



MYSTICISM
OF
GURU
NANAK



Dewan Singh

MYSTICISM OF GURU NANAK

By the same author :

Guru Nanak's Message in Japji 3rd ed. (Singh Bros., Amritsar), 1991

Guru Nanak and the Indian Mystic Tradition (Lahore Book Shop,
Ludhiana), 1988

What is Mysticism ? (Ravi Sahit Parkashan, Amritsar), 1988

Sikhism and other Essays (In the press)

MYSTICISM OF GURU NANAK

Dr. Dewan Singh
(Retd. Professor)



SINGH BROS.
AMRITSAR

© Author

ISBN 81-7205-141-7

First Edition : February 1995

Price Rs. 65-00

Publishers :

SINGH BROTHERS, MAI SEWAN, AMRITSAR.

Typesetters :

K.G. Graphics, S.C.O. 98, City Centre, Amritsar.

Printers :

Printwell, 146, Industrial Focal Point, Amritsar.

CONTENTS

Preface	7
1. Guru Nanak : The Mystic	9
2. The Concept of Godhead	17
3. The Concept of Maya	31
4. Nature Mysticism	36
5. Hukam or the Divine Order	45
6. The Concept of Nām	52
7. The Mystic Path	59
8. The Guru and Sabad	65
9. Grace and Free Will	77
10. The Concept of Haumai (Ego)	86
11. Love Mysticism	93
12. Sahaj and Anhad (Esoteric Mysticism)	97
Bibliography	106
Index	115

ABBREVIATIONS

- AG : *The Adi Granth/Guru Granth Sahib*
EB : *Encyclopaedia Britannica*, Vol. XV. (Chicago), 1969
ER : *Encyclopaedia of Religion and Ethics*, ed. James Hastings.
IPH : Radhakrishnan. S., *Indian Philosophy*, Vol. II.
MK : Kahn Singh Nabha, *Mahan Kosh: Gur Shabad Ratnakar* (Punjabi), IInd ed. Patiala, 1960
RSW : *Religious Systems of the World*
SSWS : Trilochan Singh and others, *Selections from the Sacred Writings of the Sikhs*.

PREFACE

This book on Mysticism of Guru Nanak is a specialized study based on advanced research. So far this recondite subject has remained almost neglected in the field of Sikh studies. I have spent long years of sustained work in probing and finalizing my findings of the subject. But Guru Nanak's mystical thought is so deeply esoteric and beyond human grasp (owing to its divine inspiration and dispensation) that no finality or certainty can possibly be claimed about it. Hence it is at best a tentative and humble contribution on my part. Actually speaking, mysticism involves intuition and realization.

I have tried my best to tap and utilize all the important primary and secondary sources available on the subject. For illustration of thought content I have copiously used Guru Nanak *Bānī* for the reference purpose. Some important abbreviations have been used, as indicated in the list given in the beginning of the book. A Bibliography has also been appended.

Broadly speaking, Guru Nanak's mystical thought has been treated in two parts, the first six chapters dealing with the basic principles of Sikh mysticism, based in Guru Nanak's person and thought and the remaining six chapters bringing forth the mystical path envisaged and postulated by the great Guru.

In the end, I am indebted to Dr. S.S. Kohli, the well-known writer on Sikh thought and philosophy, for some useful consultations and also to the publishers for their careful handling of its publication process.

dated 20-4-94

Dewan Singh

Chapter I

GURU NANAK : THE MYSTIC

Mysticism is based on the mystical experiences of the few great mystics of the world.¹ It is, therefore, essential to discern the nature of a true mystic, whose experience is so important.

Though difficult to define a mystic, he may be called a Perfect Man or a God-man. To use Carlyle's terminology, he is the '*original* man', 'a kind of Hero', 'a Sincere man', 'a Great man', 'a Teacher and Captain of soul and of body'.²

Such a man is what we call an *original* man; he comes to us at first hand. A messenger he, sent from the Infinite Unknown with tidings to us. We may call him Poet, Prophet, God;—in one way or other, we all feel that the words he utters are as no other man's words. Direct from the Inner Fact of things;—he lives, and has to live, in daily communion with that.³

The mystic has the blazing and dazzling quality as that of lightning :

The great man, with his free force direct out of God's own hand, is the lightning. His word is the wise healing word which all can believe in. All blazes round him now, when he has once struck on it, into fire like his own.⁴

Perhaps no trait of a mystic is greater than sincerity—not in the ordinary sense, but rather "a deep great, genuine sincerity".⁵

Such a God-inspired person must be regarded as an awe-inspiring personality—a lightning that consumes the fuel of all evil and falsehood—a dazzling effulgence that floods with piercing light the darkest corners within and

without all men.

Ghalib, the mystic poet, so aptly says :

The world remained peopled for want of dynamic-souled persons. In proportion as we find the cups and the goblet filled, the tavern is empty to the same ratio.⁶

Countless stars make way for the appearance of the orient sun. Similarly, innumerable men live in vain and die in disgrace, so that a mystic may be born to save them.

The mystic has no concern or eye for the passing show or the fleeting pageant of life. He goes to the inner fact, to the real basis or the substratum, to the very bottom of things.⁷

"A Hero, as I repeat", says Carlyle, "has this first distinction which indeed we may call first and last, the Alpha and Omega of his whole Heroism. That he looks through the show of things into *things*."⁸

The mystic simultaneously remains immersed in God as well as projected and fixed as an individualised objective reality. Younghusband says :

A mystic may be enthralled by the spirit of the universe and yet retain his individuality. He may be possessed by the Spirit and yet be himself.⁹

Guru Nanak as a mystic clearly possessed this dual quality, this paradoxical reality, of being a self and a non-self and of embodying divinity as well as humanity, in the same breath. He abundantly represented, in his divine person, the rarest traits of a mystic personality such as originality, honesty, humility, sacrifice, self-effacement and compassion.¹⁰ He is, in fact, a hero at all points; a hero, first and last. He is a mystic genius in his own right.

His advent to the sphere of the phenomenal world, (the ephemeral world of 'name and form') was certainly like a sudden revelation or a prodigious transfiguration. In the luminous words of Carlyle :

Innumerable men had passed by across the universe, with a dumb vague wonder, till the great thinker came, the *original* man, the seer; whose shaped spoken Thought awakes the slumbering

capability of all into Thought. It is ever the way with the Thinker, the spiritual Hero. What he says, all men were not far from saying, were longing to say. The Thoughts of all start up, as from painful enchanted sleep, round his Thought; answering to it, Yes, even so.¹¹

The genuine poet, the real genius—these are the epithets which fully signify and symbolize Guru Nanak's mystic person.

Radhakrishnan, speaking of the mystical inwardness of religion, remarks : "Religion does not consist so much in prayers and rites as in those silent hours of self-communion which will help us to control our character and build up our personality. By it we cleanse our thoughts, purify our emotions and let the seed of spirit grow."¹² Again : "Religion is not only life-transcending, but also life-transforming. True worship is in the service of suffering humanity."¹³

It is this inward, mystical element i.e. 'the inner processes', according to R.T. Jones, "by which one reaches new interior levels of being and *liberates* in inmost depths of the soul, currents of influences which connect directly with the environing life of God,"¹⁴—Which is the *sine qua non* of Guru Nanak's unique personality. In the sphere of religion as well as history, Guru Nanak has been described by various names and epithets such as 'Perfect Man',¹⁵ 'Fakīr', 'Bābā', 'Sat-Gurū', 'Sañt', 'Gurmukh', 'Walī', 'Prophet', 'God-Man', 'Avtār', 'Sacchā Pādshāh', 'Nanak Shāh' and so on. All these epithets connote or imply a mystical person.

GURU NANAK : THE PERSON

We may consider, in the first instance, that Guru Nanak as a mystic implies a person¹⁶ or a personality.¹⁷ Whereas in Hinduism the common word for a mystic is *sādhu* or *yogī* and in Islām and Sūfism, *deresh* or *sūfī*, in Sikhism the current word for a mystic is *sañt* (the 'saint' of Christianity) or *guru*. *Sañt* (and for that matter, *guru*) is an enlightened being, and enlightener, a preceptor—a person who has himself attained perfection and can make others perfect.¹⁸

Aldous Huxley provides a remarkable definition of a saint :

The saint is one who knows that every moment of our human life is a moment of crisis; for at every moment we are called upon to make an all-important decision to choose between the way that leads to death and spiritual darkness and the way that leads towards light and life; between interests exclusively temporal and the eternal order; between our personal will, or the will of some projection of our personality and the will of God.¹⁹

Similarly, the word '*guru*' connotes (besides identification with God Himself)²⁰ the '*sabad*', or the 'word'. Guru Nanak himself in reply to a question put by Siddhas on the *Sumer Parbat* as to who was his Guru, said : "*Sabad* is the Guru and the continuity of attention is the disciple."

For Guru Nanak, however, there is also a third meaning of the word 'Guru', as suggested by McLeod, who says :

For Guru Nanak the *Guru* or *Satguru* represented the inner voice, the mystical movement of God in the depths of the individual being, the light of God shed abroad in the inmost recesses of the human soul. The Guru remains the vital link, the essential mediator of divine truth, but no longer a human link.²²

Teja Singh offers a simple definition of '*guru*' by saying that the *guru* is a particular personality, a creative and perfect personality who stands as guide and exemplar.²³

It is not very common to discuss Guru Nanak as a mystic because writers on Guru Nanak, Sikh and non-Sikh, foreign and Indian, with a few notable exceptions, have simply ignored or, at the most, scantily noticed this important fact about the great Guru. The old Sikh writers beginning with Bhāi Gurdās²⁴ and the obscure Janam-Sākhī authors²⁵ could not have any clear understanding or conception of what we call 'mystic' or 'mysticism' (terms which we have borrowed from the study of western religious Literature). They have, however, in their own inimitable way, implied in their narrations and exegesis, certain meanings of a mystical nature, while describing the esoteric experiences and dramatic deeds of the Master.

The foreign writers like Malcolm²⁶, Cunningham²⁷ and Macauliffe²⁸, though full of insight and dedication to the end they pursued, confined themselves to a general historical

survey and narration of the Sikh Movement, from Guru Nanak upto the end of the Sikh rule, and naturally, could not undertake intensive and original study of Guru Nanak's life and works.²⁹

Some Indian writers, Sikh and non-Sikh,³⁰ in the recent times have made useful attempts at studying some undiscovered aspects of Sikh theology and the scriptures, but their main thrust has been to trace the religious and social development of the Sikh movement. Some of them have chosen the historical and the political field for their specialized study.

W. H. McLeod, with his singular insight into the meaning and message of Sikhism as revealed by Guru Nanak, in his well-known study on the subject,³¹ says : "In his own way Guru Nanak was also a mystic and, as with Kabir, the climax of his thought is to be found in an effable union with God, the Formless One."³² Writing about the awakening of Spiritual perception in man, he says : "The prerequisite perception is awakened in man by the Guru, by the Voice of God mystically uttered within."³³

This is certainly a new language and a new way of treatment of the Sikh thought so far attempted. To give one more example of this new study and treatment of this recondite subject : "The basis of Guru Nanak's thought is best understood, if approached, as the thought of one who was essentially a mystic. 'Duality' is to be destroyed, but it is to be swallowing up in mystical union."³⁴

GURU NANAK ABOUT HIMSELF

We may now examine and assess his real character on his own authority, for the best authority on Guru Nanak is he himself, in his own spoken word.

Guru Nanak calls himself (i) a bard (*dhādi*)³⁵, (ii) a poet (*sāir*),³⁶ (iii) A mad man of God (*dewānā sāh kā, baurānā*)³⁷ (iv) a slave (*lālā*),³⁸ (v) a *dervesh* or *fakir*, rather 'the dust of the feet of thine servants' (*tere chākrān pākhāk*),³⁹ (vi) the love-infatuated one, 'the mad dog of His court', (*Sag Nanak*

dībān mastānā),⁴⁰ (vii) the trumpeter of God or truth (*tabalbāj* i.e. *nagārchī*),⁴¹ (viii) a he-slave (*dās*), a she-slave (*dāsī*),⁴² (ix) the ignorant fool (*mūrba*),⁴³ (x) the humblest slave (*dāsan-dās*),⁴⁴ (xi) the helpless, the humble (*garib, vechārā, andhlā nich jāt padesī, bīno-nich*)⁴⁵ and so on.

All these self-applied appellations of Guru Nanak denote his extreme sense of humility and complete absorption in God. He lauded humility (and sweetness) as the quintessential basis of all ethical virtues known to man :

Sweetness and humility, O Nanak, are the essence of all virtues and good actions.⁴⁶

Humility wins great merit in this world and the next. It pleases all men as nothing else does. The mystic when he bows so low, by so doing attains the highest merit in the eyes of the Creator. Guru Nanak says : "when we weigh in the scale (of values) the one who bows down is the weighty man."

REFERENCES AND NOTES

1. For a detailed study of mysticism and mystic experience, see F.C. Happald, *Mysticism* and Evelyn Underhill, *Essentials of Mysticism*. See also Dewan Singh, *What is Mysticism*.
2. Thomas Carlyle, *Heroes and Hero-Worship*, passim.
3. *Ibid.*, p. 61
4. *Ibid.*, p. 17
5. *Ibid.*, p. 60
6. *Diwān-i-Urdū*, Radif yā.
7. F. Younghusband, *Modern Mystics*, p. 19 (Introduction) : "for all things in the end become what they at bottom are".
8. Carlyle, *Op.cit.*, p. 73
9. Younghusband, *Op.cit.*, pp. 265-66.
10. cf. Carlyle, *Op. cit.*, p. 37 : "A Hero is a Hero at all points." G.C. Narang calls Guru Nanak a popular hero. *Transformation of Sikhism*, p. 43.
11. *Op.cit.*, 28.
12. *East and West in Religion*, p. 96 f.
13. *Ibid.*, p. 69.
14. *New Studies in Mystical Religion*, pp. 195-99 quoted in Mohan Singh Dewana, *History of Panjabi Literature*, p. 38.
15. See Mohammad Iqbal, *Bāng-i-Darā* (Urdu), poem 'Nanak' in which

- he calls Guru Nanak 'Mard-i-Kāmil', i.e., Perfect Man (God-man).
16. cf. W. H. McLeod, *Guru Nanak and the Sikh Religion*, Chap. vi (The person), p. 227 f. Here the writer discusses the individual activities and the personal traits of Guru Nanak's Character.
 17. cf. Inge : "Personality is a teleological fact; it is here in the making, elsewhere in fact and power". *Outspoken Essays*, p. 275. cf. also "Personality, we are constantly being assured, is the highest form of reality with which we are acquainted." Aldous Huxley, *Perennial Philosophy*, p. 45.
 18. cf. Gurbachan Singh Talib, *Guru Nanak : His Personality and Vision*, Introduction xxix f. and p. 141 f.; Jodh Singh, *Gurmat Nirmai* (Panjabi), 9th ed. n. d., p. 106 f.
 19. *Op. cit.*, p. 53 cf. *MK*, 182 and Taran Singh, article 'Anand Ghan', *Gur Sandesh*, ed. Narinder Singh Soch, Feb. 1973, p. 21.
 20. See Jodh Singh, *Op. cit.* p. 113 f.
 21. *Siddh Gosht*, 43, *AG*, 942. Unless otherwise stated, all English translations of Gurbānī are by the author himself.
 22. *Op. cit.*, p. 197. cf. J.S. Grewal, *Guru Nanak in History*, p. 240.
 23. *Sikhism : Its Ideals and Institutions*, pp. 17-18. cf. S.S. Kohli, *Philosophy of Guru Nanak* (Chap. 'Mysticism of Guru Nanak') pp. 63-65. See also *MK*, 311-314.
 24. *Vārs* (39 in number—*Vār* being a specimen and variant of heroic poetry), written during the spiritual reign of Guru Arjan, the fifth Guru.
 25. *The Janam-Sākhī* tradition includes many variations and recensions but three of them are more prominent viz. *Purātan Janam Sākhī*, *Bālā Janam Sākhī* and *Meharbān Janam Sākhī*.
 26. *Sketch of the Sikhs*, 1812.
 27. *History of the Sikhs*, 1849.
 28. *Sikh Religion*, 6 Vols., 1909
 29. J.C. Oman, *Mystics, Ascetics and Saints of India*; F. Younghusband *Modern Mystics*; and J.N. Farquhar, *Modern Religious Movements in India*, have made useful studies in Indian religion but mostly about Hinduism and very little about Sikhism.
 30. More remarkable among these being G.C. Narang, *Transformation of Sikhism*; Puran Singh, *Spirit Born People*; Teja Singh, *Essays in Sikhism*; Tara Chand, *Influence of Islam on Indian Culture* (Chap. Guru Nanak); I. Bannerjee, *Evolution of the Khalsa*; Sher Singh *Philosophy of Sikhism*; Duncan Greenlees, *Gospel of Guru Granth Sahib*; G.S. Talib, *Guru Nanak : Personality and Vision*; Pritam Singh, *Doctrine of Guru Nanak*; S.S. Kohli, *Philosophy of Guru Nanak*; J.S. Grewal, *Guru Nanak in History* and Gopal Singh, *Religion of the Sikhs*. In Panjabi, Bhāi Vir Singh (*Bābā Naudh Singh, Guru Nanak Chamatkār, Guru Kalgidhar Chamatkār, Asht Guru Chamatkār, Rānā Sūrat Singh*); Bhai Jodh Singh (*Gurmat Nirmai*,

Sikhī Kī Hai) and Balbir Singh (*Kalam dī Karāmāt, Lammī Nadar, Shudh Sariṅ*) have evinced in their works cited above, much religious and mystical insight while explaining the inner meaning of *Gurbānī* or Sikhism as a whole.

31. Viz. *Guru Nanak and the Sikh Religion*, 1968.
32. *Ibid.*, p. 150. cf. Tara Chand : "He (Guru Nanak) was a mystic in the sense that he had a lively realization of the presence of God..." *Influence of Islam on Indian Culture*, p. 169. cf. also Duncan Greenlees, *Gospel of Guru Granth Sahib*, p. CLXXIII. "But he taught what he had received from 'God' through direct experience of the truth."
33. McLeod, *Loc. cit.*
34. *Ibid.*, p. 165.
35. *Vār Mājḥ*, 27, AG, 149.
36. *Pattī Āsā*, 35, AG, 434.
37. *Mārū Chaupade*, AG, 991, cf. Plato regards 'this divine madness' as "the source of the chiefest blessing granted to man." Radhakrishnan, *Indian Philosophy* (IPH) Vol., I. p. 368.
38. *Mārū*, AG, 1011.
39. *Tilāṅg*, AG, 698.
40. *Vār Malār, Slok*, AG, 1291.
41. *Vār Mājḥ*, AG, 142, cf. J.S. Grewal, *Guru Nanak in History*, p. 282. He has used the word 'herald' to denote '*tabalbāj*'.
42. *Sūbī*, AG, 729.
43. *Sūbī*, AG, 731.
44. *Bilāwal, Chaupade*, AG, 795.
45. *Basant, Chaupade dutke*, AG, 1168; Also, *Sūbī*, AG, 731; *Sūbī Chhant*, AG, 767. cf. also, *Sirī*, AG, 23.
46. *Vār Āsā, Slok*, AG, 470.
47. *Loc. cit.* cf. also Jesus, quoted in Radhakrishnan, *East and West in Religion*, p. 107. viz. "The meek shall inherit the earth." "I shall exalt him that is low and abase him that is high."

Chapter II

THE CONCEPT OF GODHEAD

Mysticism, paradoxically speaking, is universal as well as empirical, egalitarian as well as elective. But it is all God-centred. We, therefore, initiate our study with the Mystic Ground!¹

Eckhart, the great Christian mystic, says in purely mystical language : "The more God is in all things, the more He is outside them. The more He is within, the more without".² The meaning underlying the paradox in this statement seems to be that the divine penetration into the objects of the physical world is proportionate to a corresponding transcendentalism outside the visible phenomenon ; inversely speaking, the unfathomable divine Ground has a corresponding outer reality which may be called, in the words of T.S. Eliot, an 'objective correlative'.³

Otto observes in this context : "The resting unity is the *raison d'être* of the moving multiplicity and it is by reason of the oneness of these two that the Godhead is *dives per se*."⁴

The Ground constitutes the Divine Being, and also His manifestation which is 'becoming' or change; and both form the one, unitive Reality of Mysticism. Plato conceived the physical world as a shadow of the eternal Reality, which Isaac Penington calls "a true shadow in its own place."⁵ Thus the inner (mystical) and the outer (objective) aspects of Reality, intellectually understandable on the plane of relativity, ultimately form the one Unknowable Ground.

It is, therefore, necessary to accept Reality in both its

aspects and to discuss the Mystic Ground as well as its objective correlative, which later we shall study in the chapter under the title, 'The Mystic Path'.

As a whole, mysticism being considered as higher thought and higher emotion (rather, the highest), the proper word, denoting the rational as well as emotive apotheosis, would be 'Contemplation' which was often used in Europe to signify Christian mysticism.

Mysticism is not merely feeling nor mere cognition but a higher synthesis of both. It is thus the combined essence of religion and philosophy. Guru Nanak's mysticism is essentially of this composite type for which the word 'Contemplation' may be the most appropriate one.⁶

The mystical concepts as such are properly not objects of knowledge at all. Therefore, our perceptions of 'God', 'Soul' and 'Immortality' are without any significance unless they become objects of faith and belief which lead to moral and spiritual elevation in the actual lives of those who thus mystically believe.⁷

NIRGUN BRAHM

God-mysticism deals both with Godhead and God, which are actually not two but one. The concept of Godhead, as distinct from the concept of God, is, however, our first mystical concern. Godhead is that absolute entity which may be called the highest conception of the Divine Being. It is the same Absolute Brahman or the Impersonal God of the Hindu Vedanta Mysticism. In the words of Aldous Huxley :

The divine Ground of all existence is a spiritual Absolute, ineffable in terms of discursive thought, but (in certain circumstances) susceptible of being directly experienced and realized by the human being. This Absolute is the God-without-form of Hindu and Christian mystical phraseology.⁸

Godhead is *Nirāṅkāṛ*, or the *Nirgun Brahm* of Guru Nanak (which means the Formless, Attributeless God) and the *Al-Haqq* (the Real) of the Sūfī mysticism, implying the

'abyss of Godhead'⁹ as distinct from the personal Allah.¹⁰ It is *Yonder* of Plotinus who formulates Divinity into three aspects (a sort of spiritual Trinity) viz. (1) The Absolute Godhead, (2) The *Nous* or the Spirit, and (3) The *Psyche* or the Soul—the causal life of our physical universe.¹¹ These three are corresponding to the Vedanta Trinity, *Brahm*, *Īshvar* and *Ātman*.

Plotinus describes the Godhead as the 'atmosphere breathed by beautified souls' or 'the sphere of solid, unchanging reality.'¹²

Eckhart says :

The Godhead gave all things up to God. The Godhead is poor, naked and empty as though it were not; it has not, wills not, wants not, works not, gets not. It is God who has the treasure and the bride in him, the Godhead is as void as though it were not.¹³

Again :

God and Godhead are as distinct as heaven and earth. Heaven stands a thousand miles above the earth and even so the Godhead is above God. God becomes and disbecomes...¹⁴

One has to pass over to this highest state of divinity i.e. Godhead in order to reach the highest truth or reality. Otto observes :

The seer has to pass beyond God into the silent void of the Godhead itself. This is the highest vision and whoever still has 'a God' has not yet reached to the highest and the last.¹⁵

It is the *mirum* which even in the terms of greatest exaltation one cannot embrace on account of its absolute 'otherness'. Like Brahman it is neither conscious, nor self-conscious. It is beyond the contrast of subject and object, known and knower.¹⁶

This Godhead is the pure *Taubid* of Sūfī mysticism or the Monism (*Advaita*) of Shankrāchārya, the *Sunyātā* of Buddhism¹⁷ and the *Sunn-Samādh*¹⁸ of Guru Nanak's Sikh mysticism. The Upanishadic dictum of 'The one without a second' and the '*netī netī*' (not this, not this), are clearly indicative of Godhead. "The divine one is a negation of negation," says Eckhart, "Something to which nothing is to be added...Every creature contains a negation : one denies

that it is the other...but God contains the denial of denials."¹⁹

This concept of Godhead somehow gets linked up with the concept of human or spiritual 'identity with God' which Eckhart emphasized and which the great Sūfī mystic Mansūr so boldly exemplified in his person as well as thought. Sufism most probably derived this concept of Identification of man with the Divine Being from the Vedāntā mysticism. Though references to this concept can be traced in Guru Nanak's expressions on this subject,²⁰ yet has so much reinterpreted or recast it that it has become almost a new concept in his mystical philosophy.

