occupies the entire gross body".

51

Dr. Surinder Singh Kohli states about the mind in the chapter

The concept of mind and Intellect" -----

51. "Outlines of Sikh Thought" at page 71 Pbd. by Panjabi Prakashak KB New Delhi in 1966.

"(1) O mind, thou art light, realise thy source (2) This mind is Aarsi, some rare person sees in it. But the light of the mind is eclipsed by the dirt of the ego which has blackened it in the course of several births". It is clearly stated here that the source of mind is light and this original light is reflected in the mirror (Aarsi). How does it happen? Guru Nanak tells us in Raga Ramkali

"Kio Mūl^U Pachaneⁱ Atam^U Janai^{ai}
Kio Sach^U Gur^U Saravai^{ai}
Gurmukhⁱ Deval^U Vice^U Phovai^{ai}
Tau Nanak^U Sahj^U Saravai^{ai}"

The question is how is the sun enter into the house of the moon? The Guru makes it clear that the light of the Atma (Sun) is only then reflected on mind (Moon) if the mind ceases to go out and becomes immaculate and eats up the ego. If this curtain of the ego is thick and becomes thinner and thinner, light of the Atma reflects itself on the mind like the normal light in the mirror. This is done only by Gurmukh who rids himself of his ego and merges his mind into Atma and achieves the state of equipoise. Thus the mind becomes pure, light when it comes in contact with Atma. This mind

53. Stanza 64 Sidhgosht.

53. See at page 186 of Hindi Book "Angam Jotish Praveshika by Jotish Kalanidhi Pt. Gopesh Kumar Ojha published by Co. al & Company Delhi-Introduction by Dr. Sampurnanand Mukh Mantri" Chandrama Manse Jatah^U Ye Ved Ka Vaky Hai Jotish Shastre He Bhi Lekha Hai Samastu Himagre Brehjatake, Shitkarastu Chetah (Saravali) Chandrama Man Hai^U.

abides in the self through the Wisdom of the Guru then the original cause is known.

To the Western people, mind means consciousness and for Guru Nanak it is like the moon, like a mirror and like a diamond which is able to catch the reflection of the light of Atma. Its nature is like diamond, light-like. It is a reality. Guru Nanak in Sri Raga calls the mind diamond as

"Manū⁵⁴ Nanak⁵⁴ Nirōl⁵⁴ Hai"

Guru Nanak does not equate the mind with the soul. Both mind and soul are two different things and are known only by inference.

54. Shabd 22.

III. BODY-MIND-INTELLECT AND SELF

BODY

What is body?. What is it made of?. It is said "The human body is the product of the union of mother and father. As it was ordained by the creator. It was then honoured by the gift of divine spark".

"Panc Tat¹ Hil² Tan² Kīā²
Ātam-Rām Pae Sukh² Thīā²

Body thus is a material thing. It has existence in space and time. In physics a body is a space occupying force. In mathematics a body is a simply filled space. In Western psychology and philosophy, the word "body" is used to mark the contrast between mind and matter as Locke opposes "spirit" to "body" in general. In theology, the word flesh is used for body. Flesh is the matter of which body is the form. It is the material element of the body and is subject to weakness and corruption that leads to Sin. Body is sometimes, called dust. But what is dust?. The same as matter is. All human bodies are composed of precisely the same chemical elements as the ground beneath our feet. The difference between the human body and the animal body and sands, water and stone is no material

1. "Raga Maru Page 991 Translation from Dr. Sher Singh's Ouru Manak on the "Malady of Man" published in 1968 ,page 9.

2. Raga Maru Sohela 18 Stanza 7.

difference. John Langdon Davies tells us in his book ³"Man
The known and the unknown" Thus in 1827 William Henry, a
distinguished English Chemist stated that it was unlikely
that the chemist would ever be able to imitate the processes
of living nature since "in the functions of a living plant a
directing principle appears to be concerned peculiar to
animated bodies and superior to and differing from the cause
which has been termed chemical affinity", ----- This was
merely a mistake, very soon to be corrected and it would not
have mattered much had not this alleged difference been given
a quasi-religious significance. It was thought by many that
man with his immortal soul was as to his body also, subtly
different from the dust beneath his feet. Look at the substances
which he makes with his body, people said true they are more
or less like the chemicals you meet elsewhere, the elements,
are the same, but the compounds made out of them by vital
processes are never found out-side a living being. Therefore,
life is different from dead rocks and sand and clay, man is dust
admittedly, but it is dust with a difference".

Thus , the body as explained by Guru Nanak is
dust with a difference, because it is honoured by divine spark.
When it is produced by union, this human body has the hands,
the feet, the voice, the anus and the generative organs and the

3. Published by London Secker and Warburg in 1960 at page 46.

nose, the eyes, the ears, the tongue and the skin. Bal Ganga Dhar Tilak explains it in his book ⁴ "Sri Mad Bhagvad Gita- Rahasya or Karam Yoga- Sastra" in this way "We perceive colour by the eyes, taste by the tongue, sound by the ears smell by the nose and touch by the skin. All knowledge that we acquire of any external object is the effect of its colour, taste, sound smell or touch and nothing else. For instance, take a piece of gold. It looks yellow, it seems heavy to the touch and it is elongated on being hammered. These and its other qualities which we perceive by means of our organs, is what is, "gold" in our eyes, and when these qualities are seen to recur in any particular object, then such an object becomes an independent physical object named "gold" in our opinion. Just as there are doors in a factory for taking material in from outside and for sending out the material which is inside, so also the organs of perception and the doors of the human body are for taking material inside and the organs of action are the doors for sending that material out".

5

How does the body appear?. In Raga Nalar Ki Var the Guru tells us that one is conceived in flesh, abides in flesh in the womb and one appears as bones wept in flesh.

4. Translated by Bhalchandra Sitarana Sukthan Kar from Marathi published in 1965 by Tilak Brothers Poona City at page 177.

5. Pauri 25 Salok 1.

6
Why was the body built by God?. Guru tells us in Raga Maru that this body was built by conjoining together five elements in order to realise the jewel of God as

"Panc Tat^U Mil^U Kaya^U Kini^U
tis Mal^U Rambatan^U Las Cini^U
Atam Ram^U Ram^U Hai Atam".

7
Guru Nanak calls body by different names as in Raga Malar body has been called the temple of God.

"Kaia^U Mehal^U Mandir^U ghar^U Har^U Ka^U
tis^U Mal^U Rakhi^U jot^U apara^U".

8
In Raga Asa "earthen pitcher"

Kaci^U Gagar^U Deh^U"

9
In Raga Sorath-jewellers shop"

~~Ma~~ Tan^U hat^U saraf^U ko^U ^{Shai}

10
In Raga Suhi "Fresh leaves"

According to Guru Nanak the body is affected by seasons of the years. In Raga Malar it is said that as is the season so doth the body enjoy.

11
"Jehi^U Rut^U ^{Kaia} ~~Saya~~ Sukh^U Teha^U
Teh^U Jehi^U Dehi^U".

6. Shela 10 Stanza 7.

7. Shabd 5 Stanza 4.

8. Shabd 22 Stanza 1.

9. Ashtpadi 2 stanza 8.

10. 11 Var Mohalla III Pauri 18 with Mohalla Pehla Slok 1.

11. Shabd 1 Stanza 4.

Thus the nature and seasons also leave their influence on the body. This body is also afflicted by lust, wrath, ego, self hood. It also wears away and it is destroyed by Greed and lust and sin and thus wasted as
12
in Raga Dhairon

"Tan Meh ^{Hau} ~~Kam~~ ^{Varodh}
Hao Manta Kathan
Pir At Dhari".

13

It is also in Raga Suhri, Ragasam Kali Dakhani Gankar Shabd 13, & 44 and Ragasamkali 11 Var Pauri 20 Salok 1.

It is now evident that one of the important things about the body is its relation to the mind. The mind and body are continually inter acting in an infinite number of different ways. Mind influences the body and body influences
14
the mind at every moment. C.E.M. Joad in his book "How our minds work" explains this fact thus "if I am drunk, I see two lamp posts instead of one, if I fail to digest my supper I have night mare and see blue devils- these are the instances of the influence of the body upon the mind. If I see a ghost, my hair will stand on end, if I am moved to anger, my face will become red, if I receive a sudden shock I shall go pale. These are instances of the influence of the mind upon
15
the body". In Raga Malar 11 Var Guru Nanak says that mind influences the body and through the dark deeds the mind is blinded and the blinded mind blinds the body as

"Andhi ^{Hau} Kani Andh ^{Man} Andh ^{Andh}
Tan Andh".

12. Shabd 3 Stansa 2.

13. Shabd 9 Stansa 2.

14. Published by West House London, Edition 1946 .

15. Pauri 21 Slok 3.

If the mind is blinded, the body becomes also blind. Thus the mind influences the body. It is also of great importance that it is only the mind that sees. If mind is blind, the body becomes blind. Here we are only to discuss the influence of the mind on the body. So when the mind is impure the body also becomes impure. The rough mind makes the body rough. The body follows the mind. If the mind thinks of falling itself from the height, the body prepares itself immediately and shows external signs. Fear anxiety, grief cheerfulness, hilarity, anger etc. all produce their respective impressions on the face, so body and face are the index of the mind. If the mind speaks the truth, pure will become the body, as the people generally utter the daily prayers, it certainly affects their character.¹⁶ In Sri Raga Guru Nanak Dev says that if the mind is impure, impure becomes also the tongue and the body, on the other side, the body also influences the mind, because the body is intimately connected with the mind. If the body is strong mind also becomes strong and healthy. If the body is sick, the mind also becomes sick. A pain in the stomach causes depression in the mind. Guru Nanak describes in Raga Maru that body is the furnace and the iron is mind. In the furnace five fires are heated. The sins¹⁷ are the coals. In this way the mind is burnt by the body. In Raga Aaa,¹⁸ he explains that mind in turn influences the body. If mind is not careful, the body wears off day by day.

16. Antradi 5 Stanza 1.

17. Shabd 3 Stanza 3.

18. Shabi Tikke 18 Stanza 2.

III (2) MIND

According to Guru Nanak in ¹⁹ Raga Asa mind knows the quintessence of God and is also attached to the world. It also practises austerities as ----- "ih Nan Jogi Bhogi Tap Tapai". This mind is not visible and tangible. With the eyes, its existence is not seen nor can it be measured. Thus it requires no space, It is intelligent, because it is an object of the self (Atma). The Atma is subject and Atma is the only source of intelligence for the mind. Atma is self evident and shines by its own light. But mind depends upon the source Atma and derives its principle activity from Atma. When mind has contact with different objects in the world, according to its habit, it is always changing as desires arise in it. It bothers for worldly things, collecting ideas from different scenes, sights and objects. These feelings desires and ideas go on changing constantly. This mind is gaining daily new experiences. In Raga Asa Guru Nanak calls it ²⁰ mercurial mind, in Raga Asa, it is intoxicated wildelephant, ²¹ in Raga Asa it is a drunk elephant and so on. In Raga ²² Prabhati it is called a bird flying in the skies. Mind is ²³ certainly not heart. Guru Nanak in Raga Suhri tells us

"Manu taraji citu Fulaḥ
Teri Savsarafu kamava
Ghat hi bhitar so seh utoli
An bidh(cit) rahava"

-
19. Ashtpadi 5 Stanza 4 (a) Part.
20. Ashtpadi 7 Stanza 8.
21. Shabd 9 Stanza 2.
22. Shabd 10 Stanza 12.
23. Shabd 9 Stanza 2.

Mind is also not Atma as the Western psychologists make a serious mistake in saying that consciousness is a function and attribute of the mind. It is c it or Atma only that is in itself pure consciousness. In his book "Mind, its²⁴ Mysteries and control" Swami Sivananda Saraswati remarks "Atma is a source for the mind. The essence of Indriyas is the mind. The essence of mind is Buddhi, the essence of Buddhi is Ahankara, the essence of Ahankara is jiva (the individual soul)". We may say with Sri Swami Sivananda Saraswati that "Atma is the proprietor of a big firm, this mental factory. Buddhi is the Manager. Mind is the head clerk. The Head clerk has got two functions to perform. He gets direct orders from the Manager and he has to supervise the workmen also. Even so the mind has got two functions . It has connection with the Buddhi, the Manager and karama Indriyas the workers- Mind is more internal than speech, Buddhi is more internal than mind. Ahankara is more internal than Buddhi, Jiva is more internal than Ahankara. Atma is more internal than jiva. There is nothing internal to Atma".

It is true Atma is self-luminous and mind is head clerk. It is head clerk that can detain the correspondence files and keep them pending, what is that limits the individual soul?. People say that "my mind was elsewhere. I did not see that". It means that the mind sees and not the eyes. Guru Nanak²⁵ says in Raga Suhri

"Man^u Pardesi je thiai
Sabh^u Des^u Parāia"

24. Edition ~~is~~ 1963 published at page 25.

25. Chant 5 Stanza 7.

that if mind becomes "Pardesi" the whole world "Dess" becomes parayya, a stranger. Here in Guru Nanak's poetry it is the mind that makes the "Dess" its "Dess" otherwise, it is foreign to it. It means that it is the mind that makes connection between the two. To be more clear, it is the attention of the mind that is a solid proof of its existence. For instance we do not admit that the mind exists, the result would be, the absence of the link-mind between Atma and the objects. If Atma perceives the objects, independently there will be either perpetual perception or no perception at all. The Atma is a constant factor. It is only the mind that is connecting and linking Atma with the senses. It has capacity for reflection. It has the power of attention, selection and rejection. Wilder Penfield gives a scientific approach to the existence of the mind "Electrical currents pass through certain circuits of the brain and there is simultaneous change and movement in the conscious shapes, that constitute the mind of man".²⁶

26. Quoted by A. Keestler in Parelou in Retreat, The observer, London April 23, 1961 Development Controversy between scientists and philosopher Mind-Body problem".

III (2 A) MIND-BODY RELATIONSHIP

We have seen in the last pages that mind influences the body and the body influences the mind. But the question arises as to why mind has a body?. The mind has a body, for the purposes of the fuller play of our psychical life and its continuity. The psychical principle does require the visible organic structure. Actually the mind permeates every atom of the physical subtle organism. What ever affects the mind, must influence the body. Richard Littleman in his book ³⁷ "Be young with Yoga" says "since the mind is present throughout the body and permeates its every atom, the yoga techniques which we perform to stretch, strengthen and other wise improve and develop the body must have a correspondingly profound effect on the mind and the emotions" Dr. S. Radha Krishnan says in his book "An idealist view of life" we discern the activity of the mind in relation to physical change in complex parts of the body, though we have no direct knowledge of the nature of this relation" Not only Dr. Radhakrishnan but all the Western thinkers are facing this problem and they have made many serious efforts to solve it. Prof. Wolf Gang Kohler Dartmouth College in the book ²⁸ "Dimensions of Mind" A symposium, says "Among the problems with which philosophy and various sciences have to deal,

37. Published by A. Thomas and Co. Preston at page 168-169.

28. Published by London George Allen & Un in in 1 62.

29. Edited by Sidney Hook, published by Collier Books New York in 1966 at page 15.

the mind-body problem is still the most intriguing. No completely convincing solution has so far been offered. Recent advances in philosophical thinking and in experimental research have made the problem even more challenging than it was, say, thirty years ago ³⁰ Herbert Feigl, of University of Minnesota, says that this problem is unsolvable as "any serious effort towards a consistent, coherent and synoptic account of the place of mind in nature is fraught with embarrassing perplexities. Philosophical temperaments notoriously differ in how they react to these perplexities. Some thinkers apparently like to wallow in them and finally ³¹ declare mind-body problem unsolvable". Peter Lislett says in the book "Aristotle, 2000 years ago was asking how is the mind attached to the body. We are asking that question still". In the Vol. XXXIX No.149, July, 1964 of "Philosophy" the ³² journal of the Royal Institute of Philosophy, Gilbert Ryle asks----- "For the general terms in which the scientists have set their problem of mind and body, we philosophers have been chiefly to blame----- The Legend that we have told and sold runs like this. "A" person consists of two theatres one bodily and one non bodily. In his theatre "A" go on the incidents which we can explore by eye, and instrument. But a person also

30. Same book at page 33 under Mind-body not a P-Pseudoproblem heading Blackwell.

31. "The physical basis of mind" at page 4, publishing in 1951 Basil Oxford Blackwell.

32. Edited by P.Lislett, at page 76 and 78 from "the physical basis of mind".

incorporates a second theatre, Theatre "B" Here there go on incidents which are to tally unlike though synchronise with those that go on in theatre "A" . These theatre "B" episodes are changes in the states, not of bits of flesh but of some thing called "consciousness", which occupies no space- only the proprietor of theatre "B" has first hand knowledge of what goes on it. It is a secret theatre----- No what prevents us from examining theatre "B" is not that it has no doors and windows but that there is no such theatre" what Gilbert Ryle here means to say is that "there is no such theatre". i.e. mind in the body which he calls only consciousness. But Lyman Bryson in the book ³³ "An outline of Man's knowledge of the Modern World" says that "the view that the mind resides in every cell of the body, a concept in keeping with the intuition of the ancients is again favoured and supported by contemporary evidence as cited in this essay-----Macbeth's question "canst thou minister to a mind diseased" is an old one and we think we are beginning to find some kinds of answers to it today. We are making progress partly because in this area, we no longer accept the body-mind division which was once thought to be so useful".

³⁴
Again in "The Encyclopedia Americana", it is stated "Mind in ordinary usage is contrasted with body, but the defining characteristics of mind and body , and the nature of the relationship between them are matters of long standing

33. Edited with an Introduction and Notes by published by Mc-Graw Hill Book Company, New York.

34. International reference work volume XIX Edition 1960 published by Americana corporation New York, Washington at page 150.

philosophical investigation and controversy so much so that it is impossible to furnish a philosophically neutral characterisation of mind. None the less dreams feelings, sensations and thoughts are generally regarded as typical mental phenomena and all these states are felt by many philosophers to share certain distinctive feature". The controversy is still going on regarding relationship between mind and body. It is this problem with which Western thinkers have struggled, for centuries in psychology and philosophy. Prof. J.C.Banerjee in his book "Fundamentals of Modern Psychology" explains "in our life there are two processes which are equally fundamental one is conscious or mental and the other physiological or bodily. Now the question arises, how are these two processes related?"

Guru Nanak explains in Raga Ramkali that the body is the store-house. In Raga Gauri it has also been called a temple with nine doors and in Raga Ramkali it has been called "city". Thus in Raga Maru Sohle 16, Stanza 15 body is called fortress and the mind is called king. Again in Raga Sorath, Ashtpadi 3, Stanza 8 body is paper and mind is inkpot. In the Raga Sorath Shabd 2, Stanza 1 the relation between mind and body is of "Farmer" and a Farm". Farming is here deeds of the

35. Published by Asia publishing House Bombay, New York in 1965 at page 218.

36. S/ Jhgosht Stanza 33.

37. C/ eti Shabd 14.

37.A. Ashtpadi 9 Stanza 9 and 10.

farmer. Efforts of the farmer are the water to the farm.

"Man/Hali Kirsāni Karni
Saram/Pāni Tan Khet".

Thus, the relationship between body and mind stands on deeds of the farmer. Pedlar's deeds are establishing his relationship with his store house, the management of the king is related to city and mind" (inkpot) deeds are related with paper. Thus the relation of the body and mind is not that of parallelism but of mind's deeds that connect it with body for the improvement and progress of this human life.

III (3) Intellect

38
Dr. Surinder Singh Kohli in his book " Outlines of Sikh Thought" alludes to the definition of the Intellect given by Guru Nanak "Guru Nanak has defined the intellect in the following manner:-

"This is not intellect which is wasted in discussions and quarrels.

It is through intellect that we remember the Lord.

It is through intellect that we receive honours. It is through intellect that we study and realize (the truth). The intellect may be used while giving charity. This is the real path, saith Nanak, other things are satanic".

(M.I. Var Sarang)".

It is intellect which has in its nature, the will power the power of understanding, the power of reason and intelligence proper. Dr. Kohli has quoted and translated that intellect is a human mechanism which discriminates and arrives at a decision

and carries out the development of life for realizing the truth. It is a sword which decides and cuts what ever comes before it. It is that part of human mechanism which wants to know the realities of the world and it determines and decides man's position in the universe. It struggles for knowledge against difficulties. It goes deeper and deeper into things understanding their meaning and exploring their nature and essence. It is a cognitive faculty or the capacity for knowing, and it is used to understand the meaning of right and wrong knowledge.

39

Guru Nanak in Raga Basant makes it clear that mind ego and intellect are three different things e.g.

"Satgur miliai Nat Utam Hoé
Manu Kirmai Hovmai Kadhai Dhoe"

It is through one's meeting with the Guru that the intellect becomes sublime and refined. The mind becomes immaculate and ego is washed away. Again Dr. Khli observes in the same book at page 71. "In the region of effort (Saram Khand) in Japji the mind and intellect are purified from the dirt ego and a jiva becomes a siddha-----". Dr. S. Radhakrishnan in his book ⁴⁰"Idealist view of Life" says "according to Bergson, the life force evolves intellect as an instrument for the practical control of the environment. Intellect is useful for action. It is the tool-making faculty by means of which life fashions in animate matter into instruments for extension of its own powers.

39. Ashtpadi 3 Stanza 6.

40. Published by George Allen & Unwin.

If we wish to know the inner nature of reality, we must resort to the whole personality of which intellect is only a part". Again Dr. S. Radhakrishnan says in his book ⁴¹ "Indian Philosophy" "What the intellect investigates is not unreal, though it is not the absolute real".

The intellect can rightly investigate if it is well trained by the Guru. Its function is to reason from the perceptions of the mind and the senses, to form conclusions and to put things to logical relations to one another. Thus intellect is a passage towards true knowledge as it differentiates between rice and wheat, between stone and diamond, black and white sweet and bitter and discriminates what is good and what is bad. What is profitable and what is disadvantageous- all this discrimination is only to come to a final decision. In Sankhya the intellect is a physical medium of self expression for Purusa and it is an intermediary between prakrti and Purusa. Shanti Joshi in the book entitled ⁴² "The Message of Shankara" states "In Sankhya buddhi or intellect----- is a real evolute of Prakrti and individuality is a concrete fact. For Sankara Buddhi is only the principle of limitation. It is to be remembered that in Sankara vedanta Buddhi is the product of Maya and not the evolute of real principle vis prakrti". According to Guru Nanak intellect is the real path by which we approach God and study

41. "Published by the Macmillan Company London and George Allen Unwin Ltd. 1968 at page 179."

42. "Published by Lok Sharti Publication Allahabad in 1968."

and realize His Greatness. By means of intellect we receive honours in both the worlds.

Sometimes a difficulty arises, as the intellect and ego seem to cover the same ground. When something is deliberately known as this or that, it is a stage of intellect. But in the stage of ego people seem to behave as knowers and all objects that come to their purview are labelled as parts of their knowledge. ⁴³ Dass Gupta in "A History of Indian Philosophy" says "The self is realized as revealing itself and others. If it is supposed that the self is reflected through Buddhi, then even Buddhi also may be regarded as conscious self so the idea of explaining the situation as being the reflection of consciousness in buddhi also fails". Actually intellect or buddhi is also spiritual through which truth is realized. If the question of the reflection of self upon intellect arises, it is not possible to admit that mutual reflection of self and intellect is tenable ever and above the senses and the mind. Intellect is a superior faculty because it solves the various problems confronting humanity. Actually senses and mind provide material for the use of the intellect. Determination is one of the characteristics of the intellect. Mind is controlled by intellect and in turn mind also controls the senses. It is only intellect which can take a particular line of action. In Guru Nanak's poetry great importance has been attached to intellect. This importance

43. Ch.P.P. London page 81.

can be judged from the daily prayer, Ardas of the followers of Guru Nanak when they beseech for Bibek Budhi i.e. Bibek Dan the top most gift required and requested for daily before the holy presence of God. Intellect can exercise its control over the senses only through mind. Dr. Sinha in his book ⁴⁴ states and differentiates the function of intellect as follows; "when the empirical ego (Ahankara) appropriates the determinate apprehension of the mind to itself by its empirical unity of apperception, the intellect assumes a conative attitude to react to it and resolves what is to be done towards the object. The function of the intellect is the ascertainment of its duty towards the object known. This explanation has been offered by Vacaspati Misra who observes "Every one who deals with an object first intuits it, then reflects upon it, then appropriates it to himself then resolves "This is to be done by me", and then he proceeds to act. This is familiar to any one".

Thus, the act of ascertainment that such an act is to be done in the operation of the intellect. This is the specific function of the intellect not differing from the intellect itself.

This will be clear from another example of Vacaspati Misra which illustrates the successive operation of the internal and external organs in perception "In dim light a person at first apprehends the mere object as an undifferentiated unit, then attentively reflects upon and determines it

to be a terrible thief by his Bow and arrow, then thinks him in reference to himself e.g. he is running towards me" and then resolves or determines "I must fly from this place".

Parayana Tiratha gives the same explanation of adhyavasaya in Sankhya sandrika. Adhyavasaya is a modified condition of the intellect as flame is that of a lamp, it is determination in such a form as "such an act is to be done by me".

But Gaudpada explains Adhyavasaya as intellectual determination of the object of perception as belonging to a definite class such as "this is a jar" "this is a cloth" etc. Vacaspati misra also explains adhyavasaya elsewhere as ascertainment or determinate knowledge consequent upon the manifestation of the essence of the intellect".

III (4) SELF (ATMA).

In Indian philosophies, all the orthodox schools of India believe in the existence of Atma. The Nyaya and Vaisheshika held that the atma is the permanent and eternal substance endowed with cognition, pleasure, pain, desire, aversion etc. The Atma is the knower and enjoyer. But consciousness is not the essence of the atma according to them. It acquires consciousness in conjunction with the mind and the body. Mimamsa also expresses similar views. The Atma has no consciousness in the state of dreamless sleep. The sanichya holds that "Atma or Purusa" is an infinite and eternal spirit, the essence of which is consciousness. Purusa is inactive and devoid of feeling only buddhi or intellect is active and endowed with pleasure pain etc. Buddhi is an evolute of prakrti which is active. But Purusa is inactive pure consciousness. The Sankhya believes in many purusa^s and it does not believe in God. The Advait Vedanta believes Atma is pure consciousness and also pure bliss and this believes in the only reality of Atma.

