

GOD IN SIKHISM



Dr. Rajinder Kaur M.A., Ph.D.

SIKH ITIHAS RESEARCH BOARD
Shiromani Gurdwara Parbandhak Committee
Amritsar

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Introduction

Faith in God is the hub of Sikh theology. A Sikh is essentially a man of God. God, in Sikhism is Akāl Purakh, the Person. Devotion, adoration, prayer, recitation and meditation on His name is central and cardinal feature of the life of a Sikh. According to Sikhism, the ultimate goal of a man's life is union with the Almighty. In order to achieve this stage a Sikh must know what 'God' is and how can we become self-realized.

This book by Dr. Rajinder Kaur is based on her thesis "The Sikh Conception of Godhead" (1961). She has diligently dealt with the issue of the concept of God in Sikhism. The author has elaborately and clearly presented the issues involved in Sikh concepts. It is remarkable to note that, though Dr. Rajinder Kaur completed her research in 1961, none has been able to surpass her thesis. This remains to be the best work on the subject.

Dr. Rajinder Kaur was not just a scholar but a practicing devoted Sikh as well. She was the daughter of the famous Akali leader Master Tara Singh. She was an active politician too. She participated in all the Akali agitations. She was also elected to the Upper House of Indian Parliament. During her term She made several speeches on various issues concerning the Sikhs, the Punjab as well as other issues. She spent her life as a *Sant-Sipahi*. She lived and died for the Sikh nation.

Dr. Rajinder Kaur was born on February 10, 1931, at Amritsar. She received her Ph. D. degree in 1961. She was the first Sikh female to achieve this honour. Besides this thesis She contributed hundreds of articles, editorials and essays. She was the editor of the famous magazine *Sani Sipahi* from 1983 to 1989. She was superb

as a journalist too. She was killed by a group of militants in February 5, 1989 at Batginda. She was a great leader of the Sikh nation.

Sikh Itihas Research Board is proud to publish her scholarly work on the eve of the tercentenary of Khalsa. I hope that the scholars and the average readers shall equally be benefitted by this book.

Dr. Harjinder Singh Dilgeer
Director
Sikh Itihas Research Board.

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NOTE :-

A large number of lines from Guru Granth Sahib have been used in this book. Wherever the reader finds just the page number it would mean page number of Guru Granth Sāhib.

The Need Of The Present Study

Sikhism is the religion founded by Guru Nanak Sahib (1469-1539). He had nine successors. Of them the poetry of the first, second, third, fourth and eighth successor is preserved in its authentic form in Guru Granth Sahib, and that of the ninth successor is found in the Dasam Granth (The Book of The Tenth Master). The poetic utterances of all the Sikh Gurus form the sacred Scripture of the Sikhs. All the ten Masters are treated as one, the form changed but the spirit of the founder remained the same, and abided in the succeeding nine forms¹. The ten Masters are known as Ten Nanaks.

The sacred Scripture, Guru Granth Sahib, is treated as the Eternal Successor Guru of the Ten Gurus (the Guru-Eternal)², and is worshipped as the embodiment of the Eternal Divine Word communicated to the world through the Word of these ten Nanaks who were as if incarnations of the Word³ (Shabad=*Sabda*) and whose Words⁴ (*Bani*) therefore came straight from the one source, the one inexhaustible, uninterrupted source of all revelations.

Sikhism, as such, is, however, not exhausted, as far as its contents are concerned, by the sacred Scripture (Guru Granth Sahib and Dasam Granth). Sikh revelation and inspiration is not confined to the sacred Scripture; it also includes the lives of the Gurus themselves, the lives of the individual Sikh saints (*Gurmukhs*) and martyrs (*Shaheeds*), and the life of the community as a whole in its historical evolution, from Guru Nanak to the Khalsa, and on to the Sikh nation. In other words the four pillars of Sikhism are, the Guru-Bani or Saba Gur Karni; Gurmukh Rahini, and Guru Panth.

The Khalsa (the Order of the Sovereign, and belonging to God Himself) or the Sikh Panth (The Sikh way), a compact, easily distinguishable body, was organised by the tenth Nanak, Guru Gobind Singh Sahib (1661-1708). He was not only a prophet-mystic but also a great social revolutionary, a political architect and welder,

a far-sighted military republican creative general and one of the world's greatest narrative, descriptive, autobiographical and martial-ballad writers.

The Sikh Community⁵ is the smallest religious-cum-cultural-cum-linguistic-cum-political minority in India. There are only twenty million Sikhs. "But their importance in the Indian Social, political and religious life is out of proportion to their number", writes Duncan Greenless⁶. Almost the same idea is expressed by Cunningham, "The Sikhs do not form a numerous sect, their strength is not to be estimated by tens of thousands but by the unity and energy of religious fervour and war-like temperament. They will dare much and endure much⁷." Pre-1947 Punjab was the homeland of the Sikhs and they look upon it as the Jews do upon Israel except for the fact that the Sikhs made the Punjab and ruled over it with justice, equity and fairplay until the British cheated Maharaja Dalip Singh out of his territory. Every dust particle of the Punjab, their homeland, is dyed in the blood of the Sikh martyrs.

"In fact the Sikh religion is the one which should appeal to the occidental mind. It is essentially a practical religion. If judged from the pragmatist stand-point, it would rank almost the first in the world. Of no religion can it be said that it has made a nation in so short a time; that it should have transformed the outcast Indian, a notoriously indolent and unstable person, into a fine and loyal warrior, is more than a miracle. A religion which combines the most passionate devotion with heroic conduct in daily life is really worthy of study. Guru Granth Sahib, apart from its religious importance, is certainly one of the world's masterpieces of poetry. Among the world's scriptures, few, if any, attain so high a literary level or so constant a height of inspiration", writes Duncan Greenless⁸.

Notwithstanding the important role played by Sikhs and Sikhism, this religion has not received a fair deal at the hands of the non-Sikh scholars. Some have presented Sikhism as a minor offshoot of Vaishnavism or Bhagavatism and have linked it with

medieval Hindu saints, not bothering themselves about the particular distinguishable Sikh contribution to Eastern religion and philosophy. Sikhism came up not as a growth out of national life and character, but appeared or manifested as a new original religion under the influence of the great prophet, Guru Nanak Sahib. Although the influence of national life can not be denied yet it may have a negative influence. Like the Catholic religion, Sikhism came abruptly not so much by development but by a kind of crisis under the original influence of the inspired soul of Guru Nanak Sahib. Some ideas in Sikhism are indeed similar to the ideas in the already existing religions. This, however, does not mean that Sikhism is identical with one school of Indian thought or the other, even though it has been said, "In religion there is no new thing, the same ideas are worked up again and again⁹."

Sikhism is individual in character. Individuality means independence of growth. It is not necessarily unlikeness. There can not be complete unlikeness, since man, the world over, is the same, especially so far as the aspects of his spirit are concerned. Resemblances in religions are necessary traits that must exist between inspired or revealed spiritual systems; they show that all religions have for their purpose, leading of man to a higher life than that of the lower passions and appetites. The Gurus believe that differences between religion and religion and between one way of worship and the other are due to the different environments and different conditions of different countries, but in reality all religions are one and the same. "The temple and mosque are the same; Hindu 'Puja, Muslim 'Namaz' are the same; the apparent difference is the effect of the differing social and climatic conditions in different countries", says Guru Gobind Singh¹⁰.

The inability of the non-Sikhs to appreciate the essential and distinguishing characteristics of Sikhism is reflected in the following quotations, which reveal a sad lack of research and valuation, of sympathetic appreciation and comparative study :-

- (i) "Sikhism may be regarded either as a reformed Brahmanism or as a separate religion. It was started by Kabir¹¹."
- (ii) "A synthetic cult like Sikhism only increases the number of creeds, although their contribution to mutual understanding cannot be questioned¹²,"
- (iii) "The most remarkable of the numerous sects connected more or less directly with Kabir is that of the Sikhs, the 'disciples', which alone of all the branches of Hinduism took shape in the end as a national religion¹³."

As a student of philosophy and religion I long felt the need of the present study when I met statements like the foregoing. On no ground can Sikhism be spoken of as a sect of Hinduism for the Gurus assumed a critical, almost a hostile, attitude towards the three cardinal institutions of popular Hinduism, the priesthood, the caste system, and the supremacy of the Vedas. A careful reading of the Guru Granth Sahib completely convinces us that Sikhism should be regarded as a new, separate religion rather than as a reformed sect of the Hindus¹⁴.

Among the important works on Sikhism which are satisfactory from one angle or another are those by the following, arranged chronologically :-

English-

(i) Trumpp¹⁵, (ii) Macauliffe¹⁶, (iii) Miss Dorothy Field¹⁷, (iv) Roop Singh¹⁸, (v) Puran Singh¹⁹, (vi) Sir Jogindera Singh²⁰, (vii) Raja Sir Daljeet Singh²¹, (viii) Khazan Singh²², (ix) Widgery²³, (x) Principal Teja Singh²⁴, (xi) Dr. Sher Singh²⁵, (xii) Duncan Greenless²⁶, (xiii) Dr. Mohan Singh²⁷, (xiv) S. Sardool Singh Caveeshar²⁸, (xv) Dr. Gopal Singh²⁹.

Punjabi :-

(i) Bhai Gurdas³⁰, (ii) Pandit Tara Singh³¹, (iii) Pandit Man Singh³², (iv) Pandit Gulab Singh³³, (v) S. Santokh Singh³⁴, (vi) Pandit Sadhu Singh³⁵, (vii) Bhai Kahan Singh³⁶, (viii) Dr. Mohan Singh³⁷, (ix) Bhai Jodh Singh³⁸,

While in my humble opinion none of them has given a full, specific and distinguishing Sikh conception of Godhead³⁹, widgory has certainly tried to bring into light the distinguishing Sikh conception of Godhead; it is a pity, however, that his work is very sketchy and appears only as a short survey in his *Comparative Study of Religions*.

A nation is known by the God it worships just as a man is known by the company he keeps⁴⁰. "The ultimate principle which determines the character of a religion is the object it worships, or to use the simple old term its idea of God. The character of the followers of a religion depends upon the conception of God they are taught to adopt. If your God is too abstract, you have a natural distrust for sentiments; if your God is too sternly just, tenderness and mercy have little influence on your character; if your God is too tender and indulgent, your moral character and your theology lack insight⁴¹." The conception of God is the corner-stone of a religion. The idea of God has been called the regenerative and regulative idea of all religious systems and religious movements. Guru Amar Das Sahib, the third Nanak, states, "O Mind, you become like the one you worship and this likeness manifests itself in your acts⁴²." "There is nothing of great importance, as there could be nothing more ultimate. Even the very attitude of one man to another or of one nation to other varies with the conception of God. The outlook on the world changes the moment the view on God changes. And if we have intellectual vigour to ascend from effect to causes, we would explain political, economical and social phenomena less by credit sheets, balance of trade and reparations, than by our attitude towards God⁴³."

To understand Sikhism, therefore, it is necessary to know precisely and in full the Sikh concept of Godhead. Once it becomes clear what the Sikhs mean by Wāheguru Sat-Nām, Sat Sri Akāl, the whole of Sikh religion—Panth, Khalsa—becomes an open book.

The Sikhs have been called God-conscious people. To

distinguish the Sikhs from Shaivites, Vaishnavites, Buddhists, Jains, Christians, Mohammedans and Zoroastrians (so called after the name of the prophet, the Sikhs are called “Akalis”, Deathless Ones, who belong to the Immortal Akal or “Khalsa”, the God-belonged ones, organised as an order. Even the word Sikh means a learner, who sits at the feet of the master to learn of God and His ways. A Sikh is God-centered; love and service to the lord is the mainspring of his life. The Sikh faith is, therefore, entirely based on the Sikh conception of Godhead. Not only Sikh religion and philosophy but also the ethical and social conceptions of the Sikhs have God as their pivot.

Non-Sikh writers, who have tried to represent Sikhism as an off-shoot of Hinduism, have fathered on it a very unsatisfactory and confounding conception of God. Not one has been able to give a well-integrated conception of Godhead as reflected in the Sikh Scripture. Guru Granth Sahib, the Sikh Scripture, does not really give up a logical system; it embodies intuitions and revelations, received in the high flights of inspiration; which, as such, are “unsystematic” and “unmethodical”. They are infinitely suggestive, however, and do much more to awaken spiritual insight in us than does “logical thinking”. “Gurus did not label their ideas under different heads like professional theologians; their thoughts roam freely like air in an ocean of song, their holy book”, writes Sardool Singh Caveeshar⁴⁴. For the Sikhs, living in the spirit is of greater concern than any intellectual systematization. In fact, the richness and variety of references to the subject of Godhead obtained in Guru Granth Sahib has bewildered most interpreters.

As will be discussed in the following pages, the Sikh Scripture contains a vast variety of ideas about God and the unwary reader is unable to decide whether the overall Sikh conception is theistic, monotheistic, monistic, pantheistic or of other type. Hence the present undertaking, to bring together all the available material in English as well as to collect all the interpretations so far given, and

to try to arrive at a just and balanced view. I do not claim to be the final authority on the subject. In order to gauge exactly the Guru's conception of Godhead, one must have some spiritual depth of the Gurus, which I certainly lack. Mine is an humble attempt to understand and to specify the Sikh conception of Godhead within the limits imposed by my intellect. But I do feel that statements like the following are absolutely inadequate and misleading and I shall have achieved something if I succeed in countering them by actual references to the Sikh Scriptures.

i. "The system of Nanak is theism and the main teachings are highly spiritual in character; yet the whole Hindu pantheon is retained." -Farquhar⁴⁵.

ii. "The Sikhs came in the end to worship a personal God and their religion may be defined as a deism more or less tinctured with superstitions." -Barth⁴⁶.

iii. "The system of Nanak is greatly indebted to Ramanuja's theistic idealism." -Radhakrishnan⁴⁷.

Some writers have described Sikhism as a form of pantheism, while others think it to be moralising dualism. There may be so many other such mis-statements. In fact writers like these give the Sikh conception of Godhead without going into the Sikh Scriptures. The basic and cardinal conception of Godhead is to be found in the poetry of Guru Nanak Sahib and after him of Guru Arjan Sahib and Guru Gobind Singh Sahib, in which they have described the vision of their Lord, their audience with him, and the gracious boons of power, wisdom and commissionment, which they received from the Lord. It is generally admitted that every prophet starts with a mystic experience relating to God or the Reality. This is why, so far, as the facts and fruits of such experience are concerned, all mystics and all prophets have described their vision of the Lord—a certain minimum of it—in the same words. In a study like the present one, the greatest importance should be attached to the mystic experience of the Lord, His presence, and man's converse with him. As Dr.

Mohan Singh has said, "Mysticism provides the experience, philosophy rationalizes it and it is ritualized and institutionalized by religion."

It must also be pointed out that differences between religion and religion, age and age, on this most important subject of conception of Godhead issuing from similar mystic experience arise when certain and functional attributes of God are elaborated, under-stressed and over-stressed to serve the political and utilitarian ends of religious, social, political and moral organisations. It is this particular use or abuse of the conception of Godhead through under-emphasis or over-emphasis, which is, in fact, responsible for the rise of new prophets, new religions, new philosophies, each successor in the series being more or less a reaction aiming to provide a fuller, preciser, richer and more distinguishing and balanced view of God. Looked at, in this light, the Sikh conception of Godhead is seen as a reaction against the then prevalent popular Hindu and Muslim conceptions of Godhead, as there were actualized and realized in the Hindu and Muslim ways of life—individual, social and political.

An attempt was made to tackle the question of philosophical affinity or assimilation by the early Sikh thinkers. Unfortunately they were obsessed with the glory and perfection of *Vedānta*; and so they tried to point the Sikh conception of Godhead as identical with the *Brahmen* of the *Vedānta*. Amongst them were Pandit Mān Singh, Pandit Gulāb Singh and Pandit Tārā Singh.

Amongst the modern Sikh writers the tendency has been to swing to the other extreme and to show that the Sikh conception of Godhead is easily, markedly distinguishable from the Hindu, Muslim and Christian conceptions, the attempt has proved futile and no real clarification of the Sikh view has ansused. In this connection we refer to the writings of Bhai Vir Singh, Professor Teja Singh and Dr. Sher Singh.

The only competent interpreter, a contemporary of the fifth and the sixth Guru, was Bhai Gurdas but unfortunately his work has not

been rendered into English except for a few stanzas translated by Dr. Mohan Singh for his book 'An Introduction to Punjabi Literature.' Even in Punjabi no elaborate prose version of his poetical constructive thinking has been prepared. The present writer has drawn much inspiration from this great exegeticist⁴⁸.

Guru Nanak Sahib himself laid the greatest emphasis on the necessity of having a clear-out conception of our ideal and idol, and the first and the most important thing he gave to the world was the so-called *Gurumantra* or the '*Mula Mantra*', which is a precise, needed characterization of Godhead in terms familiar to the Hindus, and yet with its own order, stress, potency in the matter of the sixteen attributes.

By the words the "Sikh conception of Godhead" I mean the conception of Godhead in relation to Himself; and in terms of His relation to the universe and man as it emerges mainly from a study of the poetry of Guru Nanak Sahib (1469-1539), Guru Arjan Sahib (1563-1606) and Guru Gobind Singh Sahib (1661-1708); the two latter were the fourth and the ninth successor respectively. I have also drawn upon the poetry of Bhai Gurdas whose writings are a deliberate attempt at the popularization of the correct orthodox traditional interpretation of the teachings of the Gurus imparted both through their words and through their deeds. I have not included any quotation from such writers, earlier, later or modern, as have not stuck to the *Guru Granth Sāhib* and *Gurdas* conceptions but have allowed their deductions/inductions to be coloured, intoned and transformed by the impact of classical Vedānta, earlier advaitavāda, Vashishta Advaita, and Mediaeval Bhakti.

The subject is a comprehensive whole but I have endeavoured to deal with it under the conventional philosophical headings. Compartmentalisation of the subject under different heads has involved some sort of overlapping and repetition, but the nature of the subject is much that that could not be avoided.

Footnotes

1. (a) *Bhai Gurdas in his 'Vār' writes that the Spirit of Guru Nanak Sahib passed on to Guru Angad Sahib; from him to Guru Amar Das Sahib and Guru Ram Das Sahib successively. The same spirit worked in Guru Arjan Sahib; Guru Arjan Sahib changed his form and adopted the form of Guru Hargobind Sahib.*
 (b). *"The Sikhs believe that when Nanak expired his Spirit became incarnate in the person of Angad, who attended him as his confidential companion. Angad, at his death, transmitted his soul into the body of AmarDas; and this Guru, in the same manner, conveyed his Spirit into the body of Ram-Das; whose soul transmigrated into the person of Arjunmal; in short, they believe that with a mere change of name, Nanak the first became Nanak the second, and so on to the fifth, in the person of Arjunmal. They say that whoever does not recognise in Arjunmal the true Baba Nanak, is an unbeliever."*
'Dabistan' by Ardastani translated into English from the original Persian by David Shea, p.287.
2. *The Sikh in their daily congregational prayers (Ardās) invoke Guru Granth Sahib, and say "O Spirit of the Ten Masters, aid us, guide us wheresoever we be !"*
3. *"Shabde hi te opat hoi", Guru Arjan Sahib, p.905.*
4. *'Jaisi Main Avai Khasam Kī Bāni; Taisrā Kārīn Gian Ve Lālo", Guru Nanak Sahib p.722.*
5. *"The Sikh have been described by non-Indian observers as a seprate nation, almost a separate race and Sikhism has been described as a spiritual republic, a spiritual democracy, a military democracy, by competent Western writers. To me, membership of the order of Khalsa is a prize which has to be won by an initiation which demands both saintliness and heroism, selfless public service as well as individual moral excellence in the candidate for initiation", writes Dr. Mohan Singh in introduction to Sirdar Kapur Singh's "Parasharprasna". 1959.*
6. *Duncan Greenless, The Gospel of Guru Granth Sahib. p.3.*
7. *Cunningham, History of the Sikhs, p.13.*
8. *Duncan Greenless, The Gospel of Guru Granth Sahib. p XII.*
9. *Gnostics and their Remains, p.VIII.*
10. *E. E. Kellet, A Short History of Religion. p.410.*

11. A. Barth, *The Religions of India*, p.242.
12. *Guru Gobind Singh*, Akāl Ustati p.85.
13. Farquhar, *The Modern Indian Religious Movement*, p.110.
14. "Sikhism is the most modern and yet the most misunderstood of all the world religions. Some have described it as an off-shoot of the Bhakti cult inspired in its main tenets by Kabir. Others have taken it to be a synthesis of Mohammedan monotheism and the Hindu metaphysics. A scholar has even suggested it to be a crude form of Buddhism on account of its insistence on Nirvāna..... A Muslim sect, the Qadiani, has been quoting chapter and verse to prove that Guru Nanak, the founder of the Sikh faith, was a Muslim", writes Dr. Gopal Singh, *Guru Granth Sahib*, Vol.I, p.XIX.
15. (i) *Guru Granth Sahib* (ii) *Die Religion der Sikhs*.
16. (i) *A lecture on Sikhism* (ii) *The Sikh Religion* (6.Vols.)
17. *The Religion of the Sikhs*.
18. *Sikhism, a Universal Religion*.
19. *The Book of the Ten Masters*.
20. *Thus spake Nanak*.
21. *Biography of Guru Nanak Sahib*.
22. *History and Philosophy of the Sikhs* (Two volumes).
23. *Comparative Religion*.
24. (i) *The Khalsa*; (ii) *Sikhism, Its Ideals and Institutions*.
25. *Philosophy of Sikhs*.
26. *The Gospel of the Guru Granth*.
27. *A History of Punjabi Literature; An Introduction to Punjabi Literature*.
28. *Sikh Studies*.
29. *Translation of Guru Granth Sahib* (Two Volumes).
30. Bhai Gurdas wrote 'Vārs' and 'Kabits', the former in Punjabi and the latter more or less in Hindi.
31. His book of a philosophical nature is 'Gurmat Nirnai Sāgar'.
32. *Sikh Maryada*.
33. (i) *Bhavarasamrit* (ii) *Moksh Panth* (III) *Adhyatma Ramayan* (iv) *Prabodh Chandra Nātak*.
34. (i) *Gurpartāp Suraj* (ii) *Nānak Prakāsh* (These deal mostly with the lives of the Gurus).
35. (i) *Gursikhia Prabhākar* (ii) *Sri Mukhvāk Sidhant Joti*.
36. (i) *Gurmat Sudhākar* (ii) *Gurmat Parbhākar* (iii) *Sikhi Mārg*. (He has collected the verses of the Gurus under different heads which are helpful as raw material. This is of the nature of an index rather than a study of Sikh

theology).

37. *In his articles published in the Oriental College quarterly journal (punjabi) before the partition of the Punjab, he gave an exhaustive, critical view of the Sikh conception of Godhead.*
38. (i) *Gurmat Nirnai* (ii) *Guru Sahib Te Veda.*
39. *"Eckhart distinguishes between God and Godhead. The Godhead is not Being but the potentiality of Being containing within Himself all distinctions as yet undeveloped", writes W. R. Inge, Philosophy of Plotinus p.112.*
40. *Dr. Mohan Singh, A History of Punjabi Literature.*
41. *John Fischte, Idea of God, Introduction.*
42. *Guru Granth Sahib p.755.*
43. *J. Shen, God and Intelligence, p.1*
44. *The Sikh Philosophy*
45. *Farquhar, The Modern Religious Movement in India, p.112.*
46. *Barth, Religions of India, p.244.*
47. *Radhakrishnan, Indian Philosophy, p.670.*
It is not a historical fact that Guru Nanak Sahib attached the gatherings of Ramanuja's followers or read Ramanuja's work in his very early years. Guru Nanak Sahib poetized his views of God at the age of seven when he was sent to a school and when he asked his teacher the full implications of the letters of the alphabet. The teacher failed in the task and then he himself explained the meanings of the letters of the alphabet and gave a clear picture of his conception of God. Whatever similarity there is between Ramanuja's theism and Sikhism is metaphysical-conceptual and not historical; on the other hand there is a great deal of difference, too. It is therefore a gratuitous assumption that Guru Nanak Sahib was influenced by the idealistic theism of Ramanuja.
48. *Bawa Budh Singh in his "Hans Chog" calls Bhai Gurdas, the St. Paul of the Sikhs.*
Dr. Mohan Singh writes, "His work is deemed to hold the key to the Sikh spiritual treasury."—An Introduction to Punjabi Literature.

The Sources of Study

This study is based on three works; *Guru Granth Sāhib*, *Dasam Granth* and 'Vārān' of Bhai Gurdas. *Guru Granth Sāhib*, contains amongst other verses, the poetry of six Gurus. I. II. III. IV. V and IX; the *Dasam Granth* is entirely Guru Gobind Singh's original poetical composition; 'Vārān', plural of 'Vār' means a ballad, martial, lyrical or spiritual. The Vār is more of a metre than of a poetic type; as such, it may be and has been used for various types of poetry.

Guru Granth Sāhib¹

Originally the name of this holy Scripture of the Sikhs was Granth Sāhib. Granth literally means a holy book and the Persian word 'Sāhib' is mark of respect for this Holy Scripture, which is treated as the living Divine Person. The Holy After Guru Gobind Singh, the Guruship was passed on to the *Granth Sāhib* (and it is only after that, that it had been worshipped as the living embodiment of the Divine Word and is treated as such), and to the entire Sikh Community as a whole, or the Panth, which literally means the way, and which, in this case, made to convey all those who sincerely and fully traversed the way.

Since the bestowal of Guruship on it, the *Granth Sāhib* is now commonly called Guru Granth Sahib. In every Gurdwara, a copy of Guru Granth Sāhib is installed. At every religious or other gathering the presence of Guru Granth Sāhib is most essential. Every function in the life of a Sikh, from birth to death, revolves round this sacred Granth. A child is named after on the letters of the first *Shabad* in the Guru Granth Sāhib when it is opened at random on the special occasion. The marriage ceremony consists of the couple walking around Guru Granth Sāhib four times while recitation of special hymns from the Granth goes on. On every special occasion reading of the whole Guru Granth Sāhib is carried out from the beginning

to the end. There is the Sahij Path (open recitation); one can take as much time as one likes to finish the whole reading. There is the '*Saptahik-Path*': the reading to be finished within one week. There is the '*Akand Path*', the continuous reading aloud day and night without any stop. A continuous recitation of *Guru Granth Sāhib* normally takes forty-eight hours.

This great spiritual anthology of the Sikh, Guru Granth Sāhib, contains 1430 pages, and every line in it is pregnant with spiritual and theological meanings and implications. The Granth was completed by Guru Arjan Sahib in 1604. It includes the '*Bāni*' of his predecessors, and selections from the '*Bani*' of a few preceding Hindu and Muslim popular saints.

The original revelations of the six Sikh Gurus, in their authentic form, are contained in the *Guru Granth Sāhib*.

1. The First, Guru Nanak Sahib (1469-1539)
2. The Second, Guru Angad Sahib (1504-1553)
3. The Third, Guru Amar Das Sahib (1509-1574)
4. The Fourth, Guru Ram Das Sahib (1534-1581)
5. The Fifth, Guru Arjan Sahib (1563-1606)
6. The Ninth, Guru Tegh Bahadur Sahib (1621-1675)

II

Dasam Granth

The *Dasam Granth*, as the name suggests, is the revealed book of the Tenth Master, Guru Gobind Singh (1661-1708).

The *Dasam Granth*, like *Guru Granth Sāhib*, does not only contain the spiritual treasury and songs of God; a great part of the *Dasam Granth* deals with Hindu mythology, a knowledge of which is very essential to understand *Guru Granth Sāhib*, which contains many allusions and references from Hindu mythology within the easy reach of the Sikhs, but it does not mean that Guru Gobind Singh relapsed into Hinduism or accepted the basic tenets of Hinduism. The translation of Hindu mythology into Hindvi verse was purely of an academic interest and nothing more. Of immediate

concern with our study are the following poetical works in the Dasam Granth :-

Jāp : It heads the contents of the Dasam Granth. It is to be compared and contrasted with Japuji by Guru Nanak Sahib, which heads the contents of Guru Granth Sāhib.

Akāl Ustati : In praise of the 'Beyond Time', Not-Time.

Swayyas : A Swayya is a prosodical-cum-stanzaic form of four lines, used chiefly for composition in praise of kings, heroes etc. The Guru glorifies the Lord in these Swayyas.

Kabits : A Kabit is like a Swayya except that it is still longer and has like the Swayya, four lines rhyming together. The **Kabits** are in praise of the Lord and of Spiritual life.

Shaster Nām Mālā : The rosary of the names of war weapons; this is a marvel of imaginative literary creation; all the several thousand names of weapons are in fact the names of God, one might well add, the 'destructive' names of the Lord.

So far as speculative and theological philosophy is concerned, it is the same in the Dasam Granth as in Guru Granth Sāhib. The concept of God has, however, been very specifically elaborated and stressed by Guru Gobind Singh. He has used almost all the attributive names of God mentioned in Guru Granth Sāhib, and has, in addition, himself coined many more. He has also used numerous names of God of Persian and Sanskrit origin, which had not been used in Guru Granth Sāhib. The attribute of God as the militant leader '*Kharag-Rüp*', '*Kharag-Kesh*', and as the sword—God as the sign of struggle and war—is a special contribution of Guru Gobind Singh to the already mentioned attributes of God in Guru Granth Sāhib. So far as basic Sikh philosophy and spiritual theology is concerned, the teachings of the Dasam Granth do not differ from Guru Granth Sāhib.

III

Works of Bhai Gurdas

Bhai Gurdas left us three works '*Vārān*', *Kabits* and *Swayyas*',

the '*Vāran*' of Bhai Gurdas are more popular.

Bhai Gurdas was a blood relation of the fifth Guru, Arjan Sahib, who had just completed Guru Granth Sāhib before his martyrdom in 1606. Bhai Gurdas died during the life of the sixth Guru, Hargobind Sahib. The Sikh tradition has it that the actual work of putting on paper the revealed Word of the first five Gurus from original sources, under the dictation of Guru Arjan Sahib himself, was done by Bhai Gurdas. As Bhai Gurdas went on taking dictation day after day, it was natural that a sensitive, inspired poet-saint like him should concurrently deeply understand the import of the sacred Scripture as also he should himself react as a writer. When exactly did that materialise we do not know in point of time but it is on record that before his death Bhai Gurdas left behind him forty '*Vārān*', thirty three '*Sawayyas*' and four hundred forty one '*Kabits*'. His reaction to the revealed Word of the Guru not merely betrayed his deep understanding of the philosophy, mysticism and ethics as taught by the Gurus, but also proved a most thorough elucidation, exposition, annotation and exemplification of the cardinal doctrines of Sikhism. Many passing allusions to Hindu and Muslim history, mythology and symbolism have been given in full details by Bhai Gurdas so that Bhai Gurdas's works constitute the key to the treasury of the Sikh Scripture. The Sikh Gurus had used up many references from Hindu and Muslim religions to bring home their point of view to the common man, Hindu and Muslim alike. The references to Hindu and Muslim traditions and beliefs may and have led the unwary readers to identify Sikhism with Puranic and Upnishadic Hinduism and later Sufism. The study of the works of Bhai Gurdas along with the study of the Sacred Scriptures, therefore, becomes indispensable for correctly understanding the import of these references and for guarding a student of Sikh religion against at any wrong conclusions.

The Knowability of God

“God is Unknowable, Unapproachable, and Unfathomable;
Only those can know Him whom He chooses to reveal Himself.”
Guru Nanak Sahib¹.

God cannot be apprehended by the physical senses nor can He be understood by the intellect with the aid of its logical categories. He is beyond senses and beyond understanding. To indicate the incomprehensibility of Godhead the two words most frequently used in the Sikh Scripture are ‘*Agam*’ beyond the reach of the mind; and ‘*Agochar*’, beyond the reach of the senses. The other words frequently used are ‘*Achint*’, *unthinkable* ‘*Agadh*’ and ‘*Agah*’, unfathomable; ‘*Achedh*’, that which can not be penetrated; and ‘*Akath*’, ineffable; ‘*Asajh*’ understandable.

The Guru views man to be a creation of the Supreme being; therefore, by the very fact of man being a creation, man is debarred from knowing the illimitable confines and contents of Godhead. “The Created One can not know the full dimensions (mit) of the Creator².” The Creator is infinite, ‘*Beant*’ without end; ‘*Upar Apar*’, beyond and still beyond; while the creation is finite and limited, It the finite man is to comprehend the Infinite, either his own understanding and his power of grasping should become infinite or Godhead may become finite, for the purpose of man's comprehension of him. Since neither God is finite nor our understanding is infinite, therefore, the apprehension of God with the aid of finite intellectual categories of the finite physical senses is an impossibility³.

God can not be known by the intellect or reason. It does not mean that the Guru underestimates the worth or instrumentality of reason. The knowledge of God is superational; it surpasses reason, but does not contradict it. Our ‘purified’ intellect is the only source through which we can recognize our finitude and long for the

Infinite. Our intellect helps us in every phase of life and also helps us to be one with the Supreme Being. In our darkness of ignorance the only light that is there at our disposal is our intelligence and power of reasoning. No doubt the reason in us is just like a little flicker of light, which completely trusted will not lead us out of the dark of ignorance; but this again is reason which will realize its own capacity and limits and realize that it can not lead us to the Ideal. The Guru properly estimates the value of reason and at the same time recognizes its limits. The help of intellect is to be taken as it goes. "It is through intellect that the Lord can be worshiped and honour can be obtained. It is again the intellect by which the revealed Word is read and understood. All other ways of unreason and irrationality to realize God are the works of Shaitān to drive us away from God⁴.

Intellect does help us in our spiritual ascent but very little. "Our intellectual categories, our methods of reasoning are entirely dualistic; therefore, can not treat of the Being, who surpasses duality", thinks Watts⁵. The Self can know what is other than Itself but cannot know its own Self. A hand can grasp what is other than itself but can not grasp itself. The self can apprehend God if God is other than the Self; subjective and objective categories do not exist for God. He is the very essence of the Self. He is the pure Subject without any object to oppose it. God's nature and dimensions can not be known. "Only if He be the other, we can logically have any knowlegde of Him, says Guru Arjan Sahib⁶.

God is the essence of the individual Self but at the same time He is the ever-transcending Universal Self. He transcends very High and His Highness transcends even our very conception of transcendence. Man can know God only if he ascends as high as that High one is. There is no one who can stand in any comparison to God; God alone is as great as Himself; therefore, no one can know God⁷. Philo expresses the above-mentioned truth in the words," One must first become God in order to comprehend God⁸. "Since no one can reach the limits of the transcendence of Godhead, no one

can therefore, know God. He alone has perfect knowledge concerning Himself, and he reveals the knowledge of His own self to those upon whom He rains His Grace", says Guru Nanak Sahib⁹.

The knowledge of God is possible only if God chooses to reveal Himself to a chosen one. "God shows Himself to that one whom He likes, says Guru Arjan Sahib¹⁰. God can be seen by his own light just as the sun can be seen by the light of the sun. It is the '*Mehr*', or '*Nadar*' (Grace of God) that He reveals Himself to man to uplift him to the highest status¹¹. Intellect alone unaided by grace and revelation can not lead man to the Highest Reality. "The deepest discoveries and the highest achievements of the unaided intellect need to be supplemented by truths which can only come to us through special revelations," writes Flint Lony¹².

The revelation of God leads to '*Anubhava*'¹³, the inner spiritual experience, and '*Dib Drishti*'¹⁴, the divine or the highest religious insight¹⁵. This vision of God does not look beyond itself for meaning. It does not appeal to external standards of logic and metaphysics. It is its own cause and its own explanation. It is Sovereign in its own right and carries its own credentials. It is self-established, self-evidencing or self-luminous. It is beyond the bounds of proofs and encompasses completeness. It is pure comprehension truth-filled and truth-bearing. To have '*Dib Drishti*' is to know and see in one's Self the Being of all Beings, the Ground and the Abyss. The Divine vision does not argue or explain, but it Knows and Is.

"*Anubhava* is not the immediacy of an un-interpreted sensation, where the existence and the content of what is apprehended are not separate. This immediacy is higher and not lower than mediative reflective knowledge. It has kinship with artistic insight rather than animal perception," writes Radha Krishnan¹⁶. Dradley also thinks that distinction should be made between immediacy that appears at the sub-intellectual level, before that appears at the super-intellectual level where intellectual analysis can not reach. Socrates preferred

to rest his case not on inductive evidence from observed facts but on arguments based on intuition. Aristotle's *nous* represent the intuitive apprehension of the first principle, which all reasoning assumes to start with. For Spinoza instinctive knowledge is said to consist not on being convinced by reason but is an immediate union with the thing itself. Pascal says that the heart has reason which reason knows not.

The divine vision, or the knowledge of God by being in God is not only the activity of the intellect only but the yearning of the whole being of man, which also includes his ethical and aesthetic nature. "The religious consciousness is not reducible either to ethical, aesthetical or intellectual activity or the sum of these. It is an autonomous form of spiritual life which while it includes these elements yet transcends them. The object of religion is neither the true, nor the good, nor the beautiful nor a mere unity of these, but God, the Universal Consciousness, which includes these values and yet transcends them," writes Radha Krishnan¹⁷.