Guru Nanak's version of this Vedāntic concept of *Abam bram asmī* or *an-al-Haq* ('I am God') may be aptly expressed in the words of Henry Suso :

In the merging of itself in God, the spirit passes away and yet not wholly; for it receives indeed some attributes of Godhead, but it does not become God in nature...It is still a something which has been created out of nothing and continues to be everlastingly.²¹

When a soul (*atmān*) becomes one with the Primal-soul (*Param-atmān*) i.e. with Godhead or what Eckhart calls 'the ground of the soul' and what Materlinck calls 'temple enseveli'²², it is certainly a unity or unification between two separated entities (after a contingent separation, of course, but not real) as between fire and fuel, or between ocean and a drop, (many other such metaphors have been used by the mystics); and though this merger or blend can apparently be taken to mean a complete identity, actually it is only a unification as between cause and effect or between a seed and its germination. Only a mystic like Mansūr or Shamas Tabrez, in a flush of mystical exaltation and pride (which in modern terminology has been called *Faustian urge*)²³ and in some unguarded moment, claims complete oneness or identity with Godhead—a position which is difficult to support or defend in terms of rational or non-mystical ratiocination. Guru Nanak, therefore, has taken a more tenable and rational stand when he lays emphasis on the dictum of *tat-tvam-āsi* ('That art thou')

instead of *aham-brahm-asmi* ('I am God') or *Sohang* ('I am that'). He says :

Thou art the Eternal one, Thou created the universe as Thine play in otherness.²⁴

Addressing Godhead directly as *Nirgun Brahm*, Guru Nanak repeatedly affirms the eternal oneness which does not accept any change or duality, with the Godhead assuming attributes. In one hymn he repeats five times the basic dictum : "True is the One, none else exists. Thou art one, Thou art one."²⁵

Guru Nanak steers his thought clear of the two extreme polarities of *advaita* (monism) as well as *dvaita* (duality) and, in agreement with Ramanuja, he decides in favour of the *vishishtadvaita* (qualified Monism) concept of Godhead. It is a strictly-conceived principle of absolute monotheism which accepts duality only as a working principle.²⁶

The mystical state of unity or union is unknowable and ineffable. It is only a subject of realization or contemplation. All human bonds and shackles are snapped at this supra-sensuous stage, for union with God is the final salvation. In the words of Dionysius of Athens : "It is in the supreme part of the soul that the mystical operation takes place. To that portion of the soul which no passion can reach, is to be assigned the contemplation of the pure and profound verities."²⁷

Guru Nanak, as affirmed by Taran Singh,²⁸ emphasises on and strict adherence to the basic mystic concept of the transcendental oneness and absoluteness of Godhead²⁹ expressed by him, time and again, in the more or less original terms, *nirankār*, *nirgun*, *alakh*, *abhev*, *agam*, *agochar*, *anāth*, *ajūnī*, *akath*, *nirbhau*, *nirvair*, *akāl-mūrat*, *apār*, *aparampār*, *agādh*, *adrishṭ*, *abbul*, *trigun-atī*, *achal*, *adol* and so on, which is the truest affirmation of the beyondness of Godhead.³⁰ All these appellations of Godhead signify the same fundamental truth of the inscrutability, infinitude indivisibility and ineffability of Godhead, Guru Nanak has most emphatically and frequently referred to the extreme inability of human language to

express the inexpressible reality of Godhead. Like other great mystics, the ancient Rishis, the Buddha, Plotinus, Eckhart, Al-Ghazālī, Hujwīrī and so on, Guru Nanak prefers the mystic language of symbols to express what cannot be rendered in ordinary human language. In his own words :

Great is the Lord and lofty His abode.
 Still more lofty is His Holy Name.
 If one rises so high as that,
 He may (perhaps) know such a lofty one.³¹

Again :

God is as great as He wishes to be;
 Nanak, He the truthful one alone knows about himself.
 If one bespeaks something out of limit or propriety,
 He will certainly be dubbed as the most foolish and vulgar among men.³²

The ineffable Godhead, or the Absolute Being, who has no form or external manifestation whatsoever, which may be called his real self or image (all His visible, tangible 'emanations'³³ being only symbolical) is only realized intuitively and mystically, in the soul itself, as a direct experience. 'Incommunicableness', says William James, "of the transport is the keynote of all mysticism. Mystical truth exists for individual who has the transport, but for no one else. In this, it resembles the knowledge given to us in sensation more than that given by conceptual thought."³⁴ Guru Arjan says :

The treasure of bliss is the ambrosial God's Name.
 It rests in the mind of the bhagats or true devotees.³⁵

But Guru Nanak has not denoted Godhead merely by negations. He has also given expressions of positive affirmation. In the mystical prologue to the *Ādi Guru Granth* (called *mūl-mantar* in Sikh parlance) the very first term used for Godhead, by Guru Nanak, is *EK-OANKĀR*, which means 'The one-All-Pervading' i.e. the Absolute one who has nevertheless infinite extension and expansion.³⁶ The second denotive term he has used is *SAT-NĀM*, ('His Name is true'),³⁷ which implies that "the only eternal or abiding being is He".

The third positive affirmation in the *mūl-mantar* is *KARTĀ-PURKH* which means the 'Creator-Immanent One'³⁸ after which term the negational signification begins, and, again, the last word in the *mūl-mantar* is positive, viz. *GUR-PRASĀD* which means "by the grace of the Guru He is known." The ingress of the grace of the Guru is always a mystical process, and the Guru as logos works as an intercessional medium³⁹ between Godhead and the individual soul, about which elaborate discussion has been done under the caption '*The Guru and Sabad*'.⁴⁰

The *Salok* (or epigram) immediately following the *mūl-mantar* also significantly expresses the eternal aspect of Godhead :

God was True in the beginning, True in the various Ages.

True He is, says Nanak, and True He will ever be.⁴¹

Many other positive names of God can be easily gathered and cited from the *Ādi Granth*, e.g. *kirpāl*, *dayāl*, *karīm*, *dātār*, *kartār*, *sachchā*, *parvardgār*, *kādir*, *miharvān*, *khasam*, *mālik*, *sāhib*, *dīn-dayāl*, *sultān*, *mīr*, *dukh-bartā*, *iccbā-pūrak*, *antaryāmī*, *samrath* and so on, which collectively imply the attributes of divine grace, compassion, bounty, creative power, omnipotence and almightiness.⁴²

The concept of Godhead, though in itself indicative of pure absolutism, simultaneously connotes its other inevitable aspect of the personal God, often called by the simple names of God, *Prabhū*, *Allāh*, *Khudā*, *Rām*, *Harī*, *Madho*, *Kesho*, *Murārī* and *Gobind*, some of which have been borrowed from the Hindu and Muslim religious usage in order to induce a psychological appeal inherent in the cultural and racial character called 'Collective unconscious'.⁴³ In Sikhism, both the *Nirgun* and *Sargun* aspects of *Brahm* are presented as one entity, which is probably the truest appreciation of this paradoxical belief. Guru Arjan has described the bifurcated nature of Godhead in his lucent words :

The Formless One is both *Sargun* as well as *Nirgun Brahm* and He is eternally in *Sunn-Samādh* condition. He created the universe out of Himself, says Nanak, and then remembered Himself.⁴⁴

Teja Singh has rendered this *Salok* as under:⁴⁵

PROLOGUE

The Formless One is both Absolute and Related; He Himself was
in the Primordial trance,
And Himself stirred the Divine energy into the creation, through
which He contemplates Himself.

Guru Nanak's conceptual thought is replete with poetic expressions of the highest spiritual value. A recent writer has referred to this aspect of Guru Nanak's contribution to world religion⁴⁶:

The faith which the Guru preached to mankind through his word, is a clearly apprehended set of ideal concepts, mutually consistent and proceeding from the vision which must have come to him at the time the mantle of prophecy fell on him.

Dr. McLeod rightly points out : "The ultimate essence of God is beyond all human categories, far transcending all powers of human expression...Guru Nanak's works are directed to this very end, but the human expression can communicate no more than a glimpse of the ultimate reality."⁴⁷

Guru Nanak has laid great emphasis on the contemplation of the Attributeless (*Nirgun*), Formless (*Nirankār*), Immaculate (*Niranjan*) Godhead :

Wherever I see, I find the generous Lord.
The benign God neither comes nor goes.
He has cleverly entered the hearts of all beings.
The world is the shadow of one who has neither sire nor
mother.
Neither has He any sister, nor brother.
He has no birth or death, family or caste :
Such an eternal one is after my heart.⁴⁸

Epithets like *Atit* (beyond) and *Nehkewal* (pure) used by the Guru clearly refer to the absolute Godhead :

The Transcendent One abides as Pure Being, with whom the Guru joins being with being.⁴⁹

Guru Nanak has no dearth of words to express the

Absolute Godhead. He calls Him *Aprampār* and *Nirālam* i.e. (Beyond of the Beyond) :

The Absolute one has assumed the state of *void*.

He Himself is Beyond of the Beyond.

After creating the Cosmos He sees it—a *void-like* creation made out of mere *void*.⁵⁰

This void (*Sunn* or *sunyatā*) is the Primal State of Godhead. The Guru has beautifully described this state of endless chaos (*dhundūkāra*) in full sixteen stanzas of a hymn called *Māru Solbe*, the first Stanza being :

For countless Ages there was chaos and chaos.

There was no Ether or Earth—only God's infinite will prevailed.

There was neither day nor night, nor moon nor sun :

The Primal Being was in *Sunn-Samādh* condition.⁵¹

The *Sunn-Samādh* condition or state of Godhead is truly mystical and ineffable. It is only realizable in the Fourth state (*Turīya*) by the favoured, Reality-perceiving soul. This state has been called the 'deep and more than deep' (*atīgambhīra*) by Shanakra in his commentary on *Gītā*. The *Māndūkya Upanishad* calls it 'unfathomable ocean (*dushparveshvam*). It is the Upanishadic Eternal Being called *Sat* or *atīśaya* (the quite transcendent one.)⁵²

SARGUN BRAHM

From impersonal Reality, we come to the personal, from primal to the emergent. Here the One appears as Many, and this is what provides illusion to the outward-perceiving mind.

Actually speaking, Godhead and God are just one-entity, equally eternal and immortal. There can be no idea of duality between them. The one is the Higher state, the other lower which is a relative difference, not real. All spiritual ascent is from relative to absolute, from personal to impersonal, from particular to universal. 'Mysticism', says Keyserling, "always ends in an impersonal immortality."⁵³

The *Nirgun* God turns into *Sargun* and yet remains *Nirgun*—this is the essential truth about Godhead and God.

Guru Nanak takes the twofold Reality as one. According to him, the basic unity of God always remains indivisible and unsplit, though it appears to have acquired a seeming duality. In Guru Nanak, there is all along a strong affirmation of unity—the transcendent and the immanent aspects of Godhead are always unitive :

My Lord is one, He is One, my brother, He is one.⁵⁴

Again :

The One Lord takes away and gives (everything, to all beings) :
I have not heard of any one else beside Him.⁵⁵

The underlying spiritual principle is the one Lord; there is none else who can exist beside or without Him. The whole creation lies within the existence of the one Lord :

There is but One giver of all beings, whom I may never forget.⁵⁶

But it is the *Sargun Brahm* i.e. the Creator-God (*Īshavar*) that all theism in religion begins. The *monistic* Godhead becomes the *monotheistic* God, by assuming the three *gunās* or attributes.⁵⁷

According to McLeod : "It is in this *Saguna* aspect that man can know God and accordingly it is this aspect which is the object of Guru Nanak's meditation and of his expository utterances."⁵⁸

The *Sargun Brahm* of Guru Nanak is the Creator, Sustainer and Destroyer, according to the assumption by Him of the threefold (*trigun* or *tribidh*) principle of *Māyā*. The One mother (*Māi*) produces three children i.e. the three controlling deities, *Brahmā*, *Vishnū* and *Shivā*, who are the efficient cause of creation, preservation and dissolution of the universe.⁵⁹

With the transformation of *Nirgun Brahm* into its *Sargun* aspect, the transcendental and absolute Being turns into an immanent Reality and with this comes the basic pantheistic tendency in all Hindu mysticism. In fact, in all types of mysticism, Sikh mysticism is no exception but there is this peculiarity or special merit in Sikhism that it strikes a remarkable synthesis between a strict monotheism and a

necessary, almost a bare pantheism, so that the basic unity of Godhead is not abrogated.

The Hindu *Vedānta* mysticism, leaning always towards monism, and the medieval Hindu Bhakti mysticism slanting towards too much pantheism in the form of idol-worship, could not maintain this necessary balance which Sikhism could. Similarly the Sūfī mystic development, though basically nourished by Islamic Monotheism of a strict type, ultimately ended in the proliferation of the Vedantic idea of monistic 'identification' and the Bhakti emotional pantheism. In Guru Nanak we find this unique combination of pure-monotheism with a 'creative immanence', which is not exactly pantheism but 'panentheism'.⁶⁰

The One God, by His own infinite, ineffable Will (*Hukam*), has infinitely multiplied and diversified Himself into an expansive universe which, though limited and conditioned in time-space-continuum and cause-effect-contingency, is truly representative of the infinitude inherent in the Creator-God. To cite a few examples from Guru Nanak :

He is Himself the Tablet, the Pen and the writing thereof.
Let us say He is the only one, why think of a second.⁶¹

Again :

By creating two aspects, the One remained One.
By infusing divine knowledge inside man, He created a 'dialectic' (*Vād*).
Participation and seclusion are the two polarities, between which the religion is to mediate.⁶²

The concept of the 'Primordial monism' becoming 'creative dualism' and still retaining its pristine unitive truth, is the hallmark of Guru Nanak's mysticism and has been most explicitly and forcefully expressed by him in the three *Vārs* or '*heroic odes*' written by him in *Rāgās*,⁶³ *Mājhb*, *Āsā* and *Malār*.

REFERENCES AND NOTES

1. The term as used by Aldous Huxley in *Perennial Philosophy*,

- Chap. II. cf. Gopal Singh, *Religion of the Sikhs*, p. 30. "God is the All-ground."
2. Otto, *Mysticism East and West*, p. 174.
 3. Eliot, of course, has used this term in a different sense, *Selected Essays*, p. 145.
 4. *Op. cit.*, p. 175.
 5. Inge, *Mysticism in Religion*, p. 99.
 6. cf. According to Dionysius of Athens, 'the abstract Reason' (or Logos) which implies mystical contemplation, is the only way that leads to God. "Contemplation is a gift of God but it can be prepared by prayer and purification." Quoted in Marquette, *Introduction to Comparative Mysticism*, p. 146 f.
 7. cf. William James, *Varieties of Religious Experience*, p. 60. Also see Carlyle: "Without a spiritual belief in a Divine Being, in the knowledge of whom, and obedience to whom, mortal welfare alone consists, the human race must degenerate." Quoted in Paul Bruton, *Inner Reality*, p. 15.
 8. *Perennial Philosophy*, p. 29.
 9. *Ibid.*, p. 30.
 10. cf. Sura of *Qurān*: "Your God is the one true God, there is no other God beside Him. He is the kind and merciful one." (II, 163), quoted in Marquette, *Introduction to Comparative Mysticism*, p. 159.
 11. cf. Marquette, *Op. cit.*, p. 120.
 12. Inge, *Op. cit.*, p. 117 f.
 13. Huxley, *Op. cit.*, p. 33.
 14. *Ibid.*, p. 38.
 15. Otto, *Op. cit.*, p. 8.
 16. *Loc. cit.*
 17. cf. Suzūki, *Mysticism, Christian and Buddhist*, p. 28, quoted in Stace, *Mysticism and Philosophy*, p. 109. He says: "In Buddhist Emptiness (*Sunyatā*) there is no time, no space, no becoming, nothingness."
 18. Guru Arjan, *Sukhmanī*, 21, *AG*, 290. (*Sargun nirgun nirankār sunn samādhi āp*).
 19. Stace, *Op. cit.*, p. 225.
 20. cf. *Siri*, *AG*, 23. "He Himself is the beautiful, Himself the (aesthetic) taste and also one who enjoys." (*Āpe rasta āp ras āpe rāwanbār...*), the whole hymn.
 21. Quoted in Stace, *Op. cit.*, p. 223. cf. H.D. Lewis, *Our Experience of God*, p. 222. "No one, saint or mystic or any other, can ever be literally at one with God and have all veils torn apart, however, perfect or final the union may be in all other regards."
 22. Otto, *Op. cit.*, p. 205. n.
 23. *Ibid.*, p. 181.
 24. *Vār Mājb*, *AG*, 139. (*Sadā sadā tū ik hai tudh dūjā kbel rachāiā*).

Unless otherwise stated, all English translation of Gurbānī are by the author himself.

25. *Ibid.*, AG, 144. (*Asat ek dīgar kuī, ek tuī, ek tuī*).
26. cf. Jodh Singh, *Guru Nanak Memorial Lectures* (Panjabi), 'Third Lecture', pp. 37 f. and Taran Singh, *Guru Nanak : Chintan te Kala* (Panjabi), p. 190.
27. Marquette, *Op. cit.*, p. 147.
28. *Op. cit.*, p. 176.
29. cf. also Guru Gobind Singh, *Jāp, passim*.
30. cf. Dewan Singh, *Guru Nanak's Message in Japji*, 3rd ed. (1991) Chap. 'The Unknowable', pp. 43 ff. See also S.S. Kohli, *Outlines of Sikh Thought*, p. 23.
31. *Japji*, 24, trans, Dewan Singh, *Op. cit.*, p. 92 (*Vaḍā sāhib ūcha thāo. Ūche ūpar ūchā nāo. Eved ūchā hovai koe. Tis ūche ko jānai soe*).
32. *Ibid.*, p. 195 (*Jeved bhāvai teved boe. Nanak jānai sāchā soe. Je ko ākhai bol vigārb. Tā likhiai sir gavārā gāvār*).
33. For the well-known mystical theory of 'Emanation' propounded by Plotinūs, see Inge, *Mysticism in Religion*, p. 115.
34. *Varieties of Religious Experience*, p. 318.
35. *Sukhmanī*, 1., AG, 262. (*Sukhmanī sukh amrit prabh nām. Bhagat janā kai man bisrām*).
36. cf. Bhai Vir Singh, *Santbiā Srī Guru Granth Sahib*, Vol. I, p. 1 ff. (ed. Balbir Singh), see also Taran Singh, *Guru Nanak : Chintan te Kala* (Panjabi) p. 179.
37. cf. 'Eternal Truth is His Name', SSWS, 28,
38. cf. 'Maker of all things', *Loc. cit.*
39. cf. Guru Arjan, Vār Rāmkalī, Salok AG, 957. "As I had heard, I have found the Guru. He joins the separated ones to God as he is an advocate in God's Court." (*Jaisā satgur sunidā taiso hī mai dīṭh. Vichhariā mele prabhū har dargah kā basiṭh*).
40. See *Infra*. Chap. VIII
41. Dewan Singh, *Op. cit.*, p. 71. (*Ādi sach jugādi sach. Hai bhī sach Nanak hosī bhī sach*).
42. cf. G.S. Talib, *Guru Nanak : His Personality and Vision*, p. 113.
43. See James Drever, *A Dictionary of Psychology*, p. 43. It is a term used to a considerable extent by Jung to signify those elements in the individual unconscious derived from the experience of the race.
44. *Sukhmanī*, 21, AG, 290 (*Sargun nirgun nirankār sunn-smādhi āp. Āpan kiā Nānakā āpe hī phir jāp*), cf. Jairam Mishr, art. 'Guru Nanak Dwārā Nirūpat Brahm ate Jiv', *Guru Nanak Jiwan Darsan ate Kav Kala*, p. 110 f. He has devised three aspects of Brahm, *Nirgun*, *Sargun* and *Nirgun-Sargun-Complex*.
45. *Psalm of Peace*, p. 103.
46. G.S. Talib, *Op. cit.*, p. 107.
47. McLeod, *Guru Nanak and the Sikh Religion*, p. 165, cf. J.S Grewal,

Guru Nanak : Some of His Key Concepts, p. 5 f.

48. *Mārū Solhe*, AG, 1038.
49. *Mārū Solhe*, AG, 1040.
50. *Ibid.*, AG, 1037.
51. *Ibid.*, AG, 1035-36.
52. Otto, *Op. cit.*, pp. 23-27
53. Inge., *Op. cit.*, p. 162.
54. *Āsā*, AG, 350 (*Sābīb merā eko hai. Eko hai bhāi eko hai*).
55. *Pattī* (*Āsā*, 2, AG, 433. (*Eko levai eko devai avar na dūjā mai suniā*).
56. *Japjī*, 5, AG, (*Gurā ik deb bujbāi sabbnā jīā kā ik dātā so mai visar na jāi*).
57. cf. S.S. Kohli, *Outlines of Sikh Thought*, pp. 18-24; J.S. Grewal, *Guru Nanak Some of His Key Concepts*, p. 5; and McLeod, *Guru Nanak and the Sikh Religion*, pp. 167-69.
58. *Op. cit.*, p. 168.
59. *Japjī*, 30, AG, 7.
60. "The doctrine that all things are within the being of God who is yet merely the whole of actual things." Gaynor, *Dictionary of Mysticism*.
61. *Vār Malār*, *Salok*, AG, 1291. (*Āpe patī kalam āp upar lekh bhī tū. Eko kabīai Nānakā dūjā kāhi kū*).
62. *Ibid.*, *Paurī*, 5, AG, 1280.
63. A *Rāga* or *Rāg* is a musical note which serves as the particular rhythm in the poetical compositions of the Sikh Gurus, such as *Sirī Rāg*, *Āsā Rāg*, *Mārū Rāg* etc. All the poetry included in the *Ādī Granth* has not been arranged poet-wise but according to the *Rāgas*, which are 31 in all, beginning with *Sirī Rāg* which is the chief or primal *Rāga*. cf. *MK.*, 769.

Chapter III

THE CONCEPT OF MAYA

By far the most significant thought expressed in the *vārs* of Guru Nanak (and for that matter, in the *vārs* composed by the successor Gurus) is the expression of the 'creativity' assumed or undertaken by the *Nirgun-Brahm* in the form of the *Īshvara*—the Creator-God (the *Kartā-Purkh*) with the help of the magical creative-agency called *Māyā*.

How the Absolute One created this manifold, multiple universe, is a great mystery, indeed. No one knows how and when it all happened. Guru Nanak has, in one stroke, rejected the cosmogenic theories of Judāism, Christianity, Hindūism, Buddhism and Islām, by uttering the mystical truth, viz. when God created this world, none existed except God and hence no one can know about it or say anything about it.¹ His own considered view about this matter is that of non-committal. He simply avers that the unknown cannot be known :

Only God Himself knows when He creates the world.²

The absolute truth cannot be known or stated by discursive reason. The *Pandits*, *Yogīs* and the *Qāzīs*³ tried to guess about it in vain. Guru Nanak wisely desists from making any attempt to probe the unknowable.

But his poetic genius has come very handy in describing the cosmogenic truth of the creation of the world in very vivid metaphors and expressions in the said *Vārs*. In *Vār Mājhb*, the first and second stanzas (*paurīs*), touch the cosmogenic subject. The *Vār* begins with :

Thou are the Inscrutable Creator Lord, who created the world.
Thou produced the many-hued and multi-phased universe.

Again in stanza two, he says :

Thou created the world and gave people vocations to do.
By transposing the element of beguilement, Thou distracted the world.⁴

The *Vār Āsā*, similarly, begins with :

He first became manifest Himself and then created the Nām (or Logos);
Then He created an alter self as creation and was pleased to see this new ensemble.⁵

The opening lines in the *Vār Malār* are even more explicitly metaphorical :

He created Himself and thus took His own cognizance.
By separating heaven from earth, He spread a canopy.
By raising heavens without any support, He signified *sabad*.
By creating the sun and the moon, He permeated (the universe) as light.
He made the night and the day a prodigious wonder.⁶

Though silent about the unknowable time of the beginning of creation, Guru Nanak has mystically divined and expressed the possible *manner* or process of creation. As we have seen in the lines quoted above from his *vārs*, God created the universe (*sansār*) out of Himself by a mysterious cause, in order to know or see Himself, as if in a mirror in which He could see His own image—a metaphor used by the Sūfis and also found in the Sikh theology.⁷ The Divine Will (*Hukam*) may be said to be the hidden cause behind creation. This *Hukam*, as we shall discuss in detail further on in this chapter, created the *Īshavara* and the *Māyā* complex (a sort of magical play) with the three *Gunās* to act as efficient causes and thus the whole cosmic play began. In the words of Guru Nanak :

From the true Lord emanated air and from air came into being water.

From water He created the three worlds⁸ and everywhere He infused His inner light.⁹

Again :

Water is the first Being which infused life in all objects.¹⁰

The whole creation came out of void and chaos (*Sunn*) by some involutory and evolutionary process of Emanation¹¹ or divine manifestation. Guru Nanak has at many places touched this subject :

From chaos He created Brahmā, Vishnū and Shivā.

From chaos emanated all the cosmic Ages.

... ..

From chaos came out the sun, the moon and the heavens.

His own light is pervading in the three worlds.

In the Void Infinite, the Invisible and Transcendent Lord sits in contemplation.

From chaos He created earth and heavenly spheres;

He fixed them up in space without any support. by some divine mechanism.

By creating three worlds and the encompassing māyā He creates and destroys everything Himself.¹²

Again :

For countless aeons there was nothing but chaos.

The Infinite One remained in pure contemplation.

In that chaos the Absolute Lord sat Himself alone, and there was no creative expansion.¹³

For Guru Nanak the bewitching, magical *māyā*, which forms the causal basis of creation, is not unreal or without substance, though its role is that of beguilement, deception and treachery. The metaphors of fly (*makhī*)¹⁴ she-serpent (*sarpanī*),¹⁵ the beltlike rope (*maikhalī*),¹⁶ the 'one-Mother' (*ekā māī*),¹⁷ the chameleon-coloured (*sūbhā-rang*),¹⁸ the shadow-like (*chhāyā māyā*),¹⁹ the evil mother-in-law (*sās buri*),²⁰ used by Guru Nanak to denote the baffling nature of *māyā*, are very significant as they clearly signify its true character, full of duplicity and illusoriness. So are the meaningful phrases used by him to describe its deceiving function meant to distract the ignorant and gullible human beings, e.g. *māyā-moh* or, *māyā mamtā mobinī* (the attractive *māyā*), *trikutī* (the three-pronged *māyā*, having three *gunās*), *tribidh* (the three-phased), *māyā rachnā dboh*

(the undeceivable deceiver)²¹ and so on.

From these phrases the paradoxical nature of *māyā* becomes quite clear. The term *sarpanī* (which is also called *kundalinī* in the esoteric tāntric terminology)²² is probably the most cogent and representative symbol used for *māyā*, not only by Guru Nanak but also by Kabīr and other Bhagats.

As to the question whether the creation is real or unreal, Guru Nanak concurs with Ramanuja in rejecting the monistic concept of an illusory universe postulated by Shankara (i.e. the rope appearing as a snake in darkness) and, instead, regards the *māyā* and the universe (*Jagat*) as something substantial and real, and not a mere supposition or superimposition.²³ He has gone even farther than Ramanuja to invest the creation with the venerable sanctity reserved for the supra-creation with the venerable sanctity reserved for the supra-creational spiritual universe. His positive dictum regarding this problem is that the world is real and sacred like a temple (dharamsāl)²⁴ because it is the creation of the True Lord. How can the world created by the Real Being be unreal? But when the Real Being is forgotten by the deceived and engrossed human beings, for them the world is certainly unreal and, in fact, a sure place of destruction. So, according to Guru Nanak, there are two different planes on which the world is real and unreal in consonance with the state of redeemed or unredeemed souls respectively.

REFERENCES AND NOTES

1. cf. *Japjī*, 21, *AG*, 4.
2. *Loc. cit.*, (*Jā kartā sirthī ko sāje āpe jānai soi*).
3. A *Qāzī* is an Islamic Jurist or Judge, also religious scholar. cf. *MK*. 237.
4. *Vār Mājhb, Paurī*, 1, 2, *AG*, 138-39.
5. *Vār Āsā, Paurī*, 1, *AG*, 463.
6. *Vār Malār, Paurī*, 1, *AG*, 1279.
7. "By Holding mirror in His hand He sees Himself." (*Āpanre bath ārsi āpe hī dekhe*). Bhai Gurdas, *Vār* 2, 1.
8. i.e. *tribhavan*, or *trilok*, (*surg, pṛithavī* and *pātāl*)—heaven, earth and

the nether world), see *MK*, 455.

9. *Sirī*, *AG*, 19.
10. *Vār Āsā*, *Salok*, *AG*, 473.
11. cf. the well-known theory of Emanation propounded by Plotinus, cf. Inge, *Mysticism in Religion*, p. 114 f. See also Gaynor, *Dictionary of Mysticism*. This doctrine means that nothing can be evolved without first being involved.
12. *Mārū*, *AG*, 1037.
13. *Ibid.*, *AG*, 1026.
14. *Vār Malār*, *Salok*, *AG*, 1286.
15. *Malār*, *AG*, 1274. See also *Sirī*, *AG*, 63.
16. *Mārū*, *AG*, 1037.
17. *Japjī*, 30, *AG*, 7.
18. *Gaurī*, *AG*, 221.
19. *Ibid.*, *AG*, 228.
20. *Āsā*, *AG*, 355.
21. *Ibid.*, *AG*, 25. cf. Shankar calls *māyā indefinitum* (*anirvāchaniyā*), see Jodh Singh, art, 'Guru Nanak Dev ate Vedānt', *Guru Nānak : Jiwan Darshan ate Kāv Kalā*, ed. S.S. Kohli, p. 79.
22. cf. Nikhilananda. *Hinduism* (Chap : 'Tantra : A way of Realisation'), p. 154 ff.
23. cf. Nikhilananda, *Hinduism*, pp. 41, 45.
24. *Japjī*, 34, *AG*, 7.
25. cf. *Vār Āsā*, *Salok* (*Paurī*, 2) : "True are the regions and the worlds created by you..." *AG*, 463 and *Salok* (*Paurī*, 10) : "False is the king and false the populace; false is all the world." *AG*, 468. The original text, respectively : "*Sache tere khand sache brahmand*" and "*Kūr rājā kūr parjā kūr sabh sansār*."