But according to Guru Nanak God is within and without and His light is in all and in all is the light of the one Lord. Thus, Atma is light, it is described in Raga Sorath⁴⁵ "Jo antar so bahar Dekho ghat ghat jot samoi jio".⁴⁶ Dr. Surinder Singh Kohli in his book states the word "Jiva" has been used for soul, the finite self or the finite being-----

45. Shabd 11 stanza 2.

46. "Outlines of Sikh thought" published by Punjabi Prakashak New Delhi in 1966 at page 27.

Jiva is a sort of miniature of Brahman. It has its own individuality, but since it comes out of Brahman, it carries the qualities of Brahman. Before the creation, it lives with Brahman and at the time of creation, it comes into the world and takes bodily forms according to the will of Brahman. The physical body decays, but the jiva or Purusa continues for ever". This word Jiva" means an essential living being. The expression jivatma has the same significance as jiva but with emphasis laid upon the last element of the compound Atma-self jivatma is also sometimes used for universal life, this may be correct but it is confusing because it suggests similarity, if not identity with wahguru who is therefore converging point of a cosmic consciousness in which all the hosts of jivatmans unite as in their hierarchical head. If wahguru is sun i.e. Divine spiritual sun, jivatmans are the rays of the Divine spiritual sun. The jivatman is above and beyond the mental and physical conditions. Those who have studied only the physical side of man's nature can know nothing about it, jivatman is not easily known as he is the controller of the mental states and transcends them. He is the experiencer in man and ensouls the (Physical) body. This jeevatman is generally translated into English language as individual soul and now it is clear that it is different from the body, the sense organs, manas, and buddhi,. Actually Atma , when associated with the sense organs, and manas, enjoys the fruit of his action. It is, then individual self. Surindernath Das Gupta

47
in his book "A history of Indian Philosophy" makes more clear
the position of the individual and God thus "The difference
between the individual soul and God is that the latter is
omniscient and the former knows things only particularly during
the process of birth and rebirth". Dr. Sher Singh in his book
48
"The Philosophy of Sikhism" presents the view of Sikhism as
established by the founder of Sikhism-Guru Nanak ----- thus
God and the soul of the individual are in essence the same-----
the simile of ocean and waves is generally used by the Guru to
indicate the relation between God and the individual souls-
the two are, the same like the sun and the ray, like the fire and
the spark and like the heap of dust and its particles -----
All this means the essential similarity of the two but it does
not mean the identity of God and the individual. Although the
waves and the ocean both consist of water, yet there is a
great difference between the two "I am one wave of thee who
art an endless sea.

Thou art as distinct from me
as heaven is from earth". (From Dewan-A-Gosya).

But where from does this difference come. It is
through egoism which subjectively is known as avidya-ignorance
and objectively considered, it is called Maya".

47. Published by Cambridge at the University Press at page 92.
Vol.V.From Chapter the Saiva philosophy in Puranas.
48. Published by sterling Book Jullundur at page 238 and 239.

At many places, Guru Nanak used the word, Atma in his profound poetic expressions. Really the root of Atma is hardly known. Its origin also is uncertain. But in general meaning it is translated as "self". It is called the highest part of man-pure consciousness, a faculty in man which gives knowledge and consciousness of selfhood. But this is not the ego. This atma is often mistranslated "soul" which is the Western term for both mind and soul. With Guru Nanak the doctrine of Atma is not involved in the equation, Atma is equal to Brahman as found in the sum and substance of the upanishad's teachings. With Guru Nanak it is miniature not equated with God. Prof. Suresh Chandra of Calcutta University in his book⁴⁹ "The Philosophy of the upanishad" states that in the upanishads "Atma" is sometimes used in the sense of the highest person and the soul of the world or the ultimate essence of the world as "The term Atma does not present any difficulty. It means the self within, the soul, the spirit or the in-most essence of man. It meant at one time the breath simply and thereafter came to mean the essential nature of any thing. It has sometimes been used in the sense of the highest person, the soul of the world or the ultimate essence of the universe"⁵⁰ Dr. S. Radhakrishnan writes in his book "Indian Philosophy" that in Rigveda Atma means breath or vital essence as "This conclusion

49. Published by "University of Calcutta" in 1935 at page 45 & 46.

50. Published by "New York MacMillan Vol. I. Company" in 1956 at page 151.

is strengthened in the upanishads where the problem is sometimes approached by way of a philosophical analysis of the nature of the self which they call the Atma. The etymology of this word is obscure. In the Rigveda X 16.3 it means breath or vital essence" He further explains that it gradually acquired the meaning of soul or self and the theory of the true self or Atma is not set out with any clearness or fullness of detail nor are isolated statements connected into a coherent system. Dr.S.Radhakrishnan gives us some quotation very interesting while comparing with the wst as Bradley⁵¹ points out "The ego that pretends to be any thing either before or beyond its concrete psychical filling is a grossfiction and a mere monster and for no purpose admissible"⁵² Lotze asks "If the soul in a perfectly dreamless sleep, thinks feels and wills nothing, is the soul then at all and if it is how is it?. "How often has the answer been given that if this could happen, the soul would have no being. Why have we not the courage to say that as often as this happens the soul is not?. In the book "Introduction to Indian Philosophy"⁵³ by Satishchandra Chatterjee and Dharendra Mohan Datta, it is said that there is no soul in carvaka philosophy "The carvakas admit that the existence of consciousness is proved by perception. But they deny that consciousness is the quality of any

51. Indian Philosophy page 161/Appearance and Reality by Bradley at page 89.

52. Metaphysics Eng. Translation Vo. II page 317.

53. Published by University of Calcutta in 1960 page 62.

unperceived non material or spiritual entity. As consciousness is perceived to exist in the perceptible living body composed of the material elements, it must be a quality of this body itself what people mean by a soul is nothing more than this conscious living body. The non -material soul is never perceived-----" Thus there are divergences of views regarding the exact nature of the Atman. Except Buddhism all the Indian systems admit the existence of a permanent entity variously called Jiva, Atma or Purusa. Sh.R.H.Dandekar in his book ⁵⁴ tells about the confusion of Atman and Jiva, as "one of the main teachings of the upanishads is know thy-self", The philosophical implications of this teaching is that the essential or real self (Atman) is different from the empirical self (jiva) and that true philosophical knowledge consists in not confusing the one with the other".

But Guru Nanak does not admit two different selves. ⁵⁵ He describes in Raga Asa that God is the tree of nectar. He who realizes his Atman, merges into the Parmatma and enjoys the fruit of the tree of nectar. Thus, Atman is not divided into real and empirical self. It is only a ray of the sun. Here the existence of God is established by the fact that He is the self of everyone and every one is conscious of his own existence or self and never thinks that he is not. This very

54. The Roll of Man in Hinduism Essay.

55. Ashtpadi 20 Stanza 6.

consciousness of the self, makes the Guru arrive at the fact of existence of the self and thus self is a self luminous light of the Lord who is self luminous and self evident as "Nanak ka Patshāh Deso Jahera," Guru Nanak rejects all the conflicting theories of the self such as "body endowed with the quality of intelligence is the self" "organs endowed with intelligence" are the self", "internal organ is the self" "Self is a mere momentary idea" "Void" both agent and enjoyer "and being is enjoying only not acting" etc. etc. For Guru Nanak, God abides in self and self abides in God as explained in 56
Naga Shairon "Atan Meh Nān-Nām neh Atan"

Jainism firmly avers that jiva is real and it is a fact of direct experience. To deny the reality of jiva is as ridiculous as to say "my mother is barren". Further its existence can be inferred from the bodily movements. Jainism thus explains the whole universe by two independent categories jiva and Ajiva. They exist independently of each other. Jiva in Jainism does not mean a metaphysical self nor is it the Atma of Guru Nanak's view. Jainism believes in the plurality of jivas. The uniting link between jiva and Ajiva is karma. This jiva in Jainism has a double personality in its inner aspect, it is spiritual and in its other aspect it is material. It imparts consciousness to the entire body occupied by it. The aim of life in Jainism is to get oneself disentangled from karma. The path of right conduct or the practice of three guns and the taking of five vows frees the jiva from bondage of karma and it attains to nirvana. Nirvana is rediscovery of one's lost nature.

Guru Nanak rejects jains theory of plurality of jivas. Plurality is not a metaphysical truth, it is only apparent. Guru Nanak hopes for grace from the Lord, as is found in
57 58
Raga Gauri and Japji Sahib.

Buddhism declares self to be a flux of mental states or conglomeration of ideas. It is in the state of perpetual change. To Guru Nanak self is not momentary but eternal. It is a self luminous principle an irrepressible, self evident indubitable fact of intuition and a small particle of (Akai Purkh) God.

59
Macauliffe writes about the soul in his book that the soul (Atma) is light as "Paramatma the primal spirit is the supreme being considered as the pervading soul of the universe.
60
It is represented as light, Jivatma, the soul of each living being is also light an emanation from the paramatama and is not material. The lines of Hilton may be accepted as a definition of the deity according to the Sikh Conception "Since God is light".

57. Ashpadi Gauri 1 Stanza 4.

58. In Japji Pauri 38.

59. The Sikh Religion, published S.Chand & Co. in Introduction,

60. Soul an essentially internal force of the Divine attribute, controls matter the gross tendency in all its multifarious phases of activity , industry and enterprise. Guru Nanak says "The body is a mixture of wind, water and fire within it is the changeful play of the intellect.

The body hath nine gates and a tenth door,
O wise man, understand and reflect on this.

God speaketh, preacheth and listeneth,
He who reflecteth on himself is a wise man.

The body is earth, the wind speaketh therein .

Consider, O Wiseman, what it is that dieth. It is the
quarrelsome and proud understanding. The conscious soul
dieth not!

from the article "Philosophy of Guru Nanak" by K. Mukerjee-
published in "The Sikh Review" November, 1956.

III. (5) CONCLUSION

61

Sri Bahadur Lal writes in his book "Shri Krishna His Philosophy and His spiritual Path" that "All Orthodox systems of Indian Philosophy distinguish the soul from the body and the mind. It is by the light of soul that senses, mind Buddhi and ego become illuminated and their function becomes conscious mental processes". Dr. S. Radhakrishnan in his book "An Idealistic view of Life" at page 20 says "when the supreme light in us inspires the intellect, we have genius". Bal Gangadhar Tilak in his book "Gita Rahasya" (at page 184) states that "the Atma in the first place grasps all things through the medium of the Reason and creates in the Mind the desire to speak, then the Mind sets in action the bodily heat which in turn sets the breath in motion; then this breath entering the chest, creates the lowest sound; and this sound ultimately comes out of the mouth in the shape of labial guttural or other sounds". This has been described in the Siksā-grantha of Panini" as "Atma buddhya sametyartha mano yunkte vivaksaya".

It may be stated here that the purpose of above quotations from different writers was to suggest that when ever there is any feeling or utterance of happiness by whatever cause it may be produced, there is for the time being an unfolding of the nature of the self. It is this self, pure, shining

divine with form unimaginable and yet bodiless, brilliant, immortal and full of bliss, which is placed in the body a collection of bones and flesh like a painted wall. This raises a question how can the self which is different in nature from the body, come to reside in the body made of flesh?. Guru Nanak has said that the self is the master of the body. Guru Nanak says in Raga Majh Ki Var, that it is God Himself who unites the body (Kaya) and the self (Hans). Hans for Atma has also been used in Mantri-Kopanishad and described as infinite and unchangeable." Gajendhkar in his book "Upanishad" writes "This self is also called Hansa by the Mantrikopanishad and described as infinite and unchangeable.

Guru Nanak makes it clear that there is a relationship between Atma, mind and body. In Sri Raga the body is called the mud of sin, mind is the frog, and teacher intellect is the black Bee. Atma is called Lotus.

Body is related to mind frog, mind-frog to black-bee-teacher and black-bee teacher to Lotus-Atma, what frog is to mud, that mind is to the body and what is frog's attitude

62. Pauri 4 first two lines.

63. Char 3 shabd 27 Stanza 2.

64. Bhartya Vidya Bhavan Bombay.

towards lotus the same is the mind's attitude to Atma and
so on as

Abh Tan cikro
Man Midko, kanal ki sar Nahin
Mul pai
Bhaur Ustad nit
Bhakha bolai
Ki Bujhai
Ja keh Bujhai"

Mind is here, ignorant of the beauty of lotus and of
the lips of the black bee and it is not blessed by lotus
Atma, the silent river of happiness, whose hidden fountains
only a few may guess at. Dr. Sher Singh in his book "Philosophy
65
of Sikhism" explains the travel of mind to lotus in a bit
different way "In other words mind at its further end also
merges into soul. The region of soul is entirely non
material. The soul is a necessary aspect of our being. As
Fichte says "If matter alone existed, it would be just the
same as if nothing at all existed "In fact in the light of
the Guru's monistic system body, mind and soul all lie in the
same line with no unbridgeable gap among them. By way of
illustration, let us take a long piece of paper so coloured
that one end of it is pitch black and the other snow white.
From black to white, there is a gradual imperceptible decrease
of darkness. The blackness goes on uniformly decreasing as we

65. Published by Chardi Kala publication Ludhiana in 1966
at page 237.

go from black end to the white end. In the middle, we have got somewhat grey. Now there is no one point where we can say that blackness begins or ends. One merges into the other so imperceptibly that the whole looks to be a unity----- same may be said of soul mind and body. The extreme light is soul and the extreme black body and the grey margin is the mind. The blackness is the composite influence of the three gunas-Maya-which is God's own making. The blackness does not mean the negation of whiteness, just as zero temperature does not mean the absence of heat.

IV. MIND AS MEDIUM OF KNOWLEDGE

(1) What is knowledge ? C.D. Broad in his book "The Mind and its Place in Nature" states "knowledge is a transaction with two sides to it, the mind which knows and the objects known"¹
Guru Nanak says in Raga Ase Patti that God created the world.² He is pervading within and without and He sees all and He knows all. The miniature Brahman i.e. Atma within sees all things through the mind and senses. Knowledge is essential for every one, because it is the basis of all intelligence and of rational activities of man in the world. It gives awareness and makes us alive to our surroundings and circumstances in which we live and behave and make transactions with other persons. If the environments are unsuitable as we find in the times of Sri Guru Gobind Singh and Guru Nanak Dev, a man can react to them with the help of his knowledge and becomes successful. Men are living in different countries and in different climates and have different modes of life. Thus a man has to act differently and it is through knowledge that a man can understand different environments and circumstances and can cope with them successfully. It is thus through knowledge that a man is able to understand and can become aware of things which are other than his own. Guru Nanak has clearly stated that within and without is the Lord who sees all things, all

1. Published by Kegan Paul Trench Trubner and Co. Ltd. Broadway House 68-74 EC 4 London at page 137.

2. Salok 24.

objects all circumstances and all surroundings. Thus knowledge is a quality of the self within obtained through the medium of an instrument. That instrument is mind. This quality of the "self reaches out to the object and again makes it known to the "Atma". God created the world and He stands a witness to it. How beautiful are the words of Guru Nanak's poetry given in the music of hope (Raga Asa) and how beautifully they shone in the dark age and gave us light, when the planets in heaven were very far away as

3

"Pape/Patsah/Parnesar |
Vekhan Ke/Parpanc Kia
Dekhai Bujhai Sabh Kich | Janai
Antar Bahar Rav/Behaa"

4

Dr. Surinder Singh Kohli in his Book "Outlines of Sikh Thought" describes three means of knowledge as "The Sikh Philosophy recognises three means of knowledge, only viz perception, inference and scriptural testimony. The perception includes the perception of ordinary persons i.e. the contact of the soul with the sense organs and objects through mind-----.

(2) The mind is an internal organ. The internal organ works all the times while the sense organs work only when it is required by the mind. If we open our eye and mind does not cooperate, can we see?. It is really the mind that sees through the eyes without the association and cooperation of the mind none of the sense organs can acquire knowledge. It is only through the medium of the mind that knowledge can be

3. Raga Asa Patti.

4. Published by Panjabi Prakashak Karol Bagh New Delhi 5. at page 11.

obtained. It is mind that recognises and sees the beauties of the world. William Wordsworth calls this mind "inward eye" in his poem ⁵ "The Daffodils". It is the mind that sees the stars continuously shining the waves dancing and flowers tossing. Even when they are not present before the eyes, the mind can still perceive and see them with its own eyes. Every man like words-worth has his own mind. Mind makes sense impressions possible. Mind can make bodily movements possible but being an internal organ and instrument, it is also a reservoir of all memories, ideas, images, desires, feelings and emotions.

It is mind that makes the self aware of all the objects of the world, full of troubles, rains, storms gray sky, Thorns trials and tribulation wine, water, celebrations, the fine day the gloomy day etc. It is mind that is responsible for the awareness of scenes and wonders of the objects. Awareness is the first step to knowledge. From the awareness of the object, knowledge can be gained, so this is a characteristic of the mind.

Guru Nanak has given in different passages of his sublime poetry the characteristics of the mind. The poetry of Guru Nanak has exalting effect and it startles the guilty persons. It is mind that experiences the objects in the world.

5. I wandered lonely as a cloud that floats on high O'er vales and hills, when all at once, I saw a crowd, A host of golden daffodils Besides the lake, beside the trees, Fluttering and dancing in the breeze. For when on my couch I lie in vacant or in pensive mood they flash upon that inward eye which is the bliss of solitude and then my heart with pleasure fills and dances with the daffodils "by William Wordsworth.

6
There is a Stansa in the Guru Nanak's poetry in which he portrays a man who experiences human life from Birth to death. When a man is born, he begins his love with his mother's milk. He begins to know his mother and father. He then begins to know the sisters, brothers and the brother's wife. Then he awakens to the play of love. He has the desire to eat and drink. Lust then arises in him and he knows no caste. At this stage he gathers riches and raises houses. Now he wastes his body with rage. His breath becomes hard when his hair turns grey. He dies and is at last burnt to ashes. This is the end of life after attaining the tenfold experience of mind.

7
Reflection is a characteristic of the mind. Guru Nanak in Raga Rangkali speaks

"Man meh Kare Bichār"

This "Bichār" is the characteristic of the mind and it shows the value of the knowledge attained through reflection in the mind. "Asa"(hope) is another characteristic of the mind. Without hope, no meaning of the human existence can be realized. Guru Nanak in Sri Raga expresses the view that
8
man is born in hope as

"Asā Andar Jāiā"

and lives in hope. Today when a man is suffering from failures, sorrows and mental tension, he is still encouraged by hope. He talks and lives in hope the life of struggle.

6. Majh Ki Var Pauri 1 Salok 2.
7. Dalchani Onkar Stanga 46.
8. Ashtpadi 13 Stanza 7.

The mind has a fear which is a noise or an hallucination
of the mind. In Raga Gauri the Guru says

"Dar(Dar(Darna
Man Ka Sor"

10

Guru Nanak in Raga Asa describes the mind as a king
and a hero of many battles as

Jhu^{na} Man^u Raja Sur Sangrami
Mare Panc Ap^{ta} Vas(Kie"

The joy and bliss are the characteristics of the
mind. Mind is full of joy and bliss when it sees its spouse-
Lord God as

11

"Nanak Har(Var(Dekh(
Bigsi Mundh Man(Umah"

12

In Raga Maru, Guru Nanak determines the nature of
knowledge received by the mind which is deeply attached to "Maya"
Greed and Illusion and this shows the characteristics of mind
as

"Is(Man Maya ko Lehu Chanera
Asa Mansa Hownai Sehna
Har(Lobhi Kur Kamaeda"

Mind can also reflect upon the object, assimilate
and discriminate it. This is the function of the mind "Vacaspati
Mishra puts it thus. The mind carefully reflects upon the object
intuitively apprehended by a sense-organ and determines it as

9. Shabd 2 Rahau's Line

10. Ashtpadi 8 Stanza 6.

11. Raga Asa Chant Char 1 Stanza 1.

12. Sohela 17 Stanza 16.

like this and unlike this and thus discriminates it by relating the object to its properties in the subject-predicate relation. The first apprehension is simple and immediate like the apprehension of a child, a dumb person and the like, it is produced by the mere thing but later when the thing is distinguished from its properties by its genus and the like is recognised that process of determination is the operation of the mind". Vijñanabhikṣu also describes the function of the mind as determination or ascertainment.

Thus the function of the mind may be interpreted as the power of selective attention which by its analytico-synthetic function of dissociation and association, breaks up the non-relational immediate intuition of the object, brings out all the relations involved in it and thus renders it definite and determinate by assimilation and discrimination.¹³

Thus the function of the mind is to separate "that" from that and to recognise kind, class and quality and it is therefore selective attention which analyses and synthesises at the same time.

In reality Mind is not independent of Intellect and "ego" in its function. The function of "ego" "Mind" and intellect" is unified as mind sees the external object through the senses, it reflects upon the object and presents it to "ego". For example, Mind sees the book. That is alright. But ego says that this book is mine. Thus ego appropriates the experience of the mind. Now it is the turn of the intellect to

13. Indian Psychology of Perception" By Dr. Jadunath Sinha at page 119.

judge and determine for the self, the experience transferred to it by the ego.

(3) In the medical works, of ancient India, caraka developed a conception of the nervous system and later on in the philosophical literature of the Hindus we come across an elaborate account of the sense-organs in the treatment of the problems of perception. The organs of touch and taste come in contact with gross objects and the organs of smell and hearing with subtle objects. But the controller of the senses is the mind. Jadunath Sinha in his book "Indian Psychology, perception" describes the process of perception. "Vacaspati Mista illustrates the process of perception by an example. Just as the head man of a village collects the taxes from the villagers and gives them over to the Governor of the Province and the local Governor hands them over to the minister and the minister to the King, so the external sense-organs, having an immediate apprehension of external objects communicate the immediate impressions to the mind (Manas) and the mind reflects upon them and gives them over to the empirical ego (Ahankara) which appropriates them to itself by its unity of apperception and gives these self appropriated apperceived impressions of the objects for the enjoyment of the self (Purusa).

14. Published in 1934 by Kegan Paul Trench Trubner & Co. Ltd. Carter Lane EC London at page 118.

Thus perception involves the functioning of certain organs. It involves the operation of the external sense-organs. The central sensory or the mind (Manas) empirical ego (Ahankara) and the intellect". Dr. Sarasvati Channakesvan in her book ¹⁵ "The concept of Mind. In Indian Philosophy" tells us "to prove this the following example is given in the Nyaya Bhasya when a man is sound asleep, there is no contact between the "self" and the sense-organ. Still when there is a loud noise or a sudden pain the person wakes up. The knowledge is imparted to the "self" here primarily because of the sense-object contact. The impact on the sense-organ is so severe that it is also to induce the sleeping mind to function and provide knowledge for the "self". Similar is also in the case of the pre-occupied mind. Hence these waking cognitions are brought about primarily by the sense-object contact. The mind reflects this immediate apprehension and makes it definite and discriminative".

Pains, pleasures and desires are the qualities of the self but these qualities cannot be easily seen and are not always evident. The self has these qualities only when the mind comes into contact or conjunction with the self. The sense-organs possess all these pains and pleasures but without mind, the knowledge of pain and pleasure is impossible.

15. Published by Asia Publishing House at page 60.

16
Guru Nanak in Majh Ki Var explains that pain and pleasure are clothes of man as

of Awaahi "Sukh/Dukh Deo Dar Kapre
Rehre Jas Manukh".

17
Guru Nanak in Raga Rānkali Ki Var says that pain is universal in the world and the whole world is in pain as

"Sahansar Dān De Inder Roaiā
Paras Ram Uroveh Char Aia-----
Manak Dukhia Sabh Sansār".

However though pain is disagreeable to life yet it is inherent in the very nature of human beings. There is no joy without sorrow and no peace without pain. When excessive pressure from want comes the feeling of pain is there. If the want is satisfied pleasure is there. After all what is pain?

18
In Raga Maru, Guru Nanak says that if a man attaches too much importance to pleasures, he meets pain and indulgence in pleasure leads to disease, "Bhogon Rog" The man is wasted away. The pain that pleasure causes can only be obliterated if a man accepts the will of God----- the natural life.

19
In Asa Di Var Guru Nanak expresses that the pain proves a blessing in disguise while the pleasure end in miseries.

"Dukh Daru Sukh Rog Bhaya"^{ia}

There are several pains that afflict the body as
20
is described in Raga Malar

"Dukh Vicrā^h
Ik Dukh Bhulh
Ik Dukh Sak^h tvar Jam-Dut.
Ik Dukh Rog Lagai Tan Dhae".

16. Pauri 26 Salok 2.
17. Mohalla III Pauri 14 with Salok Mohalla I and first salok.
18. Sohela 14 Stanza 7. 19. Pauri 12's Salok .
20. Shabd 7.

Thus there is a pain of hunger, of separateness of powerful Yama and of disease in the body.

In Guru Nanak's poetry glory of God, is the subject matter. God is not known in the sense a pen paper mountains, rivers, stars, planets fields etc. are known. Sea, wind, trees, Herds, birds, bees, grass, corn, leaf, peaks, water, lamps, brothers, sisters, fountains, mountains, kings, queens, lakes, glades, reeds, city, town, Mohalia, country, Cinema, roads, chairs, tables and books----- all these are objects in the sense that all these are presented to our sense-perceptions. At this stage we come to know the things that this is a pen and that is a paper. In this way our knowledge of the external objects arises. All this knowledge arises through the medium of the mind.

The creation of the world for the great Guru is not an appearance but Reality. It is not Swami Shankara Acharya's "Jagan Mithia" Guru Nanak's world is real as

21- 23

"Real are Thy universes
regions, countries and
created objects".

For Guru Nanak, the universe is true and God is the truth of truth. We may say here that the attainment of liberation in Guru Nanak's Sadhana Path directly leading to God in the form of ladder system of which much depends upon the perception of the world and cognizance of reality.

21 - 23. Asa Di Var translation by Prof. Teja Singh, page 59, published by S.G.P.C. Amritsar.

