

**THE DISCOURSE OF ALIENATION IN  
NĀNAK BĀNĪ**

A  
THESIS

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**IN  
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LANGUAGE**

Supervised by

*J. Mander*

Dr. Jaspreet Mander

Associate Professor

Submitted by

*Amandeep Kaur*

Amandeep Kaur



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DEPARTMENT OF LINGUISTICS AND  
PUNJABI LEXICOGRAPHY,  
PUNJABI UNIVERSITY, PATIALA

## *Certificate*

This is to certify that the analyses, techniques and findings presented in the thesis entitled, "The Discourse of Alienation in Nanak Bani", were carried out by Mrs. Amandeep Kaur herself, and the data included in it are genuine.

I recommend the thesis for submission.

Date: 11.1.2018

Supervisor  
  
Dr. Jaspreet Mander,  
Associate Professor,  
Department of English  
Punjabi University, Patiala.

## ***Declaration***

I hereby affirm that the work presented in this thesis is exclusively my own and that there are no collaborators. It does not contain any work for which a degree/diploma has been awarded by any other university.

Date. 11.01.2018

*Amandeep Kaur*  
Amandeep Kaur

Research Scholar,  
Punjabi University, Patiala.

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*Amandeep Kaur*  
Amandeep Kaur

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# **CHAPTER I**





# Semiotics and Discourse Analysis

## 1.1 Introduction

In semiotics we move from grammatical constructs to conceptual constructs. The words of our language are taken as concepts which constitute a semiotic or conceptual universe. In Nanak Bani we move from anthropologically articulated texts to cosmological discourse. The simple words of daily use of the farmer, the artisan, the trader are transformed into signs and figures to conceptualize a universe that is cosmological, that is universal for all times and spaces. In other words, in the semiotic discourse of Guru Nanak, we move from the grammar of language to the philosophy of language.

Linguistics is the scientific study of any language whereas philosophy of language investigates the connection amongst language and reality. Particularly, the philosophy of language studies issues that cannot be tended to by different fields such as semantics or the psychology. Major topics in the philosophy of language incorporate the nature of meaning, to clarify what "meaning" is, and what we mean when we discuss meaning. Inside this region, issues included are the nature of synonymy, origin of meaning, reference, the structure of sentences, ideas, learning, and thought. Another subject of investigation for the philosophers of language is synthesis i.e. the topic of how important units of language are made out of minimum meaningful parts, and the significance depends upon the importance of its parts.

“The philosopher may use linguistic data, found by him or borrowed from the expert, but he will go beyond these in establishing conclusions of an entirely logical status. The philosophy of language is an investigation of conceptual knowledge based upon the general theory of language, which is the theory in descriptive linguistics that represents the fact about linguistics structure common to all natural languages. The linguistic data giving the structure of a particular natural language are a fruitful source of genuine philosophical insight. A philosophy of linguistics comprises philosophical reflections on such linguistic universals as meaning, synonymy, paraphrase, syntax, and translation and a study of the logical status and verification of linguistic theories.”<sup>1</sup>

“Linguistics, as it has been emphasized, is an empirical science and its findings, the rules of a language, are contingent truths. Yet this is only half of the story. We have to add that a rule, as

such, has a normative as well as a descriptive function: it describes the correct performance. It is in this normative aspect that the rule becomes a constructive principle of the conceptual framework of a language. Now some philosophical statements are nothing but expressions of necessary connections emerging within this conceptual framework of a language.”<sup>2</sup>

There are differences between the linguistic philosophers and the philosophers of language. Linguistic philosophers are interested in solving complex philosophical problems by analysing terms in language use, whereas the philosophers of language are interested in relation between linguistic and non-linguistic, in other words between language and the world. The philosophy of language is also known as philosophical semantics.

Rather like scholars of the late Middle Ages, twentieth-century philosophers have studied philosophy as linguistic analysis, that is the attempt to discern the logical structure of reality through the formal structure, the superficial or deep grammar of the language in which we report or think reality. “Philosophers are particularly interested in certainty, in necessary truths as opposed to mere chance events. Nineteenth-century formalist mathematicians, similarly, honed a sense of mathematics as syntactically grounded in formal language or in a consistent set of linguistic conventions. Since philosophers conceived of their enterprise as a search for helpful logical truths (philosophers do not do experiments), twentieth century of philosophy became logic-linguistic analysis. Hence, philosophy of language became, in short and for much of the past century, linguistic philosophy. Linguistic philosophy was not just seeing the features of language that revealed the world’s categorical structure but also seeing by language perhaps misleading surface features.”<sup>3</sup>

When we attempt to comprehend the philosophical thoughts of Karl Jaspers about the powerful objectivity of a dialect, we come to know that for the semiotic reading of a text he follows the following three steps:

### **1.1.1 THE FIRST LANGUAGE**

**The Direct Language of Trancendence:** To follow this first step, it is truly substantial presentation, an individual heard and understood in general. “Experience as “sense perception” is to have a thing before me as an object in space and time. Experience as “living” is my existence as I become aware of it. A “cognitive experience” is the current outcome of methodically developed, deductive-inductive research; it is a trying out of what I can make and what I can predict. The experience of ‘thinking’ is the consequence of my consciousness of the execution of

thought movements. An “intuitive experience” is the sensing of the whole of a present reality in its situations, with my ability to hit on what is crucial for me and others as the criterion. It takes all these experiences to give rise to the metaphysical experience. There I face the abyss and feel the desperate shortcoming when the experience remains simply one in experience. But there, too, I find present fulfillment when the experience becomes transparent, when it turns into a cipher.

This metaphysical experience is the reading of the first language. Its reading is not an understanding, not a key to what lies underneath, but a real, personal involvement. Nor is it just rational ascertainment. It goes beyond that: it makes being transparent in existence, beginning in the most primitive existential immediacy; and even when this transparency is conveyed in the most sublime thoughts, it is never a thought but a thought-conveyed new immediacy.”<sup>4</sup>

### **1.1.2 THE SECOND LANGUAGE**

**Generalization in Communication:** In the second language, the content form that is heard in reality and created as an image, thoughts, a narrative myths, a form, a gesture etc. “Myths relate events said to have determined the ground and the essence of existence. They serve to resolve existential tensions, not by rational cognition, but by telling a story. Myths unveil by veiling things anew, and their figures, the anonymous creations of scores of centuries, continue to be effective. In a superhuman world man sees what he is. He beholds, as an act of divinity, what he does not yet reflect upon as his own being and doing, although in fact he regards his being and doing as determined by that what he beheld. The myth changes its meaning. It is no equivocal logical structure, nor will exegesis exhaust it. It is always historic, yet its eternal truth remains even if it is recognized and distinguished as a myth. What the myths mean, however, is revealed only to one who believes in the truth to which they lent the peculiar form the vanishing as truth. Whenever myths are interpreted, the result is a false simplification; their historic content is lost, and the interpretation becomes an inversion: what looks in it like knowable necessity is not supposed to be known as necessary in the myths at all.”<sup>5</sup>

### **1.1.3 THE THIRD LANGUAGE**

**Speculative language:** When an individual’s thinking takes aim and he interprets the language for himself, and penetrates it to the source, in the form of symbol or meta-physical speculation: As a result, it has now become communicable or the language of philosophical communication.

“Speculation is a kind of thinking that attempts a contemplative being with transcendence. Since it remains without cognitive results, it is indeed essentially different from all other thinking, which it presupposes, employs, and dissolves. It lets the other thinking evaporates in its own thought movements, in which no object remains solid. In the place of ever-vanishing objectivity, speculation puts a nonobjective function; its intrinsic involvement is a realization of the thinker’s absolute consciousness. It is not yet in acts of intellectual thinking, therefore, that we understand speculation; we understand it only as we go through those acts, as the absolute that can be gained in them will come to mind. Speculation is a thinking that drives us to think the unthinkable. It is mysticism to the intellect that wants cognition, but it is lucidity to a self-being that transcends in it.”<sup>6</sup>

During the last few years a fascinating doctrine has been developed by Chomsky and his associates. They claim that humans are born with an innate device of language acquisition, which predisposes a child to the rapid learning of any natural language, in as much as all such languages exhibit the same basic features. In addition to the psychological evidence, they can appeal to the fact, usually taken for granted but really surprising, that all natural languages are intertranslatable with far less difficulty than one would expect. Again, “all natural languages are subject to the linguist’s study, that is to say, are describable in terms of the same linguistic universals. As mentioned above, the linguist engages in an empirical investigation of a very special sort: he wants to find out the rules of a *language*. He knows what to expect, and his expectations do not fail: he finds phonemes and morphemes, sentences, constituent structures, and transformational relations. Of course, all these facts could perhaps be explained by assuming a common origin of all languages. However this may be, it seems to be true that all human languages share some basic features. This important question, for our present purpose, is the following: do we have to restrict the philosophically relevant aspects of a language to those shared by all languages. In view of what is said before, there is no necessity to do so. Philosophical statements mirroring some idiosyncratic aspect of a particular language are no less true than the ones corresponding to some common features.”<sup>7</sup>

## **1.2 DISCOURSE**

In linguistics, discourse is a discipline of semiotics. “Benveniste’s choice of the word discourse is itself significant. To the extent, that it is, above all, linguistics of language, linguistics tends to turn speech into a mere residue of its analysis. Benveniste chooses the term

discourse [discours], preferring it to speech [parole], in order to point out the consistency of the object of his study. In considering the different levels in the architecture of language, this great Sanskrit scholar introduces the distinction between the fundamental units of language and of discourse: the signs and the sentence respectively.”<sup>8</sup>

Discourse analysis is a term within semiotics and cultural theory. In general, discourse means, language in use, but in linguistics, its meaning is, connected speech or writing, beyond the level of the sentence or utterances. According to Encyclopedia of Semiotics (1998), Zellig Harris was the first to argue that the formal methods of linguistics could be used to describe connections between sentences rather than just the structure within sentences.

“A discourse is constituted of propositions, which are always expressed in the form of judgments, or, they are composed of signs or groups of signs, without any liaisons amongst them, and in that case, these are ideas of all types, but they do not represent judgments.”<sup>9</sup>

The study of discourse is essentially a linguistic exercise. Normally in linguistics, a sentence as a grammatical construct is considered to be the highest unit of study. The emphasis is on phonology, morphology and syntax; in other words, how a sentence is constructed in grammatical terms. When we move from a sentence to discourse, our main objective is to see how different sentences are interrelated to constitute meanings over and above a given sentence.

As the purpose of this study is the concept of alienation on Nanak Bani, we follow different short composition or *shabads* to analyze and discern different senses of alienation. Generally, alienation refers to estrangement, discord and disharmony in the domain of cosmic Truth, Order and Nature. To begin with we have selected thirty-three *shabads* in *Siri Rag*. Each *shabad* is a meditation on a specific aspect of alienation. These are all different senses or different forms of signification leading to the same, discourse. These micro texts and these micro discourses are integrated in the overall discourse of the cosmic alienation that is the main concern of Guru Nanak.

In semiotics, when we consider words as concepts, we also realize that these concepts are abstract and ambiguous. In philosophy, it is always stated that a concept or an idea of a thing is not the thing itself. A thing or a concrete object has a definite form and physical reality. A concept, on the other hand, is abstract which means that it has no given form but it can explain all real forms which are based on these concepts. In classical philosophy, one of the examples given is: Socrates is a man; we know how he looks. We can talk to him. However, when we use

the term, man, it refers to the concept or the idea of man. This is applicable to all men, that is, to what is common to all men is highly abstract. But this abstract concept helps us to understand the humanity, immortality, rationality and other characteristics of human beings. This is exactly how we attempt to comprehend the very abstract concept of cosmic truth in Guru Nanak. This cosmic truth consists of different aspects of anthropology and cosmology. It explains the truth of each action, event and system, whether it is physical or cosmic. Guru Nanak says:

ਸਾਚ ਬਿਨਾ ਸੂਚਾ ਕੇ ਨਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਈ॥<sup>10</sup>

In other words, for Guru Nanak, it is the cosmic / conceptual truth that decides what is pure and what is polluted, what is just and what is unjust, what is right and what is wrong. This aspect of truth applies to the anthropological world, the world of real men and women. However, Guru Nanak's concept of truth *Sach*, covers all aspects of the cosmos. For Guru Nanak, *Sach* is the fundamental principle of all spheres, all earths and heavens, all stars and planets. As it is a comprehensive concept, it covers both the anthropological and cosmological universes.

### 1.3 SEMIOTICS

Generally speaking semiotics is considered as the study of signs. However, there are several definitions of semiotics. Umberto Eco says that semiotics is concerned with everything that can be taken as a sign. In a way, semiotics refers to signs in everyday speech that stand for something else. This is also the basic definition of sign in seventeenth century Port Royal grammar. In the context of semiotics, a word does not refer to its literal meaning alone but to its conceptual meaning also. As such, a word is a sign or a concept. The relationship between a word and the object is not direct. The word refers to the concept of the object and from this concept we go to the object itself.

In the language of Guru Nanak, we find this semiotic organization operating at every level. At anthropological level, words have a direct reference to the object. Guru Nanak makes use of these anthropological words and transforms them into concepts in his cosmological discourse. This aspect of Nanak Bani will be discussed in detail in the fourth chapter.

There are several theories of signs and symbols. Here, we will present the most significant definitions by Ferdinand de Saussure and Charles Peirce.

According to Saussure, "it is possible to conceive of a science which studies the role of signs as part of social life. It would form part of social psychology, and hence of general

psychology. We shall call it semiology (from the Greek *sēmeîon*, 'sign'). It would investigate the nature of sign and the laws governing them. Since it does not yet exist, one cannot say for certain that it will exist. But it has a right to exist, a place ready for it in advance. Linguistics is only one branch of this general science. The laws which semiology will discover will be laws applicable in linguistics, and linguistics will thus be assigned to a clearly defined place in the field of human knowledge.”<sup>11</sup>

For Saussure, semiology was a science which studies the role of signs as part of social life. It is Saussure who is considered to be the father of modern linguistics. He emphasized the distinction between synchronic and diachronic or historical linguistics. However, his major contribution lies in the study of signification. For him, a sign is the reunion of the signifier and the signified. With this definition of the sign, the signifier and the signified are not two very distinct entities. Signification is a highly complex affair. It refers to form itself as a signifying entity. Sign as such functions as a gesture, as a pure form. This understanding of the nature of signs takes us back to the philosophical traditions in the western history of thought.

For Charles Peirce (1839-1914), who worked quite independent of Saussure, semiotics and logic are interrelated. “Logic, in its general sense, is another name for semiotic (*sēmeiōtiké*), the quasi-necessary, or formal doctrine of signs. By describing the doctrine as ‘quasi-necessary’, or formal, I mean that we observe the characters of such signs as we know, and by a process which I will not object to naming abstraction, we are led to statements, eminently, as to what must be the characters of all signs used by a ‘scientific’ intelligence, that is to say, by an intelligence capable of learning by experience.”<sup>12</sup>

Peirce and Saussure are regarded as co-founders of semiotics. They established two major theoretical traditions. Saussure uses the term semiology for all linguistics and cultural studies. The term semiotics refers to the tradition of Peirce.

Linguistic structuralism is derived primarily from Saussure, Hjelmslev and Jakobson who stated that language is a purely semiotic system. The study of signs, however, must take into consideration other semiotic structures, such as architecture, dress or cuisine. Saussure argued that this exercise should lead to an analogous study of other semiotic systems. Following this definition, Levi Strauss studied mythologies, kinship system and tokenism. Following the same linguistic model, Jacques Lacan stated that the unconscious is structured like language. It means that events take place in a linear progression, one by one. But for our understanding, we go back

and forth to correlated events which do not necessarily occur in a linear order. This is also the method of the study of the text and the discourse. A linguistic text is constituted in a linear order, one word after another just as one sentence occurs after another sentence.

The first reading of the text follows this linear order. In the subsequent readings this order is ignored to establish that signifier which has a direct correlation. This reading of going back and forth is called paradigmatic reading. This paradigmatic reading enables us to comprehend the discourse of the text. Discourse, as such, refers to the universe of significance which the text has constituted.

Semiotics being the study of signs, linguistics can be seen as that sub-discipline of semiotics which is particularly concerned with the nature of the *linguistic* sign. What is of relevance to linguistics within the discipline of semiotics are its findings about signs in general which are applicable to linguistic signs. The process of making and using signs is called *semiosis*. “The term ‘semiotic’ originates with the American pragmatist philosopher, Charles Sanders Peirce (1839-1914), and the discipline owes most to him, although in Europe, Saussure’s contribution was better known for a considerable time. Saussure called the study of the life of the sign in society *semiology*, and considered the sign relation *dyadic*, consisting in the relation between a concept and a sound.”<sup>13</sup>

### 1.3.1 ANCIENT SEMIOTICS

The term *Semiotics* comes from ancient Greek. Modern etymologists believe that “the word *sēma*, from which the verb *sēmainein* (“to signify”) and the noun *sēmeion* (“sign”) are derived, is related to a hypothetical Pro-Indo-European root *dhyā*, which is found in Sanskrit *dhyāti* (“he thinks”).”<sup>14</sup>

The Greek Heritage: The two great figures in Western philosophy are the Greek philosophers, Plato (429-347 BC) and Aristotle (384-322 BC). It is often believed that all subsequent reflections are nothing but footnotes to the theories of these thinkers. Whatever may be the significance of such assertions, the fact remains that the scholars in later centuries were the followers of Plato, in some form or the other, like the neo-platonic Christian philosopher of the fourth century, Saint Augustine, or the philosophers of the medieval period, like Pierre Abelard



of the twelfth century and Thomas Aquinas of the fourteenth, who were equally influenced by the ideas of Aristotle.

Let us describe the salient features of these philosophies.

Plato made a distinction between the sensible or the perceptible world and the world of ideas. The domain of ideas deals with the universal, absolute truth. The knowledge derived from the sensible world is only its reflection. The true, scientific, philosophical thinking can take place only in the world of ideas where the mind is not required to refer to the sensible world. This is the universe of pure ideas or pure forms. Plato postulates a hierarchy of knowledge as follows:

1.3.1.1 Illusions that concern the images or reflections of things.

1.3.1.2 Commonsensical opinions.

1.3.1.3 Mathematical reason based on assumptions and deductions derived from the images of things.

1.3.1.4 Philosophy or dialectics based on universal principles entirely free of the sensible world, this is the world of pure forms.

Plato's student, Aristotle modified this theoretical framework of the dualistic universe. Aristotle presented a theory that emphasised the importance of a link or relation between the physical and the metaphysical world. For Aristotle, physics is based on direct observation and demonstration by syllogistic reasoning. Metaphysics is a speculative mode of inquiry that goes beyond the direct observation of physical phenomena to investigate the essence of things. Metaphysics is contemplative. Physics is experimental. Aristotle rejected Plato's view that the world of forms is transcendent with respect to things and images. He believed that the former is immanent in the latter. Aristotle was more interested in investigating the nature of the relationships that link the material world with the world of forms.

### **1.3.2 MEDIEVAL SEMIOTICS**

Semiotics can be considered as the study of signs in all their forms and varieties. In medieval times or the middle ages, it is generally referred to as *doctrina signorum*, the *doctrine of signs*. This study embraces the universe as a whole - the world of nature as well as the world of culture. In other words, it covers the anthropological as well as cosmological understanding of the universe. There is always a tension between these two points of view. A reader moves from one to the other depending upon the discourse of the debate. At times, *a sign is a relation*, at others, *it is a liking, an image, a concept*. There is a correspondence between the sign and the

object of which it is a sign but a sign is never identical with the object. Saint Augustine, the first and the foremost thinker of the fourth century in this tradition, states that the likeness or the image of the object is never the object itself.

“A decisive moment for medieval semiotics arrived when Latin authors began to face directly the problems raised by the second part of Augustine’s original definition, according to which a sign is distinguished by always bringing into awareness something other. The sign vehicle requires always the conveyance of content distinct from itself as the object signified. This distinctive feature constituting any sign as such is one point of common agreement that emerges across all the discussions of signs, ancient as well as medieval or modern. Whatever else it might be, a sign is, in every instance, something relative. Medieval Latins found themselves in an especially privileged position to discuss this part of the notion of sign for not only were they heirs of the ancient Greek discussions of relation, but this ancient discussion had been given a decisive new twist in the Boethian translations of Aristotle’s work on the categories according to which we speak of being as thought to exist in its own right.”<sup>15</sup>

With Saint Augustine’s definition of a sign as the division into the natural and the cultural begins the eternal debate throughout the medieval times. The first question is how is it possible for any parity, in any sense, between the inferences based on the casual relations of natural signification and the equivalent relations imagined between cultural symbols and their objects? In the definition of Augustine, two elements are important: the sign as a material structure accessible to the senses and the differentiating manner of making something other than itself, coming into awareness. Thomas Aquinas (1225-1274) believes that Augustine is speaking only from the point of view of what is true of intelligence precisely considered as dependent on the senses for its material object rather than from the point of view of intelligence as such. This distinction between the intelligence due to senses and the intelligence due to mind, intuitive intelligence, is very important in the religious discourse, however philosophical it may be. John Duns Scotus (1265-1308) and his followers, the professors of logic, point out that the essential function of sign seems to be fulfilled by bringing into awareness of an object other than the sign vehicle, regardless of whether the vehicle of that awareness is sensible or not. The essential function of the sign is realised transparently by the passions of the soul whether conceptual or emotional. A sign is anything known that serves to make present in the awareness something other than itself, regardless of whether that pre-cognised thing is itself an object of sense or not.

If the sign has for its vehicle a sensible object, it should be called an *instrumental sign*. If the sign has for its vehicle a psychological structure that is not sensed outwardly but merely felt or experienced inwardly, it should be called a *formal sign*. What is essential to the sign is not how it is experienced, whether by sensation or feeling or purely by intellect, but that it makes present something more than itself, something else. The sign does not refer to something sensible but to something cognised. This distinction brings semiotic consciousness to a new level. The sign transcends not only nature and culture, as for Augustine, but also the distinction between inward and outward experience. Augustine's original definition is the cornerstone of the whole debate. A sign is distinguished by always bringing into awareness something other than itself. The sign vehicle requires always the conveyance of content distinct from itself as the object signified.

According to *Encyclopedia of Semiotics (1998)*, "Thus, the classical medieval definition of relation as "that whose whole being consists in a reference or being toward another," intended to convey Aristotle's idea of relation as verifiable under a distinct category of physical being. The medievalist circulated a distinct name to memorialize Aristotle's statement that even those types of being that are not relations in this sense (namely, individuals and whatever characteristics of individuals there are besides relations, such as quantity, quality, and the rest) are relative in their existence and in their potential for being explained. This profound sense of relativity reaches to the very foundation of finite being, called *relatio secundum dici* or relation according to the requirements of bringing to expression in discourse."<sup>16</sup>

According to *Encyclopedia of Semiotics (1998)*, the later medieval philosophers were heavily influenced by Aristotle and his categories. Aristotle's notion of relation was the most discussed concept. What truly exists as an individual was classed as a substance while whatever exists in nature as some modification or characteristic of an individual is classed as an accident. Amongst the accidents, Aristotle included relations. In actual existence, every substance and every accident is maintained by the realities of circumstances. Relation thus is not a distinct category of physical being but rather a condition that applies to physical being in every category. An entity is always explained with reference to something else.

The medieval period also saw the development of Logic as a science of relations among things as they are thought of, as distinct from the things as they are in themselves. Categorical relations are supposed to be relations among things existing independently of our thought. Logical relations exist only in and as a result of one thought and hence are found even among

imaginary things. The medieval period called these relations, *relationes rationis*, and *relations of reason*. In this context, the medieval philosophers debated over whether in the physical world there were only transcendental relations, with categorical relations being only comparisons made by the mind in the consideration of objects.

The Thomists and the Scotists held the view that the so-called relations of reason or mind-dependent relations while essentially relative are distinct from any being essentially relative in a categorical sense. The medievalists were more interested in the difference between *the physical being* and *the logical being*, and the distinction between *mind-independent* and *mind-dependent being*. Since a sign in every case imports something relative to something else, what precise meaning does *relative* have in the semiotic sense? Is the sign to be identified with a being relative in the *transcendental* sense or in the *ontological* sense. Ultimately, there is nothing which leads to the cognition of anything else which cannot be reduced to some sort of sign. The objects known become signs of one another as new relations among them are imagined or discovered. And so, in the end, the universe as a whole, in terms of medieval semiotic theory, comes to be surcharged with signs, even if it is not exclusively composed of signs.

### 1.3.3 ANTHROPOLOGICAL AND COSMOLOGICAL SEMIOTICS

**Anthropology:** “Anthropology, like philosophy, is multifaceted. It studies the physical, social, cultural and linguistic development, of human beings as well as their material culture, from prehistoric times up to the present, in all parts of the world. Some anthropological sub-fields have strong ties with the physical and biological sciences, others identify more closely with the social sciences or humanities. Within cultural and social anthropology, differing theoretical approaches contend against one another about whether anthropology can be regarded a science or not. The question of how it is possible to understand cultures different from one’s own, and to transmit that knowledge to others, is central to anthropology because these answers determine the nature of the discipline. Philosophy of anthropology examines the definition of basic anthropological concepts, the objectivity of anthropological claims and the nature of anthropological confirmation and explanation. It also examines the problems in value theory that arise when anthropologists confront cultures that do not share their own society’s standards.”<sup>17</sup>

**Cosmology:** “The term ‘cosmology’ has three main uses. At its most general, it designates a worldview, for example, the Mayan cosmology. In the early eighteenth century, shortly after the term made its first appearance, Christian Wolff used it to draw a distinction between physics, the

empirical study of the material world, and cosmology, the branch of metaphysics dealing with material nature in its most general aspects. The usage remained popular into the twentieth century, especially among Kantian and neo-scholastic philosophers. But recent developments in science that allow the construction of plausible universe models have, effectively, pre-empted the use of the term cosmology in order to designate the science that deals with the origins and structures of physical universe as a whole.”<sup>18</sup>

The medieval semiotics was concerned primarily with the concept of sign as a relation, image or concept. There was always a point of departure in the physical world but in the discussions which followed, the sign was considered an abstract entity. It was perceived, at times, as a pure thought, at others, as a pure logical relation. In anthropological semiotics which is also called materialist semiotics, the focus is mostly on materialist conditions and their influence on human society. This approach was first inspired by Marxism but it this was followed by modern anthropologists and philosophers such as Claude Levi-Strauss and Michel Foucault.

For Marxists, the medieval approach was idealist and historical. Signs and codes are not considered outside time and space. The anthropologists examine the ways in which sign systems and socio-economic systems influence each other. Within the American pragmatic tradition, the model of Charles Peirce implies that the historical conditions of a community are responsible for the social discourse. Early Marxists were inspired by this model but later scholars such as Voloshinov from Russia tried to merge the semiotic concerns of subjective structures with the Marxist concerns of historical materialism. Even though Voloshinov was primarily concerned with language, he avoided subjectivism. These Marxists rejected the methodologies which emphasise the purely autonomous subjectivity of the medieval semioticians.

“This is a significant modification of the traditional Marxist understanding of ideology because, for Voloshinov, language communities do not coincide with class categories. There is no Marxist reductionism in terms of which language and sign systems in general are comprehended in only one-on-one relationships with class. Rather, different classes use the same language or sign system. Hence, language and signs become sites of struggle. In this sense, signs and meanings are dynamic and may even be contradictory. Voloshinov builds the notion of dialectic into his understanding of sign systems, but it is not a materially driven dialectic in the strictly Marxist sense. For Voloshinov, class struggle does not determine language use, as it does

in the orthodox Marxist concept of ideology; instead, class struggle takes place within a shared sign system used by a single community of users. In fact, the sign itself becomes a site of class struggle. Social contradictions can manifest themselves in sign systems as surely as they can in economic systems.”<sup>19</sup>

Voloshinov was a Marxist but he belonged to the school of Mikhail Bakhtin. He deviated from the traditional strictly materialist approach. In his study of language, subjects and objects meet or interpret each other. For Voloshinov, the sign is where the social world and the psychic world intersect. Sign remains objective. Voloshinov tries to study the subjective from a materialist point of view. His ideology is neither a pure consciousness nor a subjective reflection of the economic base. In fact, he interprets ideology as the way in which society enters the mind through signs within a particular context. There is an important modification in the traditional materialist ideology. Since, for Voloshinov, language communities do not coincide with class categories, His searches therefore imply different classes use the same language or sign system. As such, that language and signs become the space of struggle. Sense, sign and meaning are dynamic. For Voloshinov, class struggle does not determine language use which is the cornerstone of traditional Marxist approach. Class struggle takes place within a shared sign system. Social contradictions can manifest themselves in sign systems just as they can in the economic system. Voloshinov’s semiotics, as opposed to Saussure’s semiology, is a dialectical structuralism that is concerned with material as well as subjective structures.

The second milestone in this Marxist approach is that of Georges Lukács. In his *History and Class Consciousness* (1971) Lukács believes that capitalism has destroyed the subject-object totality of a humanised world. Under capitalism, human beings are treated as commodities, they are objectified. It results in human alienation, leading to linguistic alienation. Capitalism controls the means of production and thereby human relations. As a result, the capitalist mode of production controls the linguistic exchange and the sign systems. Capitalism decides how and what can be communicated. There is a direct co-relation between economic exchange and the exchange of signs within linguistic structures.

According to Eric Louw, *Materialist Semiotics*, *Encyclopedia of Semiotics*, the third major figure in the Marxist approach is that of Louis Althusser. He proposes to detach ideological state apparatus from the economic base. Within this model, human thought or consciousness can be formed independent of economic conditions purely as a result of the

interpellation of people into subjective structures. Althusser believes that at any historical conjecture, there are multiple and complex inter-relationships. He uses the term *over-determined* to describe this complex structural reality. This theory is based on a decentred hierarchy of practices, where at any given time, one of the structures is dominant. Even a subjective structure could dominate a given state. This approach is obviously a major departure from traditional Marxism where economic exchange is the only determining factor.

“The Althusserian approach to materialist semiosis differs significantly from the Voloshinovian approach precisely because of the implications of the notion of “decentredness” as also because of the granting of autonomy to subjective structures. In fact, the Althusserian approach can be seen as no longer strictly materialist. By detaching subjective structures from material structures, Althusser effectively moved into the realm of free-floating subjectivities and thereby opened the door to what Marx had objected to about philosophy, namely, its subjectivism and idealism. Ironically, Althusser’s philosophy is subjectivism without an active human subject. By ignoring the humanist strand and the subject-object dialectic within Marxism, Althusser succeeded in transforming the most reductionist aspects of Marxism’s materialist determinism into subjectivist determinism. He collapsed ideology as false consciousness into determining subjective structures.”<sup>20</sup>

Althusser differs with Voloshinov and even with Lukács with his theory of decentredness and the way he grants certain autonomy to subjective structures. However, with these reflections on the nature of language and the exchange of sign systems, Althusser leads the way to a new theoretical movement in structural, semiotic studies, followed by such thinkers as Jacques Derrida and Michel Foucault.

## **1.4 METAPHOR**

In the most general sense, a metaphor is a word where one perceives a similarity between two different objects. A metaphor is used to explain things which are very different from each other in reality.

“Metaphors are figurative forms of language that link concrete to abstract conceptual meanings. For instance, in the statement ‘The debate was heated’, the term *heated* is used to indicate high levels of emotions; in this instance, it does not literally mean hot or warm (as in physical temperature).”<sup>21</sup>

“Metaphor is defined from ‘classical’ perspectives as a figure of speech in which one word is used to indicate something different from the literal meaning, so that one thing or idea is likened to a different thing or idea. In a sentence such as *He had a heart of stone*, the word *stone* is not used in its normal, physical sense; rather, it conveys the idea of insensitivity, by likening this moral attitude to the hardness of stones. The classical view confines metaphor to ornate, flowery language, and assumes that the interpretation of any metaphorical use of language can be wholly reduced to literal meanings, which is its ‘real’ meaning (the ‘real’ meaning of phrase *of stone* in this context is ‘insensitive’). Conventional, automatic metaphorical expressions like *the foot of the mountain* are thus regarded as established literal meanings of words and cease to be metaphorical - they are called ‘dead’ metaphors.”<sup>22</sup>

### **1.4.1 Metaphor in philosophical and religious discourse**

Metaphor is a linguistic phenomenon but is equally important in other domains also because of its various aspects regarding its functions in language acquisition and communication of knowledge. In a broader sense, there are different types of uses of metaphor in philosophy as well as in poetry. Philosophers always deal with metaphor for conceptual clarification and comprehension regarding philosophical thoughts and insights, whereas, the study of metaphor as an aesthetic device belongs to rhetoric and poetics.

In addition, the term metaphor in its extra-sentential and situational contexts should be understood at the sentence or pragmatic level rather than the word level.

The most influential book-length study on metaphor is undoubtedly George Lakoff and Mark Johnson’s *Metaphors We Live By* (1980). Lakoff and Johnson argue that metaphors are a far more pervasive occurrence in everyday speech and writing than has been acknowledged hitherto. According to their view, “the essence of metaphor is understanding and experiencing one kind of thing in terms of another”, and therefore, such utterances as “she attacked my proposal”, “your claims are *indefensible*” and “if you use that *strategy*, he’ll *wipe you out*” exemplify manifestations of a single conceptual metaphor.

One consequence of Lakoff and Johnson’s views, anticipated in various contributions to *Metaphor and Thought*, is that metaphor is no longer seen as an exclusively verbal phenomenon. Indeed, “Metaphor is primarily a matter of thought and action and only derivatively a matter of language.”<sup>23</sup>



By definition, a metaphor is an exchange of significance since it is the result of a semantic interaction between a metaphorical term and its context, both in intention and extension. Metaphor is primarily conceptual and cognitive and, thus, a part of ordinary language and thought.

Metaphor makes it possible for individuals to understand new, complex and abstract domains. Fundamentally, metaphor is a matter of thinking rather than mode of language. It has been argued that everyday language, in terms of which an individual thinks, behaves and acts, is metaphorical in nature and also shapes the way of an individual's thinking and behaving.

There is also a broader sense of categories of metaphor. "Lakoff and Johnson's book presents the most extreme form of constructivism, one of the two broad categories into which theories of metaphor may fall, the other being non-constructivism. According to constructivism, 'the objective world is not directly accessible, but is constructed on the basis of the constraining influences of human knowledge and language'. As per this view, metaphor may be seen as instrumental in creating reality, and the distinction between literal and figurative language, including metaphorical, tends to break down. According to non-constructivist viewpoint, reality exists independently of human knowledge and language, and can be 'precisely described through the medium of language'. The language used for describing reality precisely is literal language which is clearly distinguishable from tropes such as metaphors, which are at best ornamental, and at worst, misleading."<sup>24</sup>

It is therefore important to discuss different types of metaphors such as conceptual metaphors and metaphorical expressions. Conceptual metaphors may be expressed by all types of linguistic and non-linguistic terms, however, some may have in-built metaphorisation, for example, 'sad' originally meant "full of food", but metaphorically it stands for 'full of sensation'. The conceptual metaphor "People are containers for sensations" stands for the fact that human beings are full of joy, sorrowful etc.

In linguistics, conceptual metaphor alludes to the understanding of one idea or concept of human experience for another idea or concept. Conceptual metaphors are used to comprehend speculations and models; they utilize one thought and connect it to another for better understanding.

Richards propounds the tensive theory of metaphorsation. According to him, the success of a metaphor depends on the tension or interaction between two parts: the tenor (topic) and its vehicle.

In the tradition of analytic philosophy, specifically in the philosophy of language, metaphor does not fit in with acknowledged truth-contingent semantics and the conditions which decide whether an announcement is valid or not. For example, 'Juliet is the sun' (from *Romeo and Juliet*) is false, yet, taken metaphorically, it is important and might be valid too. However, in a sense it is far removed from reality. The correlation hypothesis of metaphor declares that truth value of a metaphor can be communicated by posting all the regards in which the two terms are indistinguishable or comparative, for instance, Juliet resembles the sun since she imparts to it qualities such as, brilliance, splendour, the way that she makes the day and that she gets up each morning. Since it can clarify the reality of metaphor by decoding it, the correlation hypothesis has limited uses.

The language of Guru Nanak is largely metaphorical in nature, that is, the universe, in which he thinks and acts. Guru Nanak's theory is primarily conceptual, conventional and part of ordinary system of thought and language; he utilizes major and indispensable part of customary language in order to conceptualize the world and links it to another concept, beyond the transcendental universe. For example:

“ਮਨ ਹਾਲੀ ਕਿਰਸਾਈ ਕਰਈ ਸਰਮ ਪਾਈ ਤਨੁ ਖੇਤ॥”<sup>25</sup>

The above example can be called a metaphorical statement, or (equivalently) “ਹਾਲੀ ਕਿਰਸਾਈ ਕਰਈ ਸਰਮ ਪਾਈ ਤਨੁ ਖੇਤ” can be said to have a metaphorical sense in this context. The noun “ਮਨ” will be called the subject in the metaphor, the metaphorical predicate or term, whether noun or adjective, will be called the modifier. Every metaphor consists of or can be analyzed into these two parts. In this sentence, the predicate “ਹਾਲੀ ਕਿਰਸਾਈ ਕਰਈ ਸਰਮ ਪਾਈ ਤਨੁ ਖੇਤ” is used to indicate something different from the literal meaning, that is it links to another different idea. Its literal or physical sense is related to farming in the fields, but in its metaphorical sense, it conveys the idea of meditation, reflection and recitation of the true ‘*Naam*’. In another example:

“ਆਦਿ ਸਚ ਜੁਗਾਦਿ ਸਚ, ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚ॥”<sup>26</sup>

This *Sach* can also be understood as a Metaphor for the universal principle. As a metaphor, it is abstract; it does not refer to a thing but to the concept of a thing. Metaphorically, Guru Nanak’s concept of truth can cover a very large canvas of the semiotic universe.

We can conclude by stating that there is a connection between language, thought and reality. Therefore, in order to understand the philosophical notion of thought, it is imperative to take into account the phenomenon of language. The philosophy of language studies semantic, syntactic and phonemic structure of words and sentences. The discourse transcends the material aspect (sentence or utterance) of language. The text is manifest, formal. The discourse is immanent, conceptual, in other words, one can not read discourse but can only understand the discourse. The theory of discourse itself is not developed by linguistics but by logicians and epistemologists, who occasionally pay some attention to literary criticism but more rarely to the linguistics that the linguists themselves engage in. From a philosophical point of view, semantics deals with linguistic meaning, symbol and representations which have an intimate relation with the philosophy of language. On the other hand, semiotics studies the differential nature of signs. Semiotics explicates how the phenomenon of significance originates from the differential play of signifiers. It deconstructs the very notion of identity which constitutes the very core of western philosophical tradition. Further, this section explores various aspects of semiotic discourse at the anthropological and cosmological levels. Guru Nanak’s language is always metaphorical in nature. A conceptual metaphor reflects ordinary language system in which an individual thinks and acts. The words of this language are derived from the anthropological universe of the farmer, the artisan, the trade. However, in constituting the cosmological discourse, Guru Nanak transforms them into semiotic signs of cosmic, conceptual significance. This study attempts to discern all these constituting steps. In each case, each Shabad or composition, we follow the phenomenon of transformation and slowly and slowly we arrive at the overall discourse of alienation. These micro Shabads are interrelated and complement each other. They are like different bricks of a conceptual edifice.

To discern the discourse of Japuji of Guru Nanak, The inaugural and fundamental discourse of the Adi Granth, we have followed, what may be called the architectonic structure of this composition. Guru Nanak has presented his cosmic vision in thirty-eight *paurian* or steps. There are individual steps or meditations, and there are sets of these steps, as in *sunie*, listen in,

*manie*, believe in, or in *khands*, the different levels of consciousness. There is formal and conceptual interrelation within specific steps and within the sets of steps. We follow the conceptual architectonics of each step in form and content. It is integrated with the next step in ascending order of comprehension. Finally, it leads to the overall discourse of the cosmic vision of Guru Nanak. This semiotic method is diametrically opposed to the general eclectic method where there are citations in isolation to prove one point or another. The integrated, semiotic method of discourse analysis has never been applied in earlier studies.

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## **CHAPTER II**

# THE CONCEPT OF ALIENATION

## 2.1 INTRODUCTION

This chapter attempts briefly to explore the concept of alienation in contemporary societies; also why the concept of alienation becomes so important in the great philosophical tradition beginning with Hegel and Marx. The problem of alienation is a pervasive one in the writings of Western as well as Indian traditions/societies. It is becoming increasingly one of the greatest and common problems confronting present human conditions. Alienation is a central feature of human existence. Creativity is one response to it, commitment another; and sometimes alienation entails further alienation. There are many forms of detachment and involvement, and creativity can be indifferent to social problems, while work in the social sphere can be, but certainly need not be, relatively uncreative. There are many paths, but all involve estrangement. Life without estrangement is scarcely worth living; what matters actually is how to cope with alienation.

The concept of alienation has proven useful to different thoughts / areas of study, such as science, philosophy, sociology, psychology, religion as well as in law, for describing and interpreting social as well as spiritual life of human beings. The concept of alienation has a proximal place both in the history of sociological thought and in contemporary studies of human relations. Focus on alienation stems from a basic concern with the responsiveness of society to its materialistic needs. Both social scientists and mental health professionals, while sharing this concern, have begun to see widespread alienation as a major element in modern life. What are the social components of alienation? Who are the alienated?

The term “alienation” has different meanings in everyday life. For instance, in law, it is the transfer of property from one person to another. In psychiatry, alienation refers to the deviation or change in normality, that is, insanity.

For many contemporary sociologists and psychologists, alienation is often used in the same manner as reification; the act of transforming human values and relations. Many philosophers argue that “alienation means “self-alienation” or estrangement: the process through which man becomes alien or strange to himself/herself.

Walter A. Weisskopf in his *Alienation and Economics* (1971) used the term repression which is related to alienation. Alienation, estrangement and repression imply that human existence and essence is split and left out, neglected, suppressed and repressed.

According to *Encyclopedia of Philosophy* (1967), the concept of alienation was first philosophically elaborated by Hegel. Some writers have maintained that the concept of alienation found its first expression in western thought in the Old Testament. Still others have maintained that the idea of self-alienated form can be found in Plato's views. As exploration continues, it gets established that G.W.F Hegel, Ludwig Feuerbach and Karl Marx were the three thinkers who first gave an explicit elaboration of alienation.

## 2.2 The Linguistic and Intellectual Background

The English term, "alienation", as well as its French and German equivalents are *alienation* and *Entfremdung*: The term *Entfremdung* occurs in Middle High German literature and "alienation" goes back through Middle English and Old French to classical Latin.

"The Latin origin of "alienation" is *alienation*. This noun derives its meaning from the verb *alienare* (to make something another's, to take away, remove). Alienare, in turn, derives from alienus (belonging or pertaining to another). And *alienus* derives ultimately from *alius* (meaning "other" as an adjective, or "another" as a noun)."<sup>1</sup>

"The term 'alienation' is a French derivative from the Latin term 'alienatio' with the cognate verb alieno (to alienate, to sell, to estrange) and the adjective alienusa-um (foreign, contrary, hostile, averse etc)."<sup>2</sup>

"Alienation is a state of mind in which man feels estranged or dissociated from external nature, other men, his self or world at large. In other words, alienation is a relational concept which presupposes a situation in which there are at least two entities involved (person and an object, person and other persons, person as an essence and person as existence). For it would be an incomplete statement to say that A is alienated unless, we specify as to what A is alienated from."<sup>3</sup>

"Alienation occurs when an individual perceives an absence of meaningful relationships between his status, his identifications, his social relationships, his style of life and his work. As such, situations often arise, alienation is a recurrent phenomenon."<sup>4</sup>

"It is an accepted truth in sociology that modern society is characterized by a historically emergent form of consciousness. A core component of this consciousness is a sense of alienation."<sup>5</sup>



A psychological or social evil, characterized by one or other type of harmful separation, disruption or fragmentation, alienation sunders things that belong together. People are alienated from the political process when they feel separated from it and powerless in relation to it; this is alienation because in a democratic society one is a part of the political process, and as a citizen it ought to belong to you. Reflection on your beliefs, values, or social order can also alienate you from them. It can undermine your attachment to them, because you feel separated from them, are no longer identified with them, yet without furnishing anything to take their place; they are yours, *faute de mieux*, but no longer truly yours: they are yours, but you are alienated from them.

The term ‘alienation’ gained currency through Marxian theory, and is used with special prominence in Marx’s manuscripts of 1844 (which were first published in 1930). Marx derived the terms *Entausserung* and *Entfremdung* from Hegel, who used them to portray the ‘unhappy consciousness’ of the Roman world and the Christian Middle Ages, when individuals under the Roman Empire, deprived of the harmonious social and political life prevailing in pagan antiquity, turned inward and directed their aspirations toward a transcendent Deity and his other worldly kingdom. For Hegel, the unhappy consciousness is divided against itself, separated from its ‘essence’, which it has placed in a ‘beyond.’

Marx used essentially the same notion to portray the situation of modern individuals, especially modern wage labourers, who are deprived of a fulfilling mode of life because their life-activity as socially productive agents is devoid of any sense of social action or satisfaction and gives them no ownership over their own lives or their products. In modern society, individuals are alienated in so far as their common human essence, the actual cooperative activity which naturally unites them, is powerless in their lives, which are subject to an inhuman power—created by them, separating and dominating them instead of being subject to their united will. This is the power of the market, which is ‘free’ only in the sense that it is beyond the control of its human creators, enslaving them by separating them from one another, from their activity, and from its products.

“The German verbs *entaussern* and *entfremden* are reflexive, and in both Hegel and Marx, alienation is always fundamentally self alienation. Fundamentally, to be alienated is to be separated from one’s own essence or nature; it is to be forced to lead a life in which that nature has no opportunity to be fulfilled or actualized. In this way, the experience of ‘alienation’ involves a sense of a lack of self-worth and an absence of meaning in one’s life. Alienation, in

this sense, is not fundamentally a matter of whether your conscious desires are satisfied, or how you experience your life, but instead focuses on whether your life objectively actualizes your nature, especially (for both Marx and Hegel) your life with others as a social being on the basis of a determinate course of historical development. Their view that alienation, so conceived, can nevertheless have historical consequences, and even be a lever for social change, clearly involves some sort of realism about the human good: it makes a difference, psychologically and socially, whether people actualize their nature, and when they do not, this fact explains what they think, feel, and do, and it can play a decisive role in historical change.”<sup>6</sup>

“The basic split in human existence caused by consciousness is the source of what one can call existential alienation. Alienation is akin to what Christian theology calls estrangement, and to what Freud calls repression. It implies that certain aspects, traits, inclination, drives and potentialities of man are cut off from realization. Thus human existence is split in two, into a manifest and a hidden sphere; one actualized, the other suppressed.”<sup>7</sup>

An inanimate thing or an animal cannot be alienated from itself or from objects. Alienation is peculiar to human beings only. “Since man is a conscious being, he has the power to identify, classify and distinguish himself from others. He has the capacity to plan, will, anticipate, and create space between himself and the object of his perception. It is because of man’s power of conceptualisation that he can make the blue-print in his mind before actually proceeding to make anything. Through conceptualisation, he can link his past, present and future. He can imagine himself in a situation in which he is not and in which he could be. He has the power of conceiving contra factual situations which are different from the actual situations obtaining in the world.”<sup>8</sup>

The alienation of human being is not necessarily from a person; it may be an object, an institution or may be a group etc. Consciousness of alienated being is an important necessity in alienation. Due to this we can meaningfully talk about the concept of alienation only with reference to human beings.

## **2.3 Types of alienation**

The breakage of relation occurs in a variety of forms such as following:

### **2.3.1 Alienation from God or Alienation in Theology**

Alienation has its origin in both classical philosophy and Christian theology. Christian theologians understood alienation as the estrangement of individual soul from God, with the fall of humanity.

“Alienation, in theology, refers to the idea that the relationship of the worshippers to God may be analogous to the alienation or estrangement between human beings. The word implies that a closer relationship of affection, family, friendship, or another close tie has been broken, often with detrimental effects on the psyche. The disorganization of the self, worries about guilt and loss of identity which the breaking of a long and very close bond between people may bring are all familiar. The idea that man, by his sin and indifference, may similarly alienate himself from a loving Father is a distinguishing feature of the Judaic and Christian religious traditions.”<sup>9</sup> In the Christian tradition, the most important Christian philosopher of the fourth century is Saint Augustine. The very first sentence of his book *Confession* is our heart is restless, until they rest in Thee. When one is not in tune with the order of God, when one is caught in worldly desires, one is estranged from one’s creator. The love of God leads to an honest and sincere life. On the other hand, if one is led by passion and uncontrolled desires, one is estranged and alienated from God.

### **2.3.2 Alienation from the world of Nature**

In the modern industrialized world, man is alienated from nature. Most of the old forests and the animals who are inhabitants of the jungles are vanishing. This nature of trees, rivers and mountains was the friend of human beings. When there is no cover of the natural phenomenon, there is no fresh air, the atmosphere is polluted and man has to live in artificial environment. This alienation from nature has disastrous consequences for human life.

In the religious discourse, alienation is conceptualised as man’s alienation from Nature or the Creator of Nature. It is an existentialist, individual experience of disharmony and discord with the cosmic universe. In this discourse, the human being aspires to be in tune with the cosmic rhythm, with cosmic harmony. We have already seen this phenomenon in Guru Nanak and Saint Augustine.

### **2.3.3 Alienation from one another or social Alienation**

Social alienation is generally considered as an important feature of capitalist society. It refers to power relations between the capitalist who owns the means of production and the workers who are exploited by the owners. In fact, even the feudal society was not very different. There

were some who had most of the land and the common men worked as labourers. They had no personal interest in their labour. This estrangement is analyzed in terms of Marxist principles of economy.

There is also the alienation of man in the social and normal cultural order. Men and women have to follow the centuries old social and religious dictates. There is no personal freedom. This estrangement has been emphasized by social scientists as also by existentialist philosophers. In terms of existentialism, human beings are being led on as animals. To be human, in existential terms, is to be able to make a free choice. Man is supposed to be responsible for his acts. In philosophical terms, an unexamined life is not worth living.

In social sciences, the concept of alienation is primarily a matter of economic discrepancies. In Marxist terms, man is alienated, for he has no control or even participation in the means of production. He simply follows what is decided by the capitalist master. He has absolutely no role in the decision making process. He is simply a commodity. The social scientists in general are inspired by this Marxist concept of alienation.

Melvin Seeman, in his article, *On the Meaning of Alienation*, in *Automation, Alienation, and Anomie* 1970, has discussed different versions of alienation as developed by the social scientists during the last century. He presents five types of alienation: powerlessness, meaninglessness, normlessness, isolation and self-estrangement.

Powerlessness is the closest to the Marxist understanding. It has been developed further to include individual and social alienation. The individual begins to have some role as in the works of Weber. For Weber, “the soldier is equally separated from the violence he is supposed to be engaged in. The same is true of the scientist from the means of enquiry and the civil servant from the means of administration. Herein, the conceptual framework is still Marxist but it has been enlarged to include workers in different fields. The classical Marxists insisted only on the worker in the factory and his wages. It emphasises the “expectancy or probability held by the individual that his own behaviour cannot determine the occurrence of the outcomes”.<sup>10</sup> From a strictly economic concept, we move on to a social-psychological view.

The concept of meaninglessness leads us further into the individual’s psychic response. He is unable to find any meaning in what is going on around him. The prevalent ideology forces him to believe in all kinds of dictatorial commands. The social structures, the ethics, the norms of beliefs make the individual’s life meaningless or, at least, that is what he feels. It is not simply

a question of power relations in the Marxist sense, we are here in the domain of existentialism in the social context where man is completely helpless and cannot understand what is going on. He regards his life as meaningless. With a new political or economic order, a new rationality is presented which the individual cannot grasp. As a matter of fact, he is not supposed to think or find meanings in what he is told to do or believe in. He is simply supposed to adapt to the new order.

The theme of normlessness can be understood by referring to Durkheim's description of anomie. It refers to the conditions of normlessness. Generally the notion of normlessness refers to the breakdown of norms in the social system. It emphasises the social disorder. Already, we move from the strictly economic deprivation referred to Marx to social conditions of society. When the social order changes, when the traditional values no more hold good for every individual, there is restlessness. The traditional norms of behaviour can no more set up the right and wrong of social behaviour. The individual is lost, not knowing what to follow, what to avoid. "Anomie is the sociological term in which common values have been submerged in the welter of private interests seeking satisfaction by virtually any means which are effective".<sup>11</sup>

Alienation also refers to adaptation, conformity and deviance. "It may occur where the disciplining effect of collective standards has been weakened. It also implies that when there is imperfect coordination between the goals and means, there is alienation. The victims of this contradiction between the cultural emphasis on pecuniary ambition and the social bars to full opportunity are not always aware of the structural sources of their thwarted aspirations".<sup>12</sup>

The theme of isolation refers generally to the intellectual's isolation from the standard norms of society and culture. The thinking being feels isolated from his fellow citizens, for he wants to trace his own path. There is a certain disdain of the prevalent, the actual. "The alienated in the isolation sense are those who, like the intellectual, assign low reward value to goals or beliefs that are typically highly valued in the given society. This adaptation (rebellion) leads men outside the environing social structure to envisage and seek to bring into being a new, that is to say, a greatly modified, social structure. It pre-supposes alienation from reigning goals and standards".<sup>13</sup>

The final theme of alienation in this framework is that of "self-estrangement". It is more existentialist than what is generally the concern of the social sciences. It refers more to the self awareness than to the socio-economic facts. It refers to a sort of self realisation that what a being

is doing has no meaning, no fulfilment and no mental satisfaction. One works to earn enough money to feed the family, one does all the household chores to somehow keep the family going. There is no existential engagement. There is only boredom. Life itself loses all significance. To live is to earn, to feed, and to sustain.

After discussing these five types of alienation, one may refer to the more recent developments in this discourse of alienation. We have now the questions of race, gender and caste. Feminism, the human condition of the dalits, the colonised past are frequent themes in the present day discourse. In fact, whenever there is discrepancy of one type or another, there is the awareness of alienation. It is an important concept to describe human condition in different historical times.

### **2.3.3 Alienation from ourselves or self-estrangement**

The concept of alienation from ourselves is traditionally traced to the story of Adam and Eve. They were supposed to have eaten the forbidden fruit from the tree of Knowledge of Good and Evil. This interpretation leads to the intellectual and philosophical activity of man. The mere fact that human beings ask questions about the so called forbidden topics/subjects is supposed to bring alienation. In other words, the very fact of philosophical reaction leads to a kind of estrangement. This estrangement or alienation can be interpreted in many ways. Philosophers like Kierkegaard and Sartre reflect over human beings in an existential space of alienation where humans are helpless. They are supposed to be leading false existence. Alienation is a matter of consciousness. If human beings follow the established socio-economic or religious order, there is no problem; on the other hand, if human beings become conscious of their deprivation, they ask inconvenient questions and suffer. This is the basic theme of all existentialist philosophies.

## **2.4 Theories of Alienation in Different Traditions: Western and Indian**

The discourse of anthropological and cosmological world is a product of two factors: inherited religious and ethical conceptions which are included under philosophy. The linguistic origin of the word 'philosophy' is from the Greek word *Philein*, 'to love', and *Sophia*, 'wisdom'; means love of wisdom. It is something intermediate between theology and science. Theology consists of speculations on matters, whereas in science, it appeals to human reason rather than to

any divine authority. When the word philosophy is used, it generally means to point out an essentially important and relevant idea. Philosophy deals with general problems or statements raised by human experience; these problems of human experience are philosophical and these are not fully helpful unless defined philosophically.

So, a general introductory note on the meaning and definition of philosophy may be further helpful in delineating our field of research and distinguishing it from other types of inquiry.

According to the Introduction to comparative philosophy, the important philosophical traditions of the world are four: the Greek, the Jewish, the Chinese and the Indian. But for the proposed dissertation, we focus on the study of Eastern and Western Traditions pertaining to alienation and major philosophical inputs in each tradition would be undertaken. The Jewish tradition is included in the Western tradition.

Each tradition has been elaborated from a unitary point of view and according to a single plan. The objective that a researcher belonging to any one tradition should get an understandable impression of another tradition can be achieved only if both the traditions can be presented according to a generally common plan and common concepts. The present study undertakes to do this by introducing the western and Indian philosophies.

The available literature on each tradition has a wide range. When one studies both the traditions from a philosophical point of view, one finds the most impressive and existing creation of human activity. In theology, the metaphysical faith becomes most powerful while man ignores reason, experience and action. In philosophy, life, mind and spirit have meaning and significance. In humans, all aspects should meet and integrate. Philosophy has to clarify the nature of this integration and provide proper guidance and motivation to humans about their thought and actions.

The discussion of religions is also considerable in this analysis because in the beginning religious ideas are always the philosophical thoughts. In western civilization, where on one side, faith affected reason's clarification of the existence of God and harmony with Him, on the other hand, reason objected to God and, thus spiritual values suffered. In contrast to this, Indian philosophy lays emphasis on spiritual values and generally ignores the ethical. However, both spiritual and ethical values are equally important for human beings.