'*Anubhav Parkash*', the light of direct vision, is knowledge by identity. There is no difference between the knower, the known and the process of knowledge but all is one comprehensive whole, a unity, a totality. The knowledge of God rises from the fusion of the individual mind with the universal mind. It is Knowledge by being, not by senses or by symbols. It is the awareness of the truth of things by identity. It transforms our whole life and yields the presence of a Divine Presence. As such awareness can not be differentiated into the subject-object states, it is an integral undivided consciousness in which not merely this or that side of man's consciousness but his whole being seems to find itself. It is a condition of consciousness, in which the feelings are fused, ideas melt into one another, boundaries are broken and ordinary distinctions are transcended. Past, present and future fade away in a sense of timeless being. Spiritual pure consciousness and Being are not different. All being is pure consciousness and all pure consciousness is being. Thought

and reality coalesce and an active merging of subject and object results. Life grows conscious of its own incredible depths. In this fullness-aware life, the distinction between the Knower and the Known disappears.

This knowledge by being or by identity is not knowledge in the proper sense of the term. Knowledge in the usual sense of the term assumes the distinction between the Knower and the Known. But there is no such distinction in the Knowledge of God. It is more or less awareness or consciousness of the Supreme rather than the Knowledge of Him.

The '*Brahm Gyaṇī*', the God-conscious, is one with God. The Knower becomes one with the object known. "The Knower of God is himself God"¹⁸. The '*Brahm Gyaṇī*' is the Unmanifest '*Nirākar*' and the Manifest '*Ākār*'. The Knower is one with the object known, therefore, he inherits all the qualities of the known. God is all Knowledge. He knows Himself and His Creation and therefore he, who is one with God, knows Himself, and all that is there in the Cosmos. He knows *that* by knowing which all else is known. He becomes '*Samdarshī*'¹⁹ the seer of the happenings in all directions. He becomes '*Trikāl Darshī*', the knower of the past, the present and the future.

Those who realize God, and are with Him, are not prone to make loud declarations about God. "Those who realize God, they want to hide the fact", says Guru Arjan Sahib²⁰. "He who knows the Tao is reluctant to speak of it", says Lao Tze.

Those who have the vision of God, do not want to describe their knowledge. If ever they try to put their vision into words, they find that speech fails them to describe what they have seen. They are silent like the dumb who have tasted something sweet, but cannot express that feeling in articulate sounds. When a man comes near God, he is in a way transported out of himself. When he returns unto himself, he is unable to express the feelings of his contact with God. "A wonder of wonders! My face is flushed with joy. O Nanak, the

saint is lost in the bliss like a dumb person, who can only smile after having tasted the sweet” says Guru Arjan Sahib²¹. Tagore expresses the same idea in the words: “I put my tales of you into lasting songs. The secret gushes out of my heart. They come and ask me, “Tell us all your meanings.” I know not how to answer them. I say, “Ah! who knows that they mean!²².”

Brahm Gyan or spiritual knowledge can not be communicated. It is ‘*Akath*’, unutterable. It transcends the logical categories and can not be expressed in words and symbols. “The vision of the infinite may be all the more clearer and more real because of its untranslatableness and ideality than anything else that can be afterwards described, set in order, and communicated through the medium of figurative speech. Is there nothing knowable which is at the same time incommunicable, a second time through the vehicle of language ? In reference to the ultimate knowledge there may not only be a time to speak and to keep silence, but there may also be implicit evidence of the most indubitable kind, which can not afterwards be made explicit by any possibility, writes Thomas Hill²³. “The deeper and more spiritual an experience is, the more readily does it dispense with signs and symbols. The glory of spiritual life is inexpressible and beyond the reach of speech and mind. It is the great unfathomable mystery, and words are treacherous, writes Radha Krishnan²⁴. It does not mean that in spiritual communion man comprehends God totally or knows him completely; but, man touches only phase of His being and can only say that He is Unknowable or in spiritual communion unknowableness of God is known while He essentially remains Unknowable. “The source and the ground of revelation can not be revealed; the ground of knowledge can not be known²⁵.” “We may know God but there is always a something still more that seems unknown and remains unspoken. A profound impression of the majesty of God still remains with the devotee who is certain that we can never reach the divine level of glory. Some of the seers of Upanishads, St. Theresa,

John of the Cross, represent this type²⁶.

The Guru is conscious of God's Immanence in the whole of creation and gives Him all the possible attributive and qualitative names to bring home to the layman the Guru's experience of being in God. This consciousness of God can be expressed in two ways: *via eminentia* and *via negationis*. The Guru is conscious of God as manifesting Himself in the world of things and objects. The immanence of God does not represent His whole being. God is much more than He is in this world. The Being of Godhead which transcends the universes also transcends all empirical differentiations. It is beyond all likeness to the things of the world. Even the most glorious things in the world have nothing in common with His Supreme Majesty and therefore no likeness can be asserted and when speaking about Godhead one employs only negative, excluding assertions. No positive assertion about the total Being of God is possible. Whatever possible attribute is there, must be simply denied of Absolute Godhead. The Guru has used every possible negative epithet to emphasise the transcendental being of Godhead. Philo also holds the same idea as the Guru about the knowability of God as is clear from the following quotation:

"Who can venture to affirm of Him, who is the cause of all things either that He is a body or that He is incorporeal or that he had such distinctive qualities; or that He has no such qualities ? Or who, in short, can venture to affirm anything positively about His essence, or His character, or His constitution or His movements ? But He alone can utter a positive assertion respecting Himself since He alone has an accurate knowledge of His own nature, without the possibility of mistake.

"Are not those men then simple who speculate on the essence of God ? For how can they, who are ignorant of the nature of the essence of their own soul, have any accurate knowledge of the soul of the Universe ? For the soul of the Universe, according to our definition, is God.

“God can be known from His own light alone²⁷.”

To sum up, God can not be known by the intellect because intellectual categories can work when there is the duality between the subject and the object, but there is no such difference with regard to the knowledge of God. The Self within becomes one with the Self without. This is not knowledge but being or identity. It is an awareness or consciousness of the Supreme and can not be termed as man's knowledge of Him. This awareness of God comes through spiritual religious experience, which depends upon Grace of God.

Footnotes

1. *Guru Nanak Sahib* p.150.
2. *Guru Arjan Sahib* p.930.
3. “The Tao that can be expressed is not the Unchanging Tao; The name that can be named is not the unchanging Name.”—Lao-Tse, *Hartshorne and Reese, Philosophers Speak of God*, p.33
4. *Guru Nanak Sahib* p.1245.
The word for intellect used in this particualr **Shalok** is the Arbic word ‘Akl’ which equates with **Shuddh** or **Vishuddh Budhi**. As against the light and guidance provided to us by ‘Akl’ or purified intellect is the misguidance which the Devil himself is ever ready to provide us with. In the last line the Guru calls all irrationality, unreason as the work or the instrument of **Shaitān**, another non-Indian word, of Persian origin.
5. *Hartshorne and Reese, Philosophers Speak of God*, p.326.
6. *Guru Arjan Sahib* p.294.
7. *Guru Nanak Sahib, Japji*, p.2.
8. *W. R. Inge. The Philosophy of Plotinus*, p.110.
9. p.150.
10. p.452.
11. *Guru Arjan Sahib* p.795.
12. *Sardul Singh Caveesher, The Sikh Philosophy*, (ms).
13. “God is the Unchanging Person, the light of whose self-expression can be spiritually experienced (**Anubhav**) indeed, but even then His light and His Power remains immeasruable (**Amitoj**)”, says *Guru Gobind Singh, Jāp*.

14. "These eyes are blind; by meeting the Guru only (*Dib-Darishti*) the true eye to see God is obtained, says Nanak, "Guru Arjan Sahib, p. 922.
15. "The knowledge of God is an immediate experience in which the intellect has no share, an ecstatic contemplation of God by the divinely illuminated heart. It involves the effacement of the individual Self and the substitution of divine qualities for human; yet all this is the act of God."
 "Sufis regard the unity of Godhead not as anything that can be apprehended by the intellect; but as a mystery that is revealed only to those whom God permits to realize it in their religious experience", writes Nicholson, *The Idea of Personality in Sufism*, pp. 10 and 13.
16. Radhakrishnan, *Indian Philosophy*, Vol. II, p. 513.
17. Radhakrishnan, *An Idealistic View of Life*, p. 199.
18. Guru Arjan Sahib. Sukhmani Sahib.
19. Hareshorne and Reese, *Philosophers Speak of God*, p. 33
20. p. 718.
21. Sardul Singh Caveesher, *The Philosophy of Sikhism* (ms).
22. Tagore, *Gitanjali*.
23. Radhakrishnan, *An Idealistic View of Life*, p. 101.
24. W. R. Inge, *The philosophy of Plotinus*, p. 107.
25. Radhakrishnan, *An Idealistic View of Life*, p. 108.
26. Thomas Hill, *Postulates of Revelation and Ethics*, p. 164.
27. Hartshorne and Reese, *Philosophers Speak of God*, p. 77.

The unity of Godhead

“The one is the Unformed and all Forms;
He is full of qualities, and beyond all qualities.
He remains One in Himself and in the multiple creation,
God created the world of forms, and
He interrelates all forms with one thread (law or order)¹.”

—Guru Arjan Sahib.

“The one is the Manifest, the Unmanifest,
and the Divine darkness (beyond the Manifest and the
Unmanifest).

The One is present in the beginning,
in the middle, and in the end,
O Man realize the truth of the Oneness of God².

—Guru Arjan Sahib

The Guru believe in the Absolute Unity of Godhead, in God's transcendental Unity, as well as in His manifestational Unity. The Unity of Godhead may and does express itself in the multiplicity of existence; still, there is the pre-existent unity, whole, complete, full and unconditioned. God is ‘*Ek*’, One, and ‘*Anek*’, many³. The One, while manifesting Himself as the many, does not lose His oneness but essentially and substantially or existentially remains One. He is One in His being and One in His activity. The many are the manifestations (rather the creations of the One; and thus the One, however, ever remains the One in His transcendence as well as in His immanence. He is the transcendent One, the immanent One and the transcendent-immanent One and also the One beyond both transcendence and immanence in the super-Unity of His Being. That One is ‘*Nirakār*’, the unformed One; He is the ‘*Akār*’, the form; He is ‘*Nirgun*’, without qualities, and ‘*Sargun*’, with qualities; ‘*Nirantar*’, within all; ‘*Nirlep*’, beyond all taint or ties of ‘*Māyā*’; ‘*Gupāt*’, invisible, unmanifest; ‘*Pargat*’, visible, manifest; ‘*Nerei*’,

near in His omnipresence; '*Dur*' far away in His transcendence.

The Holy Sikh Scripture begins with the figure one (ੴ), standing for the mathematical unity, prefixed to the monosyllable '*Om*'. The sound '*Om*' in the Hindu scriptures indicates the Unity of the manifest Godhead. This unity is the unity of all the created Trinties like *Brahma*, *Vishnu* and *Mehesh*; *Sattva*, *Rajas*, *Tamas*; walking life, dream-life and dreamless sleep. Though the term '*Om*' used in the Sikh Scripture seems to be the same, by prefixing the figure one (ੴ) to it, its content becomes much different. '*Ek Onkar*' in the Sikh Scripture does not mean that the Absolute is a unity of any trinity; but that it is essentially and completely one, unity of content, quality, quantity and operation. He is one in His Being; one in His '*Shabad*', Word or Logos; one in His '*Hukam*' order or fiat; one in His '*Raza*' or Will and one in His existence or '*Sat*'.

God is the mathematical unity or one (ੴ) viewed in relation to His creation; but in Himself and beyond His relationship to the creation, there is the Super-Unity of Godhead which transcends the mathematical unity or oneness. Beyond the unity of One is the unity of '*Sunn*'⁴ (Sunya); from the '*Sunn*' emerges the One⁵. This '*Sunn*' is both the non-mathematical infinite and the mathematical nothingness⁶. '*Sunn*' as used by Guru Nanak Sahib, should not be understood to mean nothing in the sense of {no-thing}. To the Guru '*Sunn*' is the unutterable, inscrutable mystery, the Divine '*darkness*', which is God Himself. God, as He is absolutely in Himself, beyond all duality, neither one nor many, nor both one and many, nor neither one nor many, and yet, with equal reality and truth, all these.

The Unity of '*Sunn*' may be termed as the unity of the infinite zero in the Western philosophical terminology. When this zero expands it comes to be known as, and becomes one. The Transcendental unity becomes one, pervades immanently in one and all subsequent figures. The unity of '*Sunn*' is beyond human understanding, conception and imagination. The highest unity that man is capable of conceiving is the mathematical unity of One;

therefore; God is time and again declared as one in *Guru Granth Sahib* and in the other Sikh spiritual writings. The term one is used as synonymous with Godhead⁸.

“The one is not the wealthiest or the poorest of all numbers, but the plenitude of all and the source of all, says Plotinus. He calls the figure one as the negation of all the numbers. “For Plotinus the one is the source from which unity and plurality proceeds; it is the transcendence of separability rather than a negation of plurality⁹.” When the Guru calls God “one”, he intends thereby only to exclude the notion of disruptibility or differentiability. The difference between the unity of ‘*Sunn*’ of the infinite zero, and the one or ‘*Ik*’, is not essential and does not substantially exist but is only a difference of spiritual, creative levels.

Godhead is the transcendental unity and the immanental unity¹⁰. There is multiplicity and diversity in the universe; Godhead is conceived as the unity which holds together the multiplicity¹¹.

God is the all pervading soul of the universe; this is only another way of stating the truth that multiplicity in the universe is held together and energised by the Supreme Unity¹². “Unity in diversity—an aesthetic principle—should be utilized to gain both logical and aesthetic strength for the traditional theistic view, says Watts¹³. The unity of Godhead is the unity beyond the multiplicity and in the multiplicity. The primal unity, when it takes the form of becoming, He, in so doing becomes one and many, behind the many there being the living unity of the One. “Godhead is the unity in the multiplicity because of the multiplicity and beyond the multiplicity.” Says Prof. Dr. Miss Betty Heimann¹⁴.

God is the Supreme Reality, and no second reality stands against Him on an equal footing imposing any limitation upon his being¹⁵. He is one without a second. All created things have opposities by which they are conditioned and limited. All creatures are of a mutually exclusive character in relation to each other; for this is not that, I am not Thou, light is not darkness, red is not blue.

Thus in a peculiar sense God is all-inclusive, for had there been any other than Him, it would have implied limitation of Him and He would not be Infinite. "If the Unity of God is truly all-inclusive and non-dual, it must include diversity and distinction, as well as oneness, otherwise the principle of diversity will stand over against God, as something opposite to and outside Him¹⁶.

St. Thomas fails to see that God can include the many and even be many as well as one, because he regarded multiplicity and diversity of Being as a privation and not a perfection of Being. He sees diversity as the subjection of Unity to division and distintegration. Particular things—men, trees, stones—are particular or they lack the fullness of Being and express only a fragment of Being. But this is wholly a negative idea of particularity. He does not realise that the particular is a great and positive good, that God's expression of Himself in particular things neither adds to His Being, nor disintegrates Him. According to the Guru, the splendour of the Divine Unity is expressed in the splendour of the Divine variety¹⁷. To say that God is non-dual is only another way of saying that He is free absolutely; God is free to be One, not bound to be One. He is free to include diversity in His Unity, free to other Himself. "He others Himself in nature and is pleased in the process", says Guru Nanak Sahib¹⁸.

God's othering of Himself in the creation is not *Māyā* or an illusion. "He truly is and His creation has also real existence¹⁹, says Guru Arjan Sahib. The multiplicity is as real as the unity since the creature is one with God in the very act of being other than God. "Thou hast created the universe from Thy own self. It is Thy playful desire to see Thyself in the order than Thyself²⁰, says Guru Nanak Sahib. It is God's '*Hukam*',²¹ or the Fiat of His Will whereby the individuals own their individuality and are occupied in their individual actions and reactions. Thus we discover the unity of ourselves with God through the very realization that we are ourselves and not God. The multiplicity of objects is a manifestational

phase of God's creative activity; but behind and beyond the multiplicity is God Himself, the One, the Absolute, the Self-existent, and the Self-Identical.

The Guru believes God to be the ultimate ground of all existence, or in the words of Spinoza, the ultimate substance, yet the multiplicity of His creation is believed to be equally real. The mystic sees God "as all in all", but to him individual things are not lost, nor obliterated in the unity of Godhead, but transfigured, only seen as more perfectly and uniquely themselves, and not God. The Guru believes in the One Reality, the noumena behind all phenomena of multiplicity; the phenomena being the manifestation (or rather creation) of the noumena, is as really existing as the noumena. The One God expresses Himself as the plurality and yet remains the unity just as an individual expresses himself in a variety of acts and yet remains one. In the Sikh Scripture the Unity of Godhead is not stressed at the cost of multiplicity, but the many are stressed to be only manifestations (creations) of the One.

The metaphor most commonly used in Guru Granth Sāhib to intergrate unity and plurality is of the sun and its rays, water and its waves, fire and its flames, dust and dust particles, music and tunes²². The rays, the waves, the flames and the tunes are nothing more than the manifestation of their respective sources. In the same way created and manifested plurality and multiplicity has no independent existence but is only in Willed, Ordered manifestation of the One source. Thus the essential unity of Godhead as well as Its manifestational unity are affirmed by the Guru.

Footnotes

1. p.250.
2. p.1215.
3. (a) *Thou art one, Thou art many, Thou art many, yet one.*"
—Guru Gobind Singh, Jāp Sāhib.
(b) *"The multiplicity comes up from the One, while the One still remains One."*
—Guru Arjan Sahib, p.289.
4. *"From beyond and still beyond (Aprampar) God is His phase of 'Sunn' exists."*
5. *"The one God is the creation of God Himself."*
—Guru Nanak Sahib Āsā-Di-Vār.
6. *"In the beginning there was indescribable darkness; there was no earth or heaven, naught but God's unequalled being."*
—Guru Nanak Sahib, p.1035.
7. *"The whole world of forms was in the heart of One Mind."*
—Guru Gobind Singh, Chaupai.
8. *"My Lord is One and only One."*—Guru Nanak Sahib p.420.
9. W. R. Inge, *The Philosophy of Plotinus*, p.108.
10. *"Ekankar" The One Absolute in One is Himself. One in the world of extension and One is His transcendence; One in the appearance, One in His Own perfection, and One in the support of all beings.* —Guru Nanak Sahib, p.821.
11. *"The one Spirit pervades every heart. The Lord is One, and is the One Soul energising all living beings. The One manifests in many."*—Guru Arjan Sahib, p.1325.
12. *"Thou manifested Thyself by employing Thy varied energies; Thou art One, Thou art One."*—Guru Nanak Sahib, p.144.
13. Hartshorne and Reese, *Philosophers Speak of God*, p.324.
14. Quoted by Dr. Mohan Singh.
15. (a) *"He alone is as great as He is"* —Guru Nanak Sahib.
(b) *"God alone is, there is no second. The One invests everywhere."*
—Guru Nanak Sahib, p.930.
16. Hartshorne and Reese, *Philosophers Speak of God*, p.327.
17. *"The One creates the many and is pleased in the creative process of maniness."*—Guru Arjan Sahib, p.1202.

18. Āsā-dī-vār.
19. *Guru Arjan Sahib, p.284, also p.254, 295, 1077.*
20. Āsā-dī-vār.
21. "By His **Hukam** are the creatures born,
 By His **Hukam** they receive honour,
 By His **Hukam** is one good and the other, bad.
 By His **Hukam** we receive happiness or sufferings.
 By His **Hukam** some are forgiven,
 while others are involved in the even moving circle of sin and error.
 Every One is in the ambit of His '**Hukam**';
 None is independent of it."—Guru Nanak Sahib, **Japji Sahib**.
22. "Just as millions of flames arise from the fire, they appear separate yet will
 amalgamate in fire;
 Just as millions of dust particles arise from dust, and will be reabsorbed
 in dust;
 Just as many are the tunes of music;
 Just as waves of water are one with water;
 In the same way,
 From the One Transcendent, the many arise and will be absorbed in the
 One."

—Guru Gobind Singh ji, **Ākāl Ustati**.

The Creativity of God

“The Lord is the Doer, the Director and the Ultimate Authority; whatsoever He Wills that alone will come to be.” In one instant (*Khin/Kshana*) the Lord creates all and determines its destruction; there is no limit to His creative and destructive activity.

By His Fiat the earth abides without any support; by His Fiat things appear and disappear.

His Fiat distributes high work and low work; it is His Fiat or Will that makes the plurality of form and colour to prevail.

The Lord creates things, inspects them and enjoys His glory, His majesty and His biggness.

Says Nanak, my Lord is found to abide in all created things.”

—Guru Arjan Sahib¹.

God creates the whole cosmos by an act of ‘*Divine Hukam*’ (An Arabic word meaning will, fiat or order). The one Divine act of creative willing involves and includes in it, from the very beginning, the coming up of the show, the continuous sustenance of it, the guidance of its destinies and the end of it. God does not only create the universe but also sustains it by constantly giving it being². If God were to withdraw His being from the universe, the whole show will collapse into nothingness. God the Creator, not only creates and sustains, He, as the ever present *Guru*, guides the whole universe to its proper destiny. The creator is thus the first, the final and the eversustaining cause of the world. In the Sikh Scriptures, God, the creator is named ‘*Kartā*’, ‘*Kartār*’, ‘*Karan-Kāran*’, ‘*Sirandā*’, ‘*Sirjanhār*’, ‘*Usāranwālā*’, ‘*Khāliq*’.

God creates the world and, together with it time and space come into existence. As time and space are the conditions or categories of manifestation and God, as the Creator, is beyond and outside time and space. He becomes Infinite and Eternal. God is before space-time, after space-time and, also, in space-time. God as beyond

space-time is named as '*Ādesh*' and '*Akāl*'; while God in space-time is named as '*Sarbatr Desh*' and '*Sarbatr Kāl*', Although God is also in space-time, He is not conditioned by them and is not the product of them, while all else is the product of '*Kāl*'³. The word '*Kāl*' used by the Guru stands both for space and time; space is the static background against or in which the dynamic time moves. Time is horizontal extension and space is vertical extension. According to the Guru not only the whole universe but also the Gods of the Hindu trinity are the products of '*Kāl*', The Guru and St. Thomas are in perfect agreement with regard to the creation of the world and of space-time. "St. Thomas writes, "God brought into being both the creatures and the time together. The preservation of things by God does not take place by some new action, but by a prolongation of that act by which He gives existence, and this action is without change or time." There are two notions in the Thomist doctrine of creation: the first, that creation is a divine act which operates upon a creature not only at the moment when it comes into being but every moment of its existence; the second, that creation does not itself take place in time, since time is one of the attributes of creation and the created world⁴.

'*Kāl*' or time and space cause all things to be finite and limited in their respective spheres and subjects them to cause and effect. The Creator, being Infinite and Eternal, is beyond cause. He Himself is His own cause or is Self-caused, '*Saibhang*' '*Syambhav*'.

God, as the Creator, is the Integrated whole, the Totality, the One, the Unity. Unless God is the Whole, the One, the Unity, the order, the intelligent planning, and the working of teleology are not possible in this world, "The unity of God may be inferred from the creation of the universe, because it is a coherent and uniform work, from first to last; and also because it depends upon one God, as the body upon its soul. The Universe has been so created, that, God may be everywhere present therein, keep the whole and every part of it under His direction, and thus maintain it in perpetual unity, which

is to preserve it", says Swedenborg⁵.

The working of teleology is there even to the minutest particles of dust. "Even if God creates worms inside the stones, He stores food for them, in the stones, before their very birth", Says Guru Arjan Sahib⁶. The order, the purpose, the teleology can not be there if the world is the result of the action and reaction of physical forces or is the result of any multifarious agencies or tendencies. The perfect order and the perfect planning point to the unity and wisdom of the Creator. God, the Creator, is thus supreme in unity and supreme in wisdom.

God not only creates the world but also sustains it by always giving it being. As Being, He is always immanent in the universe, and is fully aware of the needs and necessities of each and every individual. God, the Creator Knows all; therefore, He is supreme in Knowledge and consciousness. Whatever knowledge or consciousness we possess, it is because we partake in the being of God⁷. God gives Knowledge, Consciousness, Wisdom and all that we have, just out of compassion, love and mercy for His creatures. He has no aim or purpose in giving all this to his creatures; He gives without regard to the so-called merits or demerits of the creatures; and enjoys His own infinite compassionate giving and forgiving. God does not only give and sustain, but as the Guru, directs the destinies of the world and of the individual souls in it. God as the inseated Controller (*Antarjāmi*) directs the individuals from within and as the *Guru* from without. We can take advantage of the omnipresence and omnipotence of God if we like ourselves to be directed by His will (*Razā*). This is possible only if we constantly remember Him through His glories, surrender to Him and love Him. Nearness of God and assimilation of His qualities finally leads to a sense of communion and union with Him. Thus God, the Creator, becomes the one object of universal love, worship and adoration.

God is the Creator only in relation to the world, while in Himself, He is the ever-transcendent Absolute. The creator and the

absolute are two phases of the One and the same Supreme Being. Bordyveau thinks otherwise: "It is unthinkable that there should be movement in the Absolute, creating an order of being external to it. In the Absolute nothing can be thought of positively. It admits of negative characteristics only. If the Absolute of negative theology is identified with Creator of positive theology, the world proves to be accidental, unnecessary, insignificant, having no relation with the inner Deity, therefore, in the last resort, meaningless. Creature has meaning and dignity only if the creation of the world is understood as the realization of the Divine Trinity in the inner life of the Absolute⁸. The Guru does not believe in any trinity in the esse or the essential being of the Absolute; therefore, there is no question of any realization. The Absolute in relation to the world is its Creator, while in Himself there is no change or movement. Change and movement is possible, only in the world of space, time and cause. There can not by any change or movement in the Absolute, as the Absolute is beyond space, time and cause. Change and movement exist at the creational level, and not within the *esse* of the Absolute Being. For the *Guru*, God the Absolute and God, the Creator, are one. Philosophers may say that God, the Absolute, and God, the Creator, are different, but Self-realized and God-realized *Guru* feels them and sees them as one. The same idea, as that of Guru Nanak Sahib, is also found in the writing of Swedenborg: that the true conception of God is not attainable without revelation or, what is the same thing, without God-realization or without communion with God in '*Sunn*' '*Samādh*' (Sūnya, Samādhī). "A conception of God, and consequent acknowledgement of Him, are not attainable without a revelation; and a conception of the Lord, and a consequent acknowledgement that in him dwelleth all the fulness of the Godhead bodily is not attainable, except from the Word. For, by the help of the revelation which has been given, a man can approach God, and receive influx, and so from natural become spiritual..... The natural man can not perceive anything

concerning God, but only something concerning the world and apply this to himself..... Who can not see that conceptions of God are only mirrors wherein to see God, and that those who have no knowledge of God, do not see Him, as it were, in a mirror with its front turned towards them, but with the back towards them. Belief in God enters into a man by a prior way, that is, from the soul into the higher parts of the understanding⁹.

God created the world at no time. The creation of the world does not imply that the universe was created at a definite time, for time is the condition only of finite existents. Thus the act by which God creates the universe does not occur in time, for time itself is an attribute of that which is created. "There was no hour, no day, no season, no month, when the world was created", Says Guru Nanak Sahib¹⁰.

The very idea of the creation of the universe implies the question: Why was the universe created? The *Guru* does not attribute any purpose or motive to God for the creation of the universe, but rather says that the universe is the result of His *Līlā* or play¹¹. A second word for play used by the *Guru* as well as by the saints included in Guru Granth Sahib, is *Bāji* a persian word which means a miraculous play or a child's play, in both cases signifying purposelessness. In the one case, the play spontaneously breeds in the onlooker a sense of wonder at the beauty and sublimity of the play itself rises out of the plenitude of the glory and power of the Lord; and in the other case, the play arises out of the excess of creativity and breeds in the onlookers as well as in the player a sense of insatiable joy. A third word '*Khēl*'; has also been used in Guru Granth Sahib to emphasise only the empirical character of the play and to stress the basic transcendence of Godhead. Guru Gobind Singh has said that even though the Lord enacts the play repeatedly, He remains '*A-khēl*', without being a player Himself. His actual words are: "He plays repeatedly at the manifestation of plurality and multiplicity, Himself uninvolved in the play, and at the end of each

play, as if returns to His unity¹².

Creatively does not belong to the essential being of God; thus, the universe can not be an emanation, an Off-shoot or an inevitable manifestation of the Being of God. The world being a play of God, depends on the playful activity of God whether He sets the ball rolling or not. He does not achieve any purpose by creating, as He is perfect without the creation and the whole show does not add to or subtract from, divide or multiply the perfection and wholeness of His being. Thus the Universe can not be said to have emanated from God, nor is the world an inevitable evolutionary development of the essential being of God.

The cosmos (*Ākāś*) is there not by a sort of emanation, but is the effect of the exercise of God's Will or Fiat (*Hukam*, an Arabic word which means Order or will). God in Himself is the over-transcending '*Sunn*'. By the act of Divine Will, from the Transcendental '*Sunn*', God creates the second or empirical '*Sunn*', which contains potencies or potentialities of all that is there by way of visible and invisible universes. The potencies and potentialities of the world must be somewhere; it can not but be in the Primordial Mind. From the Primordial Mind or the empirical '*Sunn*' was produced by His Will the whole cosmos with its multiplicity and variety, its earth and heaven, and all that they contain.

The willing of God is referred as his '*Shaktī*' or '*Māyā*', the power of God or the agency by which He creates. The Guru does not agree with the Vedantists that *Māyā* is an external unreality, which is the basis of all ignorance and all illusion. For the *Guru*, the world is not an illusion but really existing, actuality created by the sheer willing of God. *Shaktī* or *Māyā* again, is not an external reality but only a creation of the Lord, which further appears as '*Prākṛiti*' with its three *Guṇās*, the essential characteristic of the '*Guṇās*' being to multiply, differentiate, divide and enclose. The world of multiplicity, thus, owes its existence to the three '*Guṇās*'. When God others Himself in creation by the exercise of His Divine creative will,

then the objectivity of the one, the other, the objective reality that is 'Jīva' and 'Prākṛitī', and 'Māyā' all appear 'Māyā' objectively considered, breeds 'Prākṛitī' with its three 'Gunās', while, subjectively considered, it issues in the sense of individuality in man, and keeps man bound in the awareness of his separate individuality, or 'Haumain' (I-ness). 'Māyā' is prior to 'Haumain' and 'Prākṛitī', but this priority is not in any temporal, special or causal sense of the term, but only in the logical sense.

The Divine Will can not be separated from the Divine Being but is only God's 'Utterance' (*Shabad*) of Himself. The world is rooted in God and the process of the world itself is a medium of His personal action. God's *Shabad* is the principle of creative expression in the ground of Being Itself. *Shabad* (*Shabada*) literally means idea, sound, word. In the Sikh Scripture the word '*Shabad*' is used to cover all the three, being more or less the same as the Greek word '*Logos*'. The '*Shabad*'¹³ is the Source, the Ground from which everything emerges and to which everything returns. God as the '*Shabad*' is the being of creative Willing or willed creation. The trait of creative Willing is not something added to the Divine Life, it is the Divine Life itself, '*Shabad*' is the medium of creation, of '*Hukam*', which mediates between the silent mystery of the abyss and the fulness of concrete individualised life; the individual creatures are inter-related and at the same time related to the Creator. This type of creation as contrasted with the process of emanation, as elaborated in Neo-Platonism, points to the freedom of the Creator; He is free to manifest Himself and free to be His own essential Being. Creation by the '*Shabad*' implies that creation is an ever-complete Spiritual act, and not a progressive mechanical, automatic process.

God in His creative willing, is not conditioned or limited by anything outside Himself. Unlike the human will which is conditioned and limited by the purpose and the material available to it, God has no purpose and He is not to work with any given

material, and thus He is not conditioned by anything external to Himself for creating. His creation is one with His Will, for God, the Creator, is the ground of what He knows and what He Wills. It means God willed the creation to be and it came into existence. '*Ītā Pāsāu Ekō Kavāu Tis Tē Hoē Lakh Daryāu*'¹⁴: From the single word (Wish, Will, Order) as if flowed out a million (countless) streams, rivers and oceans." Dr. Sher Singh writes, "Sudden creation of the world is a misinterpretation of these lines. '*Pāsāu*' does not mean sudden creation. '*Pāsāu*' is from *Pasārā*: to expand, to spread out or to evolve. '*Kavāu*' means word but it does not mean an order for the sudden creation of the world¹⁵. Dr. Sher Singh has distorted the obvious meanings of these lines to suit his own peculiar theory. There are other lines in Guru Granth Sahib, which support the view that God willed the world and it came to be. God willed into appearance the total outspread with all its time-space-cause pattern-process by one single, total complete Word¹⁶.

Transcendentally, the creation of all things takes place instantly. Time is a relative term; time does not have external existence, but comes up with the creation, and does not apply to the Timeless. God is beyond time; therefore, His creation in time has no meaning. There is no gap between God's creative willing and the actual appearance of the universe. God did not create the universe by stages, but the universe is a complete processive patterned show before Him from the beginning to the end. The development of the world through stages, exists only for the finite human beings, limited by the categories of time, space and cause. The whole process of creation to destruction is all one. But the whole process unfolds itself in time to the creatures and thus for us, finite beings, limited by space, time and cause, the world appears to be the result of gradual development and dissolution through time. When, however, the *Guru* views creation from the finite, limited point of view, he is found to talk in logical terms of emergent evolution. "From the True One issued '*Pawan*' (pushing, moving force); from '*Pawan*' were produced

waters (*Jal*: waters of confined but turbulent energy); from the waters, the triple universe came or was formed. All lights that appear are really the One Light of His being¹⁷." The two standpoints are not contradictory, but two different angles of looking at the one and the same creative activity of God.

The conception of the creation of the universe by the Divine Will, just out of and for play and of the Universe being the '*Shabad*' of God, signify the external dependence of the Universe upon God. The play, the will, the word can not exist independently from the Player the Willer and the Worder. The Universe is dependent on God, while God is not dependent on the Universe because He is free to play, to will and to utter. God does not create the world from something external to Himself nor out of anything from within Himself, unlike the spider which weaves the web with the thread which it produces from within itself. Yet, God may be said in a way to be present within and without every bit of His creation¹⁸. God is the life of the Universe, is its informing and vitalizing principle. The most important word used in this connection by the Guru is for '*Jag-Jīvan*' for God; "God", says Nanak, "is the life and spirit of the passing show" called '*Jagat*'. God is also the '*prān-Adhār*', the Source Basis, Support of *Prāna*, the life-breath of all beings in the Universe. God does not only create the world but remains its ever-sustaining ground. The universe and everything in it exists from moment to moment because God perpetually inspirits it. "As it depends on the Will of God that He produces things into beings, so it depends on His Will that he preserves them in being for he does not preserve them in any other way than by other way than by always giving them being, writes E. L. Mascall¹⁹.

To sum up, God in relation to the universe is its Creator who does not only create but also sustains, guides and prescribes and achieves its end. All this is done by God by the one act of His playful Creative Will.

Footnotes

1. p.279.
2. *"O. Lord, the giver of life and the preserver of it; Thou preservest us at every moment of our life because we are Thy children, we are wholly dependent on Thee for our very existence."*
—Guru Arjan Sahib, p.674.
3. *"It is the 'Kāl' (time and space), which results in the emergence of Brahmā Shiv, Vishnu. God has made the whole Cosmos, the playful show (Tamāshā), as the product of 'Kāl'.*—Guru Gobind Singh, Chaupai.
4. E. L. Mascall Christian Theology and Natural Science, p.135.
5. Emanuel Swedenborg The True Christian Religion, p.16.
6. Guru Arjan Sahib, p.495.
7. *"Benevolence and goodness, power and wisdom originally all these attributes are of that hollowed Majesty and for us men they are merely borrowed."* J. W. Sweetman, *Islam & Christian Theology*, p.99.
8. Hartshorne and Reese Philosophers Speak of God, p.290
9. Swedenberg, The True Christian Religion, p.10.
10. Guru Nanak Sahib, Japji, p.4.
11. (a) *"He brought forth creation to reveal his power...not as though there was any necessity or need for the creation."* Al Ghazzali, Philosophers Speak of God.
—Hartshorne & Reese, p.107.
 (b) *"Thou hast created all things, and for Thy pleasure they are and were created."* C. L. Lewis, The Problem of Pain, p.36.
12. Guru Gobind Singh Jāp.
13. *"In the beginning was the Word and the Word was with God, and God was the Word. In Him was the life and the life was the light of men, (I, One, Four) (the Bible).*
 Swedenborg comments: By the word is meant the Lord as to the Divine Truth, in which alone there is life and light. For this reason the Word which is from the Lord and which is the Lord, is called a fountain of living waters; a well of salvation." Swedenborg.—The True Christian Religion, p.232.
14. Guru Nanak Sahib Japji p.3.
15. Dr. Sher Singh, Sikh Philosophy, p.141.
16. *"All forms and names appear at His bidding; what the bidding, the order, the wish-will is, can not be stated by any created being.*
"All the Jivās or the living creatures, visible or invisible, come to be at His

bidding. It is His bidding that gives bigness, greatness and its opposite to existents. It is the his bidding again that makes some high, some low. It is at His bidding, once again, that some experience pain and others experience pleausre. Verily by His Will some are forgiven and some are made to whirl on the wheel of birth and death ever and for ever."—Guru Nanak Sahib, Japji p.2.