The functions of sense-organs of perception is to make us aware of the external objects through the mind. But organs of perception themselves cannot acquire knowledge of the external world. They can only carry on the activities for acquiring knowledge. They are portals for taking material from outside. When the external material comes inside through these doors, the function of the mind begins. Balgangadhar Tilak gives us an example in his book "Sri Mad Bhagavadgita Rahasya or Karam yoga Sastra" ²⁴ "For instance, when at noon the clock strikes twelve, it is not the ears which understand what 0'clock it is. Just as each stroke falls, aerial vibrations come and strike the ears, and when each of these strokes has in the first place created a distinct effect on the mind, we mentally calculate, the sum of all these phenomena and decide what 0 clock it is. Even beasts have got the organs of perception and as each stroke of the clock falls it causes an effect on their minds through their ears. But their mind is not sufficiently developed to be able to total up the number of strokes and to understand that it is twelve of clock explaining this in technical language it is said that although a beast is capable of perceiving individual phenomena by themselves, yet it is not able to perceive the unity which results from that diversity-----. In short, the external material comes into the factory of the body through the organs of perception to the

24. Published by Tilak Brothers Lokmanya Tilak Mandir Poona City-Translated from Marathi By Bhalchandra Sita Ramn at page 117 and 178.

clerk called "Mind" and this clerk subsequently examines that material. We will now consider how this examination is held and how it becomes necessary to further subdivide that which we have so far been broadly referring to as the "Mind" or how one and the same mind acquires different names according to difference in its functions".

It is mind which is used as an instrument and it gives us knowledge of things of the world. Thus perception is a fundamental means through which we come to know of the nature of external world. For perception three things are required. known, knower and the relation between them. There cannot be any perception without any one of them. Dr. Sarasvati Channakesavan²⁵ in her lecture on "Perception" defines the terms thus "By object, I mean that which is apparently the source of my sensations. Such a source may be external or internal. Such a source must in addition give rise to a content and significance to words used ordinarily. For example when I use the word "table" or "nose" these words not only act as sources of sensations but they also give a content and significance and meaning to language words. By "self" it is to be understood as that conscious awareness for which significances meanings and contents exist. A relation between these two terms on knowledge may be a physical external relation and or a logical internal relation

25. A seminar conducted by the Philosophy Department of Sri Venka Reswar, University in 1964. Published by Asia Publishing House Bombay.

such as identity, inherence and organic relations. Depending on the emphasis given to these three factors, various theories have developed with regard to the whole process of perception".

26

Again Dr.Chenna Kesavan quotes Russell on this point,="To quote Russell" we think that grass is green, that stones are hard and that snow is cold. But physics assures us that the greenness of the grass, the hardness of the stones and the coldness of the snow are not the greenness,hardness and coldness that we know in our own experience but some thing very different. The observer when he seems, himself to be observing a stone is really if physics is to be believed, observing the effects of the stone upon himself. Thus science seems to be at war with itself when it most means to be objective it finds itself plunged into subjectivity against its will. Naive realism leads to physics and physics, if true, shows that naive realism is false". Hence the question how do I know this object?, involves the prior question how do I know that the object exists". These are all inter dependent questions. But perception is the knowledge caused by sense-organs in cooperation with the mind and the mind is in reality independent of sense-organs. On the other side, sense organs cause the knowledge

26. Perception published by Asia publishing House Bombay in 1964.

of outer-world or of objects in cooperation with the mind. Mind by itself as stated above causes the knowledge of pleasure, pain and so on. According to Guru Nanak five senses are essential for external knowledge alongwith the mind. Images in Guru Nanak's poetry are formed through their respective senses. Images in the sense in which they are directed. These images of sound, sight, taste, smell, touch etc. may be classified under certain head and I am using the quotations of Guru Nanak's poetry translated by Dr. Surinder Singh Kohli in his famous book ²⁷ "A critical study of Adi Granth". When Guru Nanak sings the Glory of God, the dominating images against darkness, night, clouds, rains, mist, smoke, are sun, moon, stars, fire, lighting and the reflected light of beauty and love. It is an example of

28

Kinaesthetic
In fear is the sun
In fear is the moon
They go cross of kos(miles)
without an end"
It is an example of smell

29

If the clothes polluted
by urine-----
Now the example of sound is this

30

"for the sake of bread
They clap their hands"

The shape is suggested by Guru Nanak

27. Published by Panjabi writers' Coop. Society, Delhi Dr. Kohli quotes at page 116 according to C Dey Lewis the poetic image is a picture made out of words---presented----- some thing more than the accurate reflection of an external reality".

28. Raga Asa M-1

29. Japji Sahib.

30. Asa Di Var M-1.

31
The simnal-tree is straight
Very long and very thick".

or

32
Within Bar area, the forest have blossomed
forth as the pleasant spring hath come adorned
by the Bumble-bees.

I wish my Lord had come home in the month of
Chet"

It is an example of colour in Guru's poetry.

33
The body is the anvil
mind is the iron
it is red hot with
five kinds of figes
it is covered with
the coal of sins,
the mind hath been burnt
and anxiety is the tongs.

or

34
Your one Name is
of Rajith colour
My shirt is dyed in it
O, ever-ecstatic lord.
Now example of taste may be seen here.

35
The simnal-trees-fruit are
insipid, its flowers nauseous
its leaves are of no use
The sweetness consists in humility.
O Hanak, this is the essence
of virtuous conduct".

31. Asa Di Var M-1

32. Bara Mah Tukhari Chant M-1

33. Raga Maru M-1.

34. Raga Suhi M-1

35. Asa Di Var.

We can quote from S.H. Burton's book³⁶ "The Criticism of poetry" the famous poem³⁷ "The old Vicarage, Grantchester" by Rupert Brook provides an example each of these images. It must be remembered here-----that these are not merely mental images but are the actual sensations and their presence can be detected in the stir of branches, smell of flowers, sounds of breeze-blowing shades, honey and golden, sea, sunset-though they are images, yet the actual sensations have been received from the realities of the whole world. These are from nature and are very interesting. First Rupert Brook saw these things, he received the impressions through senses in his mind when a complete picture was shaped in his mind, he then gave vent to his feelings spontaneously and his mental shapes overflow being most powerful in the shape of poetic language. I must quote from the book³⁸ "An Introduction to English Poetry" by M.M. Rajani "Keats" friends have borne testimony to the acuteness and alertness of his sense

36. Published by Longman's Green and Co. London at page 89 in 1957

37. Ah God to see the branches stir Across) Kinesthetic
 the moon at Grantchester
 To smell the thrill sweet and rotten) Smell
 unforgettable, unforgetton.
 River smell and bear the breeze sob) Sound
 Sing in the little trees.
 Say, do the elm-clumps greatly stand)
 still guardians of that holy land? The } Shape suggested
 chest nuts shade, in revered dream.
 The yet unacademic stream.
 Is dawn a secret any and cold ² ~~At~~adyo
 mence, silver, gold? and sunset still) Colour of *Thermal*
 a golden sea. *Sunset*
 From----Stands the church clock at
 ten to three and there is honey still } *taste suggested*
 for tea.

38. Published by International publishing House Meerut in 1959 at page 152. The book especially dealing with Romantics and Victorian poets.

perception----- In the early part of his career his fancy was always dwelling on the outward feminine form.

"Light feet, dark violet eyes
and parted hair
Soft dimpled hands,
white neck and creamy breast,
Are things on which dazzled senses rest
Till the fond eyes forget they share".

It is the poet Keats who sees truth in beauty. Thus there is reality in his sense perception. He says,

39

"Beauty is truth, truth beauty"

It is mind that perceives the objects and forms their images through the senses. Dr. Broad writes in his book
40 "Mind and its place in nature" "We may believe that some of them are animated by minds, and that any one of them which is animated by a mind manifests itself to that mind in a peculiar way viz by organic sensations. Nothing manifests itself in this way except to the mind, if there be one which animates it". Dr. Broad's position is precarious when he says "Some of them" are animated by the Mind but according to Guru Nanak it is mind that sees the outside world when it is reflected by "self" from inside. This mind works for the self.

But the Western scientists tell us that what we see outside or perceive the external world bears little relations to what actually exists. They say, the rose is not red in itself but only gives us certain light rays which give us the sensation of redness. Again they say that the gramophone

39. Quoted from the book "An Introduction to English Poetry".
at page 158 by M.M. Rajani.

40. At page 218.

does not make a noise in itself but only disturbs the molecules of air. Then our eardrums are brought into contact with the disturbances and the result is the sensation of noise. Again Locke believes that at the time of birth, the child's mind is complete blank and all ideas come subsequently from experience. By sensations, images are imprinted on the mind. Locke calls them simple ideas. Again these ideas become the basis for complex ideas. In the book "An Introduction To Western Philosophy" ⁴¹ By Russell Cole burt, it has been stated "These are what he calls "simple ideas" by further mental operations-abstraction, comparison and "Compounding" (as the idea "mermaid" for example is compounded of the idea of "fish" and girl)- We form "complex ideas" all of which can be traced to simple ideas derived from experience".

Again in the West, physicists account of perception is also very complicated. They say a light ray starts from the object and travels through the intervening medium of the atmosphere gets changed in the course of its journey and ultimately reaches the retina of the eye of the observer. They assert that the external world is not what they perceive but something that they construct from the messages that reach the brain along the nerves. They say the mind weaves the impressions received from outside. Professor Eddington as ⁴² quoted by C.E.M. Joad in his book "Guide to Modern Thought" while "Illustrating this, Conception he makes use of a vivid simile by which he likens the mind to an editor, sitting in

41. Published by Sheed and Ward London in 1968 at page 126.

42. At page 99.

his inner sanctum receiving messages from a number of different reporters and with the aid of a good deal of invention piercing them together into a story!

Thus Guru Nanak's view is that with the aid of sense-organs and the mind, in our daily life, we are trying to take what lies out side in order to make the outer world a part and parcel of ourselves. But still we are not fully successful. Guru Nanak describes in Japji-----⁴³ if any one speaks or makes (deep) consideration (he knows that) the maker's works are not to be counted. The (supporting) "Bull" is Righteousness, the son of kindness who maintains patience by means of rectitude-if any one under stands(this) then he becomes enlightened. What a weight upon the "Bull" More worlds, more and more beyond, what kind of support is under all that⁴⁴ weight?

Thus, we can take with our own mind, a portion of the outer world into ourselves and the whole knowledge still lies beyond our perception.

⁴⁵
(4) Guru Nanak in Haga Aaa says that in the mind five desires are hidden and it is lured by deceit, hypocrisy and sin. This mind is deeply bound to "Maya" and it goes out and roams in finding out things. It is greedy. It never believes in staying and sticking to Lord Beneficent as "Bhitar ane Guph Ghar Vase, Thir Nā Neh Jaise Dhare Udāse Man Nera Dayāl Bati Thir Nā Bahai, Lobhi Kapti Pāpi Pakhandi Maya Adhak Lagai."

43. Pauri 16.

44. Translation of Japji Pauri 16 by Duncan Greenlees in his book "The Gospel of Sri Guru Granth Sahib" at page 232 published by Theosophical Publishing House Adyar Madras in 1962.

45. Anand 34 Stanza 1 and Baheti.

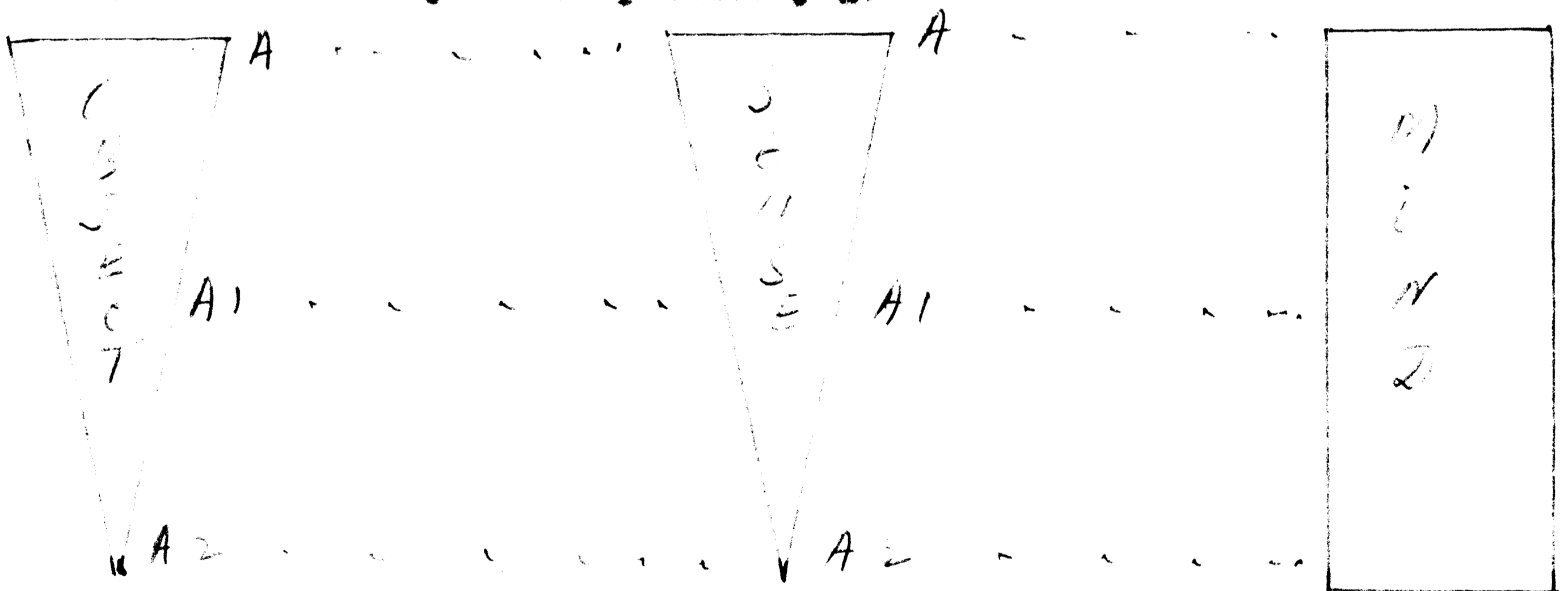
It means that the mind runs after Maya and the desire for Maya further goes on increasing because of greed. This mind uses certain deceitful and hypocritical tactics for obtaining Maya. Here Guru Nanak shows that mind goes out to its object. This is against the Western theory that tells that light from the physical objects while striking the eyes creates impressions in the brain. No Western philosopher admits the necessity for the mind to go out to the object.

But according to the Nyaya Vaisesika and the Sankhya Yoga the sense-organs go out to the object and when a direct contact is established, apprehension takes place. Dr. Sarasvati Chennakesvan in her book ⁴⁷ "The concept of Mind" In Indian Philosophy" described this view. "According to Nyaya Vaisesika and the Sankhya Yoga, the sense-organs are prapya karins. They go out to the object and when direct contact is established, apprehension takes place. This view is also recognised by non Advaitic school that it is the sense-organ itself that goes out to the object. But according to the Advaitin Manas which is a "subtle substance" goes out to the object through the sense-organs. But in Guru Nanak's poetry, the mind goes out and roams to and fro to obtain knowledge. But this mind is not independent of the self.

46. It runs to all (ten) directions in the hope of riches. For the sake of pleasure Ang Asa IX Guru Granth Sahib page 411 translation from Dr. Sher Singh's book "Guru Nanak on the Malady of Man" at page 58

47. Published by Asia publishing House Bombay at page 60.

The self is the subject in Guru Nanak's poetry and it has to adopt the process of knowing. Then only can the object be known. The self is self-luminous or self-shining and it works through the mind and in turn mind finds out the object and thus knowledge arises. Here I must quote Maharishi Mahesh Yogi who has given us a diagram to illustrate the point as "Even with closed eyes, it is possible to perceive an object with the mind. This mental perception or cognition of an object (with closed eyes) will also be by means of the sense of sight. This gives us to understand that the sense of sight ranges in its ability of cognition from the gross level of perception to the subtle. For example in the following diagram A, A1 and A2 represent the gross and subtle levels of the sense and objects respectively as



The mind associating itself with the gross level of the senses. A perceives the corresponding gross level of the object A, the mind associating itself with the subtle level of

the senses- A1 perceives the corresponding subtle level of the object A1, the mind associating itself with the subtlest level of the sense A2, perceives the corresponding subtlest level of the object A2.

Naturally the open eyes represent the gross level of the sense of sight. Similarly when a word becomes audible that is the perception of the gross sound as a result of the mind associating itself with the gross level of the sense of hearing".

(5) In the Western thought the sun, the moon and the stars and their light waves become responsible for perception and it is accepted that their light reaches the eye and creates the knowledge of the objects like stars, the moon and the sun. But it must be remembered that these planets are very far away, they cannot be perceived, only their rays can be seen. Thus the knowledge of objects is inferential and is based on the perception of their rays. On the other hand, in Guru Nanak's poetry, the reality is seen in the sun, the moon and the stars that are serving and wondering at the glory of God. Every where is He and He Himself is the object of His own worship. Duncan Greenlees has translated the passage of Guru Nanak in 50 Raga Dhansari "In the sky (is thy) Paten, the sun and moon are turned to lamps, the circle of stars are the inlaid pearls,

50. At page 56 of his book The Gospel of the Guru Granth Sahib published by the Theosophical publishing House Adyar Madras.

the fragrance of sandal wood (is thy) incense, the wind(thy) chourie-fan, all the forest flowers for the king of light----- what an Arti is this O Ruler of births and deaths, Thy Arti, The music of the uncaused sound is (thy) blowing of horns. A thousand eyes are thine and yet thou hast no eyes a thousand forms yet not one is Thine, a thousand holy feet (and) yet not one foot without an organ of smell, a thousand organs of smell are thine. I am fascinated by this play. The light in all is this very light (of thine) through its radiance there is a brightness every where-----, "Every one contains the light of God and thus a man does not require for cognition another light from outside. It is Guru Nanak who sees the light of God in the light of all natural objects. It has already been said that knowledge of jnana is the quality of the self and mind is a medium of knowledge which the self receives for itself when mind comes into contact with the self, On the one hand and object, on the other knowledge occurs. Thus when the mind sees a thing a second time, it recollects that it has already been seen by it. What is that in a man which can recollect and remember?. That is the self only, Mind is only an instrument for recollection for making contacts with the self and the objects-Guru Nanak in ^{51 -}Asa Di Vār states that in the court of God sinners are pressed like oilseeds and they cry. It is evident that there is some sort of continuity of life and the experience of pain -----after death. The person

who cries when pressed understands that he has committed sins in the world or in past life. Thus he remembers and the Guru states thus

ADar Lai Lokha Pir
Chutai Nanka Jio Tele"

Milton also refers to this rendering of account in
52
his sonnet "on His Blindness".

It must be remembered that memory is different from perception. In perception, there is fresh knowledge or what we may call novelty of knowledge, whereas in memory the knowledge is secondhand. As Guru Nanak tells us in his
53
Lyric-poem how he was separated from God. His memory of separation is still fresh, the vision of God though in dream is still lingering on in his memory. Guru Nanak knows that he cannot come to God and no messenger is available to call Him back. Thus these are the wonders of life where the charmed magic-casements open past experience. Though it was in a dream, when we get up, cannot a dream be remembered? Dreams are short lived but they can be remembered and are a part of
54
our life. Swami Vishnudevananda in his book "The complete Illustrated Book of Yoga" explains that some persons get the memory even of past life as "In the subconscious mind or plane

52. "Fifteen Poets" at page 130 published Oxford at the Clarendon Press.

53. Mai Ravani Sabh Jag Runa----Dufne Aya Bhi Gya Mai Jal
Bharis Roe"

54. Published by the Julian Press Inc. New York in 1960 at page 266 Introduction by Dr. Marcus Back.

lie all the knowledge and impressions received from various sources not only from this life but from the previous incarnations, it is something like a storehouse having every thing known and unknown, which it has received through hereditary and various other sources that it has unfolded within itself. It also contains the knowledge gained by the intellect as well as the knowledge gained from association with others. It is a common experience that a forgotten passage that was learnt in Youth suddenly projects from the sub-conscious mind even though we have not thought of it for many years. Some persons get the memory of the past life from this mind though it is very rare. Nature keeps away the mysteries of the past life from the "Consciousness otherwise it would increase our mental tensions by reviving past good and bad memories".

Thus it is through this mind that we receive knowledge.

V. KNOWLEDGE AND THE OBJECT

(1) What is an object?

The object is that towards which any activity of the mind or mental operation is directed and in which the mind's activity terminates. The object is aim, end or ultimate purpose of mind. Generally the term object is used to mean a thing against the mind. It is often an external material world. For example, D. Agobert, D. Runes in his book ¹"The Dictionary of Philosophy", defines object thus. "In the widest sense, object is that towards which consciousness is directed whether cognitively or conatively. The cognitive or epistemological object of mind is anything perceived, imagined, conceived or thought about. The conative object is any thing desired avoided or willed". James Drever writes in ²"A Dictionary of Psychology" that in the most, object general psychologically is that which is before the mind at any time, perceived, imaged or thought as distinct from the act of perceiving, imagining or thinking. In another general sense, it is something aimed at in action or in thought".

If there is no mind, there is also no cognizance of the object. If there is no object, there is no cognition.

1. Published by Jaico Publishing House Bombay in 1956 at page 217.

2. Published by Penguin Book Ltd. Harmond's Worth Heddlerox England in 1960.

(2) What is knowledge?. It is the cognitive aspect of consciousness in general but it can be obtained in a situation which involves the knower, the process of knowing and the object known. For example, if a palace is presented to the eyes, what is perceived at one moment is only the partial view of the palace, or only a part of the palace and never the whole palace. I would like to borrow the example from the book. "The concept of mind" by Gilbert Ryle but I shall interpret it for my own use as "a foreigner visiting Oxford or Cambridge for the first time is shown a number of colleges, libraries, playing fields, museums scientific departments and administrative offices. He then asks "But where is the University". I have seen where the members of the colleges live, where the Registrar works, where the scientists experiment and the rest. But I have not yet seen the university in which reside and work the members of your university" To that foreigner the complete knowledge of the university was never given. It was in parts that he was seeing the whole university. In spite of that he could not recognise the university in a unitary way. It will be easy to say now that the mind can be in contact with the partial view of the whole. The knowledge of the foreigner was not of the whole university. But in the case of the caubara the knowledge of the caubara if it is presented to the sense, of sight what is perceived at one moment is only a part of the caubara and

3. Published by Penguin Books Ltd. Harmondsworth Middlesex in 1963 at page 17 and 18.

never the whole caubara. Still we think our knowledge is always of the whole caubara and not of the part singly by itself. Hence perception can never give us the complete knowledge of the object. In Raga Sorath,⁴ Guru Nanak sees the two parts of earth and sky and the seat of God in a caubara of four directions as

"Pud^U Dharti, Pud^U Pani Asan^U
Car^U Kunt Caubara".

Let us consider the caubara in a little more detail in the light of its knowledge to us. If you look at the caubara from one hundred yards, then from two hundred yards and then from five hundred yards, while standing at the foot of the caubara, Thus you will see different degrees of height of the same caubara. The same person you yourself, will be confused as to which particular height of the caubara is real and correct. You cannot decide it without really measuring it with tape or rope. If the height of the caubara is known by measurement that will be correct. But at all times when you are to see an object of the world you do not have the measuring tape always with you to judge the real height either of sky or of the caubara.

Again take an example of shape from the book⁵ "Guide to Philosophy" by CEM Joad. Let us consider as an example the shape of a penny. Commonsense supposes that shape to be circular, but from almost any point of view from which the penny is looked at the penny appears to be elliptical, the ellipses which we perceive varying in degrees of fatness and

4. Shabd 4 first line.

5. Published by London Victor Gollancy Ltd. Published in 1955 at page 28.

and thinness according to the angle of vision from which we view the penny. From two positions alone does the penny appear circular and these two positions are vertically above the penny and vertically below it- positions which are comparatively rarely occupied by the human eye. If the shape of the penny normally appears to be elliptical why do we call it circular? Similar is the case with the earth and the sky which seem to an ordinary eye elliptical. But when Guru Nanak refers to the seat of God in four directions, he makes us cautious that there may not be any mistake in perception.

Actually what we see at one moment is only the part of the palace) and never the whole. In Japji⁶, Guru Nanak Dev tells us that some sing of God that He gives life and some sing that He takes the life back still other sing that He gives in abundance. Some sing of Him thinking that He is very far and to others he is very near. Thus countless people sing for countless reasons. It shows that people sing and see God differently. They know only the particular and do not comprehend the general or universal.

In every day life we are trying to take in what lies outside of us to make the outer world a part and parcel of ourselves. But we are not completely successful. Guru Nanak describes this in Japji Pauri 16 and I am quoting the translation of this Pauri made by Duncan Greenlees in his Book

Pauri 3.

entitled ⁷ "The Gospel of the Guru Granth Sahib" as -----"
If any one speaks or makes (deep) consideration (he knows that)
the Maker's works are not to be counted. The (supporting) Bull
is Righteousness, the son of kindness, who maintains patience
by means of rectitude if any one understands (this) then he
becomes enlightened what a weight upon the Bull. More worlds
more and more beyond, what kind of support is under all that
weight?. We can take in a portion of the outer world into
ourselves and the whole knowledge still lies outside our
perception. Thus complete knowledge is not possible as Guru
Nanak observes in Japji Pauri I and I again refer to the
translation of Duncan Greenlees's book ⁸ "The Gospel of the
Guru Granth Sahib" "By thinking comes no thought (of the Real)
even if I think a lakh of times, by keeping silent the (real)
silence does not come even if I remain long entranced.-----".