That is why, there is a real need now, however difficult and ambitious the task, to present both eastern and western philosophies together, not merely their outstanding characteristics but their traditions and connections with life.

#### **2.4.1 Alienation in Western Tradition**

Western philosophy is generally studied under four periods: Ancient or Greek, Medieval or Christian, Modern and Contemporary period.

##### **2.4.1.1 Ancient or Greek Philosophy**

The beginning of Greek philosophy was strictly scientific and derives its values from Greece, Rome and Palestine. Western philosophy, on the whole, is first and primarily rationalistic and intellectualistic; and it has the most diverse and complicated development. Thought, Action and Faith are the three components of western tradition. It is predominantly aesthetic and the method of Greek philosophy is strictly scientific or synthetic in nature. The important philosophers of this period are Thales, Anaximander, Anaximenes, Pythagoras, Heraclitus, Parmenides, Zeno Empedocles, Anaxagoras, Democritus, Protagoras, Socrates, Plato, Aristotle and Plotinus.

In Greek philosophy, there are two important periods : the Pre-Socratic and Socratic. In the pre-Socratic periods there are several important philosophers. In the 7th century B.C. we have Thales, who considered water as the origin of the world. In the 6th century B.C. we have Anaximander, who thought that the origin of the world was Indefinite. In the same century, Anaximenes thought that the air was the source of the world. These philosophers were followed by Pythagoras who tried to explain the origin of the universe in terms of mathematical equations. The different elements of the universe had numerical relations. Pythagoras and his followers gave importance to reason against senses. Truth can be understood with the help of reason and logical propositions. For Pythagoras, reason is higher than sense. In the fifth century, the next most important philosopher is Heraclitus. He maintained that change is the source and essence of the world. His most popular statement is that one cannot step in the same water twice.

In this section we will deal with three main theoretical propositions around the concept of alienation in the Western tradition.



The first important step is that of harmony and discord in Plato in the fifth century BC. The second step is with Saint Augustine of the fourth century AD with his neo-Platonic theology. The third step in this direction is that of existentialism with Soren Kierkegaard, Karl Jaspers, Martin Heidegger and Jean-Paul Sartre in the nineteenth and twentieth centuries with the primary notions of anguish and absurd.

### **Plato 427-347 BC: Harmony and Discord**

The idealist, rationalist, and the most prominent, thinker of western philosophy was born in approximately 428 BC at Athens in an aristocratic Athenian and politically powerful family, from father Ariston and mother Perictione. Plato an enthusiastic disciple of Socrates and teacher of Aristotle, came under the influence of Socratic Conviction during his youth in 407, that virtue is knowledge. He also came in contact with the followers of Pythagoras during his journey in 367 from southern Italy to Sicily and was inspired by mathematical knowledge and moral concerns. After returning to Athens at the age of 40 in 387 BC, he established an academy- an institution devoted to research and teaching, often considered the first European university in the history of western civilization.

Plato's proposition of Harmony and Discord is based on his theory of mortality of body and the immortality of soul. The body/soul opposition is the basis of his understanding of the affairs of the universe. Let us follow Plato's argument for the immortality of soul in his dialogue, *Phaedo*. The human body is born and dies. Before the birth of the body, the soul is already there. It enters a new body. According to Plato's theory of "recollection", the soul often remembers the events of the previous birth. It has innate understanding of things. The body operates only at the sensuous level. All its understanding is based in senses. The pleasures of this world are the pleasures of the body. It follows its greed, its passion. It does not have the faculty of discrimination."<sup>14</sup> The soul is pure. Its essence is divine. It follows the divine order. It understands the eternal forms of goodness, justice, beauty and truth. These forms are eternal and sublime. They are not corrupted by the temptations of body. Human body is the greatest hindrance in comprehending the nature of the universe, the ultimate criterion of good and just. The human body is deceived by the senses. It cannot transcend the physical forms. The soul can acquire the knowledge of absolute truth, absolute goodness, and absolute justice because in essence it participates in the essence of the Supreme Soul. When body dominates, when human knowledge is based on senses, it is deceptive. It is an illusion. The absolute pure form of truth is

eternal. It is beyond any sensuous or physical understanding of truth. Such a form is not a physical form. It cannot be seen by the human eye. The soul comprehends it because it can perceive and follow its sublime image. This image is a mental construct, a conceptual construct.

The purest forms of knowledge, according to Plato, are acquired by mind alone. The very light of the mind in its absolute clarity is able to perceive the right form of truth. When the body infects the soul with its senses, the soul also gets lost. There are two basic tendencies, the tendency of Harmony and the tendency of Discord. The passions of the body create discord. The soul, in its purest form, creates Harmony. The human mind is estranged when it follows the path of greed and passion. There is discord and anguish. There is pain and depression. There is conflict and confusion. On the basis of senses of seeing, touching and feeling, one cannot arrive at truth. The truth of this universe can only be apprehended by the pure soul. The pure forms of truth, justice and beauty are perceived only by the pure soul.

According to Plato, the body is a source of endless trouble. As long as the soul is infested by the evils of the body, the soul's desire for truth cannot be satisfied. Whenever mind, intellect and soul try to comprehend the eternal forms of good and justice, the body stands in their way. The pleasures of body, the evil designs of greed and passion hinder all intellectual progress. The impure can never reach the pure. The physical can never perceive the spiritual. The Creator of this universe, God, is the purest Supreme Soul. The human soul and the Supreme Soul are of the same essence. This is why the approach of the soul is for harmony and unity. The evil infected body brings discord and disharmony, conflict and confusion. Infected by the impurity of the body, the soul is unable to reach the purity of the eternal, sublime forms. The purificatory process begins when the soul is more and more detached from the body. Then the pure soul can perceive the pure and eternal forms of good, just and beautiful which is not possible as long as the evil desires of body continue to pollute the pure soul.

These eternal forms are universals. With senses, the body can see and analyse only the particulars. The body can apprehend their physical, individual existence. The universal characteristics and forms cannot be the object of sensuous experience. The soul alone can reach the unknown and the eternal. These universal forms are not subject to any change. They are not affected by the normal, evolutionary process. According to Plato, particulars are imperfect. They can never be the models of eternal forms. A particular good or justice or beauty has a given physical context. It cannot be generalised as no two things are ever identically good or just or

beautiful. It is only through the mediation of the abstract idea or the image of the good, the just and the beautiful that we arrive at their universals, their true forms. According to Plato, man is a compound of body and soul. The body belongs to this world. The soul has an affinity with the eternal forms. As such, the soul is also eternal.

In his theory of knowledge, Plato makes a distinction between belief (*doxa*) and knowledge (*episteme*). They represent two different states of mind and as such they refer to different objects. We may compare the state of mind of a man looking at a reflection or a shadow. There are two ways. He may either look at the copy for its own sake as a painter may study reflections in a stream or may look at it as a copy.

The relationship between the copies and their originals is like the sensible world as a whole known by belief (*doxa*) and the eternal forms known by reason or thought. Material objects are copies of their originals. The world of sense is fleeting, always in flux. It is full of differences and contradictions. By reflecting on these fleeting copies, one cannot gain true knowledge. *Doxa*, belief, is different from knowledge because it is concerned with different objects. *Doxa* is concerned with copies, at times, inferior copies, and thought, the soul, with the original forms.

In his dialogue, *Republic*, Plato describes this situation with the similes of the Sun and the Cave. The sun in the visible world is like the form of the good in the mental image. As the sun is the source of life and light, so the form of the good is the source of knowledge and of existence of all things. The simile of the cave illustrates how educational advancement can be made. Prisoners are held in a cave. In the prison they see shadows caused by the fire outside. When they are led outside, they realise that the shadows were only copies. The real things are quite different. All human beings are like those prisoners who take the shadows for the real.

The relationship between body and soul is as that of the tune to the lyre. If the strings are in a certain relationship, the lyre is in tune. When the strings are broken, no such tune or harmony exists. In other words, if the body follows the insights and the judgements of the soul, there is harmony. If the strings are tightly stretched, there is no tuning, no harmony. There is discord. There is estrangement. Man is alienated in his own world. This universe is like a musical instrument. Our soul is capable of putting it in right tune by adjustments, by proper correlations. The purity and the sublime nature of the soul can bring harmony in this universe with the knowledge of pure and sublime forms of goodness, justice and beauty. If there are no

such correlations, if the body is stuck in greed and passion, there is no harmony. There is no music, no rhythm. There is discord. There is alienation.

Another point to be noted here is that Plato's eternal forms are not universals in the ordinary sense of the term. They are not just common to all particulars, they are the ideal forms. The things of this world are poor copies of the Platonic forms. Plato's forms are eternal and sublime. They are of the same essence as God himself. They are derived from the absolute good and the absolute just. Only the soul in its purest form, without any infection of the body, can apprehend these forms. The pursuit of knowledge, for Plato, is the pursuit of these forms. Knowledge and Harmony are in perfect correspondence. The knowledge of these eternal forms is the true knowledge. The knowledge based on senses is false and illusory. It is like the knowledge of the prisoners in the cave. Moreover, Plato argues that all that really exists is a number of motions. The apparent reality is illusory; in Buddhist terms, always in flux. Knowledge based on this temporary, illusory reality cannot apprehend the reality of this universe.

The concept of harmony is explained further in Plato's dialogue, *Symposium*. In this dialogue, different speakers reflect on the nature of Love. According to Phaedrus, love is the eldest and the noblest and the mightiest of gods. He is the chief author and giver of virtue in life and happiness after death. A distinction is made between the love of body and the love of soul. Human body is unstable and mortal. It indulges in greed and lust. Love, based on such transitory elements, is vulgar. The love of soul is pure love. It is life long. It becomes one with the everlasting. There is dishonour in the love of money, wealth or political power. The love of the soul is the way of virtue. Plato distinguishes between virtues and vice, between honour and dishonour. The true love is based on honour and virtue. On the one hand, there is the love of the youth and body. On the other, there is love and pursuit of knowledge and wisdom. The god of love is all powerful. He surveys all men and women, all cities and countries. The god of love is universal. His empire extends over all things, human and divine. The approach of love is like the harmony of music. In music, there is the reconciliation of the opposites like the harmony of bow and the lyre. Harmony and rhythm are common to both love and music.

Our atmosphere, our natural environment also follows these principles. The elements of hot and cold, moist or dry attain the harmonious love of one another. They blend in temperance and harmony. They bring to men, animals and plants health and plenty. The love that is

concerned with good and which is perfected in company with temperance and justice has the greatest power. It is the source of all happiness and makes the friends of gods.

In this dialogue, there is also a reference to a myth of androgynous form of the human beings. In the beginning, man-woman formed one body, androgynous body, like the Indian myth of *ardhnanarishvara*, half man-half woman. This form in ancient times was very strong. The gods were afraid of its strength. So they divided this body into two parts, man and woman. The love for the other part, man or woman, is to attain the older power and strength. If men and women come to their original, natural form, there would be harmony and strength, and the gods will be defeated.

In this dialogue, Love is presented neither as mortal nor as immortal. It is supposed to be in between the two states. It is a great spirit, and like all spirits, it is intermediate between the divine and the mortal. Love interprets between gods and men, the prayers of men, the sacrifices for gods are presented in their natural order. Love is the mediator that covers the chasm that separates men from gods. Love unites men with God. It is through love that the dialogue between the spirits of good, justices and beauty and the mortal men is carried out. The wisdom that understands this phenomenon of love is spiritual. All other wisdom is mean and vulgar. If human body is not polluted with evil, with passion and greed, it can see the true forms of beauty, justice and good. In this correlation, there is dialogue, there is communion. Men become friends of gods. There is harmony and rhythm. The discordant notes give way to the music of the spirit.

For Plato, the primary conflict is between body and soul. Body is mortal. It lives only at the level of senses. At this level, the body is blind to virtue and love. It leads to discord. The soul is immortal. It is of the same essence as that of the divine. In its pursuit of the knowledge of the universe, it can perceive the eternal and sublime forms of beauty and justice. This perception leads to Love and Harmony, to Music and Rhythm.

#### **2.4.1.2 Medieval or Christian Philosophy**

“Man was indeed isolated from society and nature; nature was little cared for and was condemned. But the isolation brought about by external adverse circumstances created a sense of alienation from nature and society, produced loneliness and despair. This could be removed only by a sense of companionship with God, the inward Ultimate, from which man could expect help and derive hope, which Jewish-Hellenistic thought and Neo-Platonism supplied and Christian

philosophy tried to work out in its own way.”<sup>15</sup> From all the medieval philosophers, St. Augustine (born 354) is the greatest philosopher. The second concentrates on the notion of estrangement or alienation in the writings of Saint Augustine in the fourth century.

### **Christian Theologian Saint Augustine 13<sup>th</sup> Nov 354-28<sup>th</sup> Aug 430**

Saint Augustine also known by the names of St Austin, or Saint Augoustinos, and Aurelus Augustinus, was born on 13<sup>th</sup> November, 354, from a pagan father and a Christian mother at Thagaste in North Africa (now Algeria), near Carthage. He is the first great Latin speaking Christian philosopher, theologian and transitional thinker from classical antiquity to the middle age, who lived in Roman Africa province. The general background of Augustine’s intellectual and spiritual development was the meeting of the worlds of classical antiquity and the New Testament doctrine of the incarnation of God in Jesus Christ. His writings were very influential in the development of western Christianity and philosophy. Augustine was greatly influenced by Manichaeism and the Neo-Platonism of Plotinus.

At the heart of Augustine’s philosophy is the belief that only through faith can wisdom be attained. He saw both philosophy and religion as quest for the same thing, namely, truth. The philosopher without faith could never attain the ultimate truth. He maintained that rational thoughts were the servant of faith. One of Augustine’s favorite texts, quoted from Isaiah, held that unless thou believe thou shall not understand.”<sup>16</sup>

The heart is restless until it rests in Thee sums up the discourse of alienation of Saint Augustine. The fourth century Christian philosopher was heavily influenced by the Neo-Platonic ideas of soul and body. For Augustine, harmony and balance could be achieved by a proper correlation of Faith and Reason. Following the divine revelation of truth in Jesus Christ and the Bible, all search for Truth must be based on faith. But for Augustine, faith is only a point of departure, a beginning, a first step. It is, however, a passive step. It must be followed by reason and intellectual enquiry. This is the activity of the soul. According to Augustine, “all knowledge is the work of the soul. The soul is defined as a substance endowed with reason that rules the body. The Platonic soul/body dualism is ruled out. For Augustine, there is a substantial unity between the two. Man is a rational soul making use of a mortal and material body. Man is restless, disturbed, confused until he finds rest, peace, harmony in “thee” (God). As opposed to the knowledge of Truth, alienation or estrangement is ignorance of the divine Truth, the

harmonious and the just order of the universe. It is through this knowledge that man has the vision of God's beatitude."<sup>17</sup>

The vision of the divine beatitude is the state of blessedness. With body, with senses, we become aware of this world, says Augustine, but with the rational soul we acquire true knowledge of the divine order. This unity of body and soul is quite different from the Platonic idea that the soul was imprisoned in the body. For Plato, soul was exiled from its true home and was held captive within a material and temporal body. What needs to be emphasised here is that even in the case of beatitude and blessedness, Augustine insists on the radically intellectual character of this self realisation. For Augustine, the happy life lies in wisdom. It embraces a growth of insight and understanding. This happiness has itself a deeply intellectual quality. Faith alone is not able to discharge the function of Christian philosophy. According to Augustine, to believe is to think with consent. Faith has no rational clarity. It is based on the authority of someone else. It acquires wisdom and logic to reinforce its authenticity. Understanding is the reward of faith. Seek therefore not to understand in order that you may believe, but to believe in order you may understand, says Augustine. Belief is inferior to reason. It is a blind assent. However, rational understanding is a kind of vision, an intellectual insight. Faith requires the work of understanding to bring it to its fully human stature. As a theologian, Augustine takes the help of all intellectual disciplines. In a way, for Augustine, there is no opposition between science and religion. Logic and philosophy are used to understand the mysteries of faith. Even the awareness acquired by sensuous data is of direct use in the development of our understanding. Thus for Augustine, soul and body work together. They are not opposing forces as we have seen in Plato.

For Augustine, there are two types of knowledge. The first is acquired by senses, by human body. The second functions in the intelligible world. It is known independently of the experiences through senses. It is perceived by the mind, by the rational soul. Self knowledge is the mind's discovery of itself. It is purely an intellectual quest.

For Plato, the soul is immortal. It resides in the body as a captive, as a prisoner. Soul and body are often in conflict. Soul is of divine essence. It alone can acquire the knowledge of the divine. As long as the body follows the insights of the soul, there is harmony. If there is conflict between the two, there is discord just as a discordant note spoils music.

Augustine is inspired by the Neo-Platonic ideas but as a Christian theologian, he follows a different path for the pursuit of knowledge and truth. At times, Augustine equates soul with intellect and wisdom. Even though faith is incomplete without intellect, the function of intellectual enquiry is to prove the truth of faith. In other words, what we believe, we must also understand. Human alienation is due to the fact that we are separated from our Creator. Our heart is restless. It will remain so until it finds rest and peace in Thee, the Sublime God. Wisdom leads men to the vision of God, to His beatitude. In this vision, there is peace. There is blessedness and there is harmony. Both Plato and Augustine use the same simile of the harmony of music.

There is another difference between Plato and Augustine. For Plato, body is inclined towards greed and passion. Our discord and alienation is primarily due to the desires of the body. For Augustine, soul as intellect or mind uses body for sense-knowledge which is also important. Sense awareness is the first step. We have here the analogy of the craftsman. The craftsman carves with his body but what and how it is carved, the form it is given, is the function of the intellect. Before a form is realised in a given material, it is perceived in the mind as an abstract image. All material forms are the copies or the imitations of the pure forms of the mind, the intellect. In a way, for Augustine, soul and body are interdependent. Augustine distinguishes between the corporeal and the spiritual insights. The first is based on senses, for example, we see with our eyes. This is the first contact, the first understanding of reality. The spiritual sight is dependent upon the mental process. It can occur in the absence of the corporeal seeing. Augustine insists that it is the mind itself which forms the image which it sees out of its own substance. What the mind perceives is not the object but the image, the likeness of the object. The eyes see an object in general. The mind's focus is always on the specific aspect of the object, its inner immanent reality. The mind's perception leads to a conceptual construct of the object.

The physical, external form of the object is different from the form of the image of the object. The physical seeing sends message to the mind. The corporeal sight functions as a messenger to the superior spiritual sight. The third stage is that of intellect. Our intellect interprets and judges the correctness and the certitude of the object. It may accept, reject or modify what it receives. Seeing is passive and accidental. Understanding by intellect is active and reflective. These two functions are both independent and correlative.

The fact that the mind directs the senses to concentrate on one specific aspect of the object shows the role of the "will" in the philosophy of Augustine. It is this will that is the



directing force. It elevates the intellectual process from the corporeal level to the spiritual level. The intellectual insight as such is the spiritual insight. It is mainly responsible for harmony and balance. The restlessness of the heart gives way to rest and rhythm in the universal spirit, the heart of God. Augustine attaches more importance than did most of his contemporaries yet the real domain of true knowledge remains the spiritual domain. Neo-Platonic influence is all over to be seen.

Augustine has reflected upon the concept of evil a great deal in his *Confessions*. Logically evil and good are contraries but in human beings both coexist:

“Two contraries cannot coexist in a single thing. Nevertheless, while no one maintains that good and evil are not contraries, they can not only coexist, but the evil cannot exist at all without the good. .. These two contraries are thus coexistent, so that if there were no good in what is evil, then the evil simply could not be.”<sup>18</sup>

For Augustine, there is a constant struggle between evil and good within a being. This conflict is the cause of all alienation, all discord. Augustine lays heavy emphasis on the concept of harmony. He argues, “But in the parts of creation, some things, because they do not harmonise with others, are considered evil. Yet those same things elsewhere harmonise with others and are good, and in themselves are good.”<sup>19</sup>

It is the harmony or disharmony that is responsible for all discord. In nature there are oppositions, contraries but these contraries are not bad. It all depends upon their correlation. In a harmonious relation, good and evil can coexist. Even evil and misery can lead to happiness. Good and evil, misery and happiness are states of mind. If the intellect follows the path of wisdom, it can overcome misery. In fact, misery can lead to a struggle within. This conflict can be resolved with harmonious accord of the contraries.

“If the soul does not come to misery save by sinning, our sins also are necessary to the perfection of the universe which God has made. Neither the sins nor the misery are necessary to the perfection of the universe, but souls as such are necessary which have power to sin if they so will. Because there are souls whose sins are followed by misery and whose righteous conduct is followed by happiness, because it contains all kinds of natures, the universe is always complete and perfect. Sin and its punishment are not natural objects but states of natural objects”.<sup>20</sup> These contraries are resolved in the intelligible world as mental vision. The difference between seeing and understanding is very important. Both for Plato and Augustine, the intellectual light, like the

light of the sun, sheds light on all things of the world. For Augustine, “the intellectual light emanates from the supreme form, that of the good, and illuminates both the inferior forms, thus rendering them intelligible, and the mind that understands them, like the sun, itself supremely visible, makes other things visible by illuminating them. The forms are within the divine mind, and the intellectual light which renders them intelligible is a divine illumination within the human mind”.<sup>21</sup>

It is thus the intellectual light of the divine mind that enables human beings to acquire knowledge of the divine order, to follow the harmony of nature. In the darkness of the intellect, in the confusion of the mind, there is disharmony; there is discord and alienation.

### **2.4.1.3 Modern Philosophy**

“Modern philosophy began with the restoration of confidence in the reason and experience of the human individual, who began searching for more experience and greater rationality in the outer world. This confidence tended to express itself with overemphasis either on reason or on experience.”<sup>22</sup>

### **Soren Aabye Kierkegaard (5<sup>th</sup> May 1813-11<sup>th</sup> Nov 1855): Existentialism**

Kierkegaard was a nineteenth century Danish philosopher and a theologian. Kierkegaard is known as the father of existentialism. As a philosopher, “Kierkegaard is best known for such notions as his stages of existence, faith in the absurd, truth as subjectivity and his analyses of existential anxiety and despair”.<sup>23</sup> He is commonly regarded as a great Christian existentialist.

“Kierkegaard presents three different levels of individual existence through which one becomes an authentic self, namely, the aesthetic, the ethical and the religious. At the aesthetic level, human being lives for enjoyment, interest and pleasure, he refuses to commit himself to anyone beyond himself. At the ethical level of existence, a system of moral values is sought to be adhered to. Religion, to Kierkegaard, did not mean church. Beyond morality lies religion, a complete commitment to God.”<sup>24</sup>

Kierkegaard's philosophy begins with despair, anguish, anxiety, and the fear of death – some of the most intimate existential experiences. He emphasizes that the only authentic existence is individual existence; to exist is to be an individual.

According to Kierkegaard, existence is not just 'being there' but living passionately, choosing one's own existence and committing oneself to a certain way of life. Kierkegaard's philosophy is critical of the Hegelian rationality and collective spirit; rather he lays emphasis on the individual human being and the notion of 'subjective truth'. He insists on the necessity of an 'either/or' philosophy and an 'existence dialect'. This refers to subjective and passionate commitment and practical reason rather than overall rationality or objective resolution, in choosing the religious or ethical life.

In Kierkegaard's book *The Sickness Unto Death*, sickness means illness, or mental disturbance as a general state of human beings. He describes it as a sickness of the 'spirit'. The principle theme of the book is increasing level of man's awareness of the urgency of choice. In *The Sickness Unto Death* "spirit is identified as the 'self.' Kierkegaard detects in contemporary life-style, in the kinds of goals people set for themselves, in their ideals of fulfilment, a fundamental fear of conscious selfhood. He calls it 'despair'. It is also identified later as 'sin' and is the most general designation of *Sickness Unto Death*." <sup>25</sup>

Kierkegaard emphasized the existential singularity of an individual being. Through self consciousness and authentic self, the condition of estrangement, alienation or despair can be got rid of. In a broader philosophical context, especially in existentialism and phenomenology, alienation stands for the inadequacy of human being or human mind in relation to the world. The human mind, as the subject of perception, relates to the world as an object of its perception, and so is distanced from the world rather than living within it. This line of thought can be found in Kierkegaard, who examined the emotions and feelings of individuals when faced with life choices. Many 20<sup>th</sup> century philosophers, both theistic and atheistic, and theologians drew many concepts from Kierkegaard, including the notion of angst, despair, and the importance of the individual.

The main concern of existentialist thinkers has been the problematic of individual human existence in the overall order of the universe. For Soren Kierkegaard, the father of existentialism, "the truth, so far as it involves human existence, cannot be grasped by objective scrutiny or

argument. These are certainly in place in mathematics and natural science. But they have no place in questions about how to live”.<sup>26</sup>

This statement of Kierkegaard is primarily a reaction to Hegel for whom there is a universal order which is logical, almost mechanistic. There are several stages in the history of mankind. At every stage, there is order but there are also contradictions. In the historical process, these contradictions are logically transcended. Stuck in these contradictions man is alienated. When these contradictions are transcended, man is reintegrated in the universal system. The concepts of alienation and reintegration were emphasised so strongly for the first time in western philosophy by Hegel. But Hegel operated in an abstract world and his universe was based on an abstract Idea where individual existence did not play any significant role.

Soren Kierkegaard and later Karl Marx were both heavily influenced by the Hegelian logic but they both reacted against it from their respective perspectives. For Kierkegaard, man is not at the mercy of mathematical logic. The truth of human existence is based in the revelation of the divine truth with Jesus Christ as its human manifestation. Human alienation is alienation due to a discord with the divine truth, the divine order. Following Augustine, Kierkegaard believes that God has invested in man the divine reason that can acquire divine knowledge. With this knowledge, he overcomes worldly alienation and gets reintegrated in the divine order. The basic theme in Christianity is sufferance. Jesus Christ suffered for humanity. Every Christian has inherited this sufferance. This sufferance leads to alienation but it is also the source of the union of the human soul with the Supreme Soul. In this sufferance, the individual is lonely, in pain and anguish. There is a sense of helplessness and the absurd too. But once the state of sufferance is transcended, there is happiness. The contradictions of life are not only materialistic, they are primarily spiritual.

As a logician, Karl Marx, like Kierkegaard, is Hegelian. But as opposed to Kierkegaardian spiritual quest, Marx believes in the materialist conception of history. For Marx, it is the materialist, capitalist system that alienates man from this universe. Marx operates within an anthropological universe. He is opposed both to Hegelian absolute Idea or cosmic order and to Kierkegaardian spiritualism. There is no place for individual predicament in the philosophy of Karl Marx.

Following the Neo-Platonic theory of recollection, found also in St. Augustine, Kierkegaard insists that the knowledge of the divine order is dormant in the human mind. We

recall what we already know but have forgotten in a given situation. There is a definite relationship between human reason and truth. This reason does not function in the Platonic or Hegelian way. It derives its source from divine revelation. The agony and despair of the alienated being is due to his estrangement from the divine order and divine revelation. For Kierkegaard, "Christianity is inwardness and inwardness is the relationship of the individual to himself before God and from this derives the kind of suffering which is involved in Christianity. Christianity is a matter of suffering for the believer, for it is to grasp oneself before God where the demands of faith and action invade one's ordinary standards by their absurdity".<sup>27</sup>

To be Christian is to suffer. Naturally, this sufferance is alien to both Hegel and Marx. Kierkegaard's sufferance is spiritual, inward, from within where alienation, despair and solitude are transcended with faith and divine reason. Hegel conceives this universe as a set of logical categories. The contradictions within a given period of the history of ideas are responsible for human alienation. For Marx, this alienation is governed by the material conception of the world. Under the capitalist system, the worker is alienated from the universe of his work which is his only universe.

Kierkegaard makes a theoretical distinction between the aesthetic and the ethical life in his book, "Either / Or."<sup>28</sup> The aesthetic order is the order of human will where man exercises his faculty of Choice between his independence in the aesthetic sphere or in the ethical order where the laws of religion and society dominate. Kierkegaard gives an example of the romantic relationship which is naturally unstable and full of contradictions and the ethical order of marriage which is stable but absurd. Man has to choose between the two. In both the cases, there is a strong possibility of alienation and absurd ending. There is pain and suffering. In personal life, Kierkegaard broke away from his girl friend for the vocation of religious life but he did not get along with the Church either. He attacked the extreme rationality of Hegel, yet he remained a Hegelian logician all his life. He replaced the Hegelian logical categories with spiritual categories of inwardness. In the aesthetic order, he was alienated. In the ethical order there was no place for him.

In Hegelian terms, alienation and estrangement are defined as not being or not having or not knowing. These are the states of the being and can be overcome. Alienation (*Entfremdung*) and reunification (*Aneignung*) are opposing but correlative states. There is always disequilibrium.

Kierkegaard also oscillates between these two states but they are not bound by the Hegelian rational system. For Kierkegaard, Christianity cannot be rationally justified. “To be a Christian is not to have reached a conclusion but to have made a Choice”.<sup>29</sup> Kierkegaard’s religion reduces the content of religion to a minimum. For him, Christianity consists in inwardness. He insists on the theme of the “original sin” that is beyond explanation. It leads to anguish, pain and suffering. It also forces man to choose between evil and good or between aesthetics and ethics. The state of mind is always oscillating. There is always disequilibrium. This is the existential dilemma and anguish.

### **Georg Wilhelm Friedrich Hegel (G. W. F. Hegel) 1770-1831**

Hegel was a German philosopher. He was a rationalist. He believed that all human problems can be understood by reason. This world is an objective reality. The external world is not separate from the interiority of consciousness. We can acquire self-knowledge with the understanding of dialectical interrelation between the outer and the inner world. Hegel gives priority to philosophy and thought such that the highest unity and self-fulfillment occurs in the absolute knowledge of self-consciousness.

### **Karl Heinrich Marx 5<sup>th</sup> May 1818-14<sup>th</sup> March 1883**

Marx was a German philosopher, economist, sociologist, historian, journalist and revolutionary socialist. His writings played a significant role in the development of social science and the socialist movement. He met Friedrich Engels in Paris where they worked together. He wrote about the nature of society and how it could be improved. Marx’s theories about society, economics and politics collectively came to be known as Marxism. Throughout his life he published various books. After his student days, he became the editor of a liberal newspaper *Rheinische Zeitung* in Cologne. Marx was known chiefly as the author of *The Communist Manifesto* (1848), *Das Kapital* (1867) (Capital). According to the Encyclopedia of Philosophy, Marxist theory of alienation and de-alienation was elaborated more clearly in his most important philosophical writings, namely, *The Economic and Philosophical Manuscripts* (1844) and *The German Ideology* (1846).

Historically speaking, “Marx’s philosophy owes a great deal to Hegel, from whom he borrowed the notion of ‘dialectic.’ However, he rejects Hegel’s idealism and the notion of

truth.”<sup>30</sup> In a broad sense, even the concept of alienation Marx worked upon is Hegelian in character.

In Marxian philosophy, the concept of alienation appears mainly as an anthropological one, i.e. in human context and not as a religious, moral or psychological concept. It is multi-dimensional, though only in human or social context. According to the *Alienation, Praxis and Techne in the Thought of Karl Marx* by Axelos, Marx identifies the following three aspects of alienation:

- Private Property or Political Alienation: This type of alienation is found in the dichotomy between private man and the citizen. One aspect contradicts the other. There is polarization between modern state and the bourgeois society too. Marx’s ideas about man’s political and social alienation can be found in his *Critique of Hegel’s Philosophy of Rights* and *The Economic and Philosophical Manuscripts*. Marx points out clearly that man as particularized into private and public life is not free in his political life. This division between private and political man is his self alienation. It can be removed through communism; in communist society man is free in every social and political affair.
- Economic alienation: In the given economic structure of society, the labourer is alienated from his product. Man is dehumanized and rendered into an object. Marx points out three essential aspects of labour’s alienation. First is alienation from the product of labour. The product which is the commodity for sale does not belong to the worker. Secondly, alienation from the act of labour; man is not free to create the product he would like to. His work does not satisfy his needs; he is forced into labour and is consequently estranged from the act. Thirdly, alienation is a product of human species; worker is alienated from himself in the capitalist structure. The worker exists as a physical entity, but not as a free and conscious man.
- Social alienation or the division of labour in society: However, the worker is happy without any critical consciousness and wants to perpetuate this form of alienation since it goes to his material benefits. If the structure of society is totally changed, alienation can be removed and man may become a free conscious being once again.

It is clear from the Marxian philosophy that the concept of alienation is an anthropological fact, most significant in the human context. At the same time, alienation has economic dimensions also. For Marx, alienation can be eliminated. He suggests that the workers

should have the critical consciousness and revolutionary attitude towards the capitalist system. Only in a communist system, would they be humanized, treated as free creators and liberated from all contradictions. The negative role of the bourgeois society would then be replaced with the positive freedom of the supreme community. In this sense, alienation between an individual and the universal man will no longer exist in a classless, stateless society. There will be only creation and no alienation.

### **Karl Jaspers 1883-1969**

Karl Jaspers was inspired by Kierkegaardian existentialist philosophy. He practised psychological medicine. In his experiments, he realised that the medical psychology of his times in Europe did not provide all the answers to the state of patients' disorder. He found refuge in Kierkegaardian existentialism. Like Kierkegaard, he rejected outward systems and rationality. However, he admired positivism and thought that the philosophical reason as pursued by the positivist thinkers solved his dilemmas. As a Protestant, he completely secularised religion. In Kierkegaard, the outward religion was ignored. There was the notion of "inwardness" and faith. This was the certainty against all estrangement and alienation. Herein, Kierkegaard followed the Augustinian tradition. There was no such thing for Jaspers. He envisaged in Kierkegaard yet another philosophy, opposed to the extreme systematisation of Hegel. However, he did not realise that Kierkegaard never gave up the Hegelian notions of alienation and reunification. Only their interpretations, their causes and their solutions were different. For Kierkegaard, as for Saint Augustine, the human heart is restless until it rests in God. Ultimately, the discord of the alienated heart leads to the rhythm and harmony of the reunified heart in the Supreme Being.

Kierkegaard was against Hegelian rationality and the logical categories of the universe. For him, the divine reason was "dormant" within man and with this reason he could acquire knowledge and the truth of life. This was his Augustinian Neo-Platonic legacy. Karl Jaspers did not follow through this Kierkegaardian hypothesis.

### **MARTIN HEIDEGGER 1889-1976**

Whereas Karl Jasper's existential attitude is more secular, Martin Heidegger is more profoundly influenced by Kierkegaard. His understanding of anguish and angst closely follows the conceptualisation of Kierkegaard. "We do not exist only for the present moment, human existence is open towards the future. Anguish can be faced by retreating to the less than human anonymity of the one. The angst can be overcome by facing one's existence in its totality, and



for human existence that is to face the fact of one's own death. Both conscience and guilt play their part in this existential realisation"<sup>31</sup>

The human being is thus faced with the choice of authentic and inauthentic existence. In this anguish and solitude, there is pain and sufferance. The meaningless, absurd existence is inauthentic. It is only in the deep consciousness and inward reflection that one can have some idea of the order of the universe. This is where Kierkegaard and Heidegger go in different directions. For Kierkegaard, reason alone is not enough. The absolute guarantee of authentic existence must be based on Faith in God, in His Revelation. Heidegger secularises this concept. He does not deny the existence of God but he never takes Him into account in his search for truth. He believes that "He cannot escape an inauthentic, harassed and consumed existence except by continually living as one knows that he is going to die. The dread of death is the paramount realisation. This is the dread or the fear of Kierkegaard that Heidegger has outlined in his *Dasein Ist Sorge*."<sup>32</sup>

### **Jean-Paul Sartre 1905-1980**

Sartre was a French philosopher, playwright, novelist, and literary critic. The primary existential idea of Sartre is the notion that existence precedes essence. This meant that all existing things in the material universe are in themselves meaningless. Only through our consciousness of them do things take on value, which means that it is we who create meaning. Sartre argues that human being himself is responsible for his success and failures in life. The alienation from own selves occurs when the beings refuse to accept responsibility for the creation of their selves. This form of alienation can be overcome, when authenticity is achieved.

Sartre inherits Heideggerian categories of "being-in-itself" and "being-for-itself", in other words, the being of things and the being of people. There is a world within and a world without. In the existential world within, there is anxiety and anguish. The world without, the people, the classes, the middle class bourgeoisie live an inauthentic life. This life is meaningless. It has no goal. Its future is full of anxieties. Augustine and Kierkegaard could overcome estrangement and alienation with the certitude of Faith. For Augustine, the heart was restless until it rested in God. For Kierkegaard, this faith was more abstract because he did not follow the norms of the established Church. This faith was already ambiguous. Jaspers secularised it further. As a Protestant, he did not have the absolute certainty of the Catholic Faith. Heidegger went further. There was practically no mention of God though he did not want to be considered an atheist.

With Jean-Paul Sartre, there was no ambiguity. He was an atheist. There was no place for Faith or God in his existential quest. Hence, the solitude, the anguish, the alienation reached their limit. The present was absurd, without any significance. Life as lived by the bourgeoisie was inauthentic. As far as the future was concerned, there was no hope. Strangely enough, Sartre thought that his existentialism was complementary to Marxism. Obviously, Sartre's interpretation of Marxism did not please the orthodox Marxists. They could not reconcile with the Sartrian emphasis on the extreme specificity of the individual. For them, it was nothing but a bourgeois tendency and contrary to class struggle. Sartre, however, continued to be a fellow traveller of the progressive movements of his times. As an existentialist philosopher independent of all political establishments, he could criticise any movement, right or left. In his personal life also, he always lived a rootless life without any attachment to family or property. His bohemian ways and his extreme activism in political undercurrents all over the world made him the most popular philosopher and literary figure of his times.

Sartre accepts the Marxist interpretation that man is a product of his socio-economic conditions. In any given historical progression, there are contradictions. These contradictions are resolved in the dialectic of the conflicts of classes. In Marxist ideology, the individual has no place. This is unacceptable to Sartre. In his most important works, *Being and Nothingness* and *Critique of Dialectical Reason*, Sartre insists on the obligation of Choice. For Sartre, man is "condemned" to choose. Man is responsible for his actions. What he can do and what he does normally is conditioned by circumstances. But as a Cartesian, the Sartrian man is a thinking being. To be is to think. This thinking and this reflecting must be independent. Man must think through his own existentialist path. Sartre also inherited the scientific temper of the Age of Enlightenment. The philosophers of this Age had already made man a rational being, independent of any religious or spiritual base. Thus, the atheism of Sartre was already a historical fact of the progression of ideas of the enlightened Europe.

Rationality and science make man responsible for all his actions. When human life, especially the life of the bourgeois society, is found to be utterly meaningless with the absurd present and no hope in future, alienation is complete. There is no exit. The being-in-itself and the being-for-itself both lose all existential significance.

#### **2.4.2 Alienation in Indian Tradition**

The beginnings of Indian philosophical writings are to be found in the centuries before 1,000 B.C., in the hymns of the Vedas, Upanishads and in the Bhagavad-Gita. It is less than 200 years since the West became aware of the importance of Sanskrit, the language of ancient Indian Philosophy. The oldest Indian philosophic system is the Sankhya, which is founded by Kapila. The main theme or the divine principle of *Atman* and *Brahman* is to be found in all the early writings and hymns of the Indian philosophy. Much of the philosophy of India was misunderstood, misinterpreted and misused by superstitions beliefs and a fantastic religious misconstruction of metaphysical concepts. Self-denial became self abuse and the holiness of spiritual resignation was turned into beggar's paradise. But out of the turmoil and the shambles of the contemporary religious scene of Hinduism will forever remain the shining light of Gautama Buddha and the others who evinced insight into the Eternal.

#### **2.4.2.1 THE COSMIC VISION IN HINDUISM AND BUDDHISM**

Every religion presents its cosmic vision, the origin of the cosmos, the place of man in the universe, the concepts of life and death, man's relation with God and the problems of alienation and integration etc. In the following pages, we present the views of eminent scholars in their specific fields.

#### **HINDUISM**

To the Hindu philosopher, experience is the ultimate test of truth. The word experience is not used in the restricted sense in which it has been used by the positivists in the West. It is used in the most comprehensive sense to cover all aspects of experience including sense experience. Since Reality is trans-empirical, it cannot be known through sense experience in the way in which empirical objects are known. It is known through *intuitive* experience, *anubhuti*; it is the experience at the highest level, for it transcends both the rational and the sensory aspects of human experience with which we are normally acquainted.

The ultimate Reality, according to the Upanishads, is not the subject as over and against the objects; it is that which underlies both the subject and the object. This truth can be realized whether we make an objective approach to it through the study of the cosmic phenomena, as we find in the dialogue between Bālāki and Ajātasatru in the Bṛhadāranyaka Upaniṣad, or a subjective approach through the study of the triple stream of waking, dreaming, and deep sleep,

as in the Māṇḍukya Upaniṣad. The non-dual Brahman-Atman is that in which the entire universe gets resolved; it is the underlying substratum of the triple stream of experience.

Right from the beginning of the Hindu metaphysical speculation, there have been two chief currents – one which may be called the *theistic* and the other *absolutistic*. All forms of theism recognize a cosmic creator called God, whereas absolutism reduces the plurality of things to one non-dual spiritual reality.

The non-dual Brahman-Atman is conceived of in two forms in the Upaniṣads : (1) as the all-inclusive ground of the universe and (2) as the reality of which the universe is an appearance. The former is the *cosmic view of the Absolute*, whereas the latter is the *acosmic view*. These two views serve as the bases for the theistic and absolutistic school of Vedānta. In the Chāndogya Upaniṣad, there is an excellent account of the cosmic view of reality as follows : He who consists of mind, whose body is life, whose form is light, whose conception is truth, whose soul is space, containing all works, all desires, all odours and all tastes, encompassing the whole world, the speechless and the calm – this soul of mine within the heart is smaller than a grain of rice, or that of barley or a mustard seed, or a grain of millet, or the kernel of a grain of millet; this soul of mine within the heart is greater than the earth, greater than the mid-region, greater than the heaven, greater than all the worlds.

The *cosmic and the acosmic* views of Brahman lead to two conceptions of the world, one which considers the world to be a real emanation of Brahman and the other which regards it as an appearance of Brahman.

The nature of the self, ātman, as understood in this system is very peculiar. The self is *omnipresent and eternal*. Its attributes are cognition, desire, aversion, volition, pleasure, pain, merit and demerit. But these attributes are adventitious because they are not always present in the self. According to this system, the self has no attributes, nor even consciousness in the state of release. Thus, though the self is considered to be a spiritual entity, it is not so in the commonly accepted sense of the term. The selves are many. Though each self is omnipresent and eternal, it is limited by the psycho-physical organism with which it is associated during transmigration. Mind which is the last in the list of substances is atomic and eternal. Each self has its own mind which is only an instrument of knowing and is, therefore, inert. It is through the mind that the self experiences and goes through transmigration.

The sāmkhya is a system of realism, dualism and pluralism. It is realism because it recognises the reality of a world independent of spirit; it is dualism because it holds that there are two fundamental realities distinct from each other, viz. matter and spirit; and it is pluralism because it teaches a plurality of spirits. It is, in short, a qualitative dualism and a numerical pluralism. Whereas in Nyāya-Vaiśeṣika, there are as many kinds of matter as well as many souls, in the Sāṅkhya unity is achieved in the realm of matter, though plurality is retained in the sphere of the souls. Like the Nyāya-Vaiśeṣika, the Sāṅkhya and the Yoga are called systems. The Yoga accepts the metaphysics of the Sāṅkhya. According to the Sāṅkhya, there are two basic entities constitutive of reality, viz. *puruṣa* and *prakṛti*, spirit and matter.

Puruṣa is pure consciousness which is changeless and multiple; prakṛti is the primal matter of creation and is inert and one. Though the two are diametrically opposed to each other, the evolution of the world takes place because of co-operation between the two. Prakṛti is constituted by the three guṇas, viz. *sattva*, *rajas*, and *tamas*, in their state of equilibrium. When the three constituents of prakṛti are of equal force, evolution does not take place; but when their balance is upset, the process of evolution begins. Since the Sāṅkhya believes in the theory of transformation, it maintains that the universe is but a transformation of primal matter. The universe evolves from prakṛti and is finally dissolved therein.

Puruṣa is of the nature of pure consciousness. The Sāṅkhya postulates a plurality of puruṣas. The co-operation of puruṣa with prakṛti is necessary for the evolution of the world. Just as in the proximity of a magnet, the iron-filings begin to move, so in the presence of puruṣa, prakṛti begins to evolve.

Though the Sāṅkhya is an orthodox system, *there is no place for God in it*. The Yoga, however, believes in God. But God in this system is one of the objects for concentration. Devotion to God is one of the virtues which the student of Yoga must cultivate. And so God does not occupy an important place in the metaphysical scheme of Yoga system.

The greatest and the best known system of Vedānta is Advaita. Sankara puts the entire philosophy of Advaita in half a verse: Brahman is real : the world is an illusory appearance; the individual soul, jīva, is Brahman alone, not other. The non-duality of Brahman, the non-reality of the world, and the non-difference of the soul from Brahman – these constitute the teaching of Advaita.

“Brahman-Atman which is the ultimate reality is unconditioned, without characteristics, without distinctions. But the same reality, when endowed with attributes, is called Saguna Brahman. Brahman is the same as nirguṇa and as saguṇa. There are not two Brahman. When God is referred to as the lower Brahman, what is meant is not that Brahman has become lower in status as God, but that God is Brahman looked at from the lower level of relative experience. These are the two forms of Brahman and not two Brahman: Brahman-as-it-is-itself, and Brahman-as-it-is-in-relation-to-the-world. The former is the unconditioned Brahman; the latter is Brahman as conditioned by nomenclature, configuration and change.”<sup>33</sup>

“The mystic way promulgated by the Yoga-Sutras of Patañjali constitutes one principle type. It may be conveniently designated soul-mysticism. The Yoga system conceives of the universe as consisting of a plurality of *puruṣas* and the physical universe. *God is posited but His role, both in the cosmological and axiological fields, is not dominant.* The *puruṣa* is enmeshed in the world of matter and this constitutes bondage. Extrication of the *puruṣa* from *prakṛti* constitutes liberation and for working out that consummation, an eightfold path is formulated. The goal of Yoga is the release of spirit from matter. What has effected the undesirable involvement is the error on the part of the *puruṣa* that he is one with *prakṛti*. Therefore, the ultimate means of release is the removal of that error by a process of discrimination. It is not enough to have rational or intellectual discrimination. The intellectual discrimination must mature into an experiential realisation of the utter distinctness of *puruṣa* from *prakṛti*. This end is accomplished by following the eightfold path. The first stage of the path consists of restraints of a moral character. They are truthfulness, non-violence, non-stealing, self-control and non-covetousness. The second phase consists of observances such as austerity, purity, contentment, study of scriptures and devotion to God. These observances constitute individual self-culture. The next two elements of the programme consist of a suitable training of the body and breath. The influence of the body on the mind is clearly recognised in this prescription. The fifth step consists of the withdrawal of the senses and the mind from the pursuit of sensual pleasures. It signifies the gathering up of the energies of personality inwards for purposes of directing them towards the achievement of inward illumination. These five limbs of Yoga are comparatively external. The sixth step consists of fixing the mind on some specific object. The seventh consists of continued meditation on the object. The eighth is not so much a step as the very destination. *It is samādhi or perfect inward realisation of the transcendent nature of the puruṣa or self. The*

*perfection of meditation issues in the certitude of immediate insight.* The mind that is instrumental in realisation, rather the very seat of realisation, is a part, though a sublime part, of the equipment for life in bondage and when the samādhi emancipates the soul from nature, it naturally liquidates the mind also. The nature of the puruṣa in this state can be described as the supra-mental consciousness.”<sup>34</sup>

## **BUDDHISM**

Buddhism is the Asian religion and philosophy, which was founded by Siddhartha Gautama, who was later called the Buddha, in the northeastern India about the 5<sup>th</sup> century BCE. The term “Buddha” means the person who has attained wisdom or who has realized universal norms (*Dharma*) is called enlightened one who enlightens or the awakened that awakens the truth in his fellow men. Buddhism has played a central role in the eastern world during the 20<sup>th</sup> century and has spread to the west and conceived of as the possession of perfect wisdom and supernatural powers. In all probability, Buddha began to meditate upon the meaning of life in his early years and became so disturbed by his awareness of human misfortunes and sufferings that he resolved to find the ways by which mankind could be comforted and redeemed. In Asian world and throughout the East, the path of knowledge that would enable him to rescue humanity meant a nomadic life in order to obtain the advice of wise men. After studying humankind and doctrines, he had discovered Truth and established a religious order which has continued to the present day as one of the oldest and most influential orders of religious brethren in the oriental world.

The scriptures of Buddhism are called *the Three Baskets*. Both Southern and Northern Buddhists have always esteemed the scriptures as the supreme source of Knowledge, the standard by which everything should be judged. According to the *Encyclopedia of Indian Philosophy*, “Buddhism teaches four ‘Noble Truths’, namely: Suffering; Knowledge of its cause, explained by the twelvefold Chain of Causation; Getting rid of passions as the means of deliverance from suffering; Truth, the way of removing suffering by a system of moral discipline. Buddha called his truths ‘noble’, because he regarded nobility as moral, whether rationalist or mystic, he was a teacher of moral behaviour. He avoided metaphysics and religion.”<sup>35</sup>

“The fundamental attitude of Buddhism is that Buddhists should follow the follow the path which was prescribed by the Buddha. For this purpose faith is indispensable, but it is only a

preliminary requirement for one's practicing the way. According to Buddhism, "faith should not be in contradiction to reason. The Buddha was described as one who has reasoned according to the truth rather than on the basis of the authority of the Vedas or tradition. Buddhists have accepted two standards for the truth of a statement: it must be in accordance with the scriptures and must be proved true by reasoning."<sup>36</sup> Buddhism presupposes universal laws called "*dharmas*"<sup>37</sup>, which governs human existence and may be known by reason. Personal relations should be brought into harmony with the universal norms, the universal laws which apply to all existence, regardless of time and space. Buddhism claims to be the path which is regarded as the universal norm for all mankind, conformity to the nature of the universe. A Buddha is simply one who has trodden this path and can report to others on what he has found.

Buddhism has asserted that there is suffering everywhere in the world, the struggle to maintain individuality is painful. It asks; why do we suffer? Buddhism declares that "everything has cause; that there is no permanent substratum of existence. There is no substance which abides forever. Suffering is caused by desires; these desires are caused by ignorance. We are ignorant concerning our true nature and the nature of the universe in which we live. We may be freed from our ignorance by following the Path. Through the wisdom which comes from reflection on the transitoriness of life, by following the Path taught by the Buddha, everyone can attain Enlightenment, which characterizes *Nirvana*, the ideal state."<sup>38</sup>

In ancient India, belief in rebirth or transmigration was generally current and this conception was associated with the doctrine of *Karma*, according to which good conduct brings a pleasant and happy result, while bad conduct brings an evil result. "However, the acceptance of this belief by Buddhists gave rise to a difficult problem: How can rebirth take place without a permanent subject to be reborn? Moreover, Buddhist intellectuals do not believe this traditional cosmology. Buddhism does not admit God as the creator of the universe. It asserts that the universe is without beginning and end, although one period of the universe consists of the four periods: origination, duration, destruction and annihilation. These succeed one after another in cyclic change.

While the Upaniṣads unambiguously proclaim their notion of the ultimate reality, the relation of the ultimate with the approximate is left in some doubt. Given an original sentient unity, how is an insentient world of plurality of selves to emanate from it? The Upaniṣads seek to answer this most difficult of questions in two divergent ways. At some place, the multiplicity of



things is sought to be reduced to a mere appearance or unreality. At others, the self is turned into a “god” whose power exceeds human understanding. The Upaniṣads thus adumbrate both the later tendencies of Vedanta – Advaitic as well as theistic.

In contrast with the Upaniṣadic philosophy was the prevailing outlook of the various wandering groups of ascetics called *śramaṇas*. They were convinced of the doctrine of *karman* which made suffering an inalienable part of natural life and sought its root in the force of past actions. Man is the prisoner of a beginningless past and he can escape from its chains only by withdrawing from the temporal process into the safe recess of eternity. This was the philosophical basis of the institution of ascetic renunciation.

If Buddha’s attitude towards the soul disagreed with the simple denial of the materialists, it disagreed also with the belief in a changing soul such as was held by Jains. He repudiated a permanent individual substance outside and behind the changing process of psychic life. These three denials appeared to lead to an impasse. Neither is the soul denied nor accepted, whether as a changing or a permanent entity. This is the famous Buddhist enigma – the enigma of Buddha’s silence, the most crucial of all questions. The enigma arises because we do not see that Buddha is rejecting the very logic which the question presupposes. The very concept of the substance as means of reconciling diversity and unity, change and duration, accepted by common sense as well as science and philosophy, is hereby rejected by Buddha as inadequate. Buddha rejects not the soul but substances which apparently constitute a logic-metaphysical category rather than a religious one and hence perhaps more dispensable. Buddha’s originality is essentially philosophical. He does not reject a perennial spiritual tradition for he claimed that the current dogmatic exposition of spiritual verities left him cold.

By Buddha’s time, dialectical argumentation had become common and Buddha is the first person to clearly perceive the philosophical puzzle implicit in the concepts of change and substance. That is why he refused to categorise the spiritual being in terms of existence and non-existence, permanence and annihilation, change and substance. It is not insignificant to recall that the greatest saint of recent times, viz. Rama Krishna Paramahansa, once stated that Buddha refused to choose between existence and non-existence because these are categories appropriate only to the world of nature. At the level of knowledge, they have no application. Thus, both philosophically and spiritually, the principle of *pratīyasamutpāda* is at once original and

profound. It comprehends the contingent transience of phenomena dialectically, leaving the realm of ultimate spiritual verity unhampered by dogmatic formulation.

It appears that it was for this reason that Dignāga produced his famous new definition – *pratyakṣan kalpanāpoḍham*. This was the beginning of a great new direction in Buddhist philosophy. By distinguishing what is given from what is constructed, the purely perceptive or intuitive from the interpretative or judgmental, Dignāga laid the foundation of a new school of epistemology and of the whole of Buddhist logic. The distinction between knowledge and error really belongs to the level of thought which involves the analysis and synthesis of experiences into judgments through the operation of designation, symbols and concepts. The meanings corresponding to concepts and judgments do not belong to the real world but are simply logical constructs or designations.

At the pure intuitive level of consciousness, what is given is the indissoluble unity of subject and object. Logical truth and error cannot pertain to it. If, however, this intuitive construct-free awareness is identified with sensuous immediacy the situation changes. Sensuous immediacy, presupposes not only an implicit distinction of subjects and objects but also its own temporal particularity. At this level, therefore, a distinction of real and illusory perception is inevitable.

By radically distinguishing perceptual experience from intellectual judgement, Dignāga and Dharmakīrti distinguished a real world of perishing point-instants from a constructed world super-imposed upon it. “The things of common sense are merely constructs blessed with names. ‘From constructs arise names, from names, constructs’, śabdāh vikalpayonayah vikalpah śabdayonayah. Language deals with these constructs rather than with realities. Words refer only to the images of things, arthapratibimbaka, and that too by a process of negation. Designation is really a demarcation. Words are incapable of communicating the real in its positive and unique nature. They only communicate abstract constructed world of images with lines of demarcation intersecting it. This is the celebrated theory of Apoha.”<sup>39</sup>

From these quotations of eminent scholars in each religious tradition, it is obvious that there are very different metaphysical approaches in their cosmic visions. In their discussions of the religious discourse, the place of the Creator and the creation, there are varied opinions. In Hinduism, there is even a conceptual opposition of cosmic/a cosmic. The most sacred texts of Hinduism are not even supposed to be created by God. They are eternal truths, so according to

the native commentators, they are the articulations of the sages. There are invocations to gods, who are in fact, the symbolic representations of different cosmic or natural forces. To begin with, at the philosophical/metaphysical level, they are only semiotic representations, but in the course of the traditional practices, they acquire independent entities and are worshipped as such. The destiny of man is determined by his deeds, mostly in his earlier births. The karma theory becomes the most salient feature of all Hindu and Buddhist metaphysics. The elaborate rituals and ascetic practices inaugurated by the Yoga shastras become the cornerstone of the entire Indian religious discourse.

Let us follow briefly both Hinduism and Buddhism in their basic postulates.

The early Hindu discourse is articulated in three successive stages: the Vedas, the Brāhmaṇas and the Upaniṣads. There are four Vedas: Ṛg, Yajur, Sāma, Atharva. The Vedas are the most primitive form, mostly invocations to the natural forces like water, fire, rain, life and death.

There are six philosophical schools in this tradition: Nyāya, Vaiśeṣika, Sāmkhya, Yoga, Mīmāṃsā and Vedānta.