17. Swdenborg The True Christian Religion p.16.
18. Guru Nanak Sahib, p.663.
19. E. L. Mascall, Christian Theology and Natrual Science,. p.134.

The Immanence of God

“In one human from Thou (God) art very haughty

And in the other Thou art very humble.

In one human from Thou art a great scholar

And in the other Thou art quite blank.

In one human form Thou usurp whatever is offered to Thee

And in the other Thou do not accept anything.

What can the wooden puppets (human beings) do,

when the string by which they play is in the hands of the

Lord

The different things in the world are the different

shows of the Juggler (*Bāzigar*) who bids them to play.

The Creator, who has created all forms, assigns

different roles to different forms and they act as

He bids them to do.

God has created countless forms

And Himself is their Protector.”

—Guru Arjan Sahib¹.

God is immanent in the world as the Supreme power, as his own *Hukam* (Fiat). He is ‘*Sachā Sāhib*’, or ‘*Mālik*’, the True Master; ‘*Shāh*’, ‘*Patshāh*’, ‘*Rājā*’, the king²; ‘*Shahanshāh*’, the emperor. God is the Master, the Lord the King and the Emperor of the whole universe; therefore, He is present everywhere by His authority. He creates the world and sustains it by the force and energy of His Will, ‘*Razā*’. Like a King He is present everywhere by His law and order. Whatever happens in the world happens according to His Will. “Whom to call good or bad when He Himself is the Doer and Himself gets things done³. All creation is His possession and He is the Lord of it and maintains it by His ‘*Shakti*’ (energy). He becomes ‘*Biswpāl*’, the protector of all, and all are subject to His authority. The laws of nature and the movements of the celestial

bodies reveal only His law and order. The laws and order of nature manifest His glory but when He likes He can reverse His own laws and order. "All the creatures are made to live by 'breathing' Why, if he chooses he can make them live without 'breathing'⁴."

God is the law-giver, the Maker and Destroyer of the universes, but this does not mean that He Himself lives in some external abode of His own and has set these things there and lets them go on; that He Himself is far and beyond what He creates, which He controls from without by some supreme power of His own. There is no doubt that the Creator must transcend His creation, He is to be much more than what He creates. A law-giver must be more than His law, a maker of an order must be more than his order, God, being the Creator, the Maker of Order the Law-Giver, is not debarred from indwelling His creation. His creativity implies His indwelling of His creation, which is His law and His order. The Guru sees God as dwelling in nature as well as in man⁵. God does not only control nature from without by laws but also from within. He is "*Qudrat Vasya*⁶." To the discerning eye, every object of nature reveals the creative glory of the Lord. He also controls man from without as well as from within. He controls man from without by the laws of nature and from within as the inseated Controller, the '*Antarjāmi*⁷.' God controls the whole world with His power both from within and without, because He is with in as well as without. He is the power over or in all; and has the power to do all and everything. As God controls the whole world by His power and knowledge, the whole world is an open book before Him. He is '*Sarab-Giāitā*', Omniscient. As nothoing can happen without His will, so nothing can happen without His knowledge God pervades the world as His presence. One can hide oneself and one's doings from the eyes of the world but not from God⁸, as He is present everywhere, wherever one may go; and God is also present within oneself and directing one's activities from within. God is not only aware of man and his activitie, and the happenings in the outside world, but He is aware

of the Innermost secrets of the heart of man, his thoughts, his ideas, his emotions, his passions known and unknown and even perhaps unknowable to man himself. The inner life of man is as much open before Him as the outer man and His activities. God knows the pains and problems of our hearts⁹. God not only knows the pains and problems of the good, who are close to God as they manifest more of God's Being and thus His goodness; but God is equally aware of the sufferings of the wicked ones too, because they too are His creation¹⁰. Just as God is equally aware of the good and the wicked, in the same way, He is conscious of the past and the future as much as the present because succession in time and extension in space have no meaning for Him. Space and time are human categories of understanding and do not exist for God. For God, the past and the future are co-existent with the present. God is aware of what is happening, what has happened and what will happen, because the past and the future are as much known to Him as the present. He is '*Trikāl-Darshi*', the seer of the present, past and future.

In a single sentence it may be said that God is present everywhere as the Supreme Knower or '**Param-Giātā**', the possessor of perfect Knowledge. "He knows all things knowable. 'He knows the very trend of the black bird in the darkest night upon hard stone and notices the movement of the motes on the Sun beams...He knows the inward motives and in impulses and the most secret thoughts, with an eternal knowledge which he has had before all time nor as though knowledge were newly arisen in him as communicated to him....He wills all that exists and determines all events¹¹.'" As He knows all What is there in the world, therefore it is said that He pervades the whole world by His presence.

God is everywhere by His essence, as He is the efficient cause of all being or existence¹². He is Truth itself '*Sat*' or '*Sach*', or Supreme existence; thus whatever He creates has real existence from Him. "Since the essence of God is Being, the effect of God's act is being, just as the effect of fire is heat. This effect God causes

in all things when they begin to be, and continues to conserve them in being, just as light caused in the air by sun remains there so long as the air is illumined. As long as things have being, God will be present in them, according to the mode in which they have being. Since being is that which is most profoundly, intimately in a thing, God is therefore present in all things intimately as their efficient cause¹³.

God brings the world into being and conserves it. This conserving activity of God is not different from His creative activity. "Creation involves the relation of being of all things with their source. Conservation involves no new relation; it denotes temporal condition of the effect¹⁴.

It is objected that the cause of a thing need not necessarily exist when the effect is existing. The cause may cease to exist while the effect is still there. Everyday experience reveals the fact that many effects continue to exist long after their cause has ceased to exist. For example, a father is the cause of his son or an architect is the cause of a building. The son or the building continue to survive long after the father or the architect has died. The son does not die when his cause, the father dies or a building does not collapse or fall into nothingness when its cause, the architect, dies. This is quite true, because the father or the architect is merely the cause of the *becoming* of the son or the building but not the cause of their *being*. "God is not merely the the cause of the becoming of the universe but is the cause of its being; and just as the air ceases to be illumined when the sun sets, so the universe would cease to exist, if God were not to sustain it in being¹⁵." "If the Creator is for a single moment to withdraw his bounty from the creation, the whole world in that very moment, would cease to exist," Writes J. Windrow Sweetman¹⁶.

The Guru has used several similies and metaphors to make his view of the immanence of God clear to his followers. Just as water is immanent in its waves and is not different from it, fire is in wood, fragrance is immanent in the flower, reflection is there in the mirror,

butter is immanent in milk, in the same way God is immanent in every heart. The simile of the sun and its rays is also very frequently used. The rays have no independent existence of their own but are only the light of the sun. In the same way the universe only manifests the glory, '*Āshnāī*'¹⁷ of the Lord. Just as the sun is present in its rays, in the same way God is immanent in his manifestations (rather creations).

In his poetical *vārs*, Bhai Gurdas, the best medieval Sikh Mystic Interpreter, has paraphrased this idea in ten stanzas. He says that just as one mind works through different sense organs, one moon is soon reflected differently in different waters, one copper when mixed with different alloys is known by different names, one gold assumes different forms when beaten into different ornaments, from the one and the same seed spring forth bunches, leaves, flowers and fruits, all different from each other, from the same cotton are woven clothes of different varieties, and from the same sugar and milk are produced various sugar-and-milk products, similarly we see the one God revealing Himself in various forms¹⁸.

The simile of '*Per*' or '*Tarower*' (tree) is very common in the Sikh Scripture. Just as a tree is immanent as the essence of every leaf, flower, fruit, branch and seed, in the same way God is present in each and every object, big or small, as its innermost essence.

The above-mentioned similies and metaphors have misled Macauliff into the conclusion that the Sikh view of God is purely Pantheistic.

Spinoza's God is a substance and mind-matter are its attributes. Flint has expressed the viewpoint of Pantheism in the following words:-

"God, according to Pantheism, alone is; individual existences are merely His manifestations. All our deeds, whether good or bad, are His actions, and yet while God is all, there is no God who can hear or understand us, no God to love us, no God able or willing to help us¹⁹." The Sikh view of the immanence of God is certainly not

of this type. The universe and God are not correalated terms; though God as immanent is correlated with the universe, this is not the whole nature of God. The more we become aware of God, the Immanent the more we become aware of God, the Transcendent. The external universe is not all that God is. There is an External '*Purshottama*', greater than the manifest universe, by which alone existence is possible. The Cosmos is not the Divine in all his complete uttermost extension and intension but a single self-expression, a true and a '*minor*' motion of His Being. God is all that the universe is, all that is in the universe, and all that is beyond the universe. God is not only in the world but transcends it. Again the Pantheist's immanence reduces God to a substance or a principle, but God for the Sikh is a Person '*Purakh (Purusa)*', '*Kartā-Purakh*', '*Ādi-Purakh*', '*Param Purakh*', '*Akāl-Purakh*'.

God is immanent in the world by His essence, presence, power, and He is also immanent in the world as the Ideal. "The power by which God sustains the world is the Power of Himself as the ideal." Says Whitehead²⁰. He is Perfection itself. Everything that exists in the world is not-perfect and aspires for perfection. God is the archetypal Idea or the God of Plato. He is the perfect King (*Rājān*) the perfect *Yogi*, the perfect householder, the perfect farmer, the perfect businessman. Everything longs for perfection; perfection is in God; thus God is present everywhere as the Ideal. God, the immanent, becomes '*Sākār*' (manifest); '*Sargun*' full of or robed with qualities; '*Asthūl*' (Gross), '*Pragat*' (visible); '*Nirantar*' (continuous); '*Banwāri*' (in every assembly); '*Vasya*' (all-dweller); '*Vāsdev*', the one abiding. God others Himself in nature and then enters it. "He created the other, the nature, and inhabited it." says Guru Nanak Sahib²¹. "The entrance is an imaginary representation, not an actual fact; merely figurative. He is cognized within, in the cave of the intellect in such specific forms of manifestation as seer, hearer, thinker, knower, and so on This constitutes his entrance." writes Dr. Singh²².

Guru Gobind Singh has his own vocabulary to show forth the immanence of God. He is '*Ramaya*', the immanent; '*Sarabater*'; the all pervading; '*Sarab-bhaunē*' omnipresent; '*Sarab-gaunē*', all pervading '*Sarab-dhandē*', whose hand is in all concerns of the world; '*Adho-urdh-ardhang*', filler of all space above, below and in the middle; '*Jale*', in waters; '*Thale*', in lands, '*Sarab-bhesē*', present in every form; '*Sarab-desē*', present in every country.

In the end two quotations from the modern philosophical and theological writers, J. Sheen and Henri Ronard may be given which are found to agree basically with the Sikh conception of the immanence of God.

"God is present in the world in a three-fold way; by His power, by His presence, and by His essence. He is present everywhere by His power, because all things are subject to His sovereign empire. He is everywhere by His presence because He knows all and sees all. He is everywhere by his essence, in as much as He is present to all things as the cause of their being. Because in God substance and action are one and indivisible in the Divine simplicity, it follows that He is present wherever He operates, that is, in all things and in all places²³.

"We say that God is in all things by His power as all things are subject to His power; He is by presence in all things, in as much as all things are bare and open to His eyes; He is in all things by His essence, in as much as He is present to all as the cause of their existence²⁴."

Footnotes

1. p.205.
2. "There is only one Throne and there is only one King who resides everywhere", says Guru Nanak Sahib, p.1188.
3. Guru Arjan Sahib, p.386.
4. p.144.
5. "He the Lord of Taste, is the Enjoyer; He, indeed is the pleasure that He enjoys.
*He is the Bride, yea, He the Spouse in Bed with Her;
 He it is who Pervadeth all; yea, He the Master who supports
 He is the fish. He the fisherman, He the net, he the river;
 He the iron hooks with the bait, He the jewel that one finds (in the mythical fish).
 He liveth and supporteth in many ways; yea: he the Sparkling Jewel.
 He enjoyeth those that are His, but look at me (the wretched one away from God) ?
 Nanak prays to God 'Listen to my supplication,
 O Lord, who art both the pool and the goose (in it);
 Yea, the lotus, and the Kamina flower, too, is He the one
 Who enjoys their sights and is pleased."*
—Guru Nanak Sahib, p.765.
6. *May I be a sacrifice to thee O Lord, who abidest in nature (Qudrat-Vasyā), Thy limits cannot be described. The Divine Light is there in the creation and in the Divine Light dwells the Lord. God is present everywhere by His phases (Kalā) of power, while Himself He remains beyond all phases (Akul)" —Guru Nanak Sahib, p.469.*
7. "God is the inseatd controller abiding in every heart." —Guru Gobind Singh, *Akāl Ustati*.
8. "O Man, you cannot conceal your doings from the Omniscient." —Guru Arjan Sahib, p.48.
9. "Thou Knowst the pains, the problems and the innermost secrets of every heart." —Guru Godind Singh, *Chaupāi*.
10. "Whom to call good or bad as all creatures are yours." —Guru Nanak Sahib, p.353.
11. "At Pre-creation God alone is,
 God manifests Himself in water and earth.

God Himself remains beyond all manifestations

But His light is everywhere.

He is equally immanent in the rich and the poor persons."

—Guru Gobind Singh, *Akāl Ustati*.

12. Harshorne and Reese ***Philosophers Speak of God***, p.107
13. J. Sheen, *God and Intelligence*, p.249.
14. *Ibid*, p.251.
15. *Ibid*, p.251.
16. J. Windrow Sweetman, ***Islam and Christian Theology***, p.114.
17. "Whatever is there is your creation and all manifest your Glory."
—Guru Nanak Sahib, *Shabad Hazāre*.
18. Bhai Gurdas—*Vārān*.
19. Sardul Singh Caveeshar, *The Sikh Philosophy*, (ms).
20. Harshorne and Reese, ***Philosophers Speak of God***, p.278.
21. Guru Nanak Sahib, p.463.
22. Dr. Mohan Singh, ***Mathematics, Music, Mythology and Metaphysics***,
p.37
23. J. Sheen, *God and Intelligence*, p.251.
24. Henri Ronard, ***The Philosophy of God***, p.95.

The Transcendence of Godhead

“God creates the universe and fixes its end also
at the same instant (*khin*).

God creates but Himself ever remains apart and
unsoiled, unattached (*Alēp*) from the creation,
without having any qualities or attributes (*Nirgun*)¹.

—Guru Arjan Sahib

The Transcendence of Godhead means, God who rises above, is beyond, surpasses, exceeds or surmounts all that is and all that is not, all that can be and all that can not be. God in His Transcendence is beyond all limits, attributes and manifestations of the world of appearance and manifestation. The Guru has used the following words for the Transcendence of Godhead: ‘*Apāre*’, *Apar-Apāri*’, *Aprampār*’, ‘*Pāra*’, *Parmpar*’, ‘*prā-param*’; all these words mean that God is beyond and still beyond. The other words used for the Transcendence of Godhead are, ‘*Uchā*’, High; ‘*Att Uchā*’; very High; ‘*Ucho-Uchā*’, Higher than the Highest.

These are degrees of the Transcendence of Godhead. The Transcendence of Godhead exists and operates at all levels. The principle of Transcendence of Godhead claims acceptance for itself all the more emphatically when we observe opposition, strife, struggle, contradiction, and antinomies in the world. All these opposition, strife struggle, contradiction and antinomies are there at all levels and in all spheres of life. At the meta-physical level there is the contradiction or antinomy between permanence (*Sathir*) and change (*Asthir*), and polarity of the conscious mind (*Chet*) and unconscious matter (*Achet*). At the physical level there is opposition between pleasure (*Sukh*) and pain (*Dukh*). At the ethical level an unending struggle is going on between good (*Bhalā*) and evil (*Būrā*)².

God as unity is the Creator, the Source, the Guide and the Destiny of all that exists in the world; therefore, every contradiction,

polarity or antinomy has the same source and the same destiny and thus their Creator must transcend the oppositions that are there in this world. God is neither 'Chet' nor 'Achēt' nor 'Chet-Achēt' nor not- 'Chet-Achēt'; yet with equal reality He is all the four. He is the basis of permanence and of change and still transcends both. He is the source of pleasure and pain; and good and evil, and yet transcends them³. God as the Transcendental unity is not the unity of opposites. The Transcendent is essentially the unity of One which manifests itself in the multiplicity of existence, Where things are conditioned by their opposites. Transcendence does not reconcile but it transfigures, transmutes opposites into something surpassing them that effaces their opposition. The Transcendence shows Itself as power by means of the strife and struggle of its own qualities. But It shows itself as Reality in harmonising and reconciling within Itself these discordant opposites.

The Transcendence of Godhead does not limit Itself by transcending the contradictions of the empirical world, but He transcends His own *Māyā*⁴, *Shakti* and *Prakriti*, by which He creates the world, and He Himself creates the medium, power or *Shakti* by which things are brought into existence. God is '*Māyā-tīr*'⁵, detached from his own *Māyā*. He is '*Trai-Guna-Atī*'⁶ detached from the three *Gunās* which qualify the objects of *Prakriti* (self-multiplying). God is beyond His own power because the power manifests itself as and in the world of name and form, when there was no name and no form and the world had not come into existence God was in His essential existence. God is the ever-transcending background while His power is one phase of His being. The power of God is described as one phase of the being of Godhead, in philosophico-logical terminology, while for the Guru Himself is wholly detached from His own, *Shakti*, power, or *Māyā*. He is '*Alēp*', '*Nirlēp*', '*Nirādhār*', '*Niranjan*', '*Niryog*', wholly different and unattached from His own creation and power by which He creates, The Power is the Source of the manifest and the unmanifest. He transcends the manifest and the unmanifest

and is beyond His own power.

God transcends the world as the Unity transcending Its own plurality. God transcends the world as the Unity of the One, the Absolute, the Source, the Background, the Creativity. God transcends even the unity of the One. God is to descend from His supreme transcendence in order to be one and unity. God as transcending the unity of Oneness is '*Sunn*'. The unity of the One, as a phase of the Transcendent, is '*Sat*', Truth and Existence. The '*Sunn*' is the Transcendent, which is behind and beyond the One. It is both '*Sat*' and '*Asat*' existence and non-existence, and at the same time It is neither '*Sat*' nor '*Asat*' not '*Sat-Asat*' but He is all the states, yet with equal reality neither. It is the absolute nothing of the philosophers. But this nothing should not be understood in the sense of no-thing; it is nothing as philosophically and metaphysically conceived but at the same time it is the potentiality of all being and all existence.

Even the '*Sunn*' is not limit to the transcendence of Godhead. The '*Sunn*' is again transcended by '*Sunn*'. The ever-transcending '*Sunn*' is called '*Atit-Sunn*', the absolute '*Sunn*'. The Guru is not satisfied by complaining the ever-transcendent being or Godhead by the ever transcending '*Sunn*'. The '*Sunn*' according to the Guru does not express the essential being of Godhead. Even '*Sunn*' according to the *Guru*, is also a '*kalā*' a pose or a creative self-manifestational phase, while He is in His esse is still beyond and beyond. '*Sunn-Kalā-Aprampar*' '*Dhāri*', *Āp Nirālam Apar Apāri*, says Guru Nanak Sahib⁷. The '*Sunn*' is a pose of God while He Himself is the ever-Transcendent. God as the ever-Transcendent is '*Nirālam*', without any support, not needing any support or means and He is beyond and still beyond, '*Apar-Apār*'.

God is ever-Transcendent, but what is the nature of this ever-transcending Reality? Some call it infinite and eternal. For the Guru God is infinitely transcendent and infinitely external. It is the easiest way to express the Transcendence of Godhead by calling

Him Infinite and Eternal. Man works under the limitation of space and time and has no other way to stress the Transcendence of Godhead but by denying the categories of space, time and cause by and through which we finite and mortal beings work. God transcends the universe and its limits and limitations; therefore He must transcend the limitations of space, time and cause. Thus He is called Infinite, Eternal and Uncaused. Guru Arjan Sahib in his attempt to bring God near to man's mathematical ideas says, "if I call Him great billions and trillions of time, and go on saying so far ever and ever, His light is ever so much the greater⁸." Guru Gobind Singh says, '*Ād anīl anād āpbeant adwait hai*', God is the beginning of all things, beyond all numbers, eternal, without any limit and without any end⁹.

Eternity and Infinity are human mathematical-logical terms and can not precisely be applied to God who transcends these categories and reaches of human thought altogether. Infinite or Infinity are mathematical terms. These can be applied to mathematical number or parts, one, two three, four, etc. These parts or numbers can have no reference to a unity which is indivisible. You can not divide God into parts; therefore; it is only metaphorically that we apply a term to the Supreme Unity, which is essentially meant to apply to parts. The same is the case with eternal. You can not divide the Supreme Existence into moments of time, therefore, the term eternal can not be applied to the Divine Being.

There are sayings in the Sikh Scripture where the Transcendent is referred to as '*Sat-Chit-Anand*'¹⁰. This description should not be understood to mean that '*Sat-Chit-Anand*', truth, consciousness and bliss, are three entities and we have to unite them to arrive at the content of Divine Unity. Existence is Consciousness and there can be no distinction between them; Consciousness is Bliss and there can be no distinction between them. The description of the Transcendent by the words '*Sat-Chit-Anand*' seems to be a description of Him in terms which are positive to us. These terms together first occurred in

the Upnishads. Paul Deussen writes "Although the terms employed seem to be positive but no definite conclusion is reached as to the nature of Godhead. For the Being, which God is, is not to be understood as such a being as is known to us by experience, but as we see, in an empirical sense rather than as not-being, the consciousness is not an objective consciousness; the bliss is not such a bliss as we know or experience but the bliss which comes when there is no distinction between the subject and the object. Being is the negation of all objective being consciousness and bliss is the negation of the being that arises in the mutual relation between the knowing subject and the known object¹¹. It is no doubt true that existence, consciousness and bliss do not bear the same meaning when used for the Absolute. The consciousness of the Absolute is different from our ordinary consciousness. Its existence is on another plane as compared to our individual existence and Its bliss is not that type of bliss that we experience in our day-to-day life; but in our heart of hearts we feel as if we are aware of what the transcendent existence, consciousness and bliss can possibly mean, because we share God's transcendence as much as we share His immanence.

Existence, consciousness and bliss do not exhaust the content of the transcendence of Godhead. When the Guru says that the transcendent Reality is '*Sat-Chit-Anand*', what he means is that the immediate transcendent Reality with which we come into contact in our spiritual experience is this but at the same time spiritual experience conveys the idea that the transcendence of Godhead transcends '*Sat-chit-Anand*' also. The *Guru* emphatically declares that the transcendent esse of Godhead can not be known, '*Sat-Chit-Anand*' is how we feel about the transcendent when one with Him in spiritual communion. '*Sat-Chit-Anand*' is one phase, with which we can come in contact of the ever-transcending Godhead.

The Transcendent as such is unknowable and ununderstandable. Those who have some experience of the Absolute, they touch so small a phase of His being as to declare God to be essentially

unknowable. In their Supreme sublime vision they only know the unknowableness of the Transcendent. Whatever they have experienced they describe it by using only negative terms. Guru Gobind Singh in his *Jāp* and *Akāl Ustati* has used more than one hundred negative terms for God. Whatever attribute is there may simply be denied of God. [Some of the negative names of God will be found under a separate chapter headed, '*The Names of God.*']

The Transcendence of God can only be described in the negative terms. The highest the degree of transcendence that is to be emphasised, the more emphatic the negatives that are to be used for the purpose. The highest transcendence is the negation of all negations. It is '*Anām*'. He is '*Neh-Kewal*' negative of alone. According to Jainism and Patanjali's '*Yoga*'¹², the Transcendent is Alone or Kewal; the Guru is not satisfied with this term because it implies and embodies positive assertion, so he has made it negative. "*Purkh Atit*" *Vasaih Neh-Kewal*, says Guru Arjan Sahib¹³. He is '*Anātman*' negative of '*Ātman*'; he is *Akarman* or *Nehkarman* without any activity; he is '*Niranjan*', without any taint of *Māyā* and He is '*Niryog*', without relationship of association or disassociation, union or disunion. The ultimate degree of Transcendence is or equates with utter unknowability. In the *Bhagwad Gita*¹⁴ also the complete transcendence of Godhead or selfhood has been described by the negative term '*Achint*' '*Avyapa*' transcendent, unknowable and unrealtd.

According to the *Guru*, God, the Infinite, One, Total, Whole is person and remains what He is. When the Guru views God as 'Apart from the world', His Transcendence is described as being ever-transcendent unapproachable by man. When we begin to detach the Lord from the moving show, we reach the stage where He appears to be wholly detached. The Transcendence in itself is only a mental concept of the human mind to reach God but He ever remains Transcendent and Unapproachable.

To sum up, God transcends the world as the Unity or the One

behind and beyond this apparent multiplicity. The one is both the manifest world and the unmanifest background. The oneness is transcended by 'Sunn', which is both the manifest and the unmanifest and yet with equal reality and in equal truth neither of the two. The 'Sunn' of the first degree is transcended by the 'Sunn' of the second degree. At the third ascending level of transcendence of 'Sunn' is 'Atit-Sunn'. 'Sunn' is also a 'Kalā' or phase of the Supreme; He in Himself is the ever-transcendent and the ever-Unknowable (Agam, Achint). In spiritual experience or divine vision the unknowableness of the Transcendence is known while He Himself remains essentially Unknown, Unknowable and the Beyond.

Footnotes

1. p.387.
2. *Before all creation these polarities or antinomies did not exist in the being of God and thus will not exist after the creation.*
3. "When nothing of the cosmic frame had yet come into existence, there was no evil or good.
When God was in His own being (Sunn-Samādhi) there was not strife, struggle or hatred.
When the manifest world of form did not come into existence, who was there to be affected by joys and sorrows?
When God existed by Himself alone, there was no question of any false attachment."—Guru Arjan Sahib, Sukhmani, p.294.
4. "He is not attached to his Māyā but transcends it."
—Guru Arjan Sahib, p.1217.
5. Guru Gobind Singh, Akāl-Ustati.
6. Guru Gobind Singh, Akāl-Ustati.
7. p.1052.
8. Guru Arjan Sahib, p.562.
9. Guru Gobind Singh, Akāl-Ustati.
10. Guru Gobind Singh, Jāp.
11. Paul Deussen, *The Philosophy of the Upanishads*, p.147.
12. Dr. Mohan Singh, *Studies in the Philosophy, Psychology and Ethics of Patanjali's Yoga Sāstra*, (ms).
13. p.1040.
14. Dr. Mohan Singh, *Studies in the Philosophy, Psychology and Ethics of the Bhagwat Gita*, (ms).

Immanence and Transcendence of God

“God creates all this and Himself pervades it.
He is One but reveals Himself in the many.
He is in the heart of everything yet is outside all.
He is far off yet present everywhere.
God is the Unmanifest and the Manifest.
O Creator, no one can evaluate Thee;
Thou art Unfathomable, Unapproachable,
ever-Transcendent and Unmeasurable,
Thou, the One, pervadeth everywhere, says Nanak.”

—Guru Arjan Sahib¹.

God is ‘*Kartā Purakh*, the Creator Person². The universe is the Creation of God or it is God's ‘*Shabad*’, Utterance, or ‘*Name*’, qualitative and attributional symbol of God. The very fact of the universe being creation, Word, qualitative manifestation of the Supreme being, implies His immanence in the universe as well as His transcendence. The creator is in the universe because it is His creation and He is beyond the universe because there could not have been this creation, if God were not much more than what He creates. These two descriptions of Godhead must be taken together. God's Transcendence means that God is above and beyond what He has created. His immanence means that He continually upholds His creation by His presence within it. If God were only transcendent he would be like one who makes a machine and leaves it to work on its own. If He were only immanent He would be no more than an impersonal principle or spirit manifesting itself in different forms, as the Pantheists believe. The Sikhs believe that God without the universe will still be God, though the universe without God would be non-existent, while the Pantheists believe that God would Himself have no existence without the universe. For the Guru, God is perfect without the world and the universe as a whole adds

nothing to or detracts nothing from His being.

The purely immanent view of the Pantheists and purely transcendental view of those who believe that God created the world as a machine, which works independently of its Creator, are not suitable conceptions of God for a devotional religion like Sikhism. If God is purely an impersonal force, prayer, worship and devotion to God have no meaning. On the other hand, if God is purely transcendent and has nothing to do with the world, prayer and worship become meaningless. For the Guru, God transcends the world as its Creator but is also immanent in it as its vitalizing principle. God is and remains the Person whether thought of in His immanence or in transcendence. God is immanent in the world and does listen to our prayers and hymns³. God is also transcendent because the immanence of God is not identical with the whole being of God. By being immanent He does not become an impersonal force but still remains the Person; only thus personal relationship and union with Him become possible.

God is Person and His Personality reveals itself by Its Creative Willing. Personality does express itself, but the expression is not identical with the expressor who always remains the cause and never becomes the effect. Personality is always immanent in its expression but at the same time transcends its own expression. A man is immanent in his conduct as it reveals the being of man, but he transcends his own conduct as his actions can not and do not express his whole being. God reveals Himself in creation but the revelation of God does not exhaust the whole content of God's Being. "The more we take the concept of personal, the more we realize that God to be truly personal, He must be transcendental. Transcendence and Immanence are not incommensurable but complementary concepts. God is seen immanently in the order of the world, but there would not have been this order, if He would not have been more than the order. Only if God is transcendent the world can be the medium of his actions", writes John Baillie⁴.

Immanence and Transcendence are complementary concepts of God for the Guru "Thousands are God's eyes yet no eye has He; thousands are His forms, yet no form is His; thousands are His feet, yet He has no feet; thousands are His noses for smelling yet He has no nose. His spirit pervades everywhere, lighting up every heart," says Guru Nanak Sahib⁵. God is all eyes, all forms, all feet, all noses, because he transcends them all. The perfect immanence of God implies His perfect transcendence and His perfect transcendence implies His perfect immanence. In the Sikh Scripture there are many lines where God is said to be immanent even in the lowest forms of creation. "He is equally in an ant and an elephant. He is equally present in the king and the beggar⁶." He is there in the lowest form so that He may rise beyond the highest. God is exalted above all heavens so that He may fill up all space. God can not be immanent without transcendence and He can not be transcendent without immanence; immanence and transcendence are two sides of the One in Self-isolation and in Self-relatedness. There are so many lines in the Sikh Scripture where perfect immanence and perfect transcendence of God are asserted in the one and the same line or one God is said to be both immanent and transcendent and yet neither. In fact on every page of Guru Granth Sāhib, a line or lines are available which point to the perfect immanence and perfect transcendence of God.

Transcendence and immanence are relative terms. The question of immanence and transcendence arises when God is viewed in relation to the universe. God, as He reveals Himself in the cosmos, is looked upon as the Transcendent and the Immanent, but beyond His revelation, He is neither the transcendent nor the immanent, yet with equal reality both transcendent and immanent. God in action is the Manifest and Unmanifest; the Defined and the Undefined; the Form and the Formless, the Existent and the Non-Existent; all that is and all that is not.

The Punjabi words most frequently used for the immanence

and transcendence of God are '*Nerē*' and '*Dūr*' near and far; '*Pargat*', and '*Gupat*' the Manifest and the Unmanifest; '*Asthūl*' and '*Sūkham*', Gross and Subtle, Seen and the unseen; '*Ākār*' and '*Nirākār*', with Form and without Form '*Sargun*' and '*Nirgun*' with attributes and without any attribute.

The similes and metaphors used by the Guru to show the immanence and transcendence of God are; the waves of a stream, the foam of water, the bubble and the ocean, the rays and the sun. The stream is in the waves and yet transcends them water is in the foam but transcends it; ocean is in the bubbles and yet transcends them. These similes also point to the greatness and ever-transcendence of Godhead as compared to God's immanence. Another metaphor, most commonly used to show the immanence and transcendence of God is the lotus flower and water. A lotus flower is in water but it is essentially above the water. In the same way God is in the world but in His esse or essential being is beyond all existence and non-existence. As water does not damp or soil the lotus flower, in the same way the universe does not taint His Being. The spatial, the temporal and the casual world is a manifestation or expression (creation) of the Divine Will, but it does not enter into His Divine Nature. "Theology tries to achieve a compromise between Transcendence and Immanence; both are deprived of their effect. God is not quite immanent and not quite transcendent. The world conceals His omnipresent being like a veil. He is 'in' all things and not thoroughly united with them," writes Watts⁷." The Guru is not a theologian but He knows God and is one with Him. His views of Transcendence and Immanence are not verbal discussions about unperceived facts but are the descriptions of direct vision and being in Reality. The Guru does not deprive transcendence and immanence of their effect. He believes in the perfect immanence and in the perfect transcendence of Godhead. The transcendent and the immanent are only two phases of the one and the only Reality. The contradiction between the two is there

from the human relative standpoint but not so from the standpoint of the Absolute. There is no real difference between them; therefore, the Guru does not need to arrive at a compromise by depriving both of them of their fullest significances.

In fact, for the Guru transcendence and immanence are two angles of speaking about the One and the only Reality. When the Guru speaks of God in his absolute aspect, He calls Him the Transcendent, the Unrelated and the Unconditioned without having anything to do with the world and its affairs. When the Guru emphasises the transcendent aspect of Godhead, He makes Him the Absolute of Bradley and the Brahman of the Upanishads. God is also the sustaining Ground of all and the Being of all that exists, and thus He is immanent. "When we think of the supreme being as inactive, neither creating nor destroying, nor preserving, we call Him *Brahman* or Impersonal God; when we think of Him as active, creating, preserving and destroying, He seems the *Shakti* of the personal God. The distinction between the personal and the impersonal does not mean any real difference. The personal and the impersonal are the same in the same way as milk and its whiteness, or the diamond and its lustre, or the serpent and its movement. It is impossible to conceive the one from the other. The *Shakti* and the *Brahman* are one," writes Ramakrishnan Parmhansa⁸.

Aurobindo Ghosh in his commentary on the *Gita*, seems to support the Guru's view of God, the total unity which is both transcendent and immanent: "God is supra-cosmic, the external *Parabrahman*, who supports with His timeless and spaceless existence all this cosmic manifestations of His own being and nature in space and in time. He is the Supreme Spirit who ensouls the form and movements of the universe, '*Paramatman*'⁹. "He is above Heaven and Earth, and yet is 'closer to man than his arteries'.... for His presence is not like that of body... He is not in things or things in them... In His essence no other thing can exist, nor can His essence be in anything outside Him, thinks Al-Ghazzali¹⁰.

God is both immanent, and transcendent and being both, He is above both. Each aspect demonstrates His nature only partially. One aspect can not be emphasised at the expense and to the exclusion of the other; both these aspects are reconciled in the total unity of God's Being, who, as Person Perfect is Transcendent, Immanent, Transcendent and Immanent, neither Transcendent nor Immanent.

Footnotes

1. p.966.
2. *"He desired, 'May I be many, may I be extended.' He reflected regarding the pattern-process of the worlds to be created. Having reflected He brought forth (brothed out, radiated) whatever there is and entered it. He became being, and that, the beyond, the Unmanifest, defined and undefined, the abode, the support and the non-abode, not supported, knowledge and ignorance, Truth and not-Truth and all this whatsoever is existing. Thereafter it is called existence."*
Dr. Mohan Singh Mathematics, Music, Mythology & Metaphysics, p.76.
3. *"The prayers of the poor and the weak are heard quicker by God as compared to the prayers of the rich and the strong."*
—Guru Gobind Singh, Akāl Ustati.
4. John Baillie, Our Knowledge of God, p.271.
5. p.663.
6. Guru Gobind Singh, Akāl Ustati.
7. Hartshorne and Reese, The Philosophers Speak of God, p.325.
8. Sardul Singh Caveeshar, Sikh Philosophy, (ms).
9. Aurobindo Ghosh, The Life Divine, p.70.
10. Hartshorne and Reese, The Philosophers Speak of God, p.107.

God The Person

“The Supreme Person and Lord is without any taint of *Māyā* (*Niranjne*).

He is the Unapproachable; if we somehow approach Him in our spiritual vision, He still appears to be Unapproachable and the ever-Transcendent.

O Creator, everybody meditates on Thee. All living beings are Thine, and Thou sustains them all.

O saints, meditate on Him who can remove all your sufferings. He, the Lord, Himself is the devotee and the object of worship, what can these creatures themselves do?”

—Guru Ram Das Sahib¹.

God is the Perfect Person; because He is Person, therefore He is unity in His Immanence, in His transcendence and in His immanence and transcendence². In order to say Thou (*Tūn, Tum*) to God truly and meaningfully, He is to be a Person or an entity, which communicates and is communicable. In the Sikh Scripture God is mostly addressed as Thou; it means that the Sikhs understand by God, one who communicates with the individuals, by way of revelation and who Himself is communicable by way of spiritual religious experience. God, the Person, can only be in active relationship with the world and man. For the Sikhs, God is Person; therefore, for them He is the Creator, the Guide and the Destiny of the world. In the Sikh Scripture the word used for the Divine person is ‘*Purakh*’ (*Purusa*), one who makes ‘*Puries*’, dwelling places, enters them, inhabits them. The conception of Divine Person in Sikhism implies His creativity, His entrance, His active guidance and His realizability as a unity or the integrating factor or the integrated Totality.