Most of the people think that knowledge is an
activity of some sort, that it is a response to the influences
of the surrounding world. If there is knowledge mind must
react to or try to reach the object. But one thing to be seen
here is that there is a three fold division as Guru Nanak

7. Published in 1952 by the Theosophical publishing House
Adyar Madras India.

8. Published by "The theosophical publishing House Adyar Madras
India page 219 Ed. 1952.

describes in Raga Asa Shabd 33. First the knower, second the process of knowing, and third the object known i.e. God. The process of knowing was the roaming of the Devatas ^{and} Yogis about the holy places wearing different garbs in their desire to have the sight of the Lord. They often suffered from hunger and pain. The yogis and celibates wore ochre coloured (Bhagve) garbs for the sake of union with Lord and they adopted their own ways. Some people abandoned their royal castles, houses, elephants wives and children and rambled through foreign lands others seers, spiritual guides and devotees abandoned their tastes and pleasures rich clothes etc. and covered themselves with the animal skin and became beggars at the door of God for the sake of Lord alone, as

"Devtā Darsan Kai Tai
Dūkh Bhūkh Tirath Kie
Jogi Jati Jugat Meh Rahte
Kar Kar Bhagave Bhokh Bhae"

Here the relation of the seeker and the Lord is established by the process of knowing. But we are to see the relation of knowledge and the object. How is the object related to our knowledge? When we try to know anything, it then enters into the knowledge relation. In the world many things exist, though we do not know of them Dr. Satishchandra Chatterjee in his Volume ⁹ "The Problems of Philosophy" concludes in the chapter Relation of Knowledge to object thus "We conclude therefore that knowledge is not as the neo-realist would say, constituted by its object but that the object is constituted by the knowing of it".

9. Published by University of Calcutta in 1964 at page 94.

(3) To Guru Nanak external world is real and true are its scenes, sights and objects as the fields, the sky above, winds at play, herds, rustling trees, singing birds, humming bees, gardens, moons, apples, roses, mountains, seas and their sands, the sun and its lights, waters, fountains, lakes and gardens. Guru Nanak tells us that from the true Lord came air, from air came water, from water sprang three worlds. ^{and} Thus the Lord is pervading the world. Lord is true, therefore His world is true. Thus we find in Sri Raga

"Sāce To Pavana¹⁰ Dhaya
Pavana Te Jal¹¹ Ho

Jal Te Tribhavan¹¹ Sajia
Ghat¹¹ Ghat¹¹ Jot¹¹ Samoe

In Asa Di Var Guru Nanak sings the reality of the

world and says that all the forms created by God are, true as

"Sace Tere Khand Sace Brahman¹²
Sace Tere Loa Sace Akar¹²".

What He creates, form or contents matter or non matter and the streams of life, all have been created by Him.

Swami Krishnananda in his book "The Realisation of the Absolute" describes that what we call external to us is a reflection of our own consciousness and there is nothing existent. Let Swami Krishnananda speak for himself "Brahman is not reached by thinking of any kind-----. It is beyond thought,

10. Shabd 15 (3)

11. Pauri 2 First salok

12. Pauri 2 Japji

13. Published by the Yoga Vedanta Forest Academy Sivanandanagar Tehri Garhwal in 1964 at page 116 and 117 and 115.

emotion, will, feeling, sensation, ascertainment, name, form and action. All that is external to us is a reflection of our consciousness and there is nothing existent which our consciousness is not, ultimately whatever we are that alone every thing is. . This extension of the subject to its objects of perception is, however, in the world of the consciousness, of relative individuality psychological and from the stand point of consciousness itself, metaphorical-----, If there is no real object, there cannot be a real subject too". But for Guru Nanak, True one God Himself created the universe with His own Hands and earth and sky were made for His dwellings He created day and night. He Himself created and He Himself is now supervising and seeing. In Raga Bilawal Thitti Ghar 10

13-A
"Ape, sac¹ k²ia kar jor?"

14

Thus the whole universe is the creation of God and He knows His creation well from all sides. In Raga Tilang Guru Nanak says that the whole universe is a garden. Dr. Gopal Singh has translated thus the original passage in Raga Tilang.

"He who hath created the whole creation Lookth after it,

O what else can one say?

He alone Doth and knoweth all who hath planted the garden of the whole universe".

13-A. Jat Band (3)

14. Ashtpadi Stanza (1).

All the external world is true for the great Guru but what we see is that it possesses different characteristics and emphasis varies in the perception of the world. For example Guru Nanak says that the name of God extends to all the world that He has created and there is no place left in which He is not pervading. It is said in Japji as

"Jeta Kita Tetā Hae
Vin¹⁵ Nave Nahi Ko Thae"

It can be interpreted in this way that whatever God created, is a general characteristic of the object. He is all in all and everywhere because there is nothing but God. He willed and out of the word which expressed that will the universe was created. In the whole universe and in the heart of each living being, He resides, Name is the expression of God in different forms. The different forms when come into existence become individual. Greenlees gives in detail this phenomenon in his book "The Gospel of the Guru Granth Sahib", as follows "He Himself selected names (for all things). Further He made nature taking (His) seat (in her) . He watched with delight----- separating sky and earth. He spread out a canopy, without pillars establishing the firmament. He uttered the word. Having produced the sun and moon, He put light (in them). He brought about the wonderful drama of Night and Day,

15. Pauri 19

16. At page 30 to 31, published by Theosophical Publishing House Adiyar Madras in 1952.

When God made things and forms of the world, the different names became prevalent. Here God's created things are in the world. The objects now seem to be individual with their names. But there is another characteristic of objects in Guru Nanak's lofty poetry i.e. there is no place where the original configuration is not visible.

Unlike Advaitin the Guru says the external world is not unreal but is existent and becomes the object of sense perception. If the external world as Advaitin believes is only an appearance then there will be no difference between the outer and the inner world of objects- thus no difference between the ideas in the mind and the objects of physical perception.

V(4) Guru Nanak tells us that in the beginning all came into existence from God. Ignorance and Doubt are also the creation of God when man lives in this world he also faces ignorance and doubt. He strays in doubt and ignorance. Side by side with it God also creates right knowledge. Guru Nanak explains this in Raga Ase Patti that doubts and ignorance are the creations of God. Men are misled by them from the right path of Gurumukh as

"^aChchal ⁱchayya vartⁱ sabh ant^erⁱ
Tera kia Dharam^u Ho^a
Dharam^u up^as^e Bhulayan^u Ape.
Tera Karan^u Ho^a Tin Guru Mileya".

But how can this veil of Sham be torn up asks Guru Nanak, (In Japji Pauri I) and then be truthful. It is only by following the right path undertaken by following, His will with the aid of the Guru that we can decently tread the long weary way of life. Without the Guru men are pushed to a wrong path and acquire wrong knowledge. Guru Nanak states

Kiv Saccārāiṭṭiāi
Kiv Kīrē Tuteā Pāiṭ

Hukam (Rajae) Calnā
Nānak Lohiyā nēiṭ

The question has been raised how to become true?

To this the Guru suggests at many places that to lead the path of truth, feelings are determined by our moods, health and training in the Guru's way to accept the philosophy of Hukam. Dr. Surinder Singh Kohli in his book ¹⁸ "Outlines of Sikh Thought" explains Hukam thus "His will is His order or His judgement some people may declare His will as unlawful because of ignorance. But the true working of the laws of God is known only to those persons who have attuned their will to the will of God. They never complain, knowing fully well that He is always just. If we are subjected to several kinds of reverses in life, they are the result of our own actions and are not the resultant of sudden anger of the Lord-----, The God in^otoxicated persons subdue their will to His will. They accept whatever be^o falls them during life time". This path of Hukam is true, because

18. Published by Punjabi Prakashak Anmol Bagh New Delhi at page 56 and 57.

it has been certified by the lives of the Gurus who lived in this world for 239 years and experienced it in different conditions of life. This knowledge of truth so derived must be based on the facts of experience and it can be known also by experiencing it. The experience of one person can verify the truth of experience of another person. Here the truth unfolded by Guru Nanak in his poetry was further verified to be true by means of experience by the succeeding Gurus in different ages and situations of life. Thus knowledge attained by Guru Nanak is right knowledge.

For the attainment of true and useful knowledge, Guru Nanak tells us inner good life is required. The effect of inner good life will be helpful to attainment of good knowledge. Thus the object is known by the inner instruments that are going out and assuming the shapes of objects on the other hand Guru Nanak teaches us that the dealer in sin loves only sin. Every one knows sin is not good but an evil thing why then does he love sin? It is because his inner life likes it and also approves the sinful action. The Guru has observed
19
in Raga Runkali Dakhani Gankar about evil as

"Pāpū Dura Pāpī Kan Piārā
Pāpū Lade Pāpe Pāsārā"

The expression of the inner life of the sinful person is the extension of evil and sin. Innocence coming in contact with sinners will also be involved in sin. Innocence often
20
comes to evil, because evil can easily work upon the simple and

19. Shabd 30.

20. Kabir Mani Maron Kusang Ki Kele Hikmat Jo Ber".

innocent mind. If othello had been less innocent, he would have not trusted I-ago with the result that he would not have been brought to murder his wife. If Hamlet had been a bit less sensitive idealist, he would not have destroyed his own house as well as the house of Polonius. Thus the Guru tells us that an evil person alongwith himself also makes others fall into the ditch of evil.

Thus Guru Nanak's emphasis is on keeping an inner and outer good life while attending sadhsangat, Dr.S.S.Kohli in his book ²¹ "Outlines of Sikh Thought" translates the lines of Guru Arjan Dev from Bilawal Rag Mohalla V and these lines sing the praises of Sadhsangat in which inner life of a person becomes pure. The inner pure life further affects the outer life of a person with the result that right and good knowledge of the outer world is obtained.

O my friends listen
the praises of sadhsangat
The dirt is cast off,
millions of sins are gone
the chit becomes pure". 22

It is in the company of good men that we achieve the purity of life. Dr.S.S.Kohli further tells us that "when the sinner enters this company of the good, he is not discarded but graciously initiated into the discipline. He absorbs

21. Published by Punjabi Prakashak New Delhi 's at page 100.
22. Dr.Bhai Jodh Singh in his book "Gospel of Guru Nanak" translates Guru Nanak's passage from Siri Rag Char 3.5 as "How to distinguish the true congregation?, where only the Name is discoursed upon. The True Guru hath made it clear Nanak, that the Name only is his demand (Page 102).

gradually the fragrance of sachsangat like an ordinary plant near the sandal wood taking its qualities. In the company of the good the novice gets the instructions of the Guru . In this case the sangat becomes the Guru".

23

In Raga Suhi Guru Nanak rejects the life of a person who is bright from outside but impure and black from within as

"ujjal kaithā cilkapā
Chotā Kairī Mas"
Dhotā juthā nā utrai
Jo sūchovā Nis".

So whiteness of a heron does not proclaim his inner purity, though whiteness is a symbol of purity- Guru's stress is that without the ethical life, the good knowledge is not possible and the righteousness is based on practically leading a good life. In the ²⁴ Saci Taksal, the true knowledge arises and when a man becomes aware of himself being true and good, he becomes aware of the knowledge of the objects that are true and good. Thus it is the inner life that plays decisive part, first in affecting the individual's mind and personality and then in forming the basis for good knowledge in him. This is what Guru Nanak teaches through his sublime musical poetry.

23. Shabd 3.

24. Japji Pauri 33.

V (5) Some Western thinkers especially Empiricists hold that the human mind is like a dark room. Just as light enters the dark room through the doors and windows so knowledge enters the mind through the sense-organs. If this theory be true, then there is no place for transition from ignorance to knowledge. In Guru Nanak's poetry especially in Japji Sahib²⁵ knowledge is said to grow and pass through five stages of development. Dr. Sher Singh discusses the same idea in his Volume²⁶ "Philosophy of Sikhism". According to him these are the five steps in the evolution of the individual's inner consciousness. First is the material environments of man. A true insight into the surroundings gives him a scientific outlook. He finds that the universe is a system-----Dharam Khand. In this region man looks upon things as created by God, under whose laws the world goes on. Nights, season, lunar days, week days, wind, water, fire, ne-cher, regions, earth and other spheres are kept in their places by law----- This is the sphere of common place perception----- One that is the second in the series is the region of reflective imagination----- To have knowledge we must bring in imagination on the pure imaginative level what is perceived by the senses is extended in its vastness. The universe gets multiplied. The vision of the individual transcends the world he lives in. In this realm of knowledge, divine light becomes resplendent and man begins

25. Pauri 34 to 37

26. Published by Chardikala Publications at page 305 to 308.

to take pleasure in Nature and his heart constantly gives out expressions of Mahiguru-----The region of creative imagination----- There are fashioned knowledge and wisdom intellect and understanding there too is fashioned the skill of Gods and supernatural powers in which some people believe.

From the world of science and art of perception and imagination----- both creative and reflective, we enter the world of real religion-----, The fourth and the fifth stages in the development of our mental outlook have respectively the divine grace and the true divinity by itself as their objects----- Here saints live and rejoice. It is the result of the awakening of the religious intuition which is the sole characteristic of the soul. It is beyond five senses, it is beyond mind and beyond the frontiers of the mind. As soon as the spiritual intuition begins to work we enter the next and the last realm of the true God Himself" We have seen that knowledge grows through the connection of the unknown with the known. It means that mind has some knowledge in its possession though that may be partial or incomplete and making use of this transition from ignorance to knowledge possible. But the question arises. Can we ever be sure that we have discovered the truth or possessed valid knowledge. Is really human being or the human mind capable of finding out any genuine knowledge?. Many centuries ago when Jesus stood a trial before him, Pilate asked, "What is truth ". Socrates Plato and Guru Nanak again thought about the

question of truth or validity of knowledge. According to Guru Nanak, all invalid knowledge is due to some defect in the conditions of perception in other words to the wrong functioning of the sense-organs or wrong associations in the mind. In Raga Majh Guru Nanak says that self-willed creatures are deluded by doubt as

"Manmukh sadā Kūriār
Bharam Bhulāniā".

If Manmukh is always "Kuriar" then Gurmukh will always be "Saciār" and he will rend the veil asunder. The mind of the manmukh works in two ways. Within Manmukh, there is doubt and from outside he is enveloped by Maya. This dual working of Manmukh makes him go astray. He creates such conditions for himself that his mind functions in a wrong way. Thus sure and definite knowledge regarding the objects is not available so long as he is in the state of doubt. Guru Nanak has well expressed it in Raga Raskali as translated by Dr. Gopal Singh

"Within us is doubt,
Without we are enveloped by Maya
Which arrow-like hits us in the eye
Prayeth Nanak, the slave of the Lord's slaves
"Man would come to grief".

Outside, Manmukh is bitten by Maya and becomes a lunatic and this disturbed lover's mind that is craving for Maya is hopelessly cheated by it. His object is only Maya but there is no end beyond the end of Maya. Inside he is torn by

27. Kivar Pauri 13.

28. Shabd 2 stanza 4.

29. Guru Granth Sahib English Version.

Doubt but how can doubt be dispelled? It is only through the wisdom of the Guru. Guru Nanak in Haga Vadhas explains that world's afflictions doubts and hungers go only through Guru's wisdom as

"Dūkh Dhūkh sansār / Kie
Sehsā Eh / Cukavehē

Binwant / Nanak / Jae Sehsā
Bujhe / Gur Bicārā".

With Sehsa there is no valid knowledge. Regarding cognition there can be neither truth nor falsity. This Sehsa is a mental state and it has neither belief nor unbelief. This Sehsa is between truth and falsity with Sehsa no valid knowledge is possible "Doubt" says, Dagobert D. Runes in his ³¹ The Dictionary of Philosophy "is the state of hesitation between contradictory propositions----- voluntary suspension of judgement in order to reach a more dependable conclusion". In ³² the book "A Dictionary of Psychology" by James Drever Doubt means "Absence of definite belief, usually with alternative ^{Leiv} between belief and disbelief sometimes obsessional." It is true mind goes to and fro in doubt and cannot choose from the two alternatives.

Against this "Sehsa" is true knowledge Guru Nanak ^{32-A} refers to the plane of Gian Khand leading to Sac Khand. ³³ Dr. Greenlees in his book "The Gospel of the Guru Granth Sahib" explains that "Guru Nanak sketches the way home through the four inner planes of life. First the Plane of wisdom known to many of us as "the Hall of learning"-----Here through the manifold forms assumed by life the soul gradually learns to see the one and so in a realm palpitating with all human joys and

30. Chant 2 stanza 6.
32. At page 74.

31. At page 84.
32-A. Japji.

33. At page 260 to 362

delights is slowly purged of ancient ignorance----- This is the realm of those who are merged in God, the Great ones who from time to time come forth to liberate men from the miseries spawned by ignorance, who are always labouring for us from their mountain summit of achievement.

The plane of truth ^{of} external reality (Sat ikhand) In that eternity the past, present and the future blend into all present Now-----

And so the soul rises, climbing the five steps of this ladder with the Guru's aid to his real home. By the faithful and brave doing of his duty on earth he earns the right to knowledge and wisdom and so is enabled to make happy efforts in the helping of others. By this means he wins the grace of the saint, and so is led by him in union with the Beloved whom he has sought so long as the Final Truth". Truth is realised in Sadhsangat. Dr. S. S. Kohli in his Book ³⁴ "Outlines of Sikh Thought" gives his concept of Sadhsangat "The company of the good is like a ^{touch} stone which turns ordinary people into gold. The member of the company falls in love with the Name of the Lord and realizes truth. The company is like a boat, which takes the inmate beyond this world ocean and who is never born again. The pure intellect dawns upon him and his overturned mind lotus blossoms. He is cool, calm and content. All his desires are extinguished. The mind does not run in different directions and the pure abode is achieved".

Guru Nanak himself expresses in the last sentence of Japji ³⁵
"Keti Chatti Nal" "many are freed alongwith them" is the
exact translation by Duncan Greenless in his book ³⁶ "The Gospel
of the Guru Granth Sahib". In Guru Nanak's view knowledge is
acquired through continuous effort and that is the stage of
"Garam Khand" leading to true knowledge which is valid in
every country and clime. This grows day by day with use. As
the seeker uses the truth or the true knowledge leaving aside
the "Sahsa" this knowledge increases and grows with experience
and cultivates mental flexibility and faces the realities
of the world in which the seeker lives. John Dewey in his
^{36-A} Book "Reconstruction in Philosophy" says about the true that

"That which guides us truly is true".

Thus, Guru Nanak's validity of knowledge is
based on practice- The knowledge which is produced from
truthful living is true knowledge as

Sacchukora Sabhuko
Upari sac/Acar.

Jah Karni Taa Tah Purniast
Karni Bg hoo Ghatu Chat Sri Rag (5,30,25).

35. Last Salok of Japji

36. At page 264.

36-A. At page 156.

V (6) What is an error? According to James Drever's³⁷ A
37
Dictionary of Psychology" Error is "Failure in thought or
action to attain the result or end aimed at, such a conformity
with fact or some objective condition". Thus, error is non-
conformity between fact and the result aimed at. Generally
error arises on account of the super-imposition of one order
of reality on another or when a lower order of reality is
super-imposed on the higher order what is super-imposed must
be assigned to a lower order because its knowledge suffers
from a contradiction when a higher knowledge arises. For
example, I see a tree at night and take it for a woman from
a distance. When I go near I find that it is a tree and not
a woman. The knowledge of the tree remained intact. That is
why it belongs to a higher order. Whereas I super-imposed
woman on the tree that was a lower knowledge, because it
found contradiction. Thus after the examination had taken
place, the error was based on insufficient knowledge of the
tree. Similarly we find in "sanskrit books the familiar
example of super-imposition of the snake on the rope. Thus,
the cause of error is our insufficient knowledge of two things
as woman tree and rope snake brought together under one
38
cognition. For example in Sri Raga Guru Manak tells us that
the bride wanders about from place to place and is lost to
her home. Here place to place and home are brought under one
cognition. Secondly there is also another kind of error which
arises from a confusion between the two objects- place to place

37. Published by Pinguine books Ltd. Harmond's worth Middlesex
England in 1966 at page 87.

28. Ashtpadi 12.

and home which are in close proximity. Here we wrongly transfer one thing to another as

"Marmukh Bhulai Bhulā at
Bhuli Khur ka Aad"

Bhuli Phere³⁹ Disantri
Bhuli Grah Taji Jai"

In the Punjabi literature we find two more famous examples regarding this error, first is in Peelo's "Mirza Sahiban", and the second is in Professor Mohan Singh's poem³⁹ "Tore Ghund Te Chitre Phul Sahne". In Mirza Sahiban, Peelo describes the beauty of Sahiban in a very graceful manner. When she went to a shop for bringing oil (tel) the shopkeeper saw the exceedingly beautiful face of Sahiban and her beauty began to enter in his heart step by step. Being a shopkeeper he concealed the effect of young charms of beauty and youth. He was now giving her oil but erroneously he gave her honey (Shahed) The poet tells us

Tel Tulave Bhulā Bania
Ditzā Shahad Ulzat"

Again in Professor Mohan Singh's poem when the lover saw the printed flowers on the hanging curtain (Ghund) on the face of his beloved, he took it for a rose plot. Thus the fragrance of the rose, believe me as he gazed on her dewy face fondly, went to his head and like winds in summer, sighing and smelling, the lover was misled by the charm of her face. This was another kind of error arising from the confusion of printed flowers on the dewy face and the real rose flowers.

39. From Kusambara "at page 15 published by Lahore Book shop, Lahore, in 1944 Third Edition.

In the lover's mind the fragrance of the real flowers was transferred to the printed flowers. The reality was something different. In the case of exchange between honey and oil the mistake was very simple and arose only from the close physical juxtaposition of the oil and honey. In the case of flowers quality was transferred to printed flowers on the face of the beloved and that was responsible for the error as

40

"Asi Ethe He Gae Bhul Sohne"

When the real rose flower was super-imposed on the printed flower then at once, the printed flower disappeared and only the real rose remained behind

As Guru Nanak says in Sri Raga Ashtpadi 12.

"Bhulan Andar Sabh" 40"

Here he means to say that in every human being there is deficiency of knowledge. In consideration of this fact Bradley in his book entitled "Appearance and Reality" says on page 320-21. "There will be no truth which is entirely true, just as there will be no error which is totally false".

Thus a man has only some deficiency that leads him to error, otherwise he is not totally false when a self-willed (Manmukh) meets the Guru, his deficiency is filled up and he is given new eyes to see the world. Thus, the cause of error is in-sufficient knowledge of the thing.

Sometimes we have dreams and dreams are false, because they are contradicted by the knowledge of the wakeful

40. Prof. Mohan Singh's poem "Tere Chand Te Chetre Phull Sohne" at page 15 from Book Kusambra.

state. Dreams take place only in sleep and in similar conditions. They are actually revival of the subconscious impression. Thus the knowledge of dreams is illusory. Can the dreams be real? So far as time and space is concerned, they are totally unreal. A lot of contradiction is involved in dream experience. If there is any reality in dreams, it is only relative. Guru Nanak says in Sri Raga that so long as the sleep continues attended with dreams we remain lost in it. It shows that the dreams occur during sleep as

“Jee supnā⁴¹ is⁴¹ Dhulīai
ab Lag⁴¹ Hidra⁴¹ Hoo⁴¹”

Dreams have the semblance of a waking perception because they are the reproductions of the past and revivals of sub-conscious impressions. Guru Nanak in Raga Vad-Hans⁴² describes that he weeps for joy. He saw lord coming and going in his dream. He cannot now go to Him when the dream in sleep is over. There is no messenger through whom a word be sent to Him so Guru Nanak again cherishes sleep in which he would have another glimpse of the Lord. The sleep would be most welcome and fortunate as

“Supnā⁴² Aia Bhi Gāya⁴²
Mai Jal⁴² Bharyā⁴² Hoo⁴²
Aye Na Saka⁴² Tuh⁴² Kano⁴² Piare⁴²
She⁴² J⁴² Na Saka⁴² Hoo⁴²
Ae⁴² Sabhagi⁴² Ni⁴² Darie⁴²
Mat⁴² Bah⁴² Dekha⁴² Hoo⁴²”

41. Ashtpadi 15 Stanza 7.

42. Shabd (3).

Dream and waking life are two different states of the soul but dream is a state where the two worlds meet. There is something common between the two. Their border-line is the dream in which something of the real life is there and something of the non real. That is why dreams are sometimes remembered sometimes forgotten. When they are forgotten, it means that sometimes back they were remembered. Forgetfulness suggests previous remembrance. Great Dreams of the world are recorded in books. Dreams are generally private and their objects are also private. They cannot become public which every body should know objectively. Their impressions do not stay for long and wait for pen and paper. Guru Nanak at once felt the absence of Lord, when He departed at the break of a dream. The Guru wept when he saw the Lord's resplendent beauty gone. A joy so sweet had set his soul on flame for the one loved Name. After dream that hallowed form was never forgotten but ever lingered on in the greenest spot of his memory. God fled as colour flies and cannot be caught with the hand. But the Guru's heart had caught some portion of it to keep it reserved from winged dream. The part of His light was still lingering on in the eyes of the Guru. Again Guru Nanak says in Raga Maru that ⁴³ this dream is short lived. Similarly a man's life is short lived. Art is long and life is short, is often said. But as life is short the world is also short-lived. It is a juggler's

43. Sohala 3 stanza 9.

show as Guru Nanak calls it.

The world has been called a pasture as

"Aethe Coelra Din Care
Khele Tamasa Dhundi Kare
Daji Khele Gae Daji gar
Jio His supnai Bhakhlai Ho"

In the wakeful life we see the objects through out senses . but in our dream, our sense-organs are all turned inward. Thus the experiences in dream are all mental and absolutely private and short-lived. Thus the knowledge of dream is non public and not a knowledge for every one.

Guru Nanak describes in Naga Vadhans that as the juggler is involved in his false play, so a man is beguiled by his ego as

Dhanda Nove Maili Na Dhowai
Dipantar Sansaro

Jio Sajigar Dharmai Dhulai
Dhuthi Dhuthi Abankaro".

But what is ^{an} ego? Dagobert D. Humes in his Book "The Dictionary of Philosophy" says about ego pure "The self conceived as a non empirical principle, ordinarily inaccessible to direct introspection but inferred from introspective evidence" Dr. S. S. Mohli in his book "Outlines of Sikh Thought" states that According to Guru Nanak the ego is the activity

44. Alahnia 4 Stanza 4.

45. Jaico publishing House Bombay page 88.

46. Published by Punjabi Prakashak New Delhi at page 68.

of self in duality or maya". In ego man thinks that he is distinct from God that is on account of his self assertion otherwise he is of divine essence and not separate from God. He builds around him the wall prepared by his ego. In ego he creates another world "sofanantar Samsara" Guru makes it clear that the actions of the ego are like dreams or dreams within a dream. The world of the ego is dream like just as in this world, a juggler plays a short false play, similarly in this world the juggler ego plays a short-false play".