The Nyāya philosophers are the logicians of Hinduism. They are primarily concerned with the critical examination of particular objects, the source and the validity of knowledge. The sacred and the profane are merged with each other. What matters is the logical conclusion of the argument. Off and on, there are attempts at giving logical proofs of the existence of God but these statements remain well within the scientific discourse. There is emphasis on epistemology, the examination of four *pramāṇas*, *pratyakṣa* (sense perception), *anumāna* (inference), *upamāna* (analogy), and *śabda* (scriptural testimony).

The Vaiśeṣika system emphasizes the significance of the particular. It is mainly a classification of the objects of knowledge, different from Nyāya, which concentrates on the analysis of the means of knowledge.

The Sāmkhya is known for its theory of evolution. It is the most materialist of the six schools. With the conceptual opposition of *paraśa* and *prakṛti*, it explains creativity in the natural universe. There are three *guṇas*: *sattva*, *rajas* and *tamas* which are responsible for all creation, all propagation. As opposed to the soul of the Vedas, the Sāmkhya considers the matter to be eternal.

The Yogic philosophers and ascetics depend heavily on Sāmkhya for their metaphysics. There is no place for God. What matters is the eightfold system of physical discipline with

abstention, observance, posture and breath control, withdrawal of the senses, fixed attention, contemplation and concentration. All these emphasize physical discipline and asceticism.

The Mīmāṃsā and the Vedas go together. There is a very heavy emphasis on ritual, the worship of the three main gods, of creation, preservation and destruction, Brahma, Vishnu and Shiva, and numerous other gods of the Hindu pantheon. The Karma baggage is the most critical question. The only way to lighten this burden is the life of an ascetic and the ritual practices controlled by the priests. The emphasis on the sacred purity of the language of the Vedas gave rise to the tradition of the great grammarians, Pāṇini and Bhartṛhari.

The Muslim tradition believed in the unity of God, Allah. The Muslim doctrine emphasized obedience to God and His teaching in Quran. Within the Muslim tradition the Sufis followed the doctrine of obedience of Allah but did not follow the strict principles of social living.

To sum up, this chapter attempts to present a brief overview of the concept of alienation in the Western tradition as well as in Indian tradition. In the Western tradition, this alienation can be perceived in many ways starting from Plato to Karl Jaspers. For Plato, this alienation is overcome when there is an ideal order not only psychologically but also socially and politically. St Augustine was concerned with human alienation from God, the Creator. It was primarily an individual, subjective alienation and anguish. Fallen from the grace of God, man leads a miserable life, suffering the pains of solitude and loneliness. St. Augustine continued the Platonic tradition of absolute and universal Idea. In the nineteenth century, Kierkegaard reflected on the human condition under the impact of modern civilisation. Man's quest for wealth and material prosperity lead him astray, distancing him from his Creator. Kierkegaard emphasized anguish, anxiety and misery of humanity. It was a spiritual and individualistic approach. With Karl Marx, alienation is a general human condition which is social and anthropological. For Marx, the worker, the labourer is alienated from his work, from his universe of material conditions, because he works for others, the owners of property and capital. In the Marxian philosophy, this scenario could be eliminated in a classless, communist set-up.

In ancient India there were a number of schools of thought. There were those who considered this world is an illusion, Maya. This world had no objective reality. The body and soul were considered two different realities. The human body and the human world were immortal. Only the gods were immortal. If there was any objective reality, it depended upon

mind and consciousness. There was another extreme presented by the school of Sankhya. For Sankhya, only the material world was real. It had no beginnings and no end. There were also other schools that represented ideas which follow the principle of duality. The Vedic tradition of thought was grounded in Brahman, which is of the nature of bliss. The whole universe is an ocean of bliss.

The concepts of reality and diversity or multiplicity are quite ambiguous in the Upaniṣads. At times, the multiplicity is considered as only an appearance, at others, the self is turned into a “god: whose power exceeds human understanding.

As far as Buddha was considered, he disagreed with both the Vedantic spiritualists and the materialists of the Sāmkhya system. He refused to choose between existence and non-existence because they are categories appropriate only to the world of nature. At the level of self-knowledge, they have no application. The Buddhist philosophy presented another point of view. Buddha considered this world as stuck in misery and suffering. He argued that the only way to avoid suffering is to leave this world. He was influenced by Shramanic tradition, the tradition of the wondering sadhus or ascetics. He opted for renunciation.

In Guru Nanak's time it was the Bhakti Movement that was the main religious tradition. The Bhakti saints were not interested in the abstract philosophy of the six schools of ancient India. They preached love and devotion. Whereas it was a revolutionary movement against the ancient priestcraft, its rituals and superstitions, it was, by and large, an anti-intellectual movement. It neglected the whole tradition of Indian philosophy. Its devotional poetry and music served as another set of rituals for the worship of the deity, be it Krishna or some other god of Hindu repertoire.

Guru Nanak's role was however quite different. He opposed priestcraft and its rituals but he was a great philosopher and again and again he emphasized the significance of reason and logic. In his discourse, there was a constant dialectical interaction between the anthropological world and the world of ideas and concepts. His concept of Truth as a principle that was there before the beginning of the beginning, before the beginning of Time, before the creation of the Brahmand, the cosmos, that prevails through the ages and that will continue to do so when will be all over, demonstrates his incisive dialectic and his conceptual reflection. This Truth is inclusive of all other principles of Justice, Balance, Rhythm, Music, Beauty which hold this

cosmos in a certain divine Order. It is for this reason that we compare Guru Nanak with one of the greatest philosophers of Christianity , the neo-Platonic theologian, Saint Augustine.

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## **CHAPTER III**

## The Cosmic Vision of Guru Nanak and the Discourse of Alienation

**3.1 Introductory Note on Historical Milieu:** History is an eternal conflict of events, and experiences of human progress and culture. The history of India during the sixteenth and succeeding two centuries became a history of Kings and Emperors, conquests and concubines, not of the common man. The common man, from the earth and the clay, was not included in the general policy of the state. Therefore, the invading powers had taken full advantage of the divided scene and the awe and the terror of the sword of invaders was so great that, both culture and religion, reached abysmal depths. As a result, there was alienation all over. The fifteenth century was a momentous period of political and religious action, marked by the crusades against superstition and age-long clergies and clergymen. In his composition, *arbad narbad dhundhukara*, Guru Nanak presents the religious historiography of his period.

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੁਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥ ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ  
ਲਗਾਇਦਾ ॥੧॥ ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ ॥ ਓਪਤਿ ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ ॥ ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ  
ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ ॥੨॥ ਨਾ ਤਦਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥ ਦੇਜਕੁ ਭਿਸਤੁ ਨਹੀ ਖੈ ਕਾਲਾ ॥ ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ  
ਜੰਮਣੁ ਮਰਣਾ ਨਾ ਕੇ ਆਇ ਨ ਜਾਇਦਾ ॥੩॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੇਈ ॥ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੇ ਸੇਈ ॥ ਨਾਰਿ ਪੁਰਖੁ  
ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ ਨਾ ਕੇ ਦੁਖੁ ਸੁਖੁ ਪਾਇਦਾ ॥੪॥ ਨਾ ਤਦਿ ਜਤੀ ਸਤੀ ਬਨਵਾਸੀ ॥ ਨਾ ਤਦਿ ਸਿਧ ਸਾਧਿਕ  
ਸੁਖਵਾਸੀ ॥ ਜੇਗੀ ਜੰਗਮ ਭੇਖੁ ਨ ਕੇਈ ਨਾ ਕੇ ਨਾਥੁ ਕਹਾਇਦਾ ॥੫॥ ਜਪ ਤਪ ਸੰਜਮ ਨਾ ਬ੍ਰਤ ਪੂਜਾ ॥ ਨਾ ਕੇ ਆਖਿ  
ਵਖਾਣੈ ਦੂਜਾ ॥ ਆਪੇ ਆਪਿ ਉਪਾਇ ਵਿਗਸੈ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ॥੬॥ ਨਾ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ ॥ ਗੋਪੀ ਕਾਨੁ  
ਨ ਗਊ ਗੁੇਆਲਾ ॥ ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਕੇਈ ਨਾ ਕੇ ਵੰਸੁ ਵਜਾਇਦਾ ॥੭॥ ਕਰਮ ਧਰਮ ਨਹੀ ਮਾਇਆ ਮਾਖੀ ॥ ਜਾਤਿ  
ਜਨਮੁ ਨਹੀ ਦੀਸੈ ਆਖੀ ॥ ਮਮਤਾ ਜਾਲੁ ਕਾਲੁ ਨਹੀ ਮਾਥੈ ਨਾ ਕੇ ਕਿਸੈ ਧਿਆਇਦਾ ॥੮॥ ਨਿੰਦੁ ਬਿੰਦੁ ਨਹੀ ਜੀਉ ਨ  
ਜਿੰਦੇ ॥ ਨਾ ਤਦਿ ਗੋਰਖੁ ਨ ਮਾਛਿੰਦੇ ॥ ਨਾ ਤਦਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕੁਲ ਓਪਤਿ ਨਾ ਕੇ ਗਣਤ ਗਣਾਇਦਾ ॥੯॥ ਵਰਨ  
ਭੇਖ ਨਹੀ ਬ੍ਰਹਮਣ ਖੜੀ ॥ ਦੇਉ ਨ ਦੇਹੁਰਾ ਗਊ ਗਾਇਤ੍ਰੀ ॥ ਹੋਮ ਜਗ ਨਹੀ ਤੀਰਥਿ ਨਾਵਣੁ ਨਾ ਕੇ ਪੂਜਾ ਲਾਇਦਾ  
॥੧੦॥ ਨਾ ਕੇ ਮੁਲਾ ਨਾ ਕੇ ਕਾਜੀ ॥ ਨਾ ਕੇ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ॥ ਰਈਅਤਿ ਰਾਉ ਨ ਹਉਮੈ ਦੁਨੀਆ ਨਾ ਕੇ ਕਹਣੁ  
ਕਹਾਇਦਾ ॥੧੧॥ ਭਾਉ ਨ ਭਗਤੀ ਨਾ ਸਿਵ ਸਕਤੀ ॥ ਸਾਜਨੁ ਮੀਤੁ ਬਿੰਦੁ ਨਹੀ ਰਕਤੀ ॥ ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ  
ਸਾਚੇ ਏਹੇ ਭਾਇਦਾ ॥੧੨॥ ਬੇਦ ਕਤੇਬ ਨ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ॥ ਪਾਠ ਪੁਰਾਣ ਉਦੈ ਨਹੀ ਆਸਤ ॥ ਕਹਤਾ ਬਕਤਾ ਆਪਿ  
ਅਗੋਚਰੁ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ ॥੧੩॥ ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥ ਬਾਝੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥  
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੇਹੁ ਵਧਾਇਦਾ ॥੧੪॥ ਵਿਰਲੇ ਕਉ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ

ਹੁਕਮੁ ਸਬਾਇਆ ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ ॥੧੫॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ ॥ ਪੂਰੇ  
ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ ॥ ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਬਿਸਮਾਦੀ ਬਿਸਮ ਭਏ ਗੁਣ ਗਾਇਦਾ ॥੧੬॥੩॥੧੫॥<sup>1</sup>

According to 'Facets of Guru Nanak's Thought' (1972), "Before the evolution, there was first Nirankar (formless one). For countless ages, there was 'Dhundhukara' and there was neither night nor day. Some writers of repute have interpreted this 'Dhundhukara' as complete darkness which seems to be incorrect. If there was no 'Raini' (Night), from where and how did the darkness come into existence? There was also no Sun, Moon or day. Thus the meaning of 'Dhundhukara' is to be seen in the light of other works of Guru Nanak Bani. The word Dhundhu+Kara is used like Jai+kara, Rati+kara, Nannat+kara and Ekan+kara. Kara here means everywhere. Thus the meaning of 'Dhundhukara' is 'mist-everywhere'. In Punjabi Dhundhu means mist."<sup>2</sup>

This Composition is taken from *Rag Maru*, in the sublime poetry of Guru Nanak. Guru Nanak states that long long ago, there was nothing but darkness. There was no earth, no sky, only the Will of the Creator reigned over the cosmos. There was no day, no night, no sun and no moon and there was divine silence all over. There were no spheres, no discourses, no water and no life. None came, none left. There were no rivers, no oceans, no spheres and no underworlds. There was no life, animate or inanimate. There was no hell, no heaven. There was no life, no death, none came and none left. There were no gods. No Brahma, no Bishnu, no Mahesh. There was none but one unique Creator. There was no male, no female, no caste, no birth, no blessing and no suffering. There were no ascetics, no wanderers in the jungles. There was no sidh, no sadhik, no householder and no dwellers of the wilderness. There was no yogi, none in the garb of a sadhu and none declared himself to be the Nath of all. There was no religious fasting, no austerities and no superficial worships. Only one unique Creator was present in every aspect of this cosmos. There were no ceremonial beads. There were no artificial steps to purify the polluted. There was no Krishna, no gopis. There was no superstition, no cheating in the name of religion. There were no ceremonial deeds and delusions. There were no castes, no birth rights of the high and the mighty. There was no delusion of false attachments, no false devotions. There was no jealousy, no false accusations. There was no Gorakh. No Machindar. There was no false business, no false promises. There was no false knowledge, no false pride. There was no caste, no Brahmin, no Khatri. There was no false god, no false utterance. There was no auspicious charity, no false holy bath and no pilgrimage. There was no Mullah, no Qazi. There was no

Musaik, no Haji. There was no lord to suppress the poor people. There was no false worship, no pretension of the Shakti of Shiv. There was no friend, no foe, no mother and no father. There was none but the unique Creator manifest in His Truth. There was no Ved, no Quran, no Smriti and no Shastra. There was no religious reading. There was but one unique cosmic Word, one unique cosmic Discourse. So, there is no alienation, everything is in integration.

When He willed, the cosmos was created. Every aspect of nature took some form. Brahma, Bishnu, Mahesh were created which led to the net of maya. Only a few understood the heavenly discourse. The Creator was merged in His creation. The whole cosmos followed His order. None knows the limits of this vast cosmos. Only the Guru can bless this knowledge. Guru Nanak says that only those who are blessed with the divine Truth can comprehend the cosmic mystery and remain integrated.

In other words, after the first creative act, the first deed, the religious discourse, in mythical as well as anthropological times, has degraded itself. The gods and goddesses, the sacred books, the priests of all religions, the pretentious, religious ceremonies all deceived the poor people. When there was no creation, when there was no day, no night, everything was in order. As soon as religions and their priests, their false gods took over, there was degradation. All austerities, all worships, all ceremonial acts are meant to deceive poor people.

**3.1.1 Birth:** Guru Nanak as a religious leader, saint and reformer not only quickened the pace of bhakti movement in northern India, but also brought the spirit of Indian philosophy exemplified in the high-sounding, abstract Vedanta, to the common man.

Guru Nanak was primarily a spiritual poet, but also a religious mentor, prophet, political and social thinker and philosopher. Born in the fifteenth century, his life spanned the period from April 15, 1469 A.D. to 1539 A.D. at Rai Bhoi Ki Talwandi, situated in the plains of Punjab, now known as Nankana Sahib, in West Pakistan. Human history is often divided into three periods namely: Ancient, Medieval and Modern. As indicated by this division, the fifteenth century marks the advent of modern era. This century, particularly in the western world, saw the transitional period of the world from the medieval into the modern age and numerous political changes took place during this era. During this century, in Europe, the spirit of 'new learning' started spreading with the rise of the Italian renaissance. In this sense, Guru Nanak was one of the torch-bearers of the modern era. However in the case of India, the medieval age was

extended upto the eighteenth century. During Guru Nanak's period, the Mughal Empire was well established in India.

“Guru Nanak, the founder of the Sikh faith, was born in an age of inquiry, not only in the realms of physical universe hitherto lying unexplored, but also into the innermost nature of man. Man was in search not only of what lay outside of him, but also in search of himself. Being the contemporary or near contemporary of Martin Luther, Columbus, Shakespeare, Vasco de Gama, Babar, Kabir and Michaelangelo, Nanak not only witnessed the birth of new empires and the discovery of new lands and sea-routes but also largescale protest against established dogma and social habits of man. Languages were contending for supremacy as much as ideas. Art and architecture, music and poetry, theatre and dance were finding new modes of expression along with tyranny and bloodshed becoming the spearheads of new conquering faiths. Thanks to the genius of Nanak, he, contrary to the popular belief, did not merely stop short at reform in religious or social conduct of the individual but planted the germs of a new people in whom the whole Man could find his self-expression and fulfillment.”<sup>3</sup>

“Nānak, the founder of Sikh sect, is variously known as Guru Nānak, Bābā Nānak and Nānak Shāh, the word *guru* meaning ‘spiritual preceptor’, *bābā* signifying ‘father’ or ‘one worthy of reverence’ and *Shāh* denoting ‘king’ or ‘chief’, the first, moreover, being in origin Sanskrit and the last two Hindi and Persian respectively, while all three are commonly used to designate ascetics.”<sup>4</sup>

According to O.P. Ralhan, the life-span of Nanak can be divided into three sub-periods on the basis of his activities. The first period covered his childhood and his married life, the second period of two decades comprised of travelling and the third and the last period of his life was spent at Kartarpur where he gave his ideas to the devotees. Discussions were held and emphasis was laid upon the greatness of God, on human condition and upon the necessity of meditation on the Divine in the context of normal family life.

It is realized that in the age of darkness and strife, the message of truth and peace need to spread. Nanak claimed that he had a vision to preach the holy word (Naam). To do so, he undertook arduous and extensive journeys in North, South, East and West, and visited the most significant and important centres of Hindus, Muslims, Buddhists, Jains, Sufis and Jogis etc., and met people of different races and tribes so as to lead them to the path of the Divine Truth. Nanak started his first udasi in 1501 to the east, where he visited many pilgrimage centres of Hindus,

covering the modern political geography of India and Pakistan, Haryana, Delhi, Mysore, Rajasthan and West Pakistan, and came back to Sultanpur in 1510. During the second journey in the same year, he went southwards to Bikaner, Jaisalmer and Jodhpur etc. On the third journey in 1514, Nanak visited the North- Kangra, Jwalamukhi, Dalhousie etc, and reached Kartarpur in 1517. Later, he started his fourth journey to the west of India, visiting some prominent places connected with Islam such as Multan, Mecca, Medina, Baghdad, Kabul and Karachi etc. After that, Nanak settled down in Kartarpur for the rest of his life.

Guru Nanak contended that for moksha, that is, the release from the eternal cycle of birth and death and the complete harmony with God, numerous births (lifetimes) were needed to attain spiritual perfection.

### **3.2 The Cosmic Vision of Guru Nanak**

Guru Nanak claimed that he had a mystic vision in which God commissioned him to preach the holy word (Naam) via meditation and reflection. As a result of this mystical experience, Guru Nanak proclaimed, 'There is no Hindu, there is no Muhammadan.' His intuitive ideas did not explain logically or systematically a philosopher's mind; he rather poured out sublime verses to the set of music; the content of his devotional hymns revealing the marks of a philosophical mind. He did not establish a mystic creed. The revelations made and the metaphysics discovered through his poetic compositions seem to have penetrated the very depths of reality, thereby and recommending the adoption of intellectual or metaphysical approach.

"Eliminating the distinction between human and divine, the individual and society, the Hindu and Muslim, Guru Nanak saw things in their entirety. He was the bridge-builder between the Vedic and Semitic Cultures, between the monotheism of Mecca and The piety of Benaras. The fundamental aim of his ethical thinking was to link the daily life of human beings with the eternal purpose of life, and to inspire moral and spiritual unity amongst people divided by class, castes, race and religion."<sup>5</sup>

The philosophical writings in the form of musical measures of Guru Nanak, contained in the Adi Granth, made a significant contribution to the enhancement of Indian metaphysical thought, emphasising the cosmic creation of the sublime truth and order (*Hukam*) prevailing in the universe.

To follow the cosmic vision of Guru Nanak, we begin with his composition, *Japuji*, which is considered to be the first and fundamental discourse of Guru Granth. In thirty-eight steps,

*paurian*, Guru Nanak presents his cosmology, the cosmology of the universal, eternal Truth, in universal, eternal Time.

The Creator is designated as TRUTH. This truth is eternal. Even before the beginning of time, before the creation of the cosmos, there was Truth. The historical, anthropological period was sustained by this sublime Truth. When it will be all over, when even the cosmos will be no more, the divine Truth will prevail.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

॥ਜਪੁ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ॥ ਰੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥<sup>6</sup>

“Guru says that before He created Form, He was Formless; before He was Immanent, He was Transcendent only; and yet all immanence, expression, creativity, was inherent in Him and so was His Word, in essence.”<sup>7</sup>

This sublime Truth can be discerned by meditation and reflection. The religious ceremonies and austerities do not help. They are only obstacles in the divine path. Guru Nanak continues to denounce all religious practices of his time. There are spheres of consciousness. We move from the ordinary anthropological universe to the universe of knowledge. The final and the highest state is the state of absolute Truth. It is in the sphere of Truth that the Formless dwells.

There is but one unique Being, whose designation is Truth, who is the Creator, who is beyond fear or faction, who has no form, who is beyond birth or death, whose nature is meditated upon with the grace of the Guru.

There was Truth before the beginning of the Time, before the beginning of the beginning, which continued to prevail throughout the historical times. It is, it shall be in the absolute Future, beyond all Time and Space. In other words, before the creation of the *Brahmand*, the Cosmos, in the state of *arbad narbad thundukara*, in absolute darkness, in nothingness, in *shunya*, there was Truth. In different *yugas*, in different historical, anthropological times, this Truth prevailed. When it will be all over, when there will be no Brahmand, this sublime Truth will continue to inhabit the cosmic universe.

This is how Guru Nanak defines his God, his Creator. This Being is Formless, beyond birth or death, that is, beyond Time or Space. This Being is universal and eternal. As such, it cannot be imagined as an anthropological being, as a person, in the image of a human being who must be born one day and die within a space of time. It is formless. It has no form, no body, no

anthropological features or traits. With the grace of the Guru, human beings can meditate upon this Creator, this absolutely abstract entity. This meditation is obviously a human activity of reflection. Meditation is an attempt to comprehend the Creator in the domain of sublime Truth that saturates the whole cosmos, past, present and future.

ਸੇਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ॥ ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ॥

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ॥ ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ॥

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥੧॥<sup>8</sup>

One cannot arrive at this Truth by mere intellectual exercises, by the yogic austerities of remaining silent, by starving oneself, by clever chat, by the rituals of various religious sects. The wall of falsehood, of illusion, can be broken only by the Will of the Creator, by following the Cosmic Order. It is the understanding of cosmic harmony, the cosmic rhythm, the cosmic union that can enable us to comprehend the mystery of this universe. Obviously, Guru Nanak does not believe in the yogic and other religious austerities and rituals to follow the divine order. The conceptual opposition is between truth and falsehood, reality and illusion. It cannot be resolved by mere physical exercises. It is a matter of understanding, meditation and reflection.

In the above quotation, a question arises: “how can we expect Nature to climb to life, how does one become a *Sachieara* or Truthful? Guru Nanak gives an answer that God, who is immanent in the world, imposes His form on matter through His Hukam and creates an endless variety of living beings. In the lower forms of life, Divinity is dormant but it is in full blaze in the human form.”<sup>9</sup> Such as:

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ  
ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ  
ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ॥੨॥ ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ ਗਾਵੈ  
ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੋਹ ॥ ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥  
ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ  
ਖਾਹਿ ॥ ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥<sup>10</sup>



*The ordainer by His will ordains the ways of the world;*

*Nanak : He, the carefree one, delights in His Deed.*

“The Guru’s term for the Lord’s will is *hukam*, which ordinarily means ‘order’. The Guru seems to employ the term *hukam* in both the senses, i.e., will of the Lord and the law of Nature. A naturalist thinker would admit only invariant order in the process of the physical universe, excluding all reference to a divine or mysterious will. The idealist and spiritualist thinker would start from the postulate of a universal consciousness, and would insist on crediting the universe with ‘purpose’, besides ‘order’. Guru Nanak, *prima facie*, sides with the second group”.<sup>11</sup>

This cosmic order follows the Will of the Creator. This Will is, in a way, the Order, the Harmony of the cosmos. All *sukh* and *dukh*, all happiness and suffering, are due to this Will. There are those who are blessed, who enjoy the grace of the Creator. And there are others who suffer for ever. The whole cosmos, anthropological or cosmological, has to follow this Order. Those who comprehend this Will do not brag. They follow this Order in humility and grace. There are those who sing the praises of the ones who meditate and reflect, using their intellect to comprehend the mystery of the universe. There are some who perceive the immediate divine presence, who are graced by the divine presence. This cosmic mystery cannot be articulated in words. There are already innumerable discourses which try to solve this puzzle, this riddle. They all get lost in the gymnastics of their utterances. Since eternity, this search has been going on. None has been able to comprehend this cosmic mystery. Only He who has created this universe knows His cosmology.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ॥ ਆਖਰਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ ਫੇਰਿ ਕਿ ਅਗੈ  
ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ ਮੁਹੈ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ  
ਵਿਚਾਰੁ ॥ ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੇਖੁ ਦੁਆਰੁ ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥ ਥਾਪਿਆ ਨ  
ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ  
ਨਿਧਾਨੁ ॥ ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ  
ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥ ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ  
ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ॥ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥<sup>12</sup>

According to Prof. Gill, “What can we offer in His majestic audience? Words of love and affection can alone adorn His omniscience. In the serenity of the dawn are offered the hymns of devotion. His grace endows us with form His benevolence leads to eternal salvation, Nānak, this is the righteous path of truth and transcendence.”<sup>13</sup>

The True Lord, with Truth as His designation, is beyond all articulation, beyond all comprehension. His charity, His benevolence is eternal. Those who seek are also beyond any count. What can we offer in His audience. It is the words of love, of affection and sincerity that can be offered as our gift. It is at dawn, in the early hours of the morning, that one offers these prayers. Guru Nanak believes that due to good deeds, due to the grace of God, one acquires this human body. This is our chance to redeem ourselves. It is the discourse of Truth that enables a human being to comprehend the divine knowledge, the divine cosmos.

The Creator is self created, self grown. It cannot have any other actor. Whosoever meditates on His nature, on His culture, is honoured. He acquires all the treasures of this world. To sing His praise, to listen to His rhythm and reason leads to peace and prosperity. The Gurmukh, the one who follows his Guru, his teachings, his discourse, can comprehend the harmony of this universe. The Guru is Ishwar, Gorakh, Brahma, all the gods and sages. The Guru embodies in himself the learning, the wisdom of the sacred texts. In the reflections of the Guru, the disciple follows the Truth of this cosmic universe. Once the disciple understands this discourse of the Guru, he acquires the Truth of the True Lord. He lives in Truth. He follows the True Word. The Guru has explained the cosmic mystery. There is but one unique Creator. He must not be forgotten.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥<sup>14</sup>

Going to pilgrimages, taking holy baths, makes sense only if the disciple follows the teachings of the Guru. Nothing helps the helpless disciple if it is not destined to be. Only the good deeds and sincere reflections on the harmony and nature of the cosmos can only lead to salvation. If the disciple follows the discourse of the Guru, there are pearls and diamonds in his

thought and mind. The Guru has explained the cosmic mystery of the universe, it must not be forgotten. It must not be taken lightly. It must be the guiding star of the disciple.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ਅੰਤਰਗਤਿ ਤੀਰਥਿ  
ਮਲਿ ਨਾਉ ॥ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੇਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ॥ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ਸਤਿ  
ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ  
ਹੋਆ ਆਕਾਰੁ ॥ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ  
ਕੁਰਾਣੁ॥ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥ਕਿਵ ਕਰਿ  
ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ॥ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੇ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ਵਡਾ ਸਾਹਿਬੁ  
ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ਨਾਨਕ ਜੇ ਕੇ ਆਪੇ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਰੈ ॥੨੧॥<sup>15</sup>

“Guru Nanak himself raises the question what was the period and what was the time, lunar or solar day and what was the month and season, when the universe came into being? He says that Pundits of past and present knew the period otherwise the time of Creation would have been mentioned and recorded in the Puranas. The Qazi also did not know the time of the Creation of the universe, otherwise it would have been a text in the Quran. The yogis also did not know the lunar or solar day of creation. Nobody knows the time, day, hour, minutes, season or the month of creation. It is decided by Guru Nanak that the Creator who created the universe knows the exact time of creation.”<sup>16</sup>

There are pilgrimages, ceremonies and charities. There are religious acts to earn respect and honour. What really matters is listening to and believing in the cosmic rhythms. The real pilgrimages are the cleansing of the inner self with meditation and reflection. All virtues belong to the Creator. Without the divine grace, nothing can be achieved. The Word of the Creator enlightens the devotee. The seeker rejoices in the divine light of the cosmic Truth.

What was the time, the day, the month when it all came to be, when this wonderful Nature was created, when this formless matter acquired a form? The Brahmins, the Qazis could not locate the hour of creation in their sacred books. The yogi has no idea when this cosmos was created. Only the One who created this universe knows the hour of its creation. How can the devotee comprehend this mystery? How can he understand the secrets of divine acts? There are those

who claim to know everything, who show their ignorance of the knowledge of the divine acts. They are the self-appointed wise men of society. They are the false priests who deceive ordinary people. Only those who meditate and reflect on the Truth of the True Creator can follow the divine order. They are humble. They do not pretend to know anything. The divine knowledge is beyond all human exercises. The superstitious rituals and charities from ill-gotten wealth cannot lead to the righteous path.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ ਸਹਸ ਅਠਾਰਹ  
ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ  
ਆਪੁ ॥੨੨॥<sup>17</sup>

“Similarly even the limit of His Creation is not known to human beings. His Creation is Limitless. Many new stars are being discovered with the advancement of science. There are Millions of skies, above the skies, millions of nether regions below the nether regions.”<sup>18</sup>

The description of the divine creation continues. There are millions of skies and the underworlds. The Vedas attempted to comprehend this mystery but could not arrive at any definite knowledge. Thousands of religious texts attempted to describe the creativity of the Creator. None could fathom the depths of this vast cosmos. Only the One who has created this cosmos can be in tune with the divine rhythms. The Creator is formless, beyond birth and death, beyond time and space. Hence, no human articulation can present the divine Truth, the secrets of divine creation.

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਈ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ  
ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ  
॥ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ  
॥੩੪॥<sup>19</sup>

According to Dr. Ajit Singh Sikka (1972), “Kapila, author of the Samkhya, says that Prakriti creates this whole show so that Purusa may recognize its real nature. He may also destroy the ignorance that binds it to transmigration. But Guru Nanak states that God has a very good purpose in creating the world so that the soul may be evolved. For Him, this earth is

“Dharamsal” a school to learn Dharam. Births and Deaths are His play. Man comes to this world, not once, but many times. God Creates favourable conditions for the Jivas to work out their destiny because His purpose in creating ‘Dharamsal’ is to keep the moral balance where a man or Jiva must reap the consequences of his good and bad action.”<sup>20</sup>

There are all kinds of seasons, days and nights. There are rivers and underworlds. In this wonderful world is set the cosmic temple. There are all kinds of creatures, animate and inanimate. There are all kinds of shades and colours. They have wonderful designations. There are deeds and decisions. There are acts and thoughts. The True Creator resides in His abode of Truth. There the elders, the wise dwell. They are blessed by the Creator. As one acts, so he reaps. Nanak such is the cosmic order.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥ ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥<sup>21</sup>

After the sphere of deeds and duties, we come to the region of knowledge. In this region of reflection and thinking, there are innumerable waters and fires, the forces and energies which are represented by different gods. There are innumerable Brahmas, the creators of forms and figures. There are those who concentrate on deeds, and others, who describe and discourse. There are innumerable suns and moons and stars and regions. There are innumerable Buddhas and sidhas, the sages, gods and goddesses. There are innumerable gods and demons, heavenly spheres of rivers and oceans. There are innumerable regions and imperial discourses. There are innumerable masters and disciples. There is no end to this vast nature. There is no end to what one can know and understand, and what one can meditate upon and reflect in this mental region of discerning and comprehension of the nature of the cosmos.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੇਦ ਕੋਡ ਅਨੰਦੁ ॥ ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੇ ਕਰੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥<sup>22</sup>

In the region of knowledge, it is the quest of knowledge that is the supreme act. There is music, there is balance and there is rhythm. In Sarm Khand, Form reigns. There get created the most sublime forms. Their description is beyond any discourse. Those who attempt to describe their contours, they regret their failure. In this sublime sphere of forms, there are created intellect, divine reflection and thought. There are created the discerning of the most complex cosmic concepts.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੇਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰੁ ॥  
 ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪੁ ਨ ਕਥਨੇ ਜਾਹਿ ॥ ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ  
 ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੇਖ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ  
 ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੇ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ ਤਿਥੈ ਲੇਖ ਲੇਖ ਆਕਾਰ ॥  
 ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੧॥<sup>23</sup>

In Karm Khand, only deeds matter. There are the crusaders of religion and sacred causes. There are many forms of gods and goddesses. These are beautiful regions. There are cosmic rhythms which are beyond any description and discourse. This is the sphere of eternity. There is no death, no deception. The minds of the devotees are saturated with divine meditation. There is peace, steady reflection and bliss.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥<sup>24</sup>

Finally we come to the sublime sphere of Truth where the Formless dwells. In this region of consciousness, there is cosmic bliss and benevolence. There is celestial light. The Will of the Creator creates innumerable forms of nature and culture. There is cosmic reflection. This region is so complex, it is impossible to discern and differentiate it.

ਸਲੋਕੁ ॥ ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥  
 ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ  
 ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥<sup>25</sup>

In the words of Dr. Ajit Singh Sikka (1972), “Moral and uplifting values must be preserved. God, the True-one, who created the real universes, worlds, thoughts, works and objects, is the

guarantor of the moral order of the world. He also supervises the operation of the law of karma. He also provides the general conditions that would be most favourable in the development of living beings.”<sup>26</sup>

To sum up, the Guru presents the vibrating life of the universe. Here air is the guru, water is taken as father and earth is the mother. The world plays in the hands of day and night. Day and night circumscribe the anthropological playground. During this period, the good and bad deeds are observed and rewarded by the Creator. As one sows, so one reaps. It all depends upon one’s deeds. Those who meditate and reflect upon the nature of the cosmos are saved. They are blessed, they are graced.

### **3.3 The Discourse of Alienation**

To follow this discourse of alienation or estrangement, we can reflect upon the first thirty-three *shabads* or compositions of Guru Nanak in Siri Rag, *Adi Granth*, pages 14-26. These thirty-three texts present thirty-three different existential conditions which lead to *dukh* or *sukh*, suffering or indulgence, integration or alienation as human beings are lured by worldly temptations. The following section explains the causes or reasons of alienation, as to why or how human beings are alienated from God.

**3.3.1 Oblivious to the Divine Word:** “In every man, there is a combination of consciousness and unconscious elements. These unconscious elements remain bound up with ignorance but the conscious elements incline towards God. Bondage with inanimate elements makes man self-willed (Manmukh). In this way self-centered person remains separated and the separation from God causes trouble.”<sup>27</sup>

In Guru Nanak’s philosophy, the term *Agiāna* stands for ignorance. “Without the divine knowledge the whole world is led astray and such people are rare as would achieve this Divine Knowledge. Without this spiritual Insight, one remains the victim of the cycle of birth and death. In philosophy Ajnana is regarded as spiritual ignorance. It makes one consider oneself distinct from Brahman and also enables one to mistake the material world as a reality. In Vedanta and in the Yoga traditions, ignorance of the self has been described as the major defect in man. It has been referred to as a factor that has deluded the entire world. All that excludes the knowledge of spirit, truth and insight into its aim is declared as ignorance. This ignorance is an offspring born of darkness and is considered to be the wealth of a devilish person. In Guru Nanak Bani the term stands for spiritual ignorance as a result of which one suffers the agony of birth and death. This

ignorance can be dispelled only by the Divine Knowledge which can be acquired with Guru's grace."<sup>28</sup>

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥ ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੇ ਬਾਰ ॥ਤਪਿ ਤਪਿ ਖਪੈ ਬਹੁਤੁ ਬੇਕਾਰ ॥

ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ ॥ ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥੧॥<sup>29</sup>

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧॥ ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੋਣੇ ॥ ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥  
ਛਤੀਹ ਅੰਮ੍ਰਿਤੁ ਭਾਉ ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥੧॥ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ  
ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ਰਹਾਉ॥ ਰਤਾ ਪੈਨਣੁ ਮਨੁ ਰਤਾ ਸੁਪੇਦੀ ਸਤੁ ਦਾਨੁ॥ਨੀਲੀ ਸਿਆਹੀ ਕਦਾ ਕਰਈ ਪਹਿਰਣੁ  
ਪੈਰ ਧਿਆਨੁ॥ਕਮਰਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ ਤੇਰਾ ਨਾਮੁ ॥੨॥ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ॥ ਜਿਤੁ ਪੈਧੈ ਤਨੁ  
ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ॥੧॥ਰਹਾਉ॥ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੂਝਣੁ ਤੇਰੀ ਵਾਟ॥ਤਰਕਸ ਤੀਰ ਕਮਾਣ  
ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ ॥ਵਾਜਾ ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ ॥੩॥ ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ  
ਖੁਆਰੁ॥ਜਿਤੁ ਚੜੀਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ॥੧॥ਰਹਾਉ॥ ਘਰ ਮੰਦਰ ਖੁਸੀ ਨਾਮ ਕੀ ਨਦਰਿ  
ਤੇਪਰਵਾਰੁ॥ਹੁਕਮੁ ਸੇਈ ਤੁਧੁ ਭਾਵਸੀ ਹੋਰੁ ਆਖਣੁ ਬਹੁਤੁ ਅਪਾਰੁ॥ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪੂਛਿ ਨ ਕਰੇ ਬੀਚਾਰੁ॥੪॥  
ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਸੁਤੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ਰਹਾਉ॥੪॥੧॥<sup>30</sup>

Above compositions are taken from *Rag Dhanasri* and *Siri Rag* in the Bani of Guru Nanak. Guru Nanak says indulgence in luxuries and lust leads the beings astray. To meditate, to articulate the Word of God leads to bliss and happiness. Every other indulgence, every other luxury leads to estrangement and anxiety. Such indulgence corrupts body, corrupts mind. All embellishment is false satisfaction. All clothes, all jewellery, all silver and gold are outer manifestations. They all lead to estrangement and alienation. All horses, all chariots, all armies are false satisfactions. Only meditation and reflection can save the erring humanity. Pride and pretention lead to alienation and estrangement. In the temple of meditation one reflects upon the Cosmic Order. One follows the Cosmic Vision. In His Will, in His path is peace and serenity. Every other path leads to estrangement and alienation.

In the Sublime Truth of the Creator is bliss and bounty. There is light and divine discourse. Every other discourse is darkness and degeneration. It leads to estrangement and alienation.



ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥ ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੇ ਕਰਿ ਸਚ ਕੀ ਆਬ ਨਿਤ ਦੇਹਿ ਪਾਈ ॥ ਹੋਇ  
ਕਿਰਸਾਣੁ ਈਮਾਨੁ ਜੰਮਾਇ ਲੈ ਭਿਸਤੁ ਦੇਜਕੁ ਮੂੜੇ ਏਵ ਜਾਈ ॥੧॥ ਮਤੁ ਜਾਣ ਸਹਿ ਗਲੀ ਪਾਇਆ ॥ ਮਾਲ ਕੈ ਮਾਣੈ ਰੂਪ  
ਕੀ ਸੇਭਾ ਇਤੁ ਬਿਧੀ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥ ਰਹਾਉ ॥ ਐਬ ਤਨਿ ਚਿਕੜੇ ਇਹੁ ਮਨੁ ਮੀਡਕੇ ਕਮਲ ਕੀ ਸਾਰ ਨਹੀ  
ਮੂਲਿ ਪਾਈ ॥ ਭਉਰੁ ਉਸਤਾਦੁ ਨਿਤ ਭਾਖਿਆ ਬੇਲੇ ਕਿਉ ਬੁਝੈ ਜਾ ਨਹ ਬੁਝਾਈ ॥੨॥ ਆਖਣੁ ਸੁਨਣਾ ਪਉਣ ਕੀ ਬਾਣੀ  
ਇਹੁ ਮਨੁ ਰਤਾ ਮਾਇਆ ॥ ਖਸਮ ਕੀ ਨਦਰਿ ਦਿਲਹਿ ਪਸਿੰਦੇ ਜਿਨੀ ਕਰਿ ਏਕੁ ਧਿਆਇਆ ॥੩॥ ਤੀਹ ਕਰਿ ਰਖੇ ਪੰਜ  
ਕਰਿ ਸਾਥੀ ਨਾਉ ਸੈਤਾਨੁ ਮਤੁ ਕਟਿ ਜਾਈ ॥ ਨਾਨਕੁ ਆਖੈ ਰਾਹਿ ਪੈ ਚਲਣਾ ਮਾਲੁ ਧਨੁ ਕਿਤ ਕੂ ਸੰਜਿਆਹੀ ॥੪॥੨੧॥<sup>31</sup>

This is also from *Siri Rag*, the metaphors of the farmer and the seeds continue. With good deeds, the farmer prepares the field to sow the seed of the divine Word. The field is then watered with the discourse of Truth. Following this sublime discourse, the devotee follows the path of righteousness. ਭਿਸਤੁ / ਦੇਜਕੁ, Heaven and hell are distinguished on the basis of right or wrong deeds and thoughts. Drenched in the dirt of vice and decadence, the being wastes this precious life. The human body becomes a dirty pond where the estranged mind lives the life of a frog who relishes dirt and filth. Such minds are lost in dirty streams of thought. They follow the wrong path. They do not listen to the divine Word. They do not follow the divine discourse.

Those who meditate and reflect upon the divine discourse comprehend the eternal Truth. They are blessed. Those who follow the path of the devil, the path of evil, they are condemned for ever. Time is all powerful. Ultimately, all will end in death and destruction. All wealth and luxuries are a matter of days.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥ ਕੀਤਾ ਕਹਾ ਕਰੇ ਮਨਿ ਮਾਨੁ ॥ ਦੇਵਣਹਾਰੇ ਕੈ ਹਥਿ ਦਾਨੁ ॥ ਭਾਵੈ ਦੇਇ ਨ ਦੇਈ ਸੋਇ ॥  
ਕੀਤੇ ਕੈ ਕਹਿਐ ਕਿਆ ਹੋਇ ॥੧॥ ਆਪੇ ਸਚੁ ਭਾਵੈ ਤਿਸੁ ਸਚੁ ॥ ਅੰਧਾ ਕਚਾ ਕਚੁ ਨਿਕਚੁ ॥੧॥ ਰਹਾਉ ॥ ਜਾ ਕੇ ਰੁਖ  
ਬਿਰਖ ਆਰਾਉ ॥ ਜੇਹੀ ਧਾਤੁ ਤੇਹਾ ਤਿਨ ਨਾਉ ॥ ਫੁਲੁ ਭਾਉ ਫਲੁ ਲਿਖਿਆ ਪਾਇ ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਇ ॥੨॥  
ਕਚੀ ਕੰਧ ਕਚਾ ਵਿਚਿ ਰਾਜੁ ॥ ਮਤਿ ਅਲੂਣੀ ਫਿਕਾ ਸਾਦੁ ॥ ਨਾਨਕ ਆਣੇ ਆਵੈ ਰਾਸਿ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਸਾਬਾਸਿ ॥  
੩॥੩੨॥<sup>32</sup>

Again from *Siri Rag*, in the general conceptual opposition of ਸਚ / ਕਚ, the existential situation of the right and wrong path is graphically presented. It is He who bestows peace and piety, truth and tranquillity. It is He who decides what is true and what is false, what is eternal and what is ephemeral. All nature, all culture is due to His benevolence. All spirit and all matter follow His Order. The seeds, the flowers, the acts, the dividends are all due to His grace. As we sow, so do we reap. When the artisan is on the wrong path, when he is ignorant of the divine Order, he constructs a false wall, he is lost in the wilderness of the mind and the spirit. In ignorance and indulgence, one follows the wrong path. One is estranged from the divine reflection. When the devotee does not meditate, does not reflect, does not remember his Creator, there is no refuge, no peace, no piety.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੫ ॥ ਅਛਲ ਛਲਾਈ ਨਹ ਛਲੈ ਨਹ ਘਾਉ ਕਟਾਰਾ ਕਰਿ ਸਕੈ ॥ ਜਿਉ ਸਾਹਿਬੁ ਰਾਖੈ ਤਿਉ ਰਹੈ ਇਸੁ ਲੇਭੀ ਕਾ ਜੀਉ ਟਲ ਪਲੈ ॥੧॥ ਬਿਨੁ ਤੇਲ ਦੀਵਾ ਕਿਉ ਜਲੈ ॥੧॥ ਰਹਾਉ ॥ ਪੇਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥ ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ ॥ ਸਚੁ ਬੁਝਣੁ ਆਣਿ ਜਲਾਈਐ ॥੨॥ ਇਹੁ ਤੇਲੁ ਦੀਵਾ ਇਉ ਜਲੈ ॥ ਕਰਿ ਚਾਨਣੁ ਸਾਹਿਬ ਤਉ ਮਿਲੈ ॥੧॥ ਰਹਾਉ ॥ ਇਤੁ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ ॥ ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਈਆ ॥ ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥੩॥ ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥ ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥੪॥੩੩॥<sup>33</sup>

In the divine lamp, there is the wick of the fear ਭਉ ਵਟੀ of the Lord and the oil of divine Truth, ਸਚੁ. This sublime light enables the devotee to follow the right path, to follow the path of righteousness and Truth. It leads to the divine union. Caught in the illusions and delusions of the worldly affairs, the being is helpless. It is the divine Order that prevails everywhere. In ignorance, there is darkness, there is greed and hunger. The devotee follows the divine light of Truth to dispel ignorance, to dispel false illusions. The divine lamp is lit with the oil of Truth, with the wick of the fear of the Lord. In this divine light, the Order of the cosmos is discerned. The righteous path of the Guru is followed.

In meditation and reflection, in the light of Truth, one comprehends the mystery of the cosmos. All material illusions are ephemeral, only the divine Truth is eternal. Those who meditate and

reflect, who serve the humanity, who devote their lives to the right cause, the cause of righteousness, are saved, are graced.

**3.3.2 Stuck with pain and in distress:** “It is abundantly clear in Guru Nanak’s philosophy that the purpose of human life is to seek Him, find Him and to be united to Him. If a man chooses to go astray, there is suffering, anguish, monotony and he is lost in wilderness.”<sup>34</sup> For Guru Nanak:

ਕਾਮ ਕ੍ਰੋਧ ਕਾਇਆ ਕੇ ਗਾਲੇ ॥<sup>35</sup>

In this utterance taken from the Rag Ramkali Dakhani Onkar, in Nanak Bani, Guru Nanak warns human beings that lust and anger destroy the human body. “The sexual pleasure and anger both weaken the body.”<sup>36</sup> The Guru insists on maintaining health and self-consciousness.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥ ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ ॥ ਭਲਕੇ ਭਉਕਹਿ ਸਦਾ ਬਇਆਲਿ ॥ ਕੂੜੁ ਛੁਰਾ ਮੁਠਾ ਮੁਰਦਾਰੁ ॥ ਯਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੨॥ ਮੈ ਪਤਿ ਕੀ ਪੰਦਿ ਨ ਕਰਈ ਕੀ ਕਾਰ ॥ ਹਉ ਬਿਗੜੈ ਰੂਪਿ ਰਹਾ ਬਿਕਰਾਲ ॥ ਤੇਰਾ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ ॥ ਮੈ ਏਹਾ ਆਸ ਏਹੇ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥ ਮੁਖਿ ਨਿੰਦਾ ਆਖਾ ਦਿਨੁ ਰਾਤਿ ॥ ਪਰ ਘਰੁ ਜੇਹੀ ਨੀਚ ਸਨਾਤਿ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਤਨਿ ਵਸਹਿ ਚੰਡਾਲ ॥ ਯਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੨॥ ਫਾਹੀ ਸੁਰਤਿ ਮਲੂਕੀ ਵੇਸੁ ॥ ਹਉ ਠਗਵਾੜਾ ਠਗੀ ਦੇਸੁ ॥ ਖਰਾ ਸਿਆਣਾ ਬਹੁਤਾ ਭਾਰੁ ॥ ਯਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੩॥ ਮੈ ਕੀਤਾ ਨ ਜਾਤਾ ਹਰਾਮਖੇਰੁ ॥ ਹਉ ਕਿਆ ਮੁਹੁ ਦੇਸਾ ਦੁਸਟੁ ਚੇਰੁ ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ ॥ ਯਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੪॥੨੯॥<sup>37</sup>

In this shabad, the Guru presents the wretched form of the one who has the garb of a sage but who is living the life of a butcher. He loots and plunders. He cheats everybody. Drenched in ਕੂੜ, dirt and deception, he is a demon on this earth.

In act and thought, there is dirt and distraction. There is no honour, no respect. In form, there is the garb of a faqir, in thought and deed, there is cruelty and corruption. Such human life is thrown in a rotten ditch. There is no meditation, no reflection, no realisation of the eternal Truth. There is falsehood all over.

When the last hour arrives, there will be nothing to show. Life laden with vice and deception cannot be honoured in His audience. The devil within will not be able to face the divine wrath.

**3.3.3 Love for the worldly pleasures or indulgence:** “A man is impelled by ego and he engages in selfish activities of living for eating, living for only earning and always sleeping till a man ultimately finds himself physically spent up and spiritually bankrupt. He is always engaged in mine-ness or a strong desire to possess worldly goods which he thinks will make his life happy. This struggle for possession drives him towards pain and misery. Thus the purpose of life is wasted away in lust, attachment, anger and greed. The fruit of our deeds are reaped and the blame to others is unnecessary. Thus we should as early as possible seek union with God.”<sup>38</sup>

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ਰਾਗੁ ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ਘਰੁ ੧॥ਮੇਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥  
ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੧॥ਹਰਿ ਬਿਨੁ  
ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥੧॥ਰਹਾਉ॥ ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ  
ਪਲਘਿ ਲਾਲ ਜੜਾਉ॥ ਮੇਹਣੀ ਮੁਖਿ ਮਣੀ ਸੇਰੈ ਕਰੇ ਰੰਗਿ ਪਸਾਉ ॥ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ  
॥੨॥ ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ  
ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੩॥ ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥ ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ  
ਨਾਨਕਾ ਸਭ ਵਾਉ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੪॥੧॥<sup>39</sup>

The quotation taken from *Siri Rag*, Guru Nanak states that the palaces studded with diamonds and pearls, perfumed with the most precious fragrances are only distractions in meditation and reflection of the Creator. In separation, my heart aches, my body burns. My only refuge is my Guru. There is no other solace. The splendour of diamonds and pearls, the luxurious beds, lust and greed, are all distractions in meditation and reflection of the Creator. With penance and austerities, one acquires the power of miracles. Hidden in the caves, the ascetics deceive the innocent people. These austerities are all distractions in meditation and reflection of the Creator. A Sultan with his magnificent throne and armies is lost in pride and pretence. All this wealth and power is a distraction in meditation and reflection of the Creator.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਕੁੰਗੁ ਕੀ ਕਾਇਆ ਰਤਨਾ ਕੀ ਲਲਿਤਾ ਅਗਰਿ ਵਾਸੁ ਤਨਿ ਸਾਸੁ ॥ ਅਠਸਠਿ ਤੀਰਥ ਕਾ ਮੁਖਿ  
ਟਿਕਾ ਤਿਤੁ ਘਟਿ ਮਤਿ ਵਿਗਾਸੁ ॥ ਓਤੁ ਮਤੀ ਸਾਲਾਹਣਾ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ ॥੧॥ ਬਾਬਾ ਹੋਰ ਮਤਿ ਹੋਰ ਹੋਰ ॥ ਜੇ  
ਸਉ ਵੇਰ ਕਮਾਈਐ ਕੂੜੈ ਕੂੜਾ ਜੇਰੁ ॥੧॥ ਰਹਾਉ ॥ ਪੂਜ ਲਗੈ ਪੀਰੁ ਆਖੀਐ ਸਭੁ ਮਿਲੈ ਸੰਸਾਰੁ ॥ ਨਾਉ ਸਦਾਏ ਆਪਣਾ

ਹੋਵੈ ਸਿਧੁ ਸੁਮਾਰੁ ॥ ਜਾ ਪਤਿ ਲੇਖੈ ਨ ਪਵੈ ਸਭਾ ਪੂਜ ਖੁਆਰੁ ॥੨॥ ਜਿਨ ਕਉ ਸਤਿਗੁਰਿ ਥਾਪਿਆ ਤਿਨ ਮੇਟਿ ਨ ਸਕੈ  
 ਕੋਇ ॥ ਓਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੇ ਪਰਗਟੁ ਹੋਇ ॥ ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਅਖੰਡੁ ਸਦਾ ਸਚੁ ਸੋਇ ॥੩॥  
 ਖੇਹੁ ਖੇਹ ਰਲਾਈਐ ਤਾ ਜੀਉ ਕੇਹਾ ਹੋਇ ॥ ਜਲੀਆ ਸਭਿ ਸਿਆਣਪਾ ਉਠੀ ਚਲਿਆ ਰੋਇ ॥ ਨਾਨਕ ਨਾਮਿ ਵਿਸਾਰੀਐ  
 ਦਰਿ ਗਇਆ ਕਿਆ ਹੋਇ ॥੪॥੮॥<sup>40</sup>

The various religious ceremonies and worships which pretend to carry out the purity of body and dress, piety of formal religious symbols are all useless exercises. The Truth of the True Lord does not need any ceremonial baggage. It is in meditation and reflection that the being acquires peace and piety. It is in search of the Sublime Truth that the being is integrated in the rhythm of the Creator. Every other exercise leads to estrangement and alienation. There are those who pretend to be holy men, who are famous for their miracles. They are all deluded in false rituals. They lead to estrangement and alienation.

Those who are blessed by the Guru, they are always happy and serene. They need not brag and boast. They are enlightened within with the divine knowledge of Truth.

False pretensions and pride in wealth and luxury lead to estrangement and alienation. False wisdom leads to false paths, the paths that lead to perilous ways. Those who forget to reflect upon the Truth of the True Lord follow the path of estrangement and alienation.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਏਹੁ ਮਨੇ ਮੂਰਖੁ ਲੇਭੀਆ ਲੇਭੇ ਲਗਾ ਲੁਭੇਭਾਨੁ ॥ ਸਬਦਿ ਨ ਭੀਜੈ ਸਾਕਤਾ ਦੁਰਮਤਿ ਆਵਨੁ  
 ਜਾਨੁ ॥ ਸਾਧੂ ਸਤਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥੧॥ ਮਨ ਰੇ ਹਉਮੈ ਛੇਡਿ ਗੁਮਾਨੁ ॥ ਹਰਿ ਗੁਰੁ ਸਰਵਰੁ  
 ਸੇਵਿ ਤੂ ਪਾਵਹਿ ਦਰਗਹ ਮਾਨੁ ॥੧॥ ਰਹਾਉ ॥ ਰਾਮ ਨਾਮੁ ਜਪਿ ਦਿਨਸੁ ਰਾਤਿ ਗੁਰਮੁਖਿ ਹਰਿ ਧਨੁ ਜਾਨੁ ॥ ਸਭਿ ਸੁਖ  
 ਹਰਿ ਰਸ ਭੋਗਣੇ ਸੰਤ ਸਭਾ ਮਿਲਿ ਗਿਆਨੁ ॥ ਨਿਤਿ ਅਹਿਨਿਸਿ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਸਤਗੁਰਿ ਦੀਆ ਨਾਮੁ ॥੨॥ ਕੂਕਰ  
 ਕੂੜੁ ਕਮਾਈਐ ਗੁਰ ਨਿੰਦਾ ਪਚੈ ਪਚਾਨੁ ॥ ਭਰਮੇ ਭੁਲਾ ਦੁਖੁ ਘਣੈ ਜਮੁ ਮਾਰਿ ਕਰੈ ਖੁਲਹਾਨੁ ॥ ਮਨਮੁਖਿ ਸੁਖੁ ਨ ਪਾਈਐ  
 ਗੁਰਮੁਖਿ ਸੁਖੁ ਸੁਭਾਨੁ ॥੩॥ ਐਥੈ ਧੰਧੁ ਪਿਟਾਈਐ ਸਚੁ ਲਿਖਤੁ ਪਰਵਾਨੁ ॥ ਹਰਿ ਸਜਣੁ ਗੁਰੁ ਸੇਵਦਾ ਗੁਰ ਕਰਣੀ  
 ਪਰਧਾਨੁ ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਕਰਮਿ ਸਚੈ ਨੀਸਾਣੁ ॥੪॥੧੯॥<sup>41</sup>

It is clear from the above extract that the foolish mind hankers after worldly things. He has no time for meditation and reflection. He follows the wrong path, the path of the ignorant and

forlorn. There is no peace. The human existence is riddled with illusions of maya. In the company of the sages, one discerns the right from wrong, the truth from false. But the estranged mind, alienated from the divine cosmos, is lost in wilderness, the wilderness of pride and prejudice. There is no peace in this path. The seeker after truth follows the cosmic rhythm, the cosmic balance, the cosmic music. He is in tune with the truth of the true Lord. He is integrated in the cosmic scheme of things. The alienated being suffers forever.