God is ‘*Kartā-Purakh*’³ the Creator Person, who creates the whole cosmos⁴. He is *Ādi-Purakh*⁵, The Prototype Person, the

Pattern, the Model. He is also '*Samrath-Purakh*'⁶, All Powerful Person, so that He possesses the ontological power of creating after the pattern and process of His own Being. He is Person and he has the power of creating persons. "If God is not personal in a literal sense, then God is not the ultimate explanation of that which most requires explanation. What baffles the materialists is the emergence of a personal character in a world of chemical re-action. Only one who is supremely personal can be the Ground for the emergence of even the finite personality, which we see in our fellows and know intimately in ourselves. If God is only an impersonal force, then the stream has risen higher than its Source, for we can at least be certain that personality appears... in ..us", writes Trueblood⁷.

God creates the world after the pattern of His own Being. The Highest creativity of God is man: '*Jiva*'. Thus God differs from us not as black differs from white but as a perfect circle differs from a child's crude attempt. The difference between God and man is that of quality (and not quantity) of perfection and imperfection. "O Lord, Thou art perfect and we are imperfect", Says Guru Arjan Sahib⁸. Man is a point in the infinite. A smallest whole within the Perfect Whole, which is beyond any conception or description. The Divine Person does not mean that God is a person like us. No one in his senses would think of interpreting the personal character of God limited to the low level of personality illustrated in ourselves. "Let me very briefly add a vindication of the use of the term '*Person*' as applied to God. Human persons, it is true, are limited beings limited in power, in consciousness, in understanding, in faculty of every kind. But the essence of personality does not lie in such limitations, but in the consciousness of self-hood, of a self-determining and self-contained capacity of thought," writes Swedenborg⁹.

In the Sikh Scripture, union with God is described under the imagery of marriage between two lovers. The Guru Names God as '*Pati*', '*Sājjan*', '*Mit*', '*Mālik*', '*Khasam*'; all these words mean that

God is the dear Husband. The imagery of marriage bears impressive testimony to the fact that the human soul for the most part is best satisfied, when in the culmination of religious experience it recognizes the antitype of the most intimately personal relationship that is on earth. Then the Guru says that God is Person, what the Guru means is that God has all that persons have, although He does not lack what persons lack because God is '*Puran*', perfect and we are '*Apuran*', imperfect.

God is the only Perfect Male. "God alone is the male and all others are females¹⁰." God is the only Male and the only Husband and the finite beings are just like females so far as the matter of spiritual ascent is concerned. God is the only Husband, means that He is the only Ideal Person or '*Puran-Purakh*', with whom man wants to be one. God is the Perfect Person; therefore only He can have perfect personality. "Personality belongs unconditionally only to the Absolutized", says Laotze¹¹. "Personality is not something which we observe in men, rather it is something which, though suggested to us by what we find in men, we perceive to be only imperfectly realized in them; and this can only be, because we are somehow aware of a perfection or ideal with which we contrast, what we find in men as falling short of it. In such cases we rightly think of the Ideal and then consider the experienced facts in the light of it. Such a consideration of personality as what it is in itself, apart from what appears, as obstacles, and hinderances to its full realization extraneous to its proper Nature, when thus undertaken prior to any consideration of it under limiting and qualifying circumstances, quite naturally assumes the form of discussion of Personality in God¹². Personality is not something we find in man, but something which we find somewhere else and desiderate for him. The ideal personality can belong only to the Ideal Person (*Pūran-Purakh*). Personality is not, like true moral conceptions, a *posteriori* but a *priori*, describing not the actual but the Ideal. The Ideal Personality can belong only to the Absolute Reality which is all-inclusive.

The Absolute is Supreme in Personality, not in the sense in which the Absolute must excel all the excellencies of the world and so of personality. God is '*Sat-Purakh*'¹³, the really existing Person. The word '*Sat*', truth, signifies mere existence and not any form. As God is Real Existence, therefore He can not be subject to '*Kāl*' or time. Whatever is subject to time changes. God as '*Achut-Purakh*', Unchanging Person, can not be subject to change; therefore He is also named as '*Akāl-Purakh*', Timeless-Being. As God is *Akāl Purakh*, therefore He is not subject to birth, growth and destruction¹⁴.

God, the person, does not possess any physical or subtle form as all forms and all formlessness are His¹⁵. God is the Ideal Beauty, the Ideal Lover, the Ideal Judge. God being the Ideal Person, He should be and is the Ideal in every respect. He is '*Sundar*'; Beautiful; '*Sohānā*', Pretty; '*Monmohan*', Charming. There are some lives in the *Guru Granth Sahib* where God is said to have curly hair, charming eyes, long nose and lotus feet. God is ethically perfect and justice-loving. God is the Ideal Lover who loves us in spite of our faults. He is full of compassion and mercy for His creatures; therefore He gives us even that we do not deserve. He is the Ideal Judge and does justice without fear and favour. Coming to the professional life of the people, God is the perfect '*Kirsān*', farmer, '*Dhānī*', a possessor of wealth; '*Shāh*', the capitalist money-lender; '*Rājā*', the King. In short, God is all forms and form itself; yet, He is without any form because He has no particular form.

By talking of God as the Person, the Guru never means to limit God's Personality. God the Person, is the Integrated Whole, the Totality which included all that is and all that is not. God is '*Aprampar-Purakh*', the Infinite Person, in whose body is all that is beyond. "In the body (*Deh*) is the Timeless Person, there are millions of moons, millions of suns and millions of oceans", says Guru Gobind Singh¹⁵. "God Himself is Timeless and He can be named as Taintless or Unattached (*Niranjan*), and whole cosmos is the manifestation of His body", Says Guru Nanak Sahib¹⁶. God is

the Total whole but it does not mean, that as we have coined a concept for Him and thus the comes under our easy comprehension. God, the Person still remains unknown and unknowable, as He is '*Agam-Purakh*'; the Unapproachable Person. "The mystery of personality is deep enough, at best, but it is absolutely impenetrable if God is merely an impersonal force, a more It". says Trueblood¹⁷.

Personality does not imply any limitations. God, the Person, is ever-transcendent. God the over-transcendent Person with whom no relation is possible is the '*Atit-Purakh*', the unattached person. "The Transcended Person abides in a Supre or trance alone state", says Guru Nanak Sahib¹⁸. In fact whenever a reference to the Absolute Reality is made, it is always in personal terms. In whatever respect the supreme reality is, it is always Person. God, the Person, as immanent in the universe, becomes the life and the vitalizing principle of the universe and is named as '*Jagjivan-Purakh*', the life of the universe. When a reference to the Supreme is made as the unknowable, He is named '*Agādh-Purakh*', Unfathomable Person. The Guru does not deny the transcendence of the Absolute but rather affirms the same. It has been shown in one of the preceding chapters that the transcendence of Godhead does not debar God from being Person. Whether the Absolute Reality is referred to in its immanence or in the transcendence, or in both, immanence and transcendence, It is always mentioned as Person, as God, whom we love, worship or to whom we pray. God as the object of worship is sometimes referred to as '*Bhagwan-Purakh*' and God as the object of love or the embodiment of love is called as '*prem-Purakh*'. The Guru always makes a reference to the Absolute Reality in personal terms because the Guru's personal peep into the Reality was contact with the Person and not with a metaphysical Principle, and the contact was a direct vision. The Guru sees and feels God to be the Person, with whom union or communion is possible and has been achieved. The highest reality that we are aware of in ourselves, is our individual personality, and the Highest

reality can not be less than what our personality is, and the description of the Ultimate Reality in terms of our own individual self can be easily understood.

The Person means the centre of consciousness. A religion without a Personal God can not be an inspiring force. A mere impersonal principle, a mere It, can not guide man. It can not be an object of Love and devotion and can not be the goal of life since man can not and does not want to become a mere It, a mere unconscious principle. The essence of personality lies in responsiveness to other persons. The other persons need not be outside God in the space of being, but as the total Whole Person He attends to the smaller whole persons. The Absolute of Bradley and the Brahman of Sāṅkaran who stares at us with frozen eyes can not behave like a compassionate Father or a loving Mother. God of religious worship must take note of His devotees. Unless God is responsive to our prayers and loving devotion the whole range of religious experience becomes a meaningless delusion. If God is not the Person, He can not be an inspiring force. "The life everywhere striving to master matter and to become more fully life through the mastery, could not strive, could not have a goal of its strivings, if there were no Master Life to inspire it. It is that Master Life that we mean when we use the word God; and as the most intense life we know, the life in ourselves, is more personal than all other life, so God is more personal because more intense life than we are ourselves", writes B. H. Streeter¹⁹.

In fact if God is not the Supreme Person, He can not be the Creator of individual persons. If He is not the Supreme Person He can not be the goal of our strivings and the destiny of our individual souls and thus can not be related to the world and the individual souls in it.

It is often objected that the Absolute Reality can not be thought of as person, because as Bordyeanu writes: 'Personality from its very nature presupposes another, the not-self, which is a negative limit by another person. Personality is impossible without love and

sacrifice, without passing over to the other, to the friend, to the loved one. A self-contained personality becomes disintergrated. Personality is not the Absolute and God as the Absolute is not a person. God as a person presupposes His other another person and is love and sacrifice²⁰. William James also holds the same view: 'God's personality is to be regarded, like any other personality, as something lying outside my own and *other than* me, and whose existence I come upon and find"²¹. It is often thought that different persons can not but be outside each other. God as a person, must be outside and different from the other persons. The idea of mutual exclusiveness of different persons, being applied to the Person of Godhead, seems to be a too narrow and ungeneralized conception of anthropomorphical analogy. Human persons are indeed outside each other in space. Since each is but a part of the whole actuality. But the whole and total actuality as the Person is outside the other persons as the whole is partly outside its parts; mutual externality is not possible between the Whole Person and the part persons. "Mutual action and reaction are indeed required. The whole and the *part persons* interact. If they did not, then, since being is always power, any part which in relation to the whole, had no power to act but merely passive would in this relation have no being, and hence contradictory would not be a part", writes Hartshorne and Reese²². "I have not been able to understand why so many even the most spiritual interpreters of the universe assume that an '*Infinite Person*' is a contradiction in *terms*. At any rate, 'Person' is the highest entity of which we have knowlegde and of which we can conceive. And while I do not doubt that the Being of God comprises that which infinitely transcends the loftiest attributes of which we are able to frame an idea, I hold we approach nearer to the Absolute Truth by describing God as 'Person' than by refraining from such description", writes Swedenborg²³.

"In religion God is never regarded as having a purely exclusive character or separate personality. Whenever He is regarded the

Person, this is not to exclude His indwellings, writes Webb²⁴." For the Guru, God, the Person, is the Absolute, Total Unity and the whole of actuality. "O the Supreme Person, Thou art all and there is nothing besides you", says Guru Nanak Sahib²⁵. God being the whole of actuality and all that is beyond it, thus our own actuality and the actuality of the world can not be something separate from Him. God being the whole of actuality, His Personality can not be exclusive but is rather all-inclusive. The Personality of God includes his own immanence. His own transcendence and whatever is possible is not possible. The Total Person does not only include us but is related to men (*Jīvas*) by way of revelation; men are related to God by way of ultimacy as the Person is the origin and the end, the Alpha and the Omega. God is related to each and everything in the world as the whole is related to each and every 'part'. It does not mean that God, the Person, is an abstract unity of all the parts. God is essentially the Unity of the Person and He is related to each and all as the whole is related to its own points.

For the Guru, God, the Person, is not a construct of human understanding but is essentially and substantially Person. The Personality of God does not debar God from His essential unknowability. God, the Person, is also infinite and unknowable. In His pure essence or essential being He is '*Ātīṭ-Purakh*', without there being any possibility of any positive attribution to Him of Qualities; as the unmanifest, behind-and-beyond transcendence and immanence, He is the '*Param-Purakh*'; as the immanent He is the '*Jagjīvan-Purakh*', as the ideal or destiny of the world, He is '*Pūran-Purakh*'. In the whole being, existence, process, conception and ideation, He is '*Purkhatam*', '*Purkhotam*' or '*Uttam-Purakh*', the First Person. He is always the First Person and never becomes the second because there is nothing besides Him. The individual persons are not different from the Supreme Person. The First Person is the pre-manifestational unity, the manifestational unity and the post-manifestational unity and the unity of the Individual egos.

Footnotes

1. p.11.
2. "God the Person is Unknowable, the ever-Transcendent, the ever-Existing, but He creates all the universe and abides therein."
—Guru Arjan Sahib, p.282.
3. Thou the Creator-Person are unapproachable and there is no limit to Thine Being."
—Guru Nanak Sahib, p.1291.
- 4,5. "O Lord, Thou art the Prototype Person and Thou createst from infinity."
—Guru Ram Das Sahib, Guru Granth Sahib p.11
6. "The ever Transcendent Lord is All-Powerful"
—Guru Arjan Sahib, p.144.
7. David Elton Trueblood, Philosophy of Religion, p.257.
8. Guru Arjan Sahib
9. Swedenborg, The True Christian Religion, p.188.
10. p.217.
11. Webb. Personality of God, p.73.
12. "The Person Lives in the abode of Truth (Sat-Āsan)."
—Guru Nanak Sahib, p.877.
13. "The Timeless-Person is always the same (Nehchal), neither is He born nor does He die."
—Guru Arjan Sahib, p.99.
14. "The One Transcendent Person is without any limbs, uncreated and beyond Spirit."
—Guru Gobind Singh Sahib, Jāp.
15. Guru Gobind Singh, Chaupai.
16. Guru Nanak Sahib, Āsa-Dī-Vār.
17. David Elton Trueblood, Philosophy of Religion, p.267.
18. p.1040.
19. B. H. Streeter, The Spirit, p.344.
20. Hartshorne and Reese, Philosophers Speak of God, p.292.
21. Ibid. p.314.
22. Ibid. p.23.
23. Swedenborg, The True Christian Religious, p. 188-189.
24. Webb, Personality of God, p.152.
25. p. 1291.

God and Man

“Thou art my Father, Thou art my Mother;
Thou art the Giver of my life, Thou giveth me happiness;
Thou art my Lord and I am Thine humble servant;
In this world there is no other relation of mine besides Thee;
O God, bless me with Thy Grace so that I may sing
Thy glory day and night;
We art Thine creatures and Thou art our conductor;
We art Thy beggars, O Merciful one, Bestow Thy blessings
On us so that, by Thine Grace, we may enjoy the Supreme
ecstasy of being in Thee who dwellwth in all hearts.”

—Guru Arjan Sahib¹.

God creates man, preserves him and then puts him behind the veil. This is not only true of man but also true of all the creatures; since they are created by God, they have their being as if in God and their final goal is also in God. God is related to man just as He is related to the rest of His creation. But, apart from that, God has a special relationship with man because man represents God's own creative being more truly and more meaningfully than do other creatures. God is Person and the Person can best reveal Himself in persons. Man is a special creation of God. “O Man, You stand in a special category of creation. All other creatures, objects, etc., exist to serve the end of your spiritual illumination”, says Guru Arjan Sahib². Again the Guru says, “Birth as a human being is the highest form of His Grace and an event in the life of a ‘*Jīva*’, which comes as the golden opportunity for self-realization and God-realization.”

Man is specially related to God as he reveals the being of God more than do the lower creatures. Again, God is in man as the Word³ or Name and man has the capacity of activating His Name in himself. “God's relation to man is therefore triple; the relation of the whole to a part; of the whole to a special part; of the Revealer, the

Manifester of the Logos to the one to whom the Word or the Name is revealed or in whom the Word, the Logos, resides”, says Dr. Singh⁴.

As regards the presence of the Logos in man it is said in Guru Granth Sahib that the Lord's name (*Nām*) abides in every heart; it abides secretly as spiritual power, spiritual nectar, spiritual knowledge, spiritual music, spiritual love, spiritual peace and immortality. God is in man not only as His Word, Logos or Name, but God lives in the very body of the individual. “In the city of the body dwells the Lord, who is without any fear, without any enmity and without any form”, says Guru Nanak Sahib⁵. “Man was created a form of Divine order”, writes Swedenborg⁶. According to the Guru, God reveals Himself in the individual; therefore, the Guru has called this body the temple of the Lord⁷. God can not be divided into parts therefore it can not be said that a part of God is present in man; God, the Whole Total Actuality, is there in man. In other words, it can be said that God in His total Being reveals himself in man as the soul (*Ātmā*) of man. The Soul (*Ātmā*) is the form of the Transcendent Being (*Pārbrahm*). Like the Lord, the soul is neither young nor old; neither subject to sufferings nor subject to death; neither does it vanish nor does it go anywhere. The soul is there from the very beginning and will ever remain the same”, says Guru Arjan Sahib⁸.

If God is all and He is also in every individual, why is there the distinctness and uniqueness of the individual persons and why all persons are not alike ? Man is not all that God is. God reveals Himself in man and if man realizes this secret He becomes God, but man, as he is, is not God. God reveals His own infinite richness in the uniqueness of the individual persons. God is Infinite in the sense that He has infinite possibilities of creation and every creation of His is unique in its own sphere. The Uniqueness of the creatures manifests the Uniqueness of the Creator, who is so unique as to create everything uniquely.

If God is all and He is in all individuals, what about the problems of evil and sin ? Is man free to sin or are his activities determined by God ? The Guru has laid stress on God's willed activity. "Truth is high but still higher is truthful living", says Guru Nanak Sahib⁹. Actions are considered good or bad as they do or do not lead to the ideal that we have in our view. According to the Guru, all that we do which keeps us away from God is evil and all those activities which lead man towards God are good. Every activity that is done under the influence of '*Houmain*' (I-ness) is evil. To be born and embody the sense of 'I-ness' or egoism is to be subject to sin and evil. "The sins in me are countless as the drops of water in an ocean. O God, have pity on me and enable me, who am just like a stone because of the weight of sins around me, to swim across the ocean of the world", says Guru Arjan Sahib¹⁰. Thus to sin is to put more and more weight around our neck, and God alone can uplift us and destroy our sins. We can not rise because of any merits or our own but because of the Grace of God. "We can not get rid of this cycle of birth and death by force of our own good deeds but only by the ever-forgiving nature of God", says Guru Arjan Sahib¹¹.

The Guru talks about good and evil; does it mean that man is free to do what he likes? "Freedom is freedom within an order, limitations are limitations of the order. Man is bound by his qualities within the range of his qualities. Man is free like '*Prakriti*' itself, but true freedom lies in qualitylessness at the feet of God, in assimilation of His virtues. Freedom and bondage are essentially a matter of awareness or ignorance of man's constitution of himself as body, mind and spirit and of His apparent and real relationship with *Prakriti* and with *Parakriti's* Lord '*Purshotama*'", says Dr. Singh¹². Man has been created by God after the pattern and process of his own being. God is free absolutely, there are no limitations to His being and doing. God is man in a miniature form—though set in the field of ignorance and attachment (*Māyā*), but man is a point or a smallest whole within the Absolute Whole; therefore he must

possess or share the qualities of his creator. Freedom lies in being, not in doing out of one's *Prakritic* natures or the given portion of energy. "To be free from the world by being in God, that is the longing we have within us", says Schwitzer¹³ As Absolute freedom is possessed by the Absolute Being, therefore the more Being we possess the more free we are. The more we are away from the Creator, the Absolute Being, the Absolute Freedom, the more are we in bondage. Just see the plants, the insects and the animals. They are not at all free, but are caught in their own instincts, wants, needs or inner drives. An animal does what his predominant instinct at a specific time moves him to do. A hungry lion may kill the only son of an aged widow. The lion has no awareness of good and evil, and its action is wholly motivated by its instincts. The same is the case of a man who is caught in the web of ignorance and attachment, and his activities are motivated by desires and passions. The more a person is directed by desires and passions, the more is he engulfed in ignorance and in *Māyā* and the more is his bondage. Thus, in order to become more free we should try to grow into the likeness of God.

In order to become free from the bondage of passions and desires and to be free in the Being of God, we have to overcome our own '*Houmain*' or I-ness so that God in us may take possession of ourselves. By being in God we are absolutely free. God is not only Absolute freedom, He is also Absolute Truth. The man who is in God and who has God in him, his activities in this world will demonstrate the true nature of his Creator and his Source." The saints of God have all that God is¹⁴." Thus the activities of men of God are truth-bearing and truth-inspiring and truth-revealing. Truth-bearing and truth-inspiring activities will always be within the range of ethical perfection. "A bad deed can not come out of a God-conscious person", says Guru Arjan Sahib¹⁵.

The activities of man of God are ethically perfect and those who aspire to belong to God should also like to rise up to the truthfulness

of God and be within the range of ethical perfection. The Guru does not believe in any reward and punishment for our good and bad deeds here or hereafter. "No one should think that he will reap the fruits of his deeds after death. But, one *becomes* as a result of whatever one does", says Guru Arjan Sahib¹⁶. The fruit of deeds does not come in some unknown future; it comes instantaneously in the Self-transformation of the individual. Good deeds carry a man near to the Source of good, truth and beauty, and bad deeds which are un-truthful and ugly in their nature, lead the doer away from God and thus away from self-realization. In order to become one with God, man is not to depend on his own good deeds, but he is to depend on the Grace of God.

Leaving aside the problem of how to realize God in ourselves, let us come to the point of the basic relation between God and man. "It is a strange story, so beautiful, that man was made in the image of God", says Guru Arjan Sahib¹⁷. Man is a microcosm within the macrocosm, a point in the circle, or a smallest whole in the total and Absolute whole or a drop in the ocean. "The drop is in the ocean and the ocean is in the drop", says Guru Nanak Sahib¹⁸. Just as a drop has all the properties and constituents of the ocean, similarly man has all the properties of the Being of God as his *Potentis*. "My Lord has made one thing (human body) in which He has placed everything", says Guru Amar Das Sahib¹⁹. The being of man dwells in the body and God is in man; therefore the human form has been exalted very high and it is said that in this very human body dwells all that is there outside. "In human body dwells the whole-world, the heaven and the nether regions. In the body dwells the Lord, who gives life to every one". says Guru Amar Das Sahib²⁰.

According to the Guru, "The Unapproachable has His place (*Thān*) in the mind²¹." Those who realise God in their own selves, they themselves become God. "The God-conscious person (*Braham-Gyani*) himself is the Creator of the whole world. He is immortal and never dies. The God-conscious person can grant life

and salvation to others. The God-conscious person can do all this because he himself is the Supreme Perfect Person", says Guru Arjan Sahib²². Man can become God; in other words, God reveals Himself in man, as it is not the efforts of man but God's own Grace which is responsible for the change in man. Even when God wants to reveal Himself, He reveals Himself in the human body as the Person of the *Guru*. "Jehovah descended and assumed the human in order to redeem and save mankind; He descended as divine truth which is the Word; He assumed the human according to His own Divine order²³."

The Lord is there in the whole of creation and is also there in man, but one must add that He is not there in all creatures equally, so far as Divinity in action is concerned; God may be taken to be equally present in all so far as His *esse* is concerned. This is clear from three facts: firstly, the human form is the most perfect form, speaking relatively; secondly, the human intellect is capable of becoming aware of and activating the Name (*Nām*) in it; thirdly, men in history have realized God and attained to mystic union or communion with Him and thus, entered God simultaneously as God entered them. It is in view of these things that the *Guru* says that man is a special, privileged creature and the relation between God and man is that of the Lord and His lieutenants; and as a consequence special responsibility and special privilege attached to man, who on the credit of the chosen few in historical humanity, is justified in calling the Lord, as a sign and a symbol of a special relationship, as his Father, his Lord, his Husband, his Guide (*Guru*) etc.

Finally, further light is thrown on the general and the special relation between God and man by the emphasis that the *Guru* lays on the necessity of realizing that God-realization is in the last analysis nothing but true knowledge of our true self. "Those who know their own true self (*Ātman*) know God (*Paramātmān*)²⁴." In other words, it can also be said that we can not know God, all we can know is our own true Self, our own spirit or '*Ātman*', which is

God is His immanent action. The words '*Āp-Pachhān*', Know Thyself, through knowing the true relation with God, are found in some form or other on almost every page of *Guru Granth Sāhib*. As God resides in our hearts, we can have a real relation with him. God is in the Ideal Father, the Ideal Mother, the Ideal Brother, the Ideal Friend. Our real relationship is with God, while all our other human relations are derivative or reflective of the true relationship that we have with God. The relation between creator and creature is, of course, unique and can not be paralleled by any relations between one creature and another. God is both further from us, and nearer to us, than any other being. He is farther from us because the sheer difference between that which has Its principle of being in Itself and that to which being is communicated, is one compared with which the difference between an archangel and a worm is insignificant. He makes, we are made, He is original, we derivative. But quite at the same time and for the same reason, the intimacy between God and even the meanest creature is closer than any that creatures can attain with one another. The relation we have with God is not a thing of our own choice but is there in the creative Will of God, "Every relationship with his deeper self, with visible nature and with the hidden powers evolved by man so far during the course of history and every relationship which will be developed by him in the future,—all these were provided for by God at the time of creation as a part of the infinite content of His Will be contact His creatures and to let them contact Him at countless points in numberless ways and approaches, each equally valid and valueable in the context of its particular time, space and cause", says Dr. Mohan Singh.

Footnotes

1. p. 1142.
2. p. 865.
3. *"The Transcendent Word resides in the human body."*
—Guru Amar Das Sahib, p. 1059.
4. Dr. Mohan Singh.
5. p. 152.
6. Swedenborg, *The True Chrisitan Religion*, p.189.
7. *"This body is the temple of the Lord; I have been able to see God in this very body"*, says Guru Amar Das Sahib, p. 909.
8. p. 866.
9. *Guru Nanak Sahib*, p. 62.
10. p. 262.
11. p. 261.
12. Dr. Mohan Singh.
13. *Hartshorne and Reese*, *Philosophers Speak of God*, p.299.
14. *Guru Arjan Sahib*, p. 272.
15. p. 273.
16. *Guru Arjan Sahib*, p. 272.
17. p. 715.
18. p. 818.
19. p. 1064.
20. p. 754.
21. *Ibid.*
22. p. 273.
23. Swedenborg, *The True Chrisitan Religion*, p.93.
24. *Guru Arjan Sahib*, p. 187.

The Realizability of God

“O man, thou hast been blest with the human form;
This is thy opportunity to unite thyself with God;
Doings for material gains will not be useful to you hereafter;
Meditate only on His Name in the company of Saints and Holy men;

... ..

Thy life goeth to seed if thou art entangled in the
illusions of ‘*Māyā*’.”

—Guru Arjan Sahib¹.

God is the Creator, the Lord, the Beloved Husband², with whom the soul was wedded before creation. The finite individual soul has been separated from the source by the web of ‘*Houmain*’ or I-ness, which too is the product of God's creative willing. Why did God create ‘*Houmain*’, the sense of separate individuality, is a mystery transcending human understanding. God has created man as if a separate but He also dwells in the innermost depths of man. The ‘*Ātman*’ the spirit in man, and the ‘*Paramātmān*’, God Himself, are one. This innermost oneness with God makes the realizability of God by man a possibility.

Man can be fully satisfied only if he realizes God and becomes one with Him; otherwise man, caught in the whirlpool of attractions and distractions of the world, remain a discontented, incomplete part. Man rises above these attractions and distractions of the world when he is one with the Source from which the whole world with all that is in it, derives its being. When man is one with his source he immediately realizes the insignificant and the unimportant character of the world and all that is there in it, and ceases to cherish any worldly desire.

For the Guru, God is realizable by man; therefore, the goal of man's life should be to realize God within and without. God-realized persons see God in their own hearts and in the deepest depths of

others. "While searching for God, I have found him dwelling in every heart³." God is to be searched not in forests after renouncing the world but in the innermost core of one's own heart⁴. Life is a stage set for spiritual perfection. God is the Source of man and man must return to the original Source. Life exists not for itself; it has come up from God and must return to Him and only then it can find perfect rest and complete fulfilment. "O man, you have come into the world to be one with God. You have forgotten your original mission and are entangled in the affairs of the world while the duration of life granted to you is swiftly flowing out⁵."

It is only the privilege of the human species to know its Ideal and try to be one with the Ideal. Human life, thus, is not to tragic curse but a divine, blissful blessing. Life is not an empty dream and the world is not a self-delusion of the spirit. Human life has got its purpose; it is a means to Self-Perfection or God realization.

The separate finite individuality is only accidental, and does not constitute the absolute truth. God is in all and man in his *esse* is God. It may be objected that if man in his *esse* is already one with God, there is no sense in saying that man is to realize God in himself. The acceptance of the truth that God is in the Universe and the Universe in God, does not cancel the necessity of all and every endeavour on the part of man. God is not in man in such a manner that he can '*possess*' Him without endeavour, effort or struggle. God is present in man as a *potentia* or a *possibility*⁷. "The unknowable is in man, but the man is not aware of it", says Guru Arjan Sahib⁸. It is man's duty to lay hold of God within. The God in man is a task as well as a fact, a problem as well as a possession. Man, in his ignorance, identifies himself with the external wrappings, the physical and mental endowments. The Divine spark is there in the individual but man as he is, is not wholly divine. His divinity is not an actuality, but a part of God's inspiration into him to be the whole. Man caught in the web of ignorance and subject to '*Houmain*', the false sense of 'I-ness', lives in the world of things and objects. He

thinks himself to be separate from all the rest. The individual will not gain the secret of peace until he breaks down his apparent self-completeness and independence. A return from plurality to unity is the ideal goal of all human struggles in their life on this earth.

Man in esse is God. But, he is to make this esse explicit in himself. He is to glorify the God within. Man confined in egoism does not recognize his real esse. "We generally identify ourselves with our narrow individual selves and consider spiritual experience as something given or revealed to us as though it did not belong to us", writes Radhakrishnan⁹. The *Guru* declares that the narrow individual Self is not the real self of man, but is a form of *Māyā*. It is due to '*Houmain*' that man feels as if he is independent of the universal existence, and has an individuality of his own. This feelings of '*I-ness*' has been created by God to run through the whole universe, with the result that all individuals have come to believe in their individual separate existences. Fichte has called '*I-ness*' '*Egohood*'; it is the basic of individuality and selfhood in man.

To become one with God, man must give up egohood, '*Houmain*'; for giving up egohood man should surrender his own will to the Will of God¹⁰ and love God and by so doing be one with Him. But the realization of God is immediately and ultimately possible only through God's own Grace. The most frequently used words for Grace are '*Parshād*', '*Nadar*', '*Mehr*', '*Rahm*' and '*Karam*' (the last four words being Persian in origin).

When man becomes one with God his individual will is there no more and his activities are thereafter motivated not by self-interest but by the interest of others. When the personal will operates no longer in the individual, the Universal Will shines forth. When the Universal Will shines forth it means that the Grace of God has rained on man and has lifted him into the Divine Presence.

It is easy intellectually to realize the unity of Godhead as everything having sprung from a common source and apparent

differentiations being relative and accidental. But this is not enough for a man of devotion; he should realise his oneness with God both intellectually and emotionally; he should feel the truth of Immanence in every pore and cell of his body, and in every concept of mind. By ceaselessly remembering God with love and devotion, man feels one with the universe and the Universal Soul. The one Soul is felt as shining within and without¹¹. By ceaselessly remembering God, He alone remains and the sense of separate individuality in man vanishes. The mind can not think of God and Spirit abstractly; the mind can not visualize or represent spirit to itself by words, names, symbolic images and myths. Only the spirit sees the spirit, only the divinized consciousness sees God as directly, even more directly, as intimately, even more intimately, than ordinary consciousness “sees” matter, The Awakened Self sees, feels, thinks and senses the Divine. The person emerges from the smaller limited world of existence into a larger world of being, the life is swallowed in a larger and universal whole.

This feeling of unity can not be adequately expressed in words because it has no equivalent in the world of senses; and it is not commonly experienced. In this stage man physically, emotionally and intellectually feels one with God and His creation. It is a stage when the mind oversteps its own limitations and finds rest in spiritual peace and spiritual joy, not known to us in our every-day experience. The awakened mind feels itself abnormally aware, leaves the world of thought and passions behind, and steps out into the realm of spiritual consciousness and spiritual joy. In Sikhism this state is known as ‘*Vismād*’ (*Vismaya*), a sense of spiritual wonder¹³.

The *Guru* has tried to explain this feeling of ‘unity’ by similes and metaphors. To explain this feeling of ‘union’ the Western mystics generally use the simile of water mixing with wine, both forming a perfect blend; water and wine becoming indistinguishable. In the Sikh Scripture this idea is expressed thus; a spark of fire falls back

into fire¹⁴; a ray of light as if returns to the sun¹⁵; a bubble loses its identity back into the stream¹⁶; a flying atom of dust is again absorbed in the earth¹⁷; a stream carries itself back to the sea¹⁸; or water mingles with water and a metal losses its shape and returns to the metallic mass¹⁹.

The feeling of happiness in that state has given symbolic expression. One feels as if one has found a priceless diamond, a jewel or a ruby²⁰. Desires are no more. Eyes are filled with Divine Light and the ears hear Divine Music. The tongue tastes Divine delicious fruits and the body enjoys fragrances like the odour of the musk²¹.

India is largely a hot country. It is natural that in such a country similes for peaceful and joyful divine feeling should contain thirst, rain, divine nectar, springs, harvests, flowers and gardens. Just as hot and dry earth gasps for the monsoon to give it life, a heart stricken with divine thirst yearns for spiritual rain-streams and for spiritual springs²².

The imagery of union in marriage has also been greatly emphasised by the Guru. In love, the sense of separate individuality vanishes and there is no consciousness of the subject and the object. The imagery of marriage has been used by all the mystics all over the world. It is natural that the imagery of human love and human marriages should have seemed to the mystic, the best of all the images of his own 'fulfilment of life' his soul's surrender, first to the call and finally, to the embrace of perfect love²³.

He who is one with God, is called '*Gurmukh*' or '*Sahij Jogī*'. In this '*Sahij* stage' or '*Nirbān Pad*' man works with the spontaneity of air and water in complete harmony with nature and God. The ethical ideal for which one has to struggle at the first stage of getting spiritual enlightenment, becomes part of his very nature. There are no egoistic desires in him, his actions are motivated by the interests of others. As his narrow individual self becomes identified with the universal self, his innate love and sympathy blossom forth in the

service of mankind. He sees God manifesting Himself in every creature. "While searching for God I saw Him dwelling in every heart²⁴." It also follows from this that service of God is service of God in humanity. In the Sikh Scripture the idea of '*Sewā*' or service, particularly '*Nishkam-Sewā*' or selfless service, is everywhere stressed as a large essential part of '*Nām-Sewā*'. It need hardly be added that Sikhism has no place for mendicants and ascetics. "The God-conscious person is a spring or fountain of service to humanity", says Guru Arjan Sahib²⁵. The *Gurmukh's* desires and will are completely coincident with the requirements of ethical reason. The '*Gurmukh*' does not run away from worldly life. He leads the life of a worldly man but the ups and down of the world have little effect on him. He lives in the world like a duck or a lotus flower²⁶, that are in the waters yet above them. For such a man continuity of life here or hereafter has no meaning. So long as he is here, he works as per the will of God, in a spirit of complete self-surrender, without any attachment to the world, and after the disappearance of the body, the spark is one with the fire or the drop has belended with the lake. There is no question of any re-birth or transmigration of the soul. Such persons, while still in their body, only appear to have a physical body and an individuality of their own; for them there is no such thing as I, my or mine. The all-pervading reality manifests Itself in their hearts; they are One with their source, even while in this body; they are '*Jīvan-Mukats*', Liberated in Life.

The view of the Guru on the realizability of Godhead can be compared with that of Sufism." It is only when the veil is rent and the divided mind overpowered, silent and passive to a supramental action that mind itself gets back to the Truth of Things. There we find luminous mentality reflective, obedient and instrumental to the Divine Real Idea. There we perceive what the world really is; we know in every way ourselves in others and others as ourselves and all as a universal and self-multiplied One. We loose the rigidly separate individual standpoint which is the source of all limitations

and errors. Still we perceive also that all that the ignorance of mind took for the truth was in fact truth, but truth deflected, mistaken and falsely conceived. We still perceive the division, the individualising, the atomic creation but we know them and ourselves for what they and we really are²⁷."

Footnotes

1. *Guru Arjan Sahib*, p. 16.
2. *"The image of God which determines the part of our relations with Him is that of an immeasurably great man and male. This is true only of popular notions of God but also that important type of Catholic mysticism in which soul plays the female role of the Beloved, while God the lover is male who ravishes the soul"*, says Watts. —Hartshorne and Reese, *Philosophers Speak of God*, p. 330
- (b) *"For we are only creatures; or role must always be that of patient to an agent, female to male, mirror to light, echo to voice"*, —writes C.S.Lewis, *The Problem of Pain*. p.39.
3. *Guru Nanak Sahib*, p. 838.
4. *"Why to go to jungle in search of God ?
He is the dweller in every one and yet unattached, is one with you."*
—Guru Tegh Bahadur Sahib, p. 684.
5. *Guru Arjan Sahib*, p. 43.
6. Radhakrishnan, *Indian Philosophy*, p.207
7. Dr. Mohan Singh defines Ātmān to be the presence in man of the Omnipresent.
8. *Guru Arjan Sahib*, p. 186.
9. Radhakrishnan, *An Idealistic View of Life*, p.106.
10. *"The essence of Islam as the name reveals, is submission to the will of God, and Muslim is he who surrenders himself wholly to Allah as the Supreme cause of all things"*, writes E. O. James, *The Concept of Deity*, p.87.
11. *"When we love the Name of God, we realize that there is only one reality which is both within and without."*—Guru Arjan Sahib, p. 225.
12. *"By remembering Thy Name Thou remainest, there is no more I, me, or mine wherever I turn my eyes, I see Thee."* —Guru Arjan Sahib, p. 1079.
13. *"One absorbed in God feels wonderfully happy. By following the Guru's panth, he devotes himself to the love of God. On seeing God all passions are extinguished as water puts out fire. All dobutis are removed and man*

feels awake to the love and light of the Truth."—Guru Nanak Sahib, *Rāg Parbhaiti*.