Individual's experience of himself or his conception of himself is superficial when brought in direct touch with external reality. With ego, the waking experience as Guru Nanak states, is also like a dream. Guru Nanak wants to say that even waking experience is like a dream if it is a play of the ego. Dr. Gobind Singh Man Sukhani in his book ⁴⁷ "Introduction to Sikhism" says "Guru Nanak says, "Ignorance has its roots in the ego. It does not see Him in all things, but makes Him an image of itself". However, some feel that Maya or the illusive world creates the sense of separateness or duality ----- . The ego takes the form of pride or vanity which may be due to learning, power or money-Guru Ramdas says ⁴⁸ "The bride and the bridegroom live together with a partition of ego between them once this partition is removed, man enjoys his union with the creator".

47. Published by India Book House New Delhi.

48. Printed in 1967 at page 76. in the book is wrongly printed pride".

One common point between waking experience and dream experience is that of perception.

Thus knowledge is obtained by studying other minds as the mind has the capacity to read the minds of others and Guru Nanak while standing in the mosque at Sultanpur read the mind of the Qazi. Prof. Kartar Singh in his book "Life of Guru Nanak Dev"⁴⁹ describes this incident thus "It was the time for the afternoon prayer. As the company was about to proceed to the mosque, the Qazi said to the Guru, you have instructed us what we should do to become true Muhammadans. You have told us how we should pray. We are now going to say our prayers. Will you go with us and join us?.

"By all means" said the Guru. All went to the mosque. The Qazi stood at the head of the gathering and began to recite the Arabic text and to perform the prescribed bodily movements. Others initiated him in these latter. The Guru looked at the Qazi who appeared to be devoutly engaged in prayer and laughed. Another act of great daring to laugh at a Qazi at prayers in a mosque. The Qazi's face changed not a little. When the prayer was over he complained to the Nawab that Guru Nanak had insulted the whole assembly, nay the Muhammadan religion to boot. The Nawab was of a generous temperament. He approached the Guru and said "Good Sir, you promised to join us in prayers but instead you laughed at the Qazi as he was engaged in them. "Yes" replied

49. Published by Lahore Book Shop Ludhiana at page 71 and 72.

Guru Nanak, I did promise to join him at prayers. But he was not praying at all while with his tongue he was repeating the text and with his body was performing the prescribed bodily movement, he himself was chasing his new born colt which he had left untethered at home, and was trying to save it from falling into the deep pit in his courtyard. I would not join him at that. It was amusing to see him thus his body at prayers and he at home running after the colt. So I laughed. How we deceive ourselves and the world and try to deceive God Himself".

The Qazi lowered his head. Guru Nanak had read his mind. But then taking courage, he said "But there was the Nawab than when no devouter Muhammadan exists here about you could have joined him. No doubt replied the Guru. The Nawab is a good man, but he too was not engaged in prayers. He was purchasing horses in Kabul". Thus mind has full capacity to know and understand other minds and their tendencies. In the West, there searches show that thoughts can be read as well as transferred. These faculties are being developed now a days in the West and are proving true. On this topic Professor Kartar Singh in his ⁵⁰ Book gives a list of seventeen books for further reading on this subject so that the reader be convinced of this truth. When the sciences of thought reading, television, clairvoyance and face-reading etc. are giving way to an intelligent faith in mind reading in the world, Guru Nanak had long ago read the minds

50. Life of Guru Nanak Dev at page 317 published by Lahore Book Shop, Ludhiana Edition 1968.

of others at prayer in Sultanpur mosque. Now-a-days telepathy is becoming a research subject in which communication by other than known physical means, of thoughts, experience feeling etc. from one mind to another at a distance is alleged. Dagobert D. Runes in his book ⁵¹ "The Dictionary of Philosophy" puts it. Thus, the phenomenon of direct communication between two minds separated by a great distance and without the normal operations of the organs of sense". But there is a difference between the Guru's capacity to read the minds and the Western approach. In the west the person with telepathy has hypnotic states whereas in Guru Nanak, the mind is made stronger and stronger, more whole-some and integrated. In the Guru it is a conscious effort to concentrate, meditate and to acquire genuine knowledge. These experiences improve and uplift the person. In the west with telepathy and other magic tricks, one's personality does not become rich. I have only referred to the western approach to convince the reader that Guru Nanak's capacity for knowing the other's minds was so great that he could convert the unwhole-some mind into wholesome one, developing itself in the discipline of Nam, overcoming all discord and disharmony of mind so that the index of mind (face) may reflect the glory of God e.g.

52
"Nanak Ne Makh Ujale"

There spreads a radiance on the face of such a man.

51. At page 315 Edition 1966 published by Jaico publishing House Bombay.

52. Japji's Salok Last Line.

Those who have made efforts and brooded over Nam, they become bright faced and illumined from within. Guru Nanak's purpose in knowing the minds of the Nawab and the Qazi was to discipline their minds in prayer both inside the mosque and outside of it. He wanted them to turn their minds towards God in the true sense. Guru Nanak's view is that only by knowing the seat of the mind that is heart, with the help of the Guru God can be realised within. The object of Guru Nanak is God realisation.

53

In Raga Rāmāli he discusses this point as to what we should do, if God does not show us His vision or if He cannot be seen?

The answer given is that only Guru Guide can show us God within

54

our heart. Again in Raga Malar Ki Var, Guru Nanak tells us that the knowledge arises within and without with the grace of God, Guru shows us home within home where a melody of five sounds and the seat of the word, the vision of all worlds, spheres and islands of the king sitting on the throne of truth can be seen. The inverted heart lotus is upturned, out-going of the mind ceases and thus the knowledge of the object is acquired as

"Ghar He Ghar Dekhai De
So Satgur Purakh Gajan
Panc Sabd Dharakar Dhantah *Dhuni Tah*
Saje Sabd Nisan
Dip Lo-patal Teh Khand Mandal Hairan
Tar Ghor Sajinder Tah
Sace Takhat Sultan
Gurmakh ni Ghar Vash".

53. Dakhni Onkar Stanza 52.

54. Pauri 27 Salok I.

SADHANA MARG

(1) What is Sadhana Marg? Sadhana Marg is a practical way of discipline directly reaching the goal. It also gets to the core of truth of existence. There are many margas in the world approaching the Reality and there are also varying temperaments of the aspirants. But the way, Guru Nanak lays down in his compact and deep poetry goes straight to the goal without much spiritual exercises. It leads to spiritual advancement.

There are two most important sides of every religion. Theoretical and practical. This Sadhana Marg of Guru Nanak is a practical path indicating the mode of life which a man must lead for his spiritual evolution. The Guru's path is a natural path which is correct for all times and for all people who can sub-due their will to the will of God. God intoxicated Guru and their followers have practised it and found it fit for all spiritual moral, physical and social needs. Dr. Sher Singh in his book "Philosophy of Sikhism"¹ describes it a Wismad Marga, as "there are three such modes of life enumerated by the Hindus. They are known as Karam Marga, Bhakti Marga and Gyan Marga. What I maintain is that the mode suggested by the Guru although contains elements of all the three margas, yet it is not identical with any one of them. The synthesis gives us a new marga which in the light of the terms based in the Granth should be called Wismad Marga on the practical side and Nam Marga on the

1. 1. Published by Gardi Kala Publication at page 261.

theoretical side. It is a distinction in names, otherwise they are the two aspects of the same process". Dr. Gobind Singh Mansukhani² in his book "The Quintessence of Sikhism" says "The Guru's path may be called Nam Marg or Sahajyoga"³ Duncan Greenlees in his book "The Gospel of the Guru Granth Sahib" describes this way of life thus "it is a practical way of life, leading man straight to his goal and does not involve itself in verbose theorising".

Guru Nanak in the very beginning of Japji Sahib Pauri I rejects the non practical ways of living. For example in the very first line of first Pauri "Gocai Goc. Na Howai Je Socie Lakhwar" he has rejected the speculative thinking, keeping silent, remaining long entranced or hungry. These are all unsuccessful ways of life. The true path which Guru Nanak describes is:

"Nakam Rajai Galna
Nanak Lekhia Nal"⁴

It is a way "by walking so as to satisfy the Divine Will". To make the idea more clear I may refer the poem "on His Blindness" written by John Milton, in which it has been concluded that "They also serve who only stand and wait". But in Guru Nanak poetry the poetic stature is such that it combines the high level of poetic excellence with contents so

2. Published by Shromani Gurdwara Panjandhak Committee Amritsar at page 169.

3. Published by the Theosophical Publishing House Adyar Madras in 1952 at page vi.

4. Translation by Duncan Greenlees in his book "The Gospel of the Guru Granth Sahib at page 217 ED 1952.

practical for daily life. Milton refers to the service of God with "Stand" and "Wait" whereas Guru Nanak refers to "togo" to lead to walk" "calna". The path of Guru Nanak is active. Even the five letters calna are in motion and pushing themselves for the progress and advancement of life.

Again, Guru Nanak writes that he is writing in the next (Pauri 2) the workings of Hukam. He uses the words "Lehia jai" "Jai" here means next (Jai Hi) . Thus, without speaking of the ego (Howmai) then the aspirant should walk on this path under-standing the will of God.

In this way this way of life is a natural way and cannot be described in words (Hukam Na Kahia Jai)⁷. It can only be lived (Nanak Rahon Rajai)⁸ This natural way of living is the way of Guru Nanak who himself followed the way of struggle throughout his life in his journeys as well as at home , in the service of humanity. When he saw the whole world in trouble and groping in the dark like one caught in a storm at night, (Kūr Anavas) he showed the light, the way, that may be called the spiritual humanism.

This ideal of spiritual humanism takes into its fold the welfare of the whole world (sarbat Dā Bhalā) in a practical way and preaches the right attitude of mind to the social environments in order to achieve the final goal i.e. attain the

7. Japji Pauri 2.

8. Japji Pauri 27.

9. His Philosophy is entwined by Virtue, Love and Humanism".

divine glory, also with ones companion. This is the path of human uplift and seeks the good of all and spreads radiance all around.

VI (2) In the Sadhana Marg, Nam is the purifier of mind as
10
Guru Nanak has said in Japji

Shariai Mat Pāpā Kai Sangi
Oh Dhropai Navai Na Sangi

If the mind is defiled by its contact with sins they can be washed away by the love of Name, as the dirty cloth or body is washed and cleaned by soap and water. The Nam excites the feelings of wonder at the works of God and an aesthetic appreciation of His beautiful creation. To the aspirant it is an emotional and psychic experience of wisdom with the experience of Nam, the world looks more charm. e.g. The aspirant keeps his conscious mind in tune with the lord by regulating "Wah" with inhalation and "Guru" with exhalation and removes dirt and fills his mind with God's love, beauty and goodness and always feels the presence God within as well as without. He sings the
11
God's praises early in the morning. According to Dr. Sher Singh
12
"chirping of birds in the morning, the twinkling of stars at night, the sweet night, the bright lamps of sun and moon in the sky and the wonderful creation of God on earth, the pe-cocks in the rainy season, sweet and attractive thick shadows in summer all bear a message of wisdom to a "Seeing eye" Early in the morning the aspirant gets up and first hears the word of the Guru in order to acquaint his mind with the wisdom of the Guru, the lofty words of Divine wisdom and ultimate truth. It is

10. Pauri 20.

11. Amritvela Sac 240

12. Philosophy of Sikhism at page 291.

preliminary training of the mind through the eyes and the ears. It lifts the mind of the aspirant from the usual ruts to a far bit higher plane of existence. It offers a new set of values to the aspirant stirring him to his inmost depths and bringing about a spiritual regeneration in Japji, the aspirant progresses from (^{Suria} ~~mat~~) hearing to (Man^{ia}) reflecting that makes the knowledge to the mind clear and definite. It opens the gates for reflecting independently on the wisdom of the words of the Guru. Thus, he is convinced and achieves intellectual conviction by making use of his own powers of reasoning and realization. Now the aspirant develops the habit of continuous longing for the Lord. Guru Nanak explains in Japji ¹³ "Juniā Maniā Man (Kīta Bha^ṭ) Now is the mind filled with love of Lord. The aspirant experiences the ultimate truth. This is the way of life every one can pursue without considering his caste colour or creed, country and climate. With love all the diseases of the mind are cured. With love the sub-conscious mind is purged and dirt is replaced by Amrit-Nām. What ever we think, feel or act is stored in the sub-conscious mind. All thoughts, all experiences, all feelings leave their impressions on the mind. These impressions are stored and form the character of the individual. It is a record room of many past years. Thus Guru Nanak wants to renew the minds of the aspirants. He says that the mind (mat) should be washed as the dirty lake water is replaced by fresh

¹³The first chapter of Sri Guru Granth Sahib.

water. If the sub conscious mind is dirty, it is like the dirty water in a pond on which a clean reflection of the sun cannot fall.

VI (3) Ethical life.

Morality and ethics are the very basis of Guru Nanak's poetry. Guru Nanak says that ¹⁴ "Greater ¹⁵ than truth is truthful living. This is the very conduct of this ethical life evolving the spirit in man. This service of Ethice has a purifying effect on the mind of the aspirant. Again, such moral standards are advanced in Guru Nanak's poetry for the benefit of the whole world, as they provide an optimistic view of life. Presence of healthy practice and the uplifting belief in truth are in harmony with the current moral standards of the world. His outlook is progressive. The eye is on the future to be born of the present. These ethical values of Guru Nanak have creativity because righteous living further generates experiences in the same way. With the developing moral ideals and the new scientific conception of the universe, Guru Nanak's doctrines about God and other attributes are valuable in different ¹⁶ society there may be the doctrine of "Seva" (Service) to the mankind is the core of the Guru's ethics which will be equally acceptable. There is no hatred prejudice, narrow parochi al

14. *Sacche Ure Sabhko Upari Sac -Ad aur*

15. In his age, Guru Nanak saw the moral degradation. He considered ethical greatness as a basis for spiritual greatness, therefore he enjoined his followers to do good actions or works. He gave prominence to truth in life but still greater prominence to the practice of truth. He preached practical morality like Lord Buddha, but unlike him laid great emphasis on the unity of God and the essential duty of man to remember His Name. Whereas Kabir holds that either one should become House holders and do good actions or he should become vairagi and renounce the world, Guru Nanak asserts that the path of religion can be attained only by a house holder". From "A critical study of Adi Granth by Dr. S. S. Kohli"

outlook only man is served as a man and his mind is served with true spiritual food. Thus, the aspirant becomes the citizen of the world and brother (Bhai) ¹⁷ of every man. His all services are for the suffering humanity and his practices and beliefs are for the cessation of sufferings and ills of mankind. Thus, the ethics of "Guru" poetry unites all mankind and stimulates a respect for human personality regardless of the Barriers of race nationality, class colour or creed. During the last five centuries, the Gurus ethics have attached so much importance to the programme of social welfare keeping in view the Akal Purakh that his spiritual humanism has become ¹⁸ a progressive social force. "Guru laid the foundation of ¹⁹ man's uplift, not on such short cuts as mantras miracles or mysteries but on man's own humanity his own character, as it is a character alone- the character already formed which helps us in moral crisis"

The aspirant who is enjoying all the facilities from Guru Nanak's instructions is a very responsible person because he himself is the first to lead the life of good conduct and then to help others (keti Chhutti nal) to swim the pool of ego. Guru Nanak in Raga Rangkali Sidhgost gives six ²⁰

17. Bhai Establishes the bloodrelation with mankind.

18. Japji Sahib

19. Cultural History of India at page 320.

20. Stanza 8.

simple points of code of conduct for building his character and he has to discipline his mind. The first point is that the aspirant should not falter seeing riches and beauty of other persons. Secondly he should observe temperance in food and sleep. Eat little and sleep little. Thirdly the hunger of the mind should be satiated and it can be done only by disciplining the mind with Nam. Fourthly he should deal in truth and shun false hood. Fifthly he should seek the Guru's grace in the form of word i.e. Gurshabad and sixthly he should not expect any thing in return for his services to God and humanity. Thus, the life of the aspirant will be led as the ²¹ Lotus lives above water or the duck floats carefree in the water. In this way, with disciplined life, he becomes truly real. Then his mind is attuned to the word and he does not ²² falter. I quote here two stanzas from Raga Ramlali Sidhgost as

"Nati Dāti Nid Nā Avai
Per Char^cit^uka Bōlai

Din Navai Man^u Tek Na Tikī
Bānak Bhulh Na Jai

Sakaje. Nat^u Patan Char^u Gurū Bībhaya
Sehje Sac^u Vaparo

Khandat Nidra A-lap Ahara
Bānak Tat^u Bicara" (8)

Jaico Jal Meh^u Kamal^u Miralam^u
Murgai Maisane

Surat^u Sabad^u Bhav Sagar^u Tariāi
Bānak Nan^u Vakh^u Mai"

Rabahi Aho Ikanti Eko Man^u Vasoā
Aso Meh^u Piraso

Agan^u Agocar^u Deikh^u Dekhao
Arok Tā Ka Dāso". (5)

21. Raga Ramlali Sidhgost Stanza 5.
22. Stanza 8 and 5.

Now we can say with "George Edward Moore that "Just as a reasonable rule of conduct requires that what we are told to realise should be capable of being truly real, so it requires that the realization of this ideal shall be truly good".

Thus, for the aspirant it is necessary that this spiritual discipline should be pursued with great diligence. It is a continuous practice and the aspirant becomes an habitual and he remains absorbed in meditation day and night. Such an aspirant observes piety in his dealings and repays anger with forgiveness, hatred with love and injury with service, and he regards himself as the humblest of all creatures of the world. It is in his conduct to look upon the wives of others

as his own mothers. He has a firm faith in God (Eko Man Vastu) and His mankind. It is a golden means against all deviations from the path of spiritual mental discipline. He should not expect and bother about the results of his activities and good actions but should resign himself to the will of God (Hukam) and it is the highest and easiest road to success. It is the active way in Guru Nanak's spiritual humanism. Under the workings of Hukam, the mind is offered to God and the body is dedicated to mankind. As he lives in society, he healthfully influences those who come in contact with his good conduct. In the "Philosophy of Mind" edited by Stuart Hampshire (of Princeton University) states that "The vitality of the philosophy of mind at present time

23. Principia ethic published by Combridge at University Press in 1961.

24. Bhai Gurdas

25. Japji

26. Published by Harper and Row publishers New York and London in 1966 page 1 by Stuart Hampshire.

probably owes something to a revised interest in Ethics and to the realization that normative Ethics is bleak and largely uninformative, unless it rests on some clear and comprehensive analysis of mental concepts it owes something to further developments in program, for scientific study of behavior, and it certainly owes something to the accidents of individual genius"

Guru Nanak further instructs that the aspirant is required to overcome lust, wrath, greed, attachment self conceit and five weaknesses. ²⁷ In Raga Haru Guru Nanak tells us that if the aspirant over comes these evils he can then, discipline the mind.

"Nānā Arōdhī, Anākar, Vivare
Tasakar, Pañc Sabd (sangharo
Gian Kharag, Lai Man See, Lujhai
Kansa Manah, Samai Noh".

²⁸ This mind is fought with the sword of wisdom and can be disciplined by holding it with the melody of the word. It must not be forgotten that Guru Nanak's way of life is not a bundle of philosophical ideas (like the upanishad's speculative philosophical doctrines) but it is a way of life that builds up character rejects evils and takes every shade of humanity within its purview- individual and social both.

27. Shloka 3 stanza 3.

28. Please see also (1) Raga Ramkali Dukhani Onkar shbd 43.
(2) Raga Ramkali Sidhgost Shabd 20 (3) Raga Malar Ki Var
Pauri 13 lines 5 to 6 (4) Raga Suhi Shbd 1 stanza 1 to 2.
~~from Institute of Religions~~

Sardar Gurmit Singh in his book entitled "Islam and Sikhism" refers to Hume regarding the standard of Ethics in upanishads thus "Hume also writes that "the practical ethics are certainly not as high (in the upanishads)" as he finds the ethics of Sikhism". Dr. Kala Singh Bedi in his book "Guru Nanak Darshan in Punjabi at page 138 expresses the view that the mind can be transformed and improved by leading an ethical life.

Dr. Bita Ram Sahri writes in Punjabi Dunia "Gurmat Sahit Ank" January February 1965 under the heading "Nanak Phalsphe Da Sadhana Pakh" at pages 247 and 248 that Guru Nanak's practising his way of life was more influential than his expression. It is true that Guru Nanak lays more emphasis on (karni) practice than on speeches. But his sayings, and his practices to me are going in unison with each other. What he said, he practised it. What was practised, it was said. ³¹ Milton says "A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life". Again, Goethe writes that "It is the personal character of the writer that brings his meaning before his readers not the artifices of his talent. The style of a writer is a true impression of his inner life. If any one would write a clear style, let him first have clearness in his soul and if anyone would write a great style let him see to it that he has a great character" Thus the expressions (kathanis) of Guru Nanak were not less influential. ³² He never wasted his words. He was always meditating and singing the paeans of Divine glory. He used his words in the best order in poetry as "Nanak Nadra Nedar Nihal". Guru Nanak's devotional songs over flow spontaneously swimming on the waves of his lips coloured with music and full of powerful and intense feelings, and it was by songs, through songs by devotional music, through devotional music that his heart begins to dance with the youth and freshness in the celestial presence of God).

- ²⁹ Baba Institute of Religious Studies Sirsa Hissar at page 38 published in 1966.
- ³⁰ Sancarak Vishian Nu Chad Ke Dushtan Di Sangat Da Tiag Karke Sadacar hazal kar, Curkirma Rahin, Ahankar Mae Nan Shudh Sarup jot Mai Man De, Rup Vic Badlina Ja Sakda Hai Man Nu Jitan Hai Sukhan Di Prapti Hondi Hai"
- ³¹ Page 66 and 69 Sahit Alochana De Sidhant by the Author.
- ³² Baba Nanak da Phalsapha Sirapura Sidhant Nahin Hai, Kh. Kirt Kamal da Vishkara Hai, Saco Saude Di Sakhi Ton Laike ---- Kartarpur vic Kirsani Karam tak Sabh Thain uhna di kirt kamal da prasad Vandia Nisda Hai----- page 244----- K-thni Nalon Vi Uma di Karni Vadhere prabhavshali si----- Guru Nanak Ke Sucejo Manukhta Vadi Dharam di Thapra Kiti".

To quote Dr. Bita Ram Bahri article "In the teaching of Guru Nanak, morality holds a very high place. Few of India, even of the world's religions have laid down a more exalted moral code than is to be found on the pages of the Granth. Purity of life is set forth as the highest object of human endeavour".

This moral code in Guru Nanak forms the basis for producing a pure mind in which God could reside.

VI (4) Sewa

In the fifteenth and sixteenth centuries in India and in Europe, all sacred learnings were the monopolies of the priestly classes which led to serious abuses. Guru Nanak rejected hypocrisy and idolatry. Darkness of ignorance and pride were removed by Guru Nanak and he brought new knowledge of the service of the humanity. Priests out of one God, invented many gods and worshipped them and served them, but Guru Nanak served the godly men, the poor and downtrodden, with spiritual food, sewa and free kitchen. Priests worshipped the sun, the moon, the earth, the sky, wind and fire. They had divided the society into high and low Hindus and Mohamadans, on the basis of caste and colour. In these circumstances, Guru Nanak adopted an independent ethical system. Opposed to the contemporary belief and declared his aim of life to serve humanity and to develop in man the Essence which already exists in man and thus merge him in God after subduing his ego.

34

Service (Sewa) recognises no barriers between man and man. It is an essential part of the duty of the aspirant. It is a sign of love and its practical expression. Thus the aspirant is always to serve humanity. Guru Nanak's emphasis on character building and the uplift of the lower people, lower classes, common men to the level of self respecting people, as the foundation of his theory of Sewa because with a strong character a man can face any crisis social, political economic or religious. In ³⁵Asa Di Var Guru Nanak stresses Sewa. In the ³⁶book "Glimpses of world religions" an author writes that it is only with Guru Nanak that the idea of service (Sewa, in Gurudwaras originated to put into practice the teachings of equality, fraternity, and love between man and man. "The Gurudwaras afford an opportunity to do service with love and devotion. The service in Gurudwaras take the form of sweeping the floors cleaning utensils fetching water and service in the free kitchen (Gurukulangar). This idea of service in Gurudwaras originated with Guru Nanak who intended to teach his disciples equality fraternity and love between man and man".

With Guru Nanak, this temple of bread came into existence for the service of the hungry for hospitable feasting of children with bread came love and faith in human values.

34. Sri "Raga Vici Dunia Sewa Kanayai"

35. Sew kiti Santokhial-or Apno Hathi Apna Ape He-----

36. Published in 1962 Jaico Publishing House Bombay.

Late Prof. Purn Singh says in his book "The book of the Ten Master's" under the heading "The temple of Bread, Langar" the Guru's people and the Guru were one home and one family, but it was no utopian idea, as of the democracy of labour----- And it is through service that love is realized----- Real service of people is serving them with life and the one who is alive can give life to others. So the master says that the opportunity to serve God in humanity is His gift". Thus with Gowa the mind of the aspirant becomes humble and he avails himself of the opportunity in this life and leads a successful life. W.E.W. Wratten in his article in the Magazine "psychology and successful living" August 1968 issue at page 31 under the heading "Opportunity is a state of Mind", writes thus "Opportunity did not come from some one else----- didn't just happen, opportunity was n't luck-it was a state of mind and opening of your own heart, widening of yours own imagination a quickening of your own will-----opening themselves to luck". Dr. Kohli in his book "Outlines of Sikh Thought" says therefore the service of humanity is the main aim of his life". S. Khushwant Singh in his book History of the Sikhs" "tells us that the Guru's way was a practical step to break the vices in society as -----

37. At page 140, 41 published by Chief Khalsa Diwan Amritsar in (first in 1920)

38. At page 104.

38-A. Published by Princeton University Press London Oxford.

39

"the Bhaktas had paid only lip service to the ideal of a casteless society (Guru) Nanak took practical steps to break the vicious hold of caste by starting free community kitchens Guru Ka Langar in all centres".