In conflicts and dualities, the Manmukh is lost in wilderness. There is death and decadence. There is perpetual distress. The Gurmukh enjoys peace and bliss. He follows the path of virtue and cosmic knowledge.

**3.3.4 Deluded in false rituals and ceremony:** It would be reasonable to say that Guru Nanak is a staunch opponent of any kind of customs and rituals associated with different religious traditions, in order to achieve the ultimate goal. He has alluded to various cults, their rituals and exponents, to denounce the idea of false and unnecessary ritualism and launches a frontal attack on them so as to make the society free from such useless and complicated net of rituals. His Bani very emphatically rejects all types of heretical beliefs/acts such as smearing the body with ashes, putting the marks on the forehead and wearing dhotis. According to Guru Nanak, real yoga or communion with Lord is not achieved by such heretical acts. These blind superstitions lead to alienation, the disciple feels the pangs of separation.

“Nanak is of the view that by performing such *pūja* of the gods and goddesses nothing is attained. When these images get sunk in water, how can they make others swim. The destruction of illusion should be the worship with a person. Hence Nanak condemns ideal worship in unequivocal terms.”<sup>42</sup>

ਸਲੋਕੁ ਮ: ੧ ॥ ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰੁ ॥ ਕੂੜੁ ਮੰਡਪੁ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ ॥ ਕੂੜੁ ਸੁਇਨਾ ਕੂੜੁ  
ਰੁਪਾ ਕੂੜੁ ਪੈਨ੍ਹਣਹਾਰੁ ॥ ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ ॥ ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥ ਕੂੜਿ  
ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥ ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੇਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥ ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ  
ਡੋਬੇ ਪੂਰੁ ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੇ ਕੂੜੁ ॥੧॥<sup>43</sup>

The above extract is from *Rag Asa* in Nanak Bani. “The landscape of the country during the 15<sup>th</sup> and the next three centuries was particularly striking in regard to peculiar **noxae** it had assumed and criss-crossed by deep furrows. It was a peculiar age, difficult to describe because the

potentiality of man as such in India became unknown: strifes and tribulations, no singleness of purpose and bereft of a consolidated and united whole, due to vastness of the country and lack of an established order of government, monarchy or otherwise. Other parts of the world were also in a stage of flux and an era of renaissance was gradually but very surely, dawning. In India, there was, however, a marked generation gap between attention and achievement and a disconnection in the actuals of life due to varied factors. Life had become a battle for survival; men against men, untruth against truth, spirit against soul, bigotry against tolerance, some sects against others, the same sects against themselves and general disagreement with the concept and the concept of the age.”<sup>44</sup>

Rotten are the rulers and so are the ruled. The whole world is rotten. Rotten are the dwellings and so are the dwellers. The gold, the silver, the wearers of these ornaments are all rotten. All forms, all figures, are rotten. Rotten is the husband and so is the wife, all are stuck in the mire of deception and decay. There is none who can be trusted, with whom one can have love and affection. There is no sincerity in any relationship. What can one do, every being is mortal. Right or wrong, sweet or sour, there is no distinction. Guru Nanak says that apart from the Creator, every being, every thing is polluted, rotten.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ ॥ ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿ ਵੇਖਾਉ ॥ ਲੇਖੈ ਸਾਹ

ਲਵਾਈਅਹਿ ਪੜੇ ਕਿ ਪੁਛਣ ਜਾਉ ॥੧॥ ਬਾਬਾ ਮਾਇਆ ਰਚਨਾ ਧੋਹੁ ॥ ਅੰਧੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾ ਤਿਸੁ ਏਹ ਨ ਓਹੁ ॥

੧॥ ਰਹਾਉ ॥ ਜੀਵਣ ਮਰਣਾ ਜਾਇ ਕੈ ਏਥੈ ਖਾਜੈ ਕਾਲਿ ॥ ਜਿਥੈ ਬਹਿ ਸਮਝਾਈਐ ਤਿਥੈ ਕੋਇ ਨ ਚਲਿਓ ਨਾਲਿ ॥

ਰੇਵਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਿ ॥੨॥ ਸਭੁ ਕੇ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਘਟਿ ਨ ਆਖੈ ਕੋਇ ॥ ਕੀਮਤਿ ਕਿਨੈ ਨ

ਪਾਈਆ ਕਹਣਿ ਨ ਵਡਾ ਹੋਇ ॥ ਸਾਚਾ ਸਾਹਬੁ ਏਕੁ ਤੂ ਹੋਰਿ ਜੀਆ ਕੇਤੇ ਲੇਖ ॥ ੩॥ ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ

ਹੂ ਅਤਿ ਨੀਚੁ ॥ ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥ ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ

ਤੇਰੀ ਬਖਸੀਸ ॥੪॥੩॥<sup>45</sup>

All deeds and delusions leave their trace. Everything is accounted for. Our dreams, our false discourses, our illusions are all recorded. The blind, the ignorant, do not see the divine Truth, they are stuck in false illusions. Life and death are in His hands. None can escape the wrath of Time. The ignorant refuse to follow the Order of the Creator. They repent, they cry in vain. They

are all deluded in their false imaginations. None has realised the Will of the Creator. The divine Truth belongs only to the Creator. He is the Truth incarnate. He is the light and life of every creature.

There are the poorest of the poor. Guru Nanak would rather be with these wretched people. He is not interested in the delusions of the rich and powerful. Where there are poor, there is the blessing of the Creator.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ੧॥ਅਮਲੁ ਗਲੇਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰਿ॥ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ ਕੀਤੀ ਦਿਨ ਚਾਰਿ ॥  
 ਸਚੁ ਮਿਲਿਆ ਤਿਨ ਸੇਫੀਆ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ ॥੧॥ ਨਾਨਕ ਸਾਚੇ ਕਉ ਸਚੁ ਜਾਣੁ ॥ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ  
 ਤੇਰੀ ਦਰਗਹ ਚਲੈ ਮਾਣੁ ॥ ੧ ॥ਰਹਾਉ॥ ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ ॥ਸੁਣਹਿ ਵਖਾਣਹਿ ਜੇਤੜੇ  
 ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਤਾ ਮਨੁ ਖੀਵਾ ਜਾਣੀਐ ਜਾ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥ ੨ ॥ਨਾਉ ਨੀਰੁ ਚੰਗਿਆਈਆ ਸਤੁ  
 ਪਰਮਲੁ ਤਨਿ ਵਾਸੁ ॥ ਤਾ ਮੁਖੁ ਹੇਵੈ ਉਜਲਾ ਲਖ ਦਾਤੀ ਇਕ ਦਾਤਿ ॥ ਦੂਖ ਤਿਸੈ ਪਹਿ ਆਖੀਅਹਿ ਸੂਖ ਜਿਸੈ ਹੀ ਪਾਸਿ  
 ॥੩॥ ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣ ॥ਤਿਸੁ ਵਿਣੁ ਸਭੁ ਅਪਵਿਤੁ ਹੈ ਜੇਤਾ ਪੈਨਣੁ ਖਾਣੁ ॥ ਹੋਰਿ ਗਲਾਂ  
 ਸਭਿ ਕੂੜੀਆ ਤੁਧੁ ਭਾਵੈ ਪਰਵਾਣੁ ॥੪॥੫॥<sup>46</sup>

The discourse of the alienated being continues. In this shabad composition, Guru Nanak presents the conceptual opposition of *sač*, truth, verity, and *kūr*, rotten, corrupt. There are some who are drenched in *kūr*. They are rotten and corrupt. They lead a life of dishonesty and decadence. They have forgotten the Creator and His nature. They are rotten to the core. They live the lives of deception and delusion.

And there are others who are blessed with the gift of Truth. They follow the Cosmic Order. They are in tune with the divine rhythm of the Creator. They are honoured in His audience. The Truth of the True Lord is sweet and serene. Its Truth saturates every aspect of the universe. Those who meditate and reflect upon the divine truth, they are blessed.

The Truth of the True Lord prevails in the whole universe. All actions in the anthropological world are judged by this Truth. Those who are engaged in dirty and rotten deeds, they are doomed. They suffer forever. But this sufferance is not divine, it is stuck in evil.



How can one forget the Creator who is the giver of life and death. Deprived of His Truth, every thing is impure, polluted. Where there is no Truth, there is *kūr*, impurity, pollution, death, decadence.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥ ਸੋਈ ਮਉਲਾ ਜਿਨਿ ਜਗੁ ਮਉਲਿਆ ਹਰਿਆ ਕੀਆ ਸੰਸਾਰੇ ॥ ਆਬ ਖਾਕੁ ਜਿਨਿ ਬੰਧਿ  
ਰਹਾਈ ਧੰਨੁ ਸਿਰਜਣਹਾਰੇ ॥੧॥ ਮਰਣਾ ਮੁਲਾ ਮਰਣਾ ॥ ਭੀ ਕਰਤਾਰਹੁ ਡਰਣਾ ॥੧॥ ਰਹਾਉ ॥ ਤਾ ਤੂ ਮੁਲਾ ਤਾ ਤੂ  
ਕਾਜੀ ਜਾਣਹਿ ਨਾਮੁ ਖੁਦਾਈ ॥ ਜੇ ਬਹੁਤੇਰਾ ਪੜਿਆ ਹੋਵਹਿ ਕੇ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈ ॥੨॥ ਸੋਈ ਕਾਜੀ ਜਿਨਿ ਆਪੁ  
ਤਜਿਆ ਇਕੁ ਨਾਮੁ ਕੀਆ ਆਧਾਰੇ ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਸਚਾ ਸਿਰਜਣਹਾਰੇ ॥੩॥ ਪੰਜ ਵਖਤ ਨਿਵਾਜ  
ਗੁਜਾਰਹਿ ਪੜਹਿ ਕਤੇਬ ਕੁਰਾਣਾ ॥ ਨਾਨਕੁ ਆਖੈ ਗੋਰ ਸਦੇਈ ਰਹਿਓ ਪੀਣਾ ਖਾਣਾ ॥੪॥੨੮॥<sup>47</sup>

In this shabad, the Guru addresses the Muslim priests, Mullah or Qazi. He asks the fundamental question – who is a Mullah, who is a Qazi? What are they supposed to do? What are their religious and moral duties?

The Maula, the Master is God Himself who has created this universe. He is the sovereign of all. He is the creator of all. The Guru reminds the priest, the Mullah, that death smothers all, none can avoid the hour of reckoning. One should be ready to face death. Being a Mullah or being a Qazi requires the knowledge of the cosmic mystery. All worldly learning, all erudition amounts to nothing if there is no comprehension of the cosmological universe. The Qazi is he who has renounced his worldly desires and prides and pretences. The True Creator is the incarnation of Truth. He is, He will ever be the most sublime Truth, the anchor of this cosmos. The five ritual prayers are futile if body and mind are not in tune with the divine rhythm. When the last hour arrives, when the body is placed in the grave, all anthropological desires take leave. It is too late to repent.

### 3.4 Method of Integration

The fourth and the last section of the chapter explores how to overcome alienation, as per Guru Nanak's thought further, this section is divided into the following parts:

**3.4.1 Suffering leads to meditations for Divine truth:** “In Guru Nanak Bani the terms *Sukha* (Skt: *sukha* [*sukh+ac*]) and *Dukha* (Skt: *dukha* [*dus.+kha*]) denote the concept of happiness and sorrow respectively. The term *Sukha* is found in Vedic literature in the sense of happiness. According to the Hindu and Buddhist philosophy, all activities of men lead to *Dukha* and even

men who pursue the false goal of *Sukha* or pleasure and happiness find themselves in trouble. *Sukha* is considered to be only a fleeting interlude in a panorama of sufferings. It is regarded as three-fold in Hindu philosophy. The happiness derived out of virtues born of the serenity of one's understanding is, at the beginning, like poison and, at the end, like nectar. The pleasure from contact of senses and objects of senses, born of energy, is at the beginning nectar-like and, at the end, poison-like. The pleasure which arises out of sloth and heedlessness, born of darkness, is a delusion of the self both at the beginning and at the end. Similarly, the term *Dukha*, is used in the Bani to denote pain or sorrow. In Hindu philosophy too, the term occurs to denote pain or sorrow. The cause of this sorrow is false knowledge and, with deliverance from falsehood, comes liberation from pain. The essential nature of self is said to be concealed by pain and bred by ignorance but, in the absence of ignorance, pain disappears and the nature of the self as unmixed bliss, manifests itself. The person who remains undisturbed and unaffected in sorrows and is immune to longing for pleasure is called a Muni or a saint. The ascetic is deemed highest who enjoys tranquility in pleasure or pain. *Dukha* is described as one of the states of one's being dispensed from the Lord alone. All desires cause pain and one should, therefore, exercise restraint. Once the pain draws the attention of the thinking mind to its causes, the mind should be able to overcome the situation, putting an end to grief."<sup>48</sup>

In the Indian tradition, especially in Buddhism, *dukh*, suffering, is considered the fate of humanity. The religious path is supposed to lead to benediction and bliss. To eradicate *dukh*, to achieve *sukh*, there are a number of religious, ceremonial exercises, mostly ascetic and austere. They lead to the discipline of body, but not of mind.

Guru Nanak is the first Indian philosopher, for whom *dukh*, suffering is a gift of God. It leads to meditation and reflection. It leads to the comprehension of alienation from the Divine Truth. The *sukh*, the worldly indulgence, on the other hand, leads to decay and degeneration, to passion and perversion.

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥ ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥੧॥

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ਰਹਾਉ॥ ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ

ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ ॥ ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਉ ਜਿਨਿ ਕੀਤੀ ਸੇ ਪਾਰਿ ਪਇਆ ॥ ਕਹੁ ਨਾਨਕ ਕਰਤੇ

ਕੀਆ ਬਾਤਾ ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ॥<sup>49</sup>

“In Guru Nanak Bani the term *Sukha* occurs to denote comfort. Union with God has been described as the highest bliss. One gets comforted through meditation on God and one in whose heart the Lord dwells, has all the happiness within oneself. By abandoning the worldly desires one gets the real comfort. On the other hand, those who forget the Name do not get comfort either in this world or in the next.

In Guru Nanak Bani, *Dukha* occurs frequently to denote grief, pain or sorrow. It is observed in the Bani that the entire world is full of pain and agony and these agonies and pains are varied for example, pain of death and birth, pain of hunger, pain of departure, pain of disease which cannot be cured by any medicine. The only cure for these is the Lord’s Name. Pains excel pleasures in their number. Duality and illusion are also stated to be the cause of pain. Those who are self-willed are always afflicted with pain, but those in whose mind Lord Himself dwells are immune to it. Sorrows and comforts are regarded as under His command and for those who are devoted to His Name there is no distinction between pain and pleasure.”<sup>50</sup>

According to the above composition, taken from Sodar Rag Asa in Nanak Bani, in the Divine Order, suffering becomes the cure, and indulgence, the disease. The Divine Order of the cosmos is the creation of the Creator, who is merged in every fibre of the anthropological as well as the cosmological universe. There is no limit to this creation. In every being, animate or inanimate, the sublime Creator resonates. The Divine Truth surcharges the whole cosmos. Guru Nanak reflects upon the Truth of this vast cosmic universe.

ਆਸਾ ਮਹਲਾ ੧ ॥ ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥ ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ  
ਮੇਲੁ ॥੧॥ ਲੋਕਾ ਮਤ ਕੇ ਫਕਤਿ ਪਾਇ ॥ ਲਖ ਮੜਿਆ ਕਰਿ ਏਕਠੇ ਏਕ ਰਤੀ ਲੇ ਭਾਹਿ ॥੧॥ਰਹਾਉ॥ ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ  
ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ ॥੨॥<sup>51</sup>

My lamp of meditation is filled with the oil of suffering. Its light has eradicated ignorance and has led to the conquest of death. The ignorant do not understand this. A heap of wood can be burnt with one wick. My ceremonial worship is lit with the Divine Truth. It is this Truth that is my sustenance in this and the other world.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਸੁੰਝੀ ਦੇਹ ਡਰਾਵਣੀ ਜਾ ਜੀਉ ਵਿਚਹੁ ਜਾਇ ॥ ਭਾਹਿ ਬਲੰਦੀ ਵਿਝਵੀ ਧੂਉ ਨ ਨਿਕਸਿਓ ਕਾਇ  
॥ ਪੰਚੇ ਰੁੰਨੇ ਦੁਖਿ ਭਰੇ ਬਿਨਸੇ ਦੂਜੈ ਭਾਇ ॥੧॥ ਮੂੜੇ ਰਾਮੁ ਜਪਹੁ ਗੁਣ ਸਾਰਿ ॥ ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਸਭ ਮੁਠੀ

ਅਹੰਕਾਰਿ ॥੧॥ ਰਹਾਉ ॥ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਦੂਜੀ ਕਾਰੈ ਲਗਿ ॥ ਦੁਬਿਧਾ ਲਾਗੇ ਪਚਿ ਮੁਏ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਅਗਿ  
 ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰਿ ਮੁਠੀ ਧੰਧੈ ਠਗਿ ॥੨॥ ਮੁਈ ਪਰੀਤਿ ਪਿਆਰੁ ਗਇਆ ਮੁਆ ਵੈਰੁ ਵਿਰੋਧੁ ॥ ਧੰਧਾ ਥਕਾ ਹਉ  
 ਮੁਈ ਮਮਤਾ ਮਾਇਆ ਕ੍ਰੋਧੁ ॥ ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਦਾ ਨਿਰੋਧੁ ॥੩॥ ਸਚੀ ਕਾਰੈ ਸਚੁ ਮਿਲੈ ਗੁਰਮਤਿ  
 ਪਲੈ ਪਾਇ ॥ ਸੇ ਨਰੁ ਜੰਮੈ ਨਾ ਮਰੈ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥ ਨਾਨਕ ਦਰਿ ਪਰਧਾਨੁ ਸੇ ਦਰਗਹਿ ਪੈਯਾ ਜਾਇ ॥੪॥੧੪॥<sup>52</sup>

When the last hour arrives, when death takes over, the body is emptied of all life. The corpse is frightening. There is wailing and crying. There is suffering and misery. It is too late to remember God. Pride and pretensions are all lost in the void.

Those who forget their Creator, who are drenched in evil deeds, are alienated, ਦੁਬਿਧਾ takes over.

They are consumed with doubts and mental conflicts. Only the Guru can save the erring human beings. In this dark hour, every thing is lost. There is no occasion of love, no space of attachment. All dualities and divisions are forgotten. Only the Gurmukh, the one who follows the path of the Guru, stays steady and serene. He discerns the mystery of the divine Truth.

In the path of the divine Truth, there is wisdom and knowledge. There is no life, no death. There is eternal serenity. There is honour in the audience of the Creator.

ਸਿਰੀਰਾਗੁ ਮਹਲ ੧ ॥ ਤਨੁ ਜਲਿ ਬਲਿ ਮਾਟੀ ਭਇਆ ਮਨੁ ਮਾਇਆ ਮੋਹਿ ਮਨੂਰੁ ॥ ਅਉਗਣ ਫਿਰਿ ਲਾਗੂ ਭਏ ਕੂਰਿ  
 ਵਜਾਵੈ ਤੂਰੁ ॥ ਬਿਨੁ ਸਬਦੈ ਭਰਮਾਈਐ ਦੁਬਿਧਾ ਡੋਬੇ ਪੂਰੁ ॥੧॥ ਮਨੁ ਰੇ ਸਬਦਿ ਤਰਹੁ ਚਿਤੁ ਲਾਇ ॥ ਜਿਨਿ ਗੁਰਮੁਖਿ  
 ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥ ਤਨੁ ਸੂਚਾ ਸੇ ਆਖੀਐ ਜਿਸੁ ਮਹਿ ਸਾਚਾ ਨਾਉ ॥ ਭੈ ਸਚਿ  
 ਰਾਤੀ ਦੇਹੁਰੀ ਜਿਹਵਾ ਸਚੁ ਸੁਆਉ ॥ ਸਚੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਬਹੁੜਿ ਨ ਪਾਵੈ ਤਾਉ ॥ ੨॥ ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ  
 ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥ ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੇਇ ॥ ਨਿਰਮਲੁ ਮੈਲਾ ਨਾ ਥੀਐ ਸਬਦਿ ਰਤੇ  
 ਪਤਿ ਹੋਇ ॥੩॥ ਇਹੁ ਮਨੁ ਸਾਚਿ ਸੰਤੋਖਿਆ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮਾਹਿ ॥ ਪੰਚ ਭੂਤ ਸਚਿ ਭੈ ਰਤੇ ਜੋਤਿ ਸਚੀ ਮਨੁ ਮਾਹਿ  
 ॥ ਨਾਨਕ ਅਉਗਣ ਵੀਸਰੇ ਗੁਰਿ ਰਾਖੇ ਪਤਿ ਤਾਹਿ ॥੪॥੧੫॥<sup>53</sup>

In this shabad, there is the conceptual opposition of Sač/Kūr. Sač stands for truth, righteousness, purity. Kūr can be interpreted as corruption, rottenness, decadence etc.

The body is engulfed by the fire of passion and indulgence. Vice has taken over, every fibre of the being is consumed by the fire of greed and lust. Bereft of the divine Word, the divine

reflection, there is doubt and conflict, ਦੁਬਿਧਾ. The devotee who has forgotten meditation and reflection is lost in wilderness. He is drowned in the river of misery. He is caught in the cycle of birth and death.

The body is pure and pious when it is surcharged with truth. In the fear of God and in tune with the sublime rhythm, the devotee is steady and serene. There is grace and blessing. There is no passion, no lust. Truth leads to grace. Truth leads to the discourse of the Creator. Saç, Truth purifies the atmosphere. It heralds the sacred universe. With the blessings of the Creator, the mind is steadied. The five demons are subdued. The devotee is rid of vice and passion, and with the grace of the Guru, there is purity and piety.

**3.4.2 Devotee overcomes lust and greed:** “Guru Nanak calls this life intrinsically valuable, very precious. For this, Guru Nanak emphasizes on the maintenance of health which is the foundation of good life. Eating, physical exertion and rest can only be enjoyed if the health is sound. It is the sound body with sound mind which can serve the human beings with thought, action and speech. It is only through healthy body a man can work and earn his livelihood. By the physical vigour and stamina, he is able to accomplish in life what his purpose is. Thus Guru Nanak emphasizes to keep the body healthy and to train it for good living and for the welfare of others. Guru Nanak warns the people against destruction of body by greed and lust.”<sup>54</sup>

ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥ ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖਿ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ॥ ਰਸ ਕਸ ਆਪੁ  
ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ ॥੧॥ ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ ਉਤਮ ਸੇ ਦਰਿ ਉਤਮ ਕਹੀਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ  
ਰੋਇ ॥੧॥ਰਹਾਉ॥ ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥ ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ  
ਰਸੁ ਮਾਸੁ ॥ ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥੨॥ ਜਿਤੁ ਬੋਲੀਐ ਪਤਿ ਪਾਈਐ ਸੇ ਬੋਲਿਆ ਪਰਵਾਣੁ ॥ ਫਿਕਾ  
ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣ ॥ ਜੇ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣ ॥੩॥ ਤਿਨ ਮਤਿ ਤਿਨ  
ਪਤਿ ਤਿਨ ਧਨੁ ਪਲੈ ਜਿਨ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥ ਤਿਨ ਕਾ ਕਿਆ ਸਾਲਾਹਣਾ ਅਵਰ ਸੁਆਲਿਉ ਕਾਇ ॥ ਨਾਨਕ  
ਨਦਰੀ ਬਾਹਰੇ ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ ॥੪॥੪॥<sup>55</sup>

This composition also taken from *Siri Rag*, in Nanak Bani, there are human beings who are stuck in greed, lust, corruption and decadence. They are deluded in jealousy and hatred of others. The fire of passion and the pollution of rotten deeds are their guides. They are deluded in their false

status. They do not see the divine truth, the divine judgement... They are alienated from the Creator for ever.

In meditation and reflection, there is respect and honour. The purity of deeds leads to the purity of mind. The degeneration of actions leads to decay and decadence. When the last hour arrives, it is too late to cry and repent.

There are human beings who run after women and wealth. They hanker after gold and silver. They are deluded by the army of horses and trainers. How can there be the presence of the sublime Creator in such polluted minds?

The divine discourse follows the divine Order. It is accepted and honoured in His audience. The polluted discourse follows the false and corrupt intentions. It leads to dishonour and disrespect. Those who follow the Will of the Creator are His beloveds. They are honoured in His audience. Others rot in degeneration.

The minds which are blessed by His meditation are pure and serene. They are wise. They comprehend the mystery of the universe. They are the beloveds of the Lord. Those who are engrossed in false illusions, they are deprived of the blessings of the Lord. They are alienated, they are estranged. They suffer for ever.

ਜਾਲਿ ਮੇਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ ॥ ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ ॥  
ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੧॥ ਬਾਬਾ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਹੋਇ  
ਸਚਾ ਨੀਸਾਣੁ ॥੧॥ਰਹਾਉ॥ ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ ਖੁਸੀਆ ਸਦ ਚਾਉ ॥ ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ  
ਮਨਿ ਸਚਾ ਨਾਉ ॥ ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਨਾਰੀ ਗਲੀ ਵਾਉ ਦੁਆਉ ॥੨॥ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ  
ਰਖੀਅਹਿ ਨਾਵ ਸਲਾਰਾ ॥ ਇਕਿ ਉਪਾਏ ਮੰਗਤੇ ਇਕਨਾ ਵਡੇ ਦਰਵਾਰ ॥ ਅਗੈ ਗਇਆ ਜਾਈਐ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰ ॥੩॥  
ਭੈ ਤੇਰੈ ਡਰੁ ਅਗਲਾ ਖਪਿ ਖਪਿ ਛਿਜੈ ਦੇਹ ॥ ਨਾਵ ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਦੇ ਡਿਠੇ ਖੇਹ ॥ ਨਾਨਕ ਉਠੀ ਚਲਿਆ ਸਭਿ  
ਕੂੜੇ ਤੁਟੇ ਨੇਹ ॥੪॥੬॥<sup>56</sup>

When the devotee controls his passions, when he overcomes lust and greed, he articulates the right discourse on the paper of life. When there is discipline, when the mind is steady and serene, the writer writes the right words. His discourse comprehends the mystery of the universe. This is the right discourse, the discourse of the divine Truth. It follows the right direction. There is no

flaw, no deception. Those who are blessed with this divine Truth, they are always in tune with the divine rhythm. They are never alienated.

There are some who are blessed and there are others who are lost for ever. They are all caught in the cobweb of Time. They come and go as pleases the Creator. The sultans and the powerful of this world are doomed if they forget their Creator. None comes to their help in the last hour. Those who are corrupt and rotten, who are drenched in *kūr*, there is no place for them in the sacred universe.

**3.4.3 Search for the Sublime Truth:** In a general sense, Truth is regarded not as an intrinsic value but as a means to the satisfaction of men's desires. "The technical and positivistic view of Truth is generally a means to rationalize one's desires and motives. For Guru Nanak, Truth is the highest value and not Goodness. He identifies Truth with Beauty, Reality and the Eternal Existence, embracing the fullness of perfection. Truth cannot be discovered by mere reasoning or sense experiences. Instrumental truth which remains within the area of positive sciences may find reasoning and sense experience not only useful but indispensable. But the method and process is misleading in the field of humanities.

Truth cannot be discovered by seeing Man from outside but by knowing him intuitively, with feeling and experience from inside. While moral truth has meaning for him who has developed a good character; spiritual truth or the Ultimate Truth has a meaning for him who visualises God within man and within humanity, who sees the unity of the spirit in the diversity of creation. Truth is partly known by our mind and intelligence and partly revealed to us from within after moral and spiritual effort. Truthfulness is more important than mere reflection on speculative Truth. Truth cannot be achieved without Truthfulness. One must be truthful in mind, speech and actions. It is only through truthful living and conduct that truth can be attained: (*sac rehat saca man soe*):

Speak the Truth  
Realise Him within,  
He is not far away  
See Him intuitively.<sup>57</sup>

The path of righteousness and truth is not so simple and easy. Walking on it, one has to struggle hard, suffer a good deal and establish the supremacy of Truth by facing all the forces of evil. In this struggle, even a defeat is victory because a defeat on the material plane may, in reality, be a

great victory on the moral and spiritual plane. It is only on this basis that the Sikh Gurus give the doctrine that the defeat of an enlightened sage on the earthly plane may in reality be a grand victory by which he conquers the oppressive forces of the world (gurmukh har cale jag jita). By suffering defeat and not submitting to evil forces, the Enlightened score a victory over the worldly forces.

Via love of truth, the sincere escape iniquity. There is death in falsehood and immortality in truth. Love of truth is the fundamental ontological virtue, the first of virtues indeed. One must be truthful to God, to the Guru, to oneself and the people. Evil is evil solely because it is untruth. Guru Nanak insists upon the unitary character of truth and the universal validity of moral norms. Truth is the end and aim of existence. Truth pervades all sentience. Nature was created as the abode of the Light of God, it is the purpose of life. Blessed is the man who seeks refuge in truth. Truth is one at all times and in all places. It is immutable and cannot be fashioned. Truth is the essence of life. The civilizations will pass away. The sky and earth will pass away. Truth alone will remain.”<sup>58</sup>

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥<sup>59</sup>

ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥੨॥<sup>60</sup>

The discourse of truth continues:

ਨਾਨਕ ਬੋੜੀ ਸਚ ਕੀ ਤਰੀਐ ਗੁਰ ਵੀਚਾਰਿ ॥ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹੀ ਪੂਰਿ ਭਰੇ ਅਹੰਕਾਰਿ ॥ ਮਨਹਠਿ ਮਤੀ ਬੁਡੀਐ ਗੁਰਮੁਖਿ ਸਚੁ ਸੁ ਤਾਰਿ ॥੧॥ ਗੁਰ ਬਿਨੁ ਕਿਉ ਤਰੀਐ ਸੁਖੁ ਹੋਇ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂ ਮੈ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥ ਆਗੈ ਦੇਖਉ ਡਉ ਜਲੈ ਪਾਛੈ ਹਰਿਓ ਅੰਗੂਰੁ ॥ ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨਸੈ ਘਟਿ ਘਟਿ ਸਚੁ ਭਰਪੂਰਿ ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਹੀ ਸਾਚੈ ਮਹਲਿ ਹਦੂਰਿ ॥੨॥ ਸਾਹਿ ਸਾਹਿ ਤੁਝੁ ਸੰਮਲਾ ਕਦੇ ਨ ਵਿਸਾਰੇਉ ॥ ਜਿਉ ਜਿਉ ਸਾਹਬੁ ਮਨਿ ਵਸੈ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੇਉ ॥ ਮਨੁ ਤਨੁ ਤੇਰਾ ਤੂ ਧਣੀ ਗਰਬੁ ਨਿਵਾਰਿ ਸਮੇਉ ॥੩॥ ਜਿਨਿ ਏਹੁ ਜਗਤੁ ਉਪਾਇਆ ਤ੍ਰਿਭਵਣੁ ਕਰਿ ਆਕਾਰੁ ॥ ਗੁਰਮੁਖਿ ਚਾਨਣੁ ਜਾਣੀਐ ਮਨਮੁਖਿ ਮੁਗਧੁ ਗੁਬਾਰੁ ॥ ਘਟਿ ਘਟਿ ਜੇਤਿ ਨਿਰੰਤਰੀ ਬੁਝੈ ਗੁਰਮਤਿ ਸਾਰੁ ॥੪॥ ਗੁਰਮੁਖਿ ਜਿਨੀ ਜਾਣਿਆ ਤਿਨ ਕੀਚੈ ਸਾਬਾਸਿ ॥ ਸਚੇ ਸੇਤੀ ਰਲਿ ਮਿਲੇ ਸਚੇ ਗੁਣ ਪਰਗਾਸਿ ॥ ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਜੀਉ ਪਿੰਡੁ ਪ੍ਰਭ ਪਾਸਿ ॥੫॥੧੬॥<sup>61</sup>



These shabads are taken from *Japuji*, *Rag Ramkali* and *Siri Rag* Guru Nanak explains that on the boat of Truth, with meditation and reflection on Truth, one crosses the river of life. There are some who leave and others who arrive. The Gurmukh, who follows the path of the Guru, follows the path of the divine Truth.

Bereft of the blessings of the Guru, one cannot cross this dangerous river. It all depends upon the Will of the Creator. As He wills, so it is done.

On this path of sač / kūr, there are periods of peace, as well as periods of anxiety. There are moments of alienation; there are also hopes of salvation. The devotee never forgets his Creator. As the mind is in tune with the divine rhythm, there is peace and serenity. The Gurmukh drinks the nectar of Truth. Mind and body, heart and hearth, all belong to the Creator. The cosmic Order decides the opposition of sač and kūr, of truth and falsehood.

The Gurmukh is blessed with the divine light and the Manmukh is lost in the darkness of ignorance. The Gurmukh is integrated in the Cosmic Order. The Manmukh is alienated and suffers misery and misfortune.

The Gurmukh discerns the mystery of the universe. He follows the path of virtue. The Manmukh is blind to all truth. He is drenched in vice and falsehood.

Those who are saturated in Truth, they are blessed, they are graced. They are steady and serene. They follow the path of virtue and purity. They live in divine light and piety.

ਸਾਚ ਬਿਨਾ ਸੂਚਾ ਕੇ ਨਾਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਈ॥੬੧॥<sup>62</sup>

In *Sidh Gosht* Guru Nanak describes that it is the Truth that decides what is pure, what is polluted. In the religious discourse, Truth is a conceptual construct. It has anthropological as well as cosmological overtones. Let us see how Guru Nanak reflects upon this concept in other compositions.

ਸਚਿ ਰਤੇ ਸੇ ਉਬਰੇ ਦੁਬਿਧਾ ਛੇਡਿ ਵਿਕਾਰ ॥ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ॥੨॥ ਸੀਚਾਨੇ ਜਿਉ ਪੰਖੀਆ ਜਾਲੀ ਬਧਿਕ ਹਾਥਿ ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰਿ ਫਾਥੇ ਚੇਗੈ ਸਾਥਿ ॥ ਬਿਨੁ ਨਾਵੈ ਚੁਣਿ ਸੁਟੀਅਹਿ ਕੋਇ ਨ ਸੰਗੀ ਸਾਥਿ ॥੩॥ ਸਚੇ ਸਚਾ ਆਖੀਐ ਸਚੇ ਸਚਾ ਥਾਨੁ ॥ ਜਿਨੀ ਸਚਾ ਮੰਨਿਆ ਤਿਨ ਮਨਿ ਸਚੁ ਧਿਆਨੁ ॥ ਮਨਿ ਮੁਖਿ ਸੂਚੇ ਜਾਣੀਅਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਗਿਆਨੁ ॥੪॥

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸੁਖੀਏ ਜੁਗ ਚਾਰਿ॥ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ਕੈ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥ ਜਗ ਮਹਿ ਲਾਹਾ  
 ਏਕੁ ਨਾਮੁ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥੬॥ ਸਾਚਉ ਵਖਰੁ ਲਾਦੀਐ ਲਾਭੁ ਸਦਾ ਸਚੁ ਰਾਸਿ ॥ ਸਾਚੀ ਦਰਗਹ ਬੈਸਈ ਭਗਤਿ  
 ਸਚੀ ਅਰਦਾਸਿ ॥ ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥੭॥<sup>63</sup>

It is from *Siri Rag*, those who are in tune with the divine Truth are not stuck in dualities and divisions. Like the light birds, they fly in the vast space of the cosmos. They can not be caught in the net of worldly illusions. Without meditation and reflection, human beings are estranged and they have no friend, no associate to help them cross this river of suffering. Those who articulate truth, live in Truth, they dwell in the sublime cosmos of the Creator. Those who have followed the path of Truth comprehend the cosmological order. They are blessed. They are pure in thought and deed. They have acquired the divine knowledge.

Those who have reflected upon divine truth, understood truth, they are always at peace with themselves. They have shed all their thirst and hunger for worldly things. They follow the sublime order of the cosmos. They meditate and reflect upon the Truth of the True Creator. The divine Word of Truth is their sustenance. They do not hanker after worldly luxuries. They dwell in the House of Truth, in the House of divine Bliss. They meditate and pray. They are honoured in this world. They are enlightened with the divine light of Truth.

ਗੁਰ ਭੰਡਾਰੈ ਪਾਈਐ ਨਿਰਮਲ ਨਾਮ ਪਿਆਰੁ ॥ ਸਾਚੇ ਵਖਰੁ ਸੰਚੀਐ ਪੂਰੈ ਕਰਮਿ ਅਪਾਰੁ ॥ ਸੁਖਦਾਤਾ ਦੁਖ ਮੇਟਣੈ  
 ਸਤਿਗੁਰੁ ਅਸੁਰ ਸੰਘਾਰੁ ॥੩॥ ਭਵਜਲੁ ਬਿਖਮੁ ਡਰਾਵਣੈ ਨਾ ਕੰਧੀ ਨਾ ਪਾਰੁ ॥ ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਤਿਸੁ ਵੰਝੁ  
 ਮਲਾਰੁ ॥ ਸਤਿਗੁਰੁ ਭੈ ਕਾ ਬੇਹਿਥਾ ਨਦਰੀ ਪਾਰਿ ਉਤਾਰੁ ॥੪॥<sup>64</sup>

In the extract taken from *Siri Rag*, the Guru blesses with love and affection. The True Word saturates mind and body, deeds and actions. The Guru eradicates all suffering. He demolishes all demons of mind and body. The immense ocean of suffering is frightening. There is no end across this ocean. There is no boat, no boatman to help you across. The Guru is the boatman of Truth, that is the anchor, to cross the most frightening river of suffering. The True Word of Truth is the real and sure anchor in this anthropological universe.

ਸਲੋਕੁ ਮ: ੧ ॥ ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥ ਸਚੇ ਤੇਰੇ ਲੇਖ ਸਚੇ ਆਕਾਰ ॥ ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥  
 ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥ ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ ॥ ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥ ਸਚੇ ਤੁਧੁ

ਆਖਰਿ ਲਖ ਕਰੋੜਿ ॥ ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ ॥ ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥ ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ  
ਸਚੇ ਪਾਤਿਸਾਹ ॥ ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥ ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥੧॥<sup>65</sup>

In the shabad taken from *Rag Asa* Guru states that there is Truth all over. This Truth saturates the spheres and the cosmos. This Truth saturates the sublime light, the sublime forms. This Truth saturates the divine deeds and reflections. This Truth saturates the divine Will and Order. This Truth saturates the divine act and its divine symbol. There are millions who meditate on this sublime Truth. This Truth saturates all the divine energies and pulls and pushes. This Truth saturates all the meditations and designations. This Truth saturates the divine Creation. There is nothing but the divine Truth. It is universal. It is eternal. The rest is bound in the space and time of birth and death.

ਵਡਹੰਸੁ ਮਹਲਾ<sup>੧</sup> ਦਖਣੀ॥ ਸਚੁ ਸਿਰੰਦਾ ਸਚਾ ਜਾਣੀਐ ਸਚੜਾ ਪਰਵਦਗਾਰੇ ॥ ਜਿਨਿ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਆ ਸਚੜਾ  
ਅਲਖ ਅਪਾਰੇ ॥ ਦੁਇ ਪੁੜ ਜੋੜਿ ਵਿਛੋੜਿਅਨੁ ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੇ ॥ ਸੂਰਜ ਚੰਦੁ ਸਿਰਜਿਅਨੁ ਅਹਿਨਿਸਿ ਚਲਤੁ  
ਵੀਚਾਰੇ ॥੧॥ ਸਚੜਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਸਚੜਾ ਦੇਹਿ ਪਿਆਰੇ ॥ਰਹਾਉ॥ ਤੁਧੁ ਸਿਰਜੀ ਮੇਦਨੀ ਦੁਖੁ ਸੁਖੁ ਦੇਵਣਹਾਰੇ ॥  
ਨਾਰੀ ਪੁਰਖ ਸਿਰਜਿਐ ਬਿਖੁ ਮਾਇਆ ਮੇਹੁ ਪਿਆਰੇ ॥ ਖਾਣੀ ਬਾਣੀ ਤੇਰੀਆ ਦੇਹਿ ਜੀਆ ਆਧਾਰੇ ॥ ਕੁਦਰਤਿ ਤਖਤੁ  
ਰਚਾਇਆ ਸਚਿ ਨਿਬੋੜਣਹਾਰੇ ॥੨॥ ਆਵਾ ਗਵਣੁ ਸਿਰਜਿਆ ਤੂ ਥਿਰੁ ਕਰਣੈਹਾਰੇ ॥ ਜੰਮਣੁ ਮਰਣਾ ਆਇ ਗਇਆ  
ਬਧਿਕੁ ਜੀਉ ਬਿਕਾਰੇ ॥ ਭੂਡੜੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਬੂਡੜੈ ਕਿਆ ਤਿਸੁ ਚਾਰੇ ॥ ਗੁਣ ਛੋਡਿ ਬਿਖੁ ਲਦਿਆ ਅਵਗੁਣ ਕਾ  
ਵਣਜਾਰੇ ॥੩॥ ਸਦੜੇ ਆਏ ਤਿਨਾ ਜਾਨੀਆ ਹੁਕਮਿ ਸਚੇ ਕਰਤਾਰੇ ॥ ਨਾਰੀ ਪੁਰਖ ਵਿਛੁੰਨਿਆ ਵਿਛੁੜਿਆ ਮੇਲਣਹਾਰੇ ॥  
ਰੂਪੁ ਨ ਜਾਣੈ ਸੋਹਣੀਐ ਹੁਕਮਿ ਬਧੀ ਸਿਰਿ ਕਾਰੇ ॥ ਬਾਲਕ ਬਿਰਧਿ ਨ ਜਾਣਨੀ ਤੇੜਨਿ ਹੇਤੁ ਪਿਆਰੇ ॥੪॥ ਨਉ ਦਰਿ  
ਠਾਕੇ ਹੁਕਮਿ ਸਚੈ ਹੰਸੁ ਗਇਆ ਗੈਣਾਰੇ ॥ ਸਾ ਧਨ ਛੁਟੀ ਮੁਠੀ ਝੂਠਿ ਵਿਧਈਆ ਮਿਰਤਕੜਾ ਅੰਝਨੜੇ ਬਾਰੇ ॥ ਸੁਰਤਿ  
ਮੁਈ ਮਰੁ ਮਾਈਏ ਮਹਲ ਰੁੰਨੀ ਦਰ ਬਾਰੇ ॥ ਰੇਵਹੁ ਕੰਤ ਮਹੇਲੀਹੇ ਸਚੇ ਕੇ ਗੁਣ ਸਾਰੇ ॥੫॥ ਜਲਿ ਮਲਿ ਜਾਨੀ  
ਨਾਵਾਲਿਆ ਕਪੜਿ ਪਟਿਅੰਬਾਰੇ ॥ ਵਾਜੇ ਵਜੇ ਸਚੀ ਬਾਣੀਆ ਪੰਚ ਮੁਏ ਮਨੁ ਮਾਰੇ ॥ ਜਾਨੀ ਵਿਛੁੰਨੜੇ ਮੇਰਾ ਮਰਣੁ  
ਭਇਆ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰੇ ॥ ਜੀਵਤੁ ਮਰੈ ਸੁ ਜਾਣੀਐ ਪਿਰ ਸਚੜੈ ਹੇਤਿ ਪਿਆਰੇ ॥੬॥ ਤੁਸੀ ਰੇਵਹੁ ਰੇਵਣ ਆਈਹੇ  
ਝੂਠਿ ਮੁਠੀ ਸੰਸਾਰੇ ॥ ਹਉ ਮੁਠੜੀ ਧੰਧੈ ਧਾਵਈਆ ਪਿਰਿ ਛੋਡਿਅੜੀ ਵਿਧਣਕਾਰੇ ॥ ਘਰਿ ਘਰਿ ਕੰਤੁ ਮਹੇਲੀਆ ਰੂੜੈ

ਹੇਤਿ ਪਿਆਰੇ ॥ ਮੈ ਪਿਰੁ ਸਚੁ ਸਲਾਹਣਾ ਹਉ ਰਹਸਿਅੜੀ ਨਾਮਿ ਭਤਾਰੇ ॥੧॥ ਗੁਰਿ ਮਿਲਿਐ ਵੇਸੁ ਪਲਟਿਆ ਸਾ ਧਨ  
 ਸਚੁ ਸੀਗਾਰੇ ॥ ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੇ ਸਿਮਰਹੁ ਸਿਰਜਣਹਾਰੇ ॥ ਬਈਅਰਿ ਨਾਮਿ ਸੁੋਹਾਗਈ ਸਚੁ ਸਵਾਰਣਹਾਰੇ ॥  
 ਗਾਵਹੁ ਗੀਤੁ ਨ ਬਿਰਹੜਾ ਨਾਨਕ ਬ੍ਰਹਮ ਬੀਚਾਰੇ ॥੮॥੩॥<sup>66</sup>

Above quotation is from *Rag Vadhans* of Nanak Bani, Guru states that the Creator is the Truth incarnate. Truth is His designation. He is the Creator and the preservor of the entire universe. The Creator is self-created. He is eternal, universal and the harbinger of truth. He created the earth and the sky. He created their duality and their unity. This mystery can be understood with the grace of the Guru. In illusion, there is darkness. In ignorance, there is conflict. It is He who created sun and moon and assigned to them their different functions.

The Creator's Truth prevails over the entire cosmos. He bestows His grace and love on His creation. He is the Creator of this anthropological world. It is He who is also the reason for the suffering and the bliss of humanity. It is He who has created men and women and their illusions and delusions. The four spheres and their inhabitants, animate and inanimate, depend upon the Creator. This sublime Nature is His dwelling where His Truth decides what is right, what is wrong; what is just, what is unjust. It is His grace that all living beings depend upon for their living and sustenance. It is He who had created time and space, the movement of life and death. Human beings forget their benefactor, they suffer in their miserable life. There are those who are blessed. They cross easily the river of life. There are others who are left alone. Alienated, they are drowned in the river of misery. They follow vice instead of virtue. They suffer indignities and humiliations.

When the last hour strikes, when the summons of death arrives, women and men are separated. They are alienated. They suffer solitude and anxiety. Death smothers all. There is no distinction. All beings, all creatures suffer the wrath of Time. Death does not make any distinction between young and old, men or women. As ordained by the Creator, the nine doors of consciousness are closed and the soul returns to its original source. Women are widowed, the dead bodies of their loved ones rot in the graveyard.

With the metaphor of the union and separation of husband and wife, lover and beloved, the cycle of life is explained. This union and separation, this alienation and integration is in the hands of the Creator. Ultimately, the true love is divine. All human beings are endowed with the

consciousness of the female being. This conceptual Female longs for the union with her conceptual Male. It is interesting to note here that Guru Nanak does not recognise the physical opposition of male/female.

**3.4.4 Communion with nature and Creator:** “Guru Nanak, the great preceptor, talked about both the matter and the spirit. He saw around him the sport of *Prakriti* or Nature and also viewed the *lilā* of the supra-physical energy pervading the whole universe. For him, every *Jivā* has dual personality, one with relation to the matter and the other with the spirit. But for him the spiritual aspect was most significant, because the matter changed or dropped in the gradual evolution of the spirit.”<sup>67</sup>

In this shabad, there is a conceptual opposition of life and death, life/death, followed by those of Gurmukh/Manmukh, communion/separation.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ ॥ ਤੂ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ ਲੇਖੈ ਸਾਸ  
ਗਿਰਾਸ ॥ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਤੂ ਵਸਹਿ ਜਿਉ ਭਾਵੈ ਤਿਉ ਨਿਰਜਾਸਿ ॥੧॥ ਜੀਅਰੇ ਰਾਮ ਜਪਤ ਮਨੁ ਮਾਨੁ ॥ ਅੰਤਰਿ  
ਲਾਗੀ ਜਲਿ ਬੁਝੀ ਪਾਇਆ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥ ਅੰਤਰ ਕੀ ਗਤਿ ਜਾਣੀਐ ਗੁਰ ਮਿਲੀਐ ਸੰਕ ਉਤਾਰਿ ॥  
ਮੁਇਆ ਜਿਤੁ ਘਰਿ ਜਾਈਐ ਤਿਤੁ ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ ॥ ਅਨਹਦ ਸਬਦਿ ਸੁਹਾਵਣੇ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥੨॥  
ਅਨਹਦ ਬਾਣੀ ਪਾਈਐ ਤਹ ਹਉਮੈ ਹੋਇ ਬਿਨਾਸੁ ॥ ਸਤਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤਾਸੁ ॥ ਖੜਿ ਦਰਗਹ  
ਪੈਨਾਈਐ ਮੁਖਿ ਹਰਿ ਨਾਮ ਨਿਵਾਸੁ ॥੩॥ ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ ਸਿਵ ਸਕਤੀ ਕਾ ਮੇਲੁ ॥ ਤ੍ਰਿਰੁ ਗੁਣ ਬੰਧੀ ਦੇਹੁਰੀ ਜੇ  
ਆਇਆ ਜਗਿ ਸੇ ਖੇਲੁ ॥ ਵਿਜੋਗੀ ਦੁਖਿ ਵਿਛੁੜੇ ਮਨਮੁਖਿ ਲਹਹਿ ਨ ਮੇਲੁ ॥੪॥ ਮਨੁ ਬੈਰਾਗੀ ਘਰਿ ਵਸੈ ਸਚ ਭੈ ਰਾਤਾ  
ਹੋਇ ॥ ਗਿਆਨ ਮਹਾਰਸੁ ਭੋਗਵੈ ਬਾਹੁੜਿ ਭੂਖ ਨ ਹੋਇ ॥ ਨਾਨਕ ਇਹੁ ਮਨੁ ਮਾਰਿ ਮਿਲੁ ਭੀ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਇ  
॥੫॥੧੮॥<sup>68</sup>

The devotee is not afraid of death, he is not enamoured of life either. The conceptual opposition of life/death is dissolved.

His meditation and reflection upon the nature of the cosmos has led him to go beyond time and space. He is immersed in the cosmic rhythm of the Creator.

As a Gurmukh, he follows the Will of God. He reflects upon the mystery of the universe. In a way, somehow, the anthropological world and the cosmological world merge with each other. The inner fire is subdued and the Gurmukh acquires the discourse of divine knowledge.

The Guru has eradicated all mental conflicts and confusions. The distinction between the living and the dead is obliterated. The divine rhythm of the sublime Word has put everybody in perfect consonance. There is no pride, no pretence. In the service of the Guru, the devotee is at peace with himself. He is immersed in his meditation.

There is but one unique Creator. All divine forces are in perfect concordance. Those who are separated from their Love suffer for ever. Those who meditate on divine Truth follow the path of divine knowledge. They suffer no more.

ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ ॥ ਆਪੇ ਹੋਵੈ ਚੋਲੜਾ ਆਪੇ ਸੇਜ ਭਤਾਰੁ ॥੧॥ ਰੰਗਿ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬੁ  
ਰਵਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥ ਆਪੇ ਮਾਛੀ ਮਛੁਲੀ ਆਪੇ ਪਾਣੀ ਜਾਲੁ ॥ ਆਪੇ ਜਾਲ ਮਣਕੜਾ ਆਪੇ ਅੰਦਰਿ  
ਲਾਲੁ ॥੨॥ ਆਪੇ ਬਹੁ ਬਿਧਿ ਰੰਗੁਲਾ ਸਖੀਏ ਮੇਰਾ ਲਾਲੁ ॥ ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਦੇਖੁ ਹਮਾਰਾ ਹਾਲੁ ॥੩॥ ਪ੍ਰਣਵੈ ਨਾਨਕੁ  
ਬੇਨਤੀ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ ॥ ਕਉਲੁ ਤੂ ਹੈ ਕਵੀਆ ਤੂ ਹੈ ਆਪੇ ਵੇਖਿ ਵਿਗਸੁ ॥੪॥੨੫॥<sup>69</sup>

In this shabad, all normal oppositions are resolved. In every case, in every conflict, in every duality, the Creator's role is emphasised. The actor and the acted upon are the same. There is no specificity. They are two sides of the same coin. It is a matter of comprehension and discernment. This is a discourse where existence of the being as a unique actor is realised in the cosmological rhythm without apparent conflicts. He is the jouissance. He is the indulgence. He is the body. He is the bed. He is the fish. He is the fisherman. He is the net. He is the bait. He is in every play, in every pearl. He is the eternal Lover. He is the lake. He is the swan. He is the seeker. He is the sought.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥ ਇਹੁ ਤਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੇ ਸਲਿਲ ਆਪਾਉ ਸਾਰਿੰਗਪਾਣੀ ॥ ਮਨੁ ਕਿਰਸਾਣੁ  
ਹਰਿ ਰਿਦੈ ਜੰਮਾਇ ਲੈ ਇਉ ਪਾਵਸਿ ਪਦੁ ਨਿਰਬਾਣੀ ॥੧॥ ਕਾਹੇ ਗਰਬਸਿ ਮੂੜੇ ਮਾਇਆ ॥ ਪਿਤ ਸੁਤੇ ਸਗਲ ਕਾਲਤ੍ਰੁ  
ਮਾਤਾ ਤੇਰੇ ਹੋਹਿ ਨ ਅੰਤਿ ਸਖਾਇਆ ॥ ਰਹਾਉ ॥ ਬਿਖੈ ਬਿਕਾਰ ਦੁਸਟ ਕਿਰਖਾ ਕਰੇ ਇਨ ਤਜਿ ਆਤਮੈ ਹੋਇ ਧਿਆਈ

॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹੋਹਿ ਜਬ ਰਾਖੇ ਕਮਲੁ ਬਿਗਸੈ ਮਧੁ ਆਸ੍ਰਮਾਈ ॥੨॥ ਬੀਸ ਸਪਤਾਹਰੇ ਬਾਸਰੇ ਸੰਗ੍ਰਹੈ ਤੀਨਿ ਖੇੜਾ  
ਨਿਤ ਕਾਲੁ ਸਾਰੈ॥ਦਸ ਅਠਾਰ ਮੈ ਅਪਰੰਪਰੇ ਚੀਨੈ ਕਰੈ ਨਾਨਕੁ ਇਵ ਏਕੁ ਤਾਰੈ॥ ੩॥੨੬॥<sup>70</sup>

The discourse begins with the metaphors of human body as earth and deeds as seeds, ਤਨੁ ਧਰਤੀ /ਬੀਜੁ ਕਰਮਾ, ਮਨੁ ਕਿਰਸਾਣੁ, the human mind is the farmer who is responsible for his crop and what is sown there.

Only good deeds and virtuous acts are appreciated in His audience. The human being, the farmer, should prepare his field well with purity and piety and sow the seeds of virtue and honesty. The discourse of the Creator must be discerned in meditation and reflection.

Human beings are duped by the luxuries of this world. They are attached to their family and wealth. None of this will last. None of this will help the sinner. Meditation and reflection upon the Word, Discourse of the Creator alone, can help the being cross this desert of conflicts and dualities.

The devotee is always conscious of the eternal Truth of the Creator. In every stage of life, he meditates to comprehend the ultimate mystery of the universe. In every sacred text, he deciphers the divine discourse.

**3.4.5 Renunciation of physical pleasures:** Here, renunciation does not mean the renunciation of the world and social life. In fact, Guru Nanak prefers the life of a householder while experiencing renunciation of all types of worldly pleasures and desires. “Guru Nanak denounces renunciation of the world in unequivocal terms and regards detachment amidst attachment as the greatest virtue for a shareholder. The real aspiration according to him, should not be lost in the worldly pleasures.