Chapter IV

NATURE MYSTICISM

Guru Nanak, after accepting creation as something real and beautiful (because it reflects the Divine Beauty to which he always remains attached and united in true bonds of love), expresses a great sense of wonder (*vismād*) when face to face with the cosmic phenomena. This is the essence of his great and exuberant Nature mysticism. He falls into divine rapture when he conceives of the vast, endless and infinite Universe. When he expresses his deep sense of wonder, it is simply sublime.

The supreme example of this divine ecstatic perception of cosmic beauty is his famous piece in which he thinks of heaven as salver, sun and moon as lamps, stars as pearls and so on, all conjoining to form the cosmic invocation to the Supreme Being, called *Ārtī*, which retains its grandeur even in translation :

The firmament is Thy salver,
The sun and moon Thy lamps;
The galaxy of stars are the pearls scattered,
The woods of sandal are Thine incense.
The breezes blow Thy royal fan;
The flowers of the forest
Lie as offering at Thy feet.
What wonderful worship with lamps is this
O Thou destroyer of fear;
Unstruck Music is the sound of Thy temple drums.¹

He has even gone so far as to personify his Formless God (*Nirankār*) in human terms and human language in order to describe His ineffable beauty. It is, of course, a

unique attempt at poetic symbolism and not a mere expression of anthropolomorphism or pantheism, in which both, the strict monotheistic Guru Nanak did not believe. Only his unbounded love for his divine Beloved or Spouse inspires him to write such sublime and mystical poetry. The *Sargun Brahm* who is Almighty, Omniscient, Omnipresent, extremely Compassionate and Charitable, Benign and Benevolent, is also exceedingly Beautiful :

Thou have bewitching eyes and ravishing teeth.
The captivating nose and lengthy tresses.
O Thine golden physique with your golden shield.²

Guru Nanak's two mystical rhapsodies of exquisite poetic felicity are reserved for the depiction and description of Nature (*qudrat* or *prakriti*) in all its cosmic and humanistic manifestations and the subtle portrayal of the exalted mystical feelings of amazement and wonder called *vismād*.³ This is indicative of his imaginative contemplation of all that appeals to the human sensibility and to the inner spiritual-intuitive perception. Both these pieces are included in Guru Nanak's well-known composition, *Vār Āsā*,⁴ the first beginning with : "Nature is visible, Nature is audible, the awe of Nature is the essence of bliss";⁵ and the second opening with : "Wonderful is symphony, wonderful is knowledge."⁶

In the sphere of Nature mysticism,⁷ perhaps few poems in all mystical literature compare with the 'Seasonal' poem of Guru Nanak called the Calender (*Barāmāh Tukhārī Chhant*) about which Loehlin remarks : "The changing seasons are the setting for picturing the vicissitudes of the soul's search for God...Guru Nanak is close to nature and abounds in pithy earth metaphors..Burden of (his) song is 'Thy will must prevail'. One should not moan but reside in His will."⁸

This sense of wonder (*vismād*), which Sūfī mystics call *hairat*, is the highest mystical state in which the beholder is completely lost in the bewitching sight (*mushāhidā*) and what remains is only seeing (*shahūd*).

Nature-mysticism has been exquisitely interfused with

God-mysticism by Guru Nanak in one supreme devotional apotheosis called *Premā Bhaktī* i.e. loving devotion. Imaginative perception of divine beauty creates the chaste passion called love in the devotee's mind and love brings devotional attachment which is termed as Bhaktī. This Bhakti mysticism which is akin to the Christian 'voluntaristic' mysticism "seeks to attain unity with the Highest through coalescence by an emotional exaggeration and glow of feeling. And even the highest is thought of as responding to amorous longings."⁹ Ramanuja in the East and Luther in the West are Guru Nanak's precursors in this erotic and emotional mysticism.

Personal devotion in the form of love relationship inevitably presupposes a responsive and personal God whose tangible manifestation called 'Nature' attracts and inspires the devotee at all levels of consciousness. It is in this meaning that William James calls Nature-mysticism as 'Expansions.'¹⁰ It is a sublimated naturalism even at its highest and most abstract form and therefore, easily passes into the fervour of erotic mysticism. Nature-mysticism and Love-mysticism are generally co-expressive.

The beautiful, however, is not merely beautiful, but also true and good, as Plato conceived.¹¹ In the ultimate analysis the *sat*, *chit* and *anand* are just three facets of one Reality and are always inseparable from each other. The *satyam*, *shivam* and *sundram* of Indian philosophy are just one ensemble. The firmament above and the moral law inside the man, which so deeply impressed Kant, are just corresponding realities or verities. Of similar import is Albert Schweitzer's remark about God. "In the World He appears to me as mysterious, marvellous creative force, within me, He reveals Himself as ethical will."¹²

Since the universe deeply reflects the Creator who is immanent, it cannot just be a place full of evil and misery as most pessimists make it to be. The divine truth is very much here, as mystics so strongly and imaginatively perceive. Plotinus rightly says that "all things that are Yonder are also Here below."¹³

The whole Truth whether transcendent or immanent is just one. Unless we perceive this unity, there can be no concrete basis for the sublime feelings of wonder, love, devotion, worship, compassion, humility, charity and so on. In fact, all *ethos* begins with the inevitable perception of unity in diversity. Truth, Beauty and Good are ONE, as Keats declared.¹⁴ Inge also affirms this ubiquitous fact :

The Goal of Truth as an absolute value is unity, which in the outer world means harmony; in the intercourse of spirit with spirit, love; and in the inner world, peace or happiness. The goal of Goodness as an absolute value is the realisation of the ought-to-be in victorious moral effort. Beauty is the self-recognition of creative spirit in its own works; it is the expression of Nature's own deepest character. Beauty gives neither information nor advice; but it satisfies a part of our nature which is not less divine than that which pays homage to Truth and Goodness.

Beauty has the deepest and the widest impact on human beings who are directly and empirically affected by it, at all places and at all times, because it has the power to excite and enliven the imagination. Coleridge so aptly remarks that "Imagination is the capacity to see similarity in dissimilars or the power of combining the many in the one."¹⁶ This imaginative perception of beauty that unites and binds even the dissimilars, is the true basis of all Nature-mysticism.

Guru Nanak is probably at his highest when he imaginatively perceives divine beauty in all the universe and then expresses his rapturous feelings in fascinating poetry. He gets so much lost in his mystical sense of wonder (*vismād*) and his complete 'identity' with Nature, that he can only utter 'Wonderful',¹⁷ or 'Wonderful Lord' (*Wahigurū*).¹⁸ In one small poem so bewitching for its magical poetic effect, he likes to be personified in Nature as a she-deer, a she-cuckoo, a she-fish and a she-serpent (all feminine metaphors, because in Indian mysticism man is symbolized as a 'bride' who has to find and meet her divine 'spouse', so that he may, in ecstatic union with Nature, meet the creator Lord).¹⁹

Love, with its infinite expansiveness, is the basis of all

Nature-mysticism, as it is of Bhakti-mysticism (which is also called Love-mysticism). Love which is the realization in experience of spiritual existence, has an unique value as a heirophant of the highest mystics.²⁰ For man it is inevitable, for he has to reach out to whatever is beautiful in the vast expanse of Nature. The whole cosmos is a standing challenge to man's loving capability. "Love, says Tolstoy, is the inherent quality of a man's soul; he loves because he cannot help loving."²¹

The universe has a macrocosmic or outer aspect which attracts and invites the loving attention of the perceiving man, and also a microcosmic or inner aspect which is the soul of the universe—a matter for mystical apprehension. Shelley says that "It is impossible not to believe in the soul of the universe."²² It is impossible for a true mystic poet not to express his pantheistic emotion in the poetry of Nature-mysticism. Guru Nanak has used innumerable metaphors symbolising his variegated perceptions of Nature with its myriad moods and tones, phases and nuances.

Like the mystic Carlyle, Guru Nanak regards Nature as a vast symbol of God. It is only in Nature, with all its beauty and mystery, that God can be truly recognized.

Guru Nanak says :

Nanak the True Lord is the Supreme Giver and in Nature alone is
He recognized.²³

COSMO-MYSTICAL REGIONS²⁴

Nowhere is Guru Nanak so deeply mystical and sublime as when he describes the five cosmo-mystical Regions i.e. *Kbands*, (i) *Dharam* (Law), (ii) *Gyān* (Knowledge), *Saram* (Honour), (iv) *Karam* (Divine Grace), and (v) *Sach* (Truth),²⁵ towards the end of his famous composition called *Japjī*. *Japjī* is decidedly his *magnum opus* and has been given the primal place in the whole of *Ādi Granth*, while the five *knands* constitute the mystical climax of the whole piece.

The vertical evolutionary apotheosis of these Regions has

been regarded by McLeod as (mystical) Ascent,²⁶ leading from *Dharam Khand* (Region of Law or duty) upward to the last, *Sach Khand* which "is the ultimate climax of the search for truth, for it is here that there is perfect and absolute accord with the Divine Will (*Hukam*)."²⁷

Though one can conceive an apparent similarity between these mystical regions and the *Sūfī maqāmāt* or spiritual stages as has been suggested by Tara Chand, S.S. Kohli and Taran Singh,²⁸ for instance, yet, as McLeod opines, the analogy does not hold good because the parallel is just tentative and not cogent. Sufis have postulated either four or seven mystical stages²⁹ which have no cosmic reality or clear evolutionary process connecting them together, as we find in Guru Nanak.

The cosmic vision as expressed by Guru Nanak in strictly mystical terms and manner, is all his own. There is no exact or near parallel to it in all mystical literature. It is a part of his grandiose Nature-mysticism.

Whereas the highest Region i.e. *Sach Khand*, is purely mystical in as much as Guru Nanak merely affirms its infinite existence and then testifies the colossal infinitude that surrounds the Formless one (*Nirankār*) who is the Godhead or the *Nirgun Brahm*, the second region *Gyan Khand* (the Region of Knowledge) is expressive of cosmological vastness to which he says, "there is no end" (*Nanak ant na ant*).

What Marquette says of the Sūfī stages of mystical ascent in respect of their supra-spatial genesis and reality also holds good in the case of these five Regions. He says :

These seven planes are not to be considered as localities in space but as grades of manifestations of the attributes in the manner of Plotinian hypostasis.³¹

Absolute vastness and infinitude are the key-notes of Guru Nanak's cosmogonic description as found in these³² Regions of which, to say any thing "is as hard as steel." At another place in *Japji*, Guru Nanak says : "There is no end to His creation."³³ About the cosmic causation, he says : "God

created all the worlds by uttering the word. From this word flowed out millions of rivers (of life)."³⁴

The description of the five Regions as a mystical system or plan is perhaps Guru Nanak's deepest mystical study into the unfathomable mystery of the Godhead, revealed to him in moments of contemplative rapture. But what is typical of Guru Nanak's mystical realization is not expression or description of what he had realized, or the delineation of the five Regions, but the candid affirmation of his inability to express the inexpressible.³⁵

While implying that there is no numbering of the heavens as seven or eighteen thousand as done by some Indian and Semitic religions, and saying instead that the heavens and the nether regions are countless,³⁷ he goes further to affirm that even to say countless (*asankh*) would be fallacious.³⁸

Despite this tendency in Guru Nanak to affirm the impossibility of expressing the ineffable Reality and even to caution the braggarts against making over-statements,³⁹ his description of the Cosmo-mystical Regions is a literary reality and can be said to have some parallels in mystical literature, such as Dante's *Divine Comedy*, Milton's *Paradise Lost*, Iqbal's *Jāvaidnāmā* and Bhai Vir Singh's *Rānā Sūrat Singh*. But it can be safely averred that whereas in other poets describing cosmo-mystical realms, there is more poetic flight than mystical insight, in Guru Nanak there is more of mystical insight than of poetic invention.

REFERENCES AND NOTES

1. SSWS, 61 (Sohilā Ārtī).
2. *Wadbans*, AG, 567.
3. Literal meaning, "amazing, astonishing, surprising"; mystical meaning, rapture or transport or sense of wonder while enjoying the divine beauty of Nature; see MK, 645. and McLeod, *Guru Nanak and the Sikh Religion*, pp. 173, 219, 221, 226.
4. This litany has the status of daily recitation in Sikh congregational prayer in the morning. cf. Taran Singh, *Guru Nanak Chintan te Kalā* (Panjabi), p. 127; cf. also MK., 69 and S.S. Kohli, *Philosophy of Guru Nanak*, p. 68.

5. *Vār Āsā, Salok (Paurī, 3) AG, 464 (Quadrat disai qudrat suniai qudrat bhau sukḥ sār).*
6. *Ibid., AG 463 (Vismād nād vismād ved).*
7. For theoretic meaning of Nature-mysticism, see *supra* Chap. 1.
8. C.H. Loehlin, *Twelve Months by Guru Nanak : Tukharī Chhant*, p.3.
9. Otto, *Op. cit.*, p. 34. cf. Imaginative perception, in its highest quality, as in Shakespeare, is not imagination itself. "but imaginative insight into what life is like." H.D. Lewis, *Our Experience of God*, p. 138.
10. Otto, *Ibid.*, p. 75.
11. cf. Will Durant, *Mansions of Philosophy*, p. 282.
12. Charles Hartshorne, *Philosophers Speak of God*, p. 298., quoted in Avtar Singh, *Ethics of Sikhs*, p. 32.
13. Inge, *Outspoken Essays*, p. 278.
14. "Beauty is Truth, Truth Beauty, that is all,
Ye know on earth and all ye need to know."
(Ode on a Grecian Urn).
15. *Outspoken Essays*, p. 272.
16. H. Read, *Phases of English Poetry*, p. 125.
17. His favourite words were 'Wāb' 'bal bal' and 'Balibārī' (meaning 'wonderful'). See *MK*, for their connotation. cf. *Vār Āsā, Salok (Paurī 12), AG, 469*, for the word 'Balibārī'.
18. This is the most sanctified and popular Name for God used in Sikhism since the time of Guru Nanak and other Gurus. At first it was a secret mystic Name disclosed by the Guru to the deserving Sikh only but later it was declared as 'manifest'. In the *Ādi Granth* it was not used by the Gurus themselves, who used traditional Names of God such as *Rām, Harī, Prabbū* and so on, but by the *Bhatts* whose panegyrics of the first five Gurus were included in the *Ādi Granth* by Guru Arjan. After *Bhatts*, Bhāi Gurdas used this sacred Name for God in his *Vārs* and also by the authors of the *Janam Sakhis*. See *MK*, 814, for 'Wāb' and 'Wahīgurū', cf. S.S. Kohli, *Philosophy of Guru Nanak*, p. 68.
19. *Gaurī, AG, 157.*
20. Inge, *Outspoken Essays*, p. 278.
21. *The Kingdom of God Within you*, p. III, cf. Coleridge : He prayeth best who loveth best. All things both great and small. (Ancient Mariner).
22. A.T. Strong, *Studies in Shelley*, p. 10.
23. *Vār Mājḥ, Paurī, 8, AG, 141. (Nanak sach dātār sanākkhat qudarī).* For Carlyle's view of Nature as divine symbol, see Sartor Resartus, p. 260. "The universe is but one vast symbol of God."
24. McLeod calls these five mystical regions, 'realms'. See *Guru Nanak and the Sikh Religion*, pp. 221-24. cf. G.S. Mansukhani, *Guru Nanak : World Teacher*, p. 62.
25. cf. My treatment of these Regions in *Guru Nanak's Message in Japji*,

- pp. 58-67 (Chap. 'The Five Regions'), in which I have given my original interpretation of the *Saram Kband* and the *Karam Kband*. cf. also McLeod, *Loc. cit.* and Mohan Singh Uberoi, *Sikh Mysticism*, p. 12 f. n.
26. *Op. cit.* p. 221. For the phrase 'vertical evolution' See my work, *Op., cit.*, p. 60
 27. *Ibid.*, p. 223.
 28. cf. respectively *Influence of Islam on Indian Culture*, p. 176; *A Critical Study of the Adi Granth*, p. 367, and *Guru Nanak : Chintan te Kalā* (Panjabi), 2nd ed., p. 89.
 29. For Sūfi Cosmic planes, see Marquette, *Introduction to Comparative Mysticism*, pp. 175-76.
 30. *Japji*, 35, *AG*, 7.
 31. *Op. cit.*, p. 176.
 32. *Japji*, 37, *AG*, 8. Words within commas are McLeod's translation of the line : "*Nanak kathnā kararā sār.*" *Op. cit.* p. 224.
 33. *Japji*, 24, *AG*, 5 (*Ant na jāpaj kītā ākār*).
 34. *Japji*, 16, *AG*, 3. (*Kītā pasāo eko kavāo. Tis te hoe lakh dariyāo*).
 35. For instance, *Japji*, 25, *AG*, 5. "His bounty is so much, it cannot be said." (*Babutā karam likhiā na jāi*).
 36. For the seven cosmic planes of the Sūfis, see *Encyclopedia of Islam*. Vol. I (1960); Subhān, *Sufism*, pp. 56-57; and Marquette, *Op. cit.* p. 176. For Buddhistic heavens, see Marquette, *Op. cit.*, pp. 95-98.
 37. *Japji*, 22, *AG*, 5. "Millions are the nether regions, millions are the heavenly spheres." (*Pātālā pātāl lakh agāsā agās*).
 38. *Japji*, 19, *AG*, 4. "It is folly even to say (the word) countless (*asankh*)." (*Asankh kabe sir bhār hoe*).
 39. *Japji*, 26, *AG*, 6. "If one bespeaks something out of limit or propriety, he will certainly be dubbed as the most foolish and vulgar among men." (*Je ko ākhai bol vigār. Tā likhiāi sir gavārā gavār*).
 40. These are more or less imaginative perceptions and flights of the supernatural realms, described in poetical language.

Chapter V

HUKAM OR THE DIVINE ORDER

"By *Hukam* all is created (but) *Hukam* cannot be said," says Guru Nanak.¹ This is a highly mystical statement.

Hukam represents the absolute Divine power, which inevitably requires submission on the part of all the creation. It is in this context that Guru Nanak in the beginning of *Japji*² has not only posed the basic spiritual question facing man but has also laid down his solution to this 'spiritual problem' in the form of submission to *Hukam* or Will of God.

How to be truthful and how to break the wall of falsehood?

Nanak says: By following the path of submission³ to the Will of God as ordained in our very being.

Submission to the Will of God is also a cardinal Islamic concept. The word *Hukam* being of Arabic origin⁴ has, in its religious context, an Islamic connotation, though Guru Nanak, as we shall see, has used this mystical concept in a more elaborate sense than its original Islamic meaning of 'submission' to the Divine Will or *mashiat*. In Islam, the word '*Islam*' itself literally means 'submission' or 'the act of submission.'⁵

Guru Nanak has further developed his concept of *Hukam* to mean, a Divine Order⁶ or System (*nizām*) ordained for cosmogenical needs and processes of Divine Will, ultimately purporting to imply the Omnipotent Divinity itself. It is as if the Absolute Being has converted Himself into an operative or creative principle, which being representative of Divine Will and Power, has been

appropriately designated as *Hukam*. Nothing is outside the purview of this *Hukam*, as nothing is beyond the power or domain of God Almighty. Guru Nanak says : "Every body is under the sway of Divine order; no one is out of its domain."⁷

Clarifying the meaning of the concept of *Hukam* as postulated by Guru Nanak, McLeod says :

Hukam has usually been translated as 'Will' This is a literal translation, but it is unsuitable in the context of Guru Nanak's usage, for it fails to convey his precise meaning and is liable to be equated with the Islamic doctrine of the Will of God. In the thought of Guru Nanak, the *Hukam* signifies the divinely instituted and maintained principle governing the existence and movement of the Universe. It is a constant principle and to the extent to which it can be comprehended it functions according to a predictable pattern. This regularity and this consistency distinguish it from the Islamic concept.⁸

This systematic and orderly principle of *Hukam*, as devised by Guru Nanak, is, accordingly, a broad-based and universally-operative concept and not any sporadic or particularized submission to divine Will. McLeod brings out this distinction in very lucid words : "In Islam the divine Will, if not actually capricious, is at least 'unpledged', whereas the *Hukam* of Guru Nanak's usage is definitely pledged and dependable."⁹ Again : "The divine Order, the *Hukam*, is accordingly an all-embracing principle, the sum total of all divinely-instituted laws; and it is a revelation of the nature of God."¹⁰

Similarly, S.S. Kohli remarks : "This *Hukam* is an overall Order of the Lord. This Order is a set of commandments or a set of the Laws of God. These laws are true for all times and work in all the three fields i.e. physical, moral and spiritual."¹¹

Hukam thus considered, is no ordinary religious doctrine in Guru Nanak. It has in a deep mystical sense, a clear reference to the *divine mystery* itself. It is the very cornerstone of Sikh mysticism. "The concept of *Hukam*", says J.S. Grewal, "is basic to the thought of Guru Nanak."¹²

Hukam is fundamentally denotive of the transcendence, infinitude and absoluteness of God, as Bhai Vir Singh, the famed Sikh divine, says : "All creatures are within measure, the Ordainer of the *Hukam* is measureless. As the creatures are bound in the limits of Time and Space their orders are accordingly limited. The True Being is beyond Time, Space and Causation and, thus, His Order is also absolute. The *Hukam* is identical, with the True Being (*satya-Sarūp*) Himself."¹³ He has further explained *Hukam* to mean that "it is that eternal state of Divine consciousness from which the creation and preservation of the universe take place. This *Hukam* can be variously translated as Will, Law or *Sabad* (i.e. Logos) but whatever it is, it has no correspondence or relationship with the will, law, *sabad* or order of the ordinary human connotation."¹⁴

In Guru Nanak, *Hukam* has also been called *Bhānā*, which term is nearer to the meaning of *Hukam* as conceived in Islam, i.e. the divine Will.¹⁵ The Word *razā* (or the Panjabi form *rajā*, as used by Guru Nanak) has also been synonymously used with *Hukam* but it has a slightly different meaning, in the sense of 'what pleases God'.¹⁶ Another Persian equivalent of *Hukam*, i.e. *Furmān*, has also been frequently used by the Gurus.¹⁷

Mohan Singh Dewana, a mystic himself, includes *Hukam Yogā* among the Seven-fold-yogā of Sikh Mysticism conceived by him. He defines *Hukam Yogā* as : "Uniting with the Lord through acceptance of whatsoever happens under His Order-Will (*bukam-razā*)."¹⁸

"According to Sūfī teaching," says Subhān, "the entire creation belongs either to the *Ālam-i-Amr*, the World of Command or the *Ālam-i-Khalq*, the world of creation."¹⁹

Guru Nanak's concept of *Hukam*, in its highly developed meaning, seems to combine both these above-said Sūfī worlds and even goes beyond to the mystical realms of the inscrutable Divine mystery. The word *Amr* has also been used by Guru Nanak to denote Divine power and command : "True Your command (*Amr*), true Your court (*dībān*)."²⁰

Guru Nanak's concept of *Hukam*, in the sense of submission and resignation (i.e. *Hukam-Razā-Amr-Bhānā* complex) also implies the willing acceptance of suffering affliction (*dukkh*), even martyrdom (*shahādat* or *shahīdī*) for the sake of conformity to the Divine Will.²¹ The basic principle involved in this idea of supreme human sacrifice or martyrdom, for the sake of the Benevolent God (who is dreadful—in Islam the words used are *Qabbār* and *Jabbār*—only when there is utter defiance of His *Hukam*) is the all-saving mystic faith that all that God ordains or does is good and acceptable. This is not mere stoicism or *vairāg* (state of dispassion) but a positive, heroic feeling of living and dying absolutely within God.²² The willing acceptance of *Bhānā* (Divine pleasure) is typically embodied in Guru Arjan's affirmative lines :

Sweet is Thy ordinance :

Nanak begs only for the wealth of thy Name.²³

Guru Nanak strongly inculcates the acceptance of all suffering out of love for the True Name :

Let there be hunger for the True Name, in our soul.

In that hunger or craving, let us bear all suffering.²⁴

He has laid down, as the greatest mystic principle of spiritual life, the dictum viz. to remember God is to live, to forget Him is to die. In his own words : "When I utter His Name, I live, when I forget it, I die."²⁵ From this inexorable dependence upon God and His Name, stems the logicity of the postulate of *Hukam*.

Manifestation of *Hukam* in Guru Nanak's thought has thus many facets and implications, which are predominantly of a mystical nature. To him there is no alternative but to accept *Hukam-Razā*.

There is no other place of refuge accept you O, Lord.

Whatever happens is all your (sweet) Will.²⁶

The Absolute God necessarily works through his manifestatively-tangible principle of *Hukam*—this is his Divine-mystical arrangement :

The Lord of the Hukam directs the whole path with the help of His *Hukam*.

Nanak says, He the Disdainful, is ever in the state of bliss.²⁷

To understand this *Hukam* is to learn humility. One who understands or realizes *Hukam* cannot be vain. The Guru concludes in the same hymn :

Nanak, if one understands the Divine Order, then he will not utter (the words of) vanity or selfhood.

Elimination of selfhood (*Haumai*) is the foremost condition for the disciple (*Sikh*) to adopt and observe and this is possible only if he accepts the *Hukam*. In fact, according to Guru Nanak no Sikh becomes a sikh until and unless he accepts *Hukam* by shunning his love of self (*haumai*). Both cannot go together. If there is God's *Hukam* there is no human self and vice-versa. Human personality in Guru Nanak's view, can only develop, in the true sense, within the purview and operative acceptance of *Hukam*.

Hukam in its comprehensive conceptual meaning encompasses the whole gamut of divine manifestation in the form of cosmogonic creation and its organisational control and dispensation. Guru Nanak has explicitly referred to this all-pervading nature of *Hukam* in one of his exquisite hymns²⁸ :

The true gain is rarely given to a man, only the perfect Guru can make this happen.

If one be Guru-oriented, he will understand *Hukam* and by accepting it will get immersed in it.

By *Hukam* this created universe is visible.

By *Hukam*, are (created) the heavens, the earth and the underworld and by *Hukam* these are placed in order.

By *Hukam* the mythical ox carries the earth on its head. By *Hukam* are (created) the air, the water and the space.

By *Hukam* the spirit lives in the house of *māyā* and by *Hukam* the universe is in play.

By *Hukam* the firmament has been spread.

By *Hukam* the oceans, the land and the three worlds are made.

By *Hukam* is the breath of life and the sustaining food; and by *Hukam* the world is visibly perceived.

By *Hukam* the ten avatārs were created.