VI (5) Sadhsangat

Sadhsangat or holy company is an aid to purify the mind of the aspirant. In Guru Nanak's way of life, mind is formed and purity of mind in holy company is contagious. Good people's minds in Sadhsangat effect the minds of others who are still novice to this device of living. Here the personal knowledge of the purity of mind is attained through personal contacts and thus the spiritual environment encourages the minds to be good and strong. Here when they come into contact with each other, they speak politely and sweetly. Guru Arjan Dev in "Sukhmani Sahib" says that with the saints in the academy of sadhsangat, the mind of man is stilled. Guru Arjan Sahib gives eight advantages of sadhsangat. First in Sadhsangat the aspirant remains happy, secondly he controls the five passions (Aseh Dus Panche) Thirdly drinks sweet nectar, fourthly learns-humility, fifthly learns sweet conversation and the sweet way of talking (Manohar Bain) Sixthly he controls the mind (As het Man Paweh) Seventhly he remains uninfluenced by Maya and

39. From "The Sikh Review Calcutta Nov. 1967 Guru Nanak Birth Day Nov. Vol. XVI No. 171 Article "The teachings of Guru Nanak" by Dr. W. H. McCleod (These are published extracts in the Sikh Review from Author's Ph.D. Thesis. That is "The life and Doctrine of Guru Nanak presented in university of London in 1965. Kabir's thought for all its striving qualities is by no means as consistent doctrinally as that of Guru Nanak Kabir was above all a mystic the result is both profundity and obscurity Kabir's works have commended an immense popularity over since they were first circulated but the popularity has been accorded to thoughts on isolation, not to an integrated pattern of belief- Guru Nanak on the other hand produced a coherent pattern at page 12. The clarity and coherence of his thought has also been factors of his fundamental significance".

40. Sukhman Sauri and Ash

Rightly the grace of God falls upon him. Thus the human personality is enriched and mind becomes under control. Five vices are subdued. Psychologically this academy is a mint to renew the mind. As the fragrance of a sandal tree affects, the philosopher's stone transmutes a base metal into gold, so does the holy company transform one's personality. It is a common proverb that a man is known by the company he keeps. Thus the aspirant learns the goodness from Sadhsangat by remaining in touch with it throughout his life. Guru Nanak calls the mind "recrual" which in sadhsangat is held and stilled ⁴¹ Dr.S.S.Kohli in his book "Outlines of Sikh Thought" states "In the company of the good the mind becomes pure".

In Sadhsangat, every one speaks the truth. The aspirant learns equality service, humility tolerance, truth gentle speech, obedience, equality, purity, mercy, Royal courage, calmness and the way to self-sacrifice. Dr.Bhai Jodh Singh ⁴² describes in his book "Some studies in Sikhism" as "after Sewa satsang is the next step. Recitation of the word (Bani) and Hari Kirtan comes next- The effect of music upon human emotions is most marvellous. It concentrates the mind without torturing the body. Then follows meditation on the Name which is the last step----- God's vision its final rest-----Outline of the practical life of Sikh----- Before the dawn of the full moon, twilight showing that the moon must follow exhibits itself

41. At page 90 and 102.

42. Published by Lahore book shop Ludhiana page 67 and 68.

in these stages and a true sikh is never devoid of true spiritual experiences of his own confirming the truth of his Guru's teachings".

The most important effect of Sadhsangat on the aspirant is first purification of his mind, and with that pure mind, the aspirant sows his actions and that action becomes his habit, his daily routine which ultimately becomes his destiny. Here minds are bathed. A.M. Collis in his article "Bathe your mind" says "The washing of the mind is far more necessary than the washing of the skin. One bath a day suffices for the body, but every healthy mind needs atleast two one early in the morning and the other lasting at night". The function of Sadhsangat is to wash the mind from impurities and to attune it to God. But it is not possible if the mind is not properly educated in the academy of Sadhsangat. I wish to call it ⁴³ psychological Academy of Guru Nanak. Where ills are cured only ⁴⁴ with Man Man and Isnan. Guru Nanak in Raga Gajari teaches us that in holy company Lord's waters bathe the mind. The Lord's waters are pure. Thus mind becomes "Nirmal". It is said that by regularly attending the holy company the aspirant is released from the cycle of life and death and his evils are dried up and the Guru scrubs him clean as

Harjot Nirmal Mani Imani
Nal and Satguru bhāe

Punrap Jaganahi Jan Sangat
Joti Joti Milae".

43. Published in Psychology and Successful Living Oct. 1965.
Magazine Issue.

44. Ashtpadi 4 Stanza 7.

As has already been said the holy company of the saints transforms the character as the philosophers' stone turns inferior metal into gold. It is the glory of society of the saints. In 45 Raga Gauri Guru Nanak says as

"Pāras̄het̄ Kancan̄ Dhat̄ Hod̄
Sat̄ Sangat̄ Ki Vādiāi

Guru Nanak makes it clear as to what is a 46 sadhsangat. In Sri Raga Guru Nanak says that in the society of saints only Nam is described and that Nam contains the will of the Lord. It may be said that through the true Guru the aspirant in the saatsangat can realize that Lord's will is in the Name as

Sat̄ sangat̄ Kāisi Jāniāi
Jithē Eko Nam̄ Vakhāniāi
Eko Nam̄ Dūkan̄ Hai
Nānak sat̄guru Dīa Dujhāe Jīe".

In the Sadhsangat, generally the fortunate persons do go and attend and cultivate a positive attitude towards life. The aspirant knows that life has meaning and he knows the purpose of his life. If man is a social being then he will improve himself in the company of good people and will not be alone like ascetics. He can improve both body and mind in the sadhsangat. In Sadhsangat mind takes possession of the body gradually now good thoughts enter into the mind of the aspirant step by step and in this way his mind is filled and improved. Helda Mawherney in an article "The power of Mind" says "Fortunately we can control and educate our minds. We can cultivate a positive attitude towards life and affairs. We can learn to use our powers of visualisation and imagination".

45. Ashtpadi 4 Stanza 6.

46. Ashtpadi 1 Ghar 3 Stanza 5.

48
Guru Nanak has given Eight characteristics of Sangat in Naga Prabhati . The first characteristic is that the aspirant should be under the Lord's fear, secondly he is then in pure peace. Thirdly he should mix with holy men, Fourthly that will ferry him across the ocean of existence. Fifthly he should speak the truth. Sixthly he should talk love, seventhly he should practise Guru's word and Eightly he should know essence of life as

Bhau Khana
Pina Sukhhar

Harjan Sangat
Pawai Par

Sac Bolai
Bolavai Piar

Gur Ka sabad
Karni Hai Sar

49

That is why Macauliff in his works gives first place to holy company where truth is known and character is formed as "There are four ways by which with the repetition of God's name, man may reach Him. The first is holy companion-ship the second truth, the third contentment and the fourth restraint of the senses. In Guru Nanak's poetry "Karni Hai" Sar truthful living is the essence of life and that makes and builds the character. Here in Sadhsangat he becomes a goodman and his example becomes the inspiration for others with whom he comes into contact. In the holy company, weak

47. Published in "psychology and successful living" Nov. 1967 at page 31.

48. Ashtpadi 5 Stanza 7.

49. Sikh Religion and their Guru, published by S. Chand & Co.

and faltering minds are encouraged and strengthened. In Sadhsangat he struggles with evils forces. In fight, he ultimately wins because he is helped at the back by the Guru and Guru Sangat. Thus he advances and becomes power-ful and strong. Then in turn he helps the weak and struggling minds with his spiritual strength, Wisdom and love. Thus his life and future are built by him. That is all the world is seeking and the aspirant finds in the sadhsangat. Ralph Waldo-Trine in his book "What all the worlds' A seeking" supports the view of Sadhsangat's character building thus "The life of every one is in his own hands and he can make it in character, in attainment, in power in divine self realization and hence in influence exactly what he wills to make". In Sri Raga, Raga Gauri, Gauri Guarare, Raga Dhanasri and Raga Asa Guru Nanak has emphasized the practical steps which help us to attain discriminative knowledge (Bibek Budh). The truthful living is higher than truth (Sachh Ore Sachh Ko Upar Sac Acar) Deeds should become wife of the mind and truth should become its brother.

~~"Mata Mat Pita Santekh
Sat Bhai Kar in Vesekh~~

52 "Saran Surati Deh Sasar Bhae
Karni Kaman, Kari Nan Lee",

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50. Published by D.D. Taraporevala and Sons & Co. Page 153
Bombay.
51. Ashtpadi 14 shabd 5.
5. Shabd 3.
53. Ashtpadi 3 stanza 1.
54. Ashtpadi 1 stanza 7.
55. Shabd 20 stanza 4.

Thirdly there is the duality of mind which needs must be removed unless the mind comes out of the grip of duality one cannot fulfil ones purpose in life leaving aside the duality, the mind becomes whole as

56

"Na Manu Marai Na Karaj Ho
Manu Vasu Ditta Durnat Doe
Manu Manu Cur Te Ek Ho"

The fourth accessory in disciplining the mind is chastity

57

and self control (Jat sat sanjan Ridai sanaf) and the fifth practical step is Bibek Budhi, Love, Doubt and fear depart and the Lord comes within us, as

58-A

Bhejanu Bhae Bharamu Bhe Bhagae
Pahruara-Chab Corha Lagae
Tilaku Milat Jana Prabhu Ek
Bujhe Braham Anta Bibek

Thus in sadsangat mind is disciplined and subdued.

The result of sadsangat attendance is very conducive to the life of the aspirant. Actions are done here with the mind fixed on God and they ultimately become his destiny. William James in

56. Raga Gauri Gaureri Ashtpadi 3 Stanza 1.

57. Raga Bhansari Ashtpadi 2 Stanza 4.

58. Raga Asa Shabd 20 Stanza 4.

58-A. There is very interesting poem. "The truth seeker" by Sunous Roof. "The truth seeker after years of search met a smiling old sage seated in a mountain cave Books were every where "These" the sage explained are the secret volumes which contain the sum of all human wisdom. Each seeker may have one, which do you wish"

And the truth seeker surveying how endless the number of them seemed atleast replied slowly "only that book Sir, which canteach me all that the other contains". Such a book exists" the sage said and then smiling with a wise sadness handed the truth seeker. "The book of doubt"

his book entitled "Psychology" makes a psychological approach
to the art of good living as

Sow an Action and
you reap a habit

Sow a Habit and
you reap a character

Sow a character and
you reap a destiny".

VI (6) Guru Nanak opened an academy in the form of Sadhsangat and the people began to follow him. Thus thousand peoples were trained and they attended the Guru and the Guru Rup Sadhsangat. They loved God and the Guru. The Sadhsangats grew in numbers. In Sadhsangats, they shaped their character and character was destiny for them. He instilled in them the belief that man is not helpless (Apno Nathi Apanā Ape He Kaj Savariai) . Though man is subjected to prenatal tendencies in his present life. Yet he can train them to transcend their past and determine their future conduct. He again and again has told them that the source of evil is no other than their own ego which has been placed in the human heart by God. By surrendering ego to the will of God, the cause of ego becomes a boon. He has taught them to do virtuous actions because virtuous acts win the favour of God and assign him a seat near a seat of God. This last Sloka of Japji solves the "knotty . Problem" of good and evil which is nothing but union of disunion with".

59. Published by Fawcett Publications Inc., Green vich Conn. in 1966.

60. Ass Di Var.

61- Japji Salok Last.

62. Glimpses of World Religions.

Thus Guru Nanak warns his followers against parasitism
63 in Raga Ase, Guru Nanak instructs his followers that they should not depend upon any body else as

"Guru pāse phir cēlā khāe
Tān Parit Vasai Ghar Aē

The Guru warned them that the relationship between the Guru and the disciples should not be a relation of Bread alone.

Guru Nanak was against begging. If some one begs he loses his self respect. Addressing of the Yogi Guru Nanak tells him that it is shameful for him to beg from door to door. Yogis were going from door to door though they hated the married life. They were always in duality. In duality, they endured pains. Again they called themselves Gurus of the people but inspite of holding this position they begged at the doors of their chelas (Disciples). As a hungry man converts his house into a mosque, so a jobless person gets his ears torn and becomes a yogi and proclaims himself, a Guru. Thus in Raga Rangkali and Raga Sarang, the Guru forbade his followers who used to come for instructions to avoid the machination of such yogis. It is from Raga Rangkali.

Jogi Bais Rahā Dubāha Dukh Bhagai
Ghar Ghar Māngat Lāj Na Lāgai"

It is from Sarang Ki Var.

Gur Pir Sadaf Māngan Jai,
Tā Kai Mul Na Lagai Pāe

63. Shabd 4

64. Ashtpadi 2 Rahau

65. Sarang Ki Var Mohalla IV auri 22 with shlok Mohalla Pehla First shlok.

Thus Guru Nanak discussed the serious problem of earning. In Sarang Ki Var Slok Mohalla I he describes the righteous way. The aspirant should earn his livelihood with the sweat of his brow, and further share it with others lest there be centralisation of wealth as

"Ghal Khae Kich Hatho Dehi
Manak Rah Pachane Se"

In this way the Guru says that honest labour helps in the purification of one's mind. John Ruskin in his book "Crown of Wild Olive" at page 138 gives his views on the daily occupation and gives us some tests of wise work. "There are three tests of wise work---- that it must be honest, useful and cheerful". But Guru Nanak three centuries ago goes much further than Ruskin. When he states that if the dues of a labourer are not given through deceit and he is deprived of his honest rightful dues it is an act of sacrilege like cow slaughter or eating the swine. Thus in Raga Majh Ki Var Guru Nanak says

"Hag Paraya Nanaka
Us Suar Us Gae".

Max Arthur Macauliff in his book "The Sikh Religion" says that Guru Nanak never even accepted the offerings of a dainty feast for himself regarding them as the blood of honest labour squeezed. Again Guru Nanak emphasises the honest labour, as the ill earned wealth corrupts the mind of a person and it becomes impure. Thus Guru Nanak's sadhana Marge is practical as the aspirant has to live in his world

66. Sarang Ki Var Mohalla IV Pauri 22 with Slok Mohalla Pehla First Slok.

67. Edited by Prof. W. Turner & published by the Educational Publication Co. Bombay.

68. Pauri 7 Slok 2 Line 1.

69. "The Sikh religion and its Guru". When subsequently Malik Bhago heard of the Guru's absence from the feast he ordered him to ~~xxxxxxx~~ be produced. Bhago inquired why he had not responded to his invitation. The Guru replied that he was a fakir who did not deserve dainty food, but if his eating from the hands of Malik BHAGO AFFORDED THAT FUNCTION ANY gratification, he would

to lead an honest and truthful life, to observe chastity, to live under the Hukam of God, to serve the people well with both hands to attend the holy company to treat every next one as his brother, to meditate on Nam day and night and to work with his own hands in his daily occupation honestly cheerfully and creatively. Thus work is done to keep good health to share the earned wealth with others and to create useful things for society. Blood sucking is prohibited as it directly affects the inner life of the aspirant as

70 & 71
"Je Rat^a Lagai Kapreⁱ
Jama Ho^e Elit^u
Jo Rat^a Pivah^u Hansa^u
Tin Aie^u Nirmal^u Cit^u"

Thus Guru Nanak always stresses honest labour. Living on the offerings of others, in his opinion exercises a poisonous effect on the mind. When the mind is defiled and polluted and become red with the blood of labourers, then one's further progress in life is retarded and one cannot become a true devotee of God. Il-earned wealth also affects worship and meditation adversely.

not be found wanting. Malik Bhago was not appeased but charged the Guru who was a son of a Khatri, while refusing to attend his feast with dining with the low caste lalo upon this the Guru asked Malik Bhago for his share and at the same time requested Lalo to bring him bread from his house when both viands arrived, the Guru took Lalo's bread in his left and Malik Bhago's dainty bread in his right and squeezed them both. It is said that from Lalo's bread there issued milk and from Malik bread. The meaning was that Lalo's bread had been obtained by honest labour and was pure while Malik Bhago's had been obtained by bribery and oppression and was therefore impure".

70 & 71. Raga Majh Ki Var Pauri 6 slok (1).

Guru Nanak adds that while working in this world a man should also keep his (cēt Naranjan Mal) process of meditation continue. This Marg is different from the path of sannyasin who renounce the world and runs away from labour.

Guru Nanak further states that whatever one earns one should also share with others. It is the life of house holder that the aspirant is expected to lead and when he is attuned to the Guru's way of life, serving others and doing good deeds in life giving charity or sharing his earning with others, he really accepts the righteous path of Guru Nanak's spiritual humanism and makes his mind a complete whole. Referring to that ⁷² in the mind of the aspirant Guru Nanak has said in Raga Ase that while living an honourable life in society, he should get up early in the morning take a bath give whatever he can in charity and meditate upon God with intense love that is the sadhana marg leading to God as

"*g*irhi Sevak Sādhka
Gurmatī lage

Nam^uDar^u Is nān^uDrir *Divu*
Har^uBhagat^uSu Jage

Nanak Nam^uNa Visral
Gace Har^uMane^ui

VI (7) Guru Nanak's poetry is full of intense love for God, for the common man and for the whole world. He never wanted to create hermit minds in the society who live with-drawn. The aim of Guru Nanak's sadhana Marg is to lead a life of sacrifice

72. Achtpadi 14 Stanza 7 & 8.

for the welfare of the common man while earning and spending in a social life. His way of devotion is not situated in a fellowless firmament, but the aspirant living in society feels intense love for God and he cannot endure separation from Him. He goes with the race of men, he is a friend of all men, brother (Bhai) of all human beings he lives in a house with wife and children and he does not sit in the corner of monastery with closed eyes. In the language of Chaucer which he fits in the mouth of Monk in his book "Prologue".

What sholde he studie and
make him selven wood.

Upon a book in cloistre
alwey to poure".

The aspirant is not to find the place of seclusion in monastery. He must share the smiles and tears of the people good and bad men, friends and fellows strong and weak and wise and foolish so that he may learn the "meaning of the earth" society and household affairs, so that he may feel kinship of the human heart and then rise to the meaning of true Brotherhood. He loves God and also the men of God. In the poem "Abou Ben Adhem" it is written that an angel was writing in a book of Gold the names of those who loved the Lord. But Abou Ben Adhem's name was written at the top of the list because he used to love his fellow men as "and is mind one said Abou.

"May not so"

73. Prologue "Lines 185 and 186.

Replied the Angel, Abou spoke more low but cheerily still and said I pray".

Then then,

Write me as one that loves his fellowmen "The Angel wrote his name and Vanished".

Thus Guru Nanak's Sadhana Marg combines both love of God and men into one while living the social life and keeping always God in mind so that mind might remain pure and become pure, leaving aside impurities of dishonesty deception and characterlessness. That is why Guru Nanak calls his path of love in "Guru Granth Sahib "slok Varan Te Vadhik"⁷⁴ in which if one sets his foot, there is no way out without laying down the head in sacrifice for others.

"Jai Tu Prem Nholan Ka Cao
Siru Dhar Tali Gali Meri Au

Jai Marag Pairu Dhari Jai
Siru Dijai Kanu Na Kijai

When God strikes his arrow of love the beloved surely dies. The arrow strikes direct at the heart as we find in Guru Nanak's sublime poetry in Salok Varan Te Vadhik as

Manak lagi Tur Marai
Jivan Nahi Tan

Cotai Seti jo marai
Lagi Ka Parvan

Jis Ko Loe Tis Lagai
Lagi Tan Parvan

Piran
Laiā Prem Paokan Uga Kijai
Layyatine Sujjan.

Guru Nanak instructs his mind as to how he should love the Lord. As Lotus loves water unshaken by waves fish loves water, chatrik loves the rains, water loves the milk, chakvi loves the sun. Thus is the soul of Guru Nanak struggling in a tiny-body-craft to reach an almost unattainable rock i.e. God. There are the waves of vice which the aspirant in Lord's love has to face and to subdue and maintain his balance of mind. Through the dark light house of five thieves he is to ascend through shaky ladders slipping clinging of desires ⁷⁶ (as Tal Madire ghat ke ghat) climbing passing through the flood of desires in the fear-ful night of kama, krodha, lobha, mohā. The discipline marked by the Guru comprises all the practices aided by personal experiences in the company of the good while living an ethical life along with earning and learning and striving for the destination by means of intense longing in the heart for the love of Lord. It is a disciplined life dedicated to the quest of God or self realization. With this love and devoted life, the aspirant is to develop himself in all aspects of life aiming at creativity and evolution in him, through the right use of his intelligence or Bibek Budhi while living an ordinary simple life where instinct, intellect, mind and intuition all function as one. There is no otherness alienation and he prays for the good of all (⁷⁷ Sārbāt Bā Bhalā).

76. Baga Aaa Shabd 4.

77. Ardas.

78

In the Raga Malar Guru Nanak depicts the picture of intense longing as chatrik does not know sleep in love and the fish suffers out of water. The pangs of separation are so intense and deep that the inner fire can only be quenched with union. For the bride the night becomes tedious, sleep does not come, her soul pines away through grief in the state of separation. The heart is anxious crazy and feels the agony of separation. The soul is parched with thirst longing with excessive eagerness and feeling the anguish of separation. These are all the characteristics of Sadhana Marg leading us to the way of understanding of the different aspects of life so that our mind should become a perfect whole through its union with the beloved lord. Dr. Verrier Elwin in his book "A Philosophy of Love" speaks of intergration through love as love illuminates knowledge, it gives meaning to beauty it is the heart of virtue, it is the dearest quest of the home----- love gives dignity and stature to every man it chastens the proud and redeems the sad, the guilty and the ashamed and gives to the poorest a meaning and reason for life. Love brings him freedom from fear. It brings him peace and fills his soul with a gentle power that will unite conflicting forces.

78- Ashtpadi

79. Gauri Gurki Chanth 1-1

80. See Sumari Raga Sarang 4 stanza 4.

81. Published by Publication Division Ministry of Information and Road Casting in 1962 at page 113 and 114.

VI (8) The aspirant while loving the Lord and his fellow human beings keeping full faith in the Guru's Guidance in his approach to the Lord, advancing serving the humanity with kindness earning learning practising, listening, reflecting, pondering, attending the holy company, getting his doubts resolved destroying his ego, receiving direct experience himself becomes saint, Gurmukh or a good man. Now he develops and attains to spiritual heights. All good and noble deeds Nam helps him in the performance of his duties which purify his mind and lead him to spiritual growth day by day. Sincerely doing all this the aspirant reaches the stage Gian Khand. He obtains the knowledge of the universe, vastness of creation and the purpose of creation. Now his mind is not in bondage. He breaks the Barriers of limitation and love becomes the law of life and helps others as he helps himself. Without any pity but simply out of pure love he engages himself into the service of mankind. His level is now above the ordinary level of morality. His mind acquires new dimensions and proportions. Universal love is born of his vision of unity in diversity around him. His sympathy develops and becomes universal sympathy. Guru Nanak in Japji explains that there are many winds, waters, fires, ³²krishnas, sivas, creators,

colours, shapes, fields of a action, summits of mountains
teachings, planets suns, moons habitable spheres, adepts,
buddhas goddesses robes, masters, sages, germs races (Khami)
languages, kings and devotees. This stage prepares the mind
of the aspirant for the highest knowledge of sublimity where
mind itself grows in truth and beauty. This stage is
evolutionary and is conducive even to future life going
towards the age of Industrialization and to different situation
with un-precedented problems in both human living conditions
and human thinking. Gian Khand is based on sterling
character developed by spiritual knowledge which can face any
crisis and can overcome the fact changes happening world wide
at a great speed in the second half of the twentieth century.
It is gyan or knowledge married to human values. Today we
find in the West "rootless-ness of the persons a pervasive
tense-ness" and "emotional centers displaced" because there is
a confusion and knowledge is divorced from values. In the
⁸³book "Living issues in Philosophy" Harold H. Titus quotes "The
saturday review "November 16, 1957 in "Is America living Half
a life" by Norman Cousins, the editor "We are not living upto
our moral capacity in the world, We have been living half a
life. We have been developing our appetites but we have been
⁸⁴starving our purposes" James P. Warburg says "The decline of
the west is undeniable-----our civilization has for centuries

83- Eurasia publishing House New Delhi in 1968 at page 3.

84. The West in crisis 1959.

practised neither the Jewish teaching of justice under moral law nor the Greek teaching of rational thought and behaviour and least of all the christian teaching of love compassion and human brotherhood". Thus in the west there is a reversion to sub human levels of conduct and there is a break down in civilization. In them something fundamental has gone wrong and extraordinary number of men and women are asking the question

"whether our civilization has not been on the wrong path for a long time". These are all intellectual, ^{approach to the right address} approach these ^{we should}

problems and realize the reality. At this stage the aspirant realizes some purpose of life exists behind all creation and now he develops and grows into ⁸⁵ Saram Khand. This growth of his mind leads him to make his mind more purified so that it be converted into a thing of beauty and joy for ever. Here Gian Khand stage has contributed to make the mind full beauty. Here mind is fashioned into exquisite beauty and this beauty of mind shines like the moon and gives us light at night. When the mind looks through the eyes of the aspirant at the whole universe, it also looks beautiful in the day time, in the night time and also at the time of meeting between the night and day. This ³⁶ mind finds the waters of the world beautiful all (Kete Paun Pani Baisantar) lower regions like Gian Khand and Saram Khand .

85. Japji 36

86. Japji Pauri 35.

Beautiful sounds of the water surges, it hears. It looks at the gardens and at the world with equal delight and thus smells the fragrance of the flowers that bloom all around. It tastes the sweetness of whatever it takes and finds it to be as sweet as honey. It speaks beautiful words. Every thing is delightful. It becomes aware of all that

87

Tithai gharial
Surat/ Mat/ Man/ Budh^o.