In Guru Nanak Bani also, the term occurs for those ascetics who get detached from worldly desires. But Guru Nanak does not refer to any type of asceticism which involves renunciation of all types of social and domestic responsibilities. According to Nanak, one should perform one’s duties while remaining a householder. One can realize Him while staying at home though one should remain indifferent to the worldly temptations. He remains detached from hope, desire, thirst and hunger and rises above all temptations.”<sup>71</sup> As Guru Nanak says:

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ ਪਵਣੁ ਪੀਅਣੁ ਅਪਿਆਉ ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਗੁਫੈ ਨ ਦੇਖਾ ਸੁਪਨੈ  
ਸਉਣ ਨ ਥਾਉ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੧॥ ਸਾਚਾ ਨਿਰੰਕਾਰੁ ਨਿਜ ਥਾਇ ॥ ਸੁਣਿ ਸੁਣਿ  
ਆਖਣੁ ਆਖਣਾ ਜੇ ਭਾਵੈ ਕਰੇ ਤਮਾਇ ॥੧॥ ਰਹਾਉ ॥ ਕੁਸਾ ਕਟੀਆ ਵਾਰ ਵਾਰ ਪੀਸਣਿ ਪੀਸਾ ਪਾਇ ॥ ਅਗੀ ਸੇਤੀ  
ਜਾਲੀਆ ਭਸਮ ਸੇਤੀ ਰਲਿ ਜਾਉ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੨॥ ਪੰਖੀ ਹੋਇ ਕੈ ਜੇ ਭਵਾ ਸੈ  
ਅਸਮਾਨੀ ਜਾਉ ॥ ਨਦਰੀ ਕਿਸੈ ਨ ਆਵਉ ਨਾ ਕਿਛੁ ਪੀਆ ਨ ਖਾਉ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ  
ਨਾਉ ॥੩॥ ਨਾਨਕ ਕਾਗਦ ਲਖ ਮਣਾ ਪੜਿ ਪੜਿ ਕੀਚੈ ਭਾਉ ॥ ਮਸੂ ਤੋਟਿ ਨ ਆਵਈ ਲੇਖਣਿ ਪਉਣੁ ਚਲਾਉ ॥ ਭੀ ਤੇਰੀ  
ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੪॥੨॥<sup>72</sup>

I may live for millions of years sustained by air and water. Hidden in the caves I may not see sun or moon, I may not sleep even in a dream. I cannot appreciate the divine splendour of the Creator, however hard I may try. The True Lord dwells in His cosmos. One cannot appreciate the cosmic space and time, one cannot estimate its extensions. I may suffer hunger and thirst; I may suffer fire and pass through the hardest mills. These austerities lead nowhere. I cannot appreciate the divine splendour of the Creator, however hard I may try. I may fly like a bird in the vast skies. I may hide myself and suffer hunger and thirst. I will not be able to appreciate the divine splendour of the Creator, however hard I may try. I may have thousands of reams of paper and unlimited ink to describe and discern my Lord. I cannot appreciate the divine splendour of the Creator, however hard I may try.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥ ਧਨੁ ਜੋਬਨੁ ਅਰੁ ਫੁਲੜਾ ਨਾਠੀਅੜੇ ਦਿਨ ਚਾਰਿ ॥ ਪਬਣਿ ਕੇਰੇ ਪਤ ਜਿਉ ਢਲਿ ਢਲਿ  
ਜੁੰਮਣਹਾਰ ॥੧॥ ਰੰਗੁ ਮਾਣਿ ਲੈ ਪਿਆਰਿਆ ਜਾ ਜੋਬਨੁ ਨਉ ਹੁਲਾ ॥ ਦਿਨ ਥੋੜੜੇ ਥਕੇ ਭਇਆ ਪੁਰਾਣਾ ਚੋਲਾ ॥੧॥  
ਰਹਾਉ ॥ ਸਜਣ ਮੇਰੇ ਰੰਗੁਲੇ ਜਾਇ ਸੁਤੇ ਜੀਰਾਣਿ ॥ ਹੰ ਭੀ ਵੰਞਾ ਡੁਮਈ ਰੇਵਾ ਝੀਈ ਬਾਣਿ ॥੨॥ ਕੀ ਨ ਸੁਣੇਹੀ ਗੋਰੀਏ  
ਆਪਣ ਕੰਨੀ ਸੋਇ ॥ ਲਗੀ ਆਵਹਿ ਸਾਹੁਰੈ ਨਿਤ ਨ ਪੇਈਆ ਹੋਇ ॥੩॥ ਨਾਨਕ ਸੁਤੀ ਪੇਈਐ ਜਾਣੁ ਵਿਰਤੀ ਸੰਨਿ ॥  
ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ ਚਲੀ ਬੰਨਿ ॥੪॥੨॥<sup>73</sup>

In this shabad, there is a conceptual opposition of the parents' home and that of the in-laws, ਪੇਈਐ/ ਸਾਹੁਰੈ. These two spaces are taken as metaphors of the sojourn of a girl who spends her



childhood at her parents' home and then has to go to her in-laws. Metaphorically, it refers to the sojourn of every human being on this earth, followed by his death, so as to go to the judgement of the eternal Judge. The actions and deeds on this earth earn one merit that helps the being in the next world. In fact, whether one believes in this narrative or not, the discourse of this narrative is clear. One must live a virtuous life to merit the blessing of the Creator.

The little girl should enjoy her childhood; this life is but for four days. One has to ultimately leave this world, this childhood. This enjoyment, this indulgence cannot last for ever. This physical body will, one day, decay and be no more.

My Love is lovely and affectionate. There is peace and steady path in every step. There is heavenly rhythm and reason in our union. One day, one has leave this peaceful space of the parents' home to go to one's in-laws, to the other world, to the world beyond this earthly life.

If one is conscious of the conflicts and confusions of the anthropological world, one can meditate upon one's destiny in the ultimate space of the cosmos. Good deeds and virtue are the only acts which accompany a mortal being to the unknown universe.

**3.4.6 The unity with God:** "Guru Nanak remarks that the real aim of man's taking birth in this world is to absorb himself in devotional love to the True God and ultimately to mingle his individual light with his true origin. This life is fruitful, in crossing various emotional stages and he merges himself with his true self."<sup>74</sup>

**3.4.6.1 Unity in the form of Gurmukh/Manmukh:** - "Guru Nanak divides man into his two tendencies- Manmukh (self-willed) and Gurmukh (God-centred-man). Manmukh is attached to the worldly things. He lives in the condition of pride, self-centredness of sin and too much with the world and so the result is transmigration after death. His impulses are inclined to the desires of accumulating wealth, worldly allurements which at last come to harm. He wastes his life led by craze of wealth.

On the other hand, Gurmukh is also made of soul and body like Manmukh. So each man has a dual personality; one with relation to the matter and the other with relation to the spirit. Thus, he possesses in his personality both physical and spiritual aspects. For Gurmukh spiritual aspect is most significant because matter changes and drops in the gradual evolution of the spirit. He transfers his individual affections from the world to God and the result is a relationship with God. This relationship endures till eternity. He presents the picture of a balanced man who, on the one hand, reflects upon the highest truth of the universe and, on the other, participates in the

life of the community in the role of an active member and a productive agent. Unlike the Manmukh, he acquires the true knowledge that God resides even in minute particles as well as in all the bodies which make him humble and he humbles his self conceit, ego and suppresses his sinful wave forms in the chitta or consciousness. Virtues brighten up the mind of such a man and he develops an optimistic attitude to life. He realizes that man's body is the temple of God. So it is not at all necessary for him to search God in the forests. He always keeps company with the godly persons.”<sup>75</sup>

The conceptual opposition of alienation and integration is presented in the following composition by Guru Nanak with the metaphor of the one who is virtuous and the other who is villain, who is drenched in vice. It is also important to note that this conceptual opposition is in the form of two women, two female beings. It is purely metaphorical. In the Indian religious tradition of this period, all human beings are treated as females longing for the love of God, the archetypal Lover. It should also be underscored here that as far as Guru Nanak is concerned, this female/male opposition is only formal. In fact, none is entirely male or female. Guru Nanak says:

ਗੁਣਵੰਤੀ ਗੁਣ ਵੀਥਰੈ ਅਉਗੁਣਵੰਤੀ ਝੂਰਿ॥ ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਨਹ ਮਿਲੀਐ ਪਿਰ ਕੂਰਿ॥ ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ  
ਨਾ ਪਾਈਐ ਪਿਰੁ ਦੂਰਿ॥੧॥ ਮੇਰੇ ਠਾਕੁਰ ਪੂਰੈ ਤਖਤਿ ਅਡੋਲੁ ॥ ਗੁਰਮੁਖਿ ਪੂਰਾ ਜੇ ਕਰੇ ਪਾਈਐ ਸਾਚੁ ਅਤੋਲੁ ॥੧॥  
ਰਹਾਉ॥ ਪ੍ਰਭੁ ਹਰਿਮੰਦਰੁ ਸੋਹਣਾ ਤਿਸੁ ਮਹਿ ਮਾਣਕ ਲਾਲੁ॥ ਮੇਤੀ ਹੀਰਾ ਨਿਰਮਲਾ ਕੰਚਨ ਕੋਟ ਰੀਸਾਲੁ॥ ਬਿਨੁ ਪਉੜੀ  
ਗੜਿ ਕਿਉ ਚੜਉ ਗੁਰ ਹਰਿ ਧਿਆਨ ਨਿਹਾਲ ॥੨॥ ਗੁਰੁ ਪਉੜੀ ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥ ਗੁਰੁ ਸਰੁ  
ਸਾਗਰੁ ਬੇਹਿਥੇ ਗੁਰੁ ਤੀਰਬੁ ਦਰੀਆਉ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਉਜਲੀ ਸਤ ਸਰਿ ਨਾਵਣ ਜਾਉ ॥੩॥ ਪੂਰੇ ਪੂਰੇ ਆਖੀਐ ਪੂਰੈ  
ਤਖਤਿ ਨਿਵਾਸ ॥ ਪੂਰੈ ਥਾਨਿ ਸੁਹਾਵਣੈ ਪੂਰੈ ਆਸ ਨਿਰਾਸ ॥ ਨਾਨਕ ਪੂਰਾ ਜੇ ਮਿਲੈ ਕਿਉ ਘਾਟੈ ਗੁਣ ਤਾਸ ॥੪॥੯॥<sup>76</sup>

The virtuous meditates and reflects. The villain suffers in distress. There is no union of the beloveds. There is no boat, no boatman, the love is far away. How can one cross this river of separation?

My love adorns the golden throne. The Gurmukh, the one who follows the Guru's discourse, follows the path of the divine Truth.

We have here the conceptual opposition of Gurmukh, the follower of the path of the Guru, and Manmukh, who follows his own will and vice. Obviously, the Manmukh is alienated; the Gurmukh is in tune with the divine rhythm, he is integrated in the divine Order. The temple of

the Creator is adorned with diamonds and pearls. Its beauty surpasses all lights and splendours. One cannot climb the stair of this heavenly temple without the blessing of the Guru.

The Guru is the boatman, the one who helps the ordinary human beings cross the river of suffering. The Guru is the incarnation of divine Truth, the Guru is the most important pilgrimage. If it pleases the Guru, the devotee bathes in the pure waters of the river of the divine Truth.

The Guru is the incarnation of perfection. His path is perfect. His discourse is saturated with sublime Truth. If the devotee encounters the perfect Being in his meditation and reflection, he is saved.

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥ ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਸਿਫਤੀ ਸਿਫਤਿ ਸਮਾਇ ॥ ਲਾਲੁ ਗੁਲਾਲੁ ਗਹਬਰਾ ਸਚਾ ਰੰਗੁ  
ਚੜਾਉ ॥ ਸਚੁ ਮਿਲੈ ਸੰਤੋਖੀਆ ਹਰਿ ਜਪਿ ਏਕੈ ਭਾਇ ॥੧॥ ਭਾਈ ਰੇ ਸੰਤ ਜਨਾ ਕੀ ਰੇਣੁ ॥ ਸੰਤ ਸਭਾ ਗੁਰੁ ਪਾਈਐ  
ਮੁਕਤਿ ਪਦਾਰਥੁ ਧੇਣੁ ॥੧॥ ਰਹਾਉ ॥ ਉਚਉ ਥਾਨੁ ਸੁਹਾਵਣਾ ਉਪਰਿ ਮਹਲੁ ਮੁਰਾਰਿ ॥ ਸਚੁ ਕਰਣੀ ਦੇ ਪਾਈਐ ਦਰੁ  
ਘਰੁ ਮਹਲੁ ਪਿਆਰਿ ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਈਐ ਆਤਮ ਰਾਮੁ ਬੀਚਾਰਿ ॥੨॥ ਤ੍ਰਿਬਿਧਿ ਕਰਮ ਕਮਾਈਅਹਿ ਆਸ  
ਅੰਦੇਸਾ ਹੋਇ ॥ ਕਿਉ ਗੁਰ ਬਿਨੁ ਤ੍ਰਿਕੁਟੀ ਛੁਟਸੀ ਸਹਜਿ ਮਿਲਿਐ ਸੁਖੁ ਹੋਇ ॥ ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਛਾਣੀਐ ਨਦਰਿ  
ਕਰੇ ਮਲੁ ਧੋਇ ॥੩॥ ਬਿਨੁ ਗੁਰ ਮੈਲੁ ਨ ਉਤਰੈ ਬਿਨੁ ਹਰਿ ਕਿਉ ਘਰ ਵਾਸੁ ॥ ਏਕੇ ਸਬਦੁ ਵੀਚਾਰੀਐ ਅਵਰ ਤਿਆਗੈ  
ਆਸ ॥ ਨਾਨਕ ਦੇਖਿ ਦਿਖਾਈਐ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥੪॥ ੧੨॥<sup>77</sup>

The one who meditates and reflects upon the sublime nature of the Creator merges with the Creator as a metal melts in another metal. Their union is fast and deep in the deep red colour of love. In this union, there is peace and piety. There is truth and trust.

The devotee is in the company of pious souls, the seekers after truth. In this company, there is the blessing of the Guru. In the splendid palaces of the divine, there is peace and serenity. There is the sublime discourse of Truth. The Gurmukh, the follower of the path of the Guru, meditates and reflects upon the sublime verity of the cosmos. In this atmosphere of heavenly abode, all doubts and delusions are eradicated. With the blessings of the Guru, the devotee enters the region of sublime Truth. With the benevolence of the Creator, all dirt is washed away. There is purity and piety. Bereft of Guru's blessings, the dirt of the mind is not removed. Meditation and reflection upon the divine Word lead to existential peace. In this sublime atmosphere, there is cosmic vision of the Creator.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਸੁਣਿ ਮਨ ਮਿਤ੍ਰੁ ਪਿਆਰਿਆ ਮਿਲੁ ਵੇਲਾ ਹੈ ਇਹ ॥ ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਇਹੁ  
 ਤਨੁ ਦੇਹ ॥ ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਢਹਿ ਢੇਰੀ ਤਨੁ ਖੇਹ ॥੧॥ ਮੇਰੇ ਮਨ ਲੈ ਲਾਹਾ ਘਰਿ ਜਾਹਿ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ  
 ਸਲਾਹੀਐ ਹਉਮੈ ਨਿਵਰੀ ਭਾਹਿ ॥੧॥ ਰਹਾਉ ॥ ਸੁਣਿ ਸੁਣਿ ਗੰਢਣੁ ਗੰਢੀਐ ਲਿਖਿ ਪੜਿ ਬੁਝਹਿ ਭਾਰੁ ॥ ਤ੍ਰਿਸਨਾ  
 ਅਹਿਨਿਸਿ ਅਗਲੀ ਹਉਮੈ ਰੇਗੁ ਵਿਕਾਰੁ ॥ ਓਹੁ ਵੇਪਰਵਾਹੁ ਅਤੇਲਵਾ ਗੁਰਮਤਿ ਕੀਮਤਿ ਸਾਰੁ ॥੨॥ ਲਖ ਸਿਆਣਪ ਜੇ  
 ਕਰੀ ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਮਿਲਾਪੁ ॥ ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰੁਪੀਆ ਬਿਨੁ ਨਾਵੈ ਦੂਖ ਸੰਤਾਪੁ ॥ ਹਰਿ ਜਪਿ ਜੀਅਰੇ ਛੁਟੀਐ  
 ਗੁਰਮੁਖਿ ਚੀਨੈ ਆਪੁ ॥੩॥ ਤਨੁ ਮਨੁ ਗੁਰ ਪਹਿ ਵੇਚਿਆ ਮਨੁ ਦੀਆ ਸਿਰੁ ਨਾਲਿ ॥ ਤ੍ਰਿਭਵਣੁ ਖੋਜਿ ਢੰਢੇਲਿਆ ਗੁਰਮੁਖਿ  
 ਖੋਜਿ ਨਿਹਾਲਿ ॥ ਸਤਗੁਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੇ ਪ੍ਰਭੁ ਨਾਲਿ ॥੪॥੧੭॥<sup>78</sup>

The Gurmukh follows the path of virtue and truth. He reflects upon the nature of the cosmos. This human life is a rare occasion to meditate and contemplate, to reflect and discern. Bereft of virtue and good deeds, all is lost. There is ignorance and darkness of misery. The Gurmukh follows the right path. He is always in tune with the divine rhythm. He listens to the right discourses and articulates the right words. He sheds pride and lust. He follows the wonders of the wondrous nature of the Creator.

The worldly wisdom is of no use. Only the divine knowledge leads to the right path. In the company of the sages and the saints, one acquires the right knowledge. One follows the right conduct. The Gurmukh never leaves the path of righteousness. He is not lured by worldly luxuries. His body and soul are at the door of the Guru. He surrenders all his being to the discourse of the Guru. He resonates in divine rhythm and reason.

ਦਿਨ ਮਹਿ ਰੈਣਿ ਰੈਣਿ ਮਹਿ ਦਿਨੀਅਰੁ ਉਸਨ ਸੀਤ ਬਿਧਿ ਸੋਈ ॥ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਅਵਰੁ ਨ ਜਾਣੈ ਗੁਰ ਬਿਨੁ ਸਮਝ  
 ਨ ਹੋਈ ॥੨॥ ਪੁਰਖ ਮਹਿ ਨਾਰਿ ਨਾਰਿ ਮਹਿ ਪੁਰਖਾ ਬੂਝਹੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥ ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ  
 ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥੩॥ ਮਨ ਮਹਿ ਜੇਤਿ ਜੇਤਿ ਮਹਿ ਮਨੁਆ ਪੰਚ ਮਿਲੇ ਗੁਰ ਭਾਈ ॥ ਨਾਨਕ ਤਿਨ ਕੈ  
 ਸਦ ਬਲਿਹਾਰੀ ਜਿਨ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ ॥੪॥੯॥<sup>79</sup>

The composition is taken from *Rag Ramkali* in the sublime Bani of Guru Nanak, what is day and what is night is a metaphysical duality. This mystery can be solved only by the Guru. The distinction between male and female is also a paradox. There is a female in every male and there

is a male in every female. This metaphysical truth or paradox can be discerned only by the wisest.

This metaphysical discourse of Guru Nanak is extremely important, for it radically alters the metaphorical and gender discourse of the Bhakti movement of India. The discourse of Nanak Bani operates with a different metaphysical register.

**3.4.6.2 In the form of Sohagani and Dohagani:** In the earlier composition, we had the conceptual opposition of Gurmukh and Manmukh, the one who follows the Guru's discourse, and the other, who does not.

In this *shabad*, we have the conceptual opposition of sohagani, the one (in the metaphor of female) who is devoted to her lover, who enjoys the blessings of her Lover; and dohagani, who does not, who suffers in estrangement, in alienation. It must be emphasised that this male/female opposition is metaphoric. The relation of love and affection is taken as a metaphor for the love of God in religious discourse.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਆਵਹੁ ਭੈਣੇ ਗਲਿ ਮਿਲਹ ਅੰਕਿ ਸਹੇਲੜੀਆਹ ॥ ਮਿਲਿ ਕੈ ਕਰਹ ਕਹਾਣੀਆ ਸੰਮ੍ਰਥ ਕੰਤ  
ਕੀਆਹ ॥ ਸਾਚੇ ਸਾਹਿਬ ਸਭਿ ਗੁਣ ਅਉਗਣ ਸਭਿ ਅਸਾਹ ॥੧॥ ਕਰਤਾ ਸਭੁ ਕੇ ਤੇਰੈ ਜੇਰਿ ॥ ਏਕੁ ਸਬਦੁ ਬੀਚਾਰੀਐ  
ਜਾ ਤੂ ਤਾ ਕਿਆ ਹੋਰਿ ॥੧॥ ਰਹਾਉ ॥ ਜਾਇ ਪੁਛਹੁ ਸੇਹਾਗਣੀ ਤੁਸੀ ਰਾਵਿਆ ਕਿਨੀ ਗੁਣੀ ॥ ਸਹਜਿ ਸੰਤੋਖਿ  
ਸੀਗਾਰੀਆ ਮਿਠਾ ਬੋਲਈ ॥ ਪਿਰੁ ਰੀਸਾਲੂ ਤਾ ਮਿਲੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣੀ ॥੨॥ ਕੇਤੀਆ ਤੇਰੀਆ ਕੁਦਰਤੀ ਕੇਵਡ  
ਤੇਰੀ ਦਾਤਿ ॥ ਕੇਤੇ ਤੇਰੇ ਜੀਅ ਜੰਤ ਸਿਫਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤਿ ॥ ਕੇਤੇ ਤੇਰੇ ਰੂਪ ਰੰਗ ਕੇਤੇ ਜਾਤਿ ਅਜਾਤਿ ॥੩॥ ਸਚੁ  
ਮਿਲੈ ਸਚੁ ਉਪਜੈ ਸਚ ਮਹਿ ਸਾਚਿ ਸਮਾਇ ॥ ਸੁਰਤਿ ਹੋਵੈ ਪਤਿ ਊਗਵੈ ਗੁਰਬਚਨੀ ਭਉ ਖਾਇ ॥ ਨਾਨਕ ਸਚਾ  
ਪਾਤਿਸਾਹੁ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥੪॥੧੦॥<sup>80</sup>

The friends get together to talk about their Love. They recount the tales of their lover, their master who is the incarnation of Truth. The friends lament their shortcomings and the virtues of their Love.

The Creator is the master of all. He surveys the whole cosmos. His one Word leads to the knowledge of the mystery of the universe.

Go ask the sohagani how she pleased her Love? How did her sweet words enchant her Love? How was she able to discern His Word and Discourse? How could she meet her Love?

God's creation is beyond all descriptions, beyond all imagination. His benevolence is beyond all estimation. His forms, His manifestations, His articulations are beyond all discourses.

It is in Truth that we meet our True Lord. In the rhythm of truth, the heavenly nature sustains its existence. It is in the discernment of Truth that all blessings reside. It is in Truth that one encounters one's Love.

In the following shabad, we have again the conceptual opposition of sohagani and dohagani, the former in union with her Love, the other estranged and alienated. Dohagani is alienated. Her life is miserable. She suffers in separation, in estrangement, in alienation. She is lost in illusions. She is like a wall that may fall any moment. In distress, she cannot depend upon anything. Without the divine Word, there is no peace. Without the blessing of the Lord, there is no serenity.

ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਦੇਹਾਗਣੀ ਮੁਠੀ ਦੂਜੈ ਭਾਇ॥ਕਲਰ ਕੇਰੀ ਕੰਧ ਜਿਉ ਅਹਿਨਿਸਿ ਕਿਰਿ ਢਹਿ ਪਾਇ॥ ਬਿਨੁ ਸਬਦੈ ਸੁਖੁ  
ਨਾ ਥੀਐ ਪਿਰ ਬਿਨੁ ਦੂਖੁ ਨ ਜਾਇ ॥੧॥ ਮੁੰਧੇ ਪਿਰ ਬਿਨੁ ਕਿਆ ਸੀਗਾਰੁ ॥ ਦਰਿ ਘਰਿ ਢੇਈ ਨ ਲਰੈ ਦਰਗਹ ਝੂਠੁ  
ਖੁਆਰੁ ॥੧॥ ਰਹਾਉ ॥ ਆਪਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਸਚਾ ਵਡ ਕਿਰਸਾਣੁ ॥ ਪਹਿਲਾ ਧਰਤੀ ਸਾਧਿ ਕੈ ਸਚੁ ਨਾਮੁ ਦੇ  
ਦਾਣੁ ॥ ਨਉ ਨਿਧਿ ਉਪਜੈ ਨਾਮੁ ਏਕੁ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥੨॥ ਗੁਰ ਕਉ ਜਾਣਿ ਨ ਜਾਣਈ ਕਿਆ ਤਿਸੁ ਚਜੁ  
ਅਚਾਰੁ ॥ ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖਿ ਅੰਧੁ ਗੁਬਾਰੁ ॥ ਆਵਣੁ ਜਾਣੁ ਨ ਚੁਕਈ ਮਰਿ ਜਨਮੈ ਹੋਇ ਖੁਆਰੁ  
॥੩॥ ਚੰਦਨੁ ਮੇਲਿ ਅਣਾਇਆ ਕੁੰਗੁ ਮਾਂਗ ਸੰਧੂਰੁ ॥ ਚੇਆ ਚੰਦਨੁ ਬਹੁ ਘਣਾ ਪਾਨਾ ਨਾਲਿ ਕਪੂਰੁ ॥ ਜੇ ਧਨ ਕੰਤਿ ਨ  
ਭਾਵਈ ਤ ਸਭਿ ਅਡੰਬਰ ਕੂੜੁ ॥੪॥ ਸਭਿ ਰਸ ਭੋਗਣ ਬਾਦਿ ਹਰਿ ਸਭਿ ਸੀਗਾਰ ਵਿਕਾਰ ॥ ਜਬ ਲਗੁ ਸਬਦਿ ਨ  
ਭੇਦੀਐ ਕਿਉ ਸੇਰੈ ਗੁਰਦੁਆਰਿ ॥ ਨਾਨਕ ਧੰਨੁ ਸੁਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥੫॥੧੩॥<sup>81</sup>

In this shabad, from Siri Rag, Guru Nanak states that in estrangement and alienation, there is no point in embellishment. There is no place for such a person in the dwelling of the Creator. There is only misery and misfortune.

The noble farmer plants the right seeds of devotion. He prepares his field well with meditation on the nature of the Creator. He plants the pure seeds of Truth. The plants of Truth and Trust grow in such a field of the honest farmer.

The one who does not follow his Guru is lost in wilderness. The manmukh, the one who follows his own will, who does not follow the path of the Guru, does not reflect upon the nature of the

universe. He is blind to the sublime Truth of the cosmos. He is caught in the circle of life and death.

There may be all the luxuries. There may be all the pleasures. There may be all the precious diamonds and pearls. All this amounts to nothing if there is no love, if there is no union of the souls.

All pleasures and passions are of no avail if one is estranged, if one is alienated. If the mind is not attuned to the divine Word, there is no serenity. *Dohaganī* is alienated and suffers in misery and solitude. *Sohaganī* enjoys union with her Lord. She is happy and blessed in love and affection.

**3.4.6.3 In the form of Sanyogi/Viyogi:** Apart from the conceptual opposition of Gurmukh/Manmukh, we have here the conceptual opposition of *sāyogī* and *viyogī*. *Sāyogī* is the one who is in union with the Creator, his/her Love; *viyogī* is the one who lives and suffers in separation. The former is in tune, integrated, blessed; the other is separated, in distress, alienated.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਭਲੀ ਸਰੀ ਜਿ ਉਬਰੀ ਹਉਮੈ ਮੁਈ ਘਰਾਹੁ ॥ ਦੂਤ ਲਗੇ ਫਿਰਿ ਚਾਕਰੀ ਸਤਿਗੁਰ ਕਾ ਵੇਸਾਹੁ ॥  
ਕਲਪ ਤਿਆਗੀ ਬਾਦਿ ਹੈ ਸਚਾ ਵੇਪਰਵਾਹੁ ॥੧॥ ਮਨ ਰੇ ਸਚੁ ਮਿਲੈ ਭਉ ਜਾਇ ॥ ਭੈ ਬਿਨੁ ਨਿਰਭਉ ਕਿਉ ਥੀਐ  
ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥ ਕੇਤਾ ਆਖਣੁ ਆਖੀਐ ਆਖਣਿ ਤੇਟਿ ਨ ਹੋਇ ॥ ਮੰਗਣ ਵਾਲੇ ਕੇਤੜੇ ਦਾਤਾ ਏਕੇ  
ਸੋਇ ॥ ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹੈ ਮਨਿ ਵਸਿਐ ਸੁਖੁ ਹੋਇ ॥੨॥ ਜਗੁ ਸੁਪਨਾ ਬਾਜੀ ਬਨੀ ਖਿਨ ਮਹਿ ਖੇਲੁ ਖੇਲਾਇ ॥  
ਸੰਜੇਗੀ ਮਿਲਿ ਏਕਸੇ ਵਿਜੇਗੀ ਉਠਿ ਜਾਇ ॥ ਜੇ ਤਿਸੁ ਭਾਣਾ ਸੇ ਥੀਐ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥੩॥ ਗੁਰਮੁਖਿ ਵਸਤੁ  
ਵੇਸਾਹੀਐ ਸਚੁ ਵਖਰੁ ਸਚੁ ਰਾਸਿ ॥ ਜਿਨੀ ਸਚੁ ਵਣੰਜਿਆ ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ॥ ਨਾਨਕ ਵਸਤੁ ਪਛਾਣਸੀ ਸਚੁ ਸਉਦਾ  
ਜਿਸੁ ਪਾਸਿ ॥੪॥੧੧॥<sup>82</sup>

The devotee is grateful. She has shed her pride and passions. She has subdued her demons. She is graced by her Guru. She has shed her lust and passionate longings. She has followed the Word of her Lord. She has followed the path of the divine Truth. On the path of the divine Truth, all her fears are gone, all her doubts are removed. She has acquired the status of Gurmukh who follows the path of the Guru.

There is no end to His discourses, His utterances. There is no end to His benevolence, His generosity. In His Truth, in His Word, there is life, there is peace and piety.

This world is a dream. In a moment, this world will be no more. It is an illusion. In *sāyog*, there is union, there is Truth. In *viyog*, there is separation, there is misery and pain. It is all in His Will, in His Cosmic Order.

The Gurmukh follows the divine Word, the divine Truth. Those who follow this divine path are saved, are blessed by the Guru. Where there is divine Truth, there is peace and prosperity. There is piety, there is divine blessing.

At the end, in this chapter, we have attempted to discern the conceptual contours of the philosophy of Guru Nanak in terms of his Cosmic Vision and the concept of Alienation. For the first theme, we have followed the architectonic, semiotic structure of Japuji, the inaugural and fundamental composition of the Adi Granth. There are thirty-eight *paurian*, steps in all. The inaugural step or shabad presents the cosmic principle of TRUTH that becomes the fundamental principle of all being and becoming, all nature and culture. It is the Harmony, the Rhythm, the Balance of all that is, that will ever be. It is presented in the form of groups of *paurian* or steps. Beginning with the description of the Eternal, Formless, *Nirankaar*, we follow the philosophical reflections on the spiritual listening in, believing in, the discourse of Nature and Culture in different religious traditions of India. This is followed by the presentation of a series of levels of philosophical conceptualisations in the form of different *khands*, different levels of consciousness. Ultimately, it is the universal principle of the cosmic TRUTH that determines the validity of every being or becoming, anthropologic or cosmological.

The second theme of Alienation is presented in thirty-three *shabads* or compositions of Siri Rag. These compositions describe and discern specific anthropological, sociological, and of course, spiritual, existential conditions of human existence. At the anthropological level, they are all different, each concentrating on a specific human condition. If we follow their semiotic, architectonic constitution, step by step, we realise that they present a cohesive discourse of Alienation. Each composition is a micro-conceptual construct. The thirty-three reflections are interrelated in theme and the critique of the prevalent conditions in the fifteenth century Bharat. The ultimate discourse is a macro conceptual construct. There are similarities with other articulations but there are no identities. It is in this general philosophical context that we compare, in the next chapter, the reflections of one of the most important theologians of Christianity, Saint Augustine, with those of Guru Nanak. These correspondences may be understood as typological and not historical. Such comparisons enable us to reflect upon our own



tradition more clearly, leading to a better comprehension of the contours of our own theological tradition.

## Referances

- 1 Siri Guru Granth Sahib. Pg 1035-36.
- 2 Sikka, Ajit Singh. 1972. *Facets of Guru Nanak's Thought*. Pg 29.
- 3 Verma, Sharad Chandra. 1969. *Guru Nanak and The Logos of Divine Manifestation*. Pg 3.
- 4 Hastings, James. 1961. *Encyclopædia of Religion and Ethics*. Pg 181.
- 5 Singh, Trilochan. 1973. *The Ethical Philosophy of Guru Nanak*. Pg 1.
- 6 Siri Guru Granth Sahib. Pg 1.
- 7 Singh, Daljeet. 1994. *Essential of Sikhism*. Pg 37.
- 8 Siri Guru Granth Sahib. Pg 1
- 9 Sikka, Ajit Singh. 1972. *Facets of Guru Nanak's Thought*. Pg 37.
- 10 Siri Guru Granth Sahib. Pg 1.
- 11 Singh, Wazir. 1977. *Humanism of Guru Nanak a Philosophic Inquiry*. Pg 62.
- 12 Siri Guru Granth Sahib. Pg 2.
- 13 Gill, H. S. 2007. *Nanak Bani*. Pg 10.
- 14 Siri Guru Granth Sahib. Pg 2.
- 15 Ibid. Pg 4.
- 16 Sikka, Ajit Singh. 1972. *Facets of Guru Nanak's Thought*. Pg 32.
- 17 Siri Guru Granth Sahib. Pg 5.
- 18 Sikka, Ajit Singh. 1972. *Facets of Guru Nanak's Thought*. Pg 32.
- 19 Siri Guru Granth Sahib. Pg 7.
- 20 Sikka, Ajit Singh. 1972. *Facets of Guru Nanak's Thought*. Pg 34.
- 21 Siri Guru Granth Sahib. Pg 7.
- 22 Ibid. Pg 8.
- 23 Ibid.
- 24 Ibid.
- 25 Ibid.
- 26 Sikka, Ajit Singh. 1972. *Facets of Guru Nanak's Thought*. Pg 34.
- 27 Ibid. Pg 42.
- 28 Singh, Ravinder G.B. 1983. *Indian Philosophical Tradition and Guru Nanak*. Pg 127.

- 29 Siri Guru Granth Sahib. Pg 661.
- 30 Ibid. Pg 16.
- 31 Ibid. Pg 24.
- 32 Ibid. Pg 25.
- 33 Ibid. Pg 26.
- 34 Sikka, Ajit Singh. 1972. *Facets of Guru Nanak's Thought*. Pg 39.
- 35 Siri Guru Granth Sahib. Pg 932.
- 36 Kohli, Surinder Singh. 1980. *Philosophy of Guru Nanak*. Pg 48.
- 37 Siri Guru Granth Sahib. Pg 24.
- 38 Sikka, Ajit Singh. 1972. *Facets of Guru Nanak's Thought*. Pg 40.
- 39 Siri Guru Granth Sahib. Pg 14.
- 40 Ibid. Pg 17.
- 41 Ibid. Pg 21.
- 42 Singh, Ravinder G.B. 1983. *Indian Philosophical Tradition and Guru Nanak*. Pg 166-67.
- 43 Siri Guru Granth Sahib. Pg 468.
- 44 Verma, Sharad Chandra. 1969. *Guru Nanak and The Logos of Divine Manifestation*. Pg 3.
- 45 Siri Guru Granth Sahib. Pg 15.
- 46 Ibid. Pg 16.
- 47 Ibid, Pg: 24.
- 48 Singh, Ravinder G.B. 1983. *Indian Philosophical Tradition and Guru Nanak*. Pg 128.
- 49 Ibid Pg 469.
- 50 Ibid. Pg 128-29.
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- 52 Ibid. Pg 19.
- 53 Ibid. Pg 19.
- 54 Sikka, Ajit Singh. 1972. *Facets of Guru Nanak's Thought*. Pg 39.
- 55 Siri Guru Granth Sahib. Pg 15.
- 56 Ibid. Pg 16.
- 57 Ibid. Pg 1026.
- 58 Singh, Trilochan. 1973. *The Ethical Philosophy of Guru Nanak*. Pg 42-43.

- 59 Ibid Pg 8.
- 60 Ibid Pg 953.
- 61 Siri Guru Granth Sahib Pg 20.
- 62 Ibid. Pg 946.
- 63 Ibid. Pg 55.
- 64 Ibid. Pg 59.
- 65 Ibid. Pg 463.
- 66 Ibid. Pg 581
- 67 Kohli, Surinder Singh. 1980. *Philosophy of Guru Nanak*. Pg 26.
- 68 Siri Guru Granth Sahib. Pg 21.
- 69 Ibid. Pg 23.
- 70 Ibid. Pg 23.
- 71 Singh, Ravinder G.B. 1983. *Indian Philosophical Tradition and Guru Nanak*. Pg 139-140.
- 72 Siri Guru Granth Sahib Pg 14.
- 73 Ibid. Pg 23.
- 74 Sikka, Ajit Singh. 1972. *Facets of Guru Nanak's Thought*. Pg 42.
- 75 Ibid. Pg 42-43.
- 76 Siri Guru Granth Sahib Pg 17.
- 77 Ibid. Pg 18.
- 78 Ibid. Pg 20.
- 79 Ibid. Pg 879.
- 80 Ibid. Pg 18.
- 81 Ibid. Pg 19.
- 82 Ibid. Pg 18.

## **CHAPTER IV**

## **The Cosmology of Guru Nanak and Saint Augustine**

This chapter elaborates the cosmological aspects of Saint Augustine and Guru Nanak. In the first section I have presented the interpretation of the major compositions of Guru Nanak and his Critique of Tradition and the Religious Discourse. Guru Nanak's views have universal import, significance and reach. In these compositions we have discussed the conceptual constructs which include His cosmological vision, His ideas about the destiny of man. The Second part describes the philosophical meditations of Saint Augustine.

Our interest in the philosophy of Saint Augustine is due to the fact that both in Saint Augustine and Guru Nanak, we deal with the religious discourse. There is obviously no historical linkage. Saint Augustine belonged to the fourth century, Guru Nanak to the fifteenth. The comparison or correspondence between these two thinkers is due to the similarity of themes, the conceptual and cosmic vision that they represent. A comparison of this order is generally called typological as compared to historical in the ordinary sense of the term.

### **4.1 THE COSMOLOGY OF GURU NANAK**

“Reviewing Guru Nanak's distinctive position, we notice that his life as a preacher of righteousness began with the statement, ‘There is no Hindu and no Musalmān.’ He went on to show that they were both false, and thus incurred the odium of both. He fearlessly attacked idolatry, and, if he did not rise to a high degree of spiritual enlightenment, we can only say that Christian truth had not been conveyed to him.”

Guru Nanak's incisive mind and revolutionary transvaluation of values made him a link between yesterday and tomorrow of human destiny and a mediator between antagonistic cultures and civilizations. Guru Nanak repudiated the caste system and declared noble character rather than noble birth as the real test of human excellence. Human beings steeped in ignorance and superstition could not afford to be adventurous and this made them inert, fatalistic, passive, bigoted and alienated. This agitated the mind of Nanak especially when he visited the holy places of Hindus and Muslims. He regarded ignorance as the greatest sin and superstitions the gravest sacrilege.

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 wads so much hypocrisy and oppression on

all sides from top to bottom. On the social avarice or hunger could be satisfied as lust for woman, wealth, pursuit of gold, multi-motivated tricks shackles of desire, alluring beauty and “lakh sianpa” clever speculations could not finally succeed. But what was the way of truth? How could the way 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.

#### **4.1.1 Guru Nanak’s Critique of Tradition and the Religious Discourse**

In all religions there are two levels. There is the level of reflection and thinking. This is the domain of the philosophers who discourse on the universal ideas of creation and destruction, of life and death. They attempt to analyse the universal principles of nature. They reflect on what truth and justice represent for the whole humanity.

The other level is that of anthropology. At this level, every aspect of nature is transformed into a god or goddess. The houses of worship, the temples are constructed and the gods and the goddesses are installed as statues, as human figures of male and female. In ancient Egypt, in Greece, in India, this pattern was followed. In these traditions, the devotees worshipped gods of water, fire, rivers, mountains, wealth, vengeance, health, disease, creation and destruction. The rituals became more important than the philosophies of truth and harmony of the philosophers and thinkers.

In India, the gods, Brahma, Vishnu and Shiva are supposed to represent the principles of creation, growth and destruction. The six great schools of philosophy presented the most logical explanations of these universal principles. The Vedantins concentrated on the absolute immortality and eternity of the Soul, the Spirit. For the philosophers of the materialist schools of Sankhya, it was the Matter that was eternal. These were most profound philosophical speculations. But these theoretical propositions could not satisfy the general public, and like the Egyptians and the Greeks, the Hindus also began to worship the statues, the stones, instead of meditating on their highly complex theories. The universality of philosophical ideas was invariably transformed into the specificity of these rituals. The scientific explanations were forgotten. They were replaced by superstition and blind worship.

In Christianity, there are statues of Jesus Christ and Mary and hundreds of local saints which serve the same function as gods and goddesses of Hinduism. In Islam, the worship of saints, pirs, faqirs and their burial places is very common. The rites and rituals take over. The philosophers and thinkers are always forgotten. They are found only in the libraries. The

anthropological level of *rahit maryada*, of the codes of dress and diet, of the ceremonies at the time of birth, marriage and death become the most important aspect of religious living.

In the fifteenth century India, Guru Nanak reflected upon the dominance of these modes of worship and the way they had corrupted the social fabric of the country. His critique covered all aspects of society, the superstitions and the ignorance in the religious domain and the absolute decadence in social and political life.

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥ ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ॥ ਹਉ  
ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ॥ ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ ॥ ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ॥<sup>1</sup>

The above composition is taken from Rag Majh ki var, pauri 16, slok 1. Guru Nanak says, in this age of Kaliyug, religion has withered away. The kings are butchers and the populace suffers all indignities. There is the darkness of falsehood all over. The moon of truth is hidden under the clouds of corruption. Deception and betrayal are the order of the day.

ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰੁ ॥ ਕੂੜੁ ਮੰਡਪ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ ॥ ਕੂੜੁ ਸੁਇਨਾ ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ  
ਪੈਨ੍ਹਣਹਾਰੁ ॥ ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ ॥ ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥ ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ  
ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥ ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੇਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥ ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੋਬੇ ਪੂਰੁ  
॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੈ ਕੂੜੁ ॥<sup>2</sup>

This quotation is taken from Rag Asa, here Guru Nanak expresses the idea that the rulers, the ruled, the world at large are all drenched in falsehood and corruption. The palaces, the mansions, the huts and the householders are stuck in dirty deals. All gold and silver, all dresses and diets, every thing and every being eats, sleeps, lives in this darkness of deception. There is no honesty between husband and wife, between friends and relations. This world is transitory, a matter of few days. There is nothing permanent. Only the Being of the Creator is eternal.

ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥ ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥ ਅੰਧੀ  
ਰਯਤਿ ਗਿਆਨ ਵਿਹੁਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥ ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਸੀਗਾਰੁ ॥ ਉਚੇ ਕੂਕਹਿ  
ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ ॥ ਮੂਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਪਿਆਰੁ ॥ ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ



ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੇਖ ਦੁਆਰੁ ॥ ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰ ਬਾਰੁ ॥ ਸਭੁ ਕੇ ਪੂਰਾ ਆਪੇ  
 ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ ॥ ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਪੈ ॥<sup>3</sup>

Here, this composition again from Rag Asa, shows that greed and lust have taken over all sections of society. The dark clouds of falsehood are all over. Instead of love and sincerity, there are passion and desire of the body and the wealth. The populace is blind to all that is good and just. They eat rotten corpses. The learned dance before the ignorant, they shout and yell. Knowledge has given way to ignorance. The foolish Brahmin deceives himself and the devotees. He lives on the charity of others. There are no rights and duties. The Yogi makes fool of the simple people. He pretends to be a yogi, a man of austerity and discipline but he lives with his women. He deals in dirty deeds. There is no question of honour and sincerity.

ਵਾਇਨਿ ਚੇਲੇ ਨਚਨਿ ਗੁਰ ॥ ਪੈਰ ਹਲਾਇਨਿ ਫੇਰਨ੍ਹਿ ਸਿਰ ॥ ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੈ ਪਾਇ ॥ ਵੇਖੈ ਲੋਕੁ ਹਸੈ ਘਰਿ  
 ਜਾਇ ॥ ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ ॥ ਆਪੁ ਪਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ ॥ ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ੍ਹ ॥ ਗਾਵਨਿ  
 ਸੀਤਾ ਰਾਜੇ ਰਾਮ ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ ॥ ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ ॥<sup>4</sup>

This shabad, again from the same bani of Guru Nanak, expresses the idea the disciples gather. The gurus dance. Their heads move. There is dust all over. It covers the heads and hearts of the dancers and the devotees. All this is done for a few loaves of bread. All this indignity, this false spectacle to deceive the ignorant populace.

ਅੰਦਰਹੁ ਝੂਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ ॥ ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥ ਜਿਨ੍ਹ ਪਟੁ  
 ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਦਤੁ ਤੇ ਭਲੇ ਸੰਸਾਰਿ ॥ ਤਿਨ੍ਹ ਨੇਹੁ ਲਗਾ ਰਬ ਸੇਤੀ ਦੇਖਨ੍ਹੇ ਵੀਚਾਰਿ ॥ ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੇਵਹਿ  
 ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥<sup>5</sup>

This composition is also from Rag Asa, “In Guru Nanak Bani, the term *Tiratha* refers to a holy place but Nanak lays stress on the inner piety all through. He does not advise one to go out to holy places for the purity of mind and heart. According to him, bathing at the holy places is useless. If one pleases the Lord that alone constitutes bathing at Tiratha. The subjugation of five senses in itself amounts to dwelling at a holy place. God is not pleased through visiting the holy places. Rather, according to him, true knowledge acquired through the *Guru* is the true *Tiratha*.

Lakhs of good actions, meritorious deeds and visiting the holy places are false in the absence of union with the Lord.”<sup>6</sup>

Guru Nanak adopted a novel and dramatic technique to shed the superstitions of the people -- bathing at Hardwar and offering water to the sun, under the belief that it would quench the thirst of their departed, near and dear ones.

Those who are drenched in inner dirt and falsehood but pretend outer purity are doomed to a life of evil deeds. It is only the true knowledge of purity and piety, of love and sincerity that helps a man devoted to God. In the absence of truth and love, the evil men do not see the wrath of God. There will never be peace and harmony in false deals. Cheating and deceiving will never be approved by the Creator.

ਆਸਾ ਮਹਲਾ ੧ ॥ ਕਾਇਆ ਬ੍ਰਹਮਾ ਮਨੁ ਹੈ ਧੋਤੀ ॥ ਗਿਆਨੁ ਜਨੇਊ ਧਿਆਨੁ ਕੁਸਪਾਤੀ ॥ ਹਰਿ ਨਾਮਾ ਜਸੁ

jwcau nwau ] gur prswdI bRhim smwau ] 1 ] pWfy AYsw bRhm bIcwru  
 ] nwmy suic nwmo pVau nwmy cju Awcwru ] 1 ] rhwau ] bwhir jnyaU  
 ijcru joiq hY nwil ] DoqI itkw nwmu smwil ] AYQY  
 EQY inbhI nwil ] ivxu nwvY hoir krm n Bwil ] 2 ]<sup>7</sup>

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥ ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥ ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ  
 ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥ ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥ ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ  
 ਪਾਇਆ ॥ ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥ ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥<sup>8</sup>

ਪਤਿ ਵਿਣੁ ਪੂਜਾ ਸਤ ਵਿਣੁ ਸੰਜਮ ਜਤ ਵਿਣੁ ਕਾਰੇ ਜਨੇਊ ॥

ਨਾਵਹੁ ਧੇਵਹੁ ਤਿਲਕੁ ਚੜਾਵਹੁ ਸਚੁ ਵਿਣੁ ਸੋਚ ਨ ਹੋਈ ॥੬॥<sup>9</sup>

ਮ: ੧ ॥ ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ ॥ ਸੂਤੁ ਜਨੇਊ ਪੜਿ ਗਲਿ ਪਾਵੈ ॥ ਸੂਤੁ ਪਾਇ ਕਰੇ ਬੁਰਿਆਈ ॥ ਨਾਤਾ ਧੋਤਾ ਥਾਇ  
 ਨ ਪਾਈ ॥ ਮੁਸਲਮਾਨੁ ਕਰੇ ਵਡਿਆਈ ॥ ਵਿਣੁ ਗੁਰ ਪੀਰੈ ਕੇ ਥਾਇ ਨ ਪਾਈ ॥ ਰਾਹੁ ਦਸਾਇ ਓਥੈ ਕੇ ਜਾਇ ॥ ਕਰਣੀ  
 ਬਾਝਹੁ ਭਿਸਤਿ ਨ ਪਾਇ ॥ ਜੇਗੀ ਕੈ ਘਰਿ ਜੁਗਤਿ ਦਸਾਈ ॥ ਤਿਤੁ ਕਾਰਣਿ ਕਨਿ ਮੁੰਦ੍ਰਾ ਪਾਈ ॥ ਮੁੰਦ੍ਰਾ ਪਾਇ ਫਿਰੈ  
 ਸੰਸਾਰਿ ॥ ਜਿਥੈ ਕਿਥੈ ਸਿਰਜਣਹਾਰੁ ॥ ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਾਟਾਊ ॥ ਚੀਰੀ ਆਈ ਢਿਲ ਨ ਕਾਊ ॥ ਏਥੈ ਜਾਣੈ ਸੁ ਜਾਇ

ਸਿਵਾਣੈ ॥ ਹੋਰੁ ਫਕਤੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ॥ ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਹੋਇ ॥ ਕਰਣੀ ਬਾਝਹੁ ਤਰੈ ਨ ਕੋਇ ॥ ਸਚੇ ਸਚੁ ਵਖਾਣੈ ਕੋਇ ॥ ਨਾਨਕ ਅਗੈ ਪੁਛ ਨ ਹੋਇ ॥੨॥<sup>10</sup>

These quotations are taken from Rag Asa and Rag Ramkali of Guru Nanak Bani. “In Guru Nanak Bani, the term *Janeu* refers to the sacred thread worn by the Hindus but the occurrence of this term does not at all convey that Guru Nanak is in favour of wearing *Janeu*. Rather, he regards it as an outward symbol. By wearing *Janeu*, according to him, one is not detached from bad action. Without the purity of heart, the *Janeu* is useless. According to Guru Nanak, one should wear the *Janeu* of His Name which is strong and everlasting and transforms one completely into an ideal person.”<sup>11</sup>

Guru Nanak states that without the true Name of Lord, wearing such type of sacred thread or janeu is useless. He observes that inward purities and the True Name alone lead to integration i.e. the union with the Supreme Being.

ਸੂਹੀ ਮਹਲਾ ੧ ॥ ਜਪ ਤਪ ਕਾ ਬੰਧੁ ਬੇੜੁਲਾ ਜਿਤੁ ਲੰਘਹਿ ਵਹੇਲਾ ॥ ਨਾ ਸਰਵਰੁ ਨਾ ਉਛਲੈ ਐਸਾ ਪੰਥੁ ਸੁਹੇਲਾ ॥੧॥

ਤੇਰਾ ਏਕੋ ਨਾਮੁ ਮੰਜੀਠੜਾ ਰਤਾ ਮੇਰਾ ਚੋਲਾ ਸਦ ਰੰਗ ਢੇਲਾ ॥੧॥ ਰਹਾਉ ॥<sup>12</sup>

ਕਿਆ ਜਪੁ ਜਾਪਉ ਬਿਨੁ ਜਗਦੀਸੈ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਹਲੁ ਘਰੁ ਦੀਸੈ ॥੧॥ ਰਹਾਉ ॥<sup>13</sup>

These compositions are taken from Rag Suhi and Rag Bilawal of Nanak Bani, “In Guru Nanak Bani, the term *Japa* refers to muttering but according to Guru Nanak muttering should be only of God’s Name. His Name is the essence of austerity, restraint and muttering.”<sup>14</sup>

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥ ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥ ਜੇ ਇਕੁ ਹੋਇ

ਤ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ ॥ ਨਾਨਕ ਪਾਰੈ ਬਾਹਰਾ ਕੇਰੈ ਰੰਗੁ ਨ ਸੋਇ ॥ ਭੈ ਵਿਚਿ ਖੁੰਬਿ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ

ਹੋਇ ॥ ਨਾਨਕ ਭਗਤੀ ਜੇ ਰਪੈ ਕੂੜੈ ਸੋਇ ਨ ਕੋਇ ॥<sup>15</sup>

As in Rag Asa, Guru Nanak states, the truth of the True Lord is scarce. The falsehood is everywhere those who had sown the seeds of truth could reap the fruits of truth. Those who had their seeds surcharged with evil could only reap evil. The true and pure seeds give fruits. The seeds of deception and decadence lead to death and destruction. Only a white and plain cloth can acquire the desired colour. Only a pure and honest mind can understand the mystery of the universe of God...

ਮਾਰੂ ਮਹਲਾ॥ ਬਿਖੁ ਬੇਹਿਥਾ ਲਾਦਿਆ ਦੀਆ ਸਮੁੰਦ ਮੰਡਾਰਿ ॥ ਕੰਧੀ ਦਿਸਿ ਨ ਆਵਈ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥ ਵੰਝੀ  
ਹਾਥਿ ਨ ਖੇਵਟੂ ਜਲੁ ਸਾਗਰੁ ਅਸਰਾਲੁ ॥੧॥ ਬਾਬਾ ਜਗੁ ਫਾਥਾ ਮਹਾ ਜਾਲਿ ॥ ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਸਚਾ ਨਾਮੁ  
ਸਮਾਲਿ ॥<sup>16</sup>

Guru Nanak explains in Rag Maru that the boat of life has been set to sail. Unfortunately, it is laden with the poison of evil. One cannot perceive the other side of the river. It is large like a sea and one cannot reach its shores. The boat is in a bad shape. There is no boatman competent enough to lead to the path of righteousness. The devotee is stuck in the net of desires and passions. When the human boat is led by the Guru and his discourse, there is no obstacle. The oars of truth and love carry the boat to its right goal. Truth is indeed the only guide in this world of tumultuous upheavals.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥<sup>17</sup>

For Guru Nanak the sublime, divine Truth is the basis of the harmony and the rhythm of this universe. In the beginning of the beginning, there was Truth. Through the ages, this Truth anchored the boat of humanity. When it will be all over, this absolute, eternal Truth will continue to inhabit the void.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਹਾਲ ॥<sup>18</sup>

The Formless dwells in the universe of Truth. There are several levels of human existence. From the domain of deeds and duties we move on to the domain of knowledge. Ultimately, we reach the spiritual domain of Truth. This Truth is the basis of the anthropological order but it also transcends this order to arrive at the most abstract and conceptual order of sublime consciousness.

At the anthropological level, all religions are different from each other. They are all stuck in their specific houses of worship, their rites and rituals. There are rules of diets and dresses. There are regulations which determine the right or wrong social behaviour. There are differences of race and gender, castes and creeds. There are all kinds of hierarchies. Guru Nanak's critique covers all these outer manifestations. In no uncertain terms, he denounces all rites and rituals, all ceremonial worships, all austerities and penances, all pilgrimages, all holy dips.

And yet, we know that it is not enough to have faith in God, to reflect and meditate on the rhyme and reason of the cosmic universe, to lead a life of honesty, sincerity, love and charity to be a Christian, a Muslim, a Hindu or even a Sikh. To be a member of a given religious order, one has to follow its anthropological parameters, its *rahit maryada*. This religious shell can never be broken whatever the philosophers, the great thinkers may discern. This is the greatest paradox of the religious discourse.

We continue with the cosmological discourse of Saint Augustine.

#### **4.2 THE COSMOLOGY OF SAINT AUGUSTINE**

In the medieval philosophy, there is a close connection between philosophy and theology (Christian doctrine). In the thirteenth century, the medieval philosophers would not have been regarded as philosophers at all, but as theologians.

From the beginning of the medieval philosophy, the most important theologian and greatest philosopher was St. Augustine. He was educated in schools at Thagaste, Madauros and Carthage, where he studied philosophy. In 373, he was greatly inspired by Cicero's Hortensius. Although he was raised in Christian thought, he was also attracted to Manichaeism. For some years, he became a Manichean, a member of a religious sect that believed there were two gods, one good and one evil. Around 383, he moved to Italy to teach rhetoric first in Rome and then in Milan. There he was greatly influenced by St. Ambrose and Neoplatonic philosophy. After reading Plotinus he became a Catholic, converted to Christianity and Ambrose baptized him in 387. Until he died in 430, he held the position of Bishop at Hippo for approximately thirty four years.

Religious scholar and philosopher, St. Augustine produced literary works, including five million words of his work, a hundred' books, treatises on various topics, over two hundred letters, and more than five hundred sermons.

Augustine's two most famous writings are his 'Confessions' (completed in 397) and 'The City of God' (written in 413-426). The former is an autobiography. The latter, he offers as theological philosophy of God.

Augustine was a memorable and persuasive preacher and promoter of Church in difficult political times whose work shaped medieval thought or western Christianity as no one else did.

For Augustine, it is not the case that the less good there is, the more evil it is. Good and evil are not related as positive and negative, so that a certain degree of evil may be defined as

simply the absence of a certain degree of goodness. Something with only a low degree of goodness is not thereby automatically evil. It is evil only if it ought to have a higher degree of goodness and does not actually have it. To think otherwise, Augustine says, is like blaming the earth because it is not the heavens. Higher things ought to 'govern and rule' (have power over) lower ones.

Augustine regards 'evil' as injustice or disorder, when lower things have power over the higher, reversing their proper order. Evil then is not an entity on the hierarchy of reality, it is an arrangement of things on that hierarchy otherwise than they ought to be arranged. To ask how evil arises in the world is to ask how it comes about that lower things have power over higher ones.