14. *"The different sparks of fire appear differently, yet are one with their source.*
—Guru Arjan Sahib, p. 102.
15. *"As waves blend with water, so light blends with light."*
—Guru Arjan Sahib, p. 102.
16. p. 11.
17. *"The different atoms of earth take birth from earth and return to it."*
—Guru Gobind Singh, *Akāl Ustati*.
18. p. 5.
19. *"The metal melts into the original metal;
By hymning God's qualities we become one with Him."*
—Guru Nanak Sahib, p. 13.
20. *"While wandering in sorrow I have found a jewel. I have found in God's Name a priceless diamond. There was a ruby in the temple of the Lord, When the owner removed the curtain, I became happy on seeing it."*
—Guru Arjan Sahib *Rāg Bilāwal*, p. 495.
21. *"When the heart is saturated with the Name of the Lord, all desires vanish. Eyes are filled with Divine Light and ears hear Divine music. The whole body feels fragrant with the odour of the musk. One can not describe the joy of that condition."*
—Guru Amar Das Sahib, p. 1057.
22. *"With friends and saints, I meditate on the Name Divine. In His pleasure the Lord showers the rain of His love on me. I find myself collecting peace and joy. The Lord Himself made my heart calm and restful."*
—Guru Arjan Sahib, p. 615.
23. *"By devoting myself to the Lord, I feel wholly detached from all that happens, though I live the life of worldly man."*
—Guru Arjan Sahib, p. 217.
24. *Guru Nanak Sahib, p. 838.*
25. *Guru Arjan Sahib, Sukhmani, p. 273.*
26. *"Just as a lotus and a duck remains dry in water, O' Nanak man should cross the ocean of the world. By devoting his mind to God and meditating on His name, he should keep himself aloof from the attachment of the world."*
—Guru Nanak Sahib, *Rāg Rāmkali*, p. 272.
27. Raynold A. Nicholson, *The Idea of Personality in Sufism*, p. 260.

The Names of God

“The name (of God) is the Source and the
Support of all creatures.

The Name supports the whole cosmos and all
Its parts (*Khand, Brahmand*), the
skies and the nether regions.

The Name inspired the *Vedas*, the *Smritis*,
and the *Purānas*; it is again the
Name which makes people listen to
the sacred scriptures, think, and
meditate on them.

The name is the Source of all people,
and the worlds they inhabit.

It is again the Name by listening
to which we can lift ourselves
above the world.

Those who by the Grace of God
become devoted to the Name, they
realize their self and attain to
Communion with God.”

—Guru Arjen Sahib¹.

The whole show of creation (*Jagat*) is the manifestation of God's Name. “Whatsoever has been created is really the creation (by the Name and with the Name) of the Name; His Name is omnipresent”, says Guru Nanak Sahib². God is in the world as His Name, and therefore, it is only through this Name that He can be approached, worshipped and contacted. Therefore every prophet and saint stresses the need of meditation on a Name of God. Swedenborg also expresses the same view, “The Name of God, because it is Holiness Itself, must be continually used in the Holy offices of the Church, as in prayer, hymns, and in all worship, also

in preaching, and in writing on ecclesiastical subjects; for God is in all things that pertain to religion, and when He is solemnly invoked by this Name, He is present and hears; in these things the Name of God is hallowed.

“In the spiritual sense, the Name of God, means all those things, that the Church teaches from the Word, and by which the Lord is invoked and worshipped; *all these things are the Name of God collectively.*

“That the name of any one, not only means his name, but also his whole nature, is evident from the names in the spiritual world”³.

Mediation on a Divine Name is possible only if the name embodies a specific quality of God. The attribution of a specific name to God stems from a specific spiritual experience of the prophet or the saint, who coins that name. Some may experience God as power and they give God special names showing His all-powerful nature; there are others, who may experience God as love, and the names of God they coin will naturally relate to the all-loving nature of God; those who experience God's mercy call Him Merciful; those who experience God as knowledge call Him the Source of all knowledge, wisdom and light. All the coined names of God thus refer to specific content of human experience which gave birth to those names. It is also believed by mystics all over the world that God Himself reveals His attributive names to His messengers and lovers. Thus almost all the names of God are attributive in one way or the other. “It is a self-evident truth that an attribute is not inherent in the object to which it is ascribed, but it is something added to His essence”⁴, according to Merimónides. The attributive names of God do not depict this essence, but only His revelation of Himself to man. In other words, an attribute of God is man's naming of his individual personal experience of one or other glory of God. Further, utterance of and meditation on a Divine name is a way of experiencing God in a particular form. The realization of the Name is the realization of God's active relationship

with man. The active and experiential names of God are countless, and every one describes Him according to his own emotional and intellectual calibre and the depth of his own religious, spiritual experience.

As all the names of God are attributive, it does not matter which one name is to be meditated upon. In the last analysis and from the ultimate standpoint all the names of God are of equal value and validity because they specify different attributes, all obtaining in the One and Same God. The *Guru* had no prejudice against any specific name of God; he has used so many Arabic, Persian, Sanskrit and Indian vernacular names in the Sikh Scripture.

Following are some of the most frequently used Arabic and Persian names of God in the Sikh Scriptures :-

Allāh, Bakhshand, Kādar, Karim, Khālaq, Khasam, Khudā, Maulā, Mir, Mālak, Meharbān, Parvardigār, Rahim, Rafiq, Razāq, Sāhib, Sultān, Zarina etc.

Following are some of the Hindi names of God used in the Sikh Scripture :-

Banwārī, Vasudev, Bīthala, Bhagwān, Bhagwant, Bishambhar, Brahmā, Chatarbhuḡ, Chhatarpat, Chakardhār, Chakarpān, Damodar, Gopāl, Gosāin, Gobind, Gopīnāth, Govardhandhāri, Gurdev, Harī, Īshwar, Jagdīsh, Jagannāth, Jagdishwar, Kāhn, Keshav, Krishan, Murārī, Kamal-Kānt, Lakshmīnārāyan, Mādho, Madhusudan, Manohār, Mukand, Nāth, Narsinh, Nārāyan, Narhar, Nih-Kalank, Nīl-Kanth, Niranjan, Nirankār, Onkār, Pārbrāhm, Parmeshwar, Padmāpat, Pitamber, Prabhu, Purkhotam, Rām, Rikhīkesh, Sarangdhar, Sāval Sunder, Shrī Rango, Shri Ram, Umāpatī.

Some of the names of God extensively used by the *Guru* in the Sikh Scripture to convey his own conception of God have been entered below under different headings. A few of them are traditional but the rest are fresh coinages by the *Guru* himself to express his own view.

God as Person

Ād Purakh	Prototype Person.
Akāl Murat	Timeless Being.
Akāl Purakh	Timeless Person.
Achut Purakh	Unswerving Person.
Agam Purakh	Inaccessible, Unknowable Person.
Alakh Purakh	Unknowable Person.
Atīt Purakh	Transcendent Person.
Bhagwan Purakh	The Lord.
Ek Purakh	One Person.
Jagjīvan Purakh	Person, the Life of the Universe.
Kartā Purakh	Person, the Creator.
Prem Purakh	The Embodiment of Love.
Purkhotam	Supreme Person.
Puran Purakh	Perfect Person.
Purakh Vidhātā	Person, the Destiny of all
Samrath Purakh	All-Powerful Person.
Sat Purakh	True Person.
Sat Gur Purakh	Person, the true Guru.
Uttam Purakh	The First and Best Person.

God-The Transcendent

Abhed	Whose Secret can not be known.
Abhakh	Who eats nothing.
Agam	Inaccessible.
Agādh	Unfathomable.
Agochar	Unapproachable.
Akāl	Timeless.
Akath	Who can not be described.
Akarmang	Actionless.
Alēp	Unattached, Untainted.
Alakh	Unknowable, Undescribable.
Anātman	Beyond the Ātman.

Anup	Most beautiful.
Anām	Without Name.
Arup	Of no form.
Asoojh	Unthinkable.
Atit	Untainted.
Atat-tang	Beyond the Tattvas. Essences Elements.
Athāh	Depth Unfathomable.
Gunnatit	Being the three Gunas.
Nehkewal	Not-Alone, Beyond Aloneness
Nirjog	Uncommunicable.
Nirgun	Beyond qualities.
Nirboojh	Beyond the reach of <i>Budhi</i> .
Nichint	Inconceivable.
Nirkamay	Without Purpose or Desire.
Nirkarmay	Without activity.
Sunn	Nothingness, Divine Darkness.

God—The Immanent

Adho-urd-ardhang	Filler of all space above, below, and in the middle.
Antarjāmi	Inseated Controller.
Banvāri	Lord of Vegetable Kingdom.
Hāzir Hazūr	Ever-Present.
Jagjivan	Life of the Universe.
Kāl-Kāle	Time of Time.
Nirantar	Without breaks.
Roop-Roope	Beauty of Beauties.
Sarab Ātma	The Soul of all.
Sarab Jotī	The Light of all.
Sarab-ghatān-kā-Nāth	Master of every Heart.
Sarbatr-Bhēsai	In all Robes or Garbs.
Sarbatr-Dēsai	In all Spaces.
Sarab Kalā Bharpur	Full of All Powers.

Sarbatr-Dhanday	In all Deeds.
Sarbatr-gune	All Pervading.
Sarb-Rūpē	Beauty of All.
Sargun	With Qualities.
Tribhavan Mahīp	Lord of the three worlds.

Aesthetical Names of God

Ād-Rūp	The First Beauty Form.
Acharj Rūp	Wondrous Beauty.
Bismād	Wonder Producer.
Git-Gitē	Song or Songs.
Hirā	Diamond, Jewel.
Husnul-Charāg	Light of Beauty.
Husn-ul-Wajuh	Of beautiful form or body.
Manmohan	Heart-Charming.
Nād-nādē	The origin of all Music, Harmony and Melody.
Navtang	Ever New
Param Rupē	Supreme Beauty.
Rāg Rupē	Musical Form.
Ratan	Precious Stone.
Sunder	Beautiful.
Sunder Saroop	Beautiful Being.
Tān-Tānē	Note of Notes.
Tēj Vansi	Source of Refulgence and Power.

Ethical Names of God

Asur-Sanghār	Demon-Killer.
Dayānidh	Treasury of Mercy.
Dukh bhanjan	Pain-Destroyer.
Dusht Sangharan	Killer of the evil ones.
Dayal	Merciful, Compassionate.
Gun-Nāyak	The Hero with all Noble Qualities.

Kirpā Nidh	Merciful.
Kirpāl	Merciful.
Meharvān	Full of Grace.
Nirvair	Without Enmity.
Patat-Pāwan	Holifier, Purifier.
Patat-Udhāran	Holifier, Purifier.
Rakhanhār	Preserver.
Rog-har	Remover of Diseases.
Śilwant	Sweet-Tempered.
Soorā	Brave, Dauntless.
Sugharh	All-Wise.
Sukhsāgar	Ocean of Bliss.
Tarn-Tāran	Carrier across the Ocean of Becoming.

Political and Social Names of God

Āchāñĩ	of noble character.
Bāniā	Tradesman.
Beopāñĩ	Businessman.
Bhogĩ	Enjoyer.
Brahmchāñĩ	Abstainer.
Dhanĩ	Possessor of Wealth.
DhENCHāñĩ	Shepherd.
Grahstĩ	Householder.
Gujar	Milkman.
Jogĩ	Yogi
Kirsān	Farmer, Tiller.
Mālĩ	Gardener.
Rajeshwar	Noble King.
Rājāñ Rāj	The King of Kings.
Sachchā Pātshāh	True King of Kings.
Sarab-Bhoop	The King of Kings.
Śīpahĩ	Soldier.
Shāh	Ruler.

Shahanshāh	King of Kings.
Sultān	King.

Martial Names of God

Abhīt	Without Fear.
Asdhuj	Swordsman
Asdhāri	The Holder of the Sword.
Ajīt	Unconquerable.
Asur-Bihandan	Destroyer of the evil ones.
Aspān	The Wielder of the Sword.
Bhagautī	The Sword.
Chhatran Chhatri	The best hero, warrior.
Dal Bhanjan	Destroyer of armed forces.
Dusht-Bhanjan	Destroyer of evil persons.
Dusht-Daman	Punisher of evil beings.
Dhust-Nikandan	Punisher of evil beings.
Durjan-dal-dandan	Punisher of evil beings.
Garb-Ganjan	Pride-Vanquisher.
Karoor Karmay	Lord of terrible actions.
Kharag-Khargē	Sword of Swords.
Kharagpānam	The Holder of the Sword.
Loh-Lohey	Steel of Steels.
Nirbhau	Fearless.
Rokh-Rokhe	With terrible wrath.
Sarb-bhītam	Awe-inspiring, terror producing.
Sarab Loh	All-Steel.
Sarb-Jītam	All-Conquering.
Shatram Pranāsi	The Destroyer of the Enemies.

Mystical Names of God.

Bandap	Relation.
Bhāī	Brother.
Bharātā	Brother.

Khasam	Husband.
Mālak	Master.
Mitar	Friend.
Piārā	Lover.
Pitā	Father
Prem Sarūp	Love Itself.
Prit-Pritē	Most Beloved.
Sabandhī	Relative.

God The Creator, Preserver and Destroyer

Bīj-bijē	Origin of all Origins, Seed of Seeds.
Brahma	Brahma.
Gharan-Bhanjan-hār	Preserver and Destroyer of all.
Jagjiwan	Life of the cosmos.
Jag Kāran	Cause of the World.
Jag Haran	Destroyer of the world.
Jagat Kartā	The Creator of the World.
Jagat-Jiv-Jīvan	Life of all Beings.
Kartā Purakh	Person, the Creator.
Kartār	Creator of the Universe.
Karan Kāran	Cause of the First Cause.
Kārin Kunind	Maker of Causes.
Khāliq	Maker, Producer.
Maulā	Overhead, All-wise.
Pālanhār	Caretaker.
Pālak	Nourisher.
Parvardigār	Sustainer.
Prān-nath	Lord of the Breath.
Razaik	Giver.
Roṣī-dehind	Sustainer.
Rozi-Razāik	Sustainer
Sarb-ghālak	Destroyer of All.
Sarab Pālak	Preserver of All.

Sarab-Khāpai	Disposer of everything.
Sarab-Thāpay	Creator of everything.
Sarb-Ko-Kartā	The Creator of all.
Sarb-ko-Kāl	The Time (End) of all.
Shiv	Siva.
Vishnu	Visnu.

Mataphysical Names of God.

Adesh	Does not beings to a particular country or place.
Abināsi	Indestructible.
Abhang	Unbreakable.
Abhagat	Indivisible.
Achhed	Unpiercable.
Ādi	The Beginning.
Adol	Unshakable.
Ajūni	Free from birth and death.
Akāl	Timeless.
Anant	Endless.
Anād	Without any beginning.
Anil	Countless
Anās	Free from destruction.
Anūp	Most Beautiful.
Arūp	Formless.
Atōl	Unweighable.
Athām	Placeless.
Athāpay	Unestablishable.
Beant	Beyond end, endless.
Ek	One.
Ik-ras	Changless
Jugād	The beginning of the Cycle of time.
Nirbujh	Not cognisable, Inascertainable.
Onkār	All-Form.

Prakāsh	Light.
Sadāsach	Always True.
Sadāsachdā-nand	Eternal Truth, Consciousness and Bliss
Satnām	True Name.
Sai-bhang	Self-Created.

God as Knowledge

Brahm Gyāni	Supreme Knowledge.
Chet	Consciousness.
Gyān-Giāne	Knowledge of all knowledge.
Sarbatr Gyāni	Knower of all.
Suchet	Ever-Conscious.
Trailok Gyātā	Knower of the three worlds.
Trikal Darshi	Seer of the present, past and future.

The Guru has used many Hindu and Muslim historical and traditional names of God and has also himself coined so many, both negative and positive. Guru Gobind Singh's *Jāp*, *Akāl*, *Ustati*, and *Sahansar Nāmā* are specially famous for the names of God they contain. Guru Nanak Sahib and Guru Arjan Sahib had also used many Hindu and Muslim names of God and a great many names of God coined by themselves. But for the Guru all the attributive names of God can not be written down even if the whole of vegetable kingdom turned into pens, all the oceans into ink and the whole of earth into paper. All the attributive names of God are but human attempts to describe Him according to human capacity.

“Every prophet is presumed to bring with him and reveal to the world a new name of God, which to a great extent is symptomatic of the character of his entire mission”, says Dr. Mohan Singh. More than a thousand names of God have been used in the Sikh Scripture but two of them, ‘*Satnām*’ and ‘*Wahegūrū*’ have received special importance in Sikhism. ‘*Satnam*’ means that God Is, Exists, and is Truth. ‘*Satnām*’ signifies existence alone and not any form. “Your attributive names can not be told, while your name as ‘*Sat*’ (Truth

or Existence) is Pre-creational”, says Guru Arajn Sahib⁵. The Sikh Guru has made this name more prominent and popular among the Sikhs. But, This name of God stands second in importance to ‘*Wāhegūrū*’ in the Sikh literary tradition and day-to-day living. For meditation and recitation, God is to be remembered and meditated upon as ‘*Wāhegūrū*’. Some writers have given a fanciful etymology of this word. They say ‘W’ stands for ‘Wasudev’ ‘H’ for ‘Hari’ ‘G’ for ‘Gobind and ‘R’ for ‘Rama’. These writers seem to have given this meaning to the word ‘*Wāhegūrū*’ without going into the Sikh Scripture. The word ‘*Wāhegūrū*’ is compound of two words ‘*Wāh*’ and ‘*Guru*’: ‘*Wāh*’ is an interjection very near in meaning to the word ‘Hail’ The word ‘Hail’ signifies respect and approbation while ‘*Wāh*’ has more of the sense of wonder in it. The term ‘Wah’ has been used in the Sikh Scripture to indicate the sense of upward and outward look at humble and joyful admiration, awestruck delight in the splendour, beauty, sublimity and order of nature⁷. “In reality the soil recognises its affinity to things or their affinity to soul, thinks Aquinas *Guru* is a Pāli word which means the perpetual spiritual Guide. Dr. Mohan Singh understands by the word ‘*WāheGuru*’ as “wonderful art Thou, O Lord, who art the perpetual Guide, the Teacher of Thy creatures.” In fact ‘*WāheGuru*’ is not as attributive name of God. It does not lay emphasis on the one or the other attribute of God, but lays emphasis on the greatness and glory of God's creation and God's realisability through His own ever-present active guidance or Grace.

It is easy to memorise a number of names of God to recite them mechanically, but to get the name of God installed in our hearts, so that every object, thought or idea means to us the Self-Revealing glory of the Lord, is very difficult. A minimum of mental and moral discipline is necessary for such realization of the Name which comes through Gods's own Grace as the Guide of the Universe and the individual souls in it. The realizability of the import of His names brings a sense of wonder at the glory of His being and his

nature. The Sikhs are to meditate on His greatness and on the personality and the word of *Gurū*, who is nothing less than God in active operation to guide the human souls. The Guru is God Himself.

Footnotes

1. p. 284.
2. p. 4.
3. *Swdenborg*, The True Christian Religion, pp. 306 to 309.
4. *R. L. James*, Attributes of God, p. 17.
5. p. 1083.
6. *Guru Nanak Sahib*, Āsā-Dī-Vār.
7. *Harthshorne and Reese*, Philosophers Speak of God, p. 212.

Conclusion

The Sikh conception of Godhead is God, the person that holds good in all the three fields, philosophical, religious and ritualistic. By Person is meant, the Power, Entity, the whole Total, which owns Creativity and the Creative Will, which Will is Unconditioned, Unlimited, Infinite, Self-Determined, Self-Sufficient from whatsoever angle we look at it, on whatever aspect of it. The content of the Divine Personality is not only unlimited and unitive altogether, but is also essentially unknowable, incomprehensible, a mystery from first to last, whether it is considered in esse, in existence or in action. All the phases of that Personality are compresent.

God, the ever-Transcendent, with whom no relation of union or disunion can be established is not the Absolute of the Vedantist. God is the Absolute because He is ever-Transcendent and there is nothing besides Him; but He as the Absolute is not a lifeless principle which is beyond all personality. God, the Person, or Iswara (*Purusa Visesa—Patanjli*), is not a creation of *Māyā* and thus, in the last analysis, is not an illusion, The Absolute Itself is the Person, the Source and the Ground of all existence and all being. The Absolute in Its utter transcendence, in Its entire unrelatedness, in its Entire isolation (*Kaiyalya*) is still the Person existing in His own Being '*Param-Purakh*', wholly unattached to all that is and all that is not '*Atīt-Purakh*'. The Guru agrees that God is all; but the All is not an impersonal principle, but a Unified Total-Whole Person who also includes the principle of impersonality. If God is all and there is nothing besides Him, the principle of impersonality should not stand as something beyond Him.

God as the '*Atīt-Purakh*' is wholly transcendent and no assertion about Him, negative or positive, is possible. God as '*Sat-Purakh*' reveals Himself as Existence, Truth and Is-ness. '*Sat-Purakh*' is the Source, the Support of all existence (both *Sat*

and Asat as well as *Sat-Asat*). '*Sat-Purakh*' as the creator is named '*Kartā-Purakh*'. God creates the world after the pattern and process of His own Being and thus he is '*Ādi-Purakh*' or the Prototype-Person. Although God creates after the pattern and process of His own Being yet He as the Creator still remains the ideal or '*Pūran-Purakh*' the Perfect Person. God does not only create the world but is also its life-giving and vitalizing energy and force, '*Jagjīvan-Purakh*'. God is not only the life-giving energy and force but also '*Sat-Gur-Purakh*' or the Guru, the guide of the souls, individually and collectively, towards the perfection of His own Being.

He is all these eternally compresently and not successively. He the '*Person*' is all, these differentiated '*Persons*' eternally in compresence and not in succession.

The very idea of '*Person*' implies unity and integration. God the '*Person*' can not be anything less than the unified well-integrated whole. God is the Perfect Person, therefore, in His being there should be perfect unity and perfect integration. Thus the different levels of speaking about God, the '*Person*', are nothing more than man's own logical, philosophical constructs. God, the '*Person*', is the ever-Transcendent One existing in His own Self-Isolation and Self-Fulness and also existing as the life of the universe and the ever-present Guide of His creatures. It is logically not possible to reconcile the ever-transcendence of God with His immanence and active guidance. To fill the gap between the Ever-Transcendent nature of Godhead on one hand and His immanence and active guidance on the other, man has to posit a few logical, philosophical constructs to reconcile, correlate and unify the two apparently contradictory phases of the integral Whole. For this purpose God is thought of in degrees so that an ascending scale may be possible for man to reach the purely Transcendent from the Immanent; otherwise there are no levels or degrees in the Absolute Being of Godhead. God, the '*Person*', is unity in His Transcendence, in His Immanence,

in his Transcendence-Immanence and the unity beyond all the three, transcendence, Immanence and Transcendence-Immanence.

God is 'Ēk-Purakh', the one person, and He is variously thought of in His differentiated phases. God, one, is in His purely essential essence 'Atīṭ-Purakh'; God, two 'Sat-Purakh' is the source of existence, yet Himself the wholly Transcendent; God, three, 'Kartā-Purakh', the Creator is both Transcendent and Immanent; God, four, 'Jagjīvan-Purakh' is Immanent as the Life of the universe. The different phases of God are for the human understanding and for establishing a relationship with the purely Transcendent by first establishing our relationship with His Immanence, which is possible by establishing our relationship with His active Guidance as the Guru. The Spiritual ascent is possible through stages; from the relationship with the Guru (the first stage), to God's Immanence (the second stage); to His Immanence and Transcendence (the third stage) to His Being and Existence (the fourth stage); thus realising the ever-transcending nature of Godhead. The Spiritual ascent through stages is also a logical, philosophical construct. When relationship with the Guru (who is God himself for human guidance) is established, the relationship with God, the immanent, God the Creator, and God the Transcendent, is instantaneously established, because God is perfect and complete in His essential Wholeness and also perfect and complete in each and every phase of His. In fact there are no phases in His essential Being; the phases are nothing more than ways of looking at God by the finite human beings, who themselves have not realised God in their most innate nature. God as the One, the Unique, the Whole, the Integrated Person is the 'Uttam-Purakh', who always remains the First Person and the Highest Person.

The Sikh concept of God can not come under any of the accepted philosophical 'isms'. It is not Theism even though the Sikhs believe in the unity and personhood of Godhead; it is not Monotheism though the Sikhs believes in the Immanence of God;

the Sikh concept of God is certainly not Pantheism, and it is again not Panentheism even though the Sikhs believe both in the Immanence and Transcendence of His Absolute Being or Existence. No label of any 'Ism' can be pasted on the Sikh concept of Godhead as it connotes more than these Isms are intended to convey. The Sikh concept of God is rooted in God the '*Person*'. Therefore, if we are to give any title or label to the Sikh concept of Godhead, it can be nothing else than '*Personism*' or '*Purakhvād*'.

As the Sikh conception of Godhead is totally that of God, the Person, therefore devotion, adoration, prayer and constant recitation of and meditation on His names is a central and cardinal feature of the life of a Sikh. By meditating on the names of God, man becomes one with the Name and thus with the Named One or God. The God-realized man is identical with the Supreme Self. Such a man is one with God. The Guru says, "The God-Conscious Person (Brahm-Gyānī) himself is the Supreme Lord¹²." The God-Conscious person is one with the Divine Source and his individuality mingles in the Supreme Self just as water merges with water¹³. In these quotations is embodied the Sikh conception of *Moksha* or uttermost freedom (*Mukti*) without restraint of do's and don't's or without any ground for rendition of accounts here and hereafter.

Footnotes

1. Dr. Mohan Singh, *Philosophy, Psychology & Ethics of the Bhagwat Gita* (ms).
2. *Guru Arjan Sahib*, 'Sukhmani'.
3. *Guru Arjan Sahib*, 'Sukhmani'.

The Punjabi Supplement

These are some of the actual verses of the Gurus, in support of this thesis, which have been arranged under different philosophical heads; complete compartmentalisation is however impossible as each line is full of implied meanings and thus refers to many philosophical fields.

THE KNOWABILITY OF GOD

Guru Nanak Sahib

੧. ਅਗਮ ਅਗੋਚਰੁ ਅਨਾਥੁ ਅਜੋਨੀ ਗੁਰਮਤਿ ਏਕੋ ਜਾਨਿਆ ॥
ਸੁਭਰ ਭਰੇ ਨਾਹੀ ਚਿਤੁ ਡੋਲੈ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਅਕਥਉ ਕਥੀਐ ਕਹਉ ਕਹਾਵੈ ਸੋਈ ॥ (ਪੰਨਾ ੧੨੩੩)
੨. ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ ॥ ਅਮਰੁ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ ॥
ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ॥ ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ ॥
ਜੋ ਦੇਖਿ ਦਿਖਾਵੈ ਤਿਸ ਕਉ ਬਲਿ ਜਾਈ ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥
ਕਿਆ ਜਪੁ ਜਾਪਉ ਬਿਨੁ ਜਗਦੀਸੈ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਹਲੁ ਘਰੁ ਦੀਸੈ ॥
(ਪੰਨਾ ੮੩੮)
੩. ਹਰਿ ਅਗਮ ਅਗਾਹੁ ਅਗਾਧਿ ਨਿਰਾਲਾ ॥
ਹਰਿ ਅੰਤੁ ਨ ਪਾਈਐ ਗੁਰ ਗੋਪਾਲਾ ॥
ਸਤਿਗੁਰ ਮਤਿ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਮੇਲਿ ਲਏ ਰੰਗਿ ਲੀਨਾ ਹੇ ॥
(ਪੰਨਾ ੧੦੨੭)
੪. ਸਤਿਗੁਰ ਅਲਖੁ ਕਹਹੁ ਕਿਉ ਲਖੀਐ ਜਿਸੁ ਬਖਸੇ ਤਿਸਹਿ ਪਛਾਤਾ ਹੇ ॥
(ਪੰਨਾ ੧੦੩੨)
੫. ਸਚੁ ਸਾਹਿਬੋ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੋ ਧਾਰੇ ਰਾਮ ॥
ਅਗਮ ਅਗੋਚਰੁ ਅਪਰ ਅਪਾਰਾ ਪਾਰਬ੍ਰਹਮੁ ਪਰਧਾਨੋ ॥
ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਅਵਰੁ ਝੂਠਾ ਸਭੁ ਮਾਨੋ ॥ (ਪੰਨਾ ੪੩੭)
੬. ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥
ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥
ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥
ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥
ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

ਵਡਾ ਸਾਹਿਬ ਊਚਾ ਥਾਉ ॥ ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥

ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥

(ਪੰਨਾ ੫)

੭. ਆਪਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ ॥

ਜਿਸੁ ਆਪਿ ਸੁਝਾਏ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ॥

(ਪੰਨਾ ੧੫੦)

੮. ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣਾ ਮੇਰੇ ਸਾਹਿਬ ਮੈ ਅੰਧੁਲੇ ਕਿਆ ਚਤੁਰਾਈ ॥

ਕਿਆ ਹਉ ਕਬੀ ਕਥੇ ਕਥਿ ਦੇਖਾ ਮੈ ਅਕਥੁ ਨ ਕਥਨਾ ਜਾਈ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਆਖਾ ਤਿਲੁ ਤੇਰੀ ਵਡਿਆਈ ॥ (ਪੰਨਾ ੭੯੫)

੯. ਅਕਥ ਕਹਾਣੀ ਪਦੁ ਨਿਰਬਾਣੀ ਕੋ ਵਿਰਲਾ ਗੁਰਮੁਖਿ ਬੂਝਏ ॥

ਓਹੁ ਸਬਦਿ ਸਮਾਏ ਆਪੁ ਗਵਾਏ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਸੂਝਏ ॥

(ਪੰਨਾ ੮੮੮)

੧੦. ਅਗਾਧਿ ਬੋਧਿ ਅਕਥੁ ਕਬੀਐ ਸਹਜਿ ਪ੍ਰਭ ਗੁਣ ਗਾਵਏ ॥

ਰਾਮ ਨਾਮ ਰਸਾਲ ਰਸੀਆ ਰਵੈ ਸਾਚਿ ਪਿਆਰੀਆ ॥ (ਪੰਨਾ ੮੪੩)

੧੧. ਚਾਰੇ ਬੇਦ ਕਥਹਿ ਆਕਾਰੁ ॥ ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ ਵਖਿਆਨੁ ॥

ਤੁਰੀਆਵਸਥਾ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਜਾਨੁ ॥

(ਪੰਨਾ ੧੫੪)

Guru Arjan Sahib (verses from Guru Granth Sāhib)

੧੨. ਬੇਅੰਤ ਗੁਣ ਅਨੁਕ ਮਹਿਮਾ ਕੀਮਤਿ ਕਛੁ ਨ ਜਾਇ ਕਹੀ ॥

ਪ੍ਰਭੁ ਏਕ ਅਨਿਕ ਅਲਖ ਠਾਕੁਰ ਓਟ ਨਾਨਕ ਤਿਸੁ ਰਾਹੀ ॥

(ਪੰਨਾ ੪੫੮)

੧੩. ਅਕਥਾ ਹਰਿ ਅਕਥ ਕਥਾ ਕਿਛੁ ਜਾਇ ਨ ਜਾਣੀ ਰਾਮ ॥

ਸੁਰਿ ਨਰ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸਹਜਿ ਵਖਾਣੀ ਰਾਮ ॥

ਸਹਜੇ ਵਖਾਣੀ ਅਮਿਉ ਬਾਣੀ ਚਰਣ ਕਮਲ ਰੰਗੁ ਲਾਇਆ ॥

ਜਪਿ ਏਕੁ ਅਲਖੁ ਪ੍ਰਭੁ ਨਿਰੰਜਨੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥

(ਪੰਨਾ ੪੫੩)

੧੪. ਰੂਪੁ ਨ ਰੇਖੁ ਨ ਰੰਗੁ ਕਿਛੁ ਤ੍ਰਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ ॥

ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ ॥ (ਪੰਨਾ ੨੮੩)

੧੫. ਤੇਰੀ ਮਹਿਮਾ ਤੂੰਹੈ ਜਾਣਹਿ ॥ ਅਪਣਾ ਆਪੁ ਤੂੰ ਆਪਿ ਪਛਾਣਹਿ ॥

(ਪੰਨਾ ੧੦੮)

੧੬. ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਦੇਵਾ ॥ ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਭੇਵਾ ॥

ਦੀਨ ਦਇਆਲ ਗੋਪਾਲ ਗੋਬਿੰਦਾ ਹਰਿ ਪਿਆਵਹੁ ਗੁਰਮੁਖਿ ਗਾਤੀ ਜੀਉ ॥

(ਪੰਨਾ ੯੮)

੧੭. ਅਗਮ ਅਗੋਚਰੁ ਸੁਆਮੀ ਅਪੁਨਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚੁ ਪਿਆਈ ਜੀਉ ॥

ਊਚ ਅਪਾਰ ਅਗੋਚਰ ਥਾਨਾ ਓਹੁ ਮਹਲੁ ਗੁਰੂ ਦੇਖਾਈ ਜੀਉ ॥

(ਪੰਨਾ ੧੦੧)

੧੮. ਅਗਮ ਅਗੋਚਰ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨੀ ॥ (ਪੰਨਾ ੧੦੪)

੧੯. ਬਾਰਿ ਜਾਉ ਲਖ ਬੇਰੀਆ ਹਰਿ ਸਜਣੁ ਅਗਮ ਅਗਾਹੁ ॥

(ਪੰਨਾ ੧੩੫)

੨੦. ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਅਬਿਨਾਸੀ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਤੇ ॥੨॥

(ਪੰਨਾ ੨੦੭)

ਭ੍ਰਮੁ ਭਉ ਕਾਟਿ ਕੀਏ ਨਿਹਕੇਵਲ ਜਬ ਤੇ ਹਉਮੈ ਮਾਰੀ ॥

(ਪੰਨਾ ੨੦੭)

੨੧. ਅਕਲ ਕਲਾ ਨਹ ਪਾਈਐ ਪ੍ਰਭੁ ਅਲਖ ਅਲੇਖੰ ॥ (ਪੰਨਾ ੧੦੯੮)

੨੨. ਅਗਹ ਅਗਾਹ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਪਾਈਐ

ਸੋ ਬੂਝੈ ਜਿਸੁ ਕਿਰਪੰਗਨਾ ॥

(ਪੰਨਾ ੧੦੯੦)

੨੩. ਮਨ ਰਤਿ ਨਾਮਿ ਰਤੇ ਨਿਹਕੇਵਲ ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਲਾ ॥

(ਪੰਨਾ ੧੨੩੩)

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੨੪. ਚਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥

ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹਿ ਨ ਸਕਤ ਕਿਹ ॥

ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਂਜਿ ਕਹਿੰਜੈ ॥

ਕੋਟਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਣਿ ਸਾਹ ਸਾਹਾ ਗਣਿਜੈ ॥

ਤ੍ਰਿਭਵਣ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ ਨੇਤਿ ਨੇਤਿ ਬਨ ਤ੍ਰਿਣ ਕਹਤ ॥

ਤ੍ਰੁ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ ॥

(ਜਾਪੁ ਸਾਹਿਬ)

੨੫. ਬੇਦ ਪੁਰਾਨ ਕਤੇਬ ਕੁਰਾਨ ਅਭੇਦ ਨ੍ਰਿਪਾਨ ਸਭੈ ਪਚਹਾਰੇ ॥

ਭੇਦ ਨ ਪਾਇ ਸਕਿਓ ਅਨਭੇਦ ਕੋ ਖੇਦਤ ਹੈ ਅਨਛੇਦ ਪੁਕਾਰੇ ॥

ਰਾਗ ਨ ਰੂਪ ਨ ਰੇਖ ਨ ਰੰਗ ਨ ਸਾਕ ਨ ਸੋਗ ਨ ਸੰਗਿ ਤਿਹਾਰੇ ॥

ਆਦਿ ਅਨਾਦਿ ਅਗਾਧ ਅਭੇਖ ਅਦ੍ਵੈਖ ਜਪਿਓ ਤਿਨਹੀ ਕੁਲ ਤਾਰੇ ॥

(ਅਕਾਲ ਉਸਤਤਿ)

੨੬. ਸੋ ਕਿਮ ਮਾਨਸ ਰੂਪ ਕਹਾਯੈ ॥

ਸਿੱਧ ਸਮਾਧ ਸਾਧ ਕਰ ਹਾਰੇ, ਕਯੋਂ ਹੁੰ ਨ ਦੇਖਨ ਪਾਯੇ ॥

ਨਾਰਦ ਬਯਾਸ ਪਰਾਸਰ ਧੂਅ ਸੇ ਧਯਾਵਤ ਧਯਾਨ ਲਗਾਯੇ ॥

ਬੇਦ ਪੁਰਾਨ ਹਾਰ ਹਠ ਛਾਡਯੋ, ਤੱਦਪਿ ਧਯਾਨ ਨ ਆਯੇ ॥

ਦਾਨਵ ਦੇਵ ਪਿਸਾਚ ਪ੍ਰੇਤ ਤੇ ਨੇਤਹ ਨੇਤ ਕਹਾਯੇ ॥

ਸੂਛਮ ਤੇ ਸੂਛਮ ਕਰ ਦੀਨੇ ਬਿੱਧ ਨ-ਬਿੱਧਨ ਬਿੱਧ ਬਤਾਯੇ ॥
 ਭੂਮਿ ਅਕਾਸ ਪਤਾਲ ਸਭੇ ਸਜ, ਏਕ ਅਨੇਕ ਸਦਾਯੇ ॥
 ਸੋ ਨਰ ਕਾਲ ਫਾਸਿ ਤੇ ਬਾਚੇ, ਜੋ ਹਰਿ ਸਰਣ ਸਧਾਯੇ ॥

੨੭. ਬੇਦ ਪੁਰਾਨ, ਕੁਰਾਨ ਸਬੇ ਮਤ, ਜਾਂਕਹ ਨੇਤਿ ਕਹੈ ਹੈ ॥
 ਇੰਦ੍ਰ ਫੁਨਿੰਦ੍ਰ, ਮੁਨਿੰਦ੍ਰ, ਕਲਪ ਥਹੁ, ਧਯਾਵਤ ਧਯਾਨ ਨ ਐਰੈ ॥
 ਜਾਕਰ ਰੂਪ ਰੰਗ ਨਹਿ ਜਨਿਯਤ, ਸੋ ਕਿਮ ਸਿਯਾਮ ਕਹੈ ਹੈ ?