The mind becomes aware of beauty and the beautiful things of the world. Every face looks beautiful to the mind at this stage mattering little if it is dark or fair. The aspirant himself becomes beautiful here. His own face shines for the face is the index of the mind. His behaviour becomes harmonious. His eyes become beautiful as a crystal pane in which heart fires glow, when Guru Nanak visited the pious looking thug, Sajjan, who was sitting by the road side looking with catty eyes on the travellers and was a great psychologist and physiognomist of his time, Guru was then accompanied by Mardana. Sajjan knew the art of judging character from the features of the face or form of the body. His name means friend. He was hospitable courteous, patient and planner of foul designs and he could guess at the amount in the travellers pockets when he looked at Guru Nanak and judged the light of his face in affluence Guru Nanak's face sparkled with richness

87. Japji 36.

88. At page 10 it is the science of the effect of the internal (the mind etc) upon the external (the form of the body and features of the face. Grace A. Ros in her book "Character Reading from the Face" published by D.B. Taraporevala and Sons & Co. Bombay.

of beauty. Professor Kartar Singh in "Life of Guru Nanak Dev"⁸⁹ writes "The radiance born of spiritual grandeur which bit the Guru's countenance was taken by (them) to be due to the consciousness of great worldly wealth". The example of Guru Nanak shows that when the mind of the aspirant acquires beauty, his utterances leap out from his heart through his beautiful lips in the form of words (diamonds)⁹⁰ (Mat vic Rattan Jawahar Nanak). His heart becomes a musical instrument singing the praises of God. His hands become beautiful when they work in the service of humanity. His feet become beautiful when he goes on his feet to attend the sadhsangat and there he shines in mixed company. His shoulders become beautiful, when they shoulder the responsibilities of world's uplift. His life becomes like a silent river of happiness whose depth few may guess. As Guru Nanak says in Japji⁹¹

"Ta Aia Gula Kathia Na Jaghi
Jo No Nahai Peche Pachtae"⁹²

Here in the plane of Saram Khand the mind of the aspirant becomes so deep as well as so high that the facts of dazzling beauty cannot be described.

The next region of Mind Guru Nanak calls⁹² Saram Khand or the region of grace. This region of Grace is the region of power beauty. Here beauty rises to power. Thus the beauty of saram khand becomes very powerful. Beauty was given to the mind of the aspirant in saram khand and the same

89. Published by Lahore Book Shop Ludhiana at page 89 Ed. 1988.

90. Japji Pauri 6.

91. Pauri 36.

92. Japji 37.

beauty becomes power and it lifts the eyes of the mind upto the height of grace where the brave and the valients having powerful bodies and powerful minds strive to reach. Secretly beauty turns itself into power here and moves the mind towards rejoicing because the eternal is in the heart of the aspirant.

⁹³
Guru Nanak says in Japji.

"Kareh Anand ⁹³ Sāca Mani Soe"

In this region of Karam Khand no infirm eye can hope to describe the beauty the glory of the beautiful divinities nor can the mortal, weak or short sighted eyes rise without Grace to ascend this region. If a man does his thought becomes futile and senseless as he cannot describe the power and glory of beauty.

⁹⁴
"Ta Ke Rūp Nā Kathno Jahā".

In the first instance it seems strange that in the region of Grace the keynote is power and no one is there except the brave and the warrior like as

"Tithai Jodh Maha ⁹⁵ Baisūr"

and they are praised and lauded as heroes of spiritual fame. As the warriors fight against demons, enemies and evil forces, so the spiritual warriors in whose heart God Himself resides reach this region after fighting the ego, Kama, Karodha, Lobha, Moha and other social evils. They serve the suffering after making self sacrifices. They face the reality

93. Pauri 37.

94. Japji Pauri 37

95. Japji Pauri 37.

of life. They work hard and carry the loads of spiritual social and economic responsibilities and struggle day and night keeping their faces towards the light of God. They think, control their minds and deal in God's name. It is the region where they are not deceived by the five vices and the fear of Death as

96
Nā Ōh Mārā *shi*
Nā Thāge Jā *ri*

When the mind subdues all the vices of the body, the body and heart rejoice. They can now fully visualise the Lord.

The next region is called Sac Khand or the Plane of Truth or Eternal Reality. The beauty-power of Karam Khand turns into plane of truth with the evolution of the mind of the aspirant. Keats in his poem in the ode on a "Grecian Urn"⁹⁷ says

"Beauty is truth, truth beauty that is all
Ye know on earth and all ye need to know"

Power beauty of Karam Khand has been evolved into Sac Khand. Guru Nanak here does not refer to sensuous beauty. This sac Khand is beyond the senses. Here power-beauty merges into the sublime beauty of God. Here the mind is merged into its original light. Therefore, there is a bliss. There is no present, past and future. There is no time and space and God is formless (Nirankar).⁹⁸ He watches the whole world sitting in the hearts of every living being. It is not the aspirant who

96. Japji Pauri 38.

97. Fifteen poets published in 1946 by Oxford University Press London at page 369.

98. Japji Pauri 37.

becomes immortal, but the beauty of his mind becomes immortal and gets merged into the beauty of God. The mind of the aspirant in this stage of Sac Khand moves the body works for the welfare (Parupkar) of the people as dictated by God or in pursuance of Hukam as "

99

"Jiv Jiv Hukam
Tivali Tiv Kar"

It is very difficult to describe the region of truth such is the progress of the aspirant. Duncan Green Lees in his book ¹⁰⁰ The Gospel of the Guru Granth Sahib remarks "and so the soul rises, climbing the five steps of this ladder with the Guru's aid to his real home. By the faithful and brave doing of his duty on earth he earns the right to knowledge and wisdom and so is enabled to make happy efforts in the help of others. By this means he wins the grace of the saint and so is led by him to union with the Beloved whom he has sought so long as the final "Truth" Dr. Sher Singh in his book ¹⁰¹ Philosophy of Sikhism" describes these five stages as "All these five stages are possible in man's life when the individual has passed all the four and reaches the fifth, it does not mean that he has now nothing to do with the other four. These five stages do not exclude each other. There is a graded series of all the five. The lower contributing to the higher and the higher participating in the lower. In this series the highest is the

99. Japji Pauri 37.

100. At page 262 and 263 published by the Theosophical Publishing House, Adyar Madras in 1952.

101. Published by Ch. R. Di Kala Ludhiana at page 308.

realm, the sac khand same life in the same environments but with an outlook completely ,changed, truth, beauty and good all contribute to happiness". In the last Pauri of Japji Guru Nanak lays down some discipline to control the body and mind while marching to this spiritual path or Sadhana Marg. In Japji Guru Nanak gives in a summary form the discipline needed by the aspirant to treat the path and to control the mind as

"Jat Pahara Dhiraj^U Suniar^U
Anran Mat^U Voo^U Nathiar^U

Bhe^U Khala Agan^U Tap^U Taa^U
Bhanda^U Bhae^U Amrit^U Tit^U Dhāl^U

Gharial^U sabd^U saci^U taksāl^U
jin^U kō^U nadar^U karam^U tin^U kār

Nanak^U Nadri^U Nadar^U Nihāl^U

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Duncan Greenlee explains this as follows-----he lists the qualifications which make up that discipline and must first be acquired (1) Chastity and self control of body mind and desires (2) steady perserverance in Effort, for the fickle and fainthearted cannot travel f₂r (3) Pure Reason which must be behind all true thinking and so illumine the mind with the sight of truth, (4) the essential truths of all religions (5) a Fear-lessness which is born only of reverence for and faith in God (6) the austere fire of R^enumciation and spirituality (7) the immortalising love of God (8) the Divine Name, which is the Guru's enlightening "word" where in the soul

102. 38 pausi

103. In his book The Gospel of Guru Granth Sahib at page 264.

is melted into the form of the king, just as the metal of a coin is stamped with the sovereign's head. These are the qualities needed by the "metal" but it is the authority of the king alone which permits the coin to be struck and that is Grace as His Grace pours down upon the soul it rises through the planes to Him". Guru Nanak says that mind is a priceless jewel. With the Grace of the Guru it remembers God. By means of Nam of the Lord, it burns its ego. If it keeps the company of holymen, it attains peace and ultimately like water it merges with the water. Death dies its own death, when the mind of the aspirant to this path discovers its original reality God as Guru Nanak says in Sri Raga Shabd 22.

"Man Manak Nirmol Hai
Nam Nam Pat Pae

Mil Sat Sangat Har Pae
Gurmukh Har Liv Lae

Ap Gya Dukh Paa
Mil Salai Salai Samai"

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104. Man Jite Jag Jit, Japji Auri 28.
105. Man Meh Man Ulto Marai Je Gun Howan Nal Raga Ramkali
Lakhani Onkar (42)
106. Gurmukh Man Jita Hownai Har Raga Ramkali Sidhgo sht (71)
107. Man Seo Fuh Marai Prabh Pae Mansa Maneh Samai Raga Asa
108. Manak Man Meh Man Maysi" Raga Maru Sabd 10, Sabd (26)
109. Man he te Man mania, Raga Saran Asht Padi (2).
110. Man Mare Jivat Har Jan Raga Prabhati Ashtpadi (3).
111. Akul Niranjan Seo Man Mania Man He Te Man Hua Raga Bhairon
Shabd (7)
112. Man Manak Nirmol Hai, Nam Nam Pat Pae Sri Raga Shabd (22).
113. Mansa Har Mane Seo Lujhai, Raga Maru Sohela (2).
114. Gur Man Mareo Kar Sanjog Raga Basant Shabd (6).
115. Pasri Kiran Ras Amal Begase
Sas ghar Sur samaya
Kal bindas Mansa Man.
Gur Prasad Prabh Paya, Raga Prabhati Shabd (15).
116. Mil Sat Sangat Har Pae Gurmukh Har Liv Laya Ap Gya Sukh
Para Mil salai salai samai"
Sri Raga Shabd 22.
117. Diamond, has great brilliance.

COMPARATIVE STUDY WITH THE WEST

(1) Kenneth Walker in his book "The unconscious Mind"¹ writes that "we discover that there is no such thing as an agreed plan of the mind, for each of us is interpreting it in terms of matter and mechanism, the idealist in terms of thought and feeling and the psychologist in terms of the school of psychology to which he happens to belong". The fact is that the interpretations of the westerns differ on each detail of the mind and the fact still remains that the outwardly inclined Western mind has now turned its eyes upon itself. So the West is trying to research on the constitution of man.

A.B. Parani in his book^{OO} says that the modern schools of psychology are groping in the dark to find out some such thing called mind and still their attempts are only initial attempts for as "we have already said before that the modern psychology is not a science like physics or chemistry and if at all it is regarded as one, it is in its infancy, busy collecting data of facts and studying merely primary processes. All explanations, therefore, attempted by it under the present imperfect state of knowledge should be regarded as tentative----- it can be safely affirmed that a true basis of our mental life does not seem to have been grasped by these groping contemporary schools of psychology. It reminds one of the blind men trying to describe the elephant".

1. Published by Rider and company London in 1961 at page 118.
OO. Sri Aurobindo, some Aspects of his Vision" published by
Bharatya Vidya, Bhavan Bombay 123 to 2 Edition 1966.

It is true that modern western psychologists and philosophers are trying to interpret the mind and its functions but it may be said that the functions of the mind in the West and in Guru Nanak's poetic compositions are common. CEM Jond in his book ³"How our minds works" says ²"And it is precisely this type of explanation which was now extended to cover willings, wishings, thinkings, hopings and remembering in a word all the workings of the mind". The same are the functions of the mind in Guru Nanak's compositions as Willingness to work, wishing for the welfare of all others, Thinking on the bright side of things, love for life, remembering God, and hoping to meet Him. But the difference appears only when we try to understand what mind is in Guru Nanak's poetic works and what it is in the works of the thinkers of the West.

Alfred Hook explains the nature of mind in the West in his book ⁴"The human Mind" and says that "Man's conception of the nature of mind has taken many and varied forms, whatever their individual peculiarities these all fall substantially within the three classes. The primitive the philosophical and the biological-----". To the primitive man the matter was simple and obvious. He was aware of himself as a living being dwelling in his body but independent of it,

2. Published by Bharatiya Vidya Bhavan Bombay in 1966 at page 123.

3. Published by West House London, in 1946 page 24.

4. Published by London Watts & Co. in 1940 at page 10 to 15.

It may be doubted whether such abstractions as mind, soul spirit in the modern sense of these term would have had any meaning at all for him. He was himself the living thing inside his body----- Sir James Fraser in "The golden Bough" gives many instances of this. Thus, "The Iurons thought that the soul had a head, a body, arms and legs, in short that it was a complete little model of the man himself". Of the Malays he writes "The Malays conceive the human soul as a little man, mostly invisible and of the bigness of a thumb, who corresponds exactly in shape proportion and even in complexion to the man in whose body he resides----- It is temporarily absent from the body in sleep trance and disease and permanently absent after death".

The biological approach to the problem of the Mind, typical of the present day psychology, has changed and is changing over conceptions of Mind as the active agent in human affairs and of the possibility of utilizing it as an instrument of human good----- The general modern tendency is to treat man not as a body and a mind but as a mind-body, the two being regarded either as an absolute unity or as an inseparable duality according to the prejudices of the individual".

Thus the Western thinkers are not prepared to give any independent existence to self and they rarely see any difference between the mind and the self. A.B.Purani in his ⁵ book states "This is the brief survey of the present day schools of psychology. All of them deliberately leave out the soul".

5. Sri Aurobindoo Published by Bharat Vidya Bawan Bombay in 1966 at page 123.

But the philosophers may say any thing, so far as the functions of the mind are concerned they are common in Guru Nanak's poetic works and the Western philosophy. But they may vary in the various phases of life and it also depends upon the body upon which the mind is operating. In the animals, the mind is manifested in a state where the consciousness in animal is automatic. It is also found in the plant as in an animal human beings also have it. In reality our conscious part of the mind is always in touch with the sub-conscious because in it lies all the knowledge and impressions received from various sources. It is some thing like a store-house and is received at birth through hereditary and various other sources. It also contains and gains knowledge from associations with others. Guru Nanak has referred to it for its purification first to keep the freshness of Amrit Nam there. It is very important in Guru Nanak's philosophy of Nam where Guru Nanak advises us to store the light and knowledge of Nam so that the back-ground or the past history of the man may be re-written in this sub-conscious mind. The system of sadhsangat helps to remove the bad impressions in this state of mind and first gets it vacated, then fills it with the impressions of the Holiness. Guru Nanak used the method of music to relieve the minds of the people from corrupt practices and social evils prevalent in the society. So he ordered for singing Japji and Asa Di Var daily early in the morning in the holy congregation. This music has an exalting effect on the minds of the singers and listeners both.

As Guru Nanak adopted the method of music to relieve the people of trouble, so Freud in the West founded the school of psychoanalysis and he began to treat nervous and mental disorders by hypnotism and by allowing the patient to relate his story and thus be mentally relieved of his trouble. He employed the method of Talking out or talk cure in place of hypnotism ⁷ A.B. Purani writes that Freud was soon led to thinking that the subconscious is relatively the larger part of man's personality, in fact as he later chose to put it, the nine-tenths of human personality. Freud did by talking out method what Guru Nanak had done by Music cure.

Thus, we can say that functions of the mind have similarity but the interpretations and the methods adopted by the Westerners are quite different from those employed by Guru Nanak. In the West the study of mind has become psychology but in India, Guru Nanak's works on the subject of mind remained unfolded upto this time. But in the West there are so many. But books on the study of mind differ with the Guru Nanak's concept of Mind. In the West the study of mind has reached the level of minds and machines relationship.

⁸
VIII (3) Alan Ross Anderson says "the development of electronic computers in recent years has given a new twist to questions about the relations between "mental" and "mechanical"

7. Sri Aurobindo some Aspects of His Vision, Published by Bharat Vidya Bhavan Bombay.

8. Minds and machines Edited by him in 1964 published by Prentice Hal Inc, Englewood Cliffs New Jersey Introduction by him at page 1 and 2.

events and stimulated an extraordinary amount of discussion. Since 1950 more than 1000 papers have been published on the question whether "machines can think". How would we recognise an entity (to use a term that does not prejudge the issue as to whether the thing is an organism or a machine) as having a mind? We all feel that people have minds and can think, monkeys can also think, in the sense that they can solve some simple problems so can rats for that matter flies and mosquitoes also seem to get along reasonably well, but most of us feel that they don't have minds (in any very serious sense) and whatever we may mean by "having a mind". Most of us would probably agree that a cash register has none, nor does even the most sophisticated of existing electronic computers. But just where does the cut off line come? The following two positions represent the extremes between which most current discussions fall. Are there any reasons for believing that it is impossible in principle to construct machines that could also think, feel have doubts and so on? Michael Scriven denies the machine will of its own while -----

9. We may hope that machines will eventually compute with men in all purely intellectual . By A.M. Turing computing machinery and intelligence published in Mind and machines at page 30.

10. We must in fact be able to see clearly that this is nothing more than a machine that it has no "will" of its own".

11

Keith Gunderson asserts that machines can think complex mathematical problems J.H. Lucas says that ¹² "machines can do many things which a human mind cannot do. In Guru Nanak's sublime poetry it is said that mind wanders and goes out after the worldly things thus the minds of computers in the West are not capable of reproducing mindlike behaviour. Thus, we cannot equate the mind in Guru Nanak's works with mechanical model representing the human mind.

Again the Westerners equate the mind with soul. For example, I.M. Bochenski in his book ¹³ "Contemporary European Philosophy" says "This position could already be traced in the essays of Sir Frances Bacon (1561-1626) but received its systematic articulation from John Locke (1632-1704) George Berkeley (1685-1753) and above all from David Hume (1711-1776) The latter regarded the soul as nothing but a bundle of images,

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11. Article "The mechanical concept of Mind" published in Minds and Machines. A final point "The stance is often taken that thinking is the crowning capacity or achievement of the human race and that if one denies that machines can think one in fact assigns them to some lower level of achievement than that attained by human beings-- since machines can almost infallibly produce accurate and some times original answers to many complex and difficult mathematical problems with which they are presented".
 12. The machine can do many things that a human mind cannot do-- These there would then be two ways of bringing new minds into the world, the Traditional way by begetting children born of women and a new way by constructing very complicated systems of say, valves and relays". From article "Minds machines and Code" published in Philosophy. The journal of the Royal Institute of Philosophy Edited by H.B. Acton, Vol. XXVI No. 137 April and May July 1961.
 13. Translated from "Gurman" by Donald Nichett and Karl Aschenbrenner published by University of California Press California in 1964.

so called "ideas" (the mind is a bundle of ideas") Sir Thomas Brown in his book "Religio Medici" says that souls in some sort perish and rise again with the body as "Now the first of mine was that of the Arabians, that the souls of men perish with their bodies but should yet be raised again at the last day, not that I did absolutely conceive a mortality of the soul, but if that were which faith not philosophy hath yet thoroughly disproved and that both entered the grave together-----" G.C.Field in his book "The Philosophy of "Plato" "interprets the word "psyche" first used by Plato for soul as "The word "Soul" is the usual translation of the Greek (Psyche) and if we must have a single word for this purpose that is probably the best that we can find. But it may often be somewhat misleading. For us, with our inheritance of christian ideas, the english word naturally suggests a substantial entity distinguishable from the body and very likely surviving the death of the body. Now there were plenty of Greeks, Plato at this stage among them who believed that the ¹⁶ (Psyche) was in fact, such a substantial entity and did survive the death of the body. But that is certainly not implied in the very use of the word----- in passages such as this the more neutral word "Mind" would probably convey the meaning better than "Soul" though even that is not perfect as a translation.

14. First published in 1642 under Section VII.

15. Published by Geoffrey Cumberlege Oxford University Press London in 1960 at page 114 and 115.

16. The original Greek is ($\psi\chi\eta$) read above Greek Psy che) sometimes in Plato it has been translated as life.

For it is sometimes used with reference to the thinking aspect of mental activity and so is useful as translation, of the Greek word (Nous). In "The Philosophy of Aristotle"¹⁷ D.J. Allan explains that the Relation between soul and body as between form and matter, as "Aristotle explains clearly at the outset (Book I Chap I) that the physical scientist who is worthy of the name must consider both feelings and motives and the physical change which accompanies them and in making this point, takes it for granted that the relation between soul and body is that between form and matter". Again Archie, J. Bahm gives a very interesting explanation in his book entitled "Philosophy an¹⁸ Introduction" thus "if we give the name soul to every thing which has perceptions and desires----- then all simple substances or created monads might be called soul but----- the name of souls should be given only to those in which perception is more distinct and is accompanied by memory".

But in Guru Nanak's thoughts contained in his deep poetic works Atma, Hans, Jivatma etc, words have been used to signify this very important self-conscious, blissful and immortal soul and to realize it in inner life has been considered divine. Guru Nanak also separates self(soul) from mind. Generally Guru Nanak has shown mind out wardly directed,

17. Published by London Oxford University Press in 1967 at Page 70.

18. Published by Asia Publishing House Bombay New York in 1964 at Page 184.

running, roaming, wandering and always in motion. Even in the history of Indian thought in which conceptions vary from school to school the Atma regarded some thing as distinct from Manas. Sri Indrasen in an article ¹⁹ "Man's mind and soul" states the importance of the soul in these words "If we regard mind as the highest in man, then it is an intellectualist civilization that we will realize. It will be the work of the analytical mind embodying the subtlety and power of thought but lacking in unity and harmony. If instead we recognise the unitary soul to be the real person in man, then its reconciling vision will tend to become our guidance and we will seek to look beyond the dualities and conflicts of our ordinary mental and moral nature. What a difference should this vision make to our present day world". Guru Nanak had such an encyclopediac mind that he put first thing first and thus he gave us ²⁰ "Ek Onkar" in the beginning of all his works. It was the goal first before exploring the way to attain it in the very existence of short human life. It is a common feeling that before we begin any research work, we should see the end in the very beginning and the goal must be set forth as clearly as possible. Sometimes and often ignorance about the goal leads to a half way halt or abrupt termination of the movement. Thus, Guru Nanak first gives "Ek Onkar" lest there be any misconceptions regarding God and His universe.

19. Published in a Magazine "Psychology" Issue January 1962 at Page 35.

20. Japji Mula Mantra.

But in the West Descartes (1596-1650) who "represented almost a new type of thinking in the history of Western Europe gave as the starting point of his technical philosophy of the method of doubt----- In fact, our doubts imply the reality of our thoughts. Doubting means thinking, this implies self-consciousness, I think, therefore, I am "cogito ergo sum"----- I think, therefore, I am "means that the existence of reason is more important than any thing else, man's reality lies in his thinking process, Later on idealists such as Fichte developed the physical world out of the categories of the perceiving Ego. "Cogito ergo sum" also indicate a preoccupation with the subjective state. To the Greek thinkers there could be no sharp distinction between the ego (the subject) and the object (the realm of nature)----- In Descartes as well as Plato man's reason makes him a member of the kingdom, of reality whereas man's feelings belong to a subordinate realm of Being-----".

But Guru Nanak's philosophy as derived from his higher realm of poetry with its conception, of Atma and God the creator offers the solution to the problems of Western philosophy. Western philosophy, as we have seen above, has been merely moving in a circle since the time of Descartes and is still revolving round the fundamental error originated by Descartes. In the West all philosophers follow him and he is called "the father of modern philosophy"²¹. To some extent this

21. "A history of Modern Philosophy" by Fred Rick Mayer, published by "Eurasia publishing House New Delhi Indian Reprint 1966 Chapter 8 dealing with "The age of Descartes".

view is justified because his influence extends to many schools of modern thinking-----, The problems which were raised by Descartes emerge again and again in the systems of succeeding philosophers. But Descartes's error was that he gave the primary place to thought and it was only thought or his thinking that "I am as I think, therefore, "I am"²² which gave him the clue to the existence of the "I" or "Ego". Thus, Descartes gave the first place to "thinking" "Thought" and a second place to "I am" ego etc. But Guru Nanak's philosophy does not assert a proposition immediately by following the inference that the existence of "I" or the self is determined through thought but it asserts that the existence of "I" is proved by the existence of Atma. Guru Nanak has several times in his Ragas expressed the view that thought alone fails in search of ideals. Thus in Japji he observes that by thinking comes no thought of the Real even if one thinks lakh of times.

G.g. Socai soc Na Hovī

24 or
"Nanak Ant Nā Ant"

There is no existence of the "I" or "Self" through the thought in Guru Nanak's view. There is self the most fundamental of all things and also self luminous. This Atma comes

22. At page 120 to 121 same book.

23. Pauri 1.

24. Pauri 35 Japji Sahib.

first and thought follows. How absurd is this doctrine of Descartes that when a man does not think, he does not exist. In Guru Nanak's philosophy I am not because I think, I am because I am self or Atma. In Guru Nanak's thought, self is primary and consciousness is inherent in it. That is surely contrary to the Western thought. In the light of the Guru's thought Descartes dictum needs a radical amendment if final solutions to the metaphysical problems are to be found.

VII (3) Mind-Body

In the West, in ordinary usage mind is contrasted with the body and historically the most important duality was that pointed out by Rene Descartes who claimed that the world is constituted of two wholly different substances, one is the thinking thing and the other is the extended thing. Each of us according to him, is made up of two different substances the body and the mind which have little relationship between them. In this sense mind and body are two parallel series of events corresponding to each other in a peculiar way. In the Encyclopedia Britannica the problem of the relationship between

25. Descartes had set down for the guidance of his own life. To follow my thoughts wherever they might lead----- In this I should be doing like the travellers, who find themselves lost in the forest know that they should continue to walk as straight as they can in one direction not diverging to the right or the left----- By this means if they do not go exactly where they wish, they will at least arrive somewhere at the end where probably they will be better off than in the middle of the forest."

From "The living biographies of Great Philosophers" by Henry Thomas and Dana Lee Thomas. Published by Bhartiya Vidya Bhavan Bombay in 1964 at page 89.

26. A new survey of Universal knowledge published in 1969 at page 62.

mind and the body has been discussed as The fundamental philosophical question as such relevant to²⁷ psychology as to Epistemology "what is mind" and how is it related to the body? This question is being very seriously discussed in the west and a huge literature especially philosophic literature is daily being produced in the universities philosophical departments as to how consciousness and nervous systems are related. As physics and physiology have been developed only recently, the physicists and physiologists are becoming interested in this question whether their respective sciences laws are followed orderly. J.C. Benerjee²⁸ in his book "Fundamentals of Modern psychology part I states" instead of mind-body, the modern physiological psychology has coined a new term "psychology" by "psycho-gentic", it means "Cerebrogenic". For this psychology, mind-body problem hardly exists today. They resolve mind-body relationship to "Part body-part-body" relationship. For Behaviourists mind or consciousness does not exist hence there is no problem for them. Harold. H. Titus²⁹ in his book "Living issues in Philosophy"^{The Author} calls this problem, a persistent with which men have struggled for centuries from the time of Descartes. In the seventeenth century, it has been an issue of first importance.³⁰ In the "Encyclopedia Americana" "it is

27. Psychology developed as a part of philosophy appearing as a separate discipline as recently as the late 19th century and developing into an experiment science with the establishment of laboratory by Wilhelm Windt at Leipsig, Ger in 1879 and by Stanley Hall, a pupil of both "William James and Windt at Johns Hopkins University in 1883. Both James and Windt had informal laboratories as early as 1875. From Encyclopaedia of Britania.