St. Augustine was an active participant in his life. His book *The Confessions* is one of the most poignant and sincere autobiographies to date. He had seen life in all its colours. Because of his diverse and very rich life experiences, he could not look upon man as an object; rather he studied man from within. As in existentialism, Augustine also emphasizes the finitude of man. "St. Augustine is both an essentialist and an existentialist. He is known as an essentialist because essences and ideas of God play a major role in his philosophy. He is also an "existentialist lyricist of religious experience and formal theologian".<sup>19</sup>

"God created the world, who or what is able to upset the order God has established? Augustine's answer is: Human beings do it. The world as God created it was, and remains, justly and properly arranged; he is not responsible for evil. On the contrary, human beings bear those responsibilities, since they are the ones who unjustly give lower things power over higher ones."<sup>20</sup>

Like many other philosophers and religious thinkers, St. Augustine laid stress on individual responsibility, though he does this in the context of a universal metaphysics. According to the Encyclopedia of Philosophers and Religious Leaders, as bishop, Augustine articulated his major theological themes in controversies. Against the Manichaeans, he asserted there was only one, good God who, although creator of all, was not responsible for evil, which arose from Adam's wilful disobedience.

Like Plato, Augustine believed in the soul and body opposition. According to Plato, human soul was eternal. It was of the same essence as that of the Supreme soul or God. If the soul plays dominant role, the essence of the human soul unites with the Supreme soul. There is

union and blessing. Augustine believes that the impulses of human body are an obstacle in spiritual realisation.

According to Augustine, heart is restless until it rests in Thee. “Augustine used a kind of causal argument to prove the existence of God. God created the world out of nothing. Further the world is evil and evil according to Augustine is not a positive entity. Evil has no efficient cause, but only a deficient cause. He was greatly obsessed by the sense of sin, and attacked the Pelagians for rejecting the doctrine of the original sin.”<sup>21</sup>

“Rational thought is the servant of faith: 'unless thou believe thou shall not understand.' At the heart of Augustine's philosophy is the premise that only through faith can wisdom be attained. He saw both philosophy and religion as quest for the same thing, namely truth. The philosopher without faith could never attain ultimate truth, which for Augustine was beatitude, or the enjoying of truth. Augustine maintained rational thought was the servant of faith.”<sup>22</sup>

Saint Augustine is one of the foremost philosophers of Christianity. When this fourth century neo-Platonic philosopher was converted to Christianity, he had to struggle hard to reconcile faith with reason. He defined faith as the ability to think with consent. As a Christian, he advocated the basic contours of his faith but he could never leave the strong pull of reason. He believed that faith was the first step, the beginning, but it must be supplemented with reason. On one hand, he thought that faith is prior to reason. Reason is powerless to attain its objective, divine happiness and the blessed life. On the other, he also maintained that faith is inferior to reason, for without reason faith would be a blind faith. This was certainly not the Christian faith. Faith requires the work of understanding in order to bring it to its fully human nature. St. Augustine was not interested in philosophy for its own sake, as a discipline of rational thinking, he was a theologian, the philosopher of religion. As such, he wanted philosophy to be the handmaid of religion, not the other way round.

For Augustine, there are two classes of things known. One is those which the mind perceives through the five senses, the other of those it perceives through itself. The first deals with the *material world*. The second is the *intelligible world, known by the mind independent of sense experience*. All knowledge is the work of soul. For Augustine, soul is a substance endowed with reason and fitted to rule the body. He does not follow the Platonic distinction of body and soul. Body, for Plato, is mortal but the soul is eternal. This Platonic duality is not accepted by Augustine. Man, for him, is composed of body and soul and man could not be without either of

these two constituents. Man is a rational soul making use of a material body. Augustine distinguishes *corporeal* from *spiritual* sight. The first is seeing with eyes. This is corporeal seeing. The operation of mind belongs to another class. What is before the mind is the *likeness* of the objects, not the objects themselves. The role of will is important for Augustine. When man's attention is tuned to the images of the mind, it leads to the experience of *spiritual sight*. When this image is transferred to the experience of the body, it becomes a *corporeal sight*. The feeling of the externality of what we perceive distinguishes sense-perception from imagination. *Augustine talks of the physical process involved in sense-awareness as conveying messages to the mind, of corporeal sight as the messenger to the superior, spiritual sight. The third and the highest kind of sight, which he calls intellectual, interpret, judges and correct the messages.*

#### **4.2.1 TRUTH AND REASON**

“The precondition of knowledge is gracious illumination by God. For Christians, knowledge follows → faith as its completion. The starting point of knowledge is the → authority of → revelation and of the teaching that is found in Holy Scripture and church tradition. Faith is rational, and this view is the basis of the view that faith is enough for salvation. Yet the demand for the greatest possible understanding of what is believed is deeply rooted in the nature of reason. To the extent that what is known and what is believed are one and the same, knowledge can replace the authority of faith (though genuinely so only in the future life).”<sup>23</sup>

Augustine argues that truth is discovered only when mind has access to itself without the medium of bodily senses. This is the only domain where certainty is possible. For Plato, there are two worlds, the intelligible world where dwells truth and the sensible world where we deal only with the shadows or copies. The neo-Platonic understanding of Augustine follows the Platonic theory. However, with Augustine, the sensible world is not ignored. The soul and the body are considered here as two complementary constituents. For knowledge and truth, Augustine cites often the propositions of mathematics and logic. The mathematical axioms and propositions are never based on experimental data. He argues that the concept of unity is never an empirical datum, objects experienced are always made of parts, endlessly divisible into parts. When we talk of a whole, or perceive a whole, it follows this comprehension only of the mind. At the same time, the sense experience is not altogether ignored. He argues that the “*knowledge of eternal truth is also a kind of empirical knowledge, superior to that derived from sense-experience in that it is derived from a superior kind of experience, one accessible to the mind without the*



*intermediary of body. It is not subject to the uncertainties and relativities to which sense-experience is subject. Understanding is the same thing for the mind as seeing is for body. Reason is the mind's sight. The theory of eternal truths existing in their own right as independent objects of intellectual knowledge suggest the way they are known is somehow analogous to the way that the independently existing objects of sight are seen”*<sup>24</sup>

Augustine believes that thinking and reasoning discover their objects and do not create them. He draws no fundamental distinction between the propositions of logic and the basic certainties of moral judgement. The intelligible world is identified by Augustine with the divine mind. It is God's creative wisdom. The knowledge of the intelligible world is a mental vision. For Plato, the intellectual light pervading the world of forms is analogous to the light which renders material things visible to the world. The intellectual light emanates from the supreme form rendering even the inferior forms intelligible to the mind, like the sun, itself supremely visible, makes other things visible. *For Augustine, these forms are within the divine mind and the intellectual light which renders them intelligible is a divine illumination within the human mind.*

#### **4.2.2 REMINISCENCE**

Plato's theory of reminiscence or previous memory is the basis of the knowledge of pure forms or the eternal truth. This *priori* knowledge left in the mind a kind of memory of another pre- and supra-mundane life. Augustine does not accept Plato's theory of reminiscence. For him, *“knowledge of the forms, ideas, concepts is not produced by the mind remembering something deposited in it previously, but it is continually discovered in the light which is perpetually present in the mind. The intellectual soul is inserted by the Creator into the natural order of intelligible realities and as such it is capable of seeing these in a certain non-corporeal light just as the corporeal eye sees things which surround it.”*<sup>25</sup>

For Augustine, images and concepts in the mind are the material of judgements made under illumination by the divine light. The eternal truth is the origin of all temporal things, it is an echo of the divine, eternal truth. In it we behold by a perception of the mind the patterns which govern our social, physical world as well as our divine world. The cosmological truths govern the anthropological behaviour. Man, as such, is not a simple social or anthropological being, he is existentially placed in the cosmic vision in direct correspondence with God, the Eternal Truth. *The human mind is capable of transcending itself. When the mind turns to the divine illumination, it perceives not only the anthropological and cosmological truth necessary*

*for a religious, pious life but also the sublime vision of the Creator Himself.* God Himself is present in this divine mind. It becomes known to us when we turn to him under this divine illumination. The human mind is privileged above other things only in being able to turn toward and acknowledge this divine presence.

### **4.3 Man and God for Guru Nanak and Saint Augustine:**

Augustine advises man to 'know himself'. Man must become conscious about the fact that he is imperfect, dependent, helpless and alienated from God. This is a necessary requirement to escape from this predicament. But it is not possible without God's grace and the basis of faith. Augustine's concept of grace is similar to Jaspers' concept of gift. Jaspers believes that the best things can not be earned but are gifted.

Augustine had a clear anthropological vision also. In his hierarchical classification of things, human being is a composition of two elements, soul and body. Initially, the two elements were in perfect harmony, but after humanity's fall, disharmony followed.

"Augustine defends the Christian doctrine that God created the world out of nothing."<sup>26</sup> This is akin to another Greek thought that cosmos came out of chaos-'the formless void: a state of utter confusion and disorder' through differentiating among the various elements, Astronomers and scientists also have made an attempt to explain this by postulating that once Heaven and Earth had been separated, the dark and windy chasm of chaos was transformed through the appearance of Eros in the background, against which the world was created.

#### **4.3.1 HARMONY AND ALIENATION**

It is in the context of the religious discourse that we explore the discourse of alienation in Guru Nanak. We had earlier alluded to the concept of alienation in the work of the fourth century Christian theologian, Saint Augustine. There is a conceptual similarity between the two reflections. Guru Nanak's discourse is within the context of the Indian philosophical tradition. On the other hand, Augustine's reflections are strictly within the earlier Christian tradition even though they are heavily influenced by the neo-Platonic ideas of his times.

"Man is God's creature, made with a view to enjoying happiness in the vision of God. In this vision and loving union, man attains his definitive state of rest, all else is striving and tension, conscious or blind, groping toward this fulfillment. "Thou hast made us, and in making us turned us toward thyself (*fecisti nos ad te*) and *our hearts are restless until they rest in thee*. So runs a famous phrase at the beginning of the *Confessions*. Man's nature embraces a multitude of

desires, impulses, and drives, some conscious and some not; all these are in fact, though we are not aware of it, implicitly desires for the fulfillment which is to be had in its entirety only in the beatific vision.”<sup>27</sup>

According to Augustine:

Our hearts are restless until they rest in Thee.<sup>28</sup>

Compare Guru Nanak:

According to Guru Nanak:

ਆਸਾ ਮਹਲਾ ੧ ॥ ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥<sup>29</sup>

In meditation, I resonate, in distraction, I wither away.

ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ ॥ ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥੧॥<sup>30</sup>

When the being is oblivious of the Divine Word, he is stuck with excruciating pains and cries in distress.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਰੇਗੁ ਵਡਾ ਮਨ ਮਾਹਿ ॥ ਕਿਉ ਦਰਗਹ ਪਤਿ ਪਾਈਐ ਜਾ ਹਰਿ ਨ ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਗੁਰਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਈਐ ਅਗਨਿ ਮਰੈ ਗੁਣ ਮਾਹਿ ॥੧॥ ਮਨ ਰੇ ਅਹਿਨਿਸਿ ਹਰਿ ਗੁਣ ਸਾਰਿ ॥ ਜਿਨ ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਤੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰਿ ॥੧॥ ਰਹਾਉ ॥ ਜੇਤੀ ਜੇਤਿ ਮਿਲਾਈਐ ਸੁਰਤੀ ਸੁਰਤਿ ਸੰਜੋਗੁ ॥ ਹਿੰਸਾ ਹਉਮੈ ਗਤੁ ਗਏ ਨਾਹੀ ਸਹਸਾ ਸੋਗੁ ॥ ਗੁਰਮੁਖਿ ਜਿਸੁ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਸੁ ਮੇਲੇ ਗੁਰੁ ਸੰਜੋਗੁ ॥੨॥ ਕਾਇਆ ਕਾਮਣਿ ਜੇ ਕਰੀ ਭੋਗੇ ਭੋਗਣਹਾਰੁ ॥ ਤਿਸੁ ਸਿਉ ਨੇਹੁ ਨ ਕੀਜਈ ਜੇ ਦੀਸੈ ਚਲਣਹਾਰੁ ॥ ਗੁਰਮੁਖਿ ਰਵਹਿ ਸੋਹਾਗਣੀ ਸੇ ਪ੍ਰਭੁ ਸੇਜ ਭਤਾਰੁ ॥੩॥ ਚਾਰੇ ਅਗਨਿ ਨਿਵਾਰਿ ਮਰੁ ਗੁਰਮੁਖਿ ਹਰਿ ਜਲੁ ਪਾਇ ॥ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਅੰਮ੍ਰਿਤੁ ਭਰਿਆ ਅਘਾਇ ॥ ਨਾਨਕ ਸਤਗੁਰੁ ਮੀਤੁ ਕਰਿ ਸਚੁ ਪਾਵਹਿ ਦਰਗਹ ਜਾਇ ॥੪॥੨੦॥<sup>31</sup>

Guru Nanak's belief regarding the Supreme Being is that “I utter the Name of God, I live, if I forget it, I must die. Then how can I forget it.”<sup>32</sup> In meditation, I am blessed; in distraction, I wither away. So that one who regularly repeats or listens the Name of the Lord becomes pure and all sorrow, impurities and the dirt of ego flees away. Nanak says, by remembering God alienation and transgressions are destroyed.

A moment's distraction, a moment's forgetfulness, leads to misery and misfortune, to the mind in distress. How can one be honored in His audience if the Creator does not dwell in one's heart?

With the blessings of the Guru, there is peace of mind, the fire of passion is subdued, and the mind finds peace and grace. One should always meditate and reflect upon the Order of the Creator. Those who never forget their Creator are rare in this world. The sublime light of the Creator enlightens body and soul, brings divine union with one's Lord. In this divine union, there is no violence, no passion, no lust, and no mental conflict. The final Emancipation can only be obtained when the Name reside in the heart of the devotee.

Man's nature is replete with desires, some good, and some bad. Some desires lead man to happiness and beatitude, some lead him to degeneration and destruction. For Augustine, man's "godwardness" is thus inscribed in his very nature. Augustine gives an example of weight. The heavy weight falls down, the light weight goes up. The good deeds of man, the love for righteousness are man's weight. It leads him to the right direction, to the love of God. A stone will fall if its support is removed, there is no question of its will. However, man is endowed with the faculty of will. If he wills to do good, to love and reflect, he will be pulled towards God. If he is engrossed in evil deeds, he will be estranged from the Creator. Hence, human beings have the option of choice and free will. Augustine argues that the word, love, covers the elementary forces, passions, emotions and inclinations of all kinds and on the other hand, it also covers freely chosen inclinations and voluntary preferences. To begin with, the conflicting desires and inclinations, desires, emotions, urges are neutral. But man being a rational creature is his own master. He is supposed to critically examine these passions and follow those which lead him to happiness and love and union with his Creator. When man is unable to control his passions, when he chooses to follow evil, he is estranged from his Creator. Augustine calls this state of the being as *alienatio* and describes it as a voluntary surrender to impulses which lead him to involuntary captivity.

Augustine believes that right love leads to righteous life. He is concerned with moral life in this world. He would have anthropological world charged with cosmological vision. He insists on the will of man. This is where the question of right or wrong choice is introduced. A right will is right love, says Augustine, and a perverse will is perverse love. Desire to possess, fear, passion, indulgence are all evil. They lead to evil love. *Man's task is to order his inclinations and passions in such a way that his actions follow the divine order. Love itself is to be loved critically, says Augustine, so that what ought to be loved is rightly loved, and thereby we achieve virtue to live well.* This rightly ordered love is the love of a sage. Augustine continues: a man

lives righteously and in holiness if he has ordered love which prevents him from loving what is not to be loved. This order leads to harmony and union with the Creator. This is the right law, the right conduct. To quote Augustine: “*This discipline is God’s law itself, which, while always remaining in him fixed and unalterable, is transcribed into the souls of the wise, in such a manner that they know that their lives are the better and the more sublime in proportion to the degree of perfection of their contemplating it by their minds and keeping it in their lives. The realisation of this order is wisdom, and its attainment is a work of the mind in accordance with the eternal law. This law is God’s sovereign reason.*”<sup>33</sup>

This leads to Augustine’s concept of *order* or *rational order* which in this context is divine order. For Augustine, the divine activity follows a rationality that is spiritual, that is inspired by the divine dictate. This notion of order is central to Augustine’s thinking. This is obviously a neo-Platonic philosophy. It also includes the Christian concepts of suffering and pain. This world is not perfect. There is disorder and dis-organisation. There is a lack of harmony. However, all these miseries and natural evils can be surmounted by following the divine order. The divine order is not only perfect, it can bring harmony and peaceful co-existence in all things, material or spiritual. This is where the fundamental Christian concept of divine revelation in the form of Jesus Christ is very significant. Augustine is not a philosopher in the ordinary sense of the term. He does not simply rely on reason and logic, his basic anchor remains the divine intervention in the history of mankind.

Interestingly, this dissolution of the binary oppositions is continued by Guru Nanak in the most significant metaphysical paradox when he says in *Rag Ramkali*:

ਆਸਤਿ ਨਾਸਤਿ ਏਕੇ ਨਾਉ ॥<sup>34</sup>

In other words, to believe or not to believe, amounts to the same thing. Obviously, the most important question is: what do we mean by believing or not believing? In some contexts, they are only mental gymnastics. Guru Nanak refuses to adhere to such dichotomies. There are two levels of the divine Truth; the physical and the metaphysical. At each level, the discourse of comprehension is not the same. The manifest distinctions are not necessarily the distinctions in the domain of divine Truth, the Truth of Guru Nanak.

ਸਲੋਕ ਮ: ੧ ॥ ਨਾ ਸਤਿ ਦੁਖੀਆ ਨਾ ਸਤਿ ਸੁਖੀਆ ਨਾ ਸਤਿ ਪਾਣੀ ਜੰਤ ਫਿਰਹਿ ॥ ਨਾ ਸਤਿ ਮੂੰਡ ਮੁਡਾਈ ਕੇਸੀ ਨਾ ਸਤਿ ਪੜਿਆ ਦੇਸ ਫਿਰਹਿ ॥ ਨਾ ਸਤਿ ਰੁਖੀ ਬਿਰਖੀ ਪਥਰ ਆਪੁ ਤਛਾਵਹਿ ਦੁਖ ਸਹਹਿ ॥ ਨਾ ਸਤਿ ਹਸਤੀ ਬਧੇ

ਸੰਗਲ ਨਾ ਸਤਿ ਗਾਈ ਘਾਹੁ ਚਰਹਿ ॥ ਜਿਸੁ ਹਥਿ ਸਿਧਿ ਦੇਵੈ ਜੇ ਸੇਈ ਜਿਸ ਨੇ ਦੇਇ ਤਿਸੁ ਆਇ ਮਿਲੈ ॥ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਜਿਸੁ ਘਟ ਭੀਤਰਿ ਸਬਦੁ ਰਵੈ ॥ ਸਭਿ ਘਟ ਮੇਰੇ ਹਉ ਸਭਨਾ ਅੰਦਰਿ ਜਿਸਹਿ ਖੁਆਈ ਤਿਸੁ ਕਉਣੁ ਕਰੈ ॥ ਜਿਸਹਿ ਦਿਖਾਲਾ ਵਾਟੜੀ ਤਿਸਹਿ ਭੁਲਾਵੈ ਕਉਣੁ ॥ ਜਿਸਹਿ ਭੁਲਾਈ ਪੰਧ ਸਿਰਿ ਤਿਸਹਿ ਦਿਖਾਵੈ ਕਉਣੁ ॥੧॥<sup>35</sup>

This *shabad* is also from *Sidh Gosht* in *Rag Ramkali* of Guru Nanak Bani. As far as Guru Nanak is concerned, the path to the Cosmic Truth does not lie in false religious worships and physical exercises. There is no Truth in physical austerities or extreme indulgence or baths in the holy places. All these pilgrimages and manifest showmanships have nothing to do with the quest for Truth. They have nothing to do with the belief in the divine revelation. Whether one gets his head shaven or wanders around in the jungles, they are all futile exercises. Physical sufferance to arrive at the cosmic Truth is no sufferance. Only the grace of the Creator can lead the devotee to the cosmic mystery. It is the sublime, divine Word that enables the human mind to comprehend the rhythm and reason of the cosmic Truth. This cosmic Truth is the principle, the cosmic force that holds the universe together. It is this cosmic Truth that enables the anthropological as well as the cosmological universe to function following the divine Order.

The discourse on Truth is both religious and philosophical. In this context we have often referred to the Christian philosopher of the fourth century, Saint Augustine. Let us see how he reflects on this concept as presented by R. A. Markus:

“In a very real sense he has made knowledge of “eternal truths” a kind of empirical knowledge, superior to that derived from sense-experience only in that it is derived from a superior kind of experience, one accessible to the mind without the intermediary of the body, and not subject to the uncertainties and relativities to which sense-experience is subject.”<sup>36</sup>

The intellectual light emanates from the supreme form, that of the good, and illuminates both the inferior forms, thus rendering them intelligible; and the mind that understands them -- like the sun, itself supremely visible -- makes other things visible by illuminating them. For Augustine, the forms are within the divine mind, and the intellectual light which renders them intelligible is a divine illumination within the human mind. Augustine speaks of this illumination in a number of different ways, as the mind’s participation in the Word of God, as God’s interior presence to the mind, as Christ dwelling in the human soul and teaching the mind from within.

“After enumerating a long list of things on which most of us would agree as good, he remarks: “In all these good things which I have enumerated or any others you may discover or think of, we could not say that one is better than another when we make a true judgment about them, unless there was imprinted upon us a concept of good itself (*nisi esset nobis impressa notio ipsius boni*), according to which we approve things and prefer some to others.” This impossibility of drawing any line between idea and judgment appears very clearly, for instance, in what Augustine says about our knowledge of the human mind. Yet, in the light of the eternal truth, we can say certain things universally true about the mind as such. We do not get such a general idea of the mind by generalising from our experience of individual minds, but we “perceive the inviolable truth, whence we define perfectly –as far as we are able – not what this or that man’s mind is like, but what it ought to be in the light of the eternal truth.”<sup>37</sup>

Guru Nanak’s concept of *sach*, Truth, covers all aspects of the anthropological as well as cosmological universe, the Brahmand. It is the very basis of the Cosmic Order. It is conceptually opposed to falsehood, corruption, decadence, deception etc. Those who follow the cosmic order, who meditate and reflect upon the cosmic vision, who are in tune with the cosmic rhythm, they are integrated in the cosmological rhythm.

Those who are stuck in greed and lust, who are drenched in dishonesty and deception, who are rotten in thought and deed, they are alienated, estranged.

Let us see how alienation is perceived by Saint Augustine as presented by R. A. Markus:

“The conflicting desires and inclinations, passions, emotions, and urges – all the springs of action – are thus morally neutral. But man, being a rational creature, is – at least to some extent – his own master; he is required to assess his natural impulses critically and to choose among them. He has to commit himself in voluntary action to one or another of what is often a bewildering complex of incompatible desires, where the satisfaction of one often involves the frustration of others. This self-committal in choice may take the form of abandoning oneself to the natural forces within one, taking the line of least resistance, and, in fact, surrendering the mind’s freedom of choice and judgment. Augustine calls this “estrangement” (*alienatio*), and describes it as a voluntary surrender to impulses that solicit the mind’s consent, which may, he thinks, in the long run lead to involuntary captivity. This, however, is only one of the possible types of situation. Indeed, the choice may well lie, not between “duty” and “inclination”, but between alternative inclinations.”<sup>38</sup>

The basic theme in the religious discourse is the relation/non-relation of human beings with God, the Creator of the universe. This discourse takes different forms. For Augustine, an estranged or alienated being becomes avaricious, greedy, who follows his low instincts. Instead of love of God, there is the love for the worldly pleasures.

Augustine had stated: the hearts are restless until they rest in Thee. (Confessions). For Guru Nanak, a moment's separation leads to misery and distress, to disease and decadence.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਰੇਗੁ ਵਡਾ ਮਨ ਮਾਹਿ ॥ ਕਿਉ ਦਰਗਹ ਪਤਿ ਪਾਈਐ ਜਾ ਹਰਿ ਨ ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਗੁਰਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਈਐ ਅਗਨਿ ਮਰੈ ਗੁਣ ਮਾਹਿ ॥੧॥ ਮਨ ਰੇ ਅਹਿਨਿਸਿ ਹਰਿ ਗੁਣ ਸਾਰਿ ॥ ਜਿਨ ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਤੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰਿ ॥੧॥ ਰਹਾਉ ॥ ਜੇਤੀ ਜੇਤਿ ਮਿਲਾਈਐ ਸੁਰਤੀ ਸੁਰਤਿ ਸੰਜੋਗੁ ॥ ਹਿੰਸਾ ਹਉਮੈ ਗਤੁ ਗਏ ਨਾਹੀ ਸਹਸਾ ਸੋਗੁ ॥<sup>39</sup>

How can there be honour in His audience if the Creator does not dwell in the mind? With the union with the Guru, there is peace and piety, the fire of passion is extinguished. One should always meditate on the nature of the Creator. Those who never forget their Creator, they are rare in this world. They are distinguished everywhere. Union and separation are matters of meditation and reflection. When there is no violence, no passionate desire, no pride and pretence, there is union. The Gurmukh follows the path of righteousness, the Creator dwells in his mind, and there is divine union.

Passions and desires for the worldly affairs lead nowhere. There is no point in attachment with the one who is mortal. The Gurmukh is the Sohaganī who is in love with her Lord. When all fires and passions are subdued, there is union. There is the blossoming of the lotus of love. There is the blessing of the nectar of life. There is the union with the Guru. There is the realization of divine Truth.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਹਰਿ ਹਰਿ ਜਪਹੁ ਪਿਆਰਿਆ ਗੁਰਮਤਿ ਲੇ ਹਰਿ ਬੋਲਿ ॥ ਮਨੁ ਸਚ ਕਸਵਟੀ ਲਾਈਐ ਤੁਲੀਐ ਪੂਰੈ ਤੋਲਿ ॥ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਐ ਰਿਦ ਮਾਣਕ ਮੋਲਿ ਅਮੋਲਿ ॥੧॥ ਭਾਈ ਰੇ ਹਰਿ ਹੀਰਾ ਗੁਰ ਮਾਹਿ ॥ ਸਤਸੰਗਤਿ ਸਤਗੁਰੁ ਪਾਈਐ ਅਹਿਨਿਸਿ ਸਬਦਿ ਸਲਾਹਿ ॥੧॥ ਰਹਾਉ ॥ ਸਚੁ ਵਖਰੁ ਧਨੁ ਰਾਸਿ ਲੈ ਪਾਈਐ ਗੁਰ ਪਰਗਾਸਿ ॥ ਜਿਉ ਅਗਨਿ ਮਰੈ ਜਲਿ ਪਾਇਐ ਤਿਉ ਤ੍ਰਿਸਨਾ ਦਾਸਨਿ ਦਾਸਿ ॥ ਜਮ ਜੰਦਾਰੁ ਨ ਲਗਈ ਇਉ ਭਉਜਲੁ ਤਰੈ ਤਰਾਸਿ ॥੨॥



ਗੁਰਮੁਖਿ ਕੂੜੁ ਨ ਭਾਵਈ ਸਚਿ ਰਤੇ ਸਚ ਭਾਇ ॥ ਸਾਕਤ ਸਚੁ ਨ ਭਾਵਈ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥ ਸਚਿ ਰਤੇ ਗੁਰਿ ਮੇਲਿਐ  
 ਸਚੇ ਸਚਿ ਸਮਾਇ ॥੩॥ ਮਨ ਮਹਿ ਮਾਣਕੁ ਲਾਲੁ ਨਾਮੁ ਰਤਨੁ ਪਦਾਰਥੁ ਹੀਰੁ ॥ ਸਚੁ ਵਖਰੁ ਧਨੁ ਨਾਮੁ ਹੈ ਘਟਿ ਘਟਿ  
 ਗਹਿਰ ਗੰਭੀਰੁ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਦਇਆ ਕਰੇ ਹਰਿ ਹੀਰੁ ॥੪॥੨੧॥<sup>40</sup>

One should meditate and reflect upon the Truth of the True Lord. Truth is, thus, the measure of all things. Those who realise the importance of meditation are in union with the Creator. There are diamonds and pearls in the discourse of the Guru. In the company of the sages, one reflects upon the divine Word. The acquisition of Truth is the greatest treasure. It eradicates all dirt of vice and greed. It eradicates all thirst of worldly luxuries. With Truth there is no fear of the demon of death. The devotee crosses the river of sufferance with meditation and reflection. The Gurmukh does not relish *kūr*, the rotten and the corrupt. His mind is saturated with divine Truth. On the other hand, the *sākat* is drenched in *kūr*, corrupt and rotten deeds. He abhors Truth. Instead of the general Gurmukh/Manmukh conceptual opposition, in this shabad, we have Gurmukh / Sākat which refers roughly to the same concept. In Truth, there is the union with the Guru. Realisation of Truth is the greatest treasure. The Gurmukh is graced with the blessings of the Guru.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਭਰਮੇ ਭਾਹਿ ਨ ਵਿਝਵੈ ਜੇ ਭਵੈ ਦਿਸੰਤਰ ਦੇਸੁ ॥ ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਧ੍ਰਿਗੁ  
 ਵੇਸੁ ॥ ਹੋਰੁ ਕਿਤੈ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਉਪਦੇਸ ॥੧॥ ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਅਗਨਿ ਨਿਵਾਰਿ ॥ ਗੁਰ ਕਾ  
 ਕਹਿਆ ਮਨਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥ ਮਨੁ ਮਾਣਕੁ ਨਿਰਮੇਲੁ ਹੈ ਰਾਮ ਨਾਮਿ ਪਤਿ ਪਾਇ ॥ ਮਿਲਿ  
 ਸਤਸੰਗਤਿ ਹਰਿ ਪਾਈਐ ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥ ਆਪੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਮਿਲਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇ ॥੨॥  
 ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੁ ਅਉਗੁਣਿ ਆਵੈ ਜਾਇ ॥ ਜਿਸੁ ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਭੇਟਿਓ ਸੁ ਭਉਜਲਿ ਪਚੈ  
 ਪਚਾਇ ॥ ਇਹੁ ਮਾਣਕੁ ਜੀਉ ਨਿਰਮੇਲੁ ਹੈ ਇਉ ਕਉਡੀ ਬਦਲੈ ਜਾਇ ॥੩॥ ਜਿੰਨਾ ਸਤਗੁਰੁ ਰਸਿ ਮਿਲੈ ਸੇ ਪੂਰੇ ਪੁਰਖ  
 ਸੁਜਾਣ ॥ ਗੁਰ ਮਿਲਿ ਭਉਜਲੁ ਲੰਘੀਐ ਦਰਗਹ ਪਤਿ ਪਰਵਾਣੁ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਧੁਨਿ ਉਪਜੈ ਸਬਦੁ ਨੀਸਾਣੁ  
 ॥੪॥੨੨॥<sup>41</sup>

This shabad articulates the mental conflicts of human beings who wander in the jungles to find spiritual solace. The inner dirt cannot be washed away by austerities and false

pretensions. Only the discourse of the Guru sets the devotee on the right path. The Gurmukh knows how to subdue the fires of passion. He follows the discourse of the Guru that extinguishes his thirst and hunger. In meditation and reflection, there is peace and piety. There are all the pearls and diamonds. In the company of the sages, the Gurmukh acquires the right light and the right discourse. He sheds his pride and pretence and finds peace in meditation.

Those who never meditate or reflect, they are doomed for ever. Those who do not follow their Guru, they can never cross the river of suffering. Their life is lost for a farthing. They live a miserable life.

Those who are in tune with the rhythm of the cosmos, with the divine discourse of the Guru, they are wise and sage. With the blessing of the Guru, the devotee crosses the river of misery and misfortune. Those who follow the divine Word, they are in tune with the rhythm of the cosmos.

“For we mean by eternal life that life where there is endless happiness. For if the soul live in eternal punishments, by which also those unclean spirits shall be tormented, that is rather eternal death than eternal life. For there is no greater or worse death than when death never dies. But because from the soul its very nature, being created immortal, cannot be without some kind of life, its utmost death is alienation from the life of God in an eternity of punishment. So, then, He only who gives true happiness gives eternal life, that is, an endlessly happy life. And since those gods whom this civil theology worships have been proved to be unable to give this happiness, they ought not to be worshipped on account of those temporal and terrestrial things”.<sup>42</sup>

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਵਣਜੁ ਕਰਹੁ ਵਣਜਾਰਿਹੇ ਵਖਰੁ ਲੇਹੁ ਸਮਾਲਿ ॥ ਤੈਸੀ ਵਸਤੁ ਵਿਸਾਹੀਐ ਜੈਸੀ ਨਿਬਰੈ ਨਾਲਿ ॥

ਅਗੈ ਸਾਹੁ ਸੁਜਾਣੁ ਹੈ ਲੈਸੀ ਵਸਤੁ ਸਮਾਲਿ ॥੧॥ ਭਾਈ ਰੇ ਰਾਮੁ ਕਹਹੁ ਚਿਤੁ ਲਾਇ ਹਰਿ ਜਸੁ ਵਖਰੁ ਲੈ ਚਲਹੁ ਸਹੁ ਦੇਖੈ

ਪਤੀਆਇ ॥੧॥ ਰਹਾਉ ॥ ਜਿਨਾ ਰਾਸਿ ਨ ਸਚੁ ਹੈ ਕਿਉ ਤਿਨਾ ਸੁਖੁ ਹੋਇ ॥ ਖੇਟੇ ਵਣਜਿ ਵਣਜਿਐ ਮਨੁ ਤਨੁ ਖੇਟਾ ਹੋਇ

॥ ਫਾਹੀ ਫਾਥੇ ਮਿਰਗ ਜਿਉ ਦੂਖੁ ਘਣੇ ਨਿਤ ਰੋਇ ॥੨॥ ਖੇਟੇ ਪੇਤੈ ਨਾ ਪਵਹਿ ਤਿਨ ਹਰਿ ਗੁਰ ਦਰਸੁ ਨ ਹੋਇ ॥ ਖੇਟੇ

ਜਾਤਿ ਨ ਪਤਿ ਹੈ ਖੇਟਿ ਨ ਸੀਝਸਿ ਕੋਇ ॥ ਖੇਟੇ ਖੇਟੁ ਕਮਾਵਣਾ ਆਇ ਗਇਆ ਪਤਿ ਖੇਇ ॥੩॥ ਨਾਨਕ ਮਨੁ

ਸਮਝਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ ਸਾਲਾਹ ॥ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਤਿਆ ਭਾਰੁ ਨ ਭਰਮੁ ਤਿਨਾਹ ॥ ਹਰਿ ਜਪਿ ਲਾਹਾ ਅਗਲਾ

ਨਿਰਭਉ ਹਰਿ ਮਨ ਮਾਹ ॥੪॥੨੩॥<sup>43</sup>

Here is another shabad devoted to Truth. In this situation the metaphor of business, trade, is used to articulate the conceptual opposition of truth and falsehood. Those who deal in Truth are blessed. Those who are able to discern the divine Word, they deal in the trade that lasts for ever. There is no deception, no false pretention.

We have here the conceptual opposition of true/false.

In the discourse of Truth, there is honour and peace. The body and soul of the devotee are steady and serene. Those who do not deal in Truth, they are always lost, always in distress. In false dealings, the body and soul are also replete with falsehood and deception. Like an animal caught in a net, there is misery and distress. In falsehood and deception, there is no honour, no peace.

One who follows the discourse of the Guru is rid of all mental conflicts and confusions. He meditates and reflects upon the sublime Truth of the Creator. His fears and confusions are gone. He is at peace with himself.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥ ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਹੈ ਜੀਅ ॥ ਸੁਰਤਿ ਵਿਹੂਣਾ ਕੇਇ ਨ ਕੀਅ ॥

jyhI suriq qyhw iqn rwhu ] lyKw ieko Awvhu jwhu ] 1 ] kwhy jIA  
 krih cqurweI ] lyvY dyvY iFl n pweI ] 1 ] rhwau ] qyry jIA jIAw  
 kw qoih ] ikq kau swihb Awvih roih ] jy qU swihb Awvih roih ] qU  
 Enw kw qyry Eih ] 2 ] AsI bolivgwV ivgwVh bol ] qU ndrI AMdir  
 qolih qol ] jh krxI qh pUrI miq ] krxI bwJhu Gty Git ] 3 ]  
 pRxviq nwnk igAwnI kYsw hoie ] Awpu pCwxY bUJY soie ] gur prswid  
 kry bIcwru ] so igAwnI drgh prvwXu ] 4 ] 30 ]<sup>44</sup>

Within human body there is the faculty of discernment. The divine mind follows the rhythm of the cosmological order. It discerns the mystery of the universe. It comprehends the extensions of Time and Space, Life and Death. There is no place for clever chat. It is an affair of divine knowledge. The divine mind is capable of comprehending the cosmic rhythm. It follows the divine light. It avoids the darkness of ignorance.

This consciousness, this faculty of discernment, is the divine gift. The devotee meditates and reflects upon the cosmological order. His ਸੁਰਤਿ, allows him to concentrate on the divine rhythms of the sublime Truth. His deeds follow this divine reflection, this path that the Guru has presented to him. The devotee derives this divine knowledge from the Discourse of the Guru. In

this path, there is piety and purity. This is the domain of righteousness and Truth. There is the blessing of the Guru. The one who has acquired this divine knowledge is honored in His audience.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥ ਤੂ ਦਰੀਆਉ ਦਾਨਾ ਬੀਨਾ ਮੈ ਮਛਲੀ ਕੈਸੇ ਅੰਤੁ ਲਹਾ ॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਤੂ ਹੈ  
 ਤੁਝ ਤੇ ਨਿਕਸੀ ਫੂਟਿ ਮਰਾ ॥੧॥ ਨ ਜਾਣਾ ਮੇਉ ਨ ਜਾਣਾ ਜਾਲੀ ॥ ਜਾ ਦੁਖੁ ਲਾਗੈ ਤਾ ਤੁਝੈ ਸਮਾਲੀ ॥੧॥ ਰਹਾਉ ॥ ਤੂ  
 ਭਰਪੂਰਿ ਜਾਨਿਆ ਮੈ ਦੂਰਿ ॥ ਜੇ ਕਛੁ ਕਰੀ ਸੁ ਤੇਰੈ ਹਦੂਰਿ ॥ ਤੂ ਦੇਖਹਿ ਹਉ ਮੁਕਰਿ ਪਾਉ ॥ ਤੇਰੈ ਕੰਮਿ ਨ ਤੇਰੈ ਨਾਇ  
 ॥੨॥ ਜੇਤਾ ਦੇਹਿ ਤੇਤਾ ਹਉ ਖਾਉ ॥ ਬਿਆ ਦਰੁ ਨਾਹੀ ਕੈ ਦਰਿ ਜਾਉ ॥ ਨਾਨਕੁ ਏਕ ਕਰੈ ਅਰਦਾਸਿ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ  
 ਤੇਰੈ ਪਾਸਿ ॥੩॥ ਆਪੇ ਨੇੜੈ ਦੂਰਿ ਆਪੇ ਹੀ ਆਪੇ ਮੰਡਿ ਮਿਆਨੁ ॥ ਆਪੇ ਵੇਖੈ ਸੁਣੈ ਆਪੇ ਹੀ ਕੁਦਰਤਿ ਕਰੇ ਜਹਾਨੁ ॥  
 ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਹੁਕਮੁ ਸੋਈ ਪਰਵਾਨੁ ॥੪॥੩੧॥<sup>45</sup>

We have here the metaphors of the river and the fish. The Creator is the river where the small fish, the human being is lost. He cannot discern the vast dimensions of the cosmos. Everywhere, there is the divine presence of the Creator. I know neither the fisherman, nor the net. Whenever I am in trouble, I see not the right path, I beseech Thee, and I look for Thy help.

In Thy enormous cosmos I am lost. I try to be in Thy presence, on Thy path. All my actions, my deeds, my thoughts are devoted to Thy grace. In this infinity of divine cosmos, I cannot stay steady and serene without Thy grace and benevolence. I meditate, I reflect. I pray for Thy grace. All steps are within Thy extensions. The far and near distances have no significance when the devotee is graced by Thy presence. In Thy Nature, in Thy Creation, there is none but Thee. All acts, all rhythms in the cosmological universe are due to Thee, due to Thy Will.

“God is perfect- life, truth and wisdom. The last is identified with the – Word of God and therefore with the second person of the – Trinity(1). This does not mean, however, the Son has qualities that the Father and the Holy Spirit do not share. By nature and substance the Trinity is perfect unity. The distinction of persons is to be understood in terms of their inner relations. The mystery of trinity in unity is elucidated by the – analogies of different capacities in the one individual mind (e.g., memory, understanding, and will). Augustine thus derives his doctrine of the Trinity not so much from salvation history as from ontological considerations with the help of psychological analogies. Yet he proves it from Scripture, and it is in harmony with the conciliar orthodoxy of the late fourth century.

The incarnate Christ, fully God and fully man, is a person whose rational soul links together the divine Word and a human body in a union that is analogous to that of spiritual and material substances (soul and body) in human beings. Because of the – virgin birth the human nature of Christ was free from original- sin(3) and its consequences. He is thus the absolute model of person who is saved and predestined by grace (a conclusion Augustine seldom affirms explicitly).”<sup>46</sup>

“The philosophical reasons inclining St. Augustine towards determinism are supplemented by religious reasons. He feels that he is a sinner and incapable of being saved through his own efforts. The natural man is the *slave* of evil, and divine grace alone can make him free. Now, divine grace cannot be brought about by man; it is entirely dependent on God’s freedom. God saves man because he desires it, but he does not save all men. He chooses among them, and destines a certain number for salvation. This *election* is an eternal act on his part, antecedent to the creation man. That is, some men are *predestined* for salvation, others are not. St. Augustine ignores the question of predestination for damnation, as far as he can, but is logically impossible for him to escape this necessary consequence of his premise.”<sup>47</sup>

### 4.3.2 The Semiotics of Binary Oppositions in Guru Nanak

We can conclude this chapter with the semiotics of binary oppositions in Guru Nanak.

In the domain of epistemology, we have the resolution of a number of binary oppositions in the discourse of Guru Nanak. At the manifest level, there is a clear opposition that gives the impression that it cannot be resolved. In the discussion that follows, we have a better understanding of these very complex issues. We encounter here a fascinating dialectic of the empirical and the conceptual. The so-called oppositions are presented in the mundane world of understanding the immediate, apparent reality. In the philosophical discussion, in the dialectic of the real and the conceptual, we operate at another level. Let us begin with the most complex enunciation:

ਮ: ੴ ॥ ਕਿਉ ਮਰੈ ਮੰਦਾ ਕਿਉ ਜੀਵੈ ਜੁਗਤਿ ॥ ਕੰਨ ਪੜਾਇ ਕਿਆ ਖਾਜੈ ਭੁਗਤਿ ॥ ਆਸਤਿ ਨਾਸਤਿ ਏਕੇ ਨਾਉ ॥  
ਕਉਣੁ ਸੁ ਅਖਰੁ ਜਿਤੁ ਰਹੈ ਹਿਆਉ ॥ ਧੂਪ ਛਾਵ ਜੇ ਸਮ ਕਰਿ ਸਰੈ ॥ ਤਾ ਨਾਨਕੁ ਆਖੈ ਗੁਰੁ ਕੇ ਕਹੈ ॥ ਛਿਅ ਵਰਤਾਰੇ  
ਵਰਤਹਿ ਪੂਤ ॥ ਨਾ ਸੰਸਾਰੀ ਨਾ ਅਉਧੁਤ ॥ ਨਿਰੰਕਾਰਿ ਜੇ ਰਹੈ ਸਮਾਇ ॥ ਕਾਰੇ ਭੀਖਿਆ ਮੰਗਣਿ ਜਾਇ ॥੧॥ ਪਉੜੀ ॥  
ਹਰਿ ਮੰਦਰੁ ਸੋਈ ਆਖੀਐ ਜਿਥਰੁ ਹਰਿ ਜਾਤਾ ॥ ਮਾਨਸ ਦੇਹ ਗੁਰ ਬਚਨੀ ਪਾਇਆ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਤਾ ॥

ਬਾਹਰਿ ਮੂਲਿ ਨ ਖੋਜੀਐ ਘਰ ਮਾਹਿ ਬਿਧਾਤਾ ॥ ਮਨਮੁਖ ਹਰਿ ਮੰਦਰ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਤਿਨੀ ਜਨਮੁ ਗਵਾਤਾ ॥

ਸਭ ਮਹਿ ਇਕੁ ਵਰਤਦਾ ਗੁਰ ਸਬਦੀ ਪਾਇਆ ਜਾਈ ॥੧੨॥<sup>48</sup>

This discourse is in the context of the dialogues with the yogis. Guru Nanak considers the ceremonial aspect of the yogic discipline a futile attempt at discerning the right spiritual truth. The yogi should take light and shade, heat and cold as the normal atmospheric variations. Whether one is a yogi, wandering in the jungles or living a life of a householder, it does not matter. What matters is the spiritual tuning with the ultimate verity. In this dialectical context, Guru Nanak says that whether one is a believer or a non-believer, a theist or an atheist, it does not matter much. These cosmological preferences have no validity by themselves. In a way, these are two sides of the same coin. They may be considered as interrelated attitudes in a spiritual domain where it is impossible to decide or discern what is right or what is wrong. And he continues further. Even the temple of the Creator is not a certain specific, physical space. This temple is within one's own self or being. It is no use searching for the ultimate truth in the jungles and the wilderness. The truth, the verity, the cosmic music is within every being, it is a divine gift for every human being.

The ultimate question is what do we mean when we say, we believe, or we do not believe. What is it that you believe in if every belief leads you to a direction that the other believer does not follow. This belief is obviously a highly complex and self-contradictory proposition. Either you believe or you do not believe. And this belief by definition has to be in one ultimate cosmic reality. The believers and the non-believers - both the categories - do not meditate on this philosophical paradox. And obviously, Guru Nanak considers this binary opposition as irrelevant in the search of cosmic truth.

In dealing with a series of binary oppositions of male/female, day/night, a drop and an ocean, there is a more complex domain of philosophical reflection:

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥ ਸਾਗਰ ਮਹਿ ਬੂੰਦ ਬੂੰਦ ਮਹਿ ਸਾਗਰੁ ਕਵਣੁ ਬੁਝੈ ਬਿਧਿ ਜਾਣੈ ॥ ਉਤਭਜੁ ਚਲਤ ਆਪਿ ਕਰਿ  
ਚੀਨੈ ਆਪੇ ਤਤੁ ਪਛਾਣੈ ॥੧॥ ਐਸਾ ਗਿਆਨੁ ਬੀਚਾਰੈ ਕੋਈ ॥ ਤਿਸ ਤੇ ਮੁਕਤਿ ਪਰਮ ਗਤਿ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥ ਦਿਨ  
ਮਹਿ ਰੈਣਿ ਰੈਣਿ ਮਹਿ ਦਿਨੀਅਰੁ ਉਸਨ ਸੀਤ ਬਿਧਿ ਸੋਈ ॥ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਅਵਰੁ ਨ ਜਾਣੈ ਗੁਰ ਬਿਨੁ ਸਮਝ ਨ  
ਹੋਈ ॥੨॥ ਪੁਰਖ ਮਹਿ ਨਾਰਿ ਨਾਰਿ ਮਹਿ ਪੁਰਖਾ ਬੁਝਹੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥ ਯੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ

ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥੩॥ ਮਨ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਮਨੁਆ ਪੰਚ ਮਿਲੇ ਗੁਰ ਭਾਈ ॥ nwnk iqn kY sd

bilhwrI ijn eyk sbid ilv lweI ] 4 ] 9 ]<sup>49</sup>

In this dialectic of *Rag Ramkali*, the being and the other, of an infinitely small entity and its cosmic dimensions, even in the prevalent binary opposition of the male and the female being, there is a highly complex paradox. Conceptually, we discern the drop in the ocean and the ocean as a small drop. They are integrated within each other. The physical reality and the cosmic reality lose their physical configuration and merge in the dialectic of unity. This discerning is not easy. It is not based on physical experience. It is an affair of reflection and meditation. This is the domain of spiritual, cosmic knowledge, knowledge beyond all knowledge. Similar is the case with the configuration of day and night. Both emerge from each other and both merge with each other. In a way both give birth to each other, both create each other. One cannot exist without the other.

The binary opposition of female/male is more complex. The physical configuration is deceptive. In this dialectic, there is femininity in every masculinity and masculinity in every femininity. In simple terms, in psycho-analytical terms, there is a bit of man in every woman and a bit of woman in every man. In fact the Bhakti movement had recognized this paradox when they considered every being, man or woman, as a woman, as the bride of God, the Creator. This is not at all the philosophical position of Guru Nanak. He goes beyond this metaphoric association. He does not recognize this distinction. It is a philosophical reflection on the very nature of this binary opposition. When this opposition is resolved, when the absolute entity of the other is obliterated, this distinction is of no consequence in the search for verity, the cosmic truth. It is not a question of equality or parity or the respect for the other. In this dialectic, there is no other. The being and the other, the female and the male are united in one cosmic being. Realising the extreme complexity of this male/female paradox, Guru Nanak states that only a Brahm Gyani, the wisest of the wise, can understand this mystery.

In the same philosophical view we have :

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥ ਤੁਧਨੇ ਨਿਵਣੁ ਮੰਨਣੁ ਤੇਰਾ ਨਾਉ ॥ ਸਾਚੁ ਭੇਟ ਬੈਸਣ ਕਉ ਥਾਉ ॥ ਸਤੁ ਸੰਤੋਖੁ ਹੋਵੈ ਅਰਦਾਸਿ  
॥ ਤਾ ਸੁਣਿ ਸਦਿ ਬਹਾਲੇ ਪਾਸਿ ॥੧॥ ਨਾਨਕ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ ॥ ਐਸੀ ਦਰਗਹ ਸਾਚਾ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥  
ਪ੍ਰਾਪਤਿ ਪੇਤਾ ਕਰਮੁ ਪਸਾਉ ॥ ਤੂ ਦੇਵਹਿ ਮੰਗਤ ਜਨ ਚਾਉ ॥ ਭਾਡੈ ਭਾਉ ਪਵੈ ਤਿਤੁ ਆਇ ॥ ਧੁਰਿ ਤੈ ਛੇਡੀ ਕੀਮਤਿ

ਪਾਇ ॥੨॥ ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੇ ਕਿਛੁ ਕਰੈ ॥ ਅਪਨੀ ਕੀਮਤਿ ਆਪੇ ਧਰੈ ॥ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਆ ਹਰਿ ਰਾਏ ॥ ਨਾ  
ਕੇ ਆਵੈ ਨਾ ਕੇ ਜਾਇ ॥੩॥ ਲੋਕੁ ਧਿਕਾਰੁ ਕਰੈ ਮੰਗਤ ਜਨ ਮਾਗਤ ਮਾਨੁ ਨ ਪਾਇਆ ॥ ਸਹ ਕੀਆ ਗਲਾ ਦਰ ਕੀਆ  
ਬਾਤਾ ਤੈ ਤਾ ਕਹਣੁ ਕਹਾਇਆ ॥੪॥੮॥<sup>50</sup>

Guru Nanak evaporates in *Rag Ramkali* that the mystery of the cosmos is beyond the understanding of the common man. The various physical exercises of different sects do not lead us anywhere. The cosmic truth is the only verity. Here we are confronted with a more complex paradox. It is the question of birth and death, existence and non-existence. These categories belong to the anthropological world. In the cosmological conceptualization, these categories lose their empirical reality. In existentialist terms, one can transcend death. The so-called beginnings and ends do not exist. There is a beginning before the beginning and there is transcendence, a cosmic horizon, beyond all visions. This is certainly not a theory of birth and re-birth. Guru Nanak simply refuses to recognize the binary opposition of life and death. For him, none comes, none leaves. To be or not to be is not the question. There is no either or. In one sense, without the being, there cannot be a non-being. The being and non-being, both derive their being from each other. Their binary opposition is resolved in this dialectic. One transcends both existence and non-existence. In another composition, Guru Nanak reflects upon the metaphysics of death:

ਜੁਗੁ ਜੁਗੁ ਸਾਚਾ ਹੈ ਭੀ ਹੋਸੀ ॥ ਕਉਣੁ ਨ ਮੂਆ ਕਉਣੁ ਨ ਮਰਸੀ ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੇਨੰਤੀ ਦਰਿ ਦੇਖਹੁ ਲਿਵ ਲਾਈ  
ਹੇ ॥੧੬॥੨॥<sup>51</sup>

In *Rag Maru* Guru Nanak says, the cosmic truth is eternal. In all ages, in all times, this divine truth will prevail. Who knows who has died, who will die. Death is ephemeral. Only cosmic truth is universal. Human death cannot circumscribe the duality of life and death. Also:

ਮਾਰੂ ਮਹਲਾ ੧ ॥ ਬਿਖੁ ਬੇਹਿਥਾ ਲਾਦਿਆ ਦੀਆ ਸਮੁੰਦ ਮੰਝਾਰਿ ॥ ਕੰਧੀ ਦਿਸਿ ਨ ਆਵਈ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥  
ਵੰਝੀ ਹਾਥਿ ਨ ਖੇਵਟੂ ਜਲੁ ਸਾਗਰੁ ਅਸਰਾਲੁ ॥੧॥ ਬਾਬਾ ਜਗੁ ਫਾਥਾ ਮਹਾ ਜਾਲਿ ॥ ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਸਚਾ ਨਾਮੁ  
ਸਮਾਲਿ ॥੧॥<sup>52</sup>

The boat of life laden with sins and sufferance is pushed into the vast ocean. There are no oars, no boatman to help the suffering humanity across this deep and drowning ocean where one cannot see the other side, the side of hope. The world is stuck in the cobweb of metaphysical



complexities. There is none to transcend these dualities and duplicities, none to discern the divine contours of the cosmic truth. In spite of all these complexities, Guru Nanak is an optimist:  
ਨਾਨਕ ਚਿਤੁ ਅਚੇਤੁ ਹੈ ਚਿੰਤਾ ਬਧਾ ਜਾਇ ॥<sup>53</sup>

ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ ॥ ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥<sup>54</sup>

Again in *Rag Ramkali*, one does not discern the right from the wrong. One is not able to follow the path of righteousness. There is absolute confusion. The unconscious is charged with extremely complex metaphysical paradoxes which the conscious efforts are unable to resolve. Apparently, there is no solution, no way out. All the same, Guru Nanak believes in the all powerful cosmic truth which will transcend every human step, every human suffering. Ultimately the cosmic truth will triumph.

At the end, it can be said that Guru Nanak repudiated the caste system and declared noble character rather than noble birth as the real test of human excellence. Human beings steeped in ignorance and superstition could not afford to be adventurous and this made them inert, fatalistic, passive, bigoted and alienated. He observes that inward purities and True Name alone leads to integration i.e. the union with the Supreme Being. When we consider, St. Augustine and Guru Nanak, we find that they had similar ideas. There is a conceptual similarity between the two reflections. Guru Nanak's discourse is within the context of the Indian philosophical tradition. On the other hand, St. Augustine's reflections are strictly within the earlier Christian tradition even though they are heavily influenced by the neo-Platonic ideas of his times. Both Guru Nanak and St. Augustine address the question of the existence of God and the importance of God for human beings. They provide entirely new ways to interpret the world. They have shaped the way we understand our reality and have provided methodologies for its analysis. St. Augustine stated that although we are free agents, the possibility of our reaching towards our supernatural destiny depends upon God's aid. At the end, we can say that the virtue of men consists in having their will in harmony with the divine will. The mind where dwells the Creator is blessed with the sublime union.

True is the Master. His Name is truth. He is the King of the world and His administration is clean and above corrupt practices. He is everywhere and in every country. He alone is pervading the universe and there is none equal to Him. He lives in every heart. He knows the worth of each man and He is near as well as far away. In all eyes Guru Nanak sees the wonderful

light, the form and beauty of God. The wonderful light tells us the familiar tale of God. He has a Golden body, very beautiful, incomparable light of God. The King God is very handsome. Through His light, He is known. His light is found in all creatures and in the Nature of world. He has a thousand eyes and many forms. His eyes are beautiful, teeth sparkling, nose sharp and pointed, hair luxuriant body lustrous, a graceful 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 doing all things. He cares for his creation. Everyone in the world is in mind of God. He supervises His creation and keeps all the people under the care of His eyes, and He does justice to everyone. His justice is to direct everyone 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 cannot 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.