Besides these, countless categories of angels and demons were created.

One who accepts the *Hukam*, is honoured in God's portal and God immerses such a man in His True abode.

By *Hukam* thirty six aeons passed (in chaos).

By *Hukam* the *Siddhās* and the ascetics attained contemplation.

Lord is the Master and all are under His control; those whom He blesses, get salvation.

To sum up, the concept of *Hukam* has two levels on which it is properly understood. On the Divine level it is manifestation of Divine Omnipotence expressed in terms of Divine Order or Will, while on the human level it is the submissive acceptance and humble resignation to this Inscrutable-Ineffable Divine providence. A necessary correlation and synthesis is needed for the ultimate understanding of *Hukam*. But the Guru requires more than that. He requires actual conformity in action and practice to this basic spiritual principle. He says, as his final preaching :

He does what pleases Him—and who can question His doings?
That Lord who is the king of kings, is the Master; Nanak, let us remain in his *razā* (Will).²⁹

REFERENCES AND NOTES

1. *Jappī*, 2, *AG*, 1.
2. After making the Credal Statement (*Mūl-mantar*) in the beginning of *Jappī*, Guru Nanak affirms the eternal nature of Godhead in a *Salok*, after which in the first stanza (*Paurī*), he most cogently poses the question of the true human goal in the spiritual context, after rejecting the most prevalent means for the attainment of that goal. Then he declares his solution to the problem.
3. *Jappī*, 1, *AG*, 1. (*Kiv sachīārā hoīye kiv kūre tute pāl. Hukam rajāī chalnā Nānak likhiā nāl*)
4. cf. Bhai Vir Singh, *Santhiā Srī Gurū Granth Sāhib*, Vol. I, 51; S.S. Kohli, *Outlines of Sikh Thought*, p. 56; and G.S. Talib, *Guru Nanak : His Personality and Vision*, p. 144. cf. also Kala Singh Bedi, *Guru Nanak Nirankārī*, Appendix 4, p. 114.
5. cf. Schuon, *Understanding Islam*, p. 15 and *Encyclopaedia of Islam*.
6. W.H. McLeod (*Op. cit.* p. 199); S.S. Kohli, (*Op. cit.* p. 56), and J.S. Grewal, *Guru Nanak to Maharaja Ranjit Singh*, p. 3, have translated *Hukam* as Divine Order, G.S. Talib calls it Ordinance in the mystical sense. *Op. cit.* p. 144, n. cf. Kala Singh Bedi, *Guru Nanak Nirankārī*,

- Appendix 4, p. 114. He calls *Hukam*, Divine constitution (*ishavari vidhān*).
7. *Japjī*, 2, AG, 1.
 8. *Guru Nanak and the Sikh Religion*, p. 201.
 9. *Loc. cit.*, McLeod has laid special emphasis on the creational aspect of *Hukam*, instead of the ordaining one. "According to Guru Nanak God has revealed His Truth in creation and specially in *Hukam* which orders creations." *Op. cit.*, p. 204.
 10. *Ibid.*, p. 203.
 11. *Outlines of Sikh Thought*, p. 56.
 12. *Guru Nanak in History*, p. 245.
 13. *Santhiā Sri Gurū Granth Sāhib* (Punjabi), Vol. I, 48.
 14. *Ibid.*, p. 51.
 15. S.S. Kohli, *Op. cit.*, p. 56, cf. J.S. Grewal, *Guru Nanak in History*, p. 246. f.
 16. cf. J.S. Grewal, *Op. cit.*, p. 248.
 17. cf. G.S. Talib, *Op. cit.*, p. 144. Guru Nanak, *Vār Āsā, Salok, AG 463*. "True Your *Hukam*, True *Furmān*." (*Sachā terā hukam sachā furmān*).
 18. *Sikh Mysticism*, p. 15.
 19. *Sufism*, p. 61; cf. G.S. Talib, *Op. cit.*, p. 144 n.
 20. *Vār Āsā, Salok, AG, 463*. (†*Sachā terā amr sachā dibān*).
 21. cf. G.S. Talib, *Op. cit.*, p. 145.
 22. *ibid.*, p. 146.
 23. *Āsā, AG, 394*. (*Terā kiā mīthā lāgai. Har nām padārath Nanak māgai*).
 24. *Āsā, AG, 9*. (*Sāche Nām ki lāge bhūkb. Ut bhūkbe khāe chālāi dūkb*).
 25. *Loc. cit.* (*Ākhān jīwan visre mar jāon*).
 26. *Gaurī, AG, 151*. (*Tudh bin dūjī nāhī jāe. Jo kichh vartai sabb teri rajāe*).
 27. *Japjī 3, AG, 2*. (*Hukamī hukam chālāi rāhu. Nanak vigse veparvāhu*).
 28. *Mārū Solhe, AG, 1036-37*.
 29. *Japjī, 27, AG, 6*. (*Jo tis bhāvai soī karsī hukam na karnā jāī. So pātsbah sāhā pātsāhib Nanak rahan rajāī*).

Chapter VI

THE CONCEPT OF NĀM

There is so much emphasis on *Nām* in the *Ādi Granth* and in Sikhism as a whole, that it can safely be averred that Guru Nanak's mysticism is the 'Mysticism of Nām. It is not only the chief instrument or method for the attainment of salvation, but also the paramount mystic ground upon which Guru Nanak's theological edifice stands.

A recent study of Guru Nanak affirms that "constant reflection upon the Divine Name, like that upon the Word, is the most competent and popular means in the mysticism of Guru Nanak."¹

Another notable writer on Sikhism remarks: "Three things stand out pre-eminently (in the message of Guru Nanak): The one True Lord, the Guru and the Name, Salvation lay in the *Word* of God and the *Word* could only be known under the Guru's instruction."²

Nām is the 'spiritual discipline' that leads to ultimate *Muktī* or salvation; it is the '*Yogā of the Name*' (or '*Nām Yoga*').³ Mohan Singh Uberoi calls it '*Nāma Simran Yogā*' which he has defined as "unification of the seeker with God through a repetition of a Name or Names of Him."⁴ He further writes :

The repeated Utterance of the Names of God is the only approach available to us to contact Him, who is unknowable and invisible. A name is a pointer to certain qualities inherent and operant in the one named.....Recitation of His names and singing of His praises become more effective if executed in a congregation and performed with the accompaniment of music.⁵

Nām, so far as it characterizes God⁶ and provides means or 'mystic discipline'⁷ for His attainment, is thus the most significant concept in Guru Nanak. "The Name of God is the immediate certainty of security, continuity, completeness, fearlessness, which together constitute the privileges of the status of full loving."⁸

Nām is not just mechanical, parrot-like repetition of a particular name of God, however exalted and sacred it may be; it is, in fact, "the realization of God's essence within the core of one's being: it is self-consciousness merging *imperceptibly* and *effortlessly* into the state of the Superconscious (*Sahaj-Samādhi*)."⁹ It is, thus, the very principle of Divine Truth revealed in the inmost (mystical) self of a man. "The Name indeed is God's revelation through which He can be known."¹⁰

Guru Nanak himself did not derive the concept of *Nām* from the scriptures of earlier religions or their religious thought, but directly imbibed it in his own mystical experience as a most fundamental truth revealed to him. "Instead of drawing authority and inspiration," says A.C. Banerjee, "from any revealed scripture, he (Guru Nanak) depends upon his own mystical experience to explain the nature of truth and the 'true way' which leads to salvation."

Bhai Gurdas, who knew Guru Nanak from the closest spiritual quarters, says that Guru Nanak received directly from God Almighty who called him to His presence in the *Sach Khand* (the Highest Heaven),¹² two special gifts as divine Grace, viz. *Nām* and *Garībī* (humility):

The venerable Guru was honoured in God's True Abode (Sach Khand) and received the priceless Name and Humility.¹³

Etymologically derived from Sanskrit, the word *Nām* literally means 'to remember', 'to tend to', and 'to address to'.¹⁴ The word *Nām* also belongs identically to Persian, with the same connotation.¹⁵ In common usage it means 'a word constituting the distinctive designation of a person or a thing' and also 'spiritual nature or essence'.¹⁶

In technical religious parlance, based on *Gurbānī* (i.e. *Ādi Granth*), "*Nām* is a spiritual principle which beginning with the quest of a seëker after God, and comprising the initial recitative process (*Jāp*), leads on to the ultimate union with God."¹⁷

The Name is not, however, a mere word or a group of letters; 'It is a vital force'.¹⁸ It aids immensely in the spiritual progress of a disciple. "It aids the understanding of the Divine Reality. It enjoins self-analysis and self-control."¹⁹

Sher Singh remarks that *Nām* is not mere reflection or meditation. It means the moulding of the whole personality. It affects all activities of our life.²⁰ He even associates the principle of aesthetic perception with *Nām*: "In short, *Nām* is the sympathetic and aesthetic communion of man with man and environments. Love and aesthetic appreciation form its basis."²¹

Nām, according to Bhai Jodh Singh, denotes "a universal power which becoming immanent, infuses all sentient beings."²²

Since the concept of *Nām* has infinite ramifications, it is nearly impossible to define *Nām*; it is as comprehensive and unlimited as God Himself who created *Nām* and *Shabad* (Word) with *Guru* as the manifest agent, in order to save and uplift the ignorant and *māyā*-engrossed humanity. In this sense, *Nām* is the fulfilment of the Divine Will as revealed and manifested in *Guru Nanak's* concept of *Hukam*.

The Name and the Word (i.e. *Nām* and *Shabad*) are most often used as synonyms in *Guru Nanak's* works (in fact, in all *Ādi-Granth*). It is hard to distinguish between them. McLeod says that whereas "the Word appears as the medium of communication", the Name appears "as the object of communication."²³ Again: "Almost invariably Truth as mediated by the *Guru* is referred to as the Word, whereas Truth as received and mediated on by the believer, tends to be expressed in terms of the Name."²⁴

J.S Grewal²⁵ remarks while discussing the relative position of *Nām* and *Shabad*: "More clearly than the Name,

the Word is the vehicle of God's revelation :

"He has no form, colour or material sign;
He is revealed through the true *Sabad*."²⁶

Actually speaking, the Word is the manifest form of the Name. Word is something concrete and tangible, either spoken or written, in terms of meaningful language, while Name is conceptual, subject of contemplation and meditation. Both are the outer and the inner aspects of the same mystical divine Truth.

"The greatest thought", says a writer,²⁷ "in Guru Nanak's works is the concept of *Nām*, which is not mere utterance and repetition of a holy name, but is truthful actualization of living in the Name." "*Nām*", says Taran Singh, "is the sublimest image of God, by reciting which one can find Him. *Nām* is the meditation of God."²⁸

Recitation of *Nām* has many ways and forms, viz. reciting with tongue, reciting in the mind, unuttered, and reciting in the sub-conscious mind, which last is called *ajapā-jāp* or 'effortless recitation'. This is the highest form of meditation of the Name.²⁹ There comes an advanced stage when "the Name is uttered by every pore of the body."³⁰ Addressing the *Siddhas*, Guru Nanak says : "The Guru-faced one remembers God through every pore of his body."³¹

In Guru Nanak's own words, *Nām* has manifold religious manifestations specially in its soul-elevating and ethical aspects. To cite the relevant lines from *Japjī*, his best-known work³² :

1. "His Name is True". (*Mūl-Mantar*).
2. "The True Lord with True Name". (Stanza 4).
3. "In the ambrosial early morning hours, ponder on the true Name and its greatness." (Stanza 5).
4. "By hearing the Name of God and His praise....." (Stanzas 8-11).
5. "Such is the (power of the) immaculate Name, if only one knows it in his heart of heart." (Stanzas 12-15).
6. "Through language is the Name and the Praise of God." (Stanza 19).

7. "There is no place where His Name is not." (Stanza 19).
8. "If the reason is corrupted by the force of sins, it can be cleaned by constant recitation of the Name." (Stanza 20).
9. "Great is the Lord, great His Name, all creation is His." (Stanza 21).
10. "Great is the Lord and lofty His abode; still more lofty is His Holy Name." (Stanza 24.)
11. "Those who remembered His Name, got their efforts rewarded." (Epilogue).

A few more examples from Guru Nanak's other compositions may be added :

The world is like fire, God's Name is soothing.³³

... ..

He alone is educated and a wise *pundit*, who followed the path of the Name.³⁴

... ..

Nanak, without True Name all honour is lost.³⁵

... ..

Half a grain is the sparrow's feed; it goes up to skies wailing. That sparrow is good and liked by the Lord, if it utters Lord, Lord.³⁶

... ..

Nanak, without True Name, no body's hunger is appeased.³⁷

... ..

O Creator! Thou art my benefactor—Only one gift I ask of thee; Give me thy Name.³⁸

... ..

Nanak, without True Name, all is futile.³⁹

... ..

Nanak, True Name's praise cannot be said.⁴⁰

... ..

Without Name, life is a curse.⁴¹

... ..

Sorrow is poison, its remedy God's Name.⁴²

... ..

Renounce hypocrisy (O Brahman !). Recite the Name and you will be saved.⁴³

... ..

Thine Name is Formless One, by reciting Thy Name we will not go to hell.⁴⁴

... ..

Defaults and faults are assessed in Thine court. Without Name how can there be good conduct.⁴⁵

... ..
In the house of Nanak, there is only Name.

Summing up we can say that Guru Nanak's concept of *Nām*, in its cosmogenic and creational aspect, is synonymous with *Hukam* and thus represents the Divine purpose and scheme of things in putting forth the universe. All that is created is within the power of *Nām*. In Guru Nanak, this view is quite manifest :

Whatever He has created, is (the manifestation of) His Name.
There is no place or object, where His Name is not.⁴⁷

Besides, *Nām* is the only and most efficacious source and agent for the redemption and salvation of the sinful and self-engrossed mankind.

REFERENCES AND NOTES

1. Darshan Singh, *Religion of Guru Nanak*, p. 60.
2. I. Banerjee, *Evolution of the Khalsa*, p. 112. (words within the parentheses have been added).
3. Gopal Singh, *Religion of the Sikhs*, p. 54.
4. *Sikh Mysticism: The Sevenfold Yoga of Sikhism*, p. 3; cf. S.S. Kohli, *Philosophy of Guru Nanak*, p. 71. and G.S. Mansukhani, *Guru Nanak: World Teacher*, p. 81 ff.
5. *Ibid.*, p. 6.
6. *Ibid.*, p. 20.
7. *Ibid.*, p. 15.
8. *Ibid.*, p. 53.
9. Gopal Singh, *Op. cit.*, p. 57.
10. J.S. Grewal, *Guru Nanak in History*, p. 238.
11. *Guru Nanak and His Times*, p. 149.
12. cf. *Janam Sākhī* accounts of Guru Nanak's ascent to *Sach Khand*, when he suddenly disappeared in river *Veīn* at Sultanpur. *Purātan Janam Sākhī*, ed. Bhai Vir Singh, p. 16.
13. *Vār 1*, 24. (*Bābā paidhā sach khand nauniddh nām garibī pāī*).
14. cf. Bhai Vir Singh, *Santhiā Pothī I*, p. 13.
15. *MK* 522, In Bible, *Nām* has its equivalent in *Word*.
16. *Webster's Seventh New Collegiate Dictionary*; cf. Jodh Singh, *Gurmat Nirmai*, p. 176.
17. Bhai Vir Singh, *Santhiā Pothī I*, p. 15; cf. Teja Singh, *Essays in*

- Sikhism*, p. 43 n. He compares this term to *logos* of Greek Mystical Philosophy.
18. S.S. Kohli, *Philosophy of Guru Nanak*, p. 68.
 19. G.S. Mansukhani, *Op. cit.*, p. 77.
 20. *Philosophy of Sikhism*, p. 287.
 21. *Ibid.*, p. 294.
 22. *Gurmat Nirmai*, p. 177.
 23. *Op. cit.*, p. 195. cf. J.S. Grewal, *From Guru Nanak to Maharaja Ranjit Singh*, p. 3. "The Name refers to the object of communication and the Word to the medium of communication."
 24. *Op. cit.*, p. 196. McLeod concludes thus: "The Name is the total expression of all that God is and this is Truth. *Sati Nām*—His Name is Truth, Meditate on this and you will be saved." (*Loc. cit.*).
 25. *Guru Nanak in History*, p. 239.
 26. *Sorath*, AG, 597., quoted in *Loc. cit.*
 27. S.R. Bahri, *Nānak Banī vich Falsfā* (Panjabi), p. 22 f.
 28. *Guru Nanak: Chintan te Kalā* (Panjabi), p. 186.
 29. cf. Darshan Singh, *Religion of Guru Nanak*, p. 126 f.
 30. S.S. Kohli, *Outlines of Sikh Thought*, p. 98.
 31. *Siddh Gosht*, 27, AG, 941. (*Gurmukh rom rom bar dhiāvai*).
 32. cf. Dewan Singh, *Guru Nanak's Message in Japji*, translation of *Japji*, p. 71 ff.
 33. *Vār Malār, Salok*, AG, 1291. (*Ātas duniyā kbunak nām kbudāiā*).
 34. *Ibid.*, AG, 1288 (*So pariā so pandit binā jini kamāna nāo*).
 35. *Ibid.*, AG, 1287. (*Nanak sache nām bin sir khur pat pāti*).
 36. *Loc. cit.* (*Adh gulā chirī ka chugan gain charī bilalāi. Khasme bhāve obā changī je kari kbudāi kbudāi*).
 37. *Loc. cit.* (*Nanak sache nām bin kisai na latbhī bhukh*).
 38. *Parbhātī*, AG, 1329. (*Kartā tū merā jajmān. Ik dakhnā bau tai pab māgau deb apnā nām*).
 39. *Vār Mājhb*, AG, 142. (*Nanak sache nām bin sabbe tol vinās*).
 40. *Ibid.*, AG 148. (*Nanak sache nām kī ketī puchhā puchh*).
 41. *Ibid.*, AG 148. (*Bin nāvai dbrig vās pbit so jīviā*).
 42. *Malār*, AG, 1257. (*Dukhb maubrā mārān bar nām*).
 43. *Vār Āsā*, AG, 471. (*Chbodile pākbandā nām laiyai jāi tarandā*).
 44. *Ibid.*, AG 465. (*Nāo terā nirankār bai, nāi laiyai narak nā jāiyai*).
 45. *Parbhātī*, AG 1330. (*Bhūl chūk terai darbār. Nām binā kaise āchār*).
 46. Guru Arjan, *Bhairo*, AG, 1136. (*Nanak kai ghar keval nām*).
 47. *Japji*, 19. AG, (*Jetā kitā tetā nāo. Vin nāvai nābi ko thāo*). cf. Guru Arjan, *Sukhmani*, 16, AG, 284. "By Name are created all the beings. By Name are created the worlds and the whole universe." (*Nām ke dhāre sagle jant. Nām ke dhāre kband brahmanā*). cf. Jairam Mishr, *Guru Nanak Dev Jiwan aur Darshan* (Hindi), p. 294.

Chapter VII

THE MYSTIC PATH

The mystic process is to convert into action, what one has learnt of truth in his higher feeling and thought. It is not mere contemplation. It is, rather, a projection of the spiritual element inherent in man.

Sikh mysticism is specially rich in this synthesizing of inner and outer aspects of religion. It includes both the mystic ground and the mystic path as essential features of its highest development.

An eminent writer defining Sikh mysticism says :

(Sikh) Mysticism is the indispensable whole-man, whole-time adventure in identity, in the recovery (in purified, infinitely extended awareness) of the Absolute Unity of God's Person, which awareness is exclusive of all sense of duality, diversity, of every idea, even, which is non-God.¹

The mystic ground has thus to be correlated with the Mystic path. The human soul cries out for identity with the divine soul, as 'deep calls unto deep.'² The 'path' is as important as the goal itself because it provides a meeting-point between God as such and man as such.³

The process of self-discipline is called the 'way'. It is the Chinese 'Tao', the Buddhistic 'Dhyanam' and the 'Tariqat' of the 'Sūfis'. In Sikh mysticism it is all-important because Sikhism means 'discipleship' or discipline itself.

The common mystic method, similar in the mystics of all races and all faiths and as systematized by Christian authors, following Greek philosophic thought, is as under :

1. The Purgative way.

2. The Illuminative.
3. The contemplative.

The first is purification of sensual propensities; the second is the enlightenment of consciousness; and the third denotes "the union between the mystic subject and the divine object of his quest."⁴

In order that human soul be rid of its impurities and evil propensities, a way of inner discipline has to be discovered and followed. The term *Yoga* is commonly used in Indian mysticism for such mystic discipline which may lead to union with the Supreme Being. Plato says :

There will always be evil in this nether world; but one effort is imperative; as quickly as possible to forsake this lower world for the higher. This evasion is achieved by assimilating oneself to God in the measure of the possible and assimilation is attained by becoming just and holy in the charity of the spirit.⁵

'The human mind,' wherein such inner discipline has to take place "is the meeting place of the *Nous* and the *Psyche*, while the apex of the soul is in *Nous*, its lowest part is in *Psyche*, directed towards separation and objectivity."⁶

Knowledge of the Self, in the form of 'methodical cultivation' (a term used by William James⁷ to denote *via-mystica*), is a paramount necessity in order to reach and assimilate divine consciousness. As mentioned earlier, *Yoga* which has many variations and types, comes very handy as a way of spiritual discipline. "In India, training in mystical insight has been known from time immemorial under the name of *Yoga*. *Yoga* means the experimental union of the individual with the divine."⁸

Sikh mysticism has been variously named as *Nām Yoga*, *Bhaktī Yoga*, *Shabad-Surat Yoga* and *Sahaj Yoga*.⁹ A writer has gone even further to call it '*Sevenfold Yoga*'.¹⁰ These terms to denote Guru Nanak's mystical path have been only recently discovered and applied to his way of realization; he himself did not adopt any form of *Yoga* from among the traditional types, to match his mystical teaching, though he adopted yogic terminology in order to clarify the true meaning underlying the concept of *Yoga*.

Guru Nanak did not need any traditional arche-types from Indian mysticism to fit in with his own original mystical realization, because he inculcated original ways and measures to attain the truth originally conceived.

An eminent scholar expatiating on Guru Nanak's originality of teaching and message, recently observed :

Guru Nanak was not a reformer. We know he was not a Hindu who appealed to the Hindu scriptures in order to reform Hindu society. We know he was not a Muslim trying to eradicate evils in Muslim society by appealing to the Quran. I do not find in his teachings any attempt at a reconciliation of Hinduism and Islam, any combination of existing patterns of beliefs to constitute a new and more pleasing pattern. In fact, he set both Hinduism and Islam aside to get to the religion itself. He was an originator, a founder.¹¹

Guru Nanak being a mystic, devised his original 'method' or 'path' of attaining Reality. A writer points out that Sikhism is not primarily a philosophical system.¹² Guru Nanak in his religious perception attached no value to "pedantic philosophy", as Teja Singh observes,¹³ and went direct to the mystical sources of religious impulse as well as to the true empirical ways of approach to truth.

Guru Nanak's path, in its final meaning and analysis, is the path of love and may be appropriately called Love Mysticism. As Love requires first purging of all that is anti-love and then adopting all that is conducive to love, Guru Nanak begins with restraint in the form of submission to the divine order or *Hukam*. These are the two basic principles simultaneously operative in Guru Nanak's mysticism.

Goethe says : "Thou shalt renounce, renounce. This is the eternal song which every hour hoarsely sings." About love, Fichte remarks : "Man can will nothing but what he loves, his love is the sole, and at the same time the infallible spring, of his volition and of all his life's striving and movement."¹⁵

Guru Angad (the second Sikh Guru) reveals this universal truth of purging followed by assimilation in cryptic language : "A thing will go into another, if the other is emptied of what is inside it."¹⁶ It implies that the inception

of God's reality in the human heart would depend upon the purging from it of all that is non-God.

Guru Nanak uses the apt metaphors of 'milk' and the 'utensil' : "First wash the utensil and carefully purge it of all infected smell, then only think of pouring milk into it."¹⁷ The clear connotation of this statement would be to clean the mind before receiving God's Name into it.

Perhaps there is no clearer statement in Guru Nanak's works on the subject of determining the true 'path' that will lead to the realization of truth than the following *Salok* in *Āsā-dī-Vār* :

Truth will be known if the True Lord *lives* in the heart.
 By removing the dirt of falsehood, it will wash all impurity from the body.
 Truth will be known if one loves the Truth.
 By hearing the Name, the mind becomes enthused and thus emancipated.
 Truth will be known if one knows the true way of life.
 Preparing the field of self, the seed of the creator is sown in it.
 Truth will be known if one receives the true instruction;
 And if one shows mercy to all living beings and is charitable to the needy.
 Truth will be known if one stays at the sanctuary of the spirit.
 And by getting instruction from the Guru, he lives in peace.
 Truth is the remedy for all men who can wash out all evil with its help.
 Nanak says, true are those who possess Truth in their hearts.¹⁸

In Guru Nanak's mysticism, the place of the *Guru* is primal and paramount. One who has reached the goal, can show the path. The *Guru* is thus indispensable. Many profess to know the truth but few actually know it, because it is only through the grace of the *Guru* (*Gur-prasād*) that God is realized.¹⁹

The mystic path or discipline (*Sādhanā*) which is totally dependent on the agency of the *Guru*, involves, thus, the certain need of the *Guru* and the *Sabad* which he mediates in his grace and charity, and then the insight which flows from his instruction leading ultimately to union with God. The highest mystical state is called *Sabaj*, in which the

individual soul or self is absorbed into the all-embracing beatitude of divine presence.

But the *Guru* is not merely a path-finder or a guide in the ordinary sense. He is a Perfect Being and always reminds in his holy person, the ultimate goal eternally posited before man. This goal should never be lost sight of because the path is only an indication or a symbolical motivation. The mystic poet Ghalib says :

Our cherished goal is beyond the domain of comprehension.
Men of insight regard the *Qibla'* (i.e. religious symbol) as only
indicative of the '*Qibla'*' (i.e. the goal)

The goal, according to Guru Nanak, is the mystical rapport with God. As a writer on Guru Nanak observes : "Mysticism of Guru Nanak strives to gain the direct realization of the oneness of all the things and ultimately to merge into the one Supreme Reality."²²

REFERENCES AND NOTES

1. Mohan Singh Uberoi, *Sikh Mysticism*, p. 43.
2. "Abyssus invocat abyssum." Otto, *Mysticism East and West*, p. 254.
3. cf. Schuon, *Understanding Islam*, p. 13.
4. cf. Marquette, *Introduction to Comparative Mysticism*, p. 26. cf. The Indian mystic path consists of four stages viz. *sravan* (hearing), *manan* (reflection), *nidhyāsan* (meditation) and *sākyātkār* (identification). Rattan Singh Jaggi, *Gurbani Tika Anand Ghan, Tika Japji, Pauri 25*, as quoted in Taran Singh, art. 'Anand Ghan', *Gur Sandesh*, ed. Narinder Singh Soch, Feb., 1973, p. 19.
5. *Ibid.*, Marquette, p. 118.
6. *Ibid.*, p. 121. The *Nous* stands for 'spirit' and *Psyche* for 'mind'.
7. *Varieties of Religious Experience*, p. 314.
8. *Loc. cit.*
9. cf. G.S. Mansukhani, *Guru Nanak : World Teacher*, p. 84; S.S. Kohli, *Philosophy of Guru Nanak*, p. 70 f.; Darshan Singh, *Religion of Guru Nanak*, pp. 121-23, and G.S. Talib, *Guru Nanak : His Personality and Vision*, p. 197 ff.
10. Mohan Singh Uberoi, *Sikh Mysticism*, pp. 3, 4 and 15. According to Uberoi the Sevenfold Yoga of Sikh Mysticism comprises : (i) *Guru-Chelā Yoga*, (ii) *Nām-Simran Yoga*, (iii) *Kīrtan Yoga*, (iv) *Sabaj Yoga*, (v) *Hukam Yoga*, (vi) *Quadrat Yoga* and (vii) *Jivan Yoga*.