ਸਵੈਯੇ

੨੮. ਨਹੀ ਜਨ ਜਾਈ ਕਛੂ ਰੂਪ ਰੇਖੰ ॥
 ਕਹਾ ਬਾਸ ਤਾਕੋ ਫਿਰੈ ਕਉਨ ਭੇਖੰ ॥
 ਕਹਾ ਨਾਮ ਤਾਕੋ ਕਹਾਂ ਕੈ ਕਹਾਵੈ ॥
 ਕਹਾ ਕੈ ਬਖਾਨੋ ਕਹੈ ਮੈ ਨ ਆਵੈ ॥

(ਅਕਾਲ ਉਸਤਤਿ)

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੧. ਏਕੰਕਾਰੁ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ਨਾਨਕ ਏਕੁ ਸਮਾਈ ॥ (ਪੰਨਾ ੯੩੦)
੨. ਏਕੁ ਅਚਾਰੁ ਰੰਗੁ ਇਕੁ ਰੂਪੁ ॥ ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਅਸਰੂਪੁ ॥
 ਏਕੋ ਭਵਰੁ ਭਵੈ ਤਿਹੁ ਲੋਇ ॥ ਏਕੋ ਬੂਝੈ ਸੂਝੈ ਪਤਿ ਹੋਇ ॥ (ਪੰਨਾ ੯੩੦)
੩. ਏਕੋ ਏਕੁ ਸੁ ਅਪਰ ਪਰੰਪਰੁ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਦ ॥ (ਪੰਨਾ ੧੦੩੪)
੪. ਕਲਾ ਧਰੈ ਹਿਰੈ ਸੁਈ ॥ ਏਕੁ ਤੁਈ ਏਕੁ ਤੁਈ ॥ (ਪੰਨਾ ੧੪੪)
੫. ਏਕੀ ਸਾਹਿਬ ਬਾਹਰਾ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ ॥ (ਪੰਨਾ ੯੯੧)
੬. ਏਕੋ ਹੁਕਮੁ ਵਰਤੈ ਸਭ ਲੋਈ ॥ ਏਕਸੁ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥ (ਪੰਨਾ ੨੨੩)
੭. ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਹੈ ਜੀਅ ॥ ਸੁਰਤਿ ਵਿਹੁਣਾ ਕੋਇ ਨ ਕੀਅ ॥
 ਜੇਹੀ ਸੁਰਤਿ ਤੇਹਾ ਤਿਨ ਰਾਹੁ ॥ ਲੇਖਾ ਇਕੋ ਆਵਹੁ ਜਾਹੁ ॥ (ਪੰਨਾ ੨੪, ੨੫)
੮. ਏਕੋ ਨਾਮੁ ਏਕੁ ਨਾਰਾਇਣੁ ਤ੍ਰਿਭਵਣ ਏਕਾ ਜੋਤੀ ॥ (ਪੰਨਾ ੯੯੨)
੯. ਜੇਤਾ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਤੇਤੀ ਜੇਤਾ ਰੂਪੁ ਕਾਇਆ ਤੇਰੀ ॥
 ਤੂੰ ਆਪੇ ਰਸਨਾ ਆਪੇ ਬਸਨਾ ਅਵਰੁ ਨ ਦੂਜਾ ਕਹਉ ਮਾਈ ॥੧॥
 ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥ (ਪੰਨਾ ੩੫੦)
੧੦. ਏਕ ਜੋਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਸਭ ਬ੍ਰਹਮ ਦ੍ਰਿਸਟਿ ਇਕੁ ਕੀਜੈ ॥
 ਆਤਮ ਰਾਮੁ ਸਭ ਏਕੈ ਹੈ ਪਸਰੇ ਸਭ ਚਰਨ ਤਲੇ ਸਿਰੁ ਦੀਜੈ ॥ (ਪੰਨਾ ੧੩੨੫)
੧੧. ਏਕੋ ਕਰਤਾ ਜਿਨਿ ਜਗੁ ਕੀਆ ॥ ਬਾਬੁ ਕਲਾ ਧਰਿ ਗਗਨੁ ਧਰੀਆ ॥
 ਏਕੋ ਗਿਆਨੁ ਧਿਆਨੁ ਧੁਨਿ ਬਾਣੀ ॥ ਏਕੁ ਨਿਰਾਲਮੁ ਅਕਥ ਕਹਾਣੀ ॥
 ਏਕੋ ਸਬਦੁ ਸਚਾ ਨੀਸਾਣੁ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੈ ਜਾਣੁ ॥

ਏਕੋ ਧਰਮੁ ਦ੍ਰਿੜੈ ਸਚੁ ਕੋਈ ॥ ਗੁਰਮਤਿ ਪੂਰਾ ਜੁਗਿ ਜੁਗਿ ਸੋਈ ॥
 ਅਨਹਦਿ ਰਾਤਾ ਏਕ ਲਿਵ ਤਾਰ ॥ ਓਹੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ਅਲਖ ਅਪਾਰ ॥
 ਏਕੋ ਤਖਤੁ ਏਕੋ ਪਾਤਿਸਾਹੁ ॥ ਸਰਬੀ ਥਾਈ ਵੇਪਰਵਾਹੁ ॥
 ਤਿਸ ਕਾ ਕੀਆ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥ ਓਹੁ ਅਗਮੁ ਅਗੋਚਰੁ ਏਕੰਕਾਰੁ ॥
 ਏਕਾ ਮੂਰਤਿ ਸਾਚਾ ਨਾਉ ॥ (ਪੰਨਾ ੧੧੮੮)

੧੨. ਏਕਿ ਨਚਾਵਹਿ ਏਕਿ ਭਵਾਵਹਿ ਇਕਿ ਆਇ ਜਾਇ ਹੋਇ ਪੂਰਾ ॥
 (ਪੰਨਾ ੮੮੪)

੧੩. ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਏਕੁ ਵਸਿਆ ਮਨ ਮਾਹੀ ॥
 (ਪੰਨਾ ੪੩੩)

੧੪. ਏਕੋ ਰਵਿ ਰਹਿਆ ਅਵਰੁ ਨ ਬੀਆ ਰਾਮ ॥
 ਰਵਿ ਰਹਿਆ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ॥
 (ਪੰਨਾ ੧੧੧੧)

੧੫. ਓਅੰਕਾਰਿ ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭੁ ਏਕਸ ਮਾਹਿ ਸਮਾਵੈਗੋ ॥
 ਏਕੋ ਰੂਪੁ ਏਕੋ ਬਹੁ ਰੰਗੀ ਸਭੁ ਏਕਤੁ ਬਚਨਿ ਚਲਾਵੈਗੋ ॥
 (ਪੰਨਾ ੧੩੧੦)

੧੬. ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੁ ਹੈ ਤੁਧੁ ਦੂਜਾ ਖੇਲੁ ਰਚਾਇਆ ॥
 ਹਉਮੈ ਗਰਬੁ ਉਪਾਇ ਕੈ ਲੋਭੁ ਅੰਤਰਿ ਜੰਤਾ ਪਾਇਆ ॥
 ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਸਭ ਕਰੇ ਤੇਰਾ ਕਰਾਇਆ ॥ (ਪੰਨਾ ੧੩੯)

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੧੭. ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਦੇਖੁ ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੈ ਮਸਤਕਿ ਲੇਖੁ ॥ (ਪੰਨਾ ੨੮੯)

੧੮. ਏਕੋ ਜਪਿ ਏਕੋ ਸਾਲਾਹਿ ॥ ਏਕੁ ਸਿਮਰਿ ਏਕੋ ਮਨ ਆਹਿ ॥
 ਏਕਸ ਕੇ ਗੁਨ ਗਾਉ ਅਨੰਤ ॥ ਮਨਿ ਤਨਿ ਜਾਪਿ ਏਕ ਭਗਵੰਤ ॥
 ਏਕੋ ਏਕੁ ਏਕੁ ਹਰਿ ਆਪੁ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭੁ ਬਿਆਪਿ ॥
 ਅਨਿਕ ਬਿਸਥਾਰ ਏਕ ਤੇ ਭਏ ॥ ਏਕੁ ਅਰਾਧਿ ਪਰਾਛਤ ਗਏ ॥
 ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਪ੍ਰਭੁ ਰਾਤਾ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਕੁ ਜਾਤਾ ॥
 (ਪੰਨਾ ੨੮੯)

੧੯. ਜਾਸਨ ਬਾਸਨ ਸਹਜ ਕੇਲ ਕਰੁਣਾ ਮੈ ॥ ਏਕ ਅਨੰਤ ਅਨੂਪੈ ਠਾਉ ॥੧॥
 ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਕਰ ਤਲ ਜਗਾਜੀਵਨ ਸ੍ਰਬ ਨਾਥ ਅਨੇਕੈ ਨਾਉ ॥
 (ਪੰਨਾ ੫੩੬)

੨੦. ਏਕੋ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰੇ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਇ ॥ (ਪੰਨਾ ੪੩੨)
 ਏਕੋ ਏਕੁ ਆਪਿ ਇਕੁ ਏਕੈ ਏਕੈ ਹੈ ਸਗਲਾ ਪਾਸਾਰੇ ॥ (ਪੰਨਾ ੩੭੯)

੨੧. ਏਕੋ ਏਕੁ ਰਵਿਆ ਸਭ ਠਾਈ ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹੀ ॥
 ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਰਵਿਆ ਤ੍ਰਿਸਨ ਬੁਝੀ ਭਰਮੰਗਨਾ ॥ (ਪੰਨਾ ੧੦੮੦)

੨੨. ਓਅੰਕਾਰਿ ਏਕ ਧੁਨਿ ਏਕੈ ਏਕੈ ਰਾਗੁ ਅਲਾਪੈ ॥
 ਏਕਾ ਦੇਸੀ ਏਕੁ ਦਿਖਾਵੈ ਏਕੋ ਰਹਿਆ ਬਿਆਪੈ ॥
 ਏਕਾ ਸੁਰਤਿ ਏਕਾ ਹੀ ਸੇਵਾ ਏਕੋ ਗੁਰ ਤੇ ਜਾਪੈ ॥ (ਪੰਨਾ ੮੮੫)
੨੩. ਏਕਹਿ ਆਪਿ ਅਨੇਕਹਿ ਭਾਤਿ ॥ (ਪੰਨਾ ੨੩੮)
੨੪. ਏਕਹਿ ਆਪਿ ਕਰਾਵਨਹਾਰਾ ॥ ਆਪਹਿ ਪਾਪ ਪੁੰਨ ਬਿਸਥਾਰਾ ॥

 ਏਕਹਿ ਤੇ ਸਗਲਾ ਬਿਸਥਾਰਾ ॥ ਨਾਨਕ ਆਪਿ ਸਵਾਰਨਹਾਰਾ ॥ (ਪੰਨਾ ੨੫੧)
੨੫. ਨਿਰੰਕਾਰ ਆਕਾਰ ਆਪਿ ਨਿਰਗੁਨ ਸਰਗੁਨ ਏਕ ॥ (ਪੰਨਾ ੨੫੦)
 ਏਕਹਿ ਏਕ ਬਖਾਨਨੋ ਨਾਨਕ ਏਕ ਅਨੇਕ ॥
੨੬. ਏਕੰਕਾਰੁ ਏਕੁ ਪਾਸਾਰਾ ਏਕੈ ਅਪਰ ਅਪਾਰਾ ॥
 ਏਕੁ ਬਿਸਥੀਰਨੁ ਏਕੁ ਸੰਪੂਰਨੁ ਏਕੈ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ (ਪੰਨਾ ੮੨੧)
੨੭. ਏਕੈ ਪਰਗਟੁ ਏਕੈ ਗੁਪਤਾ ਏਕੈ ਧੁੰਧੂਕਾਰੋ ॥
 ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਕਹੁ ਨਾਨਕ ਸਾਚੁ ਬੀਚਾਰੋ ॥ (ਪੰਨਾ ੧੨੧੫)
੨੮. ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ ॥
 ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥ (ਪੰਨਾ ੨੬੬)
੨੯. ਏਕਸੁ ਤੇ ਲਾਖ ਲਾਖ ਤੇ ਏਕਾ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਕਹਿ ਨ ਸਕਾਉ ॥
 ਤੂ ਬੇਅੰਤੁ ਤੇਰੀ ਮਿਤਿ ਨਹੀ ਪਾਈਐ ਸਭੁ ਤੇਰੇ ਖੇਲੁ ਦਿਖਾਉ ॥ (ਪੰਨਾ ੧੨੦੨)
੩੦. ਜਹ ਤੇ ਉਠਿਓ ਤਹ ਹੀ ਆਇਓ ਸਭ ਹੀ ਏਕੈ ਏਕਾ ॥
 ਨਾਨਕ ਦ੍ਰਿਸਟਿ ਆਇਓ ਸ੍ਰਬ ਠਾਈ ਪ੍ਰਾਣਪਤੀ ਹਰਿ ਸਮਕਾ ॥ (ਪੰਨਾ ੧੨੦੯)
੩੧. ਏਕਸ ਬਿਨੁ ਨਾਹੀ ਕੋ ਦੂਜਾ ਆਨ ਨ ਬੀਓ ਲਵੈ ਲਾਇ ॥ (ਪੰਨਾ ੧੨੦੮)
੩੨. ਸਗਲੀ ਬਣਤ ਬਣਾਈ ਆਪੇ ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਥਾਪੇ ॥
 ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ ਨਾਨਕ ਏਕ ਮਾਹਿ ਸਮਾਏ ਜੀਉ ॥ (ਪੰਨਾ ੧੩੧)
੩੩. ਸਹਸ ਘਟਾ ਮਹਿ ਏਕੁ ਆਕਾਸੁ ॥ ਘਟ ਫੂਟੈ ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ ॥
 (ਪੰਨਾ ੭੩੬)

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੩੪. ਅਨੇਕ ਹੈਂ ॥ ਫਿਰਿ ਏਕ ਹੈਂ ॥ (ਜਾਪੁ ਸਾਹਿਬ)
੩੫. ਜਿਮੀਂ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮਸਤ ਏਕ ਜੋਤ ਹੈ ॥
 ਨ ਘਾਟ ਹੈ ਨ ਬਾਢ ਹੈ ਨ ਘਾਟ ਬਾਢ ਹੋਤ ਹੈ ॥
 ਨ ਹਾਨ ਹੈ ਨ ਬਾਨ ਹੈ ਸਮਾਨ ਰੂਪ ਜਾਨੀਐ ॥
 ਮਹੀਨ ਐ ਮਕਾਨ ਅਪ੍ਰਮਾਨ ਤੇਜ ਮਾਨੀਐ ॥ (ਅਕਾਲ ਉਸਤਤਿ)

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੩੬. ਓਅੰਕਾਰੁ ਆਕਾਰੁ ਕਰਿ ਏਕ ਕਵਾਓ ਪਸਾਉ ਪਸਾਰਾ ॥ (ਵਾਰ ੧)

੩੭. ਨਿਰੰਕਾਰ ਆਕਾਰ ਕਰਿ ਜੋਤਿ ਸਰੂਪ ਅਨੂਪ ਦਿਖਾਯਾ ॥ (ਵਾਰ ੧੨)
 ੩੮. ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰੁ ਸੁਣਾਇਆ ॥
 ਪੰਜ ਤਤ ਉਤਪਤਿ ਲਖ ਤੈ ਲੋਅ ਸੁਹਾਯਾ ॥
 ਜਲਿ ਬਇ ਸਿਰਿ ਤਰਵਟੁ ਸੁਫਲ ਦਰਆਉ ਚਲਾਯਾ ॥
 ਲਖ ਦੀਰਆਉ ਸਮਾਉ ਕਰ ਤਿਲ ਤੁਲ ਨ ਤੁਲਾਇਆ ॥ (ਵਾਰ ੧੩)

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੧. 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 ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
 ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥ (ਪੰਨਾ ੧)
੨. ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥
 ਕਵਣੁ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
 ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥
 ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
 ਥਿਤਿ ਵਾਰ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
 ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ (ਪੰਨਾ ੪)
੩. ਸਭ ਆਪੇ ਤੁਧੁ ਉਪਾਇ ਕੈ ਆਪਿ ਕਾਰੈ ਲਾਈ ॥
 ਤੂੰ ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ ਆਪਣੀ ਵਡਿਆਈ ॥
 ਹਰਿ ਤੁਧਹੁ ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀ ਤੂੰ ਸਚਾ ਸਾਈ ॥
 ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਭਨੀ ਹੀ ਥਾਈ ॥ (ਪੰਨਾ ੮੩)
੪. ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥
 ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥
 ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥
 ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥
 ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥ (ਪੰਨਾ ੪੬੩)
੫. ਜਿਨਿ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਆ ਸਚੜਾ ਅਲਖ ਅਪਾਰੋ ॥

 ਸੂਰਜ ਚੰਦੁ ਸਿਰਜਿਅਨੁ ਅਹਿਨਿਸਿ ਚਲਤੁ ਵੀਚਾਰੋ ॥੧॥
 ਤੁਧੁ ਸਿਰਜੀ ਮੇਦਨੀ ਦੁਖੁ ਸੁਖੁ ਦੇਵਣਹਾਰੋ ॥

- ਨਾਰੀ ਪੁਰਖ ਸਿਰਜਿਆ ਬਿਖੁ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰੋ ॥
 ਖਾਣੀ ਬਾਣੀ ਤੇਰੀਆ ਦੇਹਿ ਜੀਆ ਆਧਾਰੋ ॥
 ਕੁਦਰਤਿ ਤਖਤੁ ਰਚਾਇਆ ਸਚਿ ਨਿਬੇੜਣਹਾਰੋ ॥੨॥
 ਆਵਾ ਗਵਣੁ ਸਿਰਜਿਆ ਤੂੰ ਬਿਰੁ ਕਰਣੈਹਾਰੋ ॥
 ਜੰਮਣੁ ਮਰਣਾ ਆਇ ਗਇਆ ਬਧਿਕੁ ਜੀਉ ਬਿਕਾਰੋ ॥ (ਪੰਨਾ ੫੮੦)
੬. ਆਪੇ ਸਚੁ ਕੀਆ ਕਰ ਜੋੜਿ ॥
 ਅੰਡਜ ਫੋੜਿ ਜੋੜਿ ਵਿਛੋੜਿ ॥
 ਧਰਤਿ ਅਕਾਸੁ ਕੀਏ ਬੈਸਣ ਕਉ ਥਾਉ ॥
 ਰਾਤਿ ਦਿਨੰਤੁ ਕੀਏ ਭਉ ਭਾਉ ॥
 ਜਿਨਿ ਕੀਏ ਕਰਿ ਵੇਖਣਹਾਰਾ ॥
 ਅਵਰੁ ਨ ਦੂਜਾ ਸਿਰਜਣਹਾਰਾ ॥
 ਤ੍ਰਿਤੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ॥
 ਦੇਵੀ ਦੇਵ ਉਪਾਏ ਵੇਸਾ ॥
 ਜੋਤੀ ਜਾਤੀ ਗਣਤ ਨ ਆਵੈ ॥
 ਜਿਨਿ ਸਾਜੀ ਸੋ ਕੀਮਤਿ ਪਾਵੈ ॥
 ਕੀਮਤਿ ਪਾਇ ਰਹਿਆ ਭਰਪੂਰਿ ॥
 ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ ॥
 ਚਉਬਿ ਉਪਾਏ ਚਾਰੇ ਬੇਦਾ ॥
 ਖਾਣੀ ਚਾਰੇ ਬਾਣੀ ਭੇਦਾ ॥
 ਅਸਟ ਦਸਾ ਖਟੁ ਤੀਨਿ ਉਪਾਏ ॥
 ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥ (ਪੰਨਾ ੮੩੯)
੭. ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥ ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥
 ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥ ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥
 ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥ ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥
 ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥ ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥

 ਸਸੈ ਸਭੁ ਜਗੁ ਸਹਜਿ ਉਪਾਇਆ... ॥ (ਪੰਨਾ ੯੨੯)
੮. ਅਰਬਦ ਨਰਬਦ ਧੰਧੂਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥
 ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥
 ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ ॥ ਓਪਤਿ ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ ॥
 ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ ॥
 ਨਾ ਤਦਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥ ਦੋਜਕੁ ਭਿਸਤੁ ਨਹੀ ਖੈ ਕਾਲਾ ॥
 ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਣਾ ਨਾ ਕੋ ਆਇ ਨਾ ਜਾਇਦਾ ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ ॥ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ ॥

(ਪੰਨਾ ੧੦੩੫)

੯. ਆਪੇ ਆਪੁ ਉਪਾਇ ਨਿਰਾਲਾ ॥ ਸਾਚਾ ਥਾਨੁ ਕੀਓ ਦਇਆਲਾ ॥

ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਕਾ ਬੰਧਨੁ ਕਾਇਆ ਕੋਟੁ ਰਚਾਇਦਾ ॥

(ਪੰਨਾ ੧੦੩੬)

ਹੁਕਮੇ ਆਇਆ ਹੁਕਮਿ ਸਮਾਇਆ ॥ ਹੁਕਮੇ ਦੀਸੈ ਜਗਤੁ ਉਪਾਇਆ ॥

ਹੁਕਮੇ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ਹੁਕਮੇ ਕਲਾ ਰਹਾਇਦਾ ॥

ਹੁਕਮੇ ਧਰਤੀ ਧਉਲ ਸਿਰਿ ਭਾਰੰ ॥ ਹੁਕਮੇ ਪਉਣ ਪਾਣੀ ਗੈਣਾਰੰ ॥

ਹੁਕਮੇ ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸਾ ਹੁਕਮੇ ਖੇਲ ਖੇਲਾਇਦਾ ॥

ਹੁਕਮੇ ਆਡਾਣੇ ਆਗਾਸੀ ॥ ਹੁਕਮੇ ਜਲ ਥਲ ਤ੍ਰਿਭਵਣ ਵਾਸੀ ॥

ਹੁਕਮੇ ਸਾਸ ਗਿਰਾਸ ਸਦਾ ਫੁਨਿ ਹੁਕਮੇ ਦੇਖਿ ਦਿਖਾਇਦਾ ॥

ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਉਤਾਰਾ ॥ ਦੇਵ ਦਾਨਵ ਅਗਣਤ ਅਪਾਰਾ ॥

(ਪੰਨਾ ੧੦੩੭)

੧੦. ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੈ ਤੇ ਸਾਜੇ ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ ਗੜ ਰਾਜੇ ॥

ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ ਸੁੰਨੈ ਕਲਾ ਰਹਾਇਦਾ ॥

ਸੁੰਨਹੁ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ॥ ਸੁੰਨੈ ਵਰਤੇ ਜੁਗ ਸਬਾਏ ॥

... ..

ਸੁੰਨਹੁ ਸਪਤ ਸਰੋਵਰ ਥਾਪੇ ॥...

ਸੁੰਨਹੁ ਚੰਦੁ ਸੂਰਜੁ ਗੈਣਾਰੇ ॥ ਤਿਸ ਕੀ ਜੋਤਿ ਤ੍ਰਿਭਵਣ ਸਾਰੇ ॥

ਸੁੰਨੈ ਅਲਖ ਅਪਾਰ ਨਿਰਾਲਮੁ ਸੁੰਨੈ ਤਾੜੀ ਲਾਇਦਾ ॥

ਸੁੰਨਹੁ ਧਰਤਿ ਅਕਾਸੁ ਉਪਾਏ ॥...

ਸੁੰਨਹੁ ਖਾਣੀ ਸੁੰਨਹੁ ਬਾਣੀ ॥ ਸੁੰਨਹੁ ਉਪਜੀ ਸੁੰਨਿ ਸਮਾਣੀ ॥ (ਪੰਨਾ ੧੦੩੭)

੧੧. ਆਪੀਨੈ ਆਪੁ ਸਾਜਿ ਆਪੁ ਪਛਾਣਿਆ ॥

ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿ ਚੰਦੋਆ ਤਾਣਿਆ ॥

ਵਿਣੁ ਬੰਮਾ ਗਗਨੁ ਰਹਾਇ ਸਬਦੁ ਨਿਸਾਣਿਆ ॥

ਸੂਰਜੁ ਚੰਦੁ ਉਪਾਇ ਜੋਤਿ ਸਮਾਣਿਆ ॥

ਕੀਏ ਰਾਤਿ ਦਿਨੰ ਚੋਜ ਵਿਡਾਣਿਆ ॥

(ਪੰਨਾ ੧੨੭੯)

Guru Arjan Sahib

੧੨. ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥ ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੭੬)

੧੩. ਕਰਨ ਕਰਾਵਨ ਕਰਨੈ ਜੋਗੁ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਗੁ ॥

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥ ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥

ਹੁਕਮੇ ਧਾਰਿ ਅਧਰ ਰਹਾਵੈ ॥ ਹੁਕਮੇ ਉਪਜੈ ਹੁਕਮਿ ਸਮਾਵੈ ॥

ਹੁਕਮੇ ਉਚ ਨੀਚ ਬਿਉਹਾਰ ॥ ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪਰਕਾਰ ॥

ਕਰਿ ਕਰਿ ਦੇਖੈ ਅਪਨੀ ਵਡਿਆਈ ॥ ਨਾਨਕ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥
(ਪੰਨਾ ੨੭੬)

੧੪. ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੁ ਹੈ ਤੁਧੁ ਦੂਜਾ ਖੋਲ੍ਹ ਰਚਾਇਆ ॥
ਹਉਮੈ ਗਰਬੁ ਉਪਾਇ ਕੈ ਲੋਭੁ ਅੰਤਰਿ ਜੰਤਾ ਪਾਇਆ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂੰ ਸਭ ਕਰੇ ਤੇਰਾ ਕਰਾਇਆ ॥ (ਪੰਨਾ ੧੩੯)
੧੫. ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ ॥ ਨਾਨਾ ਰੂਪ ਭੇਖ ਦਿਖਲਾਈ ॥
ਸਾਂਗੁ ਉਤਾਰਿ ਬੰਮਿਓ ਪਾਸਾਰਾ ॥ ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ ॥
ਕਵਨ ਰੂਪ ਦ੍ਰਿਸਟਿਓ ਬਿਨਸਾਇਓ ॥
ਕਤਹਿ ਗਾਇਓ ਉਹੁ ਕਤ ਤੇ ਆਇਓ ॥ ਰਹਾਉ ॥
ਜਲ ਤੇ ਉਠਹਿ ਅਨਿਕ ਤਰੰਗਾ ॥ ਕਨਿਕ ਭੂਖਨ ਕੀਨੇ ਬਹੁ ਰੰਗਾ ॥
ਬੀਜੁ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ ॥ ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ ॥
ਸਹਸ ਘਟ ਮਹਿ ਏਕੁ ਆਕਾਸੁ ॥ ਘਟ ਛੂਟੇ ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ ॥
ਭਰਮ ਲੋਭ ਮੋਹ ਮਾਇਆ ਵਿਕਾਰ ॥ ਭ੍ਰਮ ਛੂਟੇ ਤੇ ਏਕੰਕਾਰ ॥ (ਪੰਨਾ ੭੩੬)
੧੬. ਬਟਣਹਾਰੈ ਬਾਟੁ ਆਪੇ ਹੀ ਬਟਿਆ ॥ ਆਪੇ ਪੂਰਾ ਸਾਹੁ ਆਪੇ ਹੀ ਖਟਿਆ ॥
ਆਪੇ ਕਰਿ ਪਾਸਾਰੁ ਆਪੇ ਰੰਗ ਰਟਿਆ ॥
ਕੁਦਰਤਿ ਕੀਮ ਨ ਪਾਇ ਅਲਖ ਬ੍ਰਹਮਟਿਆ ॥ (ਪੰਨਾ ੯੫੭)
੧੭. ਓਅੰਕਾਰਿ ਉਤਪਾਤੀ ॥ ਕੀਆ ਦਿਨਸੁ ਸਭ ਰਾਤੀ ॥
ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਪਾਣੀ ॥ ਚਾਰਿ ਬੇਦ ਚਾਰੇ ਖਾਣੀ ॥
ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ ॥ ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥...
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸੂਝੈ ਰੇ ॥੧॥ ਰਹਾਉ ॥
ਤ੍ਰੈ ਗੁਣ ਕੀਆ ਪਸਾਰਾ ॥ ਨਰਕ ਸੁਰਗ ਅਵਤਾਰਾ ॥ (ਪੰਨਾ ੧੦੦੩)
੧੮. ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਪਰਮੇਸੁਰ ਪ੍ਰਭੁ ਸਭਨਾ ਗਲਾ ਜੋਗਾ ਜੀਉ ॥੨॥
ਖਿਨ ਮਹਿ ਬਾਪਿ ਉਬਾਧਨਹਾਰਾ ॥ ਆਪਿ ਇਕੰਤੀ ਆਪਿ ਪਸਾਰਾ ॥
ਲੇਪੁ ਨਹੀ ਜਗਜੀਵਨ ਦਾਤੇ ਦਰਸਨ ਡਿਠੇ ਲਹਨਿ ਵਿਜੋਗਾ ਜੀਉ ॥੩॥
(ਪੰਨਾ ੧੦੮)
੧੯. ਇਕਸਬਦੀ ਬਹੁਰੂਪਿ ਅਵਧੂਤਾ ॥ (ਪੰਨਾ ੭੧)
੨੦. ਸਭੁ ਕਰਤਾ ਸਭੁ ਭੁਗਤਾ ॥੧॥ ਰਹਾਉ ॥ ਸੁਨਤੋ ਕਰਤਾ ਪੇਖਤ ਕਰਤਾ ॥
ਅਦ੍ਰਿਸਟੋ ਕਰਤਾ ਦ੍ਰਿਸਟੋ ਕਰਤਾ ॥ ਓਪਤਿ ਕਰਤਾ ਪਰਲਉ ਕਰਤਾ ॥
ਬਿਆਪਤ ਕਰਤਾ ਅਲਿਪਤੋ ਕਰਤਾ ॥੧॥ ਬਕਤੋ ਕਰਤਾ ਬੁਝਤ ਕਰਤਾ ॥
ਆਵਤੁ ਕਰਤਾ ਜਾਤੁ ਭੀ ਕਰਤਾ ॥ ਨਿਰਗੁਨ ਕਰਤਾ ਸਰਗੁਨ ਕਰਤਾ ॥
ਗੁਰਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਮਦ੍ਰਿਸਟਾ ॥ (ਪੰਨਾ ੮੬੨)

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੨੧. ਪ੍ਰਣਵੈ ਆਦਿ ਏਕੰਕਾਰਾ ॥ ਜਲ ਬਲ ਮਹੀਅਲ ਕੀਓ ਪਸਾਰਾ ॥

ਆਦਿ ਪੁਰਖੁ ਅਬਿਗਤਿ ਅਬਿਨਾਸੀ ॥ ਲੋਕ ਚਤੁਰ ਦਸ ਜੋਤਿ ਪ੍ਰਗਾਸੀ ॥
(ਅਕਾਲ ਉਸਤਤ)

ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥ ਕਾਲ ਪਾਏ ਸਿਵ ਜੂ ਅਵਤਾਰਾ ॥
ਕਾਲ ਪਾਇ ਕਰ ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ ॥ ਸਕਲ ਕਾਲ ਕਾ ਕੀਆ ਤਮਾਸਾ ॥
(ਚੌਪਈ)

THE IMMANENCE OF GOD

God is present as power

੧. ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥ ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥
ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ ॥ ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥
ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥ ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ ॥
ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥ ਕੋਹ ਕਰੋੜੀ ਚਲਤਿ ਨ ਅੰਤੁ ॥
ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ ॥ ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ ॥
ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰ ॥
ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ ॥
ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕੁ ॥

(Guru Nanak Sahib, Āsa-Dī-vār, P. 464)

੨. ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖਵਾਲੇ ਘਾਹ ॥
ਘਾਹੁ ਖਾਨਿ ਤਿਨਾ ਮਾਸੁ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ ॥
ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਬਲੀ ਕਰੇ ਅਸਗਾਹ ॥
ਕੀੜਾ ਬਾਪਿ ਦੇਇ ਪਾਤਿਸਾਹੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ ॥
ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ ॥
ਨਾਨਕ ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਤਿਉ ਦੇਇ ਗਿਰਾਹ ॥ (ਪੰਨਾ ੧੪੪)
੩. ਹੁਕਮਿ ਉਛਲੈ ਹੁਕਮੇ ਰਹੈ ॥ ਹੁਕਮੇ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਸਹੈ ॥
ਹੁਕਮੇ ਨਾਮੁ ਜਪੈ ਦਿਨੁ ਰਾਤਿ ॥ ਨਾਨਕ ਜਿਸ ਨੋ ਹੋਵੈ ਦਾਤਿ ॥
ਹੁਕਮਿ ਮਰੈ ਹੁਕਮੇ ਹੀ ਜੀਵੈ ॥ ਹੁਕਮੇ ਨਾਨਾ ਵਡਾ ਥੀਵੈ ॥
ਹੁਕਮੇ ਸੋਗ ਹਰਖ ਆਨੰਦ ॥ ਹੁਕਮੇ ਜਪੈ ਨਿਰੋਧਰ ਗੁਰਮੰਤ ॥
ਹੁਕਮੇ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥
ਨਾਨਕ ਜਾ ਕਉ ਭਗਤੀ ਲਾਏ ॥ (ਪੰਨਾ ੯੬੨)
੪. ਹੁਕਮੇ ਜੁਗ ਮਹਿ ਆਇਆ ਚਲਣੁ ਹੁਕਮਿ ਸੰਜੋਗਿ ਜੀਉ ॥
ਹੁਕਮੇ ਪਰਪੰਚੁ ਪਸਰਿਆ ਹੁਕਮਿ ਕਰੇ ਰਸ ਭੋਗ ਜੀਉ ॥ (ਪੰਨਾ ੭੬੦)
੫. ਕਲਾ ਉਪਾਇ ਧਰੀ ਜਿਨਿ ਧਰਣਾ ॥ ਗਗਨੁ ਰਹਾਇਆ ਹੁਕਮੇ ਚਰਣਾ ॥
ਅਗਨਿ ਉਪਾਇ ਈਧਨ ਮਹਿ ਬਾਧੀ ਸੋ ਪ੍ਰਭੁ ਰਾਖੈ ਭਾਈ ਹੇ ॥
ਜੀਅ ਜੰਤ ਕਉ ਰਿਜਕੁ ਸੰਬਾਹੇ ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਆਪਾਹੇ ॥

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਸੋਈ ਤੇਰਾ ਸਹਾਈ ਹੇ ॥

... ..
ਸੁਲਤਾਨ ਖਾਨ ਕਰੇ ਖਿਨ ਕੀਰੇ ॥ ਗਰੀਬ ਨਿਵਾਜਿ ਕਰੇ ਪ੍ਰਭੁ ਮੀਰੇ ॥
ਗਰਬ ਨਿਵਾਰਣ ਸਰਬ ਸਧਾਰਣ ਕਿਛੁ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ਹੇ ॥

(ਪੰਨਾ ੧੦੭੧)

੬. ਤੂ ਸਮਰਥੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਜਨੁ ਤੇਰਾ ॥
ਪੂਰਿ ਰਹਿਓ ਸਰਬ ਮਹਿ ਠਾਕੁਰੁ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਨੇਰਾ ॥ (ਪੰਨਾ ੧੨੦੬)

੭. ਸਭੁ ਕਿਛੁ ਸੁਣਦਾ ਵੇਖਦਾ ਕਿਉ ਮੁਕਰਿ ਪਾਇਆ ਜਾਇ ॥ (ਪੰਨਾ ੩੬)

੮. ਲੂਕਿ ਕਮਾਣੈ ਕਿਸ ਤੇ ਜਾ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ ॥ (ਪੰਨਾ ੪੮)

੯. ਲੂਕਿ ਕਮਾਨੋ ਸੋਈ ਤੁਮ੍ਹ ਪੇਖਿਓ ਮੂੜ ਮੁਗਧ ਮੁਕਰਾਨੀ ॥

ਆਪ ਕਮਾਨੇ ਕਉ ਲੇ ਬਾਂਧੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਨੀ ॥੧॥

ਪ੍ਰਭ ਮੇਰੇ ਸਭ ਬਿਧਿ ਆਗੈ ਜਾਨੀ ॥ (ਪੰਨਾ ੪੦੩)

੧੦. ਮਨ ਮੂੜੇ ਦੇਖਿ ਰਹਿਓ ਪ੍ਰਭੁ ਸੁਆਮੀ ॥

ਜੇ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਸੋਈ ਜਾਣੈ ਰਹੈ ॥

੧੧. ਹਰਿ ਜੀਉ ਅੰਤਰਜਾਮੀ ਜਾਨ ॥

ਕਰਤ ਬੁਰਾਈ ਮਾਨੁਖ ਤੇ ਛਪਾਈ ਸਾਖੀ ਭੂਤ ਪਵਾਨ ॥ (ਪੰਨਾ ੧੨੦੨)

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੧੨. ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ ॥ ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ ॥

... ..

ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਨੈ ॥ ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੈ ॥ (ਚੌਪਈ)

Guru Gobind Singh Sahib-Chaupei

੧੩. ਹਸਤ ਕੀਟ ਕੇ ਬੀਚ ਸਮਾਨਾ ॥ ਰਾਵ ਰੰਕ ਜਿਹਿ ਇਕ ਸਰ ਜਾਨਾ ॥

ਅਦ੍ਵੈ ਅਲਖ ਪੁਰਖ ਅਬਿਨਾਸੀ ॥ ਸਭ ਘਟ ਘਟ ਕੇ ਅੰਤਰਜਾਮੀ ॥

(Guru Gobind Singh Sahib-Akal Ustat)

੧੪. ਮੈ ਬਹੁ ਬਿਧਿ ਪੇਖਿਓ ਦੂਜਾ ਨਾਹੀ ਰੀ ਕੋਊ ॥

ਖੰਡ ਦੀਪ ਸਭ ਭੀਤਰਿ ਰਵਿਆ ਪੂਰਿ ਰਹਿਓ ਸਭ ਲੋਊ ॥

(Guru Arjan Sahib-Dev Gandhari, p. 535)

੧੫. ਕਾਹੇ ਭ੍ਰਮਤ ਹਉ ਤੁਮ ਭ੍ਰਮਹੁ ਨ ਭਾਈ ॥ ਰਵਿਆ ਰੇ ਰਵਿਆ ਸ੍ਵਥ ਬਾਨ ॥

ਜਿਉ ਬੈਸੰਤਰੁ ਕਾਸਟ ਮਝਾਰਿ, ਬਿਨੁ ਸੰਜਮ ਨਹੀ ਕਾਰਜ ਸਾਰਿ ॥

ਬਿਨੁ ਗੁਰੁ ਨ ਪਾਵੈਗੋ ਹਰਿ ਜੀ ਕੋ ਦੁਆਰ ॥ (ਪੰਨਾ ੫੩੫)

(Guru Arjan Sahib-Dev Gandhari)

੧੬. ਆਪਿ ਮਹਾ ਜਨੁ ਆਪੇ ਪੰਚਾ ਆਪਿ ਸੇਵਕ ਕੈ ਕਾਮ ॥

ਆਪੇ ਸਗਲੇ ਦੂਤ ਬਿਦਾਰੇ ਠਾਕੁਰ ਅੰਤਰਜਾਮ ॥

ਆਪੇ ਪਤਿ ਰਾਖੀ ਸੇਵਕ ਕੀ ਆਪਿ ਕੀਓ ਬੰਧਾਨ ॥

(Guru Arjan Sahib, p. 1216)

੧੭. ਸਗਲ ਬਨਸਪਤਿ ਮਹਿ ਬੈਸੰਤਰੁ, ਸਗਲ ਦੂਧ ਮਹਿ ਘੀਆ ॥
 ਉਚ ਨੀਚ ਮਹਿ ਜੋਤਿ ਸਮਾਣੀ ਘਟਿ ਘਟਿ ਮਾਧਉ ਜੀਆ ॥
 ਸੰਤਹੁ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਹਿਓ ॥
 ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸਰਬ ਮਹਿ ਜਲਿ ਥਲਿ ਰਮਈਆ ਆਹਿਓ ॥੧॥ ਰਹਾਉ ॥
 ਗੁਣ ਨਿਧਾਨ ਨਾਨਕੁ ਗਾਵੈ ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਓ ॥
 ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇਓ ॥੨॥

(Guru Arjan Sahib-Rag Sorath, p.617)

੧੮. ਤੂੰ ਪੇਡੁ ਸਾਖ ਤੇਰੀ ਫੂਲੀ ॥ ਤੂੰ ਸੂਖਮੁ ਹੋਆ ਅਸਬੂਲੀ ॥
 ਤੂੰ ਜਲਨਿਧਿ ਤੂੰ ਫੇਨੁ ਬਦਬੁਦਾ ॥ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਲੀਐ ਜੀਉ ॥੧॥
 ਤੂੰ ਸੂਤੁ ਮਣੀਏ ਭੀ ਤੂੰਹੈ ॥ ਤੂੰ ਗੰਠੀ ਮੇਰੁ ਸਿਰਿ ਤੂੰਹੈ ॥
 ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਅਵਰੁ ਨ ਕੋਇ ਦਿਖਾਲੀਐ ਜੀਉ ॥੨॥
 ਤੂੰ ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਸੁਖਦਾਤਾ ॥ ਤੂੰ ਨਿਰਬਾਣੁ ਰਸੀਆ ਰੰਗਿ ਰਾਤਾ ॥
 ਅਪਣੇ ਕਰਤਬ ਆਪੇ ਜਾਣਹਿ ਆਪੇ ਤੁਧੁ ਸਮਾਲੀਐ ਜੀਉ ॥੩॥
 ਤੂੰ ਠਾਕੁਰੁ ਸੇਵਕੁ ਫੁਨਿ ਆਪੇ ॥ ਤੂੰ ਗੁਪਤੁ ਪਰਗਟੁ ਪ੍ਰਭੁ ਆਪੇ ॥

(Guru Arjan Sahib, p.102)

੧੯. ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ ॥
 ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥
 ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥

(Guru Ram Das Sahib, p.11)

੨੦. ਏਕ ਮਹਲਿ ਤੂੰ ਹੋਹਿ ਅਫਾਰੇ ਏਕ ਮਹਲਿ ਨਿਮਾਨੋਂ ॥...
 ਏਕ ਮਹਲਿ ਤੂੰ ਪੰਡਿਤੁ ਬਕਤਾ ਏਕ ਮਹਲਿ ਖਲੁ ਹੋਤਾ ॥
 ਏਕ ਮਹਲਿ ਤੂੰ ਸਭੁ ਕਿਛੁ ਗ੍ਰਾਹਜੁ ਏਕ ਮਹਲਿ ਕਛੁ ਨ ਲੇਤਾ ॥੨॥
 ਕਾਠ ਕੀ ਪੁਤਰੀ ਕਹਾ ਕਰੈ ਬਪੁਰੀ ਖਿਲਾਵਨਹਾਰੋ ਜਾਨੈ ॥
 ਜੈਸਾ ਭੇਖੁ ਕਰਾਵੈ ਬਾਜੀਗਰੁ ਓਹੁ ਤੈਸੇ ਹੀ ਸਾਜੁ ਆਨੈ ॥੩॥
 ਅਨਿਕ ਕੋਠਰੀ ਬਹੁਤੁ ਭਾਤਿ ਕਰੀਆ ਆਪਿ ਹੋਆ ਰਖਵਾਰਾ ॥
 ਜੈਸੇ ਮਹਲਿ ਰਾਖੈ ਤੈਸੇ ਰਹਨਾ ਕਿਆ ਇਹੁ ਕਰੈ ਬਿਚਾਰਾ ॥੪॥
 ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਨੈ ਜਿਨਿ ਇਹੁ ਸਭ ਬਿਧਿ ਸਾਜੀ ॥

(Guru Arjan Sahib, p.205)

੨੧. ਵਾਹੁ ਵਾਹੁ ਕਾ ਬਡਾ ਤਮਾਸਾ ॥
 ਆਪੇ ਹਸੈ ਆਪਿ ਹੀ ਚਿਤਵੈ ਆਪੇ ਚੰਦੁ ਸੂਰੁ ਪਰਗਾਸਾ ॥
 ਆਪੇ ਜਲੁ ਆਪੇ ਬਲੁ ਬੰਮਨੁ ਆਪੇ ਕੀਆ ਘਟਿ ਘਟਿ ਬਾਸਾ ॥

ਆਪੇ ਨਰੁ ਆਪੇ ਫੁਨਿ ਨਾਰੀ ਆਪੇ ਸਾਰਿ ਆਪ ਹੀ ਪਾਸਾ॥

(Guru Ram Das Sahib, p.1403)

THE TRANSCENDENCE OF GODHEAD

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੧. ਸਚੁ ਸਾਹਿਬੋ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੋ ਧਾਰੈ ਰਾਮ॥
ਅਗਮ ਅਗੋਚਰੁ ਅਪਰ ਅਪਾਰਾ ਪਾਰਬ੍ਰਹਮੁ ਪਰਧਾਨੋ॥
ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਅਵਰੁ ਝੂਠਾ ਸਭੁ ਮਾਨੋ॥ (ਪੰਨਾ ੪੩੭)
੨. ਆਦਿ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਹੀਰਾ॥ (ਪੰਨਾ ੩੫੪)
੩. ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ॥ ਆਪਿ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ॥
(ਪੰਨਾ ੧੦੩੭)
(Guru Arjan Sahib.)
੪. ਸਭ ਕੈ ਮਧੇ ਅਲਿਪਤ ਨਿਰਬਾਣੇ॥ (ਪੰਨਾ ੧੦੨)
੫. ਤੂੰ ਵਡਾ ਤੂੰ ਉਚੇ ਉਚਾ॥ ਤੂੰ ਬੇਅੰਤੁ ਅਤਿ ਮੂਚੇ ਮੂਚਾ॥ (ਪੰਨਾ ੧੩੧)
੬. ਤੂੰ ਉਚ ਅਥਾਹੁ ਅਪਾਰੁ ਅਮੋਲਾ॥ (ਪੰਨਾ ੧੩੨)
੭. ਆਦਿ ਪੁਰਖ ਅਪਰੰਪਰ ਦੇਵ॥ (ਪੰਨਾ ੧੮੭)
੮. ਜਿਤੁ ਭੇਟੇ ਪਾਰਬ੍ਰਹਮ ਨਿਰਜੋਗ॥ (ਪੰਨਾ ੧੯੧)
੯. ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਸੁਆਮੀ॥ (ਪੰਨਾ ੧੯੨)
੧੦. ਨਿਰਗੁਣ ਨਿਰੰਕਾਰ ਅਬਿਨਾਸੀ ਅਤੁਲੋ ਤੁਲਿਓ ਨ ਜਾਵਤ॥ (ਪੰਨਾ ੧੨੦੫)
੧੧. ਰਹਿਤ ਬਿਕਾਰ ਅਲਪ ਮਾਇਆ ਤੇ ਅਹੰਬੁਧਿ ਬੁਖ ਤਿਆਗੀ॥
(ਪੰਨਾ ੧੨੧੭)
੧੨. ਤੂ ਬਿਅੰਤੁ ਅਵਿਗਤੁ ਅਗੋਚਰੁ ਇਹੁ ਸਭੁ ਤੇਰਾ ਆਕਾਰੁ॥ (ਪੰਨਾ ੩੭੯)
੧੩. ਓਪਤਿ ਪਰਲਉ ਖਿਨ ਮਹਿ ਕਰਤਾ॥ ਆਪਿ ਅਲੇਪਾ ਨਿਰਗੁਨੁ ਰਾਹਤਾ॥
(ਪੰਨਾ ੩੮੭)

THE TRANSCENDENCE AND THE IMMANENCE.

Guru Nanak Sahib.

੧. ਅਲਖ ਅਪਾਰ ਅਗਮ ਅਗੋਚਰ ਨਾ ਤਿਸੁ ਕਾਲੁ ਨ ਕਰਮਾ॥
ਜਾਤਿ ਅਜਾਤਿ ਅਜੋਨੀ ਸੰਭਉ ਨਾ ਤਿਸੁ ਭਾਉ ਨ ਭਰਮਾ॥੧॥
ਸਾਚੇ ਸਚਿਆਰੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ॥
ਨਾ ਤਿਸੁ ਰੂਪ ਵਰਨੁ ਨਹੀ ਰੇਖਿਆ ਸਾਚੈ ਸਬਦਿ ਨੀਸਾਣੁ॥ ਰਹਾਉ॥
ਨਾ ਤਿਸੁ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਨਾ ਤਿਸੁ ਕਾਮੁ ਨ ਨਾਹੀ॥
ਅਕੁਲ ਨਿਰੰਜਨ ਅਪਰ ਪਰੰਪਰੁ ਸਗਲੀ ਜੋਤਿ ਤੁਮਾਰੀ॥੨॥

- ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਲੁਕਾਇਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ ॥ (ਪੰਨਾ ੫੯੭)
੨. ਅਵਿਗਤੋ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣੁ ਥੀਆ ॥ (ਪੰਨਾ ੯੪੦)
੩. ਤੂ ਆਪੇ ਗੁਪਤਾ ਆਪੇ ਪਰਗਟੁ ਆਪੇ ਸਭਿ ਰੰਗ ਮਾਣੈ ॥ (ਪੰਨਾ ੯੪੬)
੪. ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ
 ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥
 ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ
 ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥
 ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
 (ਸੋਹਿਲਾ, ਪੰਨਾ ੧੩)

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੫. ਨਿਰੰਕਾਰ ਆਕਾਰ ਆਪਿ ਨਿਰਗੁਨ ਸਰਗੁਨ ਏਕ ॥
 ਏਕਹਿ ਏਕ ਬਖਾਨੋ ਨਾਨਕ ਏਕ ਅਨੇਕ ॥ ਪਉੜੀ ॥ (ਪੰਨਾ ੨੫੦)
- ਪਉੜੀ ॥**
- ਓਅੰ ਗੁਰਮੁਖਿ ਕੀਓ ਅਕਾਰਾ ਏਕਹਿ ਸੂਤਿ ਪਰੋਵਨਹਾਰਾ ॥
 ਭਿੰਨ ਭਿੰਨ ਤ੍ਰੈ ਗੁਣ ਬਿਸਥਾਰੰ ॥ ਨਿਰਗੁਨ ਤੇ ਸਰਗੁਨ ਦ੍ਰਿਸਟਾਰੰ ॥
 ਸਗਲ ਭਾਤਿ ਕਰਿ ਕਰਹਿ ਉਪਾਇਓ ॥...
 ਦੁਹੁ ਭਾਂਤਿ ਤੇ ਆਪਿ ਨਿਰਾਰਾ ॥ ਨਾਨਕ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥ (ਪੰਨਾ ੨੫੦)
੬. ਤੂ ਬਿਅੰਤੁ ਅਵਿਗਤੁ ਅਗੋਚਰੁ ਇਹੁ ਸਭੁ ਤੇਰਾ ਆਕਾਰੁ ॥
 ਕਿਆ ਹਮ ਜੰਤ ਕਰਹ ਚਤੁਰਾਈ ਜਾਂ ਸਭੁ ਕਿਛੁ ਤੁਝੈ ਮਝਾਰਿ ॥ (ਪੰਨਾ ੩੭੯)
੭. ਆਪੇ ਸੂਰੁ ਕਿਰਣਿ ਬਿਸਥਾਰੁ ॥ ਸੋਈ ਗੁਪਤੁ ਸੋਈ ਆਕਾਰੁ ॥੨॥
 ਸਰਗੁਣ ਨਿਰਗੁਣ ਥਾਪੈ ਨਾਉ ॥ ਦੁਹ ਮਿਲਿ ਏਕੈ ਕੀਨੋ ਠਾਉ ॥ (ਪੰਨਾ ੩੮੭)
੮. ਈਘੈ ਨਿਰਗੁਨ ਊਘੈ ਸਰਗੁਨ ਕੇਲ ਕਰਤ ਬਿਚਿ ਸੁਆਮੀ ਮੇਰਾ ॥ (ਪੰਨਾ ੮੨੭)
੯. ਆਪੇ ਕੀਤੋ ਰਚਨੁ ਆਪੇ ਹੀ ਰਤਿਆ ॥
 ਆਪੇ ਹੋਇਓ ਇਕੁ ਆਪੇ ਬਹੁ ਭਤਿਆ ॥
 ਆਪੇ ਸਭਨਾ ਮੰਝਿ ਆਪੇ ਬਾਹਰਾ ॥
 ਆਪੇ ਜਾਣਹਿ ਦੂਰਿ ਆਪੇ ਹੀ ਜਾਹਰਾ ॥
 ਆਪੇ ਹੋਵਹਿ ਗੁਪਤੁ ਆਪੇ ਪਰਗਟੀਐ ॥
 ਕੀਮਤਿ ਕਿਸੈ ਨ ਪਾਇ ਤੇਰੀ ਬਟੀਐ ॥
 ਗਹਿਰ ਗਭੀਰੁ ਅਥਾਹੁ ਅਪਾਰੁ ਅਗਣਤੁ ਤੂੰ ॥
 ਨਾਨਕ ਵਰਤੈ ਇਕੁ ਇਕੋ ਇਕੁ ਤੂੰ ॥ (ਪੰਨਾ ੯੬੬)
੧੦. ਸਭ ਹੀ ਮਧਿ ਸਭਹਿ ਤੇ ਬਾਹਰਿ ਬੇਮੁਹਤਾਜ ਬਾਪਾ ॥ (ਪੰਨਾ ੫੧)
੧੧. ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥
 ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥ (ਪੰਨਾ ੨੯੦)
੧੨. ਦਾਨ ਦਾਤਾਰਾ ਅਪਰ ਅਪਾਰਾ ਘਟ ਘਟ ਅੰਤਰਿ ਸੋਹਨਿਆ ॥ (ਪੰਨਾ ੯੨੪)

੧੩. ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ॥ ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ॥
(ਪੰਨਾ ੨੮੭)
੧੪. ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥ (ਪੰਨਾ ੬੮੪)
੧੫. ਸਭ ਤੇ ਨੇਰੈ ਸਭਹੂ ਤੇ ਦੂਰਿ॥ ਨਾਨਕ ਆਪਿ ਅਲਿਪਤੁ ਰਹਿਆ ਭਰਪੂਰਿ॥
(ਪੰਨਾ ੨੭੬)
੧੬. ਸਭ ਤੇ ਦੂਰਿ ਸਭਹੂ ਕੈ ਸੰਗਿ॥ ਬੂਝੈ ਦੇਖੈ ਕਰੈ ਬਿਬੇਕ॥
ਆਪਹਿ ਏਕ ਆਪਹਿ ਅਨੇਕ॥ (ਪੰਨਾ ੨੭੬)
੧੭. ਨਿਰਗੁਨ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ॥ ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ॥
ਅਪਨੇ ਚਰਿਤ ਪ੍ਰਭਿ ਆਪਿ ਬਨਾਏ॥ ਅਪੁਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ॥
ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਸੋਇ॥
ਓਤਿ ਪੋਤਿ ਰਵਿਆ ਰੂਪ ਰੰਗਿ॥ (ਪੰਨਾ ੨੮੭)
੧੮. ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਪਾਰਾ ਚਿੰਤਾ ਕਰਹੁ ਹਮਾਰੀ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੂਰਿ ਲੀਣਾ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮਾਰੀ॥
(ਪੰਨਾ ੭੬੫)

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੧੯. ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨੂਕਾ ਕੋਟ ਆਗ ਉਠੇ
ਨਿਆਰੇ ਨਿਆਰੇ ਹੁਇ ਕੈ ਫੇਰਿ ਆਗ ਮੈ ਮਿਲਾਹਿਗੇ॥
ਜੈਸੇ ਏਕ ਧੂਰ ਤੇ ਅਨੇਕ ਧੂਰ ਪੂਰਤ ਹੈ
ਧੂਰ ਕੇ ਕਨੂਕਾ ਫੇਰ ਧੂਰਿ ਹੀ ਸਮਾਹਿੰਗੇ॥
ਜੈਸੇ ਏਕ ਨਦ ਤੇ ਤਰੰਗ ਕੋਟ ਉਪਜਤ ਹੈ
ਪਾਨ ਕੇ ਤਰੰਗ ਸਬੈ ਪਾਨ ਹੀ ਕਹਾਹਿਗੇ॥
ਤੈਸੇ ਬਿਸ੍ਵ ਰੂਪ ਤੇ ਅਭੂਤ ਭੂਤ ਪ੍ਰਗਟ ਹੋਇ
ਤਾਹੀ ਤੇ ਉਪਜ ਸਬੈ ਤਾਹੀ ਮੈ ਸਮਾਹਿਗੇ॥ (ਅਕਾਲ ਉਸਤਤਿ)
੨੦. ਆਦਿ ਅਨੰਤ ਅਗਾਧ ਅਦ੍ਵੈਖ ਸੁ ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਅਭੈ ਹੈ॥
ਅੰਤਿ ਬਿਹੀਨ ਅਨਾਤਮ ਆਪ ਅਦਾਗ ਅਦੋਖ ਅਛਿੱਦ੍ਰ ਅਛੈ ਹੈ॥
ਲੋਗਨ ਕੇ ਕਰਤਾ ਹਰਤਾ ਜਲ ਮੈ ਥਲ ਮੈ ਭਰਤਾ ਪ੍ਰਭ ਅਵੈ ਹੈ॥
ਦੀਨ ਦਇਆਲ ਦਇਆ ਕਰ ਸ੍ਰੀ ਪਤਿ ਸੁੰਦਰ ਸ੍ਰੀ ਪਦਮਾਪਤਿ ਏਹੈ॥
(ਤ੍ਵ ਪ੍ਰਸਾਦਿ ਸਵਯੇ)

GOD THE PERSON.

Guru Nanak Sahib.

੧. ਆਦਿ ਪੁਰਖ ਗੁਰ ਦਰਸ ਨ ਦੇਖਹਿ॥ ਵਿਣੁ ਗੁਰ ਸਦਦੈ ਜਨਮੁ ਕਿ ਲੇਖਹਿ॥...
ਘਟਿ ਘਟਿ ਸੁਰ ਨਰ ਸਹਜ ਸਮਾਧਿ॥ ਭਰਿਪੂਰਿ ਧਾਰਿ ਰਹੇ ਮਨ ਮਾਹੀ॥
(ਪੰਨਾ ੪੧੬)

੨. ਸਚੁ ਸਾਹਿਬੋ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੋ ਧਾਰੇ ਰਾਮ॥
ਅਗਮ ਅਗੋਚਰੁ ਅਪਰ ਅਪਾਰਾ ਪਾਰਬ੍ਰਹਮੁ ਪਰਧਾਨੋ॥ (ਪੰਨਾ ੪੩੭)
੩. ਪਰਮ ਅਤੀਤੁ ਪਰਮੇਸੁਰ ਕੈ ਰੰਗਿ ਰੰਗੋ ਬਾਸਨਾ ਤੇ ਬਾਹਰਿ ਪੈ ਦੇਖੀਅਤੁ ਧਾਮ
ਸਿਉ॥
ਅਪਰ ਪਰੰਪਰ ਪੁਰਖ ਸਿਉ ਪ੍ਰੇਮੁ ਲਾਗੋ ਬਿਨੁ ਭਗਵੰਤ ਰਸੁ ਨਾਹੀ ਅਉਰੈ ਕਾਮ ਸਿਉ॥
(ਪੰਨਾ ੧੪੦੮)
੪. ਪੁਰਖੋਤਮੁ ਹਰਿ ਨਾਮੁ ਜਨਿ ਗਾਇਓ ਸਭਿ ਦਾਲਦ ਦੁਖ ਦਲਲੇ॥
ਵਿਚਿ ਦੇਹੀ ਦੋਖ ਅਸਾਧ ਪੰਚ ਧਾਤੂ ਹਰਿ ਕੀਏ ਖਿਨ ਪਰਲੇ॥ (ਪੰਨਾ ੯੭੫)

Guru Arjan Sahib.

੫. ਅਕਾਲ ਪੁਰਖ ਅਗਾਧਿ ਬੋਧ॥ ਸੁਨਤ ਜਸੋ ਕੋਟਿ ਅਘ ਖਏ॥੨॥
ਕਿਰਪਾ ਨਿਧਿ ਪ੍ਰਭ ਮਇਆ ਧਾਰਿ॥ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ॥
(ਪੰਨਾ ੨੧੨)
੬. ਕਰਤੈ ਪੁਰਖਿ ਤਾਲੁ ਦਿਵਾਇਆ॥ ਪਿਛੈ ਲਗਿ ਚਲੀ ਮਾਇਆ॥
ਤੋਟਿ ਨ ਕਤਹੂ ਆਵੈ॥ ਮੇਰੇ ਪੂਰੇ ਸਤਗੁਰ ਭਾਵੈ॥ (ਪੰਨਾ ੬੨੫)
੭. ਕੀਟ ਹਸਤਿ ਮਹਿ ਪੂਰ ਸਮਾਨੇ॥ ਪ੍ਰਗਟ ਪੁਰਖ ਸਭ ਠਾਊ ਜਾਨੇ॥
ਜਾ ਕਉ ਦੀਨੋ ਹਰਿ ਰਸੁ ਅਪਨਾ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਤਿਹ ਜਪਨਾ॥
(ਪੰਨਾ ੨੫੨)
੮. ਜਿਸ ਨੋ ਮੰਨੇ ਆਪਿ ਸੋਈ ਮਾਨੀਐ॥
ਪ੍ਰਗਟ ਪੁਰਖੁ ਪਰਵਾਣੁ ਸਭ ਠਾਈ ਜਾਨੀਐ॥੩॥
ਦਿਨਸੁ ਰੈਣਿ ਆਰਾਧਿ ਸਮਾਲੇ ਸਾਹ ਸਾਹ॥
ਨਾਨਕ ਕੀ ਲੋਚਾ ਪੂਰਿ ਸਚੇ ਪਾਤਿਸਾਹ॥ (ਪੰਨਾ ੩੯੮)
੯. ਆਪਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ॥ ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ
ਬਨਵਾਰੀ॥
ਪੁਰਖੁ ਅਤੀਤੁ ਵਸੈ ਨਿਹਕੇਵਲੁ ਗੁਰ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਾਇਆ॥
(ਪੰਨਾ ੧੦੪੦)
੧੦. ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ॥ ਸਿਰਿ ਸਿਰਿ ਕਰਣੈਹਾਰੈ ਸਾਜੇ॥
ਦਸਵੈ ਪੁਰਖੁ ਅਤੀਤੁ ਨਿਰਾਲਾ ਆਪੇ ਅਲਖੁ ਲਖਾਇਆ॥੪॥
ਪੁਰਖੁ ਅਲੇਖੁ ਸਚੇ ਦੀਵਾਨਾ॥ ਹੁਕਮਿ ਚਲਾਏ ਸਚੁ ਨੀਸਾਨਾ॥
ਨਾਨਕ ਖੋਜਿ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਹਰਿ ਆਤਮ ਰਾਮ ਨਾਮੁ ਪਾਇਆ॥੫॥
(ਪੰਨਾ ੧੦੩੯)
੧੧. ਤੂੰ ਸਤਿ ਪਰਮੇਸੁਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਗੁਣੀ ਨਿਧਾਨੁ ਜੀਉ॥
ਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਅਵਰੁ ਨ ਕੋਈ ਤੂੰ ਆਪੇ ਪੁਰਖੁ ਸੁਜਾਨੁ ਜੀਉ॥

- ਪੁਰਖੁ ਸੁਜਾਨੁ ਤੂੰ ਪਰਧਾਨੁ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ॥
 ਤੇਰਾ ਸਬਦੁ ਸਭੁ ਤੂੰਹੈ ਵਰਤਹਿ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ॥ (ਪੰਨਾ ੪੪੮)
੧੨. ਰੂਪੁ ਸਤਿ ਜਾ ਕਾ ਸਤਿ ਅਸਥਾਨੁ॥ ਪੁਰਖੁ ਸਤਿ ਕੇਵਲ ਪਰਧਾਨੁ॥
 ਕਰਤੂਤਿ ਸਤਿ ਸਤਿ ਜਾ ਕੀ ਬਾਣੀ॥ ਸਤਿ ਪੁਰਖ ਸਭ ਮਾਹਿ ਸਮਾਣੀ॥
 (ਪੰਨਾ ੨੮੪)
੧੩. ਪੁਰਖ ਨਿਰੰਜਨ ਸਿਰਜਨਹਾਰ॥ ਜੀਅ ਜੰਤ ਦੇਵੈ ਆਹਾਰ॥
 ਕੋਟਿ ਖਤੇ ਖਿਨ ਬਖਸਨਹਾਰ॥ ਭਗਤਿ ਭਾਇ ਸਦਾ ਨਿਸਤਾਰ॥
 (ਪੰਨਾ ੧੧੪੮)
੧੪. ਪੁਰਖ ਪਤੇ ਭਗਵਾਨ ਤਾਕੀ ਸਰਣਿ ਗਹੀ॥
 ਨਿਰਭਉ ਭਏ ਪਰਾਨ ਚਿੰਤਾ ਸਗਲ ਲਹੀ॥
 ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਸੁਰਿਜਨ ਇਸਟ ਬੰਧਪ ਜਾਣਿਆ॥
 ਗਹਿ ਕੰਠਿ ਲਾਇਆ ਗੁਰਿ ਮਿਲਾਇਆ ਜਸੁ ਬਿਮਲ ਸੰਤ ਵਖਾਣਿਆ॥
 (ਪੰਨਾ ੪੫੮)
੧੫. ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅਚਲੁ ਅਚਲਾ-ਮਤਿ ਜਿਸੁ ਦ੍ਰਿੜਤਾ ਨਾਮੁ ਅਧਾਰੇ॥
 ਤਿਸੁ ਆਗੈ ਜੀਉ ਦੇਵਉ ਅਪੁਨਾ ਹਉ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੇ॥
 (ਪੰਨਾ ੧੧੯੯)
੧੬. ਹਰਿ ਕੈ ਰੰਗਿ ਰਤੇ ਬੈਰਾਗੀ ਜਿਨ੍ਹ ਗੁਰਮਤਿ ਨਾਮੁ ਪਛਾਨੀ॥
 ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਿਆ ਸੁਖੁ ਪਾਇਆ ਸਭ ਚੂਕੀ ਆਵਣ ਜਾਨੀ॥
 (ਪੰਨਾ ੧੧੯੯)
੧੭. ਪੁਰਖੁ ਪੂਰਨ ਸੁਖਹ ਦਾਤਾ ਸੰਗਿ ਬਸਤੋ ਨੀਤ॥
 ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ ਬਿਨਸੈ ਬਿਆਪਤ ਉਸਨ ਨ ਸੀਤ॥ (ਪੰਨਾ ੧੦੦੬)
੧੮. ਅਕੁਲ ਨਿਰੰਜਨ ਪੁਰਖੁ ਅਗਮੁ ਅਪਾਰੀਐ॥
 ਸਚੋ ਸਚਾ ਸਚੁ ਸਚੁ ਨਿਹਾਰੀਐ॥ (ਪੰਨਾ ੫੧੮)
੧੯. ਮੇਰੇ ਮੀਤ ਸਖਾ ਹਰਿ ਜੀਉ ਗੁਰ ਪੁਰਖ ਬਿਧਾਤੇ॥
 ਪੁਰਖੇ ਬਿਧਾਤਾ ਏਕੁ ਸ੍ਰੀਧਰੁ ਕਿਉ ਮਿਲਹ ਤੁਝੈ ਉਡੀਣੀਆ॥ (ਪੰਨਾ ੨੪੭)

Guru Gobind Singh.

੨੦. ਆਦਿ ਰੂਪ ਅਨਾਦਿ ਮੂਰਤਿ ਅਜੋਨਿ ਪੁਰਖ ਅਪਾਰ॥
 ਸਰਬ ਮਾਨ ਤ੍ਰਿਮਾਨ ਦੇਵ ਅਭੇਵ ਆਦਿ ਉਦਾਰ॥
 ਸਰਬ ਪਾਲਕ ਸਰਬ ਘਾਲਕ ਸਰਬ ਕੋ ਪੁਨਿ ਕਾਲ॥
 ਜੱਤੁ ਤੱਤੁ ਬਿਰਾਜਹੀ ਅਵਧੂਤ ਰੂਪ ਰਸਾਲ॥
 ਨਾਮ ਨਾਮ ਨ ਜਾਤਿ ਜਾਕਰ ਰੂਪ ਰੰਗ ਨ ਰੇਖ॥
 ਆਦਿ ਪੁਰਖ ਉਦਾਰ ਮੂਰਤਿ ਅਜੋਨਿ ਆਦਿ ਅਸੇਖ॥ (ਜਾਪੁ ਸਾਹਿਬ)

੨੧. ਪਰਮ ਰੂਪ ਪੁਨੀਤ ਮੂਰਤਿ ਪੂਰਨ ਪੁਰਖ ਅਪਾਰ॥
 ਸਰਬ ਬਿਸ੍ਵ ਰਚਿਓ ਸੁਯੰਭਵ ਗੜਨ ਭੰਜਨਹਾਰ॥
 ਕਾਲ ਹੀਨ ਕਲਾ ਸੰਜੁਗਤਿ ਅਕਾਲ ਪੁਰਖ ਅਦੇਸ॥
 ਧਰਮ ਧਾਮ ਸੁ ਭਰਮ ਰਹਿਤ ਅਭੂਤ ਅਲਖ ਅਭੇਸ॥
 ਅੰਗ ਰਾਗ ਨ ਰੰਗ ਜਾਕਹਿ ਜਾਤਿ ਪਾਤਿ ਨ ਨਾਮ॥
 ਸਰਬ ਗੰਜਨ ਦੁਸਟ ਭੰਜਨ ਮੁਕਤਿ ਦਾਇਕ ਕਾਮ॥...
 ਗਰਬ ਗੰਜਨ ਸਰਬ ਭੰਜਨ ਆਦਿ ਰੂਪ ਅਸੂਤ॥
 ਅੰਗ ਹੀਨ ਅਭੰਗ ਅਨਾਤਮ ਏਕ ਪੁਰਖ ਅਪਾਰ॥ (ਜਾਪੁ ਸਾਹਿਬ)

GOD AND MAN

Guru Nanak Sahib.