## Referrances

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# **CONCLUSION**

## Conclusion

The first concern in the thesis under study is to ascertain and define the topic “The Discourse of Alienation in Nanak Bani”, as a higher branch of human knowledge and experience and in doing so, to verify and establish its nature and characteristics. The main object of this dissertation is to highlight the dialectical movement from anthropological to cosmological level in Nanak’s discourse of Alienation. For this purpose, we were selected the various definitions of alienation in different traditions. First of all, there is the religious tradition for which we have philosophers such as St. Augustine and Kierkegaard. In the other tradition where God is denied, we have thinkers like Hegel, Feuerbach and Sartre who concentrate on the authenticity of man. After that we try to see how the relation between man, God and nature is understood in the Indian tradition. Here we have the philosophy of Hinduism, Buddhism and Islam. During the period of Guru Nanak, the Bhakti Movement was very popular. It is generally understood that Guru Nanak’s philosophy was a part of this movement. In our dissertation, we intend to show that Guru Nanak’s concept of alienation is quite unique and different from these traditions. In this dissertation, we have selected some themes from Guru Nanak Bani which represent specific conceptual correlations of the principal of Alienation at different stages.

The present research work has been divided into four chapters for the better understanding of the work. The first chapter investigates and discerns the different aspects of semiotics such as signs, symbols, discourse analysis and the study of metaphoric language at the Cosmological and Anthropological levels. In semiotics we move from grammatical constructs to conceptual constructs. The words of our language are taken as concepts which constitute a semiotic or conceptual universe. In Nanak Bani we move from anthropologically articulated texts to cosmological discourse. The simple words of daily use of the farmer, the artisan, the trader are transformed into signs and figures to conceptualize a universe that is cosmological, that is universal for all times and spaces. In other words, in the semiotic discourse of Guru Nanak, we move from the grammar of language to the philosophy of language.

Guru Nanak's compositions available in the Adi Granth have three distinct styles. First we find the predominantly Apabhramśa style demanded by the Indian literary tradition and generally by lyricism every where. This is witnessed in the *slokas* at the end of the Adi Granth. The second style, with a distinct impress of the Sādhu Bhākhā, is evident in most of the metaphysical writings of Guru Nanak. This is conspicuous in *Dakhañī-omkāra* and *Sidda-goshti*.

The third style is to be seen in the compositions which offer ethical and social criticism and this is nearest to Punjabi in idiom and shape. This idiom is more lyrical and prevails in *Rāgas Suhī* and *Tukhāri*, especially in the *Bārāmahā*.

The contribution of Guru Nanak to literature lies not only in the choice of words, terms and expressions borrowed or coined to suit the exigencies, he also gave a new shape to the written forms of the language, to syntax for which he had to rely entirely upon the indigenous resources. There are folk tunes, terms and expressions in abundance in poetry but his greatest contribution lies in his genius, knowledge and *Omkārā and Siddha-goshti* where Upanisadic and other estoteric forms can rather easily be observed and this may be true of other folk forms adopted by him viz. *Pahre, Alāhnnān, Pattī* and *Vāras* with varying degrees. Guru Nanak borrowed freely from all languages of Indian and foreign origin with a view to develop the potentialities of Punjabi to express finer shades of experience, thought and belief and therein lies his remarkable contribution.

Linguistics is the scientific study of any language whereas philosophy of language investigates the relation between language and reality. Particularly, philosophy of language studies issues that cannot be tended to by different fields such as semantics or psychology. Major topics in philosophy of language incorporate the nature of meaning, to clarify what "meaning" is, and what we mean when we discuss meaning. Inside this region, issues included are the nature of synonymy, origin of meaning, reference, the structure of sentences, ideas, learning, and thought. Another subject of investigation for philosophers of language is synthesis i.e. the topic of how important units of language are made out of minimum meaningful parts, and how the significance depends upon the importance of its parts.

As the purpose of this study is the concept of alienation in Nanak Bani, we follow different short composition or shabads to analyze and discern different aspects of alienation. Generally, alienation refers to estrangement, discord and disharmony in the domain of cosmic Truth, Order and Nature. To begin with, we have selected thirty-three shabads in Siri Rag. Each shabad is a meditation on a specific aspect of alienation. These are all different aspects or different forms of signification leading to the same discourse. These micro texts and these micro discourses are integrated in the overall discourse of the cosmic alienation that is the main concern of Guru Nanak.

In discourse analyses, the words of language do not stand for these literal meanings. They are considered as concepts. As opposed to the semantic structure of single words and sentences, the study of discourse follows the study of conceptual constructs. This is how we study the discourse of Guru Nanak in his different compositions. In semiotics, a word is taken as a lexeme, which has a number of semes. The semes are like different shades of the same colours. For example, the conceptual construct of ‘Sach’, truth is presented by Guru Nanak in a number of compositions.

There is the fundamental statement of the conceptual construct of cosmic truth. It is further reflected upon in the whole of Adi Granth.

When in semiotics we consider words as concepts, we also realize that these concepts are abstract and ambiguous. In philosophy, it is always stated that a concept or an idea of a thing is not a thing. A thing or a concrete object has a definite form and physical reality. A concept, on the other hand, is abstract which means that it has no given form but it can explain all real forms which are based on these concepts. In classical philosophy, one of the examples given is: Socrates is a man; we know how he looks. We can talk to him. However, when we use the term, man, it refers to the concept or the idea of man which is applicable to all men, to what is common to all men is highly abstract. But this abstract concept helps us to understand the humanity, immortality, rationality and other characteristics of human beings. This is exactly how we attempt to comprehend the very abstract concept of cosmic truth in Guru Nanak. This cosmic truth has both the aspects of anthropology and cosmology. It explains the truth of each action, each event, each system, whether it is physical or cosmic. Guru Nanak says:

ਸਾਚ ਬਿਨਾ ਸੂਚਾ ਕੇ ਨਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਈ॥

In other words, for Guru Nanak, it is the cosmic/conceptual truth that decides what is pure and what is polluted, what is just and what is unjust, what is right and what is wrong. This aspect of truth applies to the anthropological world, the world of real men and women. However, Guru Nanak’s concept of truth ‘Sach’, covers all aspects of the cosmos. For Guru Nanak, ‘Sach’ is the fundamental principle of all spheres, all earths and heavens, all stars and planets. As it is a comprehensive concept, it covers both the anthropological and cosmological universes.

Generally speaking, semiotics is considered as the study of signs. However, there are several definitions of semiotics. Umberto Eco says that semiotics is concerned with everything that can be taken as a sign. In a way, semiotics refers not only to signs in everyday speech that



stands for something else. This is also the basic definition of sign in seventeenth century Port Royal grammar, where sign is always considered as opposed to something. In the context of semiotics, a word does not refer to its literal meaning alone but to its conceptual meaning also. As such, a word is a sign or a concept. The relationship between a word and the object is not direct. The word refers to the concept of the object and from this concept we go to the object itself.

In the language of Guru Nanak, we find this semiotic organization operating at every level. At anthropological level, words have a direct reference to the object. Guru Nanak makes use of these anthropological words and transforms them into concepts in his cosmological discourse.

The medieval semiotics was concerned primarily with the concept of sign as a relation, image or concept. There was always a point of departure in the physical world but in the discussions which followed, the sign was considered an abstract entity. It was perceived at times as a pure thought, at others, as a pure logical relation. In anthropological semiotics which is also called materialist semiotics, the focus is mostly on materialist conditions and their influence on human society. This approach was first inspired by Marxism but it this was followed by modern anthropologists and philosophers such as Claude Levi-Strauss and Michel Foucault.

For the Marxists, the medieval approach was idealist and ahistorical. Signs and codes are not considered outside time and space. The anthropologists examine the ways in which sign systems and socio-economic systems influence each other. Within the American pragmatic tradition, the model of Charles Peirce implies that the historical conditions of a community are responsible for the social discourse. Early Marxists were inspired by this model but later scholars such as Voloshinov from Russia tried to merge the semiotic concerns of subjective structures with the Marxist concerns of historical materialism. Even though Voloshinov was primarily concerned with language, he avoided subjectivism. These Marxists rejected the methodologies which emphasise the purely autonomous subjectivity of the medieval semioticians.

Last section of the chapter elaborates the definitions of Metaphor and its uses in philosophical and religious discourse. Metaphor is a linguistic phenomenon but is equally important in other domains also because of its various aspects regarding its functions in language acquisition and communication of knowledge. In a broader sense, there are different types of uses of metaphor in philosophy as well as in poetry. Philosophers always deal with metaphor for

conceptual clarification and comprehension regarding philosophical thoughts and insights, whereas the study of metaphor as an aesthetic device belongs to rhetoric and poetics.

By definition, a metaphor is an exchange of significance since it is the result of a semantic interaction between a metaphorical term and its context, both in intention and extension. Metaphor is primarily conceptual and cognitive and, thus, a part of ordinary language and thought.

Metaphor makes it possible for individuals to understand new, complex and abstract domains. Fundamentally, metaphor is a matter of thinking rather than mode of language. It has been argued that everyday language, in terms of which an individual thinks, behaves and acts, is metaphorical in nature and also shapes the way of an individual's thinking and behaving.

In linguistics, conceptual metaphor alludes to the understanding of one idea or concept of human experience for another idea or concept. Conceptual metaphors are used to comprehend speculations and models; they utilize one thought and connect it to another for better understanding.

The language of Guru Nanak is largely metaphorical in nature, that is, the universe in which Nanak thinks and acts. Nanak's theory is primarily conceptual, conventional and part of ordinary system of thought and language; he utilizes major and indispensable part of customary language in order to conceptualize the world and links it to another concept, beyond the transcendental universe.

The notion of 'Sach', the cosmic truth can also be understood as a Metaphor, as a universal principle. As a metaphor, it is abstract; it does not refer to a thing but to the concept of a thing. Metaphorically, Guru Nanak's concept of truth can cover a very large canvas of the semiotic universe. He insists that Truth is higher than everything, but higher still is truthful living.

Guru Nanak uses the metaphor of the wife and the husband to portray his feelings of love for God and while this metaphor persists in his poetry all through and his Bani, *Rāga Vadahansa* indicate (explains) the feeling of a devotee, suffering from the pangs of separation from his Lord.

We can conclude by stating that there is a connection between language, thought and reality. Therefore, in order to understand the philosophical notion of thought, it is imperative to take into account the phenomenon of language. The philosophy of language studies semantic, syntactic and phonemic structure of words and sentences. The discourse transcends the material

aspect (sentence or utterance) of language. The text is manifest, formal. The discourse is immanent, conceptual, in other words, one can not read discourse but can only understand the discourse. The theory of discourse itself is not developed by linguistics but by logicians and epistemologists, who occasionally pay some attention to literary criticism but rarely to retain the linguistics that the linguists themselves engage in. From a philosophical point of view, semantics deals with linguistic meaning, symbol and representations which have an intimate relation with the philosophy of language. On the other hand, semiotics studies the differential nature of signs. Semiotics explicates how the phenomenon of significance originates from the differential play of signifiers. It deconstructs the very notion of identity which constitutes the very core of western philosophical tradition. Further, this section explores various aspects of semiotic discourse at the anthropological and cosmological levels. Guru Nanak's language is always metaphorical in nature. A conceptual metaphor reflects ordinary language system in which an individual thinks and acts. The words of Nanak's language are derived from the anthropological universe of the farmer, the artisan, the trade. However, in constituting the cosmological discourse, Guru Nanak transforms them into semiotic signs of cosmic, conceptual significance. This study attempts to discern all these constituting steps. In each case, each Shabad or composition, we follow the phenomenon of transformation and slowly and gradually we arrive at the overall discourse of alienation. These micro Shabads are interrelated and complement each other. They are like different bricks of a conceptual edifice.

To discern the discourse of Japuji of Guru Nanak, the inaugural and fundamental discourse of the Adi Granth, we have followed, what may be called the architectonic structure of this composition. Guru Nanak has presented his cosmic vision in thirty-eight *paurian* or steps. There are individual steps or meditations, and there are sets of these steps, as in *sunie*, listen in, *manie*, believe in, or in *khands*, the different levels of consciousness. There is formal and conceptual interrelation within specific steps and within the sets of steps. We follow the conceptual architectonics of each step in form and content. It is integrated with the next step in ascending order of comprehension. Finally, it leads to the overall discourse of the cosmic vision of Guru Nanak. This semiotic method is diametrically opposed to the general eclectic method where there are citations in isolation to prove one point or another. The integrated, semiotic method of discourse analysis has never been applied in earlier studies.

The second chapter of the thesis is "The Concept of Alienation". In this chapter, we study the main theme of our research work and built the concept of alienation with the linguistic and intellectual meaning of the term and usual definitions. For many contemporary sociologists and psychologists, alienation is often used as reification; the act of transforming human values and relations. Other philosophers argue that "alienation means "self-alienation" or estrangement, the process through which man becomes alien or strange to it. Alienation as a key philosophic category arises out of the Hegelian solution to the problem of knowledge is also taken up.

Although the uses of the concept of alienation are extremely diverse, the reason it is important in philosophical and political theory illuminates the relationship of science to values, to problems of methodology and of social science theory, and more generally, to the context within which meaningful questions can be raised.

Walter A. Weisskopf in his *Alienation and Economics* (1971) used the term repression which is related to alienation. Alienation, estrangement and repression imply that human existence and essential is split and isolated, neglected, suppressed and repressed.

It is clear from our study that Alienation is a state of the human condition, where human being feels separated or estranged and experiences a lack of symmetry in meaningful relationship, whether it is with God or Creator, external nature, others, his self or it may be with an animate and inanimate thing/object.

The following part deals with the various types of alienation, such as:

- Alienation from God or Alienation in theology: This type of alienation has its origin in Christian theology. It occurs when one is not in tune with the order of God, when one is caught in worldly desires; one is estranged from his/her own creator.
- Alienation from the world of nature; or Alienation from nature: When there is no cover of the natural phenomenon, there is no fresh air, the atmosphere is polluted and man has to live in artificial environment. This alienation from nature has disastrous consequences for human life.
- Alienation from one another or Social Alienation: This type of alienation is generally considered as an important feature of capitalist society. It refers to power relations between the capitalist who owns the means of production and the workers who are exploited by the owners. They had no personal interest in their labour. This estrangement is analyzed in terms of Marxist principles of economy.

- Alienation from ourselves or Self-estrangement. Alienation is a matter of consciousness. If human beings follow the established socio-economic or religious order, there is no problem; on the other hand, if human beings become conscious of their deprivation, they ask inconvenient questions and suffer. This is the basic theme of all existentialist philosophies.

Besides this Melvin Seeman also gives five types of alienation namely; powerlessness, meaninglessness, normlessness, isolation and self-estrangement, which are discussed in detail under social alienation.

The alienation of human being is not necessarily from a person; it may be an object, an institution or may be a group etc. Consciousness of alienated being is an important necessity in alienation. Due to this, we can meaningfully take into account the concept of alienation with reference to human beings only.

The last section of the chapter attempts to briefly explore the concept of alienation in different philosophies or traditions: Alienation in western as well as in Indian or Eastern Philosophy, as also why the concept of alienation becomes so important in the great philosophical tradition beginning with Hegel and Marx. The problem of alienation is a pervasive one in the writings of Western as well as Indian traditions/societies. It is becoming increasingly one of the greatest and common problems confronting the contemporary human conditions. Alienation is indeed the central feature of human existence.

A general introductory note on characterization of philosophy may be further helpful in delineating our field of study/ research and distinguishing it from other types of inquiry. So, in the beginning of this section, there is an introductory note on the significance of alienation in different traditions in the normal anthropological world and also in the religious, philosophical and cosmological universe.

The important philosophical traditions of the world are categorised as four: the Greek, the Jewish, the Chinese and the Indian. But for the proposed dissertation, we focus on the study of Eastern and Western Traditions pertaining to alienation and major philosophical inputs in each tradition would be undertaken. The Jewish tradition is included in the Western tradition.

Each tradition has been described from a unitary point of view and according to single plan. The purpose that one belonging to any one tradition should get an understandable impression of the other can be achieved only if both the traditions can be presented according to

a generally common plan and common concepts. The present study/work undertakes to do this by introducing the western and Indian philosophies.

The available literature on each tradition has a wide range. When one studies both traditions from a philosophical point of view, one finds the most impressive and ongoing creation of human activity. In theology, the metaphysical faith becomes the most powerful while man ignores reason, experience and action. In philosophy, life, mind and spirit have meaning and significance. In human, all aspects should meet and be integrated. Philosophy has to clarify the nature of this integrality and offer both logical and transcendental significance for material as well as spiritual life.

The discussion of religions is also considerable in this analysis because, in the beginning, religious ideas influence the philosophical thought. In the western civilization, where on one hand, faith affected the reason's clarification of the existence of God and harmony with man, on the other hand, reason objected to God and thus spiritual values suffered. Wherein, Indian philosophy lays emphasis on spiritual values and ignores the ethical. But it should be noted that both the spiritual and ethical values are equally important for human beings.

That is why, here is a real need now however difficult and ambitious the task, to present both eastern and western philosophies together, not merely a few outstanding but the traditions in their connection with life.

**Alienation in Western tradition:** In this section the western philosophy is studied under four periods: Ancient or Greek, Medieval or Christian, Modern and Contemporary period. In the following section, I have presented the interpretations of the concept of alienation by some philosophers of the western tradition. Of course, there are other philosophers like Marcel, Hegel, Nietzsche, Merleau Ponty etc. But I have restricted myself only to the following philosophers, and a brief discussion of their ideas pertaining to alienation.

The first important step pertains to HARMONY and DISCORD in Plato in the fifth century BC. The second concentrates on the notion of estrangement or ALIENATIO in Saint Augustine in the fourth century. The third step in this direction is that of EXISTENTIALISM with Soren Kierkegaard, Karl Jaspers, Martin Heidegger and Jean-Paul Sartre in the nineteenth and the twentieth century with the primary notions of ANGUISH and ABSURD.

**Greek philosophy:** In Greek philosophy there are two impotent periods: the pre-Socratic and Socratic. The important philosophers of this period are Thales, Anaximander, Anaximenes,

Pythagoras, Heraclitus, Parmenides, Zeno Empedocles, Anaxagoras, Democritus, Protagoras, Socrates, Plato, Aristotle and Plotinus. But for the purpose of the present dissertation, we concentrate on the philosophy of Plato.

**Plato** (427-347 BC) HARMONY and DISCORD: The idealist, rationalist, most prominent and influential thinker of western philosophy was born in approximately 428 BC at Athens to an aristocratic Athenian and political powerful family, from father Ariston and mother Perictione.

Plato's proposition of Harmony and Discord is based on his theory of the mortality of body and the immortality of soul. The body/soul opposition is the basis of his understanding of the affairs of the universe; if the body follows the insights and the judgements of the soul, there is harmony. If the strings are rightly stretched, there is no tuning, no harmony. There is discord. There is estrangement. Man is ALIENATED in his own world. This universe is like a musical instrument. Our soul is capable of putting it in right tune by adjustments, by proper correlations. The purity and the sublime nature of the soul can bring harmony in this universe with the knowledge of pure and sublime forms of goodness, justice and beauty. If there are no such correlations, if the body is stuck in greed and passion, there is no harmony. There is no music, no rhythm. There is discord. There is alienation.

**Medieval or Christian Philisophy:** From all the medieval philosophers, Saint Augustine (born 354) is the greatest philosopher.

**Christian Theologian Saint Augustine:** St. Augustine, also known by the names of St Austin, or St Augoustinos, and Aurelus Augustinus, was born on 13<sup>th</sup> November, 354 at Thagaste in Africa.

Augustine was inspired by the Neo-Platonic ideas but as a Christian theologian, he followed a different path for the pursuit of knowledge and truth. At times, Augustine equates soul with intellect and wisdom. Even though faith is incomplete without intellect, the function of intellectual enquiry is to prove the truth of faith. In other words, what we believe, we must also understand. Human alienation is due to the fact that we are separated from our Creator. Our heart is restless. It will remain so until it finds rest and peace in Thee, the Sublime God. Wisdom leads men to the vision of God, to His beatitude. In this vision, there is peace. There is blessedness. There is harmony. Both Plato and Augustine use the same simile of the harmony of music.

It is thus the intellectual light of the divine mind that enables human beings to acquire knowledge of the divine order, to follow the harmony of nature. In the darkness of the intellect, in the confusion of the mind, there is disharmony, there is discord, and there is alienation.

**Modern Philosophy:** Modern philosophy begins with the restoration of confidence in the reason and experience of human beings.

**Soren kirkegaard(1813-1855)** is the greatest modern existential thinker also known as the father of existentialism. Kierkegaard and later KARL MARX (1818-1883) were both heavily influenced by the Hegelian logic but they both reacted against him from their respective perspectives. For Kierkegaard, man is not at the mercy of mathematical logic. The truth of human existence is based in the revelation of the divine truth with Jesus Christ as its human manifestation. Human alienation arises due to a discord with the divine truth, the divine order. Following St Augustine, Kierkegaard believes that God has invested in man the divine reason that can acquire divine knowledge. With this knowledge he overcomes worldly alienation and gets reintegrated into the divine order. The basic theme in Christianity is sufferance. Jesus Christ suffered for humanity. Every Christian has inherited this sufferance. This sufferance leads to alienation but it is also the source of the union of the human soul with the Supreme Soul. In this sufferance, the individual is lonely, in pain and anguish. There is a sense of helplessness and the absurd. But once the state of sufferance is transcended, there is happiness. The contradictions of life are not only materialistic, they are primarily spiritual.

As a logician, Karl Marx, like Kierkegaard, is Hegelian. But as opposed to Kierkegaardian spiritual quest, Marx believes in the materialist conception of history. For Marx, it is the materialist, capitalist system that alienates man from this universe. Marx operates within an anthropological universe. He is opposed both to Hegelian absolute Idea or cosmic order and to Kierkegaardian spiritualism. There is no place for individual predicament in the philosophy of Karl Marx.

### **Alienation in Indian Tradition: THE COSMIC VISION IN HINDUISM**

Every religion presents its cosmic vision, the origin of the cosmos, the place of man in the universe, the concepts of life and death, man's relation with God, the problems of alienation, integration etc. In the following pages, we have presented the views of eminent scholars in their specific fields.



To the Hindu philosopher, experience is the ultimate test of truth. The word “experience” is not used in the restricted sense in which it has been used by the positivists in the West. It is used in the most comprehensive sense to cover all aspects of experience including sense experience.

The ultimate Reality, according to the Upaniṣads, is not the subject as over against the objects; it is that which underlies both the subject and the object. This truth can be realized whether we make an objective approach to it through the study of the cosmic phenomena.

There are six philosophical schools in this tradition: Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Mīmāṃsā and Vedānta.

The Nyāya philosophers are the logicians of Hinduism. They are primarily concerned with the critical examination of particular objects, the source and the validity of knowledge. The sacred and the profane are merged with each other. What matters is the logical conclusion of the argument. Off and on, there are attempts at giving logical proofs of the existence of God but these statements remain well within the scientific discourse. There is emphasis on epistemology, the examination of four *pañcāṅgas*, *pratyakṣa* (sense perception), *anumāna* (inference), *upamāna* (analogy), and *śabda* (scriptural testimony).

The Vaiśeṣika system emphasizes the significance of the particular. It is mainly a classification of the objects of knowledge in contrast to the Nyāya which concentrates on the analysis of the means of knowledge.

The Sāṃkhya is known for its theory of evolution. It is the most materialist of the six schools. With the conceptual opposition of *paraśa* and *prakṛti*, it explains creativity in the natural universe. There are three *guṇas* : *sattva*, *rajas* and *tamas* which are responsible for all creation, all propagation. As opposed to the soul of the Vedas, the Sāṃkhya considers the matter to be eternal.

The Yogic philosophers and ascetics depend heavily on Sāṃkhya for their metaphysics. There is no place for God. What matters is the eightfold system of physical discipline with abstention, observance, posture and breath control, withdrawal of the senses, fixed attention, contemplation and concentration. All these emphasize physical discipline and asceticism.

The Mīmāṃsā and the Vedas go together. There is a very heavy emphasis on ritual, the worship of the main three gods, of creation, preservation and destruction, Brahma, Vishnu and Shiva, and numerous other gods of the Hindu pantheon. The Karma baggage is the most critical

question. The only way to lighten this burden is the life of an ascetic and the ritual practices controlled by the priests. The emphasis on the sacred purity of the language of the Vedas gave rise to the tradition of the great grammarians, Pāṇini and Bhartṛhari.

**BUDDHISM:** Asian religion and philosophy. Buddhism was founded by Siddhartha Gautama in northeast India about 5<sup>th</sup> century BCE. Buddhism has played a central role in the eastern world and during the 20<sup>th</sup> century has spread to the west.

In contrast with the Upaniṣadic philosophy was the prevailing outlook of the various wandering groups of ascetics called *śramaṇas*. They were convinced of the doctrine of *karman* which made suffering an inalienable part of natural life and sought its root in the force of past actions. Man is the prisoner of a beginningless past and he can escape from its chains only by withdrawing from the temporal process into the safe recess of eternity. This was the philosophical basis of the institution of ascetic renunciation...the self is turned into a “god” whose power exceeds human understanding. If Buddha’s attitude towards the soul disagreed with the simple denial of the materialists, it disagreed also with the belief in a changing soul as was held by the Jains. And he repudiated a permanent individual substance outside and behind the changing process of psychic life. These three denials appeared to lead to an impasse. Neither is the soul denied nor accepted, whether as a changing or a permanent entity. This is the famous Buddhist enigma – the enigma of Buddha’s silence, the most crucial of all questions. The enigma arises because we do not see Buddha rejecting the very logic which the question presupposes. The very concept of the substance as means of reconciling diversity and unity, change and duration, accepted by common sense as well as science and philosophy, is hereby rejected by Buddha as inadequate. The Buddha rejects not the soul but substances which apparently constituted a logico-metaphysical category rather than a religious one and hence perhaps more dispensable. The Buddha’s originality is essentially philosophical.

From these quotations of eminent scholars in each religious tradition, it is obvious that there are very different metaphysical approaches in their cosmic visions. In their discussions of the religious discourse, the place of the Creator and the creation, there are varied opinions. In Hinduism, there is even a conceptual opposition of cosmic/acosmic. The most sacred texts of Hinduism, the Vedas, are not even supposed to be created by God. They are eternal truths, so according to the native commentators, they are the articulations of the sages. The karma theory becomes the most salient feature of all Hindu and Buddhist metaphysics. The elaborate rituals

and ascetic practices inaugurated by the Yoga shastras become the cornerstone of the entire Indian religious discourse.

The next chapter is entitled, “The Cosmic Vision of Guru Nanak and the Discourse of Alienation”. The present investigation was carried out to study the main theme of the research work, the concept of alienation in the compositions of Guru Nanak. In this chapter, we come to real problem; we begin our studies with the thematic analysis of Guru Nanak’s poetry in the first section.

In this project, the concept of alienation/integration has been studied in the compositions of Guru Nanak, such as Japu ji, Siri Rag, Dakhni Onkar, Sidh Gost, Rag Maru etc. In this research, it may be underscored that in the meta-language of Guru Nanak, there is always a point of departure with the diction of anthropology. But in the process of conceptualization, it invariably deals with the cosmological order. The Nanak Bani represent the dialectics of anthropology and cosmology.

To follow the cosmic vision of Guru Nanak, we began with his composition, *Japuji*, which is considered to be the first and fundamental discourse of Guru Granth. In, Guru Nanak presents his cosmology, the cosmology of the universal, eternal Truth, in universal, eternal Time.

*Japuji* contains the quintessence of Guru Nanak Bani and the rest of the Adi Granth can safely be taken as an exposition of the fundamental concepts contained in it. It consists of *Mool Mantra*, thirty-eight steps, *Pauris* and a *Sloka* at the end. Gurumukh Nihal Singh, in his forward to *Japuji* rightly suggests that *Japuji* “raises fundamental issues; it discusses the problem of human existence and that of meeting the Creator. It describes very briefly many of the religious practices prevalent in India during the past ages and it discusses the philosophic issues involved in the religious problem. It offers a solution and describes the Sikh way of reaching God. It focusses the attention of the reader upon the Divine Personality- the one Supreme spirit, the one source of life and light, the one Permanent Being, the Creator.”

The second theme of Alienation is presented in thirty-three *shabads* or compositions of Siri Rag. These compositions describe and discern specific anthropological, sociological, and of course, spiritual, existential conditions of human existence. At the anthropological level they are all different, each concentrating on a specific human condition. If we follow their semiotic, architectonic constitution, step by step, we realise that they present a cohesive discourse on Alienation. Each composition is a micro conceptual construct. The thirty-three reflections are

interrelated in theme and comprise a critique of the prevalent conditions in the fifteenth century Bharat. The ultimate discourse is a macro conceptual construct. There are similarities with other articulations but there are no identities.

The main causes or reasons of alienation according to Guru Nanak are as follows:

1. Oblivious to the Divine Word: In the philosophy of Guru Nanak, without the mediation on divine knowledge or the Supreme Lord, when man indulges in lust and luxuries of life, he forgets the Creator, the whole world is led astray. Human being is in alienation. In Guru Nanak Bani, the term alienation stands for spiritual ignorance as a result of which one suffers the agony of birth and death. This ignorance can be dispelled only by the Divine Knowledge which can be acquired with Guru's grace.
2. Stuck with pain and in distress: When human being is lost in pleasure and wilderness, he goes astray from God or Creator, thus he suffers and is stuck in pain, anguish and distress. It is clear in Guru Nanak's philosophy that the main purpose of birth of man in this world is to meditate and unify with God, if he is not doing so, then there is alienation and separation from God.
3. Love for the worldly pleasures or indulgence: Human being spends all his time to fulfill the worldly desires, he always engages in indulgence, greed and possession, as a result, sorrow, misery and anguish follow. Hence, there is no union with God; there is estrangement and separation from God or the Creator. In separation, his heart aches, his body burns. His only refuge is his Guru. There is no other solace. The splendour of diamonds and pearls, the luxurious beds, lust and greed, are all distractions in meditation and reflection on the Creator. The various religious ceremonies and worships which aspire to the purity of body and dress, piety of formal religious symbols are all useless exercises. The Truth of the True Lord does not need any ceremonial baggage.
4. Deluded in false rituals and ceremony: It is appropriate to say that Guru Nanak is always against any kind of customs and rituals, adopted by the society, to achieve the Divine Truth. It can be seen in dozens of his Banis such as *Rag Asa*, *Maru Sohle*, *Ramkali Vara* etc.. According to him, such heretical act or *karm-kand leadsman* astray from the Cosmic Truth not allowing communion with the Divine Order. He observes the existing superstitions or *pakhand*, and wants to break such superfluous and complicated net of ceremonies, and suggests to the people to adopt the path of inner purity and meditation on the Divine Truth.

Method of Integration: - In the discourse of Nanak Bani, Guru Nanak suggests to the devotee the path of integration, reflection and meditation upon the Cosmic Divine and thus overcome alienation. In Guru Nanak's philosophy, we find monotheism as a predominant feature, on one hand, and reverence for life and an emphasis on right means for achieving legitimate ends, on the other, which are the common characteristics of all shades of Indian thought.

1. Suffering leads to meditations for Divine truth: It has been endeavoured through the investigation of Nanak's composition in *Rag Asa* that Guru Nanak is the first Indian philosopher, for whom *dukh*, suffering is a gift of God. It leads to meditation and reflection and becomes a cure. It leads to the comprehension and integration of the Divine Truth. The *sukh*, the worldly indulgence, on the other hand, becomes a disease, leading to decay, alienation and degeneration, to passion and perversion. It is observed in the Bani that entire the entire world is full of pain and agony. These agonies and pains are of various types e.g., pain of death, disease in the body or all types of physical pains which can be cured by medicine, however there are other types of pains and sorrows such as duality, illusion, separation as well as mental and spiritual pains, which cannot be cured by medicine. The only cure for these is the Lord's Name and meditation. Thus the pain proves a blessing in disguise while the pleasure ends in miseries. According to Guru Nanak, for those who are devoted to His Name and reflect upon the Divine Order, there is no distinction between pain and pleasure. There is only integration or union with God.

2. A devotee overcomes lust and greed: Guru Nanak in *Rag Asa* observes that in the mind of humans, five desires are hidden and it is lured by deceit, hypocrisy and sin. This mind is deeply bound to lust, *Maya* and it goes out and roams about in finding out things and pleasure. It is greedy, it never believes in staying and sticking to God or the Creator. When the devotee controls his passions, when he overcomes lust and greed, he articulates the right discourse on the paper of life. This is the right discourse, the discourse of the divine Truth. It follows the right direction. Those who are blessed with this Divine Truth are always integrated, in tune with the divine rhythm. They are never alienated.

3. Search for the Sublime Truth: The central theme of Guru Nanak's poetry is cosmic Truth and its practice. Guru Nanak's truth means agreement between the objective conditions, a deep harmony between devotee and God, new human relationship based on equality, faith in one God, love, purity and humility. Thus, the theme of his philosophy 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 woman or

a leader of contemporary life; Guru Nanak's truth was truth in practice, it contains the element of purity and his religion is truth. Moreover, Guru Nanak lays stress on "truthful living" in whatever situation any common man may be, without truthful living there was deceit, wickedness, falsehood, evasion, dishonesty, betrayal misuse of faith and estrangement. He wanted his followers to be truthful in thought, word and deed. Thus, the truth practised becomes a virtue and it is essential for both social and personal well-being. In this way the seeker's mind will be reconciled with the Lord. Truth will be his mainstay. So, truth is the food for a man that Guru Nanak prescribes. It is the life of life. In *Japuji*, Guru Nanak asks how to be true? This problem exists in all spheres of life. Thus Guru Nanak asserts that a man's aim in life is to subdue his ego and gather discriminative knowledge to see the truth sparkling.

Guru Nanak's notion of the cosmic truth or 'Sach', can also be understood as a Metaphor, as a universal principle. As a metaphor, it is abstract; it does not refer to a thing but to the concept of a thing. In the religious discourse, Truth is a conceptual construct. Metaphorically, Guru Nanak's concept of truth can cover all anthropological as well as cosmological overtones. Guru Nanak insists upon the unitary character of truth and the universal validity of moral norms. Truth is the end and aim of existence. Truth pervades all sentience. He insists, Truth is higher than everything, but higher still is truthful living. One must be truthful to God, to the Guru, to oneself and the people. Evil is evil solely because it is untruth. When devotee is in tune with sublime truth, he is reconciled with the Lord.

4. Communion with nature and Creator: In *Rag Asa*, the sublime poetry of Guru Nanak, he tells us that a man should lose ego and sense of I am-ness so that he may acquire wisdom of the sense of discrimination. In this way, he is integrated with the Creator. The whole world and its forms are true because its Creator is true. Only God is eternal. The other things of life come and go. Thus, in *Rag Asa Ashtpadi 22, Mohala 2*, 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 and actresses. They play their parts and then depart. Guru Nanak in *Rag Gauri, Ashtapadi 8*, offers us a chance to understand the meaning of the universe and the ultimate aim of integration and communion with Creator. Guru Nanak cautions humans by saying that only the filth of ego was to be shed and, in congregation, glory of God, Lord and Hari kirtan ought to be sung for attaining unity with God.

5. Renunciation of Physical Pleasure: Guru Nanak deals with the ethical problems of

human life in a very balanced and healthy manner. He rejects the extreme asceticism practised by the Hindus of his time. The active involvement of a householder stands as the basic element of his ethics. Nanak's philosophy teaches one how to live well in the world and how to obtain release. According to him, a householder's life is not a barrier to spiritual progress. He condemns the idea of renunciation of the world and suggests that the union with the Supreme Being is possible only if one is a householder and remains detached from worldly desires as well as physical pleasures i.e. hunger for *Maya*, luxuries etc. The householder's life, while denouncing excessive physical pleasures, is regarded by him as the true path that leads to spiritual progress.

6. Unity with God: In the sublime philosophical thoughts, written in devotion to God, Guru Nanak presents to us unity with One God who is All-pervading and Omnipresent. He has numerous epithets but no single name can enumerate His virtues, although His Name is nectar for the disciple. He is realized through service to the *Guru* and the company of the good people or *Gurmukh*. This realization illumines the mind and one achieves Divine Knowledge and union with *Lord*, putting an end to the cycle of birth and death by clinging to His Name. Thus, one can overcome alienation.

In the discourse of Guru Nanak, the alienated being is a being who is estranged from his Creator and His Creation. When human beings follow the Will of God, when they are in harmony with the Divine Order, when they reflect and meditate on the ways of the Creator, they overcome alienation. Guru Nanak always uses the ordinary words of daily life of a farmer, a trader, an artisan and transforms them into metaphors to constitute a divine discourse. There is a dialectical relation between anthropology and cosmology. Whether there is a reference to *dukh/sukh*, *gurmukh/manmukh*, *sohagani / dohagani*, the significance is derived from their dialectical relation. The objective reality of facts is always different from their perceived, existential reality. Alienation is an existential experience. Its significance depends upon how certain human situations are perceived, how they conform to the Divine Order or Cosmological Order. In Guru Nanak, every anthropological behaviour is understood or perceived in its cosmological context. In many of the shabads or compositions, we see how Guru Nanak discerns and interprets specific human situations.

The most important theme in this context is alienation. If there is union, if there is devotion and love, if there is harmony, the being is in the state of *sukh*, according to Guru Nanak. In one of his compositions, *marnē kī čintā nahī, jīvan kī nahī ās*, Guru Nanak presents in detail

the sensitivity of this relation. In this state of mind, life and death do not matter. He says that there is no fear of death and there is no desire to live. Every beat of his heart is in the hands of his Lord. Every vibration of his soul depends upon the rhythm of the will of the Creator. The human being is supposed to meditate and reflect on the nature of this relationship, which is explained in terms of the metaphor of music. The being in love communicates with his Master. This process eradicates ignorance. It leads to knowledge and truth. The rhythm of the music of the Creator vibrates in every beat of the universe. The being lives and dies following the beat and rhythm of the Master. The body and mind, the spirit and soul are united in the musical composition of this divine rhythm. If the mind is steady and the reflection is serene, there is peace, there is divine perception. In this state, all misery and sin are eradicated and the being is in harmony with the universe.

The Gurmukh, who follows the discourse of the Guru, is always awake. He meditates and reflects on this eternal Truth. The Manmukh, who does not follow the discourse of the Guru, who is ignorant and oblivious of the eternal Truth, is asleep; he is stuck in the darkness of dualities. There is *kūr* falsehood, all over. In falsehood, the Manmukh spends his life in falsehood, he is lost. The Gurmukh follows the divine path, the path of the discourse of the Guru. He meditates and reflects upon this sublime Truth. The world of falsehood is in ruins, it is plundered by rotten thoughts and deeds. Bereft of the Word of the Guru, sans the discourse of Truth, there is indulgence, sufferance, decay and degeneration.

In spite of all these dualities and divisions, all these distractions and decadence, Guru Nanak is optimistic. Falsehood, deception and degeneration will wither away, ultimately Truth will triumph.

In Guru Nanak's time, it was the Bhakti Movement that was the main religious tradition. The Bhakti saints were not interested in the abstract philosophy of the six schools of ancient India. They preached love and devotion. Guru Nanak emphasized love and devotion but his concept of the Creator and His Creation was very different. He believed in the dialectical relation between anthropology and cosmology. His language always has a point of departure in anthropology. He uses simple words of a farmer, an artisan, and a trader and always constitutes a metaphorical discourse. His texts could be read at a lexical level but His discourse is always conceptual.



The last chapter of the present research work is "The Cosmology of Guru Nanak and Saint Augustine" traces the cosmological argument of both the philosophers. When we consider Saint Augustine and Guru Nanak, we find that they had similar ideas. Both the authors address the question of the existence of God and the importance of God for human beings. They provide entirely new ways to interpret the world. They have shaped the way we understand our reality and have provided methodologies for its analysis.

Guru Nanak openly advocated that people should not feed the priestly class under the belief that they were rendering services to their departed souls. He invoked their spirits to discard all such parasitical elements in the society. Honest labour, sharing the earnings with those who were needy, and meditation upon God - the Truth - constituted the key-note of his message.

Guru Nanak's tender heart ached when he came across people for getting the 'unicity of God' – an expression chosen by Geoffery Parrinder to combine "the notion of singularity or oneness in nature with that of uniqueness in the sense that there is no other God." Panthiesm was the root cause of all confusion and Guru Nanak denounced the concept of incarnation which put the individual and God adrift, necessitating an intermediary. The use of the figure '1' before Omkara by him is a clear evidence of his having taken a serious note of this distraction in the society.

To sum up this discussion, it is obvious that in the different schools of philosophy in both Hinduism and Buddhism, there are manifold reflections in the domain of metaphysics. There are varied views about cosmic/acosmic visions of the universe. At this level of reflection, there are similarities in philosophical outlooks even when there are very subtle differences. It is only here that Buddha refused to distinguish between existence and non-existence and Guru Nanak could state that to believe or not to believe amounts to the same discourse. These differences are found in the Mīmāṃsa-Vedānta and Sāṃkhya-Yoga reflections.

When these philosophical reflections were used to regulate the social order, when the karma theory was used to establish caste hierarchy; when the karma, the actions in the so-called previous births, became the main criterion for the social status of human beings, the decay and decadence was the order of the day. The metaphysical reflections influenced the anthropological world. When the symbols of natural forces, the gods and goddesses were given human forms and their ceremonial worship became the sole goal of religious life, religion was reduced to mere ceremonies and superstitions. The priestcraft took over the reigns of the anthropological order.

When the simple physical phenomenon of the displacement of sun and moon in the form of eclipses was worshipped as the fight of good versus evil and millions of devotees took holy baths to save themselves, the religious semiotics and symbolism was reduced to intellectual darkness. By the fifteenth century, in the times of Guru Nanak, the religious landscape of India was replete with superstitions and corrupt priestcraft. Guru Nanak resolutely opposed these ceremonial practices of blind faith. From the reflections of the schools of philosophy the Indian universe was now condemned to ignorance and superstition. The social and political order was rotten.

The society is completely rotten. The rulers are rotten and so are the ruled. The whole world is condemned to decay and decadence. As far as Guru Nanak is concerned, there is only one divine concept that matters. It is the eternal *sach* truth. It is *sač* that decides what is pure or what is polluted, what is right or what is wrong, what is just or what is unjust:

All disguises and deceptions are a wanton waste. There is but one divine Word, one divine discourse. It is the cosmic truth that decides what is sacred and what is profane, what is pure and what is polluted.

The trader is supposed to trade in truth. His investment is truth, his profit is truth. It is only the grace of the Guru that leads the devotee to the trade of truth, to the meditation of truth. The Gurmukh, the follower of the discourse of the Guru, follows only one path, the path of truth. His balance is always inclined towards truth. There is no imbalance in this trade. Truth is the only criterion. With the grace of the Guru, the trade in truth is in tune with divine harmony, divine rhythm.

The opposition between pure/polluted is meaningless. The divine purity belongs to the Creator. He is the incarnation of truth, of purity. The devotion of the Pure is the only pure act. It is this divine purity that decides the purity/pollution of this world. All the gods of food, water and fire derive their purity from the eternal pure cosmos. It is the divine discourse of truth and purity that is the ultimate criterion of all distinctions, all differences.

In deeds and discourse, there is truth. Truth is my investment. Truth is my trade. Truth is my speech. Truth is my act. There is none other than this divine truth that is my anchor, my guide. This truth is eternal, it lasts for ever. It was, it will be, the reason and rhyme of all existence, anthropological or cosmological. It transcends all life and death, all space and time. In meditation, in reflection, I pray only for this sublime truth.

Saint Augustine had stated: the hearts are restless until they rest in Thee. (*Confessions*). For Guru Nanak, a moment's separation leads to misery and distress, to disease and decadence. How can there be honour in His audience if the Creator does not dwell in the mind. With the union with the Guru, there is peace and piety, the fire of passion is extinguished.

One should always meditate on the nature of the Creator. Those who never forget their Creator, they are rare in this world. They are distinguished everywhere. Union and separation are matters of meditation and reflection. When there is no violence, no passionate desire, no pride and pretence, there is union. The Gurmukh follows the path of righteousness, the Creator dwells in his mind, and there is divine union.

Passions and desires for the worldly affairs lead nowhere. There is no point in attachment with the one who is mortal. The Gurmukh is the Sohaganī who is in love with her Lord. When all fires and passions are subdued, there is union. There is the blossoming of the lotus of love. There is the blessing of the nectar of life. There is the union with the Guru. There is the realization of divine Truth.

Saint Augustine argues that truth is discovered only when mind has access to itself without the medium of bodily senses. This is the only domain where certainty is possible. For Plato, there are two worlds, the intelligible world where dwells truth and the sensible world where we deal only with the shadows or copies. The neo-Platonic understanding of Augustine follows the Platonic theory. However, with Augustine, the sensible world is not ignored. The soul and the body are considered, in Augustines thought here as two complementary constituents. For knowledge and truth, Augustine cites often the propositions of mathematics and logic. The mathematical axioms and propositions are never based on experimental data. He argues that the concept of unity is never an empirical datum, objects experienced are always made of parts, endlessly divisible into further parts. When we are talk of a whole, or perceive a whole, it follows this comprehension only of the mind alone. At the same time, the sense experience is not altogether ignored.

To conclude, it can be said that Guru Nanak repudiated the caste system and declared noble character rather than noble birth as the real test of human excellence. Human beings steeped in ignorance and superstition could not afford to be adventurous and this made them inert, fatalistic, passive, bigoted and alienated. He observes that inward purities and True Name alone leads to integration i.e. the union with the Supreme

Being. Both St. Augustine and Guru Nanak had similar ideas. There is a conceptual similarity between their reflections. Guru Nanak's discourse is within the context of the Indian philosophical tradition. On the other hand, Augustine's reflections are strictly within the earlier Christian tradition though they are heavily influenced by the neo-Platonic ideas of his times. Both the authors address the question of the existence of God and the importance of God for human beings. They provide entirely new ways to interpret the world. They have shaped the way we understand our reality and have provided methodologies for its analysis. St. Augustine stated that although we are free agents, the possibility of our reaching towards our supernatural destiny depends upon God's aid. At the end, we can say that the virtue of men consists in having their will in harmony with the divine will. The mind where dwells the Creator is blessed with the sublime union.

True is the Master. His Name is truth. He is the King of the world and His administration is clean and above corrupt practices. He is everywhere and in every country. He alone pervades universe and there is none equal to Him. He lives in every heart. He knows the worth of each man and He is near as well as far away. In all eyes Guru Nanak sees the wonderful light, the form and beauty of God. The wonderful light tells us the familiar tale of God. He has a Golden body, very beautiful, with the incomparable light of God. The King God is very handsome. Through His light, He is known. His light is found in all creatures and in the Nature of world. He has a thousand eyes and many forms. His eyes are beautiful, teeth sparkling, nose sharp and pointed, hair luxuriant, body lustrous, a graceful 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 all things. He cares for his creation. Everyone in the 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 everyone. His justice is to direct everyone 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 cannot 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 in it with delight.

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**THE DISCOURSE OF ALIENATION IN  
NĀNAK BĀNĪ**

A  
THESIS

Presented to the Faculty of Language of the  
Punjabi University, Patiala  
in Fulfillment of the Requirements

For the Degree of  
**DOCTOR OF PHILOSOPHY**

IN  
**ANTHROPOLOGICAL LINGUISTICS AND PUNJABI  
LANGUAGE**

Supervised by

*J. Mander*

Dr. Jaspreet Mander

Associate Professor

Submitted by

*Amandeep Kaur*

Amandeep Kaur



(Established Under Punjab Act No. 35 of 1961)

DEPARTMENT OF LINGUISTICS AND  
PUNJABI LEXICOGRAPHY,  
PUNJABI UNIVERSITY, PATIALA

# **CONCLUSION**



## Conclusion

The first concern in the thesis under study is to ascertain and define the topic “The Discourse of Alienation in Nanak Bani”, as a higher branch of human knowledge and experience and in doing so, to verify and establish its nature and characteristics. The main object of this dissertation is to highlight the dialectical movement from anthropological to cosmological level in Nanak’s discourse of Alienation. For this purpose, we were selected the various definitions of alienation in different traditions. First of all, there is the religious tradition for which we have philosophers such as St. Augustine and Kierkegaard. In the other tradition where God is denied, we have thinkers like Hegel, Feuerbach and Sartre who concentrate on the authenticity of man. After that we try to see how the relation between man, God and nature is understood in the Indian tradition. Here we have the philosophy of Hinduism, Buddhism and Islam. During the period of Guru Nanak, the Bhakti Movement was very popular. It is generally understood that Guru Nanak’s philosophy was a part of this movement. In our dissertation, we intend to show that Guru Nanak’s concept of alienation is quite unique and different from these traditions. In this dissertation, we have selected some themes from Guru Nanak Bani which represent specific conceptual correlations of the principal of Alienation at different stages.

The present research work has been divided into four chapters for the better understanding of the work. The first chapter investigates and discerns the different aspects of semiotics such as signs, symbols, discourse analysis and the study of metaphoric language at the Cosmological and Anthropological levels. In semiotics we move from grammatical constructs to conceptual constructs. The words of our language are taken as concepts which constitute a semiotic or conceptual universe. In Nanak Bani we move from anthropologically articulated texts to cosmological discourse. The simple words of daily use of the farmer, the artisan, the trader are transformed into signs and figures to conceptualize a universe that is cosmological, that is universal for all times and spaces. In other words, in the semiotic discourse of Guru Nanak, we move from the grammar of language to the philosophy of language.

Guru Nanak's compositions available in the Adi Granth have three distinct styles. First we find the predominantly Apabhramśa style demanded by the Indian literary tradition and generally by lyricism every where. This is witnessed in the *slokas* at the end of the Adi Granth. The second style, with a distinct impress of the Sādhu Bhākhā, is evident in most of the metaphysical writings of Guru Nanak. This is conspicuous in *Dakhañī-omkāra* and *Sidda-goshti*.

The third style is to be seen in the compositions which offer ethical and social criticism and this is nearest to Punjabi in idiom and shape. This idiom is more lyrical and prevails in *Rāgas Suhī* and *Tukhāri*, especially in the *Bārāmahā*.

The contribution of Guru Nanak to literature lies not only in the choice of words, terms and expressions borrowed or coined to suit the exigencies, he also gave a new shape to the written forms of the language, to syntax for which he had to rely entirely upon the indigenous resources. There are folk tunes, terms and expressions in abundance in poetry but his greatest contribution lies in his genius, knowledge and *Omkāra and Siddha-goshti* where Upanisadic and other estoteric forms can rather easily be observed and this may be true of other folk forms adopted by him viz. *Pahre, Alāhnnān, Pattī* and *Vāras* with varying degrees. Guru Nanak borrowed freely from all languages of Indian and foreign origin with a view to develop the potentialities of Punjabi to express finer shades of experience, thought and belief and therein lies his remarkable contribution.

Linguistics is the scientific study of any language whereas philosophy of language investigates the relation between language and reality. Particularly, philosophy of language studies issues that cannot be tended to by different fields such as semantics or psychology. Major topics in philosophy of language incorporate the nature of meaning, to clarify what "meaning" is, and what we mean when we discuss meaning. Inside this region, issues included are the nature of synonymy, origin of meaning, reference, the structure of sentences, ideas, learning, and thought. Another subject of investigation for philosophers of language is synthesis i.e. the topic of how important units of language are made out of minimum meaningful parts, and how the significance depends upon the importance of its parts.

As the purpose of this study is the concept of alienation in Nanak Bani, we follow different short composition or shabads to analyze and discern different aspects of alienation. Generally, alienation refers to estrangement, discord and disharmony in the domain of cosmic Truth, Order and Nature. To begin with, we have selected thirty-three shabads in Siri Rag. Each shabad is a meditation on a specific aspect of alienation. These are all different aspects or different forms of signification leading to the same discourse. These micro texts and these micro discourses are integrated in the overall discourse of the cosmic alienation that is the main concern of Guru Nanak.

In discourse analyses, the words of language do not stand for these literal meanings. They are considered as concepts. As opposed to the semantic structure of single words and sentences, the study of discourse follows the study of conceptual constructs. This is how we study the discourse of Guru Nanak in his different compositions. In semiotics, a word is taken as a lexeme, which has a number of semes. The semes are like different shades of the same colours. For example, the conceptual construct of ‘Sach’, truth is presented by Guru Nanak in a number of compositions.

There is the fundamental statement of the conceptual construct of cosmic truth. It is further reflected upon in the whole of Adi Granth.

When in semiotics we consider words as concepts, we also realize that these concepts are abstract and ambiguous. In philosophy, it is always stated that a concept or an idea of a thing is not a thing. A thing or a concrete object has a definite form and physical reality. A concept, on the other hand, is abstract which means that it has no given form but it can explain all real forms which are based on these concepts. In classical philosophy, one of the examples given is: Socrates is a man; we know how he looks. We can talk to him. However, when we use the term, man, it refers to the concept or the idea of man which is applicable to all men, to what is common to all men is highly abstract. But this abstract concept helps us to understand the humanity, immortality, rationality and other characteristics of human beings. This is exactly how we attempt to comprehend the very abstract concept of cosmic truth in Guru Nanak. This cosmic truth has both the aspects of anthropology and cosmology. It explains the truth of each action, each event, each system, whether it is physical or cosmic. Guru Nanak says:

ਸਾਚ ਬਿਨਾ ਸੂਚਾ ਕੇ ਨਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਈ॥

In other words, for Guru Nanak, it is the cosmic/conceptual truth that decides what is pure and what is polluted, what is just and what is unjust, what is right and what is wrong. This aspect of truth applies to the anthropological world, the world of real men and women. However, Guru Nanak’s concept of truth ‘Sach’, covers all aspects of the cosmos. For Guru Nanak, ‘Sach’ is the fundamental principle of all spheres, all earths and heavens, all stars and planets. As it is a comprehensive concept, it covers both the anthropological and cosmological universes.

Generally speaking, semiotics is considered as the study of signs. However, there are several definitions of semiotics. Umberto Eco says that semiotics is concerned with everything that can be taken as a sign. In a way, semiotics refers not only to signs in everyday speech that

stands for something else. This is also the basic definition of sign in seventeenth century Port Royal grammar, where sign is always considered as opposed to something. In the context of semiotics, a word does not refer to its literal meaning alone but to its conceptual meaning also. As such, a word is a sign or a concept. The relationship between a word and the object is not direct. The word refers to the concept of the object and from this concept we go to the object itself.

In the language of Guru Nanak, we find this semiotic organization operating at every level. At anthropological level, words have a direct reference to the object. Guru Nanak makes use of these anthropological words and transforms them into concepts in his cosmological discourse.

The medieval semiotics was concerned primarily with the concept of sign as a relation, image or concept. There was always a point of departure in the physical world but in the discussions which followed, the sign was considered an abstract entity. It was perceived at times as a pure thought, at others, as a pure logical relation. In anthropological semiotics which is also called materialist semiotics, the focus is mostly on materialist conditions and their influence on human society. This approach was first inspired by Marxism but it this was followed by modern anthropologists and philosophers such as Claude Levi-Strauss and Michel Foucault.

For the Marxists, the medieval approach was idealist and ahistorical. Signs and codes are not considered outside time and space. The anthropologists examine the ways in which sign systems and socio-economic systems influence each other. Within the American pragmatic tradition, the model of Charles Peirce implies that the historical conditions of a community are responsible for the social discourse. Early Marxists were inspired by this model but later scholars such as Voloshinov from Russia tried to merge the semiotic concerns of subjective structures with the Marxist concerns of historical materialism. Even though Voloshinov was primarily concerned with language, he avoided subjectivism. These Marxists rejected the methodologies which emphasise the purely autonomous subjectivity of the medieval semioticians.

Last section of the chapter elaborates the definitions of Metaphor and its uses in philosophical and religious discourse. Metaphor is a linguistic phenomenon but is equally important in other domains also because of its various aspects regarding its functions in language acquisition and communication of knowledge. In a broader sense, there are different types of uses of metaphor in philosophy as well as in poetry. Philosophers always deal with metaphor for

conceptual clarification and comprehension regarding philosophical thoughts and insights, whereas the study of metaphor as an aesthetic device belongs to rhetoric and poetics.

By definition, a metaphor is an exchange of significance since it is the result of a semantic interaction between a metaphorical term and its context, both in intention and extension. Metaphor is primarily conceptual and cognitive and, thus, a part of ordinary language and thought.

Metaphor makes it possible for individuals to understand new, complex and abstract domains. Fundamentally, metaphor is a matter of thinking rather than mode of language. It has been argued that everyday language, in terms of which an individual thinks, behaves and acts, is metaphorical in nature and also shapes the way of an individual's thinking and behaving.

In linguistics, conceptual metaphor alludes to the understanding of one idea or concept of human experience for another idea or concept. Conceptual metaphors are used to comprehend speculations and models; they utilize one thought and connect it to another for better understanding.

The language of Guru Nanak is largely metaphorical in nature, that is, the universe in which Nanak thinks and acts. Nanak's theory is primarily conceptual, conventional and part of ordinary system of thought and language; he utilizes major and indispensable part of customary language in order to conceptualize the world and links it to another concept, beyond the transcendental universe.

The notion of 'Sach', the cosmic truth can also be understood as a Metaphor, as a universal principle. As a metaphor, it is abstract; it does not refer to a thing but to the concept of a thing. Metaphorically, Guru Nanak's concept of truth can cover a very large canvas of the semiotic universe. He insists that Truth is higher than everything, but higher still is truthful living.