11. M. Mujeeb, art. "Relevance of Guru Nanak's Teachings". *Guru Nanak University News* (November, 1969) quoted in J.S. Grewal, *From Guru Nanak to Maharaja Ranjit Singh*, p. 26.
12. A.C. Banerjee, *Guru Nanak and His Times*, p. 149. cf. Gopal Singh, *Religion of the Sikhs*, p. 30.
13. *Essays in Sikhism*, p. 10.
14. Quoted in Inge, *Mysticism in Religion*, p. 102.
15. Quoted in *Ramanand to Ram Tirath*, (G.A. Nateson), p. 12.
16. *Vār Āsā, Salok, AG*, 474.
17. *Sūbī, AG*, 728.
18. *Vār Āsā, Salok, AG*, 468.
19. *Jappī, Mūl-Mantar* (Prologue). cf. Jairam Mishr, *Guru Nanak Dev Jiwan aur Darshan* (Hindi), p. 291.
20. *Perennial Philosophy*, p. 314.
21. *Dīwān-i-Urdu* : "Hai pare sarhad-i-idrak se apra masjid. Qiblā ko able nazar qiblā-numa kabte hain."
22. Darshan Singh, *Op. cit.*, p. 54.

Chapter VIII

THE GURU AND SABAD

The Guru is fundamentally a mystic and the path he shows is the mystic path. 'Sikhism', it has been said, "cannot be understood as a system of philosophy, but as a way of life, as a mystic rather than a metaphysical path."¹ The Guru keeps strictly to the fundamental aspects of life and truth leaving out the unnecessary details.² This was specially true of Guru Nanak.

Three things stand out pre-eminently in Sikhism, as a writer has pointed out, viz. The one True Lord, the Guru, and the Name.³ And it may be added very pertinently that the Guru combines all the three in his mystic person. The True Lord and the Guru are, ultimately speaking, one spiritual entity and the Name flows out of this mystical fount as an act of grace.

Guru is the pivotal figure in Guru Nanak's mysticism. His whole teaching revolves round the Guru's mystical person. A very recent study has shown that "Even in Guru Nanak's time, a mystical and impersonal character was attached to the Guruship. The circumstances connected with the nomination of Guru Angad as his successor brought into clear prominence the idea that the Guru constituted a single personality, succession implying only a change of the mortal image but not of the spirit."⁴ This masterly and final act of Guru Nanak's mystical transfiguration, in the form of a perpetuated Guruship, has been called the 'key-event'⁵ of his life.

The concept of the Guru is not merely a theoretical one,

but forms an active, dynamic principle which has worked effectively for five centuries in the development of Sikh mysticism and theism. Guru Nanak himself in his own person, epitomized the whole concept of the *Guru*. This active principle may be compared to the "catholic doctrine of the church as Christ's Mystical Body, perpetually guided by the Holy Spirit."⁶ *Guru Granth* and the *Panth Khalsa* ultimately assumed the pontifical role Guru Nanak had entrusted to his successor, Guru Angad and the succeeding eight *Gurus*.⁷

Defining the meaning of the term *Guru*, as Guru Nanak conceived it and then personified it himself, McLeod so aptly remarks :

For Nanak the *Guru* was the voice of God within the human heart, but with his own coming the function passed to the man himself. The function was vested in a particular man, Nanak, who by means of his own exalted perception was qualified to instruct others. It was in this light that his followers understood his life and teachings and appended the title *Guru* to his name."

The role of the *Guru* in Sikhism is sufficiently akin to that of *Murshad* and *Pir* in Sufism. Without a perfect and personal meditation, spiritual dissemination is not possible. Tara Chand says : "Like all Sūfis, Nanak taught that in the Soul's Journey towards God it was necessary to be guided by a *Guru*."⁹

The *Guru's* role and function, being of utmost difficulty and hazard, have been described in the mystic phrase, "to bear the unbearable."¹⁰ Not all, but very few could bear this prophetic burden. Guru Nanak himself put his closest disciples to the hardest possible test in order to judge their spiritual mettle, because Guruship did not go abegging; it had to be earned with sweat and blood. A Sikh writer says : "The *Guru*, in whom the flame of God burnt at its brightest and who was no worldling, decided to pass his sons over in the matter of succession to him. He did not wish to make the Divine Ministry a hereditary office, but must confer it on him who by devotion and purity, would prove the fittest."¹¹

This highest example and ideal set forth by Guru Nanak and his successor-Gurus became the solid spiritual bed-rock for the Sikhs in succeeding generations of trial and strife to stand upon, and history shows that the fittest among them gladly met the challenge of the gruesome trials by shedding their blood in courageous martyrdom. In matters of spirit, merit and quality, count not favour and kinship. Divine Grace dawns only on those who deserve. This is what Guru Nanak as *Guru* taught in practice as well as preaching.¹²

A brief discussion about the origin and tradition of the term *Guru*¹³ may be useful for the understanding of the stages of development through which this concept must have passed before it reached the final meaning in Guru Nanak's thought.

The term *Guru* has been in vogue since time immemorial. In ancient India the *Guru* was originally a school teacher. Max Weber says :

These ancient cultivated Vedic *gurus* of whom the law books still speak, were employed as house chaplains by kings and nobles and as tutors of their sons.¹⁴

The term, however, developed into its present meaning of spiritual ministership in early medieval times. The same author further remarks :

The place of the Guru with respect to the believers was, in general, most widely extended in the Hindu community since the Brahmanical restoration. The position of the *Guru* was modeled after the original absolute authority of the distinguished teacher of the vedas (*guru*) over the scholar (*brahmacharin*).¹⁵

Basically a school teacher, the *Guru* gradually assumed the role of a spiritual preceptor, specially with the dominance of the devotional impulse as a form of worship assigned to the *Bhakti* Movement by Ramanuja in the South and Ramanand in the North. McLeod writes :

The significance of the *Guru* in the *bbakti* the tradition is well known...within this tradition the ancient respect for one's spiritual teacher had been magnified to the point where the guru had become an object of devotion and his voice accepted as the veritable voice of God.¹⁶

The veneration for the teacher or the master was equally strong in the Buddhist tantric tradition and the Nath-Yogi cult. But the concept of the *Guru*, as McLeod suggests, received major modification in the Sant tradition to which Guru Nanak belonged. The new meaning attached to this term came to imply that "the *Guru* or *Satguru* represented the inner voice, the mystical movement of God in the inmost recesses of the human soul. The *Guru* remains the vital link, the essential mediator of divine Truth, but no longer a human link."¹⁷

The *Guru*, in this context, may be said to have acquired such recondite mystical authority that, as in the case of Kabir,¹⁸ Guru Nanak did not have the need for a human *Guru* and received direct dispensation from the Divine source. The function and authority of the *Guru* was, thus, so much apotheosized that he became not only an object of worship but an inevitable mediator between God and man. He actually became the absolute saviour of humanity.

Having been identified with *Sabad* or *logos*, the *Guru* became the virtual God of the universe. "The *Guru* accordingly is God; the *Guru* is the voice of God; and the *Guru* is the Word, the Truth of God."¹⁹

In this sense of *Guru*-God-identification, Guru Nanak has often been equated with God in the mystical connotation of one who as *Sabad* (Word) totally identifies with the Divine reality immanent in the universe. Guru Arjan says :²⁰

Guru Nanak is God Himself known as Nanak.

Again :

Guru Nanak is the embodiment of God.

This is a clear proof of the fact that according to Guru Nanak, the *Guru* was no human being but God Himself made manifest in *Sabad* and that in *Sabad* alone could God or *Guru* be identified or realized and from no other source could He be known.²¹ Thus, the Sikh Gurus were 'divine beings' whose human form was no corporeality but divine

manifestation and in this sense can they be really understood, because their true reality which is *Sabad* or *Logos* was ultimately restored and eternally fixed in the form of *Guru Granth* which is another name for revealed *Sabad*.²²

This permanent metamorphosis of the Guru into *Sabad* also interposes another important implication that besides Guru Nanak who mystically transformed himself into nine successor-Gurus and ultimately into the form of *Guru Granth Sahib*, there can be no other human *Guru* in the same sense or position that Guru Nanak and the *Sabad* are called *Guru* and that the later innovations of establishing cults²³ around some 'living' or '*deb-dhārī*' (corporeal) *gurus* are, according to Guru Nanak's teaching, quite untenable. This point constitutes and has been historically established to be an important cardinal belief in Sikhism.²⁴

In Sikhism which is 'all mysticism',²⁵ the purely mystical role of the *Guru* invariably works through the medium of *Sabad* which is not ordinary language or speech, but a revealed Word, coming directly from God, through the eternally-appointed Guru, in the form of Guru Nanak, his nine incarnations and his spoken word called *Sabad* and *Gurbānī*. No other *Guru* possesses this exalted authority reserved for Guru Nanak and his *Sabad* and hence the strict adherence in Sikhism to the worship of *Guru Granth* along with the rejection of all further 'living' *Guruship* or *Gurudom* which at best can be a cheap hero-worship or a superstitious worship of a self-deceiving coterie.

The divine dispensation of the *Guru* having emanated from God Himself in the form of *Sabad* (revealed Word) or *Brahm Gyān* (esoteric knowledge) gradually evolved into a tangible, effective *personality* of Guru Nanak which in the historical and social context, proliferated into *Sādh-Sangat*, and a continuous *Guruship* in the form of *Guru Granth* and later into a developed religious society called *Khalsa* or *Panth*.²⁶ All this was a great mystical principle come true as a historical truth in due course of time. Undoubtedly the *Guru's* role was the key-role in the phenomenal development of Sikhism into a Sikh Nation.

Bearing this all-important truth in mind, a modern writer observes that in Sikhism "the greatest emphasis is laid on the role of the Guru and on the disciple's right approach to the *Guru*. There is only one *Guru* viz. God." ²⁷

Writing about the place of *Guru* in Sikhism, and calling him a definite spiritual *model*, Teja Singh highlights the personality of the *Guru* in the following words :

The personality of the *Guru* is at all times operative in the career of the disciple, commanding his whole being and shaping his life to its diviner issues. Without such a personality, there would be no cohesion, no direction in the moral forces of society and in spite of a thousand kinds of knowledge, there would still be utter darkness.²⁸

In the final analysis about the greatest importance attached to the position of the *Guru* in Sikhism, it can safely be averred that all spiritual authority, all institutional strength and all temporal prowess that Sikhism acquired in the two centuries after the religious *pontification* of the ten Gurus (which was actually *one-Guruship*), emanated from one mystical source named Guru Nanak. J.S. Grewal observes in this context :

If we were to choose one key-idea which lends unity to all these developments (that Sikhism came to acquire in history) it is surely the concept of the *Guru* which at once reconciled the uniqueness of Guru Nanak's position to the authority vested in his successors through that office, and which, at a different level, brought the *bānī* and the *panth* into parallel prominence with the personal *Guru*.²⁹

Reverting to the meaning of the *Sabad* in its original regenerative role of saving the seething humanity, we must first make distinction between the two vital concepts of *Nām* and *Sabad*, before we take cognizance of *Sabad* as conceived and posited by Guru Nanak in his works.

Basically speaking, *Nām* and *Sabad* are 'interchangeable' terms, as J.S. Grewal suggests³⁰ but whereas *Nām* is purely a numinous and mystical term with ineffable connotations like *Hukam*, *Sabad* is a more tangible and cognisable term, in the sense that *Sabad* is something revealed or made manifest in order to kindle the light of true knowledge in

the Human mind, because knowledge is emancipation, according to vedanta mysticism.³¹

J.S. Grewal making a significant study of this issue, says :

To make a categorical distinction between the Word and the Name is not easy but the Name appears to refer to the object of communication and the word appears to refer to the medium of communication. The Word therefore, embraces all that embraces God's nature, the laws governing the universe as well as the inner mystical experience.³²

Sabad, as a medium of communication (in humanly comprehensible language and thought which implies *articulation*) between God and man, is probably the only understandable link that binds the two unequal categories— (i.e. the spiritual and the corporeal) which Sūfis call *Latāfat* and *Kasāfat*.³³ To quote McLeod again : "God Himself is, in His fullness, a mystery far exceeding the comprehension of man but in His Word He expresses Himself in terms which may be understood and followed."³⁴

The basic and essential character of *Sabad* may be judged from the fact that the religious foundation of Sikhism was laid on two things, as Teja Singh points out, viz. the holy Word (*sabad*) and the organized Fellowship (*Sangat*).³⁵ This Fellowship was originally congregation or *Sangat* but when it was later developed and its strength multiplied, it came to be known as *Panth Khalsa* i.e. Sikh nation. So *Sabad* is the most vital principle in Sikhism (as revealed and personified in the *Guru*), which in its disseminal expansion created great impact on the society around and ultimately fructified into a theistic Brotherhood known as *Khalsa* (the pure) in the hands of Guru Gobind Singh.

It would, therefore, be useful to study the most important mystical aspects of *Sabad* as postulated by Guru Nanak.

1. *Sabad* is the supratemporal, supraspatial, transcendental reality of Godhead, called *Sunn-Sabad* (the *Void-logos*) by Guru Nanak.³⁶ The Uncreate, Unmanifest *Sabad* is not only beyond all categories of being and not-being, but eternally immanent in all that is created and manifested. It

is thus extremely paradoxical like the term *Nām* which is *Sat* as well as *Krit* (i.e. *Nitt*-Eternal, as well as *Anitt*-ephemeral).³⁷ Thus it is that all those who are devoted to or absorbed in *Sabad* are perfect transcendent beings (*bairāgī*).

2. *Sabad* is knowable or perceivable only in human consciousness (*surat*) and nowhere else. Hence the well-known concept of *Sabad-Surat* so commonly used to denote Sikh Yoga or Sikh mysticism. Guru Nanak categorically declares in *Siddh-Gosht* :

As the lotus flower
Does not drown in the pool
As the duck swims,
So with the mind, intent
Upon the word of the Guru,
One can safely cross
The great sea of life,
Repeating the Holy Name.³⁹

Again, answering the question posed by the *Siddhās* as to who was his Guru, Guru Nanak said :

Sabad is my Guru and the continuity of attention is the disciple.

Here Guru Nanak implies that as *Guru* himself he was *Sabad* and this *Sabad* was his *Guru* in the sense of being a mystical principle revealed to him by God who was the Primal *Guru*.⁴⁰

3. *Sabad* is the only saviour or *saving factor* in the universe. No body ever became God-conscious unless the *Sabad* or *Logos* quickened his consciousness. This may mean a mystical transformation inside the heart and not an outward mechanical action or intellectual understanding. Guru Nanak says :

A Brahman may read the religious text thrice a day and also discuss its grammar.

(But) without *Guru's Sabad* no one can ever be saved and without God's *Nām* the man will die distraught.⁴¹

The outward contact with the *Guru* or ritualistic uttering of the *Sabad* or *Nām* cannot be effective, as they cut no

ground in the spirit itself, where alone the ingress of the divine principle can take place. This is how Guru Amar Dass (the third Guru) clarifies this point :

All the people in the world turn up to see the Guru, But by mere seeing they cannot be saved unless they ponder over the *Sabad*. Their egoistic impurity cannot be removed unless they get to love the *Nām*.⁴²

"Without virtuous action", says Guru Nanak, "no one can worship God."⁴³ And, how can virtuous action or moral character be acquired? The Guru clearly formulates :

None ever acquired high character without (acquiring) the Word (*Sabad*).⁴⁴

In another lucid statement, the Guru avers :

Why should we wander when it is Truth that ennobles and purifies? Without true *Sabad* there is no salvation.⁴⁵

To take one more example out of many that can be cited :

To have one's mind firmly engrossed in the *Sabad* is the quintessence of all virtues.⁴⁶

4. *Sabad* is often equated with *Anhad Sabad* in *Ādi Granth*, but actually these are separate terms and cannot be used for each other. This wider use of the word *Sabad* can be linked with its origin from the *Nāth* source, through Sant channels, as McLeod suggests.⁴⁷ Whereas *anhad sabad* is purely a mystical experience relating to the hearing of the 'soundless sound' or 'unstruck music',⁴⁸ the *Sabad* itself is the revealed word made manifest through the *Guru*, who is basically an embodiment of the Divine Truth or God Himself mystically metamorphosed into human agency. Inversely speaking, God is manifest only in *Sabad*, as Guru Nanak says :

He has neither form, colour nor material sign, but He is revealed through the true word (*Sabad*).⁴⁹

Guru Nanak has the highest word of praise for the man who is immersed in the *Sabad* which is the greatest spiritual

principle in the whole universe :

Nanak is ever full of praise for those who were absorbed in one *Sabad*.⁵⁰

5. Only the *Guru* is given the divine power to reveal or create the *Sabad* in human language for the benefit of humanity, for which Guru Nanak has used the metaphor of 'minting the Word'. Just as true or intrinsic coins are minted by the royal authority only and not by any counterfeit means, so the *Guru* is the only Perfect Being on earth who can vouchsafe the *Sabad*, with the divine grace at his back. There is however, a definite spiritual-ethical criterion of human perfection as a precondition for deserving the incidence of *Sabad*-bestowing Grace. Guru Nanak in the last Stanza of *Japji* says :

Let continence be the (goldsmith's) workshop and patience be the goldsmith.

Let reason be the anvil and knowledge be the instrument.

Let fear be the bellows and penance be the fire.

Let love be the utensil in which the holy nectar be poured.

In this manner, the *Guru's* Word (*Sabad*) can be minted in the true mint.

Those who are blessed in His eyes, win His favour. Nanak, it is only Divine Grace that saves man.

The *Sabad* is thus closely integrated with idea of the Divine Grace.

REFERENCES AND NOTES

1. Gopal Singh, *Religion of the Sikhs*, p. 30.
2. cf. I. Banerjee, *Evolution of the Khalsa*, p. 147.
3. *Ibid.*, p. 112.
4. A.C. Banerjee, *Guru Nanak and His Times*, p. 160.
5. McLeod, *Guru Nanak and the Sikh Religion*, p. 1.
6. Duncan Greenlees, *Gospel of Guru Granth Sabib*, p. CLXVII.
7. cf. McLeod, *Op. cit.*, p. 1.
8. *The Sikhs of the Panjab*, quoted in J.S. Grewal, *Guru Nanak in History*, p. 289. f.
9. *Influence of Islam on Indian Culture*, p. 176.
10. G.S. Talib, *Guru Nanak: His personality and Vision*, p. 100.
11. *Loc. cit.*

12. cf. J.S. Grewal, *Guru Nanak in History*, p. 301. and G.S. Talib, *Guru Nanak : His Personality and Vision*, p. 100.
13. For literal meaning see Bhai Vir Singh, *Santbiā Potbī* I, 31. Derived from Sanskrit roots, the word *Guru* implies 'the bestower of *Sabad*', person of spiritual importance (*gaurav*), and 'one who dispels darkness with light'. Hence the prevalent meaning of 'preceptor' and 'the giver of *Gur-mantar* (the secret, mystical formula).' cf. also *MK.*, 311, and Rattan Singh Jaggi, *Guru Nanak dī Vicbārdbārā*, p. 320.
14. *Religion of India* (trans. and ed. Hans H. Gerth and Don Martindala), p. 319.
15. *Ibid.*, p. 318.
16. *Op. cit.*, p. 197.
17. *Loc. cit.*
18. As McLeod tries to prove his thesis on the subject. *Loc. cit.*
19. *Ibid.*, p. 199. The Writer refers to *Siddh Gosbt*, 43. *AG*, 942 and to *Bilāval*, 3, 795 to prove his point that since God is *word* and Guru is also *word*, there is virtual identification between them, as far as the universe is concerned. For Logos, see Marquette, *Introduction to Comparative Mysticism*, p. 146.
20. See Bhai Vir Singh, *Santbiā Potbī*, I, 32, These lines are from *Ragas Gond* and *Basant* respectively. cf. Bhai Gurdas : "Guru Nanak Dev is *Pārbrabm* (Godhead) and the Perfect God." *Vār*, 13, 25. (*Pārbrabm pūran brabm Gur Nanak deo*).
21. For discussion of this point, see *Supra*, Chap. IV. ('Guru Nanak : The Mystic'). cf. also Bhai Gurdas : *Vār*, 32, 2. "The image of the *Guru* is the *Sabad* of the *Guru* which is equally acceptable to the *Sikh* and the *Sangat*." (*Gur mūrat gur sābad bai sād̄b sangat sansār parvānā*).
22. In 1708 A.D. the tenth and the last human *Guru* (Guru Gobind Singh) at the time of his passing away in the physical sense at Nanded (Sri Hazur Sahib) relegated the role of the *Guru* for all time to *Guru Granth*. See J.S. Grewal and S.S. Bal, *Guru Gobind Singh*, p. 156.
23. Such as *Nāmdbārī*, *Radbāsūwāmī* and *Nirankārī* sects. For detailed information see Teja Singh, *Essays in Sikhism*, p. 120 ff.
24. cf. G.S. Talib, *Op. cit.*, p. 143. J.S. Grewal, *Guru Nanak in History*, p. 290 f. and Jodh Singh, *Gurmat Nirnai*, pp. 142-146.
25. Mohan Singh Uberoi, *Sikh Mysticism*, p. 60.
26. cf. Teja Singh, *Sikhism : Its Ideals and Institutions*, p. 19. ff. and J.S. Grewal, *Guru Nanak in History*, p. 301. f.
27. Mohan Singh Uberoi, *Op. cit.*, p. 5.
28. *Sikhism : Its Ideals and Institutions*, p. 17. The words in the end of the quotation, given within commas, have reference to *Āsā-dī-Vār*, 1.

29. *Guru Nanak in History*, p. 313. The words within the parentheses have been added (not being in the original quotation) in order to complete the sense of the text.
30. *Ibid.*, p. 238.
31. cf. Paul Deussen, *Outline of the Vedanta*, p. 40. "From knowledge comes emancipation." cf. also Guru Nanak's special emphasis on *gyān* (i.e. divine knowledge). *Vār Āsā, Salok, AG*, 469. "As the pitcher holds water and without water it cannot be made, so the mind is contained by *gyān* and without *Guru, gyān* is not possible." This pithy statement is typically mystical.
32. *Op. cit.*, p. 243.
33. cf. Ghalib : "The Subtlety cannot manifest itself without corporeality" (*Latāfat be kasāfat jalwā paidā kar nabī saktī*). *Diwān-i-Urdu*.
34. *Op. cit.*, p. 194.
35. *Essays in Sikhism*, p. 56. cf. Bhai Gurdas, *Vār 1*, 42. "Without Guru's Word (*Bānī*) and Fellowship (*sangat*) there is no other basis." This Guru Nanak said in reply to the *Siddhas* at Achal Vatala, when during discussion, they asked him to show some miracle in support of his claim for spiritual authority.
36. *Siddh Gosbt*, 53, *AG*, 944. "The uncreate *Sabad* lives in the Transcendent One." (*Sunn-Sabad aparampār dhāre*).
37. *Ibid.*, 59. *AG*, 944. "That *Sabad* lives eternally (as something) invisible : wherever we see, it is there." (*Su sabad kau niranītar vās alakhang jeh dekbā teb soī*).
38. *Parbhāī, AG*, 1332, (*Sabad rate pūre bairāgī*). cf. Jodh Singh, art. "Guru Nanak Dev ate Vedant", *Guru Nanak : Jīwan, Darshan te Kav-kala*, ed. S.S. Kohli, p. 80.
39. *Siddh Gosbt*, 5, *AG*, 938, *trans.*, SSWS, 99.
40. cf. *Sohilā, AG*, 12 SSWS, 61, "Six the systems, Six their teachers and Six their different teachings : The Lord (Guru) of them all is the One Lord."
41. *Bhairo, AG*, 1127.
42. *Vār Wadbans M. 3, AG*, 594.
43. *Japjī*, 21, *AG*, 4 (*Vin gun kīte bhagat nā hoe*).
44. *Vār Malār*, 16, *AG*, 1285 (*Bin sabade āchār nā kinbī pāīā*).
45. *Siddh Gosbt*, 2 *AG*, 938 (*Kiā bhavīai sach sūchā hoe. Sāch Sabad bin mukt nā koe*).
46. *Ramkalī, AG*, 908. (*Manuā asthir sabade rātā ebā karnī sārī*).
47. *Guru Nanak and the Sikh Religion*, p. 191. For the meaning of *Anhad Sabad*, See *MK.*, 43.
48. *Loc. cit.*, For a detailed study of *Anhad Sabad* see *infra* Esoteric Mysticism.
49. *Sorath, AG*, 597. cf. McLeod, *Op. cit.*, p. 193. (*Na tis rūp varn nabī rekhiā sachai sabad nisān*).
50. *Ramkalī, AG*, 879 (*Nanak tin ke sad balihārī jīn ek sabad līu lāī*).

Chapter IX

GRACE AND FREE WILL

The question of inter-relationship between 'divine grace' and 'free will' (*Jabr* and *Ikhtiyār* of Sūfi mysticism) is indeed baffling. The controversy as to which of these two is relatively more important and determinative in the matter of human salvation, has been raging among theologians of all the great world religions since time immemorial.