28. Published by Asia-publishing House at page 218 Bombay published in 1965.

29. Published by Eurasia publishing House New Delhi page 171.

30. From Volume XIX Edition 1960 published by Americana Corporation New York Chicago Washington D.C. at page 15.

stated that----- "the nature of relationship between them are matters of long standing philosophical investigation and controversy-----, So much so that it is impossible to furnish a philosophically neutral characterization of mind-----, In this brief space that is available to us it is not possible to compare and contrast all the different theories as Interactionism, parallelism, The double-Aspect or Identity theory Epiphenomenalism and psychical Monism and the Denial of matter and Emergent Evolution theory.

Dr. Gobind Singh Mansukhani has said in his book "³² Introduction To Sikhism" that "Then he enters the third stage- the region of effort -*Jaram Khand*- where his mind and understanding are purified" where as in the west there is no mind in the behaviourist school hence there is no purification of the mind.

³¹ Edger scheffield Brightman in his book an "Introduction to Philosophy" states "Materialism is the theory that mind is a form of body. Behaviourism, for instance is a materialistic theory. Modified materialism defines mind as wholly an effect of the body".

31. Published by Holt Rinehart Winston New York in 1963 at page 147.

32. Published by India Book House New Delhi at page 83.

VII (4) Immortality and soul.

In the Western thought, Plato distinguishes between the soul of the world and the individual souls of all human beings. He states that individual souls are eternal and existed before they came into the bodies. In the bodies they only become prisoners of the bodily jail. Thus, the body pulls down the soul and debases it with the result that the soul forgets all that it has seen before and in this world the goal of the soul is to free itself from the body and see the truth clearly. "The human soul then, is the part of pure reason. But it is debased by the body" observes S. ^Frost in his book ³³ "Basic Teachings of the Great Philosophers". However, since it existed before it came into the body, it may free itself from the body and continue to exist after the body has been destroyed. The soul for Plato is immortal". After freedom the soul will again return to its star and dwell there forever. If it fails to get its freedom, it will transmigrate and will sink lower and lower moving from one body to another. If it succeeds it goes to the star beautiful and pure world of ideas. Aristotle divided reason into two parts creative reason and the passive reason. The creative reason was the form and the passive reason the matter. For him creative reason existed before soul and bodies were created. Thus, the passive reason or the matter part of the soul is connected with the body. The passive reason perishes, when the body is destroyed.

33. Published by Barnes and Nobles Inc. New York at page 170
Print 1937.

Only the creative reason which is non material will continue to exist after the death of the body. It is a spark of divinity, a part of God. From outside this creative reason comes into the soul.

34
According to S.E.Frost's book "Basic Teachings of the Great Philosophers" the soul, the part of God survives after death since "All but the creative reason perishes with the body, personal immortality is impossible in Aristotle's system. The only part of the soul which survives death is actually part of God and simply returns to God. All else perishes" Francis Bacon says that the human soul was actually two souls, One rational or Divine, the other irrational. The Rational soul was for religion and the irrational for science to study, it. The irrational soul was material but invisible, residing in the head and running along the nerves in the parts of the body. This soul was the seat of reason, imagination, understanding and memory. Hobbes broke completely with the past philosophers and declared the whole world as material. His theory left no room for non material or human soul that could survive after the destruction of the body. As one reads the modern philosophy one sees that the word soul is seldom mentioned. 35 "S.E.Frost says "In recent philosophy has abandoned the conception of soul and that of individual immortality". The word immortality never occurs in modern philosophy and written in books. The word soul and immortality are also rare in modern

34. Published by Barnes & Nobles Inc, New York in 1957.

35. Basic Teachings of the Great Philosophers published by Barnes and Noble New York at page 190.

Western bias on psychology". But Macauliffe in his celebrated book ³⁶ "Sikh Religion" gives us certain poetical lines from the Western poets to tell that they also believe in the immortality of the soul as "to some of our English poets the belief has been one of curious interest and satisfaction. Thus words-worth speaks.

"Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star
Hath had else where its setting
And cometh from a far".

Thus too speaks Browning

"At times I almost dream

"I too have spent a life the Sages way
And tread once more familiar paths"

And also Rossetti

"I have been here before
But how and when I cannot tell"

The soul, separated from the body is likened in ancient Indian works to the moon on the day when it is invisible on account of its conjunction with the sun. The soul exists as the moon exists, though it is not perceptible and as the moon shines again when it progresses in its motion, so does the soul when it moves into another body. The soul being in a state of mobility and at the same time immortal seeks a body for the performance of its function and as it were enters into a matrimonial alliance with it for the completion and perfection of both-----. The lines of Milton may be accepted as a definition of the deity according to the sikh conception-----
"Since God is light and never but in un-approached light,
Dwelt from eternity-----".

And Thomas campbell speaks nearly to the same effect.
"This spirit will return to Him who gave its heavenly spark".

Guru Nanak also believes in the immortality of the soul but he differs from the thinkers of the west, while Plato thinks that the soul is imprisoned in the body, Guru Nanak declares that the soul enjoys the body. The body has been called the wife of the soul. Secondly the soul like God is deathless and survives all the periods of history and the universe, whereas in the West Plato believed in the immortality of the soul who lived at a star before or after death of the body, but the modern philosophers do not believe in this theory. In Guru Nanak's poetic works soul is the part and parcel of God and its nature is bliss. Soul has to transmigrate from body to body and cannot escape the fruit of its action as ³⁷"Ape Bij' Ape He Shahé".
Nānak Hukmī Avo'Wahé".

When the soul walks along the path of God, it gets merged in God and never dies to be born again. But in the writings of the twentieth century Western philosophers there is no mention of life after death or before birth. They only deal with life from birth to the grave.

VII (5) Comparative study with Bertrand Russell.

Bertrand Russell (1872) is one of the representative philosophers of the twentieth century. He is also one of the earliest English writers to use the term sense data. In his book ³⁸"The Problems of Philosophy" he explains the meaning of this word

37. Japji Sahib Pauri 20.

38. Page 17.

thus----- "Let us give the name sense-data to the things that are immediately known in sensations such things as colours, sounds, smells, hardnesses, roughnesses and so on. We shall give the name "sensation to the experience of being immediately aware of these things. Thus whenever we see a colour, we have a sensation of the colour, but the colour itself is a sense-datum, not a sensation". Bertrand Russell has distinguished here sense-datum from sensation. He also on the other hand tries to show that there is a difference between datum and the physical object which generates it. In the light of modern physics, in the book "Our knowledge of the External world", Russell goes a little further in his analysis of sensation and physical objects. He says ³⁹ "The system consisting of all views of the universe perceived and unperceived, I shall call the system of "Perspectives" and I shall confine the expression "Private worlds" to such view of the universe as are actually perceived". Thus Russell concludes that out of sense-data, the external world can be logically constructed".

Now in "The Analysis of Mind" Bertrand Russell tries to reconstruct his theory of Mind. First in the light of physics, he makes matter less material and secondly in the light of the pragmatic and Behaviouristic conception of the mind, he makes the mind less mental. He uses the word following James's conception of neutral stuff. The neutral stuff is the fundamental reality which at bottom is neither material nor mental. Russell calls this, "neutral monism". He says in his book ⁴⁰ "The Analysis of mind" that "mind and matter alike are logical construction, the

39. At page 95.

40. At page 307.

particulars out of which they are constructed or from which they are inferred, have various relations, some of which are studied by physics, others are psychology". He holds that there is no fundamental distinction, between the psychical and the physical.⁴¹ Russell says "If we admit ⁴¹ as I think we should that the patch of colour may be both physical and psychical, the reason for distinguishing the sense-datum from the sensation disappears and we may say that the patch of colour and our sensation in seeing it are identical". He holds that then "The sensation that we have when we see a patch of colour simply is that patch of colour an actual constituent of the physical world and part of what physics is concerned with".

⁴²⁻⁴³

In the book "Human Knowledge Its scope and Limits" Bertrand Russell says that psychology as a science has suffered being entangled with philosophy and until recent times with theology and this distinction between mind and matter which was not drawn sharply by the pre socratics became emphatic in Plato in whom it was connected with religion. The existence of the two sorts of substance material and mental was accepted by all the leading scholars. Berkeley denies the existence of matter. Materialists in France also denied the existence of soul in the eighteenth century. Hume alone denied substance altogether and thus, paved the way for this distinction between the mental and the physical. Russell states at page 240 of this book thus

42. Page 142.

41. At page 143

43. Published by London George Allen & Unwin in 1966 at page 57, 240.

"commonsense believes that we know something about mind and something about matter; it holds further that what we know of both-----".

He further says that mind is exhibited by the persons who do and suffer various things. They perceive, remember, imagine, feel, desire and these are said to be "mental" events and every event happens to some person and is an event in his life. But in addition to this we also perceive "things" and events which are outside ourselves i.e. physical objects etc. These physical objects may be called matter⁴⁴. He explains it thus "The objects of perception which I take to be "external" to me such as coloured surfaces that I see are only "the external" in my private space which ceases to exist when I die - indeed in my private visual space which ceases to exist whenever I am in the dark or shut my eyes. And they are not "external" to "me" if "me" means the sum total of my mental events, on the contrary they are among the mental events and constitute me. They are only "external" to certain other percepts of mine namely those which commonsense regards as percepts of my body and even to these they are "external" only for psychology, not for physics since the space in which they are located is the private space of psychology".

44. Human knowledge Its scope and Limits in 1950 at page 241.

Bertrand Russell in his book ⁴⁵ "The Analysis of mind" says that his belief is that James is right in rejecting consciousness as an entity and that the American Realists are partly right, though not wholly in considering that both mind and matter are composed of a "neutral-stuff" which in isolation is neither mental nor material. He further says that images belong only to the mental world, while those occurrences, if any which do not form part of any "experience" belong only to the physical world. In this book ⁴⁶ he adds "there are it seems to me, *prima facie* different kinds of causal laws, one belonging to the physics and the other to psychology. The law of gravitation for example, is a physical law, while the law of association is a psychological law. Sensations are subject to both kinds of law and are, therefore, truly "neutral" in Holt's Sense" Bertrand Russell in his book "An Outline of Philosophy" states "What is a mind? It is obvious to begin with that mind must be a group of mental events, since we have rejected the view that it is a single simple entity such as the ego was formerly supposed to be. Our first step, therefore, is to be clear as to what we mean by a "mental" event----- mental events are events in a region combining sensitivity, and the law of learned reactions to a marked extent--- What is a mind. There may be mental events not forming part of the sort of group that we should call a "mind" but there certainly are groups having that kind of unity that make us

45. Published by London George Allen and Unwin Ltd. Published in 1938 at page 26.

46. ----- do -----

47. Page 297.

call them one mind. There are two marked characteristics of the mind. First, it is connected with a certain body's; secondly it has the unity of one "experience". These two *prima facie* diverge in cases of dual or multiple personality but I think this is more apparent than real. These two characteristics are one physical, the other psychological".

Nothing is common between Guru Nanak and Bertrand Russell. Russell argues that his mind and body are of the same stuff which he calls neutral monism (the doctrine that regards neither mind nor matter as ultimate) otherwise, there is no difference except of relationship. In reality neutral entities neither belonging to mind nor are they material in themselves but when they come or enter into relationships, they either become mental or material. It all depends upon their relationships. It is a theory which has rejected the dualism of mind-matter.

But the construction of mind and matter, in Bertrand Russell is from neutral stuff and there is no foreign material in mind as is not found in matter. Regarding the physical world and perception, the view of Bertrand Russell is clearly found in his book "An Outline of Philosophy" I take it that when we have a percept, just what we perceive (if we avoid available sources of errors is an event occupying part of the region which for physics, is occupied by the brain. In fact, perception gives us the most

48. At page 292.

concrete knowledge we possess as to the stuff of our brain, not part of the stuff of tables and chairs, sun, moon and stars. Suppose we are looking at a leaf and we see a green patch. This patch is not out there where the leaf is but is an event occupying a certain volume in our brains during the time that we see the leaf. Seeing the leaf consists in the existence, in the region occupied by our brain of a green patch causally connected with the leaf, or rather with a series of events emanating from the place in physical space where physics places the leaf", Guru Nanak does not contribute to this view of Russell when he says in Japji *Pran 22*

"patalā p̄tāl
Laiñ āgacā āsā

There are many more existences in the world according to Guru Nanak while Russell says that where there is no perception there is no existence and further that for the existence of sense qualities the presence of sense organ is essential because both mental and material worlds have for Russell common source of neutral entities. Guru Nanak's emphasis is that the world which cannot be seen with the eyes is made of the same five material elements.

When Russell says in his book⁴⁹ "The Analysis of Mind" that "I should admit this view----- But I should say that images belong only to the mental world, while those occurrences (if any) which do not form part of any-----"experience"

49. Published London George Allen & Unwin at page 26.

belong only to the physical world. These "images" as Russell says belong "only" to the mental world" then where are these in the neutral stuff, why they are only and not partly. Why are they only mental, inner, subjective and unlike the objects?. Thus in Guru Nanak's philosophical thoughts, the mind is quite different from body and the sense organs and the objects.

Again, Russell rejects consciousness and explains that there cannot be any consciousness except memory, feeling, perception will etc. He does not like to use the word "conscious" or "Consciousness" where as in Guru Nanak's thought "consciousness is the quality of the self.

When Russell says in his writings "I should admit" "I take it that" we may expect him to explain that what is that what he calls "I" and "I" again and again. Is it something which has some relationship with his neutral stuff. In Guru Nanak's poetic works this "I" "I" is ego or Haumai as in Ase Di Var (Hau Vic. Aya Hau Vic. Gya) . Further in Guru Nanak "I" is changed into Jy and then becomes self, consciousness and thus Atma. Thus the existence of Atma is known. In Guru Nanak's works, mind and body are used as instruments of self who is the knower.

VII (6) With Gilbert Ryle-comparative study.

30

Gilbert Ryle in his book "The concept of Mind" tries to refute Descartes myth prevalent among the philosophers that man has both a mind and a body. Idealists have refuted Descartes theory and reduced matter to mind. Materialists have

also refuted the theory and tried to reduce mind to matter. But Gilbert Ryle follows another method to reject Descartes Dualism of body and mind. Ryle says "Do minds exist or bodies exist?
51
Either there exist minds or there exist bodies (but not both)
"It would be like saying "Either she bought a left hand and right hand glove or she bought a pair of gloves (but not both"
Thus Ryle says that this question is meaningless. He again says in the same book that "It is perfectly proper to say in one logical tone of voice that there exist minds and to say in another logical tone of voice, that there exist bodies. But these expressions do not indicate two different species of "existence", for existence is not a generic word like "coloured or sexed". They indicate two different senses of "exist" somewhat as "rising" has different senses in the tide" the tide is rising" hopes are rising" and "the average age of death is rising". The man would be thought to be making a poor joke who said that three things are now rising namely the tide, hopes and the average age of death". If all these cases are of the same class, then the numbering or counting is possible. Similarly Ryle says that dualists like Descartes thus commit blunder a logical blunder in counting mind and body as two species of the same class "existence".

Ryle in the beginning says that mind exists only as a myth. Then he tries to show that by the ordinary uses of "mind" such a philosophical concept of mind, influenced by religious

51. At page 24.

political historical conditions cannot be supported by him. Thus mind should be interpreted in terms of physical objects and occurrences. He points out the mistake of Descartes doctrine saying that to suppose that the university is an entity in the (same) sense that its component laboratories, colleges, libraries are entities would be to make a category mistake. Another mistake would be to suppose that "team spirit" has the same kind of reality that batsmen umpires and fielders have. Ryle rejects the view that mind knows itself in a peculiarly direct manner. He supposes that this view reflects the strong influence upon the seventeenth century, European thought of the Protestant affirmation that men's minds are illuminated by divine truth. But Ryle does not admit that there is any thing like mind. He further says that by knowing, choosing etc. what is correctly meant is that a person knows or chooses and not the mind. Mind has been replaced by person. He says that the actions of men exhibit qualities of character and intellect but in fact what a person knows chooses etc. can be classified as mental fact about that person. He attacks the linguists who use the words "mental acts" or "mental processes" comparable to "physical acts and "physical processes". He attempts to show that there is no such thing as mind. He takes the words such as "know" "believe" aspire "clever" humorous and many others and calls them disposition words. He says that the language may be replaced in this way.

"I am warning myself before the fire"

Here "myself" could be replaced by "my body" but not "I"
He further says that what is known as "introspection" is in fact, "retrospection" and that a man's knowledge of himself comes from observing his own behaviour which is in principle no different from his knowledge of other persons.

Again in his discussion "intellect" Ryle rejects it as an organ, an internal lecturer or a private thinker.

At the conclusion of the book, Gilbert Ryle says "The general trend of this book will undoubtedly and harmlessly be stigmatised as "behaviourist" so it is pertinent to say something about Behaviourism⁵²-----"Harold. H. Titus in his book at page 170 and 171 comments and summarizes the book "The concept of mind" as "In the concept of mind" Gilbert Ryle also attacks the mentalism in a mind body dualism and insists that mind is not something separate and distinct from body and matter. Mind is the way a person behaves. Mind is not another world either parallel to or beyond the ordinary world. Ryle attempts to get rid of what he calls the "traditional "Dogma of the ghost in the machine" and to rectify the "category mistake" or the philosophers myth" Ryle uses the example of a foreign visitor on a university campus. To consider the university some counterpart to or entity beyond what he has seen would be a mistake. In the same way to talk about "mind" or "consciousness" as some counterpart to human behaviour or as some world behind or beyond the activities is a mistake. The meaningful reference of the concept "mind" is a description of how people behave".

52. Living Issues in Philosophy "Published by Eurasia publishing House New Delhi in 1968.

It should be noted here that most of the material which Gilbert Ryle uses in his thesis is derived from the earlier theories about mind, but still he replaces mind by person. His interest in his thesis is not to find out what mind is but he replaces the words, corrects the sentences as a (School master) Grammarian in which "mind" word has been used. He wants to liquidate the words relating to the mind by reducing them to non mind words. In India Guru Nanak has used the same terminology of Atma, Manas, Buddhi and Sarira etc. etc. and interpreted them to find out the truth of mind and not to see the length and breadth of sentences. If Ryle has to apply his theory to the other world languages, will he be able to impose his structure of sentences and will he be able to replace the word order of the languages of the world using the word "Mana" or "mind". It seems he goes to prepare a dictionary of its own kind. His attempt is too much on language.

In Guru Nanak's poetry there are more inner personal experiences of God's company in the heart and mind which are not easy to be seen by others. When Guru Nanak refers to (Aye Na Saikhan Tuhh Kan Piare) these inner experiences to see God in Nature, the very expression of God, can these be imparted to any other in the same way?. Certainly not, only a disciple can be trained through Sadhsangat's guidance to realize within and without a harmony with Nature. Thus as Ryle says that his experience can be really "public" it pushes the theory to tremble in its shoes about to fall. The experience of every one will be different according to his nature, hereditary and environments. Again there are many events of thought transference from one person to another in his mental space.

The yogis who met Guru Nanak in his tours of the world showed telepathy and used to send their messages through telepathy in the 15th century, the example of Bibi Nanaki can be quoted, for instance, when she communicated of her mind with her brother's mind. This communication surpasses time and space. Thus it proves the existence of mind as well as the Atma in Guru Nanak's life and works.

53

Alfred Hook in his book "The Human Mind" says if mind is not an active agent but merely a sort of awareness of activities in the physical world, it is a waste of time and labour to speculate as to the nature of something whose very existence is a matter of doubt----- He (Ernst Haeckel) writes in the wonders of life, consciousness may be said to be the greatest and most astounding".

May we ask as to why Gilbert Ryle bothers about mind since he has not explained it.

54

Sawai Akhila Nanda of Rama Krishna order in his book "Hindu Psychology" says "Many of them are willing to concede that the mind may continue to exist after the dissolution of the body and brain. Dr. William Brown one of the outstanding psychologist, and psychiatrists of Europe, is much inclined to accept the theory of the post-existence of the mind. The evidence which he himself has gathered and which was obtained for him from authoritative sources upon which he could depend has convinced him that there is a strong possibility of the continued existence of the mind after the death of the physical body".

53. Published by London Watts and Co. in 1940 at page 15.

54. Published by Routledge and Kegan Pant London at page 2.

Gilbert Ryle has yet to explain ^{ly}adequate the cases of psychosis and neurosis by tracing the causes in the structure of the nerves and nerve centers. It is true some cases have been treated with drugs and shock treatment yet their conclusions are in complete and do not explain the extra sensory perceptions and different super conscious states of mind. Gilbert Ryle has not explained the higher spiritual values in the world, which have organised the societies of the world from age to age. On these grounds we can say that Gilbert Ryle's theory is shaky.

VIII- CONCLUSION

We began our studies with the Thematic Analysis of Guru Nanak's poetry in an introduction. In the second chapter we came to the real problem. In the Western thought, the trouble with the thinkers is that they exclude each other, when they consider the problem as of matter and mind. They think mind is unextended and matter is extended and both are different from each other. Some reduce the mind to matter and other matter to mind.

With the twentieth century psychologists, Guru Nanak does not agree with the theories of Freud and Adler who proclaim that either sexurge or the will to power is the fundamental truth of man's nature. Guru Nanak's thought is different from theirs. Guru Nanak led the people to the house hold life where their sexual urges are properly used but he came to the conclusion that there is an urge for eternal happiness in the human mind and union with wahoguru is a real motive power behind man's activities. For this purpose Guru Nanak urged the people to bathe their minds and their mind would shine like a clear mirror in which the revealed truth could be seen. In this way the way to God was to discipline the mind and to regularise their life to the tune of God's Hukam after earning honestly and learning sincerely in the company of holymen and ultimately finding the place at the feet of God i.e. eternal bliss or Union with God.

Guru Nanak preached the glory of God, love and sympathy for all while living a truthful life in this world. He was a great spiritual Humanist who looked upon an ordinary man as God on earth who was both a creature and creator (the son of Kartar).

Thus, a man can complete a human task but under the guidance of Guru Nanak he began for over his work of completion again. Thus, Guru Nanak started his work with music which brought peace, happiness, extraordinary satisfaction allayed pain, soothed troubled hearts, praised the Lord, raised the spirit in devotion to the Almighty created harmony in the surroundings and stillness in the atmosphere. The melody for worship tends to divert the mind from sensuous pleasure to the divine bliss. This music is the food of soul, Claude Davos in his article ¹ "music is their Medicine" states "Psychiatrists and doctors are now convinced that there is a sound psychological basis for music's soothing powers as well as for the more startling cures----- by its means, the human mind may be cleansed of tensions fear frustrations and depressions-----". Yet we may go back to Confucius to be told that the best desirable parts of man's nature may be sublimated by music and that its use should be included in all wise plans for public administration" the superior man" he said tries to promote music as a means to the perfection of human culture. When such music prevails and peoples' minds are led towards the right ideals, and aspirations we may see the appearance of a great nation".

The hard problem of the West has been solved by Guru Nanak when the soul forgets its body and mind in the enjoyment of music when Guru Nanak reached Baghdad, he prayed in Musical tones. In the book² "Sikh sacred Music" it is recorded "Pir Dastgir the High Priest of Baghdad approached the spot. He was

1. Published in "Psychology and Successful Living" Issue June 1965 at page 22 and 23.
2. Published by Sikh Sacred Music Society New Delhi in 1967 at page 38 to 41.

struck by the holy countenance of Guru Nanak and addressed him thus, after salutations "Music tends to divert the mind towards enjoyment of the senses. It is, therefore, not proper to use it for holy communion". Guru Nanak replied "Musical sound originated from God." C. Radhakrishnan in his ³ Introduction " interprets "William Penn says "There is something nearer to us than scriptures, to wit the word in the heart from which all scriptures come, Japji says Gurmukh Nadan Gurmukh Vedan the word of the Guru is the music which the seers hear in their Moments of ecstasy, the word of the Guru is the highest scripture. By Communion, with the word we attain the vision unattainable" Prof. Purnan Singh in his book ⁴ of "The Book of Ten Masters" writes about Japji "The maker of this hymn is so filled with its beauty that he himself, the master of its music, is entranced with it". J. W. N. Sullivan in his book ⁵ "Beethoven and his spiritual developments", writes "Beethoven most certainly regarded his music as expressing states of consciousness which might conceivably have been expressed by some other art".

From these references it is not difficult to prove that in bliss, body and mind are forgotten for a moment. Therefore, the soul or Atma enjoys the music as Guru Nanak has ⁶ described in Japji .

"Gaveh' Sidh Samādhī Andar"

3. Selections from the sacred writing of the Sikhs-at page 17.

4. Published by Chief Khalsa Dewan Amritsar at page 131.

5. Published by A. Mentor Book, published by the New American Library New York, at page 32.

6. Pauri 27.

Duncan Greenlees translates it as "adepts sing in
? (their)ecstatic trance" *smadhi* is the state of absolute
moveless poise wherein all fluctuations of the mind cease
and the consciousness is merged in the blissful object of
its devotion".

S.S.Frost in his book "The Basic teachings of the Great
Philosophers," concludes that "But with the coming of the
present day world, a world in which men are questioning the
materialistic premises seriously, There are indications that
some new form of idealism is just over the horizon". Guru Nanak's
Idealistic Realism will genuinely be applicable to life in
the present day world.

7. Composed ^A few Miles Above Rintern Abbey"

----- that serene and blessed mood
In which the affections gentle lead us on ----- until
the breath of this corporeal frame
And even the motion of our human blood
Almost suspended we are laid asleep
In body, and become a living soul
While with an eye made quiet by the power of harmony,
and the deep power of joy, we see into the life of things".

By William Wordsworth
(Lines (41 to 49)).

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