੧. ਕਥਤਾ ਬਕਤਾ ਸੁਨਤਾ ਸੋਈ॥ ਆਪੁ ਬੀਚਾਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ॥੧॥ ਰਹਾਉ॥
 ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ॥ ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ ਕਉਣੁ॥
 ਮੁਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ॥ ਓਹੁ ਨ ਮੂਆ ਜੋ ਦੇਖਣਹਾਰੁ॥੨॥
 ਜੈ ਕਾਰਣਿ ਤਟਿ ਤੀਰਥ ਜਾਹੀ॥ ਰਤਨ ਪਦਾਰਥ ਘਟ ਹੀ ਮਾਹੀ॥
 ਪੜਿ ਪੜਿ ਪੰਡਿਤੁ ਬਾਦੁ ਵਖਾਣੈ॥ ਭੀਤਰਿ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਣੈ॥੩॥
 ਹਉ ਨ ਮੂਆ ਮੇਰੀ ਮੁਈ ਬਲਾਇ॥ ਓਹੁ ਨ ਮੂਆ ਜੋ ਰਹਿਆ ਸਮਾਇ॥
 ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ॥ ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨ ਆਇਆ॥
 (ਪੰਨਾ ੧੫੨)
੨. ਕਾਇਆ ਨਗਰਿ ਬਸਤੁ ਹਰਿ ਸੁਆਮੀ ਹਰਿ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰਾ॥
 ਹਰਿ ਨਿਕਟਿ ਬਸਤੁ ਕਛੁ ਨਦਰਿ ਨ ਆਵੈ ਹਰਿ ਲਾਧਾ ਗੁਰ ਵੀਚਾਰਾ॥
 ਹਰਿ ਆਪੇ ਸਾਹੁ ਸਰਾਫੁ ਰਤਨੁ ਹੀਰਾ ਹਰਿ ਆਪਿ ਕੀਆ ਪਾਸਾਰਾ॥
 (ਪੰਨਾ ੭੨੦)
੩. ਊਚਾ ਊਚਉ ਆਖੀਐ ਕਹਉ ਨ ਦੇਖਿਆ ਜਾਇ॥
 ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਤੂੰ ਸਤਿਗੁਰਿ ਦੀਆ ਦੀਖਾਇ॥
 ਜੋਤਿ ਨਿਰੰਤਰਿ ਜਾਣੀਐ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਇ॥ (ਪੰਨਾ ੫੫)
੪. ਮੂਰਖੁ ਸਿਆਣਾ ਏਕੁ ਹੈ ਏਕ ਜੋਤਿ ਦੁਇ ਨਾਉ॥ (ਪੰਨਾ ੧੦੧੫)
੫. ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ॥
 (ਪੰਨਾ ੧੧)
੬. ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੇ॥ (ਪੰਨਾ ੨੨੪)
੭. ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ॥ (ਪੰਨਾ ੪੨੧)
੮. ਆਤਮੰ ਸ੍ਰੀ ਬਾਸੁਦੇਵਸੁ ਜੇ ਕੋਈ ਜਾਨਸਿ ਭੇਵ॥
 ਨਾਨਕ ਤਾ ਕੋ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਵ॥ (ਪੰਨਾ ੧੩੫੩)

੯. ਆਤਮ ਚੀਨਹੁ ਰਿਦੈ ਮੁਰਾਰੀ॥ (ਪੰਨਾ ੧੦੪੧)
੧੦. ਆਤਮ ਚੀਨਿ ਤਹਾ ਤੂ ਤਾਰਣ ਸਚੁ ਤਾਰੇ ਤਾਰਣਹਾਰ॥ (ਪੰਨਾ ੧੨੫੫)
੧੧. ਜਿਨਿ ਸਤਿਗੁਰੁ ਜਾਤਾ ਤਿਨਿ ਏਕੁ ਪਛਾਤਾ॥
ਸਰਬੇ ਰਵਿ ਰਹਿਆ ਸੁਖਦਾਤਾ॥
ਆਤਮੁ ਚੀਨਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੇਵਾ ਸੁਰਤਿ ਸਮਾਈ ਹੇ॥ (ਪੰਨਾ ੧੦੭੦)
੧੨. ਆਤਮੁ ਚੀਨ੍ ਭਏ ਨਿਰੰਕਾਰੀ॥ (ਪੰਨਾ ੪੧੫)
੧੩. ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ ਚੀਨਸਿ ਗੁਰ ਬੀਚਾਰਾ॥
(ਪੰਨਾ ੧੧੫੩)
੧੪. ਆਤਮ ਰਾਮੁ ਸੰਸਾਰਾ॥ ਸਾਚਾ-ਖੇਲੁ ਤੁਮਾਰਾ॥ (ਪੰਨਾ ੭੬੪)
੧੫. ਕਾਇਆ ਨਗਰ ਮਹਿ ਰਾਮ ਰਸੁ ਉਤਮੁ ਕਿਉ ਪਾਈਐ ਉਪਦੇਸੁ ਜਨ ਕਰਹੁ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਫਲ ਹਰਿ ਦਰਸਨੁ ਮਿਲਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਪੀਅਹੁ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮੀਠਾ ਹਰਿ ਸੰਤਹੁ ਚਾਖਿ ਦਿਖਹੁ॥
ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਮੀਠਾ ਲਾਗਾ ਤਿਨ ਬਿਸਰੇ ਸਭਿ ਬਿਖ ਰਸਹੁ॥
(ਪੰਨਾ ੮੦੦)

Guru Arjan Sahib.

੧੬. ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ॥ ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ
ਸਮਾਈ॥ ਰਹਾਉ॥
ਪੁਰਖ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥
ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ॥੧॥
ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ॥
ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ॥ (ਪੰਨਾ ੬੮੪)
੧੭. ਏਕਾ ਮਾਟੀ ਏਕਾ ਜੋਤਿ॥ ਏਕੋ ਪਵਨੁ ਕਹਾ ਕਉਨੁ ਰੋਤਿ॥
ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਿਲਲਾਹੀ॥ ਮਰਣਹਾਰੁ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ॥ (ਪੰਨਾ ੧੮੮)
੧੮. ਪ੍ਰਾਤਮਾ ਪਾਰਬ੍ਰਹਮ ਕਾ ਰੂਪੁ॥ ਨਾ ਇਹੁ ਬੂਢਾ ਨਾ ਇਹੁ ਬਾਲਾ॥
ਨਾ ਇਸੁ ਦੂਖੁ ਨਹੀ ਜਮ ਜਾਲਾ॥ ਨਾ ਇਹੁ ਬਿਨਸੈ ਨਾ ਇਹੁ ਜਾਇ॥
ਆਦਿ ਜੁਗਾਦੀ ਰਹਿਆ ਸਮਾਇ॥ ਨਾ ਇਸੁ ਉਸਨੁ ਨਹੀ ਇਸੁ ਸੀਤੁ॥
ਨਾ ਇਸੁ ਦੁਸਮਨੁ ਨਾ ਇਸੁ ਮੀਤੁ॥ ਨਾ ਇਸੁ ਹਰਖੁ ਨਹੀ ਇਸੁ ਸੋਗੁ॥
ਸਭੁ ਕਿਛੁ ਇਸ ਕਾ ਇਹੁ ਕਰਨੈ ਜੋਗੁ॥ ਨਾ ਇਸੁ ਬਾਪ ਨਹੀ ਇਸੁ ਮਾਇਆ॥
ਇਹੁ ਅਪਰੰਪਰੁ ਹੋਤਾ ਆਇਆ॥ ਪਾਪ ਪੁੰਨ ਕਾ ਇਸੁ ਲੇਪੁ ਨ ਲਾਗੈ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਸਦ ਹੀ ਜਾਗੈ॥ ਤੀਨਿ ਗੁਣਾ ਇਕ ਸਕਤਿ ਉਪਾਇਆ॥
ਮਹਾ ਮਾਇਆ ਤਾ ਕੀ ਹੈ ਛਾਇਆ॥ (ਪੰਨਾ ੮੬੮)
੧੯. ਅੰਤਰਿ ਏਕੋ ਬਾਹਰਿ ਏਕੋ ਸਭ ਮਹਿ ਏਕੁ ਸਮਾਈਐ॥

ਘਟਿ ਅਵਘਟਿ ਰਵਿਆ ਸਭ ਠਾਈ ਹਰਿ ਪੂਰਨ ਬ੍ਰਹਮੁ ਦਿਖਾਈਐ॥

(ਪੰਨਾ ੫੨੮)

੨੦. ਅਗਮ ਰੂਪ ਕਾ ਮਨ ਮਹਿ ਥਾਨਾ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਨਾ॥
ਸਹਜ ਕਥਾ ਕੇ ਅੰਮ੍ਰਿਤ ਕੁੰਟਾ॥ ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਲੈ ਭੁੰਦਾ॥

(ਪੰਨਾ ੧੮੬)

੨੧. ਆਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ ਆਤਮ ਹਰਿ ਪਾਈਐ ਸਬਦਿ ਵਿਚਾਰਾ ਹੇ॥
ਸਤ ਸੰਤੋਖਿ ਰਹੁ ਜਨ ਭਾਈ॥ ਖਿਮਾ ਗਹੁ ਸਤਿਗੁਰ ਸਰਣਾਈ॥
ਆਤਮੁ ਚੀਨਿ ਪਰਾਤਮੁ ਚੀਨਹੁ ਗੁਰ ਸੰਗਤਿ ਇਹੁ ਨਿਸਤਾਰਾ ਹੇ॥

(ਪੰਨਾ ੧੦੩੦)

੨੨. ਬ੍ਰਹਮ ਨਾਮ ਗੁਣ ਸਾਖ ਤਰੋਵਰ ਨਿਤ ਚੁਨਿ ਚੁਨਿ ਪੂਜ ਕਰੀਜੈ॥
ਆਤਮ ਦੇਉ ਦੇਉ ਹੈ ਆਤਮੁ ਰਸਿ ਲਾਗੈ ਪੂਜ ਕਰੀਜੈ॥ (ਪੰਨਾ ੧੩੨੫)

੨੩. ਕਈ ਕੋਟਿ ਭਏ ਬੈਰਾਗੀ॥ ਰਾਮ ਨਾਮ ਸੰਗਿ ਤਿਨਿ ਲਿਵ ਲਾਗੀ॥
ਕਈ ਕੋਟਿ ਪ੍ਰਭ ਕਉ ਖੋਜੰਤੇ॥ ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ਲਹੰਤੇ॥ (ਪੰਨਾ ੨੭੬)

੨੪. ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ॥ ਬਾਹਰਿ ਟੋਲੈ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ॥
ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਅੰਤਰਿ ਪਾਇਆ ਸੋ ਅੰਤਰਿ ਬਾਹਰਿ ਸੁਹੇਲਾ ਜੀਉ॥

(ਪੰਨਾ ੧੦੨)

੨੫. ਨਾਮੁ ਨਿਰੰਜਨ ਅਲਖੁ ਹੈ ਕਿਉ ਲਖਿਆ ਜਾਈ॥
ਨਾਮੁ ਨਿਰੰਜਨ ਨਾਲਿ ਹੈ ਕਿਉ ਪਾਈਐ ਭਾਈ॥
ਨਾਮੁ ਨਿਰੰਜਨ ਵਰਤਦਾ ਰਵਿਆ ਸਭ ਠਾਈ॥
ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਹਿਰਦੈ ਦੇਇ ਦਿਖਾਈ॥
ਨਾਨਕ ਨਦਰੀ ਕਰਮੁ ਹੋਇ ਗੁਰ ਮਿਲੀਐ ਭਾਈ॥ (ਪੰਨਾ ੧੨੪੨)

੨੬. ਅਗਮ ਅਗੋਚਰੁ ਸਾਹਿਬੁ ਮੇਰਾ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਵਰਤੈ ਨੇਰਾ॥
ਸਦਾ ਅਲਿਪਤੁ ਜੀਆ ਕਾ ਦਾਤਾ ਕੋ ਵਿਰਲਾ ਆਪੁ ਪਛਾਣੈ ਜੀਉ॥

(ਪੰਨਾ ੧੦੬)

੨੭. ਗਰੀਬਾ ਉਪਰਿ ਜਿ ਖਿੰਜੈ ਦਾੜੀ॥ ਪਾਰਬ੍ਰਹਮਿ ਸਾ ਅਗਨਿ ਮਹਿ ਸਾੜੀ॥੧॥
ਪੂਰਾ ਨਿਆਉ ਕਰੇ ਕਰਤਾਰੁ॥ ਅਪੁਨੇ ਦਾਸ ਕਉ ਰਾਖਨਹਾਰੁ॥੧॥ ਰਹਾਉ॥
ਆਦਿ ਜੁਗਾਦਿ ਪ੍ਰਗਟਿ ਪਰਤਾਪੁ॥ ਨਿੰਦਕੁ ਮੁਆ ਉਪਜਿ ਵਡ ਤਾਪੁ॥

(ਪੰਨਾ ੧੯੯)

੨੮. ਆਪਿ ਮਹਾ ਜਨੁ ਆਪੇ ਪੰਚਾ ਆਪਿ ਸੇਵਕ ਕੈ ਕਾਮ॥

ਆਪੇ ਸਗਲੇ ਦੂਤ ਬਿਦਾਰੇ ਠਾਕੁਰ ਅੰਤਰਜਾਮ॥

ਆਪੇ ਪਤਿ ਰਾਖੀ ਸੇਵਕ ਕੀ ਆਪਿ ਕੀਓ ਬੰਧਾਨ॥

ਆਦਿ ਜੁਗਾਦਿ ਸੇਵਕ ਕੀ ਰਾਖੈ ਨਾਨਕ ਜੋ ਪ੍ਰਭੁ ਜਾਨ ॥ (ਪੰਨਾ ੧੨੧੬)

੨੯. ਤੁਮ ਦਾਤੇ ਠਾਕੁਰ ਪ੍ਰਤਿਪਾਲਕ ਨਾਇਕ ਖਸਮ ਹਮਾਰੇ॥

ਨਿਮਖ ਨਿਮਖ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਹੁ ਹਮ ਬਾਰਿਕ ਤੁਮਰੇ ਧਾਰੇ॥੧॥
ਜਿਹਵਾ ਏਕ ਕਵਨ ਗੁਨ ਕਹੀਐ॥ ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਤੇਰੇ ਅੰਤੁ ਨ
ਕਿਨ ਹੀ ਲਹੀਐ॥੧॥ ਰਹਾਉ॥

ਕੋਟਿ ਪਰਾਧ ਹਮਾਰੇ ਖੰਡਹੁ ਅਨਿਕ ਬਿਧੀ ਸਮਝਾਵਹੁ॥
ਹਮ ਅਗਿਆਨ ਅਲਪ ਮਤਿ ਬੋਰੀ ਤੁਮ ਆਪਨ ਬਿਰਦੁ ਰਖਾਵਹੁ॥੨॥
ਤੁਮਰੀ ਸਰਣਿ ਤੁਮਾਰੀ ਆਸਾ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ॥
ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ ਨਾਨਕ ਘਰ ਕੇ ਗੋਲੇ॥ (ਪੰਨਾ ੬੭੩)

੩੦. ਸੁਣਿ ਮਨ ਮਿਤ੍ਰੁ ਪਿਆਰਿਆ ਮਿਲੁ ਵੇਲਾ ਹੈ ਏਹ॥ (ਪੰਨਾ ੨੦)

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੧. ਜਿਸੁ ਜਲ ਨਿਧਿ ਕਾਰਣਿ ਤੁਮ ਜਗਿ ਆਏ ਸੋ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਾਹੀ ਜੀਉ॥
ਛੋਡਹੁ ਵੇਸੁ ਭੇਖ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ॥੧॥
ਮਨ ਰੇ ਬਿਰੁ ਰਹੁ ਮਤੁ ਕਤ ਜਾਹੀ ਜੀਉ॥
ਬਾਹਰਿ ਚੂਢਤ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ਘਰਿ ਅੰਮ੍ਰਿਤੁ ਘਟ ਮਾਹੀ ਜੀਉ॥
(ਪੰਨਾ ੫੯੮)

੨. ਫਵਾ ਫਿਰਤ ਫਿਰਤ ਤੂ ਆਇਆ॥ ਦੁਲਭ ਦੇਹ ਕਲਿਜੁਗ ਮਹਿ ਪਾਇਆ॥
ਫਿਰਿ ਇਆ ਅਉਸਰੁ ਚਰੈ ਨ ਹਾਥਾ॥ ਨਾਮੁ ਜਪਹੁ ਤਉ ਕਟੀਅਹਿ ਫਾਸਾ॥
ਫਿਰਿ ਫਿਰਿ ਆਵਨ ਜਾਨੁ ਨ ਹੋਈ॥ ਏਕਹਿ ਏਕ ਜਪਹੁ ਜਪੁ ਸੋਈ॥
ਕਰਹੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਕਰਨੈਹਾਰੇ॥ ਮੇਲਿ ਲੇਹੁ ਨਾਨਕ ਬੇਚਾਰੇ॥ (ਪੰਨਾ ੨੫੮)

੩. ਸੁਣਿ ਮਨ ਮਿਤ੍ਰੁ ਪਿਆਰਿਆ ਮਿਲੁ ਵੇਲਾ ਹੈ ਏਹ॥
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 ਰੋਗੁ ਵਿਕਾਰੁ॥
ਓਹੁ ਵੇਪਰਵਾਹੁ ਅਤੋਲਵਾ ਗੁਰਮਤਿ ਕੀਮਤਿ ਸਾਰੁ॥੨॥
ਲਖ ਸਿਆਣਪ ਜੇ ਕਰੀ ਲਖ ਸਿਉ ਪ੍ਰੀਤ ਮਿਲਾਪੁ॥
ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰਾਪੀਆ ਬਿਨੁ ਨਾਵੈ ਦੂਖ ਸੰਤਾਪੁ॥
ਹਰਿ ਜਪਿ ਜੀਅਰੇ ਛੁਟੀਐ ਗੁਰਮੁਖਿ ਚੀਨੈ ਆਪੁ॥੩॥
ਤਨੁ ਮਨੁ ਗੁਰ ਪਹਿ ਵੇਚਿਆ ਮਨੁ ਦੀਆ ਸਿਰੁ ਨਾਲਿ॥
ਤ੍ਰਿਭਵਣੁ ਖੋਜਿ ਢੰਢੋਲਿਆ ਗੁਰਮੁਖਿ ਖੋਜਿ ਨਿਹਾਲਿ॥

- ਸਤਗੁਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਨਾਲਿ ॥ (ਪੰਨਾ ੨੦)
੪. ਏਹੁ ਮਨੋ ਮੂਰਖੁ ਲੋਭੀਆ ਲੋਭੇ ਲਗਾ ਲੋਭਾਨੁ ॥
 ਸਬਦਿ ਨ ਭੀਜੈ ਸਾਕਤਾ ਦੁਰਮਤਿ ਆਵਨੁ ਜਾਨੁ ॥
 ਸਾਧੂ ਸਤਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥੧॥
 ਮਨ ਰੇ ਹਉਮੈ ਛੋਡਿ 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 ਭੂਲਾ ਦੁਖੁ ਘਣੋ 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॥ (ਪੰਨਾ ੨੧)
੫. ਭਰਮੇ ਭਾਹਿ ਨ ਵਿਝਵੈ ਜੇ ਭਵੈ ਦਿਸੰਤਰ ਦੇਸੁ ॥
 ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਧ੍ਰਿਗੁ ਵੇਸੁ ॥
 ਹੋਰੁ ਕਿਤੈ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਉਪਦੇਸੁ ॥੧॥
 ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਅਗਨਿ ਨਿਵਾਰਿ ॥ ਗੁਰ ਕਾ ਕਹਿਆ ਮਨਿ ਵਸੈ ਹਉਮੈ
 ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥
 ਮਨੁ ਮਾਣਕੁ ਨਿਰਮੋਲੁ 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 ਨਿਰਮੋਲੁ 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 ॥ (ਪੰਨਾ ੨੨)
੬. ਜਿਨ ਕੈ ਅੰਤਰਿ ਵਸਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਨ ਕੇ ਸਭਿ ਰੋਗ ਗਵਾਏ ॥
 ਤੇ ਮੁਕਤ ਭਏ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਪਵਿਤ੍ਰ ਪਰਮ ਪਦੁ ਪਾਏ ॥
 (ਪੰਨਾ ੨੩੫)

Guru Arjan Sahib.

੭. ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥
 ਕਈ ਜਨਮ ਪੰਥੀ ਸਰਪ ਹੋਇਓ ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥੧॥
 ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥ ਰਹਾਉ ॥
 ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥ ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥
 ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ ॥੨॥
 ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ ॥ ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ ॥
 ਤਿਆਗਿ ਮਾਨੁ ਭੂਨੁ ਅਭਿਮਾਨੁ ॥ ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥੩॥
 ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥ ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ ਜੋਗੁ ॥
 ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥
 (ਪੰਨਾ ੧੭੬)
੮. ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥
 ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥
 ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥ ਜਨਮੁ ਬ੍ਰਿਖਾ ਜਾਤ ਰੰਗਿ
 ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥
 ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥ ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ
 ਰਾਇਆ ॥
 ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥ ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥ (ਪੰਨਾ ੧੨)
੯. ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ ॥ ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ ॥੧॥
 ਮਰਿ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਨਾਮ ॥ ਨਾਮ ਬਿਹੂਨ ਜੀਵਨ ਕਉਨ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥
 ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਬਿਸਥਾਰ ॥ ਕਵਨ ਅਰਥ ਮਿਰਤਕ ਸੀਗਾਰ ॥੨॥
 ਜੋ ਨ ਸੁਨਹਿ ਜਸੁ ਪਰਮਾਨੰਦਾ ॥ ਪਸੁ ਪੰਥੀ ਤ੍ਰਿਗਦ ਜੋਨਿ ਤੇ ਮੰਦਾ ॥੩॥
 ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥ ਕੇਵਲ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇਆ ॥੪॥
 (ਪੰਨਾ ੧੮੮)
੧੦. ਜਲ ਤਰੰਗੁ ਜਿਉ ਜਲਹਿ ਸਮਾਇਆ ॥ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਮਿਲਾਇਆ ॥
 (ਪੰਨਾ ੧੦੨)
੧੧. ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਪਾਰਬ੍ਰਹਮਿ ਰਾਖੇ ਭ੍ਰਮ ਕੇ ਖੁਲੇ ਕਪਾਟ ॥
 ਬੇਸੁਮਾਰ ਸਾਹੁ ਪ੍ਰਭੁ ਪਾਇਆ ਲਾਹਾ ਚਰਨ ਨਿਧਿ ਖਾਟ ॥
 ਸਰਨਿ ਗਹੀ ਅਚੁਤ ਅਬਿਨਾਸੀ ਕਿਲਬਿਖ ਕਾਢੇ ਹੈ ਛਾਟਿ ॥
 ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਦਾਸ ਨਾਨਕ ਬਹੁਰਿ ਨ ਜੋਨੀ ਮਾਟ ॥ (ਪੰਨਾ ੧੨੬੯)
੧੨. ਚਿਰੰਕਾਲ ਮਾਨਸ ਜਨਮ ਨਿਰਮੋਲੁ ਪਾਏ, ਸਫਲ ਜਨਮ ਗੁਰ ਚਰਨ ਸਰਨ ਕੈ ॥
 ਲੋਚਨ ਅਮੋਲ ਗੁਰ ਦਰਸ ਅਮੋਲ ਦੇਖੇ, ਸ੍ਰਵਨ ਅਮੋਲ ਗੁਰ ਬਚਨ ਧਰਨ ਕੈ ॥
 ਨਾਸਕਾ ਅਮੋਲ ਚਰਨਾਰਬਿੰਦ ਬਾਸਨਾ ਕੈ, ਰਸਨਾ ਅਮੋਲ ਗੁਰ ਮੰਤ੍ਰੁ ਸਿਮਰਨ ਕੈ ॥

ਹਸਤ ਅਮੋਲ ਗੁਰਦੇਵ ਸੇਵ ਕੈ ਸਫਲ, ਚਰਨ ਅਮੋਲ ਪਰਦਛਨਾ ਕਰਨ ਕੈ ॥੧੭॥

(ਕਬਿਤ ਭਾਈ ਗੁਰਦਾਸ)

੧੩. ਮਾਣਸ ਜਨਮੁ ਅਮੋਲੁ ਹੈ, ਹੋਇ ਅਮੋਲੁ ਸਾਧਸੰਗੁ ਪਾਏ ॥

ਅਖੀ ਦੁਇ ਨਿਰਮੋਲਕਾ ਸਤਿਗੁਰੁ ਦਰਸ ਧਿਆਨ ਲਿਵ ਲਾਏ ॥

ਮਸਤਕੁ ਸੀਸੁ ਅਮੋਲੁ ਹੈ ਚਰਨ ਸਰਣਿ ਗੁਰੁ ਧੂੜਿ ਸੁਹਾਏ ॥

ਜਿਹਬਾ ਸ੍ਵਣ ਅਮੋਲਕਾ ਸਬਦ ਸੁਰਤਿ ਸੁਣਿ ਸਮਝਿ ਸੁਣਾਏ ॥

ਹਸਤ ਚਰਣ ਨਿਰਮੋਲਕਾ, ਗੁਰਮੁਖ ਮਾਰਗਿ ਸੇਵ ਕਮਾਏ ॥

ਗੁਰਮੁਖਿ ਰਿਦਾ ਅਮੋਲੁ ਹੈ ਅੰਦਰਿ ਗੁਰੁ ਉਪਦੇਸੁ ਵਸਾਏ ॥

ਪਤਿ ਪਰਵਾਣੈ ਤੋਲਿ ਤੁਲਾਏ ॥ (ਵਾਰ ੧੫ ਪਉੜੀ ੧੭)

THE TOTAL VIEW

A Few whole hymns illustrative of the total Sikh view of Godhead.

Guru Nanak Sahib.

੧. ਸਾਗਰ ਮਹਿ ਬੂੰਦ ਬੂੰਦ ਮਹਿ ਸਾਗਰੁ ਕਵਣੁ ਬੁਝੈ ਬਿਧਿ ਜਾਣੈ ॥

ਉਤਭੁਜ 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 ਬੂਝਹੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥

ਮਨ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਮਨੂਆ ਪੰਚ ਮਿਲੇ ਗੁਰ ਭਾਈ ॥

ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੀ ਜਿਨ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ ॥

(ਪੰਨਾ ੮੭੮)

Guru Arjan Sahib.

੨. ਅਗਮ ਅਗਾਧਿ ਸੁਨਹੁ ਜਨ ਕਥਾ ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਅਚਰਜ ਸਭਾ ॥੧॥ ਰਹਾਉ ॥

ਸਦਾ ਸਦਾ ਸਤਿਗੁਰ ਨਮਸਕਾਰ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਗੁਨ ਗਾਇ ਅਪਾਰ ॥

ਮਨ ਭੀਤਰਿ ਹੋਵੈ ਪਰਗਾਸੁ ॥ ਗਿਆਨ ਅੰਜਨੁ ਅਗਿਆਨ ਬਿਨਾਸੁ ॥

ਮਿਤਿ ਨਾਹੀ ਜਾ ਕਾ ਬਿਸਥਾਰੁ ॥ ਸੋਭਾ ਤਾ ਕੀ ਅਪਰ ਅਪਾਰ ॥

ਅਨਿਕ ਰੰਗ ਜਾ ਕੇ ਗਨੇ ਨ ਜਾਹਿ ॥ ਸੋਗ ਹਰਖ ਦੁਹਰੁ ਮਹਿ ਨਾਹਿ ॥੨॥

ਅਨਿਕ ਬ੍ਰਹਮੇ ਜਾ ਕੇ ਬੇਦ ਧੁਨਿ ਕਰਹਿ ॥ ਅਨਿਕ ਮਹੇਸ ਬੈਸਿ ਧਿਆਨੁ ਧਰਹਿ ॥

ਅਨਿਕ ਪੁਰਖ ਅੰਸਾ ਅਵਤਾਰ ॥ ਅਨਿਕ ਇੰਦ੍ਰ ਉਭੈ ਦਰਬਾਰ ॥੩॥

ਅਨਿਕ ਪਵਨ ਪਾਵਕ ਅਰੁ ਨੀਰ ॥ ਅਨਿਕ ਰਤਨ ਸਾਗਰ ਦਧਿ ਖੀਰ ॥

ਅਨਿਕ ਸੂਰ ਸਸੀਅਰ ਨਖਿਆਤਿ ॥ ਅਨਿਕ ਦੇਵੀ ਦੇਵਾ ਬਹੁ ਭਾਂਤਿ ॥੪॥
 ਅਨਿਕ ਬਸੁਧਾ ਅਨਿਕ ਕਾਮਧੇਨ ॥ ਅਨਿਕ ਪਾਰਜਾਤ ਅਨਿਕ ਮੁਖਿ ਬੇਨ ॥
 ਅਨਿਕ ਅਕਾਸ ਅਨਿਕ ਪਾਤਾਲ ॥ ਅਨਿਕ ਮੁਖੀ ਜਪੀਐ ਗੋਪਾਲ ॥੫॥
 ਅਨਿਕ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਨ ॥ ਅਨਿਕ ਜੁਗਤਿ ਹੋਵਤ ਬਖਿਆਨ ॥
 ਅਨਿਕ ਸਰੋਤੇ ਸੁਨਹਿ ਨਿਧਾਨ ॥ ਸਰਬ ਜੀਅ ਪੂਰਨ ਭਗਵਾਨ ॥੬॥
 ਅਨਿਕ ਧਰਮ ਅਨਿਕ ਕੁਮੇਰ ॥ ਅਨਿਕ ਬਰਨ ਅਨਿਕ ਕਨਿਕ ਸੁਮੇਰ ॥
 ਅਨਿਕ ਸੇਖ ਨਵਤਨ ਨਾਮੁ ਲੇਹਿ ॥ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਤੇਹਿ ॥੭॥
 ਅਨਿਕ ਪੁਰੀਆ ਅਨਿਕ ਤਹ ਖੰਡ ॥ ਅਨਿਕ ਰੂਪ ਰੰਗ ਬ੍ਰਹਮੰਡ ॥
 ਅਨਿਕ ਬਨਾ ਅਨਿਕ ਫਲ ਮੂਲ ॥ ਆਪਹਿ ਸੂਖਮ ਆਪਹਿ ਅਸਥੂਲ ॥੮॥
 ਅਨਿਕ ਜੁਗਾਦਿ ਦਿਨਸ ਅਰੁ ਰਾਤਿ ॥ ਅਨਿਕ ਪਰਲਉ ਅਨਿਕ ਉਤਪਾਤਿ ॥
 ਅਨਿਕ ਜੀਅ ਜਾ ਕੇ ਗ੍ਰਿਹ ਮਾਹਿ ॥ ਰਮਤ ਰਾਮ ਪੂਰਨ ਸ੍ਰਬ ਠਾਇ ॥੯॥
 ਅਨਿਕ ਮਾਇਆ ਜਾ ਕੀ ਲਖੀ ਨ ਜਾਇ ॥ ਅਨਿਕ ਕਲਾ ਖੇਲੈ ਹਰਿ ਰਾਇ ॥
 ਅਨਿਕ ਧੁਨਿਤ ਲਲਿਤ ਸੰਗੀਤ ॥ ਅਨਿਕ ਗੁਪਤ ਪ੍ਰਗਟੇ ਤਹ ਚੀਤ ॥੧੦॥
 ਸਭ ਤੇ ਉਚ ਭਗਤ ਜਾ ਕੈ ਸੰਗਿ ॥ ਆਨ ਪਹਰ ਗੁਨ ਗਾਵਹਿ ਰੰਗਿ ॥
 ਅਨਿਕ ਅਨਾਹਦ ਆਨੰਦ ਬੁਨਕਾਰ ॥ ਉਆ ਰਸ ਕਾ ਕਛੁ ਅੰਤੁ ਨ ਪਾਰ ॥੧੧॥
 ਸਤਿ ਪੁਰਖੁ ਸਤਿ ਅਸਥਾਨੁ ॥ ਉਚ ਤੇ ਉਚ ਨਿਰਮਲ ਨਿਰਬਾਨੁ ॥
 ਅਪੁਨਾ ਕੀਆ ਜਾਨਹਿ ਆਪਿ ॥ ਆਪੇ ਘਟਿ ਘਟਿ ਰਹਿਓ ਬਿਆਪਿ ॥
 ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾਨਕ ਦਇਆਲ ॥ ਜਿਨਿ ਜਪਿਆ ਨਾਨਕ ਤੇ ਭਏ ਨਿਹਾਲ ॥

(ਪੰਨਾ ੧੨੩੫-੩੬)

੩. ਸਭ ਦੇਖੀਐ ਅਨਭੈ ਕਾ ਦਾਤਾ ॥ ਘਟਿ ਘਟਿ ਪੂਰਨ ਹੈ ਅਲਿਪਾਤਾ ॥
 ਘਟਿ ਘਟਿ ਪੂਰਨੁ ਕਰਿ ਬਿਸਥੀਰਨੁ ਜਲ ਤਰੰਗ ਜਿਉ ਰਚਨੁ ਕੀਆ ॥
 ਹਭਿ ਰਸ ਮਾਣੇ ਭੋਗ ਘਟਾਣੇ ਆਨ ਨ ਬੀਆ ਕੋ ਬੀਆ ॥
 ਹਰਿ ਰੰਗੀ ਇਕ ਰੰਗੀ ਠਾਕੁਰੁ ਸੰਤਸੰਗਿ ਪ੍ਰਭੁ ਜਾਤਾ ॥
 ਨਾਨਕ ਦਰਸਿ ਲੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਸਭ ਦੇਖੀਐ ਅਨਭੈ ਕਾ ਦਾਤਾ ॥੧॥
 ਕਉਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਬਡਾਈ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਈ ॥
 ਪੂਰਨ ਮਨਮੋਹਨ ਘਟ ਘਟ ਸੋਹਨ ਜਬ ਖਿੰਚੈ ਤਬ ਛਾਈ ॥
 ਕਿਉ ਨ ਅਰਾਧਹੁ ਮਿਲਿ ਕਰਿ ਸਾਧਹੁ ਘਰੀ ਮੁਹਤਕ ਬੇਲਾ ਆਈ ॥
 ਅਰਥੁ ਦਰਬੁ ਸਭੁ ਜੋ ਕਿਛੁ ਦੀਸੈ ਸੰਗਿ ਨ ਕਛਹੁ ਜਾਈ ॥
 ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਆਰਾਧਹੁ ਕਵਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਬਡਾਈ ॥੨॥
 ਪੂਛਉ ਸੰਤ ਮੇਰੇ ਠਾਕੁਰੁ ਕੈਸਾ ॥ ਹੀਉ ਅਰਾਪਉਂ ਦੇਹੁ ਸਦੇਸਾ ॥
 ਦੇਹੁ ਸਦੇਸਾ ਪ੍ਰਭ ਜੀਉ ਕੈਸਾ ਕਹ ਮੋਹਨ ਪਰਵੇਸਾ ॥
 ਅੰਗ ਅੰਗ ਸੁਖਦਾਈ ਪੂਰਨ ਬ੍ਰਹਮਾਈ ਥਾਨ ਥਾਨੰਤਰ ਦੇਸਾ ॥
 ਬੰਧਨ ਤੇ ਮੁਕਤਾ ਘਟਿ ਘਟਿ ਜੁਗਤਾ ਕਹਿ ਨ ਸਕਉ ਹਰਿ ਜੈਸਾ ॥

ਦੇਖਿ ਚਰਿਤ ਨਾਨਕ ਮਨੁ ਮੋਹਿਓ ਪੂਛੈ ਦਾਨੁ ਮੋਹੈ ਠਾਕੁਰੁ ਕੈਸਾ ॥੩॥
 ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਪਹਿ ਆਇਆ ॥ ਧੰਨਿ ਸੁ ਰਿਦਾ ਜਿਹ ਚਰਨ ਬਸਾਇਆ ॥
 ਚਰਨ ਬਸਾਇਆ ਸੰਤ ਸੰਗਾਇਆ ਅਗਿਆਨ ਅੰਧੇਰੁ ਗਵਾਇਆ ॥
 ਭਇਆ ਪ੍ਰਗਾਸੁ ਰਿਦੈ ਉਲਾਸੁ ਪ੍ਰਭ ਲੋੜੀਦਾ ਪਾਇਆ ॥
 ਦੁਖੁ ਨਾਠਾ ਸੁਖ ਘਰ ਮਹਿ ਵੂਠਾ ਮਹਾ ਅਨੰਦ ਸਹਜਾਇਆ ॥
 ਕਹੁ ਨਾਨਕ ਮੈ ਪੂਰਾ ਪਾਇਆ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਪਹਿ ਆਇਆ ॥੪॥੧॥
 (ਪੰਨਾ ੧੨੩੬-੩੭)

੪. ਪ੍ਰੀਤਮ ਪ੍ਰੇਮ ਭਗਤਿ ਕੇ ਦਾਤੇ ॥ ਅਪਨੇ ਜਨ ਸੰਗਿ ਰਾਤੇ ॥
 ਜਨ ਸੰਗਿ ਰਾਤੇ ਦਿਨਸੁ ਰਾਤੇ ਇਕ ਨਿਮਖ ਮਨਹੁ ਨ ਵੀਸਰੈ ॥...
 ਆਪਸ ਕਉ ਆਪੁ ਮਿਲਾਇਆ ॥ ਭ੍ਰਮ ਭੰਜਨ ਹਰਿ ਰਾਇਆ ॥
 ਆਚਰਜ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਮਿਲੇ ਗੁਣ ਨਿਧਿ ਪਿਆਰਿਆ ॥
 ਮਹਾ ਮੰਗਲ ਸੂਖ ਉਪਜੇ ਗੋਬਿੰਦ ਗੁਣ ਨਿਤ ਸਾਰਿਆ ॥
 ਮਿਲਿ ਸੰਗਿ ਸੋਹੇ ਦੇਖਿ ਮੋਹੇ ਪੁਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥
 ਬਿਨਵੈਤਿ ਨਾਨਕ ਸਰਨਿ ਤਿਨ ਕੀ ਜਿਨੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥੪॥੧॥
 (ਪੰਨਾ ੧੨੭੮)
੫. ਹੇ ਅਚੁਤ ਹੇ ਪਾਰਬ੍ਰਹਮ ਅਬਿਨਾਸੀ ਅਘਨਾਸ ॥ ਹੇ ਪੂਰਨ ਹੇ ਸਰਬ ਮੈ ਦੁਖ
 ਭੰਜਨ ਗੁਣਤਾਸ ॥ ਹੇ ਸੰਗੀ ਹੇ ਨਿਰੰਕਾਰ ਹੇ ਨਿਰਗੁਣ ਸਭ ਟੇਕ ॥ ਹੇ ਗੋਬਿੰਦ
 ਹੇ ਗੁਣ ਨਿਧਾਨ ਜਾ ਕੈ ਸਦਾ ਬਿਬੇਕ ॥
 ਹੇ ਅਪਰੰਪਰ ਹਰਿ ਹਰੇ ਹਰਿ ਭੀ ਹੋਵਨਹਾਰ ॥
 ਹੇ ਸੰਤਹ ਕੈ ਸਦਾ ਸੰਗਿ ਨਿਧਾਰਾ ਆਧਾਰ ॥
 ਹੇ ਠਾਕੁਰ ਹਉ ਦਾਸਰੋ ਮੈ ਨਿਰਗੁਨ ਗੁਨੁ ਨਹੀ ਕੋਇ ॥
 ਨਾਨਕ ਦੀਜੈ ਨਾਮ ਦਾਨੁ ਰਾਖਉ ਹੀਐ ਪਰੋਇ ॥ (ਪੰਨਾ ੨੬੧)

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