According to Guru Nanak, however, 'grace' (which has been expressed in the *Ādi Granth* by various terms such as *nadar*, *kirpā*, *mehar*, *karam*, *prasād*, *bakhsbīsh*, *rahām*, *taras*, *bakhsbindgī*, *anugreh*, *bhānā*, *dāt*, and so on)¹ is the determinant factor which 'must decide the issue.'²

In fact, Guru Nanak has laid so much emphasis on the imperative need of free will as well as human initiative and action (Karma)³ that sometimes one is liable to underrate the importance of *nādar-karam* (grace), but Guru Nanak has resolved the issue by clearly stating in *Japjī* that by good actions in the previous births one gets human life and by grace one attains salvation.⁴

This mystical solution of the problem offered by the *Guru* provides a clear reference in itself to the dual quality of human nature which has both immediate and ultimate areas of operation and contact with divine Reality. Man must immediately act as best as he can (which is the essence of all *karma* i.e. to act selflessly and without caring for the result)⁵ but ultimately speaking he must wait for and depend upon the divine 'favour' and 'choice'⁶ i.e. for the *grace* that saves and liberates human beings irrespective of their merits

in action and free will. Though *grace* can be and is often linked with meritorious and virtuous action, yet in ultimate analysis *grace* is transcendental and absolute and not dependent on any human prerequisites.⁷

The concept of *nadar* in Guru Nanak is closely interlinked (in fact, it is coequal) with the concept of *Hukam* and is thus symbolic of divine mystery and, as J.S. Grewal says, "God's inscrutable omnipotence".⁸ Guru Nanak has said that "God's Bounty is as great as He Himself is"⁹ which means that the Divine Being, His *Hukam* and His grace (which is another expression for His Bounty) are almost synonymous terms. The Guru again remarks that "those who receive His gracious *nadar*, are on the right path."¹⁰ J.S. Grewal cites another example for the absolute nature of *nadar*, reflecting as it does the Absoluteness of God and His *Hukam* :

Through his *dayā* a mere heron is transformed into a swan.¹¹

If God is *karan-kāran* (i.e. Absolute Creator or the Primal Cause of all creation), then His *nadar* is also absolutely absolute.¹² In this matter Guru Nanak's thought is quite positive and non-compromising, inasmuch as he says that if God chooses to punish somebody by granting him everlasting sorrow and hunger, it is still His Bounty and Favour.¹³ An exactly similar example occurs in Guru Nanak with regard to Divine order (*Hukam*) :

By Divine order some are blessed and favoured, while others are eternally discarded.¹⁴

A man's effort is utterly meaningless and futile if God does not favour him with His *nadar*. Guru Nanak declares :

Nanak, those who are deprived of His Grace can neither resort to charity nor devote to the Name.¹⁵

It is, thus, evident that *Nadar* and *Hukam* are, like *Nām* and *Sabad*, purely mystical concepts, because no human reason or rationality can possibly be brought forward and advanced to their explanation and justification. There are hundreds of such expressions in Guru Nanak and the other

Gurus and *Bhagats* included in the *Ādi Granth* which clearly highlight the Absoluteness and Omnipotence of God. To cite a brilliant passage from Guru Nanak :

He makes tigers, hawks and other birds of prey (*chbaragās* and *kubīs*) to eat grass :

While those who eat grass are made to eat flesh; this is the way of His Will.

He may show mounds of earth in the rivers and convert a desert into an ocean.

He may exalt a worm into kingship and raze to ashes a great army. All created beings keep alive by breathing but if He wants He can keep them alive without breathing.

Nanak says, just as it pleases the True Lord, He sustains all accordingly.¹⁶

Again :

Every body is under His care and He keeps them all busy within His sight.

He Himself gives them honourable positions and causes them to do (virtuous) acts.

He is the greatest Lord who created His vast universe and keeps all the creatures.

If He looks askance, the kings get ruined;

And if they beg for alms, they get not anything.¹⁷

Since the one God has no second or rival and since none exists beside Him and all His creation is just His manifestation or emanation, there can be no doubt or question about His Absoluteness and Almightyness. His grace and His anger make all the difference to the created beings; the former is enough to save while the latter is sure to lead to perdition. There is no other course or alternative left for man but to obey and understand His *Hukam* (*bukam manai* or *bukam bujhai*) and to seek His *nadar*, *bhāna* and *karam* (i.e. His Grace). All else is futile. Guru Nanak is extremely sanguine on this point :

There is one Throne and one King.

He is the Disdainful Lord, pervading everywhere.

The whole universe is His creation.

He is the One Creator (*Ekankār*), the Unknowable, Absolute one.¹⁸

J.S. Grewal has clinched the issue of 'grace' vis-a-vis 'free will' in very lucid words :

There is a point beyond which human understanding cannot proceed and there, it is the bestowing or withholding of God's grace that decides the issue of salvation. Thus Guru Nanak's idea of God's grace repudiates all presumption to salvation by mere effort.¹⁹

The Divine Grace comes to man if he is totally dedicated and single-mindedly devoted, in heart and soul, to the Lord of the Grace. Guru Nanak says :

The grace of the master is on those who meditated on Him with single mind and they have found favour in His heart.²⁰

The whole course of man's effort and initiative, in the true sense, is not directed towards any other goal but to please the Lord and deserve His grace. This is the true meaning that lies at the source of all human worship and meditation, as well as all action and will.

The perfect man (for which the most appropriate metaphor of the *Subāgan* i.e. 'faithful bride'²¹ is commonly used in the Sikh parlance is one whom the Master (*Khasam*) has chosen for His favour. Guru Nanak says :

That day is blessed when the Divine Husband looks upon the human bride with favour and she thus acquires all the treasures (in the world).

That bride is the 'accepted one' (*subāgan*) who is loved by her husband; Nanak says, she is the 'chosen lady'.²²

All human action, in this meaning of the total dependence upon divine grace, is, thus, dedicative and transformative and not becoming in itself any cherished goal, always remains real as a means to the end. Aldous Huxley says :

Deliverance is out of time into eternity, and is achieved by obedience and docility to the eternal Nature of Things. We have been given free will, in order that we may will our self-will out of existence and so come to live continuously in a 'state of grace'. All our actions must be directed in the last analysis, to make ourselves passive in relation to the activity and the being of divine Reality.²³

Mystically speaking, the free will itself has to be converted and trained into a controlled and subservient will, so that it does not remain refractory and obtrusive. In technical language, it should become *voluntas communis* (i.e. a will that is shared and is the will common to man and God) and not *voluntas propria* which is acquisitive and thus the root of all sin.²⁴ The will is not to be negated but to be adjusted so that it becomes acceptable to grace. Actually both are co-existent on the human level, though grace is ultimately speaking absolute, as discussed earlier, St. Bernard says: "Grace is necessary to salvation, free will equally so—but grace in order to give salvation, free will in order to receive it."²⁵

Emphasising the importance of will at human level, William Law remarks :²⁶

The will is that which has all power; it makes heaven and it makes hell; for there is no hell but where the will of the creatures is turned from God, nor any heaven but where the will of the creature worketh with God.

Similarly Eckhart²⁷ observes :

God expects but one thing of you, and that is that you should come out of yourself in so far as you are a created being and let God be God in you.

The so-called 'free-will' (it is not so free a will as is often thought)²⁸ and the human effort as such, have a useful role to play in making it possible for the divine grace to 'act' or 'come into play'. As Marquette remarks, the idea of grace does not preclude the human aspiration to gain salvation as it is ingrained in every heart. But he further remarks that Hindu mysticism does not accept the 'restrictive Calvinistic idea of predetermination', because man must be lifted above individual limitations 'by a spark from the Infinite.'²⁹

"The supreme perfection," says St. Teresa, "... consists in reducing our will to such conformity to that of God that as soon as we understand that a thing is willed by Him, we attach ourselves with all our will power, finally to receive with an equal delight that which is sweet and that which

is bitter."³⁰

The concept of Grace (*Nadar*) ultimately merges into the concept of *Hukam*, in Guru Nanak's thought, with the probable distinction that whereas *Nadar* operates purely on the divine level, and is thus inscrutable, *Hukam* has its operative relevance on the human level and is thus understandable. *Nadar* is all prayer,³¹ while *Hukam* is all obedience. Guru Nanak holds that mortals are helpless before the absolute power of *Hukam* and should only seek divine grace (which Sūfis call *Fazl* as compared to human effort which is connected with *Adl* i.e. judgement). He says :

All come into being through *Hukam* and do whatever *Hukam* ordains.

By *Hukam* they are subject to death and by *Hukam* they can merge into Truth.

Nanak, whatever pleases God, that happens and these created beings have no power whatsoever.³²

Only dedicated effort is justifiable, because self-willed effort goes waste. Guru Nanak says that "All make their full effort but what God ordains only that happens."³³

Grace has also a wider meaning, as a modern Sikh writer suggests and in this sense, it is 'for every one,'³⁴ which implies that all human beings are equal and their ultimate salvation is the result of a creating and saving divine grace. The same writer defining grace says, "It is perpetual inspiration..."³⁵

In Guru Nanak the idea of divine grace is also applicable to the 'grace of the Guru.'³⁶ It occurs in the very first Credal statement (*Mūl-Mantar*) enunciated by Guru Nanak, in the form of *Gur-prasād* which means that God can only be known or realized 'with the grace of the *Guru*'. God saves the universe through the agency of the Saviour—*Guru* and since God and *Guru* are one, it is all Divine Grace. The *Guru* is God Himself become manifest to the Universe. He is the spiritually and humanly operative aspect of Godhead. Gopal Singh says :

Thus identifying the *Guru* with the only eternal verity which is God, whose essence within us is the soul, Sikhism has made the laws

of God and Soul universally applicable and valid. Redemption is for every one who awakens his within. The *Guru*, like the God, is for every one, every age and every clime.³⁷

Guru Nanak has devoted one full hymn to expressing the saving kindness and grace of the *Guru* which is indispensable :

If sat-Guru is kind, then faith is complete.
 If sat-Guru is kind, there is no repentance.
 If sat-Guru is kind, no sorrow is felt.
 If sat-Guru is kind, divine love is tasted.
 If sat-Guru is kind, there is no fear of death.
 If sat-Guru is kind, there is eternal bliss.
 If sat-Guru is kind, we obtain all precious things.
 If sat-Guru is kind, we get merged into Truth.³⁸

To sum up, the Divine grace and the *Guru's* grace (which are actually one and the same) are given to the 'blessed' soul in mystical experience as a beautiful gift of inspiration, with which the life of such a recipient and experient soul is all transformed and become at once holy and sublime.

Mohan Singh Uberoi writes :

The Mystic after his mystic experiences returns to life much richer, much more powerful, much more effectively co-operant, much more generous; liberal, much more loving-serving and much more sympathetic and knowing.³⁹

REFERENCES AND NOTES

1. cf. McLeod, *Op. cit.*, p. 205. For definition of 'grace', see Aldous Huxley, *Perennial Philosophy*, p. 191. "Defined in Psychological terms, grace is something other than our self-conscious personal self, by which we are helped." cf. also Loehlin, *Sikhs and Their Scriptures*, p. 49.
2. McLeod, *Loc. cit.*
3. The more typical word used by the Sikh Gurus for *karma* is *karnī*. cf. e.g. *Sārang* (*Vār M.* 4) Guru Nanak, *Salok*, *AG*, 1238; *Sirī*, *AG*, 25; *Vār Mājhb*, 7, *AG*, 141. and *Vār Mājhb*, 12, *AG*, 143. cf. The imperative need for human action in order to deserve Grace, Paul Brunton, *Inner Reality*, pp. 56, 164.
4. *Japjī*, 4, *AG*, 2 "By actions one gets human body and by grace finds the way to salvation." (*Karmī āvai kaprā nadarī mokh duār*).

5. cf. Guru Arjan, *Gaurī Sukhmanī*, 9, AG, 274. (*Karam karat hovai nebkarm. Tis baisnu kā nirmal dharam*). cf. The great emphasis on selfless and dedicated action in Gita as discussed by Paul Brunton, *Inner Reality*, p. 182.
6. cf. McLeod, *Op. cit.*, p. 206.
7. cf. *Sirī*, AG, 61. "If we get His grace, we can find Him; with our own effort we cannot know Him." (*Karam milai ta pāiai apnā laia jāi*). See also *Loc. cit.*, "There is no one true or false, only those whom you like are good." (*Jo tuddh bhāve se bhale khotā kharā na koe*).
8. *Guru Nanak in History*, p. 256.
9. *Āsā*, AG, 9 (*Jevad āp tevad terī dāi*).
10. *Japjī*, AG, 8 (*Jin ko nadar karam tin kār*), cf. J.S. Grewal, *Op. cit.*, p. 256.
11. *Loc. cit.* with reference to *Basant Hindol*, AG, 1171. (*Bagalai tai phun hansalā hovai jai tu karai dayalā*).
12. cf. Guru Arjan, *Gaurī Sukhmanī*, 11, *Salok*, AG, 276 (*Karan kāran prabh ek hai dūsar nāhi koe. Nanak tis balbārne jal thal mabīal soe*).
13. *Japjī*, 25, AG, 5 (*Ketiā dūkh bhūkh sad mār. Eh bhī dāt terī dātār*).
14. *Japjī*, 2, AG, 1 (*Iknā hukmī bakhsīs ik hukmī sadā bhavāiāi*).
15. *Sirī*, AG, 15 (*Nanak nadari bāhare rācbeḥ dān nā nai*).
16. *Vār Mājḥ*, *Salok*, AG, 144.
17. *Vār Āsā*, 16, AG, 472.
18. *Basant*, AG, 1188.
19. *Guru Nanak in History*, p. 257. cf. The inevitability of Grace as the final saving factor as discussed in the context of *Bhagavad Gītā* by Paul Brunton, *Inner Reality*, pp. 35, 184-85
20. *Sirī*, AG, p. 24, trans. McLeod, *Op. cit.*, 206. (*Khasam kī nadar dīleḥ pasinde jinī kar ek dhiāiā*).
21. cf. Aldous Huxley, *Perennial Philosophy*, p. 190. "In every exposition of the Perennial Philosophy the human soul is regarded as feminine in relation to the Godhead, the Personal God and even the Order of Nature. *Hubris*, which is the original sin, consists in regarding the personal ego as self-sufficiently masculine in relation to the Spirit within and to Nature without, and in behaving accordingly."
22. *Tilang*, AG, 722. (*Saub nadar kar dekhe so dīn lekhe kāman naunidḥ pāi. Apne kant piāri sā subāgan Nanak sā sabhrāi*).
23. Huxley, *Op. cit.*, p. 190. For liberation (*muktī*) see Kapur Singh, *Parasharprasna or Baisakhi of Guru Gobind Singh*, p. 374. f.
24. *Ibid.*, p. 199. cf. Guru Angad, *Vār Āsā*, *Salok (Paurī 7)*, AG, 466. "The lower ego (*haumai*) is a deep malady but its remedy also lies in itself." (*Haumai diragh rog hai, dārū bhī is mābeh*).
25. Quoted in Huxley, *Loc. cit.*
26. *Ibid.*, p. 200.

27. *Loc. cit.*
28. cf. Sūfi poet Ghalib : "The analogy for my effort is this much, as if a caged bird may be trying to gather straws to make his nest while he is confined in the cage." *Dīwān-i-Urdu, Radif Ya.* cf. also Mir Taqī Mir (the celebrated Urdu poet) : "The odium of free will has been laid undeservedly on us. The divine being ordains whatever He likes and we mortals have been 'defamed' for nothing." *Dīwān-Urdu, Radif Alif.*
29. *Introduction to Comparative Mysticism.* p. 35.
30. *Ibid.*, p. 151. cf. Mohammad Iqbal : "Raise your self to such an extent that God, when He wills anything, may ask His slave in your person, as to what is your will?" *Bāng-i-Dara.*
31. St. Augustine in this sense calls grace, *Eucharism* which means 'communion with God'. Marquette, *Op. cit.*, p. 144.
32. *Sirī. AG*, 55.
33. *Vār Āsā, Salok (Paurī 11), AG*, 469. (*Sabhnī Chbhālā mariā kartā kare so boe*).
34. Gopal Singh, *Religion of the Sikhs*, p. 89.
35. *Ibid.*, p. 88.
36. cf. C.H. Loehlin, *Sikhs and their Scriptures*, p. 49. "...God's grace is mediated through the Guru." Again : 'Parsād' is found over 636 times in the *Ādī Granth*.
37. *Op. cit.*, p. 61.
38. *Vār Mājhb*, 25, *AG*, 149. cf. McLeod, *Op. cit.*, p. 197 f.
39. *Sikh Mysticism*, p. 23.

Chapter X

THE CONCEPT OF HAUMAI (EGO)

Haumai is an original term used by Guru Nanak to express the 'unregenerate' condition of human soul, for which no English equivalent is fully suitable.¹ The term 'ego' has psychological ramifications, but it has a workable and popular usage and may serve the purpose. The 'unregenerate' man who is engrossed in *baumai* is one "who ignores God and follows instead the dictates of *baumai*"² and is, as such, a 'diseased' person (*rogī*).³

Haumai, in Sikh thought, is the greatest cause of human degeneration, distraction and corruption and is, thus, the surest passport to disaster and perdition.

For Guru Nanak it is *baumai* which controls the *man* of unregenerate man and so determines pattern of his life. The results are disastrous, for instead of leading a man to release and salvation his *baumai* will invariably stimulate affections which can only bind him more firmly to the wheel of transmigration,"⁴

Haumai may be defined as the unsettled, confused state of mind of a man who cannot distinguish between the Real and the Unreal, because he has been distracted by the effect of *māyā*. towards perceiving the phenomenal world as something real. This wrong perception inevitably leads to a 'dual perception' of seeing the world in its contradictoriness of good and bad, high and low, day and night, heaven and hell, chastity and sin, richness and poverty, attachment and detachment, love and hatred, and so on. This 'dual perception' is called, in Guru Nanak's terminology, *dubidhā*, which is a close concomitant of *baumai*.

While *haumai* is the root-cause of this human waywardness and distance from 'godliness', *dubidhā* is the result of this inner distraction caused by *māyā* and is basically a psychological problem, because in *dubidhā* a man is so inwardly confused and unsettled that he cannot make correct decision about any thing or find the right course of life which may lead to eternal happiness. He is thus suffering from *schizophrenia*⁵ or what is called a 'split' personality.

Haumai (ego) is the *avidyā* (i.e. ignorance) of the *Upanishadic* or *Vedanta* mysticism and is so basic and fundamental that it is not mere mental distraction or 'disease'⁶ but it is the chief instrument in the hands of *māyā* not only for creating the transient, flux-ridden and mirage-like universe, but also maintaining it in the same unregenerate or degenerate condition and ultimately destroying it by the weapon of its own original destructibility. The Sūfi poet Ghalib says :⁷

In my construction itself an element of destruction is hidden.
The hot blood of the peasant is (in fact) a leaven of the lightning
that destroys the harvest of grain.

Guru Nanak has discussed the nature of *haumai* in a revealing passage included in his famous composition *Āsā-dī-Vār*, which may be cited in toto :

In *haumai* one comes and in *haumai* goes.
In *haumai* is he born and in *haumai* dies.
In *haumai*, he gives and in *haumai* takes.
In *haumai* is one truthful and in *haumai* false.
In *haumai* he thinks of evil and of virtue.
In *haumai* he lands himself into hell and into heaven.
In *haumai* he laughs and in *haumai* he weeps.
In *haumai* he is polluted and in *haumai* chastened.
In *haumai* he loses his caste and his species.
In *haumai* is he foolish and also wise and in *haumai* he remains
totally forgetful of salvation.
In *haumai* is there *māyā* and in *haumai* is superstition (*chbhāyā*).
By producing *haumai*, the world was created.
If one understands *haumai*, he will find the door of salvation.
Without true knowledge, the man tires himself by too much
talking.

Nanak says, by *Hukam* are recorded the signs of fate.
Just as God makes you see, you see, you may perceive.⁸

In the same composition another exquisite passage by Guru Angad on the subject of *haumai* is worth quoting :

Haumai has this quality that in *haumai* man indulges in action. In *haumai* this is the condition that it causes repeated rebirth. From where comes this *haumai* and how can it be discarded? *Haumai* is the same *Hukam* which causes preconditioned avocations.

Haumai is a deep malady and the remedy also lies in itself. If it pleases God, then one contemplates the *Sabad*.

Nanak says, listen O' Friend, in this way, the sorrow is removed.⁹

Haumai is basically speaking 'the pride of selfhood' or the 'vanity of life'. A vain feeling of self-existence and the transient human powers added to it, create in the ordinary man a sense of false capability and a false security which make him totally oblivious of an uncertain future and a disastrous end. But if a man overcomes this spurious complacency and abasement and instead takes refuge in the worship of God and the *Guru*, he is saved. When there is no self-pride, there is no chance of self-abasement, in fact, of any entanglement or involvement whatsoever. Guru Nanak says :

One who thinks he is, says Nanak, will be grabbed (by death). (While) I have no *haumai* and hence no chance of getting into rebirth.¹⁰

The ruinous *haumai* which separates men from their Creator has ruined myriads of beings, who lost their lives in mere indulgence :

Forgetting the Lord, they enjoyed sensual acts.
By so doing many diseases crept up in their bodies.¹¹

Guru Nanak has vividly described the wretched condition of those who have no good qualities in them yet they are so vain and arrogant :

There are those who possess neither awareness, nor reason, nor wisdom and have no understanding of the mysteries of the world. Nanak, such people are pure dunces who display vanity without having any virtue in them.¹²

The maladies caused by *haumai*, says the *Guru*, are reprehensible; every where it is *haumai* that causes sorrow and only the *Guru's* word (*sabad*) can save the humanity.¹³

In *Guru Nanak's* thought the whole world is a fictitious expansion caused by the magical power of *māyā* which works through the agency of self-caused ignorance called *haumai*. The *Guru* calls the world, in this sense, 'a house of smoke'.¹⁴ The world thus contaminated by *haumai* and caught in the meshes of duality (*dubidhā*) is nothing but 'diseased' (*rogī*) and *Guru Nanak* includes the whole 'phenomena' in this 'contaminated' state :

The air, the water, the fire are 'diseased' and the whole earth is 'diseased'.

So are mother, father, the *māyā* and the body 'diseased' and also families and relations thereof.

Brahma, Vishnu, Shiva are 'diseased' : in fact, the whole world is 'diseased'...¹⁵

By the term 'diseased' the *Guru* implies the impure state of 'contamination' caused by *māyā* and *haumai*. Separation from divine truth and ignorance caused by self-hood is generally expressed in terms of 'dirt' and 'filth' (*mail*, *rog*) in *Guru Nanak's* mystical thought. Perhaps the best word to express the nature of *māyā* is impurity (*anjan*). The worst form of *haumai* is *dubidhā* : "The 'disease' of duality (*dubidhā*) is the greatest malady, in which man becomes a slave of *māyā*."¹⁶

In duality (*dubidhā*) there is utter distraction. Unless it is removed, the right path cannot be found. *Guru Nanak* says :

By removing *dubidhā*, recognize the *Sabad*.

Perceive the One Reality in your ownself and outside.

Such wisdom is the essence of the *Sabad*.

In *dubidhā* one gets odium as his fate.¹⁷

By discarding or shunning duality one becomes unitive, i.e. the votary of the Formless One. In other words from *māyādhārī* (*māyā*-engrossed) and *dubidhā-chari* (duality-ridden) he becomes *Nirankārī*. *Guru Nanak* has often been

named in *Janam-Sākhī*s and other Sikh Writings as '*Nanak Nirankārī*'. He himself says :

The thoughtful person chooses his course carefully.
By shunning *dubidhā* he becomes one with the *Nirankār* (Formless God).¹⁸

The *haumai*-engrossed (i.e. the ego-centric) man, who is also simultaneously duality-ridden (*dubidhā-grast*) is called *manmukh* in Sikh terminology. The *manmukh* is the opposite of *Gurmukh*, just as *manmat* or *durmat* is the opposite of *Gurmat*. All Sikh Mysticism lies in the adoption of *Gurmat* (i.e. Guru's Wisdom) and abnegation of *durmat* or *haumai*. They are diametrically opposite to each other :

Haumai is the opposite of *Nām*, both cannot live in one place.¹⁹

So *haumai* and *dubidhā* have *locus standi* in Guru Nanak's mysticism. They must at all costs be negated and abjured. The self or *man* in itself is something spiritually untenable. It leads to perdition until and unless it is infused with the Word (*Sabad*), or the divine Name (*Nām*). The mind must be controlled or restrained and thus conquered. Guru Nanak has used the latter term in *Japjī*, Stanza 28, whose concluding line is :

Let 'sympathy with all beings' be your great yogic sect and (thus) by conquering the mind, you conquer the world.²⁰

Man's own effort to control the mind cannot succeed as the mind is too restless (*chanchal*) and stubborn (*bathhīlā*) and has no effect against itself, just as dirt cannot clean the dirt. For cleaning some impurity, we need the principle or element of purity. This is exactly what Guru Nanak calls *Sabad* or *Nām* :

If the reason is putrified by the force of sins, it can be cleaned by the love of Name.²¹

The metaphor used in Sikhism (*Gurmat*) for the negation of *haumai*, is 'burning',²² that is, the efficacious *sabad* 'burns' the *haumai*, by its mystical power of changing and transforming all that comes into contact with it. It

chastens all the human impurities, viz. *haumai*, *dubidhā*, *manmat*, *durmat* and *māyā*—all that binds human life to the shackles of ignorance and *avidyā*.

Though in all matters of spiritual regeneration, according to Guru Nanak, the first step always is the *Guru's* grace without which nothing is possible, yet on another level of thought, the *Guru* inspires the seeker after 'true path' (*Sachā Mārag*) to take maximum initiative possible for him towards achieving the goal, because for the greatest aspirations only supreme effort and supreme sacrifice can avail. So Guru Nanak strongly enjoins upon the Sikh (disciple) to do his utmost effort, with extreme 'single-mindedness', to resist evil and to restrain the mind,²³ of course with the help and grace of the *Guru*. The *Guru* avers :

One should remember the one Lord, with his mind unruffled and should stop the mind from going astray.²⁴

Again :

Restrain the running mind within yourself; this instruction has been received from the *Guru* himself.²⁵

In exceedingly trenchant thought, the *Guru* enlightens the votary :

You cannot keep your own house protected from deception, then why are you keen to pilfer another's house ?

One can protect his own door and house, if he enjoys the bliss (of *Nām*); this is possible only for the servant of God who acts through the grace of the *Guru*.²⁶

REFERENCES AND NOTES

1. McLeod has suggested many terms such as 'pride' (originally used by Macauliffe in *Sikh Religion*), *garab*, *bankār*, *sin* (of Christian connotation), 'self' and 'self-centredness' and has concluded 'ego' to be the nearest usable term. *Guru Nanak and the Sikh Religion* p. 182 f. see James Drever, *A Dictionary of Psychology*, p. 79, for the psychological meaning of the term 'ego'
2. *Ibid.*, p. 187.
3. cf. Guru Arjan, *Bhaino*, AG, 1140 "whoever is visible (in this world) is diseased; only my true *Guru* is diseaseless." (*Jo jo dīse so so rogī. Rog rabat merā satgur jogī*).