Guru Nanak uses the metaphor of the wife and the husband to portray his feelings of love for God and while this metaphor persists in his poetry all through and his Bani, *Rāga Vadahansa* indicate (explains) the feeling of a devotee, suffering from the pangs of separation from his Lord.

We can conclude by stating that there is a connection between language, thought and reality. Therefore, in order to understand the philosophical notion of thought, it is imperative to take into account the phenomenon of language. The philosophy of language studies semantic, syntactic and phonemic structure of words and sentences. The discourse transcends the material

aspect (sentence or utterance) of language. The text is manifest, formal. The discourse is immanent, conceptual, in other words, one can not read discourse but can only understand the discourse. The theory of discourse itself is not developed by linguistics but by logicians and epistemologists, who occasionally pay some attention to literary criticism but rarely to retain the linguistics that the linguists themselves engage in. From a philosophical point of view, semantics deals with linguistic meaning, symbol and representations which have an intimate relation with the philosophy of language. On the other hand, semiotics studies the differential nature of signs. Semiotics explicates how the phenomenon of significance originates from the differential play of signifiers. It deconstructs the very notion of identity which constitutes the very core of western philosophical tradition. Further, this section explores various aspects of semiotic discourse at the anthropological and cosmological levels. Guru Nanak's language is always metaphorical in nature. A conceptual metaphor reflects ordinary language system in which an individual thinks and acts. The words of Nanak's language are derived from the anthropological universe of the farmer, the artisan, the trade. However, in constituting the cosmological discourse, Guru Nanak transforms them into semiotic signs of cosmic, conceptual significance. This study attempts to discern all these constituting steps. In each case, each Shabad or composition, we follow the phenomenon of transformation and slowly and gradually we arrive at the overall discourse of alienation. These micro Shabads are interrelated and complement each other. They are like different bricks of a conceptual edifice.

To discern the discourse of Japuji of Guru Nanak, the inaugural and fundamental discourse of the Adi Granth, we have followed, what may be called the architectonic structure of this composition. Guru Nanak has presented his cosmic vision in thirty-eight *paurian* or steps. There are individual steps or meditations, and there are sets of these steps, as in *sunie*, listen in, *manie*, believe in, or in *khands*, the different levels of consciousness. There is formal and conceptual interrelation within specific steps and within the sets of steps. We follow the conceptual architectonics of each step in form and content. It is integrated with the next step in ascending order of comprehension. Finally, it leads to the overall discourse of the cosmic vision of Guru Nanak. This semiotic method is diametrically opposed to the general eclectic method where there are citations in isolation to prove one point or another. The integrated, semiotic method of discourse analysis has never been applied in earlier studies.

The second chapter of the thesis is "The Concept of Alienation". In this chapter, we study the main theme of our research work and built the concept of alienation with the linguistic and intellectual meaning of the term and usual definitions. For many contemporary sociologists and psychologists, alienation is often used as reification; the act of transforming human values and relations. Other philosophers argue that "alienation means "self-alienation" or estrangement, the process through which man becomes alien or strange to it. Alienation as a key philosophic category arises out of the Hegelian solution to the problem of knowledge is also taken up.

Although the uses of the concept of alienation are extremely diverse, the reason it is important in philosophical and political theory illuminates the relationship of science to values, to problems of methodology and of social science theory, and more generally, to the context within which meaningful questions can be raised.

Walter A. Weisskopf in his *Alienation and Economics* (1971) used the term repression which is related to alienation. Alienation, estrangement and repression imply that human existence and essential is split and isolated, neglected, suppressed and repressed.

It is clear from our study that Alienation is a state of the human condition, where human being feels separated or estranged and experiences a lack of symmetry in meaningful relationship, whether it is with God or Creator, external nature, others, his self or it may be with an animate and inanimate thing/object.

The following part deals with the various types of alienation, such as:

- Alienation from God or Alienation in theology: This type of alienation has its origin in Christian theology. It occurs when one is not in tune with the order of God, when one is caught in worldly desires; one is estranged from his/her own creator.
- Alienation from the world of nature; or Alienation from nature: When there is no cover of the natural phenomenon, there is no fresh air, the atmosphere is polluted and man has to live in artificial environment. This alienation from nature has disastrous consequences for human life.
- Alienation from one another or Social Alienation: This type of alienation is generally considered as an important feature of capitalist society. It refers to power relations between the capitalist who owns the means of production and the workers who are exploited by the owners. They had no personal interest in their labour. This estrangement is analyzed in terms of Marxist principles of economy.

- Alienation from ourselves or Self-estrangement. Alienation is a matter of consciousness. If human beings follow the established socio-economic or religious order, there is no problem; on the other hand, if human beings become conscious of their deprivation, they ask inconvenient questions and suffer. This is the basic theme of all existentialist philosophies.

Besides this Melvin Seeman also gives five types of alienation namely; powerlessness, meaninglessness, normlessness, isolation and self-estrangement, which are discussed in detail under social alienation.

The alienation of human being is not necessarily from a person; it may be an object, an institution or may be a group etc. Consciousness of alienated being is an important necessity in alienation. Due to this, we can meaningfully take into account the concept of alienation with reference to human beings only.

The last section of the chapter attempts to briefly explore the concept of alienation in different philosophies or traditions: Alienation in western as well as in Indian or Eastern Philosophy, as also why the concept of alienation becomes so important in the great philosophical tradition beginning with Hegel and Marx. The problem of alienation is a pervasive one in the writings of Western as well as Indian traditions/societies. It is becoming increasingly one of the greatest and common problems confronting the contemporary human conditions. Alienation is indeed the central feature of human existence.

A general introductory note on characterization of philosophy may be further helpful in delineating our field of study/ research and distinguishing it from other types of inquiry. So, in the beginning of this section, there is an introductory note on the significance of alienation in different traditions in the normal anthropological world and also in the religious, philosophical and cosmological universe.

The important philosophical traditions of the world are categorised as four: the Greek, the Jewish, the Chinese and the Indian. But for the proposed dissertation, we focus on the study of Eastern and Western Traditions pertaining to alienation and major philosophical inputs in each tradition would be undertaken. The Jewish tradition is included in the Western tradition.

Each tradition has been described from a unitary point of view and according to single plan. The purpose that one belonging to any one tradition should get an understandable impression of the other can be achieved only if both the traditions can be presented according to



a generally common plan and common concepts. The present study/work undertakes to do this by introducing the western and Indian philosophies.

The available literature on each tradition has a wide range. When one studies both traditions from a philosophical point of view, one finds the most impressive and ongoing creation of human activity. In theology, the metaphysical faith becomes the most powerful while man ignores reason, experience and action. In philosophy, life, mind and spirit have meaning and significance. In human, all aspects should meet and be integrated. Philosophy has to clarify the nature of this integrality and offer both logical and transcendental significance for material as well as spiritual life.

The discussion of religions is also considerable in this analysis because, in the beginning, religious ideas influence the philosophical thought. In the western civilization, where on one hand, faith affected the reason's clarification of the existence of God and harmony with man, on the other hand, reason objected to God and thus spiritual values suffered. Wherein, Indian philosophy lays emphasis on spiritual values and ignores the ethical. But it should be noted that both the spiritual and ethical values are equally important for human beings.

That is why, here is a real need now however difficult and ambitious the task, to present both eastern and western philosophies together, not merely a few outstanding but the traditions in their connection with life.

**Alienation in Western tradition:** In this section the western philosophy is studied under four periods: Ancient or Greek, Medieval or Christian, Modern and Contemporary period. In the following section, I have presented the interpretations of the concept of alienation by some philosophers of the western tradition. Of course, there are other philosophers like Marcel, Hegel, Nietzsche, Merleau Ponty etc. But I have restricted myself only to the following philosophers, and a brief discussion of their ideas pertaining to alienation.

The first important step pertains to HARMONY and DISCORD in Plato in the fifth century BC. The second concentrates on the notion of estrangement or ALIENATIO in Saint Augustine in the fourth century. The third step in this direction is that of EXISTENTIALISM with Soren Kierkegaard, Karl Jaspers, Martin Heidegger and Jean-Paul Sartre in the nineteenth and the twentieth century with the primary notions of ANGUISH and ABSURD.

**Greek philosophy:** In Greek philosophy there are two impotent periods: the pre-Socratic and Socratic. The important philosophers of this period are Thales, Anaximander, Anaximenes,

Pythagoras, Heraclitus, Parmenides, Zeno Empedocles, Anaxagoras, Democritus, Protagoras, Socrates, Plato, Aristotle and Plotinus. But for the purpose of the present dissertation, we concentrate on the philosophy of Plato.

**Plato** (427-347 BC) HARMONY and DISCORD: The idealist, rationalist, most prominent and influential thinker of western philosophy was born in approximately 428 BC at Athens to an aristocratic Athenian and political powerful family, from father Ariston and mother Perictione.

Plato's proposition of Harmony and Discord is based on his theory of the mortality of body and the immortality of soul. The body/soul opposition is the basis of his understanding of the affairs of the universe; if the body follows the insights and the judgements of the soul, there is harmony. If the strings are rightly stretched, there is no tuning, no harmony. There is discord. There is estrangement. Man is ALIENATED in his own world. This universe is like a musical instrument. Our soul is capable of putting it in right tune by adjustments, by proper correlations. The purity and the sublime nature of the soul can bring harmony in this universe with the knowledge of pure and sublime forms of goodness, justice and beauty. If there are no such correlations, if the body is stuck in greed and passion, there is no harmony. There is no music, no rhythm. There is discord. There is alienation.

**Medieval or Christian Philisophy:** From all the medieval philosophers, Saint Augustine (born 354) is the greatest philosopher.

**Christian Theologian Saint Augustine:** St. Augustine, also known by the names of St Austin, or St Augoustinos, and Aurelus Augustinus, was born on 13<sup>th</sup> November, 354 at Thagaste in Africa.

Augustine was inspired by the Neo-Platonic ideas but as a Christian theologian, he followed a different path for the pursuit of knowledge and truth. At times, Augustine equates soul with intellect and wisdom. Even though faith is incomplete without intellect, the function of intellectual enquiry is to prove the truth of faith. In other words, what we believe, we must also understand. Human alienation is due to the fact that we are separated from our Creator. Our heart is restless. It will remain so until it finds rest and peace in Thee, the Sublime God. Wisdom leads men to the vision of God, to His beatitude. In this vision, there is peace. There is blessedness. There is harmony. Both Plato and Augustine use the same simile of the harmony of music.

It is thus the intellectual light of the divine mind that enables human beings to acquire knowledge of the divine order, to follow the harmony of nature. In the darkness of the intellect, in the confusion of the mind, there is disharmony, there is discord, and there is alienation.

**Modern Philosophy:** Modern philosophy begins with the restoration of confidence in the reason and experience of human beings.

**Soren kirkegaard(1813-1855)** is the greatest modern existential thinker also known as the father of existentialism. Kierkegaard and later KARL MARX (1818-1883) were both heavily influenced by the Hegelian logic but they both reacted against him from their respective perspectives. For Kierkegaard, man is not at the mercy of mathematical logic. The truth of human existence is based in the revelation of the divine truth with Jesus Christ as its human manifestation. Human alienation arises due to a discord with the divine truth, the divine order. Following St Augustine, Kierkegaard believes that God has invested in man the divine reason that can acquire divine knowledge. With this knowledge he overcomes worldly alienation and gets reintegrated into the divine order. The basic theme in Christianity is sufferance. Jesus Christ suffered for humanity. Every Christian has inherited this sufferance. This sufferance leads to alienation but it is also the source of the union of the human soul with the Supreme Soul. In this sufferance, the individual is lonely, in pain and anguish. There is a sense of helplessness and the absurd. But once the state of sufferance is transcended, there is happiness. The contradictions of life are not only materialistic, they are primarily spiritual.

As a logician, Karl Marx, like Kierkegaard, is Hegelian. But as opposed to Kierkegaardian spiritual quest, Marx believes in the materialist conception of history. For Marx, it is the materialist, capitalist system that alienates man from this universe. Marx operates within an anthropological universe. He is opposed both to Hegelian absolute Idea or cosmic order and to Kierkegaardian spiritualism. There is no place for individual predicament in the philosophy of Karl Marx.

### **Alienation in Indian Tradition: THE COSMIC VISION IN HINDUISM**

Every religion presents its cosmic vision, the origin of the cosmos, the place of man in the universe, the concepts of life and death, man's relation with God, the problems of alienation, integration etc. In the following pages, we have presented the views of eminent scholars in their specific fields.

To the Hindu philosopher, experience is the ultimate test of truth. The word “experience” is not used in the restricted sense in which it has been used by the positivists in the West. It is used in the most comprehensive sense to cover all aspects of experience including sense experience.

The ultimate Reality, according to the Upaniṣads, is not the subject as over against the objects; it is that which underlies both the subject and the object. This truth can be realized whether we make an objective approach to it through the study of the cosmic phenomena.

There are six philosophical schools in this tradition: Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Mīmāṃsā and Vedānta.

The Nyāya philosophers are the logicians of Hinduism. They are primarily concerned with the critical examination of particular objects, the source and the validity of knowledge. The sacred and the profane are merged with each other. What matters is the logical conclusion of the argument. Off and on, there are attempts at giving logical proofs of the existence of God but these statements remain well within the scientific discourse. There is emphasis on epistemology, the examination of four *pañcāṅgas*, *pratyakṣa* (sense perception), *anumāna* (inference), *upamāna* (analogy), and *śabda* (scriptural testimony).

The Vaiśeṣika system emphasizes the significance of the particular. It is mainly a classification of the objects of knowledge in contrast to the Nyāya which concentrates on the analysis of the means of knowledge.

The Sāṃkhya is known for its theory of evolution. It is the most materialist of the six schools. With the conceptual opposition of *paraśa* and *prakṛti*, it explains creativity in the natural universe. There are three *guṇas* : *sattva*, *rajas* and *tamas* which are responsible for all creation, all propagation. As opposed to the soul of the Vedas, the Sāṃkhya considers the matter to be eternal.

The Yogic philosophers and ascetics depend heavily on Sāṃkhya for their metaphysics. There is no place for God. What matters is the eightfold system of physical discipline with abstention, observance, posture and breath control, withdrawal of the senses, fixed attention, contemplation and concentration. All these emphasize physical discipline and asceticism.

The Mīmāṃsā and the Vedas go together. There is a very heavy emphasis on ritual, the worship of the main three gods, of creation, preservation and destruction, Brahma, Vishnu and Shiva, and numerous other gods of the Hindu pantheon. The Karma baggage is the most critical

question. The only way to lighten this burden is the life of an ascetic and the ritual practices controlled by the priests. The emphasis on the sacred purity of the language of the Vedas gave rise to the tradition of the great grammarians, Pāṇini and Bhartṛhari.

**BUDDHISM:** Asian religion and philosophy. Buddhism was founded by Siddhartha Gautama in northeast India about 5<sup>th</sup> century BCE. Buddhism has played a central role in the eastern world and during the 20<sup>th</sup> century has spread to the west.

In contrast with the Upaniṣadic philosophy was the prevailing outlook of the various wandering groups of ascetics called *śramaṇas*. They were convinced of the doctrine of *karman* which made suffering an inalienable part of natural life and sought its root in the force of past actions. Man is the prisoner of a beginningless past and he can escape from its chains only by withdrawing from the temporal process into the safe recess of eternity. This was the philosophical basis of the institution of ascetic renunciation...the self is turned into a “god” whose power exceeds human understanding. If Buddha’s attitude towards the soul disagreed with the simple denial of the materialists, it disagreed also with the belief in a changing soul as was held by the Jains. And he repudiated a permanent individual substance outside and behind the changing process of psychic life. These three denials appeared to lead to an impasse. Neither is the soul denied nor accepted, whether as a changing or a permanent entity. This is the famous Buddhist enigma – the enigma of Buddha’s silence, the most crucial of all questions. The enigma arises because we do not see Buddha rejecting the very logic which the question presupposes. The very concept of the substance as means of reconciling diversity and unity, change and duration, accepted by common sense as well as science and philosophy, is hereby rejected by Buddha as inadequate. The Buddha rejects not the soul but substances which apparently constituted a logico-metaphysical category rather than a religious one and hence perhaps more dispensable. The Buddha’s originality is essentially philosophical.

From these quotations of eminent scholars in each religious tradition, it is obvious that there are very different metaphysical approaches in their cosmic visions. In their discussions of the religious discourse, the place of the Creator and the creation, there are varied opinions. In Hinduism, there is even a conceptual opposition of cosmic/acosmic. The most sacred texts of Hinduism, the Vedas, are not even supposed to be created by God. They are eternal truths, so according to the native commentators, they are the articulations of the sages. The karma theory becomes the most salient feature of all Hindu and Buddhist metaphysics. The elaborate rituals

and ascetic practices inaugurated by the Yoga shastras become the cornerstone of the entire Indian religious discourse.

The next chapter is entitled, “The Cosmic Vision of Guru Nanak and the Discourse of Alienation”. The present investigation was carried out to study the main theme of the research work, the concept of alienation in the compositions of Guru Nanak. In this chapter, we come to real problem; we begin our studies with the thematic analysis of Guru Nanak’s poetry in the first section.

In this project, the concept of alienation/integration has been studied in the compositions of Guru Nanak, such as Japu ji, Siri Rag, Dakhni Onkar, Sidh Gost, Rag Maru etc. In this research, it may be underscored that in the meta-language of Guru Nanak, there is always a point of departure with the diction of anthropology. But in the process of conceptualization, it invariably deals with the cosmological order. The Nanak Bani represent the dialectics of anthropology and cosmology.

To follow the cosmic vision of Guru Nanak, we began with his composition, *Japuji*, which is considered to be the first and fundamental discourse of Guru Granth. In, Guru Nanak presents his cosmology, the cosmology of the universal, eternal Truth, in universal, eternal Time.

*Japuji* contains the quintessence of Guru Nanak Bani and the rest of the Adi Granth can safely be taken as an exposition of the fundamental concepts contained in it. It consists of *Mool Mantra*, thirty-eight steps, *Pauris* and a *Sloka* at the end. Gurumukh Nihal Singh, in his forward to *Japuji* rightly suggests that *Japuji* “raises fundamental issues; it discusses the problem of human existence and that of meeting the Creator. It describes very briefly many of the religious practices prevalent in India during the past ages and it discusses the philosophic issues involved in the religious problem. It offers a solution and describes the Sikh way of reaching God. It focusses the attention of the reader upon the Divine Personality- the one Supreme spirit, the one source of life and light, the one Permanent Being, the Creator.”

The second theme of Alienation is presented in thirty-three *shabads* or compositions of Siri Rag. These compositions describe and discern specific anthropological, sociological, and of course, spiritual, existential conditions of human existence. At the anthropological level they are all different, each concentrating on a specific human condition. If we follow their semiotic, architectonic constitution, step by step, we realise that they present a cohesive discourse on Alienation. Each composition is a micro conceptual construct. The thirty-three reflections are

interrelated in theme and comprise a critique of the prevalent conditions in the fifteenth century Bharat. The ultimate discourse is a macro conceptual construct. There are similarities with other articulations but there are no identities.

The main causes or reasons of alienation according to Guru Nanak are as follows:

1. Oblivious to the Divine Word: In the philosophy of Guru Nanak, without the mediation on divine knowledge or the Supreme Lord, when man indulges in lust and luxuries of life, he forgets the Creator, the whole world is led astray. Human being is in alienation. In Guru Nanak Bani, the term alienation stands for spiritual ignorance as a result of which one suffers the agony of birth and death. This ignorance can be dispelled only by the Divine Knowledge which can be acquired with Guru's grace.
2. Stuck with pain and in distress: When human being is lost in pleasure and wilderness, he goes astray from God or Creator, thus he suffers and is stuck in pain, anguish and distress. It is clear in Guru Nanak's philosophy that the main purpose of birth of man in this world is to meditate and unify with God, if he is not doing so, then there is alienation and separation from God.
3. Love for the worldly pleasures or indulgence: Human being spends all his time to fulfill the worldly desires, he always engages in indulgence, greed and possession, as a result, sorrow, misery and anguish follow. Hence, there is no union with God; there is estrangement and separation from God or the Creator. In separation, his heart aches, his body burns. His only refuge is his Guru. There is no other solace. The splendour of diamonds and pearls, the luxurious beds, lust and greed, are all distractions in meditation and reflection on the Creator. The various religious ceremonies and worships which aspire to the purity of body and dress, piety of formal religious symbols are all useless exercises. The Truth of the True Lord does not need any ceremonial baggage.
4. Deluded in false rituals and ceremony: It is appropriate to say that Guru Nanak is always against any kind of customs and rituals, adopted by the society, to achieve the Divine Truth. It can be seen in dozens of his Banis such as *Rag Asa*, *Maru Sohle*, *Ramkali Vara* etc.. According to him, such heretical act or *karm-kand leadsman* astray from the Cosmic Truth not allowing communion with the Divine Order. He observes the existing superstitions or *pakhand*, and wants to break such superfluous and complicated net of ceremonies, and suggests to the people to adopt the path of inner purity and meditation on the Divine Truth.

Method of Integration: - In the discourse of Nanak Bani, Guru Nanak suggests to the devotee the path of integration, reflection and meditation upon the Cosmic Divine and thus overcome alienation. In Guru Nanak's philosophy, we find monotheism as a predominant feature, on one hand, and reverence for life and an emphasis on right means for achieving legitimate ends, on the other, which are the common characteristics of all shades of Indian thought.

1. Suffering leads to meditations for Divine truth: It has been endeavoured through the investigation of Nanak's composition in *Rag Asa* that Guru Nanak is the first Indian philosopher, for whom *dukh*, suffering is a gift of God. It leads to meditation and reflection and becomes a cure. It leads to the comprehension and integration of the Divine Truth. The *sukh*, the worldly indulgence, on the other hand, becomes a disease, leading to decay, alienation and degeneration, to passion and perversion. It is observed in the Bani that entire the entire world is full of pain and agony. These agonies and pains are of various types e.g., pain of death, disease in the body or all types of physical pains which can be cured by medicine, however there are other types of pains and sorrows such as duality, illusion, separation as well as mental and spiritual pains, which cannot be cured by medicine. The only cure for these is the Lord's Name and meditation. Thus the pain proves a blessing in disguise while the pleasure ends in miseries. According to Guru Nanak, for those who are devoted to His Name and reflect upon the Divine Order, there is no distinction between pain and pleasure. There is only integration or union with God.

2. A devotee overcomes lust and greed: Guru Nanak in *Rag Asa* observes that in the mind of humans, five desires are hidden and it is lured by deceit, hypocrisy and sin. This mind is deeply bound to lust, *Maya* and it goes out and roams about in finding out things and pleasure. It is greedy, it never believes in staying and sticking to God or the Creator. When the devotee controls his passions, when he overcomes lust and greed, he articulates the right discourse on the paper of life. This is the right discourse, the discourse of the divine Truth. It follows the right direction. Those who are blessed with this Divine Truth are always integrated, in tune with the divine rhythm. They are never alienated.

3. Search for the Sublime Truth: The central theme of Guru Nanak's poetry is cosmic Truth and its practice. Guru Nanak's truth means agreement between the objective conditions, a deep harmony between devotee and God, new human relationship based on equality, faith in one God, love, purity and humility. Thus, the theme of his philosophy 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 woman or



a leader of contemporary life; Guru Nanak's truth was truth in practice, it contains the element of purity and his religion is truth. Moreover, Guru Nanak lays stress on "truthful living" in whatever situation any common man may be, without truthful living there was deceit, wickedness, falsehood, evasion, dishonesty, betrayal misuse of faith and estrangement. He wanted his followers to be truthful in thought, word and deed. Thus, the truth practised becomes a virtue and it is essential for both social and personal well-being. In this way the seeker's mind will be reconciled with the Lord. Truth will be his mainstay. So, truth is the food for a man that Guru Nanak prescribes. It is the life of life. In *Japuji*, Guru Nanak asks how to be true? This problem exists in all spheres of life. Thus Guru Nanak asserts that a man's aim in life is to subdue his ego and gather discriminative knowledge to see the truth sparkling.

Guru Nanak's notion of the cosmic truth or 'Sach', can also be understood as a Metaphor, as a universal principle. As a metaphor, it is abstract; it does not refer to a thing but to the concept of a thing. In the religious discourse, Truth is a conceptual construct. Metaphorically, Guru Nanak's concept of truth can cover all anthropological as well as cosmological overtones. Guru Nanak insists upon the unitary character of truth and the universal validity of moral norms. Truth is the end and aim of existence. Truth pervades all sentience. He insists, Truth is higher than everything, but higher still is truthful living. One must be truthful to God, to the Guru, to oneself and the people. Evil is evil solely because it is untruth. When devotee is in tune with sublime truth, he is reconciled with the Lord.

4. Communion with nature and Creator: In *Rag Asa*, the sublime poetry of Guru Nanak, he tells us that a man should lose ego and sense of I am-ness so that he may acquire wisdom of the sense of discrimination. In this way, he is integrated with the Creator. The whole world and its forms are true because its Creator is true. Only God is eternal. The other things of life come and go. Thus, in *Rag Asa Ashtpadi 22, Mohala 2*, 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 and actresses. They play their parts and then depart. Guru Nanak in *Rag Gauri, Ashtapadi 8*, offers us a chance to understand the meaning of the universe and the ultimate aim of integration and communion with Creator. Guru Nanak cautions humans by saying that only the filth of ego was to be shed and, in congregation, glory of God, Lord and Hari kirtan ought to be sung for attaining unity with God.

5. Renunciation of Physical Pleasure: Guru Nanak deals with the ethical problems of

human life in a very balanced and healthy manner. He rejects the extreme asceticism practised by the Hindus of his time. The active involvement of a householder stands as the basic element of his ethics. Nanak's philosophy teaches one how to live well in the world and how to obtain release. According to him, a householder's life is not a barrier to spiritual progress. He condemns the idea of renunciation of the world and suggests that the union with the Supreme Being is possible only if one is a householder and remains detached from worldly desires as well as physical pleasures i.e. hunger for *Maya*, luxuries etc. The householder's life, while denouncing excessive physical pleasures, is regarded by him as the true path that leads to spiritual progress.

6. Unity with God: In the sublime philosophical thoughts, written in devotion to God, Guru Nanak presents to us unity with One God who is All-pervading and Omnipresent. He has numerous epithets but no single name can enumerate His virtues, although His Name is nectar for the disciple. He is realized through service to the *Guru* and the company of the good people or *Gurmukh*. This realization illumines the mind and one achieves Divine Knowledge and union with *Lord*, putting an end to the cycle of birth and death by clinging to His Name. Thus, one can overcome alienation.

In the discourse of Guru Nanak, the alienated being is a being who is estranged from his Creator and His Creation. When human beings follow the Will of God, when they are in harmony with the Divine Order, when they reflect and meditate on the ways of the Creator, they overcome alienation. Guru Nanak always uses the ordinary words of daily life of a farmer, a trader, an artisan and transforms them into metaphors to constitute a divine discourse. There is a dialectical relation between anthropology and cosmology. Whether there is a reference to *dukh/sukh*, *gurmukh/manmukh*, *sohagani / dohagani*, the significance is derived from their dialectical relation. The objective reality of facts is always different from their perceived, existential reality. Alienation is an existential experience. Its significance depends upon how certain human situations are perceived, how they conform to the Divine Order or Cosmological Order. In Guru Nanak, every anthropological behaviour is understood or perceived in its cosmological context. In many of the shabads or compositions, we see how Guru Nanak discerns and interprets specific human situations.

The most important theme in this context is alienation. If there is union, if there is devotion and love, if there is harmony, the being is in the state of *sukh*, according to Guru Nanak. In one of his compositions, *marnē kī čintā nahī, jivan kī nahī ās*, Guru Nanak presents in detail

the sensitivity of this relation. In this state of mind, life and death do not matter. He says that there is no fear of death and there is no desire to live. Every beat of his heart is in the hands of his Lord. Every vibration of his soul depends upon the rhythm of the will of the Creator. The human being is supposed to meditate and reflect on the nature of this relationship, which is explained in terms of the metaphor of music. The being in love communicates with his Master. This process eradicates ignorance. It leads to knowledge and truth. The rhythm of the music of the Creator vibrates in every beat of the universe. The being lives and dies following the beat and rhythm of the Master. The body and mind, the spirit and soul are united in the musical composition of this divine rhythm. If the mind is steady and the reflection is serene, there is peace, there is divine perception. In this state, all misery and sin are eradicated and the being is in harmony with the universe.

The Gurmukh, who follows the discourse of the Guru, is always awake. He meditates and reflects on this eternal Truth. The Manmukh, who does not follow the discourse of the Guru, who is ignorant and oblivious of the eternal Truth, is asleep; he is stuck in the darkness of dualities. There is *kūr* falsehood, all over. In falsehood, the Manmukh spends his life in falsehood, he is lost. The Gurmukh follows the divine path, the path of the discourse of the Guru. He meditates and reflects upon this sublime Truth. The world of falsehood is in ruins, it is plundered by rotten thoughts and deeds. Bereft of the Word of the Guru, sans the discourse of Truth, there is indulgence, sufferance, decay and degeneration.

In spite of all these dualities and divisions, all these distractions and decadence, Guru Nanak is optimistic. Falsehood, deception and degeneration will wither away, ultimately Truth will triumph.

In Guru Nanak's time, it was the Bhakti Movement that was the main religious tradition. The Bhakti saints were not interested in the abstract philosophy of the six schools of ancient India. They preached love and devotion. Guru Nanak emphasized love and devotion but his concept of the Creator and His Creation was very different. He believed in the dialectical relation between anthropology and cosmology. His language always has a point of departure in anthropology. He uses simple words of a farmer, an artisan, and a trader and always constitutes a metaphorical discourse. His texts could be read at a lexical level but His discourse is always conceptual.

The last chapter of the present research work is "The Cosmology of Guru Nanak and Saint Augustine" traces the cosmological argument of both the philosophers. When we consider Saint Augustine and Guru Nanak, we find that they had similar ideas. Both the authors address the question of the existence of God and the importance of God for human beings. They provide entirely new ways to interpret the world. They have shaped the way we understand our reality and have provided methodologies for its analysis.

Guru Nanak openly advocated that people should not feed the priestly class under the belief that they were rendering services to their departed souls. He invoked their spirits to discard all such parasitical elements in the society. Honest labour, sharing the earnings with those who were needy, and meditation upon God - the Truth - constituted the key-note of his message.

Guru Nanak's tender heart ached when he came across people for getting the 'unicity of God' – an expression chosen by Geoffery Parrinder to combine "the notion of singularity or oneness in nature with that of uniqueness in the sense that there is no other God." Panthiesm was the root cause of all confusion and Guru Nanak denounced the concept of incarnation which put the individual and God adrift, necessitating an intermediary. The use of the figure '1' before Omkara by him is a clear evidence of his having taken a serious note of this distraction in the society.

To sum up this discussion, it is obvious that in the different schools of philosophy in both Hinduism and Buddhism, there are manifold reflections in the domain of metaphysics. There are varied views about cosmic/acosmic visions of the universe. At this level of reflection, there are similarities in philosophical outlooks even when there are very subtle differences. It is only here that Buddha refused to distinguish between existence and non-existence and Guru Nanak could state that to believe or not to believe amounts to the same discourse. These differences are found in the Mīmāṃsa-Vedānta and Sāṃkhya-Yoga reflections.

When these philosophical reflections were used to regulate the social order, when the karma theory was used to establish caste hierarchy; when the karma, the actions in the so-called previous births, became the main criterion for the social status of human beings, the decay and decadence was the order of the day. The metaphysical reflections influenced the anthropological world. When the symbols of natural forces, the gods and goddesses were given human forms and their ceremonial worship became the sole goal of religious life, religion was reduced to mere ceremonies and superstitions. The priestcraft took over the reigns of the anthropological order.

When the simple physical phenomenon of the displacement of sun and moon in the form of eclipses was worshipped as the fight of good versus evil and millions of devotees took holy baths to save themselves, the religious semiotics and symbolism was reduced to intellectual darkness. By the fifteenth century, in the times of Guru Nanak, the religious landscape of India was replete with superstitions and corrupt priestcraft. Guru Nanak resolutely opposed these ceremonial practices of blind faith. From the reflections of the schools of philosophy the Indian universe was now condemned to ignorance and superstition. The social and political order was rotten.

The society is completely rotten. The rulers are rotten and so are the ruled. The whole world is condemned to decay and decadence. As far as Guru Nanak is concerned, there is only one divine concept that matters. It is the eternal *sach* truth. It is *sač* that decides what is pure or what is polluted, what is right or what is wrong, what is just or what is unjust:

All disguises and deceptions are a wanton waste. There is but one divine Word, one divine discourse. It is the cosmic truth that decides what is sacred and what is profane, what is pure and what is polluted.

The trader is supposed to trade in truth. His investment is truth, his profit is truth. It is only the grace of the Guru that leads the devotee to the trade of truth, to the meditation of truth. The Gurmukh, the follower of the discourse of the Guru, follows only one path, the path of truth. His balance is always inclined towards truth. There is no imbalance in this trade. Truth is the only criterion. With the grace of the Guru, the trade in truth is in tune with divine harmony, divine rhythm.

The opposition between pure/polluted is meaningless. The divine purity belongs to the Creator. He is the incarnation of truth, of purity. The devotion of the Pure is the only pure act. It is this divine purity that decides the purity/pollution of this world. All the gods of food, water and fire derive their purity from the eternal pure cosmos. It is the divine discourse of truth and purity that is the ultimate criterion of all distinctions, all differences.

In deeds and discourse, there is truth. Truth is my investment. Truth is my trade. Truth is my speech. Truth is my act. There is none other than this divine truth that is my anchor, my guide. This truth is eternal, it lasts for ever. It was, it will be, the reason and rhyme of all existence, anthropological or cosmological. It transcends all life and death, all space and time. In meditation, in reflection, I pray only for this sublime truth.

Saint Augustine had stated: the hearts are restless until they rest in Thee. (*Confessions*). For Guru Nanak, a moment's separation leads to misery and distress, to disease and decadence. How can there be honour in His audience if the Creator does not dwell in the mind. With the union with the Guru, there is peace and piety, the fire of passion is extinguished.

One should always meditate on the nature of the Creator. Those who never forget their Creator, they are rare in this world. They are distinguished everywhere. Union and separation are matters of meditation and reflection. When there is no violence, no passionate desire, no pride and pretence, there is union. The Gurmukh follows the path of righteousness, the Creator dwells in his mind, and there is divine union.

Passions and desires for the worldly affairs lead nowhere. There is no point in attachment with the one who is mortal. The Gurmukh is the Sohaganī who is in love with her Lord. When all fires and passions are subdued, there is union. There is the blossoming of the lotus of love. There is the blessing of the nectar of life. There is the union with the Guru. There is the realization of divine Truth.

Saint Augustine argues that truth is discovered only when mind has access to itself without the medium of bodily senses. This is the only domain where certainty is possible. For Plato, there are two worlds, the intelligible world where dwells truth and the sensible world where we deal only with the shadows or copies. The neo-Platonic understanding of Augustine follows the Platonic theory. However, with Augustine, the sensible world is not ignored. The soul and the body are considered, in Augustines thought here as two complementary constituents. For knowledge and truth, Augustine cites often the propositions of mathematics and logic. The mathematical axioms and propositions are never based on experimental data. He argues that the concept of unity is never an empirical datum, objects experienced are always made of parts, endlessly divisible into further parts. When we are talk of a whole, or perceive a whole, it follows this comprehension only of the mind alone. At the same time, the sense experience is not altogether ignored.

To conclude, it can be said that Guru Nanak repudiated the caste system and declared noble character rather than noble birth as the real test of human excellence. Human beings steeped in ignorance and superstition could not afford to be adventurous and this made them inert, fatalistic, passive, bigoted and alienated. He observes that inward purities and True Name alone leads to integration i.e. the union with the Supreme

Being. Both St. Augustine and Guru Nanak had similar ideas. There is a conceptual similarity between their reflections. Guru Nanak's discourse is within the context of the Indian philosophical tradition. On the other hand, Augustine's reflections are strictly within the earlier Christian tradition though they are heavily influenced by the neo-Platonic ideas of his times. Both the authors address the question of the existence of God and the importance of God for human beings. They provide entirely new ways to interpret the world. They have shaped the way we understand our reality and have provided methodologies for its analysis. St. Augustine stated that although we are free agents, the possibility of our reaching towards our supernatural destiny depends upon God's aid. At the end, we can say that the virtue of men consists in having their will in harmony with the divine will. The mind where dwells the Creator is blessed with the sublime union.

True is the Master. His Name is truth. He is the King of the world and His administration is clean and above corrupt practices. He is everywhere and in every country. He alone pervades universe and there is none equal to Him. He lives in every heart. He knows the worth of each man and He is near as well as far away. In all eyes Guru Nanak sees the wonderful light, the form and beauty of God. The wonderful light tells us the familiar tale of God. He has a Golden body, very beautiful, with the incomparable light of God. The King God is very handsome. Through His light, He is known. His light is found in all creatures and in the Nature of world. He has a thousand eyes and many forms. His eyes are beautiful, teeth sparkling, nose sharp and pointed, hair luxuriant, body lustrous, a graceful 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 all things. He cares for his creation. Everyone in the 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 everyone. His justice is to direct everyone 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 cannot 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 in it with delight.

# THE CONCEPT OF ALIENATION IN NANAK BANI

## Abstract

In this dissertation an attempt is made to present the Concept of Alienation in Nanak Bani in terms of the Semiotics of Discourse. After a short introduction to the discipline of semiotics and the importance of discourse analysis, we have discussed the architectonic constitution of Guru Nanak's major compositions, Japuji, Siri Rag and some portions of Siddh Gosht and Rag Maru. In each composition, we have shown how Guru Nanak constitutes his cosmic vision with micro and macro semiotic units. This is how we discern the conceptual constitution of existential alienation in Guru Nanak's discourse. In each case, there is a constant dialectic between the observations of the anthropological world and their corresponding cosmological interpretations.

It is this recurrent dialectic that differentiates Guru Nanak from Saint Augustine, the Christian philosopher of the fourth century. As a neo-Platonic philosopher, Saint Augustine's meditations deal primarily with cosmic harmony and accord. For Guru Nanak this world of flesh and blood is real, its problems, its concerns must be dealt with in the religious discourse. Invariably the anthropological world is the point of departure, but Guru Nanak's reflections transcend this universe to correlate it with the Brahmand, the Cosmos, which, for Guru Nanak, is an integral part of human existence.

As far as the Bhakti movement is concerned, there is a marked difference between Guru Nanak's cosmic vision and that of the saints of the Bhakti movement. Bhakti saints denounced the priest craft of the middle ages and considered devotion to gods like Krishna as their main path to salvation. Along with priest craft and the prevalent religious corrupt practices they almost completely ignored the extremely rich philosophical tradition of Bharat. Guru Nanak criticised the superficial rituals but at the same time



engaged himself with the sadhus and the yogis at the highest possible philosophical level. His logical and dialectical incisions of the traditional ideas about Truth, Harmony, Rhythm of Cosmos in compositions like Siddh Ghost and numerous shabads in Rag Maru present a religious discourse that is diametrically opposed to the tenets of the Bhaktas. Guru Nanak was ruthless in his criticism of the rotten world of the rulers and the ruled of the fifteenth century India. At the same time, he proposed a life of meditation , reflection and a very simple mode of social life. From the ordinary language of the farmer, trader, artisan which was an integral part of his existential experience, he constituted the most complex discourses of his cosmic vision. His fundamental composition, Japuji, is a perfect example of how with the help of short micro concepts of listening in, believing in, *sunie, manie*, etc. he constitutes an incisive, architectonic discourse. There is no such thing in the entire Bhakti movement.

A short note on the Semiotics of Binary Oppositions in Guru Nanak demonstrates how Guru Nanak could transcend the specific, particular, physical realities to arrive at the universality of cosmic ideas. The Bhakti movement had reduced the whole humanity to a bride longing for the love of the Lord, the gods and goddesses. Guru Nanak states in no uncertain terms that there is no difference between a male and a female. We must realise that in the fifteenth century Guru Nanak stated that there is a bit of male in every female and a bit of female in every male. He was conscious of the complexity of this statement when in the same utterance he declared that this conceptual construct can be understood only by the Brahm Gyani, the wisest of the wise. It is a discourse which is most debated in modern psycho-analysis. For Guru Nanak, it is the being of a person, male or female, that is the most fundamental, existential concern. There are references in Nanak Bani to a number of other conceptual oppositions like faith/reason, existence/non-existence, life/death, sufferance/indulgence. They refer to the recurrent themes in Hindu and Buddhist philosophical discourse.



## ਨਾਨਕ ਬਾਣੀ ਵਿਚ ਪੁਰਾਤਨਤਾ ਦੇ ਸੰਕਲਪ

### ਐਬਸਟਰੈਕਟ

ਇਸ ਨਿਰੀਖਣ ਵਿਚ ਭਾਸ਼ਣ ਦੇ ਸਿਮੀਆਉਟਿਕਸ ਦੇ ਰੂਪ ਵਿਚ ਨਾਨਕ ਬਾਣੀ ਵਿਚ ਅਲੱਗ-ਥਲੱਗਤਾ ਦੀ ਧਾਰਨਾ ਨੂੰ ਪੇਸ਼ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਗਈ ਹੈ। ਸੈਮੀਨੈਟਿਕਸ ਦੇ ਅਨੁਸ਼ਾਸਨ ਅਤੇ ਭਾਸ਼ਣ ਵਿਸ਼ਲੇਸ਼ਣ ਦੀ ਮਹੱਤਤਾ ਬਾਰੇ ਸਖੇਪ ਜਾਣਕਾਰੀ ਮਿਲਣ ਤੋਂ ਬਾਅਦ, ਅਸੀਂ ਗੁਰੂ ਨਾਨਕ ਦੀਆਂ ਮੁੱਖ ਰਚਨਾਵਾਂ, ਜਾਪੁਜੀ, ਸਿਰੀ ਰਾਗ ਅਤੇ ਸਿੱਧ ਗੋਸ਼ਟ ਅਤੇ ਰਾਗ ਮਾਰੂ ਦੇ ਕੁਝ ਹਿੱਸਿਆਂ ਦੇ ਆਰਕੀਟੈਕਟੋਨੀਕ ਸੰਵਿਧਾਨ ਤੇ ਚਰਚਾ ਕੀਤੀ ਹੈ। ਹਰ ਇੱਕ ਰਚਨਾ ਵਿੱਚ, ਅਸੀਂ ਦਿਖਾਇਆ ਹੈ ਕਿ ਕਿਵੇਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਆਪਣੀ ਮਾਈਕਰੋ ਅਤੇ ਮੈਕਰੋ ਸੈਮੀਨਿਕ ਇਕਾਈਆਂ ਦੇ ਨਾਲ ਆਪਣੇ ਬ੍ਰਹਿਮੰਡੀ ਦ੍ਰਿਸ਼ਟੀ ਨੂੰ ਸੰਬੋਧਿਤ ਕਰਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਅਸੀਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਭਾਸ਼ਣ ਵਿਚ ਮੌਜੂਦ ਅਲੌਕਿਕਤਾ ਦੇ ਸੰਕਲਪੀ ਸੰਵਿਧਾਨ ਨੂੰ ਸਮਝਦੇ ਹਾਂ। ਹਰ ਇੱਕ ਮਾਮਲੇ ਵਿੱਚ, ਮਾਨਵ-ਵਿਗਿਆਨਕ ਸੰਸਾਰ ਦੇ ਨਿਰੀਖਣਾਂ ਅਤੇ ਉਹਨਾਂ ਦੇ ਅਨੁਸਾਰੀ ਬਾਹਰੀ ਵਿਆਖਿਆਵਾਂ ਦੇ ਵਿਚਕਾਰ ਇੱਕ ਨਿਰੰਤਰ dialectic ਹੁੰਦਾ ਹੈ।

ਇਹ ਇਸ ਵਾਰ-ਵਾਰ ਦਵੰਦਵਾਦੀ ਹੈ ਜੋ ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੂੰ ਚੌਥੀ ਸਦੀ ਦੇ ਈਸਾਈ ਦਾਰਸ਼ਨਿਕ ਸੰਤ ਆਗਸਤੀਨ ਤੋਂ ਵੱਖ ਕਰਦਾ ਹੈ। ਇੱਕ ਨਵ-ਪਲੈਟੋਨੀਕ ਫਿਲਾਸਫਰ ਦੇ ਤੌਰ ਤੇ, ਸੰਤ ਆਗਸਤੀਨ ਦੇ ਸਿਧਾਂਤ ਮੁੱਖ ਤੌਰ ਤੇ ਬ੍ਰਹਿਮੰਡੀ ਸਦਭਾਵਨਾ ਅਤੇ ਸਮਝੌਤੇ ਨਾਲ ਹੁੰਦੇ ਹਨ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਲਈ ਮਾਸ ਅਤੇ ਖੂਨ ਦਾ ਇਹ ਸੰਸਾਰ ਅਸਲੀ ਹੈ, ਇਸ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਹਨ, ਧਾਰਮਿਕ ਵਿਚਾਰਾਂ ਵਿਚ ਇਸ ਦੀਆਂ ਚਿੰਤਾਵਾਂ ਦਾ ਨਿਪਟਾਰਾ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਨਿਰਸੰਦੇਹ ਮਾਨਵ-ਵਿਗਿਆਨਕ ਸੰਸਾਰ ਜਾਣ ਦਾ ਬਿੰਦੂ ਹੈ, ਪਰ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਵਿਚਾਰ ਇਸ ਬ੍ਰਹਿਮੰਡ ਨੂੰ ਪਾਰ ਕਰਦੇ ਹੋਏ ਇਸ ਨੂੰ ਬ੍ਰਹਿਮੰਡ, ਕੋਸਮੋਸ, ਨਾਲ ਜੋੜਦੇ ਹਨ, ਜੋ ਕਿ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਲਈ ਮਨੁੱਖੀ ਹੋਂਦ ਦਾ ਇੱਕ ਅਨਿੱਖੜਵਾਂ ਅੰਗ ਹੈ।

ਜਿੱਥੋਂ ਤੱਕ ਭਕਤੀ ਅੰਦੋਲਨ ਦਾ ਸੰਬੰਧ ਹੈ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਦੇ ਬ੍ਰਹਿਮੰਡੀ ਦ੍ਰਿਸ਼ਟੀ ਅਤੇ ਭਗਤ ਅੰਦੋਲਨ ਦੇ ਸੰਤਾਂ ਦੀ ਤੁਲਨਾ ਵਿਚ ਇੱਕ ਅੰਤਰ ਹੈ। ਭਗਤ ਸੰਤਾਂ ਨੇ ਮੱਧਯਮ ਦੀ ਪੁਜਾਰੀ ਕਲਾ ਦੀ ਨਿੰਦਾ ਕੀਤੀ ਅਤੇ ਕ੍ਰਿਸ਼ਨ ਵਰਗੇ ਦੇਵੀਆਂ ਨੂੰ ਮੁਕਤੀ ਦਾ ਮੁੱਖ ਮਾਰਗ ਮੰਨਿਆ। ਪਾਦਰੀ ਸਾਜਨਾ ਅਤੇ ਪ੍ਰਚਲਿਤ ਧਾਰਮਿਕ ਭ੍ਰਿਸ਼ਟ ਕੰਮਾਂ ਦੇ ਨਾਲ ਉਨ੍ਹਾਂ ਨੇ ਭਾਰਤ ਦੀ ਅਮੀਰ ਦਾਰਸ਼ਨਿਕ ਪਰੰਪਰਾ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਅਣਡਿੱਠ ਕਰ ਦਿੱਤਾ। ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਸਤਹੀ ਸਮਾਰੋਹ ਦੀ ਆਲੋਚਨਾ ਕੀਤੀ ਪਰ ਉਸੇ ਸਮੇਂ ਸਭ ਤੋਂ ਵੱਧ ਸੰਭਵ ਦਾਰਸ਼ਨਿਕ ਪੱਧਰ ਤੇ ਸਾਧੂਆਂ ਅਤੇ ਯੋਗੀਆਂ ਨਾਲ ਆਪਣੇ ਆਪ ਨੂੰ ਲਗਾਇਆ। ਰਿੱਜ ਮਾਰੂ ਵਰਗੇ ਰਚਨਾਵਾਂ ਅਤੇ ਸੱਚੀ ਆਵਾਜ਼ ਵਰਗੀਆਂ ਰਚਨਾਵਾਂ, ਬ੍ਰਹਿਮੰਡ ਦੀ ਸੱਚਾਈ, ਪਰਮਾਤਮਾ ਦੀ ਰਾਇਬ ਅਤੇ ਰਿੰਗ ਮਾਰੂ ਦੇ ਕਈ ਸ਼ਬਦਾਵਿਆਂ ਬਾਰੇ ਉਸ ਦੇ ਲਾਜ਼ੀਕਲ ਅਤੇ ਦਵੰਦਵਾਦੀ ਚੀੜੇ ਇੱਕ ਧਾਰਮਿਕ ਪ੍ਰਵਚਨ ਵਜੋਂ ਪੇਸ਼ ਕਰਦੇ ਹਨ ਜੋ ਭਕਤਾਂ ਦੇ ਸਿਧਾਂਤਾਂ ਦੇ ਬਿਲਕੁਲ ਉਲਟ ਹਨ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਸ਼ਾਸਕਾਂ ਦੇ ਗੰਦੀ ਸੰਸਾਰ ਦੀ ਆਲੋਚਨਾ ਵਿਚ ਬੇਰਹਿਮੀ ਕੀਤੀ ਸੀ ਅਤੇ ਪੰਦਰਵੀਂ ਸਦੀ ਦੇ ਭਾਰਤ ਦੇ ਸ਼ਾਸਨ ਉੱਤੇ। ਉਸੇ ਸਮੇਂ, ਉਸਨੇ ਇੱਕ ਜੀਵਨ ਦਾ ਸਿਮਰਨ, ਰਿਫਲਿਕਸ਼ਨ ਅਤੇ ਸਮਾਜਿਕ ਜੀਵਨ ਦਾ ਬਹੁਤ ਹੀ ਸਰਲ ਤਰੀਕਾ ਪੇਸ਼ ਕੀਤਾ। ਕਿਸਾਨ, ਵਪਾਰੀ, ਕਾਰੀਗਰ ਦੀ ਸਧਾਰਣ ਭਾਸ਼ਾ ਤੋਂ, ਜੋ ਕਿ ਉਸਦੇ ਅਸਾਧਾਰਣ ਅਨੁਭਵ ਦਾ ਇੱਕ ਅਨਿੱਖੜਵਾਂ ਅੰਗ ਸੀ, ਉਸਨੇ ਆਪਣੇ ਬ੍ਰਹਿਮੰਡੀ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਦੇ ਸਭ ਤੋਂ ਗੁੰਝਲਦਾਰ ਭਾਸ਼ਣਾਂ ਦਾ ਗਠਨ ਕੀਤਾ। ਉਸਦੀ ਬੁਨਿਆਦੀ ਰਚਨਾ, ਜਪੁਜੀ, ਇੱਕ ਵਧੀਆ ਮਿਸਾਲ ਹੈ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਸੁਣਨ, ਸੋਨੀ, ਮਨੀ, ਆਦਿ ਵਿਚ ਆਉਣ ਵਾਲੇ ਛੋਟੇ ਮਾਇਕ ਸੰਕਲਪਾਂ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਉਹ ਇੱਕ ਜ਼ਬਰਦਸਤ, ਆਰਕੀਟੈਕਟੋਨੀਕ ਭਾਸ਼ਣਾਂ ਦਾ ਗਠਨ ਕਰਦੇ ਹਨ। ਪੂਰੇ ਭਕਤੀ ਅੰਦੋਲਨ ਵਿਚ ਅਜਿਹੀ ਕੋਈ ਚੀਜ਼ ਨਹੀਂ ਹੈ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਵਿਚ ਬਾਇਬੇਲੀ ਵਿਰੋਧੀ ਧਿਰ ਦੇ ਸਿਮੀਆਉਟਿਕਸ ਉੱਤੇ ਇੱਕ ਸਖੇਪ ਨੋਟ ਇਹ ਦਰਸਾਉਂਦਾ ਹੈ ਕਿ ਕਿਵੇਂ ਗੁਰੂ ਨਾਨਕ ਸੰਸਾਰਿਕ ਵਿਚਾਰਾਂ ਦੀ ਵਿਆਪਕਤਾ ਨੂੰ ਦਰਸਾਉਣ ਲਈ ਵਿਸ਼ੇਸ਼, ਵਿਸ਼ੇਸ਼, ਭੌਤਿਕੀ ਸੱਚਾਈਆਂ ਨੂੰ ਪਾਰ ਕਰ ਸਕਦਾ ਹੈ। ਭਗਤ ਅੰਦੋਲਨ ਨੇ ਪੂਰੀ ਮਾਨਵਤਾ ਨੂੰ ਇੱਕ ਵਹੁਟੀ ਦੀ ਇੱਛਾ ਦੇ ਦਿੱਤੀ ਸੀ ਜਿਸ ਵਿਚ ਪ੍ਰਭੂ-ਪ੍ਰੇਮੀਆਂ, ਦੇਵੀਆਂ ਅਤੇ ਦੇਵੀ-ਪ੍ਰੇਮੀਆਂ ਲਈ ਪਿਆਰ ਪੈਦਾ ਹੋ ਗਿਆ ਸੀ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਬਿਨਾਂ ਕਿਸੇ ਸ਼ਰਤ ਦੇ ਸ਼ਬਦਾਂ ਵਿਚ ਦੱਸਿਆ ਕਿ ਇੱਕ ਪੁਰਸ਼ ਅਤੇ ਇੱਕ ਔਰਤ ਵਿਚ ਕੋਈ ਫਰਕ ਨਹੀਂ ਹੈ। ਸਾਨੂੰ ਇਹ ਅਹਿਸਾਸ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਪੰਦਰਵੀਂ ਸਦੀ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਦਰਸਾਇਆ ਹੈ ਕਿ ਹਰੇਕ ਮਰਦ ਵਿਚ ਇੱਕ ਨਰ ਪੁਰਸ਼ ਹੈ ਅਤੇ ਹਰ ਮਰਦ ਵਿਚ ਇੱਕ ਕੁੱਝ ਮਾਦਾ ਹੈ। ਉਹ ਇਸ ਕਥਨ ਦੀ

ਗੁੰਝਲਤਾ ਨੂੰ ਸਮਝਦੇ ਸਨ ਜਦੋਂ ਉਸੇ ਵਾਕ ਵਿਚ ਉਸ ਨੇ ਐਲਾਨ ਕੀਤਾ ਸੀ ਕਿ ਇਹ ਸੰਕਲਪੀ ਨਿਰਮਾਣ ਬ੍ਰਹਮ ਗਿਆਨਿਆਂ ਦੁਆਰਾ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ. ਇਹ ਇਕ ਭਾਸ਼ਣ ਹੈ ਜਿਸ ਨੂੰ ਆਧੁਨਿਕ ਮਨੋ-ਵਿਸ਼ਲੇਸ਼ਣ ਵਿਚ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਬਹਿਸ ਕੀਤੀ ਜਾਂਦੀ ਹੈ. ਗੁਰੂ ਨਾਨਕ ਲਈ, ਇਹ ਇਕ ਵਿਅਕਤੀ, ਮਰਦ ਜਾਂ ਔਰਤ ਦੀ ਹੋਣੀ ਹੈ, ਜੋ ਕਿ ਸਭ ਤੋਂ ਬੁਨਿਆਦੀ, ਮੌਜੂਦਗੀ ਦੀ ਚਿੰਤਾ ਹੈ. ਨਾਨਕ ਬਾਣੀ ਵਿਚ ਕਈ ਹੋਰ ਸੰਕਲਪ ਵਿਰੋਧੀ ਧਿਰਾਂ ਜਿਵੇਂ ਧਰਮ / ਵਿਸ਼ਵਾਸ, ਕਾਰਨ / ਹੋਂਦ / ਗ਼ੈਰ-ਹੋਂਦ, ਜੀਵਨ / ਮੌਤ, ਤਪੱਸਿਆ / ਅਨੰਤਤਾ ਆਦਿ ਦੇ ਹਵਾਲੇ ਦਿੱਤੇ ਗਏ ਹਨ. ਉਹ ਹਿੰਦੂ ਅਤੇ ਬੌਧ ਦਾਰਸ਼ਨਿਕ ਭਾਸ਼ਣਾਂ ਵਿਚ ਮੁੜ ਵਿਚਾਰ ਕਰਨ ਵਾਲੇ ਵਿਸ਼ਿਆਂ ਨੂੰ ਸੰਕੋਤ ਕਰਦੇ ਹਨ.

- 1.** “The Discourse of Alienation in the Western Tradition
- 2.** The Semiotics of Binary Opposition” have been selected for publication in the journal *Qoute Unqoute* and are likely to be published shortly.