4. McLeod, *Op. cit.*, p. 182.
5. cf. James Drever, *A Dictionary of Psychology*, p. 258. "Schizophrenia : A type of mental disorder... characterized by *dissociation*, particularly between the intellectual processes and the affective, the latter being also to a great extent disorganized."
6. cf. Guru Angad, *Vār Āsā, Salok, AG, 466*. "*Haumai* is a deep malady..." (*Haumai diragh rog bai...*)
7. *Dīwan-i-Urdu*.
8. *Vār Āsā, Salok (Paurī 7), AG, 466*.
9. *Vār Āsā, Salok (Guru Angad), AG, 466*.
10. *Vār Malār, Salok, AG, 1289*. (*Hondā phariag Nanak jān. Nā hau nā mai jūni pān*).
11. *Malār, AG, 1256*. (*Khasam visār kīai ras bhog. Ta tan uthb khhaloi rog*).
12. *Sārang, AG, 1246*. (*Iknā suddh na buddh na akal sar akbar kā bhee na labant. Nanak se nar asal khar ji bin gun garab karant*.)
13. *Bhairo, AG, 1153*. (*Nanak haumai rog bure. Je dekhān tab ekā bedan āpe bakhsai sabad dhure*.)
14. *Vār Mājhb, Salok, 138*. (*Dbandolim dbudhim dūthb mai Nanak jag dhue kā dhalvalhar*).
15. *Bhairo, AG, 1246*.
16. *Loc. cit.*, cf. Prem Parkash Singh, *Guru Nanak ate Nirgundharā*.
17. *Parbhāī, AG, 1343 (Dubidhā chūkai tañ sabad pachhān. Ghar bāhar eko kar jān. Ehā mat sabad hai sār. Vich dubidhā mātbe pavai chhār)*.
18. *Dhanāsari, AG 685*. (*Rakh rakh charan dhare vīchārī. Dubidhā chhod bhāi nirankārī*).
19. Guru Amar Das, *Wadhans, AG, 560*. (*Haumai nāvai nāl virodh hai doe na vase ik thhāi*).
20. *Japjī, 28, AG, 6*. "*Āi panthī sagal jamāti man jīte jag jīt*."
21. *Japjī 20, AG, 4*. (*Bhāriai mat pāpā kai sang. Oh dbopai nāvai kai rang*). cf. Inge, *Mysticism in Religion*, p. 41. "The ego can only know itself as object and the object is not the self."
22. cf. Guru Amar Das, *Sūbī, AG, 768*: "He is the servant of God (*Bhagat*) and is Guru-faced (*Gurmukh*), whose *haumai* has been 'burnt' by *Sabad*". (*So bhagat jo gurmukh hovai haumai sabad jalāi rām*).
23. Guru Nanak uses the word *nirodh* for mental control. cf. *Sirī, AG, 19 (Karam milai sach pāiai gurmukh sadā nirodh)*.
24. *Sorath, AG, 634 (Eko chetai manuā nā dolai dbāwat varaj rahāvai)*.
25. *Sorath, AG, 599*. (*Chaltau thhāk rakho ghar apnai gur miliai ih mat boī fio*).
26. *Sorath, AG, 598 (Apnā ghar mūsat rākh nā sākeh kī par ghar johan lāgā. Ghar dar rākkheb je ras chākkheb jo gurmukh sevak lāgā)*.

Chapter XI

LOVE MYSTICISM

In Guru Nanak's mysticism, a divine-human relationship of devotional love (*bhakti*) became the most dominant expression for describing the intimate mystical union between God and man. Mukerjee says :

In the *Guru Granth* of the Sikhs we find the intimacy of spiritual love expressed also in terms of the earthly bride's wedding with the transcendental Lord.¹

Guru Nanak's mystic symbolism mainly revolves round this all-important human metaphor of sex-relationship, first as conceived and perfected between man and woman (as husband and wife) and, by analogous correspondence, applied to the spiritual relationship between God and man. McLeod observes in this context :

There is in his works the characteristic Vaishnava emphasis upon the absolute necessity of love in the bhakti sense, commonly expressed in the figure of the bride yearning for her Beloved, the divine Bridegroom.²

The mystical impulse in love consists in the appreciation and perception of beauty at its highest level of manifest divinity, and this mystical contact between love and beauty, with emphasis on suggestive contemplation rather than on realistic perception, is the basis of all symbolism in mystical literature.³ Guru Nanak's symbolism can also be appropriately related to this fundamental idea.

Dean Inge has emphatically pleaded the cause of love vis-a-vis ethos, saying that Christianity prefers love to

goodness, because, as de Burgh says, when we say God is love, it is not true merely 'analogically' but directly. St. Clement remarks that faith leads to knowledge and knowledge to love.⁴ St. Bernard says :

The perfect correspondence of wills makes of two one spirit....love knows not reverence. Love is the great reality. It is the only affection of the soul in which the creature is able to respond to the Creator.⁵

Similarly, Origen avers : "The Father Himself is not impassable; He has the passion of love."⁶

The use of mystical symbols is an inevitable necessity. As Inge says : "even when we have to interpret the absolute values, we cannot dispense with symbols."⁷

In the *Bhakti* mysticism, which is akin to the Christian '*Voluntaristic* mysticism', as Otto remarks, "even the Highest is thought of as responding to amorous longings."⁸ This is the true mystical concept underlying all *Vaishnava Bhakti* and also Guru Nanak's love mysticism.⁹

Love is a giving out of one's inner self to the world abroad. It is thus basically ethical in nature and truth. Eckhart says : "What we have gathered in contemplation, we give out in love."¹⁰

Quoting Guru Nanak viz. "Altruism is the essence of all knowledge",¹¹ A modern Sikh writer says : "It is the complete socialization of the person, indicated through his love and concern for others."¹²

The true essence of love-mysticism seems to be the complete unification of the divine will and the individualistic human will. Fichte remarks on this issue :

No longer two wills but one and the same will is all in all. So long as man desires to be something himself, God does not come to him, for no man (*qua* man and creature) can become God. But soon as he destroys his own self purely and wholly and to the very root, God alone remains and is all in all.¹³

This luminous statement is the crux not only of Guru Nanak's love-mysticism, but of his whole mysticism, because he has enunciated as the very first principle of his thought in *Japji* (Stanza one) the universal truth of abnegating human

will to the supreme divine will. This constitutes his most important and profound concept of *Hukam*.

Guru Nanak has laid down that only those who will obey the Lord and have fear in their hearts, will acquire love for the Divine Being.¹⁴ He has devoted, besides other references, one full drawn-out hymn (with exquisite poetic beauty to match it,) in *Rāg Tilang*, to clarify his well-known thesis, so richly couched in love-symbolism of Bride and Bridegroom (*subāgan* and *saub*), that complete submission and dedication to Divine will is the only course open to man to seek and achieve union with the Lord. The hymn opens with the colourful imagery : "The Lord is near at hand (within you), foolish bride, why seek Him without?"¹⁵ and the whole thought culminates in the following beautiful lines :

'Fix your mind on His feet (cleave to Him), through whose love the priceless treasure is obtained. Do whatever He says. Anoint yourself with the perfume of total surrender to Him.' Thus replies the bride, 'O sister, by this means the Lord is found.'¹⁶

Guru Nanak's basic difference with traditional *bhaktī* is on two points viz. his "explicit rejection of *avatārs*" (as McLeod says) and addressing his devotion to the non-incarnated, supreme God Himself, and secondly, his "understanding of practical expression on love," through the constant meditation of *nām simran* and *nām japan*.

Guru Nanak's love mysticism is the most explicit and positive postulation of his whole religious thought. All the negative postulates of *māyā*, *dūjā bhāv* (otherness), *dubidhā* (duality), *haumai* (ego or self-centredness), *sansā* or *sehsā* (doubt), *bharām* (superstition) and *bhulekha* (fallacy), *vishe vikār* (sensual desires or the five low impulses), *durmat* (low sensibility) *bair birodh* (garrulousness, friction), *jam kā tarās* (fear of death) and so on, at once fade into nothingness before the refulgent illumination of devotional love practically apotheosized in the form of *Nām* and *Sabad*. When there is sun of truth shining at its zenith, how can any darkness remain even for a moment?

REFERENCES AND NOTES

1. Radhakamal Mukerjee, *The Theory and Art of Mysticism*, p. 173. cf. S. Dasgupta, *Hindu Mysticism*, p. 138. He Calls Chaitanya's concept of *sakhya* as the highest type of love.
2. McLeod, *Guru Nanak and the Sikh Religion*, p. 213. cf. G.S. Talib, *Guru Nanak: His Personality and Vision*, p. 180 ff.
3. cf. Inge, *Mysticism in Religion*, Chap. 'Symbolism and Myth,' Defining a 'symbol', he says : "A symbol is a representation of some moral or spiritual truth under the form of natural things. Its object is suggestion or insight; it is a kind of language. Images are taken from natural relations and used to express more universal or ideal relations. The symbol is the indirect presentation of a concept which cannot be presented directly."
4. *Ibid.*, p. 72.
5. *Loc. cit.*
6. *Loc. cit.*
7. *Ibid.*, p. 76 cf. Dewan Singh, *Farid Darshan*, (1967 ed.) p. 139. Ghalib's verse quoted : "However mystically we may have to talk about divine experience itself, we cannot do without using the symbols of wine and the cup."
8. *Mysticism East and West*, p. 30. cf. Guru Nanak, *Ramkalī Oankār*, 29, AG, "Lord is one, all else are women." (*Tbākar ek sabāi nār*).
9. McLeod, *Op. cit.*, p. 214.
10. Quoted in Otto, *Op. cit.*, p. 207 cf. Mohan Singh Uberoi, *Sikh Mysticism*, p. 37.
11. *Āsā*, AG, 366, (*Vidyā vichāri ta paruphāri*), trans., Avtar Singh, *Ethics of the Sikhs*, p. 188.
12. Avtar Singh, *Loc. cit.*
13. Quoted in Otto, *Op. cit.*, p. 229.
14. cf. McLeod, *Op. cit.*, pp. 213-14. He refers to Guru Nanak's hymns *Gaurī* 1, AG, 151 and *Tilang* 4, AG, 722.
15. *Tilang* 4, AG, 722, trans. McLeod, *Op. cit.*, p. 214.
16. Trans. McLeod, *Loc. cit.* cf. Mohan Singh Uberoi, *Sikh Mysticism*, Self-published, 1964, p. 1. "In Sikh Mysticism the lover and the Beloved unite in Love and this is their union...."

Chapter XII

SAHAJ AND ANHAD

(ESOTERIC MYSTICISM)

The concept of *Sahaj* is central and pivotal in Guru Nanak's mystical thought. It relates to the highest spiritual state humanly attainable and has thus deepest connotations attached to it.

Though outcome of a most advanced and recondite experience within the innermost sanctuary of the soul, the ordinary meaning of *Sahaj* is 'just what it should be' or 'just normal! In other words, a simple human proposition : that a man should become a man par excellence, a real man; no adhesions, no defaults, no accretions, no deviations. But this paradoxical word *Sahaj* does not go with mere 'saying' or verbal expression. It is an actuality, a real human state, a tangible workable human achievement.

Bearing in mind the baffling nature of this term, it can safely be said that the concept of *Sahaj* belongs to the realm of 'Esoteric-mysticism', inasmuch as the meaning of *Sahaj* is invariably associated with the manifestative aspect or its expressive quality which, in figurative terms, we call *Anhad Sabad*.¹ Thus both the mystical content and its configuration are essentially linked together in our ubiquitous reality.

It is only the experient who can apprehend these two unitive states within his soul, without being able to express them because these are entirely ineffable realizations.² Guru Nanak himself, having experienced directly the blissful union with God and the concomitant divine manifestations

attending such Beatitude, has mystically expressed these visions in symbolical language, incorporating and using esoteric terms already current in *Vedanta* or *Yoga* mysticism and in higher Buddhism,³ investing them with new meanings.

As Niharranjan Ray says :

...in whichever manner one seeks to describe the *Sabaj* experience, its real nature must elude understanding in humanly communicable language. The articulation of an experience which was essentially a mystical one and hence, according to Guru Nanak himself, was incapable of being translated in communicable terms, was indeed beyond human expression, had necessarily to be in traditional mystical terms made current and somewhat understandable by his predecessors belonging to various mystic orders of *sants* and *sādhus* and in well-known traditional symbols and images that had some meaning, howsoever vague and generalized, to those whom his words were addressed to.⁴

In order to consider the concept of *Sabaj* in its mystical connotation, it would be useful first to study its etymological meaning. *Sabaj* is originally a Sanskrit word which means 'having been born together' (just as human 'twins'),⁵ and thus something inwardly perceived or intuited along with one's birth as a human being—a sort of indwelling mystical principle of divine perception given to man as his birthright and, therefore, a natural and effortless heritage of *divinity* ingrained in humanity.⁶

Properly speaking, *Sabaj* is the very 'mysticality' (to use a new term) of religion. It is the acceptance of inwardness and 'intuitionism' as the true basis of religion, to the negation of all ritualistic externalities.⁷

In Guru Nanak's thought, *Sabaj* comes to imply the acceptance of *Hukam* as the first cardinal principle of Sikhism.⁸ *Sabaj* in this meaning would be the mystical state of a man who has accepted the divine will (*Hukam*, *Bhānā*, *Razā*). *Sabaj*, thus, is the highest spiritual state attainable in Sikhism. It is the highest bliss.

Another writer on Guru Nanak defining *Sabaj* says :

The word *Sabaj* means natural fulfilment. Just as vegetables cooked over a slow fire retain their flavour, in the same way gradual and

voluntary discipline of the mind and body will bring out the essential goodness inherent in the individual.⁹

In the meaning expressed above *Sabaj* connotes a natural slowness and steadiness required for perfect action. Haste makes waste, has been truly said, *Sabaj* is the opposite of inordinate haste. *Sabaj* is compactness and self-sufficiency, while haste is flippancy and inner weakness. A sure man is the 'poised' man. In this anthropomorphic sense (as distinct from the mystical one, discussed earlier), *Sabaj* would mean equipoise, equanimity and equilibrium. It may be called 'balanced perspicacity' or *sambuddhatā*; in the psychological sense.¹⁰

All true balance and true action (which may be called *Sabaj-karam*, as distinct from the self-willed action) engender aesthetic as well as spiritual pleasure, while spiritual fulfilment produces infinite bliss.

Sabaj, which is "the state of elightenment achieved through self-discipline"¹¹ has been generally accepted to be "the ultimate goal which the religious and spiritual discipline laid down by Guru Nanak was supposed to lead to".¹² Hence this term has been used to denote the ineffable union with God. Various expressions have been current as synonymous with *Sabaj*; such as *Sunn-samādh*, *turiā avasthā*,¹³ *chauthā pad*, *amar pad*, *param pad*, *mahā-sukh*, *param anand*, *dasam duār*, *anhad nād*, *sach khand*, *jīwan-muktī* and so on.¹⁴ The term *Sabaj-samādh* has also been used by Kabīr and the Sikh *Gurus*.¹⁵

All this terminology connected with *Sabaj* was commonly used by all the *Nirgun-sampradāya* saints, Kabīr, Nāmdev, Dādū and others, along with Guru Nanak, having borrowed it from the *sahajayāni* Buddhists (who in their turn inherited it from the earlier *Mahayāna-vajrayāna* Buddhist tradition) and also from *Tantric Hathayoga* and the *Nathpanthi-Kanphatā* yogis with whom Guru Nanak came into direct and close contact. The *Sabajiya Vaishnavas* and *Bauls* of Bengal also adopted this esoteric terminology.¹⁶

The common meaning of *Sabaj* has been the abnegation of duality and the perception of unity in God as well as

the creation. This unitive state or the *Sunn* state which means Vacuity or Devoidness,¹⁷ is also the primordial state of the *Nirgun Brahm* Himself. Mohan Singh Uberoi describes the Sikh *Sabhaja Yoga* as "unification with Self through cultivation of a state of natural, easy self-hood self-rest". Again : "*Sunn* is a state in which there is no movement, in the receptacle, of any type, no sound, no wind, no object or objectivity, the subject, God, is there as the container, the presence."¹⁸

Guru Nanak has copiously used esoteric terms and expressions such as *sunm*, *anhad*, *shiv-shakti*, *trikuti*, *unman*, *sas-ghar-sur*, *bajar-kapāt*, *irā-pinglā-sukhmanā*, *ajapā jāp*, *dasam duār*, *dhundhūkār-nirālam*, *sache amarāpur*, *sachī nagarī*, *bij-mandar*, *sunm-kalā*, *satsar*, *panch-sabad*, *akul niranjan*, *purakh-atit*, *gagnantar dhanakh*, *sunm-samādh*, *bis-ikīs*, *dūb mūe vin pānī*, *surat-dhun*, *nij ghar*, *guptibani*, *anhat sunm* and *surat sabad*, in all his compositions, specially in Rāgās, *Rāmkali* and *Mārū*. These are purely mystical terms common to all Indian religions.

As Niharranjan Ray observes,¹⁹ Guru Nanak's use of these *tāntric* and *Yogic* terms does not logically follow that he actually practised or inculcated their practice among His followers, because he has used them only as figures of speech or technical esoteric terms which were current and handy for use and were generally understood among advanced mystical orders of his time. He had had actually many discussions during his travels and at Kartarpur with *Yogis*, *Sādhūs* and ascetics of various mystical cults and denominations.

Guru Nanak, in fact, had his own mystical message to convey to humanity and it was original with him and had no conceptual reference to the mystical philosophies of *Saivites*, *Vaishnavites*, *Yogis* and even to Kabir, Dadu, Namdev and others, though many of them were accepted as allied co-mystics and their compositions included in the *Ādi-Granth*, more with a view to illustration and elaboration than to identification and syncretism.

The achievement of *Sahaj-avasthā* in the form of *mahā-sukha* or *jīwan-muktī*, which was the ultimate goal of all the mystical cults using esoteric terms concurrently during Guru Nanak's times, was to Guru Nanak a matter of inner discipline and direct experiential contact with divine Reality. More esoteric niceties or intricacies, specially of *Tāntric Yoga* were quite alien to his mystic temperament which was fundamentally dynamic, ethical and synthetic.

N. Ray remarks in this context :

God-experience is an inner experience; one must therefore, cleanse and purify one's inner being. How does one do it? Guru Nanak's clear answer is, by loving devotion and adoration of God and by endless repetition and remembering of His Name, *Nām Simran*.²⁰

Summing up, this eminent scholar says :

Guru Nanak's position and statements are precise, clear and unequivocal and their ethical import and socio-religious significance deep and wide.²¹

Guru Nanak's mystic thought is easily distinguishable from the *Nātha-panthī* and *Kanphatā* yogi cults, as also from *Tantrism*, *Vaishnavism* and *Shaivism*, though a general fallacy exists to equate or identify it with Kabir's mysticism. But as McLeod has lucidly discussed, much of Kabir's mystical jargon remains obscure and personal whereas Guru Nanak's postulation especially of the mystic path and discipline is clearer and more cogent than that of Kabir.²²

Concluding his analysis of Guru Nanak's mystical contribution to Indian religious thought as represented by Sant Tradition (i.e. *Nirgun-sampardāya*-tradition), McLeod says :²³

The system developed by Guru Nanak is essentially a reworking of the *Sant* pattern, a reinterpretation which compounded experience and profound insight with a quality of coherence and a power of effective expression.

There is much inconsistency and incoherence in Kabir's thought, as Ray observes, from which Guru Nanak's mysticism is absolutely free, with the result that whereas it is difficult if not impossible to construct a theology out of

what Kabir says, it is not so with Guru Nanak. "He was also a mystic, but his mysticism was limited to the final goal of *Sabaj* experience which at the ultimate analysis was a mystical, ineffable, unanalysable, inexpressible experience".²⁴

Another eminent writer observes :

The *Sabaja Yoga*, according to the *Guru*, consists in subduing the mind through the grace of the *Guru* and in the extinction of all troubles and ills in the company of the *Guru* and the saints. This is the *Bhakti Yoga* of the *Guru*.²⁵

Among the more technical esoteric (*Tāntric*) terms may be included the '*Chhat-chakra*' or the six nerve-plexuses, the *kundalini*, the *sabansar-dal kanwal*, the *sas-sūr*-complex, the *dasam-duār*, the opening of *bajar-kapāt* or *trikutī*. These are the well-known yogic terms which Guru Nanak adopted and reinterpreted to suit his own mystic realization. They are, thus, of illustrative value.

The idea of the immersion of 'sun' in the house of 'moon' (*sas ghar sūr samauna*)²⁶ is typically mystical and has been adopted by Guru Nanak to express the subservience of the creative energy (called *shaktī*—the female symbol) to the spiritual element (called *shiva*—the male symbol). The sun and moon also stand for the right and left nerve channels (called *irā* and *pinglā*, respectively) of the *Hathayoga*.

Connecting the allied states of *Sabaj* and *Anhad*, N. Ray says :

Apart from the characteristics of peace and tranquility, of wonderment and bliss and of ineffable radiance by which one recognized the *sabaj* state of being, Guru Nanak recognized another, that of *anhad sabad* an unstruck sound which he used to experience within himself at that ultimate state of being.²⁸

While *Sabaj* is the highest blissful state attainable by man as a result of mystic discipline and realization, *anhad* is the mystical expression of that radiant state in terms of divine music esoterically heard within the soul and which the experient only knows in his own experience and cannot describe in human language.

Guru Nanak has treated the concept of *Sahaj* in its varied aspects, as is evident from the following references from his poetry :

About *Sahaj* :

1. "We came by *Sahaj* and left by *Hukam* : Nanak, there is eternal obedience (to God)."²⁹
2. "By hearing the *Name* one attains *Sahaj* contemplation"³⁰
3. "By hearing Guru's word, one attains *Sahaj* contemplation."³¹
4. "Those who apprehended Him, they recognized the *Sahaj*. When I pondered over this, my mind was appeased".³²
5. "One who met the Lord in *Sahaj*, was accepted. He has neither death nor rebirth."³³
6. "In fear one found the Fearless. Then he entered the house of *Sahaj*."³⁴
7. "To see Nature, to hear *Gurbānī*, and to utter your true Name. Thus the treasure of honour was filled and we got *Sahaj* contemplation".³⁵
8. "O Yogi, consider the essence with *Sahaj*. In this way you will not be reborn in this world."³⁶

About *Anhad* :

1. "If one bears the unbearable, it means closing the nine doors. By controlling vital organs, the body becomes eternal."³⁷
2. "Mind is not purified in the tenth Door. The fool thus, is born again and again in superstition."³⁸
3. "The true and contented *sabad* is extremely cool and in *sahaj* the attention got fixed. The Lord created three *gunas* and Himself lived in the Fourth State. He made birth and death as one mouthful. The refulgent light of the Life-of-All Lord (*sarab jag jīwan*) was manifested by *Guru* as *anhad sabad*."³⁹
4. "The Maker has made the nine doors. In the Tenth (door) lives the Unseen-Beyond Lord."⁴⁰

REFERENCES AND NOTES

1. For *Anhad*, see Mohan Singh, *Sikh Mysticism*, p. 47.
2. cf. Guru Arjan, *Sukhmani*, 16, AG, 285. "Absorbed in wonder (*vismād*) they became wonder itself. Those who know Him, enjoy the bliss."
3. cf. McLeod, *Guru Nanak and the Sikh Religion*, p. 191 f. cf. also Niharranjan Ray, *Sikh Gurus and the Sikh Society*, pp. 125, 127. cf. Prem Parkash Singh, *Guru Nanak and Nirgundhārā*, pp. 82-83.
4. *Sikh Gurus and the Sikh Society*, p. 120.
5. See MK., 103. Bhai Kahn Singh has given thirteen meanings of the term, but the import which dominantly emerges is that of "something natural, indwelling, spontaneous and inborn".
6. cf. Rattan Singh Jaggi, *Guru Nanak dī Vichārdhārā*, (Panjabi), p. 415, for etymology from: "*Sab jayte iti sahaj*". See also Niharranjan Ray, *Op. cit.*, p. 123.
7. cf. Niharranjan Ray, *Op. cit.*, p. 117.
8. cf. Guru Nanak, *Jappī* 1, AG, 1. "To walk in the umbrage of Divine will, is, says Nanak, ordained in the spirit itself." (*Hukam rajāi chalanā Nanak likhiā nāl*).
9. G.S. Mansukhani, *Guru Nanak : World Teacher*, p. 87., f.n. 2, with reference to Khushwant Singh, *History of Sikhs*, Vol. I, p. 45.
10. See James Drever, *A Dictionary of Psychology*, p. 209. "Perspicacity is acute or clear understanding."
11. G.S. Talib, *Guru Nanak : His Personality and Vision*, p. 201.
12. Niharranjan Ray, *Op. cit.*, p. 117. cf. also J.S. Grewal, *Guru Nanak in History*, p. 273.
13. J.S. Grewal, *Loc. cit.*
14. Niharranjan Ray, *Op. cit.*, p. 118 f.
15. *Ibid.*, p. 122.
16. *Ibid.*, pp. 121, 122, 127.
17. "The Supreme ultimate Devoidness (*Mahāsunn*) which is the fifth sunn of Tibetan mystics and *Sunyatita* of the *sāivities*." Mohan Singh Uberoi, *Sikh Mysticism*, p. 20. cf. Paul Brunton calls it 'the void' or 'the Supernal Empty'. *Spiritual Crisis of Man*, p. 132.
18. *Ibid.*, p. 4.
19. *Op. cit.*, p. 132 ff.
20. *Ibid.*, p. 138.
21. *Ibid.*, p. 139.
22. McLeod, *Op. cit.*, pp. 150, 157 cf. also Niharranjan Ray, *Op. cit.*, p. 58.
23. *Ibid.*, p. 151.
24. *Op. cit.*, p. 59.
25. S.S. Kohli, *Philosophy of Guru Nanak*, p. 72. cf. Rattan Singh Jaggi, *Guru Nanak dī Vichārdhārā*, p. 444.
26. Guru Nanak, *Mārū Dhakhni*, AG, 1033 and *Mārū*, AG, p. 1041.

27. cf. Niharranjan Ray, *Op. cit.*, p. 128 f. and Rattan Singh Jaggi, *Guru Nanak di Vichardhara*, p. 400. As Ray says, the male principle is symbolized by the male sperm (*bind*), which the female principle is ever eager to consume.
28. *Op. cit.*, p.119. cf. also McLeod, *Op. cit.*, p. 225. McLeod calls *Sahaj* as "the ineffable radiance beyond the *dasam duār*."
29. *Siddh Gosbt*, 3, *AG*, 938.
30. *Jappi*, 10, *AG*, 3.
31. *Siddh Ghosbt*, 41, *AG*, 942.
32. *Gauri Guārerī*, *AG*, 221.
33. *Dhanāsari*, *AG*, 686.
34. *Sorath*, *AG*, 599.
35. *Basant*, *AG*, 1168.
36. *Parbbati*, *AG*, 1328.
37. *Vār Malār, Salok*, *AG*, 1289.
38. *Basant*, *AG*, 1188.
39. *Mārū*, *AG*, 1038.
40. *Mārū*, *AG*, 1036.

BIBLIOGRAPHY

- Ādi Srī Gurū Granth Sāhib* (Punjabi), (Amritsar : S.G.P.C.).
- Ahuja, R.L. art. 'Of Love and Mysticism', J.S. Guleria, *Bhai Vir Singh : The Sixth River of Panjab*, (ed.) (New Delhi : Self-Published), 1972.
- Allen, G.F., *Buddha's Words of Wisdom* (compiled), (London : George Allen and Unwin), 1959.
- Anon., *Gooroo Nanak*, ed. Nahar Singh, (Delhi : Self-Published), 1970.
- *Ramanand to Ram Tirath*, (Madras : Georgetown : G.A. Natson & Co.), n.d.
- Ansari, Abdul Haq and Others, ed., *Islam*, (Patiala : Punjabi University), 1969.
- Apte, V.S., *Practical Sanskrit-English Dictionary Part II* (Poona : Parsad Parkashan), 1958.
- Avtar Singh, *Ethics of the Sikhs*, (Patiala : Punjabi University), 1970.
- Bahri, S.R., *Nanak Bānī Vich Falsfā* (Punjabi), (Patiala : Punjabi Vibhāg), 1963.
- Balbir Singh, *Kalam Dī Karāmāt* (Punjabi), (Amritsar : Khalsa Samachar), 3rd ed., 1957. Also *Lammī Nadar* and *Shudh Sarūp*.
- Banerjee, Anil Chandra, *Guru Nanak and His Times*, (Patiala : Punjabi University), 1971.
- Banerjee, Indu Bhushan, *Evolution of the Khalsa*, Vol. I, (Calcutta : A Mukerjee & Co.), 1972.
- Bedi, Kala Singh, *Guru Nanak Nirankārī* (Punjabi), (New Delhi : Punjabi Book Store), 1966.
- Besant, Annie, *Mysticism*, (Madras, India : Adyar), 1912.
- Brunton, Paul, *The Inner Reality*, (London : Rider & Co.) 1970.
- *The Spiritual Crisis of Man*, (London), 1952.
- Carlyle, Thomas, *Heroes and Hero-Worship*, (London : The Macmillan), 1895.
- *Sartor Resartus* (ed. Barreth, J.A.S.), (London A. & C. Black), 1916.

- Cunningham, J.D., *A History of the Sikhs*, Indian ed., (Delhi : S. Chand & Co.), 1955.
- Darshan Singh, *Indian Bhakti Tradition and Sikh Gurus*, (Ludhiana : Lyall Book Depot), 1968.
- *The Religion of Guru Nanak*, (Ludhiana : Lyall Book Depot), 2nd ed., 1970.
- Dasam Granth* (Punjabi), (Amritsar : Gurmat Press) n.d.
- Das Gupta, S.N., *Indian Idealism*, (Combridge : University Press), 1962.
- *Hindu Mysticism*, (New York : Fredrick Ungar Publishing Co.), 1959.
- Deussen, Paul, *Outline of the Vedanta*, (Cambridge : Harvard University Press), 2nd ed., 1906.
- Dewana, Mohan Singh, *A History of Panjabi Literature*, (Amritsar : Kasturi Lal & Sons), 2nd ed., 1956.
- *Order of Siddha-Yogins*, (Amritsar : Academy of Spiritual Culture), n.d.
- Dewana, Mohan Singh (Uberoi), *Sikh Mysticism*, (Amritsar : Self-Published), 1964.
- Dewan Singh, *Dasam Guru : Jwan te Shakhshiat* (Punjabi), (Ludhiana : Lahore Book Shop), 1970.
- *Farid Darshan* (Punjabi), (Chandigarh : Sahit Sangam), 3rd ed., 1967
- *Gurmat Sidhānt*, Punjabi Writer's Coop. Society, (Ludhiana), 1988.
- *Guru Nanak and Indian Mystic Tradition*, (Ludhiana : Lahore Book Shop), 1981.
- *Guru Nanak's Message in Japji*, (Amritsar : Singh Bros.), 3rd ed., 1991
- *What is Mysticism?* (Amritsar : Ravi Sahit Prakashan), 1981.
- Drever, James, *A Dictionary of Psychology*, (Middlesex : Penguin Books), 1968.
- Durant, Will, *The Mansions of Philosophy*, (New York), 1929.
- Eliot, T.S., *Selected Essays*, (London : Faber and Faber), 1969.
- Emerson, Ralph Waldo, *Essays*, (New Delhi : Eurasia Publishing House), 1965.
- Encyclopaedia Britannica*, (Chicago), 1969.
- Encyclopaedia of Islam*, (London : Luzac & Co.), 2nd ed., 1960, in progress.
- Encyclopaedia of Religion and Ethics*, ed. James Hastings, (New York), 1964.

- Farquhar, J.N., *Modern Religious Movements in India*, (Delhi : Munshi Ram Manohar Lal, Oriental Publishers), 1967.
- Fauja Singh, and others, ed., *Sikhism*, (Patiala : Punjabi University), 1969.
- Field, Dorothy, *The Religion of the Sikhs*, (London), 1914.
- Gaynor, F., *Dictionary of Mysticism*, (New York : Philosophical Library), 1953.
- Ghalib, Asad'ulla Khan, *Diwan-i-Urdu*, (Aligarh : Maktabā-i-Jamīa Milliya Islamia, in collaboratin with Matbia Shirkat Kaviani, Berlin), 1925.
- Ghose, Sisirkumar, *Mystics and Society*, (Bombay : Asia Publishing House), 1968,
- Gill, Pritam Singh, *The Doctrine of Guru Nanak*, (Jullundur : New Book Company), 1969.
- Gopal Singh, *Religion of the Sikhs*, (Bombay : Asia Publishing House), 1971.
- Greenlees, Duncan, *The Gospel of the Guru Granth Sahib*, (Madras : Adyar : The Theosophical Publishing House), 1952.
- Grewal, J.S., *From Guru Nanak to Maharaja Ranjit Singh (Essays in Sikh History)*, (Amritsar : Guru Nanak University), 1972.
- and Bal, S.S., *Guru Gobind Singh*, (Chandigarh : Panjab University), 1967.
- *Guru Nanak in History*, (Chandigarh : Panjab University), 1969.
- *Guru Nanak : Some of His Key-Concepts*, (Amritsar : Guru Nanak University), 1971.
- Guleria, J.S., *Bhai Vir Singh, The Sixth River of Panjab*, (ed.), (New Delhi : Self-published), 1972.
- Gulwant Singh, art. 'Guru Nanak ate Tassawuf' (Punjabi) *Tin Khoj Pattar* (Three Research Papers on Guru Nanak), (Patiala : Punjabi University), 1969.
- Gurdas, Bhai, *Vārān* (Punjabi), (Amritsar : S.G.P.C.), 2nd ed., 1964.
- Gurmit Singh, *The Versatile Guru Nanak*, (Sirsa, Hissar : Usha Institute of Religious Studies), 1972.
- Guru Nanak Darshan* (Punjabi), (Amritsar : S.G.P.C.), 1969.
- Happold, F.C., *Mysticism*, (Harmondsworth, Middldesex : Penguin Books), 1963.
- Harbans Singh, *Guru Nanak and Origin of the Sikh Faith*, (Bombay : Asia Publishing House), 1969.
- Hittinger, J., *Telepathy and Spiritualism*, (London : Rider and Company), 1952.

- Hughes. T.P., *Dictionary of Islam*, (Iowa : Brown, William C. Co.), n.d.
- Huxley, Aldous, *Perennial Philosophy*, (London : Chatto & Windus), 1947.
- Inge, W.R., *Mysticism in Religion*, (London : Hutchinsons' University Library), n.d.
- *Outspoken Essays*, (London : Longmans, Green & Co. Ltd.) 1927.
- Iqbal Mohammad, Shaikh, *Bāng-i-Darā* (Urdu), (Delhi : Hamidiya Kutabkhānā), 1972.
- *Development of Mataphysics in Persia*, (London : Luzac & Co.), 1908.
- *Javāidnāmā* (Urdu).
- Jaggi, Rattan Singh, *Guru Nanak Bānī* (Punjabi), (Patiala : Madān Publishers), 1968.
- *Guru Nanak dī Vichārdhārā* (Punjabi), (Delhi : Navyug Publishers), 1969.
- Jalalud-din Rumi, *Masnāvi Manvī* (Persian), R. Nicholson, ed., (Tehran), 1935.
- James, William, *Varieties of Religious Experience*, (London : Collier-Macmillan), 1961.
- Jodh Singh, Bhai, *Gurmat Nirnai* (Punjabi), (Ludhiana : Self-Published), 9th ed., n.d.
- art. 'Guru Nanak Dev ate Vedānt', *Guru Nanak : Jīwan, Darshan ate Kāv-Kalā*, (Punjabi) ed. S.S. Kohli, (Chandigarh : Panjab University), 1969.
- *Guru Nanak Simrtī. Vikhiuān*, (Punjabi), (Patiala : Punjabi University), 1966-67.
- Kahn Singh, Nabha, Bhai, *Gurbabad Ratnākar Mahān Kosh* (Punjabi), (Patiala : Language Department), 1960.
- Kapur Singh, *Parasharprasna or the Baisākhi of Guru Gobind Singh*, (Jullundur : Hind Publishers), 1959.
- Kaur Singh, Akālī, *Gur Shabad Rattan Parkash* (Punjabi), (Patiala : Bhāshā Vibhāg), 1963.
- Kelley, T.R., *A Testament of Devotion*, (New York : Har. Row), 1941.
- Kohli, S.S., *A Critical Study of Adī Granth*, (New Delhi : The Punjabi Writers' Co-operative Industrial Society). 1961.
- ed. *Guru Nanak : Jīwan Darshan ate Kāv-Kalā* (Punjabi), (Chandigarh : Publication Bureau, Panjab University), 1969.
- *Outlines of Sikh Thought*, (New Delhi : Punjabi Prakashak), 1966.

- Kohli, S.S., *Philosophy of Guru Nanak*, (Chandigarh : Publication Bureau, Panjab University), 1969.
- *Travels of Guru Nanak*, (Chandigarh : Publication Bureau, Panjab University), 1969.
- Lakshman Singh, Bhagat, *Sikh Martyrs*, (Ludhiana : Lahore Book Shop), 2nd ed., n.d.
- Latif, Muhammad, *History of the Panjab*, (New Delhi : Eurasia Publishing House), 1964.
- Lewis, H.D., *Our Experience of God*, (London : George Allen & Unwin), Second Impression, 1962.
- Lilly, W.S., 'Mysticism' (art.) *Religious Systems of the World*, (London), 1908.
- Loehlin, C.H., *The Sikhs and their Scriptures*, (Lucknow : The Lucknow Publishing House), 1964.
- *The Twelve Months of Guru Nanak (Tukhārī Chhant)*, (Amritsar : S.G.P.C.), 1968.
- Macauliffe, Max Arthur, *The Sikh Religion*, (Indian ed., New Delhi : S. Chand & Co.), Vol. I, 1963.
- Mahadevan. T.M.P. and others, ed., *Hinduism*, (Patiala : Punjabi University), 1969.
- Malcolm, John, *Sketch of the Sikhs* (London), 1912.
- Mansukhani, G.S., *Guru Nanak : World Teacher*, (New Delhi : India Book House), 1968.
- Marquette, Jacques De, *Introduction to Comparative Mysticism*, (New York : Philosophical Library), 1949.
- Max Muller, F., *Auld Lang Syne (My Indian Friends)*, (London : Longmans, Green & Co.), 1899.
- *Collected Works : Ramakrishna His life and Sayings* (London : Longmans, Green & Co.), 1901.
- *Collected Works : Theosophy or Psychological Religion*, (London : Longman), 1903.
- *Collected Works (The Vedanta Philosophy)*, (London : Longmans, Green & Co.), 1904.
- *India : What can it Teach us* (New York : Longmans, Green & Co.), 1899.
- McLeod, W.H., *Guru Nanak and the Sikh Religion* (Oxford : Clarendon Press), 1968.
- Mir, Mohammad Taqi, *Diwān-i-Urdu, (Intikhāb Kalām-i-Mīr*, ed., Maulvi Abdul Haq, (Aligarh : Anjman-i-Taraqui-i-Urdu), 1971.
- Mishr, Jairam, art. "Guru Nanak Davarā Nirūpat Brahm ate Jiv." (Punjabi), *Guru Nanak : Jīwan, Darshan ate Kāv-Kalā*, ed., S.S. Kohli (Chandigarh : Panjab University), 1969.

- Mishr, Jairam, *Guru Nanak Dev Jiwan Aur Darshan* (Hindi), (Allahabad : Lok Bharati Parkashan), 1972.
- *Sri Guru Granth Darshan* (Hindi), (Allahabad : Sahitya Bhavan), 1960.
- Muhsin Fani, *Dabistān-i-Mazāhib* (Persian), (Kanpur : Munshi Naval Kishore), 1903.
- Mukerjee, Radhakamal, *The Theory and Art of Mysticism*, (Bombay : Asia Publishing House), 1st Indian ed., 1960.
- Narang, G.C., *Transformation of Sikhism* (Lahore : New Book Society), 2nd ed., 1945.
- Nicholson, R.A., *Studies in Islamic Mysticism*, (London : University Printing House), Reprint (New York), 1967.
- *The Mystics of Islam*, (London : Routledge & Kegan Paul), 1963.
- Nikhilananda, Swami, *Hinduism*, (London : George Allen & Unwin), 1958.
- *The Upanishads*, Vol. I, (London : Phoenix House), 1957.
- Nizami, K.A., *The Life and Times of Shaikh Farid-ud-Din Ganj-i-Shakar*, (Aligarh : Muslim University), 1965.
- art. 'Mysticism', Abdul Haq Ansari and others, *Islam*, ed., (Patiala : Panjabi University), 1969.
- Oman, J.C., *The Mystics, Ascetics and Saints of India*, (London : T. Fisher Unwin), 1903.
- Otto, Rudolf, *Mysticism East and West*, (New York : Meridian Books), 1957.
- Oxford English Dictionary*, Vol. VI, (London), 1961.
- Parkash Singh, *The Sikh Gurus and The Temple of Bread*, (Amritsar : S.G.P.C.), 2nd ed., 1971.
- Piar Singh and others, *Tin Khoj Pattar* (Punjabi), (Guru Nanak Quincentenary Memorial Lectures), (Patiala : Punjabi University), 1969.
- Platonov, K., *Psychology* (Moscow), 1965.
- Prem Parkash Singh, *Guru Nanak ate Nirgundhārā* (Punjabi), (Patiala : Bhāshā Vibhāg Punjab), 1972.
- Puran Singh, *The Spirit Born People* (Patiala : Languages Department), 2nd ed., 1970.
- Radhakrishnan, S., *East and West in Religion*, (London : George Allen & Unwin), 1967.
- *Indian Philosophy*, (London : George Allen & Unwin), Vols. I & II, 2nd ed., 1929.
- *Recovery of Faith*, (Delhi : Orient Paperbacks), 1955.

- Radhakrishnan, S., *Religion and Society*, (London : George Allen & Unwin), 1969.
- *The Brahma Sūtra*, (London : George Allen & Unwin), 1960.
- Raghavachar, S.S., art. 'Hindu Mysticism', K.R. Sundararajan and others, *Hinduism* (ed.), (Patiala : Punjabi University, Publication), 1969.
- Ray, Niharranjan, *The Sikh Gurus and the Sikh Society*, (Patiala : Punjabi University), 1970.
- Read, Herbert, *Phases of English Poetry*, (London), 1928.
- Reyna Ruth, *The Concept of Maya*, (Bombay : Asia Publishing House), 1962.
- Rizvi, S.A.A., art. 'Guru Nanak and Sufism', *The Sikh Review* Guru Nanak Dev's Fifth Birth Centenary Number, Vol. III, Dec., 1969—Jan., 1970 (Calcutta).
- Runes, Dagobert D., ed. *Dictionary of Philosophy* (New York : Philosophical Library), 15th ed., 1960.
- Russell, Bertrand, *Impact of Science on Society*, (London : George Allen & Unwin), 1953.
- *Mysticism and Logic*, (London : George Allen & Unwin), 2nd ed., 1917.
- Sahib Singh, *Jiwan Britānt Guru Nanak Dev Ji* (Punjabi), (Amritsar : Singh Brothers), 1969.
- *Salok Bhagat Kabir Satik*, trans. (Punjabi), (Amritsar : Self-Published), 1949.
- Schunon, F., *Understanding Islam*, trans. D.M. Matheson, (London : George Allen & Unwin), 1963.
- Sher Singh, *Philosophy of Sikhism*, (Delhi : Sterling Publishers), 1966.
- Shiple, J.T., *Dictionary of World Literary Terms*, (London), 1970.
- Sircar, Mahendranath, *Mysticism in Bhagvat Gītā*, (Calcutta : Longmans, Green & Co.), 1929.
- Spurgeon, C.F.E., *Mysticism in English Literature*, (London : Cambridge University Press), 1927.
- Stace, W.T., *Mysticism and Philosophy*, (London : Macmillan & Co.), 1961.
- Strong, A.T., *Studies in Shelley*, (London : Oxford University Press), 1921.
- Subhan, John A., Bishop, *Sufism : Its Saints and Shrines*, (Lucknow : The Lucknow Publishing House), 1960.
- Sundararajan, K.R. and others, *Hinudism*, (ed.), (Patiala : Punjabi University), 1969.

- Talib, Gurbachan Singh, *Guru Nanak : His Personality and Vision*, (Delhi : Gurdas Kapur & Sons), 1969.
- Tara Chand, *Influence of Islam on Indian Culture* (Allahabad : Indian Press), 1946.
- Taran Singh, *Guru Nanak Bānī Parkāsh* (Punjabi), (Patiala : Punjabi University), 1969.
- *Guru Nanak : Chintan te Kalā*, (Punjabi), (Amritsar : Kasturi Lal & Sons), 1963. Also 2nd ed. (Jullundur : New Book Company), 1969.
- art. 'Anand Ghan', *Gur Sandesh*, Feburay, 1973, (Punjabi) ed. Narinder Singh Soch (Yamuna Nagar, Haryana : Santpura).
- Teja Singh, *Essays in Sikhism* (Lahore : Sikh University Press), 1944.
- *Sikhism : Its Ideals and Institutions*, (Amritsar : Khalsa Brothers), 1970.
- *The Psalm of Peace*, (Amritsar : Khalsa Brothers), 2nd ed., 1967.
- Teja Singh and others, *Shabadārth* (Punjabi), 4 Vols., (Amritsar : S.G.P.C.), 1957.
- The New Testament*, (Oxford : The University Press), n.d.
- Thoreou, Henry D., *Walden or Life in the Woods*, (New York : Dood, Mead and Company), 1956.
- Tolstoy, Leo, *Essays and Letters*, (London), n.d.
- *The Kingdom of God within You*, (London), 1894.
- Trilochan Singh, *Guru Nanak : A Revolutionary Prophet*, (Ludhiana : Punjab Agriculture University), 1969.
- Trilochan Singh and others, *Selections from the Sacred Writings of the Sikhs*, (London : George Allen & Unwin), 1960.
- Underhill, Evelyn, *Essentials of Mysticism*, (London : J.M. Dent & Sons), 1920.
- Vir Singh, Bhai, *Bābā Naudh Singh*, (Punjabi), (Amritsar : Khalsa Samachar), 1949.
- *Purātan Janam Sākhī*, ed., (Punjabi), (Amritsar : Khalsa Samachar), 1948.
- *Rāna Sūrat Singh* (Punjabi), (Amritsar : Khalsa Samachar), 1967.
- *Sabb te Vadā Satguru Nanak* (Punjabi), (Amritsar : ed. Prem Singh, (New Delhi : 91-C, Defence Colony), 1969.
- *Santhiā Srī Gurū Granth Sāhib*, (Punjabi), Vol. I, ed. Balbir Singh, (Amritsar : Khalsa Samachar), 1958.
- Weber Max, *The Religion of India*, trans. and ed. Hans H. Gerth and Don Martindale, (New York : The Free Press), 1958.

- Webster's Seventh New Collegiate Dictionary*, (Indian ed.), 1971.
- Westcotl, G.H., *Kabir and the Kabir Panth*, (Cawnpore : Susil Gupta Ltd.) 1953.
- Younghusband and, T., *Modern Mystics*, (London : John Murray, Albemarle Street, W.), 1935.

INDEX

- Absolute Brahman 18
Absolute Monotheism 21
Absoluteness of Godhead 21, 25
Advaita 19, 21
Aham Brahm Asmī 20, 21
Ajapā Jāp 55, 100
Al-Ghazālī 22
Al-Haqq 18
Allāh 19
Altruism 94
An-al-Haqq 20
Anhad Shabad 73, 97, 100, 102
Ārtī 36
- Bairāgī 72
Banerjee, A.C. 53
Bernard, St. 81, 94
Bhāi Gurdās 12, 53
Bhāi Jodh Singh 54
Bhāi Vīr Singh 42, 47
Bhaktī 93
Bhaktī Mysticism 38, 40, 94
Bhaktī Yoga 60, 102
Buddhā 22
Buddhism 31
- Carlyle 9, 10, 40
Christianity 11, 31
Clement, St. 94
Coleridge 39
Contemplation 18, 21, 33
Cosmic Causation 41
Cosmo-mystical Regions 40
Creator God (Ishavar) 26, 31
Cunningham 12
- Dādū 99, 100
- de Burgh 94
Dante 42
Dewana, Mohan Singh 47
Dharam Khand 40, 41
Dhundūkāra 25
Dhyanam 59
Dionysius of Athens 21
Divine Comedy 42
Divine Grace 77, 81, 82, 83
Divine Order 45, 78
Divine Reality 54, 80, 101
Divine Will 41, 47, 48, 54, 95
Dubidhā 86, 87, 89, 91, 95
- Eckhart 17, 19, 20, 22, 81, 94
Eliot, T.S. 17
Erotic Mysticism 38
Esoteric Mysticism 97
- Fichte 61, 94
Free Will 77, 80, 81
- Ghalib 10, 63, 87
Gītā 25
God 9, 10, 12, 14, 18, 19, 20, 23, 25, 26, 31, 38, 40, 48, 50, 52, 53, 54, 55, 59, 60, 63, 66, 70, 71, 73, 81, 82, 83, 86, 88, 93, 94, 97, 99, 101
Godhead 18, 19, 20, 22, 23, 25, 26, 41, 42, 71, 82
Godman 9, 11
God Mysticism 18
Goethe 61
Gopal Singh 82
Grace 78, 80, 81, 82
Grewal, J.S. 46, 54, 70, 71, 78, 80

- Guru 11, 12, 13, 23, 24, 25, 49, 54,
 62, 63, 65, 66, 67, 68, 69, 70,
 71, 72, 73, 74, 77, 78, 82, 83,
 88, 89, 91, 102
 Guru Amar Dass 73
 Guru Angad 61, 65, 66, 88
 Guru Arjan 22, 23, 48, 68
 Guru Gobind Singh 71
 Guru Granth Sahib 22, 23, 40, 52,
 54, 66, 69, 73, 77, 79, 93, 100
 Guru Nanak 9, 10, 11, 12, 13, 14,
 20, 21, 22, 24, 25, 26, 27, 31,
 32, 33, 34, 36, 37, 39, 40, 41,
 45, 46, 47, 48, 49, 52, 53, 57,
 61, 62, 63, 65, 66, 67, 68, 69,
 70, 71, 72, 73, 74, 77, 78, 79,
 82, 83, 86, 87, 88, 89, 90, 91,
 93, 94, 95, 97, 98, 99, 100,
 101, 102
 Gyan Khand 40, 41

 Hathayoga 102
 Haumai 49, 86, 87, 89, 90, 91, 95
 Hindu Bhakti Mysticism 27
 Hinduism 11, 31, 61
 Hindu Vedanta System 18
 Hujwiri 22
 Hukam 41, 45, 46, 47, 48, 49, 50,
 57, 61, 70, 78, 79, 82, 88, 95,
 98, 103
 Humility 14
 Huxley, Aldous 11, 18, 80

 Idol Worship 27
 Impersonal God 18
 Inge, Dean 39, 93, 94
 Iqbal 42
 Īshvara 31
 Islām 11, 31, 45, 46, 47, 48, 61

 James, William 22, 38, 60
Janamsākhi 12, 90
Javāidnāmā 42
 Jones, R.T. 11
 Judaism 31

 Kabir 13, 34, 68, 99, 100, 101, 102
 Kant 38
 Karam Khand 40
 Kartā Purakh 23, 31
 Kasāfat 71
 Keats 39
 Keyserling 25
 Khalsa 69, 71
 Kohli, S.S. 41, 46

 Latāfat 71
 Law, William 81
 Loehlin 37
 Love 40, 94
 Love Mysticism 38, 40, 61, 93,
 94, 95

 Macauliffe 12
Māndūkyā Upanishad 25
 Mansur 20
 Marquette 41, 81
 Materlinck 20
 Max Weber 67
 Māyā 26, 31, 33, 34, 86, 87, 89,
 91, 95
 McLeod 12, 13, 24, 26, 41, 46,
 54, 66, 67, 68, 71, 73, 93,
 95, 101
 Milton 42
 Monoism (Advaita) 19, 27
 Monotheism 27
 Mukerjee 93
 Mūl Manṭar 23, 55, 82
 Mystic 9, 10, 11, 12, 13, 14, 65,
 83, 102
 Mystic Discipline 60, 161
 Mystic Path 18
 Mystical Ascent 41
 Mysticism 9, 12, 17, 18, 25, 26
 Mysticism of Nām 52

 Nām 32, 52, 53, 54, 55, 57, 70, 72,
 73, 78, 90, 91, 95
 Nāmdev 99, 100
 Nām Yogā 52, 60

- Nāth Panthi Kanphatā Yogis 99, 101
 Nath Yogi 68
 Nature Mysticism 36
 Nirgun 21, 24
 Nirgun Brahm 18, 21, 26, 31, 41, 100
 Nirānkār 18, 21, 24, 36, 41, 90

 Order of the Lord 46
 Origen 94
 Otto 17, 19, 94

 Panth 69, 70
 Panth Khalsa 66, 71
Paradise Lost 42
 Penington, Isaac 17
 Plato 17, 38, 60
 Plotinus 19, 21, 38
 Premā Bhaktī 38

 Quran 61

 Radhakrishnan 11
 Ramanand 67
 Ramanuja 21, 34, 67
Rānā Sūrat Singh 42
 Ray, Niharranjan 98, 100, 101
 Razā 47, 50, 98
 Religion 11

 Sabad 32, 54, 55, 62, 68, 69, 70, 71, 72, 73, 74, 78, 88, 89, 90, 95, 103
 Sach Khand 40, 41, 53
 Sadh Sangat 69
 Sahaj 62, 97, 98, 99, 102, 103
 Sahaj Yoga 60
 Sangat 71
 Sant 11
 Saram Khand 40
 Sargun Brahm 25, 26, 37
 Shelley 40
 Schweitzer, Albert 38
 Shabad-Surat Yoga 60
 Shaivism 101

 Shamas Tabrez 20
 Shankara 34
 Shelley 40
 Sidh Gosht 72
 Siddhās 12, 50, 55, 72
 Sikh 49, 93
 Sikh Mysticism 26, 59, 60, 66
 Sikh Sahaj Yoga 100
 Sikhism 11, 26, 27, 52, 61, 65, 66, 69, 70, 71, 82, 90, 98
 Subhān 47
 Sūfism 11, 20
 Sunn (Void) 33, 100
 Sunn Sabad 71
 Sunn Samadhi 19, 23, 25
 Surat 72
 Suso, Henry 20

 Tantric Hathyoga 99, 101
 Tao 59
 Tara Chand 41, 66
 Taran Singh 21, 41, 55
 Tariqat 59
 Tauhid 19
 Teja Singh 12, 24, 61, 70, 71
 Teresa, St. 81
 Tolstoy 40

 Uberoi, Mohan Singh 52, 83, 100

 Vaishnava Bhaktī 94
 Vaishnavism 101
 Vedānta Mysticism 27, 71, 98
 Vishnu 26, 33
 Vismād 36, 37
 Void (Sunn) 33
 Voluntaristic Mysticism 94

 Wāhigurū 39
 Will of God 43, 46

 Yoga 60
 Yoga Mysticism 98
 Yogi 11
 Younghusband 10